Summa Theologica, Part II-II (Secunda Secundae)

Translated by Fathers of the English Dominican Province

Saint Aquinas Thomas

The Project Gutenberg EBook of Summa Theologica, Part II-II (Secunda Secundae), by Thomas Aquinas

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org

Title: Summa Theologica, Part II-II (Secunda Secundae)

Author: Thomas Aquinas

Translator: Fathers of the English Dominican Province

Release Date: July 4, 2006 [EBook #18755]

Language: English

*** START OF THIS PROJECT GUTENBERG EBOOK SUMMA THEOLOGICA, PART II-II ***

Produced by Sandra K. Perry, with corrections and supplementation by David McClamrock

SUMMA THEOLOGICA

PART II-II ("Secunda Secundae")

Translated by
Fathers of the English Dominican Province

BENZIGER BROTHERS NEW YORK _____

DEDICATION

To the Blessed Virgin
Mary Immaculate
Seat of Wisdom

_____

NOTE TO THIS ELECTRONIC EDITION

The text of this electronic edition was originally produced by Sandra K. Perry, Perrysburg, Ohio, and made available through the Christian Classics Ethereal Library <http://www.ccel.org>. I have eliminated unnecessary formatting in the text, corrected some errors in transcription, and added the dedication, tables of contents, Prologue, and the numbers of the questions and articles, as they appeared in the printed translation published by Benziger Brothers. Each article is now designated by part, question number, and article number in brackets, like this:

> SECOND ARTICLE [I, Q. 49, Art. 2]

> Whether the Supreme Good, God, Is the Cause of Evil?

In a few places, where obvious errors appeared in the Benziger Brothers edition, I have corrected them by reference to a Latin text of the *Summa*. These corrections are indicated by English text in brackets. For example, in Part I, Question 45, Article 2, the first sentence in the Benziger Brothers edition begins: "Not only is it impossible that anything should be created by God…." By reference to the Latin, "non solum *non* est impossibile a Deo aliquid creari" (emphasis added), this has been corrected to "Not only is it [not] impossible that anything should be created by God…."

This electronic edition also differs from the Benziger Brothers edition in the following details (as well as the obvious lack of the original page numbers and headers):

* The repetitive expression "We proceed thus to the [next] Article" does not appear directly below the title of each article.

* Italics are represented by underscores at the beginning and end, *like this*. Quotations and other "quotable" matter, however, are ordinarily set off by quotation marks with no underscores in this edition, in accordance with common English usage, even where they were set in italics with no quotation marks in the Benziger Brothers edition. Titles of books are set off by underscores when they appear in the text with no parentheses, but not when the books are cited in parentheses.

* Bible chapters and verses are cited with arabic numerals separated by colons, like this: "Dan. 7:10"—not like this: "Dan. vii. 10." Small roman numerals have been retained where they appear in citations to books other than the Bible.

* Any matter that appeared in a footnote in the Benziger Brothers edition is presented in brackets at the point in the text where the footnote mark appeared.

* Greek words are presented in Roman transliteration.

* Paragraphs are not indented and are separated by blank lines.

* Numbered topics, set forth at the beginning of each question and at certain other places, are ordinarily presented on a separate line for each topic.

* Titles of questions are in all caps.

Anything else in this electronic edition that does not correspond to the content of the Benziger Brothers edition may be regarded as a defect in this edition and attributed to me (David McClamrock).

CONTENTS

SECOND PART OF THE SECOND PART (QQ. 1-189)

Question

1. Of Faith 2. Of the Act of Faith 3. Of the Outward Act of Faith 4. Of the Virtue Itself of Faith 5. Of Those Who Have Faith 6. Of the Cause of Faith 7. Of the Effects of Faith 8. Of the Gift of Understanding 9. Of the Gift of Knowledge 10. Of Unbelief in General 11. Of Heresy 12. Of Apostasy 13. Of the Sin of Blasphemy, in General 14. Of Blasphemy Against the Holy Ghost 15. Of the Vices Opposed to Knowledge and Understanding 16. Of the Precepts of Faith, Knowledge, and Understanding 17. Of Hope, Considered in Itself 18. Of the Subject of Hope 19. Of the Gift of Fear 20. Of Despair 21. Of Presumption 22. Of the Precepts Relating to Hope and Fear 23. Of Charity, Considered in Itself 24. Of the Subject of Charity 25. Of the Object of Charity 26. Of the Order of Charity 27. Of the Principal Act of Charity, Which Is to Love 28. Of Joy 29. Of Peace 30. Of Mercy 31. Of Beneficence 32. Of Almsdeeds 33. Of Fraternal Correction 34. Of Hatred 35. Of Sloth 36. Of Envy 37. Of Discord, Which Is Contrary to Peace 38. Of Contention 39. Of Schism 40. Of War 41. Of Strife 42. Of Sedition 43. Of Scandal 44. Of the Precepts of Charity 45. Of the Gift of Wisdom 46. Of Folly Which Is Opposed to Wisdom

TREATISE ON PRUDENCE AND JUSTICE

47. Of Prudence Considered in Itself 48. Of the Parts of Prudence 49. Of Each Quasi-integral Part of Prudence 50. Of the Subjective Parts of Prudence 51. Of the Virtues Which Are Connected with Prudence 52. Of the Gift of Counsel 53. Of Imprudence 54. Of Negligence 55. Of Vices Opposed to Prudence by Way of Resemblance 56. Of the Precepts Relating to Prudence 57. Of Right 58. Of Justice 59. Of Injustice 60. Of Judgment 61. Of the Parts of Justice 62. Of

Restitution 63. Of Respect of Persons 64. Of Murder 65. Of Injuries Committed on the Person 66. Of Theft and Robbery 67. Of the Injustice of a Judge, in Judging 68. Of Matters Concerning Unjust Accusation 69. Of Sins Committed Against Justice on the Part of the Defendant 70. Of Injustice with Regard to the Person of the Witness 71. Of Injustice in Judgment on the Part of Counsel 72. Of Reviling 73. Of Backbiting 74. Of Tale-Bearing 75. Of Derision 76. Of Cursing 77. Of Cheating, Which Is Committed in Buying and Selling 78. Of the Sin of Usury 79. Of the Quasi-integral Parts of Justice 80. Of the Potential Parts of Justice 81. Of Religion 82. Of Devotion 83. Of Prayer 84. Of Adoration 85. Of Sacrifice 86. Of Oblations and First-fruits 87. Of Tithes 88. Of Vows 89. Of Oaths 90. Of the Taking of God's Name by Way of Adjuration 91. Of Taking the Divine Name for the Purpose of Invoking It by Means of Praise 92. Of Superstition 93. Of Superstition Consisting in Undue Worship of the True God 94. Of Idolatry 95. Of Superstition in Divinations 96. Of Superstition in Observances 97. Of the Temptation of God 98. Of Perjury 99. Of Sacrilege 100. On Simony 101. Of Piety 102. Of Observance, Considered in Itself, and of Its Parts 103. Of Dulia 104. Of Obedience 105. Of Disobedience 106. Of Thankfulness or Gratitude 107. Of Ingratitude 108. Of Vengeance 109. Of Truth 110. Of the Vices Opposed to Truth, and First of Lying 111. Of Dissimulation and Hypocrisy 112. Of Boasting 113. Of Irony 114. Of the Friendliness Which Is Called Affability 115. Of Flattery 116. Of Quarreling 117. Of Liberality 118. Of the Vices Opposed to Liberality, and in the First Place, of Covetousness 119. Of Prodigality 120. Of "Epikeia" or Equity 121. Of Piety 122. Of the Precepts of Justice

TREATISE ON FORTITUDE AND TEMPERANCE

123. Of Fortitude 124. Of Martyrdom 125. Of Fear 126. Of Fearlessness 127. Of Daring 128. Of the Parts of Fortitude 129. Of Magnanimity 130. Of Presumption 131. Of Ambition 132. Of Vainglory 133. Of Pusillanimity 134. Of Magnificence 135. Of Meanness 136. Of Patience 137. Of Perseverance 138. Of the Vices Opposed to Perseverance 139. Of the Gift of Fortitude 140. Of the Precepts of Fortitude 141. Of Temperance 142. Of the Vices Opposed to Temperance 143. Of the Parts of Temperance, in General 144. Of Shamefacedness 145. Of Honesty 146. Of Abstinence 147. Of Fasting 148. Of Gluttony 149. Of Sobriety 150. Of Drunkenness 151. Of Chastity 152. Of Virginity 153. Of Lust 154. Of the Parts of Lust 155. Of Continence 156. Of Incontinence 157. Of Clemency and Meekness 158. Of Anger 159. Of Cruelty 160. Of Modesty 161. Of Humility 162. Of Pride 163. Of the First Man's Sin

164. Of the Punishments of the First Man's Sin 165. Of Our First Parents' Temptation 166. Of Studiousness 167. Of Curiosity 168. Of Modesty as Consisting in the Outward Movements of the Body 169. Of Modesty in the Outward Apparel 170. Of the Precepts of Temperance

TREATISE ON ACTS WHICH PERTAIN ESPECIALLY TO CERTAIN MEN

171. Of Prophecy 172. Of the Cause of Prophecy 173. Of the Manner in Which Prophetic Knowledge Is Conveyed 174. Of the Division of Prophecy 175. Of Rapture 176. Of the Grace of Tongues 177. Of the Gratuitous Grace Consisting in Words 178. Of the Grace of Miracles 179. Of the Division of Life into Active and Contemplative 180. Of the Contemplative Life 181. Of the Active Life 182. Of the Active Life in Comparison with the Contemplative Life 183. Of Man's Various Duties and States in General 184. Of the State of Perfection in General 185. Of Things Pertaining to the Episcopal State 186. Of Those Things in Which the Religious State Properly Consists 187. Of Those Things That Are Competent to Religious 188. Of the Different Kinds of Religious Life 189. Of the Entrance into Religious Life _____

SUMMA THEOLOGICA

SECOND PART OF THE SECOND PART ["II-II," "Secunda Secundae"]

_____

TREATISE ON THE THEOLOGICAL VIRTUES (QQ. 1-46)

_____

QUESTION 1

OF FAITH (In Ten Articles)

Having to treat now of the theological virtues, we shall begin with Faith, secondly we shall speak of Hope, and thirdly, of Charity.

The treatise on Faith will be fourfold: (1) Of faith itself; (2) Of the corresponding gifts, knowledge and understanding; (3) Of the opposite vices; (4) Of the precepts pertaining to this virtue.

About faith itself we shall consider: (1) its object; (2) its act; (3) the habit of

faith.

Under the first head there are ten points of inquiry:

(1) Whether the object of faith is the First Truth?

(2) Whether the object of faith is something complex or incomplex, i.e. whether it is a thing or a proposition?

(3) Whether anything false can come under faith?

(4) Whether the object of faith can be anything seen?

(5) Whether it can be anything known?

(6) Whether the things to be believed should be divided into a certain number of articles?

(7) Whether the same articles are of faith for all times?

(8) Of the number of articles;

(9) Of the manner of embodying the articles in a symbol;

(10) Who has the right to propose a symbol of faith?

FIRST ARTICLE [II-II, Q. 1, Art. 1]

Whether the Object of Faith Is the First Truth?

Objection 1: It would seem that the object of faith is not the First Truth. For it seems that the object of faith is that which is proposed to us to be believed. Now not only things pertaining to the Godhead, i.e. the First Truth, are proposed to us to be believed, but also things concerning Christ's human nature, and the sacraments of the Church, and the condition of creatures. Therefore the object of faith is not only the First Truth.

Obj. 2: Further, faith and unbelief have the same object since they are opposed to one another. Now unbelief can be about all things contained in Holy Writ, for whichever one of them a man denies, he is considered an unbeliever. Therefore

faith also is about all things contained in Holy Writ. But there are many things therein, concerning man and other creatures. Therefore the object of faith is not only the First Truth, but also created truth.

Obj. 3: Further, faith is condivided with charity, as stated above (I-II, Q. 62, A. 3). Now by charity we love not only God, who is the sovereign Good, but also our neighbor. Therefore the object of Faith is not only the First Truth.

On the contrary, Dionysius says (Div. Nom. vii) that "faith is about the simple and everlasting truth." Now this is the First Truth. Therefore the object of faith is the First Truth.

I answer that, The object of every cognitive habit includes two things: first, that which is known materially, and is the material object, so to speak, and, secondly, that whereby it is known, which is the formal aspect of the object. Thus in the science of geometry, the conclusions are what is known materially, while the formal aspect of the science is the mean of demonstration, through which the conclusions are known.

Accordingly if we consider, in faith, the formal aspect of the object, it is nothing else than the First Truth. For the faith of which we are speaking, does not assent to anything, except because it is revealed by God. Hence the mean on which faith is based is the Divine Truth. If, however, we consider materially the things to which faith assents, they include not only God, but also many other things, which, nevertheless, do not come under the assent of faith, except as bearing some relation to God, in as much as, to wit, through certain effects of the Divine operation, man is helped on his journey towards the enjoyment of God. Consequently from this point of view also the object of faith is, in a way, the First Truth, in as much as nothing comes under faith except in relation to God, even as the object of the medical art is health, for it considers nothing save in relation to health.

Reply Obj. 1: Things concerning Christ's human nature, and the sacraments of the Church, or any creatures whatever, come under faith, in so far as by them we are directed to God, and in as much as we assent to them on account of the Divine Truth.

The same answer applies to the Second Objection, as regards all things contained in Holy Writ.

Reply Obj. 3: Charity also loves our neighbor on account of God, so that its object, properly speaking, is God, as we shall show further on (Q. 25, A. 1).

SECOND ARTICLE [II-II, Q. 1, Art. 2]

Whether the Object of Faith Is Something Complex, by Way of a Proposition?

Objection 1: It would seem that the object of faith is not something complex by way of a proposition. For the object of faith is the First Truth, as stated above (A. 1). Now the First Truth is something simple. Therefore the object of faith is not something complex.

Obj. 2: Further, the exposition of faith is contained in the symbol. Now the symbol does not contain propositions, but things: for it is not stated therein that God is almighty, but: "I believe in God . . . almighty." Therefore the object of faith is not a proposition but a thing.

Obj. 3: Further, faith is succeeded by vision, according to 1 Cor. 13:12: "We see now through a glass in a dark manner; but then face to face. Now I know in part; but then I shall know even as I am known." But the object of the heavenly vision is something simple, for it is the Divine Essence. Therefore the faith of the wayfarer is also.

On the contrary, Faith is a mean between science and opinion. Now the mean is in the same genus as the extremes. Since, then, science and opinion are about propositions, it seems that faith is likewise about propositions; so that its object is something complex.

I answer that, The thing known is in the knower according to the mode of the knower. Now the mode proper to the human intellect is to know the truth by synthesis and analysis, as stated in the First Part (Q. 85, A. 5). Hence things that are simple in themselves, are known by the intellect with a certain amount of complexity, just as on the other hand, the Divine intellect knows, without any complexity, things that are complex in themselves.

Accordingly the object of faith may be considered in two ways. First, as regards the thing itself which is believed, and thus the object of faith is something simple, namely the thing itself about which we have faith. Secondly, on the part

of the believer, and in this respect the object of faith is something complex by way of a proposition.

Hence in the past both opinions have been held with a certain amount of truth.

Reply Obj. 1: This argument considers the object of faith on the part of the thing believed.

Reply Obj. 2: The symbol mentions the things about which faith is, in so far as the act of the believer is terminated in them, as is evident from the manner of speaking about them. Now the act of the believer does not terminate in a proposition, but in a thing. For as in science we do not form propositions, except in order to have knowledge about things through their means, so is it in faith.

Reply Obj. 3: The object of the heavenly vision will be the First Truth seen in itself, according to 1 John 3:2: "We know that when He shall appear, we shall be like to Him: because we shall see Him as He is": hence that vision will not be by way of a proposition but by way of a simple understanding. On the other hand, by faith, we do not apprehend the First Truth as it is in itself. Hence the comparison fails. _____

THIRD ARTICLE [II-II, Q. 1, Art. 3]

Whether Anything False Can Come Under Faith?

Objection 1: It would seem that something false can come under faith. For faith is condivided with hope and charity. Now something false can come under hope, since many hope to have eternal life, who will not obtain it. The same may be said of charity, for many are loved as being good, who, nevertheless, are not good. Therefore something false can be the object of faith.

Obj. 2: Further, Abraham believed that Christ would be born, according to John 8:56: "Abraham your father rejoiced that he might see My day: he saw it, and was glad." But after the time of Abraham, God might not have taken flesh, for it was merely because He willed that He did, so that what Abraham believed about Christ would have been false. Therefore the object of faith can be something false.

Obj. 3: Further, the ancients believed in the future birth of Christ, and many continued so to believe, until they heard the preaching of the Gospel. Now, when

once Christ was born, even before He began to preach, it was false that Christ was yet to be born. Therefore something false can come under faith.

Obj. 4: Further, it is a matter of faith, that one should believe that the true Body of Christ is contained in the Sacrament of the altar. But it might happen that the bread was not rightly consecrated, and that there was not Christ's true Body there, but only bread. Therefore something false can come under faith.

On the contrary, No virtue that perfects the intellect is related to the false, considered as the evil of the intellect, as the Philosopher declares (Ethic. vi, 2). Now faith is a virtue that perfects the intellect, as we shall show further on (Q. 4, AA. 2, 5). Therefore nothing false can come under it.

I answer that, Nothing comes under any power, habit or act, except by means of the formal aspect of the object: thus color cannot be seen except by means of light, and a conclusion cannot be known save through the mean of demonstration. Now it has been stated (A. 1) that the formal aspect of the object of faith is the First Truth; so that nothing can come under faith, save in so far as it stands under the First Truth, under which nothing false can stand, as neither can non-being stand under being, nor evil under goodness. It follows therefore that nothing false can come under faith.

Reply Obj. 1: Since the true is the good of the intellect, but not of the appetitive power, it follows that all virtues which perfect the intellect, exclude the false altogether, because it belongs to the nature of a virtue to bear relation to the good alone. On the other hand those virtues which perfect the appetitive faculty, do not entirely exclude the false, for it is possible to act in accordance with justice or temperance, while having a false opinion about what one is doing. Therefore, as faith perfects the intellect, whereas hope and charity perfect the appetitive part, the comparison between them fails.

Nevertheless neither can anything false come under hope, for a man hopes to obtain eternal life, not by his own power (since this would be an act of presumption), but with the help of grace; and if he perseveres therein he will obtain eternal life surely and infallibly.

In like manner it belongs to charity to love God, wherever He may be; so that it matters not to charity, whether God be in the individual whom we love for God's sake.

Reply Obj. 2: That "God would not take flesh," considered in itself was possible even after Abraham's time, but in so far as it stands in God's foreknowledge, it has a certain necessity of infallibility, as explained in the First Part (Q. 14, AA. 13, 15): and it is thus that it comes under faith. Hence in so far as it comes under faith, it cannot be false.

Reply Obj. 3: After Christ's birth, to believe in Him, was to believe in Christ's birth at some time or other. The fixing of the time, wherein some were deceived was not due to their faith, but to a human conjecture. For it is possible for a believer to have a false opinion through a human conjecture, but it is quite impossible for a false opinion to be the outcome of faith.

Reply Obj. 4: The faith of the believer is not directed to such and such accidents of bread, but to the fact that the true body of Christ is under the appearances of sensible bread, when it is rightly consecrated. Hence if it be not rightly consecrated, it does not follow that anything false comes under faith.

FOURTH ARTICLE [II-II, Q. 1, Art. 4]

Whether the Object of Faith Can Be Something Seen?

Objection 1: It would seem that the object of faith is something seen. For Our Lord said to Thomas (John 20:29): "Because thou hast seen Me, Thomas, thou hast believed." Therefore vision and faith regard the same object.

Obj. 2: Further, the Apostle, while speaking of the knowledge of faith, says (1 Cor. 13:12): "We see now through a glass in a dark manner." Therefore what is believed is seen.

Obj. 3: Further, faith is a spiritual light. Now something is seen under every light. Therefore faith is of things seen.

Obj. 4: Further, "Every sense is a kind of sight," as Augustine states (De Verb. Domini, Serm. xxxiii). But faith is of things heard, according to Rom. 10:17: "Faith . . . cometh by hearing." Therefore faith is of things seen.

On the contrary, The Apostle says (Heb. 11:1) that "faith is the evidence of things that appear not."

I answer that, Faith implies assent of the intellect to that which is believed. Now the intellect assents to a thing in two ways. First, through being moved to assent by its very object, which is known either by itself (as in the case of first principles, which are held by the habit of understanding), or through something else already known (as in the case of conclusions which are held by the habit of science). Secondly the intellect assents to something, not through being sufficiently moved to this assent by its proper object, but through an act of choice, whereby it turns voluntarily to one side rather than to the other: and if this be accompanied by doubt or fear of the opposite side, there will be opinion, while, if there be certainty and no fear of the other side, there will be faith.

Now those things are said to be seen which, of themselves, move the intellect or the senses to knowledge of them. Wherefore it is evident that neither faith nor opinion can be of things seen either by the senses or by the intellect.

Reply Obj. 1: Thomas "saw one thing, and believed another" [*St. Gregory: Hom. xxvi in Evang.]: he saw the Man, and believing Him to be God, he made profession of his faith, saying: "My Lord and my God."

Reply Obj. 2: Those things which come under faith can be considered in two ways. First, in particular; and thus they cannot be seen and believed at the same time, as shown above. Secondly, in general, that is, under the common aspect of credibility; and in this way they are seen by the believer. For he would not believe unless, on the evidence of signs, or of something similar, he saw that they ought to be believed.

Reply Obj. 3: The light of faith makes us see what we believe. For just as, by the habits of the other virtues, man sees what is becoming to him in respect of that habit, so, by the habit of faith, the human mind is directed to assent to such things as are becoming to a right faith, and not to assent to others.

Reply Obj. 4: Hearing is of words signifying what is of faith, but not of the things themselves that are believed; hence it does not follow that these things are seen. _____

FIFTH ARTICLE [II-II, Q. 1, Art. 5]

Whether Those Things That Are of Faith Can Be an Object of Science [*Science is certain knowledge of a demonstrated conclusion through its demonstration]?

Objection 1: It would seem that those things that are of faith can be an object of science. For where science is lacking there is ignorance, since ignorance is the opposite of science. Now we are not in ignorance of those things we have to believe, since ignorance of such things savors of unbelief, according to 1 Tim. 1:13: "I did it ignorantly in unbelief." Therefore things that are of faith can be an object of science.

Obj. 2: Further, science is acquired by reasons. Now sacred writers employ reasons to inculcate things that are of faith. Therefore such things can be an object of science.

Obj. 3: Further, things which are demonstrated are an object of science, since a "demonstration is a syllogism that produces science." Now certain matters of faith have been demonstrated by the philosophers, such as the Existence and Unity of God, and so forth. Therefore things that are of faith can be an object of science.

Obj. 4: Further, opinion is further from science than faith is, since faith is said to stand between opinion and science. Now opinion and science can, in a way, be about the same object, as stated in Poster. i. Therefore faith and science can be about the same object also.

On the contrary, Gregory says (Hom. xxvi in Evang.) that "when a thing is manifest, it is the object, not of faith, but of perception." Therefore things that are of faith are not the object of perception, whereas what is an object of science is the object of perception. Therefore there can be no faith about things which are an object of science.

I answer that, All science is derived from self-evident and therefore "seen" principles; wherefore all objects of science must needs be, in a fashion, seen.

Now as stated above (A. 4), it is impossible that one and the same thing should be believed and seen by the same person. Hence it is equally impossible for one and the same thing to be an object of science and of belief for the same person. It may happen, however, that a thing which is an object of vision or science for one, is believed by another: since we hope to see some day what we now believe about the Trinity, according to 1 Cor. 13:12: "We see now through a glass in a dark manner; but then face to face": which vision the angels possess already; so that what we believe, they see. In like manner it may happen that what is an

object of vision or scientific knowledge for one man, even in the state of a wayfarer, is, for another man, an object of faith, because he does not know it by demonstration.

Nevertheless that which is proposed to be believed equally by all, is equally unknown by all as an object of science: such are the things which are of faith simply. Consequently faith and science are not about the same things.

Reply Obj. 1: Unbelievers are in ignorance of things that are of faith, for neither do they see or know them in themselves, nor do they know them to be credible. The faithful, on the other hand, know them, not as by demonstration, but by the light of faith which makes them see that they ought to believe them, as stated above (A. 4, ad 2, 3).

Reply Obj. 2: The reasons employed by holy men to prove things that are of faith, are not demonstrations; they are either persuasive arguments showing that what is proposed to our faith is not impossible, or else they are proofs drawn from the principles of faith, i.e. from the authority of Holy Writ, as Dionysius declares (Div. Nom. ii). Whatever is based on these principles is as well proved in the eyes of the faithful, as a conclusion drawn from self-evident principles is in the eyes of all. Hence again, theology is a science, as we stated at the outset of this work (P. I, Q. 1, A. 2).

Reply Obj. 3: Things which can be proved by demonstration are reckoned among the articles of faith, not because they are believed simply by all, but because they are a necessary presupposition to matters of faith, so that those who do not known them by demonstration must know them first of all by faith.

Reply Obj. 4: As the Philosopher says (Poster. i), "science and opinion about the same object can certainly be in different men," as we have stated above about science and faith; yet it is possible for one and the same man to have science and faith about the same thing relatively, i.e. in relation to the object, but not in the same respect. For it is possible for the same person, about one and the same object, to know one thing and to think another: and, in like manner, one may know by demonstration the unity of the Godhead, and, by faith, the Trinity. On the other hand, in one and the same man, about the same object, and in the same respect, science is incompatible with either opinion or faith, yet for different reasons. Because science is incompatible with opinion about the same object simply, for the reason that science demands that its object should be deemed

impossible to be otherwise, whereas it is essential to opinion, that its object should be deemed possible to be otherwise. Yet that which is the object of faith, on account of the certainty of faith, is also deemed impossible to be otherwise; and the reason why science and faith cannot be about the same object and in the same respect is because the object of science is something seen whereas the object of faith is the unseen, as stated above. _____

SIXTH ARTICLE [II-II, Q. 1, Art. 6]

Whether Those Things That Are of Faith Should Be Divided into Certain Articles?

Objection 1: It would seem that those things that are of faith should not be divided into certain articles. For all things contained in Holy Writ are matters of faith. But these, by reason of their multitude, cannot be reduced to a certain number. Therefore it seems superfluous to distinguish certain articles of faith.

Obj. 2: Further, material differences can be multiplied indefinitely, and therefore art should take no notice of them. Now the formal aspect of the object of faith is one and indivisible, as stated above (A. 1), viz. the First Truth, so that matters of faith cannot be distinguished in respect of their formal object. Therefore no notice should be taken of a material division of matters of faith into articles.

Obj. 3: Further, it has been said by some [*Cf. William of Auxerre, Summa Aurea] that "an article is an indivisible truth concerning God, exacting [arctans] our belief." Now belief is a voluntary act, since, as Augustine says (Tract. xxvi in Joan.), "no man believes against his will." Therefore it seems that matters of faith should not be divided into articles.

On the contrary, Isidore says: "An article is a glimpse of Divine truth, tending thereto." Now we can only get a glimpse of Divine truth by way of analysis, since things which in God are one, are manifold in our intellect. Therefore matters of faith should be divided into articles.

I answer that, the word "article" is apparently derived from the Greek; for the Greek *arthron* [*Cf. William of Auxerre, Summa Aurea] which the Latin renders "articulus," signifies a fitting together of distinct parts: wherefore the small parts of the body which fit together are called the articulations of the limbs. Likewise, in the Greek grammar, articles are parts of speech which are affixed to words to show their gender, number or case. Again in rhetoric, articles are parts that fit

together in a sentence, for Tully says (Rhet. iv) that an article is composed of words each pronounced singly and separately, thus: "Your passion, your voice, your look, have struck terror into your foes."

Hence matters of Christian faith are said to contain distinct articles, in so far as they are divided into parts, and fit together. Now the object of faith is something unseen in connection with God, as stated above (A. 4). Consequently any matter that, for a special reason, is unseen, is a special article; whereas when several matters are known or not known, under the same aspect, we are not to distinguish various articles. Thus one encounters one difficulty in seeing that God suffered, and another in seeing that He rose again from the dead, wherefore the article of the Resurrection is distinct from the article of the Passion. But that He suffered, died and was buried, present the same difficulty, so that if one be accepted, it is not difficult to accept the others; wherefore all these belong to one article.

Reply Obj. 1: Some things are proposed to our belief are in themselves of faith, while others are of faith, not in themselves but only in relation to others: even as in sciences certain propositions are put forward on their own account, while others are put forward in order to manifest others. Now, since the chief object of faith consists in those things which we hope to see, according to Heb. 11:2: "Faith is the substance of things to be hoped for," it follows that those things are in themselves of faith, which order us directly to eternal life. Such are the Trinity of Persons in Almighty God [*The Leonine Edition reads: The Three Persons, the omnipotence of God, etc.], the mystery of Christ's Incarnation, and the like: and these are distinct articles of faith. On the other hand certain things in Holy Writ are proposed to our belief, not chiefly on their own account, but for the manifestation of those mentioned above: for instance, that Abraham had two sons, that a dead man rose again at the touch of Eliseus' bones, and the like, which are related in Holy Writ for the purpose of manifesting the Divine mystery or the Incarnation of Christ: and such things should not form distinct articles.

Reply Obj. 2: The formal aspect of the object of faith can be taken in two ways: first, on the part of the thing believed, and thus there is one formal aspect of all matters of faith, viz. the First Truth: and from this point of view there is no distinction of articles. Secondly, the formal aspect of matters of faith, can be considered from our point of view; and thus the formal aspect of a matter of faith is that it is something unseen; and from this point of view there are various distinct articles of faith, as we saw above.

Reply Obj. 3: This definition of an article is taken from an etymology of the word as derived from the Latin, rather than in accordance with its real meaning, as derived from the Greek: hence it does not carry much weight. Yet even then it could be said that although faith is exacted of no man by a necessity of coercion, since belief is a voluntary act, yet it is exacted of him by a necessity of end, since "he that cometh to God must believe that He is," and "without faith it is impossible to please God," as the Apostle declares (Heb. 11:6).

SEVENTH ARTICLE [II-II, Q. 1, Art. 7]

Whether the Articles of Faith Have Increased in Course of Time?

Objection 1: It would seem that the articles of faith have not increased in course of time. Because, as the Apostle says (Heb. 11:1), "faith is the substance of things to be hoped for." Now the same things are to be hoped for at all times. Therefore, at all times, the same things are to be believed.

Obj. 2: Further, development has taken place, in sciences devised by man, on account of the lack of knowledge in those who discovered them, as the Philosopher observes (Metaph. ii). Now the doctrine of faith was not devised by man, but was delivered to us by God, as stated in Eph. 2:8: "It is the gift of God." Since then there can be no lack of knowledge in God, it seems that knowledge of matters of faith was perfect from the beginning and did not increase as time went on.

Obj. 3: Further, the operation of grace proceeds in orderly fashion no less than the operation of nature. Now nature always makes a beginning with perfect things, as Boethius states (De Consol. iii). Therefore it seems that the operation of grace also began with perfect things, so that those who were the first to deliver the faith, knew it most perfectly.

Obj. 4: Further, just as the faith of Christ was delivered to us through the apostles, so too, in the Old Testament, the knowledge of faith was delivered by the early fathers to those who came later, according to Deut. 32:7: "Ask thy father, and he will declare to thee." Now the apostles were most fully instructed about the mysteries, for "they received them more fully than others, even as they received them earlier," as a gloss says on Rom. 8:23: "Ourselves also who have the first fruits of the Spirit." Therefore it seems that knowledge of matters of

faith has not increased as time went on.

On the contrary, Gregory says (Hom. xvi in Ezech.) that "the knowledge of the holy fathers increased as time went on . . . and the nearer they were to Our Savior's coming, the more fully did they receive the mysteries of salvation."

I answer that, The articles of faith stand in the same relation to the doctrine of faith, as self-evident principles to a teaching based on natural reason. Among these principles there is a certain order, so that some are contained implicitly in others; thus all principles are reduced, as to their first principle, to this one: "The same thing cannot be affirmed and denied at the same time," as the Philosopher states (Metaph. iv, text. 9). In like manner all the articles are contained implicitly in certain primary matters of faith, such as God's existence, and His providence over the salvation of man, according to Heb. 11: "He that cometh to God, must believe that He is, and is a rewarder to them that seek Him." For the existence of God includes all that we believe to exist in God eternally, and in these our happiness consists; while belief in His providence includes all those things which God dispenses in time, for man's salvation, and which are the way to that happiness: and in this way, again, some of those articles which follow from these are contained in others: thus faith in the Redemption of mankind includes belief in the Incarnation of Christ, His Passion and so forth.

Accordingly we must conclude that, as regards the substance of the articles of faith, they have not received any increase as time went on: since whatever those who lived later have believed, was contained, albeit implicitly, in the faith of those Fathers who preceded them. But there was an increase in the number of articles believed explicitly, since to those who lived in later times some were known explicitly which were not known explicitly by those who lived before them. Hence the Lord said to Moses (Ex. 6:2, 3): "I am the God of Abraham, the God of Isaac, the God of Jacob [*Vulg.: 'I am the Lord that appeared to Abraham, to Isaac, and to Jacob'] . . . and My name Adonai I did not show them": David also said (Ps. 118:100): "I have had understanding above ancients": and the Apostle says (Eph. 3:5) that the mystery of Christ, "in other generations was not known, as it is now revealed to His holy apostles and prophets."

Reply Obj. 1: Among men the same things were always to be hoped for from Christ. But as they did not acquire this hope save through Christ, the further they were removed from Christ in point of time, the further they were from obtaining

what they hoped for. Hence the Apostle says (Heb. 11:13): "All these died according to faith, not having received the promises, but beholding them afar off." Now the further off a thing is the less distinctly is it seen; wherefore those who were nigh to Christ's advent had a more distinct knowledge of the good things to be hoped for.

Reply Obj. 2: Progress in knowledge occurs in two ways. First, on the part of the teacher, be he one or many, who makes progress in knowledge as time goes on: and this is the kind of progress that takes place in sciences devised by man. Secondly, on the part of the learner; thus the master, who has perfect knowledge of the art, does not deliver it all at once to his disciple from the very outset, for he would not be able to take it all in, but he condescends to the disciple's capacity and instructs him little by little. It is in this way that men made progress in the knowledge of faith as time went on. Hence the Apostle (Gal. 3:24) compares the state of the Old Testament to childhood.

Reply Obj. 3: Two causes are requisite before actual generation can take place, an agent, namely, and matter. In the order of the active cause, the more perfect is naturally first; and in this way nature makes a beginning with perfect things, since the imperfect is not brought to perfection, except by something perfect already in existence. On the other hand, in the order of the material cause, the imperfect comes first, and in this way nature proceeds from the imperfect to the perfect. Now in the manifestation of faith, God is the active cause, having perfect knowledge from all eternity; while man is likened to matter in receiving the influx of God's action. Hence, among men, the knowledge of faith had to proceed from imperfection to perfection; and, although some men have been after the manner of active causes, through being doctors of faith, nevertheless the manifestation of the Spirit is given to such men for the common good, according to 1 Cor. 12:7; so that the knowledge of faith was imparted to the Fathers who were instructors in the faith, so far as was necessary at the time for the instruction of the people, either openly or in figures.

Reply Obj. 4: The ultimate consummation of grace was effected by Christ, wherefore the time of His coming is called the "time of fulness [*Vulg.: 'fulness of time']" (Gal. 4:4). Hence those who were nearest to Christ, whether before, like John the Baptist, or after, like the apostles, had a fuller knowledge of the mysteries of faith; for even with regard to man's state we find that the perfection of manhood comes in youth, and that a man's state is all the more perfect, whether before or after, the nearer it is to the time of his youth.

EIGHTH ARTICLE [II-II, Q. 1, Art. 8]

Whether the Articles of Faith Are Suitably Formulated?

Objection 1: It would seem that the articles of faith are unsuitably formulated. For those things, which can be known by demonstration, do not belong to faith as to an object of belief for all, as stated above (A. 5). Now it can be known by demonstration that there is one God; hence the Philosopher proves this (Metaph. xii, text. 52) and many other philosophers demonstrated the same truth. Therefore that "there is one God" should not be set down as an article of faith.

Obj. 2: Further, just as it is necessary to faith that we should believe God to be almighty, so is it too that we should believe Him to be "all-knowing" and "provident for all," about both of which points some have erred. Therefore, among the articles of faith, mention should have been made of God's wisdom and providence, even as of His omnipotence.

Obj. 3: Further, to know the Father is the same things as to know the Son, according to John 14:9: "He that seeth Me, seeth the Father also." Therefore there ought to be but one article about the Father and Son, and, for the same reason, about the Holy Ghost.

Obj. 4: Further, the Person of the Father is no less than the Person of the Son, and of the Holy Ghost. Now there are several articles about the Person of the Holy Ghost, and likewise about the Person of the Son. Therefore there should be several articles about the Person of the Father.

Obj. 5: Further, just as certain things are said by appropriation, of the Person of the Father and of the Person of the Holy Ghost, so too is something appropriated to the Person of the Son, in respect of His Godhead. Now, among the articles of faith, a place is given to a work appropriated to the Father, viz. the creation, and likewise, a work appropriated to the Holy Ghost, viz. that "He spoke by the prophets." Therefore the articles of faith should contain some work appropriated to the Son in respect of His Godhead.

Obj. 6: Further, the sacrament of the Eucharist presents a special difficulty over and above the other articles. Therefore it should have been mentioned in a special article: and consequently it seems that there is not a sufficient number of

articles.

On the contrary stands the authority of the Church who formulates the articles thus.

I answer that, As stated above (AA. 4, 6), to faith those things in themselves belong, the sight of which we shall enjoy in eternal life, and by which we are brought to eternal life. Now two things are proposed to us to be seen in eternal life: viz. the secret of the Godhead, to see which is to possess happiness; and the mystery of Christ's Incarnation, "by Whom we have access" to the glory of the sons of God, according to Rom. 5:2. Hence it is written (John 17:3): "This is eternal life: that they may know Thee, the . . . true God, and Jesus Christ Whom Thou hast sent." Wherefore the first distinction in matters of faith is that some concern the majesty of the Godhead, while others pertain to the mystery of Christ's human nature, which is the "mystery of godliness" (1 Tim. 3:16).

Now with regard to the majesty of the Godhead, three things are proposed to our belief: first, the unity of the Godhead, to which the first article refers; secondly, the trinity of the Persons, to which three articles refer, corresponding to the three Persons; and thirdly, the works proper to the Godhead, the first of which refers to the order of nature, in relation to which the article about the creation is proposed to us; the second refers to the order of grace, in relation to which all matters concerning the sanctification of man are included in one article; while the third refers to the order of glory, and in relation to this another article is proposed to us concerning the resurrection of the dead and life everlasting. Thus there are seven articles referring to the Godhead.

In like manner, with regard to Christ's human nature, there are seven articles, the first of which refers to Christ's incarnation or conception; the second, to His virginal birth; the third, to His Passion, death and burial; the fourth, to His descent into hell; the fifth, to His resurrection; the sixth, to His ascension; the seventh, to His coming for the judgment, so that in all there are fourteen articles.

Some, however, distinguish twelve articles, six pertaining to the Godhead, and six to the humanity. For they include in one article the three about the three Persons; because we have one knowledge of the three Persons: while they divide the article referring to the work of glorification into two, viz. the resurrection of the body, and the glory of the soul. Likewise they unite the conception and nativity into one article.

Reply Obj. 1: By faith we hold many truths about God, which the philosophers were unable to discover by natural reason, for instance His providence and omnipotence, and that He alone is to be worshiped, all of which are contained in the one article of the unity of God.

Reply Obj. 2: The very name of the Godhead implies a kind of watching over things, as stated in the First Part (Q. 13, A. 8). Now in beings having an intellect, power does not work save by the will and knowledge. Hence God's omnipotence includes, in a way, universal knowledge and providence. For He would not be able to do all He wills in things here below, unless He knew them, and exercised His providence over them.

Reply Obj. 3: We have but one knowledge of the Father, Son, and Holy Ghost, as to the unity of the Essence, to which the first article refers: but, as to the distinction of the Persons, which is by the relations of origin, knowledge of the Father does indeed, in a way, include knowledge of the Son, for He would not be Father, had He not a Son; the bond whereof being the Holy Ghost. From this point of view, there was a sufficient motive for those who referred one article to the three Persons. Since, however, with regard to each Person, certain points have to be observed, about which some happen to fall into error, looking at it in this way, we may distinguish three articles about the three Persons. For Arius believed in the omnipotence and eternity of the Father, but did not believe the Son to be co-equal and consubstantial with the Father; hence the need for an article about the Person of the Son in order to settle this point. In like manner it was necessary to appoint a third article about the Person of the Holy Ghost, against Macedonius. In the same way Christ's conception and birth, just as the resurrection and life everlasting, can from one point of view be united together in one article, in so far as they are ordained to one end; while, from another point of view, they can be distinct articles, in as much as each one separately presents a special difficulty.

Reply Obj. 4: It belongs to the Son and Holy Ghost to be sent to sanctify the creature; and about this several things have to be believed. Hence it is that there are more articles about the Persons of the Son and Holy Ghost than about the Person of the Father, Who is never sent, as we stated in the First Part (Q. 43, A. 4).

Reply Obj. 5: The sanctification of a creature by grace, and its consummation by glory, is also effected by the gift of charity, which is appropriated to the Holy

Ghost, and by the gift of wisdom, which is appropriated to the Son: so that each work belongs by appropriation, but under different aspects, both to the Son and to the Holy Ghost.

Reply Obj. 6: Two things may be considered in the sacrament of the Eucharist. One is the fact that it is a sacrament, and in this respect it is like the other effects of sanctifying grace. The other is that Christ's body is miraculously contained therein and thus it is included under God's omnipotence, like all other miracles which are ascribed to God's almighty power. _____

NINTH ARTICLE [II-II, Q. 1, Art. 9]

Whether It Is Suitable for the Articles of Faith to Be Embodied in a Symbol?

Objection 1: It would seem that it is unsuitable for the articles of faith to be embodied in a symbol. Because Holy Writ is the rule of faith, to which no addition or subtraction can lawfully be made, since it is written (Deut. 4:2): "You shall not add to the word that I speak to you, neither shall you take away from it." Therefore it was unlawful to make a symbol as a rule of faith, after the Holy Writ had once been published.

Obj. 2: Further, according to the Apostle (Eph. 4:5) there is but "one faith." Now the symbol is a profession of faith. Therefore it is not fitting that there should be more than one symbol.

Obj. 3: Further, the confession of faith, which is contained in the symbol, concerns all the faithful. Now the faithful are not all competent to believe in God, but only those who have living faith. Therefore it is unfitting for the symbol of faith to be expressed in the words: "I believe in one God."

Obj. 4: Further, the descent into hell is one of the articles of faith, as stated above (A. 8). But the descent into hell is not mentioned in the symbol of the Fathers. Therefore the latter is expressed inadequately.

Obj. 5: Further, Augustine (Tract. xxix in Joan.) expounding the passage, "You believe in God, believe also in Me" (John 14:1) says: "We believe Peter or Paul, but we speak only of believing 'in' God." Since then the Catholic Church is merely a created being, it seems unfitting to say: "In the One, Holy, Catholic and Apostolic Church."

Obj. 6: Further, a symbol is drawn up that it may be a rule of faith. Now a rule of faith ought to be proposed to all, and that publicly. Therefore every symbol, besides the symbol of the Fathers, should be sung at Mass. Therefore it seems unfitting to publish the articles of faith in a symbol.

On the contrary, The universal Church cannot err, since she is governed by the Holy Ghost, Who is the Spirit of truth: for such was Our Lord's promise to His disciples (John 16:13): "When He, the Spirit of truth, is come, He will teach you all truth." Now the symbol is published by the authority of the universal Church. Therefore it contains nothing defective.

I answer that, As the Apostle says (Heb. 11:6), "he that cometh to God, must believe that He is." Now a man cannot believe, unless the truth be proposed to him that he may believe it. Hence the need for the truth of faith to be collected together, so that it might the more easily be proposed to all, lest anyone might stray from the truth through ignorance of the faith. It is from its being a collection of maxims of faith that the symbol [*The Greek *symballein*] takes its name.

Reply Obj. 1: The truth of faith is contained in Holy Writ, diffusely, under various modes of expression, and sometimes obscurely, so that, in order to gather the truth of faith from Holy Writ, one needs long study and practice, which are unattainable by all those who require to know the truth of faith, many of whom have no time for study, being busy with other affairs. And so it was necessary to gather together a clear summary from the sayings of Holy Writ, to be proposed to the belief of all. This indeed was no addition to Holy Writ, but something taken from it.

Reply Obj. 2: The same doctrine of faith is taught in all the symbols. Nevertheless, the people need more careful instruction about the truth of faith, when errors arise, lest the faith of simple-minded persons be corrupted by heretics. It was this that gave rise to the necessity of formulating several symbols, which nowise differ from one another, save that on account of the obstinacy of heretics, one contains more explicitly what another contains implicitly.

Reply Obj. 3: The confession of faith is drawn up in a symbol in the person, as it were, of the whole Church, which is united together by faith. Now the faith of the Church is living faith; since such is the faith to be found in all those who are

of the Church not only outwardly but also by merit. Hence the confession of faith is expressed in a symbol, in a manner that is in keeping with living faith, so that even if some of the faithful lack living faith, they should endeavor to acquire it.

Reply Obj. 4: No error about the descent into hell had arisen among heretics, so that there was no need to be more explicit on that point. For this reason it is not repeated in the symbol of the Fathers, but is supposed as already settled in the symbol of the Apostles. For a subsequent symbol does not cancel a preceding one; rather does it expound it, as stated above (ad 2).

Reply Obj. 5: If we say: "'In' the holy Catholic Church," this must be taken as verified in so far as our faith is directed to the Holy Ghost, Who sanctifies the Church; so that the sense is: "I believe in the Holy Ghost sanctifying the Church." But it is better and more in keeping with the common use, to omit the 'in,' and say simply, "the holy Catholic Church," as Pope Leo [*Rufinus, Comm. in Sym. Apost.] observes.

Reply Obj. 6: Since the symbol of the Fathers is an explanation of the symbol of the Apostles, and was drawn up after the faith was already spread abroad, and when the Church was already at peace, it is sung publicly in the Mass. On the other hand the symbol of the Apostles, which was drawn up at the time of persecution, before the faith was made public, is said secretly at Prime and Compline, as though it were against the darkness of past and future errors.

TENTH ARTICLE [II-II, Q. 1, Art. 10]

Whether It Belongs to the Sovereign Pontiff to Draw Up a Symbol of Faith?

Objection 1: It would seem that it does not belong to the Sovereign Pontiff to draw up a symbol of faith. For a new edition of the symbol becomes necessary in order to explain the articles of faith, as stated above (A. 9). Now, in the Old Testament, the articles of faith were more and more explained as time went on, by reason of the truth of faith becoming clearer through greater nearness to Christ, as stated above (A. 7). Since then this reason ceased with the advent of the New Law, there is no need for the articles of faith to be more and more explicit. Therefore it does not seem to belong to the authority of the Sovereign

Pontiff to draw up a new edition of the symbol.

Obj. 2: Further, no man has the power to do what is forbidden under pain of anathema by the universal Church. Now it was forbidden under pain of anathema by the universal Church, to make a new edition of the symbol. For it is stated in the acts of the first* council of Ephesus (P. ii, Act. 6) that "after the symbol of the Nicene council had been read through, the holy synod decreed that it was unlawful to utter, write or draw up any other creed, than that which was defined by the Fathers assembled at Nicaea together with the Holy Ghost," and this under pain of anathema. [*St. Thomas wrote 'first' (expunged by Nicolai) to distinguish it from the other council, A.D. 451, known as the "Latrocinium" and condemned by the Pope.] The same was repeated in the acts of the council of Chalcedon (P. ii, Act. 5). Therefore it seems that the Sovereign Pontiff has no authority to publish a new edition of the symbol.

Obj. 3: Further, Athanasius was not the Sovereign Pontiff, but patriarch of Alexandria, and yet he published a symbol which is sung in the Church. Therefore it does not seem to belong to the Sovereign Pontiff any more than to other bishops, to publish a new edition of the symbol.

On the contrary, The symbol was drawn up by a general council. Now such a council cannot be convoked otherwise than by the authority of the Sovereign Pontiff, as stated in the Decretals [*Dist. xvii, Can. 4, 5]. Therefore it belongs to the authority of the Sovereign Pontiff to draw up a symbol.

I answer that, As stated above (Obj. 1), a new edition of the symbol becomes necessary in order to set aside the errors that may arise. Consequently to publish a new edition of the symbol belongs to that authority which is empowered to decide matters of faith finally, so that they may be held by all with unshaken faith. Now this belongs to the authority of the Sovereign Pontiff, "to whom the more important and more difficult questions that arise in the Church are referred," as stated in the Decretals [*Dist. xvii, Can. 5]. Hence our Lord said to Peter whom he made Sovereign Pontiff (Luke 22:32): "I have prayed for thee," Peter, "that thy faith fail not, and thou, being once converted, confirm thy brethren." The reason of this is that there should be but one faith of the whole Church, according to 1 Cor. 1:10: "That you all speak the same thing, and that there be no schisms among you": and this could not be secured unless any question of faith that may arise be decided by him who presides over the whole Church, so that the whole Church may hold firmly to his decision. Consequently

it belongs to the sole authority of the Sovereign Pontiff to publish a new edition of the symbol, as do all other matters which concern the whole Church, such as to convoke a general council and so forth.

Reply Obj. 1: The truth of faith is sufficiently explicit in the teaching of Christ and the apostles. But since, according to 2 Pet. 3:16, some men are so evil-minded as to pervert the apostolic teaching and other doctrines and Scriptures to their own destruction, it was necessary as time went on to express the faith more explicitly against the errors which arose.

Reply Obj. 2: This prohibition and sentence of the council was intended for private individuals, who have no business to decide matters of faith: for this decision of the general council did not take away from a subsequent council the power of drawing up a new edition of the symbol, containing not indeed a new faith, but the same faith with greater explicitness. For every council has taken into account that a subsequent council would expound matters more fully than the preceding council, if this became necessary through some heresy arising. Consequently this belongs to the Sovereign Pontiff, by whose authority the council is convoked, and its decision confirmed.

Reply Obj. 3: Athanasius drew up a declaration of faith, not under the form of a symbol, but rather by way of an exposition of doctrine, as appears from his way of speaking. But since it contained briefly the whole truth of faith, it was accepted by the authority of the Sovereign Pontiff, so as to be considered as a rule of faith. Since it contained briefly the whole truth of faith, it was accepted by the authority of the Sovereign Pontiff, so as to be considered as a rule of faith.

QUESTION 2

OF THE ACT OF FAITH
(In Ten Articles)

We must now consider the act of faith, and (1) the internal act; (2) the external act.

Under the first head there are ten points of inquiry:

(1) What is "to believe," which is the internal act of faith?

(2) In how many ways is it expressed?

(3) Whether it is necessary for salvation to believe in anything above natural reason?

(4) Whether it is necessary to believe those things that are attainable by natural reason?

(5) Whether it is necessary for salvation to believe certain things explicitly?

(6) Whether all are equally bound to explicit faith?

(7) Whether explicit faith in Christ is always necessary for salvation?

(8) Whether it is necessary for salvation to believe in the Trinity explicitly?

(9) Whether the act of faith is meritorious?

(10) Whether human reason diminishes the merit of faith?

FIRST ARTICLE [II-II, Q. 2, Art. 1]

Whether to Believe Is to Think with Assent?

Objection 1: It would seem that to believe is not to think with assent. Because the Latin word "cogitatio" [thought] implies a research, for "cogitare" [to think] seems to be equivalent to "coagitare," i.e. "to discuss together." Now Damascene says (De Fide Orth. iv) that faith is "an assent without research." Therefore thinking has no place in the act of faith.

Obj. 2: Further, faith resides in the reason, as we shall show further on (Q. 4, A. 2). Now to think is an act of the cogitative power, which belongs to the sensitive faculty, as stated in the First Part (Q. 78, A. 4). Therefore thought has nothing to do with faith.

Obj. 3: Further, to believe is an act of the intellect, since its object is truth. But assent seems to be an act not of the intellect, but of the will, even as consent is, as stated above (I-II, Q. 15, A. 1, ad 3). Therefore to believe is not to think with assent.

On the contrary, This is how "to believe" is defined by Augustine (De Praedest. Sanct. ii).

I answer that, "To think" can be taken in three ways. First, in a general way for any kind of actual consideration of the intellect, as Augustine observes (De Trin. xiv, 7): "By understanding I mean now the faculty whereby we understand when thinking." Secondly, "to think" is more strictly taken for that consideration of the intellect, which is accompanied by some kind of inquiry, and which precedes the intellect's arrival at the stage of perfection that comes with the certitude of sight. In this sense Augustine says (De Trin. xv, 16) that "the Son of God is not called the Thought, but the Word of God. When our thought realizes what we know and takes form therefrom, it becomes our word. Hence the Word of God must be understood without any thinking on the part of God, for there is nothing there that can take form, or be unformed." In this way thought is, properly speaking, the movement of the mind while yet deliberating, and not yet perfected by the clear sight of truth. Since, however, such a movement of the mind may be one of deliberation either about universal notions, which belongs to the intellectual faculty, or about particular matters, which belongs to the sensitive part, hence it is that "to think" is taken secondly for an act of the deliberating intellect, and thirdly for an act of the cogitative power.

Accordingly, if "to think" be understood broadly according to the first sense, then "to think with assent," does not express completely what is meant by "to believe": since, in this way, a man thinks with assent even when he considers what he knows by science [*Science is certain knowledge of a demonstrated conclusion through its demonstration.], or understands. If, on the other hand, "to think" be understood in the second way, then this expresses completely the nature of the act of believing. For among the acts belonging to the intellect, some have a firm assent without any such kind of thinking, as when a man considers the things that he knows by science, or understands, for this consideration is already formed. But some acts of the intellect have unformed thought devoid of a firm assent, whether they incline to neither side, as in one who "doubts"; or incline to one side rather than the other, but on account of some slight motive, as in one who "suspects"; or incline to one side yet with fear of the other, as in one who "opines." But this act "to believe," cleaves firmly to one side, in which respect belief has something in common with science and understanding; yet its knowledge does not attain the perfection of clear sight, wherein it agrees with doubt, suspicion and opinion. Hence it is proper to the believer to think with assent: so that the act of believing is distinguished from all the other acts of the

intellect, which are about the true or the false.

Reply Obj. 1: Faith has not that research of natural reason which demonstrates what is believed, but a research into those things whereby a man is induced to believe, for instance that such things have been uttered by God and confirmed by miracles.

Reply Obj. 2: "To think" is not taken here for the act of the cogitative power, but for an act of the intellect, as explained above.

Reply Obj. 3: The intellect of the believer is determined to one object, not by the reason, but by the will, wherefore assent is taken here for an act of the intellect as determined to one object by the will. _____

SECOND ARTICLE [II-II, Q. 2, Art. 2]

Whether the Act of Faith Is Suitably Distinguished As Believing God, Believing in a God and Believing in God?

Objection 1: It would seem that the act of faith is unsuitably distinguished as believing God, believing in a God, and believing in God. For one habit has but one act. Now faith is one habit since it is one virtue. Therefore it is unreasonable to say that there are three acts of faith.

Obj. 2: Further, that which is common to all acts of faith should not be reckoned as a particular kind of act of faith. Now "to believe God" is common to all acts of faith, since faith is founded on the First Truth. Therefore it seems unreasonable to distinguish it from certain other acts of faith.

Obj. 3: Further, that which can be said of unbelievers, cannot be called an act of faith. Now unbelievers can be said to believe in a God. Therefore it should not be reckoned an act of faith.

Obj. 4: Further, movement towards the end belongs to the will, whose object is the good and the end. Now to believe is an act, not of the will, but of the intellect. Therefore "to believe in God," which implies movement towards an end, should not be reckoned as a species of that act.

On the contrary is the authority of Augustine who makes this distinction (De Verb. Dom., Serm. lxi—Tract. xxix in Joan.).

I answer that, The act of any power or habit depends on the relation of that power or habit to its object. Now the object of faith can be considered in three ways. For, since "to believe" is an act of the intellect, in so far as the will moves it to assent, as stated above (A. 1, ad 3), the object of faith can be considered either on the part of the intellect, or on the part of the will that moves the intellect.

If it be considered on the part of the intellect, then two things can be observed in the object of faith, as stated above (Q. 1, A. 1). One of these is the material object of faith, and in this way an act of faith is "to believe in a God"; because, as stated above (ibid.) nothing is proposed to our belief, except in as much as it is referred to God. The other is the formal aspect of the object, for it is the medium on account of which we assent to such and such a point of faith; and thus an act of faith is "to believe God," since, as stated above (ibid.) the formal object of faith is the First Truth, to Which man gives his adhesion, so as to assent for Its sake to whatever he believes.

Thirdly, if the object of faith be considered in so far as the intellect is moved by the will, an act of faith is "to believe in God." For the First Truth is referred to the will, through having the aspect of an end.

Reply Obj. 1: These three do not denote different acts of faith, but one and the same act having different relations to the object of faith.

This suffices for the Reply to the Second Objection.

Reply Obj. 3: Unbelievers cannot be said "to believe in a God" as we understand it in relation to the act of faith. For they do not believe that God exists under the conditions that faith determines; hence they do not truly imply believe in a God, since, as the Philosopher observes (Metaph. ix, text. 22) "to know simple things defectively is not to know them at all."

Reply Obj. 4: As stated above (I-II, Q. 9, A. 1) the will moves the intellect and the other powers of the soul to the end: and in this respect an act of faith is "to believe in God." _____

THIRD ARTICLE [II-II, Q. 2, Art. 3]

Whether It Is Necessary for Salvation to Believe Anything Above the

Natural Reason?

Objection 1: It would seem unnecessary for salvation to believe anything above the natural reason. For the salvation and perfection of a thing seem to be sufficiently insured by its natural endowments. Now matters of faith, surpass man's natural reason, since they are things unseen as stated above (Q. 1, A. 4). Therefore to believe seems unnecessary for salvation.

Obj. 2: Further, it is dangerous for man to assent to matters, wherein he cannot judge whether that which is proposed to him be true or false, according to Job 12:11: "Doth not the ear discern words?" Now a man cannot form a judgment of this kind in matters of faith, since he cannot trace them back to first principles, by which all our judgments are guided. Therefore it is dangerous to believe in such matters. Therefore to believe is not necessary for salvation.

Obj. 3: Further, man's salvation rests on God, according to Ps. 36:39: "But the salvation of the just is from the Lord." Now "the invisible things" of God "are clearly seen, being understood by the things that are made; His eternal power also and Divinity," according to Rom. 1:20: and those things which are clearly seen by the understanding are not an object of belief. Therefore it is not necessary for man's salvation, that he should believe certain things.

On the contrary, It is written (Heb. 11:6): "Without faith it is impossible to please God."

I answer that, Wherever one nature is subordinate to another, we find that two things concur towards the perfection of the lower nature, one of which is in respect of that nature's proper movement, while the other is in respect of the movement of the higher nature. Thus water by its proper movement moves towards the centre (of the earth), while according to the movement of the moon, it moves round the centre by ebb and flow. In like manner the planets have their proper movements from west to east, while in accordance with the movement of the first heaven, they have a movement from east to west. Now the created rational nature alone is immediately subordinate to God, since other creatures do not attain to the universal, but only to something particular, while they partake of the Divine goodness either in *being* only, as inanimate things, or also in *living,* and in *knowing singulars,* as plants and animals; whereas the rational nature, in as much as it apprehends the universal notion of good and being, is immediately related to the universal principle of being.

Consequently the perfection of the rational creature consists not only in what belongs to it in respect of its nature, but also in that which it acquires through a supernatural participation of Divine goodness. Hence it was said above (I-II, Q. 3, A. 8) that man's ultimate happiness consists in a supernatural vision of God: to which vision man cannot attain unless he be taught by God, according to John 6:45: "Every one that hath heard of the Father and hath learned cometh to Me." Now man acquires a share of this learning, not indeed all at once, but by little and little, according to the mode of his nature: and every one who learns thus must needs believe, in order that he may acquire science in a perfect degree; thus also the Philosopher remarks (De Soph. Elench. i, 2) that "it behooves a learner to believe."

Hence in order that a man arrive at the perfect vision of heavenly happiness, he must first of all believe God, as a disciple believes the master who is teaching him.

Reply Obj. 1: Since man's nature is dependent on a higher nature, natural knowledge does not suffice for its perfection, and some supernatural knowledge is necessary, as stated above.

Reply Obj. 2: Just as man assents to first principles, by the natural light of his intellect, so does a virtuous man, by the habit of virtue, judge aright of things concerning that virtue; and in this way, by the light of faith which God bestows on him, a man assents to matters of faith and not to those which are against faith. Consequently "there is no" danger or "condemnation to them that are in Christ Jesus," and whom He has enlightened by faith.

Reply Obj. 3: In many respects faith perceives the invisible things of God in a higher way than natural reason does in proceeding to God from His creatures. Hence it is written (Ecclus. 3:25): "Many things are shown to thee above the understandings of man." _____

FOURTH ARTICLE [II-II, Q. 2, Art. 4]

Whether It Is Necessary to Believe Those Things Which Can Be Proved by Natural Reason?

Objection 1: It would seem unnecessary to believe those things which can be proved by natural reason. For nothing is superfluous in God's works, much less even than in the works of nature. Now it is superfluous to employ other means,

where one already suffices. Therefore it would be superfluous to receive by faith, things that can be known by natural reason.

Obj. 2: Further, those things must be believed, which are the object of faith. Now science and faith are not about the same object, as stated above (Q. 1, AA. 4, 5). Since therefore all things that can be known by natural reason are an object of science, it seems that there is no need to believe what can be proved by natural reason.

Obj. 3: Further, all things knowable scientifically [*Science is certain knowledge of a demonstrated conclusion through its demonstration] would seem to come under one head: so that if some of them are proposed to man as objects of faith, in like manner the others should also be believed. But this is not true. Therefore it is not necessary to believe those things which can be proved by natural reason.

On the contrary, It is necessary to believe that God is one and incorporeal: which things philosophers prove by natural reason.

I answer that, It is necessary for man to accept by faith not only things which are above reason, but also those which can be known by reason: and this for three motives. First, in order that man may arrive more quickly at the knowledge of Divine truth. Because the science to whose province it belongs to prove the existence of God, is the last of all to offer itself to human research, since it presupposes many other sciences: so that it would not by until late in life that man would arrive at the knowledge of God. The second reason is, in order that the knowledge of God may be more general. For many are unable to make progress in the study of science, either through dullness of mind, or through having a number of occupations, and temporal needs, or even through laziness in learning, all of whom would be altogether deprived of the knowledge of God, unless Divine things were brought to their knowledge under the guise of faith. The third reason is for the sake of certitude. For human reason is very deficient in things concerning God. A sign of this is that philosophers in their researches, by natural investigation, into human affairs, have fallen into many errors, and have disagreed among themselves. And consequently, in order that men might have knowledge of God, free of doubt and uncertainty, it was necessary for Divine matters to be delivered to them by way of faith, being told to them, as it were, by God Himself Who cannot lie.

Reply Obj. 1: The researches of natural reason do not suffice mankind for the

knowledge of Divine matters, even of those that can be proved by reason: and so it is not superfluous if these others be believed.

Reply Obj. 2: Science and faith cannot be in the same subject and about the same object: but what is an object of science for one, can be an object of faith for another, as stated above (Q. 1, A. 5).

Reply Obj. 3: Although all things that can be known by science are of one common scientific aspect, they do not all alike lead man to beatitude: hence they are not all equally proposed to our belief. _____

FIFTH ARTICLE [II-II, Q. 2, Art. 5]

Whether Man Is Bound to Believe Anything Explicitly?

Objection 1: It would seem that man is not bound to believe anything explicitly. For no man is bound to do what is not in his power. Now it is not in man's power to believe a thing explicitly, for it is written (Rom. 10:14, 15): "How shall they believe Him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" Therefore man is not bound to believe anything explicitly.

Obj. 2: Further, just as we are directed to God by faith, so are we by charity. Now man is not bound to keep the precepts of charity, and it is enough if he be ready to fulfil them: as is evidenced by the precept of Our Lord (Matt. 5:39): "If one strike thee on one [Vulg.: 'thy right'] cheek, turn to him also the other"; and by others of the same kind, according to Augustine's exposition (De Serm. Dom. in Monte xix). Therefore neither is man bound to believe anything explicitly, and it is enough if he be ready to believe whatever God proposes to be believed.

Obj. 3: Further, the good of faith consists in obedience, according to Rom. 1:5: "For obedience to the faith in all nations." Now the virtue of obedience does not require man to keep certain fixed precepts, but it is enough that his mind be ready to obey, according to Ps. 118:60: "I am ready and am not troubled; that I may keep Thy commandments." Therefore it seems enough for faith, too, that man should be ready to believe whatever God may propose, without his believing anything explicitly.

On the contrary, It is written (Heb. 11:6): "He that cometh to God, must believe that He is, and is a rewarder to them that seek Him."

I answer that, The precepts of the Law, which man is bound to fulfil, concern acts of virtue which are the means of attaining salvation. Now an act of virtue, as stated above (I-II, Q. 60, A. 5) depends on the relation of the habit to its object. Again two things may be considered in the object of any virtue; namely, that which is the proper and direct object of that virtue, and that which is accidental and consequent to the object properly so called. Thus it belongs properly and directly to the object of fortitude, to face the dangers of death, and to charge at the foe with danger to oneself, for the sake of the common good: yet that, in a just war, a man be armed, or strike another with his sword, and so forth, is reduced to the object of fortitude, but indirectly.

Accordingly, just as a virtuous act is required for the fulfilment of a precept, so is it necessary that the virtuous act should terminate in its proper and direct object: but, on the other hand, the fulfilment of the precept does not require that a virtuous act should terminate in those things which have an accidental or secondary relation to the proper and direct object of that virtue, except in certain places and at certain times. We must, therefore, say that the direct object of faith is that whereby man is made one of the Blessed, as stated above (Q. 1, A. 8): while the indirect and secondary object comprises all things delivered by God to us in Holy Writ, for instance that Abraham had two sons, that David was the son of Jesse, and so forth.

Therefore, as regards the primary points or articles of faith, man is bound to believe them, just as he is bound to have faith; but as to other points of faith, man is not bound to believe them explicitly, but only implicitly, or to be ready to believe them, in so far as he is prepared to believe whatever is contained in the Divine Scriptures. Then alone is he bound to believe such things explicitly, when it is clear to him that they are contained in the doctrine of faith.

Reply Obj. 1: If we understand those things alone to be in a man's power, which we can do without the help of grace, then we are bound to do many things which we cannot do without the aid of healing grace, such as to love God and our neighbor, and likewise to believe the articles of faith. But with the help of grace we can do this, for this help "to whomsoever it is given from above it is mercifully given; and from whom it is withheld it is justly withheld, as a punishment of a previous, or at least of original, sin," as Augustine states (De Corr. et Grat. v, vi [*Cf. Ep. cxc; De Praed. Sanct. viii.]).

Reply Obj. 2: Man is bound to love definitely those lovable things which are

properly and directly the objects of charity, namely, God and our neighbor. The objection refers to those precepts of charity which belong, as a consequence, to the objects of charity.

Reply Obj. 3: The virtue of obedience is seated, properly speaking, in the will; hence promptness of the will subject to authority, suffices for the act of obedience, because it is the proper and direct object of obedience. But this or that precept is accidental or consequent to that proper and direct object.

SIXTH ARTICLE [II-II, Q. 2, Art. 6]

Whether All Are Equally Bound to Have Explicit Faith?

Objection 1: It would seem that all are equally bound to have explicit faith. For all are bound to those things which are necessary for salvation, as is evidenced by the precepts of charity. Now it is necessary for salvation that certain things should be believed explicitly. Therefore all are equally bound to have explicit faith.

Obj. 2: Further, no one should be put to test in matters that he is not bound to believe. But simple persons are sometimes tested in reference to the slightest articles of faith. Therefore all are bound to believe everything explicitly.

Obj. 3: Further, if the simple are bound to have, not explicit but only implicit faith, their faith must needs be implied in the faith of the learned. But this seems unsafe, since it is possible for the learned to err. Therefore it seems that the simple should also have explicit faith; so that all are, therefore, equally bound to have explicit faith.

On the contrary, It is written (Job 1:14): "The oxen were ploughing, and the asses feeding beside them," because, as Gregory expounds this passage (Moral. ii, 17), the simple, who are signified by the asses, ought, in matters of faith, to stay by the learned, who are denoted by the oxen.

I answer that, The unfolding of matters of faith is the result of Divine revelation: for matters of faith surpass natural reason. Now Divine revelation reaches those of lower degree through those who are over them, in a certain order; to men, for instance, through the angels, and to the lower angels through the higher, as Dionysius explains (Coel. Hier. iv, vii). In like manner therefore the unfolding of

faith must needs reach men of lower degree through those of higher degree. Consequently, just as the higher angels, who enlighten those who are below them, have a fuller knowledge of Divine things than the lower angels, as Dionysius states (Coel. Hier. xii), so too, men of higher degree, whose business it is to teach others, are under obligation to have fuller knowledge of matters of faith, and to believe them more explicitly.

Reply Obj. 1: The unfolding of the articles of faith is not equally necessary for the salvation of all, since those of higher degree, whose duty it is to teach others, are bound to believe explicitly more things than others are.

Reply Obj. 2: Simple persons should not be put to the test about subtle questions of faith, unless they be suspected of having been corrupted by heretics, who are wont to corrupt the faith of simple people in such questions. If, however, it is found that they are free from obstinacy in their heterodox sentiments, and that it is due to their simplicity, it is no fault of theirs.

Reply Obj. 3: The simple have no faith implied in that of the learned, except in so far as the latter adhere to the Divine teaching. Hence the Apostle says (1 Cor. 4:16): "Be ye followers of me, as I also am of Christ." Hence it is not human knowledge, but the Divine truth that is the rule of faith: and if any of the learned stray from this rule, he does not harm the faith of the simple ones, who think that the learned believe aright; unless the simple hold obstinately to their individual errors, against the faith of the universal Church, which cannot err, since Our Lord said (Luke 22:32): "I have prayed for thee," Peter, "that thy faith fail not."

SEVENTH ARTICLE [II-II, Q. 2, Art. 7]

Whether It Is Necessary for the Salvation of All, That They Should Believe Explicitly in the Mystery of Christ?

Objection 1: It would seem that it is not necessary for the salvation of all that they should believe explicitly in the mystery of Christ. For man is not bound to believe explicitly what the angels are ignorant about: since the unfolding of faith is the result of Divine revelation, which reaches man by means of the angels, as stated above (A. 6; I, Q. 111, A. 1). Now even the angels were in ignorance of the mystery of the Incarnation: hence, according to the commentary of Dionysius (Coel. Hier. vii), it is they who ask (Ps. 23:8): "Who is this king of glory?" and

(Isa. 63:1): "Who is this that cometh from Edom?" Therefore men were not bound to believe explicitly in the mystery of Christ's Incarnation.

Obj. 2: Further, it is evident that John the Baptist was one of the teachers, and most nigh to Christ, Who said of him (Matt. 11:11) that "there hath not risen among them that are born of women, a greater than" he. Now John the Baptist does not appear to have known the mystery of Christ explicitly, since he asked Christ (Matt. 11:3): "Art Thou He that art to come, or look we for another?" Therefore even the teachers were not bound to explicit faith in Christ.

Obj. 3: Further, many gentiles obtained salvation through the ministry of the angels, as Dionysius states (Coel. Hier. ix). Now it would seem that the gentiles had neither explicit nor implicit faith in Christ, since they received no revelation. Therefore it seems that it was not necessary for the salvation of all to believe explicitly in the mystery of Christ.

On the contrary, Augustine says (De Corr. et Gratia vii; Ep. cxc): "Our faith is sound if we believe that no man, old or young is delivered from the contagion of death and the bonds of sin, except by the one Mediator of God and men, Jesus Christ."

I answer that, As stated above (A. 5; Q. 1, A. 8), the object of faith includes, properly and directly, that thing through which man obtains beatitude. Now the mystery of Christ's Incarnation and Passion is the way by which men obtain beatitude; for it is written (Acts 4:12): "There is no other name under heaven given to men, whereby we must be saved." Therefore belief of some kind in the mystery of Christ's Incarnation was necessary at all times and for all persons, but this belief differed according to differences of times and persons. The reason of this is that before the state of sin, man believed, explicitly in Christ's Incarnation, in so far as it was intended for the consummation of glory, but not as it was intended to deliver man from sin by the Passion and Resurrection, since man had no foreknowledge of his future sin. He does, however, seem to have had foreknowledge of the Incarnation of Christ, from the fact that he said (Gen. 2:24): "Wherefore a man shall leave father and mother, and shall cleave to his wife," of which the Apostle says (Eph. 5:32) that "this is a great sacrament . . . in Christ and the Church," and it is incredible that the first man was ignorant about this sacrament.

But after sin, man believed explicitly in Christ, not only as to the Incarnation,

but also as to the Passion and Resurrection, whereby the human race is delivered from sin and death: for they would not, else, have foreshadowed Christ's Passion by certain sacrifices both before and after the Law, the meaning of which sacrifices was known by the learned explicitly, while the simple folk, under the veil of those sacrifices, believed them to be ordained by God in reference to Christ's coming, and thus their knowledge was covered with a veil, so to speak. And, as stated above (Q. 1, A. 7), the nearer they were to Christ, the more distinct was their knowledge of Christ's mysteries.

After grace had been revealed, both learned and simple folk are bound to explicit faith in the mysteries of Christ, chiefly as regards those which are observed throughout the Church, and publicly proclaimed, such as the articles which refer to the Incarnation, of which we have spoken above (Q. 1, A. 8). As to other minute points in reference to the articles of the Incarnation, men have been bound to believe them more or less explicitly according to each one's state and office.

Reply Obj. 1: The mystery of the Kingdom of God was not entirely hidden from the angels, as Augustine observes (Gen. ad lit. v, 19), yet certain aspects thereof were better known to them when Christ revealed them to them.

Reply Obj. 2: It was not through ignorance that John the Baptist inquired of Christ's advent in the flesh, since he had clearly professed his belief therein, saying: "I saw, and I gave testimony, that this is the Son of God" (John 1:34). Hence he did not say: "Art Thou He that hast come?" but "Art Thou He that art to come?" thus saying about the future, not about the past. Likewise it is not to be believed that he was ignorant of Christ's future Passion, for he had already said (John 1:39): "Behold the Lamb of God, behold Him who taketh away the sins [Vulg.: 'sin'] of the world," thus foretelling His future immolation; and since other prophets had foretold it, as may be seen especially in Isaias 53. We may therefore say with Gregory (Hom. xxvi in Evang.) that he asked this question, being in ignorance as to whether Christ would descend into hell in His own Person. But he did not ignore the fact that the power of Christ's Passion would be extended to those who were detained in Limbo, according to Zech. 9:11: "Thou also, by the blood of Thy testament hast sent forth Thy prisoners out of the pit, wherein there is no water"; nor was he bound to believe explicitly, before its fulfilment, that Christ was to descend thither Himself.

It may also be replied that, as Ambrose observes in his commentary on Luke

7:19, he made this inquiry, not from doubt or ignorance but from devotion: or again, with Chrysostom (Hom. xxxvi in Matth.), that he inquired, not as though ignorant himself, but because he wished his disciples to be satisfied on that point, through Christ: hence the latter framed His answer so as to instruct the disciples, by pointing to the signs of His works.

Reply Obj. 3: Many of the gentiles received revelations of Christ, as is clear from their predictions. Thus we read (Job 19:25): "I know that my Redeemer liveth." The Sibyl too foretold certain things about Christ, as Augustine states (Contra Faust. xiii, 15). Moreover, we read in the history of the Romans, that at the time of Constantine Augustus and his mother Irene a tomb was discovered, wherein lay a man on whose breast was a golden plate with the inscription: "Christ shall be born of a virgin, and in Him, I believe. O sun, during the lifetime of Irene and Constantine, thou shalt see me again" [*Cf. Baron, Annal., A.D. 780]. If, however, some were saved without receiving any revelation, they were not saved without faith in a Mediator, for, though they did not believe in Him explicitly, they did, nevertheless, have implicit faith through believing in Divine providence, since they believed that God would deliver mankind in whatever way was pleasing to Him, and according to the revelation of the Spirit to those who knew the truth, as stated in Job 35:11: "Who teacheth us more than the beasts of the earth." _____

EIGHTH ARTICLE [II-II, Q. 2, Art. 8]

Whether It Is Necessary for Salvation to Believe Explicitly in the Trinity?

Objection 1: It would seem that it was not necessary for salvation to believe explicitly in the Trinity. For the Apostle says (Heb. 11:6): "He that cometh to God must believe that He is, and is a rewarder to them that seek Him." Now one can believe this without believing in the Trinity. Therefore it was not necessary to believe explicitly in the Trinity.

Obj. 2: Further our Lord said (John 17:5, 6): "Father, I have manifested Thy name to men," which words Augustine expounds (Tract. cvi) as follows: "Not the name by which Thou art called God, but the name whereby Thou art called My Father," and further on he adds: "In that He made this world, God is known to all nations; in that He is not to be worshipped together with false gods, 'God is known in Judea'; but, in that He is the Father of this Christ, through Whom He

takes away the sin of the world, He now makes known to men this name of His, which hitherto they knew not." Therefore before the coming of Christ it was not known that Paternity and Filiation were in the Godhead: and so the Trinity was not believed explicitly.

Obj. 3: Further, that which we are bound to believe explicitly of God is the object of heavenly happiness. Now the object of heavenly happiness is the sovereign good, which can be understood to be in God, without any distinction of Persons. Therefore it was not necessary to believe explicitly in the Trinity.

On the contrary, In the Old Testament the Trinity of Persons is expressed in many ways; thus at the very outset of Genesis it is written in manifestation of the Trinity: "Let us make man to Our image and likeness" (Gen. 1:26). Therefore from the very beginning it was necessary for salvation to believe in the Trinity.

I answer that, It is impossible to believe explicitly in the mystery of Christ, without faith in the Trinity, since the mystery of Christ includes that the Son of God took flesh; that He renewed the world through the grace of the Holy Ghost; and again, that He was conceived by the Holy Ghost. Wherefore just as, before Christ, the mystery of Christ was believed explicitly by the learned, but implicitly and under a veil, so to speak, by the simple, so too was it with the mystery of the Trinity. And consequently, when once grace had been revealed, all were bound to explicit faith in the mystery of the Trinity: and all who are born again in Christ, have this bestowed on them by the invocation of the Trinity, according to Matt. 28:19: "Going therefore teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

Reply Obj. 1: Explicit faith in those two things was necessary at all times and for all people: but it was not sufficient at all times and for all people.

Reply Obj. 2: Before Christ's coming, faith in the Trinity lay hidden in the faith of the learned, but through Christ and the apostles it was shown to the world.

Reply Obj. 3: God's sovereign goodness as we understand it now through its effects, can be understood without the Trinity of Persons: but as understood in itself, and as seen by the Blessed, it cannot be understood without the Trinity of Persons. Moreover the mission of the Divine Persons brings us to heavenly happiness. _____

NINTH ARTICLE [II-II, Q. 2, Art. 9]

Whether to Believe Is Meritorious?

Objection 1: It would seem that to believe is not meritorious. For the principle of all merit is charity, as stated above (I-II, Q. 114, A. 4). Now faith, like nature, is a preamble to charity. Therefore, just as an act of nature is not meritorious, since we do not merit by our natural gifts, so neither is an act of faith.

Obj. 2: Further, belief is a mean between opinion and scientific knowledge or the consideration of things scientifically known [*Science is a certain knowledge of a demonstrated conclusion through its demonstration.]. Now the considerations of science are not meritorious, nor on the other hand is opinion. Therefore belief is not meritorious.

Obj. 3: Further, he who assents to a point of faith, either has a sufficient motive for believing, or he has not. If he has a sufficient motive for his belief, this does not seem to imply any merit on his part, since he is no longer free to believe or not to believe: whereas if he has not a sufficient motive for believing, this is a mark of levity, according to Ecclus. 19:4: "He that is hasty to give credit, is light of heart," so that, seemingly, he gains no merit thereby. Therefore to believe is by no means meritorious.

On the contrary, It is written (Heb. 11:33) that the saints "by faith . . . obtained promises," which would not be the case if they did not merit by believing. Therefore to believe is meritorious.

I answer that, As stated above (I-II, Q. 114, AA. 3, 4), our actions are meritorious in so far as they proceed from the free-will moved with grace by God. Therefore every human act proceeding from the free-will, if it be referred to God, can be meritorious. Now the act of believing is an act of the intellect assenting to the Divine truth at the command of the will moved by the grace of God, so that it is subject to the free-will in relation to God; and consequently the act of faith can be meritorious.

Reply Obj. 1: Nature is compared to charity which is the principle of merit, as matter to form: whereas faith is compared to charity as the disposition which precedes the ultimate form. Now it is evident that the subject or the matter cannot act save by virtue of the form, nor can a preceding disposition, before the advent of the form: but after the advent of the form, both the subject and the preceding disposition act by virtue of the form, which is the chief principle of

action, even as the heat of fire acts by virtue of the substantial form of fire. Accordingly neither nature nor faith can, without charity, produce a meritorious act; but, when accompanied by charity, the act of faith is made meritorious thereby, even as an act of nature, and a natural act of the free-will.

Reply Obj. 2: Two things may be considered in science: namely the scientist's assent to a scientific fact and his consideration of that fact. Now the assent of science is not subject to free-will, because the scientist is obliged to assent by force of the demonstration, wherefore scientific assent is not meritorious. But the actual consideration of what a man knows scientifically is subject to his free-will, for it is in his power to consider or not to consider. Hence scientific consideration may be meritorious if it be referred to the end of charity, i.e. to the honor of God or the good of our neighbor. On the other hand, in the case of faith, both these things are subject to the free-will so that in both respects the act of faith can be meritorious: whereas in the case of opinion, there is no firm assent, since it is weak and infirm, as the Philosopher observes (Poster. i, 33), so that it does not seem to proceed from a perfect act of the will: and for this reason, as regards the assent, it does not appear to be very meritorious, though it can be as regards the actual consideration.

Reply Obj. 3: The believer has sufficient motive for believing, for he is moved by the authority of Divine teaching confirmed by miracles, and, what is more, by the inward instinct of the Divine invitation: hence he does not believe lightly. He has not, however, sufficient reason for scientific knowledge, hence he does not lose the merit. _____

TENTH ARTICLE [II-II, Q. 2, Art. 10]

Whether Reasons in Support of What We Believe Lessen the Merit of Faith?

Objection 1: It would seem that reasons in support of what we believe lessen the merit of faith. For Gregory says (Hom. xxvi in Evang.) that "there is no merit in believing what is shown by reason." If, therefore, human reason provides sufficient proof, the merit of faith is altogether taken away. Therefore it seems that any kind of human reasoning in support of matters of faith, diminishes the merit of believing.

Obj. 2: Further, whatever lessens the measure of virtue, lessens the amount of

merit, since "happiness is the reward of virtue," as the Philosopher states (Ethic. i, 9). Now human reasoning seems to diminish the measure of the virtue of faith, since it is essential to faith to be about the unseen, as stated above (Q. 1, AA. 4, 5). Now the more a thing is supported by reasons the less is it unseen. Therefore human reasons in support of matters of faith diminish the merit of faith.

Obj. 3: Further, contrary things have contrary causes. Now an inducement in opposition to faith increases the merit of faith whether it consist in persecution inflicted by one who endeavors to force a man to renounce his faith, or in an argument persuading him to do so. Therefore reasons in support of faith diminish the merit of faith.

On the contrary, It is written (1 Pet. 3:15): "Being ready always to satisfy every one that asketh you a reason of that faith [*Vulg.: 'Of that hope which is in you.' St. Thomas' reading is apparently taken from Bede.] and hope which is in you." Now the Apostle would not give this advice, if it would imply a diminution in the merit of faith. Therefore reason does not diminish the merit of faith.

I answer that, As stated above (A. 9), the act of faith can be meritorious, in so far as it is subject to the will, not only as to the use, but also as to the assent. Now human reason in support of what we believe, may stand in a twofold relation to the will of the believer. First, as preceding the act of the will; as, for instance, when a man either has not the will, or not a prompt will, to believe, unless he be moved by human reasons: and in this way human reason diminishes the merit of faith. In this sense it has been said above (I-II, Q. 24, A. 3, ad 1; Q. 77, A. 6, ad 2) that, in moral virtues, a passion which precedes choice makes the virtuous act less praiseworthy. For just as a man ought to perform acts of moral virtue, on account of the judgment of his reason, and not on account of a passion, so ought he to believe matters of faith, not on account of human reason, but on account of the Divine authority. Secondly, human reasons may be consequent to the will of the believer. For when a man's will is ready to believe, he loves the truth he believes, he thinks out and takes to heart whatever reasons he can find in support thereof; and in this way human reason does not exclude the merit of faith but is a sign of greater merit. Thus again, in moral virtues a consequent passion is the sign of a more prompt will, as stated above (I-II, Q. 24, A. 3, ad 1). We have an indication of this in the words of the Samaritans to the woman, who is a type of human reason: "We now believe, not for thy saying" (John 4:42).

Reply Obj. 1: Gregory is referring to the case of a man who has no will to

believe what is of faith, unless he be induced by reasons. But when a man has the will to believe what is of faith on the authority of God alone, although he may have reasons in demonstration of some of them, e.g. of the existence of God, the merit of his faith is not, for that reason, lost or diminished.

Reply Obj. 2: The reasons which are brought forward in support of the authority of faith, are not demonstrations which can bring intellectual vision to the human intellect, wherefore they do not cease to be unseen. But they remove obstacles to faith, by showing that what faith proposes is not impossible; wherefore such reasons do not diminish the merit or the measure of faith. On the other hand, though demonstrative reasons in support of the preambles of faith [*The Leonine Edition reads: 'in support of matters of faith which are however, preambles to the articles of faith, diminish,' etc.], but not of the articles of faith, diminish the measure of faith, since they make the thing believed to be seen, yet they do not diminish the measure of charity, which makes the will ready to believe them, even if they were unseen; and so the measure of merit is not diminished.

Reply Obj. 3: Whatever is in opposition to faith, whether it consist in a man's thoughts, or in outward persecution, increases the merit of faith, in so far as the will is shown to be more prompt and firm in believing. Hence the martyrs had more merit of faith, through not renouncing faith on account of persecution; and even the wise have greater merit of faith, through not renouncing their faith on account of the reasons brought forward by philosophers or heretics in opposition to faith. On the other hand things that are favorable to faith, do not always diminish the promptness of the will to believe, and therefore they do not always diminish the merit of faith. _____

QUESTION 3

OF THE OUTWARD ACT OF FAITH
(In Two Articles)

We must now consider the outward act, viz. the confession of faith: under which head there are two points of inquiry:

(1) Whether confession is an act of faith?

(2) Whether confession of faith is necessary for salvation?

_____

FIRST ARTICLE [II-II, Q. 3, Art. 1]

Whether Confession Is an Act of Faith?

Objection 1: It would seem that confession is not an act of faith. For the same act does not belong to different virtues. Now confession belongs to penance of which it is a part. Therefore it is not an act of faith.

Obj. 2: Further, man is sometimes deterred by fear or some kind of confusion, from confessing his faith: wherefore the Apostle (Eph. 6:19) asks for prayers that it may be granted him "with confidence, to make known the mystery of the gospel." Now it belongs to fortitude, which moderates daring and fear, not to be deterred from doing good on account of confusion or fear. Therefore it seems that confession is not an act of faith, but rather of fortitude or constancy.

Obj. 3: Further, just as the ardor of faith makes one confess one's faith outwardly, so does it make one do other external good works, for it is written (Gal. 5:6) that "faith . . . worketh by charity." But other external works are not reckoned acts of faith. Therefore neither is confession an act of faith.

On the contrary, A gloss explains the words of 2 Thess. 1:11, "and the work of faith in power" as referring to "confession which is a work proper to faith."

I answer that, Outward actions belong properly to the virtue to whose end they are specifically referred: thus fasting is referred specifically to the end of abstinence, which is to tame the flesh, and consequently it is an act of abstinence.

Now confession of those things that are of faith is referred specifically as to its end, to that which concerns faith, according to 2 Cor. 4:13: "Having the same spirit of faith . . . we believe, and therefore we speak also." For the outward utterance is intended to signify the inward thought. Wherefore, just as the inward thought of matters of faith is properly an act of faith, so too is the outward confession of them.

Reply Obj. 1: A threefold confession is commended by the Scriptures. One is the confession of matters of faith, and this is a proper act of faith, since it is referred to the end of faith as stated above. Another is the confession of thanksgiving or praise, and this is an act of "latria," for its purpose is to give outward honor to God, which is the end of "latria." The third is the confession of sins, which is

ordained to the blotting out of sins, which is the end of penance, to which virtue it therefore belongs.

Reply Obj. 2: That which removes an obstacle is not a direct, but an indirect, cause, as the Philosopher proves (Phys. viii, 4). Hence fortitude which removes an obstacle to the confession of faith, viz. fear or shame, is not the proper and direct cause of confession, but an indirect cause so to speak.

Reply Obj. 3: Inward faith, with the aid of charity, causes all outward acts of virtue, by means of the other virtues, commanding, but not eliciting them; whereas it produces the act of confession as its proper act, without the help of any other virtue. _____

SECOND ARTICLE [II-II, Q. 3, Art. 2]

Whether Confession of Faith Is Necessary for Salvation?

Objection 1: It would seem that confession of faith is not necessary for salvation. For, seemingly, a thing is sufficient for salvation, if it is a means of attaining the end of virtue. Now the proper end of faith is the union of the human mind with Divine truth, and this can be realized without any outward confession. Therefore confession of faith is not necessary for salvation.

Obj. 2: Further, by outward confession of faith, a man reveals his faith to another man. But this is unnecessary save for those who have to instruct others in the faith. Therefore it seems that the simple folk are not bound to confess the faith.

Obj. 3: Further, whatever may tend to scandalize and disturb others, is not necessary for salvation, for the Apostle says (1 Cor. 10:32): "Be without offense to the Jews and to the gentiles and to the Church of God." Now confession of faith sometimes causes a disturbance among unbelievers. Therefore it is not necessary for salvation.

On the contrary, The Apostle says (Rom. 10:10): "With the heart we believe unto justice; but with the mouth, confession is made unto salvation."

I answer that, Things that are necessary for salvation come under the precepts of the Divine law. Now since confession of faith is something affirmative, it can only fall under an affirmative precept. Hence its necessity for salvation depends on how it falls under an affirmative precept of the Divine law. Now affirmative

precepts as stated above (I-II, Q. 71, A. 5, ad 3; I-II, Q. 88, A. 1, ad 2) do not bind for always, although they are always binding; but they bind as to place and time according to other due circumstances, in respect of which human acts have to be regulated in order to be acts of virtue.

Thus then it is not necessary for salvation to confess one's faith at all times and in all places, but in certain places and at certain times, when, namely, by omitting to do so, we would deprive God of due honor, or our neighbor of a service that we ought to render him: for instance, if a man, on being asked about his faith, were to remain silent, so as to make people believe either that he is without faith, or that the faith is false, or so as to turn others away from the faith; for in such cases as these, confession of faith is necessary for salvation.

Reply Obj. 1: The end of faith, even as of the other virtues, must be referred to the end of charity, which is the love of God and our neighbor. Consequently when God's honor and our neighbor's good demand, man should not be contented with being united by faith to God's truth, but ought to confess his faith outwardly.

Reply Obj. 2: In cases of necessity where faith is in danger, every one is bound to proclaim his faith to others, either to give good example and encouragement to the rest of the faithful, or to check the attacks of unbelievers: but at other times it is not the duty of all the faithful to instruct others in the faith.

Reply Obj. 3: There is nothing commendable in making a public confession of one's faith, if it causes a disturbance among unbelievers, without any profit either to the faith or to the faithful. Hence Our Lord said (Matt. 7:6): "Give not that which is holy to dogs, neither cast ye your pearls before swine . . . lest turning upon you, they tear you." Yet, if there is hope of profit to the faith, or if there be urgency, a man should disregard the disturbance of unbelievers, and confess his faith in public. Hence it is written (Matt. 15:12) that when the disciples had said to Our Lord that "the Pharisee, when they heard this word, were scandalized," He answered: "Let them alone, they are blind, and leaders of the blind."

QUESTION 4

OF THE VIRTUE ITSELF OF FAITH
(In Eight Articles)

We must now consider the virtue itself of faith, and, in the first place, faith itself; secondly, those who have faith; thirdly, the cause of faith; fourthly, its effects.

Under the first head there are eight points of inquiry:

(1) What is faith?

(2) In what power of the soul does it reside?

(3) Whether its form is charity?

(4) Whether living (*formata*) faith and lifeless (*informis*) faith are one identically?

(5) Whether faith is a virtue?

(6) Whether it is one virtue?

(7) Of its relation to the other virtues;

(8) Of its certitude as compared with the certitude of the intellectual virtues.

FIRST ARTICLE [II-II, Q. 4, Art. 1]

Whether This Is a Fitting Definition of Faith: "Faith Is the Substance of Things to Be Hoped For, the Evidence of Things That Appear Not?"

Objection 1: It would seem that the Apostle gives an unfitting definition of faith (Heb. 11:1) when he says: "Faith is the substance of things to be hoped for, the evidence of things that appear not." For no quality is a substance: whereas faith is a quality, since it is a theological virtue, as stated above (I-II, Q. 62, A. 3). Therefore it is not a substance.

Obj. 2: Further, different virtues have different objects. Now things to be hoped for are the object of hope. Therefore they should not be included in a definition of faith, as though they were its object.

Obj. 3: Further, faith is perfected by charity rather than by hope, since charity is

the form of faith, as we shall state further on (A. 3). Therefore the definition of faith should have included the thing to be loved rather than the thing to be hoped for.

Obj. 4: Further, the same thing should not be placed in different genera. Now "substance" and "evidence" are different genera, and neither is subalternate to the other. Therefore it is unfitting to state that faith is both "substance" and "evidence."

Obj. 5: Further, evidence manifests the truth of the matter for which it is adduced. Now a thing is said to be apparent when its truth is already manifest. Therefore it seems to imply a contradiction to speak of "evidence of things that appear not": and so faith is unfittingly defined.

On the contrary, The authority of the Apostle suffices.

I answer that, Though some say that the above words of the Apostle are not a definition of faith, yet if we consider the matter aright, this definition overlooks none of the points in reference to which faith can be defined, albeit the words themselves are not arranged in the form of a definition, just as the philosophers touch on the principles of the syllogism, without employing the syllogistic form.

In order to make this clear, we must observe that since habits are known by their acts, and acts by their objects, faith, being a habit, should be defined by its proper act in relation to its proper object. Now the act of faith is to believe, as stated above (Q. 2, AA. 2, 3), which is an act of the intellect determinate to one object of the will's command. Hence an act of faith is related both to the object of the will, i.e. to the good and the end, and to the object of the intellect, i.e. to the true. And since faith, through being a theological virtue, as stated above (I-II, Q. 62, A. 2), has one same thing for object and end, its object and end must, of necessity, be in proportion to one another. Now it has been already stated (Q. 1, AA. 1, 4) that the object of faith is the First Truth, as unseen, and whatever we hold on account thereof: so that it must needs be under the aspect of something unseen that the First Truth is the end of the act of faith, which aspect is that of a thing hoped for, according to the Apostle (Rom. 8:25): "We hope for that which we see not": because to see the truth is to possess it. Now one hopes not for what one has already, but for what one has not, as stated above (I-II, Q. 67, A. 4). Accordingly the relation of the act of faith to its end which is the object of the will, is indicated by the words: "Faith is the substance of things to be hoped for."

For we are wont to call by the name of substance, the first beginning of a thing, especially when the whole subsequent thing is virtually contained in the first beginning; for instance, we might say that the first self-evident principles are the substance of science, because, to wit, these principles are in us the first beginnings of science, the whole of which is itself contained in them virtually. In this way then faith is said to be the "substance of things to be hoped for," for the reason that in us the first beginning of things to be hoped for is brought about by the assent of faith, which contains virtually all things to be hoped for. Because we hope to be made happy through seeing the unveiled truth to which our faith cleaves, as was made evident when we were speaking of happiness (I-II, Q. 3, A. 8; I-II, Q. 4, A. 3).

The relationship of the act of faith to the object of the intellect, considered as the object of faith, is indicated by the words, "evidence of things that appear not," where "evidence" is taken for the result of evidence. For evidence induces the intellect to adhere to a truth, wherefore the firm adhesion of the intellect to the non-apparent truth of faith is called "evidence" here. Hence another reading has "conviction," because to wit, the intellect of the believer is convinced by Divine authority, so as to assent to what it sees not. Accordingly if anyone would reduce the foregoing words to the form of a definition, he may say that "faith is a habit of the mind, whereby eternal life is begun in us, making the intellect assent to what is non-apparent."

In this way faith is distinguished from all other things pertaining to the intellect. For when we describe it as "evidence," we distinguish it from opinion, suspicion, and doubt, which do not make the intellect adhere to anything firmly; when we go on to say, "of things that appear not," we distinguish it from science and understanding, the object of which is something apparent; and when we say that it is "the substance of things to be hoped for," we distinguish the virtue of faith from faith commonly so called, which has no reference to the beatitude we hope for.

Whatever other definitions are given of faith, are explanations of this one given by the Apostle. For when Augustine says (Tract. xl in Joan.: QQ. Evang. ii, qu. 39) that "faith is a virtue whereby we believe what we do not see," and when Damascene says (De Fide Orth. iv, 11) that "faith is an assent without research," and when others say that "faith is that certainty of the mind about absent things which surpasses opinion but falls short of science," these all amount to the same as the Apostle's words: "Evidence of things that appear not"; and when

Dionysius says (Div. Nom. vii) that "faith is the solid foundation of the believer, establishing him in the truth, and showing forth the truth in him," comes to the same as "substance of things to be hoped for."

Reply Obj. 1: "Substance" here does not stand for the supreme genus condivided with the other genera, but for that likeness to substance which is found in each genus, inasmuch as the first thing in a genus contains the others virtually and is said to be the substance thereof.

Reply Obj. 2: Since faith pertains to the intellect as commanded by the will, it must needs be directed, as to its end, to the objects of those virtues which perfect the will, among which is hope, as we shall prove further on (Q. 18, A. 1). For this reason the definition of faith includes the object of hope.

Reply Obj. 3: Love may be of the seen and of the unseen, of the present and of the absent. Consequently a thing to be loved is not so adapted to faith, as a thing to be hoped for, since hope is always of the absent and the unseen.

Reply Obj. 4: "Substance" and "evidence" as included in the definition of faith, do not denote various genera of faith, nor different acts, but different relationships of one act to different objects, as is clear from what has been said.

Reply Obj. 5: Evidence taken from the proper principles of a thing, make[s] it apparent, whereas evidence taken from Divine authority does not make a thing apparent in itself, and such is the evidence referred to in the definition of faith.

SECOND ARTICLE [II-II, Q. 4, Art. 2]

Whether Faith Resides in the Intellect?

Objection 1: It would seem that faith does not reside in the intellect. For Augustine says (De Praedest. Sanct. v) that "faith resides in the believer's will." Now the will is a power distinct from the intellect. Therefore faith does not reside in the intellect.

Obj. 2: Further, the assent of faith to believe anything, proceeds from the will obeying God. Therefore it seems that faith owes all its praise to obedience. Now obedience is in the will. Therefore faith is in the will, and not in the intellect.

Obj. 3: Further, the intellect is either speculative or practical. Now faith is not in the speculative intellect, since this is not concerned with things to be sought or avoided, as stated in *De Anima* iii, 9, so that it is not a principle of operation, whereas "faith . . . worketh by charity" (Gal. 5:6). Likewise, neither is it in the practical intellect, the object of which is some true, contingent thing, that can be made or done. For the object of faith is the Eternal Truth, as was shown above (Q. 1, A. 1). Therefore faith does not reside in the intellect.

On the contrary, Faith is succeeded by the heavenly vision, according to 1 Cor. 13:12: "We see now through a glass in a dark manner; but then face to face." Now vision is in the intellect. Therefore faith is likewise.

I answer that, Since faith is a virtue, its act must needs be perfect. Now, for the perfection of an act proceeding from two active principles, each of these principles must be perfect: for it is not possible for a thing to be sawn well, unless the sawyer possess the art, and the saw be well fitted for sawing. Now, in a power of the soul, which is related to opposite objects, a disposition to act well is a habit, as stated above (I-II, Q. 49, A. 4, ad 1, 2, 3). Wherefore an act that proceeds from two such powers must be perfected by a habit residing in each of them. Again, it has been stated above (Q. 2, AA. 1, 2) that to believe is an act of the intellect inasmuch as the will moves it to assent. And this act proceeds from the will and the intellect, both of which have a natural aptitude to be perfected in this way. Consequently, if the act of faith is to be perfect, there needs to be a habit in the will as well as in the intellect: even as there needs to be the habit of prudence in the reason, besides the habit of temperance in the concupiscible faculty, in order that the act of that faculty be perfect. Now, to believe is immediately an act of the intellect, because the object of that act is "the true," which pertains properly to the intellect. Consequently faith, which is the proper principle of that act, must needs reside in the intellect.

Reply Obj. 1: Augustine takes faith for the act of faith, which is described as depending on the believer's will, in so far as his intellect assents to matters of faith at the command of the will.

Reply Obj. 2: Not only does the will need to be ready to obey but also the intellect needs to be well disposed to follow the command of the will, even as the concupiscible faculty needs to be well disposed in order to follow the command of reason; hence there needs to be a habit of virtue not only in the commanding will but also in the assenting intellect.

Reply Obj. 3: Faith resides in the speculative intellect, as evidenced by its object. But since this object, which is the First Truth, is the end of all our desires and actions, as Augustine proves (De Trin. i, 8), it follows that faith worketh by charity just as "the speculative intellect becomes practical by extension" (De Anima iii, 10). _____

THIRD ARTICLE [II-II, Q. 4, Art. 3]

Whether Charity Is the Form of Faith?

Objection 1: It would seem that charity is not the form of faith. For each thing derives its species from its form. When therefore two things are opposite members of a division, one cannot be the form of the other. Now faith and charity are stated to be opposite members of a division, as different species of virtue (1 Cor. 13:13). Therefore charity is not the form of faith.

Obj. 2: Further, a form and the thing of which it is the form are in one subject, since together they form one simply. Now faith is in the intellect, while charity is in the will. Therefore charity is not the form of faith.

Obj. 3: Further, the form of a thing is a principle thereof. Now obedience, rather than charity, seems to be the principle of believing, on the part of the will, according to Rom. 1:5: "For obedience to the faith in all nations." Therefore obedience rather than charity, is the form of faith.

On the contrary, Each thing works through its form. Now faith works through charity. Therefore the love of charity is the form of faith.

I answer that, As appears from what has been said above (I-II, Q. 1, A. 3; I-II, Q. 18, A. 6), voluntary acts take their species from their end which is the will's object. Now that which gives a thing its species, is after the manner of a form in natural things. Wherefore the form of any voluntary act is, in a manner, the end to which that act is directed, both because it takes its species therefrom, and because the mode of an action should correspond proportionately to the end. Now it is evident from what has been said (A. 1), that the act of faith is directed to the object of the will, i.e. the good, as to its end: and this good which is the end of faith, viz. the Divine Good, is the proper object of charity. Therefore charity is called the form of faith in so far as the act of faith is perfected and formed by charity.

Reply Obj. 1: Charity is called the form of faith because it quickens the act of faith. Now nothing hinders one act from being quickened by different habits, so as to be reduced to various species in a certain order, as stated above (I-II, Q. 18, AA. 6, 7; I-II, Q. 61, A. 2) when we were treating of human acts in general.

Reply Obj. 2: This objection is true of an intrinsic form. But it is not thus that charity is the form of faith, but in the sense that it quickens the act of faith, as explained above.

Reply Obj. 3: Even obedience, and hope likewise, and whatever other virtue might precede the act of faith, is quickened by charity, as we shall show further on (Q. 23, A. 8), and consequently charity is spoken of as the form of faith.

FOURTH ARTICLE [II-II, Q. 4, Art. 4]

Whether Lifeless Faith Can Become Living, or Living Faith, Lifeless?

Objection 1: It would seem that lifeless faith does not become living, or living faith lifeless. For, according to 1 Cor. 13:10, "when that which is perfect is come, that which is in part shall be done away." Now lifeless faith is imperfect in comparison with living faith. Therefore when living faith comes, lifeless faith is done away, so that they are not one identical habit.

Obj. 2: Further, a dead thing does not become a living thing. Now lifeless faith is dead, according to James 2:20: "Faith without works is dead." Therefore lifeless faith cannot become living.

Obj. 3: Further, God's grace, by its advent, has no less effect in a believer than in an unbeliever. Now by coming to an unbeliever it causes the habit of faith. Therefore when it comes to a believer, who hitherto had the habit of lifeless faith, it causes another habit of faith in him.

Obj. 4: Further, as Boethius says (In Categ. Arist. i), "accidents cannot be altered." Now faith is an accident. Therefore the same faith cannot be at one time living, and at another, lifeless.

On the contrary, A gloss on the words, "Faith without works is dead" (James 2:20) adds, "by which it lives once more." Therefore faith which was lifeless and without form hitherto, becomes formed and living.

I answer that, There have been various opinions on this question. For some [*William of Auxerre, Sum. Aur. III, iii, 15] have said that living and lifeless faith are distinct habits, but that when living faith comes, lifeless faith is done away, and that, in like manner, when a man sins mortally after having living faith, a new habit of lifeless faith is infused into him by God. But it seems unfitting that grace should deprive man of a gift of God by coming to him, and that a gift of God should be infused into man, on account of a mortal sin.

Consequently others [*Alexander of Hales, Sum. Theol. iii, 64] have said that living and lifeless faith are indeed distinct habits, but that, all the same, when living faith comes the habit of lifeless faith is not taken away, and that it remains together with the habit of living faith in the same subject. Yet again it seems unreasonable that the habit of lifeless faith should remain inactive in a person having living faith.

We must therefore hold differently that living and lifeless faith are one and the same habit. The reason is that a habit is differentiated by that which directly pertains to that habit. Now since faith is a perfection of the intellect, that pertains directly to faith, which pertains to the intellect. Again, what pertains to the will, does not pertain directly to faith, so as to be able to differentiate the habit of faith. But the distinction of living from lifeless faith is in respect of something pertaining to the will, i.e. charity, and not in respect of something pertaining to the intellect. Therefore living and lifeless faith are not distinct habits.

Reply Obj. 1: The saying of the Apostle refers to those imperfect things from which imperfection is inseparable, for then, when the perfect comes the imperfect must needs be done away. Thus with the advent of clear vision, faith is done away, because it is essentially "of the things that appear not." When, however, imperfection is not inseparable from the imperfect thing, the same identical thing which was imperfect becomes perfect. Thus childhood is not essential to man and consequently the same identical subject who was a child, becomes a man. Now lifelessness is not essential to faith, but is accidental thereto as stated above. Therefore lifeless faith itself becomes living.

Reply Obj. 2: That which makes an animal live is inseparable from an animal, because it is its substantial form, viz. the soul: consequently a dead thing cannot become a living thing, and a living and a dead thing differ specifically. On the other hand that which gives faith its form, or makes it live, is not essential to faith. Hence there is no comparison.

Reply Obj. 3: Grace causes faith not only when faith begins anew to be in a man, but also as long as faith lasts. For it has been said above (I, Q. 104, A. 1; I-II, Q. 109, A. 9) that God is always working man's justification, even as the sun is always lighting up the air. Hence grace is not less effective when it comes to a believer than when it comes to an unbeliever: since it causes faith in both, in the former by confirming and perfecting it, in the latter by creating it anew.

We might also reply that it is accidental, namely on account of the disposition of the subject, that grace does not cause faith in one who has it already: just as, on the other hand, a second mortal sin does not take away grace from one who has already lost it through a previous mortal sin.

Reply Obj. 4: When living faith becomes lifeless, faith is not changed, but its subject, the soul, which at one time has faith without charity, and at another time, with charity. _____

FIFTH ARTICLE [II-II, Q. 4, Art. 5]

Whether Faith Is a Virtue?

Objection 1: It would seem that faith is not a virtue. For virtue is directed to the good, since "it is virtue that makes its subject good," as the Philosopher states (Ethic. ii, 6). But faith is directed to the true. Therefore faith is not a virtue.

Obj. 2: Further, infused virtue is more perfect than acquired virtue. Now faith, on account of its imperfection, is not placed among the acquired intellectual virtues, as the Philosopher states (Ethic. vi, 3). Much less, therefore, can it be considered an infused virtue.

Obj. 3: Further, living and lifeless faith are the same species, as stated above (A. 4). Now lifeless faith is not a virtue, since it is not connected with the other virtues. Therefore neither is living faith a virtue.

Obj. 4: Further, the gratuitous graces and the fruits are distinct from the virtues. But faith is numbered among the gratuitous graces (1 Cor. 12:9) and likewise among the fruits (Gal. 5:23). Therefore faith is not a virtue.

On the contrary, Man is justified by the virtues, since "justice is all virtue," as the Philosopher states (Ethic. v, 1). Now man is justified by faith according to Rom. 5:1: "Being justified therefore by faith let us have peace," etc. Therefore

faith is a virtue.

I answer that, As shown above, it is by human virtue that human acts are rendered good; hence, any habit that is always the principle of a good act, may be called a human virtue. Such a habit is living faith. For since to believe is an act of the intellect assenting to the truth at the command of the will, two things are required that this act may be perfect: one of which is that the intellect should infallibly tend to its object, which is the true; while the other is that the will should be infallibly directed to the last end, on account of which it assents to the true: and both of these are to be found in the act of living faith. For it belongs to the very essence of faith that the intellect should ever tend to the true, since nothing false can be the object of faith, as proved above (Q. 1, A. 3): while the effect of charity, which is the form of faith, is that the soul ever has its will directed to a good end. Therefore living faith is a virtue.

On the other hand, lifeless faith is not a virtue, because, though the act of lifeless faith is duly perfect on the part of the intellect, it has not its due perfection as regards the will: just as if temperance be in the concupiscible, without prudence being in the rational part, temperance is not a virtue, as stated above (I-II, Q. 65, A. 1), because the act of temperance requires both an act of reason, and an act of the concupiscible faculty, even as the act of faith requires an act of the will, and an act of the intellect.

Reply Obj. 1: The truth is itself the good of the intellect, since it is its perfection: and consequently faith has a relation to some good in so far as it directs the intellect to the true. Furthermore, it has a relation to the good considered as the object of the will, inasmuch as it is formed by charity.

Reply Obj. 2: The faith of which the Philosopher speaks is based on human reasoning in a conclusion which does not follow, of necessity, from its premisses; and which is subject to be false: hence such like faith is not a virtue. On the other hand, the faith of which we are speaking is based on the Divine Truth, which is infallible, and consequently its object cannot be anything false; so that faith of this kind can be a virtue.

Reply Obj. 3: Living and lifeless faith do not differ specifically, as though they belonged to different species. But they differ as perfect and imperfect within the same species. Hence lifeless faith, being imperfect, does not satisfy the conditions of a perfect virtue, for "virtue is a kind of perfection" (Phys. vii, text.

18).

Reply Obj. 4: Some say that faith which is numbered among the gratuitous graces is lifeless faith. But this is said without reason, since the gratuitous graces, which are mentioned in that passage, are not common to all the members of the Church: wherefore the Apostle says: "There are diversities of graces," and again, "To one is given" this grace and "to another" that. Now lifeless faith is common to all members of the Church, because its lifelessness is not part of its substance, if we consider it as a gratuitous gift. We must, therefore, say that in that passage, faith denotes a certain excellency of faith, for instance, "constancy in faith," according to a gloss, or the "word of faith."

Faith is numbered among the fruits, in so far as it gives a certain pleasure in its act by reason of its certainty, wherefore the gloss on the fifth chapter to the Galatians, where the fruits are enumerated, explains faith as being "certainty about the unseen." _____

SIXTH ARTICLE [II-II, Q. 4, Art. 6]

Whether Faith Is One Virtue?

Objection 1: It would seem that faith is not one. For just as faith is a gift of God according to Eph. 2:8, so also wisdom and knowledge are numbered among God's gifts according to Isa. 11:2. Now wisdom and knowledge differ in this, that wisdom is about eternal things, and knowledge about temporal things, as Augustine states (De Trin. xii, 14, 15). Since, then, faith is about eternal things, and also about some temporal things, it seems that faith is not one virtue, but divided into several parts.

Obj. 2: Further, confession is an act of faith, as stated above (Q. 3, A. 1). Now confession of faith is not one and the same for all: since what we confess as past, the fathers of old confessed as yet to come, as appears from Isa. 7:14: "Behold a virgin shall conceive." Therefore faith is not one.

Obj. 3: Further, faith is common to all believers in Christ. But one accident cannot be in many subjects. Therefore all cannot have one faith.

On the contrary, The Apostle says (Eph. 4:5): "One Lord, one faith."

I answer that, If we take faith as a habit, we can consider it in two ways. First on the part of the object, and thus there is one faith. Because the formal object of faith is the First Truth, by adhering to which we believe whatever is contained in the faith. Secondly, on the part of the subject, and thus faith is differentiated according as it is in various subjects. Now it is evident that faith, just as any other habit, takes its species from the formal aspect of its object, but is individualized by its subject. Hence if we take faith for the habit whereby we believe, it is one specifically, but differs numerically according to its various subjects.

If, on the other hand, we take faith for that which is believed, then, again, there is one faith, since what is believed by all is one same thing: for though the things

believed, which all agree in believing, be diverse from one another, yet they are all reduced to one.

Reply Obj. 1: Temporal matters which are proposed to be believed, do not belong to the object of faith, except in relation to something eternal, viz. the First Truth, as stated above (Q. 1, A. 1). Hence there is one faith of things both temporal and eternal. It is different with wisdom and knowledge, which consider temporal and eternal matters under their respective aspects.

Reply Obj. 2: This difference of past and future arises, not from any difference in the thing believed, but from the different relationships of believers to the one thing believed, as also we have mentioned above (I-II, Q. 103, A. 4; I-II, Q. 107, A. 1, ad 1).

Reply Obj. 3: This objection considers numerical diversity of faith.

SEVENTH ARTICLE [II-II, Q. 4, Art. 7]

Whether Faith Is the First of the Virtues?

Objection 1: It would seem that faith is not the first of the virtues. For a gloss on Luke 12:4, "I say to you My friends," says that fortitude is the foundation of faith. Now the foundation precedes that which is founded thereon. Therefore faith is not the first of the virtues.

Obj. 2: Further, a gloss on Ps. 36, "Be not emulous," says that hope "leads on to faith." Now hope is a virtue, as we shall state further on (Q. 17, A. 1). Therefore faith is not the first of the virtues.

Obj. 3: Further, it was stated above (A. 2) that the intellect of the believer is moved, out of obedience to God, to assent to matters of faith. Now obedience also is a virtue. Therefore faith is not the first virtue.

Obj. 4: Further, not lifeless but living faith is the foundation, as a gloss remarks on 1 Cor. 3:11 [*Augustine, De Fide et Oper. xvi.]. Now faith is formed by charity, as stated above (A. 3). Therefore it is owing to charity that faith is the foundation: so that charity is the foundation yet more than faith is (for the foundation is the first part of a building) and consequently it seems to precede faith.

Obj. 5: Further, the order of habits is taken from the order of acts. Now, in the act of faith, the act of the will which is perfected by charity, precedes the act of the intellect, which is perfected by faith, as the cause which precedes its effect. Therefore charity precedes faith. Therefore faith is not the first of the virtues.

On the contrary, The Apostle says (Heb. 11:1) that "faith is the substance of things to be hoped for." Now the substance of a thing is that which comes first. Therefore faith is first among the virtues.

I answer that, One thing can precede another in two ways: first, by its very nature; secondly, by accident. Faith, by its very nature, precedes all other virtues. For since the end is the principle in matters of action, as stated above (I-II, Q. 13, A. 3; I-II, Q. 34, A. 4, ad 1), the theological virtues, the object of which is the last end, must needs precede all the others. Again, the last end must of necessity be present to the intellect before it is present to the will, since the will has no inclination for anything except in so far as it is apprehended by the intellect. Hence, as the last end is present in the will by hope and charity, and in the intellect, by faith, the first of all the virtues must, of necessity, be faith, because natural knowledge cannot reach God as the object of heavenly bliss, which is the aspect under which hope and charity tend towards Him.

On the other hand, some virtues can precede faith accidentally. For an accidental cause precedes its effect accidentally. Now that which removes an obstacle is a kind of accidental cause, according to the Philosopher (Phys. viii, 4): and in this sense certain virtues may be said to precede faith accidentally, in so far as they remove obstacles to belief. Thus fortitude removes the inordinate fear that hinders faith; humility removes pride, whereby a man refuses to submit himself to the truth of faith. The same may be said of some other virtues, although there are no real virtues, unless faith be presupposed, as Augustine states (Contra Julian. iv, 3).

This suffices for the Reply to the First Objection.

Reply Obj. 2: Hope cannot lead to faith absolutely. For one cannot hope to obtain eternal happiness, unless one believes this possible, since hope does not tend to the impossible, as stated above (I-II, Q. 40, A. 1). It is, however, possible for one to be led by hope to persevere in faith, or to hold firmly to faith; and it is in this sense that hope is said to lead to faith.

Reply Obj. 3: Obedience is twofold: for sometimes it denotes the inclination of the will to fulfil God's commandments. In this way it is not a special virtue, but is a general condition of every virtue; since all acts of virtue come under the precepts of the Divine law, as stated above (I-II, Q. 100, A. 2); and thus it is requisite for faith. In another way, obedience denotes an inclination to fulfil the commandments considered as a duty. In this way it is a special virtue, and a part of justice: for a man does his duty by his superior when he obeys him: and thus obedience follows faith, whereby man knows that God is his superior, Whom he must obey.

Reply Obj. 4: To be a foundation a thing requires not only to come first, but also to be connected with the other parts of the building: since the building would not be founded on it unless the other parts adhered to it. Now the connecting bond of the spiritual edifice is charity, according to Col. 3:14: "Above all . . . things have charity which is the bond of perfection." Consequently faith without charity cannot be the foundation: and yet it does not follow that charity precedes faith.

Reply Obj. 5: Some act of the will is required before faith, but not an act of the will quickened by charity. This latter act presupposes faith, because the will cannot tend to God with perfect love, unless the intellect possesses right faith about Him. _____

EIGHTH ARTICLE [II-II, Q. 4, Art. 8]

Whether Faith Is More Certain Than Science and the Other Intellectual Virtues?

Objection 1: It would seem that faith is not more certain than science and the other intellectual virtues. For doubt is opposed to certitude, wherefore a thing would seem to be the more certain, through being less doubtful, just as a thing is the whiter, the less it has of an admixture of black. Now understanding, science and also wisdom are free of any doubt about their objects; whereas the believer may sometimes suffer a movement of doubt, and doubt about matters of faith. Therefore faith is no more certain than the intellectual virtues.

Obj. 2: Further, sight is more certain than hearing. But "faith is through hearing" according to Rom. 10:17; whereas understanding, science and wisdom imply some kind of intellectual sight. Therefore science and understanding are more certain than faith.

Obj. 3: Further, in matters concerning the intellect, the more perfect is the more certain. Now understanding is more perfect than faith, since faith is the way to understanding, according to another version [*The Septuagint] of Isa. 7:9: "If you will not believe, you shall not understand [Vulg.: 'continue']": and Augustine says (De Trin. xiv, 1) that "faith is strengthened by science." Therefore it seems that science or understanding is more certain than faith.

On the contrary, The Apostle says (1 Thess. 2:15): "When you had received of us the word of the hearing," i.e. by faith . . . "you received it not as the word of men, but, as it is indeed, the word of God." Now nothing is more certain than the word of God. Therefore science is not more certain than faith; nor is anything else.

I answer that, As stated above (I-II, Q. 57, A. 4, ad 2) two of the intellectual virtues are about contingent matter, viz. prudence and art; to which faith is preferable in point of certitude, by reason of its matter, since it is about eternal things, which never change, whereas the other three intellectual virtues, viz. wisdom, science [*In English the corresponding 'gift' is called knowledge] and understanding, are about necessary things, as stated above (I-II, Q. 57, A. 5, ad 3). But it must be observed that wisdom, science and understanding may be taken in two ways: first, as intellectual virtues, according to the Philosopher (Ethic. vi, 2, 3); secondly, for the gifts of the Holy Ghost. If we consider them in the first way, we must note that certitude can be looked at in two ways. First, on the part of its cause, and thus a thing which has a more certain cause, is itself more certain. In this way faith is more certain than those three virtues, because it is founded on the Divine truth, whereas the aforesaid three virtues are based on human reason. Secondly, certitude may be considered on the part of the subject, and thus the more a man's intellect lays hold of a thing, the more certain it is. In this way, faith is less certain, because matters of faith are above the human intellect, whereas the objects of the aforesaid three virtues are not. Since, however, a thing is judged simply with regard to its cause, but relatively, with respect to a disposition on the part of the subject, it follows that faith is more certain simply, while the others are more certain relatively, i.e. for us. Likewise if these three be taken as gifts received in this present life, they are related to faith as to their principle which they presuppose: so that again, in this way, faith is more certain.

Reply Obj. 1: This doubt is not on the side of the cause of faith, but on our side, in so far as we do not fully grasp matters of faith with our intellect.

Reply Obj. 2: Other things being equal sight is more certain than hearing; but if (the authority of) the person from whom we hear greatly surpasses that of the seer's sight, hearing is more certain than sight: thus a man of little science is more certain about what he hears on the authority of an expert in science, than about what is apparent to him according to his own reason: and much more is a man certain about what he hears from God, Who cannot be deceived, than about what he sees with his own reason, which can be mistaken.

Reply Obj. 3: The gifts of understanding and knowledge are more perfect than the knowledge of faith in the point of their greater clearness, but not in regard to more certain adhesion: because the whole certitude of the gifts of understanding and knowledge, arises from the certitude of faith, even as the certitude of the knowledge of conclusions arises from the certitude of premisses. But in so far as science, wisdom and understanding are intellectual virtues, they are based upon the natural light of reason, which falls short of the certitude of God's word, on which faith is founded. _____

QUESTION 5

OF THOSE WHO HAVE FAITH
(In Four Articles)

We must now consider those who have faith: under which head there are four points of inquiry:

(1) Whether there was faith in the angels, or in man, in their original state?

(2) Whether the demons have faith?

(3) Whether those heretics who err in one article, have faith in others?

(4) Whether among those who have faith, one has it more than another?

_____

FIRST ARTICLE [II-II, Q. 5, Art. 1]

Whether There Was Faith in the Angels, or in Man, in Their Original State?

Objection 1: It would seem that there was no faith, either in the angels, or in

man, in their original state. For Hugh of S. Victor says in his Sentences (De Sacram. i, 10) that "man cannot see God or things that are in God, because he closes his eyes to contemplation." Now the angels, in their original state, before they were either confirmed in grace, or had fallen from it, had their eyes opened to contemplation, since "they saw things in the Word," according to Augustine (Gen. ad lit. ii, 8). Likewise the first man, while in the state of innocence, seemingly had his eyes open to contemplation; for Hugh St. Victor says (De Sacram. i, 6) that "in his original state man knew his Creator, not by the mere outward perception of hearing, but by inward inspiration, not as now believers seek an absent God by faith, but by seeing Him clearly present to their contemplation." Therefore there was no faith in the angels and man in their original state.

Obj. 2: Further, the knowledge of faith is dark and obscure, according to 1 Cor. 13:13: "We see now through a glass in a dark manner." Now in their original state there was not obscurity either in the angels or in man, because it is a punishment of sin. Therefore there could be no faith in the angels or in man, in their original state.

Obj. 3: Further, the Apostle says (Rom. 10:17) that "faith . . . cometh by hearing." Now this could not apply to angels and man in their original state; for then they could not hear anything from another. Therefore, in that state, there was no faith either in man or in the angels.

On the contrary, It is written (Heb. 11:6): "He that cometh to God, must believe." Now the original state of angels and man was one of approach to God. Therefore they had need of faith.

I answer that, Some say that there was no faith in the angels before they were confirmed in grace or fell from it, and in man before he sinned, by reason of the manifest contemplation that they had of Divine things. Since, however, "faith is the evidence of things that appear not," according to the Apostle (Heb. 11:2), and since "by faith we believe what we see not," according to Augustine (Tract. xl in Joan.; QQ. Evang. ii, qu. 39), that manifestation alone excludes faith, which renders apparent or seen the principal object of faith. Now the principal object of faith is the First Truth, the sight of which gives the happiness of heaven and takes the place of faith. Consequently, as the angels before their confirmation in grace, and man before sin, did not possess the happiness whereby God is seen in His Essence, it is evident that the knowledge they possessed was not such as to

exclude faith.

It follows then, that the absence of faith in them could only be explained by their being altogether ignorant of the object of faith. And if man and the angels were created in a purely natural state, as some [*St. Bonaventure, Sent. ii, D, 29] hold, perhaps one might hold that there was no faith in the angels before their confirmation in grace, or in man before sin, because the knowledge of faith surpasses not only a man's but even an angel's natural knowledge about God.

Since, however, we stated in the First Part (Q. 62, A. 3; Q. 95, A. 1) that man and the angels were created with the gift of grace, we must needs say that there was in them a certain beginning of hoped-for happiness, by reason of grace received but not yet consummated, which happiness was begun in their will by hope and charity, and in the intellect by faith, as stated above (Q. 4, A. 7). Consequently we must hold that the angels had faith before they were confirmed, and man, before he sinned. Nevertheless we must observe that in the object of faith, there is something formal, as it were, namely the First Truth surpassing all the natural knowledge of a creature, and something material, namely, the thing to which we assent while adhering to the First Truth. With regard to the former, before obtaining the happiness to come, faith is common to all who have knowledge of God, by adhering to the First Truth: whereas with regard to the things which are proposed as the material object of faith, some are believed by one, and known manifestly by another, even in the present state, as we have shown above (Q. 1, A. 5; Q. 2, A. 4, ad 2). In this respect, too, it may be said that the angels before being confirmed, and man, before sin, possessed manifest knowledge about certain points in the Divine mysteries, which now we cannot know except by believing them.

Reply Obj. 1: Although the words of Hugh of S. Victor are those of a master, and have the force of an authority, yet it may be said that the contemplation which removes the need of faith is heavenly contemplation, whereby the supernatural truth is seen in its essence. Now the angels did not possess this contemplation before they were confirmed, nor did man before he sinned: yet their contemplation was of a higher order than ours, for by its means they approached nearer to God, and had manifest knowledge of more of the Divine effects and mysteries than we can have knowledge of. Hence faith was not in them so that they sought an absent God as we seek Him: since by the light of wisdom He was more present to them than He is to us, although He was not so present to them as He is to the Blessed by the light of glory.

Reply Obj. 2: There was no darkness of sin or punishment in the original state of man and the angels, but there was a certain natural obscurity in the human and angelic intellect, in so far as every creature is darkness in comparison with the immensity of the Divine light: and this obscurity suffices for faith.

Reply Obj. 3: In the original state there was no hearing anything from man speaking outwardly, but there was from God inspiring inwardly: thus the prophets heard, as expressed by the Ps. 84:9: "I will hear what the Lord God will speak in me." _____

SECOND ARTICLE [II-II, Q. 5, Art. 2]

Whether in the Demons There Is Faith?

Objection 1: It would seem that the demons have no faith. For Augustine says (De Praedest. Sanct. v) that "faith depends on the believer's will": and this is a good will, since by it man wishes to believe in God. Since then no deliberate will of the demons is good, as stated above (I, Q. 64, A. 2, ad 5), it seems that in the demons there is no faith.

Obj. 2: Further, faith is a gift of Divine grace, according to Eph. 2:8: "By grace you are saved through faith . . . for it is the gift of God." Now, according to a gloss on Osee 3:1, "They look to strange gods, and love the husks of the grapes," the demons lost their gifts of grace by sinning. Therefore faith did not remain in the demons after they sinned.

Obj. 3: Further, unbelief would seem to be graver than other sins, as Augustine observes (Tract. lxxxix in Joan.) on John 15:22, "If I had not come and spoken to them, they would not have sin: but now they have no excuse for their sin." Now the sin of unbelief is in some men. Consequently, if the demons have faith, some men would be guilty of a sin graver than that of the demons, which seems unreasonable. Therefore in the demons there is no faith.

On the contrary, It is written (James 2:19): "The devils . . . believe and tremble."

I answer that, As stated above (Q. 1, A. 4; Q. 2, A. 1), the believer's intellect assents to that which he believes, not because he sees it either in itself, or by resolving it to first self-evident principles, but because his will commands his intellect to assent. Now, that the will moves the intellect to assent, may be due to two causes. First, through the will being directed to the good, and in this way, to

believe is a praiseworthy action. Secondly, because the intellect is convinced that it ought to believe what is said, though that conviction is not based on objective evidence. Thus if a prophet, while preaching the word of God, were to foretell something, and were to give a sign, by raising a dead person to life, the intellect of a witness would be convinced so as to recognize clearly that God, Who lieth not, was speaking, although the thing itself foretold would not be evident in itself, and consequently the essence of faith would not be removed.

Accordingly we must say that faith is commended in the first sense in the faithful of Christ: and in this way faith is not in the demons, but only in the second way, for they see many evident signs, whereby they recognize that the teaching of the Church is from God, although they do not see the things themselves that the Church teaches, for instance that there are three Persons in God, and so forth.

Reply Obj. 1: The demons are, in a way, compelled to believe, by the evidence of signs, and so their will deserves no praise for their belief.

Reply Obj. 2: Faith, which is a gift of grace, inclines man to believe, by giving him a certain affection for the good, even when that faith is lifeless. Consequently the faith which the demons have, is not a gift of grace. Rather are they compelled to believe through their natural intellectual acumen.

Reply Obj. 3: The very fact that the signs of faith are so evident, that the demons are compelled to believe, is displeasing to them, so that their malice is by no means diminished by their belief. _____

THIRD ARTICLE [II-II, Q. 5, Art. 3]

Whether a Man Who Disbelieves One Article of Faith, Can Have Lifeless Faith in the Other Articles?

Objection 1: It would seem that a heretic who disbelieves one article of faith, can have lifeless faith in the other articles. For the natural intellect of a heretic is not more able than that of a catholic. Now a catholic's intellect needs the aid of the gift of faith in order to believe any article whatever of faith. Therefore it seems that heretics cannot believe any articles of faith without the gift of lifeless faith.

Obj. 2: Further, just as faith contains many articles, so does one science, viz. geometry, contain many conclusions. Now a man may possess the science of

geometry as to some geometrical conclusions, and yet be ignorant of other conclusions. Therefore a man can believe some articles of faith without believing the others.

Obj. 3: Further, just as man obeys God in believing the articles of faith, so does he also in keeping the commandments of the Law. Now a man can obey some commandments, and disobey others. Therefore he can believe some articles, and disbelieve others.

On the contrary, Just as mortal sin is contrary to charity, so is disbelief in one article of faith contrary to faith. Now charity does not remain in a man after one mortal sin. Therefore neither does faith, after a man disbelieves one article.

I answer that, Neither living nor lifeless faith remains in a heretic who disbelieves one article of faith.

The reason of this is that the species of every habit depends on the formal aspect of the object, without which the species of the habit cannot remain. Now the formal object of faith is the First Truth, as manifested in Holy Writ and the teaching of the Church, which proceeds from the First Truth. Consequently whoever does not adhere, as to an infallible and Divine rule, to the teaching of the Church, which proceeds from the First Truth manifested in Holy Writ, has not the habit of faith, but holds that which is of faith otherwise than by faith. Even so, it is evident that a man whose mind holds a conclusion without knowing how it is proved, has not scientific knowledge, but merely an opinion about it. Now it is manifest that he who adheres to the teaching of the Church, as to an infallible rule, assents to whatever the Church teaches; otherwise, if, of the things taught by the Church, he holds what he chooses to hold, and rejects what he chooses to reject, he no longer adheres to the teaching of the Church as to an infallible rule, but to his own will. Hence it is evident that a heretic who obstinately disbelieves one article of faith, is not prepared to follow the teaching of the Church in all things; but if he is not obstinate, he is no longer in heresy but only in error. Therefore it is clear that such a heretic with regard to one article has no faith in the other articles, but only a kind of opinion in accordance with his own will.

Reply Obj. 1: A heretic does not hold the other articles of faith, about which he does not err, in the same way as one of the faithful does, namely by adhering simply to the Divine Truth, because in order to do so, a man needs the help of

the habit of faith; but he holds the things that are of faith, by his own will and judgment.

Reply Obj. 2: The various conclusions of a science have their respective means of demonstration, one of which may be known without another, so that we may know some conclusions of a science without knowing the others. On the other hand faith adheres to all the articles of faith by reason of one mean, viz. on account of the First Truth proposed to us in Scriptures, according to the teaching of the Church who has the right understanding of them. Hence whoever abandons this mean is altogether lacking in faith.

Reply Obj. 3: The various precepts of the Law may be referred either to their respective proximate motives, and thus one can be kept without another; or to their primary motive, which is perfect obedience to God, in which a man fails whenever he breaks one commandment, according to James 2:10: "Whosoever shall . . . offend in one point is become guilty of all."

FOURTH ARTICLE [II-II, Q. 5, Art. 4]

Whether Faith Can Be Greater in One Man Than in Another?

Objection 1: It would seem that faith cannot be greater in one man than in another. For the quantity of a habit is taken from its object. Now whoever has faith believes everything that is of faith, since by failing in one point, a man loses his faith altogether, as stated above (A. 3). Therefore it seems that faith cannot be greater in one than in another.

Obj. 2: Further, those things which consist in something supreme cannot be "more" or "less." Now faith consists in something supreme, because it requires that man should adhere to the First Truth above all things. Therefore faith cannot be "more" or "less."

Obj. 3: Further, faith is to knowledge by grace, as the understanding of principles is to natural knowledge, since the articles of faith are the first principles of knowledge by grace, as was shown above (Q. 1, A. 7). Now the understanding of principles is possessed in equal degree by all men. Therefore faith is possessed in equal degree by all the faithful.

On the contrary, Wherever we find great and little, there we find more or less.

Now in the matter of faith we find great and little, for Our Lord said to Peter (Matt. 14:31): "O thou of little faith, why didst thou doubt?" And to the woman he said (Matt. 15: 28): "O woman, great is thy faith!" Therefore faith can be greater in one than in another.

I answer that, As stated above (I-II, Q. 52, AA. 1, 2; I-II, Q. 112, A. 4), the quantity of a habit may be considered from two points of view: first, on the part of the object; secondly, on the part of its participation by the subject.

Now the object of faith may be considered in two ways: first, in respect of its formal aspect; secondly, in respect of the material object which is proposed to be believed. Now the formal object of faith is one and simple, namely the First Truth, as stated above (Q. 1, A. 1). Hence in this respect there is no diversity of faith among believers, but it is specifically one in all, as stated above (Q. 4, A. 6). But the things which are proposed as the matter of our belief are many and can be received more or less explicitly; and in this respect one man can believe explicitly more things than another, so that faith can be greater in one man on account of its being more explicit.

If, on the other hand, we consider faith from the point of view of its participation by the subject, this happens in two ways, since the act of faith proceeds both from the intellect and from the will, as stated above (Q. 2, AA. 1, 2; Q. 4, A. 2). Consequently a man's faith may be described as being greater, in one way, on the part of his intellect, on account of its greater certitude and firmness, and, in another way, on the part of his will, on account of his greater promptitude, devotion, or confidence.

Reply Obj. 1: A man who obstinately disbelieves a thing that is of faith, has not the habit of faith, and yet he who does not explicitly believe all, while he is prepared to believe all, has that habit. In this respect, one man has greater faith than another, on the part of the object, in so far as he believes more things, as stated above.

Reply Obj. 2: It is essential to faith that one should give the first place to the First Truth. But among those who do this, some submit to it with greater certitude and devotion than others; and in this way faith is greater in one than in another.

Reply Obj. 3: The understanding of principles results from man's very nature,

which is equally shared by all: whereas faith results from the gift of grace, which is not equally in all, as explained above (I-II, Q. 112, A. 4). Hence the comparison fails.

Nevertheless the truth of principles is more known to one than to another, according to the greater capacity of intellect. _____

QUESTION 6

OF THE CAUSE OF FAITH
(In Two Articles)

We must now consider the cause of faith, under which head there are two points of inquiry:

(1) Whether faith is infused into man by God?

(2) Whether lifeless faith is a gift of God? _____

FIRST ARTICLE [II-II, Q. 6, Art. 1]

Whether Faith Is Infused into Man by God?

Objection 1: It would seem that faith is not infused into man by God. For Augustine says (De Trin. xiv) that "science begets faith in us, and nourishes, defends and strengthens it." Now those things which science begets in us seem to be acquired rather than infused. Therefore faith does not seem to be in us by Divine infusion.

Obj. 2: Further, that to which man attains by hearing and seeing, seems to be acquired by him. Now man attains to belief, both by seeing miracles, and by hearing the teachings of faith: for it is written (John 4:53): "The father . . . knew that it was at the same hour, that Jesus said to him, Thy son liveth; and himself believed, and his whole house"; and (Rom. 10:17) it is said that "faith is through hearing." Therefore man attains to faith by acquiring it.

Obj. 3: Further, that which depends on a man's will can be acquired by him. But "faith depends on the believer's will," according to Augustine (De Praedest. Sanct. v). Therefore faith can be acquired by man.

On the contrary, It is written (Eph. 2:8, 9): "By grace you are saved through faith, and that not of yourselves . . . that no man may glory . . . for it is the gift of God."

I answer that, Two things are requisite for faith. First, that the things which are of faith should be proposed to man: this is necessary in order that man believe anything explicitly. The second thing requisite for faith is the assent of the believer to the things which are proposed to him. Accordingly, as regards the first of these, faith must needs be from God. Because those things which are of faith surpass human reason, hence they do not come to man's knowledge, unless God reveal them. To some, indeed, they are revealed by God immediately, as those things which were revealed to the apostles and prophets, while to some they are proposed by God in sending preachers of the faith, according to Rom. 10:15: "How shall they preach, unless they be sent?"

As regards the second, viz. man's assent to the things which are of faith, we may observe a twofold cause, one of external inducement, such as seeing a miracle, or being persuaded by someone to embrace the faith: neither of which is a sufficient cause, since of those who see the same miracle, or who hear the same sermon, some believe, and some do not. Hence we must assert another internal cause, which moves man inwardly to assent to matters of faith.

The Pelagians held that this cause was nothing else than man's free-will: and consequently they said that the beginning of faith is from ourselves, inasmuch as, to wit, it is in our power to be ready to assent to things which are of faith, but that the consummation of faith is from God, Who proposes to us the things we have to believe. But this is false, for, since man, by assenting to matters of faith, is raised above his nature, this must needs accrue to him from some supernatural principle moving him inwardly; and this is God. Therefore faith, as regards the assent which is the chief act of faith, is from God moving man inwardly by grace.

Reply Obj. 1: Science begets and nourishes faith, by way of external persuasion afforded by science; but the chief and proper cause of faith is that which moves man inwardly to assent.

Reply Obj. 2: This argument again refers to the cause that proposes outwardly the things that are of faith, or persuades man to believe by words or deeds.

Reply Obj. 3: To believe does indeed depend on the will of the believer: but man's will needs to be prepared by God with grace, in order that he may be raised to things which are above his nature, as stated above (Q. 2, A. 3).

SECOND ARTICLE [II-II, Q. 6, Art. 2]

Whether Lifeless Faith Is a Gift of God?

Objection 1: It would seem that lifeless faith is not a gift of God. For it is written (Deut. 32:4) that "the works of God are perfect." Now lifeless faith is something imperfect. Therefore it is not the work of God.

Obj. 2: Further, just as an act is said to be deformed through lacking its due form, so too is faith called lifeless (*informis*) when it lacks the form due to it. Now the deformed act of sin is not from God, as stated above (I-II, Q. 79, A. 2, ad 2). Therefore neither is lifeless faith from God.

Obj. 3: Further, whomsoever God heals, He heals wholly: for it is written (John 7:23): "If a man receive circumcision on the sabbath-day, that the law of Moses may not be broken; are you angry at Me because I have healed the whole man on the sabbath-day?" Now faith heals man from unbelief. Therefore whoever receives from God the gift of faith, is at the same time healed from all his sins. But this is not done except by living faith. Therefore living faith alone is a gift of God: and consequently lifeless faith is not from God.

On the contrary, A gloss on 1 Cor. 13:2 says that "the faith which lacks charity is a gift of God." Now this is lifeless faith. Therefore lifeless faith is a gift of God.

I answer that, Lifelessness is a privation. Now it must be noted that privation is sometimes essential to the species, whereas sometimes it is not, but supervenes in a thing already possessed of its proper species: thus privation of the due equilibrium of the humors is essential to the species of sickness, while darkness is not essential to a diaphanous body, but supervenes in it. Since, therefore, when we assign the cause of a thing, we intend to assign the cause of that thing as existing in its proper species, it follows that what is not the cause of privation, cannot be assigned as the cause of the thing to which that privation belongs as being essential to its species. For we cannot assign as the cause of a sickness, something which is not the cause of a disturbance in the humors: though we can

assign as cause of a diaphanous body, something which is not the cause of the darkness, which is not essential to the diaphanous body.

Now the lifelessness of faith is not essential to the species of faith, since faith is said to be lifeless through lack of an extrinsic form, as stated above (Q. 4, A. 4). Consequently the cause of lifeless faith is that which is the cause of faith strictly so called: and this is God, as stated above (A. 1). It follows, therefore, that lifeless faith is a gift of God.

Reply Obj. 1: Lifeless faith, though it is not simply perfect with the perfection of a virtue, is, nevertheless, perfect with a perfection that suffices for the essential notion of faith.

Reply Obj. 2: The deformity of an act is essential to the act's species, considered as a moral act, as stated above (I, Q. 48, A. 1, ad 2; I-II, Q. 18, A. 5): for an act is said to be deformed through being deprived of an intrinsic form, viz. the due commensuration of the act's circumstances. Hence we cannot say that God is the cause of a deformed act, for He is not the cause of its deformity, though He is the cause of the act as such.

We may also reply that deformity denotes not only privation of a due form, but also a contrary disposition, wherefore deformity is compared to the act, as falsehood is to faith. Hence, just as the deformed act is not from God, so neither is a false faith; and as lifeless faith is from God, so too, acts that are good generically, though not quickened by charity, as is frequently the case in sinners, are from God.

Reply Obj. 3: He who receives faith from God without charity, is healed from unbelief, not entirely (because the sin of his previous unbelief is not removed) but in part, namely, in the point of ceasing from committing such and such a sin. Thus it happens frequently that a man desists from one act of sin, through God causing him thus to desist, without desisting from another act of sin, through the instigation of his own malice. And in this way sometimes it is granted by God to a man to believe, and yet he is not granted the gift of charity: even so the gift of prophecy, or the like, is given to some without charity.

QUESTION 7

OF THE EFFECTS OF FAITH
(In Two Articles)

We must now consider the effects of faith: under which head there are two points of inquiry:

(1) Whether fear is an effect of faith?

(2) Whether the heart is purified by faith? _____

FIRST ARTICLE [II-II, Q. 7, Art. 1]

Whether Fear Is an Effect of Faith?

Objection 1: It would seem that fear is not an effect of faith. For an effect does not precede its cause. Now fear precedes faith: for it is written (Ecclus. 2:8): "Ye that fear the Lord, believe in Him." Therefore fear is not an effect of faith.

Obj. 2: Further, the same thing is not the cause of contraries. Now fear and hope are contraries, as stated above (I-II, Q. 23, A. 2): and faith begets hope, as a gloss observes on Matt. 1:2. Therefore fear is not an effect of faith.

Obj. 3: Further, one contrary does not cause another. Now the object of faith is a good, which is the First Truth, while the object of fear is an evil, as stated above (I-II, Q. 42, A. 1). Again, acts take their species from the object, according to what was stated above (I-II, Q. 18, A. 2). Therefore faith is not a cause of fear.

On the contrary, It is written (James 2:19): "The devils . . . believe and tremble."

I answer that, Fear is a movement of the appetitive power, as stated above (I-II, Q. 41, A. 1). Now the principle of all appetitive movements is the good or evil apprehended: and consequently the principle of fear and of every appetitive movement must be an apprehension. Again, through faith there arises in us an apprehension of certain penal evils, which are inflicted in accordance with the Divine judgment. In this way, then, faith is a cause of the fear whereby one dreads to be punished by God; and this is servile fear.

It is also the cause of filial fear, whereby one dreads to be separated from God, or whereby one shrinks from equalling oneself to Him, and holds Him in reverence, inasmuch as faith makes us appreciate God as an unfathomable and

supreme good, separation from which is the greatest evil, and to which it is wicked to wish to be equalled. Of the first fear, viz. servile fear, lifeless faith is the cause, while living faith is the cause of the second, viz. filial fear, because it makes man adhere to God and to be subject to Him by charity.

Reply Obj. 1: Fear of God cannot altogether precede faith, because if we knew nothing at all about Him, with regard to rewards and punishments, concerning which faith teaches us, we should nowise fear Him. If, however, faith be presupposed in reference to certain articles of faith, for example the Divine excellence, then reverential fear follows, the result of which is that man submits his intellect to God, so as to believe in all the Divine promises. Hence the text quoted continues: "And your reward shall not be made void."

Reply Obj. 2: The same thing in respect of contraries can be the cause of contraries, but not under the same aspect. Now faith begets hope, in so far as it enables us to appreciate the prize which God awards to the just, while it is the cause of fear, in so far as it makes us appreciate the punishments which He intends to inflict on sinners.

Reply Obj. 3: The primary and formal object of faith is the good which is the First Truth; but the material object of faith includes also certain evils; for instance, that it is an evil either not to submit to God, or to be separated from Him, and that sinners will suffer penal evils from God: in this way faith can be the cause of fear. _____

SECOND ARTICLE [II-II, Q. 7, Art. 2]

Whether Faith Has the Effect of Purifying the Heart?

Objection 1: It would seem that faith does not purify the heart. For purity of the heart pertains chiefly to the affections, whereas faith is in the intellect. Therefore faith has not the effect of purifying the heart.

Obj. 2: Further, that which purifies the heart is incompatible with impurity. But faith is compatible with the impurity of sin, as may be seen in those who have lifeless faith. Therefore faith does not purify the heart.

Obj. 3: Further, if faith were to purify the human heart in any way, it would chiefly purify the intellect of man. Now it does not purify the intellect from obscurity, since it is a veiled knowledge. Therefore faith nowise purifies the

heart.

On the contrary, Peter said (Acts 15:9): "Purifying their hearts by faith."

I answer that, A thing is impure through being mixed with baser things: for silver is not called impure, when mixed with gold, which betters it, but when mixed with lead or tin. Now it is evident that the rational creature is more excellent than all transient and corporeal creatures; so that it becomes impure through subjecting itself to transient things by loving them. From this impurity the rational creature is purified by means of a contrary movement, namely, by tending to that which is above it, viz. God. The first beginning of this movement is faith: since "he that cometh to God must believe that He is," according to Heb. 11:6. Hence the first beginning of the heart's purifying is faith; and if this be perfected through being quickened by charity, the heart will be perfectly purified thereby.

Reply Obj. 1: Things that are in the intellect are the principles of those which are in the appetite, in so far as the apprehended good moves the appetite.

Reply Obj. 2: Even lifeless faith excludes a certain impurity which is contrary to it, viz. that of error, and which consists in the human intellect, adhering inordinately to things below itself, through wishing to measure Divine things by the rule of sensible objects. But when it is quickened by charity, then it is incompatible with any kind of impurity, because "charity covereth all sins" (Prov. 10:12).

Reply Obj. 3: The obscurity of faith does not pertain to the impurity of sin, but rather to the natural defect of the human intellect, according to the present state of life. _____

QUESTION 8

OF THE GIFT OF UNDERSTANDING
(In Eight Articles)

We must now consider the gifts of understanding and knowledge, which respond to the virtue of faith. With regard to the gift of understanding there are eight points of inquiry:

(1) Whether understanding is a gift of the Holy Ghost?

(2) Whether it can be together with faith in the same person?

(3) Whether the understanding which is a gift of the Holy Ghost, is only speculative, or practical also?

(4) Whether all who are in a state of grace have the gift of understanding?

(5) Whether this gift is to be found in those who are without grace?

(6) Of the relationship of the gift of understanding to the other gifts.

(7) Which of the beatitudes corresponds to this gift?

(8) Which of the fruits? _____

FIRST ARTICLE [II-II, Q. 8, Art. 1]

Whether Understanding Is a Gift of the Holy Ghost?

Objection 1: It would seem that understanding is not a gift of the Holy Ghost. For the gifts of grace are distinct from the gifts of nature, since they are given in addition to the latter. Now understanding is a natural habit of the soul, whereby self-evident principles are known, as stated in *Ethic.* vi, 6. Therefore it should not be reckoned among the gifts of the Holy Ghost.

Obj. 2: Further, the Divine gifts are shared by creatures according to their capacity and mode, as Dionysius states (Div. Nom. iv). Now the mode of human nature is to know the truth, not simply (which is a sign of understanding), but discursively (which is a sign of reason), as Dionysius explains (Div. Nom. vii). Therefore the Divine knowledge which is bestowed on man, should be called a gift of reason rather than a gift of understanding.

Obj. 3: Further, in the powers of the soul the understanding is condivided with the will (De Anima iii, 9, 10). Now no gift of the Holy Ghost is called after the will. Therefore no gift of the Holy Ghost should receive the name of understanding.

On the contrary, It is written (Isa. 11:2): "The Spirit of the Lord shall rest upon him, the Spirit of wisdom of understanding."

I answer that, Understanding implies an intimate knowledge, for "intelligere" [to understand] is the same as "intus legere" [to read inwardly]. This is clear to anyone who considers the difference between intellect and sense, because sensitive knowledge is concerned with external sensible qualities, whereas intellective knowledge penetrates into the very essence of a thing, because the object of the intellect is "what a thing is," as stated in *De Anima* iii, 6.

Now there are many kinds of things that are hidden within, to find which human knowledge has to penetrate within so to speak. Thus, under the accidents lies hidden the nature of the substantial reality, under words lies hidden their meaning; under likenesses and figures the truth they denote lies hidden (because the intelligible world is enclosed within as compared with the sensible world, which is perceived externally), and effects lie hidden in their causes, and vice versa. Hence we may speak of understanding with regard to all these things.

Since, however, human knowledge begins with the outside of things as it were, it is evident that the stronger the light of the understanding, the further can it penetrate into the heart of things. Now the natural light of our understanding is of finite power; wherefore it can reach to a certain fixed point. Consequently man needs a supernatural light in order to penetrate further still so as to know what it cannot know by its natural light: and this supernatural light which is bestowed on man is called the gift of understanding.

Reply Obj. 1: The natural light instilled within us, manifests only certain general principles, which are known naturally. But since man is ordained to supernatural happiness, as stated above (Q. 2, A. 3; I-II, Q. 3, A. 8), man needs to reach to certain higher truths, for which he requires the gift of understanding.

Reply Obj. 2: The discourse of reason always begins from an understanding and ends at an understanding; because we reason by proceeding from certain understood principles, and the discourse of reason is perfected when we come to understand what hitherto we ignored. Hence the act of reasoning proceeds from something previously understood. Now a gift of grace does not proceed from the light of nature, but is added thereto as perfecting it. Wherefore this addition is not called "reason" but "understanding," since the additional light is in comparison with what we know supernaturally, what the natural light is in regard to those things which we know from the first.

Reply Obj. 3: "Will" denotes simply a movement of the appetite without

indicating any excellence; whereas "understanding" denotes a certain excellence of a knowledge that penetrates into the heart of things. Hence the supernatural gift is called after the understanding rather than after the will.

SECOND ARTICLE [II-II, Q. 8, Art. 2]

Whether the Gift of Understanding Is Compatible with Faith?

Objection 1: It would seem that the gift of understanding is incompatible with faith. For Augustine says (QQ. lxxxiii, qu. 15) that "the thing which is understood is bounded by the comprehension of him who understands it." But the thing which is believed is not comprehended, according to the word of the Apostle to the Philippians 3:12: "Not as though I had already comprehended [Douay: 'attained'], or were already perfect." Therefore it seems that faith and understanding are incompatible in the same subject.

Obj. 2: Further, whatever is understood is seen by the understanding. But faith is of things that appear not, as stated above (Q. 1, A. 4; Q. 4, A. 1). Therefore faith is incompatible with understanding in the same subject.

Obj. 3: Further, understanding is more certain than science. But science and faith are incompatible in the same subject, as stated above (Q. 1, AA. 4, 5). Much less, therefore, can understanding and faith be in the same subject.

On the contrary, Gregory says (Moral. i, 15) that "understanding enlightens the mind concerning the things it has heard." Now one who has faith can be enlightened in his mind concerning what he has heard; thus it is written (Luke 24:27, 32) that Our Lord opened the scriptures to His disciples, that they might understand them. Therefore understanding is compatible with faith.

I answer that, We need to make a twofold distinction here: one on the side of faith, the other on the part of understanding.

On the side of faith the distinction to be made is that certain things, of themselves, come directly under faith, such as the mystery to three Persons in one God, and the incarnation of God the Son; whereas other things come under faith, through being subordinate, in one way or another, to those just mentioned, for instance, all that is contained in the Divine Scriptures.

On the part of understanding the distinction to be observed is that there are two ways in which we may be said to understand. In one way, we understand a thing perfectly, when we arrive at knowing the essence of the thing we understand, and the very truth considered in itself of the proposition understood. In this way, so long as the state of faith lasts, we cannot understand those things which are the direct object of faith: although certain other things that are subordinate to faith can be understood even in this way.

In another way we understand a thing imperfectly, when the essence of a thing or the truth of a proposition is not known as to its quiddity or mode of being, and yet we know that whatever be the outward appearances, they do not contradict the truth, in so far as we understand that we ought not to depart from matters of faith, for the sake of things that appear externally. In this way, even during the state of faith, nothing hinders us from understanding even those things which are the direct object of faith.

This suffices for the Replies to the Objections: for the first three argue in reference to perfect understanding, while the last refers to the understanding of matters subordinate to faith. _____

THIRD ARTICLE [II-II, Q. 8, Art. 3]

Whether the Gift of Understanding Is Merely Speculative or Also Practical?

Objection 1: It would seem that understanding, considered as a gift of the Holy Ghost, is not practical, but only speculative. For, according to Gregory (Moral. i, 32), "understanding penetrates certain more exalted things." But the practical intellect is occupied, not with exalted, but with inferior things, viz. singulars, about which actions are concerned. Therefore understanding, considered as a gift, is not practical.

Obj. 2: Further, the gift of understanding is something more excellent than the intellectual virtue of understanding. But the intellectual virtue of understanding is concerned with none but necessary things, according to the Philosopher (Ethic. vi, 6). Much more, therefore, is the gift of understanding concerned with none but necessary matters. Now the practical intellect is not about necessary things, but about things which may be otherwise than they are, and which may result from man's activity. Therefore the gift of understanding is not practical.

Obj. 3: Further, the gift of understanding enlightens the mind in matters which surpass natural reason. Now human activities, with which the practical intellect is concerned, do not surpass natural reason, which is the directing principle in matters of action, as was made clear above (I-II, Q. 58, A. 2; I-II, Q. 71, A. 6). Therefore the gift of understanding is not practical.

On the contrary, It is written (Ps. 110:10): "A good understanding to all that do it."

I answer that, As stated above (A. 2), the gift of understanding is not only about those things which come under faith first and principally, but also about all things subordinate to faith. Now good actions have a certain relationship to faith: since "faith worketh through charity," according to the Apostle (Gal. 5:6). Hence the gift of understanding extends also to certain actions, not as though these were its principal object, but in so far as the rule of our actions is the eternal law, to which the higher reason, which is perfected by the gift of understanding, adheres by contemplating and consulting it, as Augustine states (De Trin. xii, 7).

Reply Obj. 1: The things with which human actions are concerned are not surpassingly exalted considered in themselves, but, as referred to the rule of the eternal law, and to the end of Divine happiness, they are exalted so that they can be the matter of understanding.

Reply Obj. 2: The excellence of the gift of understanding consists precisely in its considering eternal or necessary matters, not only as they are rules of human actions, because a cognitive virtue is the more excellent, according to the greater extent of its object.

Reply Obj. 3: The rule of human actions is the human reason and the eternal law, as stated above (I-II, Q. 71, A. 6). Now the eternal law surpasses human reason: so that the knowledge of human actions, as ruled by the eternal law, surpasses the natural reason, and requires the supernatural light of a gift of the Holy Ghost.

FOURTH ARTICLE [II-II, Q. 8, Art. 4]

Whether the Gift of Understanding Is in All Who Are in a State of Grace?

Objection 1: It would seem that the gift of understanding is not in all who are in

a state of grace. For Gregory says (Moral. ii, 49) that "the gift of understanding is given as a remedy against dulness of mind." Now many who are in a state of grace suffer from dulness of mind. Therefore the gift of understanding is not in all who are in a state of grace.

Obj. 2: Further, of all the things that are connected with knowledge, faith alone seems to be necessary for salvation, since by faith Christ dwells in our hearts, according to Eph. 3:17. Now the gift of understanding is not in everyone that has faith; indeed, those who have faith ought to pray that they may understand, as Augustine says (De Trin. xv, 27). Therefore the gift of understanding is not necessary for salvation: and, consequently, is not in all who are in a state of grace.

Obj. 3: Further, those things which are common to all who are in a state of grace, are never withdrawn from them. Now the grace of understanding and of the other gifts sometimes withdraws itself profitably, for, at times, "when the mind is puffed up with understanding sublime things, it becomes sluggish and dull in base and vile things," as Gregory observes (Moral. ii, 49). Therefore the gift of understanding is not in all who are in a state of grace.

On the contrary, It is written (Ps. 81:5): "They have not known or understood, they walk on in darkness." But no one who is in a state of grace walks in darkness, according to John 8:12: "He that followeth Me, walketh not in darkness." Therefore no one who is in a state of grace is without the gift of understanding.

I answer that, In all who are in a state of grace, there must needs be rectitude of the will, since grace prepares man's will for good, according to Augustine (Contra Julian. Pelag. iv, 3). Now the will cannot be rightly directed to good, unless there be already some knowledge of the truth, since the object of the will is good understood, as stated in *De Anima* iii, 7. Again, just as the Holy Ghost directs man's will by the gift of charity, so as to move it directly to some supernatural good; so also, by the gift of understanding, He enlightens the human mind, so that it knows some supernatural truth, to which the right will needs to tend.

Therefore, just as the gift of charity is in all of those who have sanctifying grace, so also is the gift of understanding.

Reply Obj. 1: Some who have sanctifying grace may suffer dulness of mind with regard to things that are not necessary for salvation; but with regard to those that are necessary for salvation, they are sufficiently instructed by the Holy Ghost, according to 1 John 2:27: "His unction teacheth you of all things."

Reply Obj. 2: Although not all who have faith understand fully the things that are proposed to be believed, yet they understand that they ought to believe them, and that they ought nowise to deviate from them.

Reply Obj. 3: With regard to things necessary for salvation, the gift of understanding never withdraws from holy persons: but, in order that they may have no incentive to pride, it does withdraw sometimes with regard to other things, so that their mind is unable to penetrate all things clearly.

FIFTH ARTICLE [II-II, Q. 8, Art. 5]

Whether the Gift of Understanding Is Found Also in Those Who Have Not Sanctifying Grace?

Objection 1: It would seem that the gift of understanding is found also in those who have not sanctifying grace. For Augustine, in expounding the words of Ps. 118:20: "My soul hath coveted to long for Thy justifications," says: "Understanding flies ahead, and man's will is weak and slow to follow." But in all who have sanctifying grace, the will is prompt on account of charity. Therefore the gift of understanding can be in those who have not sanctifying grace.

Obj. 2: Further, it is written (Dan. 10:1) that "there is need of understanding in a" prophetic "vision," so that, seemingly, there is no prophecy without the gift of understanding. But there can be prophecy without sanctifying grace, as evidenced by Matt. 7:22, where those who say: "We have prophesied in Thy name [*Vulg.: 'Have we not prophesied in Thy name?']," are answered with the words: "I never knew you." Therefore the gift of understanding can be without sanctifying grace.

Obj. 3: Further, the gift of understanding responds to the virtue of faith, according to Isa. 7:9, following another reading [*The Septuagint]: "If you will not believe you shall not understand." Now faith can be without sanctifying grace. Therefore the gift of understanding can be without it.

On the contrary, Our Lord said (John 6:45): "Every one that hath heard of the Father, and hath learned, cometh to Me." Now it is by the intellect, as Gregory observes (Moral. i, 32), that we learn or understand what we hear. Therefore whoever has the gift of understanding, cometh to Christ, which is impossible without sanctifying grace. Therefore the gift of understanding cannot be without sanctifying grace.

I answer that, As stated above (I-II, Q. 68, AA. 1, 2) the gifts of the Holy Ghost perfect the soul, according as it is amenable to the motion of the Holy Ghost. Accordingly then, the intellectual light of grace is called the gift of understanding, in so far as man's understanding is easily moved by the Holy Ghost, the consideration of which movement depends on a true apprehension of the end. Wherefore unless the human intellect be moved by the Holy Ghost so far as to have a right estimate of the end, it has not yet obtained the gift of understanding, however much the Holy Ghost may have enlightened it in regard to other truths that are preambles to the faith.

Now to have a right estimate about the last end one must not be in error about the end, and must adhere to it firmly as to the greatest good: and no one can do this without sanctifying grace; even as in moral matters a man has a right estimate about the end through a habit of virtue. Therefore no one has the gift of understanding without sanctifying grace.

Reply Obj. 1: By understanding Augustine means any kind of intellectual light, that, however, does not fulfil all the conditions of a gift, unless the mind of man be so far perfected as to have a right estimate about the end.

Reply Obj. 2: The understanding that is requisite for prophecy, is a kind of enlightenment of the mind with regard to the things revealed to the prophet: but it is not an enlightenment of the mind with regard to a right estimate about the last end, which belongs to the gift of understanding.

Reply Obj. 3: Faith implies merely assent to what is proposed but understanding implies a certain perception of the truth, which perception, except in one who has sanctifying grace, cannot regard the end, as stated above. Hence the comparison fails between understanding and faith. _____

SIXTH ARTICLE [II-II, Q. 8, Art. 6]

Whether the Gift of Understanding Is Distinct from the Other Gifts?

Objection 1: It would seem that the gift of understanding is not distinct from the other gifts. For there is no distinction between things whose opposites are not distinct. Now "wisdom is contrary to folly, understanding is contrary to dulness, counsel is contrary to rashness, knowledge is contrary to ignorance," as Gregory states (Moral. ii, 49). But there would seem to be no difference between folly, dulness, ignorance and rashness. Therefore neither does understanding differ from the other gifts.

Obj. 2: Further, the intellectual virtue of understanding differs from the other intellectual virtues in that it is proper to it to be about self-evident principles. But the gift of understanding is not about any self-evident principles, since the natural habit of first principles suffices in respect of those matters which are naturally self-evident: while faith is sufficient in respect of such things as are supernatural, since the articles of faith are like first principles in supernatural knowledge, as stated above (Q. 1, A. 7). Therefore the gift of understanding does not differ from the other intellectual gifts.

Obj. 3: Further, all intellectual knowledge is either speculative or practical. Now the gift of understanding is related to both, as stated above (A. 3). Therefore it is not distinct from the other intellectual gifts, but comprises them all.

On the contrary, When several things are enumerated together they must be, in some way, distinct from one another, because distinction is the origin of number. Now the gift of understanding is enumerated together with the other gifts, as appears from Isa. 11:2. Therefore the gift of understanding is distinct from the other gifts.

I answer that, The difference between the gift of understanding and three of the others, viz. piety, fortitude, and fear, is evident, since the gift of understanding belongs to the cognitive power, while the three belong to the appetitive power.

But the difference between this gift of understanding and the remaining three, viz. wisdom, knowledge, and counsel, which also belong to the cognitive power, is not so evident. To some [*William of Auxerre, Sum. Aur. III, iii, 8], it seems that the gift of understanding differs from the gifts of knowledge and counsel, in that these two belong to practical knowledge, while the gift of understanding belongs to speculative knowledge; and that it differs from the gift of wisdom, which also belongs to speculative knowledge, in that wisdom is concerned with judgment, while understanding renders the mind apt to grasp the things that are

proposed, and to penetrate into their very heart. And in this sense we have assigned the number of the gifts, above (I-II, Q. 68, A. 4).

But if we consider the matter carefully, the gift of understanding is concerned not only with speculative, but also with practical matters, as stated above (A. 3), and likewise, the gift of knowledge regards both matters, as we shall show further on (Q. 9, A. 3), and consequently, we must take their distinction in some other way. For all these four gifts are ordained to supernatural knowledge, which, in us, takes its foundation from faith. Now "faith is through hearing" (Rom. 10:17). Hence some things must be proposed to be believed by man, not as seen, but as heard, to which he assents by faith. But faith, first and principally, is about the First Truth, secondarily, about certain considerations concerning creatures, and furthermore extends to the direction of human actions, in so far as it works through charity, as appears from what has been said above (Q. 4, A. 2, ad 3).

Accordingly on the part of the things proposed to faith for belief, two things are requisite on our part: first that they be penetrated or grasped by the intellect, and this belongs to the gift of understanding. Secondly, it is necessary that man should judge these things aright, that he should esteem that he ought to adhere to these things, and to withdraw from their opposites: and this judgment, with regard to Divine things belong to the gift of wisdom, but with regard to created things, belongs to the gift of knowledge, and as to its application to individual actions, belongs to the gift of counsel.

Reply Obj. 1: The foregoing difference between those four gifts is clearly in agreement with the distinction of those things which Gregory assigns as their opposites. For dulness is contrary to sharpness, since an intellect is said, by comparison, to be sharp, when it is able to penetrate into the heart of the things that are proposed to it. Hence it is dulness of mind that renders the mind unable to pierce into the heart of a thing. A man is said to be a fool if he judges wrongly about the common end of life, wherefore folly is properly opposed to wisdom, which makes us judge aright about the universal cause. Ignorance implies a defect in the mind, even about any particular things whatever, so that it is contrary to knowledge, which gives man a right judgment about particular causes, viz. about creatures. Rashness is clearly opposed to counsel, whereby man does not proceed to action before deliberating with his reason.

Reply Obj. 2: The gift of understanding is about the first principles of that knowledge which is conferred by grace; but otherwise than faith, because it belongs to faith to assent to them, while it belongs to the gift of understanding to pierce with the mind the things that are said.

Reply Obj. 3: The gift of understanding is related to both kinds of knowledge, viz. speculative and practical, not as to the judgment, but as to apprehension, by grasping what is said. _____

SEVENTH ARTICLE [II-II, Q. 8, Art. 7]

Whether the Sixth Beatitude, "Blessed Are the Clean of Heart," etc., Responds to the Gift of Understanding?

Objection 1: It would seem that the sixth beatitude, "Blessed are the clean of heart, for they shall see God," does not respond to the gift of understanding. Because cleanness of heart seems to belong chiefly to the appetite. But the gift of understanding belongs, not to the appetite, but rather to the intellectual power. Therefore the aforesaid beatitude does not respond to the gift of understanding.

Obj. 2: Further, it is written (Acts 15:9): "Purifying their hearts by faith." Now cleanness of heart is acquired by the heart being purified. Therefore the aforesaid beatitude is related to the virtue of faith rather than to the gift of understanding.

Obj. 3: Further, the gifts of the Holy Ghost perfect man in the present state of life. But the sight of God does not belong to the present life, since it is that which gives happiness to the Blessed, as stated above (I-II, Q. 3, A. 8). Therefore the sixth beatitude which comprises the sight of God, does not respond to the gift of understanding.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 4): "The sixth work of the Holy Ghost which is understanding, is applicable to the clean of heart, whose eye being purified, they can see what eye hath not seen."

I answer that, Two things are contained in the sixth beatitude, as also in the others, one by way of merit, viz. cleanness of heart; the other by way of reward, viz. the sight of God, as stated above (I-II, Q. 69, AA. 2, 4), and each of these, in some way, responds to the gift of understanding.

For cleanness is twofold. One is a preamble and a disposition to seeing God, and consists in the heart being cleansed of inordinate affections: and this cleanness of heart is effected by the virtues and gifts belonging to the appetitive power. The other cleanness of heart is a kind of complement to the sight of God; such is the cleanness of the mind that is purged of phantasms and errors, so as to receive the truths which are proposed to it about God, no longer by way of corporeal phantasms, nor infected with heretical misrepresentations: and this cleanness is the result of the gift of understanding.

Again, the sight of God is twofold. One is perfect, whereby God's Essence is seen: the other is imperfect, whereby, though we see not what God is, yet we see what He is not; and whereby, the more perfectly do we know God in this life, the more we understand that He surpasses all that the mind comprehends. Each of these visions of God belongs to the gift of understanding; the first, to the gift of understanding in its state of perfection, as possessed in heaven; the second, to the gift of understanding in its state of inchoation, as possessed by wayfarers.

This suffices for the Replies to the Objections: for the first two arguments refer to the first kind of cleanness; while the third refers to the perfect vision of God. Moreover the gifts both perfect us in this life by way of inchoation, and will be fulfilled, as stated above (I-II, Q. 69, A. 2). _____

EIGHTH ARTICLE [II-II, Q. 8, Art. 8]

Whether Faith, Among the Fruits, Responds to the Gift of Understanding?

Objection 1: It would seem that, among the fruits, faith does not respond to the gift of understanding. For understanding is the fruit of faith, since it is written (Isa. 7:9) according to another reading [*The Septuagint]: "If you will not believe you shall not understand," where our version has: "If you will not believe, you shall not continue." Therefore fruit is not the fruit of understanding.

Obj. 2: Further, that which precedes is not the fruit of what follows. But faith seems to precede understanding, since it is the foundation of the entire spiritual edifice, as stated above (Q. 4, AA. 1, 7). Therefore faith is not the fruit of understanding.

Obj. 3: Further, more gifts pertain to the intellect than to the appetite. Now, among the fruits, only one pertains to the intellect; namely, faith, while all the

others pertain to the appetite. Therefore faith, seemingly, does not pertain to understanding more than to wisdom, knowledge or counsel.

On the contrary, The end of a thing is its fruit. Now the gift of understanding seems to be ordained chiefly to the certitude of faith, which certitude is reckoned a fruit. For a gloss on Gal. 5:22 says that the "faith which is a fruit, is certitude about the unseen." Therefore faith, among the fruits, responds to the gift of understanding.

I answer that, The fruits of the Spirit, as stated above (I-II, Q. 70, A. 1), when we were discussing them, are so called because they are something ultimate and delightful, produced in us by the power of the Holy Ghost. Now the ultimate and delightful has the nature of an end, which is the proper object of the will: and consequently that which is ultimate and delightful with regard to the will, must be, after a fashion, the fruit of all the other things that pertain to the other powers.

Accordingly, therefore, to this kind of gift of virtue that perfects a power, we may distinguish a double fruit: one, belonging to the same power; the other, the last of all as it were, belonging to the will. In this way we must conclude that the fruit which properly responds to the gift of understanding is faith, i.e. the certitude of faith; while the fruit that responds to it last of all is joy, which belongs to the will.

Reply Obj. 1: Understanding is the fruit of faith, taken as a virtue. But we are not taking faith in this sense here, but for a kind of certitude of faith, to which man attains by the gift of understanding.

Reply Obj. 2: Faith cannot altogether precede understanding, for it would be impossible to assent by believing what is proposed to be believed, without understanding it in some way. However, the perfection of understanding follows the virtue of faith: which perfection of understanding is itself followed by a kind of certainty of faith.

Reply Obj. 3: The fruit of practical knowledge cannot consist in that very knowledge, since knowledge of that kind is known not for its own sake, but for the sake of something else. On the other hand, speculative knowledge has its fruit in its very self, which fruit is the certitude about the thing known. Hence the gift of counsel, which belongs only to practical knowledge, has no

corresponding fruit of its own: while the gifts of wisdom, understanding and knowledge, which can belongs also to speculative knowledge, have but one corresponding fruit, which is certainly denoted by the name of faith. The reason why there are several fruits pertaining to the appetitive faculty, is because, as already stated, the character of end, which the word fruit implies, pertains to the appetitive rather than to the intellective part. _____

QUESTION 9

OF THE GIFT OF KNOWLEDGE
(In Four Articles)

We must now consider the gift of knowledge, under which head there are four points of inquiry:

(1) Whether knowledge is a gift?

(2) Whether it is about Divine things?

(3) Whether it is speculative or practical?

(4) Which beatitude responds to it? _____

FIRST ARTICLE [II-II, Q. 9, Art. 1]

Whether Knowledge Is a Gift?

Objection 1: It would seem that knowledge is not a gift. For the gifts of the Holy Ghost surpass the natural faculty. But knowledge implies an effect of natural reason: for the Philosopher says (Poster. i, 2) that a "demonstration is a syllogism which produces knowledge." Therefore knowledge is not a gift of the Holy Ghost.

Obj. 2: Further, the gifts of the Holy Ghost are common to all holy persons, as stated above (Q. 8, A. 4; I-II, Q. 68, A. 5). Now Augustine says (De Trin. xiv, 1) that "many of the faithful lack knowledge though they have faith." Therefore knowledge is not a gift.

Obj. 3: Further, the gifts are more perfect than the virtues, as stated above (I-II, Q. 68, A. 8). Therefore one gift suffices for the perfection of one virtue. Now the

gift of understanding responds to the virtue of faith, as stated above (Q. 8, A. 2). Therefore the gift of knowledge does not respond to that virtue, nor does it appear to which other virtue it can respond. Since, then, the gifts are perfections of virtues, as stated above (I-II, Q. 68, AA. 1, 2), it seems that knowledge is not a gift.

On the contrary, Knowledge is reckoned among the seven gifts (Isa. 11:2).

I answer that, Grace is more perfect than nature, and, therefore, does not fail in those things wherein man can be perfected by nature. Now, when a man, by his natural reason, assents by his intellect to some truth, he is perfected in two ways in respect of that truth: first, because he grasps it; secondly, because he forms a sure judgment on it.

Accordingly, two things are requisite in order that the human intellect may perfectly assent to the truth of the faith: one of these is that he should have a sound grasp of the things that are proposed to be believed, and this pertains to the gift of understanding, as stated above (Q. 8, A. 6): while the other is that he should have a sure and right judgment on them, so as to discern what is to be believed, from what is not to be believed, and for this the gift of knowledge is required.

Reply Obj. 1: Certitude of knowledge varies in various natures, according to the various conditions of each nature. Because man forms a sure judgment about a truth by the discursive process of his reason: and so human knowledge is acquired by means of demonstrative reasoning. On the other hand, in God, there is a sure judgment of truth, without any discursive process, by simple intuition, as was stated in the First Part (Q. 14, A. 7); wherefore God's knowledge is not discursive, or argumentative, but absolute and simple, to which that knowledge is likened which is a gift of the Holy Ghost, since it is a participated likeness thereof.

Reply Obj. 2: A twofold knowledge may be had about matters of belief. One is the knowledge of what one ought to believe by discerning things to be believed from things not to be believed: in this way knowledge is a gift and is common to all holy persons. The other is a knowledge about matters of belief, whereby one knows not only what one ought to believe, but also how to make the faith known, how to induce others to believe, and confute those who deny the faith. This knowledge is numbered among the gratuitous graces, which are not given

to all, but to some. Hence Augustine, after the words quoted, adds: "It is one thing for a man merely to know what he ought to believe, and another to know how to dispense what he believes to the godly, and to defend it against the ungodly."

Reply Obj. 3: The gifts are more perfect than the moral and intellectual virtues; but they are not more perfect than the theological virtues; rather are all the gifts ordained to the perfection of the theological virtues, as to their end. Hence it is not unreasonable if several gifts are ordained to one theological virtue.

SECOND ARTICLE [II-II, Q. 9, Art. 2]

Whether the Gift of Knowledge Is About Divine Things?

Objection 1: It would seem that the gift of knowledge is about Divine things. For Augustine says (De Trin. xiv, 1) that "knowledge begets, nourishes and strengthens faith." Now faith is about Divine things, because its object is the First Truth, as stated above (Q. 1, A. 1). Therefore the gift of knowledge also is about Divine things.

Obj. 2: Further, the gift of knowledge is more excellent than acquired knowledge. But there is an acquired knowledge about Divine things, for instance, the science of metaphysics. Much more therefore is the gift of knowledge about Divine things.

Obj. 3: Further, according to Rom. 1:20, "the invisible things of God . . . are clearly seen, being understood by the things that are made." If therefore there is knowledge about created things, it seems that there is also knowledge of Divine things.

On the contrary, Augustine says (De Trin. xiv, 1): "The knowledge of Divine things may be properly called wisdom, and the knowledge of human affairs may properly receive the name of knowledge."

I answer that, A sure judgment about a thing is formed chiefly from its cause, and so the order of judgments should be according to the order of causes. For just as the first cause is the cause of the second, so ought the judgment about the second cause to be formed through the first cause: nor is it possible to judge of the first cause through any other cause; wherefore the judgment which is formed

through the first cause, is the first and most perfect judgment.

Now in those things where we find something most perfect, the common name of the genus is appropriated for those things which fall short of the most perfect, and some special name is adapted to the most perfect thing, as is the case in Logic. For in the genus of convertible terms, that which signifies "what a thing is," is given the special name of "definition," but the convertible terms which fall short of this, retain the common name, and are called "proper" terms.

Accordingly, since the word knowledge implies certitude of judgment as stated above (A. 1), if this certitude of the judgment is derived from the highest cause, the knowledge has a special name, which is wisdom: for a wise man in any branch of knowledge is one who knows the highest cause of that kind of knowledge, and is able to judge of all matters by that cause: and a wise man "absolutely," is one who knows the cause which is absolutely highest, namely God. Hence the knowledge of Divine things is called "wisdom," while the knowledge of human things is called "knowledge," this being the common name denoting certitude of judgment, and appropriated to the judgment which is formed through second causes. Accordingly, if we take knowledge in this way, it is a distinct gift from the gift of wisdom, so that the gift of knowledge is only about human or created things.

Reply Obj. 1: Although matters of faith are Divine and eternal, yet faith itself is something temporal in the mind of the believer. Hence to know what one ought to believe, belongs to the gift of knowledge, but to know in themselves the very things we believe, by a kind of union with them, belongs to the gift of wisdom. Therefore the gift of wisdom corresponds more to charity which unites man's mind to God.

Reply Obj. 2: This argument takes knowledge in the generic acceptation of the term: it is not thus that knowledge is a special gift, but according as it is restricted to judgments formed through created things.

Reply Obj. 3: As stated above (Q. 1, A. 1), every cognitive habit regards formally the mean through which things are known, and materially, the things that are known through the mean. And since that which is formal, is of most account, it follows that those sciences which draw conclusions about physical matter from mathematical principles, are reckoned rather among the mathematical sciences, though, as to their matter they have more in common

with physical sciences: and for this reason it is stated in *Phys.* ii, 2 that they are more akin to physics. Accordingly, since man knows God through His creatures, this seems to pertain to "knowledge," to which it belongs formally, rather than to "wisdom," to which it belongs materially: and, conversely, when we judge of creatures according to Divine things, this pertains to "wisdom" rather than to "knowledge." _____

THIRD ARTICLE [II-II, Q. 9, Art. 3]

Whether the Gift of Knowledge Is Practical Knowledge?

Objection 1: It would seem that the knowledge, which is numbered among the gifts, is practical knowledge. For Augustine says (De Trin. xii, 14) that "knowledge is concerned with the actions in which we make use of external things." But the knowledge which is concerned about actions is practical. Therefore the gift of knowledge is practical.

Obj. 2: Further, Gregory says (Moral. i, 32): "Knowledge is nought if it hath not its use for piety . . . and piety is very useless if it lacks the discernment of knowledge." Now it follows from this authority that knowledge directs piety. But this cannot apply to a speculative science. Therefore the gift of knowledge is not speculative but practical.

Obj. 3: Further, the gifts of the Holy Ghost are only in the righteous, as stated above (Q. 9, A. 5). But speculative knowledge can be also in the unrighteous, according to James 4:17: "To him . . . who knoweth to do good, and doth it not, to him it is a sin." Therefore the gift of knowledge is not speculative but practical.

On the contrary, Gregory says (Moral. i, 32): "Knowledge on her own day prepares a feast, because she overcomes the fast of ignorance in the mind." Now ignorance is not entirely removed, save by both kinds of knowledge, viz. speculative and practical. Therefore the gift of knowledge is both speculative and practical.

I answer that, As stated above (Q. 9, A. 8), the gift of knowledge, like the gift of understanding, is ordained to the certitude of faith. Now faith consists primarily and principally in speculation, in as much as it is founded on the First Truth. But since the First Truth is also the last end for the sake of which our works are done, hence it is that faith extends to works, according to Gal. 5:6: "Faith . . .

worketh by charity."

The consequence is that the gift of knowledge also, primarily and principally indeed, regards speculation, in so far as man knows what he ought to hold by faith; yet, secondarily, it extends to works, since we are directed in our actions by the knowledge of matters of faith, and of conclusions drawn therefrom.

Reply Obj. 1: Augustine is speaking of the gift of knowledge, in so far as it extends to works; for action is ascribed to knowledge, yet not action solely, nor primarily: and in this way it directs piety.

Hence the Reply to the Second Objection is clear.

Reply Obj. 3: As we have already stated (Q. 8, A. 5) about the gift of understanding, not everyone who understands, has the gift of understanding, but only he that understands through a habit of grace: and so we must take note, with regard to the gift of knowledge, that they alone have the gift of knowledge, who judge aright about matters of faith and action, through the grace bestowed on them, so as never to wander from the straight path of justice. This is the knowledge of holy things, according to Wis. 10:10: "She conducted the just . . . through the right ways . . . and gave him the knowledge of holy things."

FOURTH ARTICLE [II-II, Q. 9, Art. 4]

Whether the Third Beatitude, "Blessed Are They That Mourn," etc. Corresponds to the Gift of Knowledge?

Objection 1: It would seem that the third beatitude, "Blessed are they that mourn," does not correspond to the gift of knowledge. For, even as evil is the cause of sorrow and grief, so is good the cause of joy. Now knowledge brings good to light rather than evil, since the latter is known through evil: for "the straight line rules both itself and the crooked line" (De Anima i, 5). Therefore the aforesaid beatitude does not suitably correspond to the gift of knowledge.

Obj. 2: Further, consideration of truth is an act of knowledge. Now there is no sorrow in the consideration of truth; rather is there joy, since it is written (Wis. 8:16): "Her conversation hath no bitterness, nor her company any tediousness, but joy and gladness." Therefore the aforesaid beatitude does not suitably correspond with the gift of knowledge.

Obj. 3: Further, the gift of knowledge consists in speculation, before operation. Now, in so far as it consists in speculation, sorrow does not correspond to it, since "the speculative intellect is not concerned about things to be sought or avoided" (De Anima iii, 9). Therefore the aforesaid beatitude is not suitably reckoned to correspond with the gift of knowledge.

On the contrary, Augustine says (De Serm. Dom. in Monte iv): "Knowledge befits the mourner, who has discovered that he has been mastered by the evil which he coveted as though it were good."

I answer that, Right judgment about creatures belongs properly to knowledge. Now it is through creatures that man's aversion from God is occasioned, according to Wis. 14:11: "Creatures . . . are turned to an abomination . . . and a snare to the feet of the unwise," of those, namely, who do not judge aright about creatures, since they deem the perfect good to consist in them. Hence they sin by placing their last end in them, and lose the true good. It is by forming a right judgment of creatures that man becomes aware of the loss (of which they may be the occasion), which judgment he exercises through the gift of knowledge.

Hence the beatitude of sorrow is said to correspond to the gift of knowledge.

Reply Obj. 1: Created goods do not cause spiritual joy, except in so far as they are referred to the Divine good, which is the proper cause of spiritual joy. Hence spiritual peace and the resulting joy correspond directly to the gift of wisdom: but to the gift of knowledge there corresponds, in the first place, sorrow for past errors, and, in consequence, consolation, since, by his right judgment, man directs creatures to the Divine good. For this reason sorrow is set forth in this beatitude, as the merit, and the resulting consolation, as the reward; which is begun in this life, and is perfected in the life to come.

Reply Obj. 2: Man rejoices in the very consideration of truth; yet he may sometimes grieve for the thing, the truth of which he considers: it is thus that sorrow is ascribed to knowledge.

Reply Obj. 3: No beatitude corresponds to knowledge, in so far as it consists in speculation, because man's beatitude consists, not in considering creatures, but in contemplating God. But man's beatitude does consist somewhat in the right use of creatures, and in well-ordered love of them: and this I say with regard to the beatitude of a wayfarer. Hence beatitude relating to contemplation is not ascribed

to knowledge, but to understanding and wisdom, which are about Divine things.

QUESTION 10

OF UNBELIEF IN GENERAL
(In Twelve Articles)

In due sequence we must consider the contrary vices: first, unbelief, which is contrary to faith; secondly, blasphemy, which is opposed to confession of faith; thirdly, ignorance and dulness of mind, which are contrary to knowledge and understanding.

As to the first, we must consider (1) unbelief in general; (2) heresy; (3) apostasy from the faith.

Under the first head there are twelve points of inquiry:

(1) Whether unbelief is a sin?

(2) What is its subject?

(3) Whether it is the greatest of sins?

(4) Whether every action of unbelievers is a sin?

(5) Of the species of unbelief;

(6) Of their comparison, one with another;

(7) Whether we ought to dispute about faith with unbelievers?

(8) Whether they ought to be compelled to the faith?

(9) Whether we ought to have communications with them?

(10) Whether unbelievers can have authority over Christians?

(11) Whether the rites of unbelievers should be tolerated?

(12) Whether the children of unbelievers are to be baptized against their parents'

will? _____

FIRST ARTICLE [II-II, Q. 10, Art. 1]

Whether Unbelief Is a Sin?

Objection 1: It would seem that unbelief is not a sin. For every sin is contrary to nature, as Damascene proves (De Fide Orth. ii, 4). Now unbelief seems not to be contrary to nature; for Augustine says (De Praedest. Sanct. v) that "to be capable to having faith, just as to be capable of having charity, is natural to all men; whereas to have faith, even as to have charity, belongs to the grace of the faithful." Therefore not to have faith, which is to be an unbeliever, is not a sin.

Obj. 2: Further, no one sins that which he cannot avoid, since every sin is voluntary. Now it is not in a man's power to avoid unbelief, for he cannot avoid it unless he have faith, because the Apostle says (Rom. 10:14): "How shall they believe in Him, of Whom they have not heard? And how shall they hear without a preacher?" Therefore unbelief does not seem to be a sin.

Obj. 3: Further, as stated above (I-II, Q. 84, A. 4), there are seven capital sins, to which all sins are reduced. But unbelief does not seem to be comprised under any of them. Therefore unbelief is not a sin.

On the contrary, Vice is opposed to virtue. Now faith is a virtue, and unbelief is opposed to it. Therefore unbelief is a sin.

I answer that, Unbelief may be taken in two ways: first, by way of pure negation, so that a man be called an unbeliever, merely because he has not the faith. Secondly, unbelief may be taken by way of opposition to the faith; in which sense a man refuses to hear the faith, or despises it, according to Isa. 53:1: "Who hath believed our report?" It is this that completes the notion of unbelief, and it is in this sense that unbelief is a sin.

If, however, we take it by way of pure negation, as we find it in those who have heard nothing about the faith, it bears the character, not of sin, but of punishment, because such like ignorance of Divine things is a result of the sin of our first parent. If such like unbelievers are damned, it is on account of other sins, which cannot be taken away without faith, but not on account of their sin of unbelief. Hence Our Lord said (John 15:22) "If I had not come, and spoken to them, they would not have sin"; which Augustine expounds (Tract. lxxxix in

Joan.) as "referring to the sin whereby they believed not in Christ."

Reply Obj. 1: To have the faith is not part of human nature, but it is part of human nature that man's mind should not thwart his inner instinct, and the outward preaching of the truth. Hence, in this way, unbelief is contrary to nature.

Reply Obj. 2: This argument takes unbelief as denoting a pure negation.

Reply Obj. 3: Unbelief, in so far as it is a sin, arises from pride, through which man is unwilling to subject his intellect to the rules of faith, and to the sound interpretation of the Fathers. Hence Gregory says (Moral. xxxi, 45) that "presumptuous innovations arise from vainglory."

It might also be replied that just as the theological virtues are not reduced to the cardinal virtues, but precede them, so too, the vices opposed to the theological virtues are not reduced to the capital vices. _____

SECOND ARTICLE [II-II, Q. 10, Art. 2]

Whether Unbelief Is in the Intellect As Its Subject?

Objection 1: It would seem that unbelief is not in the intellect as its subject. For every sin is in the will, according to Augustine (De Duabus Anim. x, xi). Now unbelief is a sin, as stated above (A. 1). Therefore unbelief resides in the will and not in the intellect.

Obj. 2: Further, unbelief is sinful through contempt of the preaching of the faith. But contempt pertains to the will. Therefore unbelief is in the will.

Obj. 3: Further, a gloss [*Augustine, Enchiridion lx.] on 2 Cor. 11:14 "Satan . . . transformeth himself into an angel of light," says that if "a wicked angel pretend to be a good angel, and be taken for a good angel, it is not a dangerous or an unhealthy error, if he does or says what is becoming to a good angel." This seems to be because of the rectitude of the will of the man who adheres to the angel, since his intention is to adhere to a good angel. Therefore the sin of unbelief seems to consist entirely in a perverse will: and, consequently, it does not reside in the intellect.

On the contrary, Things which are contrary to one another are in the same subject. Now faith, to which unbelief is opposed, resides in the intellect.

Therefore unbelief also is in the intellect.

I answer that, As stated above (I-II, Q. 74, AA. 1, 2), sin is said to be in the power which is the principle of the sinful act. Now a sinful act may have two principles: one is its first and universal principle, which commands all acts of sin; and this is the will, because every sin is voluntary. The other principle of the sinful act is the proper and proximate principle which elicits the sinful act: thus the concupiscible is the principle of gluttony and lust, wherefore these sins are said to be in the concupiscible. Now dissent, which is the act proper to unbelief, is an act of the intellect, moved, however, by the will, just as assent is.

Therefore unbelief, like faith, is in the intellect as its proximate subject. But it is in the will as its first moving principle, in which way every sin is said to be in the will.

Hence the Reply to the First Objection is clear.

Reply Obj. 2: The will's contempt causes the intellect's dissent, which completes the notion of unbelief. Hence the cause of unbelief is in the will, while unbelief itself is in the intellect.

Reply Obj. 3: He that believes a wicked angel to be a good one, does not dissent from a matter of faith, because "his bodily senses are deceived, while his mind does not depart from a true and right judgment" as the gloss observes [*Augustine, Enchiridion lx]. But, according to the same authority, to adhere to Satan when he begins to invite one to his abode, i.e. wickedness and error, is not without sin. _____

THIRD ARTICLE [II-II, Q. 10, Art. 3]

Whether Unbelief Is the Greatest of Sins?

Objection 1: It would seem that unbelief is not the greatest of sins. For Augustine says (De Bapt. contra Donat. iv, 20): "I should hesitate to decide whether a very wicked Catholic ought to be preferred to a heretic, in whose life one finds nothing reprehensible beyond the fact that he is a heretic." But a heretic is an unbeliever. Therefore we ought not to say absolutely that unbelief is the greatest of sins.

Obj. 2: Further, that which diminishes or excuses a sin is not, seemingly, the

greatest of sins. Now unbelief excuses or diminishes sin: for the Apostle says (1 Tim. 1:12, 13): "I . . . before was a blasphemer, and a persecutor and contumelious; but I obtained . . . mercy . . . because I did it ignorantly in unbelief." Therefore unbelief is not the greatest of sins.

Obj. 3: Further, the greater sin deserves the greater punishment, according to Deut. 25:2: "According to the measure of the sin shall the measure also of the stripes be." Now a greater punishment is due to believers than to unbelievers, according to Heb. 10:29: "How much more, do you think, he deserveth worse punishments, who hath trodden under foot the Son of God, and hath esteemed the blood of the testament unclean, by which he was sanctified?" Therefore unbelief is not the greatest of sins.

On the contrary, Augustine, commenting on John 15:22, "If I had not come, and spoken to them, they would not have sin," says (Tract. lxxxix in Joan.): "Under the general name, He refers to a singularly great sin. For this," viz. infidelity, "is the sin to which all others may be traced." Therefore unbelief is the greatest of sins.

I answer that, Every sin consists formally in aversion from God, as stated above (I-II, Q. 71, A. 6; I-II, Q. 73, A. 3). Hence the more a sin severs man from God, the graver it is. Now man is more than ever separated from God by unbelief, because he has not even true knowledge of God: and by false knowledge of God, man does not approach Him, but is severed from Him.

Nor is it possible for one who has a false opinion of God, to know Him in any way at all, because the object of his opinion is not God. Therefore it is clear that the sin of unbelief is greater than any sin that occurs in the perversion of morals. This does not apply to the sins that are opposed to the theological virtues, as we shall state further on (Q. 20, A. 3; Q. 34, A. 2, ad 2; Q. 39, A. 2, ad 3).

Reply Obj. 1: Nothing hinders a sin that is more grave in its genus from being less grave in respect of some circumstances. Hence Augustine hesitated to decide between a bad Catholic, and a heretic not sinning otherwise, because although the heretic's sin is more grave generically, it can be lessened by a circumstance, and conversely the sin of the Catholic can, by some circumstance, be aggravated.

Reply Obj. 2: Unbelief includes both ignorance, as an accessory thereto, and

resistance to matters of faith, and in the latter respect it is a most grave sin. In respect, however, of this ignorance, it has a certain reason for excuse, especially when a man sins not from malice, as was the case with the Apostle.

Reply Obj. 3: An unbeliever is more severely punished for his sin of unbelief than another sinner is for any sin whatever, if we consider the kind of sin. But in the case of another sin, e.g. adultery, committed by a believer, and by an unbeliever, the believer, other things being equal, sins more gravely than the unbeliever, both on account of his knowledge of the truth through faith, and on account of the sacraments of faith with which he has been satiated, and which he insults by committing sin. _____

FOURTH ARTICLE [II-II, Q. 10, Art. 4]

Whether Every Act of an Unbeliever Is a Sin?

Objection 1: It would seem that each act of an unbeliever is a sin. Because a gloss on Rom. 14:23, "All that is not of faith is sin," says: "The whole life of unbelievers is a sin." Now the life of unbelievers consists of their actions. Therefore every action of an unbeliever is a sin.

Obj. 2: Further, faith directs the intention. Now there can be no good save what comes from a right intention. Therefore, among unbelievers, no action can be good.

Obj. 3: Further, when that which precedes is corrupted, that which follows is corrupted also. Now an act of faith precedes the acts of all the virtues. Therefore, since there is no act of faith in unbelievers, they can do no good work, but sin in every action of theirs.

On the contrary, It is said of Cornelius, while yet an unbeliever (Acts 10:4, 31), that his alms were acceptable to God. Therefore not every action of an unbeliever is a sin, but some of his actions are good.

I answer that, As stated above (I-II, Q. 85, AA. 2, 4) mortal sin takes away sanctifying grace, but does not wholly corrupt the good of nature. Since therefore, unbelief is a mortal sin, unbelievers are without grace indeed, yet some good of nature remains in them. Consequently it is evident that unbelievers cannot do those good works which proceed from grace, viz. meritorious works; yet they can, to a certain extent, do those good works for which the good of

nature suffices.

Hence it does not follow that they sin in everything they do; but whenever they do anything out of their unbelief, then they sin. For even as one who has the faith, can commit an actual sin, venial or even mortal, which he does not refer to the end of faith, so too, an unbeliever can do a good deed in a matter which he does not refer to the end of his unbelief.

Reply Obj. 1: The words quoted must be taken to mean either that the life of unbelievers cannot be sinless, since without faith no sin is taken away, or that whatever they do out of unbelief, is a sin. Hence the same authority adds: "Because every one that lives or acts according to his unbelief, sins grievously."

Reply Obj. 2: Faith directs the intention with regard to the supernatural last end: but even the light of natural reason can direct the intention in respect of a connatural good.

Reply Obj. 3: Unbelief does not so wholly destroy natural reason in unbelievers, but that some knowledge of the truth remains in them, whereby they are able to do deeds that are generically good. With regard, however, to Cornelius, it is to be observed that he was not an unbeliever, else his works would not have been acceptable to God, whom none can please without faith. Now he had implicit faith, as the truth of the Gospel was not yet made manifest: hence Peter was sent to him to give him fuller instruction in the faith. _____

FIFTH ARTICLE [II-II, Q. 10, Art. 5]

Whether There Are Several Species of Unbelief?

Objection 1: It would seem that there are not several species of unbelief. For, since faith and unbelief are contrary to one another, they must be about the same thing. Now the formal object of faith is the First Truth, whence it derives its unity, although its matter contains many points of belief. Therefore the object of unbelief also is the First Truth; while the things which an unbeliever disbelieves are the matter of his unbelief. Now the specific difference depends not on material but on formal principles. Therefore there are not several species of unbelief, according to the various points which the unbeliever disbelieves.

Obj. 2: Further, it is possible to stray from the truth of faith in an infinite number of ways. If therefore the various species of unbelief correspond to the number of

various errors, it would seem to follow that there is an infinite number of species of unbelief, and consequently, that we ought not to make these species the object of our consideration.

Obj. 3: Further, the same thing does not belong to different species. Now a man may be an unbeliever through erring about different points of truth. Therefore diversity of errors does not make a diversity of species of unbelief: and so there are not several species of unbelief.

On the contrary, Several species of vice are opposed to each virtue, because "good happens in one way, but evil in many ways," according to Dionysius (Div. Nom. iv) and the Philosopher (Ethic. ii, 6). Now faith is a virtue. Therefore several species of vice are opposed to it.

I answer that, As stated above (I-II, Q. 55, A. 4; I-II, Q. 64, A. 1), every virtue consists in following some rule of human knowledge or operation. Now conformity to a rule happens one way in one matter, whereas a breach of the rule happens in many ways, so that many vices are opposed to one virtue. The diversity of the vices that are opposed to each virtue may be considered in two ways, first, with regard to their different relations to the virtue: and in this way there are determinate species of vices contrary to a virtue: thus to a moral virtue one vice is opposed by exceeding the virtue, and another, by falling short of the virtue. Secondly, the diversity of vices opposed to one virtue may be considered in respect of the corruption of the various conditions required for that virtue. In this way an infinite number of vices are opposed to one virtue, e.g. temperance or fortitude, according to the infinite number of ways in which the various circumstances of a virtue may be corrupted, so that the rectitude of virtue is forsaken. For this reason the Pythagoreans held evil to be infinite.

Accordingly we must say that if unbelief be considered in comparison to faith, there are several species of unbelief, determinate in number. For, since the sin of unbelief consists in resisting the faith, this may happen in two ways: either the faith is resisted before it has been accepted, and such is the unbelief of pagans or heathens; or the Christian faith is resisted after it has been accepted, and this either in the figure, and such is the unbelief of the Jews, or in the very manifestation of truth, and such is the unbelief of heretics. Hence we may, in a general way, reckon these three as species of unbelief.

If, however, the species of unbelief be distinguished according to the various

errors that occur in matters of faith, there are not determinate species of unbelief: for errors can be multiplied indefinitely, as Augustine observes (De Haeresibus).

Reply Obj. 1: The formal aspect of a sin can be considered in two ways. First, according to the intention of the sinner, in which case the thing to which the sinner turns is the formal object of his sin, and determines the various species of that sin. Secondly, it may be considered as an evil, and in this case the good which is forsaken is the formal object of the sin; which however does not derive its species from this point of view, in fact it is a privation. We must therefore reply that the object of unbelief is the First Truth considered as that which unbelief forsakes, but its formal aspect, considered as that to which unbelief turns, is the false opinion that it follows: and it is from this point of view that unbelief derives its various species. Hence, even as charity is one, because it adheres to the Sovereign Good, while there are various species of vice opposed to charity, which turn away from the Sovereign Good by turning to various temporal goods, and also in respect of various inordinate relations to God, so too, faith is one virtue through adhering to the one First Truth, yet there are many species of unbelief, because unbelievers follow many false opinions.

Reply Obj. 2: This argument considers the various species of unbelief according to various points in which errors occur.

Reply Obj. 3: Since faith is one because it believes in many things in relation to one, so may unbelief, although it errs in many things, be one in so far as all those things are related to one. Yet nothing hinders one man from erring in various species of unbelief, even as one man may be subject to various vices, and to various bodily diseases. _____

SIXTH ARTICLE [II-II, Q. 10, Art. 6]

Whether the Unbelief of Pagans or Heathens Is Graver Than Other Kinds?

Objection 1: It would seem that the unbelief of heathens or pagans is graver than other kinds. For just as bodily disease is graver according as it endangers the health of a more important member of the body, so does sin appear to be graver, according as it is opposed to that which holds a more important place in virtue. Now that which is most important in faith, is belief in the unity of God, from which the heathens deviate by believing in many gods. Therefore their unbelief is the gravest of all.

Obj. 2: Further, among heresies, the more detestable are those which contradict the truth of faith in more numerous and more important points: thus, the heresy of Arius, who severed the Godhead, was more detestable than that of Nestorius who severed the humanity of Christ from the Person of God the Son. Now the heathens deny the faith in more numerous and more important points than Jews and heretics; since they do not accept the faith at all. Therefore their unbelief is the gravest.

Obj. 3: Further, every good diminishes evil. Now there is some good in the Jews, since they believe in the Old Testament as being from God, and there is some good in heretics, since they venerate the New Testament. Therefore they sin less grievously than heathens, who receive neither Testament.

On the contrary, It is written (2 Pet. 2:21): "It had been better for them not to have known the way of justice, than after they have known it, to turn back." Now the heathens have not known the way of justice, whereas heretics and Jews have abandoned it after knowing it in some way. Therefore theirs is the graver sin.

I answer that, As stated above (A. 5), two things may be considered in unbelief. One of these is its relation to faith: and from this point of view, he who resists the faith after accepting it, sins more grievously against faith, than he who resists it without having accepted it, even as he who fails to fulfil what he has promised, sins more grievously than if he had never promised it. In this way the unbelief of heretics, who confess their belief in the Gospel, and resist that faith by corrupting it, is a more grievous sin than that of the Jews, who have never accepted the Gospel faith. Since, however, they accepted the figure of that faith in the Old Law, which they corrupt by their false interpretations, their unbelief is a more grievous sin than that of the heathens, because the latter have not accepted the Gospel faith in any way at all.

The second thing to be considered in unbelief is the corruption of matters of faith. In this respect, since heathens err on more points than Jews, and these in more points than heretics, the unbelief of heathens is more grievous than the unbelief of the Jews, and that of the Jews than that of the heretics, except in such cases as that of the Manichees, who, in matters of faith, err even more than heathens do.

Of these two gravities the first surpasses the second from the point of view of

guilt; since, as stated above (A. 1) unbelief has the character of guilt, from its resisting faith rather than from the mere absence of faith, for the latter as was stated (A. 1) seems rather to bear the character of punishment. Hence, speaking absolutely, the unbelief of heretics is the worst.

This suffices for the Replies to the Objections. _____

SEVENTH ARTICLE [II-II, Q. 10, Art. 7]

Whether One Ought to Dispute with Unbelievers in Public?

Objection 1: It would seem that one ought not to dispute with unbelievers in public. For the Apostle says (2 Tim. 2:14): "Contend not in words, for it is to no profit, but to the subverting of the hearers." But it is impossible to dispute with unbelievers publicly without contending in words. Therefore one ought not to dispute publicly with unbelievers.

Obj. 2: Further, the law of Martianus Augustus confirmed by the canons [*De Sum. Trin. Cod. lib. i, leg. Nemo] expresses itself thus: "It is an insult to the judgment of the most religious synod, if anyone ventures to debate or dispute in public about matters which have once been judged and disposed of." Now all matters of faith have been decided by the holy councils. Therefore it is an insult to the councils, and consequently a grave sin to presume to dispute in public about matters of faith.

Obj. 3: Further, disputations are conducted by means of arguments. But an argument is a reason in settlement of a dubious matter: whereas things that are of faith, being most certain, ought not to be a matter of doubt. Therefore one ought not to dispute in public about matters of faith.

On the contrary, It is written (Acts 9:22, 29) that "Saul increased much more in strength, and confounded the Jews," and that "he spoke . . . to the gentiles and disputed with the Greeks."

I answer that, In disputing about the faith, two things must be observed: one on the part of the disputant; the other on the part of his hearers. On the part of the disputant, we must consider his intention. For if he were to dispute as though he had doubts about the faith, and did not hold the truth of faith for certain, and as though he intended to probe it with arguments, without doubt he would sin, as being doubtful of the faith and an unbeliever. On the other hand, it is

praiseworthy to dispute about the faith in order to confute errors, or for practice.

On the part of the hearers we must consider whether those who hear the disputation are instructed and firm in the faith, or simple and wavering. As to those who are well instructed and firm in the faith, there can be no danger in disputing about the faith in their presence. But as to simple-minded people, we must make a distinction; because either they are provoked and molested by unbelievers, for instance, Jews or heretics, or pagans who strive to corrupt the faith in them, or else they are not subject to provocation in this matter, as in those countries where there are no unbelievers. In the first case it is necessary to dispute in public about the faith, provided there be those who are equal and adapted to the task of confuting errors; since in this way simple people are strengthened in the faith, and unbelievers are deprived of the opportunity to deceive, while if those who ought to withstand the perverters of the truth of faith were silent, this would tend to strengthen error. Hence Gregory says (Pastor. ii, 4): "Even as a thoughtless speech gives rise to error, so does an indiscreet silence leave those in error who might have been instructed." On the other hand, in the second case it is dangerous to dispute in public about the faith, in the presence of simple people, whose faith for this very reason is more firm, that they have never heard anything differing from what they believe. Hence it is not expedient for them to hear what unbelievers have to say against the faith.

Reply Obj. 1: The Apostle does not entirely forbid disputations, but such as are inordinate, and consist of contentious words rather than of sound speeches.

Reply Obj. 2: That law forbade those public disputations about the faith, which arise from doubting the faith, but not those which are for the safeguarding thereof.

Reply Obj. 3: One ought to dispute about matters of faith, not as though one doubted about them, but in order to make the truth known, and to confute errors. For, in order to confirm the faith, it is necessary sometimes to dispute with unbelievers, sometimes by defending the faith, according to 1 Pet. 3:15: "Being ready always to satisfy everyone that asketh you a reason of that hope and faith which is in you [*Vulg.: 'Of that hope which is in you'; St. Thomas' reading is apparently taken from Bede]." Sometimes again, it is necessary, in order to convince those who are in error, according to Titus 1:9: "That he may be able to exhort in sound doctrine and to convince the gainsayers."

EIGHTH ARTICLE [II-II, Q. 10, Art. 8]

Whether Unbelievers Ought to Be Compelled to the Faith?

Objection 1: It would seem that unbelievers ought by no means to be compelled to the faith. For it is written (Matt. 13:28) that the servants of the householder, in whose field cockle had been sown, asked him: "Wilt thou that we go and gather it up?" and that he answered: "No, lest perhaps gathering up the cockle, you root up the wheat also together with it": on which passage Chrysostom says (Hom. xlvi in Matth.): "Our Lord says this so as to forbid the slaying of men. For it is not right to slay heretics, because if you do you will necessarily slay many innocent persons." Therefore it seems that for the same reason unbelievers ought not to be compelled to the faith.

Obj. 2: Further, we read in the Decretals (Dist. xlv can., De Judaeis): "The holy synod prescribes, with regard to the Jews, that for the future, none are to be compelled to believe." Therefore, in like manner, neither should unbelievers be compelled to the faith.

Obj. 3: Further, Augustine says (Tract. xxvi in Joan.) that "it is possible for a man to do other things against his will, but he cannot believe unless he is willing." Therefore it seems that unbelievers ought not to be compelled to the faith.

Obj. 4: It is said in God's person (Ezech. 18:32 [*Ezech. 33:11]): "I desire not the death of the sinner [Vulg.: 'of him that dieth']." Now we ought to conform our will to the Divine will, as stated above (I-II, Q. 19, AA. 9, 10). Therefore we should not even wish unbelievers to be put to death.

On the contrary, It is written (Luke 14:23): "Go out into the highways and hedges; and compel them to come in." Now men enter into the house of God, i.e. into Holy Church, by faith. Therefore some ought to be compelled to the faith.

I answer that, Among unbelievers there are some who have never received the faith, such as the heathens and the Jews: and these are by no means to be compelled to the faith, in order that they may believe, because to believe depends on the will: nevertheless they should be compelled by the faithful, if it be possible to do so, so that they do not hinder the faith, by their blasphemies, or by their evil persuasions, or even by their open persecutions. It is for this reason that Christ's faithful often wage war with unbelievers, not indeed for the purpose

of forcing them to believe, because even if they were to conquer them, and take them prisoners, they should still leave them free to believe, if they will, but in order to prevent them from hindering the faith of Christ.

On the other hand, there are unbelievers who at some time have accepted the faith, and professed it, such as heretics and all apostates: such should be submitted even to bodily compulsion, that they may fulfil what they have promised, and hold what they, at one time, received.

Reply Obj. 1: Some have understood the authority quoted to forbid, not the excommunication but the slaying of heretics, as appears from the words of Chrysostom. Augustine too, says (Ep. ad Vincent. xciii) of himself: "It was once my opinion that none should be compelled to union with Christ, that we should deal in words, and fight with arguments. However this opinion of mine is undone, not by words of contradiction, but by convincing examples. Because fear of the law was so profitable, that many say: Thanks be to the Lord Who has broken our chains asunder." Accordingly the meaning of Our Lord's words, "Suffer both to grow until the harvest," must be gathered from those which precede, "lest perhaps gathering up the cockle, you root the wheat also together with it." For, Augustine says (Contra Ep. Parmen. iii, 2) "these words show that when this is not to be feared, that is to say, when a man's crime is so publicly known, and so hateful to all, that he has no defenders, or none such as might cause a schism, the severity of discipline should not slacken."

Reply Obj. 2: Those Jews who have in no way received the faith, ought not by no means to be compelled to the faith: if, however, they have received it, they ought to be compelled to keep it, as is stated in the same chapter.

Reply Obj. 3: Just as taking a vow is a matter of will, and keeping a vow, a matter of obligation, so acceptance of the faith is a matter of the will, whereas keeping the faith, when once one has received it, is a matter of obligation. Wherefore heretics should be compelled to keep the faith. Thus Augustine says to the Count Boniface (Ep. clxxxv): "What do these people mean by crying out continually: 'We may believe or not believe just as we choose. Whom did Christ compel?' They should remember that Christ at first compelled Paul and afterwards taught Him."

Reply Obj. 4: As Augustine says in the same letter, "none of us wishes any heretic to perish. But the house of David did not deserve to have peace, unless

his son Absalom had been killed in the war which he had raised against his father. Thus if the Catholic Church gathers together some of the perdition of others, she heals the sorrow of her maternal heart by the delivery of so many nations." _____

NINTH ARTICLE [II-II, Q. 10, Art. 9]

Whether It Is Lawful to Communicate with Unbelievers?

Objection 1: It would seem that it is lawful to communicate with unbelievers. For the Apostle says (1 Cor. 10:27): "If any of them that believe not, invite you, and you be willing to go, eat of anything that is set before you." And Chrysostom says (Hom. xxv super Epist. ad Heb.): "If you wish to go to dine with pagans, we permit it without any reservation." Now to sit at table with anyone is to communicate with him. Therefore it is lawful to communicate with unbelievers.

Obj. 2: Further, the Apostle says (1 Cor. 5:12): "What have I to do to judge them that are without?" Now unbelievers are without. When, therefore, the Church forbids the faithful to communicate with certain people, it seems that they ought not to be forbidden to communicate with unbelievers.

Obj. 3: Further, a master cannot employ his servant, unless he communicate with him, at least by word, since the master moves his servant by command. Now Christians can have unbelievers, either Jews, or pagans, or Saracens, for servants. Therefore they can lawfully communicate with them.

On the contrary, It is written (Deut. 7:2, 3): "Thou shalt make no league with them, nor show mercy to them; neither shalt thou make marriages with them": and a gloss on Lev. 15:19, "The woman who at the return of the month," etc. says: "It is so necessary to shun idolatry, that we should not come in touch with idolaters or their disciples, nor have any dealings with them."

I answer that, Communication with a particular person is forbidden to the faithful, in two ways: first, as a punishment of the person with whom they are forbidden to communicate; secondly, for the safety of those who are forbidden to communicate with others. Both motives can be gathered from the Apostle's words (1 Cor. 5:6). For after he had pronounced sentence of excommunication, he adds as his reason: "Know you not that a little leaven corrupts the whole lump?" and afterwards he adds the reason on the part of the punishment inflicted

by the sentence of the Church when he says (1 Cor. 5:12): "Do not you judge them that are within?"

Accordingly, in the first way the Church does not forbid the faithful to communicate with unbelievers, who have not in any way received the Christian faith, viz. with pagans and Jews, because she has not the right to exercise spiritual judgment over them, but only temporal judgment, in the case when, while dwelling among Christians they are guilty of some misdemeanor, and are condemned by the faithful to some temporal punishment. On the other hand, in this way, i.e. as a punishment, the Church forbids the faithful to communicate with those unbelievers who have forsaken the faith they once received, either by corrupting the faith, as heretics, or by entirely renouncing the faith, as apostates, because the Church pronounces sentence of excommunication on both.

With regard to the second way, it seems that one ought to distinguish according to the various conditions of persons, circumstances and time. For some are firm in the faith; and so it is to be hoped that their communicating with unbelievers will lead to the conversion of the latter rather than to the aversion of the faithful from the faith. These are not to be forbidden to communicate with unbelievers who have not received the faith, such as pagans or Jews, especially if there be some urgent necessity for so doing. But in the case of simple people and those who are weak in the faith, whose perversion is to be feared as a probable result, they should be forbidden to communicate with unbelievers, and especially to be on very familiar terms with them, or to communicate with them without necessity.

This suffices for the Reply to the First Objection.

Reply Obj. 2: The Church does not exercise judgment against unbelievers in the point of inflicting spiritual punishment on them: but she does exercise judgment over some of them in the matter of temporal punishment. It is under this head that sometimes the Church, for certain special sins, withdraws the faithful from communication with certain unbelievers.

Reply Obj. 3: There is more probability that a servant who is ruled by his master's commands, will be converted to the faith of his master who is a believer, than if the case were the reverse: and so the faithful are not forbidden to have unbelieving servants. If, however, the master were in danger, through communicating with such a servant, he should send him away, according to Our

Lord's command (Matt. 18:8): "If . . . thy foot scandalize thee, cut it off, and cast it from thee."

With regard to the argument in the contrary [*The Leonine Edition gives this solution before the Reply Obj. 2] sense the reply is that the Lord gave this command in reference to those nations into whose territory the Jews were about to enter. For the latter were inclined to idolatry, so that it was to be feared lest, through frequent dealings with those nations, they should be estranged from the faith: hence the text goes on (Deut. 7:4): "For she will turn away thy son from following Me." _____

TENTH ARTICLE [II-II, Q. 10, Art. 10]

Whether Unbelievers May Have Authority or Dominion Over the Faithful?

Objection 1: It would seem that unbelievers may have authority or dominion over the faithful. For the Apostle says (1 Tim. 6:1): "Whosoever are servants under the yoke, let them count their masters worthy of all honor": and it is clear that he is speaking of unbelievers, since he adds (1 Tim. 6:2): "But they that have believing masters, let them not despise them." Moreover it is written (1 Pet. 2:18): "Servants be subject to your masters with all fear, not only to the good and gentle, but also to the froward." Now this command would not be contained in the apostolic teaching unless unbelievers could have authority over the faithful. Therefore it seems that unbelievers can have authority over the faithful.

Obj. 2: Further, all the members of a prince's household are his subjects. Now some of the faithful were members of unbelieving princes' households, for we read in the Epistle to the Philippians (4:22): "All the saints salute you, especially they that are of Caesar's household," referring to Nero, who was an unbeliever. Therefore unbelievers can have authority over the faithful.

Obj. 3: Further, according to the Philosopher (Polit. i, 2) a slave is his master's instrument in matters concerning everyday life, even as a craftsman's laborer is his instrument in matters concerning the working of his art. Now, in such matters, a believer can be subject to an unbeliever, for he may work on an unbeliever's farm. Therefore unbelievers may have authority over the faithful even as to dominion.

On the contrary, Those who are in authority can pronounce judgment on those over whom they are placed. But unbelievers cannot pronounce judgment on the

faithful, for the Apostle says (1 Cor. 6:1): "Dare any of you, having a matter against another, go to be judged before the unjust," i.e. unbelievers, "and not before the saints?" Therefore it seems that unbelievers cannot have authority over the faithful.

I answer that, That this question may be considered in two ways. First, we may speak of dominion or authority of unbelievers over the faithful as of a thing to be established for the first time. This ought by no means to be allowed, since it would provoke scandal and endanger the faith, for subjects are easily influenced by their superiors to comply with their commands, unless the subjects are of great virtue: moreover unbelievers hold the faith in contempt, if they see the faithful fall away. Hence the Apostle forbade the faithful to go to law before an unbelieving judge. And so the Church altogether forbids unbelievers to acquire dominion over believers, or to have authority over them in any capacity whatever.

Secondly, we may speak of dominion or authority, as already in force: and here we must observe that dominion and authority are institutions of human law, while the distinction between faithful and unbelievers arises from the Divine law. Now the Divine law which is the law of grace, does not do away with human law which is the law of natural reason. Wherefore the distinction between faithful and unbelievers, considered in itself, does not do away with dominion and authority of unbelievers over the faithful.

Nevertheless this right of dominion or authority can be justly done away with by the sentence or ordination of the Church who has the authority of God: since unbelievers in virtue of their unbelief deserve to forfeit their power over the faithful who are converted into children of God.

This the Church does sometimes, and sometimes not. For among those unbelievers who are subject, even in temporal matters, to the Church and her members, the Church made the law that if the slave of a Jew became a Christian, he should forthwith receive his freedom, without paying any price, if he should be a "vernaculus," i.e. born in slavery; and likewise if, when yet an unbeliever, he had been bought for his service: if, however, he had been bought for sale, then he should be offered for sale within three months. Nor does the Church harm them in this, because since those Jews themselves are subject to the Church, she can dispose of their possessions, even as secular princes have enacted many laws to be observed by their subjects, in favor of liberty. On the other hand, the

Church has not applied the above law to those unbelievers who are not subject to her or her members, in temporal matters, although she has the right to do so: and this, in order to avoid scandal, for as Our Lord showed (Matt. 17:25, 26) that He could be excused from paying the tribute, because "the children are free," yet He ordered the tribute to be paid in order to avoid giving scandal. Thus Paul too, after saying that servants should honor their masters, adds, "lest the name of the Lord and His doctrine be blasphemed."

This suffices for the Reply to the First Objection.

Reply Obj. 2: The authority of Caesar preceded the distinction of faithful from unbelievers. Hence it was not cancelled by the conversion of some to the faith. Moreover it was a good thing that there should be a few of the faithful in the emperor's household, that they might defend the rest of the faithful. Thus the Blessed Sebastian encouraged those whom he saw faltering under torture, and, the while, remained hidden under the military cloak in the palace of Diocletian.

Reply Obj. 3: Slaves are subject to their masters for their whole lifetime, and are subject to their overseers in everything: whereas the craftsman's laborer is subject to him for certain special works. Hence it would be more dangerous for unbelievers to have dominion or authority over the faithful, than that they should be allowed to employ them in some craft. Wherefore the Church permits Christians to work on the land of Jews, because this does not entail their living together with them. Thus Solomon besought the King of Tyre to send master workmen to hew the trees, as related in 3 Kings 5:6. Yet, if there be reason to fear that the faithful will be perverted by such communications and dealings, they should be absolutely forbidden. _____

ELEVENTH ARTICLE [II-II, Q. 10, Art. 11]

Whether the Rites of Unbelievers Ought to Be Tolerated?

Objection 1: It would seem that rites of unbelievers ought not to be tolerated. For it is evident that unbelievers sin in observing their rites: and not to prevent a sin, when one can, seems to imply consent therein, as a gloss observes on Rom. 1:32: "Not only they that do them, but they also that consent to them that do them." Therefore it is a sin to tolerate their rites.

Obj. 2: Further, the rites of the Jews are compared to idolatry, because a gloss on Gal. 5:1, "Be not held again under the yoke of bondage," says: "The bondage of

that law was not lighter than that of idolatry." But it would not be allowable for anyone to observe the rites of idolatry, in fact Christian princes at first caused the temples of idols to be closed, and afterwards, to be destroyed, as Augustine relates (De Civ. Dei xviii, 54). Therefore it follows that even the rites of Jews ought not to be tolerated.

Obj. 3: Further, unbelief is the greatest of sins, as stated above (A. 3). Now other sins such as adultery, theft and the like, are not tolerated, but are punishable by law. Therefore neither ought the rites of unbelievers to be tolerated.

On the contrary, Gregory [*Regist. xi, Ep. 15: cf. Decret., dist. xlv, can., Qui sincera] says, speaking of the Jews: "They should be allowed to observe all their feasts, just as hitherto they and their fathers have for ages observed them."

I answer that, Human government is derived from the Divine government, and should imitate it. Now although God is all-powerful and supremely good, nevertheless He allows certain evils to take place in the universe, which He might prevent, lest, without them, greater goods might be forfeited, or greater evils ensue. Accordingly in human government also, those who are in authority, rightly tolerate certain evils, lest certain goods be lost, or certain greater evils be incurred: thus Augustine says (De Ordine ii, 4): "If you do away with harlots, the world will be convulsed with lust." Hence, though unbelievers sin in their rites, they may be tolerated, either on account of some good that ensues therefrom, or because of some evil avoided. Thus from the fact that the Jews observe their rites, which, of old, foreshadowed the truth of the faith which we hold, there follows this good—that our very enemies bear witness to our faith, and that our faith is represented in a figure, so to speak. For this reason they are tolerated in the observance of their rites.

On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous.

This suffices for the Replies to the Objections. _____

TWELFTH ARTICLE [II-II, Q. 10, Art. 12]

Whether the Children of Jews and Other Unbelievers Ought to Be Baptized Against Their Parents' Will?

Objection 1: It would seem that the children of Jews and of other unbelievers ought to be baptized against their parents' will. For the bond of marriage is stronger than the right of parental authority over children, since the right of parental authority can be made to cease, when a son is set at liberty; whereas the marriage bond cannot be severed by man, according to Matt. 19:6: "What . . . God hath joined together let no man put asunder." And yet the marriage bond is broken on account of unbelief: for the Apostle says (1 Cor. 7:15): "If the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases": and a canon [*Can. Uxor legitima, and Idololatria, qu. i] says that "if the unbelieving partner is unwilling to abide with the other, without insult to their Creator, then the other partner is not bound to cohabitation." Much more, therefore, does unbelief abrogate the right of unbelieving parents' authority over their children: and consequently their children may be baptized against their parents' will.

Obj. 2: Further, one is more bound to succor a man who is in danger of everlasting death, than one who is in danger of temporal death. Now it would be a sin, if one saw a man in danger of temporal death and failed to go to his aid. Since, then, the children of Jews and other unbelievers are in danger of everlasting death, should they be left to their parents who would imbue them with their unbelief, it seems that they ought to be taken away from them and baptized, and instructed in the faith.

Obj. 3: Further, the children of a bondsman are themselves bondsmen, and under the power of his master. Now the Jews are bondsmen of kings and princes: therefore their children are also. Consequently kings and princes have the power to do what they will with Jewish children. Therefore no injustice is committed if they baptize them against their parents' wishes.

Obj. 4: Further, every man belongs more to God, from Whom he has his soul, than to his carnal father, from whom he has his body. Therefore it is not unjust if Jewish children be taken away from their parents, and consecrated to God in

Baptism.

Obj. 5: Further, Baptism avails for salvation more than preaching does, since Baptism removes forthwith the stain of sin and the debt of punishment, and opens the gate of heaven. Now if danger ensue through not preaching, it is imputed to him who omitted to preach, according to the words of Ezech. 33:6 about the man who "sees the sword coming and sounds not the trumpet." Much more therefore, if Jewish children are lost through not being baptized are they accounted guilty of sin, who could have baptized them and did not.

On the contrary, Injustice should be done to no man. Now it would be an injustice to Jews if their children were to be baptized against their will, since they would lose the rights of parental authority over their children as soon as these were Christians. Therefore these should not be baptized against their parents' will.

I answer that, The custom of the Church has very great authority and ought to be jealously observed in all things, since the very doctrine of catholic doctors derives its authority from the Church. Hence we ought to abide by the authority of the Church rather than by that of an Augustine or a Jerome or of any doctor whatever. Now it was never the custom of the Church to baptize the children of the Jews against the will of their parents, although at times past there have been many very powerful catholic princes like Constantine and Theodosius, with whom most holy bishops have been on most friendly terms, as Sylvester with Constantine, and Ambrose with Theodosius, who would certainly not have failed to obtain this favor from them if it had been at all reasonable. It seems therefore hazardous to repeat this assertion, that the children of Jews should be baptized against their parents' wishes, in contradiction to the Church's custom observed hitherto.

There are two reasons for this custom. One is on account of the danger to the faith. For children baptized before coming to the use of reason, afterwards when they come to perfect age, might easily be persuaded by their parents to renounce what they had unknowingly embraced; and this would be detrimental to the faith.

The other reason is that it is against natural justice. For a child is by nature part of its father: thus, at first, it is not distinct from its parents as to its body, so long as it is enfolded within its mother's womb; and later on after birth, and before it

has the use of its free-will, it is enfolded in the care of its parents, which is like a spiritual womb, for so long as man has not the use of reason, he differs not from an irrational animal; so that even as an ox or a horse belongs to someone who, according to the civil law, can use them when he likes, as his own instrument, so, according to the natural law, a son, before coming to the use of reason, is under his father's care. Hence it would be contrary to natural justice, if a child, before coming to the use of reason, were to be taken away from its parents' custody, or anything done to it against its parents' wish. As soon, however, as it begins to have the use of its free-will, it begins to belong to itself, and is able to look after itself, in matters concerning the Divine or the natural law, and then it should be induced, not by compulsion but by persuasion, to embrace the faith: it can then consent to the faith, and be baptized, even against its parents' wish; but not before it comes to the use of reason. Hence it is said of the children of the fathers of old that they were saved in the faith of their parents; whereby we are given to understand that it is the parents' duty to look after the salvation of their children, especially before they come to the use of reason.

Reply Obj. 1: In the marriage bond, both husband and wife have the use of the free-will, and each can assent to the faith without the other's consent. But this does not apply to a child before it comes to the use of reason: yet the comparison holds good after the child has come to the use of reason, if it is willing to be converted.

Reply Obj. 2: No one should be snatched from natural death against the order of civil law: for instance, if a man were condemned by the judge to temporal death, nobody ought to rescue him by violence: hence no one ought to break the order of the natural law, whereby a child is in the custody of its father, in order to rescue it from the danger of everlasting death.

Reply Obj. 3: Jews are bondsmen of princes by civil bondage, which does not exclude the order of natural or Divine law.

Reply Obj. 4: Man is directed to God by his reason, whereby he can know Him. Hence a child before coming to the use of reason, in the natural order of things, is directed to God by its parents' reason, under whose care it lies by nature: and it is for them to dispose of the child in all matters relating to God.

Reply Obj. 5: The peril that ensues from the omission of preaching, threatens only those who are entrusted with the duty of preaching. Hence it had already

been said (Ezech. 3:17): "I have made thee a watchman to the children [Vulg.: 'house'] of Israel." On the other hand, to provide the sacraments of salvation for the children of unbelievers is the duty of their parents. Hence it is they whom the danger threatens, if through being deprived of the sacraments their children fail to obtain salvation. _____

QUESTION 11

OF HERESY
(In Four Articles)

We must now consider heresy: under which head there are four points of inquiry:

(1) Whether heresy is a kind of unbelief?

(2) Of the matter about which it is;

(3) Whether heretics should be tolerated?

(4) Whether converts should be received? _____

FIRST ARTICLE [II-II, Q. 11, Art. 1]

Whether Heresy Is a Species of Unbelief?

Objection 1: It would seem that heresy is not a species of unbelief. For unbelief is in the understanding, as stated above (Q. 10, A. 2). Now heresy would seem not to pertain to the understanding, but rather to the appetitive power; for Jerome says on Gal. 5:19: [*Cf. Decretals xxiv, qu. iii, cap. 27] "The works of the flesh are manifest: Heresy is derived from a Greek word meaning choice, whereby a man makes choice of that school which he deems best." But choice is an act of the appetitive power, as stated above (I-II, Q. 13, A. 1). Therefore heresy is not a species of unbelief.

Obj. 2: Further, vice takes its species chiefly from its end; hence the Philosopher says (Ethic. v, 2) that "he who commits adultery that he may steal, is a thief rather than an adulterer." Now the end of heresy is temporal profit, especially lordship and glory, which belong to the vice of pride or covetousness: for Augustine says (De Util. Credendi i) that "a heretic is one who either devises or follows false and new opinions, for the sake of some temporal profit, especially

that he may lord and be honored above others." Therefore heresy is a species of pride rather than of unbelief.

Obj. 3: Further, since unbelief is in the understanding, it would seem not to pertain to the flesh. Now heresy belongs to the works of the flesh, for the Apostle says (Gal. 5:19): "The works of the flesh are manifest, which are fornication, uncleanness," and among the others, he adds, "dissensions, sects," which are the same as heresies. Therefore heresy is not a species of unbelief.

On the contrary, Falsehood is contrary to truth. Now a heretic is one who devises or follows false or new opinions. Therefore heresy is opposed to the truth, on which faith is founded; and consequently it is a species of unbelief.

I answer that, The word heresy as stated in the first objection denotes a choosing. Now choice as stated above (I-II, Q. 13, A. 3) is about things directed to the end, the end being presupposed. Now, in matters of faith, the will assents to some truth, as to its proper good, as was shown above (Q. 4, A. 3): wherefore that which is the chief truth, has the character of last end, while those which are secondary truths, have the character of being directed to the end.

Now, whoever believes, assents to someone's words; so that, in every form of unbelief, the person to whose words assent is given seems to hold the chief place and to be the end as it were; while the things by holding which one assents to that person hold a secondary place. Consequently he that holds the Christian faith aright, assents, by his will, to Christ, in those things which truly belong to His doctrine.

Accordingly there are two ways in which a man may deviate from the rectitude of the Christian faith. First, because he is unwilling to assent to Christ: and such a man has an evil will, so to say, in respect of the very end. This belongs to the species of unbelief in pagans and Jews. Secondly, because, though he intends to assent to Christ, yet he fails in his choice of those things wherein he assents to Christ, because he chooses not what Christ really taught, but the suggestions of his own mind.

Therefore heresy is a species of unbelief, belonging to those who profess the Christian faith, but corrupt its dogmas.

Reply Obj. 1: Choice regards unbelief in the same way as the will regards faith, as stated above.

Reply Obj. 2: Vices take their species from their proximate end, while, from their remote end, they take their genus and cause. Thus in the case of adultery committed for the sake of theft, there is the species of adultery taken from its proper end and object; but the ultimate end shows that the act of adultery is both the result of the theft, and is included under it, as an effect under its cause, or a species under its genus, as appears from what we have said about acts in general (I-II, Q. 18, A. 7). Wherefore, as to the case in point also, the proximate end of heresy is adherence to one's own false opinion, and from this it derives its species, while its remote end reveals its cause, viz. that it arises from pride or covetousness.

Reply Obj. 3: Just as heresy is so called from its being a choosing [*From the Greek *hairein*, to cut off], so does sect derive its name from its being a cutting off (*secando*), as Isidore states (Etym. viii, 3). Wherefore heresy and sect are the same thing, and each belongs to the works of the flesh, not indeed by reason of the act itself of unbelief in respect of its proximate object, but by reason of its cause, which is either the desire of an undue end in which way it arises from pride or covetousness, as stated in the second objection, or some illusion of the imagination (which gives rise to error, as the Philosopher states in *Metaph.* iv; *Ed. Did.* iii, 5), for this faculty has a certain connection with the flesh, in as much as its act is independent on a bodily organ. _____

SECOND ARTICLE [II-II, Q. 11, Art. 2]

Whether Heresy Is Properly About Matters of Faith?

Objection 1: It would seem that heresy is not properly about matters of faith. For just as there are heresies and sects among Christians, so were there among the Jews, and Pharisees, as Isidore observes (Etym. viii, 3, 4, 5). Now their dissensions were not about matters of faith. Therefore heresy is not about matters of faith, as though they were its proper matter.

Obj. 2: Further, the matter of faith is the thing believed. Now heresy is not only about things, but also about works, and about interpretations of Holy Writ. For Jerome says on Gal. 5:20 that "whoever expounds the Scriptures in any sense but that of the Holy Ghost by Whom they were written, may be called a heretic, though he may not have left the Church": and elsewhere he says that "heresies spring up from words spoken amiss." [*St. Thomas quotes this saying elsewhere, in Sent. iv, D, 13, and III, Q. 16, A. 8, but it is not to be found in St. Jerome's

works.] Therefore heresy is not properly about the matter of faith.

Obj. 3: Further, we find the holy doctors differing even about matters pertaining to the faith, for example Augustine and Jerome, on the question about the cessation of the legal observances: and yet this was without any heresy on their part. Therefore heresy is not properly about the matter of faith.

On the contrary, Augustine says against the Manichees [*Cf. De Civ. Dei xviii, 51]: "In Christ's Church, those are heretics, who hold mischievous and erroneous opinions, and when rebuked that they may think soundly and rightly, offer a stubborn resistance, and, refusing to mend their pernicious and deadly doctrines, persist in defending them." Now pernicious and deadly doctrines are none but those which are contrary to the dogmas of faith, whereby "the just man liveth" (Rom. 1:17). Therefore heresy is about matters of faith, as about its proper matter.

I answer that, We are speaking of heresy now as denoting a corruption of the Christian faith. Now it does not imply a corruption of the Christian faith, if a man has a false opinion in matters that are not of faith, for instance, in questions of geometry and so forth, which cannot belong to the faith by any means; but only when a person has a false opinion about things belonging to the faith.

Now a thing may be of the faith in two ways, as stated above (I, Q. 32, A. 4; I-II, Q. 1, A. 6, ad 1; I-II, Q. 2, A. 5), in one way, directly and principally, e.g. the articles of faith; in another way, indirectly and secondarily, e.g. those matters, the denial of which leads to the corruption of some article of faith; and there may be heresy in either way, even as there can be faith.

Reply Obj. 1: Just as the heresies of the Jews and Pharisees were about opinions relating to Judaism or Pharisaism, so also heresies among Christians are about matter touching the Christian faith.

Reply Obj. 2: A man is said to expound Holy Writ in another sense than that required by the Holy Ghost, when he so distorts the meaning of Holy Writ, that it is contrary to what the Holy Ghost has revealed. Hence it is written (Ezech. 13:6) about the false prophets: "They have persisted to confirm what they have said," viz. by false interpretations of Scripture. Moreover a man professes his faith by the words that he utters, since confession is an act of faith, as stated above (Q. 3, A. 1). Wherefore inordinate words about matters of faith may lead

to corruption of the faith; and hence it is that Pope Leo says in a letter to Proterius, Bishop of Alexandria: "The enemies of Christ's cross lie in wait for our every deed and word, so that, if we but give them the slightest pretext, they may accuse us mendaciously of agreeing with Nestorius."

Reply Obj. 3: As Augustine says (Ep. xliii) and we find it stated in the Decretals (xxiv, qu. 3, can. Dixit Apostolus): "By no means should we accuse of heresy those who, however false and perverse their opinion may be, defend it without obstinate fervor, and seek the truth with careful anxiety, ready to mend their opinion, when they have found the truth," because, to wit, they do not make a choice in contradiction to the doctrine of the Church. Accordingly, certain doctors seem to have differed either in matters the holding of which in this or that way is of no consequence, so far as faith is concerned, or even in matters of faith, which were not as yet defined by the Church; although if anyone were obstinately to deny them after they had been defined by the authority of the universal Church, he would be deemed a heretic. This authority resides chiefly in the Sovereign Pontiff. For we read [*Decret. xxiv, qu. 1, can. Quoties]: "Whenever a question of faith is in dispute, I think, that all our brethren and fellow bishops ought to refer the matter to none other than Peter, as being the source of their name and honor, against whose authority neither Jerome nor Augustine nor any of the holy doctors defended their opinion." Hence Jerome says (Exposit. Symbol [*Among the supposititious works of St. Jerome]): "This, most blessed Pope, is the faith that we have been taught in the Catholic Church. If anything therein has been incorrectly or carelessly expressed, we beg that it may be set aright by you who hold the faith and see of Peter. If however this, our profession, be approved by the judgment of your apostleship, whoever may blame me, will prove that he himself is ignorant, or malicious, or even not a catholic but a heretic." _____

THIRD ARTICLE [II-II, Q. 11, Art. 3]

Whether Heretics Ought to Be Tolerated?

Objection 1: It seems that heretics ought to be tolerated. For the Apostle says (2 Tim. 2:24, 25): "The servant of the Lord must not wrangle . . . with modesty admonishing them that resist the truth, if peradventure God may give them repentance to know the truth, and they may recover themselves from the snares of the devil." Now if heretics are not tolerated but put to death, they lose the opportunity of repentance. Therefore it seems contrary to the Apostle's

command.

Obj. 2: Further, whatever is necessary in the Church should be tolerated. Now heresies are necessary in the Church, since the Apostle says (1 Cor. 11:19): "There must be . . . heresies, that they . . . who are reproved, may be manifest among you." Therefore it seems that heretics should be tolerated.

Obj. 3: Further, the Master commanded his servants (Matt. 13:30) to suffer the cockle "to grow until the harvest," i.e. the end of the world, as a gloss explains it. Now holy men explain that the cockle denotes heretics. Therefore heretics should be tolerated.

On the contrary, The Apostle says (Titus 3:10, 11): "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such an one, is subverted."

I answer that, With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports temporal life. Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.

On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but "after the first and second admonition," as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death. For Jerome commenting on Gal. 5:9, "A little leaven," says: "Cut off the decayed flesh, expel the mangy sheep from the fold, lest the whole house, the whole paste, the whole body, the whole flock, burn, perish, rot, die. Arius was but one spark in Alexandria, but as that spark was not at once put out, the whole earth was laid waste by its flame."

Reply Obj. 1: This very modesty demands that the heretic should be admonished

a first and second time: and if he be unwilling to retract, he must be reckoned as already "subverted," as we may gather from the words of the Apostle quoted above.

Reply Obj. 2: The profit that ensues from heresy is beside the intention of heretics, for it consists in the constancy of the faithful being put to the test, and "makes us shake off our sluggishness, and search the Scriptures more carefully," as Augustine states (De Gen. cont. Manich. i, 1). What they really intend is the corruption of the faith, which is to inflict very great harm indeed. Consequently we should consider what they directly intend, and expel them, rather than what is beside their intention, and so, tolerate them.

Reply Obj. 3: According to Decret. (xxiv, qu. iii, can. Notandum), "to be excommunicated is not to be uprooted." A man is excommunicated, as the Apostle says (1 Cor. 5:5) that his "spirit may be saved in the day of Our Lord." Yet if heretics be altogether uprooted by death, this is not contrary to Our Lord's command, which is to be understood as referring to the case when the cockle cannot be plucked up without plucking up the wheat, as we explained above (Q. 10, A. 8, ad 1), when treating of unbelievers in general.

FOURTH ARTICLE [II-II, Q. 11, Art. 4]

Whether the Church Should Receive Those Who Return from Heresy?

Objection 1: It would seem that the Church ought in all cases to receive those who return from heresy. For it is written (Jer. 3:1) in the person of the Lord: "Thou hast prostituted thyself to many lovers; nevertheless return to Me saith the Lord." Now the sentence of the Church is God's sentence, according to Deut. 1:17: "You shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God." Therefore even those who are guilty of the prostitution of unbelief which is spiritual prostitution, should be received all the same.

Obj. 2: Further, Our Lord commanded Peter (Matt. 18:22) to forgive his offending brother "not" only "till seven times, but till seventy times seven times," which Jerome expounds as meaning that "a man should be forgiven, as often as he has sinned." Therefore he ought to be received by the Church as often as he has sinned by falling back into heresy.

Obj. 3: Further, heresy is a kind of unbelief. Now other unbelievers who wish to be converted are received by the Church. Therefore heretics also should be received.

On the contrary, The Decretal Ad abolendam (De Haereticis, cap. ix) says that "those who are found to have relapsed into the error which they had already abjured, must be left to the secular tribunal." Therefore they should not be received by the Church.

I answer that, In obedience to Our Lord's institution, the Church extends her charity to all, not only to friends, but also to foes who persecute her, according to Matt. 5:44: "Love your enemies; do good to them that hate you." Now it is part of charity that we should both wish and work our neighbor's good. Again, good is twofold: one is spiritual, namely the health of the soul, which good is chiefly the object of charity, since it is this chiefly that we should wish for one another. Consequently, from this point of view, heretics who return after falling no matter how often, are admitted by the Church to Penance whereby the way of salvation is opened to them.

The other good is that which charity considers secondarily, viz. temporal good, such as life of the body, worldly possessions, good repute, ecclesiastical or secular dignity, for we are not bound by charity to wish others this good, except in relation to the eternal salvation of them and of others. Hence if the presence of one of these goods in one individual might be an obstacle to eternal salvation in many, we are not bound out of charity to wish such a good to that person, rather should we desire him to be without it, both because eternal salvation takes precedence of temporal good, and because the good of the many is to be preferred to the good of one. Now if heretics were always received on their return, in order to save their lives and other temporal goods, this might be prejudicial to the salvation of others, both because they would infect others if they relapsed again, and because, if they escaped without punishment, others would feel more assured in lapsing into heresy. For it is written (Eccles. 8:11): "For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear."

For this reason the Church not only admits to Penance those who return from heresy for the first time, but also safeguards their lives, and sometimes by dispensation, restores them to the ecclesiastical dignities which they may have had before, should their conversion appear to be sincere: we read of this as

having frequently been done for the good of peace. But when they fall again, after having been received, this seems to prove them to be inconstant in faith, wherefore when they return again, they are admitted to Penance, but are not delivered from the pain of death.

Reply Obj. 1: In God's tribunal, those who return are always received, because God is a searcher of hearts, and knows those who return in sincerity. But the Church cannot imitate God in this, for she presumes that those who relapse after being once received, are not sincere in their return; hence she does not debar them from the way of salvation, but neither does she protect them from the sentence of death.

Reply Obj. 2: Our Lord was speaking to Peter of sins committed against oneself, for one should always forgive such offenses and spare our brother when he repents. These words are not to be applied to sins committed against one's neighbor or against God, for it is not left to our discretion to forgive such offenses, as Jerome says on Matt. 18:15, "If thy brother shall offend against thee." Yet even in this matter the law prescribes limits according as God's honor or our neighbor's good demands.

Reply Obj. 3: When other unbelievers, who have never received the faith are converted, they do not as yet show signs of inconstancy in faith, as relapsed heretics do; hence the comparison fails. _____

QUESTION 12

OF APOSTASY
(In Two Articles)

We must now consider apostasy: about which there are two points of inquiry:

(1) Whether apostasy pertains to unbelief?

(2) Whether, on account of apostasy from the faith, subjects are absolved from allegiance to an apostate prince? _____

FIRST ARTICLE [II-II, Q. 12, Art. 1]

Whether Apostasy Pertains to Unbelief?

Objection 1: It would seem that apostasy does not pertain to unbelief. For that which is the origin of all sins, does not, seemingly, pertain to unbelief, since many sins there are without unbelief. Now apostasy seems to be the origin of every sin, for it is written (Ecclus. 10:14): "The beginning of the pride of man is apostasy [Douay: 'to fall off'] from God," and further on, (Ecclus. 10:15): "Pride is the beginning of all sin." Therefore apostasy does not pertain to unbelief.

Obj. 2: Further, unbelief is an act of the understanding: whereas apostasy seems rather to consist in some outward deed or utterance, or even in some inward act of the will, for it is written (Prov. 6:12-14): "A man that is an apostate, an unprofitable man walketh with a perverse mouth. He winketh with the eyes, presseth with the foot, speaketh with the finger. With a wicked heart he deviseth evil, and at all times he soweth discord." Moreover if anyone were to have himself circumcised, or to worship at the tomb of Mahomet, he would be deemed an apostate. Therefore apostasy does not pertain to unbelief.

Obj. 3: Further, heresy, since it pertains to unbelief, is a determinate species of unbelief. If then, apostasy pertained to unbelief, it would follow that it is a determinate species of unbelief, which does not seem to agree with what has been said (Q. 10, A. 5). Therefore apostasy does not pertain to unbelief.

On the contrary, It is written (John 6:67): "Many of his disciples went back," i.e. apostatized, of whom Our Lord had said previously (John 6:65): "There are some of you that believe not." Therefore apostasy pertains to unbelief.

I answer that, Apostasy denotes a backsliding from God. This may happen in various ways according to the different kinds of union between man and God. For, in the first place, man is united to God by faith; secondly, by having his will duly submissive in obeying His commandments; thirdly, by certain special things pertaining to supererogation such as the religious life, the clerical state, or Holy Orders. Now if that which follows be removed, that which precedes, remains, but the converse does not hold. Accordingly a man may apostatize from God, by withdrawing from the religious life to which he was bound by profession, or from the Holy Order which he had received: and this is called "apostasy from religious life" or "Orders." A man may also apostatize from God, by rebelling in his mind against the Divine commandments: and though man may apostatize in both the above ways, he may still remain united to God by faith.

But if he give up the faith, then he seems to turn away from God altogether: and consequently, apostasy simply and absolutely is that whereby a man withdraws from the faith, and is called "apostasy of perfidy." In this way apostasy, simply so called, pertains to unbelief.

Reply Obj. 1: This objection refers to the second kind of apostasy, which denotes an act of the will in rebellion against God's commandments, an act that is to be found in every mortal sin.

Reply Obj. 2: It belongs to faith not only that the heart should believe, but also that external words and deeds should bear witness to the inward faith, for confession is an act of faith. In this way too, certain external words or deeds pertain to unbelief, in so far as they are signs of unbelief, even as a sign of health is said itself to be healthy. Now although the authority quoted may be understood as referring to every kind of apostate, yet it applies most truly to an apostate from the faith. For since faith is the first foundation of things to be hoped for, and since, without faith it is "impossible to please God"; when once faith is removed, man retains nothing that may be useful for the obtaining of eternal salvation, for which reason it is written (Prov. 6:12): "A man that is an apostate, an unprofitable man": because faith is the life of the soul, according to Rom. 1:17: "The just man liveth by faith." Therefore, just as when the life of the body is taken away, man's every member and part loses its due disposition, so when the life of justice, which is by faith, is done away, disorder appears in all his members. First, in his mouth, whereby chiefly his mind stands revealed; secondly, in his eyes; thirdly, in the instrument of movement; fourthly, in his will, which tends to evil. The result is that "he sows discord," endeavoring to sever others from the faith even as he severed himself.

Reply Obj. 3: The species of a quality or form are not diversified by the fact of its being the term *wherefrom* or *whereto* of movement: on the contrary, it is the movement that takes its species from the terms. Now apostasy regards unbelief as the term *whereto* of the movement of withdrawal from the faith; wherefore apostasy does not imply a special kind of unbelief, but an aggravating circumstance thereof, according to 2 Pet. 2:21: "It had been better for them not to know the truth [Vulg.: 'the way of justice'], than after they had known it, to turn back." _____

SECOND ARTICLE [II-II, Q. 12, Art. 2]

Whether a Prince Forfeits His Dominion Over His Subjects, on Account of Apostasy from the Faith, So That They No Longer Owe Him Allegiance?

Objection 1: It would seem that a prince does not so forfeit his dominion over his subjects, on account of apostasy from the faith, that they no longer owe him allegiance. For Ambrose [*St. Augustine, Super Ps. 124:3] says that the Emperor Julian, though an apostate, nevertheless had under him Christian soldiers, who when he said to them, "Fall into line for the defense of the republic," were bound to obey. Therefore subjects are not absolved from their allegiance to their prince on account of his apostasy.

Obj. 2: Further, an apostate from the faith is an unbeliever. Now we find that certain holy men served unbelieving masters; thus Joseph served Pharaoh, Daniel served Nabuchodonosor, and Mardochai served Assuerus. Therefore apostasy from the faith does not release subjects from allegiance to their sovereign.

Obj. 3: Further, just as by apostasy from the faith, a man turns away from God, so does every sin. Consequently if, on account of apostasy from the faith, princes were to lose their right to command those of their subjects who are believers, they would equally lose it on account of other sins: which is evidently not the case. Therefore we ought not to refuse allegiance to a sovereign on account of his apostatizing from the faith.

On the contrary, Gregory VII says (Council, Roman V): "Holding to the institutions of our holy predecessors, we, by our apostolic authority, absolve from their oath those who through loyalty or through the sacred bond of an oath owe allegiance to excommunicated persons: and we absolutely forbid them to continue their allegiance to such persons, until these shall have made amends." Now apostates from the faith, like heretics, are excommunicated, according to the Decretal [*Extra, De Haereticis, cap. Ad abolendam]. Therefore princes should not be obeyed when they have apostatized from the faith.

I answer that, As stated above (Q. 10, A. 10), unbelief, in itself, is not inconsistent with dominion, since dominion is a device of the law of nations which is a human law: whereas the distinction between believers and unbelievers is of Divine right, which does not annul human right. Nevertheless a man who sins by unbelief may be sentenced to the loss of his right of dominion, as also, sometimes, on account of other sins.

Now it is not within the competency of the Church to punish unbelief in those who have never received the faith, according to the saying of the Apostle (1 Cor. 5:12): "What have I to do to judge them that are without?" She can, however, pass sentence of punishment on the unbelief of those who have received the faith: and it is fitting that they should be punished by being deprived of the allegiance of their subjects: for this same allegiance might conduce to great corruption of the faith, since, as was stated above (A. 1, Obj. 2), "a man that is an apostate . . . with a wicked heart deviseth evil, and . . . soweth discord," in order to sever others from the faith. Consequently, as soon as sentence of excommunication is passed on a man on account of apostasy from the faith, his subjects are "ipso facto" absolved from his authority and from the oath of allegiance whereby they were bound to him.

Reply Obj. 1: At that time the Church was but recently instituted, and had not, as yet, the power of curbing earthly princes; and so she allowed the faithful to obey Julian the apostate, in matters that were not contrary to the faith, in order to avoid incurring a yet greater danger.

Reply Obj. 2: As stated in the article, it is not a question of those unbelievers who have never received the faith.

Reply Obj. 3: Apostasy from the faith severs man from God altogether, as stated above (A. 1), which is not the case in any other sin. _____

QUESTION 13

OF THE SIN OF BLASPHEMY, IN GENERAL
(In Four Articles)

We must now consider the sin of blasphemy, which is opposed to the confession of faith; and (1) blasphemy in general, (2) that blasphemy which is called the sin against the Holy Ghost.

Under the first head there are four points of inquiry:

(1) Whether blasphemy is opposed to the confession of faith?

(2) Whether blasphemy is always a mortal sin?

(3) Whether blasphemy is the most grievous sin?

(4) Whether blasphemy is in the damned? _____

FIRST ARTICLE [II-II, Q. 13, Art. 1]

Whether Blasphemy Is Opposed to the Confession of Faith?

Objection 1: It would seem that blasphemy is not opposed to the confession of faith. Because to blaspheme is to utter an affront or insult against the Creator. Now this pertains to ill-will against God rather than to unbelief. Therefore blasphemy is not opposed to the confession of faith.

Obj. 2: Further, on Eph. 4:31, "Let blasphemy . . . be put away from you," a gloss says, "that which is committed against God or the saints." But confession of faith, seemingly, is not about other things than those pertaining to God, Who is the object of faith. Therefore blasphemy is not always opposed to the confession of faith.

Obj. 3: Further, according to some, there are three kinds of blasphemy. The first of these is when something unfitting is affirmed of God; the second is when something fitting is denied of Him; and the third, when something proper to God is ascribed to a creature, so that, seemingly, blasphemy is not only about God, but also about His creatures. Now the object of faith is God. Therefore blasphemy is not opposed to confession of faith.

On the contrary, The Apostle says (1 Tim. 1:12, 13): "I . . . before was a blasphemer and a persecutor," and afterwards, "I did it ignorantly in" my "unbelief." Hence it seems that blasphemy pertains to unbelief.

I answer that, The word blasphemy seems to denote the disparagement of some surpassing goodness, especially that of God. Now God, as Dionysius says (Div. Nom. i), is the very essence of true goodness. Hence whatever befits God, pertains to His goodness, and whatever does not befit Him, is far removed from the perfection of goodness which is His Essence. Consequently whoever either denies anything befitting God, or affirms anything unbefitting Him, disparages the Divine goodness.

Now this may happen in two ways. In the first way it may happen merely in respect of the opinion in the intellect; in the second way this opinion is united to a certain detestation in the affections, even as, on the other hand, faith in God is perfected by love of Him. Accordingly this disparagement of the Divine

goodness is either in the intellect alone, or in the affections also. If it is in thought only, it is blasphemy of the heart, whereas if it betrays itself outwardly in speech it is blasphemy of the tongue. It is in this sense that blasphemy is opposed to confession of faith.

Reply Obj. 1: He that speaks against God, with the intention of reviling Him, disparages the Divine goodness, not only in respect of the falsehood in his intellect, but also by reason of the wickedness of his will, whereby he detests and strives to hinder the honor due to God, and this is perfect blasphemy.

Reply Obj. 2: Even as God is praised in His saints, in so far as praise is given to the works which God does in His saints, so does blasphemy against the saints, redound, as a consequence, against God.

Reply Obj. 3: Properly speaking, the sin of blasphemy is not in this way divided into three species: since to affirm unfitting things, or to deny fitting things of God, differ merely as affirmation and negation. For this diversity does not cause distinct species of habits, since the falsehood of affirmations and negations is made known by the same knowledge, and it is the same ignorance which errs in either way, since negatives are proved by affirmatives, according to Poster. i, 25. Again to ascribe to creatures things that are proper to God, seems to amount to the same as affirming something unfitting of Him, since whatever is proper to God is God Himself: and to ascribe to a creature, that which is proper to God, is to assert that God is the same as a creature. _____

SECOND ARTICLE [II-II, Q. 13, Art. 2]

Whether Blasphemy Is Always a Mortal Sin?

Objection 1: It would seem that blasphemy is not always a mortal sin. Because a gloss on the words, "Now lay you also all away," etc. (Col. 3:8) says: "After prohibiting greater crimes he forbids lesser sins": and yet among the latter he includes blasphemy. Therefore blasphemy is comprised among the lesser, i.e. venial, sins.

Obj. 2: Further, every mortal sin is opposed to one of the precepts of the decalogue. But, seemingly, blasphemy is not contrary to any of them. Therefore blasphemy is not a mortal sin.

Obj. 3: Further, sins committed without deliberation, are not mortal: hence first

movements are not mortal sins, because they precede the deliberation of the reason, as was shown above (I-II, Q. 74, AA. 3, 10). Now blasphemy sometimes occurs without deliberation of the reason. Therefore it is not always a mortal sin.

On the contrary, It is written (Lev. 24:16): "He that blasphemeth the name of the Lord, dying let him die." Now the death punishment is not inflicted except for a mortal sin. Therefore blasphemy is a mortal sin.

I answer that, As stated above (I-II, Q. 72, A. 5), a mortal sin is one whereby a man is severed from the first principle of spiritual life, which principle is the charity of God. Therefore whatever things are contrary to charity, are mortal sins in respect of their genus. Now blasphemy, as to its genus, is opposed to Divine charity, because, as stated above (A. 1), it disparages the Divine goodness, which is the object of charity. Consequently blasphemy is a mortal sin, by reason of its genus.

Reply Obj. 1: This gloss is not to be understood as meaning that all the sins which follow, are mortal, but that whereas all those mentioned previously are more grievous sins, some of those mentioned afterwards are less grievous; and yet among the latter some more grievous sins are included.

Reply Obj. 2: Since, as stated above (A. 1), blasphemy is contrary to the confession of faith, its prohibition is comprised under the prohibition of unbelief, expressed by the words: "I am the Lord thy God," etc. (Ex. 20:1). Or else, it is forbidden by the words: "Thou shalt not take the name of . . . God in vain" (Ex. 20:7). Because he who asserts something false about God, takes His name in vain even more than he who uses the name of God in confirmation of a falsehood.

Reply Obj. 3: There are two ways in which blasphemy may occur unawares and without deliberation. In the first way, by a man failing to advert to the blasphemous nature of his words, and this may happen through his being moved suddenly by passion so as to break out into words suggested by his imagination, without heeding to the meaning of those words: this is a venial sin, and is not a blasphemy properly so called. In the second way, by adverting to the meaning of his words, and to their blasphemous nature: in which case he is not excused from mortal sin, even as neither is he who, in a sudden movement of anger, kills one who is sitting beside him. _____

THIRD ARTICLE [II-II, Q. 13, Art. 3]

Whether the Sin of Blasphemy Is the Greatest Sin?

Objection 1: It would seem that the sin of blasphemy is not the greatest sin. For, according to Augustine (Enchiridion xii), a thing is said to be evil because it does harm. Now the sin of murder, since it destroys a man's life, does more harm than the sin of blasphemy, which can do no harm to God. Therefore the sin of murder is more grievous than that of blasphemy.

Obj. 2: Further, a perjurer calls upon God to witness to a falsehood, and thus seems to assert that God is false. But not every blasphemer goes so far as to say that God is false. Therefore perjury is a more grievous sin than blasphemy.

Obj. 3: Further, on Ps. 74:6, "Lift not up your horn on high," a gloss says: "To excuse oneself for sin is the greatest sin of all." Therefore blasphemy is not the greatest sin.

On the contrary, On Isa. 18:2, "To a terrible people," etc. a gloss says: "In comparison with blasphemy, every sin is slight."

I answer that, As stated above (A. 1), blasphemy is opposed to the confession of faith, so that it contains the gravity of unbelief: while the sin is aggravated if the will's detestation is added thereto, and yet more, if it breaks out into words, even as love and confession add to the praise of faith.

Therefore, since, as stated above (Q. 10, A. 3), unbelief is the greatest of sins in respect of its genus, it follows that blasphemy also is a very great sin, through belonging to the same genus as unbelief and being an aggravated form of that sin.

Reply Obj. 1: If we compare murder and blasphemy as regards the objects of those sins, it is clear that blasphemy, which is a sin committed directly against God, is more grave than murder, which is a sin against one's neighbor. On the other hand, if we compare them in respect of the harm wrought by them, murder is the graver sin, for murder does more harm to one's neighbor, than blasphemy does to God. Since, however, the gravity of a sin depends on the intention of the evil will, rather than on the effect of the deed, as was shown above (I-II, Q. 73, A. 8), it follows that, as the blasphemer intends to do harm to God's honor, absolutely speaking, he sins more grievously that the murderer. Nevertheless

murder takes precedence, as to punishment, among sins committed against our neighbor.

Reply Obj. 2: A gloss on the words, "Let . . . blasphemy be put away from you" (Eph. 4:31) says: "Blasphemy is worse than perjury." The reason is that the perjurer does not say or think something false about God, as the blasphemer does: but he calls God to witness to a falsehood, not that he deems God a false witness, but in the hope, as it were, that God will not testify to the matter by some evident sign.

Reply Obj. 3: To excuse oneself for sin is a circumstance that aggravates every sin, even blasphemy itself: and it is called the most grievous sin, for as much as it makes every sin more grievous. _____

FOURTH ARTICLE [II-II, Q. 13, Art. 4]

Whether the Damned Blaspheme?

Objection 1: It would seem that the damned do not blaspheme. Because some wicked men are deterred from blaspheming now, on account of the fear of future punishment. But the damned are undergoing these punishments, so that they abhor them yet more. Therefore, much more are they restrained from blaspheming.

Obj. 2: Further, since blasphemy is a most grievous sin, it is most demeritorious. Now in the life to come there is no state of meriting or demeriting. Therefore there will be no place for blasphemy.

Obj. 3: Further, it is written (Eccles. 11:3) that "the tree . . . in what place soever it shall fall, there shall it be": whence it clearly follows that, after this life, man acquires neither merit nor sin, which he did not already possess in this life. Now many will be damned who were not blasphemous in this life. Neither, therefore, will they blaspheme in the life to come.

On the contrary, It is written (Apoc. 16:9): "The men were scorched with great heat, and they blasphemed the name of God, Who hath power over these plagues," and a gloss on these words says that "those who are in hell, though aware that they are deservedly punished, will nevertheless complain that God is so powerful as to torture them thus." Now this would be blasphemy in their present state: and consequently it will also be in their future state.

I answer that, As stated above (AA. 1, 3), detestation of the Divine goodness is a necessary condition of blasphemy. Now those who are in hell retain their wicked will which is turned away from God's justice, since they love the things for which they are punished, would wish to use them if they could, and hate the punishments inflicted on them for those same sins. They regret indeed the sins which they have committed, not because they hate them, but because they are punished for them. Accordingly this detestation of the Divine justice is, in them, the interior blasphemy of the heart: and it is credible that after the resurrection they will blaspheme God with the tongue, even as the saints will praise Him with their voices.

Reply Obj. 1: In the present life men are deterred from blasphemy through fear of punishment which they think they can escape: whereas, in hell, the damned have no hope of escape, so that, in despair, they are borne towards whatever their wicked will suggests to them.

Reply Obj. 2: Merit and demerit belong to the state of a wayfarer, wherefore good is meritorious in them, while evil is demeritorious. In the blessed, on the other hand, good is not meritorious, but is part of their blissful reward, and, in like manner, in the damned, evil is not demeritorious, but is part of the punishment of damnation.

Reply Obj. 3: Whoever dies in mortal sin, bears with him a will that detests the Divine justice with regard to a certain thing, and in this respect there can be blasphemy in him. _____

QUESTION 14

OF BLASPHEMY AGAINST THE HOLY GHOST
(In Four Articles)

We must now consider in particular blasphemy against the Holy Ghost: under which head there are four points of inquiry:

(1) Whether blasphemy or the sin against the Holy Ghost is the same as the sin committed through certain malice?

(2) Of the species of this sin;

(3) Whether it can be forgiven?

(4) Whether it is possible to begin by sinning against the Holy Ghost before committing other sins? _____

FIRST ARTICLE [II-II, Q. 14, Art. 1]

Whether the Sin Against the Holy Ghost Is the Same As the Sin Committed Through Certain Malice?

Objection 1: It would seem that the sin against the Holy Ghost is not the same as the sin committed through certain malice. Because the sin against the Holy Ghost is the sin of blasphemy, according to Matt. 12:32. But not every sin committed through certain malice is a sin of blasphemy: since many other kinds of sin may be committed through certain malice. Therefore the sin against the Holy Ghost is not the same as the sin committed through certain malice.

Obj. 2: Further, the sin committed through certain malice is condivided with sin committed through ignorance, and sin committed through weakness: whereas the sin against the Holy Ghost is condivided with the sin against the Son of Man (Matt. 12:32). Therefore the sin against the Holy Ghost is not the same as the sin committed through certain malice, since things whose opposites differ, are themselves different.

Obj. 3: Further, the sin against the Holy Ghost is itself a generic sin, having its own determinate species: whereas sin committed through certain malice is not a special kind of sin, but a condition or general circumstance of sin, which can affect any kind of sin at all. Therefore the sin against the Holy Ghost is not the same as the sin committed through certain malice.

On the contrary, The Master says (Sent. ii, D, 43) that "to sin against the Holy Ghost is to take pleasure in the malice of sin for its own sake." Now this is to sin through certain malice. Therefore it seems that the sin committed through certain malice is the same as the sin against the Holy Ghost.

I answer that, Three meanings have been given to the sin against the Holy Ghost. For the earlier doctors, viz. Athanasius (Super Matth. xii, 32), Hilary (Can. xii in Matth.), Ambrose (Super Luc. xii, 10), Jerome (Super Matth. xii), and Chrysostom (Hom. xli in Matth.), say that the sin against the Holy Ghost is literally to utter a blasphemy against the Holy Spirit, whether by Holy Spirit we understand the essential name applicable to the whole Trinity, each Person of which is a Spirit and is holy, or the personal name of one of the Persons of the

Trinity, in which sense blasphemy against the Holy Ghost is distinct from the blasphemy against the Son of Man (Matt. 12:32), for Christ did certain things in respect of His human nature, by eating, drinking, and such like actions, while He did others in respect of His Godhead, by casting out devils, raising the dead, and the like: which things He did both by the power of His own Godhead and by the operation of the Holy Ghost, of Whom He was full, according to his human nature. Now the Jews began by speaking blasphemy against the Son of Man, when they said (Matt. 11:19) that He was "a glutton . . . a wine drinker," and a "friend of publicans": but afterwards they blasphemed against the Holy Ghost, when they ascribed to the prince of devils those works which Christ did by the power of His own Divine Nature and by the operation of the Holy Ghost.

Augustine, however (De Verb. Dom., Serm. lxxi), says that blasphemy or the sin against the Holy Ghost, is final impenitence when, namely, a man perseveres in mortal sin until death, and that it is not confined to utterance by word of mouth, but extends to words in thought and deed, not to one word only, but to many. Now this word, in this sense, is said to be uttered against the Holy Ghost, because it is contrary to the remission of sins, which is the work of the Holy Ghost, Who is the charity both of the Father and of the Son. Nor did Our Lord say this to the Jews, as though they had sinned against the Holy Ghost, since they were not yet guilty of final impenitence, but He warned them, lest by similar utterances they should come to sin against the Holy Ghost: and it is in this sense that we are to understand Mark 3:29, 30, where after Our Lord had said: "But he that shall blaspheme against the Holy Ghost," etc. the Evangelist adds, "because they said: He hath an unclean spirit."

But others understand it differently, and say that the sin of blasphemy against the Holy Ghost, is a sin committed against that good which is appropriated to the Holy Ghost: because goodness is appropriated to the Holy Ghost, just a power is appropriated to the Father, and wisdom to the Son. Hence they say that when a man sins through weakness, it is a sin "against the Father"; that when he sins through ignorance, it is a sin "against the Son"; and that when he sins through certain malice, i.e. through the very choosing of evil, as explained above (I-II, Q. 78, AA. 1, 3), it is a sin "against the Holy Ghost."

Now this may happen in two ways. First by reason of the very inclination of a vicious habit which we call malice, and, in this way, to sin through malice is not the same as to sin against the Holy Ghost. In another way it happens that by reason of contempt, that which might have prevented the choosing of evil, is

rejected or removed; thus hope is removed by despair, and fear by presumption, and so on, as we shall explain further on (QQ. 20, 21). Now all these things which prevent the choosing of sin are effects of the Holy Ghost in us; so that, in this sense, to sin through malice is to sin against the Holy Ghost.

Reply Obj. 1: Just as the confession of faith consists in a protestation not only of words but also of deeds, so blasphemy against the Holy Ghost can be uttered in word, thought and deed.

Reply Obj. 2: According to the third interpretation, blasphemy against the Holy Ghost is condivided with blasphemy against the Son of Man, forasmuch as He is also the Son of God, i.e. the "power of God and the wisdom of God" (1 Cor. 1:24). Wherefore, in this sense, the sin against the Son of Man will be that which is committed through ignorance, or through weakness.

Reply Obj. 3: Sin committed through certain malice, in so far as it results from the inclination of a habit, is not a special sin, but a general condition of sin: whereas, in so far as it results from a special contempt of an effect of the Holy Ghost in us, it has the character of a special sin. According to this interpretation the sin against the Holy Ghost is a special kind of sin, as also according to the first interpretation: whereas according to the second, it is not a species of sin, because final impenitence may be a circumstance of any kind of sin.

SECOND ARTICLE [II-II, Q. 14, Art. 2]

Whether It Is Fitting to Distinguish Six Kinds of Sin Against the Holy Ghost?

Objection 1: It would seem unfitting to distinguish six kinds of sin against the Holy Ghost, viz. despair, presumption, impenitence, obstinacy, resisting the known truth, envy of our brother's spiritual good, which are assigned by the Master (Sent. ii, D, 43). For to deny God's justice or mercy belongs to unbelief. Now, by despair, a man rejects God's mercy, and by presumption, His justice. Therefore each of these is a kind of unbelief rather than of the sin against the Holy Ghost.

Obj. 2: Further, impenitence, seemingly, regards past sins, while obstinacy regards future sins. Now past and future time do not diversify the species of virtues or vices, since it is the same faith whereby we believe that Christ was

born, and those of old believed that He would be born. Therefore obstinacy and impenitence should not be reckoned as two species of sin against the Holy Ghost.

Obj. 3: Further, "grace and truth came by Jesus Christ" (John 1:17). Therefore it seem that resistance of the known truth, and envy of a brother's spiritual good, belong to blasphemy against the Son rather than against the Holy Ghost.

Obj. 4: Further, Bernard says (De Dispens. et Praecept. xi) that "to refuse to obey is to resist the Holy Ghost." Moreover a gloss on Lev. 10:16, says that "a feigned repentance is a blasphemy against the Holy Ghost." Again, schism is, seemingly, directly opposed to the Holy Ghost by Whom the Church is united together. Therefore it seems that the species of sins against the Holy Ghost are insufficiently enumerated.

On the contrary, Augustine [*Fulgentius] (De Fide ad Petrum iii) says that "those who despair of pardon for their sins, or who without merits presume on God's mercy, sin against the Holy Ghost," and (Enchiridion lxxxiii) that "he who dies in a state of obstinacy is guilty of the sin against the Holy Ghost," and (De Verb. Dom., Serm. lxxi) that "impenitence is a sin against the Holy Ghost," and (De Serm. Dom. in Monte xxii), that "to resist fraternal goodness with the brands of envy is to sin against the Holy Ghost," and in his book De unico Baptismo (De Bap. contra Donat. vi, 35) he says that "a man who spurns the truth, is either envious of his brethren to whom the truth is revealed, or ungrateful to God, by Whose inspiration the Church is taught," and therefore, seemingly, sins against the Holy Ghost.

I answer that, The above species are fittingly assigned to the sin against the Holy Ghost taken in the third sense, because they are distinguished in respect of the removal or contempt of those things whereby a man can be prevented from sinning through choice. These things are either on the part of God's judgment, or on the part of His gifts, or on the part of sin. For, by consideration of the Divine judgment, wherein justice is accompanied with mercy, man is hindered from sinning through choice, both by hope, arising from the consideration of the mercy that pardons sins and rewards good deeds, which hope is removed by "despair"; and by fear, arising from the consideration of the Divine justice that punishes sins, which fear is removed by "presumption," when, namely, a man presumes that he can obtain glory without merits, or pardon without repentance.

God's gifts whereby we are withdrawn from sin, are two: one is the acknowledgment of the truth, against which there is the "resistance of the known truth," when, namely, a man resists the truth which he has acknowledged, in order to sin more freely: while the other is the assistance of inward grace, against which there is "envy of a brother's spiritual good," when, namely, a man is envious not only of his brother's person, but also of the increase of Divine grace in the world.

On the part of sin, there are two things which may withdraw man therefrom: one is the inordinateness and shamefulness of the act, the consideration of which is wont to arouse man to repentance for the sin he has committed, and against this there is "impenitence," not as denoting permanence in sin until death, in which sense it was taken above (for thus it would not be a special sin, but a circumstance of sin), but as denoting the purpose of not repenting. The other thing is the smallness or brevity of the good which is sought in sin, according to Rom. 6:21: "What fruit had you therefore then in those things, of which you are now ashamed?" The consideration of this is wont to prevent man's will from being hardened in sin, and this is removed by "obstinacy," whereby man hardens his purpose by clinging to sin. Of these two it is written (Jer. 8:6): "There is none that doth penance for his sin, saying: What have I done?" as regards the first; and, "They are all turned to their own course, as a horse rushing to the battle," as regards the second.

Reply Obj. 1: The sins of despair and presumption consist, not in disbelieving in God's justice and mercy, but in contemning them.

Reply Obj. 2: Obstinacy and impenitence differ not only in respect of past and future time, but also in respect of certain formal aspects by reason of the diverse consideration of those things which may be considered in sin, as explained above.

Reply Obj. 3: Grace and truth were the work of Christ through the gifts of the Holy Ghost which He gave to men.

Reply Obj. 4: To refuse to obey belongs to obstinacy, while a feigned repentance belongs to impenitence, and schism to the envy of a brother's spiritual good, whereby the members of the Church are united together.

THIRD ARTICLE [II-II, Q. 14, Art. 3]

Whether the Sin Against the Holy Ghost Can Be Forgiven?

Objection 1: It would seem that the sin against the Holy Ghost can be forgiven. For Augustine says (De Verb. Dom., Serm. lxxi): "We should despair of no man, so long as Our Lord's patience brings him back to repentance." But if any sin cannot be forgiven, it would be possible to despair of some sinners. Therefore the sin against the Holy Ghost can be forgiven.

Obj. 2: Further, no sin is forgiven, except through the soul being healed by God. But "no disease is incurable to an all-powerful physician," as a gloss says on Ps. 102:3, "Who healeth all thy diseases." Therefore the sin against the Holy Ghost can be forgiven.

Obj. 3: Further, the free-will is indifferent to either good or evil. Now, so long as man is a wayfarer, he can fall away from any virtue, since even an angel fell from heaven, wherefore it is written (Job 4:18, 19): "In His angels He found wickedness: how much more shall they that dwell in houses of clay?" Therefore, in like manner, a man can return from any sin to the state of justice. Therefore the sin against the Holy Ghost can be forgiven.

On the contrary, It is written (Matt. 12:32): "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come": and Augustine says (De Serm. Dom. in Monte i, 22) that "so great is the downfall of this sin that it cannot submit to the humiliation of asking for pardon."

I answer that, According to the various interpretations of the sin against the Holy Ghost, there are various ways in which it may be said that it cannot be forgiven. For if by the sin against the Holy Ghost we understand final impenitence, it is said to be unpardonable, since in no way is it pardoned: because the mortal sin wherein a man perseveres until death will not be forgiven in the life to come, since it was not remitted by repentance in this life.

According to the other two interpretations, it is said to be unpardonable, not as though it is nowise forgiven, but because, considered in itself, it deserves not to be pardoned: and this in two ways. First, as regards the punishment, since he that sins through ignorance or weakness, deserves less punishment, whereas he that sins through certain malice, can offer no excuse in alleviation of his punishment.

Likewise those who blasphemed against the Son of Man before His Godhead was revealed, could have some excuse, on account of the weakness of the flesh which they perceived in Him, and hence, they deserved less punishment; whereas those who blasphemed against His very Godhead, by ascribing to the devil the works of the Holy Ghost, had no excuse in diminution of their punishment. Wherefore, according to Chrysostom's commentary (Hom. xlii in Matth.), the Jews are said not to be forgiven this sin, neither in this world nor in the world to come, because they were punished for it, both in the present life, through the Romans, and in the life to come, in the pains of hell. Thus also Athanasius adduces the example of their forefathers who, first of all, wrangled with Moses on account of the shortage of water and bread; and this the Lord bore with patience, because they were to be excused on account of the weakness of the flesh: but afterwards they sinned more grievously when, by ascribing to an idol the favors bestowed by God Who had brought them out of Egypt, they blasphemed, so to speak, against the Holy Ghost, saying (Ex. 32:4): "These are thy gods, O Israel, that have brought thee out of the land of Egypt." Therefore the Lord both inflicted temporal punishment on them, since "there were slain on that day about three and twenty thousand men" (Ex. 32:28), and threatened them with punishment in the life to come, saying, (Ex. 32:34): "I, in the day of revenge, will visit this sin . . . of theirs."

Secondly, this may be understood to refer to the guilt: thus a disease is said to be incurable in respect of the nature of the disease, which removes whatever might be a means of cure, as when it takes away the power of nature, or causes loathing for food and medicine, although God is able to cure such a disease. So too, the sin against the Holy Ghost is said to be unpardonable, by reason of its nature, in so far as it removes those things which are a means towards the pardon of sins. This does not, however, close the way of forgiveness and healing to an all-powerful and merciful God, Who, sometimes, by a miracle, so to speak, restores spiritual health to such men.

Reply Obj. 1: We should despair of no man in this life, considering God's omnipotence and mercy. But if we consider the circumstances of sin, some are called (Eph. 2:2) "children of despair" [**Filios diffidentiae,* which the Douay version renders "children of unbelief."].

Reply Obj. 2: This argument considers the question on the part of God's omnipotence, not on that of the circumstances of sin.

Reply Obj. 3: In this life the free-will does indeed ever remain subject to change: yet sometimes it rejects that whereby, so far as it is concerned, it can be turned to good. Hence considered in itself this sin is unpardonable, although God can pardon it. _____

FOURTH ARTICLE [II-II, Q. 14, Art. 4]

Whether a Man Can Sin First of All Against the Holy Ghost?

Objection 1: It would seem that a man cannot sin first of all against the Holy Ghost, without having previously committed other sins. For the natural order requires that one should be moved to perfection from imperfection. This is evident as regards good things, according to Prov. 4:18: "The path of the just, as a shining light, goeth forwards and increases even to perfect day." Now, in evil things, the perfect is the greatest evil, as the Philosopher states (Metaph. v, text. 21). Since then the sin against the Holy Ghost is the most grievous sin, it seems that man comes to commit this sin through committing lesser sins.

Obj. 2: Further, to sin against the Holy Ghost is to sin through certain malice, or through choice. Now man cannot do this until he has sinned many times; for the Philosopher says (Ethic. v, 6, 9) that "although a man is able to do unjust deeds, yet he cannot all at once do them as an unjust man does," viz. from choice. Therefore it seems that the sin against the Holy Ghost cannot be committed except after other sins.

Obj. 3: Further, repentance and impenitence are about the same object. But there is no repentance, except about past sins. Therefore the same applies to impenitence which is a species of the sin against the Holy Ghost. Therefore the sin against the Holy Ghost presupposes other sins.

On the contrary, "It is easy in the eyes of God on a sudden to make a poor man rich" (Ecclus. 11:23). Therefore, conversely, it is possible for a man, according to the malice of the devil who tempts him, to be led to commit the most grievous of sins which is that against the Holy Ghost.

I answer that, As stated above (A. 1), in one way, to sin against the Holy Ghost is to sin through certain malice. Now one may sin through certain malice in two ways, as stated in the same place: first, through the inclination of a habit; but this is not, properly speaking, to sin against the Holy Ghost, nor does a man come to commit this sin all at once, in as much as sinful acts must precede so as to cause the habit that induces to sin. Secondly, one may sin through certain malice, by contemptuously rejecting the things whereby a man is withdrawn from sin. This is, properly speaking, to sin against the Holy Ghost, as stated above (A. 1); and this also, for the most part, presupposes other sins, for it is written (Prov. 18:3) that "the wicked man, when he is come into the depth of sins, contemneth."

Nevertheless it is possible for a man, in his first sinful act, to sin against the Holy Ghost by contempt, both on account of his free-will, and on account of the many previous dispositions, or again, through being vehemently moved to evil, while but feebly attached to good. Hence never or scarcely ever does it happen that the perfect sin all at once against the Holy Ghost: wherefore Origen says (Peri Archon. i, 3): "I do not think that anyone who stands on the highest step of perfection, can fail or fall suddenly; this can only happen by degrees and bit by bit."

The same applies, if the sin against the Holy Ghost be taken literally for blasphemy against the Holy Ghost. For such blasphemy as Our Lord speaks of, always proceeds from contemptuous malice.

If, however, with Augustine (De Verb. Dom., Serm. lxxi) we understand the sin against the Holy Ghost to denote final impenitence, it does not regard the question in point, because this sin against the Holy Ghost requires persistence in sin until the end of life.

Reply Obj. 1: Movement both in good and in evil is made, for the most part, from imperfect to perfect, according as man progresses in good or evil: and yet in both cases, one man can begin from a greater (good or evil) than another man does. Consequently, that from which a man begins can be perfect in good or evil according to its genus, although it may be imperfect as regards the series of good or evil actions whereby a man progresses in good or evil.

Reply Obj. 2: This argument considers the sin which is committed through certain malice, when it proceeds from the inclination of a habit.

Reply Obj. 3: If by impenitence we understand with Augustine (De Verb. Dom., Serm. lxxi) persistence in sin until the end, it is clear that it presupposes sin, just as repentance does. If, however, we take it for habitual impenitence, in which sense it is a sin against the Holy Ghost, it is evident that it can precede sin: for it is possible for a man who has never sinned to have the purpose either of repenting or of not repenting, if he should happen to sin.

QUESTION 15

OF THE VICES OPPOSED TO KNOWLEDGE AND UNDERSTANDING
(In Three Articles)

We must now consider the vices opposed to knowledge and understanding. Since, however, we have treated of ignorance which is opposed to knowledge, when we were discussing the causes of sins (I-II, Q. 76), we must now inquire about blindness of mind and dulness of sense, which are opposed to the gift of understanding; and under this head there are three points of inquiry:

(1) Whether blindness of mind is a sin?

(2) Whether dulness of sense is a sin distinct from blindness of mind?

(3) Whether these vices arise from sins of the flesh?

FIRST ARTICLE [II-II, Q. 15, Art. 1]

Whether Blindness of Mind Is a Sin?

Objection 1: It would seem that blindness of mind is not a sin. Because, seemingly, that which excuses from sin is not itself a sin. Now blindness of mind excuses from sin; for it is written (John 9:41): "If you were blind, you should not have sin." Therefore blindness of mind is not a sin.

Obj. 2: Further, punishment differs from guilt. But blindness of mind is a punishment as appears from Isa. 6:10, "Blind the heart of this people," for, since it is an evil, it could not be from God, were it not a punishment. Therefore blindness of mind is not a sin.

Obj. 3: Further, every sin is voluntary, according to Augustine (De Vera Relig. xiv). Now blindness of mind is not voluntary, since, as Augustine says (Confess. x), "all love to know the resplendent truth," and as we read in Eccles. 11:7, "the light is sweet and it is delightful for the eyes to see the sun." Therefore blindness of mind is not a sin.

On the contrary, Gregory (Moral. xxxi, 45) reckons blindness of mind among the vices arising from lust.

I answer that, Just as bodily blindness is the privation of the principle of bodily sight, so blindness of mind is the privation of the principle of mental or intellectual sight. Now this has a threefold principle. One is the light of natural reason, which light, since it pertains to the species of the rational soul, is never forfeit from the soul, and yet, at times, it is prevented from exercising its proper act, through being hindered by the lower powers which the human intellect needs in order to understand, for instance in the case of imbeciles and madmen, as stated in the First Part (Q. 84, AA. 7, 8).

Another principle of intellectual sight is a certain habitual light superadded to the natural light of reason, which light is sometimes forfeit from the soul. This privation is blindness, and is a punishment, in so far as the privation of the light of grace is a punishment. Hence it is written concerning some (Wis. 2:21): "Their own malice blinded them."

A third principle of intellectual sight is an intelligible principle, through which a man understands other things; to which principle a man may attend or not attend. That he does not attend thereto happens in two ways. Sometimes it is due to the fact that a man's will is deliberately turned away from the consideration of that principle, according to Ps. 35:4, "He would not understand, that he might do well": whereas sometimes it is due to the mind being more busy about things which it loves more, so as to be hindered thereby from considering this principle, according to Ps. 57:9, "Fire," i.e. of concupiscence, "hath fallen on them and they shall not see the sun." In either of these ways blindness of mind is a sin.

Reply Obj. 1: The blindness that excuses from sin is that which arises from the natural defect of one who cannot see.

Reply Obj. 2: This argument considers the second kind of blindness which is a punishment.

Reply Obj. 3: To understand the truth is, in itself, beloved by all; and yet, accidentally it may be hateful to someone, in so far as a man is hindered thereby from having what he loves yet more. _____

SECOND ARTICLE [II-II, Q. 15, Art. 2]

Whether Dulness of Sense Is a Sin Distinct from Blindness of Mind?

Objection 1: It seems that dulness of sense is not a distinct sin from blindness of mind. Because one thing has one contrary. Now dulness is opposed to the gift of understanding, according to Gregory (Moral. ii, 49); and so is blindness of mind, since understanding denotes a principle of sight. Therefore dulness of sense is the same as blindness of mind.

Obj. 2: Further, Gregory (Moral. xxxi, 45) in speaking of dulness describes it as "dulness of sense in respect of understanding." Now dulness of sense in respect of understanding seems to be the same as a defect in understanding, which pertains to blindness of mind. Therefore dulness of sense is the same as blindness of mind.

Obj. 3: Further, if they differ at all, it seems to be chiefly in the fact that blindness of mind is voluntary, as stated above (A. 1), while dulness of sense is a natural defect. But a natural defect is not a sin: so that, accordingly, dulness of sense would not be a sin, which is contrary to what Gregory says (Moral. xxxi, 45), where he reckons it among the sins arising from gluttony.

On the contrary, Different causes produce different effects. Now Gregory says (Moral. xxxi, 45) that dulness of sense arises from gluttony, and that blindness of mind arises from lust. Now these others are different vices. Therefore those are different vices also.

I answer that, Dull is opposed to sharp: and a thing is said to be sharp because it can pierce; so that a thing is called dull through being obtuse and unable to pierce. Now a bodily sense, by a kind of metaphor, is said to pierce the medium, in so far as it perceives its object from a distance or is able by penetration as it were to perceive the smallest details or the inmost parts of a thing. Hence in corporeal things the senses are said to be acute when they can perceive a sensible object from afar, by sight, hearing, or scent, while on the other hand they are said to be dull, through being unable to perceive, except sensible objects that are near at hand, or of great power.

Now, by way of similitude to bodily sense, we speak of sense in connection with the intellect; and this latter sense is in respect of certain primals and extremes, as stated in *Ethic.* vi, even as the senses are cognizant of sensible objects as of certain principles of knowledge. Now this sense which is connected with understanding, does not perceive its object through a medium of corporeal distance, but through certain other media, as, for instance, when it perceives a thing's essence through a property thereof, and the cause through its effect. Consequently a man is said to have an acute sense in connection with his understanding, if, as soon as he apprehends a property or effect of a thing, he understands the nature or the thing itself, and if he can succeed in perceiving its slightest details: whereas a man is said to have a dull sense in connection with his understanding, if he cannot arrive at knowing the truth about a thing, without many explanations; in which case, moreover, he is unable to obtain a perfect perception of everything pertaining to the nature of that thing.

Accordingly dulness of sense in connection with understanding denotes a certain weakness of the mind as to the consideration of spiritual goods; while blindness of mind implies the complete privation of the knowledge of such things. Both are opposed to the gift of understanding, whereby a man knows spiritual goods by apprehending them, and has a subtle penetration of their inmost nature. This dulness has the character of sin, just as blindness of mind has, that is, in so far as it is voluntary, as evidenced in one who, owing to his affection for carnal things, dislikes or neglects the careful consideration of spiritual things.

This suffices for the Replies to the Objections. _____

THIRD ARTICLE [II-II, Q. 15, Art. 3]

Whether Blindness of Mind and Dulness of Sense Arise from Sins of the Flesh?

Objection 1: It would seem that blindness of mind and dulness of sense do not arise from sins of the flesh. For Augustine (Retract. i, 4) retracts what he had said in his Soliloquies i, 1, "God Who didst wish none but the clean to know the truth," and says that one might reply that "many, even those who are unclean, know many truths." Now men become unclean chiefly by sins of the flesh. Therefore blindness of mind and dulness of sense are not caused by sins of the flesh.

Obj. 2: Further, blindness of mind and dulness of sense are defects in connection with the intellective part of the soul: whereas carnal sins pertain to the corruption of the flesh. But the flesh does not act on the soul, but rather the reverse. Therefore the sins of the flesh do not cause blindness of mind and dulness of sense.

Obj. 3: Further, all things are more passive to what is near them than to what is remote. Now spiritual vices are nearer the mind than carnal vices are. Therefore blindness of mind and dulness of sense are caused by spiritual rather than by carnal vices.

On the contrary, Gregory says (Moral. xxxi, 45) that dulness of sense arises from gluttony and blindness of mind from lust.

I answer that, The perfect intellectual operation in man consists in an abstraction from sensible phantasms, wherefore the more a man's intellect is freed from those phantasms, the more thoroughly will it be able to consider things intelligible, and to set in order all things sensible. Thus Anaxagoras stated that the intellect requires to be "detached" in order to command, and that the agent must have power over matter, in order to be able to move it. Now it is evident that pleasure fixes a man's attention on that which he takes pleasure in: wherefore the Philosopher says (Ethic. x, 4, 5) that we all do best that which we take pleasure in doing, while as to other things, we do them either not at all, or in a faint-hearted fashion.

Now carnal vices, namely gluttony and lust, are concerned with pleasures of touch in matters of food and sex; and these are the most impetuous of all pleasures of the body. For this reason these vices cause man's attention to be very firmly fixed on corporeal things, so that in consequence man's operation in regard to intelligible things is weakened, more, however, by lust than by gluttony, forasmuch as sexual pleasures are more vehement than those of the table. Wherefore lust gives rise to blindness of mind, which excludes almost entirely the knowledge of spiritual things, while dulness of sense arises from gluttony, which makes a man weak in regard to the same intelligible things. On the other hand, the contrary virtues, viz. abstinence and chastity, dispose man very much to the perfection of intellectual operation. Hence it is written (Dan. 1:17) that "to these children" on account of their abstinence and continency, "God gave knowledge and understanding in every book, and wisdom."

Reply Obj. 1: Although some who are the slaves of carnal vices are at times capable of subtle considerations about intelligible things, on account of the perfection of their natural genius, or of some habit superadded thereto, nevertheless, on account of the pleasures of the body, it must needs happen that their attention is frequently withdrawn from this subtle contemplation: wherefore the unclean can know some truths, but their uncleanness is a clog on their knowledge.

Reply Obj. 2: The flesh acts on the intellective faculties, not by altering them, but by impeding their operation in the aforesaid manner.

Reply Obj. 3: It is owing to the fact that the carnal vices are further removed from the mind, that they distract the mind's attention to more remote things, so that they hinder the mind's contemplation all the more.

QUESTION 16

OF THE PRECEPTS OF FAITH, KNOWLEDGE AND UNDERSTANDING
(In Two Articles)

We must now consider the precepts pertaining to the aforesaid, and under this head there are two points of inquiry:

(1) The precepts concerning faith;

(2) The precepts concerning the gifts of knowledge and understanding.

FIRST ARTICLE [II-II, Q. 16, Art. 1]

Whether in the Old Law There Should Have Been Given Precepts of Faith?

Objection 1: It would seem that, in the Old Law, there should have been given precepts of faith. Because a precept is about something due and necessary. Now it is most necessary for man that he should believe, according to Heb. 11:6, "Without faith it is impossible to please God." Therefore there was very great need for precepts of faith to be given.

Obj. 2: Further, the New Testament is contained in the Old, as the reality in the

figure, as stated above (I-II, Q. 107, A. 3). Now the New Testament contains explicit precepts of faith, for instance John 14:1: "You believe in God; believe also in Me." Therefore it seems that some precepts of faith ought to have been given in the Old Law also.

Obj. 3: Further, to prescribe the act of a virtue comes to the same as to forbid the opposite vices. Now the Old Law contained many precepts forbidding unbelief: thus (Ex. 20:3): "Thou shalt not have strange gods before Me," and (Deut. 13:1-3) they were forbidden to hear the words of the prophet or dreamer who might wish to turn them away from their faith in God. Therefore precepts of faith should have been given in the Old Law also.

Obj. 4: Further, confession is an act of faith, as stated above (Q. 3, A. 1). Now the Old Law contained precepts about the confession and the promulgation of faith: for they were commanded (Ex. 12:27) that, when their children should ask them, they should tell them the meaning of the paschal observance, and (Deut. 13:9) they were commanded to slay anyone who disseminated doctrine contrary to faith. Therefore the Old Law should have contained precepts of faith.

Obj. 5: Further, all the books of the Old Testament are contained in the Old Law; wherefore Our Lord said (John 15:25) that it was written in the Law: "They have hated Me without cause," although this is found written in Ps. 34 and 68. Now it is written (Ecclus. 2:8): "Ye that fear the Lord, believe Him." Therefore the Old Law should have contained precepts of faith.

On the contrary, The Apostle (Rom. 3:27) calls the Old Law the "law of works" which he contrasts with the "law of faith." Therefore the Old Law ought not to have contained precepts of faith.

I answer that, A master does not impose laws on others than his subjects; wherefore the precepts of a law presuppose that everyone who receives the law is subject to the giver of the law. Now the primary subjection of man to God is by faith, according to Heb. 11:6: "He that cometh to God, must believe that He is." Hence faith is presupposed to the precepts of the Law: for which reason (Ex. 20:2) that which is of faith, is set down before the legal precepts, in the words, "I am the Lord thy God, Who brought thee out of the land of Egypt," and, likewise (Deut. 6:4), the words, "Hear, O Israel, the Lord thy [Vulg.: 'our'] God is one," precede the recording of the precepts.

Since, however, faith contains many things subordinate to the faith whereby we believe that God is, which is the first and chief of all articles of faith, as stated above (Q. 1, AA. 1, 7), it follows that, if we presuppose faith in God, whereby man's mind is subjected to Him, it is possible for precepts to be given about other articles of faith. Thus Augustine expounding the words: "This is My commandment" (John 15:12) says (Tract. lxxxiii in Joan.) that we have received many precepts of faith. In the Old Law, however, the secret things of faith were not to be set before the people, wherefore, presupposing their faith in one God, no other precepts of faith were given in the Old Law.

Reply Obj. 1: Faith is necessary as being the principle of spiritual life, wherefore it is presupposed before the receiving of the Law.

Reply Obj. 2: Even then Our Lord both presupposed something of faith, namely belief in one God, when He said: "You believe in God," and commanded something, namely, belief in the Incarnation whereby one Person is God and man. This explanation of faith belongs to the faith of the New Testament, wherefore He added: "Believe also in Me."

Reply Obj. 3: The prohibitive precepts regard sins, which corrupt virtue. Now virtue is corrupted by any particular defect, as stated above (I-II, Q. 18, A. 4, ad 3; I-II, Q. 19, A. 6, ad 1, A. 7, ad 3). Therefore faith in one God being presupposed, prohibitive precepts had to be given in the Old Law, so that men might be warned off those particular defects whereby their faith might be corrupted.

Reply Obj. 4: Confession of faith and the teaching thereof also presuppose man's submission to God by faith: so that the Old Law could contain precepts relating to the confession and teaching of faith, rather than to faith itself.

Reply Obj. 5: In this passage again that faith is presupposed whereby we believe that God is; hence it begins, "Ye that fear the Lord," which is not possible without faith. The words which follow—"believe Him"—must be referred to certain special articles of faith, chiefly to those things which God promises to them that obey Him, wherefore the passage concludes—"and your reward shall not be made void." _____

SECOND ARTICLE [II-II, Q. 16, Art. 2]

Whether the Precepts Referring to Knowledge and Understanding Were

Fittingly Set Down in the Old Law?

Objection 1: It would seem that the precepts referring to knowledge and understanding were unfittingly set down in the Old Law. For knowledge and understanding pertain to cognition. Now cognition precedes and directs action. Therefore the precepts referring to knowledge and understanding should precede the precepts of the Law referring to action. Since, then, the first precepts of the Law are those of the decalogue, it seems that precepts of knowledge and understanding should have been given a place among the precepts of the decalogue.

Obj. 2: Further, learning precedes teaching, for a man must learn from another before he teaches another. Now the Old Law contains precepts about teaching—both affirmative precepts as, for example, (Deut. 4:9), "Thou shalt teach them to thy sons"—and prohibitive precepts, as, for instance, (Deut. 4:2), "You shall not add to the word that I speak to you, neither shall you take away from it." Therefore it seems that man ought to have been given also some precepts directing him to learn.

Obj. 3: Further, knowledge and understanding seem more necessary to a priest than to a king, wherefore it is written (Malachi 2:7): "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth," and (Osee 4:6): "Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to Me." Now the king is commanded to learn knowledge of the Law (Deut. 17:18, 19). Much more therefore should the Law have commanded the priests to learn the Law.

Obj. 4: Further, it is not possible while asleep to meditate on things pertaining to knowledge and understanding: moreover it is hindered by extraneous occupations. Therefore it is unfittingly commanded (Deut. 6:7): "Thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising." Therefore the precepts relating to knowledge and understanding are unfittingly set down in the Law.

On the contrary, It is written (Deut. 4:6): "That, hearing all these precepts, they may say, Behold a wise and understanding people."

I answer that, Three things may be considered in relation to knowledge and understanding: first, the reception thereof; secondly, the use; and thirdly, their

preservation. Now the reception of knowledge or understanding, is by means of teaching and learning, and both are prescribed in the Law. For it is written (Deut. 6:6): "These words which I command thee . . . shall be in thy heart." This refers to learning, since it is the duty of a disciple to apply his mind to what is said, while the words that follow—"and thou shalt tell them to thy children"—refer to teaching.

The use of knowledge and understanding is the meditation on those things which one knows or understands. In reference to this, the text goes on: "thou shalt meditate upon them sitting in thy house," etc.

Their preservation is effected by the memory, and, as regards this, the text continues—"and thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house." Thus the continual remembrance of God's commandments is signified, since it is impossible for us to forget those things which are continually attracting the notice of our senses, whether by touch, as those things we hold in our hands, or by sight, as those things which are ever before our eyes, or to which we are continually returning, for instance, to the house door. Moreover it is clearly stated (Deut. 4:9): "Forget not the words that thy eyes have seen and let them not go out of thy heart all the days of thy life."

We read of these things also being commanded more notably in the New Testament, both in the teaching of the Gospel and in that of the apostles.

Reply Obj. 1: According to Deut. 4:6, "this is your wisdom and understanding in the sight of the nations." By this we are given to understand that the wisdom and understanding of those who believe in God consist in the precepts of the Law. Wherefore the precepts of the Law had to be given first, and afterwards men had to be led to know and understand them, and so it was not fitting that the aforesaid precepts should be placed among the precepts of the decalogue which take the first place.

Reply Obj. 2: There are also in the Law precepts relating to learning, as stated above. Nevertheless teaching was commanded more expressly than learning, because it concerned the learned, who were not under any other authority, but were immediately under the law, and to them the precepts of the Law were given. On the other hand learning concerned the people of lower degree, and these the precepts of the Law have to reach through the learned.

Reply Obj. 3: Knowledge of the Law is so closely bound up with the priestly office that being charged with the office implies being charged to know the Law: hence there was no need for special precepts to be given about the training of the priests. On the other hand, the doctrine of God's law is not so bound up with the kingly office, because a king is placed over his people in temporal matters: hence it is especially commanded that the king should be instructed by the priests about things pertaining to the law of God.

Reply Obj. 4: That precept of the Law does not mean that man should meditate on God's law by sleeping, but during sleep, i.e. that he should meditate on the law of God when he is preparing to sleep, because this leads to his having better phantasms while asleep, in so far as our movements pass from the state of vigil to the state of sleep, as the Philosopher explains (Ethic. i, 13). In like manner we are commanded to meditate on the Law in every action of ours, not that we are bound to be always actually thinking about the Law, but that we should regulate all our actions according to it. _____

QUESTION 17

OF HOPE, CONSIDERED IN ITSELF
(In Eight Articles)

After treating of faith, we must consider hope and (1) hope itself; (2) the gift of fear; (3) the contrary vices; (4) the corresponding precepts. The first of these points gives rise to a twofold consideration: (1) hope, considered in itself; (2) its subject.

Under the first head there are eight points of inquiry:

(1) Whether hope is a virtue?

(2) Whether its object is eternal happiness?

(3) Whether, by the virtue of hope, one man may hope for another's happiness?

(4) Whether a man may lawfully hope in man?

(5) Whether hope is a theological virtue?

(6) Of its distinction from the other theological virtues?

(7) Of its relation to faith;

(8) Of its relation to charity. _____

FIRST ARTICLE [II-II, Q. 17, Art. 1]

Whether Hope Is a Virtue?

Objection 1: It would seem that hope is not a virtue. For "no man makes ill use of a virtue," as Augustine states (De Lib. Arb. ii, 18). But one may make ill use of hope, since the passion of hope, like the other passions, is subject to a mean and extremes. Therefore hope is not a virtue.

Obj. 2: Further, no virtue results from merits, since "God works virtue in us without us," as Augustine states (De Grat. et Lib. Arb. xvii). But hope is caused by grace and merits, according to the Master (Sent. iii, D, 26). Therefore hope is not a virtue.

Obj. 3: Further, "virtue is the disposition of a perfect thing" (Phys. vii, text. 17, 18). But hope is the disposition of an imperfect thing, of one, namely, that lacks what it hopes to have. Therefore hope is not a virtue.

On the contrary, Gregory says (Moral. i, 33) that the three daughters of Job signify these three virtues, faith, hope and charity. Therefore hope is a virtue.

I answer that, According to the Philosopher (Ethic. ii, 6) "the virtue of a thing is that which makes its subject good, and its work good likewise." Consequently wherever we find a good human act, it must correspond to some human virtue. Now in all things measured and ruled, the good is that which attains its proper rule: thus we say that a coat is good if it neither exceeds nor falls short of its proper measurement. But, as we stated above (Q. 8, A. 3, ad 3) human acts have a twofold measure; one is proximate and homogeneous, viz. the reason, while the other is remote and excelling, viz. God: wherefore every human act is good, which attains reason or God Himself. Now the act of hope, whereof we speak now, attains God. For, as we have already stated (I-II, Q. 40, A. 1), when we were treating of the passion of hope, the object of hope is a future good, difficult but possible to obtain. Now a thing is possible to us in two ways: first, by ourselves; secondly, by means of others, as stated in *Ethic.* iii. Wherefore, in so far as we hope for anything as being possible to us by means of the Divine

assistance, our hope attains God Himself, on Whose help it leans. It is therefore evident that hope is a virtue, since it causes a human act to be good and to attain its due rule.

Reply Obj. 1: In the passions, the mean of virtue depends on right reason being attained, wherein also consists the essence of virtue. Wherefore in hope too, the good of virtue depends on a man's attaining, by hoping, the due rule, viz. God. Consequently man cannot make ill use of hope which attains God, as neither can he make ill use of moral virtue which attains the reason, because to attain thus is to make good use of virtue. Nevertheless, the hope of which we speak now, is not a passion but a habit of the mind, as we shall show further on (A. 5; Q. 18, A. 1).

Reply Obj. 2: Hope is said to arise from merits, as regards the thing hoped for, in so far as we hope to obtain happiness by means of grace and merits; or as regards the act of living hope. The habit itself of hope, whereby we hope to obtain happiness, does not flow from our merits, but from grace alone.

Reply Obj. 3: He who hopes is indeed imperfect in relation to that which he hopes to obtain, but has not as yet; yet he is perfect, in so far as he already attains his proper rule, viz. God, on Whose help he leans.

SECOND ARTICLE [II-II, Q. 17, Art. 2]

Whether Eternal Happiness Is the Proper Object of Hope?

Objection 1: It would seem that eternal happiness is not the proper object of hope. For a man does not hope for that which surpasses every movement of the soul, since hope itself is a movement of the soul. Now eternal happiness surpasses every movement of the human soul, for the Apostle says (1 Cor. 2:9) that it hath not "entered into the heart of man." Therefore happiness is not the proper object of hope.

Obj. 2: Further, prayer is an expression of hope, for it is written (Ps. 36:5): "Commit thy way to the Lord, and trust in Him, and He will do it." Now it is lawful for man to pray God not only for eternal happiness, but also for the goods, both temporal and spiritual, of the present life, and, as evidenced by the Lord's Prayer, to be delivered from evils which will no longer be in eternal happiness. Therefore eternal happiness is not the proper object of hope.

Obj. 3: Further, the object of hope is something difficult. Now many things besides eternal happiness are difficult to man. Therefore eternal happiness is not the proper object of hope.

On the contrary, The Apostle says (Heb. 6:19) that we have hope "which entereth in," i.e. maketh us to enter . . . "within the veil," i.e. into the happiness of heaven, according to the interpretation of a gloss on these words. Therefore the object of hope is eternal happiness.

I answer that, As stated above (A. 1), the hope of which we speak now, attains God by leaning on His help in order to obtain the hoped for good. Now an effect must be proportionate to its cause. Wherefore the good which we ought to hope for from God properly and chiefly is the infinite good, which is proportionate to the power of our divine helper, since it belongs to an infinite power to lead anyone to an infinite good. Such a good is eternal life, which consists in the enjoyment of God Himself. For we should hope from Him for nothing less than Himself, since His goodness, whereby He imparts good things to His creature, is no less than His Essence. Therefore the proper and principal object of hope is eternal happiness.

Reply Obj. 1: Eternal happiness does not enter into the heart of man perfectly, i.e. so that it be possible for a wayfarer to know its nature and quality; yet, under the general notion of the perfect good, it is possible for it to be apprehended by a man, and it is in this way that the movement of hope towards it arises. Hence the Apostle says pointedly (Heb. 6:19) that hope "enters in, even within the veil," because that which we hope for is as yet veiled, so to speak.

Reply Obj. 2: We ought not to pray God for any other goods, except in reference to eternal happiness. Hence hope regards eternal happiness chiefly, and other things, for which we pray God, it regards secondarily and as referred to eternal happiness: just as faith regards God principally, and, secondarily, those things which are referred to God, as stated above (Q. 1, A. 1).

Reply Obj. 3: To him that longs for something great, all lesser things seem small; wherefore to him that hopes for eternal happiness, nothing else appears arduous, as compared with that hope; although, as compared with the capability of the man who hopes, other things besides may be arduous to him, so that he may have hope for such things in reference to its principal object.

THIRD ARTICLE [II-II, Q. 17, Art. 3]

Whether One Man May Hope for Another's Eternal Happiness?

Objection 1: It would seem that one may hope for another's eternal happiness. For the Apostle says (Phil. 1:6): "Being confident of this very thing, that He Who hath begun a good work in you, will perfect it unto the day of Jesus Christ." Now the perfection of that day will be eternal happiness. Therefore one man may hope for another's eternal happiness.

Obj. 2: Further, whatever we ask of God, we hope to obtain from Him. But we ask God to bring others to eternal happiness, according to James 5:16: "Pray for one another that you may be saved." Therefore we can hope for another's eternal happiness.

Obj. 3: Further, hope and despair are about the same object. Now it is possible to despair of another's eternal happiness, else Augustine would have no reason for saying (De Verb. Dom., Serm. lxxi) that we should not despair of anyone so long as he lives. Therefore one can also hope for another's eternal salvation.

On the contrary, Augustine says (Enchiridion viii) that "hope is only of such things as belong to him who is supposed to hope for them."

I answer that, We can hope for something in two ways: first, absolutely, and thus the object of hope is always something arduous and pertaining to the person who hopes. Secondly, we can hope for something, through something else being presupposed, and in this way its object can be something pertaining to someone else. In order to explain this we must observe that love and hope differ in this, that love denotes union between lover and beloved, while hope denotes a movement or a stretching forth of the appetite towards an arduous good. Now union is of things that are distinct, wherefore love can directly regard the other whom a man unites to himself by love, looking upon him as his other self: whereas movement is always towards its own term which is proportionate to the subject moved. Therefore hope regards directly one's own good, and not that which pertains to another. Yet if we presuppose the union of love with another, a man can hope for and desire something for another man, as for himself; and, accordingly, he can hope for another's eternal life, inasmuch as he is united to him by love, and just as it is the same virtue of charity whereby a man loves God, himself, and his neighbor, so too it is the same virtue of hope, whereby a

man hopes for himself and for another.

This suffices for the Replies to the Objections. _____

FOURTH ARTICLE [II-II, Q. 17, Art. 4]

Whether a Man Can Lawfully Hope in Man?

Objection 1: It would seem that one may lawfully hope in man. For the object of hope is eternal happiness. Now we are helped to obtain eternal happiness by the patronage of the saints, for Gregory says (Dial. i, 8) that "predestination is furthered by the saints' prayers." Therefore one may hope in man.

Obj. 2: Further, if a man may not hope in another man, it ought not to be reckoned a sin in a man, that one should not be able to hope in him. Yet this is reckoned a vice in some, as appears from Jer. 9:4: "Let every man take heed of his neighbor, and let him not trust in any brother of his." Therefore it is lawful to trust in a man.

Obj. 3: Further, prayer is the expression of hope, as stated above (A. 2, Obj. 2). But it is lawful to pray to a man for something. Therefore it is lawful to trust in him.

On the contrary, It is written (Jer. 17:5): "Cursed be the man that trusteth in man."

I answer that, Hope, as stated above (A. 1; I-II, Q. 40, A. 7), regards two things, viz. the good which it intends to obtain, and the help by which that good is obtained. Now the good which a man hopes to obtain, has the aspect of a final cause, while the help by which one hopes to obtain that good, has the character of an efficient cause. Now in each of these kinds of cause we find a principal and a secondary cause. For the principal end is the last end, while the secondary end is that which is referred to an end. In like manner the principal efficient cause is the first agent, while the secondary efficient cause is the secondary and instrumental agent. Now hope regards eternal happiness as its last end, and the Divine assistance as the first cause leading to happiness.

Accordingly, just as it is not lawful to hope for any good save happiness, as one's last end, but only as something referred to final happiness, so too, it is unlawful to hope in any man, or any creature, as though it were the first cause of

movement towards happiness. It is, however, lawful to hope in a man or a creature as being the secondary and instrumental agent through whom one is helped to obtain any goods that are ordained to happiness. It is in this way that we turn to the saints, and that we ask men also for certain things; and for this reason some are blamed in that they cannot be trusted to give help.

This suffices for the Replies to the Objections. _____

FIFTH ARTICLE [II-II, Q. 17, Art. 5]

Whether Hope Is a Theological Virtue?

Objection 1: It would seem that hope is not a theological virtue. For a theological virtue is one that has God for its object. Now hope has for its object not only God but also other goods which we hope to obtain from God. Therefore hope is not a theological virtue.

Obj. 2: Further, a theological virtue is not a mean between two vices, as stated above (I-II, Q. 64, A. 4). But hope is a mean between presumption and despair. Therefore hope is not a theological virtue.

Obj. 3: Further, expectation belongs to longanimity which is a species of fortitude. Since, then, hope is a kind of expectation, it seems that hope is not a theological, but a moral virtue.

Obj. 4: Further, the object of hope is something arduous. But it belongs to magnanimity, which is a moral virtue, to tend to the arduous. Therefore hope is a moral, and not a theological virtue.

On the contrary, Hope is enumerated (1 Cor. 13) together with faith and charity, which are theological virtues.

I answer that, Since specific differences, by their very nature, divide a genus, in order to decide under what division we must place hope, we must observe whence it derives its character of virtue.

Now it has been stated above (A. 1) that hope has the character of virtue from the fact that it attains the supreme rule of human actions: and this it attains both as its first efficient cause, in as much as it leans on its assistance, and as its last final cause, in as much as it expects happiness in the enjoyment thereof. Hence it

is evident that God is the principal object of hope, considered as a virtue. Since, then, the very idea of a theological virtue is one that has God for its object, as stated above (I-II, Q. 62, A. 1), it is evident that hope is a theological virtue.

Reply Obj. 1: Whatever else hope expects to obtain, it hopes for it in reference to God as the last end, or as the first efficient cause, as stated above (A. 4).

Reply Obj. 2: In things measured and ruled the mean consists in the measure or rule being attained; if we go beyond the rule, there is excess, if we fall short of the rule, there is deficiency. But in the rule or measure itself there is no such thing as a mean or extremes. Now a moral virtue is concerned with things ruled by reason, and these things are its proper object; wherefore it is proper to it to follow the mean as regards its proper object. On the other hand, a theological virtue is concerned with the First Rule not ruled by another rule, and that Rule is its proper object. Wherefore it is not proper for a theological virtue, with regard to its proper object, to follow the mean, although this may happen to it accidentally with regard to something that is referred to its principal object. Thus faith can have no mean or extremes in the point of trusting to the First Truth, in which it is impossible to trust too much; whereas on the part of the things believed, it may have a mean and extremes; for instance one truth is a mean between two falsehoods. So too, hope has no mean or extremes, as regards its principal object, since it is impossible to trust too much in the Divine assistance; yet it may have a mean and extremes, as regards those things a man trusts to obtain, in so far as he either presumes above his capability, or despairs of things of which he is capable.

Reply Obj. 3: The expectation which is mentioned in the definition of hope does not imply delay, as does the expectation which belongs to longanimity. It implies a reference to the Divine assistance, whether that which we hope for be delayed or not.

Reply Obj. 4: Magnanimity tends to something arduous in the hope of obtaining something that is within one's power, wherefore its proper object is the doing of great things. On the other hand hope, as a theological virtue, regards something arduous, to be obtained by another's help, as stated above (A. 1).

SIXTH ARTICLE [II-II, Q. 17, Art. 6]

Whether Hope Is Distinct from the Other Theological Virtues?

Objection 1: It would seem that hope is not distinct from the other theological virtues. For habits are distinguished by their objects, as stated above (I-II, Q. 54, A. 2). Now the object of hope is the same as of the other theological virtues. Therefore hope is not distinct from the other theological virtues.

Obj. 2: Further, in the symbol of faith, whereby we make profession of faith, we say: "I expect the resurrection of the dead and the life of the world to come." Now expectation of future happiness belongs to hope, as stated above (A. 5). Therefore hope is not distinct from faith.

Obj. 3: Further, by hope man tends to God. But this belongs properly to charity. Therefore hope is not distinct from charity.

On the contrary, There cannot be number without distinction. Now hope is numbered with the other theological virtues: for Gregory says (Moral. i, 16) that the three virtues are faith, hope, and charity. Therefore hope is distinct from the theological virtues.

I answer that, A virtue is said to be theological from having God for the object to which it adheres. Now one may adhere to a thing in two ways: first, for its own sake; secondly, because something else is attained thereby. Accordingly charity makes us adhere to God for His own sake, uniting our minds to God by the emotion of love.

On the other hand, hope and faith make man adhere to God as to a principle wherefrom certain things accrue to us. Now we derive from God both knowledge of truth and the attainment of perfect goodness. Accordingly faith makes us adhere to God, as the source whence we derive the knowledge of truth, since we believe that what God tells us is true: while hope makes us adhere to God, as the source whence we derive perfect goodness, i.e. in so far as, by hope, we trust to the Divine assistance for obtaining happiness.

Reply Obj. 1: God is the object of these virtues under different aspects, as stated above: and a different aspect of the object suffices for the distinction of habits, as stated above (I-II, Q. 54, A. 2).

Reply Obj. 2: Expectation is mentioned in the symbol of faith, not as though it were the proper act of faith, but because the act of hope presupposes the act of

faith, as we shall state further on (A. 7). Hence an act of faith is expressed in the act of hope.

Reply Obj. 3: Hope makes us tend to God, as to a good to be obtained finally, and as to a helper strong to assist: whereas charity, properly speaking, makes us tend to God, by uniting our affections to Him, so that we live, not for ourselves, but for God. _____

SEVENTH ARTICLE [II-II, Q. 17, Art. 7]

Whether Hope Precedes Faith?

Objection 1: It would seem that hope precedes faith. Because a gloss on Ps. 36:3, "Trust in the Lord, and do good," says: "Hope is the entrance to faith and the beginning of salvation." But salvation is by faith whereby we are justified. Therefore hope precedes faith.

Obj. 2: Further, that which is included in a definition should precede the thing defined and be more known. But hope is included in the definition of faith (Heb. 11:1): "Faith is the substance of things to be hoped for." Therefore hope precedes faith.

Obj. 3: Further, hope precedes a meritorious act, for the Apostle says (1 Cor. 9:10): "He that plougheth should plough in hope . . . to receive fruit." But the act of faith is meritorious. Therefore hope precedes faith.

On the contrary, It is written (Matt. 1:2): "Abraham begot Isaac," i.e. "Faith begot hope," according to a gloss.

I answer that, Absolutely speaking, faith precedes hope. For the object of hope is a future good, arduous but possible to obtain. In order, therefore, that we may hope, it is necessary for the object of hope to be proposed to us as possible. Now the object of hope is, in one way, eternal happiness, and in another way, the Divine assistance, as explained above (A. 2; A. 6, ad 3): and both of these are proposed to us by faith, whereby we come to know that we are able to obtain eternal life, and that for this purpose the Divine assistance is ready for us, according to Heb. 11:6: "He that cometh to God, must believe that He is, and is a rewarder to them that seek Him." Therefore it is evident that faith precedes hope.

Reply Obj. 1: As the same gloss observes further on, "hope" is called "the

entrance" to faith, i.e. of the thing believed, because by hope we enter in to see what we believe. Or we may reply that it is called the "entrance to faith," because thereby man begins to be established and perfected in faith.

Reply Obj. 2: The thing to be hoped for is included in the definition of faith, because the proper object of faith, is something not apparent in itself. Hence it was necessary to express it in a circumlocution by something resulting from faith.

Reply Obj. 3: Hope does not precede every meritorious act; but it suffices for it to accompany or follow it. _____

EIGHTH ARTICLE [II-II, Q. 17, Art. 8]

Whether Charity Precedes Hope?

Objection 1: It would seem that charity precedes hope. For Ambrose says on Luke 27:6, "If you had faith like to a grain of mustard seed," etc.: "Charity flows from faith, and hope from charity." But faith precedes charity. Therefore charity precedes hope.

Obj. 2: Further, Augustine says (De Civ. Dei xiv, 9) that "good emotions and affections proceed from love and holy charity." Now to hope, considered as an act of hope, is a good emotion of the soul. Therefore it flows from charity.

Obj. 3: Further, the Master says (Sent. iii, D, 26) that hope proceeds from merits, which precede not only the thing hoped for, but also hope itself, which, in the order of nature, is preceded by charity. Therefore charity precedes hope.

On the contrary, The Apostle says (1 Tim. 1:5): "The end of the commandment is charity from a pure heart, and a good conscience," i.e. "from hope," according to a gloss. Therefore hope precedes charity.

I answer that, Order is twofold. One is the order of generation and of matter, in respect of which the imperfect precedes the perfect: the other is the order of perfection and form, in respect of which the perfect naturally precedes the imperfect. In respect of the first order hope precedes charity: and this is clear from the fact that hope and all movements of the appetite flow from love, as stated above (I-II, Q. 27, A. 4; I-II, Q. 28, A. 6, ad 2; I-II, Q. 40, A. 7) in the treatise on the passions.

Now there is a perfect, and an imperfect love. Perfect love is that whereby a man is loved in himself, as when someone wishes a person some good for his own sake; thus a man loves his friend. Imperfect love is that whereby a man love something, not for its own sake, but that he may obtain that good for himself; thus a man loves what he desires. The first love of God pertains to charity, which adheres to God for His own sake; while hope pertains to the second love, since he that hopes, intends to obtain possession of something for himself.

Hence in the order of generation, hope precedes charity. For just as a man is led to love God, through fear of being punished by Him for his sins, as Augustine states (In primam canon. Joan. Tract. ix), so too, hope leads to charity, in as much as a man through hoping to be rewarded by God, is encouraged to love God and obey His commandments. On the other hand, in the order of perfection charity naturally precedes hope, wherefore, with the advent of charity, hope is made more perfect, because we hope chiefly in our friends. It is in this sense that Ambrose states (Obj. 1) that charity flows from hope: so that this suffices for the Reply to the First Objection.

Reply Obj. 2: Hope and every movement of the appetite proceed from some kind of love, whereby the expected good is loved. But not every kind of hope proceeds from charity, but only the movement of living hope, viz. that whereby man hopes to obtain good from God, as from a friend.

Reply Obj. 3: The Master is speaking of living hope, which is naturally preceded by charity and the merits caused by charity. _____

QUESTION 18

OF THE SUBJECT OF HOPE
(In Four Articles)

We must now consider the subject of hope, under which head there are four points of inquiry:

(1) Whether the virtue of hope is in the will as its subject?

(2) Whether it is in the blessed?

(3) Whether it is in the damned?

(4) Whether there is certainty in the hope of the wayfarer?

FIRST ARTICLE [II-II, Q. 18, Art. 1]

Whether Hope Is in the Will As Its Subject?

Objection 1: It would seem that hope is not in the will as its subject. For the object of hope is an arduous good, as stated above (Q. 17, A. 1; I-II, Q. 40, A. 1). Now the arduous is the object, not of the will, but of the irascible. Therefore hope is not in the will but in the irascible.

Obj. 2: Further, where one suffices it is superfluous to add another. Now charity suffices for the perfecting of the will, which is the most perfect of the virtues. Therefore hope is not in the will.

Obj. 3: Further, the one same power cannot exercise two acts at the same time; thus the intellect cannot understand many things simultaneously. Now the act of hope can be at the same time as an act of charity. Since, then, the act of charity evidently belongs to the will, it follows that the act of hope does not belong to that power: so that, therefore, hope is not in the will.

On the contrary, The soul is not apprehensive of God save as regards the mind in which is memory, intellect and will, as Augustine declares (De Trin. xiv, 3, 6). Now hope is a theological virtue having God for its object. Since therefore it is neither in the memory, nor in the intellect, which belong to the cognitive faculty, it follows that it is in the will as its subject.

I answer that, As shown above (I, Q. 87, A. 2), habits are known by their acts. Now the act of hope is a movement of the appetitive faculty, since its object is a good. And, since there is a twofold appetite in man, namely, the sensitive which is divided into irascible and concupiscible, and the intellective appetite, called the will, as stated in the First Part (Q. 82, A. 5), those movements which occur in the lower appetite, are with passion, while those in the higher appetite are without passion, as shown above (I, Q. 87, A. 2, ad 1; I-II, Q. 22, A. 3, ad 3). Now the act of the virtue of hope cannot belong to the sensitive appetite, since the good which is the principal object of this virtue, is not a sensible but a Divine good. Therefore hope resides in the higher appetite called the will, and not in the lower appetite, of which the irascible is a part.

Reply Obj. 1: The object of the irascible is an arduous sensible: whereas the object of the virtue of hope is an arduous intelligible, or rather superintelligible.

Reply Obj. 2: Charity perfects the will sufficiently with regard to one act, which is the act of loving: but another virtue is required in order to perfect it with regard to its other act, which is that of hoping.

Reply Obj. 3: The movement of hope and the movement of charity are mutually related, as was shown above (Q. 17, A. 8). Hence there is no reason why both movements should not belong at the same time to the same power: even as the intellect can understand many things at the same time if they be related to one another, as stated in the First Part (Q. 85, A. 4). _____

SECOND ARTICLE [II-II, Q. 18, Art. 2]

Whether in the Blessed There Is Hope?

Objection 1: It would seem that in the blessed there is hope. For Christ was a perfect comprehensor from the first moment of His conception. Now He had hope, since, according to a gloss, the words of Ps. 30:2, "In Thee, O Lord, have I hoped," are said in His person. Therefore in the blessed there can be hope.

Obj. 2: Further, even as the obtaining of happiness is an arduous good, so is its continuation. Now, before they obtain happiness, men hope to obtain it. Therefore, after they have obtained it, they can hope to continue in its possession.

Obj. 3: Further, by the virtue of hope, a man can hope for happiness, not only for himself, but also for others, as stated above (Q. 17, A. 3). But the blessed who are in heaven hope for the happiness of others, else they would not pray for them. Therefore there can be hope in them.

Obj. 4: Further, the happiness of the saints implies not only glory of the soul but also glory of the body. Now the souls of the saints in heaven, look yet for the glory of their bodies (Apoc. 6:10; Augustine, Gen. ad lit. xii, 35). Therefore in the blessed there can be hope.

On the contrary, The Apostle says (Rom. 8:24): "What a man seeth, why doth he hope for?" Now the blessed enjoy the sight of God. Therefore hope has no place in them.

I answer that, If what gives a thing its species be removed, the species is destroyed, and that thing cannot remain the same; just as when a natural body loses its form, it does not remain the same specifically. Now hope takes its species from its principal object, even as the other virtues do, as was shown above (Q. 17, AA. 5, 6; I-II, Q. 54, A. 2): and its principal object is eternal happiness as being possible to obtain by the assistance of God, as stated above (Q. 17, A. 2).

Since then the arduous possible good cannot be an object of hope except in so far as it is something future, it follows that when happiness is no longer future, but present, it is incompatible with the virtue of hope. Consequently hope, like faith, is voided in heaven, and neither of them can be in the blessed.

Reply Obj. 1: Although Christ was a comprehensor and therefore blessed as to the enjoyment of God, nevertheless He was, at the same time, a wayfarer, as regards the passibility of nature, to which He was still subject. Hence it was possible for Him to hope for the glory of impassibility and immortality, yet not so as to have the virtue of hope, the principal object of which is not the glory of the body but the enjoyment of God.

Reply Obj. 2: The happiness of the saints is called eternal life, because through enjoying God they become partakers, as it were, of God's eternity which surpasses all time: so that the continuation of happiness does not differ in respect of present, past and future. Hence the blessed do not hope for the continuation of their happiness (for as regards this there is no future), but are in actual possession thereof.

Reply Obj. 3: So long as the virtue of hope lasts, it is by the same hope that one hopes for one's own happiness, and for that of others. But when hope is voided in the blessed, whereby they hoped for their own happiness, they hope for the happiness of others indeed, yet not by the virtue of hope, but rather by the love of charity. Even so, he that has Divine charity, by that same charity loves his neighbor, without having the virtue of charity, but by some other love.

Reply Obj. 4: Since hope is a theological virtue having God for its object, its principal object is the glory of the soul, which consists in the enjoyment of God, and not the glory of the body. Moreover, although the glory of the body is something arduous in comparison with human nature, yet it is not so for one who has the glory of the soul; both because the glory of the body is a very small thing

as compared with the glory of the soul, and because one who has the glory of the soul has already the sufficient cause of the glory of the body.

THIRD ARTICLE [II-II, Q. 18, Art. 3]

Whether Hope Is in the Damned?

Objection 1: It would seem that there is hope in the damned. For the devil is damned and prince of the damned, according to Matt. 25:41: "Depart . . . you cursed, into everlasting fire, which was prepared for the devil and his angels." But the devil has hope, according to Job 40:28, "Behold his hope shall fail him." Therefore it seems that the damned have hope.

Obj. 2: Further, just as faith is either living or dead, so is hope. But lifeless faith can be in the devils and the damned, according to James 2:19: "The devils . . . believe and tremble." Therefore it seems that lifeless hope also can be in the damned.

Obj. 3: Further, after death there accrues to man no merit or demerit that he had not before, according to Eccles. 11:3, "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be." Now many who are damned, in this life hoped and never despaired. Therefore they will hope in the future life also.

On the contrary, Hope causes joy, according to Rom. 12:12, "Rejoicing in hope." Now the damned have no joy, but sorrow and grief, according to Isa. 65:14, "My servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit." Therefore no hope is in the damned.

I answer that, Just as it is a condition of happiness that the will should find rest therein, so is it a condition of punishment, that what is inflicted in punishment, should go against the will. Now that which is not known can neither be restful nor repugnant to the will: wherefore Augustine says (Gen. ad lit. xi, 17) that the angels could not be perfectly happy in their first state before their confirmation, or unhappy before their fall, since they had no foreknowledge of what would happen to them. For perfect and true happiness requires that one should be certain of being happy for ever, else the will would not rest.

In like manner, since the everlastingness of damnation is a necessary condition

of the punishment of the damned, it would not be truly penal unless it went against the will; and this would be impossible if they were ignorant of the everlastingness of their damnation. Hence it belongs to the unhappy state of the damned, that they should know that they cannot by any means escape from damnation and obtain happiness. Wherefore it is written (Job 15:22): "He believeth not that he may return from darkness to light." It is, therefore, evident that they cannot apprehend happiness as a possible good, as neither can the blessed apprehend it as a future good. Consequently there is no hope either in the blessed or in the damned. On the other hand, hope can be in wayfarers, whether of this life or in purgatory, because in either case they apprehend happiness as a future possible thing.

Reply Obj. 1: As Gregory says (Moral. xxxiii, 20) this is said of the devil as regards his members, whose hope will fail utterly: or, if it be understood of the devil himself, it may refer to the hope whereby he expects to vanquish the saints, in which sense we read just before (Job 40:18): "He trusteth that the Jordan may run into his mouth": this is not, however, the hope of which we are speaking.

Reply Obj. 2: As Augustine says (Enchiridion viii), "faith is about things, bad or good, past, present, or future, one's own or another's; whereas hope is only about good things, future and concerning oneself." Hence it is possible for lifeless faith to be in the damned, but not hope, since the Divine goods are not for them future possible things, but far removed from them.

Reply Obj. 3: Lack of hope in the damned does not change their demerit, as neither does the voiding of hope in the blessed increase their merit: but both these things are due to the change in their respective states.

FOURTH ARTICLE [II-II, Q. 18, Art. 4]

Whether There Is Certainty in the Hope of a Wayfarer?

Objection 1: It would seem that there is no certainty in the hope of a wayfarer. For hope resides in the will. But certainty pertains not to the will but to the intellect. Therefore there is no certainty in hope.

Obj. 2: Further, hope is based on grace and merits, as stated above (Q. 17, A. 1). Now it is impossible in this life to know for certain that we are in a state of grace, as stated above (I-II, Q. 112, A. 5). Therefore there is no certainty in the

hope of a wayfarer.

Obj. 3: Further, there can be no certainty about that which may fail. Now many a hopeful wayfarer fails to obtain happiness. Therefore wayfarer's hope has no certainty.

On the contrary, "Hope is the certain expectation of future happiness," as the Master states (Sent. iii, D, 26): and this may be gathered from 2 Tim. 1:12, "I know Whom I have believed, and I am certain that He is able to keep that which I have committed to Him."

I answer that, Certainty is found in a thing in two ways, essentially and by participation. It is found essentially in the cognitive power; by participation in whatever is moved infallibly to its end by the cognitive power. In this way we say that nature works with certainty, since it is moved by the Divine intellect which moves everything with certainty to its end. In this way too, the moral virtues are said to work with greater certainty than art, in as much as, like a second nature, they are moved to their acts by the reason: and thus too, hope tends to its end with certainty, as though sharing in the certainty of faith which is in the cognitive faculty.

This suffices for the Reply to the First Objection.

Reply Obj. 2: Hope does not trust chiefly in grace already received, but on God's omnipotence and mercy, whereby even he that has not grace, can obtain it, so as to come to eternal life. Now whoever has faith is certain of God's omnipotence and mercy.

Reply Obj. 3: That some who have hope fail to obtain happiness, is due to a fault of the free will in placing the obstacle of sin, but not to any deficiency in God's power or mercy, in which hope places its trust. Hence this does not prejudice the certainty of hope. _____

QUESTION 19

OF THE GIFT OF FEAR
(In Twelve Articles)

We must now consider the gift of fear, about which there are twelve points of inquiry:

(1) Whether God is to be feared?

(2) Of the division of fear into filial, initial, servile and worldly;

(3) Whether worldly fear is always evil?

(4) Whether servile fear is good?

(5) Whether it is substantially the same as filial fear?

(6) Whether servile fear departs when charity comes?

(7) Whether fear is the beginning of wisdom?

(8) Whether initial fear is substantially the same as filial fear?

(9) Whether fear is a gift of the Holy Ghost?

(10) Whether it grows when charity grows?

(11) Whether it remains in heaven?

(12) Which of the beatitudes and fruits correspond to it?

FIRST ARTICLE [II-II, Q. 19, Art. 1]

Whether God Can Be Feared?

Objection 1: It would seem that God cannot be feared. For the object of fear is a future evil, as stated above (I-II, Q. 41, AA. 2, 3). But God is free of all evil, since He is goodness itself. Therefore God cannot be feared.

Obj. 2: Further, fear is opposed to hope. Now we hope in God. Therefore we cannot fear Him at the same time.

Obj. 3: Further, as the Philosopher states (Rhet. ii, 5), "we fear those things whence evil comes to us." But evil comes to us, not from God, but from ourselves, according to Osee 13:9: "Destruction is thy own, O Israel: thy help is . . . in Me." Therefore God is not to be feared.

On the contrary, It is written (Jer. 10:7): "Who shall not fear Thee, O King of nations?" and (Malachi 1:6): "If I be a master, where is My fear?"

I answer that, Just as hope has two objects, one of which is the future good itself, that one expects to obtain, while the other is someone's help, through whom one expects to obtain what one hopes for, so, too, fear may have two objects, one of which is the very evil which a man shrinks from, while the other is that from which the evil may come. Accordingly, in the first way God, Who is goodness itself, cannot be an object of fear; but He can be an object of fear in the second way, in so far as there may come to us some evil either from Him or in relation to Him.

From Him there comes the evil of punishment, but this is evil not absolutely but relatively, and, absolutely speaking, is a good. Because, since a thing is said to be good through being ordered to an end, while evil implies lack of this order, that which excludes the order to the last end is altogether evil, and such is the evil of fault. On the other hand the evil of punishment is indeed an evil, in so far as it is the privation of some particular good, yet absolutely speaking, it is a good, in so far as it is ordained to the last end.

In relation to God the evil of fault can come to us, if we be separated from Him: and in this way God can and ought to be feared.

Reply Obj. 1: This objection considers the object of fear as being the evil which a man shuns.

Reply Obj. 2: In God, we may consider both His justice, in respect of which He punishes those who sin, and His mercy, in respect of which He sets us free: in us the consideration of His justice gives rise to fear, but the consideration of His mercy gives rise to hope, so that, accordingly, God is the object of both hope and fear, but under different aspects.

Reply Obj. 3: The evil of fault is not from God as its author but from us, in for far as we forsake God: while the evil of punishment is from God as its author, in so far as it has character of a good, since it is something just, through being inflicted on us justly; although originally this is due to the demerit of sin: thus it is written (Wis. 1:13, 16): "God made not death . . . but the wicked with works and words have called it to them." _____

SECOND ARTICLE [II-II, Q. 19, Art. 2]

Whether Fear Is Fittingly Divided into Filial, Initial, Servile and Worldly Fear?

Objection 1: It would seem that fear is unfittingly divided into filial, initial, servile and worldly fear. For Damascene says (De Fide Orth. ii, 15) that there are six kinds of fear, viz. "laziness, shamefacedness," etc. of which we have treated above (I-II, Q. 41, A. 4), and which are not mentioned in the division in question. Therefore this division of fear seems unfitting.

Obj. 2: Further, each of these fears is either good or evil. But there is a fear, viz. natural fear, which is neither morally good, since it is in the demons, according to James 2:19, "The devils . . . believe and tremble," nor evil, since it is in Christ, according to Mk. 14:33, Jesus "began to fear and be heavy." Therefore the aforesaid division of fear is insufficient.

Obj. 3: Further, the relation of son to father differs from that of wife to husband, and this again from that of servant to master. Now filial fear, which is that of the son in comparison with his father, is distinct from servile fear, which is that of

the servant in comparison with his master. Therefore chaste fear, which seems to be that of the wife in comparison with her husband, ought to be distinguished from all these other fears.

Obj. 4: Further, even as servile fear fears punishment, so do initial and worldly fear. Therefore no distinction should be made between them.

Obj. 5: Further, even as concupiscence is about some good, so is fear about some evil. Now "concupiscence of the eyes," which is the desire for things of this world, is distinct from "concupiscence of the flesh," which is the desire for one's own pleasure. Therefore "worldly fear," whereby one fears to lose external goods, is distinct from "human fear," whereby one fears harm to one's own person.

On the contrary stands the authority of the Master (Sent. iii, D, 34).

I answer that, We are speaking of fear now, in so far as it makes us turn, so to speak, to God or away from Him. For, since the object of fear is an evil, sometimes, on account of the evils he fears, man withdraws from God, and this is called human fear; while sometimes, on account of the evils he fears, he turns to God and adheres to Him. This latter evil is twofold, viz. evil of punishment, and evil of fault.

Accordingly if a man turn to God and adhere to Him, through fear of punishment, it will be servile fear; but if it be on account of fear of committing a fault, it will be filial fear, for it becomes a child to fear offending its father. If, however, it be on account of both, it will be initial fear, which is between both these fears. As to whether it is possible to fear the evil of fault, the question has been treated above (I-II, Q. 42, A. 3) when we were considering the passion of fear.

Reply Obj. 1: Damascene divides fear as a passion of the soul: whereas this division of fear is taken from its relation to God, as explained above.

Reply Obj. 2: Moral good consists chiefly in turning to God, while moral evil consists chiefly in turning away from Him: wherefore all the fears mentioned above imply either moral evil or moral good. Now natural fear is presupposed to moral good and evil, and so it is not numbered among these kinds of fear.

Reply Obj. 3: The relation of servant to master is based on the power which the

master exercises over the servant; whereas, on the contrary, the relation of a son to his father or of a wife to her husband is based on the son's affection towards his father to whom he submits himself, or on the wife's affection towards her husband to whom she binds herself in the union of love. Hence filial and chaste fear amount to the same, because by the love of charity God becomes our Father, according to Rom. 8:15, "You have received the spirit of adoption of sons, whereby we cry: Abba (Father)"; and by this same charity He is called our spouse, according to 2 Cor. 11:2, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ": whereas servile fear has no connection with these, since it does not include charity in its definition.

Reply Obj. 4: These three fears regard punishment but in different ways. For worldly or human fear regards a punishment which turns man away from God, and which God's enemies sometimes inflict or threaten: whereas servile and initial fear regard a punishment whereby men are drawn to God, and which is inflicted or threatened by God. Servile fear regards this punishment chiefly, while initial fear regards it secondarily.

Reply Obj. 5: It amounts to the same whether man turns away from God through fear of losing his worldly goods, or through fear of forfeiting the well-being of his body, since external goods belong to the body. Hence both these fears are reckoned as one here, although they fear different evils, even as they correspond to the desire of different goods. This diversity causes a specific diversity of sins, all of which alike however lead man away from God.

THIRD ARTICLE [II-II, Q. 19, Art. 3]

Whether Worldly Fear Is Always Evil?

Objection 1: It would seem that worldly fear is not always evil. Because regard for men seems to be a kind of human fear. Now some are blamed for having no regard for man, for instance, the unjust judge of whom we read (Luke 18:2) that he "feared not God, nor regarded man." Therefore it seems that worldly fear is not always evil.

Obj. 2: Further, worldly fear seems to have reference to the punishments inflicted by the secular power. Now such like punishments incite us to good actions, according to Rom. 13:3, "Wilt thou not be afraid of the power? Do that

which is good, and thou shalt have praise from the same." Therefore worldly fear is not always evil.

Obj. 3: Further, it seems that what is in us naturally, is not evil, since our natural gifts are from God. Now it is natural to man to fear detriment to his body, and loss of his worldly goods, whereby the present life is supported. Therefore it seems that worldly fear is not always evil.

On the contrary, Our Lord said (Matt. 10:28): "Fear ye not them that kill the body," thus forbidding worldly fear. Now nothing but what is evil is forbidden by God. Therefore worldly fear is evil.

I answer that, As shown above (I-II, Q. 1, A. 3; I-II, Q. 18, A. 1; I-II, Q. 54, A. 2) moral acts and habits take their name and species from their objects. Now the proper object of the appetite's movement is the final good: so that, in consequence, every appetitive movement is both specified and named from its proper end. For if anyone were to describe covetousness as love of work because men work on account of covetousness, this description would be incorrect, since the covetous man seeks work not as end but as a means: the end that he seeks is wealth, wherefore covetousness is rightly described as the desire or the love of wealth, and this is evil. Accordingly worldly love is, properly speaking, the love whereby a man trusts in the world as his end, so that worldly love is always evil. Now fear is born of love, since man fears the loss of what he loves, as Augustine states (Qq. lxxxiii, qu. 33). Now worldly fear is that which arises from worldly love as from an evil root, for which reason worldly fear is always evil.

Reply Obj. 1: One may have regard for men in two ways. First in so far as there is in them something divine, for instance, the good of grace or of virtue, or at least of the natural image of God: and in this way those are blamed who have no regard for man. Secondly, one may have regard for men as being in opposition to God, and thus it is praiseworthy to have no regard for men, according as we read of Elias or Eliseus (Ecclus. 48:13): "In his days he feared not the prince."

Reply Obj. 2: When the secular power inflicts punishment in order to withdraw men from sin, it is acting as God's minister, according to Rom. 13:4, "For he is God's minister, an avenger to execute wrath upon him that doth evil." To fear the secular power in this way is part, not of worldly fear, but of servile or initial fear.

Reply Obj. 3: It is natural for man to shrink from detriment to his own body and

loss of worldly goods, but to forsake justice on that account is contrary to natural reason. Hence the Philosopher says (Ethic. iii, 1) that there are certain things, viz. sinful deeds, which no fear should drive us to do, since to do such things is worse than to suffer any punishment whatever. _____

FOURTH ARTICLE [II-II, Q. 19, Art. 4]

Whether Servile Fear Is Good?

Objection 1: It would seem that servile fear is not good. For if the use of a thing is evil, the thing itself is evil. Now the use of servile fear is evil, for according to a gloss on Rom. 8:15, "if a man do anything through fear, although the deed be good, it is not well done." Therefore servile fear is not good.

Obj. 2: Further, no good grows from a sinful root. Now servile fear grows from a sinful root, because when commenting on Job 3:11, "Why did I not die in the womb?" Gregory says (Moral. iv, 25): "When a man dreads the punishment which confronts him for his sin and no longer loves the friendship of God which he has lost, his fear is born of pride, not of humility." Therefore servile fear is evil.

Obj. 3: Further, just as mercenary love is opposed to the love of charity, so is servile fear, apparently, opposed to chaste fear. But mercenary love is always evil. Therefore servile fear is also.

On the contrary, Nothing evil is from the Holy Ghost. But servile fear is from the Holy Ghost, since a gloss on Rom. 8:15, "You have not received the spirit of bondage," etc. says: "It is the one same spirit that bestows two fears, viz. servile and chaste fear." Therefore servile fear is not evil.

I answer that, It is owing to its servility that servile fear may be evil. For servitude is opposed to freedom. Since, then, "what is free is cause of itself" (Metaph. i, 2), a slave is one who does not act as cause of his own action, but as though moved from without. Now whoever does a thing through love, does it of himself so to speak, because it is by his own inclination that he is moved to act: so that it is contrary to the very notion of servility that one should act from love. Consequently servile fear as such is contrary to charity: so that if servility were essential to fear, servile fear would be evil simply, even as adultery is evil simply, because that which makes it contrary to charity belongs to its very species.

This servility, however, does not belong to the species of servile fear, even as neither does lifelessness to the species of lifeless faith. For the species of a moral habit or act is taken from the object. Now the object of servile fear is punishment, and it is by accident that, either the good to which the punishment is contrary, is loved as the last end, and that consequently the punishment is feared as the greatest evil, which is the case with one who is devoid of charity, or that the punishment is directed to God as its end, and that, consequently, it is not feared as the greatest evil, which is the case with one who has charity. For the species of a habit is not destroyed through its object or end being directed to a further end. Consequently servile fear is substantially good, but is servility is evil.

Reply Obj. 1: This saying of Augustine is to be applied to a man who does something through servile fear as such, so that he loves not justice, and fears nothing but the punishment.

Reply Obj. 2: Servile fear as to its substance is not born of pride, but its servility is, inasmuch as man is unwilling, by love, to subject his affections to the yoke of justice.

Reply Obj. 3: Mercenary love is that whereby God is loved for the sake of worldly goods, and this is, of itself, contrary to charity, so that mercenary love is always evil. But servile fear, as to its substance, implies merely fear of punishment, whether or not this be feared as the principal evil.

FIFTH ARTICLE [II-II, Q. 19, Art. 5]

Whether Servile Fear Is Substantially the Same As Filial Fear?

Objection 1: It would seem that servile fear is substantially the same as filial fear. For filial fear is to servile fear the same apparently as living faith is to lifeless faith, since the one is accompanied by mortal sin and the other not. Now living faith and lifeless faith are substantially the same. Therefore servile and filial fear are substantially the same.

Obj. 2: Further, habits are diversified by their objects. Now the same thing is the object of servile and of filial fear, since they both fear God. Therefore servile and filial fear are substantially the same.

Obj. 3: Further, just as man hopes to enjoy God and to obtain favors from Him, so does he fear to be separated from God and to be punished by Him. Now it is the same hope whereby we hope to enjoy God, and to receive other favors from Him, as stated above (Q. 17, A. 2, ad 2). Therefore filial fear, whereby we fear separation from God, is the same as servile fear whereby we fear His punishments.

On the contrary, Augustine (In prim. canon. Joan. Tract. ix) says that there are two fears, one servile, another filial or chaste fear.

I answer that, The proper object of fear is evil. And since acts and habits are diversified by their objects, as shown above (I-II, Q. 54, A. 2), it follows of necessity that different kinds of fear correspond to different kinds of evil.

Now the evil of punishment, from which servile fear shrinks, differs specifically from evil of fault, which filial fear shuns, as shown above (A. 2). Hence it is evident that servile and filial fear are not the same substantially but differ specifically.

Reply Obj. 1: Living and lifeless faith differ, not as regards the object, since each of them believes God and believes in a God, but in respect of something extrinsic, viz. the presence or absence of charity, and so they do not differ substantially. On the other hand, servile and filial fear differ as to their objects: and hence the comparison fails.

Reply Obj. 2: Servile fear and filial fear do not regard God in the same light. For servile fear looks upon God as the cause of the infliction of punishment, whereas filial fear looks upon Him, not as the active cause of guilt, but rather as the term wherefrom it shrinks to be separated by guilt. Consequently the identity of object, viz. God, does not prove a specific identity of fear, since also natural movements differ specifically according to their different relationships to some one term, for movement from whiteness is not specifically the same as movement towards whiteness.

Reply Obj. 3: Hope looks upon God as the principle not only of the enjoyment of God, but also of any other favor whatever. This cannot be said of fear; and so there is no comparison. _____

SIXTH ARTICLE [II-II, Q. 19, Art. 6]

Whether Servile Fear Remains with Charity?

Objection 1: It would seem that servile fear does not remain with charity. For Augustine says (In prim. canon. Joan. Tract. ix) that "when charity takes up its abode, it drives away fear which had prepared a place for it."

Obj. 2: Further, "The charity of God is poured forth in our hearts, by the Holy Ghost, Who is given to us" (Rom. 5:5). Now "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Since then freedom excludes servitude, it seems that servile fear is driven away when charity comes.

Obj. 3: Further, servile fear is caused by self-love, in so far as punishment diminishes one's own good. Now love of God drives away self-love, for it makes us despise ourselves: thus Augustine testifies (De Civ. Dei xiv, 28) that "the love of God unto the contempt of self builds up the city of God." Therefore it seems that servile fear is driven out when charity comes.

On the contrary, Servile fear is a gift of the Holy Ghost, as stated above (A. 4). Now the gifts of the Holy Ghost are not forfeited through the advent of charity, whereby the Holy Ghost dwells in us. Therefore servile fear is not driven out when charity comes.

I answer that, Servile fear proceeds from self-love, because it is fear of punishment which is detrimental to one's own good. Hence the fear of punishment is consistent with charity, in the same way as self-love is: because it comes to the same that a man love his own good and that he fear to be deprived of it.

Now self-love may stand in a threefold relationship to charity. In one way it is contrary to charity, when a man places his end in the love of his own good. In another way it is included in charity, when a man loves himself for the sake of God and in God. In a third way, it is indeed distinct from charity, but is not contrary thereto, as when a man loves himself from the point of view of his own good, yet not so as to place his end in this his own good: even as one may have another special love for one's neighbor, besides the love of charity which is founded on God, when we love him by reason of usefulness, consanguinity, or some other human consideration, which, however, is referable to charity.

Accordingly fear of punishment is, in one way, included in charity, because separation from God is a punishment, which charity shuns exceedingly; so that

this belongs to chaste fear. In another way, it is contrary to charity, when a man shrinks from the punishment that is opposed to his natural good, as being the principal evil in opposition to the good which he loves as an end; and in this way fear of punishment is not consistent with charity. In another way fear of punishment is indeed substantially distinct from chaste fear, when, to wit, a man fears a penal evil, not because it separates him from God, but because it is hurtful to his own good, and yet he does not place his end in this good, so that neither does he dread this evil as being the principal evil. Such fear of punishment is consistent with charity; but it is not called servile, except when punishment is dreaded as a principal evil, as explained above (AA. 2, 4). Hence fear considered as servile, does not remain with charity, but the substance of servile fear can remain with charity, even as self-love can remain with charity.

Reply Obj. 1: Augustine is speaking of fear considered as servile: and such is the sense of the two other objections. _____

SIXTH ARTICLE [II-II, Q. 19, Art. 6]

Whether Fear Is the Beginning of Wisdom?

Objection 1: It would seem that fear is not the beginning of wisdom. For the beginning of a thing is a part thereof. But fear is not a part of wisdom, since fear is seated in the appetitive faculty, while wisdom is in the intellect. Therefore it seems that fear is not the beginning of wisdom.

Obj. 2: Further, nothing is the beginning of itself. "Now fear of the Lord, that is wisdom," according to Job 28:28. Therefore it seems that fear of God is not the beginning of wisdom.

Obj. 3: Further, nothing is prior to the beginning. But something is prior to fear, since faith precedes fear. Therefore it seems that fear is not the beginning of wisdom.

On the contrary, It is written in the Ps. 110:10: "The fear of the Lord is the beginning of wisdom."

I answer that, A thing may be called the beginning of wisdom in two ways: in one way because it is the beginning of wisdom itself as to its essence; in another way, as to its effect. Thus the beginning of an art as to its essence consists in the principles from which that art proceeds, while the beginning of an art as to its

effect is that wherefrom it begins to operate: for instance we might say that the beginning of the art of building is the foundation because that is where the builder begins his work.

Now, since wisdom is the knowledge of Divine things, as we shall state further on (Q. 45, A. 1), it is considered by us in one way, and in another way by philosophers. For, seeing that our life is ordained to the enjoyment of God, and is directed thereto according to a participation of the Divine Nature, conferred on us through grace, wisdom, as we look at it, is considered not only as being cognizant of God, as it is with the philosophers, but also as directing human conduct; since this is directed not only by the human law, but also by the Divine law, as Augustine shows (De Trin. xii, 14). Accordingly the beginning of wisdom as to its essence consists in the first principles of wisdom, i.e. the articles of faith, and in this sense faith is said to be the beginning of wisdom. But as regards the effect, the beginning of wisdom is the point where wisdom begins to work, and in this way fear is the beginning of wisdom, yet servile fear in one way, and filial fear, in another. For servile fear is like a principle disposing a man to wisdom from without, in so far as he refrains from sin through fear of punishment, and is thus fashioned for the effect of wisdom, according to Ecclus. 1:27, "The fear of the Lord driveth out sin." On the other hand, chaste or filial fear is the beginning of wisdom, as being the first effect of wisdom. For since the regulation of human conduct by the Divine law belongs to wisdom, in order to make a beginning, man must first of all fear God and submit himself to Him: for the result will be that in all things he will be ruled by God.

Reply Obj. 1: This argument proves that fear is not the beginning of wisdom as to the essence of wisdom.

Reply Obj. 2: The fear of God is compared to a man's whole life that is ruled by God's wisdom, as the root to the tree: hence it is written (Ecclus. 1:25): "The root of wisdom is to fear the Lord, for [Vulg.: 'and'] the branches thereof are longlived." Consequently, as the root is said to be virtually the tree, so the fear of God is said to be wisdom.

Reply Obj. 3: As stated above, faith is the beginning of wisdom in one way, and fear, in another. Hence it is written (Ecclus. 25:16): "The fear of God is the beginning of love: and the beginning of faith is to be fast joined to it."

SEVENTH ARTICLE [II-II, Q. 19, Art. 7]

Whether Initial Fear Differs Substantially from Filial Fear?

Objection 1: It would seem that initial fear differs substantially from filial fear. For filial fear is caused by love. Now initial fear is the beginning of love, according to Ecclus. 25:16, "The fear of God is the beginning of love." Therefore initial fear is distinct from filial fear.

Obj. 2: Further, initial fear dreads punishment, which is the object of servile fear, so that initial and servile fear would seem to be the same. But servile fear is distinct from filial fear. Therefore initial fear also is substantially distinct from initial fear.

Obj. 3: Further, a mean differs in the same ratio from both the extremes. Now initial fear is the mean between servile and filial fear. Therefore it differs from both filial and servile fear.

On the contrary, Perfect and imperfect do not diversify the substance of a thing. Now initial and filial fear differ in respect of perfection and imperfection of charity, as Augustine states (In prim. canon. Joan. Tract. ix). Therefore initial fear does not differ substantially from filial fear.

I answer that, Initial fear is so called because it is a beginning (*initium*). Since, however, both servile and filial fear are, in some way, the beginning of wisdom, each may be called in some way, initial.

It is not in this sense, however, that we are to understand initial fear in so far as it is distinct from servile and filial fear, but in the sense according to which it belongs to the state of beginners, in whom there is a beginning of filial fear resulting from a beginning of charity, although they do not possess the perfection of filial fear, because they have not yet attained to the perfection of charity. Consequently initial fear stands in the same relation to filial fear as imperfect to perfect charity. Now perfect and imperfect charity differ, not as to essence but as to state. Therefore we must conclude that initial fear, as we understand it here, does not differ essentially from filial fear.

Reply Obj. 1: The fear which is a beginning of love is servile fear, which is the herald of charity, just as the bristle introduces the thread, as Augustine states (Tract. ix in Ep. i Joan.). Or else, if it be referred to initial fear, this is said to be

the beginning of love, not absolutely, but relatively to the state of perfect charity.

Reply Obj. 2: Initial fear does not dread punishment as its proper object, but as having something of servile fear connected with it: for this servile fear, as to its substance, remains indeed, with charity, its servility being cast aside; whereas its act remains with imperfect charity in the man who is moved to perform good actions not only through love of justice, but also through fear of punishment, though this same act ceases in the man who has perfect charity, which "casteth out fear," according to 1 John 4:18.

Reply Obj. 3: Initial fear is a mean between servile and filial fear, not as between two things of the same genus, but as the imperfect is a mean between a perfect being and a non-being, as stated in *Metaph.* ii, for it is the same substantially as the perfect being, while it differs altogether from non-being.

NINTH ARTICLE [II-II, Q. 19, Art. 9]

Whether Fear Is a Gift of the Holy Ghost?

Objection 1: It would seem that fear is not a gift of the Holy Ghost. For no gift of the Holy Ghost is opposed to a virtue, which is also from the Holy Ghost; else the Holy Ghost would be in opposition to Himself. Now fear is opposed to hope, which is a virtue. Therefore fear is not a gift of the Holy Ghost.

Obj. 2: Further, it is proper to a theological virtue to have God for its object. But fear has God for its object, in so far as God is feared. Therefore fear is not a gift, but a theological virtue.

Obj. 3: Further, fear arises from love. But love is reckoned a theological virtue. Therefore fear also is a theological virtue, being connected with the same matter, as it were.

Obj. 4: Further, Gregory says (Moral. ii, 49) that "fear is bestowed as a remedy against pride." But the virtue of humility is opposed to pride. Therefore again, fear is a kind of virtue.

Obj. 5: Further, the gifts are more perfect than the virtues, since they are bestowed in support of the virtues as Gregory says (Moral. ii, 49). Now hope is more perfect than fear, since hope regards good, while fear regards evil. Since,

then, hope is a virtue, it should not be said that fear is a gift.

On the contrary, The fear of the Lord is numbered among the seven gifts of the Holy Ghost (Isa. 11:3).

I answer that, Fear is of several kinds, as stated above (A. 2). Now it is not "human fear," according to Augustine (De Gratia et Lib. Arb. xviii), "that is a gift of God"—for it was by this fear that Peter denied Christ—but that fear of which it was said (Matt. 10:28): "Fear Him that can destroy both soul and body into hell."

Again servile fear is not to be reckoned among the seven gifts of the Holy Ghost, though it is from Him, because according to Augustine (De Nat. et Grat. lvii) it is compatible with the will to sin: whereas the gifts of the Holy Ghost are incompatible with the will to sin, as they are inseparable from charity, as stated above (I-II, Q. 68, A. 5).

It follows, therefore, that the fear of God, which is numbered among the seven gifts of the Holy Ghost, is filial or chaste fear. For it was stated above (I-II, Q. 68, AA. 1, 3) that the gifts of the Holy Ghost are certain habitual perfections of the soul's powers, whereby these are rendered amenable to the motion of the Holy Ghost, just as, by the moral virtues, the appetitive powers are rendered amenable to the motion of reason. Now for a thing to be amenable to the motion of a certain mover, the first condition required is that it be a non-resistant subject of that mover, because resistance of the movable subject to the mover hinders the movement. This is what filial or chaste fear does, since thereby we revere God and avoid separating ourselves from Him. Hence, according to Augustine (De Serm. Dom. in Monte i, 4) filial fear holds the first place, as it were, among the gifts of the Holy Ghost, in the ascending order, and the last place, in the descending order.

Reply Obj. 1: Filial fear is not opposed to the virtue of hope: since thereby we fear, not that we may fail of what we hope to obtain by God's help, but lest we withdraw ourselves from this help. Wherefore filial fear and hope cling together, and perfect one another.

Reply Obj. 2: The proper and principal object of fear is the evil shunned, and in this way, as stated above (A. 1), God cannot be an object of fear. Yet He is, in this way, the object of hope and the other theological virtues, since, by the virtue

of hope, we trust in God's help, not only to obtain any other goods, but, chiefly, to obtain God Himself, as the principal good. The same evidently applies to the other theological virtues.

Reply Obj. 3: From the fact that love is the origin of fear, it does not follow that the fear of God is not a distinct habit from charity which is the love of God, since love is the origin of all the emotions, and yet we are perfected by different habits in respect of different emotions. Yet love is more of a virtue than fear is, because love regards good, to which virtue is principally directed by reason of its own nature, as was shown above (I-II, Q. 55, AA. 3, 4); for which reason hope is also reckoned as a virtue; whereas fear principally regards evil, the avoidance of which it denotes, wherefore it is something less than a theological virtue.

Reply Obj. 4: According to Ecclus. 10:14, "the beginning of the pride of man is to fall off from God," that is to refuse submission to God, and this is opposed to filial fear, which reveres God. Thus fear cuts off the source of pride for which reason it is bestowed as a remedy against pride. Yet it does not follow that it is the same as the virtue of humility, but that it is its origin. For the gifts of the Holy Ghost are the origin of the intellectual and moral virtues, as stated above (I-II, Q. 68, A. 4), while the theological virtues are the origin of the gifts, as stated above (I-II, Q. 69, A. 4, ad 3).

This suffices for the Reply to the Fifth Objection. _____

TENTH ARTICLE [II-II, Q. 19, Art. 10]

Whether Fear Decreases When Charity Increases?

Objection 1: It seems that fear decreases when charity increases. For Augustine says (In prim. canon. Joan. Tract. ix): "The more charity increases, the more fear decreases."

Obj. 2: Further, fear decreases when hope increases. But charity increases when hope increases, as stated above (Q. 17, A. 8). Therefore fear decreases when charity increases.

Obj. 3: Further, love implies union, whereas fear implies separation. Now separation decreases when union increases. Therefore fear decreases when the love of charity increases.

On the contrary, Augustine says (Qq. lxxxiii, qu. 36) that "the fear of God not only begins but also perfects wisdom, whereby we love God above all things, and our neighbor as ourselves."

I answer that, Fear is twofold, as stated above (AA. 2, 4); one is filial fear, whereby a son fears to offend his father or to be separated from him; the other is servile fear, whereby one fears punishment.

Now filial fear must needs increase when charity increases, even as an effect increases with the increase of its cause. For the more one loves a man, the more one fears to offend him and to be separated from him.

On the other hand servile fear, as regards its servility, is entirely cast out when charity comes, although the fear of punishment remains as to its substance, as stated above (A. 6). This fear decreases as charity increases, chiefly as regards its act, since the more a man loves God, the less he fears punishment; first, because he thinks less of his own good, to which punishment is opposed; secondly, because, the faster he clings, the more confident he is of the reward, and, consequently the less fearful of punishment.

Reply Obj. 1: Augustine speaks there of the fear of punishment.

Reply Obj. 2: It is fear of punishment that decreases when hope increases; but with the increase of the latter filial fear increases, because the more certainly a man expects to obtain a good by another's help, the more he fears to offend him or to be separated from him.

Reply Obj. 3: Filial fear does not imply separation from God, but submission to Him, and shuns separation from that submission. Yet, in a way, it implies separation, in the point of not presuming to equal oneself to Him, and of submitting to Him, which separation is to be observed even in charity, in so far as a man loves God more than himself and more than aught else. Hence the increase of the love of charity implies not a decrease but an increase in the reverence of fear. _____

ELEVENTH ARTICLE [II-II, Q. 19, Art. 11]

Whether Fear Remains in Heaven?

Objection 1: It would seem that fear does not remain in heaven. For it is written

(Prov. 1:33): "He . . . shall enjoy abundance, without fear of evils," which is to be understood as referring to those who already enjoy wisdom in everlasting happiness. Now every fear is about some evil, since evil is the object of fear, as stated above (AA. 2, 5; I-II, Q. 42, A. 1). Therefore there will be no fear in heaven.

Obj. 2: Further, in heaven men will be conformed to God, according to 1 John 3:2, "When He shall appear, we shall be like to Him." But God fears nothing. Therefore, in heaven, men will have no fear.

Obj. 3: Further, hope is more perfect than fear, since hope regards good, and fear, evil. Now hope will not be in heaven. Therefore neither will there be fear in heaven.

On the contrary, It is written (Ps. 18:10): "The fear of the Lord is holy, enduring for ever and ever."

I answer that, Servile fear, or fear of punishment, will by no means be in heaven, since such a fear is excluded by the security which is essential to everlasting happiness, as stated above (I-II, Q. 5, A. 4).

But with regard to filial fear, as it increases with the increase of charity, so is it perfected when charity is made perfect; hence, in heaven, it will not have quite the same act as it has now.

In order to make this clear, we must observe that the proper object of fear is a possible evil, just as the proper object of hope is a possible good: and since the movement of fear is like one of avoidance, fear implies avoidance of a possible arduous evil, for little evils inspire no fear. Now as a thing's good consists in its staying in its own order, so a thing's evil consists in forsaking its order. Again, the order of a rational creature is that it should be under God and above other creatures. Hence, just as it is an evil for a rational creature to submit, by love, to a lower creature, so too is it an evil for it, if it submit not to God, but presumptuously revolt against Him or contemn Him. Now this evil is possible to a rational creature considered as to its nature on account of the natural flexibility of the free-will; whereas in the blessed, it becomes impossible, by reason of the perfection of glory. Therefore the avoidance of this evil that consists in non-subjection to God, and is possible to nature, but impossible in the state of bliss, will be in heaven; while in this life there is avoidance of this evil as of something

altogether possible. Hence Gregory, expounding the words of Job (26:11), "The pillars of heaven tremble, and dread at His beck," says (Moral. xvii, 29): "The heavenly powers that gaze on Him without ceasing, tremble while contemplating: but their awe, lest it should be of a penal nature, is one not of fear but of wonder," because, to wit, they wonder at God's supereminence and incomprehensibility. Augustine also (De Civ. Dei xiv, 9) in this sense, admits fear in heaven, although he leaves the question doubtful. "If," he says, "this chaste fear that endureth for ever and ever is to be in the future life, it will not be a fear that is afraid of an evil which might possibly occur, but a fear that holds fast to a good which we cannot lose. For when we love the good which we have acquired, with an unchangeable love, without doubt, if it is allowable to say so, our fear is sure of avoiding evil. Because chaste fear denotes a will that cannot consent to sin, and whereby we avoid sin without trembling lest, in our weakness, we fall, and possess ourselves in the tranquillity born of charity. Else, if no kind of fear is possible there, perhaps fear is said to endure for ever and ever, because that which fear will lead us to, will be everlasting."

Reply Obj. 1: The passage quoted excludes from the blessed, the fear that denotes solicitude, and anxiety about evil, but not the fear which is accompanied by security.

Reply Obj. 2: As Dionysius says (Div. Nom. ix) "the same things are both like and unlike God. They are like by reason of a variable imitation of the Inimitable"—that is, because, so far as they can, they imitate God Who cannot be imitated perfectly—"they are unlike because they are the effects of a Cause of Whom they fall short infinitely and immeasurably." Hence, if there be no fear in God (since there is none above Him to whom He may be subject) it does not follow that there is none in the blessed, whose happiness consists in perfect subjection to God.

Reply Obj. 3: Hope implies a certain defect, namely the futurity of happiness, which ceases when happiness is present: whereas fear implies a natural defect in a creature, in so far as it is infinitely distant from God, and this defect will remain even in heaven. Hence fear will not be cast out altogether.

TWELFTH ARTICLE [II-II, Q. 19, Art. 12]

Whether Poverty of Spirit Is the Beatitude Corresponding to the Gift of Fear?

Objection 1: It would seem that poverty of spirit is not the beatitude corresponding to the gift of fear. For fear is the beginning of the spiritual life, as explained above (A. 7): whereas poverty belongs to the perfection of the spiritual life, according to Matt. 19:21, "If thou wilt be perfect, go sell what thou hast, and give to the poor." Therefore poverty of spirit does not correspond to the gift of fear.

Obj. 2: Further, it is written (Ps. 118:120): "Pierce Thou my flesh with Thy fear," whence it seems to follow that it belongs to fear to restrain the flesh. But the curbing of the flesh seems to belong rather to the beatitude of mourning. Therefore the beatitude of mourning corresponds to the gift of fear, rather than the beatitude of poverty.

Obj. 3: Further, the gift of fear corresponds to the virtue of hope, as stated above (A. 9, ad 1). Now the last beatitude which is, "Blessed are the peacemakers, for they shall be called the children of God," seems above all to correspond to hope, because according to Rom. 5:2, "we . . . glory in the hope of the glory of the sons of God." Therefore that beatitude corresponds to the gift of fear, rather than poverty of spirit.

Obj. 4: Further, it was stated above (I-II, Q. 70, A. 2) that the fruits correspond to the beatitudes. Now none of the fruits correspond to the gift of fear. Neither, therefore, does any of the beatitudes.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 4): "The fear of the Lord is befitting the humble of whom it is said: Blessed are the poor in spirit."

I answer that, Poverty of spirit properly corresponds to fear. Because, since it belongs to filial fear to show reverence and submission to God, whatever results from this submission belongs to the gift of fear. Now from the very fact that a man submits to God, it follows that he ceases to seek greatness either in himself or in another but seeks it only in God. For that would be inconsistent with perfect subjection to God, wherefore it is written (Ps. 19:8): "Some trust in chariots and some in horses; but we will call upon the name of . . . our God." It follows that if a man fear God perfectly, he does not, by pride, seek greatness either in himself or in external goods, viz. honors and riches. In either case, this proceeds from poverty of spirit, in so far as the latter denotes either the voiding of a puffed up and proud spirit, according to Augustine's interpretation (De Serm. Dom. in Monte i, 4), or the renunciation of worldly goods which is done

in spirit, i.e. by one's own will, through the instigation of the Holy Spirit, according to the expounding of Ambrose on Luke 6:20 and Jerome on Matt. 5:3.

Reply Obj. 1: Since a beatitude is an act of perfect virtue, all the beatitudes belong to the perfection of spiritual life. And this perfection seems to require that whoever would strive to obtain a perfect share of spiritual goods, needs to begin by despising earthly goods, wherefore fear holds the first place among the gifts. Perfection, however, does not consist in the renunciation itself of temporal goods; since this is the way to perfection: whereas filial fear, to which the beatitude of poverty corresponds, is consistent with the perfection of wisdom, as stated above (AA. 7, 10).

Reply Obj. 2: The undue exaltation of man either in himself or in another is more directly opposed to that submission to God which is the result of filial fear, than is external pleasure. Yet this is, in consequence, opposed to fear, since whoever fears God and is subject to Him, takes no delight in things other than God. Nevertheless, pleasure is not concerned, as exaltation is, with the arduous character of a thing which fear regards: and so the beatitude of poverty corresponds to fear directly, and the beatitude of mourning, consequently.

Reply Obj. 3: Hope denotes a movement by way of a relation of tendency to a term, whereas fear implies movement by way of a relation of withdrawal from a term: wherefore the last beatitude which is the term of spiritual perfection, fittingly corresponds to hope, by way of ultimate object; while the first beatitude, which implies withdrawal from external things which hinder submission to God, fittingly corresponds to fear.

Reply Obj. 4: As regards the fruits, it seems that those things correspond to the gift of fear, which pertain to the moderate use of temporal things or to abstinence therefrom; such are modesty, continency and chastity.

QUESTION 20

OF DESPAIR
(In Four Articles)

We must now consider the contrary vices; (1) despair; (2) presumption.
Under the first head there are four points of inquiry:

(1) Whether despair is a sin?

(2) Whether it can be without unbelief?

(3) Whether it is the greatest of sins?

(4) Whether it arises from sloth? _____

FIRST ARTICLE [II-II, Q. 20, Art. 1]

Whether Despair Is a Sin?

Objection 1: It would seem that despair is not a sin. For every sin includes conversion to a mutable good, together with aversion from the immutable good, as Augustine states (De Lib. Arb. ii, 19). But despair includes no conversion to a mutable good. Therefore it is not a sin.

Obj. 2: Further, that which grows from a good root, seems to be no sin, because "a good tree cannot bring forth evil fruit" (Matt. 7:18). Now despair seems to grow from a good root, viz. fear of God, or from horror at the greatness of one's own sins. Therefore despair is not a sin.

Obj. 3: Further, if despair were a sin, it would be a sin also for the damned to despair. But this is not imputed to them as their fault but as part of their damnation. Therefore neither is it imputed to wayfarers as their fault, so that it is not a sin.

On the contrary, That which leads men to sin, seems not only to be a sin itself, but a source of sins. Now such is despair, for the Apostle says of certain men (Eph. 4:19): "Who, despairing, have given themselves up to lasciviousness, unto the working of all uncleanness and [Vulg.: 'unto'] covetousness." Therefore despair is not only a sin but also the origin of other sins.

I answer that, According to the Philosopher (Ethic. vi, 2) affirmation and negation in the intellect correspond to search and avoidance in the appetite; while truth and falsehood in the intellect correspond to good and evil in the appetite. Consequently every appetitive movement which is conformed to a true intellect, is good in itself, while every appetitive movement which is conformed to a false intellect is evil in itself and sinful. Now the true opinion of the intellect about God is that from Him comes salvation to mankind, and pardon to sinners,

according to Ezech. 18:23, "I desire not the death of the sinner, but that he should be converted, and live" [*Vulg.: 'Is it My will that a sinner should die . . . and not that he should be converted and live?' Cf. Ezech. 33:11]: while it is a false opinion that He refuses pardon to the repentant sinner, or that He does not turn sinners to Himself by sanctifying grace. Therefore, just as the movement of hope, which is in conformity with the true opinion, is praiseworthy and virtuous, so the contrary movement of despair, which is in conformity with the false opinion about God, is vicious and sinful.

Reply Obj. 1: In every mortal sin there is, in some way, aversion from the immutable good, and conversion to a mutable good, but not always in the same way. Because, since the theological virtues have God for their object, the sins which are contrary to them, such as hatred of God, despair and unbelief, consist principally in aversion from the immutable good; but, consequently, they imply conversion to a mutable good, in so far as the soul that is a deserter from God, must necessarily turn to other things. Other sins, however, consist principally in conversion to a mutable good, and, consequently, in aversion from the immutable good: because the fornicator intends, not to depart from God, but to enjoy carnal pleasure, the result of which is that he departs from God.

Reply Obj. 2: A thing may grow from a virtuous root in two ways: first, directly and on the part of the virtue itself; even as an act proceeds from a habit: and in this way no sin can grow from a virtuous root, for in this sense Augustine declared (De Lib. Arb. ii, 18, 19) that "no man makes evil use of virtue." Secondly, a thing proceeds from a virtue indirectly, or is occasioned by a virtue, and in this way nothing hinders a sin proceeding from a virtue: thus sometimes men pride themselves of their virtues, according to Augustine (Ep. ccxi): "Pride lies in wait for good works that they may die." In this way fear of God or horror of one's own sins may lead to despair, in so far as man makes evil use of those good things, by allowing them to be an occasion of despair.

Reply Obj. 3: The damned are outside the pale of hope on account of the impossibility of returning to happiness: hence it is not imputed to them that they hope not, but it is a part of their damnation. Even so, it would be no sin for a wayfarer to despair of obtaining that which he had no natural capacity for obtaining, or which was not due to be obtained by him; for instance, if a physician were to despair of healing some sick man, or if anyone were to despair of ever becoming rich. _____

SECOND ARTICLE [II-II, Q. 20, Art. 2]

Whether There Can Be Despair Without Unbelief?

Objection 1: It would seem that there can be no despair without unbelief. For the certainty of hope is derived from faith; and so long as the cause remains the effect is not done away. Therefore a man cannot lose the certainty of hope, by despairing, unless his faith be removed.

Obj. 2: Further, to prefer one's own guilt to God's mercy and goodness, is to deny the infinity of God's goodness and mercy, and so savors of unbelief. But whoever despairs, prefers his own guilt to the Divine mercy and goodness, according to Gen. 4:13: "My iniquity is greater than that I may deserve pardon." Therefore whoever despairs, is an unbeliever.

Obj. 3: Further, whoever falls into a condemned heresy, is an unbeliever. But he that despairs seems to fall into a condemned heresy, viz. that of the Novatians, who say that there is no pardon for sins after Baptism. Therefore it seems that whoever despairs, is an unbeliever.

On the contrary, If we remove that which follows, that which precedes remains. But hope follows faith, as stated above (Q. 17, A. 7). Therefore when hope is removed, faith can remain; so that, not everyone who despairs, is an unbeliever.

I answer that, Unbelief pertains to the intellect, but despair, to the appetite: and the intellect is about universals, while the appetite is moved in connection with particulars, since the appetitive movement is from the soul towards things, which, in themselves, are particular. Now it may happen that a man, while having a right opinion in the universal, is not rightly disposed as to his appetitive movement, his estimate being corrupted in a particular matter, because, in order to pass from the universal opinion to the appetite for a particular thing, it is necessary to have a particular estimate (De Anima iii, 2), just as it is impossible to infer a particular conclusion from an universal proposition, except through the holding of a particular proposition. Hence it is that a man, while having right faith, in the universal, fails in an appetitive movement, in regard to some particular, his particular estimate being corrupted by a habit or a passion, just as the fornicator, by choosing fornication as a good for himself at this particular moment, has a corrupt estimate in a particular matter, although he retains the true universal estimate according to faith, viz. that fornication is a mortal sin. In the

same way, a man while retaining in the universal, the true estimate of faith, viz. that there is in the Church the power of forgiving sins, may suffer a movement of despair, to wit, that for him, being in such a state, there is no hope of pardon, his estimate being corrupted in a particular matter. In this way there can be despair, just as there can be other mortal sins, without belief.

Reply Obj. 1: The effect is done away, not only when the first cause is removed, but also when the secondary cause is removed. Hence the movement of hope can be done away, not only by the removal of the universal estimate of faith, which is, so to say, the first cause of the certainty of hope, but also by the removal of the particular estimate, which is the secondary cause, as it were.

Reply Obj. 2: If anyone were to judge, in universal, that God's mercy is not infinite, he would be an unbeliever. But he who despairs judges not thus, but that, for him in that state, on account of some particular disposition, there is no hope of the Divine mercy.

The same answer applies to the Third Objection, since the Novatians denied, in universal, that there is remission of sins in the Church.

THIRD ARTICLE [II-II, Q. 20, Art. 3]

Whether Despair Is the Greatest of Sins?

Objection 1: It would seem that despair is not the greatest of sins. For there can be despair without unbelief, as stated above (A. 2). But unbelief is the greatest of sins because it overthrows the foundation of the spiritual edifice. Therefore despair is not the greatest of sins.

Obj. 2: Further, a greater evil is opposed to a greater good, as the Philosopher states (Ethic. viii, 10). But charity is greater than hope, according to 1 Cor. 13:13. Therefore hatred of God is a greater sin than despair.

Obj. 3: Further, in the sin of despair there is nothing but inordinate aversion from God: whereas in other sins there is not only inordinate aversion from God, but also an inordinate conversion. Therefore the sin of despair is not more but less grave than other sins.

On the contrary, An incurable sin seems to be most grievous, according to Jer.

30:12: "Thy bruise is incurable, thy wound is very grievous." Now the sin of despair is incurable, according to Jer. 15:18: "My wound is desperate so as to refuse to be healed." [*Vulg.: "Why is my wound," etc.] Therefore despair is a most grievous sin.

I answer that, Those sins which are contrary to the theological virtues are in themselves more grievous than others: because, since the theological virtues have God for their object, the sins which are opposed to them imply aversion from God directly and principally. Now every mortal sin takes its principal malice and gravity from the fact of its turning away from God, for if it were possible to turn to a mutable good, even inordinately, without turning away from God, it would not be a mortal sin. Consequently a sin which, first and of its very nature, includes aversion from God, is most grievous among mortal sins.

Now unbelief, despair and hatred of God are opposed to the theological virtues: and among them, if we compare hatred of God and unbelief to despair, we shall find that, in themselves, that is, in respect of their proper species, they are more grievous. For unbelief is due to a man not believing God's own truth; while the hatred of God arises from man's will being opposed to God's goodness itself; whereas despair consists in a man ceasing to hope for a share of God's goodness. Hence it is clear that unbelief and hatred of God are against God as He is in Himself, while despair is against Him, according as His good is partaken of by us. Wherefore strictly speaking it is a more grievous sin to disbelieve God's truth, or to hate God, than not to hope to receive glory from Him.

If, however, despair be compared to the other two sins from our point of view, then despair is more dangerous, since hope withdraws us from evils and induces us to seek for good things, so that when hope is given up, men rush headlong into sin, and are drawn away from good works. Wherefore a gloss on Prov. 24:10, "If thou lose hope being weary in the day of distress, thy strength shall be diminished," says: "Nothing is more hateful than despair, for the man that has it loses his constancy both in the every day toils of this life, and, what is worse, in the battle of faith." And Isidore says (De Sum. Bono ii, 14): "To commit a crime is to kill the soul, but to despair is to fall into hell."

[And from this the response to the objections is evident.]

FOURTH ARTICLE [II-II, Q. 20, Art. 4]

Whether Despair Arises from Sloth?

Objection 1: It would seem that despair does not arise from sloth. Because different causes do not give rise to one same effect. Now despair of the future life arises from lust, according to Gregory (Moral. xxxi, 45). Therefore it does not arise from sloth.

Obj. 2: Further, just as despair is contrary to hope, so is sloth contrary to spiritual joy. But spiritual joy arises from hope, according to Rom. 12:12, "rejoicing in hope." Therefore sloth arises from despair, and not vice versa.

Obj. 3: Further, contrary effects have contrary causes. Now hope, the contrary of which is despair, seems to proceed from the consideration of Divine favors, especially the Incarnation, for Augustine says (De Trin. xiii, 10): "Nothing was so necessary to raise our hope, than that we should be shown how much God loves us. Now what greater proof could we have of this than that God's Son should deign to unite Himself to our nature?" Therefore despair arises rather from the neglect of the above consideration than from sloth.

On the contrary, Gregory (Moral. xxxi, 45) reckons despair among the effects of sloth.

I answer that, As stated above (Q. 17, A. 1; I-II, Q. 40, A. 1), the object of hope is a good, difficult but possible to obtain by oneself or by another. Consequently the hope of obtaining happiness may be lacking in a person in two ways: first, through his not deeming it an arduous good; secondly, through his deeming it impossible to obtain either by himself, or by another. Now, the fact that spiritual goods taste good to us no more, or seem to be goods of no great account, is chiefly due to our affections being infected with the love of bodily pleasures, among which, sexual pleasures hold the first place: for the love of those pleasures leads man to have a distaste for spiritual things, and not to hope for them as arduous goods. In this way despair is caused by lust.

On the other hand, the fact that a man deems an arduous good impossible to obtain, either by himself or by another, is due to his being over downcast, because when this state of mind dominates his affections, it seems to him that he will never be able to rise to any good. And since sloth is a sadness that casts down the spirit, in this way despair is born of sloth.

Now this is the proper object of hope—that the thing is possible, because the

good and the arduous regard other passions also. Hence despair is born of sloth in a more special way: though it may arise from lust, for the reason given above.

This suffices for the Reply to the First Objection.

Reply Obj. 2: According to the Philosopher (Rhet. i, 11), just as hope gives rise to joy, so, when a man is joyful he has greater hope: and, accordingly, those who are sorrowful fall the more easily into despair, according to 2 Cor. 2:7: "Lest . . . such an one be swallowed up by overmuch sorrow." Yet, since the object of hope is good, to which the appetite tends naturally, and which it shuns, not naturally but only on account of some supervening obstacle, it follows that, more directly, hope gives birth to joy, while on the contrary despair is born of sorrow.

Reply Obj. 3: This very neglect to consider the Divine favors arises from sloth. For when a man is influenced by a certain passion he considers chiefly the things which pertain to that passion: so that a man who is full of sorrow does not easily think of great and joyful things, but only of sad things, unless by a great effort he turn his thoughts away from sadness. _____

QUESTION 21

OF PRESUMPTION
(In Four Articles)

We must now consider presumption, under which head there are four points of inquiry:

(1) What is the object in which presumption trusts?

(2) Whether presumption is a sin?

(3) To what is it opposed?

(4) From what vice does it arise? _____

FIRST ARTICLE [II-II, Q. 21, Art. 1]

Whether Presumption Trusts in God or in Our Own Power?

Objection 1: It would seem that presumption, which is a sin against the Holy

Ghost, trusts, not in God, but in our own power. For the lesser the power, the more grievously does he sin who trusts in it too much. But man's power is less than God's. Therefore it is a more grievous sin to presume on human power than to presume on the power of God. Now the sin against the Holy Ghost is most grievous. Therefore presumption, which is reckoned a species of sin against the Holy Ghost, trusts to human rather than to Divine power.

Obj. 2: Further, other sins arise from the sin against the Holy Ghost, for this sin is called malice which is a source from which sins arise. Now other sins seem to arise from the presumption whereby man presumes on himself rather than from the presumption whereby he presumes on God, since self-love is the origin of sin, according to Augustine (De Civ. Dei xiv, 28). Therefore it seems that presumption which is a sin against the Holy Ghost, relies chiefly on human power.

Obj. 3: Further, sin arises from the inordinate conversion to a mutable good. Now presumption is a sin. Therefore it arises from turning to human power, which is a mutable good, rather than from turning to the power of God, which is an immutable good.

On the contrary, Just as, through despair, a man despises the Divine mercy, on which hope relies, so, through presumption, he despises the Divine justice, which punishes the sinner. Now justice is in God even as mercy is. Therefore, just as despair consists in aversion from God, so presumption consists in inordinate conversion to Him.

I answer that, Presumption seems to imply immoderate hope. Now the object of hope is an arduous possible good: and a thing is possible to a man in two ways: first by his own power; secondly, by the power of God alone. With regard to either hope there may be presumption owing to lack of moderation. As to the hope whereby a man relies on his own power, there is presumption if he tends to a good as though it were possible to him, whereas it surpasses his powers, according to Judith 6:15: "Thou humblest them that presume of themselves." This presumption is contrary to the virtue of magnanimity which holds to the mean in this kind of hope.

But as to the hope whereby a man relies on the power of God, there may be presumption through immoderation, in the fact that a man tends to some good as though it were possible by the power and mercy of God, whereas it is not

possible, for instance, if a man hope to obtain pardon without repenting, or glory without merits. This presumption is, properly, the sin against the Holy Ghost, because, to wit, by presuming thus a man removes or despises the assistance of the Holy Spirit, whereby he is withdrawn from sin.

Reply Obj. 1: As stated above (Q. 20, A. 3; I-II, Q. 73, A. 3) a sin which is against God is, in its genus, graver than other sins. Hence presumption whereby a man relies on God inordinately, is a more grievous sin than the presumption of trusting in one's own power, since to rely on the Divine power for obtaining what is unbecoming to God, is to depreciate the Divine power, and it is evident that it is a graver sin to detract from the Divine power than to exaggerate one's own.

Reply Obj. 2: The presumption whereby a man presumes inordinately on God, includes self-love, whereby he loves his own good inordinately. For when we desire a thing very much, we think we can easily procure it through others, even though we cannot.

Reply Obj. 3: Presumption on God's mercy implies both conversion to a mutable good, in so far as it arises from an inordinate desire of one's own good, and aversion from the immutable good, in as much as it ascribes to the Divine power that which is unbecoming to it, for thus man turns away from God's power.

SECOND ARTICLE [II-II, Q. 21, Art. 2]

Whether Presumption Is a Sin?

Objection 1: It would seem that presumption is not a sin. For no sin is a reason why man should be heard by God. Yet, through presumption some are heard by God, for it is written (Judith 9:17): "Hear me a poor wretch making supplication to Thee, and presuming of Thy mercy." Therefore presumption on God's mercy is not a sin.

Obj. 2: Further, presumption denotes excessive hope. But there cannot be excess of that hope which is in God, since His power and mercy are infinite. Therefore it seems that presumption is not a sin.

Obj. 3: Further, that which is a sin does not excuse from sin: for the Master says (Sent. ii, D, 22) that "Adam sinned less, because he sinned in the hope of pardon," which seems to indicate presumption. Therefore presumption is not a

sin.

On the contrary, It is reckoned a species of sin against the Holy Ghost.

I answer that, As stated above (Q. 20, A. 1) with regard to despair, every appetitive movement that is conformed to a false intellect, is evil in itself and sinful. Now presumption is an appetitive movement, since it denotes an inordinate hope. Moreover it is conformed to a false intellect, just as despair is: for just as it is false that God does not pardon the repentant, or that He does not turn sinners to repentance, so is it false that He grants forgiveness to those who persevere in their sins, and that He gives glory to those who cease from good works: and it is to this estimate that the movement of presumption is conformed.

Consequently presumption is a sin, but less grave than despair, since, on account of His infinite goodness, it is more proper to God to have mercy and to spare, than to punish: for the former becomes God in Himself, the latter becomes Him by reason of our sins.

Reply Obj. 1: Presumption sometimes stands for hope, because even the right hope which we have in God seems to be presumption, if it be measured according to man's estate: yet it is not, if we look at the immensity of the goodness of God.

Reply Obj. 2: Presumption does not denote excessive hope, as though man hoped too much in God; but through man hoping to obtain from God something unbecoming to Him; which is the same as to hope too little in Him, since it implies a depreciation of His power; as stated above (A. 1, ad 1).

Reply Obj. 3: To sin with the intention of persevering in sin and through the hope of being pardoned, is presumptuous, and this does not diminish, but increases sin. To sin, however, with the hope of obtaining pardon some time, and with the intention of refraining from sin and of repenting of it, is not presumptuous, but diminishes sin, because this seems to indicate a will less hardened in sin. _____

THIRD ARTICLE [II-II, Q. 21, Art. 3]

Whether Presumption Is More Opposed to Fear Than to Hope?

Objection 1: It would seem that presumption is more opposed to fear than to

hope. Because inordinate fear is opposed to right fear. Now presumption seems to pertain to inordinate fear, for it is written (Wis. 17:10): "A troubled conscience always presumes [Douay: 'forecasteth'] grievous things," and (Wis. 17:11) that "fear is a help to presumption [*Vulg.: 'Fear is nothing else but a yielding up of the succours from thought.']." Therefore presumption is opposed to fear rather than to hope.

Obj. 2: Further, contraries are most distant from one another. Now presumption is more distant from fear than from hope, because presumption implies movement to something, just as hope does, whereas fear denotes movement from a thing. Therefore presumption is contrary to fear rather than to hope.

Obj. 3: Further, presumption excludes fear altogether, whereas it does not exclude hope altogether, but only the rectitude of hope. Since therefore contraries destroy one another, it seems that presumption is contrary to fear rather than to hope.

On the contrary, When two vices are opposed to one another they are contrary to the same virtue, as timidity and audacity are opposed to fortitude. Now the sin of presumption is contrary to the sin of despair, which is directly opposed to hope. Therefore it seems that presumption also is more directly opposed to hope.

I answer that, As Augustine states (Contra Julian. iv, 3), "every virtue not only has a contrary vice manifestly distinct from it, as temerity is opposed to prudence, but also a sort of kindred vice, alike, not in truth but only in its deceitful appearance, as cunning is opposed to prudence." This agrees with the Philosopher who says (Ethic. ii, 8) that a virtue seems to have more in common with one of the contrary vices than with the other, as temperance with insensibility, and fortitude with audacity.

Accordingly presumption appears to be manifestly opposed to fear, especially servile fear, which looks at the punishment arising from God's justice, the remission of which presumption hopes for; yet by a kind of false likeness it is more opposed to hope, since it denotes an inordinate hope in God. And since things are more directly opposed when they belong to the same genus, than when they belong to different genera, it follows that presumption is more directly opposed to hope than to fear. For they both regard and rely on the same object, hope inordinately, presumption inordinately.

Reply Obj. 1: Just as hope is misused in speaking of evils, and properly applied in speaking of good, so is presumption: it is in this way that inordinate fear is called presumption.

Reply Obj. 2: Contraries are things that are most distant from one another within the same genus. Now presumption and hope denote a movement of the same genus, which can be either ordinate or inordinate. Hence presumption is more directly opposed to hope than to fear, since it is opposed to hope in respect of its specific difference, as an inordinate thing to an ordinate one, whereas it is opposed to fear, in respect of its generic difference, which is the movement of hope.

Reply Obj. 3: Presumption is opposed to fear by a generic contrariety, and to the virtue of hope by a specific contrariety. Hence presumption excludes fear altogether even generically, whereas it does not exclude hope except by reason of its difference, by excluding its ordinateness. _____

FOURTH ARTICLE [II-II, Q. 21, Art. 4]

Whether Presumption Arises from Vainglory?

Objection 1: It would seem that presumption does not arise from vainglory. For presumption seems to rely most of all on the Divine mercy. Now mercy (*misericordia*) regards unhappiness (*miseriam*) which is contrary to glory. Therefore presumption does not arise from vainglory.

Obj. 2: Further, presumption is opposed to despair. Now despair arises from sorrow, as stated above (Q. 20, A. 4, ad 2). Since therefore opposites have opposite causes, presumption would seem to arise from pleasure, and consequently from sins of the flesh, which give the most absorbing pleasure.

Obj. 3: Further, the vice of presumption consists in tending to some impossible good, as though it were possible. Now it is owing to ignorance that one deems an impossible thing to be possible. Therefore presumption arises from ignorance rather than from vainglory.

On the contrary, Gregory says (Moral. xxxi, 45) that "presumption of novelties is a daughter of vainglory."

I answer that, As stated above (A. 1), presumption is twofold; one whereby a man relies on his own power, when he attempts something beyond his power, as though it were possible to him. Such like presumption clearly arises from vainglory; for it is owing to a great desire for glory, that a man attempts things beyond his power, and especially novelties which call for greater admiration. Hence Gregory states explicitly that presumption of novelties is a daughter of vainglory.

The other presumption is an inordinate trust in the Divine mercy or power, consisting in the hope of obtaining glory without merits, or pardon without repentance. Such like presumption seems to arise directly from pride, as though man thought so much of himself as to esteem that God would not punish him or exclude him from glory, however much he might be a sinner.

This suffices for the Replies to the Objections. _____

QUESTION 22

OF THE PRECEPTS RELATING TO HOPE AND FEAR
(In Two Articles)

We must now consider the precepts relating to hope and fear: under which head there are two points of inquiry:

(1) The precepts relating to hope;

(2) The precepts relating to fear. _____

FIRST ARTICLE [II-II, Q. 22, Art. 1]

Whether There Should Be a Precept of Hope?

Objection 1: It would seem that no precept should be given relating to the virtue of hope. For when an effect is sufficiently procured by one cause, there is no need to induce it by another. Now man is sufficiently induced by his natural inclination to hope for good. Therefore there is no need of a precept of the Law to induce him to do this.

Obj. 2: Further, since precepts are given about acts of virtue, the chief precepts are about the acts of the chief virtues. Now the chief of all the virtues are the

three theological virtues, viz. hope, faith and charity. Consequently, as the chief precepts of the Law are those of the decalogue, to which all others may be reduced, as stated above (I-II, Q. 100, A. 3), it seems that if any precept of hope were given, it should be found among the precepts of the decalogue. But it is not to be found there. Therefore it seems that the Law should contain no precept of hope.

Obj. 3: Further, to prescribe an act of virtue is equivalent to a prohibition of the act of the opposite vice. Now no precept is to be found forbidding despair which is contrary to hope. Therefore it seems that the Law should contain no precept of hope.

On the contrary, Augustine says on John 15:12, "This is My commandment, that you love one another" (Tract. lxxxiii in Joan.): "How many things are commanded us about faith! How many relating to hope!" Therefore it is fitting that some precepts should be given about hope.

I answer that, Among the precepts contained in Holy Writ, some belong to the substance of the Law, others are preambles to the Law. The preambles to the Law are those without which no law is possible: such are the precepts relating to the act of faith and the act of hope, because the act of faith inclines man's mind so that he believes the Author of the Law to be One to Whom he owes submission, while, by the hope of a reward, he is induced to observe the precepts. The precepts that belong to the substance of the Law are those which relate to right conduct and are imposed on man already subject and ready to obey: wherefore when the Law was given these precepts were set forth from the very outset under the form of a command.

Yet the precepts of hope and faith were not to be given under the form of a command, since, unless man already believed and hoped, it would be useless to give him the Law: but, just as the precept of faith had to be given under the form of an announcement or reminder, as stated above (Q. 16, A. 1), so too, the precept of hope, in the first promulgation of the Law, had to be given under the form of a promise. For he who promises rewards to them that obey him, by that very fact, urges them to hope: hence all the promises contained in the Law are incitements to hope.

Since, however, when once the Law has been given, it is for a wise man to induce men not only to observe the precepts, but also, and much more, to

safeguard the foundation of the Law, therefore, after the first promulgation of the Law, Holy Writ holds out to man many inducements to hope, even by way of warning or command, and not merely by way of promise, as in the Law; for instance, in the Ps. 61:9: "Hope [Douay: 'Trust'] in Him all ye congregation of the people," and in many other passages of the Scriptures.

Reply Obj. 1: Nature inclines us to hope for the good which is proportionate to human nature; but for man to hope for a supernatural good he had to be induced by the authority of the Divine law, partly by promises, partly by admonitions and commands. Nevertheless there was need for precepts of the Divine law to be given even for those things to which natural reason inclines us, such as the acts of the moral virtues, for sake of insuring a greater stability, especially since the natural reason of man was clouded by the lusts of sin.

Reply Obj. 2: The precepts of the law of the decalogue belong to the first promulgation of the Law: hence there was no need for a precept of hope among the precepts of the decalogue, and it was enough to induce men to hope by the inclusion of certain promises, as in the case of the first and fourth commandments.

Reply Obj. 3: In those observances to which man is bound as under a duty, it is enough that he receive an affirmative precept as to what he has to do, wherein is implied the prohibition of what he must avoid doing: thus he is given a precept concerning the honor due to parents, but not a prohibition against dishonoring them, except by the law inflicting punishment on those who dishonor their parents. And since in order to be saved it is man's duty to hope in God, he had to be induced to do so by one of the above ways, affirmatively, so to speak, wherein is implied the prohibition of the opposite. _____

SECOND ARTICLE [II-II, Q. 22, Art. 2]

Whether There Should Have Been Given a Precept of Fear?

Objection 1: It would seem that, in the Law, there should not have been given a precept of fear. For the fear of God is about things which are a preamble to the Law, since it is the "beginning of wisdom." Now things which are a preamble to the Law do not come under a precept of the Law. Therefore no precept of fear should be given in the Law.

Obj. 2: Further, given the cause, the effect is also given. Now love is the cause of

fear, since "every fear proceeds from some kind of love," as Augustine states (Qq. lxxxiii, qu. 33). Therefore given the precept of love, it would have been superfluous to command fear.

Obj. 3: Further, presumption, in a way, is opposed to fear. But the Law contains no prohibition against presumption. Therefore it seems that neither should any precept of fear have been given.

On the contrary, It is written (Deut. 10:12): "And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God?" But He requires of us that which He commands us to do. Therefore it is a matter of precept that man should fear God.

I answer that, Fear is twofold, servile and filial. Now just as man is induced, by the hope of rewards, to observe precepts of law, so too is he induced thereto by the fear of punishment, which fear is servile.

And just as according to what has been said (A. 1), in the promulgation of the Law there was no need for a precept of the act of hope, and men were to be induced thereto by promises, so neither was there need for a precept, under form of command, of fear which regards punishment, and men were to be induced thereto by the threat of punishment: and this was realized both in the precepts of the decalogue, and afterwards, in due sequence, in the secondary precepts of the Law.

Yet, just as wise men and the prophets who, consequently, strove to strengthen man in the observance of the Law, delivered their teaching about hope under the form of admonition or command, so too did they in the matter of fear.

On the other hand filial fear which shows reverence to God, is a sort of genus in respect of the love of God, and a kind of principle of all observances connected with reverence for God. Hence precepts of filial fear are given in the Law, even as precepts of love, because each is a preamble to the external acts prescribed by the Law and to which the precepts of the decalogue refer. Hence in the passage quoted in the argument *On the contrary,* man is required "to have fear, to walk in God's ways," by worshipping Him, and "to love Him."

Reply Obj. 1: Filial fear is a preamble to the Law, not as though it were extrinsic thereto, but as being the beginning of the Law, just as love is. Hence precepts are given of both, since they are like general principles of the whole Law.

Reply Obj. 2: From love proceeds filial fear as also other good works that are done from charity. Hence, just as after the precept of charity, precepts are given of the other acts of virtue, so at the same time precepts are given of fear and of the love of charity, just as, in demonstrative sciences, it is not enough to lay down the first principles, unless the conclusions also are given which follow from them proximately or remotely.

Reply Obj. 3: Inducement to fear suffices to exclude presumption, even as inducement to hope suffices to exclude despair, as stated above (A. 1, ad 3).

QUESTION 23

OF CHARITY, CONSIDERED IN ITSELF
(In Eight Articles)

In proper sequence, we must consider charity; and (1) charity itself; (2) the corresponding gift of wisdom. The first consideration will be fivefold: (1) Charity itself; (2) The object of charity; (3) Its acts; (4) The opposite vices; (5) The precepts relating thereto.

The first of these considerations will be twofold: (1) Charity, considered as regards itself; (2) Charity, considered in its relation to its subject. Under the first head there are eight points of inquiry:

(1) Whether charity is friendship?

(2) Whether it is something created in the soul?

(3) Whether it is a virtue?

(4) Whether it is a special virtue?

(5) Whether it is one virtue?

(6) Whether it is the greatest of the virtues?

(7) Whether any true virtue is possible without it?

(8) Whether it is the form of the virtues? _____

FIRST ARTICLE [II-II, Q. 23, Art. 1]

Whether Charity Is Friendship?

Objection 1: It would seem that charity is not friendship. For nothing is so appropriate to friendship as to dwell with one's friend, according to the Philosopher (Ethic. viii, 5). Now charity is of man towards God and the angels, "whose dwelling [Douay: 'conversation'] is not with men" (Dan. 2:11). Therefore charity is not friendship.

Obj. 2: Further, there is no friendship without return of love (Ethic. viii, 2). But charity extends even to one's enemies, according to Matt. 5:44: "Love your enemies." Therefore charity is not friendship.

Obj. 3: Further, according to the Philosopher (Ethic. viii, 3) there are three kinds of friendship, directed respectively towards the delightful, the useful, or the virtuous. Now charity is not the friendship for the useful or delightful; for Jerome says in his letter to Paulinus which is to be found at the beginning of the Bible: "True friendship cemented by Christ, is where men are drawn together, not by household interests, not by mere bodily presence, not by crafty and cajoling flattery, but by the fear of God, and the study of the Divine Scriptures." No more is it friendship for the virtuous, since by charity we love even sinners, whereas friendship based on the virtuous is only for virtuous men (Ethic. viii). Therefore charity is not friendship.

On the contrary, It is written (John 15:15): "I will not now call you servants . . . but My friends." Now this was said to them by reason of nothing else than charity. Therefore charity is friendship.

I answer that, According to the Philosopher (Ethic. viii, 2, 3) not every love has the character of friendship, but that love which is together with benevolence, when, to wit, we love someone so as to wish good to him. If, however, we do not wish good to what we love, but wish its good for ourselves, (thus we are said to love wine, or a horse, or the like), it is love not of friendship, but of a kind of concupiscence. For it would be absurd to speak of having friendship for wine or for a horse.

Yet neither does well-wishing suffice for friendship, for a certain mutual love is requisite, since friendship is between friend and friend: and this well-wishing is founded on some kind of communication.

Accordingly, since there is a communication between man and God, inasmuch as He communicates His happiness to us, some kind of friendship must needs be based on this same communication, of which it is written (1 Cor. 1:9): "God is faithful: by Whom you are called unto the fellowship of His Son." The love which is based on this communication, is charity: wherefore it is evident that charity is the friendship of man for God.

Reply Obj. 1: Man's life is twofold. There is his outward life in respect of his sensitive and corporeal nature: and with regard to this life there is no communication or fellowship between us and God or the angels. The other is man's spiritual life in respect of his mind, and with regard to this life there is fellowship between us and both God and the angels, imperfectly indeed in this present state of life, wherefore it is written (Phil. 3:20): "Our conversation is in heaven." But this "conversation" will be perfected in heaven, when "His servants shall serve Him, and they shall see His face" (Apoc. 22:3, 4). Therefore charity is imperfect here, but will be perfected in heaven.

Reply Obj. 2: Friendship extends to a person in two ways: first in respect of himself, and in this way friendship never extends but to one's friends: secondly, it extends to someone in respect of another, as, when a man has friendship for a certain person, for his sake he loves all belonging to him, be they children, servants, or connected with him in any way. Indeed so much do we love our friends, that for their sake we love all who belong to them, even if they hurt or hate us; so that, in this way, the friendship of charity extends even to our enemies, whom we love out of charity in relation to God, to Whom the friendship of charity is chiefly directed.

Reply Obj. 3: The friendship that is based on the virtuous is directed to none but a virtuous man as the principal person, but for his sake we love those who belong to him, even though they be not virtuous: in this way charity, which above all is friendship based on the virtuous, extends to sinners, whom, out of charity, we love for God's sake. _____

SECOND ARTICLE [II-II, Q. 23, Art. 2]

Whether Charity Is Something Created in the Soul?

Objection 1: It would seem that charity is not something created in the soul. For Augustine says (De Trin. viii, 7): "He that loveth his neighbor, consequently,

loveth love itself." Now God is love. Therefore it follows that he loves God in the first place. Again he says (De Trin. xv, 17): "It was said: God is Charity, even as it was said: God is a Spirit." Therefore charity is not something created in the soul, but is God Himself.

Obj. 2: Further, God is the life of the soul spiritually just as the soul is the life of the body, according to Deut. 30:20: "He is thy life." Now the soul by itself quickens the body. Therefore God quickens the soul by Himself. But He quickens it by charity, according to 1 John 3:14: "We know that we have passed from death to life, because we love the brethren." Therefore God is charity itself.

Obj. 3: Further, no created thing is of infinite power; on the contrary every creature is vanity. But charity is not vanity, indeed it is opposed to vanity; and it is of infinite power, since it brings the human soul to the infinite good. Therefore charity is not something created in the soul.

On the charity, Augustine says (De Doctr. Christ. iii, 10): "By charity I mean the movement of the soul towards the enjoyment of God for His own sake." But a movement of the soul is something created in the soul. Therefore charity is something created in the soul.

I answer that, The Master looks thoroughly into this question in Q. 17 of the First Book, and concludes that charity is not something created in the soul, but is the Holy Ghost Himself dwelling in the mind. Nor does he mean to say that this movement of love whereby we love God is the Holy Ghost Himself, but that this movement is from the Holy Ghost without any intermediary habit, whereas other virtuous acts are from the Holy Ghost by means of the habits of other virtues, for instance the habit of faith or hope or of some other virtue: and this he said on account of the excellence of charity.

But if we consider the matter aright, this would be, on the contrary, detrimental to charity. For when the Holy Ghost moves the human mind the movement of charity does not proceed from this motion in such a way that the human mind be merely moved, without being the principle of this movement, as when a body is moved by some extrinsic motive power. For this is contrary to the nature of a voluntary act, whose principle needs to be in itself, as stated above (I-II, Q. 6, A. 1): so that it would follow that to love is not a voluntary act, which involves a contradiction, since love, of its very nature, implies an act of the will.

Likewise, neither can it be said that the Holy Ghost moves the will in such a way to the act of loving, as though the will were an instrument, for an instrument, though it be a principle of action, nevertheless has not the power to act or not to act, for then again the act would cease to be voluntary and meritorious, whereas it has been stated above (I-II, Q. 114, A. 4) that the love of charity is the root of merit: and, given that the will is moved by the Holy Ghost to the act of love, it is necessary that the will also should be the efficient cause of that act.

Now no act is perfectly produced by an active power, unless it be connatural to that power by reason of some form which is the principle of that action. Wherefore God, Who moves all things to their due ends, bestowed on each thing the form whereby it is inclined to the end appointed to it by Him; and in this way He "ordereth all things sweetly" (Wis. 8:1). But it is evident that the act of charity surpasses the nature of the power of the will, so that, therefore, unless some form be superadded to the natural power, inclining it to the act of love, this same act would be less perfect than the natural acts and the acts of the other powers; nor would it be easy and pleasurable to perform. And this is evidently untrue, since no virtue has such a strong inclination to its act as charity has, nor does any virtue perform its act with so great pleasure. Therefore it is most necessary that, for us to perform the act of charity, there should be in us some habitual form superadded to the natural power, inclining that power to the act of charity, and causing it to act with ease and pleasure.

Reply Obj. 1: The Divine Essence Itself is charity, even as It is wisdom and goodness. Wherefore just as we are said to be good with the goodness which is God, and wise with the wisdom which is God (since the goodness whereby we are formally good is a participation of Divine goodness, and the wisdom whereby we are formally wise, is a share of Divine wisdom), so too, the charity whereby formally we love our neighbor is a participation of Divine charity. For this manner of speaking is common among the Platonists, with whose doctrines Augustine was imbued; and the lack of adverting to this has been to some an occasion of error.

Reply Obj. 2: God is effectively the life both of the soul by charity, and of the body by the soul: but formally charity is the life of the soul, even as the soul is the life of the body. Consequently we may conclude from this that just as the soul is immediately united to the body, so is charity to the soul.

Reply Obj. 3: Charity works formally. Now the efficacy of a form depends on

the power of the agent, who instills the form, wherefore it is evident that charity is not vanity. But because it produces an infinite effect, since, by justifying the soul, it unites it to God, this proves the infinity of the Divine power, which is the author of charity. _____

THIRD ARTICLE [II-II, Q. 23, Art. 3]

Whether Charity Is a Virtue?

Objection 1: It would seem that charity is not a virtue. For charity is a kind of friendship. Now philosophers do not reckon friendship a virtue, as may be gathered from *Ethic.* viii, 1; nor is it numbered among the virtues whether moral or intellectual. Neither, therefore, is charity a virtue.

Obj. 2: Further, "virtue is the ultimate limit of power" (De Coelo et Mundo i, 11). But charity is not something ultimate, this applies rather to joy and peace. Therefore it seems that charity is not a virtue, and that this should be said rather of joy and peace.

Obj. 3: Further, every virtue is an accidental habit. But charity is not an accidental habit, since it is a more excellent thing than the soul itself: whereas no accident is more excellent than its subject. Therefore charity is not a virtue.

On the contrary, Augustine says (De Moribus Eccl. xi): "Charity is a virtue which, when our affections are perfectly ordered, unites us to God, for by it we love Him."

I answer that, Human acts are good according as they are regulated by their due rule and measure. Wherefore human virtue which is the principle of all man's good acts consists in following the rule of human acts, which is twofold, as stated above (Q. 17, A. 1), viz. human reason and God.

Consequently just as moral virtue is defined as being "in accord with right reason," as stated in *Ethic.* ii, 6, so too, the nature of virtue consists in attaining God, as also stated above with regard to faith, (Q. 4, A. 5) and hope (Q. 17, A. 1). Wherefore, it follows that charity is a virtue, for, since charity attains God, it unites us to God, as evidenced by the authority of Augustine quoted above.

Reply Obj. 1: The Philosopher (Ethic. viii) does not deny that friendship is a virtue, but affirms that it is "either a virtue or with a virtue." For we might say

that it is a moral virtue about works done in respect of another person, but under a different aspect from justice. For justice is about works done in respect of another person, under the aspect of the legal due, whereas friendship considers the aspect of a friendly and moral duty, or rather that of a gratuitous favor, as the Philosopher explains (Ethic. viii, 13). Nevertheless it may be admitted that it is not a virtue distinct of itself from the other virtues. For its praiseworthiness and virtuousness are derived merely from its object, in so far, to wit, as it is based on the moral goodness of the virtues. This is evident from the fact that not every friendship is praiseworthy and virtuous, as in the case of friendship based on pleasure or utility. Wherefore friendship for the virtuous is something consequent to virtue rather than a virtue. Moreover there is no comparison with charity since it is not founded principally on the virtue of a man, but on the goodness of God.

Reply Obj. 2: It belongs to the same virtue to love a man and to rejoice about him, since joy results from love, as stated above (I-II, Q. 25, A. 2) in the treatise on the passions: wherefore love is reckoned a virtue, rather than joy, which is an effect of love. And when virtue is described as being something ultimate, we mean that it is last, not in the order of effect, but in the order of excess, just as one hundred pounds exceed sixty.

Reply Obj. 3: Every accident is inferior to substance if we consider its being, since substance has being in itself, while an accident has its being in another: but considered as to its species, an accident which results from the principles of its subject is inferior to its subject, even as an effect is inferior to its cause; whereas an accident that results from a participation of some higher nature is superior to its subject, in so far as it is a likeness of that higher nature, even as light is superior to the diaphanous body. In this way charity is superior to the soul, in as much as it is a participation of the Holy Ghost. _____

FOURTH ARTICLE [II-II, Q. 23, Art. 4]

Whether Charity Is a Special Virtue?

Objection 1: It would seem that charity is not a special virtue. For Jerome says: "Let me briefly define all virtue as the charity whereby we love God" [*The reference should be to Augustine, Ep. clxvii]: and Augustine says (De Moribus Eccl. xv) [*De Civ. Dei xv, 22] that "virtue is the order of love." Now no special virtue is included in the definition of virtue in general. Therefore charity is not a

special virtue.

Obj. 2: Further, that which extends to all works of virtue, cannot be a special virtue. But charity extends to all works of virtue, according to 1 Cor. 13:4: "Charity is patient, is kind," etc.; indeed it extends to all human actions, according to 1 Cor. 16:14: "Let all your things be done in charity." Therefore charity is not a special virtue.

Obj. 3: Further, the precepts of the Law refer to acts of virtue. Now Augustine says (De Perfect. Human. Justit. v) that, "Thou shalt love" is "a general commandment," and "Thou shalt not covet," "a general prohibition." Therefore charity is a general virtue.

On the contrary, Nothing general is enumerated together with what is special. But charity is enumerated together with special virtues, viz. hope and faith, according to 1 Cor. 13:13: "And now there remain faith, hope, charity, these three." Therefore charity is a special virtue.

I answer that, Acts and habits are specified by their objects, as shown above (I-II, Q. 18, A. 2; I-II, Q. 54, A. 2). Now the proper object of love is the good, as stated above (I-II, Q. 27, A. 1), so that wherever there is a special aspect of good, there is a special kind of love. But the Divine good, inasmuch as it is the object of happiness, has a special aspect of good, wherefore the love of charity, which is the love of that good, is a special kind of love. Therefore charity is a special virtue.

Reply Obj. 1: Charity is included in the definition of every virtue, not as being essentially every virtue, but because every virtue depends on it in a way, as we shall state further on (AA. 7, 8). In this way prudence is included in the definition of the moral virtues, as explained in *Ethic.* ii, vi, from the fact that they depend on prudence.

Reply Obj. 2: The virtue or art which is concerned about the last end, commands the virtues or arts which are concerned about other ends which are secondary, thus the military art commands the art of horse-riding (Ethic. i). Accordingly since charity has for its object the last end of human life, viz. everlasting happiness, it follows that it extends to the acts of a man's whole life, by commanding them, not by eliciting immediately all acts of virtue.

Reply Obj. 3: The precept of love is said to be a general command, because all

other precepts are reduced thereto as to their end, according to 1 Tim. 1:5: "The end of the commandment is charity." _____

FIFTH ARTICLE [II-II, Q. 23, Art. 5]

Whether Charity Is One Virtue?

Objection 1: It would seem that charity is not one virtue. For habits are distinct according to their objects. Now there are two objects of charity—God and our neighbor—which are infinitely distant from one another. Therefore charity is not one virtue.

Obj. 2: Further, different aspects of the object diversify a habit, even though that object be one in reality, as shown above (Q. 17, A. 6; I-II, Q. 54, A. 2, ad 1). Now there are many aspects under which God is an object of love, because we are debtors to His love by reason of each one of His favors. Therefore charity is not one virtue.

Obj. 3: Further, charity comprises friendship for our neighbor. But the Philosopher reckons several species of friendship (Ethic. viii, 3, 11, 12). Therefore charity is not one virtue, but is divided into a number of various species.

On the contrary, Just as God is the object of faith, so is He the object of charity. Now faith is one virtue by reason of the unity of the Divine truth, according to Eph. 4:5: "One faith." Therefore charity also is one virtue by reason of the unity of the Divine goodness.

I answer that, Charity, as stated above (A. 1) is a kind of friendship of man for God. Now the different species of friendship are differentiated, first of all, in respect of a diversity of end, and in this way there are three species of friendship, namely friendship for the useful, for the delightful, and for the virtuous; secondly, in respect of the different kinds of communion on which friendships are based; thus there is one species of friendship between kinsmen, and another between fellow citizens or fellow travellers, the former being based on natural communion, the latter on civil communion or on the comradeship of the road, as the Philosopher explains (Ethic. viii, 12).

Now charity cannot be differentiated in either of these ways: for its end is one, namely, the goodness of God; and the fellowship of everlasting happiness, on

which this friendship is based, is also one. Hence it follows that charity is simply one virtue, and not divided into several species.

Reply Obj. 1: This argument would hold, if God and our neighbor were equally objects of charity. But this is not true: for God is the principal object of charity, while our neighbor is loved out of charity for God's sake.

Reply Obj. 2: God is loved by charity for His own sake: wherefore charity regards principally but one aspect of lovableness, namely God's goodness, which is His substance, according to Ps. 105:1: "Give glory to the Lord for He is good." Other reasons that inspire us with love for Him, or which make it our duty to love Him, are secondary and result from the first.

Reply Obj. 3: Human friendship of which the Philosopher treats has various ends and various forms of fellowship. This does not apply to charity, as stated above: wherefore the comparison fails. _____

SIXTH ARTICLE [II-II, Q. 23, Art. 6]

Whether Charity Is the Most Excellent of the Virtues?

Objection 1: It would seem that charity is not the most excellent of the virtues. Because the higher power has the higher virtue even as it has a higher operation. Now the intellect is higher than the will, since it directs the will. Therefore, faith, which is in the intellect, is more excellent than charity which is in the will.

Obj. 2: Further, the thing by which another works seems the less excellent of the two, even as a servant, by whom his master works, is beneath his master. Now "faith . . . worketh by charity," according to Gal. 5:6. Therefore faith is more excellent than charity.

Obj. 3: Further, that which is by way of addition to another seems to be the more perfect of the two. Now hope seems to be something additional to charity: for the object of charity is good, whereas the object of hope is an arduous good. Therefore hope is more excellent than charity.

On the contrary, It is written (1 Cor. 13:13): "The greater of these is charity."

I answer that, Since good, in human acts, depends on their being regulated by the due rule, it must needs be that human virtue, which is a principle of good

acts, consists in attaining the rule of human acts. Now the rule of human acts is twofold, as stated above (A. 3), namely, human reason and God: yet God is the first rule, whereby, even human reason must be regulated. Consequently the theological virtues, which consist in attaining this first rule, since their object is God, are more excellent than the moral, or the intellectual virtues, which consist in attaining human reason: and it follows that among the theological virtues themselves, the first place belongs to that which attains God most.

Now that which is of itself always ranks before that which is by another. But faith and hope attain God indeed in so far as we derive from Him the knowledge of truth or the acquisition of good, whereas charity attains God Himself that it may rest in Him, but not that something may accrue to us from Him. Hence charity is more excellent than faith or hope, and, consequently, than all the other virtues, just as prudence, which by itself attains reason, is more excellent than the other moral virtues, which attain reason in so far as it appoints the mean in human operations or passions.

Reply Obj. 1: The operation of the intellect is completed by the thing understood being in the intellectual subject, so that the excellence of the intellectual operation is assessed according to the measure of the intellect. On the other hand, the operation of the will and of every appetitive power is completed in the tendency of the appetite towards a thing as its term, wherefore the excellence of the appetitive operation is gauged according to the thing which is the object of the operation. Now those things which are beneath the soul are more excellent in the soul than they are in themselves, because a thing is contained according to the mode of the container (De Causis xii). On the other hand, things that are above the soul, are more excellent in themselves than they are in the soul. Consequently it is better to know than to love the things that are beneath us; for which reason the Philosopher gave the preference to the intellectual virtues over the moral virtues (Ethic. x, 7, 8): whereas the love of the things that are above us, especially of God, ranks before the knowledge of such things. Therefore charity is more excellent than faith.

Reply Obj. 2: Faith works by love, not instrumentally, as a master by his servant, but as by its proper form: hence the argument does not prove.

Reply Obj. 3: The same good is the object of charity and of hope: but charity implies union with that good, whereas hope implies distance therefrom. Hence charity does not regard that good as being arduous, as hope does, since what is

already united has not the character of arduous: and this shows that charity is more perfect than hope. _____

SEVENTH ARTICLE [II-II, Q. 23, Art. 7]

Whether Any True Virtue Is Possible Without Charity?

Objection 1: It would seem that there can be true virtue without charity. For it is proper to virtue to produce a good act. Now those who have not charity, do some good actions, as when they clothe the naked, or feed the hungry and so forth. Therefore true virtue is possible without charity.

Obj. 2: Further, charity is not possible without faith, since it comes of "an unfeigned faith," as the Apostle says (1 Tim. 1:5). Now, in unbelievers, there can be true chastity, if they curb their concupiscences, and true justice, if they judge rightly. Therefore true virtue is possible without charity.

Obj. 3: Further, science and art are virtues, according to *Ethic.* vi. But they are to be found in sinners who lack charity. Therefore true virtue can be without charity.

On the contrary, The Apostle says (1 Cor. 13:3): "If I should distribute all my goods to the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." And yet true virtue is very profitable, according to Wis. 8:7: "She teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life." Therefore no true virtue is possible without charity.

I answer that, Virtue is ordered to the good, as stated above (I-II, Q. 55, A. 4). Now the good is chiefly an end, for things directed to the end are not said to be good except in relation to the end. Accordingly, just as the end is twofold, the last end, and the proximate end, so also, is good twofold, one, the ultimate and universal good, the other proximate and particular. The ultimate and principal good of man is the enjoyment of God, according to Ps. 72:28: "It is good for me to adhere to God," and to this good man is ordered by charity. Man's secondary and, as it were, particular good may be twofold: one is truly good, because, considered in itself, it can be directed to the principal good, which is the last end; while the other is good apparently and not truly, because it leads us away from the final good. Accordingly it is evident that simply true virtue is that which is directed to man's principal good; thus also the Philosopher says (Phys. vii, text.

17) that "virtue is the disposition of a perfect thing to that which is best": and in this way no true virtue is possible without charity.

If, however, we take virtue as being ordered to some particular end, then we speak of virtue being where there is no charity, in so far as it is directed to some particular good. But if this particular good is not a true, but an apparent good, it is not a true virtue that is ordered to such a good, but a counterfeit virtue. Even so, as Augustine says (Contra Julian. iv, 3), "the prudence of the miser, whereby he devises various roads to gain, is no true virtue; nor the miser's justice, whereby he scorns the property of another through fear of severe punishment; nor the miser's temperance, whereby he curbs his desire for expensive pleasures; nor the miser's fortitude, whereby as Horace, says, 'he braves the sea, he crosses mountains, he goes through fire, in order to avoid poverty'" (Epis. lib, 1; Ep. i, 45). If, on the other hand, this particular good be a true good, for instance the welfare of the state, or the like, it will indeed be a true virtue, imperfect, however, unless it be referred to the final and perfect good. Accordingly no strictly true virtue is possible without charity.

Reply Obj. 1: The act of one lacking charity may be of two kinds; one is in accordance with his lack of charity, as when he does something that is referred to that whereby he lacks charity. Such an act is always evil: thus Augustine says (Contra Julian. iv, 3) that the actions which an unbeliever performs as an unbeliever, are always sinful, even when he clothes the naked, or does any like thing, and directs it to his unbelief as end.

There is, however, another act of one lacking charity, not in accordance with his lack of charity, but in accordance with his possession of some other gift of God, whether faith, or hope, or even his natural good, which is not completely taken away by sin, as stated above (Q. 10, A. 4; I-II, Q. 85, A. 2). In this way it is possible for an act, without charity, to be generically good, but not perfectly good, because it lacks its due order to the last end.

Reply Obj. 2: Since the end is in practical matters, what the principle is in speculative matters, just as there can be no strictly true science, if a right estimate of the first indemonstrable principle be lacking, so, there can be no strictly true justice, or chastity, without that due ordering to the end, which is effected by charity, however rightly a man may be affected about other matters.

Reply Obj. 3: Science and art of their very nature imply a relation to some

particular good, and not to the ultimate good of human life, as do the moral virtues, which make man good simply, as stated above (I-II, Q. 56, A. 3). Hence the comparison fails. _____

EIGHTH ARTICLE [II-II, Q. 23, Art. 8]

Whether Charity Is the Form of the Virtues?

Objection 1: It would seem that charity is not the true form of the virtues. Because the form of a thing is either exemplar or essential. Now charity is not the exemplar form of the other virtues, since it would follow that the other virtues are of the same species as charity: nor is it the essential form of the other virtues, since then it would not be distinct from them. Therefore it is in no way the form of the virtues.

Obj. 2: Further, charity is compared to the other virtues as their root and foundation, according to Eph. 3:17: "Rooted and founded in charity." Now a root or foundation is not the form, but rather the matter of a thing, since it is the first part in the making. Therefore charity is not the form of the virtues.

Obj. 3: Further, formal, final, and efficient causes do not coincide with one another (Phys. ii, 7). Now charity is called the end and the mother of the virtues. Therefore it should not be called their form.

On the contrary, Ambrose [*Lombard, Sent. iii, D, 23] says that charity is the form of the virtues.

I answer that, In morals the form of an act is taken chiefly from the end. The reason of this is that the principal of moral acts is the will, whose object and form, so to speak, are the end. Now the form of an act always follows from a form of the agent. Consequently, in morals, that which gives an act its order to the end, must needs give the act its form. Now it is evident, in accordance with what has been said (A. 7), that it is charity which directs the acts of all other virtues to the last end, and which, consequently, also gives the form to all other acts of virtue: and it is precisely in this sense that charity is called the form of the virtues, for these are called virtues in relation to "informed" acts.

Reply Obj. 1: Charity is called the form of the other virtues not as being their exemplar or their essential form, but rather by way of efficient cause, in so far as it sets the form on all, in the aforesaid manner.

Reply Obj. 2: Charity is compared to the foundation or root in so far as all other virtues draw their sustenance and nourishment therefrom, and not in the sense that the foundation and root have the character of a material cause.

Reply Obj. 3: Charity is said to be the end of other virtues, because it directs all other virtues to its own end. And since a mother is one who conceives within herself and by another, charity is called the mother of the other virtues, because, by commanding them, it conceives the acts of the other virtues, by the desire of the last end. _____

QUESTION 24

OF THE SUBJECT OF CHARITY
(In Twelve Articles)

We must now consider charity in relation to its subject, under which head there are twelve points of inquiry:

(1) Whether charity is in the will as its subject?

(2) Whether charity is caused in man by preceding acts or by a Divine infusion?

(3) Whether it is infused according to the capacity of our natural gifts?

(4) Whether it increases in the person who has it?

(5) Whether it increases by addition?

(6) Whether it increases by every act?

(7) Whether it increases indefinitely?

(8) Whether the charity of a wayfarer can be perfect?

(9) Of the various degrees of charity;

(10) Whether charity can diminish?

(11) Whether charity can be lost after it has been possessed?

(12) Whether it is lost through one mortal sin? _____

FIRST ARTICLE [II-II, Q. 24, Art. 1]

Whether the Will Is the Subject of Charity?

Objection 1: It would seem that the will is not the subject of charity. For charity is a kind of love. Now, according to the Philosopher (Topic. ii, 3) love is in the concupiscible part. Therefore charity is also in the concupiscible and not in the will.

Obj. 2: Further, charity is the foremost of the virtues, as stated above (Q. 23, A. 6). But the reason is the subject of virtue. Therefore it seems that charity is in the reason and not in the will.

Obj. 3: Further, charity extends to all human acts, according to 1 Cor. 16:14: "Let all your things be done in charity." Now the principle of human acts is the free-will. Therefore it seems that charity is chiefly in the free-will as its subject and not in the will.

On the contrary, The object of charity is the good, which is also the object of the will. Therefore charity is in the will as its subject.

I answer that, Since, as stated in the First Part (Q. 80, A. 2), the appetite is twofold, namely the sensitive, and the intellective which is called the will, the object of each is the good, but in different ways: for the object of the sensitive appetite is a good apprehended by sense, whereas the object of the intellective appetite or will is good under the universal aspect of good, according as it can be apprehended by the intellect. Now the object of charity is not a sensible good, but the Divine good which is known by the intellect alone. Therefore the subject of charity is not the sensitive, but the intellective appetite, i.e. the will.

Reply Obj. 1: The concupiscible is a part of the sensitive, not of the intellective appetite, as proved in the First Part (Q. 81, A. 2): wherefore the love which is in the concupiscible, is the love of sensible good: nor can the concupiscible reach to the Divine good which is an intelligible good; the will alone can. Consequently the concupiscible cannot be the subject of charity.

Reply Obj. 2: According to the Philosopher (De Anima iii, 9), the will also is in the reason: wherefore charity is not excluded from the reason through being in the will. Yet charity is regulated, not by the reason, as human virtues are, but by God's wisdom, and transcends the rule of human reason, according to Eph. 3:19:

"The charity of Christ, which surpasseth all knowledge." Hence it is not in the reason, either as its subject, like prudence is, or as its rule, like justice and temperance are, but only by a certain kinship of the will to the reason.

Reply Obj. 3: As stated in the First Part (Q. 83, A. 4), the free-will is not a distinct power from the will. Yet charity is not in the will considered as free-will, the act of which is to choose. For choice is of things directed to the end, whereas the will is of the end itself (Ethic. iii, 2). Hence charity, whose object is the last end, should be described as residing in the will rather than in the free-will.

SECOND ARTICLE [II-II, Q. 24, Art. 2]

Whether Charity Is Caused in Us by Infusion?

Objection 1: It would seem that charity is not caused in us by infusion. For that which is common to all creatures, is in man naturally. Now, according to Dionysius (Div. Nom. iv), the "Divine good," which is the object of charity, "is for all an object of dilection and love." Therefore charity is in us naturally, and not by infusion.

Obj. 2: Further, the more lovable a thing is the easier it is to love it. Now God is supremely lovable, since He is supremely good. Therefore it is easier to love Him than other things. But we need no infused habit in order to love other things. Neither, therefore, do we need one in order to love God.

Obj. 3: Further, the Apostle says (1 Tim. 1:5): "The end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith." Now these three have reference to human acts. Therefore charity is caused in us from preceding acts, and not from infusion.

On the contrary, The Apostle says (Rom. 5:5): "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us."

I answer that, As stated above (Q. 23, A. 1), charity is a friendship of man for God, founded upon the fellowship of everlasting happiness. Now this fellowship is in respect, not of natural, but of gratuitous gifts, for, according to Rom. 6:23, "the grace of God is life everlasting": wherefore charity itself surpasses our natural facilities. Now that which surpasses the faculty of nature, cannot be natural or acquired by the natural powers, since a natural effect does not

transcend its cause.

Therefore charity can be in us neither naturally, nor through acquisition by the natural powers, but by the infusion of the Holy Ghost, Who is the love of the Father and the Son, and the participation of Whom in us is created charity, as stated above (Q. 23, A. 2).

Reply Obj. 1: Dionysius is speaking of the love of God, which is founded on the fellowship of natural goods, wherefore it is in all naturally. On the other hand, charity is founded on a supernatural fellowship, so the comparison fails.

Reply Obj. 2: Just as God is supremely knowable in Himself yet not to us, on account of a defect in our knowledge which depends on sensible things, so too, God is supremely lovable in Himself, in as much as He is the object of happiness. But He is not supremely lovable to us in this way, on account of the inclination of our appetite towards visible goods. Hence it is evident that for us to love God above all things in this way, it is necessary that charity be infused into our hearts.

Reply Obj. 3: When it is said that in us charity proceeds from "a pure heart, and a good conscience, and an unfeigned faith," this must be referred to the act of charity which is aroused by these things. Or again, this is said because the aforesaid acts dispose man to receive the infusion of charity. The same remark applies to the saying of Augustine (Tract. ix in prim. canon. Joan.): "Fear leads to charity," and of a gloss on Matt. 1:2: "Faith begets hope, and hope charity."

THIRD ARTICLE [II-II, Q. 24, Art. 3]

Whether Charity Is Infused According to the Capacity of Our Natural Gifts?

Objection 1: It would seem that charity is infused according to the capacity of our natural gifts. For it is written (Matt. 25:15) that "He gave to every one according to his own virtue [Douay: 'proper ability']." Now, in man, none but natural virtue precedes charity, since there is no virtue without charity, as stated above (Q. 23, A. 7). Therefore God infuses charity into man according to the measure of his natural virtue.

Obj. 2: Further, among things ordained towards one another, the second is

proportionate to the first: thus we find in natural things that the form is proportionate to the matter, and in gratuitous gifts, that glory is proportionate to grace. Now, since charity is a perfection of nature, it is compared to the capacity of nature as second to first. Therefore it seems that charity is infused according to the capacity of nature.

Obj. 3: Further, men and angels partake of happiness according to the same measure, since happiness is alike in both, according to Matt. 22:30 and Luke 20:36. Now charity and other gratuitous gifts are bestowed on the angels, according to their natural capacity, as the Master teaches (Sent. ii, D, 3). Therefore the same apparently applies to man.

On the contrary, It is written (John 3:8): "The Spirit breatheth where He will," and (1 Cor. 12:11): "All these things one and the same Spirit worketh, dividing to every one according as He will." Therefore charity is given, not according to our natural capacity, but according as the Spirit wills to distribute His gifts.

I answer that, The quantity of a thing depends on the proper cause of that thing, since the more universal cause produces a greater effect. Now, since charity surpasses the proportion of human nature, as stated above (A. 2) it depends, not on any natural virtue, but on the sole grace of the Holy Ghost Who infuses charity. Wherefore the quantity of charity depends neither on the condition of nature nor on the capacity of natural virtue, but only on the will of the Holy Ghost Who "divides" His gifts "according as He will." Hence the Apostle says (Eph. 4:7): "To every one of us is given grace according to the measure of the giving of Christ."

Reply Obj. 1: The virtue in accordance with which God gives His gifts to each one, is a disposition or previous preparation or effort of the one who receives grace. But the Holy Ghost forestalls even this disposition or effort, by moving man's mind either more or less, according as He will. Wherefore the Apostle says (Col. 1:12): "Who hath made us worthy to be partakers of the lot of the saints in light."

Reply Obj. 2: The form does not surpass the proportion of the matter. In like manner grace and glory are referred to the same genus, for grace is nothing else than a beginning of glory in us. But charity and nature do not belong to the same genus, so that the comparison fails.

Reply Obj. 3: The angel's is an intellectual nature, and it is consistent with his condition that he should be borne wholly whithersoever he is borne, as stated in the First Part (Q. 61, A. 6). Hence there was a greater effort in the higher angels, both for good in those who persevered, and for evil in those who fell, and consequently those of the higher angels who remained steadfast became better than the others, and those who fell became worse. But man's is a rational nature, with which it is consistent to be sometimes in potentiality and sometimes in act: so that it is not necessarily borne wholly whithersoever it is borne, and where there are greater natural gifts there may be less effort, and vice versa. Thus the comparison fails. _____

FOURTH ARTICLE [II-II, Q. 24, Art. 4]

Whether Charity Can Increase?

Objection 1: It would seem that charity cannot increase. For nothing increases save what has quantity. Now quantity is twofold, namely dimensive and virtual. The former does not befit charity which is a spiritual perfection, while virtual quantity regards the objects in respect of which charity does not increase, since the slightest charity loves all that is to be loved out of charity. Therefore charity does not increase.

Obj. 2: Further, that which consists in something extreme receives no increase. But charity consists in something extreme, being the greatest of the virtues, and the supreme love of the greatest good. Therefore charity cannot increase.

Obj. 3: Further, increase is a kind of movement. Therefore wherever there is increase there is movement, and if there be increase of essence there is movement of essence. Now there is no movement of essence save either by corruption or generation. Therefore charity cannot increase essentially, unless it happen to be generated anew or corrupted, which is unreasonable.

On the contrary, Augustine says (Tract. lxxiv in Joan.) [*Cf. Ep. clxxxv.] that "charity merits increase that by increase it may merit perfection."

I answer that, The charity of a wayfarer can increase. For we are called wayfarers by reason of our being on the way to God, Who is the last end of our happiness. In this way we advance as we get nigh to God, Who is approached, "not by steps of the body but by the affections of the soul" [*St. Augustine, Tract. in Joan. xxxii]: and this approach is the result of charity, since it unites

man's mind to God. Consequently it is essential to the charity of a wayfarer that it can increase, for if it could not, all further advance along the way would cease. Hence the Apostle calls charity the way, when he says (1 Cor. 12:31): "I show unto you yet a more excellent way."

Reply Obj. 1: Charity is not subject to dimensive, but only to virtual quantity: and the latter depends not only on the number of objects, namely whether they be in greater number or of greater excellence, but also on the intensity of the act, namely whether a thing is loved more, or less; it is in this way that the virtual quantity of charity increases.

Reply Obj. 2: Charity consists in an extreme with regard to its object, in so far as its object is the Supreme Good, and from this it follows that charity is the most excellent of the virtues. Yet not every charity consists in an extreme, as regards the intensity of the act.

Reply Obj. 3: Some have said that charity does not increase in its essence, but only as to its radication in its subject, or according to its fervor.

But these people did not know what they were talking about. For since charity is an accident, its being is to be in something. So that an essential increase of charity means nothing else but that it is yet more in its subject, which implies a greater radication in its subject. Furthermore, charity is essentially a virtue ordained to act, so that an essential increase of charity implies ability to produce an act of more fervent love. Hence charity increases essentially, not by beginning anew, or ceasing to be in its subject, as the objection imagines, but by beginning to be more and more in its subject. _____

FIFTH ARTICLE [II-II, Q. 24, Art. 5]

Whether Charity Increases by Addition?

Objection 1: It would seem that charity increases by addition. For just as increase may be in respect of bodily quantity, so may it be according to virtual quantity. Now increase in bodily quantity results from addition; for the Philosopher says (De Gener. i, 5) that "increase is addition to pre-existing magnitude." Therefore the increase of charity which is according to virtual quantity is by addition.

Obj. 2: Further, charity is a kind of spiritual light in the soul, according to 1 John

2:10: "He that loveth his brother abideth in the light." Now light increases in the air by addition; thus the light in a house increases when another candle is lit. Therefore charity also increases in the soul by addition.

Obj. 3: Further, the increase of charity is God's work, even as the causing of it, according to 2 Cor. 9:10: "He will increase the growth of the fruits of your justice." Now when God first infuses charity, He puts something in the soul that was not there before. Therefore also, when He increases charity, He puts something there which was not there before. Therefore charity increases by addition.

On the contrary, Charity is a simple form. Now nothing greater results from the addition of one simple thing to another, as proved in *Phys.* iii, text. 59, and *Metaph.* ii, 4. Therefore charity does not increase by addition.

I answer that, Every addition is of something to something else: so that in every addition we must at least presuppose that the things added together are distinct before the addition. Consequently if charity be added to charity, the added charity must be presupposed as distinct from charity to which it is added, not necessarily by a distinction of reality, but at least by a distinction of thought. For God is able to increase a bodily quantity by adding a magnitude which did not exist before, but was created at that very moment; which magnitude, though not pre-existent in reality, is nevertheless capable of being distinguished from the quantity to which it is added. Wherefore if charity be added to charity we must presuppose the distinction, at least logical, of the one charity from the other.

Now distinction among forms is twofold: specific and numeric. Specific distinction of habits follows diversity of objects, while numeric distinction follows distinction of subjects. Consequently a habit may receive increase through extending to objects to which it did not extend before: thus the science of geometry increases in one who acquires knowledge of geometrical matters which he ignored hitherto. But this cannot be said of charity, for even the slightest charity extends to all that we have to love by charity. Hence the addition which causes an increase of charity cannot be understood, as though the added charity were presupposed to be distinct specifically from that to which it is added.

It follows therefore that if charity be added to charity, we must presuppose a numerical distinction between them, which follows a distinction of subjects: thus

whiteness receives an increase when one white thing is added to another, although such an increase does not make a thing whiter. This, however, does not apply to the case in point, since the subject of charity is none other than the rational mind, so that such like an increase of charity could only take place by one rational mind being added to another; which is impossible. Moreover, even if it were possible, the result would be a greater lover, but not a more loving one. It follows, therefore, that charity can by no means increase by addition of charity to charity, as some have held to be the case.

Accordingly charity increases only by its subject partaking of charity more and more subject thereto. For this is the proper mode of increase in a form that is intensified, since the being of such a form consists wholly in its adhering to its subject. Consequently, since the magnitude of a thing follows on its being, to say that a form is greater is the same as to say that it is more in its subject, and not that another form is added to it: for this would be the case if the form, of itself, had any quantity, and not in comparison with its subject. Therefore charity increases by being intensified in its subject, and this is for charity to increase in its essence; and not by charity being added to charity.

Reply Obj. 1: Bodily quantity has something as quantity, and something else, in so far as it is an accidental form. As quantity, it is distinguishable in respect of position or number, and in this way we have the increase of magnitude by addition, as may be seen in animals. But in so far as it is an accidental form, it is distinguishable only in respect of its subject, and in this way it has its proper increase, like other accidental forms, by way of intensity in its subject, for instance in things subject to rarefaction, as is proved in *Phys.* iv, 9. In like manner science, as a habit, has its quantity from its objects, and accordingly it increases by addition, when a man knows more things; and again, as an accidental form, it has a certain quantity through being in its subject, and in this way it increases in a man who knows the same scientific truths with greater certainty now than before. In the same way charity has a twofold quantity; but with regard to that which it has from its object, it does not increase, as stated above: hence it follows that it increases solely by being intensified.

Reply Obj. 2: The addition of light to light can be understood through the light being intensified in the air on account of there being several luminaries giving light: but this distinction does not apply to the case in point, since there is but one luminary shedding forth the light of charity.

Reply Obj. 3: The infusion of charity denotes a change to the state of *having* charity from the state of *not having it,* so that something must needs come which was not there before. On the other hand, the increase of charity denotes a change to *more having* from *less having,* so that there is need, not for anything to be there that was not there before, but for something to be more there that previously was less there. This is what God does when He increases charity, that is He makes it to have a greater hold on the soul, and the likeness of the Holy Ghost to be more perfectly participated by the soul. _____

SIXTH ARTICLE

Whether Charity Increases Through Every Act of Charity?

Objection 1: It would seem that charity increases through every act of charity. For that which can do what is more, can do what is less. But every act of charity can merit everlasting life; and this is more than a simple addition of charity, since it includes the perfection of charity. Much more, therefore, does every act of charity increase charity.

Obj. 2: Further, just as the habits of acquired virtue are engendered by acts, so too an increase of charity is caused by an act of charity. Now each virtuous act conduces to the engendering of virtue. Therefore also each virtuous act of charity conduces to the increase of charity.

Obj. 3: Further, Gregory [*St. Bernard, Serm. ii in Festo Purif.] says that "to stand still in the way to God is to go back." Now no man goes back when he is moved by an act of charity. Therefore whoever is moved by an act of charity goes forward in the way to God. Therefore charity increases through every act of charity.

On the contrary, The effect does not surpass the power of its cause. But an act of charity is sometimes done with tepidity or slackness. Therefore it does not conduce to a more excellent charity, rather does it dispose one to a lower degree.

I answer that, The spiritual increase of charity is somewhat like the increase of a body. Now bodily increase in animals and plants is not a continuous movement, so that, to wit, if a thing increase so much in so much time, it need to increase proportionally in each part of that time, as happens in local movement; but for a certain space of time nature works by disposing for the increase, without causing

any actual increase, and afterwards brings into effect that to which it had disposed, by giving the animal or plant an actual increase. In like manner charity does not actually increase through every act of charity, but each act of charity disposes to an increase of charity, in so far as one act of charity makes man more ready to act again according to charity, and this readiness increasing, man breaks out into an act of more fervent love, and strives to advance in charity, and then his charity increases actually.

Reply Obj. 1: Every act of charity merits everlasting life, which, however, is not to be bestowed then and there, but at its proper time. In like manner every act of charity merits an increase of charity; yet this increase does not take place at once, but when we strive for that increase.

Reply Obj. 2: Even when an acquired virtue is being engendered, each act does not complete the formation of the virtue, but conduces towards that effect by disposing to it, while the last act, which is the most perfect, and acts in virtue of all those that preceded it, reduces the virtue into act, just as when many drops hollow out a stone.

Reply Obj. 3: Man advances in the way to God, not merely by actual increase of charity, but also by being disposed to that increase. _____

SEVENTH ARTICLE [II-II, Q. 24, Art. 7]

Whether Charity Increases Indefinitely?

Objection 1: It would seem that charity does not increase indefinitely. For every movement is towards some end and term, as stated in *Metaph.* ii, text. 8, 9. But the increase of charity is a movement. Therefore it tends to an end and term. Therefore charity does not increase indefinitely.

Obj. 2: Further, no form surpasses the capacity of its subject. But the capacity of the rational creature who is the subject of charity is finite. Therefore charity cannot increase indefinitely.

Obj. 3: Further, every finite thing can, by continual increase, attain to the quantity of another finite thing however much greater, unless the amount of its increase be ever less and less. Thus the Philosopher states (Phys. iii, 6) that if we divide a line into an indefinite number of parts, and take these parts away and add them indefinitely to another line, we shall never arrive at any definite quantity resulting from those two lines, viz. the one from which we subtracted and the one to which we added what was subtracted. But this does not occur in the case in point: because there is no need for the second increase of charity to be less than the first, since rather is it probable that it would be equal or greater. As, therefore, the charity of the blessed is something finite, if the charity of the wayfarer can increase indefinitely, it would follow that the charity of the way can equal the charity of heaven; which is absurd. Therefore the wayfarer's charity cannot increase indefinitely.

On the contrary, The Apostle says (Phil. 3:12): "Not as though I had already attained, or were already perfect; but I follow after, if I may, by any means apprehend," on which words a gloss says: "Even if he has made great progress, let none of the faithful say: 'Enough.' For whosoever says this, leaves the road before coming to his destination." Therefore the wayfarer's charity can ever increase more and more.

I answer that, A term to the increase of a form may be fixed in three ways: first by reason of the form itself having a fixed measure, and when this has been reached it is no longer possible to go any further in that form, but if any further advance is made, another form is attained. An example of this is paleness, the bounds of which may, by continual alteration, be passed, either so that whiteness ensues, or so that blackness results. Secondly, on the part of the agent, whose power does not extend to a further increase of the form in its subject. Thirdly, on the part of the subject, which is not capable of ulterior perfection.

Now, in none of these ways, is a limit imposed to the increase of man's charity, while he is in the state of the wayfarer. For charity itself considered as such has no limit to its increase, since it is a participation of the infinite charity which is the Holy Ghost. In like manner the cause of the increase of charity, viz. God, is possessed of infinite power. Furthermore, on the part of its subject, no limit to this increase can be determined, because whenever charity increases, there is a corresponding increased ability to receive a further increase. It is therefore evident that it is not possible to fix any limits to the increase of charity in this

life.

Reply Obj. 1: The increase of charity is directed to an end, which is not in this, but in a future life.

Reply Obj. 2: The capacity of the rational creature is increased by charity, because the heart is enlarged thereby, according to 2 Cor. 6:11: "Our heart is enlarged"; so that it still remains capable of receiving a further increase.

Reply Obj. 3: This argument holds good in those things which have the same kind of quantity, but not in those which have different kinds: thus however much a line may increase it does not reach the quantity of a superficies. Now the quantity of a wayfarer's charity which follows the knowledge of faith is not of the same kind as the quantity of the charity of the blessed, which follows open vision. Hence the argument does not prove. _____

EIGHTH ARTICLE [II-II, Q. 24, Art. 8]

Whether Charity Can Be Perfect in This Life?

Objection 1: It would seem that charity cannot be perfect in this life. For this would have been the case with the apostles before all others. Yet it was not so, since the Apostle says (Phil. 3:12): "Not as though I had already attained, or were already perfect." Therefore charity cannot be perfect in this life.

Obj. 2: Further, Augustine says (Qq. lxxxiii, qu. 36) that "whatever kindles charity quenches cupidity, but where charity is perfect, cupidity is done away altogether." But this cannot be in this world, wherein it is impossible to live without sin, according to 1 John 1:8: "If we say that we have no sin, we deceive ourselves." Now all sin arises from some inordinate cupidity. Therefore charity cannot be perfect in this life.

Obj. 3: Further, what is already perfect cannot be perfected any more. But in this life charity can always increase, as stated above (A. 7). Therefore charity cannot be perfect in this life.

On the contrary, Augustine says (In prim. canon. Joan. Tract. v) "Charity is perfected by being strengthened; and when it has been brought to perfection, it exclaims, 'I desire to be dissolved and to be with Christ.'" Now this is possible in this life, as in the case of Paul. Therefore charity can be perfect in this life.

I answer that, The perfection of charity may be understood in two ways: first with regard to the object loved, secondly with regard to the person who loves. With regard to the object loved, charity is perfect, if the object be loved as much as it is lovable. Now God is as lovable as He is good, and His goodness is infinite, wherefore He is infinitely lovable. But no creature can love Him infinitely since all created power is finite. Consequently no creature's charity can be perfect in this way; the charity of God alone can, whereby He loves Himself.

On the part of the person who loves, charity is perfect, when he loves as much as he can. This happens in three ways. First, so that a man's whole heart is always actually borne towards God: this is the perfection of the charity of heaven, and is not possible in this life, wherein, by reason of the weakness of human life, it is impossible to think always actually of God, and to be moved by love towards Him. Secondly, so that man makes an earnest endeavor to give his time to God and Divine things, while scorning other things except in so far as the needs of the present life demand. This is the perfection of charity that is possible to a wayfarer; but is not common to all who have charity. Thirdly, so that a man gives his whole heart to God habitually, viz. by neither thinking nor desiring anything contrary to the love of God; and this perfection is common to all who have charity.

Reply Obj. 1: The Apostle denies that he has the perfection of heaven, wherefore a gloss on the same passage says that "he was a perfect wayfarer, but had not yet achieved the perfection to which the way leads."

Reply Obj. 2: This is said on account of venial sins, which are contrary, not to the habit, but to the act of charity: hence they are incompatible, not with the perfection of the way, but with that of heaven.

Reply Obj. 3: The perfection of the way is not perfection simply, wherefore it can always increase. _____

NINTH ARTICLE [II-II, Q. 24, Art. 9]

Whether Charity Is Rightly Distinguished into Three Degrees, Beginning, Progress, and Perfection?

Objection 1: It would seem unfitting to distinguish three degrees of charity, beginning, progress, and perfection. For there are many degrees between the beginning of charity and its ultimate perfection. Therefore it is not right to put

only one.

Obj. 2: Further, charity begins to progress as soon as it begins to be. Therefore we ought not to distinguish between charity as progressing and as beginning.

Obj. 3: Further, in this world, however perfect a man's charity may be, it can increase, as stated above (A. 7). Now for charity to increase is to progress. Therefore perfect charity ought not to be distinguished from progressing charity: and so the aforesaid degrees are unsuitably assigned to charity.

On the contrary, Augustine says (In prim. canon. Joan. Tract. v) "As soon as charity is born it takes food," which refers to beginners, "after taking food, it waxes strong," which refers to those who are progressing, "and when it has become strong it is perfected," which refers to the perfect. Therefore there are three degrees of charity.

I answer that, The spiritual increase of charity may be considered in respect of a certain likeness to the growth of the human body. For although this latter growth may be divided into many parts, yet it has certain fixed divisions according to those particular actions or pursuits to which man is brought by this same growth. Thus we speak of a man being an infant until he has the use of reason, after which we distinguish another state of man wherein he begins to speak and to use his reason, while there is again a third state, that of puberty when he begins to acquire the power of generation, and so on until he arrives at perfection.

In like manner the divers degrees of charity are distinguished according to the different pursuits to which man is brought by the increase of charity. For at first it is incumbent on man to occupy himself chiefly with avoiding sin and resisting his concupiscences, which move him in opposition to charity: this concerns beginners, in whom charity has to be fed or fostered lest it be destroyed: in the second place man's chief pursuit is to aim at progress in good, and this is the pursuit of the proficient, whose chief aim is to strengthen their charity by adding to it: while man's third pursuit is to aim chiefly at union with and enjoyment of God: this belongs to the perfect who "desire to be dissolved and to be with Christ."

In like manner we observe in local motion that at first there is withdrawal from one term, then approach to the other term, and thirdly, rest in this term.

Reply Obj. 1: All these distinct degrees which can be discerned in the increase of

charity, are comprised in the aforesaid three, even as every division of continuous things is included in these three—the beginning, the middle, and the end, as the Philosopher states (De Coelo i, 1).

Reply Obj. 2: Although those who are beginners in charity may progress, yet the chief care that besets them is to resist the sins which disturb them by their onslaught. Afterwards, however, when they come to feel this onslaught less, they begin to tend to perfection with greater security; yet with one hand doing the work, and with the other holding the sword as related in 2 Esdr. 4:17 about those who built up Jerusalem.

Reply Obj. 3: Even the perfect make progress in charity: yet this is not their chief care, but their aim is principally directed towards union with God. And though both the beginner and the proficient seek this, yet their solicitude is chiefly about other things, with the beginner, about avoiding sin, with the proficient, about progressing in virtue. _____

TENTH ARTICLE [II-II, Q. 24, Art. 10]

Whether Charity Can Decrease?

Objection 1: It would seem that charity can decrease. For contraries by their nature affect the same subject. Now increase and decrease are contraries. Since then charity increases, as stated above (A. 4), it seems that it can also decrease.

Obj. 2: Further, Augustine, speaking to God, says (Confess. x) "He loves Thee less, who loves aught besides Thee": and (Qq. lxxxiii, qu. 36) he says that "what kindles charity quenches cupidity." From this it seems to follow that, on the contrary, what arouses cupidity quenches charity. But cupidity, whereby a man loves something besides God, can increase in man. Therefore charity can decrease.

Obj. 3: Further, as Augustine says (Gen. ad lit. viii, 12) "God makes the just man, by justifying him, but in such a way, that if the man turns away from God, he no longer retains the effect of the Divine operation." From this we may gather that when God preserves charity in man, He works in the same way as when He first infuses charity into him. Now at the first infusion of charity God infuses less charity into him that prepares himself less. Therefore also in preserving charity, He preserves less charity in him that prepares himself less. Therefore charity can decrease.

On the contrary, In Scripture, charity is compared to fire, according to Cant 8:6: "The lamps thereof," i.e. of charity, "are fire and flames." Now fire ever mounts upward so long as it lasts. Therefore as long as charity endures, it can ascend, but cannot descend, i.e. decrease.

I answer that, The quantity which charity has in comparison with its proper object, cannot decrease, even as neither can it increase, as stated above (A. 4, ad 2).

Since, however, it increases in that quantity which it has in comparison with its subject, here is the place to consider whether it can decrease in this way. Now, if it decrease, this must needs be either through an act, or by the mere cessation from act. It is true that virtues acquired through acts decrease and sometimes cease altogether through cessation from act, as stated above (I-II, Q. 53, A. 3). Wherefore the Philosopher says, in reference to friendship (Ethic. viii, 5) "that want of intercourse," i.e. the neglect to call upon or speak with one's friends, "has destroyed many a friendship." Now this is because the safe-keeping of a thing depends on its cause, and the cause of human virtue is a human act, so that when human acts cease, the virtue acquired thereby decreases and at last ceases altogether. Yet this does not occur to charity, because it is not the result of human acts, but is caused by God alone, as stated above (A. 2). Hence it follows that even when its act ceases, it does not for this reason decrease, or cease altogether, unless the cessation involves a sin.

The consequence is that a decrease of charity cannot be caused except either by God or by some sinful act. Now no defect is caused in us by God, except by way of punishment, in so far as He withdraws His grace in punishment of sin. Hence He does not diminish charity except by way of punishment: and this punishment is due on account of sin.

It follows, therefore, that if charity decrease, the cause of this decrease must be sin either effectively or by way of merit. But mortal sin does not diminish charity, in either of these ways, but destroys it entirely, both effectively, because every mortal sin is contrary to charity, as we shall state further on (A. 12), and by way of merit, since when, by sinning mortally, a man acts against charity, he deserves that God should withdraw charity from him.

In like manner, neither can venial sin diminish charity either effectively or by way of merit. Not effectively, because it does not touch charity, since charity is

about the last end, whereas venial sin is a disorder about things directed to the end: and a man's love for the end is none the less through his committing an inordinate act as regards the things directed to the end. Thus sick people sometimes, though they love health much, are irregular in keeping to their diet: and thus again, in speculative sciences, the false opinions that are derived from the principles, do not diminish the certitude of the principles. So too, venial sin does not merit diminution of charity; for when a man offends in a small matter he does not deserve to be mulcted in a great matter. For God does not turn away from man, more than man turns away from Him: wherefore he that is out of order in respect of things directed to the end, does not deserve to be mulcted in charity whereby he is ordered to the last end.

The consequence is that charity can by no means be diminished, if we speak of direct causality, yet whatever disposes to its corruption may be said to conduce indirectly to its diminution, and such are venial sins, or even the cessation from the practice of works of charity.

Reply Obj. 1: Contraries affect the same subject when that subject stands in equal relation to both. But charity does not stand in equal relation to increase and decrease. For it can have a cause of increase, but not of decrease, as stated above. Hence the argument does not prove.

Reply Obj. 2: Cupidity is twofold, one whereby man places his end in creatures, and this kills charity altogether, since it is its poison, as Augustine states (Confess. x). This makes us love God less (i.e. less than we ought to love Him by charity), not indeed by diminishing charity but by destroying it altogether. It is thus that we must understand the saying: "He loves Thee less, who loves aught beside Thee," for he adds these words, "which he loveth not for Thee." This does not apply to venial sin, but only to mortal sin: since that which we love in venial sin, is loved for God's sake habitually though not actually. There is another cupidity, that of venial sin, which is always diminished by charity: and yet this cupidity cannot diminish charity, for the reason given above.

Reply Obj. 3: A movement of the free-will is requisite in the infusion of charity, as stated above (I-II, Q. 113, A. 3). Wherefore that which diminishes the intensity of the free-will conduces dispositively to a diminution in the charity to be infused. On the other hand, no movement of the free-will is required for the safe-keeping of charity, else it would not remain in us while we sleep. Hence charity does not decrease on account of an obstacle on the part of the intensity of

the free-will's movement. _____

ELEVENTH ARTICLE [II-II, Q. 24, Art. 11]

Whether We Can Lose Charity When Once We Have It?

Objection 1: It would seem that we cannot lose charity when once we have it. For if we lose it, this can only be through sin. Now he who has charity cannot sin, for it is written (1 John 3:9): "Whosoever is born of God, committeth not sin; for His seed abideth in him, and he cannot sin, because he is born of God." But none save the children of God have charity, for it is this which distinguishes "the children of God from the children of perdition," as Augustine says (De Trin. xv, 17). Therefore he that has charity cannot lose it.

Obj. 2: Further, Augustine says (De Trin. viii, 7) that "if love be not true, it should not be called love." Now, as he says again in a letter to Count Julian, "charity which can fail was never true." [*The quotation is from *De Salutaribus Documentis ad quemdam comitem,* vii., among the works of Paul of Friuli, more commonly known as Paul the Deacon, a monk of Monte Cassino.] Therefore it was no charity at all. Therefore, when once we have charity, we cannot lose it.

Obj. 3: Further, Gregory says in a homily for Pentecost (In Evang. xxx) that "God's love works great things where it is; if it ceases to work it is not charity." Now no man loses charity by doing great things. Therefore if charity be there, it cannot be lost.

Obj. 4: Further, the free-will is not inclined to sin unless by some motive for sinning. Now charity excludes all motives for sinning, both self-love and cupidity, and all such things. Therefore charity cannot be lost.

On the contrary, It is written (Apoc. 2:4): "I have somewhat against thee, because thou hast left thy first charity."

I answer that, The Holy Ghost dwells in us by charity, as shown above (A. 2; QQ. 23, 24). We can, accordingly, consider charity in three ways: first on the part of the Holy Ghost, Who moves the soul to love God, and in this respect charity is incompatible with sin through the power of the Holy Ghost, Who does unfailingly whatever He wills to do. Hence it is impossible for these two things to be true at the same time—that the Holy Ghost should will to move a certain man to an act of charity, and that this man, by sinning, should lose charity. For

the gift of perseverance is reckoned among the blessings of God whereby "whoever is delivered, is most certainly delivered," as Augustine says in his book on the Predestination of the saints (De Dono Persev. xiv).

Secondly, charity may be considered as such, and thus it is incapable of anything that is against its nature. Wherefore charity cannot sin at all, even as neither can heat cool, nor unrighteousness do good, as Augustine says (De Serm. Dom. in Monte ii, 24).

Thirdly, charity can be considered on the part of its subject, which is changeable on account of the free-will. Moreover charity may be compared with this subject, both from the general point of view of form in comparison with matter, and from the specific point of view of habit as compared with power. Now it is natural for a form to be in its subject in such a way that it can be lost, when it does not entirely fill the potentiality of matter: this is evident in the forms of things generated and corrupted, because the matter of such things receives one form in such a way, that it retains the potentiality to another form, as though its potentiality were not completely satisfied with the one form. Hence the one form may be lost by the other being received. On the other hand the form of a celestial body which entirely fills the potentiality of its matter, so that the latter does not retain the potentiality to another form, is in its subject inseparably. Accordingly the charity of the blessed, because it entirely fills the potentiality of the rational mind, since every actual movement of that mind is directed to God, is possessed by its subject inseparably: whereas the charity of the wayfarer does not so fill the potentiality of its subject, because the latter is not always actually directed to God: so that when it is not actually directed to God, something may occur whereby charity is lost.

It is proper to a habit to incline a power to act, and this belongs to a habit, in so far as it makes whatever is suitable to it, to seem good, and whatever is unsuitable, to seem evil. For as the taste judges of savors according to its disposition, even so does the human mind judge of things to be done, according to its habitual disposition. Hence the Philosopher says (Ethic. iii, 5) that "such as a man is, so does the end appear to him." Accordingly charity is inseparable from its possessor, where that which pertains to charity cannot appear otherwise than good, and that is in heaven, where God is seen in His Essence, which is the very essence of goodness. Therefore the charity of heaven cannot be lost, whereas the charity of the way can, because in this state God is not seen in His Essence, which is the essence of goodness.

Reply Obj. 1: The passage quoted speaks from the point of view of the power of the Holy Ghost, by Whose safeguarding, those whom He wills to move are rendered immune from sin, as much as He wills.

Reply Obj. 2: The charity which can fail by reason of itself is no true charity; for this would be the case, were its love given only for a time, and afterwards were to cease, which would be inconsistent with true love. If, however, charity be lost through the changeableness of the subject, and against the purpose of charity included in its act, this is not contrary to true charity.

Reply Obj. 3: The love of God ever works great things in its purpose, which is essential to charity; but it does not always work great things in its act, on account of the condition of its subject.

Reply Obj. 4: Charity by reason of its act excludes every motive for sinning. But it happens sometimes that charity is not acting actually, and then it is possible for a motive to intervene for sinning, and if we consent to this motive, we lose charity. _____

TWELFTH ARTICLE [II-II, Q. 24, Art. 12]

Whether Charity Is Lost Through One Mortal Sin?

Objection 1: It would seem that charity is not lost through one mortal sin. For Origen says (Peri Archon i): "When a man who has mounted to the stage of perfection, is satiated, I do not think that he will become empty or fall away suddenly; but he must needs do so gradually and by little and little." But man falls away by losing charity. Therefore charity is not lost through only one mortal sin.

Obj. 2: Further, Pope Leo in a sermon on the Passion (lx) addresses Peter thus: "Our Lord saw in thee not a conquered faith, not an averted love, but constancy shaken. Tears abounded where love never failed, and the words uttered in trepidation were washed away by the fount of charity." From this Bernard [*William of St. Thierry, De Nat. et Dig. Amoris. vi.] drew his assertion that "charity in Peter was not quenched, but cooled." But Peter sinned mortally in denying Christ. Therefore charity is not lost through one mortal sin.

Obj. 3: Further, charity is stronger than an acquired virtue. Now a habit of acquired virtue is not destroyed by one contrary sinful act. Much less, therefore,

is charity destroyed by one contrary mortal sin.

Obj. 4: Further, charity denotes love of God and our neighbor. Now, seemingly, one may commit a mortal sin, and yet retain the love of God and one's neighbor; because an inordinate affection for things directed to the end, does not remove the love for the end, as stated above (A. 10). Therefore charity towards God can endure, though there be a mortal sin through an inordinate affection for some temporal good.

Obj. 5: Further, the object of a theological virtue is the last end. Now the other theological virtues, namely faith and hope, are not done away by one mortal sin, in fact they remain though lifeless. Therefore charity can remain without a form, even when a mortal sin has been committed.

On the contrary, By mortal sin man becomes deserving of eternal death, according to Rom. 6:23: "The wages of sin is death." On the other hand whoever has charity is deserving of eternal life, for it is written (John 14:21): "He that loveth Me, shall be loved by My Father: and I will love Him, and will manifest Myself to him," in which manifestation everlasting life consists, according to John 17:3: "This is eternal life; that they may know Thee the . . . true God, and Jesus Christ Whom Thou hast sent." Now no man can be worthy, at the same time, of eternal life and of eternal death. Therefore it is impossible for a man to have charity with a mortal sin. Therefore charity is destroyed by one mortal sin.

I answer that, That one contrary is removed by the other contrary supervening. Now every mortal sin is contrary to charity by its very nature, which consists in man's loving God above all things, and subjecting himself to Him entirely, by referring all that is his to God. It is therefore essential to charity that man should so love God as to wish to submit to Him in all things, and always to follow the rule of His commandments; since whatever is contrary to His commandments is manifestly contrary to charity, and therefore by its very nature is capable of destroying charity.

If indeed charity were an acquired habit dependent on the power of its subject, it would not necessarily be removed by one mortal sin, for act is directly contrary, not to habit but to act. Now the endurance of a habit in its subject does not require the endurance of its act, so that when a contrary act supervenes the acquired habit is not at once done away. But charity, being an infused habit, depends on the action of God Who infuses it, Who stands in relation to the

infusion and safekeeping of charity, as the sun does to the diffusion of light in the air, as stated above (A. 10, Obj. 3). Consequently, just as the light would cease at once in the air, were an obstacle placed to its being lit up by the sun, even so charity ceases at once to be in the soul through the placing of an obstacle to the outpouring of charity by God into the soul.

Now it is evident that through every mortal sin which is contrary to God's commandments, an obstacle is placed to the outpouring of charity, since from the very fact that a man chooses to prefer sin to God's friendship, which requires that we should obey His will, it follows that the habit of charity is lost at once through one mortal sin. Hence Augustine says (Gen. ad lit. viii, 12) that "man is enlightened by God's presence, but he is darkened at once by God's absence, because distance from Him is effected not by change of place but by aversion of the will."

Reply Obj. 1: This saying of Origen may be understood, in one way, that a man who is in the state of perfection, does not suddenly go so far as to commit a mortal sin, but is disposed thereto by some previous negligence, for which reason venial sins are said to be dispositions to mortal sin, as stated above (I-II, Q. 88, A. 3). Nevertheless he falls, and loses charity through the one mortal sin if he commits it.

Since, however, he adds: "If some slight slip should occur, and he recover himself quickly he does not appear to fall altogether," we may reply in another way, that when he speaks of a man being emptied and falling away altogether, he means one who falls so as to sin through malice; and this does not occur in a perfect man all at once.

Reply Obj. 2: Charity may be lost in two ways; first, directly, by actual contempt, and, in this way, Peter did not lose charity. Secondly, indirectly, when a sin is committed against charity, through some passion of desire or fear; it was by sinning against charity in this way, that Peter lost charity; yet he soon recovered it.

The Reply to the Third Objection is evident from what has been said.

Reply Obj. 4: Not every inordinate affection for things directed to the end, i.e., for created goods, constitutes a mortal sin, but only such as is directly contrary to the Divine will; and then the inordinate affection is contrary to charity, as stated.

Reply Obj. 5: Charity denotes union with God, whereas faith and hope do not. Now every mortal sin consists in aversion from God, as stated above (Gen. ad lit. viii, 12). Consequently every mortal sin is contrary to charity, but not to faith and hope, but only certain determinate sins, which destroy the habit of faith or of hope, even as charity is destroyed by every moral sin. Hence it is evident that charity cannot remain lifeless, since it is itself the ultimate form regarding God under the aspect of last end as stated above (Q. 23, A. 8).

QUESTION 25

OF THE OBJECT OF CHARITY (TWELVE ARTICLES)

We must now consider the object of charity; which consideration will be twofold: (1) The things we ought to love out of charity: (2) The order in which they ought to be loved. Under the first head there are twelve points of inquiry:

(1) Whether we should love God alone, out of charity, or should we love our neighbor also?

(2) Whether charity should be loved out of charity?

(3) Whether irrational creatures ought to be loved out of charity?

(4) Whether one may love oneself out of charity?

(5) Whether one's own body?

(6) Whether sinners should be loved out of charity?

(7) Whether sinners love themselves?

(8) Whether we should love our enemies out of charity?

(9) Whether we are bound to show them tokens of friendship?

(10) Whether we ought to love the angels out of charity?

(11) Whether we ought to love the demons?

(12) How to enumerate the things we are bound to love out of charity.

FIRST ARTICLE [II-II, Q. 25, Art. 1]

Whether the Love of Charity Stops at God, or Extends to Our Neighbor?

Objection 1: It would seem that the love of charity stops at God and does not extend to our neighbor. For as we owe God love, so do we owe Him fear, according Deut. 10:12: "And now Israel, what doth the Lord thy God require of thee, but that thou fear . . . and love Him?" Now the fear with which we fear man, and which is called human fear, is distinct from the fear with which we fear God, and which is either servile or filial, as is evident from what has been stated above (Q. 10, A. 2). Therefore also the love with which we love God, is distinct from the love with which we love our neighbor.

Obj. 2: Further, the Philosopher says (Ethic. viii, 8) that "to be loved is to be honored." Now the honor due to God, which is known as *latria*, is distinct from the honor due to a creature, and known as *dulia.* Therefore again the love wherewith we love God, is distinct from that with which we love our neighbor.

Obj. 3: Further, hope begets charity, as a gloss states on Matt. 1:2.
Now hope is so due to God that it is reprehensible to hope in man, according to Jer. 17:5: "Cursed be the man that trusteth in man."
Therefore charity is so due to God, as not to extend to our neighbor.

On the contrary, It is written (1 John 4:21): "This commandment we have from God, that he, who loveth God, love also his brother."

I answer that, As stated above (Q. 17, A. 6; Q. 19, A. 3; I-II, Q. 54, A. 3) habits are not differentiated except their acts be of different species. For every act of the one species belongs to the same habit. Now since the species of an act is derived from its object, considered under its formal aspect, it follows of necessity that it is specifically the same act that tends to an aspect of the object, and that tends to the object under that aspect: thus it is specifically the same visual act whereby we see the light, and whereby we see the color under the aspect of light.

Now the aspect under which our neighbor is to be loved, is God, since what we ought to love in our neighbor is that he may be in God. Hence it is clear that it is

specifically the same act whereby we love God, and whereby we love our neighbor. Consequently the habit of charity extends not only to the love of God, but also to the love of our neighbor.

Reply Obj. 1: We may fear our neighbor, even as we may love him, in two ways: first, on account of something that is proper to him, as when a man fears a tyrant on account of his cruelty, or loves him by reason of his own desire to get something from him. Such like human fear is distinct from the fear of God, and the same applies to love. Secondly, we fear a man, or love him on account of what he has of God; as when we fear the secular power by reason of its exercising the ministry of God for the punishment of evildoers, and love it for its justice: such like fear of man is not distinct from fear of God, as neither is such like love.

Reply Obj. 2: Love regards good in general, whereas honor regards the honored person's own good, for it is given to a person in recognition of his own virtue. Hence love is not differentiated specifically on account of the various degrees of goodness in various persons, so long as it is referred to one good common to all, whereas honor is distinguished according to the good belonging to individuals. Consequently we love all our neighbors with the same love of charity, in so far as they are referred to one good common to them all, which is God; whereas we give various honors to various people, according to each one's own virtue, and likewise to God we give the singular honor of latria on account of His singular virtue.

Reply Obj. 3: It is wrong to hope in man as though he were the principal author of salvation, but not, to hope in man as helping us ministerially under God. In like manner it would be wrong if a man loved his neighbor as though he were his last end, but not, if he loved him for God's sake; and this is what charity does.

SECOND ARTICLE [II-II, Q. 25, Art. 2]

Whether We Should Love Charity Out of Charity?

Objection 1: It would seem that charity need not be loved out of charity. For the things to be loved out of charity are contained in the two precepts of charity (Matt. 22:37-39): and neither of them includes charity, since charity is neither God nor our neighbor. Therefore charity need not be loved out of charity.

Obj. 2: Further, charity is founded on the fellowship of happiness, as stated above (Q. 23, A. 1). But charity cannot participate in happiness. Therefore charity need not be loved out of charity.

Obj. 3: Further, charity is a kind of friendship, as stated above (Q. 23, A. 1). But no man can have friendship for charity or for an accident, since such things cannot return love for love, which is essential to friendship, as stated in *Ethic.* viii. Therefore charity need not be loved out of charity.

On the contrary, Augustine says (De Trin. viii, 8): "He that loves his neighbor, must, in consequence, love love itself." But we love our neighbor out of charity. Therefore it follows that charity also is loved out of charity.

I answer that, Charity is love. Now love, by reason of the nature of the power whose act it is, is capable of reflecting on itself; for since the object of the will is the universal good, whatever has the aspect of good, can be the object of an act of the will: and since to will is itself a good, man can will himself to will. Even so the intellect, whose object is the true, understands that it understands, because this again is something true. Love, however, even by reason of its own species, is capable of reflecting on itself, because it is a spontaneous movement of the lover towards the beloved, wherefore from the moment a man loves, he loves himself to love.

Yet charity is not love simply, but has the nature of friendship, as stated above (Q. 23, A. 1). Now by friendship a thing is loved in two ways: first, as the friend for whom we have friendship, and to whom we wish good things: secondly, as the good which we wish to a friend. It is in the latter and not in the former way that charity is loved out of charity, because charity is the good which we desire for all those whom we love out of charity. The same applies to happiness, and to the other virtues.

Reply Obj. 1: God and our neighbor are those with whom we are friends, but love of them includes the loving of charity, since we love both God and our neighbor, in so far as we love ourselves and our neighbor to love God, and this is to love charity.

Reply Obj. 2: Charity is itself the fellowship of the spiritual life, whereby we arrive at happiness: hence it is loved as the good which we desire for all whom we love out of charity.

Reply Obj. 3: This argument considers friendship as referred to those with whom we are friends. _____

THIRD ARTICLE [II-II, Q. 25, Art. 3]

Whether Irrational Creatures Also Ought to Be Loved Out of Charity?

Objection 1: It would seem that irrational creatures also ought to be loved out of charity. For it is chiefly by charity that we are conformed to God. Now God loves irrational creatures out of charity, for He loves "all things that are" (Wis. 11:25), and whatever He loves, He loves by Himself Who is charity. Therefore we also should love irrational creatures out of charity.

Obj. 2: Further, charity is referred to God principally, and extends to other things as referable to God. Now just as the rational creature is referable to God, in as much as it bears the resemblance of image, so too, are the irrational creatures, in as much as they bear the resemblance of a trace [*Cf. I, Q. 45, A. 7]. Therefore charity extends also to irrational creatures.

Obj. 3: Further, just as the object of charity is God. so is the object of faith. Now faith extends to irrational creatures, since we believe that heaven and earth were created by God, that the fishes and birds were brought forth out of the waters, and animals that walk, and plants, out of the earth. Therefore charity extends also to irrational creatures.

On the contrary, The love of charity extends to none but God and our neighbor. But the word neighbor cannot be extended to irrational creatures, since they have no fellowship with man in the rational life. Therefore charity does not extend to irrational creatures.

I answer that, According to what has been stated above (Q. 13, A. 1) charity is a kind of friendship. Now the love of friendship is twofold: first, there is the love for the friend to whom our friendship is given, secondly, the love for those good things which we desire for our friend. With regard to the first, no irrational creature can be loved out of charity; and for three reasons. Two of these reasons refer in a general way to friendship, which cannot have an irrational creature for its object: first because friendship is towards one to whom we wish good things, while, properly speaking, we cannot wish good things to an irrational creature, because it is not competent, properly speaking, to possess good, this being proper to the rational creature which, through its free-will, is the master of its

disposal of the good it possesses. Hence the Philosopher says (Phys. ii, 6) that we do not speak of good or evil befalling such like things, except metaphorically. Secondly, because all friendship is based on some fellowship in life; since "nothing is so proper to friendship as to live together," as the Philosopher proves (Ethic. viii, 5). Now irrational creatures can have no fellowship in human life which is regulated by reason. Hence friendship with irrational creatures is impossible, except metaphorically speaking. The third reason is proper to charity, for charity is based on the fellowship of everlasting happiness, to which the irrational creature cannot attain. Therefore we cannot have the friendship of charity towards an irrational creature.

Nevertheless we can love irrational creatures out of charity, if we regard them as the good things that we desire for others, in so far, to wit, as we wish for their preservation, to God's honor and man's use; thus too does God love them out of charity.

Wherefore the Reply to the First Objection is evident.

Reply Obj. 2: The likeness by way of trace does not confer the capacity for everlasting life, whereas the likeness of image does: and so the comparison fails.

Reply Obj. 3: Faith can extend to all that is in any way true, whereas the friendship of charity extends only to such things as have a natural capacity for everlasting life; wherefore the comparison fails. _____

FOURTH ARTICLE [II-II, Q. 25, Art. 4]

Whether a Man Ought to Love Himself Out of Charity?

Objection 1: It would seem that a man is [not] bound to love himself out of charity. For Gregory says in a homily (In Evang. xvii) that there "can be no charity between less than two." Therefore no man has charity towards himself.

Obj. 2: Further, friendship, by its very nature, implies mutual love and equality (Ethic. viii, 2, 7), which cannot be of one man towards himself. But charity is a kind of friendship, as stated above (Q. 23, A. 1). Therefore a man cannot have charity towards himself.

Obj. 3: Further, anything relating to charity cannot be blameworthy, since charity "dealeth not perversely" (1 Cor. 23:4). Now a man deserves to be blamed for

loving himself, since it is written (2 Tim. 3:1, 2): "In the last days shall come dangerous times, men shall be lovers of themselves." Therefore a man cannot love himself out of charity.

On the contrary, It is written (Lev. 19:18): "Thou shalt love thy friend as thyself." Now we love our friends out of charity. Therefore we should love ourselves too out of charity.

I answer that, Since charity is a kind of friendship, as stated above (Q. 23, A. 1), we may consider charity from two standpoints: first, under the general notion of friendship, and in this way we must hold that, properly speaking, a man is not a friend to himself, but something more than a friend, since friendship implies union, for Dionysius says (Div. Nom. iv) that "love is a unitive force," whereas a man is one with himself which is more than being united to another. Hence, just as unity is the principle of union, so the love with which a man loves himself is the form and root of friendship. For if we have friendship with others it is because we do unto them as we do unto ourselves, hence we read in *Ethic.* ix, 4, 8, that "the origin of friendly relations with others lies in our relations to ourselves." Thus too with regard to principles we have something greater than science, namely understanding.

Secondly, we may speak of charity in respect of its specific nature, namely as denoting man's friendship with God in the first place, and, consequently, with the things of God, among which things is man himself who has charity. Hence, among these other things which he loves out of charity because they pertain to God, he loves also himself out of charity.

Reply Obj. 1: Gregory speaks there of charity under the general notion of friendship: and the Second Objection is to be taken in the same sense.

Reply Obj. 3: Those who love themselves are to be blamed, in so far as they love themselves as regards their sensitive nature, which they humor. This is not to love oneself truly according to one's rational nature, so as to desire for oneself the good things which pertain to the perfection of reason: and in this way chiefly it is through charity that a man loves himself. _____

FIFTH ARTICLE [II-II, Q. 25, Art. 5]

Whether a Man Ought to Love His Body Out of Charity?

Objection 1: It would seem that a man ought not to love his body out of charity. For we do not love one with whom we are unwilling to associate. But those who have charity shun the society of the body, according to Rom. 7:24: "Who shall deliver me from the body of this death?" and Phil. 1:23: "Having a desire to be dissolved and to be with Christ." Therefore our bodies are not to be loved out of charity.

Obj. 2: Further, the friendship of charity is based on fellowship in the enjoyment of God. But the body can have no share in that enjoyment. Therefore the body is not to be loved out of charity.

Obj. 3: Further, since charity is a kind of friendship it is towards those who are capable of loving in return. But our body cannot love us out of charity. Therefore it should not be loved out of charity.

On the contrary, Augustine says (De Doctr. Christ. i, 23, 26) that there are four things that we should love out of charity, and among them he reckons our own body.

I answer that, Our bodies can be considered in two ways: first, in respect of their nature, secondly, in respect of the corruption of sin and its punishment.

Now the nature of our body was created, not by an evil principle, as the Manicheans pretend, but by God. Hence we can use it for God's service, according to Rom. 6:13: "Present . . . your members as instruments of justice unto God." Consequently, out of the love of charity with which we love God, we ought to love our bodies also, but we ought not to love the evil effects of sin and the corruption of punishment; we ought rather, by the desire of charity, to long for the removal of such things.

Reply Obj. 1: The Apostle did not shrink from the society of his body, as regards the nature of the body, in fact in this respect he was loth to be deprived thereof, according to 2 Cor. 5:4: "We would not be unclothed, but clothed over." He did, however, wish to escape from the taint of concupiscence, which remains in the body, and from the corruption of the body which weighs down the soul, so as to hinder it from seeing God. Hence he says expressly: "From the body of this death."

Reply Obj. 2: Although our bodies are unable to enjoy God by knowing and loving Him, yet by the works which we do through the body, we are able to

attain to the perfect knowledge of God. Hence from the enjoyment in the soul there overflows a certain happiness into the body, viz., "the flush of health and incorruption," as Augustine states (Ep. ad Dioscor. cxviii). Hence, since the body has, in a fashion, a share of happiness, it can be loved with the love of charity.

Reply Obj. 3: Mutual love is found in the friendship which is for another, but not in that which a man has for himself, either in respect of his soul, or in respect of his body. _____

SIXTH ARTICLE [II-II, Q. 25, Art. 6]

Whether We Ought to Love Sinners Out of Charity?

Objection 1: It would seem that we ought not to love sinners out of charity. For it is written (Ps. 118:113): "I have hated the unjust." But David had perfect charity. Therefore sinners should be hated rather than loved, out of charity.

Obj. 2: Further, "love is proved by deeds" as Gregory says in a homily for Pentecost (In Evang. xxx). But good men do no works of the unjust: on the contrary, they do such as would appear to be works of hate, according to Ps. 100:8: "In the morning I put to death all the wicked of the land": and God commanded (Ex. 22:18): "Wizards thou shalt not suffer to live." Therefore sinners should not be loved out of charity.

Obj. 3: Further, it is part of friendship that one should desire and wish good things for one's friends. Now the saints, out of charity, desire evil things for the wicked, according to Ps. 9:18: "May the wicked be turned into hell [*Douay and A. V.: 'The wicked shall be,' etc. See Reply to this Objection.]." Therefore sinners should not be loved out of charity.

Obj. 4: Further, it is proper to friends to rejoice in, and will the same things. Now charity does not make us will what sinners will, nor to rejoice in what gives them joy, but rather the contrary. Therefore sinners should not be loved out of charity.

Obj. 5: Further, it is proper to friends to associate together, according to *Ethic.* viii. But we ought not to associate with sinners, according to 2 Cor. 6:17: "Go ye out from among them." Therefore we should not love sinners out of charity.

On the contrary, Augustine says (De Doctr. Christ. i, 30) that "when it is said: 'Thou shalt love thy neighbor,' it is evident that we ought to look upon every man

as our neighbor." Now sinners do not cease to be men, for sin does not destroy nature. Therefore we ought to love sinners out of charity.

I answer that, Two things may be considered in the sinner: his nature and his guilt. According to his nature, which he has from God, he has a capacity for happiness, on the fellowship of which charity is based, as stated above (A. 3; Q. 23, AA. 1, 5), wherefore we ought to love sinners, out of charity, in respect of their nature.

On the other hand their guilt is opposed to God, and is an obstacle to happiness. Wherefore, in respect of their guilt whereby they are opposed to God, all sinners are to be hated, even one's father or mother or kindred, according to Luke 12:26. For it is our duty to hate, in the sinner, his being a sinner, and to love in him, his being a man capable of bliss; and this is to love him truly, out of charity, for God's sake.

Reply Obj. 1: The prophet hated the unjust, as such, and the object of his hate was their injustice, which was their evil. Such hatred is perfect, of which he himself says (Ps. 138:22): "I have hated them with a perfect hatred." Now hatred of a person's evil is equivalent to love of his good. Hence also this perfect hatred belongs to charity.

Reply Obj. 2: As the Philosopher observes (Ethic. ix, 3), when our friends fall into sin, we ought not to deny them the amenities of friendship, so long as there is hope of their mending their ways, and we ought to help them more readily to regain virtue than to recover money, had they lost it, for as much as virtue is more akin than money to friendship. When, however, they fall into very great wickedness, and become incurable, we ought no longer to show them friendliness. It is for this reason that both Divine and human laws command such like sinners to be put to death, because there is greater likelihood of their harming others than of their mending their ways. Nevertheless the judge puts this into effect, not out of hatred for the sinners, but out of the love of charity, by reason of which he prefers the public good to the life of the individual. Moreover the death inflicted by the judge profits the sinner, if he be converted, unto the expiation of his crime; and, if he be not converted, it profits so as to put an end to the sin, because the sinner is thus deprived of the power to sin any more.

Reply Obj. 3: Such like imprecations which we come across in Holy Writ, may be understood in three ways: first, by way of prediction, not by way of wish, so

that the sense is: "May the wicked be," that is, "The wicked shall be, turned into hell." Secondly, by way of wish, yet so that the desire of the wisher is not referred to the man's punishment, but to the justice of the punisher, according to Ps. 57:11: "The just shall rejoice when he shall see the revenge," since, according to Wis. 1:13, not even God "hath pleasure in the destruction of the wicked [Vulg.: 'living']" when He punishes them, but He rejoices in His justice, according to Ps. 10:8: "The Lord is just and hath loved justice." Thirdly, so that this desire is referred to the removal of the sin, and not to the punishment itself, to the effect, namely, that the sin be destroyed, but that the man may live.

Reply Obj. 4: We love sinners out of charity, not so as to will what they will, or to rejoice in what gives them joy, but so as to make them will what we will, and rejoice in what rejoices us. Hence it is written (Jer. 15:19): "They shall be turned to thee, and thou shalt not to be turned to them."

Reply Obj. 5: The weak should avoid associating with sinners, on account of the danger in which they stand of being perverted by them. But it is commendable for the perfect, of whose perversion there is no fear, to associate with sinners that they may convert them. For thus did Our Lord eat and drink with sinners as related by Matt. 9:11-13. Yet all should avoid the society of sinners, as regards fellowship in sin; in this sense it is written (2 Cor. 6:17): "Go out from among them . . . and touch not the unclean thing," i.e. by consenting to sin.

SEVENTH ARTICLE [II-II, Q. 25, Art. 7]

Whether Sinners Love Themselves?

Objection 1: It would seem that sinners love themselves. For that which is the principle of sin, is most of all in the sinner. Now love of self is the principle of sin, since Augustine says (De Civ. Dei xiv, 28) that it "builds up the city of Babylon." Therefore sinners most of all love themselves.

Obj. 2: Further, sin does not destroy nature. Now it is in keeping with nature that every man should love himself: wherefore even irrational creatures naturally desire their own good, for instance, the preservation of their being, and so forth. Therefore sinners love themselves.

Obj. 3: Further, good is beloved by all, as Dionysius states (Div. Nom. iv). Now many sinners reckon themselves to be good. Therefore many sinners love

themselves.

On the contrary, It is written (Ps. 10:6): "He that loveth iniquity, hateth his own soul."

I answer that, Love of self is common to all, in one way; in another way it is proper to the good; in a third way, it is proper to the wicked. For it is common to all for each one to love what he thinks himself to be. Now a man is said to be a thing, in two ways: first, in respect of his substance and nature, and, this way all think themselves to be what they are, that is, composed of a soul and body. In this way too, all men, both good and wicked, love themselves, in so far as they love their own preservation.

Secondly, a man is said to be something in respect of some predominance, as the sovereign of a state is spoken of as being the state, and so, what the sovereign does, the state is said to do. In this way, all do not think themselves to be what they are. For the reasoning mind is the predominant part of man, while the sensitive and corporeal nature takes the second place, the former of which the Apostle calls the "inward man," and the latter, the "outward man" (2 Cor. 4:16). Now the good look upon their rational nature or the inward man as being the chief thing in them, wherefore in this way they think themselves to be what they are. On the other hand, the wicked reckon their sensitive and corporeal nature, or the outward man, to hold the first place. Wherefore, since they know not themselves aright, they do not love themselves aright, but love what they think themselves to be. But the good know themselves truly, and therefore truly love themselves.

The Philosopher proves this from five things that are proper to friendship. For in the first place, every friend wishes his friend to be and to live; secondly, he desires good things for him; thirdly, he does good things to him; fourthly, he takes pleasure in his company; fifthly, he is of one mind with him, rejoicing and sorrowing in almost the same things. In this way the good love themselves, as to the inward man, because they wish the preservation thereof in its integrity, they desire good things for him, namely spiritual goods, indeed they do their best to obtain them, and they take pleasure in entering into their own hearts, because they find there good thoughts in the present, the memory of past good, and the hope of future good, all of which are sources of pleasure. Likewise they experience no clashing of wills, since their whole soul tends to one thing.

On the other hand, the wicked have no wish to be preserved in the integrity of the inward man, nor do they desire spiritual goods for him, nor do they work for that end, nor do they take pleasure in their own company by entering into their own hearts, because whatever they find there, present, past and future, is evil and horrible; nor do they agree with themselves, on account of the gnawings of conscience, according to Ps. 49:21: "I will reprove thee and set before thy face."

In the same manner it may be shown that the wicked love themselves, as regards the corruption of the outward man, whereas the good do not love themselves thus.

Reply Obj. 1: The love of self which is the principle of sin is that which is proper to the wicked, and reaches "to the contempt of God," as stated in the passage quoted, because the wicked so desire external goods as to despise spiritual goods.

Reply Obj. 2: Although natural love is not altogether forfeited by wicked men, yet it is perverted in them, as explained above.

Reply Obj. 3: The wicked have some share of self-love, in so far as they think themselves good. Yet such love of self is not true but apparent: and even this is not possible in those who are very wicked. _____

EIGHTH ARTICLE [II-II, Q. 25, Art. 8]

Whether Charity Requires That We Should Love Our Enemies?

Objection 1: It would seem that charity does not require us to love our enemies. For Augustine says (Enchiridion lxxiii) that "this great good," namely, the love of our enemies, is "not so universal in its application, as the object of our petition when we say: Forgive us our trespasses." Now no one is forgiven sin without he have charity, because, according to Prov. 10:12, "charity covereth all sins." Therefore charity does not require that we should love our enemies.

Obj. 2: Further, charity does not do away with nature. Now everything, even an irrational being, naturally hates its contrary, as a lamb hates a wolf, and water fire. Therefore charity does not make us love our enemies.

Obj. 3: Further, charity "doth nothing perversely" (1 Cor. 13:4). Now it seems perverse to love one's enemies, as it would be to hate one's friends: hence Joab

upbraided David by saying (2 Kings 19:6): "Thou lovest them that hate thee, and thou hatest them that love thee." Therefore charity does not make us love our enemies.

On the contrary, Our Lord said (Matt. 4:44): "Love your enemies."

I answer that, Love of one's enemies may be understood in three ways. First, as though we were to love our enemies as such: this is perverse, and contrary to charity, since it implies love of that which is evil in another.

Secondly love of one's enemies may mean that we love them as to their nature, but in general: and in this sense charity requires that we should love our enemies, namely, that in loving God and our neighbor, we should not exclude our enemies from the love given to our neighbor in general.

Thirdly, love of one's enemies may be considered as specially directed to them, namely, that we should have a special movement of love towards our enemies. Charity does not require this absolutely, because it does not require that we should have a special movement of love to every individual man, since this would be impossible. Nevertheless charity does require this, in respect of our being prepared in mind, namely, that we should be ready to love our enemies individually, if the necessity were to occur. That man should actually do so, and love his enemy for God's sake, without it being necessary for him to do so, belongs to the perfection of charity. For since man loves his neighbor, out of charity, for God's sake, the more he loves God, the more does he put enmities aside and show love towards his neighbor: thus if we loved a certain man very much, we would love his children though they were unfriendly towards us. This is the sense in which Augustine speaks in the passage quoted in the First Objection, the Reply to which is therefore evident.

Reply Obj. 2: Everything naturally hates its contrary as such. Now our enemies are contrary to us, as enemies, wherefore this itself should be hateful to us, for their enmity should displease us. They are not, however, contrary to us, as men and capable of happiness: and it is as such that we are bound to love them.

Reply Obj. 3: It is wrong to love one's enemies as such: charity does not do this, as stated above. _____

NINTH ARTICLE [II-II, Q. 25, Art. 9]

Whether It Is Necessary for Salvation That We Should Show Our Enemies the Signs and Effects of Love?

Objection 1: It would seem that charity demands of a man to show his enemy the signs or effects of love. For it is written (1 John 3:18): "Let us not love in word nor in tongue, but in deed and in truth." Now a man loves in deed by showing the one he loves signs and effects of love. Therefore charity requires that a man show his enemies such signs and effects of love.

Obj. 2: Further, Our Lord said in the same breath (Matt. 5:44): "Love your enemies," and, "Do good to them that hate you." Now charity demands that we love our enemies. Therefore it demands also that we should "do good to them."

Obj. 3: Further, not only God but also our neighbor is the object of charity. Now Gregory says in a homily for Pentecost (In Evang. xxx), that "love of God cannot be idle for wherever it is it does great things, and if it ceases to work, it is no longer love." Hence charity towards our neighbor cannot be without producing works. But charity requires us to love our neighbor without exception, though he be an enemy. Therefore charity requires us to show the signs and effects of love towards our enemies.

On the contrary, A gloss on Matt. 5:44, "Do good to them that hate you," says: "To do good to one's enemies is the height of perfection" [*Augustine, Enchiridion lxxiii]. Now charity does not require us to do that which belongs to its perfection. Therefore charity does not require us to show the signs and effects of love to our enemies.

I answer that, The effects and signs of charity are the result of inward love, and are in proportion with it. Now it is absolutely necessary, for the fulfilment of the precept, that we should inwardly love our enemies in general, but not individually, except as regards the mind being prepared to do so, as explained above (A. 8).

We must accordingly apply this to the showing of the effects and signs of love. For some of the signs and favors of love are shown to our neighbors in general, as when we pray for all the faithful, or for a whole people, or when anyone bestows a favor on a whole community: and the fulfilment of the precept requires that we should show such like favors or signs of love towards our enemies. For if we did not so, it would be a proof of vengeful spite, and contrary

to what is written (Lev. 19:18): "Seek not revenge, nor be mindful of the injury of thy citizens." But there are other favors or signs of love, which one shows to certain persons in particular: and it is not necessary for salvation that we show our enemies such like favors and signs of love, except as regards being ready in our minds, for instance to come to their assistance in a case of urgency, according to Prov. 25:21: "If thy enemy be hungry, give him to eat; if he thirst, give him . . . drink." Outside cases of urgency, to show such like favors to an enemy belongs to the perfection of charity, whereby we not only beware, as in duty bound, of being overcome by evil, but also wish to overcome evil by good [*Rom. 12:21], which belongs to perfection: for then we not only beware of being drawn into hatred on account of the hurt done to us, but purpose to induce our enemy to love us on account of our kindliness.

This suffices for the Replies to the Objections. _____

TENTH ARTICLE [II-II, Q. 25, Art. 10]

Whether We Ought to Love the Angels Out of Charity?

Objection 1: It would seem that we are not bound to love the angels out of charity. For, as Augustine says (De Doctr. Christ. i), charity is a twofold love: the love of God and of our neighbor. Now love of the angels is not contained in the love of God, since they are created substances; nor is it, seemingly, contained in the love of our neighbor, since they do not belong with us to a common species. Therefore we are not bound to love them out of charity.

Obj. 2: Further, dumb animals have more in common with us than the angels have, since they belong to the same proximate genus as we do. But we have not charity towards dumb animals, as stated above (A. 3). Neither, therefore, have we towards the angels.

Obj. 3: Further, nothing is so proper to friends as companionship with one another (Ethic. viii, 5). But the angels are not our companions; we cannot even see them. Therefore we are unable to give them the friendship of charity.

On the contrary, Augustine says (De Doctr. Christ. i, 30): "If the name of neighbor is given either to those whom we pity, or to those who pity us, it is evident that the precept binding us to love our neighbor includes also the holy angels from whom we receive many merciful favors."

I answer that, As stated above (Q. 23, A. 1), the friendship of charity is founded upon the fellowship of everlasting happiness, in which men share in common with the angels. For it is written (Matt. 22:30) that "in the resurrection . . . men shall be as the angels of God in heaven." It is therefore evident that the friendship of charity extends also to the angels.

Reply Obj. 1: Our neighbor is not only one who is united to us in a common species, but also one who is united to us by sharing in the blessings pertaining to everlasting life, and it is on the latter fellowship that the friendship of charity is founded.

Reply Obj. 2: Dumb animals are united to us in the proximate genus, by reason of their sensitive nature; whereas we are partakers of everlasting happiness, by reason not of our sensitive nature but of our rational mind wherein we associate with the angels.

Reply Obj. 3: The companionship of the angels does not consist in outward fellowship, which we have in respect of our sensitive nature; it consists in a fellowship of the mind, imperfect indeed in this life, but perfect in heaven, as stated above (Q. 23, A. 1, ad 1). _____

ELEVENTH ARTICLE [II-II, Q. 25, Art. 11]

Whether We Are Bound to Love the Demons Out of Charity?

Objection 1: It would seem that we ought to love the demons out of charity. For the angels are our neighbors by reason of their fellowship with us in a rational mind. But the demons also share in our fellowship thus, since natural gifts, such as life and understanding, remain in them unimpaired, as Dionysius states (Div. Nom. iv). Therefore we ought to love the demons out of charity.

Obj. 2: Further, the demons differ from the blessed angels in the matter of sin, even as sinners from just men. Now the just man loves the sinner out of charity. Therefore he ought to love the demons also out of charity.

Obj. 3: Further, we ought, out of charity, to love, as being our neighbors, those from whom we receive favors, as appears from the passage of Augustine quoted above (A. 9). Now the demons are useful to us in many things, for "by tempting us they work crowns for us," as Augustine says (De Civ. Dei xi, 17). Therefore we ought to love the demons out of charity.

On the contrary, It is written (Isa. 28:18): "Your league with death shall be abolished, and your covenant with hell shall not stand." Now the perfection of a peace and covenant is through charity. Therefore we ought not to have charity for the demons who live in hell and compass death.

I answer that, As stated above (A. 6), in the sinner, we are bound, out of charity, to love his nature, but to hate his sin. But the name of demon is given to designate a nature deformed by sin, wherefore demons should not be loved out of charity. Without however laying stress on the word, the question as to whether the spirits called demons ought to be loved out of charity, must be answered in accordance with the statement made above (AA. 2, 3), that a thing may be loved out of charity in two ways. First, a thing may be loved as the person who is the object of friendship, and thus we cannot have the friendship of charity towards the demons. For it is an essential part of friendship that one should be a well-wisher towards one's friend; and it is impossible for us, out of charity, to desire the good of everlasting life, to which charity is referred, for those spirits whom God has condemned eternally, since this would be in opposition to our charity towards God whereby we approve of His justice.

Secondly, we love a thing as being that which we desire to be enduring as another's good. In this way we love irrational creatures out of charity, in as much as we wish them to endure, to give glory to God and be useful to man, as stated above (A. 3): and in this way too we can love the nature of the demons even out of charity, in as much as we desire those spirits to endure, as to their natural gifts, unto God's glory.

Reply Obj. 1: The possession of everlasting happiness is not impossible for the angelic mind as it is for the mind of a demon; consequently the friendship of charity which is based on the fellowship of everlasting life, rather than on the fellowship of nature, is possible towards the angels, but not towards the demons.

Reply Obj. 2: In this life, men who are in sin retain the possibility of obtaining everlasting happiness: not so those who are lost in hell, who, in this respect, are in the same case as the demons.

Reply Obj. 3: That the demons are useful to us is due not to their intention but to the ordering of Divine providence; hence this leads us to be friends, not with them, but with God, Who turns their perverse intention to our profit.

TWELFTH ARTICLE [II-II, Q. 25, Art. 12]

Whether Four Things Are Rightly Reckoned As to Be Loved Out of Charity, Viz. God, Our Neighbor, Our Body and Ourselves?

Objection 1: It would seem that these four things are not rightly reckoned as to be loved out of charity, to wit: God, our neighbor, our body, and ourselves. For, as Augustine states (Tract. super Joan. lxxxiii), "he that loveth not God, loveth not himself." Hence love of oneself is included in the love of God. Therefore love of oneself is not distinct from the love of God.

Obj. 2: Further, a part ought not to be condivided with the whole. But our body is part of ourselves. Therefore it ought not to be condivided with ourselves as a distinct object of love.

Obj. 3: Further, just as a man has a body, so has his neighbor. Since then the love with which a man loves his neighbor, is distinct from the love with which a man loves himself, so the love with which a man loves his neighbor's body, ought to

be distinct from the love with which he loves his own body. Therefore these four things are not rightly distinguished as objects to be loved out of charity.

On the contrary, Augustine says (De Doctr. Christ. i, 23): "There are four things to be loved; one which is above us," namely God, "another, which is ourselves, a third which is nigh to us," namely our neighbor, "and a fourth which is beneath us," namely our own body.

I answer that, As stated above (Q. 23, AA. 1, 5), the friendship of charity is based on the fellowship of happiness. Now, in this fellowship, one thing is considered as the principle from which happiness flows, namely God; a second is that which directly partakes of happiness, namely men and angels; a third is a thing to which happiness comes by a kind of overflow, namely the human body.

Now the source from which happiness flows is lovable by reason of its being the cause of happiness: that which is a partaker of happiness, can be an object of love for two reasons, either through being identified with ourselves, or through being associated with us in partaking of happiness, and in this respect, there are two things to be loved out of charity, in as much as man loves both himself and his neighbor.

Reply Obj. 1: The different relations between a lover and the various things loved make a different kind of lovableness. Accordingly, since the relation between the human lover and God is different from his relation to himself, these two are reckoned as distinct objects of love, for the love of the one is the cause of the love of the other, so that the former love being removed the latter is taken away.

Reply Obj. 2: The subject of charity is the rational mind that can be capable of obtaining happiness, to which the body does not reach directly, but only by a kind of overflow. Hence, by his reasonable mind which holds the first place in him, man, out of charity, loves himself in one way, and his own body in another.

Reply Obj. 3: Man loves his neighbor, both as to his soul and as to his body, by reason of a certain fellowship in happiness. Wherefore, on the part of his neighbor, there is only one reason for loving him; and our neighbor's body is not reckoned as a special object of love. _____

QUESTION 26

OF THE ORDER OF CHARITY
(In Thirteen Articles)

We must now consider the order of charity, under which head there are thirteen points of inquiry:

(1) Whether there is an order in charity?

(2) Whether man ought to love God more than his neighbor?

(3) Whether more than himself?

(4) Whether he ought to love himself more than his neighbor?

(5) Whether man ought to love his neighbor more than his own body?

(6) Whether he ought to love one neighbor more than another?

(7) Whether he ought to love more, a neighbor who is better, or one who is more closely united to him?

(8) Whether he ought to love more, one who is akin to him by blood, or one who is united to him by other ties?

(9) Whether, out of charity, a man ought to love his son more than his father?

(10) Whether he ought to love his mother more than his father?

(11) Whether he ought to love his wife more than his father or mother?

(12) Whether we ought to love those who are kind to us more than those whom we are kind to?

(13) Whether the order of charity endures in heaven?

FIRST ARTICLE [II-II, Q. 26, Art. 1]

Whether There Is Order in Charity?

Objection 1: It would seem that there is no order in charity. For charity is a

virtue. But no order is assigned to the other virtues. Neither, therefore, should any order be assigned to charity.

Obj. 2: Further, just as the object of faith is the First Truth, so is the object of charity the Sovereign Good. Now no order is appointed for faith, but all things are believed equally. Neither, therefore, ought there to be any order in charity.

Obj. 3: Further, charity is in the will: whereas ordering belongs, not to the will, but to the reason. Therefore no order should be ascribed to charity.

On the contrary, It is written (Cant 2:4): "He brought me into the cellar of wine, he set in order charity in me."

I answer that, As the Philosopher says (Metaph. v, text. 16), the terms "before" and "after" are used in reference to some principle. Now order implies that certain things are, in some way, before or after. Hence wherever there is a principle, there must needs be also order of some kind. But it has been said above (Q. 23, A. 1; Q. 25, A. 12) that the love of charity tends to God as to the principle of happiness, on the fellowship of which the friendship of charity is based. Consequently there must needs be some order in things loved out of charity, which order is in reference to the first principle of that love, which is God.

Reply Obj. 1: Charity tends towards the last end considered as last end: and this does not apply to any other virtue, as stated above (Q. 23, A. 6). Now the end has the character of principle in matters of appetite and action, as was shown above (Q. 23, A. 7, ad 2; I-II, A. 1, ad 1). Wherefore charity, above all, implies relation to the First Principle, and consequently, in charity above all, we find an order in reference to the First Principle.

Reply Obj. 2: Faith pertains to the cognitive power, whose operation depends on the thing known being in the knower. On the other hand, charity is in an appetitive power, whose operation consists in the soul tending to things themselves. Now order is to be found in things themselves, and flows from them into our knowledge. Hence order is more appropriate to charity than to faith.

And yet there is a certain order in faith, in so far as it is chiefly about God, and secondarily about things referred to God.

Reply Obj. 3: Order belongs to reason as the faculty that orders, and to the

appetitive power as to the faculty which is ordered. It is in this way that order is stated to be in charity. _____

SECOND ARTICLE [II-II, Q. 26, Art. 2]

Whether God Ought to Be Loved More Than Our Neighbor?

Objection 1: It would seem that God ought not to be loved more than our neighbor. For it is written (1 John 4:20): "He that loveth not his brother whom he seeth, how can he love God, Whom he seeth not?" Whence it seems to follow that the more a thing is visible the more lovable it is, since loving begins with seeing, according to *Ethic.* ix, 5, 12. Now God is less visible than our neighbor. Therefore He is less lovable, out of charity, than our neighbor.

Obj. 2: Further, likeness causes love, according to Ecclus. 13:19: "Every beast loveth its like." Now man bears more likeness to his neighbor than to God. Therefore man loves his neighbor, out of charity, more than he loves God.

Obj. 3: Further, what charity loves in a neighbor, is God, according to Augustine (De Doctr. Christ. i, 22, 27). Now God is not greater in Himself than He is in our neighbor. Therefore He is not more to be loved in Himself than in our neighbor. Therefore we ought not to love God more than our neighbor.

On the contrary, A thing ought to be loved more, if others ought to be hated on its account. Now we ought to hate our neighbor for God's sake, if, to wit, he leads us astray from God, according to Luke 14:26: "If any man come to Me and hate not his father, and mother, and wife, end children, and brethren, and sisters . . . he cannot be My disciple." Therefore we ought to love God, out of charity, more than our neighbor.

I answer that, Each kind of friendship regards chiefly the subject in which we chiefly find the good on the fellowship of which that friendship is based: thus civil friendship regards chiefly the ruler of the state, on whom the entire common good of the state depends; hence to him before all, the citizens owe fidelity and obedience. Now the friendship of charity is based on the fellowship of happiness, which consists essentially in God, as the First Principle, whence it flows to all who are capable of happiness.

Therefore God ought to be loved chiefly and before all out of charity: for He is loved as the cause of happiness, whereas our neighbor is loved as receiving

together with us a share of happiness from Him.

Reply Obj. 1: A thing is a cause of love in two ways: first, as being the reason for loving. In this way good is the cause of love, since each thing is loved according to its measure of goodness. Secondly, a thing causes love, as being a way to acquire love. It is in this way that seeing is the cause of loving, not as though a thing were lovable according as it is visible, but because by seeing a thing we are led to love it. Hence it does not follow that what is more visible is more lovable, but that as an object of love we meet with it before others: and that is the sense of the Apostle's argument. For, since our neighbor is more visible to us, he is the first lovable object we meet with, because "the soul learns, from those things it knows, to love what it knows not," as Gregory says in a homily (In Evang. xi). Hence it can be argued that, if any man loves not his neighbor, neither does he love God, not because his neighbor is more lovable, but because he is the first thing to demand our love: and God is more lovable by reason of His greater goodness.

Reply Obj. 2: The likeness we have to God precedes and causes the likeness we have to our neighbor: because from the very fact that we share along with our neighbor in something received from God, we become like to our neighbor. Hence by reason of this likeness we ought to love God more than we love our neighbor.

Reply Obj. 3: Considered in His substance, God is equally in all, in whomsoever He may be, for He is not lessened by being in anything. And yet our neighbor does not possess God's goodness equally with God, for God has it essentially, and our neighbor by participation. _____

THIRD ARTICLE [II-II, Q. 26, Art. 3]

Whether Out of Charity, Man Is Bound to Love God More Than Himself?

Objection 1: It would seem that man is not bound, out of charity, to love God more than himself. For the Philosopher says (Ethic. ix, 8) that "a man's friendly relations with others arise from his friendly relations with himself." Now the cause is stronger than its effect. Therefore man's friendship towards himself is greater than his friendship for anyone else. Therefore he ought to love himself more than God.

Obj. 2: Further, one loves a thing in so far as it is one's own good. Now the

reason for loving a thing is more loved than the thing itself which is loved for that reason, even as the principles which are the reason for knowing a thing are more known. Therefore man loves himself more than any other good loved by him. Therefore he does not love God more than himself.

Obj. 3: Further, a man loves God as much as he loves to enjoy God. But a man loves himself as much as he loves to enjoy God; since this is the highest good a man can wish for himself. Therefore man is not bound, out of charity, to love God more than himself.

On the contrary, Augustine says (De Doctr. Christ. i, 22): "If thou oughtest to love thyself, not for thy own sake, but for the sake of Him in Whom is the rightest end of thy love, let no other man take offense if him also thou lovest for God's sake." Now "the cause of a thing being such is yet more so." Therefore man ought to love God more than himself.

I answer that, The good we receive from God is twofold, the good of nature, and the good of grace. Now the fellowship of natural goods bestowed on us by God is the foundation of natural love, in virtue of which not only man, so long as his nature remains unimpaired, loves God above all things and more than himself, but also every single creature, each in its own way, i.e. either by an intellectual, or by a rational, or by an animal, or at least by a natural love, as stones do, for instance, and other things bereft of knowledge, because each part naturally loves the common good of the whole more than its own particular good. This is evidenced by its operation, since the principal inclination of each part is towards common action conducive to the good of the whole. It may also be seen in civic virtues whereby sometimes the citizens suffer damage even to their own property and persons for the sake of the common good. Wherefore much more is this realized with regard to the friendship of charity which is based on the fellowship of the gifts of grace.

Therefore man ought, out of charity, to love God, Who is the common good of all, more than himself: since happiness is in God as in the universal and fountain principle of all who are able to have a share of that happiness.

Reply Obj. 1: The Philosopher is speaking of friendly relations towards another person in whom the good, which is the object of friendship, resides in some restricted way; and not of friendly relations with another in whom the aforesaid good resides in totality.

Reply Obj. 2: The part does indeed love the good of the whole, as becomes a part, not however so as to refer the good of the whole to itself, but rather itself to the good of the whole.

Reply Obj. 3: That a man wishes to enjoy God pertains to that love of God which is love of concupiscence. Now we love God with the love of friendship more than with the love of concupiscence, because the Divine good is greater in itself, than our share of good in enjoying Him. Hence, out of charity, man simply loves God more than himself. _____

FOURTH ARTICLE [II-II, Q. 26, Art. 4]

Whether Out of Charity, Man Ought to Love Himself More Than His Neighbor?

Objection 1: It would seem that a man ought not, out of charity, to love himself more than his neighbor. For the principal object of charity is God, as stated above (A. 2; Q. 25, AA. 1, 12). Now sometimes our neighbor is more closely united to God than we are ourselves. Therefore we ought to love such a one more than ourselves.

Obj. 2: Further, the more we love a person, the more we avoid injuring him. Now a man, out of charity, submits to injury for his neighbor's sake, according to Prov. 12:26: "He that neglecteth a loss for the sake of a friend, is just." Therefore a man ought, out of charity, to love his neighbor more than himself.

Obj. 3: Further, it is written (1 Cor. 13:5) "charity seeketh not its own." Now the thing we love most is the one whose good we seek most. Therefore a man does not, out of charity, love himself more than his neighbor.

On the contrary, It is written (Lev. 19:18, Matt. 22:39): "Thou shalt love thy neighbor (Lev. 19:18: 'friend') as thyself." Whence it seems to follow that man's love for himself is the model of his love for another. But the model exceeds the copy. Therefore, out of charity, a man ought to love himself more than his neighbor.

I answer that, There are two things in man, his spiritual nature and his corporeal nature. And a man is said to love himself by reason of his loving himself with regard to his spiritual nature, as stated above (Q. 25, A. 7): so that accordingly, a man ought, out of charity, to love himself more than he loves any other person.

This is evident from the very reason for loving: since, as stated above (Q. 25, AA. 1, 12), God is loved as the principle of good, on which the love of charity is founded; while man, out of charity, loves himself by reason of his being a partaker of the aforesaid good, and loves his neighbor by reason of his fellowship in that good. Now fellowship is a reason for love according to a certain union in relation to God. Wherefore just as unity surpasses union, the fact that man himself has a share of the Divine good, is a more potent reason for loving than that another should be a partner with him in that share. Therefore man, out of charity, ought to love himself more than his neighbor: in sign whereof, a man ought not to give way to any evil of sin, which counteracts his share of happiness, not even that he may free his neighbor from sin.

Reply Obj. 1: The love of charity takes its quantity not only from its object which is God, but also from the lover, who is the man that has charity, even as the quantity of any action depends in some way on the subject. Wherefore, though a better neighbor is nearer to God, yet because he is not as near to the man who has charity, as this man is to himself, it does not follow that a man is bound to love his neighbor more than himself.

Reply Obj. 2: A man ought to bear bodily injury for his friend's sake, and precisely in so doing he loves himself more as regards his spiritual mind, because it pertains to the perfection of virtue, which is a good of the mind. In spiritual matters, however, man ought not to suffer injury by sinning, in order to free his neighbor from sin, as stated above.

Reply Obj. 3: As Augustine says in his Rule (Ep. ccxi), the saying, "'charity seeks not her own,' means that it prefers the common to the private good." Now the common good is always more lovable to the individual than his private good, even as the good of the whole is more lovable to the part, than the latter's own partial good, as stated above (A. 3). _____

FIFTH ARTICLE [II-II, Q. 26, Art. 5]

Whether a Man Ought to Love His Neighbor More Than His Own Body?

Objection 1: It would seem that a man is not bound to love his neighbor more than his own body. For his neighbor includes his neighbor's body. If therefore a man ought to love his neighbor more than his own body, it follows that he ought to love his neighbor's body more than his own.

Obj. 2: Further, a man ought to love his own soul more than his neighbor's, as stated above (A. 4). Now a man's own body is nearer to his soul than his neighbor. Therefore we ought to love our body more than our neighbor.

Obj. 3: Further, a man imperils that which he loves less for the sake of what he loves more. Now every man is not bound to imperil his own body for his neighbor's safety: this belongs to the perfect, according to John 15:13: "Greater love than this no man hath, that a man lay down his life for his friends." Therefore a man is not bound, out of charity, to love his neighbor more than his own body.

On the contrary, Augustine says (De Doctr. Christ. i, 27) that "we ought to love our neighbor more than our own body."

I answer that, Out of charity we ought to love more that which has more fully the reason for being loved out of charity, as stated above (A. 2; Q. 25, A. 12). Now fellowship in the full participation of happiness which is the reason for loving one's neighbor, is a greater reason for loving, than the participation of happiness by way of overflow, which is the reason for loving one's own body. Therefore, as regards the welfare of the soul we ought to love our neighbor more than our own body.

Reply Obj. 1: According to the Philosopher (Ethic. ix, 8) a thing seems to be that which is predominant in it: so that when we say that we ought to love our neighbor more than our own body, this refers to his soul, which is his predominant part.

Reply Obj. 2: Our body is nearer to our soul than our neighbor, as regards the constitution of our own nature: but as regards the participation of happiness, our neighbor's soul is more closely associated with our own soul, than even our own body is.

Reply Obj. 3: Every man is immediately concerned with the care of his own body, but not with his neighbor's welfare, except perhaps in cases of urgency: wherefore charity does not necessarily require a man to imperil his own body for his neighbor's welfare, except in a case where he is under obligation to do so; and if a man of his own accord offer himself for that purpose, this belongs to the perfection of charity. _____

SIXTH ARTICLE [II-II, Q. 26, Art. 6]

Whether We Ought to Love One Neighbor More Than Another?

Objection 1: It would seem that we ought not to love one neighbor more than another. For Augustine says (De Doctr. Christ. i, 28): "One ought to love all men equally. Since, however, one cannot do good to all, we ought to consider those chiefly who by reason of place, time or any other circumstance, by a kind of chance, are more closely united to us." Therefore one neighbor ought not to be loved more than another.

Obj. 2: Further, where there is one and the same reason for loving several, there should be no inequality of love. Now there is one and the same reason for loving all one's neighbors, which reason is God, as Augustine states (De Doctr. Christ. i, 27). Therefore we ought to love all our neighbors equally.

Obj. 3: Further, to love a man is to wish him good things, as the Philosopher states (Rhet. ii, 4). Now to all our neighbors we wish an equal good, viz. everlasting life. Therefore we ought to love all our neighbors equally.

On the contrary, One's obligation to love a person is proportionate to the gravity of the sin one commits in acting against that love. Now it is a more grievous sin to act against the love of certain neighbors, than against the love of others. Hence the commandment (Lev. 10:9), "He that curseth his father or mother, dying let him die," which does not apply to those who cursed others than the above. Therefore we ought to love some neighbors more than others.

I answer that, There have been two opinions on this question: for some have said that we ought, out of charity, to love all our neighbors equally, as regards our affection, but not as regards the outward effect. They held that the order of love is to be understood as applying to outward favors, which we ought to confer on those who are connected with us in preference to those who are unconnected, and not to the inward affection, which ought to be given equally to all including our enemies.

But this is unreasonable. For the affection of charity, which is the inclination of grace, is not less orderly than the natural appetite, which is the inclination of nature, for both inclinations flow from Divine wisdom. Now we observe in the physical order that the natural inclination in each thing is proportionate to the act or movement that is becoming to the nature of that thing: thus in earth the inclination of gravity is greater than in water, because it is becoming to earth to

be beneath water. Consequently the inclination also of grace which is the effect of charity, must needs be proportionate to those actions which have to be performed outwardly, so that, to wit, the affection of our charity be more intense towards those to whom we ought to behave with greater kindness.

We must, therefore, say that, even as regards the affection we ought to love one neighbor more than another. The reason is that, since the principle of love is God, and the person who loves, it must needs be that the affection of love increases in proportion to the nearness to one or the other of those principles. For as we stated above (A. 1), wherever we find a principle, order depends on relation to that principle.

Reply Obj. 1: Love can be unequal in two ways: first on the part of the good we wish our friend. In this respect we love all men equally out of charity: because we wish them all one same generic good, namely everlasting happiness. Secondly love is said to be greater through its action being more intense: and in this way we ought not to love all equally.

Or we may reply that we have unequal love for certain persons in two ways: first, through our loving some and not loving others. As regards beneficence we are bound to observe this inequality, because we cannot do good to all: but as regards benevolence, love ought not to be thus unequal. The other inequality arises from our loving some more than others: and Augustine does not mean to exclude the latter inequality, but the former, as is evident from what he says of beneficence.

Reply Obj. 2: Our neighbors are not all equally related to God; some are nearer to Him, by reason of their greater goodness, and those we ought, out of charity, to love more than those who are not so near to Him.

Reply Obj. 3: This argument considers the quantity of love on the part of the good which we wish our friends. _____

SEVENTH ARTICLE [II-II, Q. 26, Art. 7]

Whether We Ought to Love Those Who Are Better More Than Those Who Are More Closely United Us?

Objection 1: It would seem that we ought to love those who are better more than those who are more closely united to us. For that which is in no way hateful

seems more lovable than that which is hateful for some reason: just as a thing is all the whiter for having less black mixed with it. Now those who are connected with us are hateful for some reason, according to Luke 14:26: "If any man come to Me, and hate not his father," etc. On the other hand good men are not hateful for any reason. Therefore it seems that we ought to love those who are better more than those who are more closely connected with us.

Obj. 2: Further, by charity above all, man is likened to God. But God loves more the better man. Therefore man also, out of charity, ought to love the better man more than one who is more closely united to him.

Obj. 3: Further, in every friendship, that ought to be loved most which has most to do with the foundation of that friendship: for, by natural friendship we love most those who are connected with us by nature, our parents for instance, or our children. Now the friendship of charity is founded upon the fellowship of happiness, which has more to do with better men than with those who are more closely united to us. Therefore, out of charity, we ought to love better men more than those who are more closely connected with us.

On the contrary, It is written (1 Tim. 5:8): "If any man have not care of his own and especially of those of his house, he hath denied the faith, and is worse than an infidel." Now the inward affection of charity ought to correspond to the outward effect. Therefore charity regards those who are nearer to us before those who are better.

I answer that, Every act should be proportionate both to its object and to the agent. But from its object it takes its species, while, from the power of the agent it takes the mode of its intensity: thus movement has its species from the term to which it tends, while the intensity of its speed arises from the disposition of the thing moved and the power of the mover. Accordingly love takes its species from its object, but its intensity is due to the lover.

Now the object of charity's love is God, and man is the lover. Therefore the specific diversity of the love which is in accordance with charity, as regards the love of our neighbor, depends on his relation to God, so that, out of charity, we should wish a greater good to one who is nearer to God; for though the good which charity wishes to all, viz. everlasting happiness, is one in itself, yet it has various degrees according to various shares of happiness, and it belongs to charity to wish God's justice to be maintained, in accordance with which better

men have a fuller share of happiness. And this regards the species of love; for there are different species of love according to the different goods that we wish for those whom we love.

On the other hand, the intensity of love is measured with regard to the man who loves, and accordingly man loves those who are more closely united to him, with more intense affection as to the good he wishes for them, than he loves those who are better as to the greater good he wishes for them.

Again a further difference must be observed here: for some neighbors are connected with us by their natural origin, a connection which cannot be severed, since that origin makes them to be what they are. But the goodness of virtue, wherein some are close to God, can come and go, increase and decrease, as was shown above (Q. 24, AA. 4, 10, 11). Hence it is possible for one, out of charity, to wish this man who is more closely united to one, to be better than another, and so reach a higher degree of happiness.

Moreover there is yet another reason for which, out of charity, we love more those who are more nearly connected with us, since we love them in more ways. For, towards those who are not connected with us we have no other friendship than charity, whereas for those who are connected with us, we have certain other friendships, according to the way in which they are connected. Now since the good on which every other friendship of the virtuous is based, is directed, as to its end, to the good on which charity is based, it follows that charity commands each act of another friendship, even as the art which is about the end commands the art which is about the means. Consequently this very act of loving someone because he is akin or connected with us, or because he is a fellow-countryman or for any like reason that is referable to the end of charity, can be commanded by charity, so that, out of charity both eliciting and commanding, we love in more ways those who are more nearly connected with us.

Reply Obj. 1: We are commanded to hate, in our kindred, not their kinship, but only the fact of their being an obstacle between us and God. In this respect they are not akin but hostile to us, according to Micah 7:6: "A men's enemies are they of his own household."

Reply Obj. 2: Charity conforms man to God proportionately, by making man comport himself towards what is his, as God does towards what is His. For we may, out of charity, will certain things as becoming to us which God does not

will, because it becomes Him not to will them, as stated above (I-II, Q. 19, A. 10), when we were treating of the goodness of the will.

Reply Obj. 3: Charity elicits the act of love not only as regards the object, but also as regards the lover, as stated above. The result is that the man who is more nearly united to us is more loved. _____

EIGHTH ARTICLE [II-II, Q. 26, Art. 8]

Whether We Ought to Love More Those Who Are Connected with Us by Ties of Blood?

Objection 1: It would seem that we ought not to love more those who are more closely united to us by ties of blood. For it is written (Prov. 18:24): "A man amiable in society, shall be more friendly than a brother." Again, Valerius Maximus says (Fact. et Dict. Memor. iv 7): "The ties of friendship are most strong and in no way yield to the ties of blood." Moreover it is quite certain and undeniable, that as to the latter, the lot of birth is fortuitous, whereas we contract the former by an untrammelled will, and a solid pledge. Therefore we ought not to love more than others those who are united to us by ties of blood.

Obj. 2: Further, Ambrose says (De Officiis i, 7): "I love not less you whom I have begotten in the Gospel, than if I had begotten you in wedlock, for nature is no more eager to love than grace." Surely we ought to love those whom we expect to be with us for ever more than those who will be with us only in this world. Therefore we should not love our kindred more than those who are otherwise connected with us.

Obj. 3: Further, "Love is proved by deeds," as Gregory states (Hom. in Evang. xxx). Now we are bound to do acts of love to others than our kindred: thus in the army a man must obey his officer rather than his father. Therefore we are not bound to love our kindred most of all.

On the contrary, The commandments of the decalogue contain a special precept about the honor due to our parents (Ex. 20:12). Therefore we ought to love more specially those who are united to us by ties of blood.

I answer that, As stated above (A. 7), we ought out of charity to love those who are more closely united to us more, both because our love for them is more intense, and because there are more reasons for loving them. Now intensity of

love arises from the union of lover and beloved: and therefore we should measure the love of different persons according to the different kinds of union, so that a man is more loved in matters touching that particular union in respect of which he is loved. And, again, in comparing love to love we should compare one union with another. Accordingly we must say that friendship among blood relations is based upon their connection by natural origin, the friendship of fellow-citizens on their civic fellowship, and the friendship of those who are fighting side by side on the comradeship of battle. Wherefore in matters pertaining to nature we should love our kindred most, in matters concerning relations between citizens, we should prefer our fellow-citizens, and on the battlefield our fellow-soldiers. Hence the Philosopher says (Ethic. ix, 2) that "it is our duty to render to each class of people such respect as is natural and appropriate. This is in fact the principle upon which we seem to act, for we invite our relations to a wedding . . . It would seem to be a special duty to afford our parents the means of living . . . and to honor them."

The same applies to other kinds of friendship.

If however we compare union with union, it is evident that the union arising from natural origin is prior to, and more stable than, all others, because it is something affecting the very substance, whereas other unions supervene and may cease altogether. Therefore the friendship of kindred is more stable, while other friendships may be stronger in respect of that which is proper to each of them.

Reply Obj. 1: In as much as the friendship of comrades originates through their own choice, love of this kind takes precedence of the love of kindred in matters where we are free to do as we choose, for instance in matters of action. Yet the friendship of kindred is more stable, since it is more natural, and preponderates over others in matters touching nature: consequently we are more beholden to them in the providing of necessaries.

Reply Obj. 2: Ambrose is speaking of love with regard to favors respecting the fellowship of grace, namely, moral instruction. For in this matter, a man ought to provide for his spiritual children whom he has begotten spiritually, more than for the sons of his body, whom he is bound to support in bodily sustenance.

Reply Obj. 3: The fact that in the battle a man obeys his officer rather than his father proves, that he loves his father less, not simply [but] relatively, i.e. as

regards the love which is based on fellowship in battle.

NINTH ARTICLE [II-II, Q. 26, Art. 9]

Whether a Man Ought, Out of Charity, to Love His Children More Than His Father?

Objection 1: It seems that a man ought, out of charity, to love his children more than his father. For we ought to love those more to whom we are more bound to do good. Now we are more bound to do good to our children than to our parents, since the Apostle says (2 Cor. 12:14): "Neither ought the children to lay up for the parents, but the parents for the children." Therefore a man ought to love his children more than his parents.

Obj. 2: Further, grace perfects nature. But parents naturally love their children more than these love them, as the Philosopher states (Ethic. viii, 12). Therefore a man ought to love his children more than his parents.

Obj. 3: Further, man's affections are conformed to God by charity. But God loves His children more than they love Him. Therefore we also ought to love our children more than our parents.

On the contrary, Ambrose [*Origen, Hom. ii in Cant.] says: "We ought to love God first, then our parents, then our children, and lastly those of our household."

I answer that, As stated above (A. 4, ad 1; A. 7), the degrees of love may be measured from two standpoints. First, from that of the object. In this respect the better a thing is, and the more like to God, the more is it to be loved: and in this way a man ought to love his father more than his children, because, to wit, he loves his father as his principle, in which respect he is a more exalted good and more like God.

Secondly, the degrees of love may be measured from the standpoint of the lover, and in this respect a man loves more that which is more closely connected with him, in which way a man's children are more lovable to him than his father, as the Philosopher states (Ethic. viii). First, because parents love their children as being part of themselves, whereas the father is not part of his son, so that the love of a father for his children, is more like a man's love for himself. Secondly, because parents know better that so and so is their child than vice versa. Thirdly,

because children are nearer to their parents, as being part of them, than their parents are to them to whom they stand in the relation of a principle. Fourthly, because parents have loved longer, for the father begins to love his child at once, whereas the child begins to love his father after a lapse of time; and the longer love lasts, the stronger it is, according to Ecclus. 9:14: "Forsake not an old friend, for the new will not be like to him."

Reply Obj. 1: The debt due to a principle is submission of respect and honor, whereas that due to the effect is one of influence and care. Hence the duty of children to their parents consists chiefly in honor: while that of parents to their children is especially one of care.

Reply Obj. 2: It is natural for a man as father to love his children more, if we consider them as closely connected with him: but if we consider which is the more exalted good, the son naturally loves his father more.

Reply Obj. 3: As Augustine says (De Doctr. Christ. i, 32), God loves us for our good and for His honor. Wherefore since our father is related to us as principle, even as God is, it belongs properly to the father to receive honor from his children, and to the children to be provided by their parents with what is good for them. Nevertheless in cases of necessity the child is bound out of the favors received to provide for his parents before all. _____

TENTH ARTICLE [II-II, Q. 26, Art. 10]

Whether a Man Ought to Love His Mother More Than His Father?

Objection 1: It would seem that a man ought to love his mother more than his father. For, as the Philosopher says (De Gener. Animal. i, 20), "the female produces the body in generation." Now man receives his soul, not from his father, but from God by creation, as stated in the First Part (Q. 90, A. 2; Q. 118). Therefore a man receives more from his mother than from his father: and consequently he ought to love her more than him.

Obj. 2: Further, where greater love is given, greater love is due. Now a mother loves her child more than the father does: for the Philosopher says (Ethic. ix, 7) that "mothers have greater love for their children. For the mother labors more in child-bearing, and she knows more surely than the father who are her children."

Obj. 3: Further, love should be more fond towards those who have labored for us

more, according to Rom. 16:6: "Salute Mary, who hath labored much among you." Now the mother labors more than the father in giving birth and education to her child; wherefore it is written (Ecclus. 7:29): "Forget not the groanings of thy mother." Therefore a man ought to love his mother more than his father.

On the contrary, Jerome says on Ezech. 44:25 that "man ought to love God the Father of all, and then his own father," and mentions the mother afterwards.

I answer that, In making such comparisons as this, we must take the answer in the strict sense, so that the present question is whether the father as father, ought to be loved more than the mother as mother. The reason is that virtue and vice may make such a difference in such like matters, that friendship may be diminished or destroyed, as the Philosopher remarks (Ethic. viii, 7). Hence Ambrose [*Origen, Hom. ii in Cant.] says: "Good servants should be preferred to wicked children."

Strictly speaking, however, the father should be loved more than the mother. For father and mother are loved as principles of our natural origin. Now the father is principle in a more excellent way than the mother, because he is the active principle, while the mother is a passive and material principle. Consequently, strictly speaking, the father is to be loved more.

Reply Obj. 1: In the begetting of man, the mother supplies the formless matter of the body; and the latter receives its form through the formative power that is in the semen of the father. And though this power cannot create the rational soul, yet it disposes the matter of the body to receive that form.

Reply Obj. 2: This applies to another kind of love. For the friendship between lover and lover differs specifically from the friendship between child and parent: while the friendship we are speaking of here, is that which a man owes his father and mother through being begotten of them.

The Reply to the Third Objection is evident. _____

ELEVENTH ARTICLE [II-II, Q. 26, Art. 11]

Whether a Man Ought to Love His Wife More Than His Father and Mother?

Objection 1: It would seem that a man ought to love his wife more than his father and mother. For no man leaves a thing for another unless he love the latter

more. Now it is written (Gen. 2:24) that "a man shell leave father and mother" on account of his wife. Therefore a man ought to love his wife more than his father and mother.

Obj. 2: Further, the Apostle says (Eph. 5:33) that a husband should "love his wife as himself." Now a man ought to love himself more than his parents. Therefore he ought to love his wife also more than his parents.

Obj. 2: Further, love should be greater where there are more reasons for loving. Now there are more reasons for love in the friendship of a man towards his wife. For the Philosopher says (Ethic. viii, 12) that "in this friendship there are the motives of utility, pleasure, and also of virtue, if husband and wife are virtuous." Therefore a man's love for his wife ought to be greater than his love for his parents.

On the contrary, According to Eph. 5:28, "men ought to love their wives as their own bodies." Now a man ought to love his body less than his neighbor, as stated above (A. 5): and among his neighbors he should love his parents most. Therefore he ought to love his parents more than his wife.

I answer that, As stated above (A. 9), the degrees of love may be taken from the good (which is loved), or from the union between those who love. On the part of the good which is the object loved, a man should love his parents more than his wife, because he loves them as his principles and considered as a more exalted good.

But on the part of the union, the wife ought to be loved more, because she is united with her husband, as one flesh, according to Matt. 19:6: "Therefore now they are not two, but one flesh." Consequently a man loves his wife more intensely, but his parents with greater reverence.

Reply Obj. 1: A man does not in all respects leave his father and mother for the sake of his wife: for in certain cases a man ought to succor his parents rather than his wife. He does however leave all his kinsfolk, and cleaves to his wife as regards the union of carnal connection and co-habitation.

Reply Obj. 2: The words of the Apostle do not mean that a man ought to love his wife equally with himself, but that a man's love for himself is the reason for his love of his wife, since she is one with him.

Reply Obj. 3: There are also several reasons for a man's love for his father; and these, in a certain respect, namely, as regards good, are more weighty than those for which a man loves his wife; although the latter outweigh the former as regards the closeness of the union.

As to the argument in the contrary sense, it must be observed that in the words quoted, the particle "as" denotes not equality of love but the motive of love. For the principal reason why a man loves his wife is her being united to him in the flesh. _____

TWELFTH ARTICLE [II-II, Q. 26, Art. 12]

Whether a Man Ought to Love More His Benefactor Than One He Has Benefited?

Objection 1: It would seem that a man ought to love his benefactor more than one he has benefited. For Augustine says (De Catech. Rud. iv): "Nothing will incite another more to love you than that you love him first: for he must have a hard heart indeed, who not only refuses to love, but declines to return love already given." Now a man's benefactor forestalls him in the kindly deeds of charity. Therefore we ought to love our benefactors above all.

Obj. 2: Further, the more grievously we sin by ceasing to love a man or by working against him, the more ought we to love him. Now it is a more grievous sin to cease loving a benefactor or to work against him, than to cease loving one to whom one has hitherto done kindly actions. Therefore we ought to love our benefactors more than those to whom we are kind.

Obj. 3: Further, of all things lovable, God is to be loved most, and then one's father, as Jerome says [*Comment. in Ezechiel xliv, 25]. Now these are our greatest benefactors. Therefore a benefactor should be loved above all others.

On the contrary, The Philosopher says (Ethic. ix, 7), that "benefactors seem to love recipients of their benefactions, rather than vice versa."

I answer that, As stated above (AA. 9, 11), a thing is loved more in two ways: first because it has the character of a more excellent good, secondly by reason of a closer connection. In the first way we ought to love our benefactor most, because, since he is a principle of good to the man he has benefited, he has the character of a more excellent good, as stated above with regard to one's father

(A. 9).

In the second way, however, we love those more who have received benefactions from us, as the Philosopher proves (Ethic. ix, 7) by four arguments. First because the recipient of benefactions is the handiwork of the benefactor, so that we are wont to say of a man: "He was made by so and so." Now it is natural to a man to love his own work (thus it is to be observed that poets love their own poems): and the reason is that we love *to be* and *to live,* and these are made manifest in our *action.* Secondly, because we all naturally love that in which we see our own good. Now it is true that the benefactor has some good of his in the recipient of his benefaction, and the recipient some good in the benefactor; but the benefactor sees his virtuous good in the recipient, while the recipient sees his useful good in the benefactor. Now it gives more pleasure to see one's virtuous good than one's useful good, both because it is more enduring,—for usefulness quickly flits by, and the pleasure of calling a thing to mind is not like the pleasure of having it present—and because it is more pleasant to recall virtuous goods than the profit we have derived from others. Thirdly, because is it the lover's part to act, since he wills and works the good of the beloved, while the beloved takes a passive part in receiving good, so that to love surpasses being loved, for which reason the greater love is on the part of the benefactor. Fourthly because it is more difficult to give than to receive favors: and we are most fond of things which have cost us most trouble, while we almost despise what comes easy to us.

Reply Obj. 1: It is some thing in the benefactor that incites the recipient to love him: whereas the benefactor loves the recipient, not through being incited by him, but through being moved thereto of his own accord: and what we do of our own accord surpasses what we do through another.

Reply Obj. 2: The love of the beneficiary for the benefactor is more of a duty, wherefore the contrary is the greater sin. On the other hand, the love of the benefactor for the beneficiary is more spontaneous, wherefore it is quicker to act.

Reply Obj. 3: God also loves us more than we love Him, and parents love their children more than these love them. Yet it does not follow that we love all who have received good from us, more than any of our benefactors. For we prefer such benefactors as God and our parents, from whom we have received the greatest favors, to those on whom we have bestowed lesser benefits.

THIRTEENTH ARTICLE [II-II, Q. 26, Art. 13]

Whether the Order of Charity Endures in Heaven?

Objection 1: It would seem that the order of charity does not endure in heaven. For Augustine says (De Vera Relig. xlviii): "Perfect charity consists in loving greater goods more, and lesser goods less." Now charity will be perfect in heaven. Therefore a man will love those who are better more than either himself or those who are connected with him.

Obj. 2: Further, we love more him to whom we wish a greater good. Now each one in heaven wishes a greater good for those who have more good, else his will would not be conformed in all things to God's will: and there to be better is to have more good. Therefore in heaven each one loves more those who are better, and consequently he loves others more than himself, and one who is not connected with him, more than one who is.

Obj. 3: Further, in heaven love will be entirely for God's sake, for then will be fulfilled the words of 1 Cor. 15:28: "That God may be all in all." Therefore he who is nearer God will be loved more, so that a man will love a better man more than himself, and one who is not connected with him, more than one who is.

On the contrary, Nature is not done away, but perfected, by glory. Now the order of charity given above (AA. 2, 3, 4) is derived from nature: since all things naturally love themselves more than others. Therefore this order of charity will endure in heaven.

I answer that, The order of charity must needs remain in heaven, as regards the love of God above all things. For this will be realized simply when man shall enjoy God perfectly. But, as regards the order between man himself and other men, a distinction would seem to be necessary, because, as we stated above (AA. 7, 9), the degrees of love may be distinguished either in respect of the good which a man desires for another, or according to the intensity of love itself. In the first way a man will love better men more than himself, and those who are less good, less than himself: because, by reason of the perfect conformity of the human to the Divine will, each of the blessed will desire everyone to have what is due to him according to Divine justice. Nor will that be a time for advancing by means of merit to a yet greater reward, as happens now while it is possible for a man to desire both the virtue and the reward of a better man, whereas then the

will of each one will rest within the limits determined by God. But in the second way a man will love himself more than even his better neighbors, because the intensity of the act of love arises on the part of the person who loves, as stated above (AA. 7, 9). Moreover it is for this that the gift of charity is bestowed by God on each one, namely, that he may first of all direct his mind to God, and this pertains to a man's love for himself, and that, in the second place, he may wish other things to be directed to God, and even work for that end according to his capacity.

As to the order to be observed among our neighbors, a man will simply love those who are better, according to the love of charity. Because the entire life of the blessed consists in directing their minds to God, wherefore the entire ordering of their love will be ruled with respect to God, so that each one will love more and reckon to be nearer to himself those who are nearer to God. For then one man will no longer succor another, as he needs to in the present life, wherein each man has to succor those who are closely connected with him rather than those who are not, no matter what be the nature of their distress: hence it is that in this life, a man, by the inclination of charity, loves more those who are more closely united to him, for he is under a greater obligation to bestow on them the effect of charity. It will however be possible in heaven for a man to love in several ways one who is connected with him, since the causes of virtuous love will not be banished from the mind of the blessed. Yet all these reasons are incomparably surpassed by that which is taken from nighness to God.

Reply Obj. 1: This argument should be granted as to those who are connected together; but as regards man himself, he ought to love himself so much the more than others, as his charity is more perfect, since perfect entire reason of his love, for God is man's charity directs man to God perfectly, and this belongs to love of oneself, as stated above.

Reply Obj. 2: This argument considers the order of charity in respect of the degree of good one wills the person one loves.

Reply Obj. 3: God will be to each one the entire reason of his love, for God is man's entire good. For if we make the impossible supposition that God were not man's good, He would not be man's reason for loving. Hence it is that in the order of love man should love himself more than all else after God.

QUESTION 27

OF THE PRINCIPAL ACT OF CHARITY, WHICH IS TO LOVE
(In Eight Articles)

We must now consider the act of charity, and (1) the principal act of charity, which is to love, (2) the other acts or effects which follow from that act.

Under the first head there are eight points of inquiry:

(1) Which is the more proper to charity, to love or to be loved?

(2) Whether to love considered as an act of charity is the same as goodwill?

(3) Whether God should be loved for His own sake?

(4) Whether God can be loved immediately in this life?

(5) Whether God can be loved wholly?

(6) Whether the love of God is according to measure?

(7) Which is the better, to love one's friend, or one's enemy?

(8) Which is the better, to love God, or one's neighbor?

FIRST ARTICLE [II-II, Q. 27, Art. 1]

Whether to Be Loved Is More Proper to Charity Than to Love?

Objection 1: It would seem that it is more proper to charity to be loved than to love. For the better charity is to be found in those who are themselves better. But those who are better should be more loved. Therefore to be loved is more proper to charity.

Obj. 2: Further, that which is to be found in more subjects seems to be more in keeping with nature, and, for that reason, better. Now, as the Philosopher says (Ethic. viii, 8), "many would rather be loved than love, and lovers of flattery always abound." Therefore it is better to be loved than to love, and consequently it is more in keeping with charity.

Obj. 3: Further, "the cause of anything being such is yet more so." Now men love because they are loved, for Augustine says (De Catech. Rud. iv) that "nothing incites another more to love you than that you love him first." Therefore charity consists in being loved rather than in loving.

On the contrary, The Philosopher says (Ethic. viii, 8) that friendship consists in loving rather than in being loved. Now charity is a kind of friendship. Therefore it consists in loving rather than in being loved.

I answer that, To love belongs to charity as charity. For, since charity is a virtue, by its very essence it has an inclination to its proper act. Now to be loved is not the act of the charity of the person loved; for this act is to love: and to be loved is competent to him as coming under the common notion of good, in so far as another tends towards his good by an act of charity. Hence it is clear that to love is more proper to charity than to be loved: for that which befits a thing by reason of itself and its essence is more competent to it than that which is befitting to it by reason of something else. This can be exemplified in two ways. First, in the fact that friends are more commended for loving than for being loved, indeed, if they be loved and yet love not, they are blamed. Secondly, because a mother, whose love is the greatest, seeks rather to love than to be loved: for "some women," as the Philosopher observes (Ethic. viii, 8) "entrust their children to a nurse; they do love them indeed, yet seek not to be loved in return, if they happen not to be loved."

Reply Obj. 1: A better man, through being better, is more lovable; but through having more perfect charity, loves more. He loves more, however, in proportion to the person he loves. For a better man does not love that which is beneath him less than it ought to be loved: whereas he who is less good fails to love one who is better, as much as he ought to be loved.

Reply Obj. 2: As the Philosopher says (Ethic. viii, 8), "men wish to be loved in as much as they wish to be honored." For just as honor is bestowed on a man in order to bear witness to the good which is in him, so by being loved a man is shown to have some good, since good alone is lovable. Accordingly men seek to be loved and to be honored, for the sake of something else, viz. to make known the good which is in the person loved. On the other hand, those who have charity seek to love for the sake of loving, as though this were itself the good of charity, even as the act of any virtue is that virtue's good. Hence it is more proper to charity to wish to love than to wish to be loved.

Reply Obj. 3: Some love on account of being loved, not so that to be loved is the end of their loving, but because it is a kind of way leading a man to love.

SECOND ARTICLE [II-II, Q. 27, Art. 2]

Whether to Love Considered As an Act of Charity Is the Same As Goodwill?

Objection 1: It would seem that to love, considered as an act of charity, is nothing else than goodwill. For the Philosopher says (Rhet. ii, 4) that "to love is to wish a person well"; and this is goodwill. Therefore the act of charity is nothing but goodwill.

Obj. 2: Further, the act belongs to the same subject as the habit. Now the habit of charity is in the power of the will, as stated above (Q. 24, A. 1). Therefore the act of charity is also an act of the will. But it tends to good only, and this is goodwill. Therefore the act of charity is nothing else than goodwill.

Obj. 3: Further, the Philosopher reckons five things pertaining to friendship (Ethic. ix, 4), the first of which is that a man should wish his friend well; the second, that he should wish him to be and to live; the third, that he should take pleasure in his company; the fourth, that he should make choice of the same things; the fifth, that he should grieve and rejoice with him. Now the first two pertain to goodwill. Therefore goodwill is the first act of charity.

On the contrary, The Philosopher says (Ethic. ix, 5) that "goodwill is neither friendship nor love, but the beginning of friendship." Now charity is friendship, as stated above (Q. 23, A. 1). Therefore goodwill is not the same as to love considered as an act of charity.

I answer that, Goodwill properly speaking is that act of the will whereby we wish well to another. Now this act of the will differs from actual love, considered not only as being in the sensitive appetite but also as being in the intellective appetite or will. For the love which is in the sensitive appetite is a passion. Now every passion seeks its object with a certain eagerness. And the passion of love is not aroused suddenly, but is born of an earnest consideration of the object loved; wherefore the Philosopher, showing the difference between goodwill and the love which is a passion, says (Ethic. ix, 5) that goodwill does not imply impetuosity or desire, that is to say, has not an eager inclination, because it is by

the sole judgment of his reason that one man wishes another well. Again such like love arises from previous acquaintance, whereas goodwill sometimes arises suddenly, as happens to us if we look on at a boxing-match, and we wish one of the boxers to win. But the love, which is in the intellective appetite, also differs from goodwill, because it denotes a certain union of affections between the lover and the beloved, in as much as the lover deems the beloved as somewhat united to him, or belonging to him, and so tends towards him. On the other hand, goodwill is a simple act of the will, whereby we wish a person well, even without presupposing the aforesaid union of the affections with him. Accordingly, to love, considered as an act of charity, includes goodwill, but such dilection or love adds union of affections, wherefore the Philosopher says (Ethic. ix, 5) that "goodwill is a beginning of friendship."

Reply Obj. 1: The Philosopher, by thus defining "to love," does not describe it fully, but mentions only that part of its definition in which the act of love is chiefly manifested.

Reply Obj. 2: To love is indeed an act of the will tending to the good, but it adds a certain union with the beloved, which union is not denoted by goodwill.

Reply Obj. 3: These things mentioned by the Philosopher belong to friendship because they arise from a man's love for himself, as he says in the same passage, in so far as a man does all these things in respect of his friend, even as he does them to himself: and this belongs to the aforesaid union of the affections.

THIRD ARTICLE [II-II, Q. 27, Art. 3]

Whether Out of Charity God Ought to Be Loved for Himself?

Objection 1: It would seem that God is loved out of charity, not for Himself but for the sake of something else. For Gregory says in a homily (In Evang. xi): "The soul learns from the things it knows, to love those it knows not," where by things unknown he means the intelligible and the Divine, and by things known he indicates the objects of the senses. Therefore God is to be loved for the sake of something else.

Obj. 2: Further, love follows knowledge. But God is known through something else, according to Rom. 1:20: "The invisible things of God are clearly seen, being understood by the things that are made." Therefore He is also loved on

account of something else and not for Himself.

Obj. 3: Further, "hope begets charity" as a gloss says on Matt. 1:1, and "fear leads to charity," according to Augustine in his commentary on the First Canonical Epistle of John (In prim. canon. Joan. Tract. ix). Now hope looks forward to obtain something from God, while fear shuns something which can be inflicted by God. Therefore it seems that God is to be loved on account of some good we hope for, or some evil to be feared. Therefore He is not to be loved for Himself.

On the contrary, According to Augustine (De Doctr. Christ. i), to enjoy is to cleave to something for its own sake. Now "God is to be enjoyed" as he says in the same book. Therefore God is to be loved for Himself.

I answer that, The preposition "for" denotes a relation of causality. Now there are four kinds of cause, viz., final, formal, efficient, and material, to which a material disposition also is to be reduced, though it is not a cause simply but relatively. According to these four different causes one thing is said to be loved for another. In respect of the final cause, we love medicine, for instance, for health; in respect of the formal cause, we love a man for his virtue, because, to wit, by his virtue he is formally good and therefore lovable; in respect of the efficient cause, we love certain men because, for instance, they are the sons of such and such a father; and in respect of the disposition which is reducible to the genus of a material cause, we speak of loving something for that which disposed us to love it, e.g. we love a man for the favors received from him, although after we have begun to love our friend, we no longer love him for his favors, but for his virtue. Accordingly, as regards the first three ways, we love God, not for anything else, but for Himself. For He is not directed to anything else as to an end, but is Himself the last end of all things; nor does He require to receive any form in order to be good, for His very substance is His goodness, which is itself the exemplar of all other good things; nor again does goodness accrue to Him from aught else, but from Him to all other things. In the fourth way, however, He can be loved for something else, because we are disposed by certain things to advance in His love, for instance, by favors bestowed by Him, by the rewards we hope to receive from Him, or even by the punishments which we are minded to avoid through Him.

Reply Obj. 1: From the things it knows the soul learns to love what it knows not, not as though the things it knows were the reason for its loving things it knows

not, through being the formal, final, or efficient cause of this love, but because this knowledge disposes man to love the unknown.

Reply Obj. 2: Knowledge of God is indeed acquired through other things, but after He is known, He is no longer known through them, but through Himself, according to John 4:42: "We now believe, not for thy saying: for we ourselves have heard Him, and know that this is indeed the Saviour of the world."

Reply Obj. 3: Hope and fear lead to charity by way of a certain disposition, as was shown above (Q. 17, A. 8; Q. 19, AA. 4, 7, 10).

FOURTH ARTICLE [II-II, Q. 27, Art. 4]

Whether God Can Be Loved Immediately in This Life?

Objection 1: It would seem that God cannot be loved immediately in this life. For the "unknown cannot be loved" as Augustine says (De Trin. x, 1). Now we do not know God immediately in this life, since "we see now through a glass, in a dark manner" (1 Cor. 13:12). Neither, therefore, do we love Him immediately.

Obj. 2: Further, he who cannot do what is less, cannot do what is more. Now it is more to love God than to know Him, since "he who is joined" to God by love, is "one spirit with Him" (1 Cor. 6:17). But man cannot know God immediately. Therefore much less can he love Him immediately.

Obj. 3: Further, man is severed from God by sin, according to Isa. 59:2: "Your iniquities have divided between you and your God." Now sin is in the will rather than in the intellect. Therefore man is less able to love God immediately than to know Him immediately.

On the contrary, Knowledge of God, through being mediate, is said to be "enigmatic," and "falls away" in heaven, as stated in 1 Cor. 13:12. But charity "does not fall away" as stated in the same passage (1 Cor. 13:12). Therefore the charity of the way adheres to God immediately.

I answer that, As stated above (I, Q. 82, A. 3; Q. 84, A. 7), the act of a cognitive power is completed by the thing known being in the knower, whereas the act of an appetitive power consists in the appetite being inclined towards the thing in itself. Hence it follows that the movement of the appetitive power is towards things in respect of their own condition, whereas the act of a cognitive power follows the mode of the knower.

Now in itself the very order of things is such, that God is knowable and lovable for Himself, since He is essentially truth and goodness itself, whereby other things are known and loved: but with regard to us, since our knowledge is derived through the senses, those things are knowable first which are nearer to our senses, and the last term of knowledge is that which is most remote from our senses.

Accordingly, we must assert that to love which is an act of the appetitive power, even in this state of life, tends to God first, and flows on from Him to other things, and in this sense charity loves God immediately, and other things through God. On the other hand, with regard to knowledge, it is the reverse, since we know God through other things, either as a cause through its effects, or by way of pre-eminence or negation as Dionysius states (Div. Nom. i; cf. I, Q. 12, A. 12).

Reply Obj. 1: Although the unknown cannot be loved, it does not follow that the order of knowledge is the same as the order of love, since love is the term of knowledge, and consequently, love can begin at once where knowledge ends, namely in the thing itself which is known through another thing.

Reply Obj. 2: Since to love God is something greater than to know Him, especially in this state of life, it follows that love of God presupposes knowledge of God. And because this knowledge does not rest in creatures, but, through them, tends to something else, love begins there, and thence goes on to other things by a circular movement so to speak; for knowledge begins from creatures, tends to God, and love begins with God as the last end, and passes on to creatures.

Reply Obj. 3: Aversion from God, which is brought about by sin, is removed by charity, but not by knowledge alone: hence charity, by loving God, unites the soul immediately to Him with a chain of spiritual union.

FIFTH ARTICLE [II-II, Q. 27, Art. 5]

Whether God can be loved wholly? [*Cf. Q. 184, A. 2]

Objection 1: It would seem that God cannot be loved wholly. For love follows knowledge. Now God cannot be wholly known by us, since this would imply comprehension of Him. Therefore He cannot be wholly loved by us.

Obj. 2: Further, love is a kind of union, as Dionysius shows (Div. Nom. iv). But the heart of man cannot be wholly united to God, because "God is greater than our heart" (1 John 3:20). Therefore God cannot be loved wholly.

Obj. 3: Further, God loves Himself wholly. If therefore He be loved wholly by another, this one will love Him as much as God loves Himself. But this is unreasonable. Therefore God cannot be wholly loved by a creature.

On the contrary, It is written (Deut. 6:5): "Thou shalt love the Lord thy God with thy whole heart."

I answer that, Since love may be considered as something between lover and beloved, when we ask whether God can be wholly loved, the question may be understood in three ways, first so that the qualification "wholly" be referred to the thing loved, and thus God is to be loved wholly, since man should love all that pertains to God.

Secondly, it may be understood as though "wholly" qualified the lover: and thus again God ought to be loved wholly, since man ought to love God with all his might, and to refer all he has to the love of God, according to Deut. 6:5: "Thou shalt love the Lord thy God with thy whole heart."

Thirdly, it may be understood by way of comparison of the lover to the thing loved, so that the mode of the lover equal the mode of the thing loved. This is impossible: for, since a thing is lovable in proportion to its goodness, God is infinitely lovable, since His goodness is infinite. Now no creature can love God infinitely, because all power of creatures, whether it be natural or infused, is finite.

This suffices for the Replies to the Objections, because the first three objections

consider the question in this third sense, while the last takes it in the second sense. _____

SIXTH ARTICLE [II-II, Q. 27, Art. 6]

Whether in Loving God We Ought to Observe Any Mode?

Objection 1: It would seem that we ought to observe some mode in loving God. For the notion of good consists in mode, species and order, as Augustine states (De Nat. Boni iii, iv). Now the love of God is the best thing in man, according to Col. 3:14: "Above all . . . things, have charity." Therefore there ought to be a mode of the love of God.

Obj. 2: Further, Augustine says (De Morib. Eccl. viii): "Prithee, tell me which is the mode of love. For I fear lest I burn with the desire and love of my Lord, more or less than I ought." But it would be useless to seek the mode of the Divine love, unless there were one. Therefore there is a mode of the love of God.

Obj. 3: Further, as Augustine says (Gen. ad lit. iv, 3), "the measure which nature appoints to a thing, is its mode." Now the measure of the human will, as also of external action, is the reason. Therefore just as it is necessary for the reason to appoint a mode to the exterior effect of charity, according to Rom. 12:1: "Your reasonable service," so also the interior love of God requires a mode.

On the contrary, Bernard says (De Dilig. Deum 1) that "God is the cause of our loving God; the measure is to love Him without measure."

I answer that, As appears from the words of Augustine quoted above (Obj. 3) mode signifies a determination of measure; which determination is to be found both in the measure and in the thing measured, but not in the same way. For it is found in the measure essentially, because a measure is of itself the determining and modifying rule of other things; whereas in the things measured, it is found relatively, that is in so far as they attain to the measure. Hence there can be nothing unmodified in the measure whereas the thing measured is unmodified if it fails to attain to the measure, whether by deficiency or by excess.

Now in all matters of appetite and action the measure is the end, because the proper reason for all that we desire or do should be taken from the end, as the Philosopher proves (Phys. ii, 9). Therefore the end has a mode by itself, while the means take their mode from being proportionate to the end. Hence, according

to the Philosopher (Polit. i, 3), "in every art, the desire for the end is endless and unlimited," whereas there is a limit to the means: thus the physician does not put limits to health, but makes it as perfect as he possibly can; but he puts a limit to medicine, for he does not give as much medicine as he can, but according as health demands so that if he give too much or too little, the medicine would be immoderate.

Again, the end of all human actions and affections is the love of God, whereby principally we attain to our last end, as stated above (Q. 23, A. 6), wherefore the mode in the love of God, must not be taken as in a thing measured where we find too much or too little, but as in the measure itself, where there cannot be excess, and where the more the rule is attained the better it is, so that the more we love God the better our love is.

Reply Obj. 1: That which is so by its essence takes precedence of that which is so through another, wherefore the goodness of the measure which has the mode essentially, takes precedence of the goodness of the thing measured, which has its mode through something else; and so too, charity, which has a mode as a measure has, stands before the other virtues, which have a mode through being measured.

Reply Obj. 2: As Augustine adds in the same passage, "the measure of our love for God is to love Him with our whole heart," that is to love Him as much as He can be loved, and this belongs to the mode which is proper to the measure.

Reply Obj. 3: An affection, whose object is subject to reason's judgment, should be measured by reason. But the object of the Divine love which is God surpasses the judgment of reason, wherefore it is not measured by reason but transcends it. Nor is there parity between the interior act and external acts of charity. For the interior act of charity has the character of an end, since man's ultimate good consists in his soul cleaving to God, according to Ps. 72:28: "It is good for me to adhere to my God"; whereas the exterior acts are as means to the end, and so have to be measured both according to charity and according to reason.

SEVENTH ARTICLE [II-II, Q. 27, Art. 7]

Whether It Is More Meritorious to Love an Enemy Than to Love a Friend?

Objection 1: It would seem more meritorious to love an enemy than to love a

friend. For it is written (Matt. 5:46): "If you love them that love you, what reward shall you have?" Therefore it is not deserving of reward to love one's friend: whereas, as the same passage proves, to love one's enemy is deserving of a reward. Therefore it is more meritorious to love one's enemy than to love one's friend.

Obj. 2: Further, an act is the more meritorious through proceeding from a greater charity. But it belongs to the perfect children of God to love their enemies, whereas those also who have imperfect charity love their friends. Therefore it is more meritorious to love one's enemy than to love one's friend.

Obj. 3: Further, where there is more effort for good, there seems to be more merit, since "every man shall receive his own reward according to his own labor" (1 Cor. 3:8). Now a man has to make a greater effort to love his enemy than to love his friend, because it is more difficult. Therefore it seems more meritorious to love one's enemy than to love one's friend.

On the contrary, The better an action is, the more meritorious it is. Now it is better to love one's friend, since it is better to love a better man, and the friend who loves you is better than the enemy who hates you. Therefore it is more meritorious to love one's friend than to love one's enemy.

I answer that, God is the reason for our loving our neighbor out of charity, as stated above (Q. 25, A. 1). When therefore it is asked which is better or more meritorious, to love one's friend or one's enemy, these two loves may be compared in two ways, first, on the part of our neighbor whom we love, secondly, on the part of the reason for which we love him.

In the first way, love of one's friend surpasses love of one's enemy, because a friend is both better and more closely united to us, so that he is a more suitable matter of love and consequently the act of love that passes over this matter, is better, and therefore its opposite is worse, for it is worse to hate a friend than an enemy.

In the second way, however, it is better to love one's enemy than one's friend, and this for two reasons. First, because it is possible to love one's friend for another reason than God, whereas God is the only reason for loving one's enemy. Secondly, because if we suppose that both are loved for God, our love for God is proved to be all the stronger through carrying a man's affections to things which

are furthest from him, namely, to the love of his enemies, even as the power of a furnace is proved to be the stronger, according as it throws its heat to more distant objects. Hence our love for God is proved to be so much the stronger, as the more difficult are the things we accomplish for its sake, just as the power of fire is so much the stronger, as it is able to set fire to a less inflammable matter.

Yet just as the same fire acts with greater force on what is near than on what is distant, so too, charity loves with greater fervor those who are united to us than those who are far removed; and in this respect the love of friends, considered in itself, is more ardent and better than the love of one's enemy.

Reply Obj. 1: The words of Our Lord must be taken in their strict sense: because the love of one's friends is not meritorious in God's sight when we love them merely because they are our friends: and this would seem to be the case when we love our friends in such a way that we love not our enemies. On the other hand the love of our friends is meritorious, if we love them for God's sake, and not merely because they are our friends.

The Reply to the other Objections is evident from what has been said in the article, because the two arguments that follow consider the reason for loving, while the last considers the question on the part of those who are loved.

EIGHTH ARTICLE [II-II, Q. 27, Art. 8]

Whether It Is More Meritorious to Love One's Neighbor Than to Love God?

Objection 1: It would seem that it is more meritorious to love one's neighbor than to love God. For the more meritorious thing would seem to be what the Apostle preferred. Now the Apostle preferred the love of our neighbor to the love of God, according to Rom. 9:3: "I wished myself to be an anathema from Christ for my brethren." Therefore it is more meritorious to love one's neighbor than to love God.

Obj. 2: Further, in a certain sense it seems to be less meritorious to love one's friend, as stated above (A. 7). Now God is our chief friend, since "He hath first loved us" (1 John 4:10). Therefore it seems less meritorious to love God.

Obj. 3: Further, whatever is more difficult seems to be more virtuous and

meritorious since "virtue is about that which is difficult and good" (Ethic. ii, 3). Now it is easier to love God than to love one's neighbor, both because all things love God naturally, and because there is nothing unlovable in God, and this cannot be said of one's neighbor. Therefore it is more meritorious to love one's neighbor than to love God.

On the contrary, That on account of which a thing is such, is yet more so. Now the love of one's neighbor is not meritorious, except by reason of his being loved for God's sake. Therefore the love of God is more meritorious than the love of our neighbor.

I answer that, This comparison may be taken in two ways. First, by considering both loves separately: and then, without doubt, the love of God is the more meritorious, because a reward is due to it for its own sake, since the ultimate reward is the enjoyment of God, to Whom the movement of the Divine love tends: hence a reward is promised to him that loves God (John 14:21): "He that loveth Me, shall be loved of My Father, and I will . . . manifest Myself to him." Secondly, the comparison may be understood to be between the love of God alone on the one side, and the love of one's neighbor for God's sake, on the other. In this way love of our neighbor includes love of God, while love of God does not include love of our neighbor. Hence the comparison will be between perfect love of God, extending also to our neighbor, and inadequate and imperfect love of God, for "this commandment we have from God, that he, who loveth God, love also his brother" (1 John 4:21).

Reply Obj. 1: According to one gloss, the Apostle did not desire this, viz. to be severed from Christ for his brethren, when he was in a state of grace, but had formerly desired it when he was in a state of unbelief, so that we should not imitate him in this respect.

We may also reply, with Chrysostom (De Compunct. i, 8) [*Hom. xvi in Ep. ad Rom.] that this does not prove the Apostle to have loved his neighbor more than God, but that he loved God more than himself. For he wished to be deprived for a time of the Divine fruition which pertains to love of one self, in order that God might be honored in his neighbor, which pertains to the love of God.

Reply Obj. 2: A man's love for his friends is sometimes less meritorious in so far as he loves them for their sake, so as to fall short of the true reason for the friendship of charity, which is God. Hence that God be loved for His own sake

does not diminish the merit, but is the entire reason for merit.

Reply Obj. 3: The *good* has, more than the *difficult*, to do with the reason of merit and virtue. Therefore it does not follow that whatever is more difficult is more meritorious, but only what is more difficult, and at the same time better.

QUESTION 28

OF JOY
(In Four Articles)

We must now consider the effects which result from the principal act of charity which is love, and (1) the interior effects, (2) the exterior effects. As to the first, three things have to be considered: (1) Joy, (2) Peace, (3) Mercy.

Under the first head there are four points of inquiry:

(1) Whether joy is an effect of charity?

(2) Whether this kind of joy is compatible with sorrow?

(3) Whether this joy can be full?

(4) Whether it is a virtue? _____

FIRST ARTICLE [II-II, Q. 28, Art. 1]

Whether Joy Is Effected in Us by Charity?

Objection 1: It would seem that joy is not effected in us by charity. For the absence of what we love causes sorrow rather than joy. But God, Whom we love by charity, is absent from us, so long as we are in this state of life, since "while we are in the body, we are absent from the Lord" (2 Cor. 5:6). Therefore charity causes sorrow in us rather than joy.

Obj. 2: Further, it is chiefly through charity that we merit happiness. Now mourning, which pertains to sorrow, is reckoned among those things whereby we merit happiness, according to Matt. 5:5: "Blessed are they that mourn, for they shall be comforted." Therefore sorrow, rather than joy, is an effect of charity.

Obj. 3: Further, charity is a virtue distinct from hope, as shown above (Q. 17, A. 6). Now joy is the effect of hope, according to Rom. 12:12: "Rejoicing in hope." Therefore it is not the effect of charity.

On the contrary, It is written (Rom. 5:5): "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us." But joy is caused in us by the Holy Ghost according to Rom. 14:17: "The kingdom of God is not meat and drink, but justice and peace, and joy in the Holy Ghost." Therefore charity is a cause of joy.

I answer that, As stated above (I-II, Q. 25, AA. 1, 2, 3), when we were treating of the passions, joy and sorrow proceed from love, but in contrary ways. For joy is caused by love, either through the presence of the thing loved, or because the proper good of the thing loved exists and endures in it; and the latter is the case chiefly in the love of benevolence, whereby a man rejoices in the well-being of his friend, though he be absent. On the other hand sorrow arises from love, either through the absence of the thing loved, or because the loved object to which we wish well, is deprived of its good or afflicted with some evil. Now charity is love of God, Whose good is unchangeable, since He is His goodness, and from the very fact that He is loved, He is in those who love Him by His most excellent effect, according to 1 John 4:16: "He that abideth in charity, abideth in God, and God in him." Therefore spiritual joy, which is about God, is caused by charity.

Reply Obj. 1: So long as we are in the body, we are said to be "absent from the Lord," in comparison with that presence whereby He is present to some by the vision of "sight"; wherefore the Apostle goes on to say (2 Cor. 5:6): "For we walk by faith and not by sight." Nevertheless, even in this life, He is present to those who love Him, by the indwelling of His grace.

Reply Obj. 2: The mourning that merits happiness, is about those things that are contrary to happiness. Wherefore it amounts to the same that charity causes this mourning, and this spiritual joy about God, since to rejoice in a certain good amounts to the same as to grieve for things that are contrary to it.

Reply Obj. 3: There can be spiritual joy about God in two ways. First, when we rejoice in the Divine good considered in itself; secondly, when we rejoice in the Divine good as participated by us. The former joy is the better, and proceeds from charity chiefly: while the latter joy proceeds from hope also, whereby we look forward to enjoy the Divine good, although this enjoyment itself, whether

perfect or imperfect, is obtained according to the measure of one's charity.

SECOND ARTICLE [II-II, Q. 28, Art. 2]

Whether the Spiritual Joy, Which Results from Charity, Is Compatible with an Admixture of Sorrow?

Objection 1: It would seem that the spiritual joy that results from charity is compatible with an admixture of sorrow. For it belongs to charity to rejoice in our neighbor's good, according to 1 Cor. 13:4, 6: "Charity . . . rejoiceth not in iniquity, but rejoiceth with the truth." But this joy is compatible with an admixture of sorrow, according to Rom. 12:15: "Rejoice with them that rejoice, weep with them that weep." Therefore the spiritual joy of charity is compatible with an admixture of sorrow.

Obj. 2: Further, according to Gregory (Hom. in Evang. xxxiv), "penance consists in deploring past sins, and in not committing again those we have deplored." But there is no true penance without charity. Therefore the joy of charity has an admixture of sorrow.

Obj. 3: Further, it is through charity that man desires to be with Christ according to Phil. 1:23: "Having a desire to be dissolved and to be with Christ." Now this desire gives rise, in man, to a certain sadness, according to Ps. 119:5: "Woe is me that my sojourning is prolonged!" Therefore the joy of charity admits of a seasoning of sorrow.

On the contrary, The joy of charity is joy about the Divine wisdom. Now such like joy has no admixture of sorrow, according to Wis. 8:16: "Her conversation hath no bitterness." Therefore the joy of charity is incompatible with an admixture of sorrow.

I answer that, As stated above (A. 1, ad 3), a twofold joy in God arises from charity. One, the more excellent, is proper to charity; and with this joy we rejoice in the Divine good considered in itself. This joy of charity is incompatible with an admixture of sorrow, even as the good which is its object is incompatible with any admixture of evil: hence the Apostle says (Phil. 4:4): "Rejoice in the Lord always."

The other is the joy of charity whereby we rejoice in the Divine good as

participated by us. This participation can be hindered by anything contrary to it, wherefore, in this respect, the joy of charity is compatible with an admixture of sorrow, in so far as a man grieves for that which hinders the participation of the Divine good, either in us or in our neighbor, whom we love as ourselves.

Reply Obj. 1: Our neighbor does not weep save on account of some evil. Now every evil implies lack of participation in the sovereign good: hence charity makes us weep with our neighbor in so far as he is hindered from participating in the Divine good.

Reply Obj. 2: Our sins divide between us and God, according to Isa. 59:2; wherefore this is the reason why we grieve for our past sins, or for those of others, in so far as they hinder us from participating in the Divine good.

Reply Obj. 3: Although in this unhappy abode we participate, after a fashion, in the Divine good, by knowledge and love, yet the unhappiness of this life is an obstacle to a perfect participation in the Divine good: hence this very sorrow, whereby a man grieves for the delay of glory, is connected with the hindrance to a participation of the Divine good. _____

THIRD ARTICLE [II-II, Q. 28, Art. 3]

Whether the Spiritual Joy Which Proceeds from Charity, Can Be Filled?

Objection 1: It would seem that the spiritual joy which proceeds from charity cannot be filled. For the more we rejoice in God, the more is our joy in Him filled. But we can never rejoice in Him as much as it is meet that we should rejoice in God, since His goodness which is infinite, surpasses the creature's joy which is finite. Therefore joy in God can never be filled.

Obj. 2: Further, that which is filled cannot be increased. But the joy, even of the blessed, can be increased, since one's joy is greater than another's. Therefore joy in God cannot be filled in a creature.

Obj. 3: Further, comprehension seems to be nothing else than the fulness of knowledge. Now, just as the cognitive power of a creature is finite, so is its appetitive power. Since therefore God cannot be comprehended by any creature, it seems that no creature's joy in God can be filled.

On the contrary, Our Lord said to His disciples (John 15:11): "That My joy may

be in you, and your joy may be filled."

I answer that, Fulness of joy can be understood in two ways; first, on the part of the thing rejoiced in, so that one rejoice in it as much as it is meet that one should rejoice in it, and thus God's joy alone in Himself is filled, because it is infinite; and this is condignly due to the infinite goodness of God: but the joy of any creature must needs be finite. Secondly, fulness of joy may be understood on the part of the one who rejoices. Now joy is compared to desire, as rest to movement, as stated above (I-II, Q. 25, AA. 1, 2), when we were treating of the passions: and rest is full when there is no more movement. Hence joy is full, when there remains nothing to be desired. But as long as we are in this world, the movement of desire does not cease in us, because it still remains possible for us to approach nearer to God by grace, as was shown above (Q. 24, AA. 4, 7). When once, however, perfect happiness has been attained, nothing will remain to be desired, because then there will be full enjoyment of God, wherein man will obtain whatever he had desired, even with regard to other goods, according to Ps. 102:5: "Who satisfieth thy desire with good things." Hence desire will be at rest, not only our desire for God, but all our desires: so that the joy of the blessed is full to perfection—indeed over-full, since they will obtain more than they were capable of desiring: for "neither hath it entered into the heart of man, what things God hath prepared for them that love Him" (1 Cor. 2:9). This is what is meant by the words of Luke 6:38: "Good measure and pressed down, and shaken together, and running over shall they give into your bosom." Yet, since no creature is capable of the joy condignly due to God, it follows that this perfectly full joy is not taken into man, but, on the contrary, man enters into it, according to Matt. 25:21: "Enter into the joy of thy Lord."

Reply Obj. 1: This argument takes the fulness of joy in reference to the thing in which we rejoice.

Reply Obj. 2: When each one attains to happiness he will reach the term appointed to him by Divine predestination, and nothing further will remain to which he may tend, although by reaching that term, some will approach nearer to God than others. Hence each one's joy will be full with regard to himself, because his desire will be fully set at rest; yet one's joy will be greater than another's, on account of a fuller participation of the Divine happiness.

Reply Obj. 3: Comprehension denotes fulness of knowledge in respect of the thing known, so that it is known as much as it can be. There is however a fulness

of knowledge in respect of the knower, just as we have said of joy. Wherefore the Apostle says (Col. 1:9): "That you may be filled with the knowledge of His will, in all wisdom and spiritual understanding." _____

FOURTH ARTICLE [II-II, Q. 28, Art. 4]

Whether Joy Is a Virtue?

Objection 1: It would seem that joy is a virtue. For vice is contrary to virtue. Now sorrow is set down as a vice, as in the case of sloth and envy. Therefore joy also should be accounted a virtue.

Obj. 2: Further, as love and hope are passions, the object of which is *good*, so also is joy. Now love and hope are reckoned to be virtues. Therefore joy also should be reckoned a virtue.

Obj. 3: Further, the precepts of the Law are about acts of virtue.
But we are commanded to rejoice in the Lord, according to Phil. 4:4: "Rejoice in the Lord always." Therefore joy is a virtue.

On the contrary, It is not numbered among the theological virtues, nor among the moral, nor among the intellectual virtues, as is evident from what has been said above (I-II, QQ. 57, 60, 62).

I answer that, As stated above (I-II, Q. 55, AA. 2, 4), virtue is an operative habit, wherefore by its very nature it has an inclination to a certain act. Now it may happen that from the same habit there proceed several ordinate and homogeneous acts, each of which follows from another. And since the subsequent acts do not proceed from the virtuous habit except through the preceding act, hence it is that the virtue is defined and named in reference to that preceding act, although those other acts also proceed from the virtue. Now it is evident from what we have said about the passions (I-II, Q. 25, AA. 2, 4) that love is the first affection of the appetitive power, and that desire and joy follow from it. Hence the same virtuous habit inclines us to love and desire the beloved good, and to rejoice in it. But in as much as love is the first of these acts, that virtue takes its name, not from joy, nor from desire, but from love, and is called charity. Hence joy is not a virtue distinct from charity, but an act, or effect, of charity: for which reason it is numbered among the Fruits (Gal. 5:22).

Reply Obj. 1: The sorrow which is a vice is caused by inordinate self-love, and

this is not a special vice, but a general source of the vices, as stated above (I-II, Q. 77, A. 4); so that it was necessary to account certain particular sorrows as special vices, because they do not arise from a special, but from a general vice. On the other hand love of God is accounted a special virtue, namely charity, to which joy must be referred, as its proper act, as stated above (here and A. 2).

Reply Obj. 2: Hope proceeds from love even as joy does, but hope adds, on the part of the object, a special character, viz. *difficult,* and *possible to obtain;* for which reason it is accounted a special virtue. On the other hand joy does not add to love any special aspect, that might cause a special virtue.

Reply Obj. 3: The Law prescribes joy, as being an act of charity, albeit not its first act. _____

QUESTION 29

OF PEACE (Four Articles)

We must now consider Peace, under which head there are four points of inquiry:

(1) Whether peace is the same as concord?

(2) Whether all things desire peace?

(3) Whether peace is an effect of charity?

(4) Whether peace is a virtue? _____

FIRST ARTICLE [II-II, Q. 29, Art. 1]

Whether Peace Is the Same As Concord?

Objection 1: It would seem that peace is the same as concord. For Augustine says (De Civ. Dei xix, 13): "Peace among men is well ordered concord." Now we are speaking here of no other peace than that of men. Therefore peace is the same as concord.

Obj. 2: Further, concord is union of wills. Now the nature of peace consists in such like union, for Dionysius says (Div. Nom. xi) that peace unites all, and makes them of one mind. Therefore peace is the same as concord.

Obj. 3: Further, things whose opposites are identical are themselves identical. Now the one same thing is opposed to concord and peace, viz. dissension; hence it is written (1 Cor. 16:33): "God is not the God of dissension but of peace." Therefore peace is the same as concord.

On the contrary, There can be concord in evil between wicked men. But "there is no peace to the wicked" (Isa. 48:22). Therefore peace is not the same as concord.

I answer that, Peace includes concord and adds something thereto. Hence wherever peace is, there is concord, but there is not peace, wherever there is concord, if we give peace its proper meaning.

For concord, properly speaking, is between one man and another, in so far as the wills of various hearts agree together in consenting to the same thing. Now the heart of one man may happen to tend to diverse things, and this in two ways. First, in respect of the diverse appetitive powers: thus the sensitive appetite tends sometimes to that which is opposed to the rational appetite, according to Gal. 5:17: "The flesh lusteth against the spirit." Secondly, in so far as one and the same appetitive power tends to diverse objects of appetite, which it cannot obtain all at the same time: so that there must needs be a clashing of the movements of the appetite. Now the union of such movements is essential to peace, because man's heart is not at peace, so long as he has not what he wants, or if, having what he wants, there still remains something for him to want, and which he cannot have at the same time. On the other hand this union is not essential to concord: wherefore concord denotes union of appetites among various persons, while peace denotes, in addition to this union, the union of the appetites even in one man.

Reply Obj. 1: Augustine is speaking there of that peace which is between one man and another, and he says that this peace is concord, not indeed any kind of concord, but that which is well ordered, through one man agreeing with another in respect of something befitting to both of them. For if one man concord with another, not of his own accord, but through being forced, as it were, by the fear of some evil that besets him, such concord is not really peace, because the order of each concordant is not observed, but is disturbed by some fear-inspiring cause. For this reason he premises that "peace is tranquillity of order," which tranquillity consists in all the appetitive movements in one man being set at rest together.

Reply Obj. 2: If one man consent to the same thing together with another man, his consent is nevertheless not perfectly united to himself, unless at the same time all his appetitive movements be in agreement.

Reply Obj. 3: A twofold dissension is opposed to peace, namely dissension between a man and himself, and dissension between one man and another. The latter alone is opposed to concord. _____

SECOND ARTICLE [II-II, Q. 29, Art. 2]

Whether All Things Desire Peace?

Objection 1: It would seem that not all things desire peace. For, according to Dionysius (Div. Nom. xi), peace "unites consent." But there cannot be unity of consent in things which are devoid of knowledge. Therefore such things cannot desire peace.

Obj. 2: Further, the appetite does not tend to opposite things at the same time. Now many desire war and dissension. Therefore all men do not desire peace.

Obj. 3: Further, good alone is an object of appetite. But a certain peace is, seemingly, evil, else Our Lord would not have said (Matt. 10:34): "I came not to send peace." Therefore all things do not desire peace.

Obj. 4: Further, that which all desire is, seemingly, the sovereign good which is the last end. But this is not true of peace, since it is attainable even by a wayfarer; else Our Lord would vainly command (Mk. 9:49): "Have peace among you." Therefore all things do not desire peace.

On the contrary, Augustine says (De Civ. Dei xix, 12, 14) that "all things desire peace": and Dionysius says the same (Div. Nom. xi).

I answer that, From the very fact that a man desires a certain thing it follows that he desires to obtain what he desires, and, in consequence, to remove whatever may be an obstacle to his obtaining it. Now a man may be hindered from obtaining the good he desires, by a contrary desire either of his own or of some other, and both are removed by peace, as stated above. Hence it follows of necessity that whoever desires anything desires peace, in so far as he who desires anything, desires to attain, with tranquillity and without hindrance, to that which he desires: and this is what is meant by peace which Augustine defines (De Civ.

Dei xix, 13) "the tranquillity of order."

Reply Obj. 1: Peace denotes union not only of the intellective or rational appetite, or of the animal appetite, in both of which consent may be found, but also of the natural appetite. Hence Dionysius says that "peace is the cause of consent and of connaturalness," where "consent" denotes the union of appetites proceeding from knowledge, and "connaturalness," the union of natural appetites.

Reply Obj. 2: Even those who seek war and dissension, desire nothing but peace, which they deem themselves not to have. For as we stated above, there is no peace when a man concords with another man counter to what he would prefer. Consequently men seek by means of war to break this concord, because it is a defective peace, in order that they may obtain peace, where nothing is contrary to their will. Hence all wars are waged that men may find a more perfect peace than that which they had heretofore.

Reply Obj. 3: Peace gives calm and unity to the appetite. Now just as the appetite may tend to what is good simply, or to what is good apparently, so too, peace may be either true or apparent. There can be no true peace except where the appetite is directed to what is truly good, since every evil, though it may appear good in a way, so as to calm the appetite in some respect, has, nevertheless many defects, which cause the appetite to remain restless and disturbed. Hence true peace is only in good men and about good things. The peace of the wicked is not a true peace but a semblance thereof, wherefore it is written (Wis. 14:22): "Whereas they lived in a great war of ignorance, they call so many and so great evils peace."

Reply Obj. 4: Since true peace is only about good things, as the true good is possessed in two ways, perfectly and imperfectly, so there is a twofold true peace. One is perfect peace. It consists in the perfect enjoyment of the sovereign good, and unites all one's desires by giving them rest in one object. This is the last end of the rational creature, according to Ps. 147:3: "Who hath placed peace in thy borders." The other is imperfect peace, which may be had in this world, for though the chief movement of the soul finds rest in God, yet there are certain things within and without which disturb the peace. _____

THIRD ARTICLE [II-II, Q. 29, Art. 3]

Whether Peace Is the Proper Effect of Charity?

Objection 1: It would seem that peace is not the proper effect of charity. For one cannot have charity without sanctifying grace. But some have peace who have not sanctifying grace, thus heathens sometimes have peace. Therefore peace is not the effect of charity.

Obj. 2: Further, if a certain thing is caused by charity, its contrary is not compatible with charity. But dissension, which is contrary to peace, is compatible with charity, for we find that even holy doctors, such as Jerome and Augustine, dissented in some of their opinions. We also read that Paul and Barnabas dissented from one another (Acts 15). Therefore it seems that peace is not the effect of charity.

Obj. 3: Further, the same thing is not the proper effect of different things. Now peace is the effect of justice, according to Isa. 32:17: "And the work of justice shall be peace." Therefore it is not the effect of charity.

On the contrary, It is written (Ps. 118:165): "Much peace have they that love Thy Law."

I answer that, Peace implies a twofold union, as stated above (A. 1). The first is the result of one's own appetites being directed to one object; while the other results from one's own appetite being united with the appetite of another: and each of these unions is effected by charity—the first, in so far as man loves God with his whole heart, by referring all things to Him, so that all his desires tend to one object—the second, in so far as we love our neighbor as ourselves, the result being that we wish to fulfil our neighbor's will as though it were ours: hence it is reckoned a sign of friendship if people "make choice of the same things" (Ethic. ix, 4), and Tully says (De Amicitia) that friends "like and dislike the same things" (Sallust, Catilin.)

Reply Obj. 1: Without sin no one falls from a state of sanctifying grace, for it turns man away from his due end by making him place his end in something undue: so that his appetite does not cleave chiefly to the true final good, but to some apparent good. Hence, without sanctifying grace, peace is not real but merely apparentapparent.

Reply Obj. 2: As the Philosopher says (Ethic. ix, 6) friends need not agree in opinion, but only upon such goods as conduce to life, and especially upon such

as are important; because dissension in small matters is scarcely accounted dissension. Hence nothing hinders those who have charity from holding different opinions. Nor is this an obstacle to peace, because opinions concern the intellect, which precedes the appetite that is united by peace. In like manner if there be concord as to goods of importance, dissension with regard to some that are of little account is not contrary to charity: for such a dissension proceeds from a difference of opinion, because one man thinks that the particular good, which is the object of dissension, belongs to the good about which they agree, while the other thinks that it does not. Accordingly such like dissension about very slight matters and about opinions is inconsistent with a state of perfect peace, wherein the truth will be known fully, and every desire fulfilled; but it is not inconsistent with the imperfect peace of the wayfarer.

Reply Obj. 3: Peace is the "work of justice" indirectly, in so far as justice removes the obstacles to peace: but it is the work of charity directly, since charity, according to its very nature, causes peace. For love is "a unitive force" as Dionysius says (Div. Nom. iv): and peace is the union of the appetite's inclinations. _____

FOURTH ARTICLE [II-II, Q. 29, Art. 4]

Whether Peace Is a Virtue?

Objection 1: It would seem that peace is a virtue. For nothing is a matter of precept, unless it be an act of virtue. But there are precepts about keeping peace, for example: "Have peace among you" (Mk. 9:49). Therefore peace is a virtue.

Obj. 2: Further, we do not merit except by acts of virtue. Now it is meritorious to keep peace, according to Matt. 5:9: "Blessed are the peacemakers, for they shall be called the children of God." Therefore peace is a virtue.

Obj. 3: Further, vices are opposed to virtues. But dissensions, which are contrary to peace, are numbered among the vices (Gal. 5:20). Therefore peace is a virtue.

On the contrary, Virtue is not the last end, but the way thereto. But peace is the last end, in a sense, as Augustine says (De Civ. Dei xix, 11). Therefore peace is not a virtue.

I answer that, As stated above (Q. 28, A. 4), when a number of acts all proceeding uniformly from an agent, follow one from the other, they all arise

from the same virtue, nor do they each have a virtue from which they proceed, as may be seen in corporeal things. For, though fire by heating, both liquefies and rarefies, there are not two powers in fire, one of liquefaction, the other of rarefaction: and fire produces all such actions by its own power of calefaction.

Since then charity causes peace precisely because it is love of God and of our neighbor, as shown above (A. 3), there is no other virtue except charity whose proper act is peace, as we have also said in reference to joy (Q. 28, A. 4).

Reply Obj. 1: We are commanded to keep peace because it is an act of charity; and for this reason too it is a meritorious act. Hence it is placed among the beatitudes, which are acts of perfect virtue, as stated above (I-II, Q. 69, AA. 1, 3). It is also numbered among the fruits, in so far as it is a final good, having spiritual sweetness.

This suffices for the Reply to the Second Objection.

Reply Obj. 3: Several vices are opposed to one virtue in respect of its various acts: so that not only is hatred opposed to charity, in respect of its act which is love, but also sloth and envy, in respect of joy, and dissension in respect of peace. _____

QUESTION 30

OF MERCY* [*The one Latin word "misericordia" signifies either pity or mercy. The distinction between these two is that pity may stand either for the act or for the virtue, whereas mercy stands only for the virtue.] (In Four Articles)

We must now go on to consider Mercy, under which head there are four points of inquiry:

(1) Whether evil is the cause of mercy on the part of the person pitied?

(2) To whom does it belong to pity?

(3) Whether mercy is a virtue?

(4) Whether it is the greatest of virtues? _____

FIRST ARTICLE [II-II, Q. 30, Art. 1]

Whether Evil Is Properly the Motive of Mercy?

Objection 1: It would seem that, properly speaking, evil is not the motive of mercy. For, as shown above (Q. 19, A. 1; I-II, Q. 79, A. 1, ad 4; I, Q. 48, A. 6), fault is an evil rather than punishment. Now fault provokes indignation rather than mercy. Therefore evil does not excite mercy.

Obj. 2: Further, cruelty and harshness seem to excel other evils. Now the Philosopher says (Rhet. ii, 8) that "harshness does not call for pity but drives it away." Therefore evil, as such, is not the motive of mercy.

Obj. 3: Further, signs of evils are not true evils. But signs of evils excite one to mercy, as the Philosopher states (Rhet. ii, 8). Therefore evil, properly speaking, is not an incentive to mercy.

On the contrary, Damascene says (De Fide Orth. ii, 2) that mercy is a kind of sorrow. Now evil is the motive of sorrow. Therefore it is the motive of mercy.

I answer that, As Augustine says (De Civ. Dei ix, 5), mercy is heartfelt sympathy for another's distress, impelling us to succor him if we can. For mercy takes its name *misericordia* from denoting a man's compassionate heart (*miserum cor*) for another's unhappiness. Now unhappiness is opposed to happiness: and it is essential to beatitude or happiness that one should obtain what one wishes; for, according to Augustine (De Trin. xiii, 5), "happy is he who has whatever he desires, and desires nothing amiss." Hence, on the other hand, it belongs to unhappiness that a man should suffer what he wishes not.

Now a man wishes a thing in three ways: first, by his natural appetite; thus all men naturally wish to be and to live: secondly, a man wishes a thing from deliberate choice: thirdly, a man wishes a thing, not in itself, but in its cause, thus, if a man wishes to eat what is bad for him, we say that, in a way, he wishes to be ill.

Accordingly the motive of *mercy,* being something pertaining to *misery,* is, in the first way, anything contrary to the will's natural appetite, namely corruptive or distressing evils, the contrary of which man desires naturally, wherefore the Philosopher says (Rhet. ii, 8) that "pity is sorrow for a visible evil, whether corruptive or distressing." Secondly, such like evils are yet more provocative of pity if they are contrary to deliberate choice, wherefore the Philosopher says (Rhet. ii, 8) that evil excites our pity "when it is the result of an accident, as

when something turns out ill, whereas we hoped well of it." Thirdly, they cause yet greater pity, if they are entirely contrary to the will, as when evil befalls a man who has always striven to do well: wherefore the Philosopher says (Rhet. ii, 8) that "we pity most the distress of one who suffers undeservedly."

Reply Obj. 1: It is essential to fault that it be voluntary; and in this respect it deserves punishment rather than mercy. Since, however, fault may be, in a way, a punishment, through having something connected with it that is against the sinner's will, it may, in this respect, call for mercy. It is in this sense that we pity and commiserate sinners. Thus Gregory says in a homily (Hom. in Evang. xxxiv) that "true godliness is not disdainful but compassionate," and again it is written (Matt. 9:36) that Jesus "seeing the multitudes, had compassion on them: because they were distressed, and lying like sheep that have no shepherd."

Reply Obj. 2: Since pity is sympathy for another's distress, it is directed, properly speaking, towards another, and not to oneself, except figuratively, like justice, according as a man is considered to have various parts (Ethic. v, 11). Thus it is written (Ecclus. 30:24): "Have pity on thy own soul, pleasing God" [*Cf. Q. 106, A. 3, ad 1].

Accordingly just as, properly speaking, a man does not pity himself, but suffers in himself, as when we suffer cruel treatment in ourselves, so too, in the case of those who are so closely united to us, as to be part of ourselves, such as our children or our parents, we do not pity their distress, but suffer as for our own sores; in which sense the Philosopher says that "harshness drives pity away."

Reply Obj. 3: Just as pleasure results from hope and memory of good things, so does sorrow arise from the prospect or the recollection of evil things; though not so keenly as when they are present to the senses. Hence the signs of evil move us to pity, in so far as they represent as present, the evil that excites our pity.

SECOND ARTICLE [II-II, Q. 30, Art. 2]

Whether the Reason for Taking Pity Is a Defect in the Person Who Pities?

Objection 1: It would seem that the reason for taking pity is not a defect in the person who takes pity. For it is proper to God to be merciful, wherefore it is written (Ps. 144:9): "His tender mercies are over all His works." But there is no defect in God. Therefore a defect cannot be the reason for taking pity.

Obj. 2: Further, if a defect is the reason for taking pity, those in whom there is most defect, must needs take most pity. But this is false: for the Philosopher says (Rhet. ii, 8) that "those who are in a desperate state are pitiless." Therefore it seems that the reason for taking pity is not a defect in the person who pities.

Obj. 3: Further, to be treated with contempt is to be defective. But the Philosopher says (Rhet. ii, 8) that "those who are disposed to contumely are pitiless." Therefore the reason for taking pity, is not a defect in the person who pities.

On the contrary, Pity is a kind of sorrow. But a defect is the reason of sorrow, wherefore those who are in bad health give way to sorrow more easily, as we shall say further on (Q. 35, A. 1, ad 2). Therefore the reason why one takes pity is a defect in oneself.

I answer that, Since pity is grief for another's distress, as stated above (A. 1), from the very fact that a person takes pity on anyone, it follows that another's distress grieves him. And since sorrow or grief is about one's own ills, one grieves or sorrows for another's distress, in so far as one looks upon another's distress as one's own.

Now this happens in two ways: first, through union of the affections, which is the effect of love. For, since he who loves another looks upon his friend as another self, he counts his friend's hurt as his own, so that he grieves for his friend's hurt as though he were hurt himself. Hence the Philosopher (Ethic. ix, 4) reckons "grieving with one's friend" as being one of the signs of friendship, and the Apostle says (Rom. 12:15): "Rejoice with them that rejoice, weep with them that weep."

Secondly, it happens through real union, for instance when another's evil comes near to us, so as to pass to us from him. Hence the Philosopher says (Rhet. ii, 8) that men pity such as are akin to them, and the like, because it makes them realize that the same may happen to themselves. This also explains why the old and the wise who consider that they may fall upon evil times, as also feeble and timorous persons, are more inclined to pity: whereas those who deem themselves happy, and so far powerful as to think themselves in no danger of suffering any hurt, are not so inclined to pity.

Accordingly a defect is always the reason for taking pity, either because one

looks upon another's defect as one's own, through being united to him by love, or on account of the possibility of suffering in the same way.

Reply Obj. 1: God takes pity on us through love alone, in as much as He loves us as belonging to Him.

Reply Obj. 2: Those who are already in infinite distress, do not fear to suffer more, wherefore they are without pity. In like manner this applies to those also who are in great fear, for they are so intent on their own passion, that they pay no attention to the suffering of others.

Reply Obj. 3: Those who are disposed to contumely, whether through having been contemned, or because they wish to contemn others, are incited to anger and daring, which are manly passions and arouse the human spirit to attempt difficult things. Hence they make a man think that he is going to suffer something in the future, so that while they are disposed in that way they are pitiless, according to Prov. 27:4: "Anger hath no mercy, nor fury when it breaketh forth." For the same reason the proud are without pity, because they despise others, and think them wicked, so that they account them as suffering deservedly whatever they suffer. Hence Gregory says (Hom. in Evang. xxxiv) that "false godliness," i.e. of the proud, "is not compassionate but disdainful."

THIRD ARTICLE [II-II, Q. 30, Art. 3]

Whether Mercy Is a Virtue?

Objection 1: It would seem that mercy is not a virtue. For the chief part of virtue is choice as the Philosopher states (Ethic. ii, 5). Now choice is "the desire of what has been already counselled" (Ethic. iii, 2). Therefore whatever hinders counsel cannot be called a virtue. But mercy hinders counsel, according to the saying of Sallust (Catilin.): "All those that take counsel about matters of doubt, should be free from . . . anger . . . and mercy, because the mind does not easily see aright, when these things stand in the way." Therefore mercy is not a virtue.

Obj. 2: Further, nothing contrary to virtue is praiseworthy. But nemesis is contrary to mercy, as the Philosopher states (Rhet. ii, 9), and yet it is a praiseworthy passion (Rhet. ii, 9). Therefore mercy is not a virtue.

Obj. 3: Further, joy and peace are not special virtues, because they result from

charity, as stated above (Q. 28, A. 4; Q. 29, A. 4). Now mercy, also, results from charity; for it is out of charity that we weep with them that weep, as we rejoice with them that rejoice. Therefore mercy is not a special virtue.

Obj. 4: Further, since mercy belongs to the appetitive power, it is not an intellectual virtue, and, since it has not God for its object, neither is it a theological virtue. Moreover it is not a moral virtue, because neither is it about operations, for this belongs to justice; nor is it about passions, since it is not reduced to one of the twelve means mentioned by the Philosopher (Ethic. ii, 7). Therefore mercy is not a virtue.

On the contrary, Augustine says (De Civ. Dei ix, 5): "Cicero in praising Caesar expresses himself much better and in a fashion at once more humane and more in accordance with religious feeling, when he says: 'Of all thy virtues none is more marvelous or more graceful than thy mercy.'" Therefore mercy is a virtue.

I answer that, Mercy signifies grief for another's distress. Now this grief may denote, in one way, a movement of the sensitive appetite, in which case mercy is not a virtue but a passion; whereas, in another way, it may denote a movement of the intellective appetite, in as much as one person's evil is displeasing to another. This movement may be ruled in accordance with reason, and in accordance with this movement regulated by reason, the movement of the lower appetite may be regulated. Hence Augustine says (De Civ. Dei ix, 5) that "this movement of the mind" (viz. mercy) "obeys the reason, when mercy is vouchsafed in such a way that justice is safeguarded, whether we give to the needy or forgive the repentant." And since it is essential to human virtue that the movements of the soul should be regulated by reason, as was shown above (I-II, Q. 59, AA. 4, 5), it follows that mercy is a virtue.

Reply Obj. 1: The words of Sallust are to be understood as applying to the mercy which is a passion unregulated by reason: for thus it impedes the counselling of reason, by making it wander from justice.

Reply Obj. 2: The Philosopher is speaking there of pity and nemesis, considered, both of them, as passions. They are contrary to one another on the part of their respective estimation of another's evils, for which pity grieves, in so far as it esteems someone to suffer undeservedly, whereas nemesis rejoices, in so far as it esteems someone to suffer deservedly, and grieves, if things go well with the undeserving: "both of these are praiseworthy and come from the same

disposition of character" (Rhet. ii, 9). Properly speaking, however, it is envy which is opposed to pity, as we shall state further on (Q. 36, A. 3).

Reply Obj. 3: Joy and peace add nothing to the aspect of good which is the object of charity, wherefore they do not require any other virtue besides charity. But mercy regards a certain special aspect, namely the misery of the person pitied.

Reply Obj. 4: Mercy, considered as a virtue, is a moral virtue having relation to the passions, and it is reduced to the mean called nemesis, because "they both proceed from the same character" (Rhet. ii, 9). Now the Philosopher proposes these means not as virtues, but as passions, because, even as passions, they are praiseworthy. Yet nothing prevents them from proceeding from some elective habit, in which case they assume the character of a virtue.

FOURTH ARTICLE [II-II, Q. 30, Art. 4]

Whether Mercy Is the Greatest of the Virtues?

Objection 1: It would seem that mercy is the greatest of the virtues. For the worship of God seems a most virtuous act. But mercy is preferred before the worship of God, according to Osee 6:6 and Matt. 12:7: "I have desired mercy and not sacrifice." Therefore mercy is the greatest virtue.

Obj. 2: Further, on the words of 1 Tim. 4:8: "Godliness is profitable to all things," a gloss says: "The sum total of a Christian's rule of life consists in mercy and godliness." Now the Christian rule of life embraces every virtue. Therefore the sum total of all virtues is contained in mercy.

Obj. 3: Further, "Virtue is that which makes its subject good," according to the Philosopher. Therefore the more a virtue makes a man like God, the better is that virtue: since man is the better for being more like God. Now this is chiefly the result of mercy, since of God is it said (Ps. 144:9) that "His tender mercies are over all His works," and (Luke 6:36) Our Lord said: "Be ye . . . merciful, as your Father also is merciful." Therefore mercy is the greatest of virtues.

On the contrary, The Apostle after saying (Col. 3:12): "Put ye on . . . as the elect of God . . . the bowels of mercy," etc., adds (Col. 3:14): "Above all things have charity." Therefore mercy is not the greatest of virtues.

I answer that, A virtue may take precedence of others in two ways: first, in itself; secondly, in comparison with its subject. In itself, mercy takes precedence of other virtues, for it belongs to mercy to be bountiful to others, and, what is more, to succor others in their wants, which pertains chiefly to one who stands above. Hence mercy is accounted as being proper to God: and therein His omnipotence is declared to be chiefly manifested [*Collect, Tenth Sunday after Pentecost].

On the other hand, with regard to its subject, mercy is not the greatest virtue, unless that subject be greater than all others, surpassed by none and excelling all: since for him that has anyone above him it is better to be united to that which is above than to supply the defect of that which is beneath. [*"The quality of mercy is not strained./'Tis mightiest in the mightiest: it becomes/The throned monarch better than his crown." Merchant of Venice, Act IV, Scene i.]. Hence, as regards man, who has God above him, charity which unites him to God, is greater than mercy, whereby he supplies the defects of his neighbor. But of all the virtues which relate to our neighbor, mercy is the greatest, even as its act surpasses all others, since it belongs to one who is higher and better to supply the defect of another, in so far as the latter is deficient.

Reply Obj. 1: We worship God by external sacrifices and gifts, not for His own profit, but for that of ourselves and our neighbor. For He needs not our sacrifices, but wishes them to be offered to Him, in order to arouse our devotion and to profit our neighbor. Hence mercy, whereby we supply others' defects is a sacrifice more acceptable to Him, as conducing more directly to our neighbor's well-being, according to Heb. 13:16: "Do not forget to do good and to impart, for by such sacrifices God's favor is obtained."

Reply Obj. 2: The sum total of the Christian religion consists in mercy, as regards external works: but the inward love of charity, whereby we are united to God preponderates over both love and mercy for our neighbor.

Reply Obj. 3: Charity likens us to God by uniting us to Him in the bond of love: wherefore it surpasses mercy, which likens us to God as regards similarity of works. _____

QUESTION 31

OF BENEFICENCE
(In Four Articles)

We must now consider the outward acts or effects of charity, (1) Beneficence, (2) Almsdeeds, which are a part of beneficence, (3) Fraternal correction, which is a kind of alms.

Under the first head there are four points of inquiry:

(1) Whether beneficence is an act of charity?

(2) Whether we ought to be beneficent to all?

(3) Whether we ought to be more beneficent to those who are more closely united to us?

(4) Whether beneficence is a special virtue? _____

FIRST ARTICLE [II-II, Q. 31, Art. 1]

Whether Beneficence Is an Act of Charity?

Objection 1: It would seem that beneficence is not an act of charity. For charity is chiefly directed to God. Now we cannot benefit God, according to Job 35:7: "What shalt thou give Him? or what shall He receive of thy hand?" Therefore beneficence is not an act of charity.

Obj. 2: Further, beneficence consists chiefly in making gifts. But this belongs to liberality. Therefore beneficence is an act of liberality and not of charity.

Obj. 3: Further, what a man gives, he gives either as being due, or as not due. But a benefit conferred as being due belongs to justice while a benefit conferred as not due, is gratuitous, and in this respect is an act of mercy. Therefore every benefit conferred is either an act of justice, or an act of mercy. Therefore it is not an act of charity.

On the contrary, Charity is a kind of friendship, as stated above (Q. 23, A. 1). Now the Philosopher reckons among the acts of friendship (Ethic. ix, 1) "doing good," i.e. being beneficent, "to one's friends." Therefore it is an act of charity to do good to others.

I answer that, Beneficence simply means doing good to someone. This good may be considered in two ways, first under the general aspect of good, and this

belongs to beneficence in general, and is an act of friendship, and, consequently, of charity: because the act of love includes goodwill whereby a man wishes his friend well, as stated above (Q. 23, A. 1; Q. 27, A. 2). Now the will carries into effect if possible, the things it wills, so that, consequently, the result of an act of love is that a man is beneficent to his friend. Therefore beneficence in its general acceptation is an act of friendship or charity.

But if the good which one man does another, be considered under some special aspect of good, then beneficence will assume a special character and will belong to some special virtue.

Reply Obj. 1: According to Dionysius (Div. Nom. iv), "love moves those, whom it unites, to a mutual relationship: it turns the inferior to the superior to be perfected thereby; it moves the superior to watch over the inferior:" and in this respect beneficence is an effect of love. Hence it is not for us to benefit God, but to honor Him by obeying Him, while it is for Him, out of His love, to bestow good things on us.

Reply Obj. 2: Two things must be observed in the bestowal of gifts. One is the thing given outwardly, while the other is the inward passion that a man has in the delight of riches. It belongs to liberality to moderate this inward passion so as to avoid excessive desire and love for riches; for this makes a man more ready to part with his wealth. Hence, if a man makes some great gift, while yet desiring to keep it for himself, his is not a liberal giving. On the other hand, as regards the outward gift, the act of beneficence belongs in general to friendship or charity. Hence it does not detract from a man's friendship, if, through love, he give his friend something he would like to keep for himself; rather does this prove the perfection of his friendship.

Reply Obj. 3: Just as friendship or charity sees, in the benefit bestowed, the general aspect of good, so does justice see therein the aspect of debt, while pity considers the relieving of distress or defect. _____

SECOND ARTICLE [II-II, Q. 31, Art. 2]

Whether We Ought to Do Good to All?

Objection 1: It would seem that we are not bound to do good to all. For Augustine says (De Doctr. Christ. i, 28) that we "are unable to do good to everyone." Now virtue does not incline one to the impossible. Therefore it is not

necessary to do good to all.

Obj. 2: Further, it is written (Ecclus. 12:5) "Give to the good, and receive not a sinner." But many men are sinners. Therefore we need not do good to all.

Obj. 3: Further, "Charity dealeth not perversely" (1 Cor. 13:4). Now to do good to some is to deal perversely: for instance if one were to do good to an enemy of the common weal, or if one were to do good to an excommunicated person, since, by doing so, he would be holding communion with him. Therefore, since beneficence is an act of charity, we ought not to do good to all.

On the contrary, The Apostle says (Gal. 6:10): "Whilst we have time, let us work good to all men."

I answer that, As stated above (A. 1, ad 1), beneficence is an effect of love in so far as love moves the superior to watch over the inferior. Now degrees among men are not unchangeable as among angels, because men are subject to many failings, so that he who is superior in one respect, is or may be inferior in another. Therefore, since the love of charity extends to all, beneficence also should extend to all, but according as time and place require: because all acts of virtue must be modified with a view to their due circumstances.

Reply Obj. 1: Absolutely speaking it is impossible to do good to every single one: yet it is true of each individual that one may be bound to do good to him in some particular case. Hence charity binds us, though not actually doing good to someone, to be prepared in mind to do good to anyone if we have time to spare. There is however a good that we can do to all, if not to each individual, at least to all in general, as when we pray for all, for unbelievers as well as for the faithful.

Reply Obj. 2: In a sinner there are two things, his guilt and his nature. Accordingly we are bound to succor the sinner as to the maintenance of his nature, but not so as to abet his sin, for this would be to do evil rather than good.

Reply Obj. 3: The excommunicated and the enemies of the common weal are deprived of all beneficence, in so far as this prevents them from doing evil deeds. Yet if their nature be in urgent need of succor lest it fail, we are bound to help them: for instance, if they be in danger of death through hunger or thirst, or suffer some like distress, unless this be according to the order of justice.

THIRD ARTICLE [II-II, Q. 31, Art. 3]

Whether We Ought to Do Good to Those Rather Who Are More Closely United to Us?

Objection 1: It would seem that we are not bound to do good to those rather who are more closely united to us. For it is written (Luke 14:12): "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen." Now these are the most closely united to us. Therefore we are not bound to do good to those rather who are more closely united to us, but preferably to strangers and to those who are in want: hence the text goes on: "But, when thou makest a feast, call the poor, the maimed," etc.

Obj. 2: Further, to help another in the battle is an act of very great goodness. But a soldier on the battlefield is bound to help a fellow-soldier who is a stranger rather than a kinsman who is a foe. Therefore in doing acts of kindness we are not bound to give the preference to those who are most closely united to us.

Obj. 3: Further, we should pay what is due before conferring gratuitous favors. But it is a man's duty to be good to those who have been good to him. Therefore we ought to do good to our benefactors rather than to those who are closely united to us.

Obj. 4: Further, a man ought to love his parents more than his children, as stated above (Q. 26, A. 9). Yet a man ought to be more beneficent to his children, since "neither ought the children to lay up for the parents," according to 2 Cor. 12:14. Therefore we are not bound to be more beneficent to those who are more closely united to us.

On the contrary, Augustine says (De Doctr. Christ. i, 28): "Since one cannot do good to all, we ought to consider those chiefly who by reason of place, time or any other circumstance, by a kind of chance are more closely united to us."

I answer that, Grace and virtue imitate the order of nature, which is established by Divine wisdom. Now the order of nature is such that every natural agent pours forth its activity first and most of all on the things which are nearest to it: thus fire heats most what is next to it. In like manner God pours forth the gifts of His goodness first and most plentifully on the substances which are nearest to Him, as Dionysius declares (Coel. Hier. vii). But the bestowal of benefits is an

act of charity towards others. Therefore we ought to be most beneficent towards those who are most closely connected with us.

Now one man's connection with another may be measured in reference to the various matters in which men are engaged together; (thus the intercourse of kinsmen is in natural matters, that of fellow-citizens is in civic matters, that of the faithful is in spiritual matters, and so forth): and various benefits should be conferred in various ways according to these various connections, because we ought in preference to bestow on each one such benefits as pertain to the matter in which, speaking simply, he is most closely connected with us. And yet this may vary according to the various requirements of time, place, or matter in hand: because in certain cases one ought, for instance, to succor a stranger, in extreme necessity, rather than one's own father, if he is not in such urgent need.

Reply Obj. 1: Our Lord did not absolutely forbid us to invite our friends and kinsmen to eat with us, but to invite them so that they may invite us in return, since that would be an act not of charity but of cupidity. The case may occur, however, that one ought rather to invite strangers, on account of their greater want. For it must be understood that, other things being equal, one ought to succor those rather who are most closely connected with us. And if of two, one be more closely connected, and the other in greater want, it is not possible to decide, by any general rule, which of them we ought to help rather than the other, since there are various degrees of want as well as of connection: and the matter requires the judgment of a prudent man.

Reply Obj. 2: The common good of many is more Godlike than the good of an individual. Wherefore it is a virtuous action for a man to endanger even his own life, either for the spiritual or for the temporal common good of his country. Since therefore men engage together in warlike acts in order to safeguard the common weal, the soldier who with this in view succors his comrade, succors him not as a private individual, but with a view to the welfare of his country as a whole: wherefore it is not a matter for wonder if a stranger be preferred to one who is a blood relation.

Reply Obj. 3: A thing may be due in two ways. There is one which should be reckoned, not among the goods of the debtor, but rather as belonging to the person to whom it is due: for instance, a man may have another's goods, whether in money or in kind, either because he has stolen them, or because he has received them on loan or in deposit or in some other way. In this case a man

ought to pay what he owes, rather than benefit his connections out of it, unless perchance the case be so urgent that it would be lawful for him to take another's property in order to relieve the one who is in need. Yet, again, this would not apply if the creditor were in equal distress: in which case, however, the claims on either side would have to be weighed with regard to such other conditions as a prudent man would take into consideration, because, on account of the different particular cases, as the Philosopher states (Ethic. ix, 2), it is impossible to lay down a general rule.

The other kind of due is one which is reckoned among the goods of the debtor and not of the creditor; for instance, a thing may be due, not because justice requires it, but on account of a certain moral equity, as in the case of benefits received gratis. Now no benefactor confers a benefit equal to that which a man receives from his parents: wherefore in paying back benefits received, we should give the first place to our parents before all others, unless, on the other side, there be such weightier motives, as need or some other circumstance, for instance the common good of the Church or state. In other cases we must take to account the connection and the benefit received; and here again no general rule can laid down.

Reply Obj. 4: Parents are like superiors, and so a parent's love tends to conferring benefits, while the children's love tends to honor their parents. Nevertheless in a case of extreme urgency it would be lawful to abandon one's children rather than one's parents, to abandon whom it is by no means lawful, on account of the obligation we lie under towards them for the benefits we have received from them, as the Philosopher states (Ethic. iii, 14).

FOURTH ARTICLE [II-II, Q. 31, Art. 4]

Whether Beneficence Is a Special Virtue?

Objection 1: It would seem that beneficence is a special virtue. For precepts are directed to virtue, since lawgivers purpose to make men virtuous (Ethic. i 9, 13; ii, 1). Now beneficence and love are prescribed as distinct from one another, for it is written (Matt. 4:44): "Love your enemies, do good to them that hate you." Therefore beneficence is a virtue distinct from charity.

Obj. 2: Further, vices are opposed to virtues. Now there are opposed to

beneficence certain vices whereby a hurt is inflicted on our neighbor, for instance, rapine, theft and so forth. Therefore beneficence is a special virtue.

Obj. 3: Further, charity is not divided into several species: whereas there would seem to be several kinds of beneficence, according to the various kinds of benefits. Therefore beneficence is a distinct virtue from charity.

On the contrary, The internal and the external act do not require different virtues. Now beneficence and goodwill differ only as external and internal act, since beneficence is the execution of goodwill. Therefore as goodwill is not a distinct virtue from charity, so neither is beneficence.

I answer that, Virtues differ according to the different aspects of their objects. Now the formal aspect of the object of charity and of beneficence is the same, since both virtues regard the common aspect of good, as explained above (A. 1). Wherefore beneficence is not a distinct virtue from charity, but denotes an act of charity.

Reply Obj. 1: Precepts are given, not about habits but about acts of virtue: wherefore distinction of precept denotes distinction, not of habits, but of acts.

Reply Obj. 2: Even as all benefits conferred on our neighbor, if we consider them under the common aspect of good, are to be traced to love, so all hurts considered under the common aspect of evil, are to be traced to hatred. But if we consider these same things under certain special aspects of good or of evil, they are to be traced to certain special virtues or vices, and in this way also there are various kinds of benefits.

Hence the Reply to the Third Objection is evident. _____

QUESTION 32

OF ALMSDEEDS
(In Ten Articles)

We must now consider almsdeeds, under which head there are ten points of inquiry:

(1) Whether almsgiving is an act of charity?

(2) Of the different kinds of alms;

(3) Which alms are of greater account, spiritual or corporal?

(4) Whether corporal alms have a spiritual effect?

(5) Whether the giving of alms is a matter of precept?

(6) Whether corporal alms should be given out of the things we need?

(7) Whether corporal alms should be given out of ill-gotten goods?

(8) Who can give alms?

(9) To whom should we give alms?

(10) How should alms be given? _____

FIRST ARTICLE [II-II, Q. 32, Art. 1]

Whether Almsgiving Is an Act of Charity?

Objection 1: It would seem that almsgiving is not an act of charity. For without charity one cannot do acts of charity. Now it is possible to give alms without having charity, according to 1 Cor. 13:3: "If I should distribute all my goods to feed the poor . . . and have not charity, it profiteth me nothing." Therefore almsgiving is not an act of charity.

Obj. 2: Further, almsdeeds are reckoned among works of satisfaction, according to Dan. 4:24: "Redeem thou thy sins with alms." Now satisfaction is an act of justice. Therefore almsgiving is an act of justice and not of charity.

Obj. 3: Further, the offering of sacrifices to God is an act of religion. But almsgiving is offering a sacrifice to God, according to Heb. 13:16: "Do not forget to do good and to impart, for by such sacrifices God's favor is obtained." Therefore almsgiving is not an act of charity, but of religion.

Obj. 4: Further, the Philosopher says (Ethic. iv, 1) that to give for a good purpose is an act of liberality. Now this is especially true of almsgiving. Therefore almsgiving is not an act of charity.

On the contrary, It is written 2 John 3:17: "He that hath the substance of this world, and shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him?"

I answer that, External acts belong to that virtue which regards the motive for doing those acts. Now the motive for giving alms is to relieve one who is in need. Wherefore some have defined alms as being "a deed whereby something is given to the needy, out of compassion and for God's sake," which motive belongs to mercy, as stated above (Q. 30, AA. 1, 2). Hence it is clear that almsgiving is, properly speaking, an act of mercy. This appears in its very name, for in Greek (*eleemosyne*) it is derived from having mercy (*eleein*) even as the Latin *miseratio* is. And since mercy is an effect of charity, as shown above (Q. 30, A. 2, A. 3, Obj. 3), it follows that almsgiving is an act of charity through the medium of mercy.

Reply Obj. 1: An act of virtue may be taken in two ways: first materially, thus an act of justice is to do what is just; and such an act of virtue can be without the virtue, since many, without having the habit of justice, do what is just, led by the natural light of reason, or through fear, or in the hope of gain. Secondly, we speak of a thing being an act of justice formally, and thus an act of justice is to do what is just, in the same way as a just man, i.e. with readiness and delight, and such an act of virtue cannot be without the virtue.

Accordingly almsgiving can be materially without charity, but to give alms formally, i.e. for God's sake, with delight and readiness, and altogether as one ought, is not possible without charity.

Reply Obj. 2: Nothing hinders the proper elicited act of one virtue being commanded by another virtue as commanding it and directing it to this other virtue's end. It is in this way that almsgiving is reckoned among works of satisfaction in so far as pity for the one in distress is directed to the satisfaction for his sin; and in so far as it is directed to placate God, it has the character of a sacrifice, and thus it is commanded by religion.

Wherefore the Reply to the Third Objection is evident.

Reply Obj. 4: Almsgiving belongs to liberality, in so far as liberality removes an obstacle to that act, which might arise from excessive love of riches, the result of which is that one clings to them more than one ought.

SECOND ARTICLE [II-II, Q. 32, Art. 2]

Whether the Different Kinds of Almsdeeds Are Suitably Enumerated?

Objection 1: It would seem that the different kinds of almsdeeds are unsuitably enumerated. For we reckon seven corporal almsdeeds, namely, to feed the hungry, to give drink to the thirsty, to clothe the naked, to harbor the harborless, to visit the sick, to ransom the captive, to bury the dead; all of which are expressed in the following verse: "To visit, to quench, to feed, to ransom, clothe, harbor or bury."

Again we reckon seven spiritual alms, namely, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to reprove the sinner, to forgive injuries, to bear with those who trouble and annoy us, and to pray for all, which are all contained in the following verse: "To counsel, reprove, console, to pardon, forbear, and to pray," yet so that counsel includes both advice and instruction.

And it seems that these various almsdeeds are unsuitably enumerated. For the purpose of almsdeeds is to succor our neighbor. But a dead man profits nothing by being buried, else Our Lord would not have spoken truly when He said (Matt. 10:28): "Be not afraid of them who kill the body, and after that have no more that they can do." [*The quotation is from Luke 12:4.] This explains why Our Lord, in enumerating the works of mercy, made no mention of the burial of the dead (Matt. 25:35, 36). Therefore it seems that these almsdeeds are unsuitably enumerated.

Obj. 2: Further, as stated above (A. 1), the purpose of giving alms is to relieve our neighbor's need. Now there are many needs of human life other than those mentioned above, for instance, a blind man needs a leader, a lame man needs someone to lean on, a poor man needs riches. Therefore these almsdeeds are unsuitably enumerated.

Obj. 3: Further, almsgiving is a work of mercy. But the reproof of the wrong-doer savors, apparently, of severity rather than of mercy. Therefore it ought not to be reckoned among the spiritual almsdeeds.

Obj. 4: Further, almsgiving is intended for the supply of a defect. But no man is

without the defect of ignorance in some matter or other. Therefore, apparently, each one ought to instruct anyone who is ignorant of what he knows himself.

On the contrary, Gregory says (Nom. in Evang. ix): "Let him that hath understanding beware lest he withhold his knowledge; let him that hath abundance of wealth, watch lest he slacken his merciful bounty; let him who is a servant to art be most solicitous to share his skill and profit with his neighbor; let him who has an opportunity of speaking with the wealthy, fear lest he be condemned for retaining his talent, if when he has the chance he plead not with him the cause of the poor." Therefore the aforesaid almsdeeds are suitably enumerated in respect of those things whereof men have abundance or insufficiency.

I answer that, The aforesaid distinction of almsdeeds is suitably taken from the various needs of our neighbor: some of which affect the soul, and are relieved by spiritual almsdeeds, while others affect the body, and are relieved by corporal almsdeeds. For corporal need occurs either during this life or afterwards. If it occurs during this life, it is either a common need in respect of things needed by all, or it is a special need occurring through some accident supervening. In the first case, the need is either internal or external. Internal need is twofold: one which is relieved by solid food, viz. hunger, in respect of which we have *to feed the hungry;* while the other is relieved by liquid food, viz. thirst, and in respect of this we have *to give drink to the thirsty.* The common need with regard to external help is twofold; one in respect of clothing, and as to this we have *to clothe the naked:* while the other is in respect of a dwelling place, and as to this we have *to harbor the harborless.* Again if the need be special, it is either the result of an internal cause, like sickness, and then we have *to visit the sick,* or it results from an external cause, and then we have *to ransom the captive.* After this life we give *burial to the dead.*

In like manner spiritual needs are relieved by spiritual acts in two ways, first by asking for help from God, and in this respect we have *prayer,* whereby one man prays for others; secondly, by giving human assistance, and this in three ways. First, in order to relieve a deficiency on the part of the intellect, and if this deficiency be in the speculative intellect, the remedy is applied by *instructing,* and if in the practical intellect, the remedy is applied by *counselling.* Secondly, there may be a deficiency on the part of the appetitive power, especially by way of sorrow, which is remedied by *comforting.* Thirdly, the deficiency may be due to an inordinate act; and this may be the subject of a threefold consideration.

First, in respect of the sinner, inasmuch as the sin proceeds from his inordinate will, and thus the remedy takes the form of *reproof.* Secondly, in respect of the person sinned against; and if the sin be committed against ourselves, we apply the remedy by *pardoning the injury,* while, if it be committed against God or our neighbor, it is not in our power to pardon, as Jerome observes (Super Matth. xviii, 15). Thirdly, in respect of the result of the inordinate act, on account of which the sinner is an annoyance to those who live with him, even beside his intention; in which case the remedy is applied by *bearing with him,* especially with regard to those who sin out of weakness, according to Rom. 15:1: "We that are stronger, ought to bear the infirmities of the weak," and not only as regards their being infirm and consequently troublesome on account of their unruly actions, but also by bearing any other burdens of theirs with them, according to Gal. 6:2: "Bear ye one another's burdens."

Reply Obj. 1: Burial does not profit a dead man as though his body could be capable of perception after death. In this sense Our Lord said that those who kill the body "have no more that they can do"; and for this reason He did not mention the burial of the dead with the other works of mercy, but those only which are more clearly necessary. Nevertheless it does concern the deceased what is done with his body: both that he may live in the memory of man whose respect he forfeits if he remain without burial, and as regards a man's fondness for his own body while he was yet living, a fondness which kindly persons should imitate after his death. It is thus that some are praised for burying the dead, as Tobias, and those who buried Our Lord; as Augustine says (De Cura pro Mort. iii).

Reply Obj. 2: All other needs are reduced to these, for blindness and lameness are kinds of sickness, so that to lead the blind, and to support the lame, come to the same as visiting the sick. In like manner to assist a man against any distress that is due to an extrinsic cause comes to the same as the ransom of captives. And the wealth with which we relieve the poor is sought merely for the purpose of relieving the aforesaid needs: hence there was no reason for special mention of this particular need.

Reply Obj. 3: The reproof of the sinner, as to the exercise of the act of reproving, seems to imply the severity of justice, but, as to the intention of the reprover, who wishes to free a man from the evil of sin, it is an act of mercy and lovingkindness, according to Prov. 27:6: "Better are the wounds of a friend, than the deceitful kisses of an enemy."

Reply Obj. 4: Nescience is not always a defect, but only when it is about what one ought to know, and it is a part of almsgiving to supply this defect by instruction. In doing this however we should observe the due circumstances of persons, place and time, even as in other virtuous acts.

THIRD ARTICLE [II-II, Q. 32, Art. 3]

Whether Corporal Alms Are of More Account Than Spiritual Alms?

Objection 1: It would seem that corporal alms are of more account than spiritual alms. For it is more praiseworthy to give an alms to one who is in greater want, since an almsdeed is to be praised because it relieves one who is in need. Now the body which is relieved by corporal alms, is by nature more needy than the spirit which is relieved by spiritual alms. Therefore corporal alms are of more account.

Obj. 2: Further, an alms is less praiseworthy and meritorious if the kindness is compensated, wherefore Our Lord says (Luke 14:12): "When thou makest a dinner or a supper, call not thy neighbors who are rich, lest perhaps they also invite thee again." Now there is always compensation in spiritual almsdeeds, since he who prays for another, profits thereby, according to Ps. 34:13: "My prayer shall be turned into my bosom": and he who teaches another, makes progress in knowledge, which cannot be said of corporal almsdeeds. Therefore corporal almsdeeds are of more account than spiritual almsdeeds.

Obj. 3: Further, an alms is to be commended if the needy one is comforted by it: wherefore it is written (Job 31:20): "If his sides have not blessed me," and the Apostle says to Philemon (verse 7): "The bowels of the saints have been refreshed by thee, brother." Now a corporal alms is sometimes more welcome to a needy man than a spiritual alms. Therefore bodily almsdeeds are of more account than spiritual almsdeeds.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 20) on the words, "Give to him that asketh of thee" (Matt. 5:42): "You should give so as to injure neither yourself nor another, and when you refuse what another asks you must not lose sight of the claims of justice, and send him away empty; at times indeed you will give what is better than what is asked for, if you reprove him that asks unjustly." Now reproof is a spiritual alms. Therefore spiritual almsdeeds are

preferable to corporal almsdeeds.

I answer that, There are two ways of comparing these almsdeeds. First, simply; and in this respect, spiritual almsdeeds hold the first place, for three reasons. First, because the offering is more excellent, since it is a spiritual gift, which surpasses a corporal gift, according to Prov. 4:2: "I will give you a good gift, forsake not My Law." Secondly, on account of the object succored, because the spirit is more excellent than the body, wherefore, even as a man in looking after himself, ought to look to his soul more than to his body, so ought he in looking after his neighbor, whom he ought to love as himself. Thirdly, as regards the acts themselves by which our neighbor is succored, because spiritual acts are more excellent than corporal acts, which are, in a fashion, servile.

Secondly, we may compare them with regard to some particular case, when some corporal alms excels some spiritual alms: for instance, a man in hunger is to be fed rather than instructed, and as the Philosopher observes (Topic. iii, 2), for a needy man "money is better than philosophy," although the latter is better simply.

Reply Obj. 1: It is better to give to one who is in greater want, other things being equal, but if he who is less needy is better, and is in want of better things, it is better to give to him: and it is thus in the case in point.

Reply Obj. 2: Compensation does not detract from merit and praise if it be not intended, even as human glory, if not intended, does not detract from virtue. Thus Sallust says of Cato (Catilin.), that "the less he sought fame, the more he became famous": and thus it is with spiritual almsdeeds.

Nevertheless the intention of gaining spiritual goods does not detract from merit, as the intention of gaining corporal goods.

Reply Obj. 3: The merit of an almsgiver depends on that in which the will of the recipient rests reasonably, and not on that in which it rests when it is inordinate.

FOURTH ARTICLE [II-II, Q. 32, Art. 4]

Whether Corporal Almsdeeds Have a Spiritual Effect?

Objection 1: It would seem that corporal almsdeeds have not a spiritual effect.

For no effect exceeds its cause. But spiritual goods exceed corporal goods. Therefore corporal almsdeeds have no spiritual effect.

Obj. 2: Further, the sin of simony consists in giving the corporal for the spiritual, and it is to be utterly avoided. Therefore one ought not to give alms in order to receive a spiritual effect.

Obj. 3: Further, to multiply the cause is to multiply the effect. If therefore corporal almsdeeds cause a spiritual effect, the greater the alms, the greater the spiritual profit, which is contrary to what we read (Luke 21:3) of the widow who cast two brass mites into the treasury, and in Our Lord's own words "cast in more than . . . all." Therefore bodily almsdeeds have no spiritual effect.

On the contrary, It is written (Ecclus. 17:18): "The alms of a man . . . shall preserve the grace of a man as the apple of the eye."

I answer that, Corporal almsdeeds may be considered in three ways. First, with regard to their substance, and in this way they have merely a corporal effect, inasmuch as they supply our neighbor's corporal needs. Secondly, they may be considered with regard to their cause, in so far as a man gives a corporal alms out of love for God and his neighbor, and in this respect they bring forth a spiritual fruit, according to Ecclus. 29:13, 14: "Lose thy money for thy brother . . . place thy treasure in the commandments of the Most High, and it shall bring thee more profit than gold."

Thirdly, with regard to the effect, and in this way again, they have a spiritual fruit, inasmuch as our neighbor, who is succored by a corporal alms, is moved to pray for his benefactor; wherefore the above text goes on (Ecclus. 29:15): "Shut up alms in the heart of the poor, and it shall obtain help for thee from all evil."

Reply Obj. 1: This argument considers corporal almsdeeds as to their substance.

Reply Obj. 2: He who gives an alms does not intend to buy a spiritual thing with a corporal thing, for he knows that spiritual things infinitely surpass corporal things, but he intends to merit a spiritual fruit through the love of charity.

Reply Obj. 3: The widow who gave less in quantity, gave more in proportion; and thus we gather that the fervor of her charity, whence corporal almsdeeds derive their spiritual efficacy, was greater. _____

FIFTH ARTICLE [II-II, Q. 32, Art. 5]

Whether Almsgiving Is a Matter of Precept?

Objection 1: It would seem that almsgiving is not a matter of precept. For the counsels are distinct from the precepts. Now almsgiving is a matter of counsel, according to Dan. 4:24: "Let my counsel be acceptable to the King; [Vulg.: 'to thee, and'] redeem thou thy sins with alms." Therefore almsgiving is not a matter of precept.

Obj. 2: Further, it is lawful for everyone to use and to keep what is his own. Yet by keeping it he will not give alms. Therefore it is lawful not to give alms: and consequently almsgiving is not a matter of precept.

Obj. 3: Further, whatever is a matter of precept binds the transgressor at some time or other under pain of mortal sin, because positive precepts are binding for some fixed time. Therefore, if almsgiving were a matter of precept, it would be possible to point to some fixed time when a man would commit a mortal sin unless he gave an alms. But it does not appear how this can be so, because it can always be deemed probable that the person in need can be relieved in some other way, and that what we would spend in almsgiving might be needful to ourselves either now or in some future time. Therefore it seems that almsgiving is not a matter of precept.

Obj. 4: Further, every commandment is reducible to the precepts of the Decalogue. But these precepts contain no reference to almsgiving. Therefore almsgiving is not a matter of precept.

On the contrary, No man is punished eternally for omitting to do what is not a matter of precept. But some are punished eternally for omitting to give alms, as is clear from Matt. 25:41-43. Therefore almsgiving is a matter of precept.

I answer that, As love of our neighbor is a matter of precept, whatever is a necessary condition to the love of our neighbor is a matter of precept also. Now the love of our neighbor requires that not only should we be our neighbor's well-wishers, but also his well-doers, according to 1 John 3:18: "Let us not love in word, nor in tongue, but in deed, and in truth." And in order to be a person's well-wisher and well-doer, we ought to succor his needs: this is done by almsgiving. Therefore almsgiving is a matter of precept.

Since, however, precepts are about acts of virtue, it follows that all almsgiving must be a matter of precept, in so far as it is necessary to virtue, namely, in so far as it is demanded by right reason. Now right reason demands that we should take into consideration something on the part of the giver, and something on the part of the recipient. On the part of the giver, it must be noted that he should give of his surplus, according to Luke 11:41: "That which remaineth, give alms." This surplus is to be taken in reference not only to himself, so as to denote what is unnecessary to the individual, but also in reference to those of whom he has charge (in which case we have the expression "necessary to the person" [*The official necessities of a person in position] taking the word "person" as expressive of dignity). Because each one must first of all look after himself and then after those over whom he has charge, and afterwards with what remains relieve the needs of others. Thus nature first, by its nutritive power, takes what it requires for the upkeep of one's own body, and afterwards yields the residue for the formation of another by the power of generation.

On the part of the recipient it is requisite that he should be in need, else there would be no reason for giving him alms: yet since it is not possible for one individual to relieve the needs of all, we are not bound to relieve all who are in need, but only those who could not be succored if we not did succor them. For in such cases the words of Ambrose apply, "Feed him that dies of hunger: if thou hast not fed him, thou hast slain him" [*Cf. Canon *Pasce,* dist. lxxxvi, whence the words, as quoted, are taken]. Accordingly we are bound to give alms of our surplus, as also to give alms to one whose need is extreme: otherwise almsgiving, like any other greater good, is a matter of counsel.

Reply Obj. 1: Daniel spoke to a king who was not subject to God's Law, wherefore such things as were prescribed by the Law which he did not profess, had to be counselled to him. Or he may have been speaking in reference to a case in which almsgiving was not a matter of precept.

Reply Obj. 2: The temporal goods which God grants us, are ours as to the ownership, but as to the use of them, they belong not to us alone but also to such others as we are able to succor out of what we have over and above our needs. Hence Basil says [*Hom. super Luc. xii, 18]: "If you acknowledge them," viz. your temporal goods, "as coming from God, is He unjust because He apportions them unequally? Why are you rich while another is poor, unless it be that you may have the merit of a good stewardship, and he the reward of patience? It is the hungry man's bread that you withhold, the naked man's cloak that you have

stored away, the shoe of the barefoot that you have left to rot, the money of the needy that you have buried underground: and so you injure as many as you might help." Ambrose expresses himself in the same way.

Reply Obj. 3: There is a time when we sin mortally if we omit to give alms; on the part of the recipient when we see that his need is evident and urgent, and that he is not likely to be succored otherwise—on the part of the giver, when he has superfluous goods, which he does not need for the time being, as far as he can judge with probability. Nor need he consider every case that may possibly occur in the future, for this would be to think about the morrow, which Our Lord forbade us to do (Matt. 6:34), but he should judge what is superfluous and what necessary, according as things probably and generally occur.

Reply Obj. 4: All succor given to our neighbor is reduced to the precept about honoring our parents. For thus does the Apostle interpret it (1 Tim. 4:8) where he says: "Dutifulness* [Douay: 'Godliness'] is profitable to all things, having promise of the life that now is, and of that which is to come," and he says this because the precept about honoring our parents contains the promise, "that thou mayest be longlived upon the land" (Ex. 20:12): and dutifulness comprises all kinds of almsgiving. [**Pietas*, whence our English word "Piety." Cf. also inf. Q. 101, A. 2.] _____

SIXTH ARTICLE [II-II, Q. 32, Art. 6]

Whether One Ought to Give Alms Out of What One Needs?

Objection 1: It would seem that one ought not to give alms out of what one needs. For the order of charity should be observed not only as regards the effect of our benefactions but also as regards our interior affections. Now it is a sin to contravene the order of charity, because this order is a matter of precept. Since, then, the order of charity requires that a man should love himself more than his neighbor, it seems that he would sin if he deprived himself of what he needed, in order to succor his neighbor.

Obj. 2: Further, whoever gives away what he needs himself, squanders his own substance, and that is to be a prodigal, according to the Philosopher (Ethic. iv, 1). But no sinful deed should be done. Therefore we should not give alms out of what we need.

Obj. 3: Further, the Apostle says (1 Tim. 5:8): "If any man have not care of his

own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." Now if a man gives of what he needs for himself or for his charge, he seems to detract from the care he should have for himself or his charge. Therefore it seems that whoever gives alms from what he needs, sins gravely.

On the contrary, Our Lord said (Matt. 19:21): "If thou wilt be perfect, go, sell what thou hast, and give to the poor." Now he that gives all he has to the poor, gives not only what he needs not, but also what he needs. Therefore a man may give alms out of what he needs.

I answer that, A thing is necessary in two ways: first, because without it something is impossible, and it is altogether wrong to give alms out of what is necessary to us in this sense; for instance, if a man found himself in the presence of a case of urgency, and had merely sufficient to support himself and his children, or others under his charge, he would be throwing away his life and that of others if he were to give away in alms, what was then necessary to him. Yet I say this without prejudice to such a case as might happen, supposing that by depriving himself of necessaries a man might help a great personage, and a support of the Church or State, since it would be a praiseworthy act to endanger one's life and the lives of those who are under our charge for the delivery of such a person, since the common good is to be preferred to one's own.

Secondly, a thing is said to be necessary, if a man cannot without it live in keeping with his social station, as regards either himself or those of whom he has charge. The "necessary" considered thus is not an invariable quantity, for one might add much more to a man's property, and yet not go beyond what he needs in this way, or one might take much from him, and he would still have sufficient for the decencies of life in keeping with his own position. Accordingly it is good to give alms of this kind of "necessary"; and it is a matter not of precept but of counsel. Yet it would be inordinate to deprive oneself of one's own, in order to give to others to such an extent that the residue would be insufficient for one to live in keeping with one's station and the ordinary occurrences of life: for no man ought to live unbecomingly. There are, however, three exceptions to the above rule. The first is when a man changes his state of life, for instance, by entering religion, for then he gives away all his possessions for Christ's sake, and does the deed of perfection by transferring himself to another state. Secondly, when that which he deprives himself of, though it be required for the decencies of life, can nevertheless easily be recovered, so that he does not suffer extreme

inconvenience. Thirdly, when he is in presence of extreme indigence in an individual, or great need on the part of the common weal. For in such cases it would seem praiseworthy to forego the requirements of one's station, in order to provide for a greater need.

The objections may be easily solved from what has been said.

SEVENTH ARTICLE [II-II, Q. 32, Art. 7]

Whether One May Give Alms Out of Ill-gotten Goods?

Objection 1: It would seem that one may give alms out of ill-gotten goods. For it is written (Luke 16:9): "Make unto you friends of the mammon of iniquity." Now mammon signifies riches. Therefore it is lawful to make unto oneself spiritual friends by giving alms out of ill-gotten riches.

Obj. 2: Further, all filthy lucre seems to be ill-gotten. But the profits from whoredom are filthy lucre; wherefore it was forbidden (Deut. 23:18) to offer therefrom sacrifices or oblations to God: "Thou shalt not offer the hire of a strumpet . . . in the house of . . . thy God." In like manner gains from games of chance are ill-gotten, for, as the Philosopher says (Ethic. iv, 1), "we take such like gains from our friends to whom we ought rather to give." And most of all are the profits from simony ill-gotten, since thereby the Holy Ghost is wronged. Nevertheless out of such gains it is lawful to give alms. Therefore one may give alms out of ill-gotten goods.

Obj. 3: Further, greater evils should be avoided more than lesser evils. Now it is less sinful to keep back another's property than to commit murder, of which a man is guilty if he fails to succor one who is in extreme need, as appears from the words of Ambrose who says (Cf. Canon *Pasce* dist. lxxxvi, whence the words, as quoted, are taken): "Feed him that dies of hunger, if thou hast not fed him, thou hast slain him". Therefore, in certain cases, it is lawful to give alms of ill-gotten goods.

On the contrary, Augustine says (De Verb. Dom. xxxv, 2): "Give alms from your just labors. For you will not bribe Christ your judge, not to hear you with the poor whom you rob . . . Give not alms from interest and usury: I speak to the faithful to whom we dispense the Body of Christ."

I answer that, A thing may be ill-gotten in three ways. In the first place a thing is ill-gotten if it be due to the person from whom it is gotten, and may not be kept by the person who has obtained possession of it; as in the case of rapine, theft and usury, and of such things a man may not give alms since he is bound to restore them.

Secondly, a thing is ill-gotten, when he that has it may not keep it, and yet he may not return it to the person from whom he received it, because he received it unjustly, while the latter gave it unjustly. This happens in simony, wherein both giver and receiver contravene the justice of the Divine Law, so that restitution is to be made not to the giver, but by giving alms. The same applies to all similar cases of illegal giving and receiving.

Thirdly, a thing is ill-gotten, not because the taking was unlawful, but because it is the outcome of something unlawful, as in the case of a woman's profits from whoredom. This is filthy lucre properly so called, because the practice of whoredom is filthy and against the Law of God, yet the woman does not act unjustly or unlawfully in taking the money. Consequently it is lawful to keep and to give in alms what is thus acquired by an unlawful action.

Reply Obj. 1: As Augustine says (De Verb. Dom. 2), "Some have misunderstood this saying of Our Lord, so as to take another's property and give thereof to the poor, thinking that they are fulfilling the commandment by so doing. This interpretation must be amended. Yet all riches are called riches of iniquity, as stated in *De Quaest. Ev.* ii, 34, because "riches are not unjust save for those who are themselves unjust, and put all their trust in them. Or, according to Ambrose in his commentary on Luke 16:9, "Make unto yourselves friends," etc., "He calls mammon unjust, because it draws our affections by the various allurements of wealth." Or, because "among the many ancestors whose property you inherit, there is one who took the property of others unjustly, although you know nothing about it," as Basil says in a homily (Hom. super Luc. A, 5). Or, all riches are styled riches "of iniquity," i.e., of "inequality," because they are not distributed equally among all, one being in need, and another in affluence.

Reply Obj. 2: We have already explained how alms may be given out of the profits of whoredom. Yet sacrifices and oblations were not made therefrom at the altar, both on account of the scandal, and through reverence for sacred things. It is also lawful to give alms out of the profits of simony, because they are not due to him who paid, indeed he deserves to lose them. But as to the profits from

games of chance, there would seem to be something unlawful as being contrary to the Divine Law, when a man wins from one who cannot alienate his property, such as minors, lunatics and so forth, or when a man, with the desire of making money out of another man, entices him to play, and wins from him by cheating. In these cases he is bound to restitution, and consequently cannot give away his gains in alms. Then again there would seem to be something unlawful as being against the positive civil law, which altogether forbids any such profits. Since, however, a civil law does not bind all, but only those who are subject to that law, and moreover may be abrogated through desuetude, it follows that all such as are bound by these laws are bound to make restitution of such gains, unless perchance the contrary custom prevail, or unless a man win from one who enticed him to play, in which case he is not bound to restitution, because the loser does not deserve to be paid back: and yet he cannot lawfully keep what he has won, so long as that positive law is in force, wherefore in this case he ought to give it away in alms.

Reply Obj. 3: All things are common property in a case of extreme necessity. Hence one who is in such dire straits may take another's goods in order to succor himself, if he can find no one who is willing to give him something. For the same reason a man may retain what belongs to another, and give alms thereof; or even take something if there be no other way of succoring the one who is in need. If however this be possible without danger, he must ask the owner's consent, and then succor the poor man who is in extreme necessity.

EIGHTH ARTICLE [II-II, Q. 32, Art. 8]

Whether One Who Is Under Another's Power Can Give Alms?

Objection 1: It would seem that one who is under another's power can give alms. For religious are under the power of their prelates to whom they have vowed obedience. Now if it were unlawful for them to give alms, they would lose by entering the state of religion, for as Ambrose [*The quotation is from the works of Ambrosiaster. Cf. Index to ecclesiastical authorities quoted by St. Thomas] says on 1 Tim. 4:8: "'Dutifulness [Douay: 'godliness'] is profitable to all things': The sum total of the Christian religion consists in doing one's duty by all," and the most creditable way of doing this is to give alms. Therefore those who are in another's power can give alms.

Obj. 2: Further, a wife is under her husband's power (Gen. 3:16). But a wife can give alms since she is her husband's partner; hence it is related of the Blessed Lucy that she gave alms without the knowledge of her betrothed [**Sponsus.* The matrimonial institutions of the Romans were so entirely different from ours that *sponsus* is no longer accurately rendered either "husband" or "betrothed."] Therefore a person is not prevented from giving alms, by being under another's power.

Obj. 3: Further, the subjection of children to their parents is founded on nature, wherefore the Apostle says (Eph. 6:1): "Children, obey your parents in the Lord." But, apparently, children may give alms out of their parents' property. For it is their own, since they are the heirs; wherefore, since they can employ it for some bodily use, it seems that much more can they use it in giving alms so as to profit their souls. Therefore those who are under another's power can give alms.

Obj. 4: Further, servants are under their master's power, according to Titus 2:9: "Exhort servants to be obedient to their masters." Now they may lawfully do anything that will profit their masters: and this would be especially the case if they gave alms for them. Therefore those who are under another's power can give alms.

On the contrary, Alms should not be given out of another's property; and each one should give alms out of the just profit of his own labor as Augustine says (De Verb. Dom. xxxv, 2). Now if those who are subject to anyone were to give alms, this would be out of another's property. Therefore those who are under another's power cannot give alms.

I answer that, Anyone who is under another's power must, as such, be ruled in accordance with the power of his superior: for the natural order demands that the inferior should be ruled according to its superior. Therefore in those matters in which the inferior is subject to his superior, his ministrations must be subject to the superior's permission.

Accordingly he that is under another's power must not give alms of anything in respect of which he is subject to that other, except in so far as he has been commissioned by his superior. But if he has something in respect of which he is not under the power of his superior, he is no longer subject to another in its regard, being independent in respect of that particular thing, and he can give alms therefrom.

Reply Obj. 1: If a monk be dispensed through being commissioned by his superior, he can give alms from the property of his monastery, in accordance with the terms of his commission; but if he has no such dispensation, since he has nothing of his own, he cannot give alms without his abbot's permission either express or presumed for some probable reason: except in a case of extreme necessity, when it would be lawful for him to commit a theft in order to give an alms. Nor does it follow that he is worse off than before, because, as stated in *De Eccles. Dogm.* lxxi, "it is a good thing to give one's property to the poor little by little, but it is better still to give all at once in order to follow Christ, and being freed from care, to be needy with Christ."

Reply Obj. 2: A wife, who has other property besides her dowry which is for the support of the burdens of marriage, whether that property be gained by her own industry or by any other lawful means, can give alms, out of that property, without asking her husband's permission: yet such alms should be moderate, lest through giving too much she impoverish her husband. Otherwise she ought not to give alms without the express or presumed consent of her husband, except in cases of necessity as stated, in the case of a monk, in the preceding Reply. For though the wife be her husband's equal in the marriage act, yet in matters of housekeeping, the head of the woman is the man, as the Apostle says (1 Cor. 11:3). As regards Blessed Lucy, she had a betrothed, not a husband, wherefore she could give alms with her mother's consent.

Reply Obj. 3: What belongs to the children belongs also to the father: wherefore the child cannot give alms, except in such small quantity that one may presume the father to be willing: unless, perchance, the father authorize his child to dispose of any particular property. The same applies to servants. Hence the Reply to the Fourth Objection is clear. _____

NINTH ARTICLE [II-II, Q. 32, Art. 9]

Whether One Ought to Give Alms to Those Rather Who Are More Closely United to Us?

Objection 1: It would seem that one ought not to give alms to those rather who are more closely united to us. For it is written (Ecclus. 12:4, 6): "Give to the merciful and uphold not the sinner . . . Do good to the humble and give not to the ungodly." Now it happens sometimes that those who are closely united to us are sinful and ungodly. Therefore we ought not to give alms to them in preference to

others.

Obj. 2: Further, alms should be given that we may receive an eternal reward in return, according to Matt. 6:18: "And thy Father Who seeth in secret, will repay thee." Now the eternal reward is gained chiefly by the alms which are given to the saints, according to Luke 16:9: "Make unto you friends of the mammon of iniquity, that when you shall fail, they may receive you into everlasting dwellings," which passage Augustine expounds (De Verb. Dom. xxxv, 1): "Who shall have everlasting dwellings unless the saints of God? And who are they that shall be received by them into their dwellings, if not those who succor them in their needs?" Therefore alms should be given to the more holy persons rather than to those who are more closely united to us.

Obj. 3: Further, man is more closely united to himself. But a man cannot give himself an alms. Therefore it seems that we are not bound to give alms to those who are most closely united to us.

On the contrary, The Apostle says (1 Tim. 5:8): "If any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel."

I answer that, As Augustine says (De Doctr. Christ. i, 28), "it falls to us by lot, as it were, to have to look to the welfare of those who are more closely united to us." Nevertheless in this matter we must employ discretion, according to the various degrees of connection, holiness and utility. For we ought to give alms to one who is much holier and in greater want, and to one who is more useful to the common weal, rather than to one who is more closely united to us, especially if the latter be not very closely united, and has no special claim on our care then and there, and who is not in very urgent need.

Reply Obj. 1: We ought not to help a sinner as such, that is by encouraging him to sin, but as man, that is by supporting his nature.

Reply Obj. 2: Almsdeeds deserve on two counts to receive an eternal reward. First because they are rooted in charity, and in this respect an almsdeed is meritorious in so far as it observes the order of charity, which requires that, other things being equal, we should, in preference, help those who are more closely connected with us. Wherefore Ambrose says (De Officiis i, 30): "It is with commendable liberality that you forget not your kindred, if you know them to be

in need, for it is better that you should yourself help your own family, who would be ashamed to beg help from others." Secondly, almsdeeds deserve to be rewarded eternally, through the merit of the recipient, who prays for the giver, and it is in this sense that Augustine is speaking.

Reply Obj. 3: Since almsdeeds are works of mercy, just as a man does not, properly speaking, pity himself, but only by a kind of comparison, as stated above (Q. 30, AA. 1, 2), so too, properly speaking, no man gives himself an alms, unless he act in another's person; thus when a man is appointed to distribute alms, he can take something for himself, if he be in want, on the same ground as when he gives to others. _____

TENTH ARTICLE [II-II, Q. 32, Art. 10]

Whether Alms Should Be Given in Abundance?

Objection 1: It would seem that alms should not be given in abundance. For we ought to give alms to those chiefly who are most closely connected with us. But we ought not to give to them in such a way that they are likely to become richer thereby, as Ambrose says (De Officiis i, 30). Therefore neither should we give abundantly to others.

Obj. 2: Further, Ambrose says (De Officiis i, 30): "We should not lavish our wealth on others all at once, we should dole it out by degrees." But to give abundantly is to give lavishly. Therefore alms should not be given in abundance.

Obj. 3: Further, the Apostle says (2 Cor. 8:13): "Not that others should be eased," i.e. should live on you without working themselves, "and you burthened," i.e. impoverished. But this would be the result if alms were given in abundance. Therefore we ought not to give alms abundantly.

On the contrary, It is written (Tob. 4:93): "If thou have much, give abundantly."

I answer that, Alms may be considered abundant in relation either to the giver, or to the recipient: in relation to the giver, when that which a man gives is great as compared with his means. To give thus is praiseworthy, wherefore Our Lord (Luke 21:3, 4) commended the widow because "of her want, she cast in all the living that she had." Nevertheless those conditions must be observed which were laid down when we spoke of giving alms out of one's necessary goods (A. 9).

On the part of the recipient, an alms may be abundant in two ways; first, by relieving his need sufficiently, and in this sense it is praiseworthy to give alms: secondly, by relieving his need more than sufficiently; this is not praiseworthy, and it would be better to give to several that are in need, wherefore the Apostle says (1 Cor. 13:3): "If I should distribute . . . to feed the poor," on which words a gloss comments: "Thus we are warned to be careful in giving alms, and to give, not to one only, but to many, that we may profit many."

Reply Obj. 1: This argument considers abundance of alms as exceeding the needs of the recipient.

Reply Obj. 2: The passage quoted considers abundance of alms on the part of the giver; but the sense is that God does not wish a man to lavish all his wealth at once, except when he changes his state of life, wherefore he goes on to say: "Except we imitate Eliseus who slew his oxen and fed the poor with what he had, so that no household cares might keep him back" (3 Kings 19:21).

Reply Obj. 3: In the passage quoted the words, "not that others should be eased or refreshed," refer to that abundance of alms which surpasses the need of the recipient, to whom one should give alms not that he may have an easy life, but that he may have relief. Nevertheless we must bring discretion to bear on the matter, on account of the various conditions of men, some of whom are more daintily nurtured, and need finer food and clothing. Hence Ambrose says (De Officiis i, 30): "When you give an alms to a man, you should take into consideration his age and his weakness; and sometimes the shame which proclaims his good birth; and again that perhaps he has fallen from riches to indigence through no fault of his own."

With regard to the words that follow, "and you burdened," they refer to abundance on the part of the giver. Yet, as a gloss says on the same passage, "he says this, not because it would be better to give in abundance, but because he fears for the weak, and he admonishes them so to give that they lack not for themselves." _____

QUESTION 33

OF FRATERNAL CORRECTION
(In Eight Articles)

We must now consider Fraternal Correction, under which head there are eight points of inquiry:

(1) Whether fraternal correction is an act of charity?

(2) Whether it is a matter of precept?

(3) Whether this precept binds all, or only superiors?

(4) Whether this precept binds the subject to correct his superior?

(5) Whether a sinner may correct anyone?

(6) Whether one ought to correct a person who becomes worse through being corrected?

(7) Whether secret correction should precede denouncement?

(8) Whether witnesses should be called before denouncement?

FIRST ARTICLE [II-II, Q. 33, Art. 1]

Whether Fraternal Correction Is an Act of Charity?

Objection 1: It would seem that fraternal correction is not an act of charity. For a gloss on Matt. 18:15, "If thy brother shall offend against thee," says that "a man should reprove his brother out of zeal for justice." But justice is a distinct virtue from charity. Therefore fraternal correction is an act, not of charity, but of justice.

Obj. 2: Further, fraternal correction is given by secret admonition. Now admonition is a kind of counsel, which is an act of prudence, for a prudent man is one who is of good counsel (Ethic. vi, 5). Therefore fraternal correction is an act, not of charity, but of prudence.

Obj. 3: Further, contrary acts do not belong to the same virtue. Now it is an act of charity to bear with a sinner, according to Gal. 6:2: "Bear ye one another's burdens, and so you shall fulfil the law of Christ," which is the law of charity. Therefore it seems that the correction of a sinning brother, which is contrary to

bearing with him, is not an act of charity.

On the contrary, To correct the wrongdoer is a spiritual almsdeed. But almsdeeds are works of charity, as stated above (Q. 32, A. 1). Therefore fraternal correction is an act of charity.

I answer that, The correction of the wrongdoer is a remedy which should be employed against a man's sin. Now a man's sin may be considered in two ways, first as being harmful to the sinner, secondly as conducing to the harm of others, by hurting or scandalizing them, or by being detrimental to the common good, the justice of which is disturbed by that man's sin.

Consequently the correction of a wrongdoer is twofold, one which applies a remedy to the sin considered as an evil of the sinner himself. This is fraternal correction properly so called, which is directed to the amendment of the sinner. Now to do away with anyone's evil is the same as to procure his good: and to procure a person's good is an act of charity, whereby we wish and do our friend well. Consequently fraternal correction also is an act of charity, because thereby we drive out our brother's evil, viz. sin, the removal of which pertains to charity rather than the removal of an external loss, or of a bodily injury, in so much as the contrary good of virtue is more akin to charity than the good of the body or of external things. Therefore fraternal correction is an act of charity rather than the healing of a bodily infirmity, or the relieving of an external bodily need. There is another correction which applies a remedy to the sin of the wrongdoer, considered as hurtful to others, and especially to the common good. This correction is an act of justice, whose concern it is to safeguard the rectitude of justice between one man and another.

Reply Obj. 1: This gloss speaks of the second correction which is an act of justice. Or if it speaks of the first correction, then it takes justice as denoting a general virtue, as we shall state further on (Q. 58, A. 5), in which sense again all "sin is iniquity" (1 John 3:4), through being contrary to justice.

Reply Obj. 2: According to the Philosopher (Ethic. vi, 12), prudence regulates whatever is directed to the end, about which things counsel and choice are concerned. Nevertheless when, guided by prudence, we perform some action aright which is directed to the end of some virtue, such as temperance or fortitude, that action belongs chiefly to the virtue to whose end it is directed. Since, then, the admonition which is given in fraternal correction is directed to

the removal of a brother's sin, which removal pertains to charity, it is evident that this admonition is chiefly an act of charity, which virtue commands it, so to speak, but secondarily an act of prudence, which executes and directs the action.

Reply Obj. 3: Fraternal correction is not opposed to forbearance with the weak, on the contrary it results from it. For a man bears with a sinner, in so far as he is not disturbed against him, and retains his goodwill towards him: the result being that he strives to make him do better. _____

SECOND ARTICLE [II-II, Q. 33, Art. 2]

Whether Fraternal Correction Is a Matter of Precept?

Objection 1: It would seem that fraternal correction is not a matter of precept. For nothing impossible is a matter of precept, according to the saying of Jerome [*Pelagius, Expos. Symb. ad Damas]: "Accursed be he who says that God has commanded anything impossible." Now it is written (Eccles. 7:14): "Consider the works of God, that no man can correct whom He hath despised." Therefore fraternal correction is not a matter of precept.

Obj. 2: Further, all the precepts of the Divine Law are reduced to the precepts of the Decalogue. But fraternal correction does not come under any precept of the Decalogue. Therefore it is not a matter of precept.

Obj. 3: Further, the omission of a Divine precept is a mortal sin, which has no place in a holy man. Yet holy and spiritual men are found to omit fraternal correction: since Augustine says (De Civ. Dei i, 9): "Not only those of low degree, but also those of high position, refrain from reproving others, moved by a guilty cupidity, not by the claims of charity." Therefore fraternal correction is not a matter of precept.

Obj. 4: Further, whatever is a matter of precept is something due. If, therefore, fraternal correction is a matter of precept, it is due to our brethren that we correct them when they sin. Now when a man owes anyone a material due, such as the payment of a sum of money, he must not be content that his creditor come to him, but he should seek him out, that he may pay him his due. Hence we should have to go seeking for those who need correction, in order that we might correct them; which appears to be inconvenient, both on account of the great number of sinners, for whose correction one man could not suffice, and because religious would have to leave the cloister in order to reprove men, which would be

unbecoming. Therefore fraternal correction is not a matter of precept.

On the contrary, Augustine says (De Verb. Dom. xvi, 4): "You become worse than the sinner if you fail to correct him." But this would not be so unless, by this neglect, one omitted to observe some precept. Therefore fraternal correction is a matter of precept.

I answer that, Fraternal correction is a matter of precept. We must observe, however, that while the negative precepts of the Law forbid sinful acts, the positive precepts inculcate acts of virtue. Now sinful acts are evil in themselves, and cannot become good, no matter how, or when, or where, they are done, because of their very nature they are connected with an evil end, as stated in *Ethic.* ii, 6: wherefore negative precepts bind always and for all times. On the other hand, acts of virtue must not be done anyhow, but by observing the due circumstances, which are requisite in order that an act be virtuous; namely, that it be done where, when, and how it ought to be done. And since the disposition of whatever is directed to the end depends on the formal aspect of the end, the chief of these circumstances of a virtuous act is this aspect of the end, which in this case is the good of virtue. If therefore such a circumstance be omitted from a virtuous act, as entirely takes away the good of virtue, such an act is contrary to a precept. If, however, the circumstance omitted from a virtuous act be such as not to destroy the virtue altogether, though it does not perfectly attain the good of virtue, it is not against a precept. Hence the Philosopher (Ethic. ii, 9) says that if we depart but little from the mean, it is not contrary to the virtue, whereas if we depart much from the mean virtue is destroyed in its act. Now fraternal correction is directed to a brother's amendment: so that it is a matter of precept, in so far as it is necessary for that end, but not so as we have to correct our erring brother at all places and times.

Reply Obj. 1: In all good deeds man's action is not efficacious without the Divine assistance: and yet man must do what is in his power. Hence Augustine says (De Correp. et Gratia xv): "Since we ignore who is predestined and who is not, charity should so guide our feelings, that we wish all to be saved." Consequently we ought to do our brethren the kindness of correcting them, with the hope of God's help.

Reply Obj. 2: As stated above (Q. 32, A. 5, ad 4), all the precepts about rendering service to our neighbor are reduced to the precept about the honor due to parents.

Reply Obj. 3: Fraternal correction may be omitted in three ways.

First, meritoriously, when out of charity one omits to correct someone. For Augustine says (De Civ. Dei i, 9): "If a man refrains from chiding and reproving wrongdoers, because he awaits a suitable time for so doing, or because he fears lest, if he does so, they may become worse, or hinder, oppress, or turn away from the faith, others who are weak and need to be instructed in a life of goodness and virtue, this does not seem to result from covetousness, but to be counselled by charity."

Secondly, fraternal correction may be omitted in such a way that one commits a mortal sin, namely, "when" (as he says in the same passage) "one fears what people may think, or lest one may suffer grievous pain or death; provided, however, that the mind is so dominated by such things, that it gives them the preference to fraternal charity." This would seem to be the case when a man reckons that he might probably withdraw some wrongdoer from sin, and yet omits to do so, through fear or covetousness.

Thirdly, such an omission is a venial sin, when through fear or covetousness, a man is loth to correct his brother's faults, and yet not to such a degree, that if he saw clearly that he could withdraw him from sin, he would still forbear from so doing, through fear or covetousness, because in his own mind he prefers fraternal charity to these things. It is in this way that holy men sometimes omit to correct wrongdoers.

Reply Obj. 4: We are bound to pay that which is due to some fixed and certain person, whether it be a material or a spiritual good, without waiting for him to come to us, but by taking proper steps to find him. Wherefore just as he that owes money to a creditor should seek him, when the time comes, so as to pay him what he owes, so he that has spiritual charge of some person is bound to seek him out, in order to reprove him for a sin. On the other hand, we are not bound to seek someone on whom to bestow such favors as are due, not to any certain person, but to all our neighbors in general, whether those favors be material or spiritual goods, but it suffices that we bestow them when the opportunity occurs; because, as Augustine says (De Doctr. Christ. i, 28), we must look upon this as a matter of chance. For this reason he says (De Verb. Dom. xvi, 1) that "Our Lord warns us not to be listless in regard of one another's sins: not indeed by being on the lookout for something to denounce, but by correcting what we see": else we should become spies on the lives of others,

which is against the saying of Prov. 24:19: "Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest." It is evident from this that there is no need for religious to leave their cloister in order to rebuke evil-doers.

THIRD ARTICLE [II-II, Q. 33, Art. 3]

Whether Fraternal Correction Belongs Only to Prelates?

Objection 1: It would seem that fraternal correction belongs to prelates alone. For Jerome [*Origen, Hom. vii in Joan.] says: "Let priests endeavor to fulfil this saying of the Gospel: 'If thy brother sin against thee,'" etc. Now prelates having charge of others were usually designated under the name of priests. Therefore it seems that fraternal correction belongs to prelates alone.

Obj. 2: Further, fraternal correction is a spiritual alms. Now corporal almsgiving belongs to those who are placed above others in temporal matters, i.e. to the rich. Therefore fraternal correction belongs to those who are placed above others in spiritual matters, i.e. to prelates.

Obj. 3: Further, when one man reproves another he moves him by his rebuke to something better. Now in the physical order the inferior is moved by the superior. Therefore in the order of virtue also, which follows the order of nature, it belongs to prelates alone to correct inferiors.

On the contrary, It is written (Dist. xxiv, qu. 3, Can. Tam Sacerdotes): "Both priests and all the rest of the faithful should be most solicitous for those who perish, so that their reproof may either correct their sinful ways, or, if they be incorrigible, cut them off from the Church."

I answer that, As stated above (A. 1), correction is twofold. One is an act of charity, which seeks in a special way the recovery of an erring brother by means of a simple warning: such like correction belongs to anyone who has charity, be he subject or prelate.

But there is another correction which is an act of justice purposing the common good, which is procured not only by warning one's brother, but also, sometimes, by punishing him, that others may, through fear, desist from sin. Such a correction belongs only to prelates, whose business it is not only to admonish, but also to correct by means of punishments.

Reply Obj. 1: Even as regards that fraternal correction which is common to all, prelates have a grave responsibility, as Augustine says (De Civ. Dei i, 9): "for just as a man ought to bestow temporal favors on those especially of whom he has temporal care, so too ought he to confer spiritual favors, such as correction, teaching and the like, on those who are entrusted to his spiritual care." Therefore Jerome does not mean that the precept of fraternal correction concerns priests only, but that it concerns them chiefly.

Reply Obj. 2: Just as he who has the means wherewith to give corporal assistance is rich in this respect, so he whose reason is gifted with a sane judgment, so as to be able to correct another's wrong-doing, is, in this respect, to be looked on as a superior.

Reply Obj. 3: Even in the physical order certain things act mutually on one another, through being in some respect higher than one another, in so far as each is somewhat in act, and somewhat in potentiality with regard to another. In like manner one man can correct another in so far as he has a sane judgment in a matter wherein the other sins, though he is not his superior simply.

FOURTH ARTICLE [II-II, Q. 33, Art. 4]

Whether a Man Is Bound to Correct His Prelate?

Objection 1: It would seem that no man is bound to correct his prelate. For it is written (Ex. 19:12): "The beast that shall touch the mount shall be stoned," [*Vulg.: 'Everyone that shall touch the mount, dying he shall die.'] and (2 Kings 6:7) it is related that the Lord struck Oza for touching the ark. Now the mount

and the ark signify our prelates. Therefore prelates should not be corrected by their subjects.

Obj. 2: Further, a gloss on Gal. 2:11, "I withstood him to the face," adds: "as an equal." Therefore, since a subject is not equal to his prelate, he ought not to correct him.

Obj. 3: Further, Gregory says (Moral. xxiii, 8) that "one ought not to presume to reprove the conduct of holy men, unless one thinks better of oneself." But one ought not to think better of oneself than of one's prelate. Therefore one ought not to correct one's prelate.

On the contrary, Augustine says in his Rule: "Show mercy not only to yourselves, but also to him who, being in the higher position among you, is therefore in greater danger." But fraternal correction is a work of mercy. Therefore even prelates ought to be corrected.

I answer that, A subject is not competent to administer to his prelate the correction which is an act of justice through the coercive nature of punishment: but the fraternal correction which is an act of charity is within the competency of everyone in respect of any person towards whom he is bound by charity, provided there be something in that person which requires correction.

Now an act which proceeds from a habit or power extends to whatever is contained under the object of that power or habit: thus vision extends to all things comprised in the object of sight. Since, however, a virtuous act needs to be moderated by due circumstances, it follows that when a subject corrects his prelate, he ought to do so in a becoming manner, not with impudence and harshness, but with gentleness and respect. Hence the Apostle says (1 Tim. 5:1): "An ancient man rebuke not, but entreat him as a father." Wherefore Dionysius finds fault with the monk Demophilus (Ep. viii), for rebuking a priest with insolence, by striking and turning him out of the church.

Reply Obj. 1: It would seem that a subject touches his prelate inordinately when he upbraids him with insolence, as also when he speaks ill of him: and this is signified by God's condemnation of those who touched the mount and the ark.

Reply Obj. 2: To withstand anyone in public exceeds the mode of fraternal correction, and so Paul would not have withstood Peter then, unless he were in some way his equal as regards the defense of the faith. But one who is not an

equal can reprove privately and respectfully. Hence the Apostle in writing to the Colossians (4:17) tells them to admonish their prelate: "Say to Archippus: Fulfil thy ministry [*Vulg.: 'Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.' Cf. 2 Tim. 4:5]." It must be observed, however, that if the faith were endangered, a subject ought to rebuke his prelate even publicly. Hence Paul, who was Peter's subject, rebuked him in public, on account of the imminent danger of scandal concerning faith, and, as the gloss of Augustine says on Gal. 2:11, "Peter gave an example to superiors, that if at any time they should happen to stray from the straight path, they should not disdain to be reproved by their subjects."

Reply Obj. 3: To presume oneself to be simply better than one's prelate, would seem to savor of presumptuous pride; but there is no presumption in thinking oneself better in some respect, because, in this life, no man is without some fault. We must also remember that when a man reproves his prelate charitably, it does not follow that he thinks himself any better, but merely that he offers his help to one who, "being in the higher position among you, is therefore in greater danger," as Augustine observes in his Rule quoted above.

FIFTH ARTICLE [II-II, Q. 33, Art. 5]

Whether a Sinner Ought to Reprove a Wrongdoer?

Objection 1: It would seem that a sinner ought to reprove a wrongdoer. For no man is excused from obeying a precept by having committed a sin. But fraternal correction is a matter of precept, as stated above (A. 2). Therefore it seems that a man ought not to forbear from such like correction for the reason that he has committed a sin.

Obj. 2: Further, spiritual almsdeeds are of more account than corporal almsdeeds. Now one who is in sin ought not to abstain from administering corporal alms. Much less therefore ought he, on account of a previous sin, to refrain from correcting wrongdoers.

Obj. 3: Further, it is written (1 John 1:8): "If we say that we have no sin, we deceive ourselves." Therefore if, on account of a sin, a man is hindered from reproving his brother, there will be none to reprove the wrongdoer. But the latter proposition is unreasonable: therefore the former is also.

On the contrary, Isidore says (De Summo Bono iii, 32): "He that is subject to vice should not correct the vices of others." Again it is written (Rom. 2:1): "Wherein thou judgest another, thou condemnest thyself. For thou dost the same things which thou judgest."

I answer that, As stated above (A. 3, ad 2), to correct a wrongdoer belongs to a man, in so far as his reason is gifted with right judgment. Now sin, as stated above (I-II, Q. 85, AA. 1, 2), does not destroy the good of nature so as to deprive the sinner's reason of all right judgment, and in this respect he may be competent to find fault with others for committing sin. Nevertheless a previous sin proves somewhat of a hindrance to this correction, for three reasons. First because this previous sin renders a man unworthy to rebuke another; and especially is he unworthy to correct another for a lesser sin, if he himself has committed a greater. Hence Jerome says on the words, "Why seest thou the mote?" etc. (Matt. 7:3): "He is speaking of those who, while they are themselves guilty of mortal sin, have no patience with the lesser sins of their brethren."

Secondly, such like correction becomes unseemly, on account of the scandal which ensues therefrom, if the corrector's sin be well known, because it would seem that he corrects, not out of charity, but more for the sake of ostentation. Hence the words of Matt. 7:4, "How sayest thou to thy brother?" etc. are expounded by Chrysostom [*Hom. xvii in the Opus Imperfectum falsely ascribed to St. John Chrysostom] thus: "That is—'With what object?' Out of charity, think you, that you may save your neighbor?" No, "because you would look after your own salvation first. What you want is, not to save others, but to hide your evil deeds with good teaching, and to seek to be praised by men for your knowledge."

Thirdly, on account of the rebuker's pride; when, for instance, a man thinks lightly of his own sins, and, in his own heart, sets himself above his neighbor, judging the latter's sins with harsh severity, as though he himself were a just man. Hence Augustine says (De Serm. Dom. in Monte ii, 19): "To reprove the faults of others is the duty of good and kindly men: when a wicked man rebukes anyone, his rebuke is the latter's acquittal." And so, as Augustine says (De Serm. Dom. in Monte ii, 19): "When we have to find fault with anyone, we should think whether we were never guilty of his sin; and then we must remember that we are men, and might have been guilty of it; or that we once had it on our conscience, but have it no longer: and then we should bethink ourselves that we are all weak, in order that our reproof may be the outcome, not of hatred, but of

pity. But if we find that we are guilty of the same sin, we must not rebuke him, but groan with him, and invite him to repent with us." It follows from this that, if a sinner reprove a wrongdoer with humility, he does not sin, nor does he bring a further condemnation on himself, although thereby he proves himself deserving of condemnation, either in his brother's or in his own conscience, on account of his previous sin.

Hence the Replies to the Objections are clear. _____

SIXTH ARTICLE [II-II, Q. 33, Art. 6]

Whether One Ought to Forbear from Correcting Someone, Through Fear Lest He Become Worse?

Objection 1: It would seem that one ought not to forbear from correcting someone through fear lest he become worse. For sin is weakness of the soul, according to Ps. 6:3: "Have mercy on me, O Lord, for I am weak." Now he that has charge of a sick person, must not cease to take care of him, even if he be fractious or contemptuous, because then the danger is greater, as in the case of madmen. Much more, therefore should one correct a sinner, no matter how badly he takes it.

Obj. 2: Further, according to Jerome vital truths are not to be foregone on account of scandal. Now God's commandments are vital truths. Since, therefore, fraternal correction is a matter of precept, as stated above (A. 2), it seems that it should not be foregone for fear of scandalizing the person to be corrected.

Obj. 3: Further, according to the Apostle (Rom. 3:8) we should not do evil that good may come of it. Therefore, in like manner, good should not be omitted lest evil befall. Now fraternal correction is a good thing. Therefore it should not be omitted for fear lest the person corrected become worse.

On the contrary, It is written (Prov. 9:8): "Rebuke not a scorner lest he hate thee," where a gloss remarks: "You must not fear lest the scorner insult you when you rebuke him: rather should you bear in mind that by making him hate you, you may make him worse." Therefore one ought to forego fraternal correction, when we fear lest we may make a man worse.

I answer that, As stated above (A. 3) the correction of the wrongdoer is twofold. One, which belongs to prelates, and is directed to the common good, has

coercive force. Such correction should not be omitted lest the person corrected be disturbed, both because if he is unwilling to amend his ways of his own accord, he should be made to cease sinning by being punished, and because, if he be incorrigible, the common good is safeguarded in this way, since the order of justice is observed, and others are deterred by one being made an example of. Hence a judge does not desist from pronouncing sentence of condemnation against a sinner, for fear of disturbing him or his friends.

The other fraternal correction is directed to the amendment of the wrongdoer, whom it does not coerce, but merely admonishes. Consequently when it is deemed probable that the sinner will not take the warning, and will become worse, such fraternal correction should be foregone, because the means should be regulated according to the requirements of the end.

Reply Obj. 1: The doctor uses force towards a madman, who is unwilling to submit to his treatment; and this may be compared with the correction administered by prelates, which has coercive power, but not with simple fraternal correction.

Reply Obj. 2: Fraternal correction is a matter of precept, in so far as it is an act of virtue, and it will be a virtuous act in so far as it is proportionate to the end. Consequently whenever it is a hindrance to the end, for instance when a man becomes worse through it, it is longer a vital truth, nor is it a matter of precept.

Reply Obj. 3: Whatever is directed to an end, becomes good through being directed to the end. Hence whenever fraternal correction hinders the end, namely the amendment of our brother, it is no longer good, so that when such a correction is omitted, good is not omitted lest evil should befall.

SEVENTH ARTICLE [II-II, Q. 33, Art. 7]

Whether the Precept of Fraternal Correction Demands That a Private Admonition Should Precede Denunciation?

Objection 1: It would seem that the precept of fraternal correction does not demand that a private admonition should precede denunciation. For, in works of charity, we should above all follow the example of God, according to Eph. 5:1, 2: "Be ye followers of God, as most dear children, and walk in love." Now God sometimes punishes a man for a sin, without previously warning him in secret.

Therefore it seems that there is no need for a private admonition to precede denunciation.

Obj. 2: Further, according to Augustine (De Mendacio xv), we learn from the deeds of holy men how we ought to understand the commandments of Holy Writ. Now among the deeds of holy men we find that a hidden sin is publicly denounced, without any previous admonition in private. Thus we read (Gen. 37:2) that "Joseph accused his brethren to his father of a most wicked crime": and (Acts 5:4, 9) that Peter publicly denounced Ananias and Saphira who had secretly "by fraud kept back the price of the land," without beforehand admonishing them in private: nor do we read that Our Lord admonished Judas in secret before denouncing him. Therefore the precept does not require that secret admonition should precede public denunciation.

Obj. 3: Further, it is a graver matter to accuse than to denounce. Now one may go to the length of accusing a person publicly, without previously admonishing him in secret: for it is decided in the Decretal (Cap. Qualiter, xiv, De Accusationibus) that "nothing else need precede accusation except inscription." [*The accuser was bound by Roman Law to endorse (se inscribere) the writ of accusation. The effect of this endorsement or inscription was that the accuser bound himself, if he failed to prove the accusation, to suffer the same punishment as the accused would have to suffer if proved guilty.] Therefore it seems that the precept does not require that a secret admonition should precede public denunciation.

Obj. 4: Further, it does not seem probable that the customs observed by religious in general are contrary to the precepts of Christ. Now it is customary among religious orders to proclaim this or that one for a fault, without any previous secret admonition. Therefore it seems that this admonition is not required by the precept.

Obj. 5: Further, religious are bound to obey their prelates. Now a prelate sometimes commands either all in general, or someone in particular, to tell him if they know of anything that requires correction. Therefore it would seem that they are bound to tell them this, even before any secret admonition. Therefore the precept does not require secret admonition before public denunciation.

On the contrary, Augustine says (De Verb. Dom. xvi, 4) on the words, "Rebuke him between thee and him alone" (Matt. 18:15): "Aiming at his amendment,

while avoiding his disgrace: since perhaps from shame he might begin to defend his sin; and him whom you thought to make a better man, you make worse." Now we are bound by the precept of charity to beware lest our brother become worse. Therefore the order of fraternal correction comes under the precept.

I answer that, With regard to the public denunciation of sins it is necessary to make a distinction: because sins may be either public or secret. In the case of public sins, a remedy is required not only for the sinner, that he may become better, but also for others, who know of his sin, lest they be scandalized. Wherefore such like sins should be denounced in public, according to the saying of the Apostle (1 Tim. 5:20): "Them that sin reprove before all, that the rest also may have fear," which is to be understood as referring to public sins, as Augustine states (De Verb. Dom. xvi, 7).

On the other hand, in the case of secret sins, the words of Our Lord seem to apply (Matt. 18:15): "If thy brother shall offend against thee," etc. For if he offend thee publicly in the presence of others, he no longer sins against thee alone, but also against others whom he disturbs. Since, however, a man's neighbor may take offense even at his secret sins, it seems that we must make yet a further distinction. For certain secret sins are hurtful to our neighbor either in his body or in his soul, as, for instance, when a man plots secretly to betray his country to its enemies, or when a heretic secretly turns other men away from the faith. And since he that sins thus in secret, sins not only against you in particular, but also against others, it is necessary to take steps to denounce him at once, in order to prevent him doing such harm, unless by chance you were firmly persuaded that this evil result would be prevented by admonishing him secretly. On the other hand there are other sins which injure none but the sinner, and the person sinned against, either because he alone is hurt by the sinner, or at least because he alone knows about his sin, and then our one purpose should be to succor our sinning brother: and just as the physician of the body restores the sick man to health, if possible, without cutting off a limb, but, if this be unavoidable, cuts off a limb which is least indispensable, in order to preserve the life of the whole body, so too he who desires his brother's amendment should, if possible, so amend him as regards his conscience, that he keep his good name.

For a good name is useful, first of all to the sinner himself, not only in temporal matters wherein a man suffers many losses, if he lose his good name, but also in spiritual matters, because many are restrained from sinning, through fear of dishonor, so that when a man finds his honor lost, he puts no curb on his sinning.

Hence Jerome says on Matt. 18:15: "If he sin against thee, thou shouldst rebuke him in private, lest he persist in his sin if he should once become shameless or unabashed." Secondly, we ought to safeguard our sinning brother's good name, both because the dishonor of one leads to the dishonor of others, according to the saying of Augustine (Ep. ad pleb. Hipponens. lxxviii): "When a few of those who bear a name for holiness are reported falsely or proved in truth to have done anything wrong, people will seek by busily repeating it to make it believed of all": and also because when one man's sin is made public others are incited to sin likewise.

Since, however, one's conscience should be preferred to a good name, Our Lord wished that we should publicly denounce our brother and so deliver his conscience from sin, even though he should forfeit his good name. Therefore it is evident that the precept requires a secret admonition to precede public denunciation.

Reply Obj. 1: Whatever is hidden, is known to God, wherefore hidden sins are to the judgment of God, just what public sins are to the judgment of man. Nevertheless God does rebuke sinners sometimes by secretly admonishing them, so to speak, with an inward inspiration, either while they wake or while they sleep, according to Job 33:15-17: "By a dream in a vision by night, when deep sleep falleth upon men . . . then He openeth the ears of men, and teaching instructeth them in what they are to learn, that He may withdraw a man from the things he is doing."

Reply Obj. 2: Our Lord as God knew the sin of Judas as though it were public, wherefore He could have made it known at once. Yet He did not, but warned Judas of his sin in words that were obscure. The sin of Ananias and Saphira was denounced by Peter acting as God's executor, by Whose revelation he knew of their sin. With regard to Joseph it is probable that he warned his brethren, though Scripture does not say so. Or we may say that the sin was public with regard to his brethren, wherefore it is stated in the plural that he accused "his brethren."

Reply Obj. 3: When there is danger to a great number of people, those words of Our Lord do not apply, because then thy brother does not sin against thee alone.

Reply Obj. 4: Proclamations made in the chapter of religious are about little faults which do not affect a man's good name, wherefore they are reminders of forgotten faults rather than accusations or denunciations. If, however, they

should be of such a nature as to injure our brother's good name, it would be contrary to Our Lord's precept, to denounce a brother's fault in this manner.

Reply Obj. 5: A prelate is not to be obeyed contrary to a Divine precept, according to Acts 5:29: "We ought to obey God rather then men." Therefore when a prelate commands anyone to tell him anything that he knows to need correction, the command rightly understood supports the safeguarding of the order of fraternal correction, whether the command be addressed to all in general, or to some particular individual. If, on the other hand, a prelate were to issue a command in express opposition to this order instituted by Our Lord, both would sin, the one commanding, and the one obeying him, as disobeying Our Lord's command. Consequently he ought not to be obeyed, because a prelate is not the judge of secret things, but God alone is, wherefore he has no power to command anything in respect of hidden matters, except in so far as they are made known through certain signs, as by ill-repute or suspicion; in which cases a prelate can command just as a judge, whether secular or ecclesiastical, can bind a man under oath to tell the truth. _____

EIGHTH ARTICLE [II-II, Q. 33, Art. 8]

Whether Before the Public Denunciation Witnesses Ought to Be Brought Forward?

Objection 1: It would seem that before the public denunciation witnesses ought not to be brought forward. For secret sins ought not to be made known to others, because by so doing "a man would betray his brother's sins instead of correcting them," as Augustine says (De Verb. Dom. xvi, 7). Now by bringing forward witnesses one makes known a brother's sin to others. Therefore in the case of secret sins one ought not to bring witnesses forward before the public denunciation.

Obj. 2: Further, man should love his neighbor as himself. Now no man brings in witnesses to prove his own secret sin. Neither therefore ought one to bring forward witnesses to prove the secret sin of our brother.

Obj. 3: Further, witnesses are brought forward to prove something. But witnesses afford no proof in secret matters. Therefore it is useless to bring witnesses forward in such cases.

Obj. 4: Further, Augustine says in his Rule that "before bringing it to the notice

of witnesses . . . it should be put before the superior." Now to bring a matter before a superior or a prelate is to tell the Church. Therefore witnesses should not be brought forward before the public denunciation.

On the contrary, Our Lord said (Matt. 18:16): "Take with thee one or two more, that in the mouth of two," etc.

I answer that, The right way to go from one extreme to another is to pass through the middle space. Now Our Lord wished the beginning of fraternal correction to be hidden, when one brother corrects another between this one and himself alone, while He wished the end to be public, when such a one would be denounced to the Church. Consequently it is befitting that a citation of witnesses should be placed between the two extremes, so that at first the brother's sin be indicated to a few, who will be of use without being a hindrance, and thus his sin be amended without dishonoring him before the public.

Reply Obj. 1: Some have understood the order of fraternal correction to demand that we should first of all rebuke our brother secretly, and that if he listens, it is well; but if he listen not, and his sin be altogether hidden, they say that we should go no further in the matter, whereas if it has already begun to reach the ears of several by various signs, we ought to prosecute the matter, according to Our Lord's command. But this is contrary to what Augustine says in his Rule that "we are bound to reveal" a brother's sin, if it "will cause a worse corruption in the heart." Wherefore we must say otherwise that when the secret admonition has been given once or several times, as long as there is probable hope of his amendment, we must continue to admonish him in private, but as soon as we are able to judge with any probability that the secret admonition is of no avail, we must take further steps, however secret the sin may be, and call witnesses, unless perhaps it were thought probable that this would not conduce to our brother's amendment, and that he would become worse: because on that account one ought to abstain altogether from correcting him, as stated above (A. 6).

Reply Obj. 2: A man needs no witnesses that he may amend his own sin: yet they may be necessary that we may amend a brother's sin. Hence the comparison fails.

Reply Obj. 3: There may be three reasons for citing witnesses. First, to show that the deed in question is a sin, as Jerome says: secondly, to prove that the deed was done, if repeated, as Augustine says (loc. cit.): thirdly, "to prove that the man

who rebuked his brother, has done what he could," as Chrysostom says (Hom. in Matth. lx).

Reply Obj. 4: Augustine means that the matter ought to be made known to the prelate before it is stated to the witnesses, in so far as the prelate is a private individual who is able to be of more use than others, but not that it is to be told him as to the Church, i.e. as holding the position of judge.

QUESTION 34

OF HATRED
(In Six Articles)

We must now consider the vices opposed to charity: (1) hatred, which is opposed to love; (2) sloth and envy, which are opposed to the joy of charity; (3) discord and schism, which are contrary to peace; (4) offense and scandal, which are contrary to beneficence and fraternal correction.

Under the first head there are six points of inquiry:

(1) Whether it is possible to hate God?

(2) Whether hatred of God is the greatest of sins?

(3) Whether hatred of one's neighbor is always a sin?

(4) Whether it is the greatest of all sins against our neighbor?

(5) Whether it is a capital sin?

(6) From what capital sin does it arise? _____

FIRST ARTICLE [II-II, Q. 34, Art. 1]

Whether It Is Possible for Anyone to Hate God?

Objection 1: It would seem that no man can hate God. For Dionysius says (Div. Nom. iv) that "the first good and beautiful is an object of love and dilection to all." But God is goodness and beauty itself. Therefore He is hated by none.

Obj. 2: Further, in the Apocryphal books of 3 Esdras 4:36, 39 it is written that "all things call upon truth . . . and (all men) do well like of her works." Now God is the very truth according to John 14:6. Therefore all love God, and none can hate Him.

Obj. 3: Further, hatred is a kind of aversion. But according to Dionysius (Div. Nom. i) God draws all things to Himself. Therefore none can hate Him.

On the contrary, It is written (Ps. 73:23): "The pride of them that hate Thee ascendeth continually," and (John 15:24): "But now they have both seen and hated both Me and My Father."

I answer that, As shown above (I-II, Q. 29, A. 1), hatred is a movement of the appetitive power, which power is not set in motion save by something apprehended. Now God can be apprehended by man in two ways; first, in Himself, as when He is seen in His Essence; secondly, in His effects, when, to wit, "the invisible things" of God . . . "are clearly seen, being understood by the things that are made" (Rom. 1:20). Now God in His Essence is goodness itself, which no man can hate—for it is natural to good to be loved. Hence it is impossible for one who sees God in His Essence, to hate Him.

Moreover some of His effects are such that they can nowise be contrary to the human will, since *to be, to live, to understand,* which are effects of God, are desirable and lovable to all. Wherefore again God cannot be an object of hatred if we consider Him as the Author of such like effects. Some of God's effects, however, are contrary to an inordinate will, such as the infliction of punishment, and the prohibition of sin by the Divine Law. Such like effects are repugnant to a will debased by sin, and as regards the consideration of them, God may be an object of hatred to some, in so far as they look upon Him as forbidding sin, and inflicting punishment.

Reply Obj. 1: This argument is true of those who see God's Essence, which is the very essence of goodness.

Reply Obj. 2: This argument is true in so far as God is apprehended as the cause of such effects as are naturally beloved of all, among which are the works of Truth who reveals herself to men.

Reply Obj. 3: God draws all things to Himself, in so far as He is the source of being, since all things, in as much as they are, tend to be like God, Who is Being

itself. _____

SECOND ARTICLE [II-II, Q. 34, Art. 2]

Whether Hatred of God Is the Greatest of Sins?

Objection 1: It would seem that hatred of God is not the greatest of sins. For the most grievous sin is the sin against the Holy Ghost, since it cannot be forgiven, according to Matt. 12:32. Now hatred of God is not reckoned among the various kinds of sin against the Holy Ghost, as may be seen from what has been said above (Q. 14, A. 2). Therefore hatred of God is not the most grievous sin.

Obj. 2: Further, sin consists in withdrawing oneself from God. Now an unbeliever who has not even knowledge of God seems to be further away from Him than a believer, who though he hate God, nevertheless knows Him. Therefore it seems that the sin of unbelief is graver than the sin of hatred against God.

Obj. 3: Further, God is an object of hatred, only by reason of those of His effects that are contrary to the will: the chief of which is punishment. But hatred of punishment is not the most grievous sin. Therefore hatred of God is not the most grievous sin.

On the contrary, The best is opposite to the worst, according to the Philosopher (Ethic. viii, 10). But hatred of God is contrary to the love of God, wherein man's best consists. Therefore hatred of God is man's worst sin.

I answer that, The defect in sin consists in its aversion from God, as stated above (Q. 10, A. 3): and this aversion would not have the character of guilt, were it not voluntary. Hence the nature of guilt consists in a voluntary aversion from God.

Now this voluntary aversion from God is directly implied in the hatred of God, but in other sins, by participation and indirectly. For just as the will cleaves directly to what it loves, so does it directly shun what it hates. Hence when a man hates God, his will is directly averted from God, whereas in other sins, fornication for instance, a man turns away from God, not directly, but indirectly, in so far, namely, as he desires an inordinate pleasure, to which aversion from God is connected. Now that which is so by itself, always takes precedence of that which is so by another. Wherefore hatred of God is more grievous than other sins.

Reply Obj. 1: According to Gregory (Moral. xxv, 11), "it is one thing not to do good things, and another to hate the giver of good things, even as it is one thing to sin indeliberately, and another to sin deliberately." This implies that to hate God, the giver of all good things, is to sin deliberately, and this is a sin against the Holy Ghost. Hence it is evident that hatred of God is chiefly a sin against the Holy Ghost, in so far as the sin against the Holy Ghost denotes a special kind of sin: and yet it is not reckoned among the kinds of sin against the Holy Ghost, because it is universally found in every kind of that sin.

Reply Obj. 2: Even unbelief is not sinful unless it be voluntary: wherefore the more voluntary it is, the more it is sinful. Now it becomes voluntary by the fact that a man hates the truth that is proposed to him. Wherefore it is evident that unbelief derives its sinfulness from hatred of God, Whose truth is the object of faith; and hence just as a cause is greater than its effect, so hatred of God is a greater sin than unbelief.

Reply Obj. 3: Not everyone who hates his punishment, hates God the author of punishments. For many hate the punishments inflicted on them, and yet they bear them patiently out of reverence for the Divine justice. Wherefore Augustine says (Confess. x) that God commands us to bear with penal evils, not to love them. On the other hand, to break out into hatred of God when He inflicts those punishments, is to hate God's very justice, and that is a most grievous sin. Hence Gregory says (Moral. xxv, 11): "Even as sometimes it is more grievous to love sin than to do it, so is it more wicked to hate justice than not to have done it."

THIRD ARTICLE [II-II, Q. 34, Art. 3]

Whether hatred of one's neighbor is always a sin?

Objection 1: It would seem that hatred of one's neighbor is not always a sin. For no sin is commanded or counselled by God, according to Prov. 8:8: "All My words are just, there is nothing wicked nor perverse in them." Now, it is written (Luke 14:26): "If any man come to Me, and hate not his father and mother . . . he cannot be My disciple." Therefore hatred of one's neighbor is not always a sin.

Obj. 2: Further, nothing wherein we imitate God can be a sin. But it is in imitation of God that we hate certain people: for it is written (Rom. 1:30): "Detractors, hateful to God." Therefore it is possible to hate certain people

without committing a sin.

Obj. 3: Further, nothing that is natural is a sin, for sin is a "wandering away from what is according to nature," according to Damascene (De Fide Orth. ii, 4, 30; iv, 20). Now it is natural to a thing to hate whatever is contrary to it, and to aim at its undoing. Therefore it seems that it is not a sin to hate one's I enemy.

On the contrary, It is written (1 John 2:9): "He that . . . hateth his brother, is in darkness." Now spiritual darkness is sin. Therefore there cannot be hatred of one's neighbor without sin.

I answer that, Hatred is opposed to love, as stated above (I-II, Q. 29, A. 2); so that hatred of a thing is evil according as the love of that thing is good. Now love is due to our neighbor in respect of what he holds from God, i.e. in respect of nature and grace, but not in respect of what he has of himself and from the devil, i.e. in respect of sin and lack of justice.

Consequently it is lawful to hate the sin in one's brother, and whatever pertains to the defect of Divine justice, but we cannot hate our brother's nature and grace without sin. Now it is part of our love for our brother that we hate the fault and the lack of good in him, since desire for another's good is equivalent to hatred of his evil. Consequently the hatred of one's brother, if we consider it simply, is always sinful.

Reply Obj. 1: By the commandment of God (Ex. 20:12) we must honor our parents—as united to us in nature and kinship. But we must hate them in so far as they prove an obstacle to our attaining the perfection of Divine justice.

Reply Obj. 2: God hates the sin which is in the detractor, not his nature: so that we can hate detractors without committing a sin.

Reply Obj. 3: Men are not opposed to us in respect of the goods which they have received from God: wherefore, in this respect, we should love them. But they are opposed to us, in so far as they show hostility towards us, and this is sinful in them. In this respect we should hate them, for we should hate in them the fact that they are hostile to us. _____

FOURTH ARTICLE [II-II, Q. 34, Art. 4]

Whether Hatred of Our Neighbor Is the Most Grievous Sin Against Our

Neighbor?

Objection 1: It would seem that hatred of our neighbor is the most grievous sin against our neighbor. For it is written (1 John 3:15): "Whosoever hateth his brother is a murderer." Now murder is the most grievous of sins against our neighbor. Therefore hatred is also.

Obj. 2: Further, worst is opposed to best. Now the best thing we give our neighbor is love, since all other things are referable to love. Therefore hatred is the worst.

On the contrary, A thing is said to be evil, because it hurts, as Augustine observes (Enchiridion xii). Now there are sins by which a man hurts his neighbor more than by hatred, e.g. theft, murder and adultery. Therefore hatred is not the most grievous sin.

Moreover, Chrysostom [*Hom. x in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] commenting on Matt. 5:19, "He that shall break one of these least commandments," says: "The commandments of Moses, Thou shalt not kill, Thou shalt not commit adultery, count for little in their reward, but they count for much if they be disobeyed. On the other hand the commandments of Christ such as, Thou shalt not be angry, Thou shalt not desire, are reckoned great in their reward, but little in the transgression." Now hatred is an internal movement like anger and desire. Therefore hatred of one's brother is a less grievous sin than murder.

I answer that, Sins committed against our neighbor are evil on two counts; first by reason of the disorder in the person who sins, secondly by reason of the hurt inflicted on the person sinned against. On the first count, hatred is a more grievous sin than external actions that hurt our neighbor, because hatred is a disorder of man's will, which is the chief part of man, and wherein is the root of sin, so that if a man's outward actions were to be inordinate, without any disorder in his will, they would not be sinful, for instance, if he were to kill a man, through ignorance or out of zeal for justice: and if there be anything sinful in a man's outward sins against his neighbor, it is all to be traced to his inward hatred.

On the other hand, as regards the hurt inflicted on his neighbor, a man's outward sins are worse than his inward hatred. This suffices for the Replies to the Objections. _____

FIFTH ARTICLE [II-II, Q. 34, Art. 5]

Whether Hatred Is a Capital Sin?

Objection 1: It would seem that hatred is a capital sin. For hatred is directly opposed to charity. Now charity is the foremost among the virtues, and the mother of all others. Therefore hatred is the chief of the capital sins, and the origin of all others.

Obj. 2: Further, sins arise in us on account of the inclinations of our passions, according to Rom. 7:5: "The passions of sins . . . did work in our members to bring forth fruit unto death." Now all other passions of the soul seem to arise from love and hatred, as was shown above (I-II, Q. 25, AA. 1, 2). Therefore hatred should be reckoned one of the capital sins.

Obj. 3: Further, vice is a moral evil. Now hatred regards evil more than any other passion does. Therefore it seems that hatred should be reckoned a capital sin.

On the contrary, Gregory (Moral. xxxi) does not reckon hatred among the seven capital sins.

I answer that, As stated above (I-II, Q. 84, AA. 3, 4), a capital vice is one from which other vices arise most frequently. Now vice is contrary to man's nature, in as much as he is a rational animal: and when a thing acts contrary to its nature, that which is natural to it is corrupted little by little. Consequently it must first of all fail in that which is less in accordance with its nature, and last of all in that which is most in accordance with its nature, since what is first in construction is last in destruction. Now that which, first and foremost, is most natural to man, is the love of what is good, and especially love of the Divine good, and of his neighbor's good. Wherefore hatred, which is opposed to this love, is not the first but the last thing in the downfall of virtue resulting from vice: and therefore it is not a capital vice.

Reply Obj. 1: As stated in *Phys.* vii, text. 18, "the virtue of a thing consists in its being well disposed in accordance with its nature." Hence what is first and foremost in the virtues must be first and foremost in the natural order. Hence charity is reckoned the foremost of the virtues, and for the same reason hatred cannot be first among the vices, as stated above.

Reply Obj. 2: Hatred of the evil that is contrary to one's natural good, is the first

of the soul's passions, even as love of one's natural good is. But hatred of one's connatural good cannot be first, but is something last, because such like hatred is a proof of an already corrupted nature, even as love of an extraneous good.

Reply Obj. 3: Evil is twofold. One is a true evil, for the reason that it is incompatible with one's natural good, and the hatred of such an evil may have priority over the other passions. There is, however, another which is not a true, but an apparent evil, which, namely, is a true and connatural good, and yet is reckoned evil on account of the corruption of nature: and the hatred of such an evil must needs come last. This hatred is vicious, but the former is not.

SIXTH ARTICLE [II-II, Q. 34, Art. 6]

Whether Hatred Arises from Envy?

Objection 1: It seems that hatred does not arise from envy. For envy is sorrow for another's good. Now hatred does not arise from sorrow, for, on the contrary, we grieve for the presence of the evil we hate. Therefore hatred does not arise from envy.

Obj. 2: Further, hatred is opposed to love. Now love of our neighbor is referred to our love of God, as stated above (Q. 25, A. 1; Q. 26, A. 2). Therefore hatred of our neighbor is referred to our hatred of God. But hatred of God does not arise from envy, for we do not envy those who are very far removed from us, but rather those who seem to be near us, as the Philosopher states (Rhet. ii). Therefore hatred does not arise from envy.

Obj. 3: Further, to one effect there is one cause. Now hatred is caused by anger, for Augustine says in his Rule that "anger grows into hatred." Therefore hatred does not arise from envy.

On the contrary, Gregory says (Moral. xxxi, 45) that "out of envy cometh hatred."

I answer that, As stated above (A. 5), hatred of his neighbor is a man's last step in the path of sin, because it is opposed to the love which he naturally has for his neighbor. Now if a man declines from that which is natural, it is because he intends to avoid that which is naturally an object to be shunned. Now every animal naturally avoids sorrow, just as it desires pleasure, as the Philosopher

states (Ethic. vii, x). Accordingly just as love arises from pleasure, so does hatred arise from sorrow. For just as we are moved to love whatever gives us pleasure, in as much as for that very reason it assumes the aspect of good; so we are moved to hate whatever displeases us, in so far as for this very reason it assumes the aspect of evil. Wherefore, since envy is sorrow for our neighbor's good, it follows that our neighbor's good becomes hateful to us, so that "out of envy cometh hatred."

Reply Obj. 1: Since the appetitive power, like the apprehensive power, reflects on its own acts, it follows that there is a kind of circular movement in the actions of the appetitive power. And so according to the first forward course of the appetitive movement, love gives rise to desire, whence follows pleasure when one has obtained what one desired. And since the very fact of taking pleasure in the good one loves is a kind of good, it follows that pleasure causes love. And in the same way sorrow causes hatred.

Reply Obj. 2: Love and hatred are essentially different, for the object of love is good, which flows from God to creatures, wherefore love is due to God in the first place, and to our neighbor afterwards. On the other hand, hatred is of evil, which has no place in God Himself, but only in His effects, for which reason it has been stated above (A. 1), that God is not an object of hatred, except in so far as He is considered in relation to His effects, and consequently hatred is directed to our neighbor before being directed to God. Therefore, since envy of our neighbor is the mother of hatred of our neighbor, it becomes, in consequence, the cause of hatred towards God.

Reply Obj. 3: Nothing prevents a thing arising from various causes in various respects, and accordingly hatred may arise both from anger and from envy. However it arises more directly from envy, which looks upon the very good of our neighbor as displeasing and therefore hateful, whereas hatred arises from anger by way of increase. For at first, through anger, we desire our neighbor's evil according to a certain measure, that is in so far as that evil has the aspect of vengeance: but afterwards, through the continuance of anger, man goes so far as absolutely to desire his neighbor's evil, which desire is part of hatred. Wherefore it is evident that hatred is caused by envy formally as regards the aspect of the object, but dispositively by anger. _____

QUESTION 35

OF SLOTH
(In Four Articles)

We must now consider the vices opposed to the joy of charity. This joy is either about the Divine good, and then its contrary is sloth, or about our neighbor's good, and then its contrary is envy. Wherefore we must consider (1) Sloth and (2) Envy.

Under the first head there are four points of inquiry:

(1) Whether sloth is a sin?

(2) Whether it is a special vice?

(3) Whether it is a mortal sin?

(4) Whether it is a capital sin? _____

FIRST ARTICLE [II-II, Q. 35, Art. 1]

Whether Sloth Is a Sin?

Objection 1: It would seem that sloth is not a sin. For we are neither praised nor blamed for our passions, according to the Philosopher (Ethic. ii, 5). Now sloth is a passion, since it is a kind of sorrow, according to Damascene (De Fide Orth. ii, 14), and as we stated above (I-II, Q. 35, A. 8). Therefore sloth is not a sin.

Obj. 2: Further, no bodily failing that occurs at fixed times is a sin. But sloth is like this, for Cassian says (De Instit. Monast. x, [*De Institutione Caenobiorum]): "The monk is troubled with sloth chiefly about the sixth hour: it is like an intermittent fever, and inflicts the soul of the one it lays low with burning fires at regular and fixed intervals." Therefore sloth is not a sin.

Obj. 3: Further, that which proceeds from a good root is, seemingly, no sin. Now sloth proceeds from a good root, for Cassian says (De Instit. Monast. x) that "sloth arises from the fact that we sigh at being deprived of spiritual fruit, and think that other monasteries and those which are a long way off are much better than the one we dwell in": all of which seems to point to humility. Therefore sloth is not a sin.

Obj. 4: Further, all sin is to be avoided, according to Ecclus. 21:2: "Flee from sins as from the face of a serpent." Now Cassian says (De Instit. Monast. x): "Experience shows that the onslaught of sloth is not to be evaded by flight but to be conquered by resistance." Therefore sloth is not a sin.

On the contrary, Whatever is forbidden in Holy Writ is a sin. Now such is sloth (*acedia*): for it is written (Ecclus. 6:26): "Bow down thy shoulder, and bear her," namely spiritual wisdom, "and be not grieved (*acedieris*) with her bands." Therefore sloth is a sin.

I answer that, Sloth, according to Damascene (De Fide Orth. ii, 14) is an oppressive sorrow, which, to wit, so weighs upon man's mind, that he wants to do nothing; thus acid things are also cold. Hence sloth implies a certain weariness of work, as appears from a gloss on Ps. 106:18, "Their soul abhorred all manner of meat," and from the definition of some who say that sloth is a "sluggishness of the mind which neglects to begin good."

Now this sorrow is always evil, sometimes in itself, sometimes in its effect. For sorrow is evil in itself when it is about that which is apparently evil but good in reality, even as, on the other hand, pleasure is evil if it is about that which seems to be good but is, in truth, evil. Since, then, spiritual good is a good in very truth, sorrow about spiritual good is evil in itself. And yet that sorrow also which is about a real evil, is evil in its effect, if it so oppresses man as to draw him away entirely from good deeds. Hence the Apostle (2 Cor. 2:7) did not wish those who repented to be "swallowed up with overmuch sorrow."

Accordingly, since sloth, as we understand it here, denotes sorrow for spiritual good, it is evil on two counts, both in itself and in point of its effect. Consequently it is a sin, for by sin we mean an evil movement of the appetite, as appears from what has been said above (Q. 10, A. 2; I-II, Q. 74, A. 4).

Reply Obj. 1: Passions are not sinful in themselves; but they are blameworthy in so far as they are applied to something evil, just as they deserve praise in so far as they are applied to something good. Wherefore sorrow, in itself, calls neither for praise nor for blame: whereas moderate sorrow for evil calls for praise, while sorrow for good, and again immoderate sorrow for evil, call for blame. It is in this sense that sloth is said to be a sin.

Reply Obj. 2: The passions of the sensitive appetite may either be venial sins in themselves, or incline the soul to mortal sin. And since the sensitive appetite has a bodily organ, it follows that on account of some bodily transmutation a man becomes apt to commit some particular sin. Hence it may happen that certain sins may become more insistent, through certain bodily transmutations occurring at certain fixed times. Now all bodily effects, of themselves, dispose one to sorrow; and thus it is that those who fast are harassed by sloth towards mid-day, when they begin to feel the want of food, and to be parched by the sun's heat.

Reply Obj. 3: It is a sign of humility if a man does not think too much of himself, through observing his own faults; but if a man contemns the good things he has received from God, this, far from being a proof of humility, shows him to be ungrateful: and from such like contempt results sloth, because we sorrow for things that we reckon evil and worthless. Accordingly we ought to think much of the goods of others, in such a way as not to disparage those we have received ourselves, because if we did they would give us sorrow.

Reply Obj. 4: Sin is ever to be shunned, but the assaults of sin should be overcome, sometimes by flight, sometimes by resistance; by flight when a continued thought increases the incentive to sin, as in lust; for which reason it is written (1 Cor. 6:18): "Fly fornication"; by resistance, when perseverance in the thought diminishes the incentive to sin, which incentive arises from some trivial consideration. This is the case with sloth, because the more we think about spiritual goods, the more pleasing they become to us, and forthwith sloth dies away. _____

SECOND ARTICLE [II-II, Q. 35, Art. 2]

Whether Sloth Is a Special Vice?

Objection 1: It would seem that sloth is not a special vice. For that which is common to all vices does not constitute a special kind of vice. But every vice makes a man sorrowful about the opposite spiritual good: for the lustful man is sorrowful about the good of continence, and the glutton about the good of abstinence. Since then sloth is sorrow for spiritual good, as stated above (A. 1), it seems that sloth is not a special sin.

Obj. 2: Further, sloth, through being a kind of sorrow, is opposed to joy. Now joy is not accounted one special virtue. Therefore sloth should not be reckoned a

special vice.

Obj. 3: Further, since spiritual good is a general kind of object, which virtue seeks, and vice shuns, it does not constitute a special virtue or vice, unless it be determined by some addition. Now nothing, seemingly, except toil, can determine it to sloth, if this be a special vice; because the reason why a man shuns spiritual goods, is that they are toilsome, wherefore sloth is a kind of weariness: while dislike of toil, and love of bodily repose seem to be due to the same cause, viz. idleness. Hence sloth would be nothing but laziness, which seems untrue, for idleness is opposed to carefulness, whereas sloth is opposed to joy. Therefore sloth is not a special vice.

On the contrary, Gregory (Moral. xxxi, 45) distinguishes sloth from the other vices. Therefore it is a special vice.

I answer that, Since sloth is sorrow for spiritual good, if we take spiritual good in a general way, sloth will not be a special vice, because, as stated above (I-II, Q. 71, A. 1), every vice shuns the spiritual good of its opposite virtue. Again it cannot be said that sloth is a special vice, in so far as it shuns spiritual good, as toilsome, or troublesome to the body, or as a hindrance to the body's pleasure, for this again would not sever sloth from carnal vices, whereby a man seeks bodily comfort and pleasure.

Wherefore we must say that a certain order exists among spiritual goods, since all the spiritual goods that are in the acts of each virtue are directed to one spiritual good, which is the Divine good, about which there is a special virtue, viz. charity. Hence it is proper to each virtue to rejoice in its own spiritual good, which consists in its own act, while it belongs specially to charity to have that spiritual joy whereby one rejoices in the Divine good. In like manner the sorrow whereby one is displeased at the spiritual good which is in each act of virtue, belongs, not to any special vice, but to every vice, but sorrow in the Divine good about which charity rejoices, belongs to a special vice, which is called sloth. This suffices for the Replies to the Objections. _____

THIRD ARTICLE [II-II, Q. 35, Art. 3]

Whether Sloth Is a Mortal Sin?

Objection 1: It would seem that sloth is not a mortal sin. For every mortal sin is contrary to a precept of the Divine Law. But sloth seems contrary to no precept,

as one may see by going through the precepts of the Decalogue. Therefore sloth is not a mortal sin.

Obj. 2: Further, in the same genus, a sin of deed is no less grievous than a sin of thought. Now it is not a mortal sin to refrain in deed from some spiritual good which leads to God, else it would be a mortal sin not to observe the counsels. Therefore it is not a mortal sin to refrain in thought from such like spiritual works. Therefore sloth is not a mortal sin.

Obj. 3: Further, no mortal sin is to be found in a perfect man. But sloth is to be found in a perfect man: for Cassian says (De Instit. Caenob. x, l) that "sloth is well known to the solitary, and is a most vexatious and persistent foe to the hermit." Therefore sloth is not always a mortal sin.

On the contrary, It is written (2 Cor. 7:20): "The sorrow of the world worketh death." But such is sloth; for it is not sorrow "according to God," which is contrasted with sorrow of the world. Therefore it is a mortal sin.

I answer that, As stated above (I-II, Q. 88, AA. 1, 2), mortal sin is so called because it destroys the spiritual life which is the effect of charity, whereby God dwells in us. Wherefore any sin which by its very nature is contrary to charity is a mortal sin by reason of its genus. And such is sloth, because the proper effect of charity is joy in God, as stated above (Q. 28, A. 1), while sloth is sorrow about spiritual good in as much as it is a Divine good. Therefore sloth is a mortal sin in respect of its genus. But it must be observed with regard to all sins that are mortal in respect of their genus, that they are not mortal, save when they attain to their perfection. Because the consummation of sin is in the consent of reason: for we are speaking now of human sins consisting in human acts, the principle of which is the reason. Wherefore if the sin be a mere beginning of sin in the sensuality alone, without attaining to the consent of reason, it is a venial sin on account of the imperfection of the act. Thus in the genus of adultery, the concupiscence that goes no further than the sensuality is a venial sin, whereas if it reach to the consent of reason, it is a mortal sin. So too, the movement of sloth is sometimes in the sensuality alone, by reason of the opposition of the flesh to the spirit, and then it is a venial sin; whereas sometimes it reaches to the reason, which consents in the dislike, horror and detestation of the Divine good, on account of the flesh utterly prevailing over the spirit. In this case it is evident that sloth is a mortal sin.

Reply Obj. 1: Sloth is opposed to the precept about hallowing the Sabbath day. For this precept, in so far as it is a moral precept, implicitly commands the mind to rest in God: and sorrow of the mind about the Divine good is contrary thereto.

Reply Obj. 2: Sloth is not an aversion of the mind from any spiritual good, but from the Divine good, to which the mind is obliged to adhere. Wherefore if a man is sorry because someone forces him to do acts of virtue that he is not bound to do, this is not a sin of sloth; but when he is sorry to have to do something for God's sake.

Reply Obj. 3: Imperfect movements of sloth are to be found in holy men, but they do not reach to the consent of reason. _____

FOURTH ARTICLE [II-II, Q. 35, Art. 4]

Whether Sloth Should Be Accounted a Capital Vice?

Objection 1: It would seem that sloth ought not to be accounted a capital vice. For a capital vice is one that moves a man to sinful acts, as stated above (Q. 34, A. 5). Now sloth does not move one to action, but on the contrary withdraws one from it. Therefore it should not be accounted a capital sin.

Obj. 2: Further, a capital sin is one to which daughters are assigned. Now Gregory (Moral. xxxi, 45) assigns six daughters to sloth, viz. "malice, spite, faint-heartedness, despair, sluggishness in regard to the commandments, wandering of the mind after unlawful things." Now these do not seem in reality to arise from sloth. For "spite" is, seemingly the same as hatred, which arises from envy, as stated above (Q. 34, A. 6); "malice" is a genus which contains all vices, and, in like manner, a "wandering" of the mind after unlawful things is to be found in every vice; "sluggishness" about the commandments seems to be the same as sloth, while "faint-heartedness" and "despair" may arise from any sin. Therefore sloth is not rightly accounted a capital sin.

Obj. 3: Further, Isidore distinguishes the vice of sloth from the vice of sorrow, saying (De Summo Bono ii, 37) that in so far as a man shirks his duty because it is distasteful and burdensome, it is sorrow, and in so far as he is inclined to undue repose, it is sloth: and of sorrow he says that it gives rise to "spite, faint-heartedness, bitterness, despair," whereas he states that from sloth seven things arise, viz. "idleness, drowsiness, uneasiness of the mind, restlessness of the body, instability, loquacity, curiosity." Therefore it seems that either Gregory or Isidore

has wrongly assigned sloth as a capital sin together with its daughters.

On the contrary, The same Gregory (Moral. xxxi, 45) states that sloth is a capital sin, and has the daughters aforesaid.

I answer that, As stated above (I-II, Q. 84, AA. 3, 4), a capital vice is one which easily gives rise to others as being their final cause. Now just as we do many things on account of pleasure, both in order to obtain it, and through being moved to do something under the impulse of pleasure, so again we do many things on account of sorrow, either that we may avoid it, or through being exasperated into doing something under pressure thereof. Wherefore, since sloth is a kind of sorrow, as stated above (A. 2; I-II, Q. 85, A. 8), it is fittingly reckoned a capital sin.

Reply Obj. 1: Sloth by weighing on the mind, hinders us from doing things that cause sorrow: nevertheless it induces the mind to do certain things, either because they are in harmony with sorrow, such as weeping, or because they are a means of avoiding sorrow.

Reply Obj. 2: Gregory fittingly assigns the daughters of sloth. For since, according to the Philosopher (Ethic. viii, 5, 6) "no man can be a long time in company with what is painful and unpleasant," it follows that something arises from sorrow in two ways: first, that man shuns whatever causes sorrow; secondly, that he passes to other things that give him pleasure: thus those who find no joy in spiritual pleasures, have recourse to pleasures of the body, according to the Philosopher (Ethic. x, 6). Now in the avoidance of sorrow the order observed is that man at first flies from unpleasant objects, and secondly he even struggles against such things as cause sorrow. Now spiritual goods which are the object of the sorrow of sloth, are both end and means. Avoidance of the end is the result of "despair," while avoidance of those goods which are the means to the end, in matters of difficulty which come under the counsels, is the effect of "faint-heartedness," and in matters of common righteousness, is the effect of "sluggishness about the commandments." The struggle against spiritual goods that cause sorrow is sometimes with men who lead others to spiritual goods, and this is called "spite"; and sometimes it extends to the spiritual goods themselves, when a man goes so far as to detest them, and this is properly called "malice." In so far as a man has recourse to eternal objects of pleasure, the daughter of sloth is called "wandering after unlawful things." From this it is clear how to reply to the objections against each of the daughters: for "malice" does

not denote here that which is generic to all vices, but must be understood as explained. Nor is "spite" taken as synonymous with hatred, but for a kind of indignation, as stated above: and the same applies to the others.

Reply Obj. 3: This distinction between sorrow and sloth is also given by Cassian (De Instit. Caenob. x, 1). But Gregory more fittingly (Moral. xxxi, 45) calls sloth a kind of sorrow, because, as stated above (A. 2), sorrow is not a distinct vice, in so far as a man shirks a distasteful and burdensome work, or sorrows on account of any other cause whatever, but only in so far as he is sorry on account of the Divine good, which sorrow belongs essentially to sloth; since sloth seeks undue rest in so far as it spurns the Divine good. Moreover the things which Isidore reckons to arise from sloth and sorrow, are reduced to those mentioned by Gregory: for "bitterness" which Isidore states to be the result of sorrow, is an effect of "spite." "Idleness" and "drowsiness" are reduced to "sluggishness about the precepts": for some are idle and omit them altogether, while others are drowsy and fulfil them with negligence. All the other five which he reckons as effects of sloth, belong to the "wandering of the mind after unlawful things." This tendency to wander, if it reside in the mind itself that is desirous of rushing after various things without rhyme or reason, is called "uneasiness of the mind," but if it pertains to the imaginative power, it is called "curiosity"; if it affect the speech it is called "loquacity"; and in so far as it affects a body that changes place, it is called "restlessness of the body," when, to wit, a man shows the unsteadiness of his mind, by the inordinate movements of members of his body; while if it causes the body to move from one place to another, it is called "instability"; or "instability" may denote changeableness of purpose.

QUESTION 36

OF ENVY (FOUR ARTICLES)

We must now consider envy, and under this head there are four points of inquiry:

(1) What is envy?

(2) Whether it is a sin?

(3) Whether it is a mortal sin?

(4) Whether it is a capital sin, and which are its daughters?

FIRST ARTICLE [II-II, Q. 36, Art. 1]

Whether Envy Is a Kind of Sorrow?

Objection 1: It would seem that envy is not a kind of sorrow. For the object of envy is a good, for Gregory says (Moral. v, 46) of the envious man that "self-inflicted pain wounds the pining spirit, which is racked by the prosperity of another." Therefore envy is not a kind of sorrow.

Obj. 2: Further, likeness is a cause, not of sorrow but rather of pleasure. But likeness is a cause of envy: for the Philosopher says (Rhet. ii, 10): "Men are envious of such as are like them in genus, in knowledge, in stature, in habit, or in reputation." Therefore envy is not a kind of sorrow.

Obj. 3: Further, sorrow is caused by a defect, wherefore those who are in great defect are inclined to sorrow, as stated above (I-II, Q. 47, A. 3) when we were treating of the passions. Now those who lack little, and who love honors, and who are considered wise, are envious, according to the Philosopher (Rhet. ii, 10). Therefore envy is not a kind of sorrow.

Obj. 4: Further, sorrow is opposed to pleasure. Now opposite effects have not one and the same cause. Therefore, since the recollection of goods once possessed is a cause of pleasure, as stated above (I-II, Q. 32, A. 3) it will not be a cause of sorrow. But it is a cause of envy; for the Philosopher says (Rhet. ii, 10) that "we envy those who have or have had things that befitted ourselves, or which we possessed at some time." Therefore sloth is not a kind of sorrow.

On the contrary, Damascene (De Fide Orth. ii, 14) calls envy a species of sorrow, and says that "envy is sorrow for another's good."

I answer that, The object of a man's sorrow is his own evil. Now it may happen that another's good is apprehended as one's own evil, and in this way sorrow can be about another's good. But this happens in two ways: first, when a man is sorry about another's good, in so far as it threatens to be an occasion of harm to himself, as when a man grieves for his enemy's prosperity, for fear lest he may do him some harm: such like sorrow is not envy, but rather an effect of fear, as the Philosopher states (Rhet. ii, 9).

Secondly, another's good may be reckoned as being one's own evil, in so far as it conduces to the lessening of one's own good name or excellence. It is in this way that envy grieves for another's good: and consequently men are envious of those goods in which a good name consists, and about which men like to be honored and esteemed, as the Philosopher remarks (Rhet. ii, 10).

Reply Obj. 1: Nothing hinders what is good for one from being reckoned as evil for another: and in this way it is possible for sorrow to be about good, as stated above.

Reply Obj. 2: Since envy is about another's good name in so far as it diminishes the good name a man desires to have, it follows that a man is envious of those only whom he wishes to rival or surpass in reputation. But this does not apply to people who are far removed from one another: for no man, unless he be out of his mind, endeavors to rival or surpass in reputation those who are far above him. Thus a commoner does not envy the king, nor does the king envy a commoner whom he is far above. Wherefore a man envies not those who are far removed from him, whether in place, time, or station, but those who are near him, and whom he strives to rival or surpass. For it is against our will that these should be in better repute than we are, and that gives rise to sorrow. On the other hand, likeness causes pleasure in so far as it is in agreement with the will.

Reply Obj. 3: A man does not strive for mastery in matters where he is very deficient; so that he does not envy one who surpasses him in such matters, unless he surpass him by little, for then it seems to him that this is not beyond him, and so he makes an effort; wherefore, if his effort fails through the other's reputation surpassing his, he grieves. Hence it is that those who love to be honored are more envious; and in like manner the faint-hearted are envious, because all things are great to them, and whatever good may befall another, they reckon that they themselves have been bested in something great. Hence it is written (Job 5:2): "Envy slayeth the little one," and Gregory says (Moral. v, 46) that "we can envy those only whom we think better in some respect than ourselves."

Reply Obj. 4: Recollection of past goods in so far as we have had them, causes pleasure; in so far as we have lost them, causes sorrow; and in so far as others have them, causes envy, because that, above all, seems to belittle our reputation. Hence the Philosopher says (Rhet. ii) that the old envy the young, and those who have spent much in order to get something, envy those who have got it by spending little, because they grieve that they have lost their goods, and that others have acquired goods. _____

SECOND ARTICLE [II-II, Q. 36, Art. 2]

Whether Envy Is a Sin?

Objection 1: It would seem that envy is not a sin. For Jerome says to Laeta about the education of her daughter (Ep. cvii): "Let her have companions, so that she may learn together with them, envy them, and be nettled when they are praised." But no one should be advised to commit a sin. Therefore envy is not a sin.

Objection 2: Further, "Envy is sorrow for another's good," as Damascene says (De Fide Orth. ii, 14). But this is sometimes praiseworthy: for it is written (Prov. 29:2): "When the wicked shall bear rule, the people shall mourn." Therefore envy is not always a sin.

Obj. 3: Further, envy denotes a kind of zeal. But there is a good zeal, according to Ps. 68:10: "The zeal of Thy house hath eaten me up." Therefore envy is not always a sin.

Obj. 4: Further, punishment is condivided with fault. But envy is a kind of punishment: for Gregory says (Moral. v, 46): "When the foul sore of envy corrupts the vanquished heart, the very exterior itself shows how forcibly the mind is urged by madness. For paleness seizes the complexion, the eyes are weighed down, the spirit is inflamed, while the limbs are chilled, there is frenzy in the heart, there is gnashing with the teeth." Therefore envy is not a sin.

On the contrary, It is written (Gal. 5:26): "Let us not be made desirous of vainglory, provoking one another, envying one another."

I answer that, As stated above (A. 1), envy is sorrow for another's good. Now this sorrow may come about in four ways. First, when a man grieves for another's good, through fear that it may cause harm either to himself, or to some

other goods. This sorrow is not envy, as stated above (A. 1), and may be void of sin. Hence Gregory says (Moral. xxii, 11): "It very often happens that without charity being lost, both the destruction of an enemy rejoices us, and again his glory, without any sin of envy, saddens us, since, when he falls, we believe that some are deservedly set up, and when he prospers, we dread lest many suffer unjustly."

Secondly, we may grieve over another's good, not because he has it, but because the good which he has, we have not: and this, properly speaking, is zeal, as the Philosopher says (Rhet. ii, 9). And if this zeal be about virtuous goods, it is praiseworthy, according to 1 Cor. 14:1: "Be zealous for spiritual gifts": while, if it be about temporal goods, it may be either sinful or sinless. Thirdly, one may grieve over another's good, because he who happens to have that good is unworthy of it. Such sorrow as this cannot be occasioned by virtuous goods, which make a man righteous, but, as the Philosopher states, is about riches, and those things which can accrue to the worthy and the unworthy; and he calls this sorrow *nemesis* [*The nearest equivalent is "indignation." The use of the word "nemesis" to signify "revenge" does not represent the original Greek.], saying that it belongs to good morals. But he says this because he considered temporal goods in themselves, in so far as they may seem great to those who look not to eternal goods: whereas, according to the teaching of faith, temporal goods that accrue to those who are unworthy, are so disposed according to God's just ordinance, either for the correction of those men, or for their condemnation, and such goods are as nothing in comparison with the goods to come, which are prepared for good men. Wherefore sorrow of this kind is forbidden in Holy Writ, according to Ps. 36:1: "Be not emulous of evil doers, nor envy them that work iniquity," and elsewhere (Ps. 72:2, 3): "My steps had well nigh slipped, for I was envious of the wicked, when I saw the prosperity of sinners [*Douay: 'because I had a zeal on occasion of the wicked, seeing the prosperity of sinners']." Fourthly, we grieve over a man's good, in so far as his good surpasses ours; this is envy properly speaking, and is always sinful, as also the Philosopher states (Rhet. ii, 10), because to do so is to grieve over what should make us rejoice, viz. over our neighbor's good.

Reply Obj. 1: Envy there denotes the zeal with which we ought to strive to progress with those who are better than we are.

Reply Obj. 2: This argument considers sorrow for another's good in the first sense given above.

Reply Obj. 3: Envy differs from zeal, as stated above. Hence a certain zeal may be good, whereas envy is always evil.

Reply Obj. 4: Nothing hinders a sin from being penal accidentally, as stated above (I-II, Q. 87, A. 2) when we were treating of sins.

THIRD ARTICLE [II-II, Q. 36, Art. 3]

Whether Envy Is a Mortal Sin?

Objection 1: It would seem that envy is not a mortal sin. For since envy is a kind of sorrow, it is a passion of the sensitive appetite. Now there is no mortal sin in the sensuality, but only in the reason, as Augustine declares (De Trin. xii, 12) [*Cf. I-II, Q. 74, A. 4]. Therefore envy is not a mortal sin.

Obj. 2: Further, there cannot be mortal sin in infants. But envy can be in them, for Augustine says (Confess. i): "I myself have seen and known even a baby envious, it could not speak, yet it turned pale and looked bitterly on its foster-brother." Therefore envy is not a mortal sin.

Obj. 3: Further, every mortal sin is contrary to some virtue. But envy is contrary, not to a virtue but to *nemesis*, which is a passion, according to the Philosopher (Rhet. ii, 9). Therefore envy is not a mortal sin.

On the contrary, It is written (Job 5:2): "Envy slayeth the little one." Now nothing slays spiritually, except mortal sin. Therefore envy is a mortal sin.

I answer that, Envy is a mortal sin, in respect of its genus. For the genus of a sin is taken from its object; and envy according to the aspect of its object is contrary to charity, whence the soul derives its spiritual life, according to 1 John 3:14: "We know that we have passed from death to life, because we love the brethren." Now the object both of charity and of envy is our neighbor's good, but by contrary movements, since charity rejoices in our neighbor's good, while envy grieves over it, as stated above (A. 1). Therefore it is evident that envy is a mortal sin in respect of its genus.

Nevertheless, as stated above (Q. 35, A. 4; I-II, Q. 72, A. 5, ad 1), in every kind of mortal sin we find certain imperfect movements in the sensuality, which are venial sins: such are the first movement of concupiscence, in the genus of

adultery, and the first movement of anger, in the genus of murder, and so in the genus of envy we find sometimes even in perfect men certain first movements, which are venial sins.

Reply Obj. 1: The movement of envy in so far as it is a passion of the sensuality, is an imperfect thing in the genus of human acts, the principle of which is the reason, so that envy of that kind is not a mortal sin. The same applies to the envy of little children who have not the use of reason: wherefore the Reply to the Second Objection is manifest.

Reply Obj. 3: According to the Philosopher (Rhet. ii, 9), envy is contrary both to *nemesis* and to pity, but for different reasons. For it is directly contrary to pity, their principal objects being contrary to one another, since the envious man grieves over his neighbor's good, whereas the pitiful man grieves over his neighbor's evil, so that the envious have no pity, as he states in the same passage, nor is the pitiful man envious. On the other hand, envy is contrary to *nemesis* on the part of the man whose good grieves the envious man, for *nemesis* is sorrow for the good of the undeserving according to Ps. 72:3: "I was envious of the wicked, when I saw the prosperity of sinners" [*Douay: "because I had a zeal on occasion of the wicked, seeing the prosperity of sinners"], whereas the envious grieves over the good of those who are deserving of it. Hence it is clear that the former contrariety is more direct than the latter. Now pity is a virtue, and an effect proper to charity: so that envy is contrary to pity and charity.

FOURTH ARTICLE [II-II, Q. 36, Art. 4]

Whether Envy Is a Capital Vice?

Objection 1: It would seem that envy is not a capital vice. For the capital vices are distinct from their daughters. Now envy is the daughter of vainglory; for the Philosopher says (Rhet. ii, 10) that "those who love honor and glory are more envious." Therefore envy is not a capital vice.

Obj. 2: Further, the capital vices seem to be less grave than the other vices which arise from them. For Gregory says (Moral. xxxi, 45): "The leading vices seem to worm their way into the deceived mind under some kind of pretext, but those which follow them provoke the soul to all kinds of outrage, and confuse the mind with their wild outcry." Now envy is seemingly a most grave sin, for

Gregory says (Moral. v, 46): "Though in every evil thing that is done, the venom of our old enemy is infused into the heart of man, yet in this wickedness the serpent stirs his whole bowels and discharges the bane of spite fitted to enter deep into the mind." Therefore envy is not a capital sin.

Obj. 3: Further, it seems that its daughters are unfittingly assigned by Gregory (Moral. xxxi, 45), who says that from envy arise "hatred, tale-bearing, detraction, joy at our neighbor's misfortunes, and grief for his prosperity." For joy at our neighbor's misfortunes and grief for his prosperity seem to be the same as envy, as appears from what has been said above (A. 3). Therefore these should not be assigned as daughters of envy.

On the contrary stands the authority of Gregory (Moral. xxxi, 45) who states that envy is a capital sin and assigns the aforesaid daughters thereto.

I answer that, Just as sloth is grief for a Divine spiritual good, so envy is grief for our neighbor's good. Now it has been stated above (Q. 35, A. 4) that sloth is a capital vice for the reason that it incites man to do certain things, with the purpose either of avoiding sorrow or of satisfying its demands. Wherefore envy is accounted a capital vice for the same reason.

Reply Obj. 1: As Gregory says (Moral. xxxi, 45), "the capital vices are so closely akin to one another that one springs from the other. For the first offspring of pride is vainglory, which by corrupting the mind it occupies begets envy, since while it craves for the power of an empty name, it repines for fear lest another should acquire that power." Consequently the notion of a capital vice does not exclude its originating from another vice, but it demands that it should have some principal reason for being itself the origin of several kinds of sin. However it is perhaps because envy manifestly arises from vainglory, that it is not reckoned a capital sin, either by Isidore (De Summo Bono) or by Cassian (De Instit. Caenob. v, 1).

Reply Obj. 2: It does not follow from the passage quoted that envy is the greatest of sins, but that when the devil tempts us to envy, he is enticing us to that which has its chief place in his heart, for as quoted further on in the same passage, "by the envy of the devil, death came into the world" (Wis. 2:24).

There is, however, a kind of envy which is accounted among the most grievous sins, viz. envy of another's spiritual good, which envy is a sorrow for the

increase of God's grace, and not merely for our neighbor's good. Hence it is accounted a sin against the Holy Ghost, because thereby a man envies, as it were, the Holy Ghost Himself, Who is glorified in His works.

Reply Obj. 3: The number of envy's daughters may be understood for the reason that in the struggle aroused by envy there is something by way of beginning, something by way of middle, and something by way of term. The beginning is that a man strives to lower another's reputation, and this either secretly, and then we have *tale-bearing,* or openly, and then we have *detraction.* The middle consists in the fact that when a man aims at defaming another, he is either able to do so, and then we have *joy at another's misfortune,* or he is unable, and then we have *grief at another's prosperity.* The term is hatred itself, because just as good which delights causes love, so does sorrow cause hatred, as stated above (Q. 34, A. 6). Grief at another's prosperity is in one way the very same as envy, when, to Wit, a man grieves over another's prosperity, in so far as it gives the latter a good name, but in another way it is a daughter of envy, in so far as the envious man sees his neighbor prosper notwithstanding his efforts to prevent it. On the other hand, *joy at another's misfortune* is not directly the same as envy, but is a result thereof, because grief over our neighbor's good which is envy, gives rise to joy in his evil. _____

QUESTION 37

OF DISCORD, WHICH IS CONTRARY TO PEACE
(In Two Articles)

We must now consider the sins contrary to peace, and first we shall consider discord which is in the heart, secondly contention, which is on the lips, thirdly, those things which consist in deeds, viz. schism, quarrelling, war, and sedition. Under the first head there are two points of inquiry:

(1) Whether discord is a sin?

(2) Whether it is a daughter of vainglory? _____

FIRST ARTICLE [II-II, Q. 37, Art. 1]

Whether Discord Is a Sin?

Objection 1: It would seem that discord is not a sin. For to disaccord with man is

to sever oneself from another's will. But this does not seem to be a sin, because God's will alone, and not our neighbor's, is the rule of our own will. Therefore discord is not a sin.

Obj. 2: Further, whoever induces another to sin, sins also himself. But it appears not to be a sin to incite others to discord, for it is written (Acts 23:6) that Paul, knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: "Men brethren, I am a Pharisee, the son of Pharisees, concerning the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees." Therefore discord is not a sin.

Obj. 3: Further, sin, especially mortal sin, is not to be found in a holy man. But discord is to be found even among holy men, for it is written (Acts 15:39): "There arose a dissension" between Paul and Barnabas, "so that they departed one from another." Therefore discord is not a sin, and least of all a mortal sin.

On the contrary, "Dissensions," that is, discords, are reckoned among the works of the flesh (Gal. 5:20), of which it is said afterwards (Gal. 5:21) that "they who do such things shall not obtain the kingdom of God." Now nothing, save mortal sin, excludes man from the kingdom of God. Therefore discord is a mortal sin.

I answer that, Discord is opposed to concord. Now, as stated above (Q. 29, AA. 1, 3) concord results from charity, in as much as charity directs many hearts together to one thing, which is chiefly the Divine good, secondarily, the good of our neighbor. Wherefore discord is a sin, in so far as it is opposed to this concord.

But it must be observed that this concord is destroyed by discord in two ways: first, directly; secondly, accidentally. Now, human acts and movements are said to be direct when they are according to one's intention. Wherefore a man directly disaccords with his neighbor, when he knowingly and intentionally dissents from the Divine good and his neighbor's good, to which he ought to consent. This is a mortal sin in respect of its genus, because it is contrary to charity, although the first movements of such discord are venial sins by reason of their being imperfect acts.

The accidental in human acts is that which occurs beside the intention. Hence when several intend a good pertaining to God's honor, or our neighbor's profit,

while one deems a certain thing good, and another thinks contrariwise, the discord is in this case accidentally contrary to the Divine good or that of our neighbor. Such like discord is neither sinful nor against charity, unless it be accompanied by an error about things necessary to salvation, or by undue obstinacy, since it has also been stated above (Q. 29, AA. 1, 3, ad 2) that the concord which is an effect of charity, is union of wills not of opinions. It follows from this that discord is sometimes the sin of one party only, for instance, when one wills a good which the other knowingly resists; while sometimes it implies sin in both parties, as when each dissents from the other's good, and loves his own.

Reply Obj. 1: One man's will considered in itself is not the rule of another man's will; but in so far as our neighbor's will adheres to God's will, it becomes in consequence, a rule regulated according to its proper measure. Wherefore it is a sin to disaccord with such a will, because by that very fact one disaccords with the Divine rule.

Reply Obj. 2: Just as a man's will that adheres to God is a right rule, to disaccord with which is a sin, so too a man's will that is opposed to God is a perverse rule, to disaccord with which is good. Hence to cause a discord, whereby a good concord resulting from charity is destroyed, is a grave sin: wherefore it is written (Prov. 6:16): "Six things there are, which the Lord hateth, and the seventh His soul detesteth," which seventh is stated (Prov. 6:19) to be "him that soweth discord among brethren." On the other hand, to arouse a discord whereby an evil concord (i.e. concord in an evil will) is destroyed, is praiseworthy. In this way Paul was to be commended for sowing discord among those who concorded together in evil, because Our Lord also said of Himself (Matt. 10:34): "I came not to send peace, but the sword."

Reply Obj. 3: The discord between Paul and Barnabas was accidental and not direct: because each intended some good, yet the one thought one thing good, while the other thought something else, which was owing to human deficiency: for that controversy was not about things necessary to salvation. Moreover all this was ordained by Divine providence, on account of the good which would ensue. _____

SECOND ARTICLE [II-II, Q. 37, Art. 2]

Whether Discord Is a Daughter of Vainglory?

Objection 1: It would seem that discord is not a daughter of vainglory. For anger is a vice distinct from vainglory. Now discord is apparently the daughter of anger, according to Prov. 15:18: "A passionate man stirreth up strifes." Therefore it is not a daughter of vainglory.

Obj. 2: Further, Augustine expounding the words of John 7:39, "As yet the Spirit was not given," says (Tract. xxxii) "Malice severs, charity unites." Now discord is merely a separation of wills. Therefore discord arises from malice, i.e. envy, rather than from vainglory.

Obj. 3: Further, whatever gives rise to many evils, would seem to be a capital vice. Now such is discord, because Jerome in commenting on Matt. 12:25, "Every kingdom divided against itself shall be made desolate," says: "Just as concord makes small things thrive, so discord brings the greatest things to ruin." Therefore discord should itself be reckoned a capital vice, rather than a daughter of vainglory.

On the contrary stands the authority of Gregory (Moral. xxxi, 45).

I answer that, Discord denotes a certain disunion of wills, in so far, to wit, as one man's will holds fast to one thing, while the other man's will holds fast to something else. Now if a man's will holds fast to its own ground, this is due to the act that he prefers what is his own to that which belongs to others, and if he do this inordinately, it is due to pride and vainglory. Therefore discord, whereby a man holds to his own way of thinking, and departs from that of others, is reckoned to be a daughter of vainglory.

Reply Obj. 1: Strife is not the same as discord, for strife consists in external deeds, wherefore it is becoming that it should arise from anger, which incites the mind to hurt one's neighbor; whereas discord consists in a divergence in the movements of wills, which arises from pride or vainglory, for the reason given above.

Reply Obj. 2: In discord we may consider that which is the term *wherefrom,* i.e. another's will from which we recede, and in this respect it arises from envy; and again we may consider that which is the term *whither,* i.e. something of our own to which we cling, and in this respect it is caused by vainglory. And since in every moment the term *whither* is more important than the term *wherefrom* (because the end is of more account than the beginning), discord is accounted a

daughter of vainglory rather than of envy, though it may arise from both for different reasons, as stated.

Reply Obj. 3: The reason why concord makes small things thrive, while discord brings the greatest to ruin, is because "the more united a force is, the stronger it is, while the more disunited it is the weaker it becomes" (De Causis xvii). Hence it is evident that this is part of the proper effect of discord which is a disunion of wills, and in no way indicates that other vices arise from discord, as though it were a capital vice. _____

QUESTION 38

OF CONTENTION
(In Two Articles)

We must now consider contention, in respect of which there are two points of inquiry:

(1) Whether contention is a mortal sin?

(2) Whether it is a daughter of vainglory? _____

FIRST ARTICLE [II-II, Q. 38, Art. 1]

Whether Contention Is a Mortal Sin?

Objection 1: It would seem that contention is not a mortal sin. For there is no mortal sin in spiritual men: and yet contention is to be found in them, according to Luke 22:24: "And there was also a strife amongst" the disciples of Jesus, "which of them should . . . be the greatest." Therefore contention is not a mortal sin.

Obj. 2: Further, no well disposed man should be pleased that his neighbor commit a mortal sin. But the Apostle says (Phil. 1:17): "Some out of contention preach Christ," and afterwards he says (Phil. 1:18): "In this also I rejoice, yea, and will rejoice." Therefore contention is not a mortal sin.

Obj. 3: Further, it happens that people contend either in the courts or in disputations, without any spiteful purpose, and with a good intention, as, for example, those who contend by disputing with heretics. Hence a gloss on 1

Kings 14:1, "It came to pass one day," etc. says: "Catholics do not raise contentions with heretics, unless they are first challenged to dispute." Therefore contention is not a mortal sin.

Obj. 4: Further, Job seems to have contended with God, according to Job 39:32: "Shall he that contendeth with God be so easily silenced?" And yet Job was not guilty of mortal sin, since the Lord said of him (Job 42:7): "You have not spoken the thing that is right before me, as my servant Job hath." Therefore contention is not always a mortal sin.

On the contrary, It is against the precept of the Apostle who says (2 Tim. 2:14): "Contend not in words." Moreover (Gal. 5:20) contention is included among the works of the flesh, and as stated there (Gal. 5:21) "they who do such things shall not obtain the kingdom of God." Now whatever excludes a man from the kingdom of God and is against a precept, is a mortal sin. Therefore contention is a mortal sin.

I answer that, To contend is to tend against some one. Wherefore just as discord denotes a contrariety of wills, so contention signifies contrariety of speech. For this reason when a man contrasts various contrary things in a speech, this is called *contentio,* which Tully calls one of the rhetorical colors (De Rhet. ad Heren. iv), where he says that "it consists in developing a speech from contrary things," for instance: "Adulation has a pleasant beginning, and a most bitter end."

Now contrariety of speech may be looked at in two ways: first with regard to the intention of the contentious party, secondly, with regard to the manner of contending. As to the intention, we must consider whether he contends against the truth, and then he is to be blamed, or against falsehood, and then he should be praised. As to the manner, we must consider whether his manner of contending is in keeping with the persons and the matter in dispute, for then it would be praiseworthy, hence Tully says (De Rhet. ad Heren. iii) that "contention is a sharp speech suitable for proof and refutation"—or whether it exceeds the demands of the persons and matter in dispute, in which case it is blameworthy.

Accordingly if we take contention as denoting a disclaimer of the truth and an inordinate manner, it is a mortal sin. Thus Ambrose [*Cf. Gloss. Ord. in Rom. i, 29] defines contention: "Contention is a disclaimer of the truth with clamorous

confidence." If, however, contention denote a disavowal of what is false, with the proper measure of acrimony, it is praiseworthy: whereas, if it denote a disavowal of falsehood, together with an inordinate manner, it can be a venial sin, unless the contention be conducted so inordinately, as to give scandal to others. Hence the Apostle after saying (2 Tim. 2:14): "Contend not in words," adds, "for it is to no profit, but to the subverting of the hearers."

Reply Obj. 1: The disciples of Christ contended together, not with the intention of disclaiming the truth, since each one stood up for what he thought was true. Yet there was inordinateness in their contention, because they contended about a matter which they ought not to have contended about, viz. the primacy of honor; for they were not spiritual men as yet, as a gloss says on the same passage; and for this reason Our Lord checked them.

Reply Obj. 2: Those who preached Christ "out of contention," were to be blamed, because, although they did not gainsay the truth of faith, but preached it, yet they did gainsay the truth, by the fact that they thought they would "raise affliction" to the Apostle who was preaching the truth of faith. Hence the Apostle rejoiced not in their contention, but in the fruit that would result therefrom, namely that Christ would be made known—since evil is sometimes the occasion of good results.

Reply Obj. 3: Contention is complete and is a mortal sin when, in contending before a judge, a man gainsays the truth of justice, or in a disputation, intends to impugn the true doctrine. In this sense Catholics do not contend against heretics, but the reverse. But when, whether in court or in a disputation, it is incomplete, i.e. in respect of the acrimony of speech, it is not always a mortal sin.

Reply Obj. 4: Contention here denotes an ordinary dispute. For Job had said (13:3): "I will speak to the Almighty, and I desire to reason with God": yet he intended not to impugn the truth, but to defend it, and in seeking the truth thus, he had no wish to be inordinate in mind or in speech.

SECOND ARTICLE [II-II, Q. 38, Art. 2]

Whether Contention Is a Daughter of Vainglory?

Objection 1: It would seem that contention is not a daughter of vainglory. For contention is akin to zeal, wherefore it is written (1 Cor. 3:3): "Whereas there is

among you zeal [Douay: 'envying'] and contention, are you not carnal, and walk according to men?" Now zeal pertains to envy. Therefore contention arises rather from envy.

Obj. 2: Further, contention is accompanied by raising of the voice. But the voice is raised on account of anger, as Gregory declares (Moral. xxxi, 14). Therefore contention too arises from anger.

Obj. 3: Further, among other things knowledge seems to be the matter of pride and vainglory, according to 1 Cor. 8:1: "Knowledge puffeth up." Now contention is often due to lack of knowledge, and by knowledge we do not impugn the truth, we know it. Therefore contention is not a daughter of vainglory.

On the contrary stands the authority of Gregory (Moral. xxxi, 14).

I answer that, As stated above (Q. 37, A. 2), discord is a daughter of vainglory, because each of the disaccording parties clings to his own opinion, rather than acquiesce with the other. Now it is proper to pride and vainglory to seek one's own glory. And just as people are discordant when they hold to their own opinion in their hearts, so are they contentious when each defends his own opinion by words. Consequently contention is reckoned a daughter of vainglory for the same reason as discord.

Reply Obj. 1: Contention, like discord, is akin to envy in so far as a man severs himself from the one with whom he is discordant, or with whom he contends, but in so far as a contentious man holds to something, it is akin to pride and vainglory, because, to wit, he clings to his own opinion, as stated above (Q. 37, A. 2, ad 1).

Reply Obj. 2: The contention of which we are speaking puts on a loud voice, for the purpose of impugning the truth, so that it is not the chief part of contention. Hence it does not follow that contention arises from the same source as the raising of the voice.

Reply Obj. 3: Pride and vainglory are occasioned chiefly by goods even those that are contrary to them, for instance, when a man is proud of his humility: for when a thing arises in this way, it does so not directly but accidentally, in which way nothing hinders one contrary from arising out of another. Hence there is no reason why the *per se* and direct effects of pride or vainglory, should not result from the contraries of those things which are the occasion of pride.

QUESTION 39

OF SCHISM
(In Four Articles)

We must now consider the vices contrary to peace, which belong to deeds: such are schism, strife, sedition, and war. In the first place, then, about schism, there are four points of inquiry:

(1) Whether schism is a special sin?

(2) Whether it is graver than unbelief?

(3) Of the power exercised by schismatics;

(4) Of the punishment inflicted on them. _____

FIRST ARTICLE [II-II, Q. 39, Art. 1]

Whether Schism Is a Special Sin?

Objection 1: It would seem that schism is not a special sin. For "schism," as Pope Pelagius I says (Epist. ad Victor. et Pancrat.), "denotes a division." But every sin causes a division, according to Isa. 59: "Your sins have divided between you and your God." Therefore schism is not a special sin.

Obj. 2: Further, a man is apparently a schismatic if he disobeys the Church. But every sin makes a man disobey the commandments of the Church, because sin, according to Ambrose (De Parad. viii) "is disobedience against the heavenly commandments." Therefore every sin is a schism.

Obj. 3: Further, heresy also divides a man from the unity of faith. If, therefore, the word schism denotes a division, it would seem not to differ, as a special sin, from the sin of unbelief.

On the contrary, Augustine (Contra Faust. xx, 3; Contra Crescon. ii, 4) distinguishes between schism and heresy, for he says that a "schismatic is one who holds the same faith, and practises the same worship, as others, and takes

pleasure in the mere disunion of the community, whereas a heretic is one who holds another faith from that of the Catholic Church." Therefore schism is not a generic sin.

I answer that, As Isidore says (Etym. viii, 3), schism takes its name "from being a scission of minds," and scission is opposed to unity. Wherefore the sin of schism is one that is directly and essentially opposed to unity. For in the moral, as in the physical order, the species is not constituted by that which is accidental. Now, in the moral order, the essential is that which is intended, and that which results beside the intention, is, as it were, accidental. Hence the sin of schism is, properly speaking, a special sin, for the reason that the schismatic intends to sever himself from that unity which is the effect of charity: because charity unites not only one person to another with the bond of spiritual love, but also the whole Church in unity of spirit.

Accordingly schismatics properly so called are those who, wilfully and intentionally separate themselves from the unity of the Church; for this is the chief unity, and the particular unity of several individuals among themselves is subordinate to the unity of the Church, even as the mutual adaptation of each member of a natural body is subordinate to the unity of the whole body. Now the unity of the Church consists in two things; namely, in the mutual connection or communion of the members of the Church, and again in the subordination of all the members of the Church to the one head, according to Col. 2:18, 19: "Puffed up by the sense of his flesh, and not holding the Head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God." Now this Head is Christ Himself, Whose viceregent in the Church is the Sovereign Pontiff. Wherefore schismatics are those who refuse to submit to the Sovereign Pontiff, and to hold communion with those members of the Church who acknowledge his supremacy.

Reply Obj. 1: The division between man and God that results from sin is not intended by the sinner: it happens beside his intention as a result of his turning inordinately to a mutable good, and so it is not schism properly so called.

Reply Obj. 2: The essence of schism consists in rebelliously disobeying the commandments: and I say "rebelliously," since a schismatic both obstinately scorns the commandments of the Church, and refuses to submit to her judgment. But every sinner does not do this, wherefore not every sin is a schism.

Reply Obj. 3: Heresy and schism are distinguished in respect of those things to which each is opposed essentially and directly. For heresy is essentially opposed to faith, while schism is essentially opposed to the unity of ecclesiastical charity. Wherefore just as faith and charity are different virtues, although whoever lacks faith lacks charity, so too schism and heresy are different vices, although whoever is a heretic is also a schismatic, but not conversely. This is what Jerome says in his commentary on the Epistle to the Galatians [*In Ep. ad Tit. iii, 10]: "I consider the difference between schism and heresy to be that heresy holds false doctrine while schism severs a man from the Church." Nevertheless, just as the loss of charity is the road to the loss of faith, according to 1 Tim. 1:6: "From which things," i.e. charity and the like, "some going astray, are turned aside into vain babbling," so too, schism is the road to heresy. Wherefore Jerome adds (In Ep. ad Tit. iii, 10) that "at the outset it is possible, in a certain respect, to find a difference between schism and heresy: yet there is no schism that does not devise some heresy for itself, that it may appear to have had a reason for separating from the Church." _____

SECOND ARTICLE [II-II, Q. 39, Art. 2]

Whether Schism Is a Graver Sin Than Unbelief?

Objection 1: It would seem that schism is a graver sin than unbelief. For the graver sin meets with a graver punishment, according to Deut. 25:2: "According to the measure of the sin shall the measure also of the stripes be." Now we find the sin of schism punished more severely than even the sin of unbelief or idolatry: for we read (Ex. 32:28) that some were slain by the swords of their fellow men on account of idolatry: whereas of the sin of schism we read (Num. 16:30): "If the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord God." Moreover the ten tribes who were guilty of schism in revolting from the rule of David were most severely punished (4 Kings 17). Therefore the sin of schism is graver than the sin of unbelief.

Obj. 2: Further, "The good of the multitude is greater and more godlike than the good of the individual," as the Philosopher states (Ethic. i, 2). Now schism is opposed to the good of the multitude, namely, ecclesiastical unity, whereas unbelief is contrary to the particular good of one man, namely the faith of an individual. Therefore it seems that schism is a graver sin than unbelief.

Obj. 3: Further, a greater good is opposed to a greater evil, according to the Philosopher (Ethic. viii, 10). Now schism is opposed to charity, which is a greater virtue than faith to which unbelief is opposed, as shown above (Q. 10, A. 2; Q. 23, A. 6). Therefore schism is a graver sin than unbelief.

On the contrary, That which results from an addition to something else surpasses that thing either in good or in evil. Now heresy results from something being added to schism, for it adds corrupt doctrine, as Jerome declares in the passage quoted above (A. 1, ad 3). Therefore schism is a less grievous sin than unbelief.

I answer that, The gravity of a sin can be considered in two ways: first, according to the species of that sin, secondly, according to its circumstances. And since particular circumstances are infinite in number, so too they can be varied in an infinite number of ways: wherefore if one were to ask in general which of two sins is the graver, the question must be understood to refer to the gravity derived from the sin's genus. Now the genus or species of a sin is taken from its object, as shown above (I-II, Q. 72, A. 1; I-II, Q. 73, A. 3). Wherefore the sin which is opposed to the greater good is, in respect of its genus, more grievous, for instance a sin committed against God is graver than a sin committed against one's neighbor.

Now it is evident that unbelief is a sin committed against God Himself, according as He is Himself the First Truth, on which faith is founded; whereas schism is opposed to ecclesiastical unity, which is a participated good, and a lesser good than God Himself. Wherefore it is manifest that the sin of unbelief is generically more grievous than the sin of schism, although it may happen that a particular schismatic sins more grievously than a particular unbeliever, either because his contempt is greater, or because his sin is a source of greater danger, or for some similar reason.

Reply Obj. 1: It had already been declared to that people by the law which they had received that there was one God, and that no other God was to be worshipped by them; and the same had been confirmed among them by many kinds of signs. Consequently there was no need for those who sinned against this faith by falling into idolatry, to be punished in an unwonted manner: it was enough that they should be punished in the usual way. On the other hand, it was not so well known among them that Moses was always to be their ruler, and so it behooved those who rebelled against his authority to be punished in a miraculous and unwonted manner.

We may also reply by saying that the sin of schism was sometimes more severely punished in that people, because they were inclined to seditions and schisms. For it is written (1 Esdra 4:15): "This city since days gone by has rebelled against its kings: and seditions and wars were raised therein [*Vulg.: 'This city is a rebellious city, and hurtful to the kings and provinces, and . . . wars were raised therein of old']." Now sometimes a more severe punishment is inflicted for an habitual sin (as stated above, I-II, Q. 105, A. 2, ad 9), because punishments are medicines intended to keep man away from sin: so that where there is greater proneness to sin, a more severe punishment ought to be inflicted. As regards the ten tribes, they were punished not only for the sin of schism, but also for that of idolatry as stated in the passage quoted.

Reply Obj. 2: Just as the good of the multitude is greater than the good of a unit in that multitude, so is it less than the extrinsic good to which that multitude is directed, even as the good of a rank in the army is less than the good of the commander-in-chief. In like manner the good of ecclesiastical unity, to which schism is opposed, is less than the good of Divine truth, to which unbelief is opposed.

Reply Obj. 3: Charity has two objects; one is its principal object and is the Divine goodness, the other is its secondary object and is our neighbor's good. Now schism and other sins against our neighbor, are opposed to charity in respect of its secondary good, which is less than the object of faith, for this is God Himself; and so these sins are less grievous than unbelief. On the other hand, hatred of God, which is opposed to charity in respect of its principal object, is not less grievous than unbelief. Nevertheless of all sins committed by man against his neighbor, the sin of schism would seem to be the greatest, because it is opposed to the spiritual good of the multitude.

THIRD ARTICLE [II-II, Q. 39, Art. 3]

Whether Schismatics Have Any Power?

Objection 1: It would seem that schismatics have some power. For Augustine says (Contra Donat. i, 1): "Just as those who come back to the Church after being baptized, are not baptized again, so those who return after being ordained, are not ordained again." Now Order is a kind of power. Therefore schismatics have some power since they retain their Orders.

Obj. 2: Further, Augustine says (De Unico Bapt. [*De Bap. contra Donat. vi, 5]): "One who is separated can confer a sacrament even as he can have it." But the power of conferring a sacrament is a very great power. Therefore schismatics who are separated from the Church, have a spiritual power.

Obj. 3: Further, Pope Urban II [*Council of Piacenza, cap. x; cf. Can. Ordinationes, ix, qu. 1] says: "We command that persons consecrated by bishops who were themselves consecrated according to the Catholic rite, but have separated themselves by schism from the Roman Church, should be received mercifully and that their Orders should be acknowledged, when they return to the unity of the Church, provided they be of commendable life and knowledge." But this would not be so, unless spiritual power were retained by schismatics. Therefore schismatics have spiritual power.

On the contrary, Cyprian says in a letter (Ep. lii, quoted vii, qu. 1, can. Novatianus): "He who observes neither unity of spirit nor the concord of peace, and severs himself from the bonds of the Church, and from the fellowship of her priests, cannot have episcopal power or honor."

I answer that, Spiritual power is twofold, the one sacramental, the other a power of jurisdiction. The sacramental power is one that is conferred by some kind of consecration. Now all the consecrations of the Church are immovable so long as the consecrated thing remains: as appears even in inanimate things, since an altar, once consecrated, is not consecrated again unless it has been broken up. Consequently such a power as this remains, as to its essence, in the man who has received it by consecration, as long as he lives, even if he fall into schism or heresy: and this is proved from the fact that if he come back to the Church, he is not consecrated anew. Since, however, the lower power ought not to exercise its act, except in so far as it is moved by the higher power, as may be seen also in the physical order, it follows that such persons lose the use of their power, so that it is not lawful for them to use it. Yet if they use it, this power has its effect in sacramental acts, because therein man acts only as God's instrument, so that sacramental effects are not precluded on account of any fault whatever in the person who confers the sacrament.

On the other hand, the power of jurisdiction is that which is conferred by a mere human appointment. Such a power as this does not adhere to the recipient immovably: so that it does not remain in heretics and schismatics; and consequently they neither absolve nor excommunicate, nor grant indulgence, nor

do anything of the kind, and if they do, it is invalid.

Accordingly when it is said that such like persons have no spiritual power, it is to be understood as referring either to the second power, or if it be referred to the first power, not as referring to the essence of the power, but to its lawful use.

This suffices for the Replies to the Objections. _____

FOURTH ARTICLE [II-II, Q. 39, Art. 4]

Whether It Is Right That Schismatics Should Be Punished with Excommunication?

Objection 1: It would seem that schismatics are not rightly punished with excommunication. For excommunication deprives a man chiefly of a share in the sacraments. But Augustine says (Contra Donat. vi, 5) that "Baptism can be received from a schismatic." Therefore it seems that excommunication is not a fitting punishment for schismatics.

Obj. 2: Further, it is the duty of Christ's faithful to lead back those who have gone astray, wherefore it is written against certain persons (Ezech. 34:4): "That which was driven away you have not brought again, neither have you sought that which was lost." Now schismatics are more easily brought back by such as may hold communion with them. Therefore it seems that they ought not to be excommunicated.

Obj. 3: Further, a double punishment is not inflicted for one and the same sin, according to Nahum 1:9: "God will not judge the same twice" [*Septuagint version]. Now some receive a temporal punishment for the sin of schism, according to 23, qu. 5 [*Gratianus, Decretum, P. II, causa XXIII, qu. 5, can. 44, Quali nos (RP I, 943)], where it is stated: "Both divine and earthly laws have laid down that those who are severed from the unity of the Church, and disturb her peace, must be punished by the secular power." Therefore they ought not to be punished with excommunication.

On the contrary, It is written (Num. 16:26): "Depart from the tents of these wicked men," those, to wit, who had caused the schism, "and touch nothing of theirs, lest you be involved in their sins."

I answer that, According to Wis. 11:11, "By what things a man sinneth, by the

same also he should be punished" [Vulg.: 'he is tormented']. Now a schismatic, as shown above (A. 1), commits a twofold sin: first by separating himself from communion with the members of the Church, and in this respect the fitting punishment for schismatics is that they be excommunicated. Secondly, they refuse submission to the head of the Church, wherefore, since they are unwilling to be controlled by the Church's spiritual power, it is just that they should be compelled by the secular power.

Reply Obj. 1: It is not lawful to receive Baptism from a schismatic, save in a case of necessity, since it is better for a man to quit this life, marked with the sign of Christ, no matter from whom he may receive it, whether from a Jew or a pagan, than deprived of that mark, which is bestowed in Baptism.

Reply Obj. 2: Excommunication does not forbid the intercourse whereby a person by salutary admonitions leads back to the unity of the Church those who are separated from her. Indeed this very separation brings them back somewhat, because through confusion at their separation, they are sometimes led to do penance.

Reply Obj. 3: The punishments of the present life are medicinal, and therefore when one punishment does not suffice to compel a man, another is added: just as physicians employ several bod[il]y medicines when one has no effect. In like manner the Church, when excommunication does not sufficiently restrain certain men, employs the compulsion of the secular arm. If, however, one punishment suffices, another should not be employed. _____

QUESTION 40

OF WAR
(In Four Articles)

We must now consider war, under which head there are four points of inquiry:

(1) Whether some kind of war is lawful?

(2) Whether it is lawful for clerics to fight?

(3) Whether it is lawful for belligerents to lay ambushes?

(4) Whether it is lawful to fight on holy days? _____

FIRST ARTICLE [II-II, Q. 40, Art. 1]

Whether It Is Always Sinful to Wage War?

Objection 1: It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Matt. 26:52: "All that take the sword shall perish with the sword." Therefore all wars are unlawful.

Obj. 2: Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Matt. 5:39): "But I say to you not to resist evil"; and (Rom. 12:19): "Not revenging yourselves, my dearly beloved, but give place unto wrath." Therefore war is always sinful.

Obj. 3: Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin.

Obj. 4: Further, the exercise of a lawful thing is itself lawful, as is evident in scientific exercises. But warlike exercises which take place in tournaments are forbidden by the Church, since those who are slain in these trials are deprived of ecclesiastical burial. Therefore it seems that war is a sin in itself.

On the contrary, Augustine says in a sermon on the son of the centurion [*Ep. ad Marcel. cxxxviii]: "If the Christian Religion forbade war altogether, those who sought salutary advice in the Gospel would rather have been counselled to cast aside their arms, and to give up soldiering altogether. *On the contrary,* they were told: 'Do violence to no man . . . and be content with your pay' [*Luke 3:14]. If he commanded them to be content with their pay, he did not forbid soldiering."

I answer that, In order for a war to be just, three things are necessary. First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover it is not the business of a private individual to summon together the people, which has to be done in wartime. And as the care of the common weal is committed to those who are in authority, it is their business to watch over the common weal of the city, kingdom or province subject to them. And just as it is lawful for them to have recourse to the sword in defending that common weal against internal disturbances, when they punish evil-doers, according to the words of the Apostle

(Rom. 13:4): "He beareth not the sword in vain: for he is God's minister, an avenger to execute wrath upon him that doth evil"; so too, it is their business to have recourse to the sword of war in defending the common weal against external enemies. Hence it is said to those who are in authority (Ps. 81:4): "Rescue the poor: and deliver the needy out of the hand of the sinner"; and for this reason Augustine says (Contra Faust. xxii, 75): "The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority."

Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says (QQ. in Hept., qu. x, super Jos.): "A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly."

Thirdly, it is necessary that the belligerents should have a rightful intention, so that they intend the advancement of good, or the avoidance of evil. Hence Augustine says (De Verb. Dom. [*The words quoted are to be found not in St. Augustine's works, but Can. Apud. Caus. xxiii, qu. 1]): "True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good." For it may happen that the war is declared by the legitimate authority, and for a just cause, and yet be rendered unlawful through a wicked intention. Hence Augustine says (Contra Faust. xxii, 74): "The passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit, the fever of revolt, the lust of power, and such like things, all these are rightly condemned in war."

Reply Obj. 1: As Augustine says (Contra Faust. xxii, 70): "To take the sword is to arm oneself in order to take the life of anyone, without the command or permission of superior or lawful authority." On the other hand, to have recourse to the sword (as a private person) by the authority of the sovereign or judge, or (as a public person) through zeal for justice, and by the authority, so to speak, of God, is not to "take the sword," but to use it as commissioned by another, wherefore it does not deserve punishment. And yet even those who make sinful use of the sword are not always slain with the sword, yet they always perish with their own sword, because, unless they repent, they are punished eternally for their sinful use of the sword.

Reply Obj. 2: Such like precepts, as Augustine observes (De Serm. Dom. in Monte i, 19), should always be borne in readiness of mind, so that we be ready to obey them, and, if necessary, to refrain from resistance or self-defense. Nevertheless it is necessary sometimes for a man to act otherwise for the common good, or for the good of those with whom he is fighting. Hence Augustine says (Ep. ad Marcellin. cxxxviii): "Those whom we have to punish with a kindly severity, it is necessary to handle in many ways against their will. For when we are stripping a man of the lawlessness of sin, it is good for him to be vanquished, since nothing is more hopeless than the happiness of sinners, whence arises a guilty impunity, and an evil will, like an internal enemy."

Reply Obj. 3: Those who wage war justly aim at peace, and so they are not opposed to peace, except to the evil peace, which Our Lord "came not to send upon earth" (Matt. 10:34). Hence Augustine says (Ep. ad Bonif. clxxxix): "We do not seek peace in order to be at war, but we go to war that we may have peace. Be peaceful, therefore, in warring, so that you may vanquish those whom you war against, and bring them to the prosperity of peace."

Reply Obj. 4: Manly exercises in warlike feats of arms are not all forbidden, but those which are inordinate and perilous, and end in slaying or plundering. In olden times warlike exercises presented no such danger, and hence they were called "exercises of arms" or "bloodless wars," as Jerome states in an epistle [*Reference incorrect: cf. Veget., De Re Milit. i]. _____

SECOND ARTICLE [II-II, Q. 40, Art. 2]

Whether It Is Lawful for Clerics and Bishops to Fight?

Objection 1: It would seem lawful for clerics and bishops to fight. For, as stated above (A. 1), wars are lawful and just in so far as they protect the poor and the entire common weal from suffering at the hands of the foe. Now this seems to be above all the duty of prelates, for Gregory says (Hom. in Ev. xiv): "The wolf comes upon the sheep, when any unjust and rapacious man oppresses those who are faithful and humble. But he who was thought to be the shepherd, and was not, leaveth the sheep, and flieth, for he fears lest the wolf hurt him, and dares not stand up against his injustice." Therefore it is lawful for prelates and clerics to fight.

Obj. 2: Further, Pope Leo IV writes (xxiii, qu. 8, can. Igitur): "As untoward

tidings had frequently come from the Saracen side, some said that the Saracens would come to the port of Rome secretly and covertly; for which reason we commanded our people to gather together, and ordered them to go down to the seashore." Therefore it is lawful for bishops to fight.

Obj. 3: Further, apparently, it comes to the same whether a man does a thing himself, or consents to its being done by another, according to Rom. 1:32: "They who do such things, are worthy of death, and not only they that do them, but they also that consent to them that do them." Now those, above all, seem to consent to a thing, who induce others to do it. But it is lawful for bishops and clerics to induce others to fight: for it is written (xxiii, qu. 8, can. Hortatu) that Charles went to war with the Lombards at the instance and entreaty of Adrian, bishop of Rome. Therefore they also are allowed to fight.

Obj. 4: Further, whatever is right and meritorious in itself, is lawful for prelates and clerics. Now it is sometimes right and meritorious to make war, for it is written (xxiii, qu. 8, can. Omni timore) that if "a man die for the true faith, or to save his country, or in defense of Christians, God will give him a heavenly reward." Therefore it is lawful for bishops and clerics to fight.

On the contrary, It was said to Peter as representing bishops and clerics (Matt. 16:52): "Put up again thy sword into the scabbard [Vulg.: 'its place'] [*"Scabbard" is the reading in John 18:11]." Therefore it is not lawful for them to fight.

I answer that, Several things are requisite for the good of a human society: and a number of things are done better and quicker by a number of persons than by one, as the Philosopher observes (Polit. i, 1), while certain occupations are so inconsistent with one another, that they cannot be fittingly exercised at the same time; wherefore those who are deputed to important duties are forbidden to occupy themselves with things of small importance. Thus according to human laws, soldiers who are deputed to warlike pursuits are forbidden to engage in commerce [*Cod. xii, 35, De Re Milit.].

Now warlike pursuits are altogether incompatible with the duties of a bishop and a cleric, for two reasons. The first reason is a general one, because, to wit, warlike pursuits are full of unrest, so that they hinder the mind very much from the contemplation of Divine things, the praise of God, and prayers for the people, which belong to the duties of a cleric. Wherefore just as commercial

enterprises are forbidden to clerics, because they unsettle the mind too much, so too are warlike pursuits, according to 2 Tim. 2:4: "No man being a soldier to God, entangleth himself with secular business." The second reason is a special one, because, to wit, all the clerical Orders are directed to the ministry of the altar, on which the Passion of Christ is represented sacramentally, according to 1 Cor. 11:26: "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come." Wherefore it is unbecoming for them to slay or shed blood, and it is more fitting that they should be ready to shed their own blood for Christ, so as to imitate in deed what they portray in their ministry. For this reason it has been decreed that those who shed blood, even without sin, become irregular. Now no man who has a certain duty to perform, can lawfully do that which renders him unfit for that duty. Wherefore it is altogether unlawful for clerics to fight, because war is directed to the shedding of blood.

Reply Obj. 1: Prelates ought to withstand not only the wolf who brings spiritual death upon the flock, but also the pillager and the oppressor who work bodily harm; not, however, by having recourse themselves to material arms, but by means of spiritual weapons, according to the saying of the Apostle (2 Cor. 10:4): "The weapons of our warfare are not carnal, but mighty through God." Such are salutary warnings, devout prayers, and, for those who are obstinate, the sentence of excommunication.

Reply Obj. 2: Prelates and clerics may, by the authority of their superiors, take part in wars, not indeed by taking up arms themselves, but by affording spiritual help to those who fight justly, by exhorting and absolving them, and by other like spiritual helps. Thus in the Old Testament (Joshua 6:4) the priests were commanded to sound the sacred trumpets in the battle. It was for this purpose that bishops or clerics were first allowed to go to the front: and it is an abuse of this permission, if any of them take up arms themselves.

Reply Obj. 3: As stated above (Q. 23, A. 4, ad 2) every power, art or virtue that regards the end, has to dispose that which is directed to the end. Now, among the faithful, carnal wars should be considered as having for their end the Divine spiritual good to which clerics are deputed. Wherefore it is the duty of clerics to dispose and counsel other men to engage in just wars. For they are forbidden to take up arms, not as though it were a sin, but because such an occupation is unbecoming their personality.

Reply Obj. 4: Although it is meritorious to wage a just war, nevertheless it is rendered unlawful for clerics, by reason of their being deputed to works more meritorious still. Thus the marriage act may be meritorious; and yet it becomes reprehensible in those who have vowed virginity, because they are bound to a yet greater good. _____

THIRD ARTICLE [II-II, Q., 40, Art. 3]

Whether It Is Lawful to Lay Ambushes in War?

Objection 1: It would seem that it is unlawful to lay ambushes in war. For it is written (Deut. 16:20): "Thou shalt follow justly after that which is just." But ambushes, since they are a kind of deception, seem to pertain to injustice. Therefore it is unlawful to lay ambushes even in a just war.

Obj. 2: Further, ambushes and deception seem to be opposed to faithfulness even as lies are. But since we are bound to keep faith with all men, it is wrong to lie to anyone, as Augustine states (Contra Mend. xv). Therefore, as one is bound to keep faith with one's enemy, as Augustine states (Ep. ad Bonif. clxxxix), it seems that it is unlawful to lay ambushes for one's enemies.

Obj. 3: Further, it is written (Matt. 7:12): "Whatsoever you would that men should do to you, do you also to them": and we ought to observe this in all our dealings with our neighbor. Now our enemy is our neighbor. Therefore, since no man wishes ambushes or deceptions to be prepared for himself, it seems that no one ought to carry on war by laying ambushes.

On the contrary, Augustine says (QQ. in Hept. qu. x super Jos): "Provided the war be just, it is no concern of justice whether it be carried on openly or by ambushes": and he proves this by the authority of the Lord, Who commanded Joshua to lay ambushes for the city of Hai (Joshua 8:2).

I answer that, The object of laying ambushes is in order to deceive the enemy. Now a man may be deceived by another's word or deed in two ways. First, through being told something false, or through the breaking of a promise, and this is always unlawful. No one ought to deceive the enemy in this way, for there are certain "rights of war and covenants, which ought to be observed even among enemies," as Ambrose states (De Officiis i).

Secondly, a man may be deceived by what we say or do, because we do not

declare our purpose or meaning to him. Now we are not always bound to do this, since even in the Sacred Doctrine many things have to be concealed, especially from unbelievers, lest they deride it, according to Matt. 7:6: "Give not that which is holy, to dogs." Wherefore much more ought the plan of campaign to be hidden from the enemy. For this reason among other things that a soldier has to learn is the art of concealing his purpose lest it come to the enemy's knowledge, as stated in the Book on *Strategy* [*Stratagematum i, 1] by Frontinus. Such like concealment is what is meant by an ambush which may be lawfully employed in a just war.

Nor can these ambushes be properly called deceptions, nor are they contrary to justice or to a well-ordered will. For a man would have an inordinate will if he were unwilling that others should hide anything from him.

This suffices for the Replies to the Objections. _____

FOURTH ARTICLE [II-II, Q. 40, Art. 4]

Whether It Is Lawful to Fight on Holy Days?

Objection 1: It would seem unlawful to fight on holy days. For holy days are instituted that we may give our time to the things of God. Hence they are included in the keeping of the Sabbath prescribed Ex. 20:8: for "sabbath" is interpreted "rest." But wars are full of unrest. Therefore by no means is it lawful to fight on holy days.

Obj. 2: Further, certain persons are reproached (Isa. 58:3) because on fast-days they exacted what was owing to them, were guilty of strife, and of smiting with the fist. Much more, therefore, is it unlawful to fight on holy days.

Obj. 3: Further, no ill deed should be done to avoid temporal harm.
But fighting on a holy day seems in itself to be an ill deed.
Therefore no one should fight on a holy day even through the need of avoiding temporal harm.

On the contrary, It is written (1 Mac. 2:41): The Jews rightly determined . . . saying: "Whosoever shall come up against us to fight on the Sabbath-day, we will fight against him."

I answer that, The observance of holy days is no hindrance to those things which

are ordained to man's safety, even that of his body. Hence Our Lord argued with the Jews, saying (John 7:23): "Are you angry at Me because I have healed the whole man on the Sabbath-day?" Hence physicians may lawfully attend to their patients on holy days. Now there is much more reason for safeguarding the common weal (whereby many are saved from being slain, and innumerable evils both temporal and spiritual prevented), than the bodily safety of an individual. Therefore, for the purpose of safeguarding the common weal of the faithful, it is lawful to carry on a war on holy days, provided there be need for doing so: because it would be to tempt God, if notwithstanding such a need, one were to choose to refrain from fighting.

However, as soon as the need ceases, it is no longer lawful to fight on a holy day, for the reasons given: wherefore this suffices for the Replies to the Objections.

QUESTION 41

OF STRIFE
(In Two Articles)
[*Strife here denotes fighting between individuals]

We must now consider strife, under which head there are two points of inquiry:

(1) Whether strife is a sin?

(2) Whether it is a daughter of anger? _____

FIRST ARTICLE [II-II, Q. 41, Art. 1]

Whether Strife Is Always a Sin?

Objection 1: It would seem that strife is not always a sin. For strife seems a kind of contention: hence Isidore says (Etym. x) that the word "rixosus [quarrelsome] is derived from the snarling [rictu] of a dog, because the quarrelsome man is ever ready to contradict; he delights in brawling, and provokes contention." Now contention is not always a sin. Neither, therefore, is strife.

Obj. 2: Further, it is related (Gen. 26:21) that the servants of Isaac "digged" another well, "and for that they quarrelled likewise." Now it is not credible that the household of Isaac quarrelled

publicly, without being reproved by him, supposing it were a sin.
Therefore strife is not a sin.

Obj. 3: Further, strife seems to be a war between individuals. But war is not always sinful. Therefore strife is not always a sin.

On the contrary, Strifes [*The Douay version has 'quarrels'] are reckoned among the works of the flesh (Gal. 5:20), and "they who do such things shall not obtain the kingdom of God." Therefore strifes are not only sinful, but they are even mortal sins.

I answer that, While contention implies a contradiction of words, strife denotes a certain contradiction of deeds. Wherefore a gloss on Gal. 5:20 says that "strifes are when persons strike one another through anger." Hence strife is a kind of private war, because it takes place between private persons, being declared not by public authority, but rather by an inordinate will. Therefore strife is always sinful. In fact it is a mortal sin in the man who attacks another unjustly, for it is not without mortal sin that one inflicts harm on another even if the deed be done by the hands. But in him who defends himself, it may be without sin, or it may sometimes involve a venial sin, or sometimes a mortal sin; and this depends on his intention and on his manner of defending himself. For if his sole intention be to withstand the injury done to him, and he defend himself with due moderation, it is no sin, and one cannot say properly that there is strife on his part. But if, on the other hand, his self-defense be inspired by vengeance and hatred, it is always a sin. It is a venial sin, if a slight movement of hatred or vengeance obtrude itself, or if he does not much exceed moderation in defending himself: but it is a mortal sin if he makes for his assailant with the fixed intention of killing him, or inflicting grievous harm on him.

Reply Obj. 1: Strife is not just the same as contention: and there are three things in the passage quoted from Isidore, which express the inordinate nature of strife. First, the quarrelsome man is always ready to fight, and this is conveyed by the words, "ever ready to contradict," that is to say, whether the other man says or does well or ill. Secondly, he delights in quarrelling itself, and so the passage proceeds, "and delights in brawling." Thirdly, "he" provokes others to quarrel, wherefore it goes on, "and provokes contention."

Reply Obj. 1: The sense of the text is not that the servants of Isaac quarrelled, but that the inhabitants of that country quarrelled with them: wherefore these sinned, and not the servants of Isaac, who bore the calumny [*Cf. Gen. 26:20].

Reply Obj. 3: In order for a war to be just it must be declared by authority of the governing power, as stated above (Q. 40, A. 1); whereas strife proceeds from a private feeling of anger or hatred. For if the servants of a sovereign or judge, in virtue of their public authority, attack certain men and these defend themselves, it is not the former who are said to be guilty of strife, but those who resist the public authority. Hence it is not the assailants in this case who are guilty of strife and commit sin, but those who defend themselves inordinately.

SECOND ARTICLE [II-II, Q. 41, Art. 2]

Whether Strife Is a Daughter of Anger?

Objection 1: It would seem that strife is not a daughter of anger. For it is written (James 4:1): "Whence are wars and contentions? Are they not . . . from your concupiscences, which war in your members?" But anger is not in the concupiscible faculty. Therefore strife is a daughter, not of anger, but of concupiscence.

Obj. 2: Further, it is written (Prov. 28:25): "He that boasteth and puffeth up himself, stirreth up quarrels." Now strife is apparently the same as quarrel. Therefore it seems that strife is a daughter of pride or vainglory which makes a man boast and puff himself up.

Obj. 3: Further, it is written (Prov. 18:6): "The lips of a fool intermeddle with strife." Now folly differs from anger, for it is opposed, not to meekness, but to wisdom or prudence. Therefore strife is not a daughter of anger.

Obj. 4: Further, it is written (Prov. 10:12): "Hatred stirreth up strifes." But hatred arises from envy, according to Gregory (Moral. xxxi, 17). Therefore strife is not a daughter of anger, but of envy.

Obj. 5: Further, it is written (Prov. 17:19): "He that studieth discords, soweth [Vulg.: 'loveth'] quarrels." But discord is a daughter of vainglory, as stated above (Q. 37, A. 2). Therefore strife is also.

On the contrary, Gregory says (Moral. xxxi, 17) that "anger gives rise to strife"; and it is written (Prov. 15:18; 29:22): "A passionate man stirreth up strifes."

I answer that, As stated above (A. 1), strife denotes an antagonism extending to deeds, when one man designs to harm another. Now there are two ways in which one man may intend to harm another. In one way it is as though he intended absolutely the other's hurt, which in this case is the outcome of hatred, for the intention of hatred is directed to the hurt of one's enemy either openly or secretly. In another way a man intends to hurt another who knows and withstands his intention. This is what we mean by strife, and belongs properly to anger which is the desire of vengeance: for the angry man is not content to hurt secretly the object of his anger, he even wishes him to feel the hurt and know that what he suffers is in revenge for what he has done, as may be seen from what has been said above about the passion of anger (I-II, Q. 46, A. 6, ad 2). Therefore, properly speaking, strife arises from anger.

Reply Obj. 1: As stated above (I-II, Q. 25, AA. 1, 2), all the irascible passions arise from those of the concupiscible faculty, so that whatever is the immediate outcome of anger, arises also from concupiscence as from its first root.

Reply Obj. 2: Boasting and puffing up of self which are the result of anger or vainglory, are not the direct but the occasional cause of quarrels or strife, because, when a man resents another being preferred to him, his anger is aroused, and then his anger results in quarrel and strife.

Reply Obj. 3: Anger, as stated above (I-II, Q. 48, A. 3) hinders the judgment of the reason, so that it bears a likeness to folly. Hence they have a common effect, since it is due to a defect in the reason that a man designs to hurt another inordinately.

Reply Obj. 4: Although strife sometimes arises from hatred, it is not the proper effect thereof, because when one man hates another it is beside his intention to hurt him in a quarrelsome and open manner, since sometimes he seeks to hurt him secretly. When, however, he sees himself prevailing, he endeavors to harm him with strife and quarrel. But to hurt a man in a quarrel is the proper effect of anger, for the reason given above.

Reply Obj. 5: Strifes give rise to hatred and discord in the hearts of those who are guilty of strife, and so he that "studies," i.e., intends to sow discord among

others, causes them to quarrel among themselves. Even so any sin may command the act of another sin, by directing it to its own end. This does not, however, prove that strife is the daughter of vainglory properly and directly.

QUESTION 42

OF SEDITION
(In Two Articles)

We must now consider sedition, under which head there are two points of inquiry:

(1) Whether it is a special sin?

(2) Whether it is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 42, Art. 1]

Whether Sedition Is a Special Sin Distinct from Other Sins?

Objection 1: It would seem that sedition is not a special sin distinct from other sins. For, according to Isidore (Etym. x), "a seditious man is one who sows dissent among minds, and begets discord." Now, by provoking the commission of a sin, a man sins by no other kind of sin than that which he provoked. Therefore it seems that sedition is not a special sin distinct from discord.

Obj. 2: Further, sedition denotes a kind of division. Now schism takes its name from scission, as stated above (Q. 39, A. 1). Therefore, seemingly, the sin of sedition is not distinct from that of schism.

Obj. 3: Further, every special sin that is distinct from other sins, is either a capital vice, or arises from some capital vice. Now sedition is reckoned neither among the capital vices, nor among those vices which arise from them, as appears from Moral. xxxi, 45, where both kinds of vice are enumerated. Therefore sedition is not a special sin, distinct from other sins.

On the contrary, Seditions are mentioned as distinct from other sins (2 Cor. 12:20).

I answer that, Sedition is a special sin, having something in common with war and strife, and differing somewhat from them. It has something in common with them, in so far as it implies a certain antagonism, and it differs from them in two points. First, because war and strife denote actual aggression on either side, whereas sedition may be said to denote either actual aggression, or the preparation for such aggression. Hence a gloss on 2 Cor. 12:20 says that "seditions are tumults tending to fight," when, to wit, a number of people make preparations with the intention of fighting. Secondly, they differ in that war is, properly speaking, carried on against external foes, being as it were between one people and another, whereas strife is between one individual and another, or between few people on one side and few on the other side, while sedition, in its proper sense, is between mutually dissentient parts of one people, as when one part of the state rises in tumult against another part. Wherefore, since sedition is opposed to a special kind of good, namely the unity and peace of a people, it is a special kind of sin.

Reply Obj. 1: A seditious man is one who incites others to sedition, and since sedition denotes a kind of discord, it follows that a seditious man is one who creates discord, not of any kind, but between the parts of a multitude. And the sin of sedition is not only in him who sows discord, but also in those who dissent from one another inordinately.

Reply Obj. 2: Sedition differs from schism in two respects. First, because schism is opposed to the spiritual unity of the multitude, viz. ecclesiastical unity, whereas sedition is contrary to the temporal or secular unity of the multitude, for instance of a city or kingdom. Secondly, schism does not imply any preparation for a material fight as sedition does, but only for a spiritual dissent.

Reply Obj. 3: Sedition, like schism, is contained under discord, since each is a kind of discord, not between individuals, but between the parts of a multitude.

SECOND ARTICLE [II-II, Q. 42, Art. 2]

Whether Sedition Is Always a Mortal Sin?

Objection 1: It would seem that sedition is not always a mortal sin. For sedition denotes "a tumult tending to fight," according to the gloss quoted above (A. 1). But fighting is not always a mortal sin, indeed it is sometimes just and lawful, as

stated above (Q. 40, A. 1). Much more, therefore, can sedition be without a mortal sin.

Obj. 2: Further, sedition is a kind of discord, as stated above (A. 1, ad 3). Now discord can be without mortal sin, and sometimes without any sin at all. Therefore sedition can be also.

Obj. 3: Further, it is praiseworthy to deliver a multitude from a tyrannical rule. Yet this cannot easily be done without some dissension in the multitude, if one part of the multitude seeks to retain the tyrant, while the rest strive to dethrone him. Therefore there can be sedition without mortal sin.

On the contrary, The Apostle forbids seditions together with other things that are mortal sins (2 Cor. 12:20).

I answer that, As stated above (A. 1, ad 2), sedition is contrary to the unity of the multitude, viz. the people of a city or kingdom. Now Augustine says (De Civ. Dei ii, 21) that "wise men understand the word people to designate not any crowd of persons, but the assembly of those who are united together in fellowship recognized by law and for the common good." Wherefore it is evident that the unity to which sedition is opposed is the unity of law and common good: whence it follows manifestly that sedition is opposed to justice and the common good. Therefore by reason of its genus it is a mortal sin, and its gravity will be all the greater according as the common good which it assails surpasses the private good which is assailed by strife.

Accordingly the sin of sedition is first and chiefly in its authors, who sin most grievously; and secondly it is in those who are led by them to disturb the common good. Those, however, who defend the common good, and withstand the seditious party, are not themselves seditious, even as neither is a man to be called quarrelsome because he defends himself, as stated above (Q. 41, A. 1).

Reply Obj. 1: It is lawful to fight, provided it be for the common good, as stated above (Q. 40, A. 1). But sedition runs counter to the common good of the multitude, so that it is always a mortal sin.

Reply Obj. 2: Discord from what is not evidently good, may be without sin, but discord from what is evidently good, cannot be without sin: and sedition is discord of this kind, for it is contrary to the unity of the multitude, which is a manifest good.

Reply Obj. 3: A tyrannical government is not just, because it is directed, not to the common good, but to the private good of the ruler, as the Philosopher states (Polit. iii, 5; *Ethic.* viii, 10). Consequently there is no sedition in disturbing a government of this kind, unless indeed the tyrant's rule be disturbed so inordinately, that his subjects suffer greater harm from the consequent disturbance than from the tyrant's government. Indeed it is the tyrant rather that is guilty of sedition, since he encourages discord and sedition among his subjects, that he may lord over them more securely; for this is tyranny, being conducive to the private good of the ruler, and to the injury of the multitude.

QUESTION 43

OF SCANDAL
(In Eight Articles)

It remains for us to consider the vices which are opposed to beneficence, among which some come under the head of injustice, those, to wit, whereby one harms one's neighbor unjustly. But scandal seems to be specially opposed to charity. Accordingly we must here consider scandal, under which head there are eight points of inquiry:

(1) What is scandal?

(2) Whether scandal is a sin?

(3) Whether it is a special sin?

(4) Whether it is a mortal sin?

(5) Whether the perfect can be scandalized?

(6) Whether they can give scandal?

(7) Whether spiritual goods are to be foregone on account of scandal?

(8) Whether temporal things are to be foregone on account of scandal?

FIRST ARTICLE [II-II, Q. 43, Art. 1]

Whether Scandal Is Fittingly Defined As Being Something Less Rightly Said or Done That Occasions Spiritual Downfall?

Objection 1: It would seem that scandal is unfittingly defined as "something less rightly said or done that occasions spiritual downfall." For scandal is a sin as we shall state further on (A. 2). Now, according to Augustine (Contra Faust. xxii, 27), a sin is a "word, deed, or desire contrary to the law of God." Therefore the definition given above is insufficient, since it omits "thought" or "desire."

Obj. 2: Further, since among virtuous or right acts one is more virtuous or more right than another, that one alone which has perfect rectitude would not seem to be a "less" right one. If, therefore, scandal is something "less" rightly said or done, it follows that every virtuous act except the best of all, is a scandal.

Obj. 3: Further, an occasion is an accidental cause. But nothing accidental should enter a definition, because it does not specify the thing defined. Therefore it is unfitting, in defining scandal, to say that it is an "occasion."

Obj. 4: Further, whatever a man does may be the occasion of another's spiritual downfall, because accidental causes are indeterminate. Consequently, if scandal is something that occasions another's spiritual downfall, any deed or word can be a scandal: and this seems unreasonable.

Obj. 5: Further, a man occasions his neighbor's spiritual downfall when he offends or weakens him. Now scandal is condivided with offense and weakness, for the Apostle says (Rom. 14:21): "It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended or scandalized, or weakened." Therefore the aforesaid definition of scandal is unfitting.

On the contrary, Jerome in expounding Matt. 15:12, "Dost thou know that the Pharisees, when they heard this word," etc. says: "When we read 'Whosoever shall scandalize,' the sense is 'Whosoever shall, by deed or word, occasion another's spiritual downfall.'"

I answer that, As Jerome observes the Greek *skandalon* may be rendered offense, downfall, or a stumbling against something. For when a body, while moving along a path, meets with an obstacle, it may happen to stumble against it, and be disposed to fall down: such an obstacle is a *skandalon*.

In like manner, while going along the spiritual way, a man may be disposed to a

spiritual downfall by another's word or deed, in so far, to wit, as one man by his injunction, inducement or example, moves another to sin; and this is scandal properly so called.

Now nothing by its very nature disposes a man to spiritual downfall, except that which has some lack of rectitude, since what is perfectly right, secures man against a fall, instead of conducing to his downfall. Scandal is, therefore, fittingly defined as "something less rightly done or said, that occasions another's spiritual downfall."

Reply Obj. 1: The thought or desire of evil lies hidden in the heart, wherefore it does not suggest itself to another man as an obstacle conducing to his spiritual downfall: hence it cannot come under the head of scandal.

Reply Obj. 2: A thing is said to be less right, not because something else surpasses it in rectitude, but because it has some lack of rectitude, either through being evil in itself, such as sin, or through having an appearance of evil. Thus, for instance, if a man were to "sit at meat in the idol's temple" (1 Cor. 8:10), though this is not sinful in itself, provided it be done with no evil intention, yet, since it has a certain appearance of evil, and a semblance of worshipping the idol, it might occasion another man's spiritual downfall. Hence the Apostle says (1 Thess. 5:22): "From all appearance of evil refrain yourselves." Scandal is therefore fittingly described as something done "less rightly," so as to comprise both whatever is sinful in itself, and all that has an appearance of evil.

Reply Obj. 3: As stated above (I-II, Q. 75, AA. 2, 3; I-II, Q. 80, A. 1), nothing can be a sufficient cause of a man's spiritual downfall, which is sin, save his own will. Wherefore another man's words or deeds can only be an imperfect cause, conducing somewhat to that downfall. For this reason scandal is said to afford not a cause, but an occasion, which is an imperfect, and not always an accidental cause. Nor is there any reason why certain definitions should not make mention of things that are accidental, since what is accidental to one, may be proper to something else: thus the accidental cause is mentioned in the definition of chance (Phys. ii, 5).

Reply Obj. 4: Another's words or deed may be the cause of another's sin in two ways, directly and accidentally. Directly, when a man either intends, by his evil word or deed, to lead another man into sin, or, if he does not so intend, when his deed is of such a nature as to lead another into sin: for instance, when a man

publicly commits a sin or does something that has an appearance of sin. In this case he that does such an act does, properly speaking, afford an occasion of another's spiritual downfall, wherefore his act is called "active scandal." One man's word or deed is the accidental cause of another's sin, when he neither intends to lead him into sin, nor does what is of a nature to lead him into sin, and yet this other one, through being ill-disposed, is led into sin, for instance, into envy of another's good, and then he who does this righteous act, does not, so far as he is concerned, afford an occasion of the other's downfall, but it is this other one who takes the occasion according to Rom. 7:8: "Sin taking occasion by the commandment wrought in me all manner of concupiscence." Wherefore this is "passive," without "active scandal," since he that acts rightly does not, for his own part, afford the occasion of the other's downfall. Sometimes therefore it happens that there is active scandal in the one together with passive scandal in the other, as when one commits a sin being induced thereto by another; sometimes there is active without passive scandal, for instance when one, by word or deed, provokes another to sin, and the latter does not consent; and sometimes there is passive without active scandal, as we have already said.

Reply Obj. 5: "Weakness" denotes proneness to scandal; while "offense" signifies resentment against the person who commits a sin, which resentment may be sometimes without spiritual downfall; and "scandal" is the stumbling that results in downfall. _____

SECOND ARTICLE [II-II, Q. 43, Art. 2]

Whether Scandal Is a Sin?

Objection 1: It would seem that scandal is not a sin. For sins do not occur from necessity, since all sin is voluntary, as stated above (I-II, Q. 74, AA. 1, 2). Now it is written (Matt. 18:7): "It must needs be that scandals come." Therefore scandal is not a sin.

Obj. 2: Further, no sin arises from a sense of dutifulness, because "a good tree cannot bring forth evil fruit" (Matt. 7:18). But scandal may come from a sense of dutifulness, for Our Lord said to Peter (Matt. 16:23): "Thou art a scandal unto Me," in reference to which words Jerome says that "the Apostle's error was due to his sense of dutifulness, and such is never inspired by the devil." Therefore scandal is not always a sin.

Obj. 3: Further, scandal denotes a stumbling. But he that stumbles does not always fall. Therefore scandal, which is a spiritual fall, can be without sin.

On the contrary, Scandal is "something less rightly said or done." Now anything that lacks rectitude is a sin. Therefore scandal is always with sin.

I answer that, As already said (A. 1, ad 4), scandal is of two kinds, passive scandal in the person scandalized, and active scandal in the person who gives scandal, and so occasions a spiritual downfall. Accordingly passive scandal is always a sin in the person scandalized; for he is not scandalized except in so far as he succumbs to a spiritual downfall, and that is a sin.

Yet there can be passive scandal, without sin on the part of the person whose action has occasioned the scandal, as for instance, when a person is scandalized at another's good deed. In like manner active scandal is always a sin in the person who gives scandal, since either what he does is a sin, or if it only have the appearance of sin, it should always be left undone out of that love for our neighbor which binds each one to be solicitous for his neighbor's spiritual welfare; so that if he persist in doing it he acts against charity.

Yet there can be active scandal without sin on the part of the person scandalized, as stated above (A. 1, ad 4).

Reply Obj. 1: These words, "It must needs be that scandals come," are to be understood to convey, not the absolute, but the conditional necessity of scandal; in which sense it is necessary that whatever God foresees or foretells must happen, provided it be taken conjointly with such foreknowledge, as explained in the First Part (Q. 14, A. 13, ad 3; Q. 23, A. 6, ad 2).

Or we may say that the necessity of scandals occurring is a necessity of end, because they are useful in order that "they . . . who are reproved may be made manifest" (1 Cor. 11:19).

Or scandals must needs occur, seeing the condition of man who fails to shield himself from sin. Thus a physician on seeing a man partaking of unsuitable food might say that such a man must needs injure his health, which is to be understood on the condition that he does not change his diet. In like manner it must needs be that scandals come, so long as men fail to change their evil mode of living.

Reply Obj. 2: In that passage scandal denotes any kind of hindrance: for Peter wished to hinder Our Lord's Passion out of a sense of dutifulness towards Christ.

Reply Obj. 3: No man stumbles spiritually, without being kept back somewhat from advancing in God's way, and that is at least a venial sin.

THIRD ARTICLE [II-II, Q. 43, Art. 3]

Whether Scandal Is a Special Sin?

Objection 1: It would seem that scandal is not a special sin. For scandal is "something said or done less rightly." But this applies to every kind of sin. Therefore every sin is a scandal, and consequently, scandal is not a special sin.

Obj. 2: Further, every special kind of sin, or every special kind of injustice, may be found separately from other kinds, as stated in *Ethic.* v, 3, 5. But scandal is not to be found separately from other sins. Therefore it is not a special kind of sin.

Obj. 3: Further, every special sin is constituted by something which specifies the moral act. But the notion of scandal consists in its being something done in the presence of others: and the fact of a sin being committed openly, though it is an aggravating circumstance, does not seem to constitute the species of a sin. Therefore scandal is not a special sin.

On the contrary, A special virtue has a special sin opposed to it. But scandal is opposed to a special virtue, viz. charity. For it is written (Rom. 14:15): "If, because of thy meat, thy brother be grieved, thou walkest not now according to charity." Therefore scandal is a special sin.

I answer that, As stated above (A. 2), scandal is twofold, active and passive. Passive scandal cannot be a special sin, because through another's word or deed a man may fall into any kind of sin: and the fact that a man takes occasion to sin from another's word or deed, does not constitute a special kind of sin, because it does not imply a special deformity in opposition to a special virtue.

On the other hand, active scandal may be understood in two ways, directly and accidentally. The scandal is accidental when it is beside the agent's intention, as when a man does not intend, by his inordinate deed or word, to occasion

another's spiritual downfall, but merely to satisfy his own will. In such a case even active scandal is not a special sin, because a species is not constituted by that which is accidental.

Active scandal is direct when a man intends, by his inordinate word or deed, to draw another into sin, and then it becomes a special kind of sin on account of the intention of a special kind of end, because moral actions take their species from their end, as stated above (I-II, Q. 1, A. 3; Q. 18, AA. 4, 6). Hence, just as theft and murder are special kinds of sin, on account of their denoting the intention of doing a special injury to one's neighbor: so too, scandal is a special kind of sin, because thereby a man intends a special harm to his neighbor, and it is directly opposed to fraternal correction, whereby a man intends the removal of a special kind of harm.

Reply Obj. 1: Any sin may be the matter of active scandal, but it may derive the formal aspect of a special sin from the end intended, as stated above.

Reply Obj. 2: Active scandal can be found separate from other sins, as when a man scandalizes his neighbor by a deed which is not a sin in itself, but has an appearance of evil.

Reply Obj. 3: Scandal does not derive the species of a special sin from the circumstance in question, but from the intention of the end, as stated above.

FOURTH ARTICLE [II-II, Q. 43, Art. 4]

Whether Scandal Is a Mortal Sin?

Objection 1: It would seem that scandal is a mortal sin. For every sin that is contrary to charity is a mortal sin, as stated above (Q. 24, A. 12; Q. 35, A. 3). But scandal is contrary to charity, as stated above (AA. 2, 3). Therefore scandal is a mortal sin.

Obj. 2: Further, no sin, save mortal sin, deserves the punishment of eternal damnation. But scandal deserves the punishment of eternal damnation, according to Matt. 18:6: "He that shall scandalize one of these little ones, that believe in Me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea." For, as Jerome says on this passage, "it is much better to receive a brief punishment for a fault, than to await

everlasting torments." Therefore scandal is a mortal sin.

Obj. 3: Further, every sin committed against God is a mortal sin, because mortal sin alone turns man away from God. Now scandal is a sin against God, for the Apostle says (1 Cor. 8:12): "When you wound the weak conscience of the brethren [*Vulg.: 'When you sin thus against the brethren and wound their weak conscience'], you sin against Christ." Therefore scandal is always a mortal sin.

On the contrary, It may be a venial sin to lead a person into venial sin: and yet this would be to give scandal. Therefore scandal may be a venial sin.

I answer that, As stated above (A. 1), scandal denotes a stumbling whereby a person is disposed to a spiritual downfall. Consequently passive scandal may sometimes be a venial sin, when it consists in a stumbling and nothing more; for instance, when a person is disturbed by a movement of venial sin occasioned by another's inordinate word or deed: while sometimes it is a mortal sin, when the stumbling results in a downfall, for instance, when a person goes so far as to commit a mortal sin through another's inordinate word or deed.

Active scandal, if it be accidental, may sometimes be a venial sin; for instance, when, through a slight indiscretion, a person either commits a venial sin, or does something that is not a sin in itself, but has some appearance of evil. On the other hand, it is sometimes a mortal sin, either because a person commits a mortal sin, or because he has such contempt for his neighbor's spiritual welfare that he declines, for the sake of procuring it, to forego doing what he wishes to do. But in the case of active direct scandal, as when a person intends to lead another into sin, if he intends to lead him into mortal sin, his own sin will be mortal; and in like manner if he intends by committing a mortal sin himself, to lead another into venial sin; whereas if he intends, by committing a venial sin, to lead another into venial sin, there will be a venial sin of scandal.

And this suffices for the Replies to the Objections. _____

FIFTH ARTICLE [II-II, Q. 43, Art. 5]

Whether Passive Scandal May Happen Even to the Perfect?

Objection 1: It would seem that passive scandal may happen even to the perfect. For Christ was supremely perfect: and yet He said to Peter (Matt. 16:23): "Thou art a scandal to Me." Much more therefore can other perfect men suffer scandal.

Obj. 2: Further, scandal denotes an obstacle which is put in a person's spiritual way. Now even perfect men can be hindered in their progress along the spiritual way, according to 1 Thess. 2:18: "We would have come to you, I Paul indeed, once and again; but Satan hath hindered us." Therefore even perfect men can suffer scandal.

Obj. 3: Further, even perfect men are liable to venial sins, according to 1 John 1:8: "If we say that we have no sin, we deceive ourselves." Now passive scandal is not always a mortal sin, but is sometimes venial, as stated above (A. 4). Therefore passive scandal may be found in perfect men.

On the contrary, Jerome, in commenting on Matt. 18:6, "He that shall scandalize one of these little ones," says: "Observe that it is the little one that is scandalized, for the elders do not take scandal."

I answer that, Passive scandal implies that the mind of the person who takes scandal is unsettled in its adherence to good. Now no man can be unsettled, who adheres firmly to something immovable. The elders, i.e. the perfect, adhere to God alone, Whose goodness is unchangeable, for though they adhere to their superiors, they do so only in so far as these adhere to Christ, according to 1 Cor. 4:16: "Be ye followers of me, as I also am of Christ." Wherefore, however much others may appear to them to conduct themselves ill in word or deed, they themselves do not stray from their righteousness, according to Ps. 124:1: "They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem." Therefore scandal is not found in those who adhere to God perfectly by love, according to Ps. 118:165: "Much peace have they that love Thy law, and to them there is no stumbling-block (*scandalum*)."

Reply Obj. 1: As stated above (A. 2, ad 2), in this passage, scandal is used in a broad sense, to denote any kind of hindrance. Hence Our Lord said to Peter: "Thou art a scandal to Me," because he was endeavoring to weaken Our Lord's purpose of undergoing His Passion.

Reply Obj. 2: Perfect men may be hindered in the performance of external actions. But they are not hindered by the words or deeds of others, from tending to God in the internal acts of the will, according to Rom. 8:38, 39: "Neither death, nor life . . . shall be able to separate us from the love of God."

Reply Obj. 3: Perfect men sometimes fall into venial sins through the weakness

of the flesh; but they are not scandalized (taking scandal in its true sense), by the words or deeds of others, although there can be an approach to scandal in them, according to Ps. 72:2: "My feet were almost moved."

SIXTH ARTICLE [II-II, Q. 43, Art. 6]

Whether Active Scandal Can Be Found in the Perfect?

Objection 1: It would seem that active scandal can be found in the perfect. For passion is the effect of action. Now some are scandalized passively by the words or deeds of the perfect, according to Matt. 15:12: "Dost thou know that the Pharisees, when they heard this word, were scandalized?" Therefore active scandal can be found in the perfect.

Obj. 2: Further, Peter, after receiving the Holy Ghost, was in the state of the perfect. Yet afterwards he scandalized the gentiles: for it is written (Gal. 2:14): "When I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas," i.e. Peter, "before them all: If thou being a Jew, livest after the manner of the gentiles, and not as the Jews do, how dost thou compel the gentiles to live as do the Jews?" Therefore active scandal can be in the perfect.

Obj. 3: Further, active scandal is sometimes a venial sin. But venial sins may be in perfect men. Therefore active scandal may be in perfect men.

On the contrary, Active scandal is more opposed to perfection, than passive scandal. But passive scandal cannot be in the perfect. Much less, therefore, can active scandal be in them.

I answer that, Active scandal, properly so called, occurs when a man says or does a thing which in itself is of a nature to occasion another's spiritual downfall, and that is only when what he says or does is inordinate. Now it belongs to the perfect to direct all their actions according to the rule of reason, as stated in 1 Cor. 14:40: "Let all things be done decently and according to order"; and they are careful to do this in those matters chiefly wherein not only would they do wrong, but would also be to others an occasion of wrongdoing. And if indeed they fail in this moderation in such words or deeds as come to the knowledge of others, this has its origin in human weakness wherein they fall short of perfection. Yet they do not fall short so far as to stray far from the order of reason, but only a little and in some slight matter: and this is not so grave that

anyone can reasonably take therefrom an occasion for committing sin.

Reply Obj. 1: Passive scandal is always due to some active scandal; yet this active scandal is not always in another, but in the very person who is scandalized, because, to wit, he scandalizes himself.

Reply Obj. 2: In the opinion of Augustine (Ep. xxviii, xl, lxxxii) and of Paul also, Peter sinned and was to be blamed, in withdrawing from the gentiles in order to avoid the scandal of the Jews, because he did this somewhat imprudently, so that the gentiles who had been converted to the faith were scandalized. Nevertheless Peter's action was not so grave a sin as to give others sufficient ground for scandal. Hence they were guilty of passive scandal, while there was no active scandal in Peter.

Reply Obj. 3: The venial sins of the perfect consist chiefly in sudden movements, which being hidden cannot give scandal. If, however, they commit any venial sins even in their external words or deeds, these are so slight as to be insufficient in themselves to give scandal. _____

SEVENTH ARTICLE [II-II, Q. 43, Art. 7]

Whether Spiritual Goods Should Be Foregone on Account of Scandal?

Objection 1: It would seem that spiritual goods ought to be foregone on account of scandal. For Augustine (Contra Ep. Parmen. iii, 2) teaches that "punishment for sin should cease, when the peril of schism is feared." But punishment of sins is a spiritual good, since it is an act of justice. Therefore a spiritual good is to be foregone on account of scandal.

Obj. 2: Further, the Sacred Doctrine is a most spiritual thing. Yet one ought to desist therefrom on account of scandal, according to Matt. 7:6: "Give not that which is holy to dogs, neither cast ye your pearls before swine lest . . . turning upon you, they tear you." Therefore a spiritual good should be foregone on account of scandal.

Obj. 3: Further, since fraternal correction is an act of charity, it is a spiritual good. Yet sometimes it is omitted out of charity, in order to avoid giving scandal to others, as Augustine observes (De Civ. Dei i, 9). Therefore a spiritual good should be foregone on account of scandal.

Obj. 4: Further, Jerome [*Hugh de S. Cher., In Matth. xviii; in Luc. xvii, 2] says that in order to avoid scandal we should forego whatever it is possible to omit without prejudice to the threefold truth, i.e. "the truth of life, of justice and of doctrine." Now the observance of the counsels, and the bestowal of alms may often be omitted without prejudice to the aforesaid threefold truth, else whoever omitted them would always be guilty of sin, and yet such things are the greatest of spiritual works. Therefore spiritual works should be omitted on account of scandal.

Obj. 5: Further, the avoidance of any sin is a spiritual good, since any sin brings spiritual harm to the sinner. Now it seems that one ought sometimes to commit a venial sin in order to avoid scandalizing one's neighbor, for instance, when by sinning venially, one would prevent someone else from committing a mortal sin: because one is bound to hinder the damnation of one's neighbor as much as one can without prejudice to one's own salvation, which is not precluded by a venial sin. Therefore one ought to forego a spiritual good in order to avoid scandal.

On the contrary, Gregory says (Hom. Super Ezech. vii): "If people are scandalized at the truth, it is better to allow the birth of scandal, than to abandon the truth." Now spiritual goods belong, above all others, to the truth. Therefore spiritual goods are not to be foregone on account of scandal.

I answer that, Whereas scandal is twofold, active and passive, the present question does not apply to active scandal, for since active scandal is "something said or done less rightly," nothing ought to be done that implies active scandal. The question does, however, apply to passive scandal, and accordingly we have to see what ought to be foregone in order to avoid scandal. Now a distinction must be made in spiritual goods. For some of them are necessary for salvation, and cannot be foregone without mortal sin: and it is evident that no man ought to commit a mortal sin, in order to prevent another from sinning, because according to the order of charity, a man ought to love his own spiritual welfare more than another's. Therefore one ought not to forego that which is necessary for salvation, in order to avoid giving scandal.

Again a distinction seems necessary among spiritual things which are not necessary for salvation: because the scandal which arises from such things sometimes proceeds from malice, for instance when a man wishes to hinder those spiritual goods by stirring up scandal. This is the "scandal of the Pharisees," who were scandalized at Our Lord's teaching: and Our Lord teaches

(Matt. 15:14) that we ought to treat such like scandal with contempt. Sometimes scandal proceeds from weakness or ignorance, and such is the "scandal of little ones." In order to avoid this kind of scandal, spiritual goods ought to be either concealed, or sometimes even deferred (if this can be done without incurring immediate danger), until the matter being explained the scandal cease. If, however, the scandal continue after the matter has been explained, it would seem to be due to malice, and then it would no longer be right to forego that spiritual good in order to avoid such like scandal.

Reply Obj. 1: In the infliction of punishment it is not the punishment itself that is the end in view, but its medicinal properties in checking sin; wherefore punishment partakes of the nature of justice, in so far as it checks sin. But if it is evident that the infliction of punishment will result in more numerous and more grievous sins being committed, the infliction of punishment will no longer be a part of justice. It is in this sense that Augustine is speaking, when, to wit, the excommunication of a few threatens to bring about the danger of a schism, for in that case it would be contrary to the truth of justice to pronounce excommunication.

Reply Obj. 2: With regard to a man's doctrine two points must be considered, namely, the truth which is taught, and the act of teaching. The first of these is necessary for salvation, to wit, that he whose duty it is to teach should not teach what is contrary to the truth, and that he should teach the truth according to the requirements of times and persons: wherefore on no account ought he to suppress the truth and teach error in order to avoid any scandal that might ensue. But the act itself of teaching is one of the spiritual almsdeeds, as stated above (Q. 32, A. 2), and so the same is to be said of it as of the other works of mercy, of which we shall speak further on (ad 4).

Reply Obj. 3: As stated above (Q. 33, A. 1), fraternal correction aims at the correction of a brother, wherefore it is to be reckoned among spiritual goods in so far as this end can be obtained, which is not the case if the brother be scandalized through being corrected. And so, if the correction be omitted in order to avoid scandal, no spiritual good is foregone.

Reply Obj. 4: The truth of life, of doctrine, and of justice comprises not only whatever is necessary for salvation, but also whatever is a means of obtaining salvation more perfectly, according to 1 Cor. 12:31: "Be zealous for the better gifts." Wherefore neither the counsels nor even the works of mercy are to be

altogether omitted in order to avoid scandal; but sometimes they should be concealed or deferred, on account of the scandal of the little ones, as stated above. Sometimes, however, the observance of the counsels and the fulfilment of the works of mercy are necessary for salvation. This may be seen in the case of those who have vowed to keep the counsels, and of those whose duty it is to relieve the wants of others, either in temporal matters (as by feeding the hungry), or in spiritual matters (as by instructing the ignorant), whether such duties arise from their being enjoined as in the case of prelates, or from the need on the part of the person in want; and then the same applies to these things as to others that are necessary for salvation.

Reply Obj. 5: Some have said that one ought to commit a venial sin in order to avoid scandal. But this implies a contradiction, since if it ought to be done, it is no longer evil or sinful, for a sin cannot be a matter of choice. It may happen however that, on account of some circumstance, something is not a venial sin, though it would be were it not for that circumstance: thus an idle word is a venial sin, when it is uttered uselessly; yet if it be uttered for a reasonable cause, it is neither idle nor sinful. And though venial sin does not deprive a man of grace which is his means of salvation, yet, in so far as it disposes him to mortal sin, it tends to the loss of salvation. _____

EIGHTH ARTICLE [II-II, Q. 43, Art. 8]

Whether Temporal Goods Should Be Foregone on Account of Scandal?

Objection 1: It would seem that temporal goods should be foregone on account of scandal. For we ought to love our neighbor's spiritual welfare which is hindered by scandal, more than any temporal goods whatever. But we forego what we love less for the sake of what we love more. Therefore we should forego temporal goods in order to avoid scandalizing our neighbor.

Obj. 2: Further, according to Jerome's rule [*Cf. A. 7, Obj. 4], whatever can be foregone without prejudice to the threefold truth, should be omitted in order to avoid scandal. Now temporal goods can be foregone without prejudice to the threefold truth. Therefore they should be foregone in order to avoid scandal.

Obj. 3: Further, no temporal good is more necessary than food. But we ought to forego taking food on account of scandal, according to Rom. 14:15: "Destroy not him with thy meat for whom Christ died." Much more therefore should all other

temporal goods be foregone on account of scandal.

Obj. 4: Further, the most fitting way of safeguarding and recovering temporal goods is the court of justice. But it is unlawful to have recourse to justice, especially if scandal ensues: for it is written (Matt. 5:40): "If a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him"; and (1 Cor. 6:7): "Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?" Therefore it seems that we ought to forego temporal goods on account of scandal.

Obj. 5: Further, we ought, seemingly, to forego least of all those temporal goods which are connected with spiritual goods: and yet we ought to forego them on account of scandal. For the Apostle while sowing spiritual things did not accept a temporal stipend lest he "should give any hindrance to the Gospel of Christ" as we read 1 Cor. 9:12. For a like reason the Church does not demand tithes in certain countries, in order to avoid scandal. Much more, therefore, ought we to forego other temporal goods in order to avoid scandal.

On the contrary, Blessed Thomas of Canterbury demanded the restitution of Church property, notwithstanding that the king took scandal from his doing so.

I answer that, A distinction must be made in temporal goods: for either they are ours, or they are consigned to us to take care of them for someone else; thus the goods of the Church are consigned to prelates, and the goods of the community are entrusted to all such persons as have authority over the common weal. In this latter case the care of such things (as of things held in deposit) devolves of necessity on those persons to whom they are entrusted, wherefore, even as other things that are necessary for salvation, they are not to be foregone on account of scandal. On the other hand, as regards those temporalities of which we have the dominion, sometimes, on account of scandal, we are bound to forego them, and sometimes we are not so bound, whether we forego them by giving them up, if we have them in our possession, or by omitting to claim them, if they are in the possession of others. For if the scandal arise therefrom through the ignorance or weakness of others (in which case, as stated above, A. 7, it is scandal of the little ones) we must either forego such temporalities altogether, or the scandal must be abated by some other means, namely, by some kind of admonition. Hence Augustine says (De Serm. Dom. in Monte i, 20): "Thou shouldst give so as to injure neither thyself nor another, as much as thou canst lend, and if thou refusest

what is asked, thou must yet be just to him, indeed thou wilt give him something better than he asks, if thou reprove him that asks unjustly." Sometimes, however, scandal arises from malice. This is scandal of the Pharisees: and we ought not to forego temporal goods for the sake of those who stir up scandals of this kind, for this would both be harmful to the common good, since it would give wicked men an opportunity of plunder, and would be injurious to the plunderers themselves, who would remain in sin as long as they were in possession of another's property. Hence Gregory says (Moral. xxxi, 13): "Sometimes we ought to suffer those who rob us of our temporalities, while sometimes we should resist them, as far as equity allows, in the hope not only that we may safeguard our property, but also lest those who take what is not theirs may lose themselves."

This suffices for the Reply to the First Objection.

Reply Obj. 2: If it were permissible for wicked men to rob other people of their property, this would tend to the detriment of the truth of life and justice. Therefore we are not always bound to forego our temporal goods in order to avoid scandal.

Reply Obj. 3: The Apostle had no intention of counselling total abstinence from food on account of scandal, because our welfare requires that we should take food: but he intended to counsel abstinence from a particular kind of food, in order to avoid scandal, according to 1 Cor. 8:13: "I will never eat flesh, lest I should scandalize my brother."

Reply Obj. 4: According to Augustine (De Serm. Dom. in Monte i, 19) this precept of Our Lord is to be understood of the preparedness of the mind, namely, that man should be prepared, if it be expedient, to suffer being harmed or defrauded, rather than go to law. But sometimes it is not expedient, as stated above (ad 2). The same applies to the saying of the Apostle.

Reply Obj. 5: The scandal which the Apostle avoided, arose from an error of the gentiles who were not used to this payment. Hence it behooved him to forego it for the time being, so that they might be taught first of all that such a payment was a duty. For a like reason the Church refrains from demanding tithes in those countries where it is not customary to pay them. _____

QUESTION 44

OF THE PRECEPTS OF CHARITY
(In Eight Articles)

We must now consider the Precepts of Charity, under which there are eight points of inquiry:

(1) Whether precepts should be given about charity?

(2) Whether there should be one or two?

(3) Whether two suffice?

(4) Whether it is fittingly prescribed that we should love God, "with thy whole heart"?

(5) Whether it is fittingly added: "With thy whole mind," etc.?

(6) Whether it is possible to fulfil this precept in this life?

(7) Of the precept: "Thou shalt love thy neighbor as thyself";

(8) Whether the order of charity is included in the precept?

FIRST ARTICLE [II-II, Q. 44, Art. 1]

Whether Any Precept Should Be Given About Charity?

Objection 1: It would seem that no precept should be given about charity. For charity imposes the mode on all acts of virtue, since it is the form of the virtues as stated above (Q. 23, A. 8), while the precepts are about the virtues themselves. Now, according to the common saying, the mode is not included in the precept. Therefore no precepts should be given about charity.

Obj. 2: Further, charity, which "is poured forth in our hearts by the Holy Ghost" (Rom. 5:5), makes us free, since "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Now the obligation that arises from a precept is opposed to liberty, since it imposes a necessity. Therefore no precept should be given about charity.

Obj. 3: Further, charity is the foremost among all the virtues, to which the

precepts are directed, as shown above (I-II, Q. 90, A. 2; Q. 100, A. 9). If, therefore, any precepts were given about charity, they should have a place among the chief precepts which are those of the decalogue. But they have no place there. Therefore no precepts should be given about charity.

On the contrary, Whatever God requires of us is included in a precept. Now God requires that man should love Him, according to Deut. 10:12. Therefore it behooved precepts to be given about the love of charity, which is the love of God.

I answer that, As stated above (Q. 16, A. 1; I-II, Q. 99, A. 1), a precept implies the notion of something due. Hence a thing is a matter of precept, in so far as it is something due. Now a thing is due in two ways, for its own sake, and for the sake of something else. In every affair, it is the end that is due for its own sake, because it has the character of a good for its own sake: while that which is directed to the end is due for the sake of something else: thus for a physician, it is due for its own sake, that he should heal, while it is due for the sake of something else that he should give a medicine in order to heal. Now the end of the spiritual life is that man be united to God, and this union is effected by charity, while all things pertaining to the spiritual life are ordained to this union, as to their end. Hence the Apostle says (1 Tim. 1:5): "The end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith." For all the virtues, about whose acts the precepts are given, are directed either to the freeing of the heart from the whirl of the passions—such are the virtues that regulate the passions—or at least to the possession of a good conscience—such are the virtues that regulate operations—or to the having of a right faith—such are those which pertain to the worship of God: and these three things are required of man that he may love God. For an impure heart is withdrawn from loving God, on account of the passion that inclines it to earthly things; an evil conscience gives man a horror for God's justice, through fear of His punishments; and an untrue faith draws man's affections to an untrue representation of God, and separates him from the truth of God. Now in every genus that which is for its own sake takes precedence of that which is for the sake of another, wherefore the greatest precept is that of charity, as stated in Matt. 22:39.

Reply Obj. 1: As stated above (I-II, Q. 100, A. 10) when we were treating of the commandments, the mode of love does not come under those precepts which are about the other acts of virtue: for instance, this precept, "Honor thy father and

thy mother," does not prescribe that this should be done out of charity. The act of love does, however, fall under special precepts.

Reply Obj. 2: The obligation of a precept is not opposed to liberty, except in one whose mind is averted from that which is prescribed, as may be seen in those who keep the precepts through fear alone. But the precept of love cannot be fulfilled save of one's own will, wherefore it is not opposed to charity.

Reply Obj. 3: All the precepts of the decalogue are directed to the love of God and of our neighbor: and therefore the precepts of charity had not to be enumerated among the precepts of the decalogue, since they are included in all of them. _____

SECOND ARTICLE [II-II, Q. 44, Art. 2]

Whether There Should Have Been Given Two Precepts of Charity?

Objection 1: It would seem that there should not have been given two precepts of charity. For the precepts of the Law are directed to virtue, as stated above (A. 1, Obj. 3). Now charity is one virtue, as shown above (Q. 33, A. 5). Therefore only one precept of charity should have been given.

Obj. 2: Further, as Augustine says (De Doctr. Christ. i, 22, 27), charity loves none but God in our neighbor. Now we are sufficiently directed to love God by the precept, "Thou shalt love the Lord thy God." Therefore there was no need to add the precept about loving our neighbor.

Obj. 3: Further, different sins are opposed to different precepts. But it is not a sin to put aside the love of our neighbor, provided we put not aside the love of God; indeed, it is written (Luke 15:26): "If any man come to Me, and hate not his father, and mother . . . he cannot be My disciple." Therefore the precept of the love of God is not distinct from the precept of the love of our neighbor.

Obj. 4: Further, the Apostle says (Rom. 13:8): "He that loveth his neighbor hath fulfilled the Law." But a law is not fulfilled unless all its precepts be observed. Therefore all the precepts are included in the love of our neighbor: and consequently the one precept of the love of our neighbor suffices. Therefore there should not be two precepts of charity.

On the contrary, It is written (1 John 4:21): "This commandment we have from

God, that he who loveth God, love also his brother."

I answer that, As stated above (I-II, Q. 91, A. 3; Q. 94, A. 2) when we were treating of the commandments, the precepts are to the Law what propositions are to speculative sciences, for in these latter, the conclusions are virtually contained in the first principles. Hence whoever knows the principles as to their entire virtual extent has no need to have the conclusions put separately before him. Since, however, some who know the principles are unable to consider all that is virtually contained therein, it is necessary, for their sake, that scientific conclusions should be traced to their principles. Now in practical matters wherein the precepts of the Law direct us, the end has the character of principle, as stated above (Q. 23, A. 7, ad 2; Q. 26, A. 1, ad 1): and the love of God is the end to which the love of our neighbor is directed. Therefore it behooved us to receive precepts not only of the love of God but also of the love of our neighbor, on account of those who are less intelligent, who do not easily understand that one of these precepts is included in the other.

Reply Obj. 1: Although charity is one virtue, yet it has two acts, one of which is directed to the other as to its end. Now precepts are given about acts of virtue, and so there had to be several precepts of charity.

Reply Obj. 2: God is loved in our neighbor, as the end is loved in that which is directed to the end; and yet there was need for an explicit precept about both, for the reason given above.

Reply Obj. 3: The means derive their goodness from their relation to the end, and accordingly aversion from the means derives its malice from the same source and from no other.

Reply Obj. 4: Love of our neighbor includes love of God, as the end is included in the means, and vice versa: and yet it behooved each precept to be given explicitly, for the reason given above. _____

THIRD ARTICLE [II-II, Q. 44, Art. 3]

Whether Two Precepts of Charity Suffice?

Objection 1: It would seem that two precepts of charity do not suffice. For precepts are given about acts of virtue. Now acts are distinguished by their objects. Since, then, man is bound to love four things out of charity, namely,

God, himself, his neighbor and his own body, as shown above (Q. 25, A. 12; Q. 26), it seems that there ought to be four precepts of charity, so that two are not sufficient.

Obj. 2: Further, love is not the only act of charity, but also joy, peace and beneficence. But precepts should be given about the acts of the virtues. Therefore two precepts of charity do not suffice.

Obj. 3: Further, virtue consists not only in doing good but also in avoiding evil. Now we are led by the positive precepts to do good, and by the negative precepts to avoid evil. Therefore there ought to have been not only positive, but also negative precepts about charity; and so two precepts of charity are not sufficient.

On the contrary, Our Lord said (Matt. 22:40): "On these two commandments dependeth the whole Law and the prophets."

I answer that, Charity, as stated above (Q. 23, A. 1), is a kind of friendship. Now friendship is between one person and another, wherefore Gregory says (Hom. in Ev. xvii): "Charity is not possible between less than two": and it has been explained how one may love oneself out of charity (Q. 25, A. 4). Now since good is the object of dilection and love, and since good is either an end or a means, it is fitting that there should be two precepts of charity, one whereby we are induced to love God as our end, and another whereby we are led to love our neighbor for God's sake, as for the sake of our end.

Reply Obj. 1: As Augustine says (De Doctr. Christ. i, 23), "though four things are to be loved out of charity, there was no need of a precept as regards the second and fourth," i.e. love of oneself and of one's own body. "For however much a man may stray from the truth, the love of himself and of his own body always remains in him." And yet the mode of this love had to be prescribed to man, namely, that he should love himself and his own body in an ordinate manner, and this is done by his loving God and his neighbor.

Reply Obj. 2: As stated above (Q. 28, A. 4; Q. 29, A. 3), the other acts of charity result from the act of love as effects from their cause. Hence the precepts of love virtually include the precepts about the other acts. And yet we find that, for the sake of the laggards, special precepts were given about each act—about joy (Phil. 4:4): "Rejoice in the Lord always"—about peace (Heb. 12:14): "Follow peace with all men"—about beneficence (Gal. 6:10): "Whilst we have time, let

us work good to all men"—and Holy Writ contains precepts about each of the parts of beneficence, as may be seen by anyone who considers the matter carefully.

Reply Obj. 3: To do good is more than to avoid evil, and therefore the positive precepts virtually include the negative precepts. Nevertheless we find explicit precepts against the vices contrary to charity: for, against hatred it is written (Lev. 12:17): "Thou shalt not hate thy brother in thy heart"; against sloth (Ecclus. 6:26): "Be not grieved with her bands"; against envy (Gal. 5:26): "Let us not be made desirous of vainglory, provoking one another, envying one another"; against discord (1 Cor. 1:10): "That you all speak the same thing, and that there be no schisms among you"; and against scandal (Rom. 14:13): "That you put not a stumbling-block or a scandal in your brother's way."

FOURTH ARTICLE [II-II, Q. 44, Art. 4]

Whether It Is Fittingly Commanded That Man Should Love God with His Whole Heart?

Objection 1: It would seem that it is unfittingly commanded that man should love God with his whole heart. For the mode of a virtuous act is not a matter of precept, as shown above (A. 1, ad 1; I-II, Q. 100, A. 9). Now the words "with thy whole heart" signify the mode of the love of God. Therefore it is unfittingly commanded that man should love God with his whole heart.

Obj. 2: Further, "A thing is whole and perfect when it lacks nothing" (Phys. iii, 6). If therefore it is a matter of precept that God be loved with the whole heart, whoever does something not pertaining to the love of God, acts counter to the precept, and consequently sins mortally. Now a venial sin does not pertain to the love of God. Therefore a venial sin is a mortal sin, which is absurd.

Obj. 3: Further, to love God with one's whole heart belongs to perfection, since according to the Philosopher (Phys. iii, text. 64), "to be whole is to be perfect." But that which belongs to perfection is not a matter of precept, but a matter of counsel. Therefore we ought not to be commanded to love God with our whole heart.

On the contrary, It is written (Deut. 6:5): "Thou shalt love the Lord thy God with thy whole heart."

I answer that, Since precepts are given about acts of virtue, an act is a matter of precept according as it is an act of virtue. Now it is requisite for an act of virtue that not only should it fall on its own matter, but also that it should be endued with its due circumstances, whereby it is adapted to that matter. But God is to be loved as the last end, to which all things are to be referred. Therefore some kind of totality was to be indicated in connection with the precept of the love of God.

Reply Obj. 1: The commandment that prescribes an act of virtue does not prescribe the mode which that virtue derives from another and higher virtue, but it does prescribe the mode which belongs to its own proper virtue, and this mode is signified in the words "with thy whole heart."

Reply Obj. 2: To love God with one's whole heart has a twofold signification. First, actually, so that a man's whole heart be always actually directed to God: this is the perfection of heaven. Secondly, in the sense that a man's whole heart be habitually directed to God, so that it consent to nothing contrary to the love of God, and this is the perfection of the way. Venial sin is not contrary to this latter perfection, because it does not destroy the habit of charity, since it does not tend to a contrary object, but merely hinders the use of charity.

Reply Obj. 3: That perfection of charity to which the counsels are directed, is between the two perfections mentioned in the preceding reply: and it consists in man renouncing, as much as possible, temporal things, even such as are lawful, because they occupy the mind and hinder the actual movement of the heart towards God. _____

FIFTH ARTICLE [II-II, Q. 44, Art. 5]

Whether to the Words, "Thou Shalt Love the Lord Thy God with Thy Whole Heart," It Was Fitting to Add "and with Thy Whole Soul, and with Thy Whole Strength"?

Objection 1: It would seem that it was unfitting to the words, "Thou shalt love the Lord thy God, with thy whole heart," to add, "and with thy whole soul, and with thy whole strength" (Deut. 6:5). For heart does not mean here a part of the body, since to love God is not a bodily action: and therefore heart is to be taken here in a spiritual sense. Now the heart understood spiritually is either the soul itself or part of the soul. Therefore it is superfluous to mention both heart and soul.

Obj. 2: Further, a man's strength whether spiritual or corporal depends on the heart. Therefore after the words, "Thou shalt love the Lord thy God with thy whole heart," it was unnecessary to add, "with all thy strength."

Obj. 3: Further, in Matt. 22:37 we read: "With all thy mind," which words do not occur here. Therefore it seems that this precept is unfittingly worded in Deut. 6.

On the contrary stands the authority of Scripture.

I answer that, This precept is differently worded in various places: for, as we said in the first objection, in Deut. 6 three points are mentioned: "with thy whole heart," and "with thy whole soul," and "with thy whole strength." In Matt. 22 we find two of these mentioned, viz. "with thy whole heart" and "with thy whole soul," while "with thy whole strength" is omitted, but "with thy whole mind" is added. Yet in Mark 12 we find all four, viz. "with thy whole heart," and "with thy whole soul," and "with thy whole mind," and "with thy whole force" which is the same as "strength." Moreover, these four are indicated in Luke 10, where in place of "strength" or "force" we read "with all thy might." [*St. Thomas is explaining the Latin text which reads "ex tota fortitudine tua" (Deut.), "ex tota virtue tua" (Mk.), and "ex omnibus viribus tuis" (Luke), although the Greek in all three cases has *ex holes tes ischyos*, which the Douay renders "with thy whole strength."]

Accordingly these four have to be explained, since the fact that one of them is omitted here or there is due to one implying another. We must therefore observe that love is an act of the will which is here denoted by the "heart," because just as the bodily heart is the principle of all the movements of the body, so too the will, especially as regards the intention of the last end which is the object of charity, is the principle of all the movements of the soul. Now there are three principles of action that are moved by the will, namely, the intellect which is signified by "the mind," the lower appetitive power, signified by "the soul"; and the exterior executive power signified by "strength," "force" or "might." Accordingly we are commanded to direct our whole intention to God, and this is signified by the words "with thy whole heart"; to submit our intellect to God, and this is expressed in the words "with thy whole mind"; to regulate our appetite according to God, in the words "with thy whole soul"; and to obey God in our external actions, and this is to love God with our whole "strength," "force" or "might."

Chrysostom [*The quotation is from an anonymous author's unfinished work (Opus imperf. Hom. xlii, in Matth.) which is included in Chrysostom's works], on the other hand, takes "heart" and "soul" in the contrary sense; and Augustine (De Doctr. Christ. i, 22) refers "heart" to the thought, "soul" to the manner of life, and "mind" to the intellect. Again some explain "with thy whole heart" as denoting the intellect, "with thy whole soul" as signifying the will, "with thy mind" as pointing to the memory. And again, according to Gregory of Nyssa (De Hom. Opif. viii), "heart" signifies the vegetative soul, "soul" the sensitive, and "mind" the intellective soul, because our nourishment, sensation, and understanding ought all to be referred by us to God.

This suffices for the Replies to the Objections. _____

SIXTH ARTICLE [II-II, Q. 44, Art. 6]

Whether It Is Possible in This Life to Fulfil This Precept of the Love of God?

Objection 1: It would seem that in this life it is possible to fulfil this precept of the love of God. For according to Jerome [*Pelagius, Exposit. Cath. Fid.] "accursed is he who says that Cod has commanded anything impossible." But God gave this commandment, as is clear from Deut. 6:5. Therefore it is possible to fulfil this precept in this life.

Obj. 2: Further, whoever does not fulfil a precept sins mortally, since according to Ambrose (De Parad. viii) sin is nothing else than "a transgression of the Divine Law, and disobedience of the heavenly commandments." If therefore this precept cannot be fulfilled by wayfarers, it follows that in this life no man can be without mortal sin, and this is against the saying of the Apostle (1 Cor. 1:8): "(Who also) will confirm you unto the end without crime," and (1 Tim. 3:10): "Let them minister, having no crime."

Obj. 3: Further, precepts are given in order to direct man in the way of salvation, according to Ps. 18:9: "The commandment of the Lord is lightsome, enlightening the eyes." Now it is useless to direct anyone to what is impossible. Therefore it is not impossible to fulfill this precept in this life.

On the contrary, Augustine says (De Perfect. Justit. viii): "In the fulness of heavenly charity this precept will be fulfilled: Thou shalt love the Lord thy God," etc. For as long as any carnal concupiscence remains, that can be restrained by continence, man cannot love God with all his heart.

I answer that, A precept can be fulfilled in two ways; perfectly, and imperfectly. A precept is fulfilled perfectly, when the end intended by the author of the precept is reached; yet it is fulfilled, imperfectly however, when although the end intended by its author is not reached, nevertheless the order to that end is not departed from. Thus if the commander of an army order his soldiers to fight, his command will be perfectly obeyed by those who fight and conquer the foe, which is the commander's intention; yet it is fulfilled, albeit imperfectly, by those who fight without gaining the victory, provided they do nothing contrary to military discipline. Now God intends by this precept that man should be entirely united to Him, and this will be realized in heaven, when God will be "all in all," according to 1 Cor. 15:28. Hence this precept will be observed fully and perfectly in heaven; yet it is fulfilled, though imperfectly, on the way. Nevertheless on the way one man will fulfil it more perfectly than another, and so much the more, as he approaches by some kind of likeness to the perfection of heaven.

Reply Obj. 1: This argument proves that the precept can be fulfilled after a fashion on the way, but not perfectly.

Reply Obj. 2: Even as the soldier who fights legitimately without conquering is not blamed nor deserves to be punished for this, so too he that does not fulfil this precept on the way, but does nothing against the love of God, does not sin mortally.

Reply Obj. 3: As Augustine says (De Perfect. Justit. viii), "why should not this perfection be prescribed to man, although no man attains it in this life? For one cannot run straight unless one knows whither to run. And how would one know this if no precept pointed it out." _____

SEVENTH ARTICLE [II-II, Q. 44, Art. 7]

Whether the Precept of Love of Our Neighbor Is Fittingly Expressed?

Objection 1: It would seem that the precept of the love of our neighbor is

unfittingly expressed. For the love of charity extends to all men, even to our enemies, as may be seen in Matt. 5:44. But the word "neighbor" denotes a kind of "nighness" which does not seem to exist towards all men. Therefore it seems that this precept is unfittingly expressed.

Obj. 2: Further, according to the Philosopher (Ethic. ix, 8) "the origin of our friendly relations with others lies in our relation to ourselves," whence it seems to follow that love of self is the origin of one's love for one's neighbor. Now the principle is greater than that which results from it. Therefore man ought not to love his neighbor as himself.

Obj. 3: Further, man loves himself, but not his neighbor, naturally. Therefore it is unfitting that he should be commanded to love his neighbor as himself.

On the contrary, It is written (Matt. 22:39): "The second" commandment "is like to this: Thou shalt love thy neighbor as thyself."

I answer that, This precept is fittingly expressed, for it indicates both the reason for loving and the mode of love. The reason for loving is indicated in the word "neighbor," because the reason why we ought to love others out of charity is because they are nigh to us, both as to the natural image of God, and as to the capacity for glory. Nor does it matter whether we say "neighbor," or "brother" according to 1 John 4:21, or "friend," according to Lev. 19:18, because all these words express the same affinity.

The mode of love is indicated in the words "as thyself." This does not mean that a man must love his neighbor equally as himself, but in like manner as himself, and this in three ways. First, as regards the end, namely, that he should love his neighbor for God's sake, even as he loves himself for God's sake, so that his love for his neighbor is a *holy* love. Secondly, as regards the rule of love, namely, that a man should not give way to his neighbor in evil, but only in good things, even as he ought to gratify his will in good things alone, so that his love for his neighbor may be a *righteous* love. Thirdly, as regards the reason for loving, namely, that a man should love his neighbor, not for his own profit, or pleasure, but in the sense of wishing his neighbor well, even as he wishes himself well, so that his love for his neighbor may be a *true* love: since when a man loves his neighbor for his own profit or pleasure, he does not love his neighbor truly, but loves himself.

This suffices for the Replies to the Objections. _____

EIGHTH ARTICLE [II-II, Q. 44, Art. 8]

Whether the Order of Charity Is Included in the Precept?

Objection 1: It would seem that the order of charity is not included in the precept. For whoever transgresses a precept does a wrong. But if man loves some one as much as he ought, and loves any other man more, he wrongs no man. Therefore he does not transgress the precept. Therefore the order of charity is not included in the precept.

Obj. 2: Further, whatever is a matter of precept is sufficiently delivered to us in Holy Writ. Now the order of charity which was given above (Q. 26) is nowhere indicated in Holy Writ. Therefore it is not included in the precept.

Obj. 3: Further, order implies some kind of distinction. But the love of our neighbor is prescribed without any distinction, in the words, "Thou shalt love thy neighbor as thyself." Therefore the order of charity is not included in the precept.

On the contrary, Whatever God works in us by His grace, He teaches us first of all by His Law, according to Jer. 31:33: "I will give My Law in their heart [*Vulg.: 'in their bowels, and I will write it in their heart']." Now God causes in us the order of charity, according to Cant. 2:4: "He set in order charity in me." Therefore the order of charity comes under the precept of the Law.

I answer that, As stated above (A. 4, ad 1), the mode which is essential to an act of virtue comes under the precept which prescribes that virtuous act. Now the order of charity is essential to the virtue, since it is based on the proportion of love to the thing beloved, as shown above (Q. 25, A. 12; Q. 26, AA. 1, 2). It is therefore evident that the order of charity must come under the precept.

Reply Obj. 1: A man gratifies more the person he loves more, so that if he loved less one whom he ought to love more, he would wish to gratify more one whom he ought to gratify less, and so he would do an injustice to the one he ought to love more.

Reply Obj. 2: The order of those four things we have to love out of charity is expressed in Holy Writ. For when we are commanded to love God with our "whole heart," we are given to understand that we must love Him above all

things. When we are commanded to love our neighbor "as ourselves," the love of self is set before love of our neighbor. In like manner where we are commanded (1 John 3:16) "to lay down our souls," i.e. the life of our bodies, "for the brethren," we are given to understand that a man ought to love his neighbor more than his own body; and again when we are commanded (Gal. 6:10) to "work good . . . especially to those who are of the household of the faith," and when a man is blamed (1 Tim. 5:8) if he "have not care of his own, and especially of those of his house," it means that we ought to love most those of our neighbors who are more virtuous or more closely united to us.

Reply Obj. 3: It follows from the very words, "Thou shalt love thy neighbor" that those who are nearer to us are to be loved more.

QUESTION 45

OF THE GIFT OF WISDOM
(In Six Articles)

We must now consider the gift of wisdom which corresponds to charity; and firstly, wisdom itself, secondly, the opposite vice. Under the first head there are six points of inquiry:

(1) Whether wisdom should be reckoned among the gifts of the Holy Ghost?

(2) What is its subject?

(3) Whether wisdom is only speculative or also practical?

(4) Whether the wisdom that is a gift is compatible with mortal sin?

(5) Whether it is in all those who have sanctifying grace?

(6) Which beatitude corresponds to it? _____

FIRST ARTICLE [II-II, Q. 45, Art. 1]

Whether Wisdom Should Be Reckoned Among the Gifts of the Holy Ghost?

Objection 1: It would seem that wisdom ought not to be reckoned among the

gifts of the Holy Ghost. For the gifts are more perfect than the virtues, as stated above (I-II, Q. 68, A. 8). Now virtue is directed to the good alone, wherefore Augustine says (De Lib. Arb. ii, 19) that "no man makes bad use of the virtues." Much more therefore are the gifts of the Holy Ghost directed to the good alone. But wisdom is directed to evil also, for it is written (James 3:15) that a certain wisdom is "earthly, sensual, devilish." Therefore wisdom should not be reckoned among the gifts of the Holy Ghost.

Obj. 2: Further, according to Augustine (De Trin. xii, 14) "wisdom is the knowledge of Divine things." Now that knowledge of Divine things which man can acquire by his natural endowments, belongs to the wisdom which is an intellectual virtue, while the supernatural knowledge of Divine things belongs to faith which is a theological virtue, as explained above (Q. 4, A. 5; I-II, Q. 62, A. 3). Therefore wisdom should be called a virtue rather than a gift.

Obj. 3: Further, it is written (Job 28:28): "Behold the fear of the Lord, that is wisdom, and to depart from evil, that is understanding." And in this passage according to the rendering of the Septuagint which Augustine follows (De Trin. xii, 14; xiv, 1) we read: "Behold piety, that is wisdom." Now both fear and piety are gifts of the Holy Ghost. Therefore wisdom should not be reckoned among the gifts of the Holy Ghost, as though it were distinct from the others.

On the contrary, It is written (Isa. 11:2): "The Spirit of the Lord shall rest upon Him; the spirit of wisdom and of understanding."

I answer that, According to the Philosopher (Metaph. i: 2), it belongs to wisdom to consider the highest cause. By means of that cause we are able to form a most certain judgment about other causes, and according thereto all things should be set in order. Now the highest cause may be understood in two ways, either simply or in some particular genus. Accordingly he that knows the highest cause in any particular genus, and by its means is able to judge and set in order all the things that belong to that genus, is said to be wise in that genus, for instance in medicine or architecture, according to 1 Cor. 3:10: "As a wise architect, I have laid a foundation." On the other hand, he who knows the cause that is simply the highest, which is God, is said to be wise simply, because he is able to judge and set in order all things according to Divine rules.

Now man obtains this judgment through the Holy Ghost, according to 1 Cor. 2:15: "The spiritual man judgeth all things," because as stated in the same

chapter (1 Cor. 2:10), "the Spirit searcheth all things, yea the deep things of God." Wherefore it is evident that wisdom is a gift of the Holy Ghost.

Reply Obj. 1: A thing is said to be good in two senses: first in the sense that it is truly good and simply perfect, secondly, by a kind of likeness, being perfect in wickedness; thus we speak of a good or a perfect thief, as the Philosopher observes (Metaph. v, text. 21). And just as with regard to those things which are truly good, we find a highest cause, namely the sovereign good which is the last end, by knowing which, man is said to be truly wise, so too in evil things something is to be found to which all others are to be referred as to a last end, by knowing which, man is said to be wise unto evil doing, according to Jer. 4:22: "They are wise to do evils, but to do good they have no knowledge." Now whoever turns away from his due end, must needs fix on some undue end, since every agent acts for an end. Wherefore, if he fixes his end in external earthly things, his "wisdom" is called "earthly," if in the goods of the body, it is called "sensual wisdom," if in some excellence, it is called "devilish wisdom" because it imitates the devil's pride, of which it is written (Job 41:25): "He is king over all the children of pride."

Reply Obj. 2: The wisdom which is called a gift of the Holy Ghost, differs from that which is an acquired intellectual virtue, for the latter is attained by human effort, whereas the latter is "descending from above" (James 3:15). In like manner it differs from faith, since faith assents to the Divine truth in itself, whereas it belongs to the gift of wisdom to judge according to the Divine truth. Hence the gift of wisdom presupposes faith, because "a man judges well what he knows" (Ethic. i, 3).

Reply Obj. 3: Just as piety which pertains to the worship of God is a manifestation of faith, in so far as we make profession of faith by worshipping God, so too, piety manifests wisdom. For this reason piety is stated to be wisdom, and so is fear, for the same reason, because if a man fear and worship God, this shows that he has a right judgment about Divine things.

SECOND ARTICLE [II-II, Q. 45, Art. 2]

Whether Wisdom Is in the Intellect As Its Subject?

Objection 1: It would seem that wisdom is not in the intellect as its subject. For

Augustine says (Ep. cxx) that "wisdom is the charity of God." Now charity is in the will as its subject, and not in the intellect, as stated above (Q. 24, A. 1). Therefore wisdom is not in the intellect as its subject.

Obj. 2: Further, it is written (Ecclus. 6:23): "The wisdom of doctrine is according to her name," for wisdom (*sapientia*) may be described as "sweet-tasting science (*sapida scientia*)," and this would seem to regard the appetite, to which it belongs to taste spiritual pleasure or sweetness. Therefore wisdom is in the appetite rather than in the intellect.

Obj. 3: Further, the intellective power is sufficiently perfected by the gift of understanding. Now it is superfluous to require two things where one suffices for the purpose. Therefore wisdom is not in the intellect.

On the contrary, Gregory says (Moral. ii, 49) that "wisdom is contrary to folly." But folly is in the intellect. Therefore wisdom is also.

I answer that, As stated above (A. 1), wisdom denotes a certain rectitude of judgment according to the Eternal Law. Now rectitude of judgment is twofold: first, on account of perfect use of reason, secondly, on account of a certain connaturality with the matter about which one has to judge. Thus, about matters of chastity, a man after inquiring with his reason forms a right judgment, if he has learnt the science of morals, while he who has the habit of chastity judges of such matters by a kind of connaturality.

Accordingly it belongs to the wisdom that is an intellectual virtue to pronounce right judgment about Divine things after reason has made its inquiry, but it belongs to wisdom as a gift of the Holy Ghost to judge aright about them on account of connaturality with them: thus Dionysius says (Div. Nom. ii) that "Hierotheus is perfect in Divine things, for he not only learns, but is patient of, Divine things."

Now this sympathy or connaturality for Divine things is the result of charity, which unites us to God, according to 1 Cor. 6:17: "He who is joined to the Lord, is one spirit." Consequently wisdom which is a gift, has its cause in the will, which cause is charity, but it has its essence in the intellect, whose act is to judge aright, as stated above (I-II, Q. 14, A. 1).

Reply Obj. 1: Augustine is speaking of wisdom as to its cause, whence also wisdom (*sapientia*) takes its name, in so far as it denotes a certain sweetness

(*saporem*). Hence the Reply to the Second Objection is evident, that is if this be the true meaning of the text quoted. For, apparently this is not the case, because such an exposition of the text would only fit the Latin word for wisdom, whereas it does not apply to the Greek and perhaps not in other languages. Hence it would seem that in the text quoted wisdom stands for the renown of doctrine, for which it is praised by all.

Reply Obj. 3: The intellect exercises a twofold act, perception and judgment. The gift of understanding regards the former; the gift of wisdom regards the latter according to the Divine ideas, the gift of knowledge, according to human ideas. _____

THIRD ARTICLE [II-II, Q. 45, Art. 3]

Whether Wisdom Is Merely Speculative, or Practical Also?

Objection 1: It would seem that wisdom is not practical but merely speculative. For the gift of wisdom is more excellent than the wisdom which is an intellectual virtue. But wisdom, as an intellectual virtue, is merely speculative. Much more therefore is wisdom, as a gift, speculative and not practical.

Obj. 2: Further, the practical intellect is about matters of operation which are contingent. But wisdom is about Divine things which are eternal and necessary. Therefore wisdom cannot be practical.

Obj. 3: Further, Gregory says (Moral. vi, 37) that "in contemplation we seek the Beginning which is God, but in action we labor under a mighty bundle of wants." Now wisdom regards the vision of Divine things, in which there is no toiling under a load, since according to Wis. 8:16, "her conversation hath no bitterness, nor her company any tediousness." Therefore wisdom is merely contemplative, and not practical or active.

On the contrary, It is written (Col. 4:5): "Walk with wisdom towards them that are without." Now this pertains to action. Therefore wisdom is not merely speculative, but also practical.

I answer that, As Augustine says (De Trin. xii, 14), the higher part of the reason is the province of wisdom, while the lower part is the domain of knowledge. Now the higher reason according to the same authority (De Trin. xii, 7) "is intent on the consideration and consultation of the heavenly," i.e. Divine, "types" [*Cf.

I, Q. 79, A. 9; I-II, Q. 74, A. 7]; it considers them, in so far as it contemplates Divine things in themselves, and it consults them, in so far as it judges of human acts by Divine things, and directs human acts according to Divine rules.

Accordingly wisdom as a gift, is not merely speculative but also practical.

Reply Obj. 1: The higher a virtue is, the greater the number of things to which it extends, as stated in *De Causis*, prop. x, xvii. Wherefore from the very fact that wisdom as a gift is more excellent than wisdom as an intellectual virtue, since it attains to God more intimately by a kind of union of the soul with Him, it is able to direct us not only in contemplation but also in action.

Reply Obj. 2: Divine things are indeed necessary and eternal in themselves, yet they are the rules of the contingent things which are the subject-matter of human actions.

Reply Obj. 3: A thing is considered in itself before being compared with something else. Wherefore to wisdom belongs first of all contemplation which is the vision of the Beginning, and afterwards the direction of human acts according to the Divine rules. Nor from the direction of wisdom does there result any bitterness or toil in human acts; on the contrary the result of wisdom is to make the bitter sweet, and labor a rest. _____

FOURTH ARTICLE [II-II, Q. 45, Art. 4]

Whether Wisdom Can Be Without Grace, and with Mortal Sin?

Objection 1: It would seem that wisdom can be without grace and with mortal sin. For saints glory chiefly in such things as are incompatible with mortal sin, according to 2 Cor. 1:12: "Our glory is this, the testimony of our conscience." Now one ought not to glory in one's wisdom, according to Jer. 9:23: "Let not the wise man glory in his wisdom." Therefore wisdom can be without grace and with mortal sin.

Obj. 2: Further, wisdom denotes knowledge of Divine things, as stated above (A. 1). Now one in mortal sin may have knowledge of the Divine truth, according to Rom. 1:18: "(Those men that) detain the truth of God in injustice." Therefore wisdom is compatible with mortal sin.

Obj. 3: Further, Augustine says (De Trin. xv, 18) while speaking of charity:

"Nothing surpasses this gift of God, it is this alone that divides the children of the eternal kingdom from the children of eternal perdition." But wisdom is distinct from charity. Therefore it does not divide the children of the kingdom from the children of perdition. Therefore it is compatible with mortal sin.

On the contrary, It is written (Wis. 1:4): "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins."

I answer that, The wisdom which is a gift of the Holy Ghost, as stated above (A. 1), enables us to judge aright of Divine things, or of other things according to Divine rules, by reason of a certain connaturalness or union with Divine things, which is the effect of charity, as stated above (A. 2; Q. 23, A. 5). Hence the wisdom of which we are speaking presupposes charity. Now charity is incompatible with mortal sin, as shown above (Q. 24, A. 12). Therefore it follows that the wisdom of which we are speaking cannot be together with mortal sin.

Reply Obj. 1: These words are to be understood as referring to worldly wisdom, or to wisdom in Divine things acquired through human reasons. In such wisdom the saints do not glory, according to Prov. 30:2: "The wisdom of men is not with Me": But they do glory in Divine wisdom according to 1 Cor. 1:30: "(Who) of God is made unto us wisdom."

Reply Obj. 2: This argument considers, not the wisdom of which we speak but that which is acquired by the study and research of reason, and is compatible with mortal sin.

Reply Obj. 3: Although wisdom is distinct from charity, it presupposes it, and for that very reason divides the children of perdition from the children of the kingdom. _____

FIFTH ARTICLE [II-II, Q. 45, Art. 5]

Whether Wisdom Is in All Who Have Grace?

Objection 1: It would seem that wisdom is not in all who have grace. For it is more to have wisdom than to hear wisdom. Now it is only for the perfect to hear wisdom, according to 1 Cor. 2:6: "We speak wisdom among the perfect." Since then not all who have grace are perfect, it seems that much less all who have grace have wisdom.

Obj. 2: Further, "The wise man sets things in order," as the Philosopher states (Metaph. i, 2): and it is written (James 3:17) that the wise man "judges without dissimulation [*Vulg.: 'The wisdom that is from above . . . is . . . without judging, without dissimulation']". Now it is not for all that have grace, to judge, or put others in order, but only for those in authority. Therefore wisdom is not in all that have grace.

Obj. 3: Further, "Wisdom is a remedy against folly," as Gregory says (Moral. ii, 49). Now many that have grace are naturally foolish, for instance madmen who are baptized or those who without being guilty of mortal sin have become insane. Therefore wisdom is not in all that have grace.

On the contrary, Whoever is without mortal sin, is beloved of God; since he has charity, whereby he loves God, and God loves them that love Him (Prov. 8:17). Now it is written (Wis. 7:28) that "God loveth none but him that dwelleth with wisdom." Therefore wisdom is in all those who have charity and are without mortal sin.

I answer that, The wisdom of which we are speaking, as stated above (A. 4), denotes a certain rectitude of judgment in the contemplation and consultation of Divine things, and as to both of these men obtain various degrees of wisdom through union with Divine things. For the measure of right judgment attained by some, whether in the contemplation of Divine things or in directing human affairs according to Divine rules, is no more than suffices for their salvation. This measure is wanting to none who is without mortal sin through having sanctifying grace, since if nature does not fail in necessaries, much less does grace fail: wherefore it is written (1 John 2:27): "(His) unction teacheth you of all things."

Some, however, receive a higher degree of the gift of wisdom, both as to the contemplation of Divine things (by both knowing more exalted mysteries and being able to impart this knowledge to others) and as to the direction of human affairs according to Divine rules (by being able to direct not only themselves but also others according to those rules). This degree of wisdom is not common to all that have sanctifying grace, but belongs rather to the gratuitous graces, which the Holy Ghost dispenses as He will, according to 1 Cor. 12:8: "To one indeed by the Spirit is given the word of wisdom," etc.

Reply Obj. 1: The Apostle speaks there of wisdom, as extending to the hidden

mysteries of Divine things, as indeed he says himself (2 Cor. 1:7): "We speak the wisdom of God in a mystery, a wisdom which is hidden."

Reply Obj. 2: Although it belongs to those alone who are in authority to direct and judge other men, yet every man is competent to direct and judge his own actions, as Dionysius declares (Ep. ad Demophil.).

Reply Obj. 3: Baptized idiots, like little children, have the habit of wisdom, which is a gift of the Holy Ghost, but they have not the act, on account of the bodily impediment which hinders the use of reason in them.

SIXTH ARTICLE [II-II, Q. 45, Art. 6]

Whether the Seventh Beatitude Corresponds to the Gift of Wisdom?

Objection 1: It seems that the seventh beatitude does not correspond to the gift of wisdom. For the seventh beatitude is: "Blessed are the peacemakers, for they shall be called the children of God." Now both these things belong to charity: since of peace it is written (Ps. 118:165): "Much peace have they that love Thy law," and, as the Apostle says (Rom. 5:5), "the charity of God is poured forth in our hearts by the Holy Ghost Who is given to us," and Who is "the Spirit of adoption of sons, whereby we cry: Abba [Father]" (Rom. 8:15). Therefore the seventh beatitude ought to be ascribed to charity rather than to wisdom.

Obj. 2: Further, a thing is declared by its proximate effect rather than by its remote effect. Now the proximate effect of wisdom seems to be charity, according to Wis. 7:27: "Through nations she conveyeth herself into holy souls; she maketh the friends of God and prophets": whereas peace and the adoption of sons seem to be remote effects, since they result from charity, as stated above (Q. 29, A. 3). Therefore the beatitude corresponding to wisdom should be determined in respect of the love of charity rather than in respect of peace.

Obj. 3: Further, it is written (James 3:17): "The wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, judging without dissimulation [*Vulg.: 'without judging, without dissimulation']." Therefore the beatitude corresponding to wisdom should not refer to peace rather than to the other effects of heavenly wisdom.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 4) that "wisdom is becoming to peacemakers, in whom there is no movement of rebellion, but only obedience to reason."

I answer that, The seventh beatitude is fittingly ascribed to the gift of wisdom, both as to the merit and as to the reward. The merit is denoted in the words, "Blessed are the peacemakers." Now a peacemaker is one who makes peace, either in himself, or in others: and in both cases this is the result of setting in due order those things in which peace is established, for "peace is the tranquillity of order," according to Augustine (De Civ. Dei xix, 13). Now it belongs to wisdom to set things in order, as the Philosopher declares (Metaph. i, 2), wherefore peaceableness is fittingly ascribed to wisdom. The reward is expressed in the words, "they shall be called the children of God." Now men are called the children of God in so far as they participate in the likeness of the only-begotten and natural Son of God, according to Rom. 8:29, "Whom He foreknew . . . to be made conformable to the image of His Son," Who is Wisdom Begotten. Hence by participating in the gift of wisdom, man attains to the sonship of God.

Reply Obj. 1: It belongs to charity to be at peace, but it belongs to wisdom to make peace by setting things in order. Likewise the Holy Ghost is called the "Spirit of adoption" in so far as we receive from Him the likeness of the natural Son, Who is the Begotten Wisdom.

Reply Obj. 2: These words refer to the Uncreated Wisdom, which in the first place unites itself to us by the gift of charity, and consequently reveals to us the mysteries the knowledge of which is infused wisdom. Hence, the infused wisdom which is a gift, is not the cause but the effect of charity.

Reply Obj. 3: As stated above (A. 3) it belongs to wisdom, as a gift, not only to contemplate Divine things, but also to regulate human acts. Now the first thing to be effected in this direction of human acts is the removal of evils opposed to wisdom: wherefore fear is said to be "the beginning of wisdom," because it makes us shun evil, while the last thing is like an end, whereby all things are reduced to their right order; and it is this that constitutes peace. Hence James said with reason that "the wisdom that is from above" (and this is the gift of the Holy Ghost) "first indeed is chaste," because it avoids the corruption of sin, and "then peaceable," wherein lies the ultimate effect of wisdom, for which reason peace is numbered among the beatitudes. As to the things that follow, they declare in becoming order the means whereby wisdom leads to peace. For when

a man, by chastity, avoids the corruption of sin, the first thing he has to do is, as far as he can, to be moderate in all things, and in this respect wisdom is said to be modest. Secondly, in those matters in which he is not sufficient by himself, he should be guided by the advice of others, and as to this we are told further that wisdom is "easy to be persuaded." These two are conditions required that man may be at peace with himself. But in order that man may be at peace with others it is furthermore required, first that he should not be opposed to their good; this is what is meant by "consenting to the good." Secondly, that he should bring to his neighbor's deficiencies, sympathy in his heart, and succor in his actions, and this is denoted by the words "full of mercy and good fruits." Thirdly, he should strive in all charity to correct the sins of others, and this is indicated by the words "judging without dissimulation [*Vulg.: 'The wisdom that is from above . . . is . . . without judging, without dissimulation'," lest he should purpose to sate his hatred under cover of correction. _____

QUESTION 46

OF FOLLY WHICH IS OPPOSED TO WISDOM
(In Three Articles)

We must now consider folly which is opposed to wisdom; and under this head there are three points of inquiry:

(1) Whether folly is contrary to wisdom?

(2) Whether folly is a sin?

(3) To which capital sin is it reducible? _____

FIRST ARTICLE [II-II, Q. 46, Art. 1]

Whether Folly Is Contrary to Wisdom?

Objection 1: It would seem that folly is not contrary to wisdom. For seemingly unwisdom is directly opposed to wisdom. But folly does not seem to be the same as unwisdom, for the latter is apparently about Divine things alone, whereas folly is about both Divine and human things. Therefore folly is not contrary to wisdom.

Obj. 2: Further, one contrary is not the way to arrive at the other. But folly is the

way to arrive at wisdom, for it is written (1 Cor. 3:18): "If any man among you seem to be wise in this world, let him become a fool, that he may be wise." Therefore folly is not opposed to wisdom.

Obj. 3: Further, one contrary is not the cause of the other. But wisdom is the cause of folly; for it is written (Jer. 10:14): "Every man is become a fool for knowledge," and wisdom is a kind of knowledge. Moreover, it is written (Isa. 47:10): "Thy wisdom and thy knowledge, this hath deceived thee." Now it belongs to folly to be deceived. Therefore folly is not contrary to wisdom.

Obj. 4: Further, Isidore says (Etym. x, under the letter S) that "a fool is one whom shame does not incite to sorrow, and who is unconcerned when he is injured." But this pertains to spiritual wisdom, according to Gregory (Moral. x, 49). Therefore folly is not opposed to wisdom.

On the contrary, Gregory says (Moral. ii, 26) that "the gift of wisdom is given as a remedy against folly."

I answer that, Stultitia (Folly) seems to take its name from *stupor;* wherefore Isidore says (loc. cit.): "A fool is one who through dullness (*stuporem*) remains unmoved." And folly differs from fatuity, according to the same authority (Etym. x), in that folly implies apathy in the heart and dullness in the senses, while fatuity denotes entire privation of the spiritual sense. Therefore folly is fittingly opposed to wisdom.

For "sapiens" (*wise*) as Isidore says (Etym. x) "is so named from *sapor* (savor), because just as the taste is quick to distinguish between savors of meats, so is a wise man in discerning things and causes." Wherefore it is manifest that *folly* is opposed to *wisdom* as its contrary, while *fatuity* is opposed to it as a pure negation: since the fatuous man lacks the sense of judgment, while the fool has the sense, though dulled, whereas the wise man has the sense acute and penetrating.

Reply Obj. 1: According to Isidore (Etym. x), "unwisdom is contrary to wisdom because it lacks the savor of discretion and sense"; so that unwisdom is seemingly the same as folly. Yet a man would appear to be a fool chiefly through some deficiency in the verdict of that judgment, which is according to the highest cause, for if a man fails in judgment about some trivial matter, he is not for that reason called a fool.

Reply Obj. 2: Just as there is an evil wisdom, as stated above (Q. 45, A. 1, ad 1), called "worldly wisdom," because it takes for the highest cause and last end some worldly good, so too there is a good folly opposed to this evil wisdom, whereby man despises worldly things: and it is of this folly that the Apostle speaks.

Reply Obj. 3: It is the wisdom of the world that deceives and makes us foolish in God's sight, as is evident from the Apostle's words (1 Cor. 3:19).

Reply Obj. 4: To be unconcerned when one is injured is sometimes due to the fact that one has no taste for worldly things, but only for heavenly things. Hence this belongs not to worldly but to Divine wisdom, as Gregory declares (Moral. x, 49). Sometimes however it is the result of a man's being simply stupid about everything, as may be seen in idiots, who do not discern what is injurious to them, and this belongs to folly simply. _____

SECOND ARTICLE [II-II, Q. 45, Art. 2]

Whether Folly Is a Sin?

Objection 1: It would seem that folly is not a sin. For no sin arises in us from nature. But some are fools naturally. Therefore folly is not a sin.

Obj. 2: Further, "Every sin is voluntary," according to Augustine (De Vera Relig. xiv). But folly is not voluntary. Therefore it is not a sin.

Obj. 3: Further, every sin is contrary to a Divine precept. But folly is not contrary to any precept. Therefore folly is not a sin.

On the contrary, It is written (Prov. 1:32): "The prosperity of fools shall destroy them." But no man is destroyed save for sin. Therefore folly is a sin.

I answer that, Folly, as stated above (A. 1), denotes dullness of sense in judging, and chiefly as regards the highest cause, which is the last end and the sovereign good. Now a man may in this respect contract dullness in judgment in two ways. First, from a natural indisposition, as in the case of idiots, and such like folly is no sin. Secondly, by plunging his sense into earthly things, whereby his sense is rendered incapable of perceiving Divine things, according to 1 Cor. 2:14, "The sensual man perceiveth not these things that are of the Spirit of God," even as sweet things have no savor for a man whose taste is infected with an evil humor:

and such like folly is a sin.

This suffices for the Reply to the First Objection.

Reply Obj. 2: Though no man wishes to be a fool, yet he wishes those things of which folly is a consequence, viz. to withdraw his sense from spiritual things and to plunge it into earthly things. The same thing happens in regard to other sins; for the lustful man desires pleasure, without which there is no sin, although he does not desire sin simply, for he would wish to enjoy the pleasure without sin.

Reply Obj. 3: Folly is opposed to the precepts about the contemplation of truth, of which we have spoken above (Q. 16) when we were treating of knowledge and understanding. _____

THIRD ARTICLE [II-II, Q. 46, Art. 3]

Whether Folly Is a Daughter of Lust?

Objection 1: It would seem that folly is not a daughter of lust. For Gregory (Moral. xxxi, 45) enumerates the daughters of lust, among which however he makes no mention of folly. Therefore folly does not proceed from lust.

Obj. 2: Further, the Apostle says (1 Cor. 3:19): "The wisdom of this world is foolishness with God." Now, according to Gregory (Moral. x, 29) "the wisdom of this world consists in covering the heart with crafty devices;" and this savors of duplicity. Therefore folly is a daughter of duplicity rather than of lust.

Obj. 3: Further, anger especially is the cause of fury and madness in some persons; and this pertains to folly. Therefore folly arises from anger rather than from lust.

On the contrary, It is written (Prov. 7:22): "Immediately he followeth her," i.e. the harlot . . . "not knowing that he is drawn like a fool to bonds."

I answer that, As already stated (A. 2), folly, in so far as it is a sin, is caused by the spiritual sense being dulled, so as to be incapable of judging spiritual things. Now man's sense is plunged into earthly things chiefly by lust, which is about the greatest of pleasures; and these absorb the mind more than any others. Therefore the folly which is a sin, arises chiefly from lust.

Reply Obj. 1: It is part of folly that a man should have a distaste for God and His gifts. Hence Gregory mentions two daughters of lust, pertaining to folly, namely, "hatred of God" and "despair of the life to come"; thus he divides folly into two parts as it were.

Reply Obj. 2: These words of the Apostle are to be understood, not causally but essentially, because, to wit, worldly wisdom itself is folly with God. Hence it does not follow that whatever belongs to worldly wisdom, is a cause of this folly.

Reply Obj. 3: Anger by reason of its keenness, as stated above (I-II, Q. 48, AA. 2, 3, 4), produces a great change in the nature of the body, wherefore it conduces very much to the folly which results from a bodily impediment. On the other hand the folly which is caused by a spiritual impediment, viz. by the mind being plunged into earthly things, arises chiefly from lust, as stated above.

TREATISE ON THE CARDINAL VIRTUES (QQ. 47-170)

QUESTION 47

OF PRUDENCE, CONSIDERED IN ITSELF
(In Sixteen Articles)

After treating of the theological virtues, we must in due sequence consider the cardinal virtues. In the first place we shall consider prudence in itself; secondly, its parts; thirdly, the corresponding gift; fourthly, the contrary vices; fifthly, the precepts concerning prudence.

Under the first head there are sixteen points of inquiry:

(1) Whether prudence is in the will or in the reason?

(2) If in the reason, whether it is only in the practical, or also in the speculative reason?

(3) Whether it takes cognizance of singulars?

(4) Whether it is virtue?

(5) Whether it is a special virtue?

(6) Whether it appoints the end to the moral virtues?

(7) Whether it fixes the mean in the moral virtues?

(8) Whether its proper act is command?

(9) Whether solicitude or watchfulness belongs to prudence?

(10) Whether prudence extends to the governing of many?

(11) Whether the prudence which regards private good is the same in species as that which regards the common good?

(12) Whether prudence is in subjects, or only in their rulers?

(13) Whether prudence is in the wicked?

(14) Whether prudence is in all good men?

(15) Whether prudence is in us naturally?

(16) Whether prudence is lost by forgetfulness? _____

FIRST ARTICLE [II-II, Q. 47, Art. 1]

Whether Prudence Is in the Cognitive or in the Appetitive Faculty?

Objection 1: It would seem that prudence is not in the cognitive but in the appetitive faculty. For Augustine says (De Morib. Eccl. xv): "Prudence is love choosing wisely between the things that help and those that hinder." Now love is not in the cognitive, but in the appetitive faculty. Therefore prudence is in the appetitive faculty.

Obj. 2: Further, as appears from the foregoing definition it belongs to prudence "to choose wisely." But choice is an act of the appetitive faculty, as stated above (I-II, Q. 13, A. 1). Therefore prudence is not in the cognitive but in the appetitive faculty.

Obj. 3: Further, the Philosopher says (Ethic. vi, 5) that "in art it is better to err

voluntarily than involuntarily, whereas in the case of prudence, as of the virtues, it is worse." Now the moral virtues, of which he is treating there, are in the appetitive faculty, whereas art is in the reason. Therefore prudence is in the appetitive rather than in the rational faculty.

On the contrary, Augustine says (QQ. lxxxiii, qu. 61): "Prudence is the knowledge of what to seek and what to avoid."

I answer that, As Isidore says (Etym. x): "A prudent man is one who sees as it were from afar, for his sight is keen, and he foresees the event of uncertainties." Now sight belongs not to the appetitive but to the cognitive faculty. Wherefore it is manifest that prudence belongs directly to the cognitive, and not to the sensitive faculty, because by the latter we know nothing but what is within reach and offers itself to the senses: while to obtain knowledge of the future from knowledge of the present or past, which pertains to prudence, belongs properly to the reason, because this is done by a process of comparison. It follows therefore that prudence, properly speaking, is in the reason.

Reply Obj. 1: As stated above (I, Q. 82, A. 4) the will moves all the faculties to their acts. Now the first act of the appetitive faculty is love, as stated above (I-II, Q. 25, AA. 1, 2). Accordingly prudence is said to be love, not indeed essentially, but in so far as love moves to the act of prudence. Wherefore Augustine goes on to say that "prudence is love discerning aright that which helps from that which hinders us in tending to God." Now love is said to discern because it moves the reason to discern.

Reply Obj. 2: The prudent man considers things afar off, in so far as they tend to be a help or a hindrance to that which has to be done at the present time. Hence it is clear that those things which prudence considers stand in relation to this other, as in relation to the end. Now of those things that are directed to the end there is counsel in the reason, and choice in the appetite, of which two, counsel belongs more properly to prudence, since the Philosopher states (Ethic. vi, 5, 7, 9) that a prudent man "takes good counsel." But as choice presupposes counsel, since it is "the desire for what has been already counselled" (Ethic. iii, 2), it follows that choice can also be ascribed to prudence indirectly, in so far, to wit, as prudence directs the choice by means of counsel.

Reply Obj. 3: The worth of prudence consists not in thought merely, but in its application to action, which is the end of the practical reason. Wherefore if any

defect occur in this, it is most contrary to prudence, since, the end being of most import in everything, it follows that a defect which touches the end is the worst of all. Hence the Philosopher goes on to say (Ethic. vi, 5) that prudence is "something more than a merely rational habit," such as art is, since, as stated above (I-II, Q. 57, A. 4) it includes application to action, which application is an act of the will. _____

SECOND ARTICLE [II-II, Q. 47, Art. 2]

Whether Prudence Belongs to the Practical Reason Alone or Also to the Speculative Reason?

Objection 1: It would seem that prudence belongs not only to the practical, but also to the speculative reason. For it is written (Prov. 10:23): "Wisdom is prudence to a man." Now wisdom consists chiefly in contemplation. Therefore prudence does also.

Obj. 2: Further, Ambrose says (De Offic. i, 24): "Prudence is concerned with the quest of truth, and fills us with the desire of fuller knowledge." Now this belongs to the speculative reason. Therefore prudence resides also in the speculative reason.

Obj. 3: Further, the Philosopher assigns art and prudence to the same part of the soul (Ethic. vi, 1). Now art may be not only practical but also speculative, as in the case of the liberal arts. Therefore prudence also is both practical and speculative.

On the contrary, The Philosopher says (Ethic. vi, 5) that prudence is right reason applied to action. Now this belongs to none but the practical reason. Therefore prudence is in the practical reason only.

I answer that, According to the Philosopher (Ethic. vi, 5) "a prudent man is one who is capable of taking good counsel." Now counsel is about things that we have to do in relation to some end: and the reason that deals with things to be done for an end is the practical reason. Hence it is evident that prudence resides only in the practical reason.

Reply Obj. 1: As stated above (Q. 45, AA. 1, 3), wisdom considers the absolutely highest cause: so that the consideration of the highest cause in any particular genus belongs to wisdom in that genus. Now in the genus of human

acts the highest cause is the common end of all human life, and it is this end that prudence intends. For the Philosopher says (Ethic. vi, 5) that just as he who reasons well for the realization of a particular end, such as victory, is said to be prudent, not absolutely, but in a particular genus, namely warfare, so he that reasons well with regard to right conduct as a whole, is said to be prudent absolutely. Wherefore it is clear that prudence is wisdom about human affairs: but not wisdom absolutely, because it is not about the absolutely highest cause, for it is about human good, and this is not the best thing of all. And so it is stated significantly that "prudence is wisdom for man," but not wisdom absolutely.

Reply Obj. 2: Ambrose, and Tully also (De Invent. ii, 53) take the word prudence in a broad sense for any human knowledge, whether speculative or practical. And yet it may also be replied that the act itself of the speculative reason, in so far as it is voluntary, is a matter of choice and counsel as to its exercise; and consequently comes under the direction of prudence. On the other hand, as regards its specification in relation to its object which is the "necessary true," it comes under neither counsel nor prudence.

Reply Obj. 3: Every application of right reason in the work of production belongs to art: but to prudence belongs only the application of right reason in matters of counsel, which are those wherein there is no fixed way of obtaining the end, as stated in *Ethic.* iii, 3. Since then, the speculative reason makes things such as syllogisms, propositions and the like, wherein the process follows certain and fixed rules, consequently in respect of such things it is possible to have the essentials of art, but not of prudence; and so we find such a thing as a speculative art, but not a speculative prudence. _____

THIRD ARTICLE [II-II, Q. 47, Art. 3]

Whether Prudence Takes Cognizance of Singulars?

Objection 1: It would seem that prudence does not take cognizance of singulars. For prudence is in the reason, as stated above (AA. 1, 2).
But "reason deals with universals," according to *Phys.* i, 5.
Therefore prudence does not take cognizance except of universals.

Obj. 2: Further, singulars are infinite in number. But the reason cannot comprehend an infinite number of things. Therefore prudence which is right reason, is not about singulars.

Obj. 3: Further, particulars are known by the senses. But prudence is not in a sense, for many persons who have keen outward senses are devoid of prudence. Therefore prudence does not take cognizance of singulars.

On the contrary, The Philosopher says (Ethic. vi, 7) that "prudence does not deal with universals only, but needs to take cognizance of singulars also."

I answer that, As stated above (A. 1, ad 3), to prudence belongs not only the consideration of the reason, but also the application to action, which is the end of the practical reason. But no man can conveniently apply one thing to another, unless he knows both the thing to be applied, and the thing to which it has to be applied. Now actions are in singular matters: and so it is necessary for the prudent man to know both the universal principles of reason, and the singulars about which actions are concerned.

Reply Obj. 1: Reason first and chiefly is concerned with universals, and yet it is able to apply universal rules to particular cases: hence the conclusions of syllogisms are not only universal, but also particular, because the intellect by a kind of reflection extends to matter, as stated in *De Anima* iii.

Reply Obj. 2: It is because the infinite number of singulars cannot be comprehended by human reason, that "our counsels are uncertain" (Wis. 9:14). Nevertheless experience reduces the infinity of singulars to a certain finite number which occur as a general rule, and the knowledge of these suffices for human prudence.

Reply Obj. 3: As the Philosopher says (Ethic. vi, 8), prudence does not reside in the external senses whereby we know sensible objects, but in the interior sense, which is perfected by memory and experience so as to judge promptly of particular cases. This does not mean however that prudence is in the interior sense as in its princip[al] subject, for it is chiefly in the reason, yet by a kind of application it extends to this sense. _____

FOURTH ARTICLE [II-II, Q. 47, Art. 4]

Whether Prudence Is a Virtue?

Objection 1: It would seem that prudence is not a virtue. For Augustine says (De Lib. Arb. i, 13) that "prudence is the science of what to desire and what to avoid." Now science is condivided with virtue, as appears in the *Predicaments*

(vi). Therefore prudence is not a virtue.

Obj. 2: Further, there is no virtue of a virtue: but "there is a virtue of art," as the Philosopher states (Ethic. vi, 5): wherefore art is not a virtue. Now there is prudence in art, for it is written (2 Paralip. ii, 14) concerning Hiram, that he knew "to grave all sort of graving, and to devise ingeniously (*prudenter*) all that there may be need of in the work." Therefore prudence is not a virtue.

Obj. 3: Further, no virtue can be immoderate. But prudence is immoderate, else it would be useless to say (Prov. 23:4): "Set bounds to thy prudence." Therefore prudence is not a virtue.

On the contrary, Gregory states (Moral. ii, 49) that prudence, temperance, fortitude and justice are four virtues.

I answer that, As stated above (I-II, Q. 55, A. 3; Q. 56, A. 1) when we were treating of virtues in general, "virtue is that which makes its possessor good, and his work good likewise." Now good may be understood in a twofold sense: first, materially, for the thing that is good, secondly, formally, under the aspect of good. Good, under the aspect of good, is the object of the appetitive power. Hence if any habits rectify the consideration of reason, without regarding the rectitude of the appetite, they have less of the nature of a virtue since they direct man to good materially, that is to say, to the thing which is good, but without considering it under the aspect of good. On the other hand those virtues which regard the rectitude of the appetite, have more of the nature of virtue, because they consider the good not only materially, but also formally, in other words, they consider that which is good under the aspect of good.

Now it belongs to prudence, as stated above (A. 1, ad 3; A. 3) to apply right reason to action, and this is not done without a right appetite. Hence prudence has the nature of virtue not only as the other intellectual virtues have it, but also as the moral virtues have it, among which virtues it is enumerated.

Reply Obj. 1: Augustine there takes science in the broad sense for any kind of right reason.

Reply Obj. 2: The Philosopher says that there is a virtue of art, because art does not require rectitude of the appetite; wherefore in order that a man may make right use of his art, he needs to have a virtue which will rectify his appetite. Prudence however has nothing to do with the matter of art, because art is both

directed to a particular end, and has fixed means of obtaining that end. And yet, by a kind of comparison, a man may be said to act prudently in matters of art. Moreover in certain arts, on account of the uncertainty of the means for obtaining the end, there is need for counsel, as for instance in the arts of medicine and navigation, as stated in *Ethic.* iii, 3.

Reply Obj. 3: This saying of the wise man does not mean that prudence itself should be moderate, but that moderation must be imposed on other things according to prudence. _____

FIFTH ARTICLE [II-II, Q. 47, Art. 5]

Whether Prudence Is a Special Virtue?

Objection 1: It would seem that prudence is not a special virtue. For no special virtue is included in the definition of virtue in general, since virtue is defined (Ethic. ii, 6) "an elective habit that follows a mean appointed by reason in relation to ourselves, even as a wise man decides." Now right reason is reason in accordance with prudence, as stated in *Ethic.* vi, 13. Therefore prudence is not a special virtue.

Obj. 2: Further, the Philosopher says (Ethic. vi, 13) that "the effect of moral virtue is right action as regards the end, and that of prudence, right action as regards the means." Now in every virtue certain things have to be done as means to the end. Therefore prudence is in every virtue, and consequently is not a special virtue.

Obj. 3: Further, a special virtue has a special object. But prudence has not a special object, for it is right reason "applied to action" (Ethic. vi, 5); and all works of virtue are actions. Therefore prudence is not a special virtue.

On the contrary, It is distinct from and numbered among the other virtues, for it is written (Wis. 8:7): "She teacheth temperance and prudence, justice and fortitude."

I answer that, Since acts and habits take their species from their objects, as shown above (I-II, Q. 1, A. 3; Q. 18, A. 2; Q. 54, A. 2), any habit that has a corresponding special object, distinct from other objects, must needs be a special habit, and if it be a good habit, it must be a special virtue. Now an object is called special, not merely according to the consideration of its matter, but rather

according to its formal aspect, as explained above (I-II, Q. 54, A. 2, ad 1). Because one and the same thing is the subject matter of the acts of different habits, and also of different powers, according to its different formal aspects. Now a yet greater difference of object is requisite for a difference of powers than for a difference of habits, since several habits are found in the same power, as stated above (I-II, Q. 54, A. 1). Consequently any difference in the aspect of an object, that requires a difference of powers, will *a fortiori* require a difference of habits.

Accordingly we must say that since prudence is in the reason, as stated above (A. 2), it is differentiated from the other intellectual virtues by a material difference of objects. *Wisdom, knowledge* and *understanding* are about necessary things, whereas *art* and *prudence* are about contingent things, art being concerned with *things made,* that is, with things produced in external matter, such as a house, a knife and so forth; and prudence, being concerned with *things done,* that is, with things that have their being in the doer himself, as stated above (I-II, Q. 57, A. 4). On the other hand prudence is differentiated from the moral virtues according to a formal aspect distinctive of powers, i.e. the intellective power, wherein is prudence, and the appetitive power, wherein is moral virtue. Hence it is evident that prudence is a special virtue, distinct from all other virtues.

Reply Obj. 1: This is not a definition of virtue in general, but of moral virtue, the definition of which fittingly includes an intellectual virtue, viz., prudence, which has the same matter in common with moral virtue; because, just as the subject of moral virtue is something that partakes of reason, so moral virtue has the aspect of virtue, in so far as it partakes of intellectual virtue.

Reply Obj. 2: This argument proves that prudence helps all the virtues, and works in all of them; but this does not suffice to prove that it is not a special virtue; for nothing prevents a certain genus from containing a species which is operative in every other species of that same genus, even as the sun has an influence over all bodies.

Reply Obj. 3: Things done are indeed the matter of prudence, in so far as they are the object of reason, that is, considered as true: but they are the matter of the moral virtues, in so far as they are the object of the appetitive power, that is, considered as good. _____

SIXTH ARTICLE [II-II, Q. 47, Art. 6]

Whether Prudence Appoints the End to Moral Virtues?

Objection 1: It would seem that prudence appoints the end to moral virtues. Since prudence is in the reason, while moral virtue is in the appetite, it seems that prudence stands in relation to moral virtue, as reason to the appetite. Now reason appoints the end to the appetitive power. Therefore prudence appoints the end to the moral virtues.

Obj. 2: Further, man surpasses irrational beings by his reason, but he has other things in common with them. Accordingly the other parts of man are in relation to his reason, what man is in relation to irrational creatures. Now man is the end of irrational creatures, according to *Polit.* i, 3. Therefore all the other parts of man are directed to reason as to their end. But prudence is "right reason applied to action," as stated above (A. 2). Therefore all actions are directed to prudence as their end. Therefore prudence appoints the end to all moral virtues.

Obj. 3: Further, it belongs to the virtue, art, or power that is concerned about the end, to command the virtues or arts that are concerned about the means. Now prudence disposes of the other moral virtues, and commands them. Therefore it appoints their end to them.

On the contrary, The Philosopher says (Ethic. vi, 12) that "moral virtue ensures the rectitude of the intention of the end, while prudence ensures the rectitude of the means." Therefore it does not belong to prudence to appoint the end to moral virtues, but only to regulate the means.

I answer that, The end of moral virtues is human good. Now the good of the human soul is to be in accord with reason, as Dionysius declares (Div. Nom. iv). Wherefore the ends of moral virtue must of necessity pre-exist in the reason.

Now, just as, in the speculative reason, there are certain things naturally known, about which is *understanding,* and certain things of which we obtain knowledge through them, viz. conclusions, about which is *science,* so in the practical reason, certain things pre-exist, as naturally known principles, and such are the ends of the moral virtues, since the end is in practical matters what principles are in speculative matters, as stated above (Q. 23, A. 7, ad 2; I-II, Q. 13, A. 3); while certain things are in the practical reason by way of conclusions, and such are the means which we gather from the ends themselves. About these is prudence,

which applies universal principles to the particular conclusions of practical matters. Consequently it does not belong to prudence to appoint the end to moral virtues, but only to regulate the means.

Reply Obj. 1: Natural reason known by the name of *synderesis* appoints the end to moral virtues, as stated above (I, Q. 79, A. 12): but prudence does not do this for the reason given above.

This suffices for the Reply to the Second Objection.

Reply Obj. 3: The end concerns the moral virtues, not as though they appointed the end, but because they tend to the end which is appointed by natural reason. In this they are helped by prudence, which prepares the way for them, by disposing the means. Hence it follows that prudence is more excellent than the moral virtues, and moves them: yet *synderesis* moves prudence, just as the understanding of principles moves science. _____

SEVENTH ARTICLE [II-II, Q. 47, Art. 7]

Whether It Belongs to Prudence to Find the Mean in Moral Virtues?

Objection 1: It would seem that it does not belong to prudence to find the mean in moral virtues. For the achievement of the mean is the end of moral virtues. But prudence does not appoint the end to moral virtues, as shown above (A. 6). Therefore it does not find the mean in them.

Obj. 2: Further, that which of itself has being, would seem to have no cause, but its very being is its cause, since a thing is said to have being by reason of its cause. Now "to follow the mean" belongs to moral virtue by reason of itself, as part of its definition, as shown above (A. 5, Obj. 1). Therefore prudence does not cause the mean in moral virtues.

Obj. 3: Further, prudence works after the manner of reason. But moral virtue tends to the mean after the manner of nature, because, as Tully states (De Invent. Rhet. ii, 53), "virtue is a habit like a second nature in accord with reason." Therefore prudence does not appoint the mean to moral virtues.

On the contrary, In the foregoing definition of moral virtue (A. 5, Obj. 1) it is stated that it "follows a mean appointed by reason . . . even as a wise man decides."

I answer that, The proper end of each moral virtue consists precisely in conformity with right reason. For temperance intends that man should not stray from reason for the sake of his concupiscences; fortitude, that he should not stray from the right judgment of reason through fear or daring. Moreover this end is appointed to man according to natural reason, since natural reason dictates to each one that he should act according to reason.

But it belongs to the ruling of prudence to decide in what manner and by what means man shall obtain the mean of reason in his deeds. For though the attainment of the mean is the end of a moral virtue, yet this mean is found by the right disposition of these things that are directed to the end.

This suffices for the Reply to the First Objection.

Reply Obj. 2: Just as a natural agent makes form to be in matter, yet does not make that which is essential to the form to belong to it, so too, prudence appoints the mean in passions and operations, and yet does not make the searching of the mean to belong to virtue.

Reply Obj. 3: Moral virtue after the manner of nature intends to attain the mean. Since, however, the mean as such is not found in all matters after the same manner, it follows that the inclination of nature which ever works in the same manner, does not suffice for this purpose, and so the ruling of prudence is required. _____

EIGHTH ARTICLE [II-II, Q. 47, Art. 8]

Whether Command Is the Chief Act of Prudence?

Objection 1: It would seem that command is not the chief act of prudence. For command regards the good to be ensued. Now Augustine (De Trin. xiv, 9) states that it is an act of prudence "to avoid ambushes." Therefore command is not the chief act of prudence.

Obj. 2: Further, the Philosopher says (Ethic. vi, 5) that "the prudent man takes good counsel." Now "to take counsel" and "to command" seem to be different acts, as appears from what has been said above (I-II, Q. 57, A. 6). Therefore command is not the chief act of prudence.

Obj. 3: Further, it seems to belong to the will to command and to rule, since the

will has the end for its object, and moves the other powers of the soul. Now prudence is not in the will, but in the reason. Therefore command is not an act of prudence.

On the contrary, The Philosopher says (Ethic. vi, 10) that "prudence commands."

I answer that, Prudence is "right reason applied to action," as stated above (A. 2). Hence that which is the chief act of reason in regard to action must needs be the chief act of prudence. Now there are three such acts. The first is *to take counsel,* which belongs to discovery, for counsel is an act of inquiry, as stated above (I-II, Q. 14, A. 1). The second act is *to judge of what one has discovered,* and this is an act of the speculative reason. But the practical reason, which is directed to action, goes further, and its third act is *to command,* which act consists in applying to action the things counselled and judged. And since this act approaches nearer to the end of the practical reason, it follows that it is the chief act of the practical reason, and consequently of prudence.

In confirmation of this we find that the perfection of art consists in judging and not in commanding: wherefore he who sins voluntarily against his craft is reputed a better craftsman than he who does so involuntarily, because the former seems to do so from right judgment, and the latter from a defective judgment. On the other hand it is the reverse in prudence, as stated in *Ethic.* vi, 5, for it is more imprudent to sin voluntarily, since this is to be lacking in the chief act of prudence, viz. command, than to sin involuntarily.

Reply Obj. 1: The act of command extends both to the ensuing of good and to the avoidance of evil. Nevertheless Augustine ascribes "the avoidance of ambushes" to prudence, not as its chief act, but as an act of prudence that does not continue in heaven.

Reply Obj. 2: Good counsel is required in order that the good things discovered may be applied to action: wherefore command belongs to prudence which takes good counsel.

Reply Obj. 3: Simply to move belongs to the will: but command denotes motion together with a kind of ordering, wherefore it is an act of the reason, as stated above (I-II, Q. 17, A. 1). _____

NINTH ARTICLE [II-II, Q. 47, Art. 9]

Whether Solicitude Belongs to Prudence?

Objection 1: It would seem that solicitude does not belong to prudence. For solicitude implies disquiet, wherefore Isidore says (Etym. x) that "a solicitous man is a restless man." Now motion belongs chiefly to the appetitive power: wherefore solicitude does also. But prudence is not in the appetitive power, but in the reason, as stated above (A. 1). Therefore solicitude does not belong to prudence.

Obj. 2: Further, the certainty of truth seems opposed to solicitude, wherefore it is related (1 Kings 9:20) that Samuel said to Saul: "As for the asses which were lost three days ago, be not solicitous, because they are found." Now the certainty of truth belongs to prudence, since it is an intellectual virtue. Therefore solicitude is in opposition to prudence rather than belonging to it.

Obj. 3: Further, the Philosopher says (Ethic. iv, 3) the "magnanimous man is slow and leisurely." Now slowness is contrary to solicitude. Since then prudence is not opposed to magnanimity, for "good is not opposed to good," as stated in the *Predicaments* (viii) it would seem that solicitude does not belong to prudence.

On the contrary, It is written (1 Pet. 4:7): "Be prudent . . . and watch in prayers." But watchfulness is the same as solicitude. Therefore solicitude belongs to prudence.

I answer that, According to Isidore (Etym. x), a man is said to be solicitous through being shrewd (*solers*) and alert (*citus*), in so far as a man through a certain shrewdness of mind is on the alert to do whatever has to be done. Now this belongs to prudence, whose chief act is a command about what has been already counselled and judged in matters of action. Hence the Philosopher says (Ethic. vi, 9) that "one should be quick in carrying out the counsel taken, but slow in taking counsel." Hence it is that solicitude belongs properly to prudence, and for this reason Augustine says (De Morib. Eccl. xxiv) that "prudence keeps most careful watch and ward, lest by degrees we be deceived unawares by evil counsel."

Reply Obj. 1: Movement belongs to the appetitive power as to the principle of movement, in accordance however, with the direction and command of reason, wherein solicitude consists.

Reply Obj. 2: According to the Philosopher (Ethic. i, 3), "equal certainty should not be sought in all things, but in each matter according to its proper mode." And since the matter of prudence is the contingent singulars about which are human actions, the certainty of prudence cannot be so great as to be devoid of all solicitude.

Reply Obj. 3: The magnanimous man is said to be "slow and leisurely" not because he is solicitous about nothing, but because he is not over-solicitous

about many things, and is trustful in matters where he ought to have trust, and is not over-solicitous about them: for over-much fear and distrust are the cause of over-solicitude, since fear makes us take counsel, as stated above (I-II, Q. 44, A. 2) when we were treating of the passion of fear. _____

TENTH ARTICLE [II-II, Q. 47, Art. 10]

Whether Solicitude Belongs to Prudence?

Objection 1: It would seem that prudence does not extend to the governing of many, but only to the government of oneself. For the Philosopher says (Ethic. v, 1) that virtue directed to the common good is justice. But prudence differs from justice. Therefore prudence is not directed to the common good.

Obj. 2: Further, he seems to be prudent, who seeks and does good for himself. Now those who seek the common good often neglect their own. Therefore they are not prudent.

Obj. 3: Further, prudence is specifically distinct from temperance and fortitude. But temperance and fortitude seem to be related only to a man's own good. Therefore the same applies to prudence.

On the contrary, Our Lord said (Matt. 24:45): "Who, thinkest thou, is a faithful and prudent [Douay: 'wise'] servant whom his lord hath appointed over his family?"

I answer that, According to the Philosopher (Ethic. vi, 8) some have held that prudence does not extend to the common good, but only to the good of the individual, and this because they thought that man is not bound to seek other than his own good. But this opinion is opposed to charity, which "seeketh not her own" (1 Cor. 13:5): wherefore the Apostle says of himself (1 Cor. 10:33): "Not seeking that which is profitable to myself, but to many, that they may be saved." Moreover it is contrary to right reason, which judges the common good to be better than the good of the individual.

Accordingly, since it belongs to prudence rightly to counsel, judge, and command concerning the means of obtaining a due end, it is evident that prudence regards not only the private good of the individual, but also the common good of the multitude.

Reply Obj. 1: The Philosopher is speaking there of moral virtue. Now just as every moral virtue that is directed to the common good is called "legal" justice, so the prudence that is directed to the common good is called "political" prudence, for the latter stands in the same relation to legal justice, as prudence simply so called to moral virtue.

Reply Obj. 2: He that seeks the good of the many, seeks in consequence his own good, for two reasons. First, because the individual good is impossible without the common good of the family, state, or kingdom. Hence Valerius Maximus says [*Fact. et Dict. Memor. iv, 6] of the ancient Romans that "they would rather be poor in a rich empire than rich in a poor empire." Secondly, because, since man is a part of the home and state, he must needs consider what is good for him by being prudent about the good of the many. For the good disposition of parts depends on their relation to the whole; thus Augustine says (Confess. iii, 8) that "any part which does not harmonize with its whole, is offensive."

Reply Obj. 3: Even temperance and fortitude can be directed to the common good, hence there are precepts of law concerning them as stated in *Ethic.* v, 1: more so, however, prudence and justice, since these belong to the rational faculty which directly regards the universal, just as the sensitive part regards singulars.

ELEVENTH ARTICLE [II-II, Q. 47, Art. 11]

Whether Prudence About One's Own Good Is Specifically the Same As That Which Extends to the Common Good?

Objection 1: It seems that prudence about one's own good is the same specifically as that which extends to the common good. For the Philosopher says (Ethic. vi, 8) that "political prudence, and prudence are the same habit, yet their essence is not the same."

Obj. 2: Further, the Philosopher says (Polit. iii, 2) that "virtue is the same in a good man and in a good ruler." Now political prudence is chiefly in the ruler, in whom it is architectonic, as it were. Since then prudence is a virtue of a good man, it seems that prudence and political prudence are the same habit.

Obj. 3: Further, a habit is not diversified in species or essence by things which are subordinate to one another. But the particular good, which belongs to prudence simply so called, is subordinate to the common good, which belongs to

political prudence. Therefore prudence and political prudence differ neither specifically nor essentially.

On the contrary, "Political prudence," which is directed to the common good of the state, "domestic economy" which is of such things as relate to the common good of the household or family, and "monastic economy" which is concerned with things affecting the good of one person, are all distinct sciences. Therefore in like manner there are different kinds of prudence, corresponding to the above differences of matter.

I answer that, As stated above (A. 5; Q. 54, A. 2, ad 1), the species of habits differ according to the difference of object considered in its formal aspect. Now the formal aspect of all things directed to the end, is taken from the end itself, as shown above (I-II, Prolog.; Q. 102, A. 1), wherefore the species of habits differ by their relation to different ends. Again the individual good, the good of the family, and the good of the city and kingdom are different ends. Wherefore there must needs be different species of prudence corresponding to these different ends, so that one is "prudence" simply so called, which is directed to one's own good; another, "domestic prudence" which is directed to the common good of the home; and a third, "political prudence," which is directed to the common good of the state or kingdom.

Reply Obj. 1: The Philosopher means, not that political prudence is substantially the same habit as any kind of prudence, but that it is the same as the prudence which is directed to the common good. This is called "prudence" in respect of the common notion of prudence, i.e. as being right reason applied to action, while it is called "political," as being directed to the common good.

Reply Obj. 2: As the Philosopher declares (Polit. iii, 2), "it belongs to a good man to be able to rule well and to obey well," wherefore the virtue of a good man includes also that of a good ruler. Yet the virtue of the ruler and of the subject differs specifically, even as the virtue of a man and of a woman, as stated by the same authority (Polit. iii, 2).

Reply Obj. 3: Even different ends, one of which is subordinate to the other, diversify the species of a habit, thus for instance, habits directed to riding, soldiering, and civic life, differ specifically although their ends are subordinate to one another. In like manner, though the good of the individual is subordinate to the good of the many, that does not prevent this difference from making the

habits differ specifically; but it follows that the habit which is directed to the last end is above the other habits and commands them. _____

TWELFTH ARTICLE [II-II, Q. 47, Art. 12]

Whether Prudence Is in Subjects, or Only in Their Rulers?

Objection 1: It would seem that prudence is not in subjects but only in their rulers. For the Philosopher says (Polit. iii, 2) that "prudence alone is the virtue proper to a ruler, while other virtues are common to subjects and rulers, and the prudence of the subject is not a virtue but a true opinion."

Obj. 2: Further, it is stated in *Polit.* i, 5 that "a slave is not competent to take counsel." But prudence makes a man take good counsel (Ethic. vi, 5). Therefore prudence is not befitting slaves or subjects.

Obj. 3: Further, prudence exercises command, as stated above (A. 8). But command is not in the competency of slaves or subjects but only of rulers. Therefore prudence is not in subjects but only in rulers.

On the contrary, The Philosopher says (Ethic. vi, 8) that there are two kinds of political prudence, one of which is "legislative" and belongs to rulers, while the other "retains the common name political," and is about "individual actions." Now it belongs also to subjects to perform these individual actions. Therefore prudence is not only in rulers but also in subjects.

I answer that, Prudence is in the reason. Now ruling and governing belong properly to the reason; and therefore it is proper to a man to reason and be prudent in so far as he has a share in ruling and governing. But it is evident that the subject as subject, and the slave as slave, are not competent to rule and govern, but rather to be ruled and governed. Therefore prudence is not the virtue of a slave as slave, nor of a subject as subject.

Since, however, every man, for as much as he is rational, has a share in ruling according to the judgment of reason, he is proportionately competent to have prudence. Wherefore it is manifest that prudence is in the ruler "after the manner of a mastercraft" (Ethic. vi, 8), but in the subjects, "after the manner of a handicraft."

Reply Obj. 1: The saying of the Philosopher is to be understood strictly, namely,

that prudence is not the virtue of a subject as such.

Reply Obj. 2: A slave is not capable of taking counsel, in so far as he is a slave (for thus he is the instrument of his master), but he does take counsel in so far as he is a rational animal.

Reply Obj. 3: By prudence a man commands not only others, but also himself, in so far as the reason is said to command the lower powers.

THIRTEENTH ARTICLE [II-II, Q. 47, Art. 13]

Whether Prudence Can Be in Sinners?

Objection 1: It would seem that there can be prudence in sinners. For our Lord said (Luke 16:8): "The children of this world are more prudent [Douay: 'wiser'] in their generation than the children of light." Now the children of this world are sinners. Therefore there be prudence in sinners.

Obj. 2: Further, faith is a more excellent virtue than prudence. But there can be faith in sinners. Therefore there can be prudence also.

Obj. 3: Further, according to *Ethic.* vi, 7, "we say that to be of good counsel is the work of prudent man especially." Now many sinners can take good counsel. Therefore sinners can have prudence.

On the contrary, The Philosopher declares (Ethic. vi, 12) that "it is impossible for a man be prudent unless he be good." Now no sinner is a good man. Therefore no sinner is prudent.

I answer that, Prudence is threefold. There is a false prudence, which takes its name from its likeness to true prudence. For since a prudent man is one who disposes well of the things that have to be done for a good end, whoever disposes well of such things as are fitting for an evil end, has false prudence, in far as that which he takes for an end, is good, not in truth but in appearance. Thus man is called "a good robber," and in this way may speak of "a prudent robber," by way of similarity, because he devises fitting ways of committing robbery. This is the prudence of which the Apostle says (Rom. 8:6): "The prudence [Douay: 'wisdom'] of the flesh is death," because, to wit, it places its ultimate end in the pleasures of the flesh.

The second prudence is indeed true prudence, because it devises fitting ways of obtaining a good end; and yet it is imperfect, from a twofold source. First, because the good which it takes for an end, is not the common end of all human life, but of some particular affair; thus when a man devises fitting ways of conducting business or of sailing a ship, he is called a prudent businessman, or a prudent sailor; secondly, because he fails in the chief act of prudence, as when a man takes counsel aright, and forms a good judgment, even about things concerning life as a whole, but fails to make an effective command.

The third prudence is both true and perfect, for it takes counsel, judges and commands aright in respect of the good end of man's whole life: and this alone is prudence simply so-called, and cannot be in sinners, whereas the first prudence is in sinners alone, while imperfect prudence is common to good and wicked men, especially that which is imperfect through being directed to a particular end, since that which is imperfect on account of a failing in the chief act, is only in the wicked.

Reply Obj. 1: This saying of our Lord is to be understood of the first prudence, wherefore it is not said that they are prudent absolutely, but that they are prudent in "their generation."

Reply Obj. 2: The nature of faith consists not in conformity with the appetite for certain right actions, but in knowledge alone. On the other hand prudence implies a relation to a right appetite. First because its principles are the ends in matters of action; and of such ends one forms a right estimate through the habits of moral virtue, which rectify the appetite: wherefore without the moral virtues there is no prudence, as shown above (I-II, Q. 58, A. 5); secondly because prudence commands right actions, which does not happen unless the appetite be right. Wherefore though faith on account of its object is more excellent than prudence, yet prudence, by its very nature, is more opposed to sin, which arises from a disorder of the appetite.

Reply Obj. 3: Sinners can take good counsel for an evil end, or for some particular good, but they do not perfectly take good counsel for the end of their whole life, since they do not carry that counsel into effect. Hence they lack prudence which is directed to the good only; and yet in them, according to the Philosopher (Ethic. vi, 12) there is "cleverness," [**deinotike*] i.e. natural diligence which may be directed to both good and evil; or "cunning," [**panourgia*] which is directed only to evil, and which we have stated above, to

be "false prudence" or "prudence of the flesh." _____

FOURTEENTH ARTICLE [II-II, Q. 47, Art. 14]

Whether Prudence Is in All Who Have Grace?

Objection 1: It would seem that prudence is not in all who have grace. Prudence requires diligence, that one may foresee aright what has to be done. But many who have grace have not this diligence. Therefore not all who have grace have prudence.

Obj. 2: Further, a prudent man is one who takes good counsel, as stated above (A. 8, Obj. 2; A. 13, Obj. 3). Yet many have grace who do not take good counsel, and need to be guided by the counsel of others. Therefore not all who have grace, have prudence.

Obj. 3: Further, the Philosopher says (Topic. iii, 2) that "young people are not obviously prudent." Yet many young people have grace. Therefore prudence is not to be found in all who have grace.

On the contrary, No man has grace unless he be virtuous. Now no man can be virtuous without prudence, for Gregory says (Moral. ii, 46) that "the other virtues cannot be virtues at all unless they effect prudently what they desire to accomplish." Therefore all who have grace have prudence.

I answer that, The virtues must needs be connected together, so that whoever has one has all, as stated above (I-II, Q. 65, A. 1). Now whoever has grace has charity, so that he must needs have all the other virtues, and hence, since prudence is a virtue, as shown above (A. 4), he must, of necessity, have prudence also.

Reply Obj. 1: Diligence is twofold: one is merely sufficient with regard to things necessary for salvation; and such diligence is given to all who have grace, whom "His unction teacheth of all things" (1 John 2:27). There is also another diligence which is more than sufficient, whereby a man is able to make provision both for himself and for others, not only in matters necessary for salvation, but also in all things relating to human life; and such diligence as this is not in all who have grace.

Reply Obj. 2: Those who require to be guided by the counsel of others, are able,

if they have grace, to take counsel for themselves in this point at least, that they require the counsel of others and can discern good from evil counsel.

Reply Obj. 3: Acquired prudence is caused by the exercise of acts, wherefore "its acquisition demands experience and time" (Ethic. ii, 1), hence it cannot be in the young, neither in habit nor in act. On the other hand gratuitous prudence is caused by divine infusion. Wherefore, in children who have been baptized but have not come to the use of reason, there is prudence as to habit but not as to act, even as in idiots; whereas in those who have come to the use of reason, it is also as to act, with regard to things necessary for salvation. This by practice merits increase, until it becomes perfect, even as the other virtues. Hence the Apostle says (Heb. 5:14) that "strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil."

FIFTEENTH ARTICLE [II-II, Q. 47, Art. 15]

Whether Prudence Is in Us by Nature?

Objection 1: It would seem that prudence is in us by nature. The Philosopher says that things connected with prudence "seem to be natural," namely "synesis, gnome" [**synesis* and *gnome*, Cf. I-II, Q. 57, A. 6] and the like, but not those which are connected with speculative wisdom. Now things belonging to the same genus have the same kind of origin. Therefore prudence also is in us from nature.

Obj. 2: Further, the changes of age are according to nature. Now prudence results from age, according to Job 12:12: "In the ancient is wisdom, and in length of days prudence." Therefore prudence is natural.

Obj. 3: Further, prudence is more consistent with human nature than with that of dumb animals. Now there are instances of a certain natural prudence in dumb animals, according to the Philosopher (De Hist. Anim. viii, 1). Therefore prudence is natural.

On the contrary, The Philosopher says (Ethic. ii, 1) that "intellectual virtue is both originated and fostered by teaching; it therefore demands experience and time." Now prudence is an intellectual virtue, as stated above (A. 4). Therefore prudence is in us, not by nature, but by teaching and experience.

I answer that, As shown above (A. 3), prudence includes knowledge both of universals, and of the singular matters of action to which prudence applies the universal principles. Accordingly, as regards the knowledge of universals, the same is to be said of prudence as of speculative science, because the primary universal principles of either are known naturally, as shown above (A. 6): except that the common principles of prudence are more connatural to man; for as the Philosopher remarks (Ethic. x, 7) "the life which is according to the speculative reason is better than that which is according to man": whereas the secondary universal principles, whether of the speculative or of the practical reason, are not inherited from nature, but are acquired by discovery through experience, or through teaching.

On the other hand, as regards the knowledge of particulars which are the matter of action, we must make a further distinction, because this matter of action is either an end or the means to an end. Now the right ends of human life are fixed; wherefore there can be a natural inclination in respect of these ends; thus it has been stated above (I-II, Q. 51, A. 1; Q. 63, A. 1) that some, from a natural inclination, have certain virtues whereby they are inclined to right ends; and consequently they also have naturally a right judgment about such like ends.

But the means to the end, in human concerns, far from being fixed, are of manifold variety according to the variety of persons and affairs. Wherefore since the inclination of nature is ever to something fixed, the knowledge of those means cannot be in man naturally, although, by reason of his natural disposition, one man has a greater aptitude than another in discerning them, just as it happens with regard to the conclusions of speculative sciences. Since then prudence is not about the ends, but about the means, as stated above (A. 6; I-II, Q. 57, A. 5), it follows that prudence is not from nature.

Reply Obj. 1: The Philosopher is speaking there of things relating to prudence, in so far as they are directed to ends. Wherefore he had said before (Ethic. vi, 5, 11) that "they are the principles of the *ou heneka*" [*Literally, 'for the sake of which' (are the means)], namely, the end; and so he does not mention *euboulia* among them, because it takes counsel about the means.

Reply Obj. 2: Prudence is rather in the old, not only because their natural disposition calms the movement of the sensitive passions, but also because of their long experience.

Reply Obj. 3: Even in dumb animals there are fixed ways of obtaining an end, wherefore we observe that all the animals of a same species act in like manner. But this is impossible in man, on account of his reason, which takes cognizance of universals, and consequently extends to an infinity of singulars.

SIXTEENTH ARTICLE [II-II, Q. 47, Art. 16]

Whether Prudence Can Be Lost Through Forgetfulness?

Objection 1: It would seem that prudence can be lost through forgetfulness. For since science is about necessary things, it is more certain than prudence which is about contingent matters of action. But science is lost by forgetfulness. Much more therefore is prudence.

Obj. 2: Further, as the Philosopher says (Ethic. ii, 3) "the same things, but by a contrary process, engender and corrupt virtue." Now the engendering of prudence requires experience which is made up "of many memories," as he states at the beginning of his *Metaphysics* (i, 1). Therefore since forgetfulness is contrary to memory, it seems that prudence can be lost through forgetfulness.

Obj. 3: Further, there is no prudence without knowledge of universals. But knowledge of universals can be lost through forgetfulness. Therefore prudence can also.

On the contrary, The Philosopher says (Ethic. vi, 5) that "forgetfulness is possible to art but not to prudence."

I answer that, Forgetfulness regards knowledge only, wherefore one can forget art and science, so as to lose them altogether, because they belong to the reason. But prudence consists not in knowledge alone, but also in an act of the appetite, because as stated above (A. 8), its principal act is one of command, whereby a man applies the knowledge he has, to the purpose of appetition and operation. Hence prudence is not taken away directly by forgetfulness, but rather is corrupted by the passions. For the Philosopher says (Ethic. vi, 5) that "pleasure and sorrow pervert the estimate of prudence": wherefore it is written (Dan. 13:56): "Beauty hath deceived thee, and lust hath subverted thy heart," and (Ex. 23:8): "Neither shalt thou take bribes which blind even the prudent [Douay: 'wise']."

Nevertheless forgetfulness may hinder prudence, in so far as the latter's command depends on knowledge which may be forgotten.

Reply Obj. 1: Science is in the reason only: hence the comparison fails, as stated above [*Cf. I-II, Q. 53, A. 1].

Reply Obj. 2: The experience required by prudence results not from memory alone, but also from the practice of commanding aright.

Reply Obj. 3: Prudence consists chiefly, not in the knowledge of universals, but in applying them to action, as stated above (A. 3). Wherefore forgetting the knowledge of universals does not destroy the principal part of prudence, but hinders it somewhat, as stated above. _____

QUESTION 48

OF THE PARTS OF PRUDENCE
(In One Article)

We must now consider the parts of prudence, under which head there are four points of inquiry:

(1) Which are the parts of prudence?

(2) Of its integral parts;

(3) Of its subjective parts;

(4) Of its potential parts. _____

ARTICLE [II-II, Q. 48, Art.]

Whether Three Parts of Prudence Are Fittingly Assigned?

Objection 1: It would seem that the parts of prudence are assigned unfittingly. Tully (De Invent. Rhet. ii, 53) assigns three parts of prudence, namely, "memory," "understanding" and "foresight." Macrobius (In Somn. Scip. i) following the opinion of Plotinus ascribes to prudence six parts, namely, "reasoning," "understanding," "circumspection," "foresight," "docility" and "caution." Aristotle says (Ethic. vi, 9, 10, 11) that "good counsel," "synesis" and

"gnome" belong to prudence. Again under the head of prudence he mentions "conjecture," "shrewdness," "sense" and "understanding." And another Greek philosopher [*Andronicus; Cf. Q. 80, Obj. 4] says that ten things are connected with prudence, namely, "good counsel," "shrewdness," "foresight," "regnative [*Regnativa]," "military," "political" and "domestic prudence," "dialectics," "rhetoric" and "physics." Therefore it seems that one or the other enumeration is either excessive or deficient.

Obj. 2: Further, prudence is specifically distinct from science. But politics, economics, logic, rhetoric, physics are sciences. Therefore they are not parts of prudence.

Obj. 3: Further, the parts do not exceed the whole. Now the intellective memory or intelligence, reason, sense and docility, belong not only to prudence but also to all the cognitive habits. Therefore they should not be set down as parts of prudence.

Obj. 4: Further, just as counselling, judging and commanding are acts of the practical reason, so also is using, as stated above (I-II, Q. 16, A. 1). Therefore, just as "eubulia" which refers to counsel, is connected with prudence, and "synesis" and "gnome" which refer to judgment, so also ought something to have been assigned corresponding to use.

Obj. 5: Further, solicitude pertains to prudence, as stated above (Q. 47, A. 9). Therefore solicitude also should have been mentioned among the parts of prudence.

I answer that, Parts are of three kinds, namely, *integral,* as wall, roof, and foundations are parts of a house; *subjective,* as ox and lion are parts of animal; and *potential,* as the nutritive and sensitive powers are parts of the soul. Accordingly, parts can be assigned to a virtue in three ways. First, in likeness to integral parts, so that the things which need to concur for the perfect act of a virtue, are called the parts of that virtue. In this way, out of all the things mentioned above, eight may be taken as parts of prudence, namely, the six assigned by Macrobius; with the addition of a seventh, viz. *memory* mentioned by Tully; and *eustochia* or *shrewdness* mentioned by Aristotle. For the *sense* of prudence is also called *understanding*: wherefore the Philosopher says (Ethic. vi, 11): "Of such things one needs to have the sense, and this is understanding." Of these eight, five belong to prudence as a cognitive virtue, namely, _memory,

reasoning, understanding, *docility* and *shrewdness:* while the three others belong thereto, as commanding and applying knowledge to action, namely, *foresight, circumspection* and *caution.* The reason of their difference is seen from the fact that three things may be observed in reference to knowledge. In the first place, knowledge itself, which, if it be of the past, is called *memory,* if of the present, whether contingent or necessary, is called *understanding* or *intelligence.* Secondly, the acquiring of knowledge, which is caused either by teaching, to which pertains *docility,* or by *discovery,* and to this belongs to *eustochia*, i.e. "a happy conjecture," of which *shrewdness* is a part, which is a "quick conjecture of the middle term," as stated in Poster. i, 9. Thirdly, the use of knowledge, in as much as we proceed from things known to knowledge or judgment of other things, and this belongs to *reasoning.* And the reason, in order to command aright, requires to have three conditions. First, to order that which is befitting the end, and this belongs to *foresight;* secondly, to attend to the circumstances of the matter in hand, and this belongs to *circumspection;* thirdly, to avoid obstacles, and this belongs to *caution.*

The subjective parts of a virtue are its various species. In this way the parts of prudence, if we take them properly, are the prudence whereby a man rules himself, and the prudence whereby a man governs a multitude, which differ specifically as stated above (Q. 47, A. 11). Again, the prudence whereby a multitude is governed, is divided into various species according to the various kinds of multitude. There is the multitude which is united together for some particular purpose; thus an army is gathered together to fight, and the prudence that governs this is called *military.* There is also the multitude that is united together for the whole of life; such is the multitude of a home or family, and this is ruled by *domestic prudence*: and such again is the multitude of a city or kingdom, the ruling principle of which is *regnative prudence* in the ruler, and *political prudence*, simply so called, in the subjects.

If, however, prudence be taken in a wide sense, as including also speculative knowledge, as stated above (Q. 47, A. 2, ad 2) then its parts include *dialectics, rhetoric* and *physics*, according to three methods of prudence in the sciences. The first of these is the attaining of science by demonstration, which belongs to *physics* (if physics be understood to comprise all demonstrative sciences). The second method is to arrive at an opinion through probable premises, and this belongs to *dialectics.* The third method is to employ conjectures in order to induce a certain suspicion, or to persuade somewhat, and this belongs to *rhetoric.* It may be said, however, that these three belong also to prudence

properly so called, since it argues sometimes from necessary premises, sometimes from probabilities, and sometimes from conjectures.

The potential parts of a virtue are the virtues connected with it, which are directed to certain secondary acts or matters, not having, as it were, the whole power of the principal virtue. In this way the parts of prudence are *good counsel*, which concerns counsel, *synesis*, which concerns judgment in matters of ordinary occurrence, and *gnome*, which concerns judgment in matters of exception to the law: while *prudence* is about the chief act, viz. that of commanding.

Reply Obj. 1: The various enumerations differ, either because different kinds of parts are assigned, or because that which is mentioned in one enumeration includes several mentioned in another enumeration. Thus Tully includes "caution" and "circumspection" under "foresight," and "reasoning," "docility" and "shrewdness" under "understanding."

Reply Obj. 2: Here domestic and civic prudence are not to be taken as sciences, but as kinds of prudence. As to the other three, the reply may be gathered from what has been said.

Reply Obj. 3: All these things are reckoned parts of prudence, not by taking them altogether, but in so far as they are connected with things pertaining to prudence.

Reply Obj. 4: Right command and right use always go together, because the reason's command is followed by obedience on the part of the lower powers, which pertain to use.

Reply Obj. 5: Solicitude is included under foresight.

QUESTION 49

OF EACH QUASI-INTEGRAL PART OF PRUDENCE
(In Eight Articles)

We must now consider each quasi-integral part of prudence, and under this head there are eight points of inquiry:

(1) Memory;

(2) Understanding or Intelligence;

(3) Docility;

(4) Shrewdness;

(5) Reason;

(6) Foresight;

(7) Circumspection;

(8) Caution. _____

FIRST ARTICLE [II-II, Q. 49, Art. 1]

Whether Memory Is a Part of Prudence?

Objection 1: It would seem that memory is not a part of prudence. For memory, as the Philosopher proves (De Memor. et Remin. i), is in the sensitive part of the soul: whereas prudence is in the rational part (Ethic. vi, 5). Therefore memory is not a part of prudence.

Obj. 2: Further, prudence is acquired and perfected by experience, whereas memory is in us from nature. Therefore memory is not a part of prudence.

Obj. 3: Further, memory regards the past, whereas prudence regards future matters of action, about which counsel is concerned, as stated in *Ethic.* vi, 2, 7. Therefore memory is not a part of prudence.

On the contrary, Tully (De Invent. Rhet. ii, 53) places memory among the parts of prudence.

I answer that, Prudence regards contingent matters of action, as stated above (Q. 47, A. 5). Now in such like matters a man can be directed, not by those things that are simply and necessarily true, but by those which occur in the majority of cases: because principles must be proportionate to their conclusions, and "like must be concluded from like" (Ethic. vi [*Anal. Post. i. 32]). But we need

experience to discover what is true in the majority of cases: wherefore the Philosopher says (Ethic. ii, 1) that "intellectual virtue is engendered and fostered by experience and time." Now experience is the result of many memories as stated in *Metaph.* i, 1, and therefore prudence requires the memory of many things. Hence memory is fittingly accounted a part of prudence.

Reply Obj. 1: As stated above (Q. 47, AA. 3, 6), prudence applies universal knowledge to particulars which are objects of sense: hence many things belonging to the sensitive faculties are requisite for prudence, and memory is one of them.

Reply Obj. 2: Just as aptitude for prudence is in our nature, while its perfection comes through practice or grace, so too, as Tully says in his Rhetoric [*Ad Herenn. de Arte Rhet. iii, 16, 24], memory not only arises from nature, but is also aided by art and diligence.

There are four things whereby a man perfects his memory. First, when a man wishes to remember a thing, he should take some suitable yet somewhat unwonted illustration of it, since the unwonted strikes us more, and so makes a greater and stronger impression on the mind; the mind; and this explains why we remember better what we saw when we were children. Now the reason for the necessity of finding these illustrations or images, is that simple and spiritual impressions easily slip from the mind, unless they be tied as it were to some corporeal image, because human knowledge has a greater hold on sensible objects. For this reason memory is assigned to the sensitive part of the soul. Secondly, whatever a man wishes to retain in his memory he must carefully consider and set in order, so that he may pass easily from one memory to another. Hence the Philosopher says (De Memor. et Remin. ii): "Sometimes a place brings memories back to us: the reason being that we pass quickly from the one to the other." Thirdly, we must be anxious and earnest about the things we wish to remember, because the more a thing is impressed on the mind, the less it is liable to slip out of it. Wherefore Tully says in his Rhetoric [*Ad Herenn. de Arte Rhet. iii.] that "anxiety preserves the figures of images entire." Fourthly, we should often reflect on the things we wish to remember. Hence the Philosopher says (De Memoria i) that "reflection preserves memories," because as he remarks (De Memoria ii) "custom is a second nature": wherefore when we reflect on a thing frequently, we quickly call it to mind, through passing from one thing to another by a kind of natural order.

Reply Obj. 3: It behooves us to argue, as it were, about the future from the past; wherefore memory of the past is necessary in order to take good counsel for the future. _____

SECOND ARTICLE [II-II, Q. 49, Art. 2]

Whether Understanding* Is a Part of Prudence?
[*Otherwise intuition; Aristotle's word is *nous*]

Objection 1: It would seem that understanding is not a part of prudence. When two things are members of a division, one is not part of the other. But intellectual virtue is divided into understanding and prudence, according to *Ethic.* vi, 3. Therefore understanding should not be reckoned a part of prudence.

Obj. 2: Further, understanding is numbered among the gifts of the Holy Ghost, and corresponds to faith, as stated above (Q. 8, AA. 1, 8). But prudence is a virtue other than faith, as is clear from what has been said above (Q. 4, A. 8; I-II, Q. 62, A. 2). Therefore understanding does not pertain to prudence.

Obj. 3: Further, prudence is about singular matters of action (Ethic. vi, 7): whereas understanding takes cognizance of universal and immaterial objects (De Anima iii, 4). Therefore understanding is not a part of prudence.

On the contrary, Tully [*De Invent. Rhet. ii, 53] accounts "intelligence" a part of prudence, and Macrobius [*In Somn. Scip. i, 8] mentions "understanding," which comes to the same.

I answer that, Understanding denotes here, not the intellectual power, but the right estimate about some final principle, which is taken as self-evident: thus we are said to understand the first principles of demonstrations. Now every deduction of reason proceeds from certain statements which are taken as primary: wherefore every process of reasoning must needs proceed from some understanding. Therefore since prudence is right reason applied to action, the whole process of prudence must needs have its source in understanding. Hence it is that understanding is reckoned a part of prudence.

Reply Obj. 1: The reasoning of prudence terminates, as in a conclusion, in the particular matter of action, to which, as stated above (Q. 47, AA. 3, 6), it applies the knowledge of some universal principle. Now a singular conclusion is argued from a universal and a singular proposition. Wherefore the reasoning of

prudence must proceed from a twofold understanding. The one is cognizant of universals, and this belongs to the understanding which is an intellectual virtue, whereby we know naturally not only speculative principles, but also practical universal principles, such as "One should do evil to no man," as shown above (Q. 47, A. 6). The other understanding, as stated in *Ethic.* vi, 11, is cognizant of an extreme, i.e. of some primary singular and contingent practical matter, viz. the minor premiss, which must needs be singular in the syllogism of prudence, as stated above (Q. 47, AA. 3, 6). Now this primary singular is some singular end, as stated in the same place. Wherefore the understanding which is a part of prudence is a right estimate of some particular end.

Reply Obj. 2: The understanding which is a gift of the Holy Ghost, is a quick insight into divine things, as shown above (Q. 8, AA. 1, 2). It is in another sense that it is accounted a part of prudence, as stated above.

Reply Obj. 3: The right estimate about a particular end is called both "understanding," in so far as its object is a principle, and "sense," in so far as its object is a particular. This is what the Philosopher means when he says (Ethic. v, 11): "Of such things we need to have the sense, and this is understanding." But this is to be understood as referring, not to the particular sense whereby we know proper sensibles, but to the interior sense, whereby we judge of a particular.

THIRD ARTICLE [II-II, Q. 49, Art. 3]

Whether Docility Should Be Accounted a Part of Prudence?

Objection 1: It would seem that docility should not be accounted a part of prudence. For that which is a necessary condition of every intellectual virtue, should not be appropriated to one of them. But docility is requisite for every intellectual virtue. Therefore it should not be accounted a part of prudence.

Obj. 2: Further, that which pertains to a human virtue is in our power, since it is for things that are in our power that we are praised or blamed. Now it is not in our power to be docile, for this is befitting to some through their natural disposition. Therefore it is not a part of prudence.

Obj. 3: Further, docility is in the disciple: whereas prudence, since it makes precepts, seems rather to belong to teachers, who are also called "preceptors." Therefore docility is not a part of prudence.

On the contrary, Macrobius [*In Somn. Scip. i, 8] following the opinion of Plotinus places docility among the parts of prudence.

I answer that, As stated above (A. 2, ad 1; Q. 47, A. 3) prudence is concerned with particular matters of action, and since such matters are of infinite variety, no one man can consider them all sufficiently; nor can this be done quickly, for it requires length of time. Hence in matters of prudence man stands in very great need of being taught by others, especially by old folk who have acquired a sane understanding of the ends in practical matters. Wherefore the Philosopher says (Ethic. vi, 11): "It is right to pay no less attention to the undemonstrated assertions and opinions of such persons as are experienced, older than we are, and prudent, than to their demonstrations, for their experience gives them an insight into principles." Thus it is written (Prov. 3:5): "Lean not on thy own prudence," and (Ecclus. 6:35): "Stand in the multitude of the ancients" (i.e. the old men), "that are wise, and join thyself from thy heart to their wisdom." Now it is a mark of docility to be ready to be taught: and consequently docility is fittingly reckoned a part of prudence.

Reply Obj. 1: Although docility is useful for every intellectual virtue, yet it belongs to prudence chiefly, for the reason given above.

Reply Obj. 2: Man has a natural aptitude for docility even as for other things connected with prudence. Yet his own efforts count for much towards the attainment of perfect docility: and he must carefully, frequently and reverently apply his mind to the teachings of the learned, neither neglecting them through laziness, nor despising them through pride.

Reply Obj. 3: By prudence man makes precepts not only for others, but also for himself, as stated above (Q. 47, A. 12, ad 3). Hence as stated (Ethic. vi, 11), even in subjects, there is place for prudence; to which docility pertains. And yet even the learned should be docile in some respects, since no man is altogether self-sufficient in matters of prudence, as stated above. _____

FOURTH ARTICLE [II-II, Q. 49, Art. 4]

Whether Shrewdness Is Part of Prudence?

Objection 1: It would seem that shrewdness is not a part of prudence. For shrewdness consists in easily finding the middle term for demonstrations, as stated in *Poster.* i, 34. Now the reasoning of prudence is not a demonstration

since it deals with contingencies. Therefore shrewdness does not pertain to prudence.

Obj. 2: Further, good counsel pertains to prudence according to *Ethic.* vi, 5, 7, 9. Now there is no place in good counsel for shrewdness [*Ethic. vi, 9; Poster. i, 34] which is a kind of *eustochia*, i.e. "a happy conjecture": for the latter is "unreasoning and rapid," whereas counsel needs to be slow, as stated in *Ethic.* vi, 9. Therefore shrewdness should not be accounted a part of prudence.

Obj. 3: Further, shrewdness as stated above (Q. 48) is a "happy conjecture." Now it belongs to rhetoricians to make use of conjectures. Therefore shrewdness belongs to rhetoric rather than to prudence.

On the contrary, Isidore says (Etym. x): "A solicitous man is one who is shrewd and alert (*solers citus*)." But solicitude belongs to prudence, as stated above (Q. 47, A. 9). Therefore shrewdness does also.

I answer that, Prudence consists in a right estimate about matters of action. Now a right estimate or opinion is acquired in two ways, both in practical and in speculative matters, first by discovering it oneself, secondly by learning it from others. Now just as docility consists in a man being well disposed to acquire a right opinion from another man, so shrewdness is an apt disposition to acquire a right estimate by oneself, yet so that shrewdness be taken for *eustochia*, of which it is a part. For *eustochia* is a happy conjecture about any matter, while shrewdness is "an easy and rapid conjecture in finding the middle term" (Poster. i, 34). Nevertheless the philosopher [*Andronicus; Cf. Q. 48, Obj. 1] who calls shrewdness a part of prudence, takes it for *eustochia*, in general, hence he says: "Shrewdness is a habit whereby congruities are discovered rapidly."

Reply Obj. 1: Shrewdness is concerned with the discovery of the middle term not only in demonstrative, but also in practical syllogisms, as, for instance, when two men are seen to be friends they are reckoned to be enemies of a third one, as the Philosopher says (Poster. i, 34). In this way shrewdness belongs to prudence.

Reply Obj. 2: The Philosopher adduces the true reason (Ethic. vi, 9) to prove that *euboulia*, i.e. good counsel, is not *eustochia*, which is commended for grasping quickly what should be done. Now a man may take good counsel, though he be long and slow in so doing, and yet this does not discount the utility of a happy conjecture in taking good counsel: indeed it is sometimes a necessity, when, for

instance, something has to be done without warning. It is for this reason that shrewdness is fittingly reckoned a part of prudence.

Reply Obj. 3: Rhetoric also reasons about practical matters, wherefore nothing hinders the same thing belonging both to rhetoric and prudence. Nevertheless, conjecture is taken here not only in the sense in which it is employed by rhetoricians, but also as applicable to all matters whatsoever wherein man is said to conjecture the truth. _____

FIFTH ARTICLE [II-II, Q. 49, Art. 5]

Whether Reason Should Be Reckoned a Part of Prudence?

Objection 1: It would seem that reason should not be reckoned a part of prudence. For the subject of an accident is not a part thereof. But prudence is in the reason as its subject (Ethic. vi, 5). Therefore reason should not be reckoned a part of prudence.

Obj. 2: Further, that which is common to many, should not be reckoned a part of any one of them; or if it be so reckoned, it should be reckoned a part of that one to which it chiefly belongs. Now reason is necessary in all the intellectual virtues, and chiefly in wisdom and science, which employ a demonstrative reason. Therefore reason should not be reckoned a part of prudence

Obj. 3: Further, reason as a power does not differ essentially from the intelligence, as stated above (I, Q. 79, A. 8). If therefore intelligence be reckoned a part of prudence, it is superfluous to add reason.

On the contrary, Macrobius [*In Somn. Scip. i], following the opinion of Plotinus, numbers reason among the parts of prudence.

I answer that, The work of prudence is to take good counsel, as stated in *Ethic.* vi, 7. Now counsel is a research proceeding from certain things to others. But this is the work of reason. Wherefore it is requisite for prudence that man should be an apt reasoner. And since the things required for the perfection of prudence are called requisite or quasi-integral parts of prudence, it follows that reason should be numbered among these parts.

Reply Obj. 1: Reason denotes here, not the power of reason, but its good use.

Reply Obj. 2: The certitude of reason comes from the intellect. Yet the need of reason is from a defect in the intellect, since those things in which the intellective power is in full vigor, have no need for reason, for they comprehend the truth by their simple insight, as do God and the angels. On the other hand particular matters of action, wherein prudence guides, are very far from the condition of things intelligible, and so much the farther, as they are less certain and fixed. Thus matters of art, though they are singular, are nevertheless more fixed and certain, wherefore in many of them there is no room for counsel on account of their certitude, as stated in *Ethic.* iii, 3. Hence, although in certain other intellectual virtues reason is more certain than in prudence, yet prudence above all requires that man be an apt reasoner, so that he may rightly apply universals to particulars, which latter are various and uncertain.

Reply Obj. 3: Although intelligence and reason are not different powers, yet they are named after different acts. For intelligence takes its name from being an intimate penetration of the truth [*Cf. II-II, Q. 8, A. 1], while reason is so called from being inquisitive and discursive. Hence each is accounted a part of reason as explained above (A. 2; Q. 47, A. 2, 3). _____

SIXTH ARTICLE [II-II, Q. 49, Art. 6]

Whether Foresight* Should Be Accounted a Part of Prudence? [*"Providentia," which may be translated either "providence" or "foresight."]

Objection 1: It would seem that foresight should not be accounted a part of prudence. For nothing is part of itself. Now foresight seems to be the same as prudence, because according to Isidore (Etym. x), "a prudent man is one who sees from afar (*porro videns*)": and this is also the derivation of *providentia* (foresight), according to Boethius (De Consol. v). Therefore foresight is not a part of prudence.

Obj. 2: Further, prudence is only practical, whereas foresight may be also speculative, because *seeing*, whence we have the word "to foresee," has more to do with speculation than operation. Therefore foresight is not a part of prudence.

Obj. 3: Further, the chief act of prudence is to command, while its secondary act is to judge and to take counsel. But none of these seems to be properly implied by foresight. Therefore foresight is not part of prudence.

On the contrary stands the authority of Tully and Macrobius, who number

foresight among the parts of prudence, as stated above (Q. 48).

I answer that, As stated above (Q. 47, A. 1, ad 2, AA. 6, 13), prudence is properly about the means to an end, and its proper work is to set them in due order to the end. And although certain things are necessary for an end, which are subject to divine providence, yet nothing is subject to human providence except the contingent matters of actions which can be done by man for an end. Now the past has become a kind of necessity, since what has been done cannot be undone. In like manner, the present as such, has a kind of necessity, since it is necessary that Socrates sit, so long as he sits.

Consequently, future contingents, in so far as they can be directed by man to the end of human life, are the matter of prudence: and each of these things is implied in the word foresight, for it implies the notion of something distant, to which that which occurs in the present has to be directed. Therefore foresight is part of prudence.

Reply Obj. 1: Whenever many things are requisite for a unity, one of them must needs be the principal to which all the others are subordinate. Hence in every whole one part must be formal and predominant, whence the whole has unity. Accordingly foresight is the principal of all the parts of prudence, since whatever else is required for prudence, is necessary precisely that some particular thing may be rightly directed to its end. Hence it is that the very name of prudence is taken from foresight (*providentia*) as from its principal part.

Reply Obj. 2: Speculation is about universal and necessary things, which, in themselves, are not distant, since they are everywhere and always, though they are distant from us, in so far as we fail to know them. Hence foresight does not apply properly to speculative, but only to practical matters.

Reply Obj. 3: Right order to an end which is included in the notion of foresight, contains rectitude of counsel, judgment and command, without which no right order to the end is possible. _____

SEVENTH ARTICLE [II-II, Q. 49, Art. 7]

Whether Circumspection Can Be a Part of Prudence?

Objection 1: It would seem that circumspection cannot be a part of prudence. For circumspection seems to signify looking at one's surroundings. But these are of

infinite number, and cannot be considered by the reason wherein is prudence. Therefore circumspection should not be reckoned a part of prudence.

Obj. 2: Further, circumstances seem to be the concern of moral virtues rather than of prudence. But circumspection seems to denote nothing but attention to circumstances. Therefore circumspection apparently belongs to the moral virtues rather than to prudence.

Obj. 3: Further, whoever can see things afar off can much more see things that are near. Now foresight enables a man to look on distant things. Therefore there is no need to account circumspection a part of prudence in addition to foresight.

On the contrary stands the authority of Macrobius, quoted above (Q. 48).

I answer that, As stated above (A. 6), it belongs to prudence chiefly to direct something aright to an end; and this is not done aright unless both the end be good, and the means good and suitable.

Since, however, prudence, as stated above (Q. 47, A. 3) is about singular matters of action, which contain many combinations of circumstances, it happens that a thing is good in itself and suitable to the end, and nevertheless becomes evil or unsuitable to the end, by reason of some combination of circumstances. Thus to show signs of love to someone seems, considered in itself, to be a fitting way to arouse love in his heart, yet if pride or suspicion of flattery arise in his heart, it will no longer be a means suitable to the end. Hence the need of circumspection in prudence, viz. of comparing the means with the circumstances.

Reply Obj. 1: Though the number of possible circumstances be infinite, the number of actual circumstances is not; and the judgment of reason in matters of action is influenced by things which are few in number.

Reply Obj. 2: Circumstances are the concern of prudence, because prudence has to fix them; on the other hand they are the concern of moral virtues, in so far as moral virtues are perfected by the fixing of circumstances.

Reply Obj. 3: Just as it belongs to foresight to look on that which is by its nature suitable to an end, so it belongs to circumspection to consider whether it be suitable to the end in view of the circumstances. Now each of these presents a difficulty of its own, and therefore each is reckoned a distinct part of prudence.

EIGHTH ARTICLE [II-II, Q. 49, Art. 8]

Whether Caution Should Be Reckoned a Part of Prudence?

Objection 1: It would seem that caution should not be reckoned a part of prudence. For when no evil is possible, no caution is required. Now no man makes evil use of virtue, as Augustine declares (De Lib. Arb. ii, 19). Therefore caution does not belong to prudence which directs the virtues.

Obj. 2: Further, to foresee good and to avoid evil belong to the same faculty, just as the same art gives health and cures ill-health. Now it belongs to foresight to foresee good, and consequently, also to avoid evil. Therefore caution should not be accounted a part of prudence, distinct from foresight.

Obj. 3: Further, no prudent man strives for the impossible. But no man can take precautions against all possible evils. Therefore caution does not belong to prudence.

On the contrary, The Apostle says (Eph. 5:15): "See how you walk cautiously [Douay: 'circumspectly']."

I answer that, The things with which prudence is concerned, are contingent matters of action, wherein, even as false is found with true, so is evil mingled with good, on account of the great variety of these matters of action, wherein good is often hindered by evil, and evil has the appearance of good. Wherefore prudence needs caution, so that we may have such a grasp of good as to avoid evil.

Reply Obj. 1: Caution is required in moral acts, that we may be on our guard, not against acts of virtue, but against the hindrance of acts of virtue.

Reply Obj. 2: It is the same in idea, to ensue good and to avoid the opposite evil, but the avoidance of outward hindrances is different in idea. Hence caution differs from foresight, although they both belong to the one virtue of prudence.

Reply Obj. 3: Of the evils which man has to avoid, some are of frequent occurrence; the like can be grasped by reason, and against them caution is directed, either that they may be avoided altogether, or that they may do less harm. Others there are that occur rarely and by chance, and these, since they are infinite in number, cannot be grasped by reason, nor is man able to take

precautions against them, although by exercising prudence he is able to prepare against all the surprises of chance, so as to suffer less harm thereby.

QUESTION 50

OF THE SUBJECTIVE PARTS OF PRUDENCE
(In Four Articles)

We must, in due sequence, consider the subjective parts of prudence. And since we have already spoken of the prudence with which a man rules himself (Q. 47, seqq.), it remains for us to discuss the species of prudence whereby a multitude is governed. Under this head there are four points of inquiry:

(1) Whether a species of prudence is regnative?

(2) Whether political and (3) domestic economy are species of prudence?

(4) Whether military prudence is? _____

FIRST ARTICLE [II-II, Q. 50, Art. 1]

Whether a Species of Prudence Is Regnative?

Objection 1: It would seem that regnative should not be reckoned a species of prudence. For regnative prudence is directed to the preservation of justice, since according to *Ethic.* v, 6 the prince is the guardian of justice. Therefore regnative prudence belongs to justice rather than to prudence.

Obj. 2: Further, according to the Philosopher (Polit. iii, 5) a kingdom (*regnum*) is one of six species of government. But no species of prudence is ascribed to the other five forms of government, which are "aristocracy," "polity," also called "timocracy" [*Cf. *Ethic.* viii, 10], "tyranny," "oligarchy" and "democracy." Therefore neither should a regnative species be ascribed to a kingdom.

Obj. 3: Further, lawgiving belongs not only to kings, but also to certain others placed in authority, and even to the people, according to Isidore (Etym. v). Now the Philosopher (Ethic. vi, 8) reckons a part of prudence to be "legislative." Therefore it is not becoming to substitute regnative prudence in its place.

On the contrary, The Philosopher says (Polit. iii, 11) that "prudence is a virtue which is proper to the prince." Therefore a special kind of prudence is regnative.

I answer that, As stated above (Q. 47, AA. 8, 10), it belongs to prudence to govern and command, so that wherever in human acts we find a special kind of governance and command, there must be a special kind of prudence. Now it is evident that there is a special and perfect kind of governance in one who has to govern not only himself but also the perfect community of a city or kingdom; because a government is the more perfect according as it is more universal, extends to more matters, and attains a higher end. Hence prudence in its special and most perfect sense, belongs to a king who is charged with the government of a city or kingdom: for which reason a species of prudence is reckoned to be regnative.

Reply Obj. 1: All matters connected with moral virtue belong to prudence as their guide, wherefore "right reason in accord with prudence" is included in the definition of moral virtue, as stated above (Q. 47, A. 5, ad 1; I-II, Q. 58, A. 2, ad 4). For this reason also the execution of justice in so far as it is directed to the common good, which is part of the kingly office, needs the guidance of prudence. Hence these two virtues—prudence and justice—belong most properly to a king, according to Jer. 23:5: "A king shall reign and shall be wise, and shall execute justice and judgment in the earth." Since, however, direction belongs rather to the king, and execution to his subjects, regnative prudence is reckoned a species of prudence which is directive, rather than to justice which is executive.

Reply Obj. 2: A kingdom is the best of all governments, as stated in *Ethic.* viii, 10: wherefore the species of prudence should be denominated rather from a kingdom, yet so as to comprehend under regnative all other rightful forms of government, but not perverse forms which are opposed to virtue, and which, accordingly, do not pertain to prudence.

Reply Obj. 3: The Philosopher names regnative prudence after the principal act of a king which is to make laws, and although this applies to the other forms of government, this is only in so far as they have a share of kingly government.

SECOND ARTICLE [II-II, Q. 50, Art. 2]

Whether Political Prudence Is Fittingly Accounted a Part of Prudence?

Objection 1: It would seem that political prudence is not fittingly accounted a part of prudence. For regnative is a part of political prudence, as stated above (A. 1). But a part should not be reckoned a species with the whole. Therefore political prudence should not be reckoned a part of prudence.

Obj. 2: Further, the species of habits are distinguished by their various objects. Now what the ruler has to command is the same as what the subject has to execute. Therefore political prudence as regards the subjects, should not be reckoned a species of prudence distinct from regnative prudence.

Obj. 3: Further, each subject is an individual person. Now each individual person can direct himself sufficiently by prudence commonly so called. Therefore there is no need of a special kind of prudence called political.

On the contrary, The Philosopher says (Ethic. vi, 8) that "of the prudence which is concerned with the state one kind is a master-prudence and is called legislative; another kind bears the common name political, and deals with individuals."

I answer that, A slave is moved by his master, and a subject by his ruler, by command, but otherwise than as irrational and inanimate beings are set in motion by their movers. For irrational and inanimate beings are moved only by others and do not put themselves in motion, since they have no free-will whereby to be masters of their own actions, wherefore the rectitude of their government is not in their power but in the power of their movers. On the other hand, men who are slaves or subjects in any sense, are moved by the commands of others in such a way that they move themselves by their free-will; wherefore some kind of rectitude of government is required in them, so that they may direct themselves in obeying their superiors; and to this belongs that species of prudence which is called political.

Reply Obj. 1: As stated above, regnative is the most perfect species of prudence, wherefore the prudence of subjects, which falls short of regnative prudence, retains the common name of political prudence, even as in logic a convertible term which does not denote the essence of a thing retains the name of "proper."

Reply Obj. 2: A different aspect of the object diversifies the species of a habit, as stated above (Q. 47, A. 5). Now the same actions are considered by the king, but

under a more general aspect, as by his subjects who obey: since many obey one king in various departments. Hence regnative prudence is compared to this political prudence of which we are speaking, as mastercraft to handicraft.

Reply Obj. 3: Man directs himself by prudence commonly so called, in relation to his own good, but by political prudence, of which we speak, he directs himself in relation to the common good. _____

THIRD ARTICLE [II-II, Q. 50, Art. 3]

Whether a Part of Prudence Should Be Reckoned to Be Domestic?

Objection 1: It would seem that domestic should not be reckoned a part of prudence. For, according to the Philosopher (Ethic. vi, 5) "prudence is directed to a good life in general": whereas domestic prudence is directed to a particular end, viz. wealth, according to *Ethic.* i, 1. Therefore a species of prudence is not domestic.

Obj. 2: Further, as stated above (Q. 47, A. 13) prudence is only in good people. But domestic prudence may be also in wicked people, since many sinners are provident in governing their household. Therefore domestic prudence should not be reckoned a species of prudence.

Obj. 3: Further, just as in a kingdom there is a ruler and subject, so also is there in a household. If therefore domestic like political is a species of prudence, there should be a paternal corresponding to regnative prudence. Now there is no such prudence. Therefore neither should domestic prudence be accounted a species of prudence.

On the contrary, The Philosopher states (Ethic. vi, 8) that there are various kinds of prudence in the government of a multitude, "one of which is domestic, another legislative, and another political."

I answer that, Different aspects of an object, in respect of universality and particularity, or of totality and partiality, diversify arts and virtues; and in respect of such diversity one act of virtue is principal as compared with another. Now it is evident that a household is a mean between the individual and the city or kingdom, since just as the individual is part of the household, so is the household part of the city or kingdom. And therefore, just as prudence commonly so called which governs the individual, is distinct from political prudence, so must

domestic prudence be distinct from both.

Reply Obj. 1: Riches are compared to domestic prudence, not as its last end, but as its instrument, as stated in _Polit. i, 3. On the other hand, the end of political prudence is "a good life in general" as regards the conduct of the household. In *Ethic.* i, 1 the Philosopher speaks of riches as the end of political prudence, by way of example and in accordance with the opinion of many.

Reply Obj. 2: Some sinners may be provident in certain matters of detail concerning the disposition of their household, but not in regard to "a good life in general" as regards the conduct of the household, for which above all a virtuous life is required.

Reply Obj. 3: The father has in his household an authority like that of a king, as stated in *Ethic.* viii, 10, but he has not the full power of a king, wherefore paternal government is not reckoned a distinct species of prudence, like regnative prudence. _____

FOURTH ARTICLE [II-II, Q. 50, Art. 4]

Whether Military Prudence Should Be Reckoned a Part of Prudence?

Objection 1: It would seem that military prudence should not be reckoned a part of prudence. For prudence is distinct from art, according to *Ethic.* vi, 3. Now military prudence seems to be the art of warfare, according to the Philosopher (Ethic. iii, 8). Therefore military prudence should not be accounted a species of prudence.

Obj. 2: Further, just as military business is contained under political affairs, so too are many other matters, such as those of tradesmen, craftsmen, and so forth. But there are no species of prudence corresponding to other affairs in the state. Neither therefore should any be assigned to military business.

Obj. 3: Further, the soldiers' bravery counts for a great deal in warfare. Therefore military prudence pertains to fortitude rather than to prudence.

On the contrary, It is written (Prov. 24:6): "War is managed by due ordering, and there shall be safety where there are many counsels." Now it belongs to prudence to take counsel. Therefore there is great need in warfare for that species of prudence which is called "military."

I answer that, Whatever things are done according to art or reason, should be made to conform to those which are in accordance with nature, and are established by the Divine Reason. Now nature has a twofold tendency: first, to govern each thing in itself, secondly, to withstand outward assailants and corruptives: and for this reason she has provided animals not only with the concupiscible faculty, whereby they are moved to that which is conducive to

their well-being, but also with the irascible power, whereby the animal withstands an assailant. Therefore in those things also which are in accordance with reason, there should be not only "political" prudence, which disposes in a suitable manner such things as belong to the common good, but also a "military" prudence, whereby hostile attacks are repelled.

Reply Obj. 1: Military prudence may be an art, in so far as it has certain rules for the right use of certain external things, such as arms and horses, but in so far as it is directed to the common good, it belongs rather to prudence.

Reply Obj. 2: Other matters in the state are directed to the profit of individuals, whereas the business of soldiering is directed to the service belongs to fortitude, but the direction, protection of the entire common good.

Reply Obj. 3: The execution of military service belongs to fortitude, but the direction, especially in so far as it concerns the commander-in-chief, belongs to prudence. _____

QUESTION 51

OF THE VIRTUES WHICH ARE CONNECTED WITH PRUDENCE
(In Four Articles)

In due sequence, we must consider the virtues that are connected with prudence, and which are its quasi-potential parts. Under this head there are four points of inquiry:

(1) Whether *euboulia* is a virtue?

(2) Whether it is a special virtue, distinct from prudence?

(3) Whether *synesis* is a special virtue?

(4) Whether *gnome* is a special virtue?

[*These three Greek words may be rendered as the faculties of deliberating well (*euboulia*), of judging well according to common law (*synesis*), and of judging well according to general law (*gnome*), respectively.]

_____

FIRST ARTICLE [II-II, Q. 51, Art. 1]

Whether *Euboulia* Is a Virtue?

Objection 1: It would seem that *euboulia* is not a virtue. For, according to Augustine (De Lib. Arb. ii, 18, 19) "no man makes evil use of virtue." Now some make evil use of *euboulia* or good counsel, either through devising crafty counsels in order to achieve evil ends, or through committing sin in order that they may achieve good ends, as those who rob that they may give alms. Therefore *euboulia* is not a virtue.

Obj. 2: Further, virtue is a perfection, according to *Phys.* vii. But *euboulia* is concerned with counsel, which implies doubt and research, and these are marks of imperfection. Therefore *euboulia* is not a virtue.

Obj. 3: Further, virtues are connected with one another, as stated above (I-II, Q. 65). Now *euboulia* is not connected with the other virtues, since many sinners take good-counsel, and many godly men are slow in taking counsel. Therefore *euboulia* is not a virtue.

On the contrary, According to the Philosopher (Ethic. vi, 9) *euboulia* "is a right counselling." Now the perfection of virtue consists in right reason. Therefore *euboulia* is a virtue.

I answer that, As stated above (Q. 47, A. 4) the nature of a human virtue consists in making a human act good. Now among the acts of man, it is proper to him to take counsel, since this denotes a research of the reason about the actions he has to perform and whereof human life consists, for the speculative life is above man, as stated in *Ethic.* x. But *euboulia* signifies goodness of counsel, for it is derived from the *eu,* good, and *boule,* counsel, being "a good counsel" or rather "a disposition to take good counsel." Hence it is evident that *euboulia* is a human virtue.

Reply Obj. 1: There is no good counsel either in deliberating for an evil end, or in discovering evil means for attaining a good end, even as in speculative matters, there is no good reasoning either in coming to a false conclusion, or in coming to a true conclusion from false premisses through employing an unsuitable middle term. Hence both the aforesaid processes are contrary to *euboulia,* as the Philosopher declares (Ethic. vi, 9).

Reply Obj. 2: Although virtue is essentially a perfection, it does not follow that whatever is the matter of a virtue implies perfection. For man needs to be perfected by virtues in all his parts, and this not only as regards the acts of reason, of which counsel is one, but also as regards the passions of the sensitive appetite, which are still more imperfect.

It may also be replied that human virtue is a perfection according to the mode of man, who is unable by simple insight to comprehend with certainty the truth of things, especially in matters of action which are contingent.

Reply Obj. 3: In no sinner as such is *euboulia* to be found: since all sin is contrary to taking good counsel. For good counsel requires not only the discovery or devising of fit means for the end, but also other circumstances. Such are suitable time, so that one be neither too slow nor too quick in taking counsel, and the mode of taking counsel, so that one be firm in the counsel taken, and other like due circumstances, which sinners fail to observe when they sin. On the other hand, every virtuous man takes good counsel in those things which are directed to the end of virtue, although perhaps he does not take good counsel in other particular matters, for instance in matters of trade, or warfare, or the like. _____

SECOND ARTICLE [II-II, Q. 51, Art. 2]

Whether *Euboulia* Is a Special Virtue, Distinct from Prudence?

Objection 1: It would seem that *euboulia* is not a distinct virtue from prudence. For, according to the Philosopher (Ethic. vi, 5), the "prudent man is, seemingly, one who takes good counsel." Now this belongs to *euboulia* as stated above. Therefore *euboulia* is not distinct from prudence.

Obj. 2: Further, human acts to which human virtues are directed, are specified chiefly by their end, as stated above (I-II, Q. 1, A. 3; Q. 18, AA. 4, 6). Now *euboulia* and prudence are directed to the same end, as stated in *Ethic.* vi, 9, not indeed to some particular end, but to the common end of all life. Therefore *euboulia* is not a distinct virtue from prudence.

Obj. 3: Further, in speculative sciences, research and decision belong to the same science. Therefore in like manner these belong to the same virtue in practical matters. Now research belongs to *euboulia,* while decision belongs to prudence. There *euboulia* is not a distinct virtue from prudence.

On the contrary, Prudence is preceptive, according to *Ethic.* vi, 10. But this does not apply to *euboulia*. Therefore *euboulia* is a distinct virtue from prudence.

I answer that, As stated above (A. 1), virtue is properly directed to an act which it renders good; and consequently virtues must differ according to different acts, especially when there is a different kind of goodness in the acts. For, if various acts contained the same kind of goodness, they would belong to the same virtue: thus the goodness of love, desire and joy depends on the same, wherefore all these belong to the same virtue of charity.

Now acts of the reason that are ordained to action are diverse, nor have they the same kind of goodness: since it is owing to different causes that a man acquires good counsel, good judgment, or good command, inasmuch as these are sometimes separated from one another. Consequently *euboulia* which makes man take good counsel must needs be a distinct virtue from prudence, which makes man command well. And since counsel is directed to command as to that which is principal, so *euboulia* is directed to prudence as to a principal virtue, without which it would be no virtue at all, even as neither are the moral virtues without prudence, nor the other virtues without charity.

Reply Obj. 1: It belongs to prudence to take good counsel by commanding it, to *euboulia* by eliciting it.

Reply Obj. 2: Different acts are directed in different degrees to the one end which is "a good life in general" [*Ethic. vi, 5]: for counsel comes first, judgment follows, and command comes last. The last named has an immediate relation to the last end: whereas the other two acts are related thereto remotely. Nevertheless these have certain proximate ends of their own, the end of counsel being the discovery of what has to be done, and the end of judgment, certainty. Hence this proves not that *euboulia* is not a distinct virtue from prudence, but that it is subordinate thereto, as a secondary to a principal virtue.

Reply Obj. 3: Even in speculative matters the rational science of dialectics, which is directed to research and discovery, is distinct from demonstrative science, which decides the truth. _____

THIRD ARTICLE [II-II, Q. 51, Art. 3]

Whether *Synesis* Is a Virtue?

Objection 1: It would seem that *synesis* is not a virtue. Virtues are not in us by nature, according to *Ethic.* ii, 1. But *synesis* is natural to some, as the Philosopher states (Ethic. vi, 11). Therefore *synesis* is not a virtue.

Obj. 2: Further, as stated in the same book (10), *synesis* is nothing but "a faculty of judging." But judgment without command can be even in the wicked. Since then virtue is only in the good, it seems that *synesis* is not a virtue.

Obj. 3: Further, there is never a defective command, unless there be a defective judgment, at least in a particular matter of action; for it is in this that every wicked man errs. If therefore *synesis* be reckoned a virtue directed to good judgment, it seems that there is no need for any other virtue directed to good command: and consequently prudence would be superfluous, which is not reasonable. Therefore *synesis* is not a virtue.

On the contrary, Judgment is more perfect than counsel. But *euboulia,* or good counsel, is a virtue. Much more, therefore, is *synesis* a virtue, as being good judgment.

I answer that, synesis signifies a right judgment, not indeed about speculative matters, but about particular practical matters, about which also is prudence. Hence in Greek some, in respect of *synesis* are said to be *synetoi,* i.e. "persons of sense," or *eusynetoi,* i.e. "men of good sense," just as on the other hand, those who lack this virtue are called *asynetoi,* i.e. "senseless."

Now, different acts which cannot be ascribed to the same cause, must correspond to different virtues. And it is evident that goodness of counsel and goodness of judgment are not reducible to the same cause, for many can take good counsel, without having good sense so as to judge well. Even so, in speculative matters some are good at research, through their reason being quick at arguing from one thing to another (which seems to be due to a disposition of their power of imagination, which has a facility in forming phantasms), and yet such persons sometimes lack good judgment (and this is due to a defect in the intellect arising chiefly from a defective disposition of the common sense which fails to judge aright). Hence there is need, besides *euboulia,* for another virtue, which judges well, and this is called *synesis.*

Reply Obj. 1: Right judgment consists in the cognitive power apprehending a thing just as it is in reality, and this is due to the right disposition of the

apprehensive power. Thus if a mirror be well disposed the forms of bodies are reflected in it just as they are, whereas if it be ill disposed, the images therein appear distorted and misshapen. Now that the cognitive power be well disposed to receive things just as they are in reality, is radically due to nature, but, as to its consummation, is due to practice or to a gift of grace, and this in two ways. First directly, on the part of the cognitive power itself, for instance, because it is imbued, not with distorted, but with true and correct ideas: this belongs to *synesis* which in this respect is a special virtue. Secondly indirectly, through the good disposition of the appetitive power, the result being that one judges well of the objects of appetite: and thus a good judgment of virtue results from the habits of moral virtue; but this judgment is about the ends, whereas *synesis* is rather about the means.

Reply Obj. 2: In wicked men there may be right judgment of a universal principle, but their judgment is always corrupt in the particular matter of action, as stated above (Q. 47, A. 13).

Reply Obj. 3: Sometimes after judging aright we delay to execute or execute negligently or inordinately. Hence after the virtue which judges aright there is a further need of a final and principal virtue, which commands aright, and this is prudence. _____

FOURTH ARTICLE [II-II, Q. 51, Art. 4]

Whether *Gnome* Is a Special Virtue?

Objection 1: It would seem that *gnome* is not a special virtue distinct from *synesis.* For a man is said, in respect of *synesis,* to have good judgment. Now no man can be said to have good judgment, unless he judge aright in all things. Therefore *synesis* extends to all matters of judgment, and consequently there is no other virtue of good judgment called *gnome.*

Obj. 2: Further, judgment is midway between counsel and precept. Now there is only one virtue of good counsel, viz. *euboulia,* and only one virtue of good command, viz. prudence. Therefore there is only one virtue of good judgment, viz. *synesis.*

Obj. 3: Further, rare occurrences wherein there is need to depart from the common law, seem for the most part to happen by chance, and with such things reason is not concerned, as stated in *Phys.* ii, 5. Now all the intellectual virtues

depend on right reason. Therefore there is no intellectual virtue about such matters.

On the contrary, The Philosopher concludes (Ethic. vi, 11) that *gnome* is a special virtue.

I answer that cognitive habits differ according to higher and lower principles: thus in speculative matters wisdom considers higher principles than science does, and consequently is distinguished from it; and so must it be also in practical matters. Now it is evident that what is beside the order of a lower principle or cause, is sometimes reducible to the order of a higher principle; thus monstrous births of animals are beside the order of the active seminal force, and yet they come under the order of a higher principle, namely, of a heavenly body, or higher still, of Divine Providence. Hence by considering the active seminal force one could not pronounce a sure judgment on such monstrosities, and yet this is possible if we consider Divine Providence.

Now it happens sometimes that something has to be done which is not covered by the common rules of actions, for instance in the case of the enemy of one's country, when it would be wrong to give him back his deposit, or in other similar cases. Hence it is necessary to judge of such matters according to higher principles than the common laws, according to which *synesis* judges: and corresponding to such higher principles it is necessary to have a higher virtue of judgment, which is called *gnome*, and which denotes a certain discrimination in judgment.

Reply Obj. 1: *Synesis* judges rightly about all actions that are covered by the common rules: but certain things have to be judged beside these common rules, as stated above.

Reply Obj. 2: Judgment about a thing should be formed from the proper principles thereof, whereas research is made by employing also common principles. Wherefore also in speculative matters, dialectics which aims at research proceeds from common principles; while demonstration which tends to judgment, proceeds from proper principles. Hence *euboulia* to which the research of counsel belongs is one for all, but not so *synesis* whose act is judicial. Command considers in all matters the one aspect of good, wherefore prudence also is only one.

Reply Obj. 3: It belongs to Divine Providence alone to consider all things that may happen beside the common course. On the other hand, among men, he who is most discerning can judge a greater number of such things by his reason: this belongs to *gnome*, which denotes a certain discrimination in judgment.

QUESTION 52

OF THE GIFT OF COUNSEL
(In Four Articles)

We must now consider the gift of counsel which corresponds to prudence. Under this head there are four points of inquiry:

(1) Whether counsel should be reckoned among the seven gifts of the Holy Ghost?

(2) Whether the gift of counsel corresponds to prudence?

(3) Whether the gift of counsel remains in heaven?

(4) Whether the fifth beatitude, "Blessed are the merciful," etc. corresponds to the gift of counsel? _____

FIRST ARTICLE [II-II, Q. 52, Art. 1]

Whether Counsel Should Be Reckoned Among the Gifts of the Holy Ghost?

Objection 1: It would seem that counsel should not be reckoned among the gifts of the Holy Ghost. The gifts of the Holy Ghost are given as a help to the virtues, according to Gregory (Moral. ii, 49). Now for the purpose of taking counsel, man is sufficiently perfected by the virtue of prudence, or even of *euboulia*, as is evident from what has been said (Q. 47, A. 1, ad 2; Q. 51, AA. 1, 2). Therefore counsel should not be reckoned among the gifts of the Holy Ghost.

Obj. 2: Further, the difference between the seven gifts of the Holy Ghost and the gratuitous graces seems to be that the latter are not given to all, but are divided among various people, whereas the gifts of the Holy Ghost are given to all who have the Holy Ghost. But counsel seems to be one of those things which are given by the Holy Ghost specially to certain persons, according to 1 Macc. 2:65:

"Behold . . . your brother Simon is a man of counsel." Therefore counsel should be numbered among the gratuitous graces rather than among the seven gifts of the Holy Ghost.

Obj. 3: Further, it is written (Rom. 8:14): "Whosoever are led by the Spirit of God, they are the sons of God." But counselling is not consistent with being led by another. Since then the gifts of the Holy Ghost are most befitting the children of God, who "have received the spirit of adoption of sons," it would seem that counsel should not be numbered among the gifts of the Holy Ghost.

On the contrary, It is written (Isa. 11:2): "(The Spirit of the Lord) shall rest upon him . . . the spirit of counsel, and of fortitude."

I answer that, As stated above (I-II, Q. 68, A. 1), the gifts of the Holy Ghost are dispositions whereby the soul is rendered amenable to the motion of the Holy Ghost. Now God moves everything according to the mode of the thing moved: thus He moves the corporeal creature through time and place, and the spiritual creature through time, but not through place, as Augustine declares (Gen. ad lit. viii, 20, 22). Again, it is proper to the rational creature to be moved through the research of reason to perform any particular action, and this research is called counsel. Hence the Holy Ghost is said to move the rational creature by way of counsel, wherefore counsel is reckoned among the gifts of the Holy Ghost.

Reply Obj. 1: Prudence or *euboulia*, whether acquired or infused, directs man in the research of counsel according to principles that the reason can grasp; hence prudence or *euboulia* makes man take good counsel either for himself or for another. Since, however, human reason is unable to grasp the singular and contingent things which may occur, the result is that "the thoughts of mortal men are fearful, and our counsels uncertain" (Wis. 9:14). Hence in the research of counsel, man requires to be directed by God who comprehends all things: and this is done through the gift of counsel, whereby man is directed as though counseled by God, just as, in human affairs, those who are unable to take counsel for themselves, seek counsel from those who are wiser.

Reply Obj. 2: That a man be of such good counsel as to counsel others, may be due to a gratuitous grace; but that a man be counselled by God as to what he ought to do in matters necessary for salvation is common to all holy persons.

Reply Obj. 3: The children of God are moved by the Holy Ghost according to

their mode, without prejudice to their free-will which is the "faculty of will and reason" [*Sent. iii, D, 24]. Accordingly the gift of counsel is befitting the children of God in so far as the reason is instructed by the Holy Ghost about what we have to do. _____

SECOND ARTICLE [II-II, Q. 52, Art. 2]

Whether the Gift of Counsel Corresponds to the Virtue of Prudence?

Objection 1: It would seem that the gift of counsel does not fittingly correspond to the virtue of prudence. For "the highest point of that which is underneath touches that which is above," as Dionysius observes (Div. Nom. vii), even as a man comes into contact with the angel in respect of his intellect. Now cardinal virtues are inferior to the gifts, as stated above (I-II, Q. 68, A. 8). Since, then, counsel is the first and lowest act of prudence, while command is its highest act, and judgment comes between, it seems that the gift corresponding to prudence is not counsel, but rather a gift of judgment or command.

Obj. 2: Further, one gift suffices to help one virtue, since the higher a thing is the more one it is, as proved in *De Causis.* Now prudence is helped by the gift of knowledge, which is not only speculative but also practical, as shown above (Q. 9, A. 3). Therefore the gift of counsel does not correspond to the virtue of prudence.

Obj. 3: Further, it belongs properly to prudence to direct, as stated above (Q. 47, A. 8). But it belongs to the gift of counsel that man should be directed by God, as stated above (A. 1). Therefore the gift of counsel does not correspond to the virtue of prudence.

On the contrary, The gift of counsel is about what has to be done for the sake of the end. Now prudence is about the same matter. Therefore they correspond to one another.

I answer that, A lower principle of movement is helped chiefly, and is perfected through being moved by a higher principle of movement, as a body through being moved by a spirit. Now it is evident that the rectitude of human reason is compared to the Divine Reason, as a lower motive principle to a higher: for the Eternal Reason is the supreme rule of all human rectitude. Consequently prudence, which denotes rectitude of reason, is chiefly perfected and helped through being ruled and moved by the Holy Ghost, and this belongs to the gift of

counsel, as stated above (A. 1). Therefore the gift of counsel corresponds to prudence, as helping and perfecting it.

Reply Obj. 1: To judge and command belongs not to the thing moved, but to the mover. Wherefore, since in the gifts of the Holy Ghost, the position of the human mind is of one moved rather than of a mover, as stated above (A. 1; I-II, Q. 68, A. 1), it follows that it would be unfitting to call the gift corresponding to prudence by the name of command or judgment rather than of counsel whereby it is possible to signify that the counselled mind is moved by another counselling it.

Reply Obj. 2: The gift of knowledge does not directly correspond to prudence, since it deals with speculative matters: yet by a kind of extension it helps it. On the other hand the gift of counsel corresponds to prudence directly, because it is concerned about the same things.

Reply Obj. 3: The mover that is moved, moves through being moved. Hence the human mind, from the very fact that it is directed by the Holy Ghost, is enabled to direct itself and others.

THIRD ARTICLE [II-II, Q. 52, Art. 3]

Whether the Gift of Counsel Remains in Heaven?

Objection 1: It would seem that the gift of counsel does not remain in heaven. For counsel is about what has to be done for the sake of an end. But in heaven nothing will have to be done for the sake of an end, since there man possesses the last end. Therefore the gift of counsel is not in heaven.

Obj. 2: Further, counsel implies doubt, for it is absurd to take counsel in matters that are evident, as the Philosopher observes (Ethic. iii, 3). Now all doubt will cease in heaven. Therefore there is no counsel in heaven.

Obj. 3: Further, the saints in heaven are most conformed to God, according to 1 John 3:2, "When He shall appear, we shall be like to Him." But counsel is not becoming to God, according to Rom. 11:34, "Who hath been His counsellor?" Therefore neither to the saints in heaven is the gift of counsel becoming.

On the contrary, Gregory says (Moral. xvii, 12): "When either the guilt or the

righteousness of each nation is brought into the debate of the heavenly Court, the guardian of that nation is said to have won in the conflict, or not to have won."

I answer that, As stated above (A. 2; I-II, Q. 68, A. 1), the gifts of the Holy Ghost are connected with the motion of the rational creature by God. Now we must observe two points concerning the motion of the human mind by God. First, that the disposition of that which is moved, differs while it is being moved from its disposition when it is in the term of movement. Indeed if the mover is the principle of the movement alone, when the movement ceases, the action of the mover ceases as regards the thing moved, since it has already reached the term of movement, even as a house, after it is built, ceases being built by the builder. On the other hand, when the mover is cause not only of the movement, but also of the form to which the movement tends, then the action of the mover does not cease even after the form has been attained: thus the sun lightens the air even after it is lightened. In this way, then, God causes in us virtue and knowledge, not only when we first acquire them, but also as long as we persevere in them: and it is thus that God causes in the blessed a knowledge of what is to be done, not as though they were ignorant, but by continuing that knowledge in them.

Nevertheless there are things which the blessed, whether angels or men, do not know: such things are not essential to blessedness, but concern the government of things according to Divine Providence. As regards these, we must make a further observation, namely, that God moves the mind of the blessed in one way, and the mind of the wayfarer, in another. For God moves the mind of the wayfarer in matters of action, by soothing the pre-existing anxiety of doubt; whereas there is simple nescience in the mind of the blessed as regards the things they do not know. From this nescience the angel's mind is cleansed, according to Dionysius (Coel. Hier. vii), nor does there precede in them any research of doubt, for they simply turn to God; and this is to take counsel of God, for as Augustine says (Gen. ad lit. v, 19) "the angels take counsel of God about things beneath them": wherefore the instruction which they receive from God in such matters is called "counsel."

Accordingly the gift of counsel is in the blessed, in so far as God preserves in them the knowledge that they have, and enlightens them in their nescience of what has to be done.

Reply Obj. 1: Even in the blessed there are acts directed to an end, or resulting,

as it were, from their attainment of the end, such as the acts of praising God, or of helping on others to the end which they themselves have attained, for example the ministrations of the angels, and the prayers of the saints. In this respect the gift of counsel finds a place in them.

Reply Obj. 2: Doubt belongs to counsel according to the present state of life, but not to that counsel which takes place in heaven. Even so neither have the theological virtues quite the same acts in heaven as on the way thither.

Reply Obj. 3: Counsel is in God, not as receiving but as giving it: and the saints in heaven are conformed to God, as receivers to the source whence they receive.

FOURTH ARTICLE [II-II, Q. 52, Art. 4]

Whether the Fifth Beatitude, Which Is That of Mercy, Corresponds to the Gift of Counsel?

Objection 1: It would seem that the fifth beatitude, which is that of mercy, does not correspond to the gift of counsel. For all the beatitudes are acts of virtue, as stated above (I-II, Q. 69, A. 1). Now we are directed by counsel in all acts of virtue. Therefore the fifth beatitude does not correspond more than any other to counsel.

Obj. 2: Further, precepts are given about matters necessary for salvation, while counsel is given about matters which are not necessary for salvation. Now mercy is necessary for salvation, according to James 2:13, "Judgment without mercy to him that hath not done mercy." On the other hand poverty is not necessary for salvation, but belongs to the life of perfection, according to Matt. 19:21. Therefore the beatitude of poverty corresponds to the gift of counsel, rather than to the beatitude of mercy.

Obj. 3: Further, the fruits result from the beatitudes, for they denote a certain spiritual delight resulting from perfect acts of virtue. Now none of the fruits correspond to the gift of counsel, as appears from Gal. 5:22, 23. Therefore neither does the beatitude of mercy correspond to the gift of counsel.

On the contrary, Augustine says (De Serm. Dom. iv): "Counsel is befitting the merciful, because the one remedy is to be delivered from evils so great, to pardon, and to give."

I answer that, Counsel is properly about things useful for an end. Hence such things as are of most use for an end, should above all correspond to the gift of counsel. Now such is mercy, according to 1 Tim. 4:8, "Godliness [**Pietas*, whence our English word *pity*, which is the same as mercy; see note on II-II, Q. 30, A. 1] is profitable to all things." Therefore the beatitude of mercy specially corresponds to the gift of counsel, not as eliciting but as directing mercy.

Reply Obj. 1: Although counsel directs in all the acts of virtue, it does so in a special way in works of mercy, for the reason given above.

Reply Obj. 2: Counsel considered as a gift of the Holy Ghost guides us in all matters that are directed to the end of eternal life whether they be necessary for salvation or not, and yet not every work of mercy is necessary for salvation.

Reply Obj. 3: Fruit denotes something ultimate. Now the ultimate in practical matters consists not in knowledge but in an action which is the end. Hence nothing pertaining to practical knowledge is numbered among the fruits, but only such things as pertain to action, in which practical knowledge is the guide. Among these we find "goodness" and "benignity" which correspond to mercy.

QUESTION 53

OF IMPRUDENCE
(In Six Articles)

We must now consider the vices opposed to prudence. For Augustine says (Contra Julian. iv, 3): "There are vices opposed to every virtue, not only vices that are in manifest opposition to virtue, as temerity is opposed to prudence, but also vices which have a kind of kinship and not a true but a spurious likeness to virtue; thus in opposition to prudence we have craftiness."

Accordingly we must consider first of all those vices which are in evident opposition to prudence, those namely which are due to a defect either of prudence or of those things which are requisite for prudence, and secondly those vices which have a false resemblance to prudence, those namely which are due to abuse of the things required for prudence. And since solicitude pertains to prudence, the first of these considerations will be twofold: (1) Of imprudence; (2) Of negligence which is opposed to solicitude.

Under the first head there are six points of inquiry:

(1) Concerning imprudence, whether it is a sin?

(2) Whether it is a special sin?

(3) Of precipitation or temerity;

(4) Of thoughtlessness;

(5) Of inconstancy;

(6) Concerning the origin of these vices. _____

FIRST ARTICLE [II-II, Q. 53, Art. 1]

Whether Imprudence Is a Sin?

Objection 1: It would seem that imprudence is not a sin. For every sin is voluntary, according to Augustine [*De Vera Relig. xiv]; whereas imprudence is not voluntary, since no man wishes to be imprudent. Therefore imprudence is not a sin.

Obj. 2: Further, none but original sin comes to man with his birth. But imprudence comes to man with his birth, wherefore the young are imprudent; and yet it is not original sin which is opposed to original justice. Therefore imprudence is not a sin.

Obj. 3: Further, every sin is taken away by repentance. But imprudence is not taken away by repentance. Therefore imprudence is not a sin.

On the contrary, The spiritual treasure of grace is not taken away save by sin. But it is taken away by imprudence, according to Prov. 21:20, "There is a treasure to be desired, and oil in the dwelling of the just, and the imprudent [Douay: 'foolish'] man shall spend it." Therefore imprudence is a sin.

I answer that, Imprudence may be taken in two ways, first, as a privation, secondly, as a contrary. Properly speaking it is not taken as a negation, so as merely to signify the absence of prudence, for this can be without any sin. Taken as a privation, imprudence denotes lack of that prudence which a man can and

ought to have, and in this sense imprudence is a sin by reason of a man's negligence in striving to have prudence.

Imprudence is taken as a contrary, in so far as the movement or act of reason is in opposition to prudence: for instance, whereas the right reason of prudence acts by taking counsel, the imprudent man despises counsel, and the same applies to the other conditions which require consideration in the act of prudence. In this way imprudence is a sin in respect of prudence considered under its proper aspect, since it is not possible for a man to act against prudence, except by infringing the rules on which the right reason of prudence depends. Wherefore, if this should happen through aversion from the Divine Law, it will be a mortal sin, as when a man acts precipitately through contempt and rejection of the Divine teaching: whereas if he act beside the Law and without contempt, and without detriment to things necessary for salvation, it will be a venial sin.

Reply Obj. 1: No man desires the deformity of imprudence, but the rash man wills the act of imprudence, because he wishes to act precipitately. Hence the Philosopher says (Ethic. vi, 5) that "he who sins willingly against prudence is less to be commended."

Reply Obj. 2: This argument takes imprudence in the negative sense. It must be observed however that lack of prudence or of any other virtue is included in the lack of original justice which perfected the entire soul. Accordingly all such lack of virtue may be ascribed to original sin.

Reply Obj. 3: Repentance restores infused prudence, and thus the lack of this prudence ceases; but acquired prudence is not restored as to the habit, although the contrary act is taken away, wherein properly speaking the sin of imprudence consists. _____

SECOND ARTICLE [II-II, Q. 53, Art. 2]

Whether Imprudence Is a Special Sin?

Objection 1: It would seem that imprudence is not a special sin. For whoever sins, acts against right reason, i.e. against prudence. But imprudence consists in acting against prudence, as stated above (A. 1). Therefore imprudence is not a special sin.

Obj. 2: Further, prudence is more akin to moral action than knowledge is. But

ignorance which is opposed to knowledge, is reckoned one of the general causes of sin. Much more therefore should imprudence be reckoned among those causes.

Obj. 3: Further, sin consists in the corruption of the circumstances of virtue, wherefore Dionysius says (Div. Nom. iv) that "evil results from each single defect." Now many things are requisite for prudence; for instance, reason, intelligence, docility, and so on, as stated above (QQ. 48, 49). Therefore there are many species of imprudence, so that it is not a special sin.

On the contrary, Imprudence is opposed to prudence, as stated above (A. 1). Now prudence is a special virtue. Therefore imprudence too is one special vice.

I answer that, A vice or sin may be styled general in two ways; first, absolutely, because, to wit, it is general in respect of all sins; secondly, because it is general in respect of certain vices, which are its species. In the first way, a vice may be said to be general on two counts: first, essentially, because it is predicated of all sins: and in this way imprudence is not a general sin, as neither is prudence a general virtue: since it is concerned with special acts, namely the very acts of reason: secondly, by participation; and in this way imprudence is a general sin: for, just as all the virtues have a share of prudence, in so far as it directs them, so have all vices and sins a share of imprudence, because no sin can occur, without some defect in an act of the directing reason, which defect belongs to imprudence.

If, on the other hand, a sin be called general, not simply but in some particular genus, that is, as containing several species of sin, then imprudence is a general sin. For it contains various species in three ways. First, by opposition to the various subjective parts of prudence, for just as we distinguish the prudence that guides the individual, from other kinds that govern communities, as stated above (Q. 48; Q. 50, A. 7), so also we distinguish various kinds of imprudence. Secondly, in respect of the quasi-potential parts of prudence, which are virtues connected with it, and correspond to the several acts of reason. Thus, by defect of "counsel" to which *euboulia* corresponds, "precipitation" or "temerity" is a species of imprudence; by defect of "judgment," to which *synesis* (judging well according to common law) and *gnome* (judging well according to general law) refer, there is "thoughtlessness"; while "inconstancy" and "negligence" correspond to the "command" which is the proper act of prudence. Thirdly, this may be taken by opposition to those things which are requisite for prudence,

which are the quasi-integral parts of prudence. Since however all these things are intended for the direction of the aforesaid three acts of reason, it follows that all the opposite defects are reducible to the four parts mentioned above. Thus incautiousness and incircumspection are included in "thoughtlessness"; lack of docility, memory, or reason is referable to "precipitation"; improvidence, lack of intelligence and of shrewdness, belong to "negligence" and "inconstancy."

Reply Obj. 1: This argument considers generality by participation.

Reply Obj. 2: Since knowledge is further removed from morality than prudence is, according to their respective proper natures, it follows that ignorance has the nature of mortal sin, not of itself, but on account either of a preceding negligence, or of the consequent result, and for this reason it is reckoned one of the general causes of sin. On the other hand imprudence, by its very nature, denotes a moral vice; and for this reason it can be called a special sin.

Reply Obj. 3: When various circumstances are corrupted for the same motive, the species of sin is not multiplied: thus it is the same species of sin to take what is not one's own, where one ought not, and when one ought not. If, however, there be various motives, there are various species: for instance, if one man were to take another's property from where he ought not, so as to wrong a sacred place, this would constitute the species called sacrilege, while if another were to take another's property when he ought not, merely through the lust of possession, this would be a case of simple avarice. Hence the lack of those things which are requisite for prudence, does not constitute a diversity of species, except in so far as they are directed to different acts of reason, as stated above.

THIRD ARTICLE [II-II, Q. 53, Art. 3]

Whether Precipitation Is a Sin Included in Imprudence?

Objection 1: It would seem that precipitation is not a sin included in imprudence. Imprudence is opposed to the virtue of prudence; whereas precipitation is opposed to the gift of counsel, according to Gregory, who says (Moral. ii, 49) that the gift of "counsel is given as a remedy to precipitation." Therefore precipitation is not a sin contained under imprudence.

Obj. 2: Further, precipitation seemingly pertains to rashness. Now rashness implies presumption, which pertains to pride. Therefore precipitation is not a

vice contained under imprudence.

Obj. 3: Further, precipitation seems to denote inordinate haste. Now sin happens in counselling not only through being over hasty but also through being over slow, so that the opportunity for action passes by, and through corruption of other circumstances, as stated in *Ethic.* vi, 9. Therefore there is no reason for reckoning precipitation as a sin contained under imprudence, rather than slowness, or something else of the kind pertaining to inordinate counsel.

On the contrary, It is written (Prov. 4:19): "The way of the wicked is darksome, they know not where they fall." Now the darksome ways of ungodliness belong to imprudence. Therefore imprudence leads a man to fall or to be precipitate.

I answer that, Precipitation is ascribed metaphorically to acts of the soul, by way of similitude to bodily movement. Now a thing is said to be precipitated as regards bodily movement, when it is brought down from above by the impulse either of its own movement or of another's, and not in orderly fashion by degrees. Now the summit of the soul is the reason, and the base is reached in the action performed by the body; while the steps that intervene by which one ought to descend in orderly fashion are *memory* of the past, *intelligence* of the present, *shrewdness* in considering the future outcome, *reasoning* which compares one thing with another, *docility* in accepting the opinions of others. He that takes counsel descends by these steps in due order, whereas if a man is rushed into action by the impulse of his will or of a passion, without taking these steps, it will be a case of precipitation. Since then inordinate counsel pertains to imprudence, it is evident that the vice of precipitation is contained under imprudence.

Reply Obj. 1: Rectitude of counsel belongs to the gift of counsel and to the virtue of prudence; albeit in different ways, as stated above (Q. 52, A. 2), and consequently precipitation is opposed to both.

Reply Obj. 2: Things are said to be done rashly when they are not directed by reason: and this may happen in two ways; first through the impulse of the will or of a passion, secondly through contempt of the directing rule; and this is what is meant by rashness properly speaking, wherefore it appears to proceed from that root of pride, which refuses to submit to another's ruling. But precipitation refers to both, so that rashness is contained under precipitation, although precipitation refers rather to the first.

Reply Obj. 3: Many things have to be considered in the research of reason; hence the Philosopher declares (Ethic. vi, 9) that "one should be slow in taking counsel." Hence precipitation is more directly opposed to rectitude of counsel than over slowness is, for the latter bears a certain likeness to right counsel.

FOURTH ARTICLE [II-II, Q. 53, Art. 4]

Whether Thoughtlessness Is a Special Sin Included in Imprudence?

Objection 1: It would seem that thoughtlessness is not a special sin included in imprudence. For the Divine law does not incite us to any sin, according to Ps. 18:8, "The law of the Lord is unspotted"; and yet it incites us to be thoughtless, according to Matt. 10:19, "Take no thought how or what to speak." Therefore thoughtlessness is not a sin.

Obj. 2: Further, whoever takes counsel must needs give thought to many things. Now precipitation is due to a defect of counsel and therefore to a defect of thought. Therefore precipitation is contained under thoughtlessness: and consequently thoughtlessness is not a special sin.

Obj. 3: Further, prudence consists in acts of the practical reason, viz. *counsel, judgment* about what has been counselled, and *command* [*Cf. Q. 47, A. 8]. Now thought precedes all these acts, since it belongs also to the speculative intellect. Therefore thoughtlessness is not a special sin contained under imprudence.

On the contrary, It is written (Prov. 4:25): "Let thy eyes look straight on, and let thine eye-lids go before thy steps." Now this pertains to prudence, while the contrary pertains to thoughtlessness. Therefore thoughtlessness is a special sin contained under imprudence.

I answer that, Thought signifies the act of the intellect in considering the truth about something. Now just as research belongs to the reason, so judgment belongs to the intellect. Wherefore in speculative matters a demonstrative science is said to exercise judgment, in so far as it judges the truth of the results of research by tracing those results back to the first indemonstrable principles. Hence thought pertains chiefly to judgment; and consequently the lack of right judgment belongs to the vice of thoughtlessness, in so far, to wit, as one fails to judge rightly through contempt or neglect of those things on which a right

judgment depends. It is therefore evident that thoughtlessness is a sin.

Reply Obj. 1: Our Lord did not forbid us to take thought, when we have the opportunity, about what we ought to do or say, but, in the words quoted, He encourages His disciples, so that when they had no opportunity of taking thought, either through lack of knowledge or through a sudden call, they should trust in the guidance of God alone, because "as we know not what to do, we can only turn our eyes to God," according to 2 Paral. 20:12: else if man, instead of doing what he can, were to be content with awaiting God's assistance, he would seem to tempt God.

Reply Obj. 2: All thought about those things of which counsel takes cognizance, is directed to the formation of a right judgment, wherefore this thought is perfected in judgment. Consequently thoughtlessness is above all opposed to the rectitude of judgment.

Reply Obj. 3: Thoughtlessness is to be taken here in relation to a determinate matter, namely, that of human action, wherein more things have to be thought about for the purpose of right judgment, than in speculative matters, because actions are about singulars. _____

FIFTH ARTICLE [II-II, Q. 53, Art. 5]

Whether Inconstancy Is a Vice Contained Under Imprudence?

Objection 1: It would seem that inconstancy is not a vice contained under imprudence. For inconstancy consists seemingly in a lack of perseverance in matters of difficulty. But perseverance in difficult matters belongs to fortitude. Therefore inconstancy is opposed to fortitude rather than to prudence.

Obj. 2: Further, it is written (James 3:16): "Where jealousy [Douay: 'envy'] and contention are, there are inconstancy and every evil work." But jealousy pertains to envy. Therefore inconstancy pertains not to imprudence but to envy.

Obj. 3: Further, a man would seem to be inconstant who fails to persevere in what he has proposed to do. Now this is a mark of "incontinency" in pleasurable matters, and of "effeminacy" or "squeamishness" in unpleasant matters, according to *Ethic.* vii, 1. Therefore inconstancy does not pertain to imprudence.

On the contrary, It belongs to prudence to prefer the greater good to the lesser.

Therefore to forsake the greater good belongs to imprudence. Now this is inconstancy. Therefore inconstancy belongs to imprudence.

I answer that, Inconstancy denotes withdrawal from a definite good purpose. Now the origin of this withdrawal is in the appetite, for a man does not withdraw from a previous good purpose, except on account of something being inordinately pleasing to him: nor is this withdrawal completed except through a defect of reason, which is deceived in rejecting what before it had rightly accepted. And since it can resist the impulse of the passions, if it fail to do this, it is due to its own weakness in not standing to the good purpose it has conceived; hence inconstancy, as to its completion, is due to a defect in the reason. Now just as all rectitude of the practical reason belongs in some degree to prudence, so all lack of that rectitude belongs to imprudence. Consequently inconstancy, as to its completion, belongs to imprudence. And just as precipitation is due to a defect in the act of counsel, and thoughtlessness to a defect in the act of judgment, so inconstancy arises from a defect in the act of command. For a man is stated to be inconstant because his reason fails in commanding what has been counselled and judged.

Reply Obj. 1: The good of prudence is shared by all the moral virtues, and accordingly perseverance in good belongs to all moral virtues, chiefly, however, to fortitude, which suffers a greater impulse to the contrary.

Reply Obj. 2: Envy and anger, which are the source of contention, cause inconstancy on the part of the appetite, to which power the origin of inconstancy is due, as stated above.

Reply Obj. 3: Continency and perseverance seem to be not in the appetitive power, but in the reason. For the continent man suffers evil concupiscences, and the persevering man suffers grievous sorrows (which points to a defect in the appetitive power); but reason stands firm, in the continent man, against concupiscence, and in the persevering man, against sorrow. Hence continency and perseverance seem to be species of constancy which pertains to reason; and to this power inconstancy pertains also. _____

SIXTH ARTICLE [II-II, Q. 53, Art. 6]

Whether the Aforesaid Vices Arise from Lust?

Objection 1: It would seem that the aforesaid vices do not arise from lust. For

inconstancy arises from envy, as stated above (A. 5, ad 2). But envy is a distinct vice from lust.

Obj. 2: Further, it is written (James 1:8): "A double-minded man is inconstant in all his ways." Now duplicity does not seem to pertain to lust, but rather to deceitfulness, which is a daughter of covetousness, according to Gregory (Moral. xxxi, 45). Therefore the aforesaid vices do not arise from lust.

Obj. 3: Further, the aforesaid vices are connected with some defect of reason. Now spiritual vices are more akin to the reason than carnal vices. Therefore the aforesaid vices arise from spiritual vices rather than from carnal vices.

On the contrary, Gregory declares (Moral. xxxi, 45) that the aforesaid vices arise from lust.

I answer that, As the Philosopher states (Ethic. vi, 5) "pleasure above all corrupts the estimate of prudence," and chiefly sexual pleasure which absorbs the mind, and draws it to sensible delight. Now the perfection of prudence and of every intellectual virtue consists in abstraction from sensible objects. Wherefore, since the aforesaid vices involve a defect of prudence and of the practical reason, as stated above (AA. 2, 5), it follows that they arise chiefly from lust.

Reply Obj. 1: Envy and anger cause inconstancy by drawing away the reason to something else; whereas lust causes inconstancy by destroying the judgment of reason entirely. Hence the Philosopher says (Ethic. vii, 6) that "the man who is incontinent through anger listens to reason, yet not perfectly, whereas he who is incontinent through lust does not listen to it at all."

Reply Obj. 2: Duplicity also is something resulting from lust, just as inconstancy is, if by duplicity we understand fluctuation of the mind from one thing to another. Hence Terence says (Eunuch. act 1, sc. 1) that "love leads to war, and likewise to peace and truce."

Reply Obj. 3: Carnal vices destroy the judgment of reason so much the more as they lead us away from reason. _____

QUESTION 54

OF NEGLIGENCE
(In Three Articles)

We must now consider negligence, under which head there are three points of inquiry:

(1) Whether negligence is a special sin?

(2) To which virtue is it opposed?

(3) Whether negligence is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 54, Art. 1]

Whether Negligence Is a Special Sin?

Objection 1: It would seem that negligence is not a special sin. For negligence is opposed to diligence. But diligence is required in every virtue. Therefore negligence is not a special sin.

Obj. 2: Further, that which is common to every sin is not a special sin. Now negligence is common to every sin, because he who sins neglects that which withdraws him from sin, and he who perseveres in sin neglects to be contrite for his sin. Therefore negligence is not a special sin.

Obj. 3: Further, every special sin has a determinate matter. But negligence seems to have no determinate matter: since it is neither about evil or indifferent things (for no man is accused of negligence if he omit them), nor about good things, for if these be done negligently, they are no longer good. Therefore it seems that negligence is not a special vice.

On the contrary, Sins committed through negligence, are distinguished from those which are committed through contempt.

I answer that, Negligence denotes lack of due solicitude. Now every lack of a due act is sinful: wherefore it is evident that negligence is a sin, and that it must needs have the character of a special sin according as solicitude is the act of a special virtue. For certain sins are special through being about a special matter, as lust is about sexual matters, while some vices are special on account of their having a special kind of act which extends to all kinds of matter, and such are all vices affecting an act of reason, since every act of reason extends to any kind of moral matter. Since then solicitude is a special act of reason, as stated above (Q. 47, A. 9), it follows that negligence, which denotes lack of solicitude, is a special

sin.

Reply Obj. 1: Diligence seems to be the same as solicitude, because the more we love (*diligimus*) a thing the more solicitous are we about it. Hence diligence, no less than solicitude, is required for every virtue, in so far as due acts of reason are requisite for every virtue.

Reply Obj. 2: In every sin there must needs be a defect affecting an act of reason, for instance a defect in counsel or the like. Hence just as precipitation is a special sin on account of a special act of reason which is omitted, namely counsel, although it may be found in any kind of sin; so negligence is a special sin on account of the lack of a special act of reason, namely solicitude, although it is found more or less in all sins.

Reply Obj. 3: Properly speaking the matter of negligence is a good that one ought to do, not that it is a good when it is done negligently, but because on account of negligence it incurs a lack of goodness, whether a due act be entirely omitted through lack of solicitude, or some due circumstance be omitted.

SECOND ARTICLE [II-II, Q. 54, Art. 2]

Whether Negligence Is Opposed to Prudence?

Objection 1: It would seem that negligence is not opposed to prudence. For negligence seems to be the same as idleness or laziness, which belongs to sloth, according to Gregory (Moral. xxxi, 45). Now sloth is not opposed to prudence, but to charity, as stated above (Q. 35, A. 3). Therefore negligence is not opposed to prudence.

Obj. 2: Further, every sin of omission seems to be due to negligence. But sins of omission are not opposed to prudence, but to the executive moral virtues. Therefore negligence is not opposed to prudence.

Obj. 3: Further, imprudence relates to some act of reason. But negligence does not imply a defect of counsel, for that is *precipitation,* nor a defect of judgment, since that is *thoughtlessness,* nor a defect of command, because that is *inconstancy.* Therefore negligence does not pertain to imprudence.

Obj. 4: Further, it is written (Eccles. 7:19): "He that feareth God, neglecteth

nothing." But every sin is excluded by the opposite virtue. Therefore negligence is opposed to fear rather than to prudence.

On the contrary, It is written (Ecclus. 20:7): "A babbler and a fool (*imprudens*) will regard no time." Now this is due to negligence. Therefore negligence is opposed to prudence.

I answer that, Negligence is directly opposed to solicitude. Now solicitude pertains to the reason, and rectitude of solicitude to prudence. Hence, on the other hand, negligence pertains to imprudence. This appears from its very name, because, as Isidore observes (Etym. x) "a negligent man is one who fails to choose (*nec eligens*)": and the right choice of the means belongs to prudence. Therefore negligence pertains to imprudence.

Reply Obj. 1: Negligence is a defect in the internal act, to which choice also belongs: whereas idleness and laziness denote slowness of execution, yet so that idleness denotes slowness in setting about the execution, while laziness denotes remissness in the execution itself. Hence it is becoming that laziness should arise from sloth, which is "an oppressive sorrow," i.e. hindering, the mind from action [*Cf. Q. 35, A. 1; I-II, Q. 35, A. 8].

Reply Obj. 2: Omission regards the external act, for it consists in failing to perform an act which is due. Hence it is opposed to justice, and is an effect of negligence, even as the execution of a just deed is the effect of right reason.

Reply Obj. 3: Negligence regards the act of command, which solicitude also regards. Yet the negligent man fails in regard to this act otherwise than the inconstant man: for the inconstant man fails in commanding, being hindered as it were, by something, whereas the negligent man fails through lack of a prompt will.

Reply Obj. 4: The fear of God helps us to avoid all sins, because according to Prov. 15:27, "by the fear of the Lord everyone declineth from evil." Hence fear makes us avoid negligence, yet not as though negligence were directly opposed to fear, but because fear incites man to acts of reason. Wherefore also it has been stated above (I-II, Q. 44, A. 2) when we were treating of the passions, that "fear makes us take counsel." _____

THIRD ARTICLE [II-II, Q. 54, Art. 3]

Whether Negligence Can Be a Mortal Sin?

Objection 1: It would seem that negligence cannot be a mortal sin. For a gloss of Gregory [*Moral. ix. 34] on Job 9:28, "I feared all my works," etc. says that "too little love of God aggravates the former," viz. negligence. But wherever there is mortal sin, the love of God is done away with altogether. Therefore negligence is not a mortal sin.

Obj. 2: Further, a gloss on Ecclus. 7:34, "For thy negligences purify thyself with a few," says: "Though the offering be small it cleanses the negligences of many sins." Now this would not be, if negligence were a mortal sin. Therefore negligence is not a mortal sin.

Obj. 3: Further, under the law certain sacrifices were prescribed for mortal sins, as appears from the book of Leviticus. Yet no sacrifice was prescribed for negligence. Therefore negligence is not a mortal sin.

On the contrary, It is written (Prov. 19:16): "He that neglecteth his own life [Vulg.: 'way'] shall die."

I answer that, As stated above (A. 2, ad 3), negligence arises out of a certain remissness of the will, the result being a lack of solicitude on the part of the reason in commanding what it should command, or as it should command. Accordingly negligence may happen to be a mortal sin in two ways. First on the part of that which is omitted through negligence. If this be either an act or a circumstance necessary for salvation, it will be a mortal sin. Secondly on the part of the cause: for if the will be so remiss about Divine things, as to fall away altogether from the charity of God, such negligence is a mortal sin, and this is the case chiefly when negligence is due to contempt.

But if negligence consists in the omission of an act or circumstance that is not necessary for salvation, it is not a mortal but a venial sin, provided the negligence arise, not from contempt, but from some lack of fervor, to which venial sin is an occasional obstacle.

Reply Obj. 1: Man may be said to love God less in two ways. First through lack of the fervor of charity, and this causes the negligence that is a venial sin: secondly through lack of charity itself, in which sense we say that a man loves God less when he loves Him with a merely natural love; and this causes the negligence that is a mortal sin.

Reply Obj. 2: According to the same authority (gloss), a small offering made with a humble mind and out of pure love, cleanses man not only from venial but also from mortal sin.

Reply Obj. 3: When negligence consists in the omission of that which is necessary for salvation, it is drawn to the other more manifest genus of sin. Because those sins that consist of inward actions, are more hidden, wherefore no special sacrifices were prescribed for them in the Law, since the offering of sacrifices was a kind of public confession of sin, whereas hidden sins should not be confessed in public. _____

QUESTION 55

OF VICES OPPOSED TO PRUDENCE BY WAY OF RESEMBLANCE
(In Eight Articles)

We must now consider those vices opposed to prudence, which have a resemblance thereto. Under this head there are eight points of inquiry:

(1) Whether prudence of the flesh is a sin?

(2) Whether it is a mortal sin?

(3) Whether craftiness is a special sin?

(4) Of guile;

(5) Of fraud;

(6) Of solicitude about temporal things;

(7) Of solicitude about the future;

(8) Of the origin of these vices. _____

FIRST ARTICLE [II-II, Q. 55, Art. 1]

Whether Prudence of the Flesh Is a Sin?

Objection 1: It would seem that prudence of the flesh is not a sin. For prudence

is more excellent than the other moral virtues, since it governs them all. But no justice or temperance is sinful. Neither therefore is any prudence a sin.

Obj. 2: Further, it is not a sin to act prudently for an end which it is lawful to love. But it is lawful to love the flesh, "for no man ever hated his own flesh" (Eph. 5:29). Therefore prudence of the flesh is not a sin.

Obj. 3: Further, just as man is tempted by the flesh, so too is he tempted by the world and the devil. But no prudence of the world, or of the devil is accounted a sin. Therefore neither should any prudence of the flesh be accounted among sins.

On the contrary, No man is an enemy to God save for wickedness according to Wis. 14:9, "To God the wicked and his wickedness are hateful alike." Now it is written (Rom. 8:7): "The prudence [Vulg.: 'wisdom'] of the flesh is an enemy to God." Therefore prudence of the flesh is a sin.

I answer that, As stated above (Q. 47, A. 13), prudence regards things which are directed to the end of life as a whole. Hence prudence of the flesh signifies properly the prudence of a man who looks upon carnal goods as the last end of his life. Now it is evident that this is a sin, because it involves a disorder in man with respect to his last end, which does not consist in the goods of the body, as stated above (I-II, Q. 2, A. 5). Therefore prudence of the flesh is a sin.

Reply Obj. 1: Justice and temperance include in their very nature that which ranks them among the virtues, viz. equality and the curbing of concupiscence; hence they are never taken in a bad sense. On the other hand prudence is so called from foreseeing (*providendo*), as stated above (Q. 47, A. 1; Q. 49, A. 6), which can extend to evil things also. Therefore, although prudence is taken simply in a good sense, yet, if something be added, it may be taken in a bad sense: and it is thus that prudence of the flesh is said to be a sin.

Reply Obj. 2: The flesh is on account of the soul, as matter is on account of the form, and the instrument on account of the principal agent. Hence the flesh is loved lawfully, if it be directed to the good of the soul as its end. If, however, a man place his last end in a good of the flesh, his love will be inordinate and unlawful, and it is thus that the prudence of the flesh is directed to the love of the flesh.

Reply Obj. 3: The devil tempts us, not through the good of the appetible object, but by way of suggestion. Wherefore, since prudence implies direction to some

appetible end, we do not speak of "prudence of the devil," as of a prudence directed to some evil end, which is the aspect under which the world and the flesh tempt us, in so far as worldly or carnal goods are proposed to our appetite. Hence we speak of "carnal" and again of "worldly" prudence, according to Luke 16:8, "The children of this world are more prudent [Douay: 'wiser'] in their generation," etc. The Apostle includes all in the "prudence of the flesh," because we covet the external things of the world on account of the flesh.

We may also reply that since prudence is in a certain sense called "wisdom," as stated above (Q. 47, A. 2, ad 1), we may distinguish a threefold prudence corresponding to the three kinds of temptation. Hence it is written (James 3:15) that there is a wisdom which is "earthly, sensual and devilish," as explained above (Q. 45, A. 1, ad 1), when we were treating of wisdom.

SECOND ARTICLE [II-II, Q. 55, Art. 2]

Whether Prudence of the Flesh Is a Mortal Sin?

Objection 1: It would seem that prudence of the flesh is a mortal sin. For it is a mortal sin to rebel against the Divine law, since this implies contempt of God. Now "the prudence [Douay: 'wisdom'] of the flesh . . . is not subject to the law of God" (Rom. 8:7). Therefore prudence of the flesh is a mortal sin.

Obj. 2: Further, every sin against the Holy Ghost is a mortal sin. Now prudence of the flesh seems to be a sin against the Holy Ghost, for "it cannot be subject to the law of God" (Rom. 8:7), and so it seems to be an unpardonable sin, which is proper to the sin against the Holy Ghost. Therefore prudence of the flesh is a mortal sin.

Obj. 3: Further, the greatest evil is opposed to the greatest good, as stated in *Ethic.* viii, 10. Now prudence of the flesh is opposed to that prudence which is the chief of the moral virtues. Therefore prudence of the flesh is chief among mortal sins, so that it is itself a mortal sin.

On the contrary, That which diminishes a sin has not of itself the nature of a mortal sin. Now the thoughtful quest of things pertaining to the care of the flesh, which seems to pertain to carnal prudence, diminishes sin [*Cf. Prov. 6:30]. Therefore prudence of the flesh has not of itself the nature of a mortal sin.

I answer that, As stated above (Q. 47, A. 2, ad 1; A. 13), a man is said to be prudent in two ways. First, simply, i.e. in relation to the end of life as a whole. Secondly, relatively, i.e. in relation to some particular end; thus a man is said to be prudent in business or something else of the kind. Accordingly if prudence of the flesh be taken as corresponding to prudence in its absolute signification, so that a man place the last end of his whole life in the care of the flesh, it is a mortal sin, because he turns away from God by so doing, since he cannot have

several last ends, as stated above (I-II, Q. 1, A. 5).

If, on the other hand, prudence of the flesh be taken as corresponding to particular prudence, it is a venial sin. For it happens sometimes that a man has an inordinate affection for some pleasure of the flesh, without turning away from God by a mortal sin; in which case he does not place the end of his whole life in carnal pleasure. To apply oneself to obtain this pleasure is a venial sin and pertains to prudence of the flesh. But if a man actually refers the care of the flesh to a good end, as when one is careful about one's food in order to sustain one's body, this is no longer prudence of the flesh, because then one uses the care of the flesh as a means to an end.

Reply Obj. 1: The Apostle is speaking of that carnal prudence whereby a man places the end of his whole life in the goods of the flesh, and this is a mortal sin.

Reply Obj. 2: Prudence of the flesh does not imply a sin against the Holy Ghost. For when it is stated that "it cannot be subject to the law of God," this does not mean that he who has prudence of the flesh, cannot be converted and submit to the law of God, but that carnal prudence itself cannot be subject to God's law, even as neither can injustice be just, nor heat cold, although that which is hot may become cold.

Reply Obj. 3: Every sin is opposed to prudence, just as prudence is shared by every virtue. But it does not follow that every sin opposed to prudence is most grave, but only when it is opposed to prudence in some very grave matter.

THIRD ARTICLE [II-II, Q. 55, Art. 3]

Whether Craftiness Is a Special Sin?

Objection 1: It would seem that craftiness is not a special sin. For the words of Holy Writ do not induce anyone to sin; and yet they induce us to be crafty, according to Prov. 1:4, "To give craftiness [Douay: 'subtlety'] to little ones." Therefore craftiness is not a sin.

Obj. 2: Further, it is written (Prov. 13:16): "The crafty [Douay: 'prudent'] man doth all things with counsel." Therefore, he does so either for a good or for an evil end. If for a good end, there is no sin seemingly, and if for an evil end, it would seem to pertain to carnal or worldly prudence. Therefore craftiness is not

a special sin distinct from prudence of the flesh.

Obj. 3: Further, Gregory expounding the words of Job 12, "The simplicity of the just man is laughed to scorn," says (Moral. x, 29): "The wisdom of this world is to hide one's thoughts by artifice, to conceal one's meaning by words, to represent error as truth, to make out the truth to be false," and further on he adds: "This prudence is acquired by the young, it is learnt at a price by children." Now the above things seem to belong to craftiness. Therefore craftiness is not distinct from carnal or worldly prudence, and consequently it seems not to be a special sin.

On the contrary, The Apostle says (2 Cor. 4:2): "We renounce the hidden things of dishonesty, not walking in craftiness, nor adulterating the word of God." Therefore craftiness is a sin.

I answer that, Prudence is *right reason applied to action,* just as science is *right reason applied to knowledge.* In speculative matters one may sin against rectitude of knowledge in two ways: in one way when the reason is led to a false conclusion that appears to be true; in another way when the reason proceeds from false premises, that appear to be true, either to a true or to a false conclusion. Even so a sin may be against prudence, through having some resemblance thereto, in two ways. First, when the purpose of the reason is directed to an end which is good not in truth but in appearance, and this pertains to prudence of the flesh; secondly, when, in order to obtain a certain end, whether good or evil, a man uses means that are not true but fictitious and counterfeit, and this belongs to the sin of craftiness. This is consequently a sin opposed to prudence, and distinct from prudence of the flesh.

Reply Obj. 1: As Augustine observes (Contra Julian. iv, 3) just as prudence is sometimes improperly taken in a bad sense, so is craftiness sometimes taken in a good sense, and this on account of their mutual resemblance. Properly speaking, however, craftiness is taken in a bad sense, as the Philosopher states in *Ethic.* vi, 12.

Reply Obj. 2: Craftiness can take counsel both for a good end and for an evil end: nor should a good end be pursued by means that are false and counterfeit but by such as are true. Hence craftiness is a sin if it be directed to a good end.

Reply Obj. 3: Under "worldly prudence" Gregory included everything that can

pertain to false prudence, so that it comprises craftiness also.

FOURTH ARTICLE [II-II, Q. 55, Art. 4]

Whether Guile Is a Sin Pertaining to Craftiness?

Objection 1: It would seem that guile is not a sin pertaining to craftiness. For sin, especially mortal, has no place in perfect men. Yet a certain guile is to be found in them, according to 2 Cor. 12:16, "Being crafty I caught you by guile." Therefore guile is not always a sin.

Obj. 2: Further, guile seems to pertain chiefly to the tongue, according to Ps. 5:11, "They dealt deceitfully with their tongues." Now craftiness like prudence is in the very act of reason. Therefore guile does not pertain to craftiness.

Obj. 3: Further, it is written (Prov. 12:20): "Guile [Douay: 'Deceit'] is in the heart of them that think evil things." But the thought of evil things does not always pertain to craftiness. Therefore guile does not seem to belong to craftiness.

On the contrary, Craftiness aims at lying in wait, according to Eph. 4:14, "By cunning craftiness by which they lie in wait to deceive": and guile aims at this also. Therefore guile pertains to craftiness.

I answer that, As stated above (A. 3), it belongs to craftiness to adopt ways that are not true but counterfeit and apparently true, in order to attain some end either good or evil. Now the adopting of such ways may be subjected to a twofold consideration; first, as regards the process of thinking them out, and this belongs properly to craftiness, even as thinking out right ways to a due end belongs to prudence. Secondly the adopting of such like ways may be considered with regard to their actual execution, and in this way it belongs to guile. Hence guile denotes a certain execution of craftiness, and accordingly belongs thereto.

Reply Obj. 1: Just as craftiness is taken properly in a bad sense, and improperly in a good sense, so too is guile which is the execution of craftiness.

Reply Obj. 2: The execution of craftiness with the purpose of deceiving, is effected first and foremost by words, which hold the chief place among those signs whereby a man signifies something to another man, as Augustine states

(De Doctr. Christ. ii, 3), hence guile is ascribed chiefly to speech. Yet guile may happen also in deeds, according to Ps. 104:25, "And to deal deceitfully with his servants." Guile is also in the heart, according to Ecclus. 19:23, "His interior is full of deceit," but this is to devise deceits, according to Ps. 37:13: "They studied deceits all the day long."

Reply Obj. 3: Whoever purposes to do some evil deed, must needs devise certain ways of attaining his purpose, and for the most part he devises deceitful ways, whereby the more easily to obtain his end. Nevertheless it happens sometimes that evil is done openly and by violence without craftiness and guile; but as this is more difficult, it is of less frequent occurrence. _____

FIFTH ARTICLE [II-II, Q. 55, Art. 5]

Whether Fraud Pertains to Craftiness?

Objection 1: It would seem that fraud does not pertain to craftiness. For a man does not deserve praise if he allows himself to be deceived, which is the object of craftiness; and yet a man deserves praise for allowing himself to be defrauded, according to 1 Cor. 6:1, "Why do you not rather suffer yourselves to be defrauded?" Therefore fraud does not belong to craftiness.

Obj. 2: Further, fraud seems to consist in unlawfully taking or receiving external things, for it is written (Acts 5:1) that "a certain man named Ananias with Saphira his wife, sold a piece of land, and by fraud kept back part of the price of the land." Now it pertains to injustice or illiberality to take possession of or retain external things unjustly. Therefore fraud does not belong to craftiness which is opposed to prudence.

Obj. 3: Further, no man employs craftiness against himself. But the frauds of some are against themselves, for it is written (Prov. 1:18) concerning some "that they practice frauds [Douay: 'deceits'] against their own souls." Therefore fraud does not belong to craftiness.

On the contrary, The object of fraud is to deceive, according to Job 13:9, "Shall he be deceived as a man, with your fraudulent [Douay: 'deceitful'] dealings?" Now craftiness is directed to the same object. Therefore fraud pertains to craftiness.

I answer that, Just as *guile* consists in the execution of craftiness, so also does

fraud. But they seem to differ in the fact that *guile* belongs in general to the execution of craftiness, whether this be effected by words, or by deeds, whereas *fraud* belongs more properly to the execution of craftiness by deeds.

Reply Obj. 1: The Apostle does not counsel the faithful to be deceived in their knowledge, but to bear patiently the effect of being deceived, and to endure wrongs inflicted on them by fraud.

Reply Obj. 2: The execution of craftiness may be carried out by another vice, just as the execution of prudence by the virtues: and accordingly nothing hinders fraud from pertaining to covetousness or illiberality.

Reply Obj. 3: Those who commit frauds, do not design anything against themselves or their own souls; it is through God's just judgment that what they plot against others, recoils on themselves, according to Ps. 7:16, "He is fallen into the hole he made." _____

SIXTH ARTICLE [II-II, Q. 55, Art. 6]

Whether It Is Lawful to Be Solicitous About Temporal Matters?

Objection 1: It would seem lawful to be solicitous about temporal matters. Because a superior should be solicitous for his subjects, according to Rom. 12:8, "He that ruleth, with solicitude." Now according to the Divine ordering, man is placed over temporal things, according to Ps. 8:8, "Thou hast subjected all things under his feet," etc. Therefore man should be solicitous about temporal things.

Obj. 2: Further, everyone is solicitous about the end for which he works. Now it is lawful for a man to work for the temporal things whereby he sustains life, wherefore the Apostle says (2 Thess. 3:10): "If any man will not work, neither let him eat." Therefore it is lawful to be solicitous about temporal things.

Obj. 3: Further, solicitude about works of mercy is praiseworthy, according to 2 Tim. 1:17, "When he was come to Rome, he carefully sought me." Now solicitude about temporal things is sometimes connected with works of mercy; for instance, when a man is solicitous to watch over the interests of orphans and poor persons. Therefore solicitude about temporal things is not unlawful.

On the contrary, Our Lord said (Matt. 6:31): "Be not solicitous . . . saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed?" And yet

such things are very necessary.

I answer that, Solicitude denotes an earnest endeavor to obtain something. Now it is evident that the endeavor is more earnest when there is fear of failure, so that there is less solicitude when success is assured. Accordingly solicitude about temporal things may be unlawful in three ways. First on the part of the object of solicitude; that is, if we seek temporal things as an end. Hence Augustine says (De Operibus Monach. xxvi): "When Our Lord said: 'Be not solicitous, ' etc. . . . He intended to forbid them either to make such things their end, or for the sake of these things to do whatever they were commanded to do in preaching the Gospel." Secondly, solicitude about temporal things may be unlawful, through too much earnestness in endeavoring to obtain temporal things, the result being that a man is drawn away from spiritual things which ought to be the chief object of his search, wherefore it is written (Matt. 13:22) that "the care of this world . . . chokes up the word." Thirdly, through over much fear, when, to wit, a man fears to lack necessary things if he do what he ought to do. Now our Lord gives three motives for laying aside this fear. First, on account of the yet greater favors bestowed by God on man, independently of his solicitude, viz. his body and soul (Matt. 6:26); secondly, on account of the care with which God watches over animals and plants without the assistance of man, according to the requirements of their nature; thirdly, because of Divine providence, through ignorance of which the gentiles are solicitous in seeking temporal goods before all others. Consequently He concludes that we should be solicitous most of all about spiritual goods, hoping that temporal goods also may be granted us according to our needs, if we do what we ought to do.

Reply Obj. 1: Temporal goods are subjected to man that he may use them according to his needs, not that he may place his end in them and be over solicitous about them.

Reply Obj. 2: The solicitude of a man who gains his bread by bodily labor is not superfluous but proportionate; hence Jerome says on Matt. 6:31, "Be not solicitous," that "labor is necessary, but solicitude must be banished," namely superfluous solicitude which unsettles the mind.

Reply Obj. 3: In the works of mercy solicitude about temporal things is directed to charity as its end, wherefore it is not unlawful, unless it be superfluous.

SEVENTH ARTICLE [II-II, Q. 55, Art. 7]

Whether We Should Be Solicitous About the Future?

Objection 1: It would seem that we should be solicitous about the future. For it is written (Prov. 6:6-8): "Go to the ant, O sluggard, and consider her ways and learn wisdom; which, although she hath no guide, nor master . . . provideth her meat for herself in the summer, and gathereth her food in the harvest." Now this is to be solicitous about the future. Therefore solicitude about the future is praiseworthy.

Obj. 2: Further, solicitude pertains to prudence. But prudence is chiefly about the future, since its principal part is *foresight of future things*, as stated above (Q. 49, A. 6, ad 1). Therefore it is virtuous to be solicitous about the future.

Obj. 3: Further, whoever puts something by that he may keep it for the morrow, is solicitous about the future. Now we read (John 12:6) that Christ had a bag for keeping things in, which Judas carried, and (Acts 4:34-37) that the Apostles kept the price of the land, which had been laid at their feet. Therefore it is lawful to be solicitous about the future.

On the contrary, Our Lord said (Matt. 6:34): "Be not . . . solicitous for tomorrow"; where "tomorrow" stands for the future, as Jerome says in his commentary on this passage.

I answer that, No work can be virtuous, unless it be vested with its due circumstances, and among these is the due time, according to Eccles. 8:6, "There is a time and opportunity for every business"; which applies not only to external deeds but also to internal solicitude. For every time has its own fitting proper solicitude; thus solicitude about the crops belongs to the summer time, and solicitude about the vintage to the time of autumn. Accordingly if a man were solicitous about the vintage during the summer, he would be needlessly forestalling the solicitude belonging to a future time. Hence Our Lord forbids such like excessive solicitude, saying: "Be . . . not solicitous for tomorrow," wherefore He adds, "for the morrow will be solicitous for itself," that is to say, the morrow will have its own solicitude, which will be burden enough for the soul. This is what He means by adding: "Sufficient for the day is the evil thereof," namely, the burden of solicitude.

Reply Obj. 1: The ant is solicitous at a befitting time, and it is this that is

proposed for our example.

Reply Obj. 2: Due foresight of the future belongs to prudence. But it would be an inordinate foresight or solicitude about the future, if a man were to seek temporal things, to which the terms "past" and "future" apply, as ends, or if he were to seek them in excess of the needs of the present life, or if he were to forestall the time for solicitude.

Reply Obj. 3: As Augustine says (De Serm. Dom. in Monte ii, 17), "when we see a servant of God taking thought lest he lack these needful things, we must not judge him to be solicitous for the morrow, since even Our Lord deigned for our example to have a purse, and we read in the Acts of the Apostles that they procured the necessary means of livelihood in view of the future on account of a threatened famine. Hence Our Lord does not condemn those who according to human custom, provide themselves with such things, but those who oppose themselves to God for the sake of these things." _____

EIGHTH ARTICLE [II-II, Q. 55, Art. 8]

Whether These Vices Arise from Covetousness?

Objection 1: It would seem that these vices do not arise from covetousness. As stated above (Q. 43, A. 6) lust is the chief cause of lack of rectitude in the reason. Now these vices are opposed to right reason, i.e. to prudence. Therefore they arise chiefly from lust; especially since the Philosopher says (Ethic. vii, 6) that "Venus is full of guile and her girdle is many colored" and that "he who is incontinent in desire acts with cunning."

Obj. 2: Further, these vices bear a certain resemblance to prudence, as stated above (Q. 47, A. 13). Now, since prudence is in the reason, the more spiritual vices seem to be more akin thereto, such as pride and vainglory. Therefore the aforesaid vices seem to arise from pride rather than from covetousness.

Obj. 3: Further, men make use of stratagems not only in laying hold of other people's goods, but also in plotting murders, the former of which pertains to covetousness, and the latter to anger. Now the use of stratagems pertains to craftiness, guile, and fraud. Therefore the aforesaid vices arise not only from covetousness, but also from anger.

On the contrary, Gregory (Moral. xxxi, 45) states that fraud is a daughter of

covetousness.

I answer that, As stated above (A. 3; Q. 47, A. 13), carnal prudence and craftiness, as well as guile and fraud, bear a certain resemblance to prudence in some kind of use of the reason. Now among all the moral virtues it is justice wherein the use of right reason appears chiefly, for justice is in the rational appetite. Hence the undue use of reason appears chiefly in the vices opposed to justice, the chief of which is covetousness. Therefore the aforesaid vices arise chiefly from covetousness.

Reply Obj. 1: On account of the vehemence of pleasure and of concupiscence, lust entirely suppresses the reason from exercising its act: whereas in the aforesaid vices there is some use of reason, albeit inordinate. Hence these vices do not arise directly from lust. When the Philosopher says that "Venus is full of guile," he is referring to a certain resemblance, in so far as she carries man away suddenly, just as he is moved in deceitful actions, yet not by means of craftiness but rather by the vehemence of concupiscence and pleasure; wherefore he adds that "Venus doth cozen the wits of the wisest man" [*Cf. Iliad xiv, 214-217].

Reply Obj. 2: To do anything by stratagem seems to be due to pusillanimity: because a magnanimous man wishes to act openly, as the Philosopher says (Ethic. iv, 3). Wherefore, as pride resembles or apes magnanimity, it follows that the aforesaid vices which make use of fraud and guile, do not arise directly from pride, but rather from covetousness, which seeks its own profit and sets little by excellence.

Reply Obj. 3: Anger's movement is sudden, hence it acts with precipitation, and without counsel, contrary to the use of the aforesaid vices, though these use counsel inordinately. That men use stratagems in plotting murders, arises not from anger but rather from hatred, because the angry man desires to harm manifestly, as the Philosopher states (Rhet. ii, 2, 3) [*Cf. *Ethic.* vii, 6].

QUESTION 56

OF THE PRECEPTS RELATING TO PRUDENCE
(In Two Articles)

We must now consider the precepts relating to prudence, under which head there

are two points of inquiry:

(1) The precepts of prudence;

(2) The precepts relating to the opposite vices. _____

FIRST ARTICLE [II-II, Q. 56, Art. 1]

Whether the Precepts of the Decalogue Should Have Included a Precept of Prudence?

Objection 1: It would seem that the precepts of the decalogue should have included a precept of prudence. For the chief precepts should include a precept of the chief virtue. Now the chief precepts are those of the decalogue. Since then prudence is the chief of the moral virtues, it seems that the precepts of the decalogue should have included a precept of prudence.

Obj. 2: Further, the teaching of the Gospel contains the Law especially with regard to the precepts of the decalogue. Now the teaching of the Gospel contains a precept of prudence (Matt. 10:16): "Be ye . . . prudent [Douay: 'wise'] as serpents." Therefore the precepts of the decalogue should have included a precept of prudence.

Obj. 3: Further, the other lessons of the Old Testament are directed to the precepts of the decalogue: wherefore it is written (Malach. 4:4): "Remember the law of Moses My servant, which I commanded him in Horeb." Now the other lessons of the Old Testament include precepts of prudence; for instance (Prov. 3:5): "Lean not upon thy own prudence"; and further on (Prov. 4:25): "Let thine eyelids go before thy steps." Therefore the Law also should have contained a precept of prudence, especially among the precepts of the decalogue.

The contrary however appears to anyone who goes through the precepts of the decalogue.

I answer that, As stated above (I-II, Q. 100, A. 3; A. 5, ad 1) when we were treating of precepts, the commandments of the decalogue being given to the whole people, are a matter of common knowledge to all, as coming under the purview of natural reason. Now foremost among the things dictated by natural reason are the ends of human life, which are to the practical order what naturally known principles are to the speculative order, as shown above (Q. 47, A. 6).

Now prudence is not about the end, but about the means, as stated above (Q. 47, A. 6). Hence it was not fitting that the precepts of the decalogue should include a precept relating directly to prudence. And yet all the precepts of the decalogue are related to prudence, in so far as it directs all virtuous acts.

Reply Obj. 1: Although prudence is simply foremost among all the moral virtues, yet justice, more than any other virtue, regards its object under the aspect of something due, which is a necessary condition for a precept, as stated above (Q. 44, A. 1; I-II, Q. 99, AA. 1, 5). Hence it behooved the chief precepts of the Law, which are those of the decalogue, to refer to justice rather than to prudence.

Reply Obj. 2: The teaching of the Gospel is the doctrine of perfection. Therefore it needed to instruct man perfectly in all matters relating to right conduct, whether ends or means: wherefore it behooved the Gospel teaching to contain precepts also of prudence.

Reply Obj. 3: Just as the rest of the teaching of the Old Testament is directed to the precepts of the decalogue as its end, so it behooved man to be instructed by the subsequent lessons of the Old Testament about the act of prudence which is directed to the means. _____

SECOND ARTICLE [II-II, Q. 56, Art. 2]

Whether the Prohibitive Precepts Relating to the Vices Opposed to Prudence Are Fittingly Propounded in the Old Law?

Objection 1: It would seem that the prohibitive precepts relating to the vices opposed to prudence are unfittingly propounded in the Old Law. For such vices as imprudence and its parts which are directly opposed to prudence are not less opposed thereto, than those which bear a certain resemblance to prudence, such as craftiness and vices connected with it. Now the latter vices are forbidden in the Law: for it is written (Lev. 19:13): "Thou shalt not calumniate thy neighbor," and (Deut. 25:13): "Thou shalt not have divers weights in thy bag, a greater and a less." Therefore there should have also been prohibitive precepts about the vices directly opposed to prudence.

Obj. 2: Further, there is room for fraud in other things than in buying and selling. Therefore the Law unfittingly forbade fraud solely in buying and selling.

Obj. 3: Further, there is the same reason for prescribing an act of virtue as for

prohibiting the act of a contrary vice. But acts of prudence are not prescribed in the Law. Therefore neither should any contrary vices have been forbidden in the Law.

The contrary, however, appears from the precepts of the Law which are quoted in the first objection.

I answer that, As stated above (A. 1), justice, above all, regards the aspect of something due, which is a necessary condition for a precept, because justice tends to render that which is due to another, as we shall state further on (Q. 58, A. 2). Now craftiness, as to its execution, is committed chiefly in matters of justice, as stated above (Q. 55, A. 8): and so it was fitting that the Law should contain precepts forbidding the execution of craftiness, in so far as this pertains to injustice, as when a man uses guile and fraud in calumniating another or in stealing his goods.

Reply Obj. 1: Those vices that are manifestly opposed to prudence, do not pertain to injustice in the same way as the execution of craftiness, and so they are not forbidden in the Law, as fraud and guile are, which latter pertain to injustice.

Reply Obj. 2: All guile and fraud committed in matters of injustice, can be understood to be forbidden in the prohibition of calumny (Lev. 19:13). Yet fraud and guile are wont to be practiced chiefly in buying and selling, according to Ecclus. 26:28, "A huckster shall not be justified from the sins of the lips": and it is for this reason that the Law contained a special precept forbidding fraudulent buying and selling.

Reply Obj. 3: All the precepts of the Law that relate to acts of justice pertain to the execution of prudence, even as the precepts prohibitive of stealing, calumny and fraudulent selling pertain to the execution of craftiness.

QUESTION 57

OF RIGHT
(In Four Articles)

After considering prudence we must in due sequence consider justice, the

consideration of which will be fourfold:

(1) Of justice;

(2) Of its parts;

(3) Of the corresponding gift;

(4) Of the precepts relating to justice.

Four points will have to be considered about justice: (1) Right; (2) Justice itself; (3) Injustice; (4) Judgment.

Under the first head there are four points of inquiry:

(1) Whether right is the object of justice?

(2) Whether right is fittingly divided into natural and positive right?

(3) Whether the right of nations is the same as natural right?

(4) Whether right of dominion and paternal right are distinct species?

FIRST ARTICLE [II-II, Q. 57, Art. 1]

Whether Right Is the Object of Justice?

Objection 1: It would seem that right is not the object of justice. For the jurist Celsus says [*Digest. i, 1; De Just. et Jure 1] that "right is the art of goodness and equality." Now art is not the object of justice, but is by itself an intellectual virtue. Therefore right is not the object of justice.

Obj. 2: Further, "Law," according to Isidore (Etym. v, 3), "is a kind of right." Now law is the object not of justice but of prudence, wherefore the Philosopher [*Ethic. vi, 8] reckons "legislative" as one of the parts of prudence. Therefore right is not the object of justice.

Obj. 3: Further, justice, before all, subjects man to God: for Augustine says (De Moribus Eccl. xv) that "justice is love serving God alone, and consequently governing aright all things subject to man." Now right (*jus*) does not pertain to

Divine things, but only to human affairs, for Isidore says (Etym. v, 2) that "*fas* is the Divine law, and *jus*, the human law." Therefore right is not the object of justice.

On the contrary, Isidore says (Etym. v, 2) that "*jus* (right) is so called because it is just." Now the *just* is the object of justice, for the Philosopher declares (Ethic. v, 1) that "all are agreed in giving the name of justice to the habit which makes men capable of doing just actions."

I answer that, It is proper to justice, as compared with the other virtues, to direct man in his relations with others: because it denotes a kind of equality, as its very name implies; indeed we are wont to say that things are adjusted when they are made equal, for equality is in reference of one thing to some other. On the other hand the other virtues perfect man in those matters only which befit him in relation to himself. Accordingly that which is right in the works of the other virtues, and to which the intention of the virtue tends as to its proper object, depends on its relation to the agent only, whereas the right in a work of justice, besides its relation to the agent, is set up by its relation to others. Because a man's work is said to be just when it is related to some other by way of some kind of equality, for instance the payment of the wage due for a service rendered. And so a thing is said to be just, as having the rectitude of justice, when it is the term of an act of justice, without taking into account the way in which it is done by the agent: whereas in the other virtues nothing is declared to be right unless it is done in a certain way by the agent. For this reason justice has its own special proper object over and above the other virtues, and this object is called the just, which is the same as *right.* Hence it is evident that right is the object of justice.

Reply Obj. 1: It is usual for words to be distorted from their original signification so as to mean something else: thus the word "medicine" was first employed to signify a remedy used for curing a sick person, and then it was drawn to signify the art by which this is done. In like manner the word *jus* (right) was first of all used to denote the just thing itself, but afterwards it was transferred to designate the art whereby it is known what is just, and further to denote the place where justice is administered, thus a man is said to appear *in jure* [*In English we speak of a court of law, a barrister at law, etc.], and yet further, we say even that a man, who has the office of exercising justice, administers the *jus* even if his sentence be unjust.

Reply Obj. 2: Just as there pre-exists in the mind of the craftsman an expression

of the things to be made externally by his craft, which expression is called the rule of his craft, so too there pre-exists in the mind an expression of the particular just work which the reason determines, and which is a kind of rule of prudence. If this rule be expressed in writing it is called a "law," which according to Isidore (Etym. v, 1) is "a written decree": and so law is not the same as right, but an expression of right.

Reply Obj. 3: Since justice implies equality, and since we cannot offer God an equal return, it follows that we cannot make Him a perfectly just repayment. For this reason the Divine law is not properly called *jus* but *fas,* because, to wit, God is satisfied if we accomplish what we can. Nevertheless justice tends to make man repay God as much as he can, by subjecting his mind to Him entirely.

SECOND ARTICLE [II-II, Q. 57, Art. 2]

Whether Right Is Fittingly Divided into Natural Right and Positive Right?

Objection 1: It would seem that right is not fittingly divided into natural right and positive right. For that which is natural is unchangeable, and is the same for all. Now nothing of the kind is to be found in human affairs, since all the rules of human right fail in certain cases, nor do they obtain force everywhere. Therefore there is no such thing as natural right.

Obj. 2: Further, a thing is called "positive" when it proceeds from the human will. But a thing is not just, simply because it proceeds from the human will, else a man's will could not be unjust. Since then the "just" and the "right" are the same, it seems that there is no positive right.

Obj. 3: Further, Divine right is not natural right, since it transcends human nature. In like manner, neither is it positive right, since it is based not on human, but on Divine authority. Therefore right is unfittingly divided into natural and positive.

On the contrary, The Philosopher says (Ethic. v, 7) that "political justice is partly natural and partly legal," i.e. established by law.

I answer that, As stated above (A. 1) the "right" or the "just" is a work that is adjusted to another person according to some kind of equality. Now a thing can

be adjusted to a man in two ways: first by its very nature, as when a man gives so much that he may receive equal value in return, and this is called "natural right." In another way a thing is adjusted or commensurated to another person, by agreement, or by common consent, when, to wit, a man deems himself satisfied, if he receive so much. This can be done in two ways: first by private agreement, as that which is confirmed by an agreement between private individuals; secondly, by public agreement, as when the whole community agrees that something should be deemed as though it were adjusted and commensurated to another person, or when this is decreed by the prince who is placed over the people, and acts in its stead, and this is called "positive right."

Reply Obj. 1: That which is natural to one whose nature is unchangeable, must needs be such always and everywhere. But man's nature is changeable, wherefore that which is natural to man may sometimes fail. Thus the restitution of a deposit to the depositor is in accordance with natural equality, and if human nature were always right, this would always have to be observed; but since it happens sometimes that man's will is unrighteous there are cases in which a deposit should not be restored, lest a man of unrighteous will make evil use of the thing deposited: as when a madman or an enemy of the common weal demands the return of his weapons.

Reply Obj. 2: The human will can, by common agreement, make a thing to be just provided it be not, of itself, contrary to natural justice, and it is in such matters that positive right has its place. Hence the Philosopher says (Ethic. v, 7) that "in the case of the legal just, it does not matter in the first instance whether it takes one form or another, it only matters when once it is laid down." If, however, a thing is, of itself, contrary to natural right, the human will cannot make it just, for instance by decreeing that it is lawful to steal or to commit adultery. Hence it is written (Isa. 10:1): "Woe to them that make wicked laws."

Reply Obj. 3: The Divine right is that which is promulgated by God. Such things are partly those that are naturally just, yet their justice is hidden to man, and partly are made just by God's decree. Hence also Divine right may be divided in respect of these two things, even as human right is. For the Divine law commands certain things because they are good, and forbids others, because they are evil, while others are good because they are prescribed, and others evil because they are forbidden. _____

THIRD ARTICLE [II-II, Q. 57, Art. 3]

Whether the Right of Nations Is the Same As the Natural Right?

Objection 1: It would seem that the right of nations is the same as the natural right. For all men do not agree save in that which is natural to them. Now all men agree in the right of nations; since the jurist [*Ulpian: Digest. i, 1; De Just. et Jure i] "the right of nations is that which is in use among all nations." Therefore the right of nations is the natural right.

Obj. 2: Further, slavery among men is natural, for some are naturally slaves according to the Philosopher (Polit. i, 2). Now "slavery belongs to the right of nations," as Isidore states (Etym. v, 4). Therefore the right of nations is a natural right.

Obj. 3: Further, right as stated above (A. 2) is divided into natural and positive. Now the right of nations is not a positive right, since all nations never agreed to decree anything by common agreement. Therefore the right of nations is a natural right.

On the contrary, Isidore says (Etym. v, 4) that "right is either natural, or civil, or right of nations," and consequently the right of nations is distinct from natural right.

I answer that, As stated above (A. 2), the natural right or just is that which by its very nature is adjusted to or commensurate with another person. Now this may happen in two ways; first, according as it is considered absolutely: thus a male by [his] very nature is commensurate with the female to beget offspring by her, and a parent is commensurate with the offspring to nourish it. Secondly a thing is naturally commensurate with another person, not according as it is considered absolutely, but according to something resultant from it, for instance the possession of property. For if a particular piece of land be considered absolutely, it contains no reason why it should belong to one man more than to another, but if it be considered in respect of its adaptability to cultivation, and the unmolested use of the land, it has a certain commensuration to be the property of one and not of another man, as the Philosopher shows (Polit. ii, 2).

Now it belongs not only to man but also to other animals to apprehend a thing absolutely: wherefore the right which we call natural, is common to us and other animals according to the first kind of commensuration. But the right of nations falls short of natural right in this sense, as the jurist [*Digest. i, 1; De Just. et

Jure i] says because "the latter is common to all animals, while the former is common to men only." On the other hand to consider a thing by comparing it with what results from it, is proper to reason, wherefore this same is natural to man in respect of natural reason which dictates it. Hence the jurist Gaius says (Digest. i, 1; De Just. et Jure i, 9): "whatever natural reason decrees among all men, is observed by all equally, and is called the right of nations." This suffices for the Reply to the First Objection.

Reply Obj. 2: Considered absolutely, the fact that this particular man should be a slave rather than another man, is based, not on natural reason, but on some resultant utility, in that it is useful to this man to be ruled by a wiser man, and to the latter to be helped by the former, as the Philosopher states (Polit. i, 2). Wherefore slavery which belongs to the right of nations is natural in the second way, but not in the first.

Reply Obj. 3: Since natural reason dictates matters which are according to the right of nations, as implying a proximate equality, it follows that they need no special institution, for they are instituted by natural reason itself, as stated by the authority quoted above. _____

FOURTH ARTICLE [II-II, Q. 57, Art. 4]

Whether Paternal Right and Right of Dominion Should Be Distinguished As Special Species?

Objection 1: It would seem that "paternal right" and "right of dominion" should not be distinguished as special species. For it belongs to justice to render to each one what is his, as Ambrose states (De Offic. i, 24). Now right is the object of justice, as stated above (A. 1). Therefore right belongs to each one equally; and we ought not to distinguish the rights of fathers and masters as distinct species.

Obj. 2: Further, the law is an expression of what is just, as stated above (A. 1, ad 2). Now a law looks to the common good of a city or kingdom, as stated above (I-II, Q. 90, A. 2), but not to the private good of an individual or even of one household. Therefore there is no need for a special right of dominion or paternal right, since the master and the father pertain to a household, as stated in *Polit.* i, 2.

Obj. 3: Further, there are many other differences of degrees among men, for instance some are soldiers, some are priests, some are princes. Therefore some

special kind of right should be allotted to them.

On the contrary, The Philosopher (Ethic. v, 6) distinguishes right of dominion, paternal right and so on as species distinct from civil right.

I answer that, Right or just depends on commensuration with another person. Now "another" has a twofold signification. First, it may denote something that is other simply, as that which is altogether distinct; as, for example, two men neither of whom is subject to the other, and both of whom are subjects of the ruler of the state; and between these according to the Philosopher (Ethic. v, 6) there is the "just" simply. Secondly a thing is said to be other from something else, not simply, but as belonging in some way to that something else: and in this way, as regards human affairs, a son belongs to his father, since he is part of him somewhat, as stated in *Ethic.* viii, 12, and a slave belongs to his master, because he is his instrument, as stated in *Polit.* i, 2 [*Cf. *Ethic.* viii, 11]. Hence a father is not compared to his son as to another simply, and so between them there is not the just simply, but a kind of just, called "paternal." In like manner neither is there the just simply, between master and servant, but that which is called "dominative." A wife, though she is something belonging to the husband, since she stands related to him as to her own body, as the Apostle declares (Eph. 5:28), is nevertheless more distinct from her husband, than a son from his father, or a slave from his master: for she is received into a kind of social life, that of matrimony, wherefore according to the Philosopher (Ethic. v, 6) there is more scope for justice between husband and wife than between father and son, or master and slave, because, as husband and wife have an immediate relation to the community of the household, as stated in *Polit.* i, 2, 5, it follows that between them there is "domestic justice" rather than "civic."

Reply Obj. 1: It belongs to justice to render to each one his right, the distinction between individuals being presupposed: for if a man gives himself his due, this is not strictly called "just." And since what belongs to the son is his father's, and what belongs to the slave is his master's, it follows that properly speaking there is not justice of father to son, or of master to slave.

Reply Obj. 2: A son, as such, belongs to his father, and a slave, as such, belongs to his master; yet each, considered as a man, is something having separate existence and distinct from others. Hence in so far as each of them is a man, there is justice towards them in a way: and for this reason too there are certain laws regulating the relations of father to his son, and of a master to his slave; but

in so far as each is something belonging to another, the perfect idea of "right" or "just" is wanting to them.

Reply Obj. 3: All other differences between one person and another in a state, have an immediate relation to the community of the state and to its ruler, wherefore there is just towards them in the perfect sense of justice. This "just" however is distinguished according to various offices, hence when we speak of "military," or "magisterial," or "priestly" right, it is not as though such rights fell short of the simply right, as when we speak of "paternal" right, or right of "dominion," but for the reason that something proper is due to each class of person in respect of his particular office. _____

QUESTION 58

OF JUSTICE
(In Twelve Articles)

We must now consider justice. Under this head there are twelve points of inquiry:

(1) What is justice?

(2) Whether justice is always towards another?

(3) Whether it is a virtue?

(4) Whether it is in the will as its subject?

(5) Whether it is a general virtue?

(6) Whether, as a general virtue, it is essentially the same as every virtue?

(7) Whether there is a particular justice?

(8) Whether particular justice has a matter of its own?

(9) Whether it is about passions, or about operations only?

(10) Whether the mean of justice is the real mean?

(11) Whether the act of justice is to render to everyone his own?

(12) Whether justice is the chief of the moral virtues?

FIRST ARTICLE [II-II, Q. 58, Art. 1]

Whether Justice Is Fittingly Defined As Being the Perpetual and Constant Will to Render to Each One His Right?

Objection 1: It would seem that lawyers have unfittingly defined justice as being "the perpetual and constant will to render to each one his right" [*Digest. i, 1; De Just. et Jure 10]. For, according to the Philosopher (Ethic. v, 1), justice is a habit which makes a man "capable of doing what is just, and of being just in action and in intention." Now "will" denotes a power, or also an act. Therefore justice is unfittingly defined as being a will.

Obj. 2: Further, rectitude of the will is not the will; else if the will were its own rectitude, it would follow that no will is unrighteous. Yet, according to Anselm (De Veritate xii), justice is rectitude. Therefore justice is not the will.

Obj. 3: Further, no will is perpetual save God's. If therefore justice is a perpetual will, in God alone will there be justice.

Obj. 4: Further, whatever is perpetual is constant, since it is unchangeable. Therefore it is needless in defining justice, to say that it is both "perpetual" and "constant."

Obj. 5: Further, it belongs to the sovereign to give each one his right. Therefore, if justice gives each one his right, it follows that it is in none but the sovereign: which is absurd.

Obj. 6: Further, Augustine says (De Moribus Eccl. xv) that "justice is love serving God alone." Therefore it does not render to each one his right.

I answer that, The aforesaid definition of justice is fitting if understood aright. For since every virtue is a habit that is the principle of a good act, a virtue must needs be defined by means of the good act bearing on the matter proper to that virtue. Now the proper matter of justice consists of those things that belong to our intercourse with other men, as shall be shown further on (A. 2). Hence the

act of justice in relation to its proper matter and object is indicated in the words, "Rendering to each one his right," since, as Isidore says (Etym. x), "a man is said to be just because he respects the rights (*jus*) of others."

Now in order that an act bearing upon any matter whatever be virtuous, it requires to be voluntary, stable, and firm, because the Philosopher says (Ethic. ii, 4) that in order for an act to be virtuous it needs first of all to be done "knowingly," secondly to be done "by choice," and "for a due end," thirdly to be done "immovably." Now the first of these is included in the second, since "what is done through ignorance is involuntary" (Ethic. iii, 1). Hence the definition of justice mentions first the "will," in order to show that the act of justice must be voluntary; and mention is made afterwards of its "constancy" and "perpetuity" in order to indicate the firmness of the act.

Accordingly, this is a complete definition of justice; save that the act is mentioned instead of the habit, which takes its species from that act, because habit implies relation to act. And if anyone would reduce it to the proper form of a definition, he might say that "justice is a habit whereby a man renders to each one his due by a constant and perpetual will": and this is about the same definition as that given by the Philosopher (Ethic. v, 5) who says that "justice is a habit whereby a man is said to be capable of doing just actions in accordance with his choice."

Reply Obj. 1: Will here denotes the act, not the power: and it is customary among writers to define habits by their acts: thus Augustine says (Tract. in Joan. xl) that "faith is to believe what one sees not."

Reply Obj. 2: Justice is the same as rectitude, not essentially but causally; for it is a habit which rectifies the deed and the will.

Reply Obj. 3: The will may be called perpetual in two ways. First on the part of the will's act which endures for ever, and thus God's will alone is perpetual. Secondly on the part of the subject, because, to wit, a man wills to do a certain thing always, and this is a necessary condition of justice. For it does not satisfy the conditions of justice that one wish to observe justice in some particular matter for the time being, because one could scarcely find a man willing to act unjustly in every case; and it is requisite that one should have the will to observe justice at all times and in all cases.

Reply Obj. 4: Since "perpetual" does not imply perpetuity of the act of the will, it is not superfluous to add "constant": for while the "perpetual will" denotes the purpose of observing justice always, "constant" signifies a firm perseverance in this purpose.

Reply Obj. 5: A judge renders to each one what belongs to him, by way of command and direction, because a judge is the "personification of justice," and "the sovereign is its guardian" (Ethic. v, 4). On the other hand, the subjects render to each one what belongs to him, by way of execution.

Reply Obj. 6: Just as love of God includes love of our neighbor, as stated above (Q. 25, A. 1), so too the service of God includes rendering to each one his due.

SECOND ARTICLE [II-II, Q. 58, Art. 2]

Whether Justice Is Always Towards Another?

Objection 1: It would seem that justice is not always towards another. For the Apostle says (Rom. 3:22) that "the justice of God is by faith of Jesus Christ." Now faith does not concern the dealings of one man with another. Neither therefore does justice.

Obj. 2: Further, according to Augustine (De Moribus Eccl. xv), "it belongs to justice that man should direct to the service of God his authority over the things that are subject to him." Now the sensitive appetite is subject to man, according to Gen. 4:7, where it is written: "The lust thereof," viz. of sin, "shall be under thee, and thou shalt have dominion over it." Therefore it belongs to justice to have dominion over one's own appetite: so that justice is towards oneself.

Obj. 3: Further, the justice of God is eternal. But nothing else is co-eternal with God. Therefore justice is not essentially towards another.

Obj. 4: Further, man's dealings with himself need to be rectified no less than his dealings with another. Now man's dealings are rectified by justice, according to Prov. 11:5, "The justice of the upright shall make his way prosperous." Therefore justice is about our dealings not only with others, but also with ourselves.

On the contrary, Tully says (De Officiis i, 7) that "the object of justice is to keep men together in society and mutual intercourse." Now this implies relationship

of one man to another. Therefore justice is concerned only about our dealings with others.

I answer that, As stated above (Q. 57, A. 1) since justice by its name implies equality, it denotes essentially relation to another, for a thing is equal, not to itself, but to another. And forasmuch as it belongs to justice to rectify human acts, as stated above (Q. 57, A. 1; I-II, Q. 113, A. 1) this otherness which justice demands must needs be between beings capable of action. Now actions belong to supposits [*Cf. I, Q. 29, A. 2] and wholes and, properly speaking, not to parts and forms or powers, for we do not say properly that the hand strikes, but a man with his hand, nor that heat makes a thing hot, but fire by heat, although such expressions may be employed metaphorically. Hence, justice properly speaking demands a distinction of supposits, and consequently is only in one man towards another. Nevertheless in one and the same man we may speak metaphorically of his various principles of action such as the reason, the irascible, and the concupiscible, as though they were so many agents: so that metaphorically in one and the same man there is said to be justice in so far as the reason commands the irascible and concupiscible, and these obey reason; and in general in so far as to each part of man is ascribed what is becoming to it. Hence the Philosopher (Ethic. v, 11) calls this "metaphorical justice."

Reply Obj. 1: The justice which faith works in us, is that whereby the ungodly is justified: it consists in the due coordination of the parts of the soul, as stated above (I-II, Q. 113, A. 1) where we were treating of the justification of the ungodly. Now this belongs to metaphorical justice, which may be found even in a man who lives all by himself.

This suffices for the Reply to the Second Objection.

Reply Obj. 3: God's justice is from eternity in respect of the eternal will and purpose (and it is chiefly in this that justice consists); although it is not eternal as regards its effect, since nothing is co-eternal with God.

Reply Obj. 4: Man's dealings with himself are sufficiently rectified by the rectification of the passions by the other moral virtues. But his dealings with others need a special rectification, not only in relation to the agent, but also in relation to the person to whom they are directed. Hence about such dealings there is a special virtue, and this is justice. _____

THIRD ARTICLE [II-II, Q. 58, Art. 3]

Whether Justice Is a Virtue?

Objection 1: It would seem that justice is not a virtue. For it is written (Luke 17:10): "When you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do." Now it is not unprofitable to do a virtuous deed: for Ambrose says (De Officiis ii, 6): "We look to a profit that is estimated not by pecuniary gain but by the acquisition of godliness." Therefore to do what one ought to do, is not a virtuous deed. And yet it is an act of justice. Therefore justice is not a virtue.

Obj. 2: Further, that which is done of necessity, is not meritorious. But to render to a man what belongs to him, as justice requires, is of necessity. Therefore it is not meritorious. Yet it is by virtuous actions that we gain merit. Therefore justice is not a virtue.

Obj. 3: Further, every moral virtue is about matters of action. Now those things which are wrought externally are not things concerning behavior but concerning handicraft, according to the Philosopher (Metaph. ix) [*Didot ed., viii, 8]. Therefore since it belongs to justice to produce externally a deed that is just in itself, it seems that justice is not a moral virtue.

On the contrary, Gregory says (Moral. ii, 49) that "the entire structure of good works is built on four virtues," viz. temperance, prudence, fortitude and justice.

I answer that, A human virtue is one "which renders a human act and man himself good" [*Ethic. ii, 6], and this can be applied to justice. For a man's act is made good through attaining the rule of reason, which is the rule whereby human acts are regulated. Hence, since justice regulates human operations, it is evident that it renders man's operations good, and, as Tully declares (De Officiis i, 7), good men are so called chiefly from their justice, wherefore, as he says again (De Officiis i, 7) "the luster of virtue appears above all in justice."

Reply Obj. 1: When a man does what he ought, he brings no gain to the person to whom he does what he ought, but only abstains from doing him a harm. He does however profit himself, in so far as he does what he ought, spontaneously and readily, and this is to act virtuously. Hence it is written (Wis. 8:7) that Divine wisdom "teacheth temperance, and prudence, and justice, and fortitude, which are such things as men (i.e. virtuous men) can have nothing more profitable in

life."

Reply Obj. 2: Necessity is twofold. One arises from *constraint,* and this removes merit, since it runs counter to the will. The other arises from the obligation of a *command,* or from the necessity of obtaining an end, when, to wit, a man is unable to achieve the end of virtue without doing some particular thing. The latter necessity does not remove merit, when a man does voluntarily that which is necessary in this way. It does however exclude the credit of supererogation, according to 1 Cor. 9:16, "If I preach the Gospel, it is no glory to me, for a necessity lieth upon me."

Reply Obj. 3: Justice is concerned about external things, not by making them, which pertains to art, but by using them in our dealings with other men.

FOURTH ARTICLE [II-II, Q. 58, Art. 4]

Whether Justice Is in the Will As Its Subject?

Objection 1: It would seem that justice is not in the will as its subject. For justice is sometimes called truth. But truth is not in the will, but in the intellect. Therefore justice is not in the will as its subject.

Obj. 2: Further, justice is about our dealings with others. Now it belongs to the reason to direct one thing in relation to another. Therefore justice is not in the will as its subject but in the reason.

Obj. 3: Further, justice is not an intellectual virtue, since it is not directed to knowledge; wherefore it follows that it is a moral virtue. Now the subject of moral virtue is the faculty which is "rational by participation," viz. the irascible and the concupiscible, as the Philosopher declares (Ethic. i, 13). Therefore justice is not in the will as its subject, but in the irascible and concupiscible.

On the contrary, Anselm says (De Verit. xii) that "justice is rectitude of the will observed for its own sake."

I answer that, The subject of a virtue is the power whose act that virtue aims at rectifying. Now justice does not aim at directing an act of the cognitive power, for we are not said to be just through knowing something aright. Hence the subject of justice is not the intellect or reason which is a cognitive power. But

since we are said to be just through doing something aright, and because the proximate principle of action is the appetitive power, justice must needs be in some appetitive power as its subject.

Now the appetite is twofold; namely, the will which is in the reason and the sensitive appetite which follows on sensitive apprehension, and is divided into the irascible and the concupiscible, as stated in the First Part (Q. 81, A. 2). Again the act of rendering his due to each man cannot proceed from the sensitive appetite, because sensitive apprehension does not go so far as to be able to consider the relation of one thing to another; but this is proper to the reason. Therefore justice cannot be in the irascible or concupiscible as its subject, but only in the will: hence the Philosopher (Ethic. v, 1) defines justice by an act of the will, as may be seen above (A. 1).

Reply Obj. 1: Since the will is the rational appetite, when the rectitude of the reason which is called truth is imprinted on the will on account of its nighness to the reason, this imprint retains the name of truth; and hence it is that justice sometimes goes by the name of truth.

Reply Obj. 2: The will is borne towards its object consequently on the apprehension of reason: wherefore, since the reason directs one thing in relation to another, the will can will one thing in relation to another, and this belongs to justice.

Reply Obj. 3: Not only the irascible and concupiscible parts are *rational by participation*, but the entire *appetitive* faculty, as stated in *Ethic*. i, 13, because all appetite is subject to reason. Now the will is contained in the appetitive faculty, wherefore it can be the subject of moral virtue.

FIFTH ARTICLE [II-II, Q. 58, Art. 5]

Whether Justice Is a General Virtue?

Objection 1: It would seem that justice is not a general virtue. For justice is specified with the other virtues, according to Wis. 8:7, "She teacheth temperance and prudence, and justice, and fortitude." Now the "general" is not specified or reckoned together with the species contained under the same "general." Therefore justice is not a general virtue.

Obj. 2: Further, as justice is accounted a cardinal virtue, so are temperance and fortitude. Now neither temperance nor fortitude is reckoned to be a general virtue. Therefore neither should justice in any way be reckoned a general virtue.

Obj. 3: Further, justice is always towards others, as stated above (A. 2). But a sin committed against one's neighbor cannot be a general sin, because it is condivided with sin committed against oneself. Therefore neither is justice a general virtue.

On the contrary, The Philosopher says (Ethic. v, 1) that "justice is every virtue."

I answer that, Justice, as stated above (A. 2) directs man in his relations with other men. Now this may happen in two ways: first as regards his relation with individuals, secondly as regards his relations with others in general, in so far as a man who serves a community, serves all those who are included in that community. Accordingly justice in its proper acceptation can be directed to another in both these senses. Now it is evident that all who are included in a community, stand in relation to that community as parts to a whole; while a part, as such, belongs to a whole, so that whatever is the good of a part can be directed to the good of the whole. It follows therefore that the good of any virtue, whether such virtue direct man in relation to himself, or in relation to certain other individual persons, is referable to the common good, to which justice directs: so that all acts of virtue can pertain to justice, in so far as it directs man to the common good. It is in this sense that justice is called a general virtue. And since it belongs to the law to direct to the common good, as stated above (I-II, Q. 90, A. 2), it follows that the justice which is in this way styled general, is called "legal justice," because thereby man is in harmony with the law which directs the acts of all the virtues to the common good.

Reply Obj. 1: Justice is specified or enumerated with the other virtues, not as a general but as a special virtue, as we shall state further on (AA. 7, 12).

Reply Obj. 2: Temperance and fortitude are in the sensitive appetite, viz. in the concupiscible and irascible. Now these powers are appetitive of certain particular goods, even as the senses are cognitive of particulars. On the other hand justice is in the intellective appetite as its subject, which can have the universal good as its object, knowledge whereof belongs to the intellect. Hence justice can be a general virtue rather than temperance or fortitude.

Reply Obj. 3: Things referable to oneself are referable to another, especially in regard to the common good. Wherefore legal justice, in so far as it directs to the common good, may be called a general virtue: and in like manner injustice may be called a general sin; hence it is written (1 John 3:4) that all "sin is iniquity."

SIXTH ARTICLE [II-II, Q. 58, Art. 6]

Whether Justice, As a General Virtue, Is Essentially the Same As All Virtue?

Objection 1: It would seem that justice, as a general virtue, is essentially the same as all virtue. For the Philosopher says (Ethic. v, 1) that "virtue and legal justice are the same as all virtue, but differ in their mode of being." Now things that differ merely in their mode of being or logically do not differ essentially. Therefore justice is essentially the same as every virtue.

Obj. 2: Further, every virtue that is not essentially the same as all virtue is a part of virtue. Now the aforesaid justice, according to the Philosopher (Ethic. v. 1) "is not a part but the whole of virtue." Therefore the aforesaid justice is essentially the same as all virtue.

Obj. 3: Further, the essence of a virtue does not change through that virtue directing its act to some higher end even as the habit of temperance remains essentially the same even though its act be directed to a Divine good. Now it belongs to legal justice that the acts of all the virtues are directed to a higher end, namely the common good of the multitude, which transcends the good of one single individual. Therefore it seems that legal justice is essentially all virtue.

Obj. 4: Further, every good of a part can be directed to the good of the whole, so that if it be not thus directed it would seem without use or purpose. But that which is in accordance with virtue cannot be so. Therefore it seems that there can be no act of any virtue, that does not belong to general justice, which directs to the common good; and so it seems that general justice is essentially the same as all virtue.

On the contrary, The Philosopher says (Ethic. v, 1) that "many are able to be virtuous in matters affecting themselves, but are unable to be virtuous in matters relating to others," and (Polit. iii, 2) that "the virtue of the good man is not strictly the same as the virtue of the good citizen." Now the virtue of a good

citizen is general justice, whereby a man is directed to the common good. Therefore general justice is not the same as virtue in general, and it is possible to have one without the other.

I answer that, A thing is said to be "general" in two ways. First, by *predication:* thus "animal" is general in relation to man and horse and the like: and in this sense that which is general must needs be essentially the same as the things in relation to which it is general, for the reason that the genus belongs to the essence of the species, and forms part of its definition. Secondly a thing is said to be general *virtually;* thus a universal cause is general in relation to all its effects, the sun, for instance, in relation to all bodies that are illumined, or transmuted by its power; and in this sense there is no need for that which is "general" to be essentially the same as those things in relation to which it is general, since cause and effect are not essentially the same. Now it is in the latter sense that, according to what has been said (A. 5), legal justice is said to be a general virtue, in as much, to wit, as it directs the acts of the other virtues to its own end, and this is to move all the other virtues by its command; for just as charity may be called a general virtue in so far as it directs the acts of all the virtues to the Divine good, so too is legal justice, in so far as it directs the acts of all the virtues to the common good. Accordingly, just as charity which regards the Divine good as its proper object, is a special virtue in respect of its essence, so too legal justice is a special virtue in respect of its essence, in so far as it regards the common good as its proper object. And thus it is in the sovereign principally and by way of a mastercraft, while it is secondarily and administratively in his subjects.

However the name of legal justice can be given to every virtue, in so far as every virtue is directed to the common good by the aforesaid legal justice, which though special essentially is nevertheless virtually general. Speaking in this way, legal justice is essentially the same as all virtue, but differs therefrom logically: and it is in this sense that the Philosopher speaks.

Wherefore the Replies to the First and Second Objections are manifest.

Reply Obj. 3: This argument again takes legal justice for the virtue commanded by legal justice.

Reply Obj. 4: Every virtue strictly speaking directs its act to that virtue's proper end: that it should happen to be directed to a further end either always or sometimes, does not belong to that virtue considered strictly, for it needs some higher virtue to direct it to that end. Consequently there must be one supreme virtue essentially distinct from every other virtue, which directs all the virtues to

the common good; and this virtue is legal justice. _____

SEVENTH ARTICLE [II-II, Q. 58, Art. 7]

Whether There Is a Particular Besides a General Justice?

Objection 1: It would seem that there is not a particular besides a general justice. For there is nothing superfluous in the virtues, as neither is there in nature. Now general justice directs man sufficiently in all his relations with other men. Therefore there is no need for a particular justice.

Obj. 2: Further, the species of a virtue does not vary according to "one" and "many." But legal justice directs one man to another in matters relating to the multitude, as shown above (AA. 5, 6). Therefore there is not another species of justice directing one man to another in matters relating to the individual.

Obj. 3: Further, between the individual and the general public stands the household community. Consequently, if in addition to general justice there is a particular justice corresponding to the individual, for the same reason there should be a domestic justice directing man to the common good of a household: and yet this is not the case. Therefore neither should there be a particular besides a legal justice.

On the contrary, Chrysostom in his commentary on Matt. 5:6, "Blessed are they that hunger and thirst after justice," says (Hom. xv in Matth.): "By justice He signifies either the general virtue, or the particular virtue which is opposed to covetousness."

I answer that, As stated above (A. 6), legal justice is not essentially the same as every virtue, and besides legal justice which directs man immediately to the common good, there is a need for other virtues to direct him immediately in matters relating to particular goods: and these virtues may be relative to himself or to another individual person. Accordingly, just as in addition to legal justice there is a need for particular virtues to direct man in relation to himself, such as temperance and fortitude, so too besides legal justice there is need for particular justice to direct man in his relations to other individuals.

Reply Obj. 1: Legal justice does indeed direct man sufficiently in his relations towards others. As regards the common good it does so immediately, but as to the good of the individual, it does so mediately. Wherefore there is need for

particular justice to direct a man immediately to the good of another individual.

Reply Obj. 2: The common good of the realm and the particular good of the individual differ not only in respect of the *many* and the *few,* but also under a formal aspect. For the aspect of the *common* good differs from the aspect of the *individual* good, even as the aspect of *whole* differs from that of *part.* Wherefore the Philosopher says (Polit. i, 1) that "they are wrong who maintain that the State and the home and the like differ only as many and few and not specifically."

Reply Obj. 3: The household community, according to the Philosopher (Polit. i, 2), differs in respect of a threefold fellowship; namely "of husband and wife, father and son, master and slave," in each of which one person is, as it were, part of the other. Wherefore between such persons there is not justice simply, but a species of justice, viz. *domestic* justice, as stated in *Ethic.* v, 6.

EIGHTH ARTICLE [II-II, Q. 58, Art. 8]

Whether Particular Justice Has a Special Matter?

Objection 1: It would seem that particular justice has no special matter. Because a gloss on Gen. 2:14, "The fourth river is Euphrates," says: "Euphrates signifies 'fruitful'; nor is it stated through what country it flows, because justice pertains to all the parts of the soul." Now this would not be the case, if justice had a special matter, since every special matter belongs to a special power. Therefore particular justice has no special matter.

Obj. 2: Further, Augustine says (QQ. lxxxiii, qu. 61) that "the soul has four virtues whereby, in this life, it lives spiritually, viz. temperance, prudence, fortitude and justice;" and he says that "the fourth is justice, which pervades all the virtues." Therefore particular justice, which is one of the four cardinal virtues, has no special matter.

Obj. 3: Further, justice directs man sufficiently in matters relating to others. Now a man can be directed to others in all matters relating to this life. Therefore the matter of justice is general and not special.

On the contrary, The Philosopher reckons (Ethic. v, 2) particular justice to be specially about those things which belong to social life.

I answer that, Whatever can be rectified by reason is the matter of moral virtue, for this is defined in reference to right reason, according to the Philosopher (Ethic. ii, 6). Now the reason can rectify not only the internal passions of the soul, but also external actions, and also those external things of which man can make use. And yet it is in respect of external actions and external things by means of which men can communicate with one another, that the relation of one man to another is to be considered; whereas it is in respect of internal passions that we consider man's rectitude in himself. Consequently, since justice is directed to others, it is not about the entire matter of moral virtue, but only about external actions and things, under a certain special aspect of the object, in so far as one man is related to another through them.

Reply Obj. 1: It is true that justice belongs essentially to one part of the soul, where it resides as in its subject; and this is the will which moves by its command all the other parts of the soul; and accordingly justice belongs to all the parts of the soul, not directly but by a kind of diffusion.

Reply Obj. 2: As stated above (I-II, Q. 61, AA. 3, 4), the cardinal virtues may be taken in two ways: first as special virtues, each having a determinate matter; secondly, as certain general modes of virtue. In this latter sense Augustine speaks in the passage quoted: for he says that "prudence is knowledge of what we should seek and avoid, temperance is the curb on the lust for fleeting pleasures, fortitude is strength of mind in bearing with passing trials, justice is the love of God and our neighbor which pervades the other virtues, that is to say, is the common principle of the entire order between one man and another."

Reply Obj. 3: A man's internal passions which are a part of moral matter, are not in themselves directed to another man, which belongs to the specific nature of justice; yet their effects, i.e. external actions, are capable of being directed to another man. Consequently it does not follow that the matter of justice is general. _____

NINTH ARTICLE [II-II, Q. 58, Art. 9]

Whether Justice Is About the Passions?

Objection 1: It would seem that justice is about the passions. For the Philosopher says (Ethic. ii, 3) that "moral virtue is about pleasure and pain." Now pleasure or delight, and pain are passions, as stated above [*I-II, Q. 23, A. 4; Q. 31, A. 1; Q.

35, A. 1] when we were treating of the passions. Therefore justice, being a moral virtue, is about the passions.

Obj. 2: Further, justice is the means of rectifying a man's operations in relation to another man. Now such like operations cannot be rectified unless the passions be rectified, because it is owing to disorder of the passions that there is disorder in the aforesaid operations: thus sexual lust leads to adultery, and overmuch love of money leads to theft. Therefore justice must needs be about the passions.

Obj. 3: Further, even as particular justice is towards another person so is legal justice. Now legal justice is about the passions, else it would not extend to all the virtues, some of which are evidently about the passions. Therefore justice is about the passions.

On the contrary, The Philosopher says (Ethic. v, 1) that justice is about operations.

I answer that, The true answer to this question may be gathered from a twofold source. First from the subject of justice, i.e. from the will, whose movements or acts are not passions, as stated above (I-II, Q. 22, A. 3; Q. 59, A. 4), for it is only the sensitive appetite whose movements are called passions. Hence justice is not about the passions, as are temperance and fortitude, which are in the irascible and concupiscible parts. Secondly, on he part of the matter, because justice is about man's relations with another, and we are not directed immediately to another by the internal passions. Therefore justice is not about the passions.

Reply Obj. 1: Not every moral virtue is about pleasure and pain as its proper matter, since fortitude is about fear and daring: but every moral virtue is directed to pleasure and pain, as to ends to be acquired, for, as the Philosopher says (Ethic. vii, 11), "pleasure and pain are the principal end in respect of which we say that this is an evil, and that a good": and in this way too they belong to justice, since "a man is not just unless he rejoice in just actions" (Ethic. i, 8).

Reply Obj. 2: External operations are as it were between external things, which are their matter, and internal passions, which are their origin. Now it happens sometimes that there is a defect in one of these, without there being a defect in the other. Thus a man may steal another's property, not through the desire to have the thing, but through the will to hurt the man; or vice versa, a man may covet another's property without wishing to steal it. Accordingly the directing of

operations in so far as they tend towards external things, belongs to justice, but in so far as they arise from the passions, it belongs to the other moral virtues which are about the passions. Hence justice hinders theft of another's property, in so far as stealing is contrary to the equality that should be maintained in external things, while liberality hinders it as resulting from an immoderate desire for wealth. Since, however, external operations take their species, not from the internal passions but from external things as being their objects, it follows that, external operations are essentially the matter of justice rather than of the other moral virtues.

Reply Obj. 3: The common good is the end of each individual member of a community, just as the good of the whole is the end of each part. On the other hand the good of one individual is not the end of another individual: wherefore legal justice which is directed to the common good, is more capable of extending to the internal passions whereby man is disposed in some way or other in himself, than particular justice which is directed to the good of another individual: although legal justice extends chiefly to other virtues in the point of their external operations, in so far, to wit, as "the law commands us to perform the actions of a courageous person . . . the actions of a temperate person . . . and the actions of a gentle person" (Ethic. v, 5). _____

TENTH ARTICLE [II-II, Q. 58, Art. 10]

Whether the Mean of Justice Is the Real Mean?

Objection 1: It would seem that the mean of justice is not the real mean. For the generic nature remains entire in each species. Now moral virtue is defined (Ethic. ii, 6) to be "an elective habit which observes the mean fixed, in our regard, by reason." Therefore justice observes the rational and not the real mean.

Obj. 2: Further, in things that are good simply, there is neither excess nor defect, and consequently neither is there a mean; as is clearly the case with the virtues, according to *Ethic.* ii, 6. Now justice is about things that are good simply, as stated in *Ethic.* v. Therefore justice does not observe the real mean.

Obj. 3: Further, the reason why the other virtues are said to observe the rational and not the real mean, is because in their case the mean varies according to different persons, since what is too much for one is too little for another (Ethic. ii, 6). Now this is also the case in justice: for one who strikes a prince does not

receive the same punishment as one who strikes a private individual. Therefore justice also observes, not the real, but the rational mean.

On the contrary, The Philosopher says (Ethic. ii, 6; v, 4) that the mean of justice is to be taken according to "arithmetical" proportion, so that it is the real mean.

I answer that, As stated above (A. 9; I-II, Q. 59, A. 4), the other moral virtues are chiefly concerned with the passions, the regulation of which is gauged entirely by a comparison with the very man who is the subject of those passions, in so far as his anger and desire are vested with their various due circumstances. Hence the mean in such like virtues is measured not by the proportion of one thing to another, but merely by comparison with the virtuous man himself, so that with them the mean is only that which is fixed by reason in our regard.

On the other hand, the matter of justice is external operation, in so far as an operation or the thing used in that operation is duly proportionate to another person, wherefore the mean of justice consists in a certain proportion of equality between the external thing and the external person. Now equality is the real mean between greater and less, as stated in *Metaph.* x [*Didot ed., ix, 5; Cf. *Ethic.* v, 4]: wherefore justice observes the real mean.

Reply Obj. 1: This real mean is also the rational mean, wherefore justice satisfies the conditions of a moral virtue.

Reply Obj. 2: We may speak of a thing being good simply in two ways. First a thing may be good in every way: thus the virtues are good; and there is neither mean nor extremes in things that are good simply in this sense. Secondly a thing is said to be good simply through being good absolutely i.e. in its nature, although it may become evil through being abused. Such are riches and honors; and in the like it is possible to find excess, deficiency and mean, as regards men who can use them well or ill: and it is in this sense that justice is about things that are good simply.

Reply Obj. 3: The injury inflicted bears a different proportion to a prince from that which it bears to a private person: wherefore each injury requires to be equalized by vengeance in a different way: and this implies a real and not merely a rational diversity. _____

ELEVENTH ARTICLE [II-II, Q. 58, Art. 11]

Whether the Act of Justice Is to Render to Each One His Own?

Objection 1: It would seem that the act of justice is not to render to each one his own. For Augustine (De Trin. xiv, 9) ascribes to justice the act of succoring the needy. Now in succoring the needy we give them what is not theirs but ours. Therefore the act of justice does not consist in rendering to each one his own.

Obj. 2: Further, Tully says (De Offic. i, 7) that "beneficence which we may call kindness or liberality, belongs to justice." Now it pertains to liberality to give to another of one's own, not of what is his. Therefore the act of justice does not consist in rendering to each one his own.

Obj. 3: Further, it belongs to justice not only to distribute things duly, but also to repress injurious actions, such as murder, adultery and so forth. But the rendering to each one of what is his seems to belong solely to the distribution of things. Therefore the act of justice is not sufficiently described by saying that it consists in rendering to each one his own.

On the contrary, Ambrose says (De Offic. i, 24): "It is justice that renders to each one what is his, and claims not another's property; it disregards its own profit in order to preserve the common equity."

I answer that, As stated above (AA. 8, 10), the matter of justice is an external operation in so far as either it or the thing we use by it is made proportionate to some other person to whom we are related by justice. Now each man's own is that which is due to him according to equality of proportion. Therefore the proper act of justice is nothing else than to render to each one his own.

Reply Obj. 1: Since justice is a cardinal virtue, other secondary virtues, such as mercy, liberality and the like are connected with it, as we shall state further on (Q. 80, A. 1). Wherefore to succor the needy, which belongs to mercy or pity, and to be liberally beneficent, which pertains to liberality, are by a kind of reduction ascribed to justice as to their principal virtue.

This suffices for the Reply to the Second Objection.

Reply Obj. 3: As the Philosopher states (Ethic. v, 4), in matters of justice, the name of "profit" is extended to whatever is excessive, and whatever is deficient is called "loss." The reason for this is that justice is first of all and more commonly exercised in voluntary interchanges of things, such as buying and

selling, wherein those expressions are properly employed; and yet they are transferred to all other matters of justice. The same applies to the rendering to each one of what is his own. _____

TWELFTH ARTICLE [II-II, Q. 58, Art. 12]

Whether Justice Stands Foremost Among All Moral Virtues?

Objection 1: It would seem that justice does not stand foremost among all the moral virtues. Because it belongs to justice to render to each one what is his, whereas it belongs to liberality to give of one's own, and this is more virtuous. Therefore liberality is a greater virtue than justice.

Obj. 2: Further, nothing is adorned by a less excellent thing than itself. Now magnanimity is the ornament both of justice and of all the virtues, according to *Ethic.* iv, 3. Therefore magnanimity is more excellent than justice.

Obj. 3: Further, virtue is about that which is "difficult" and "good," as stated in *Ethic.* ii, 3. But fortitude is about more difficult things than justice is, since it is about dangers of death, according to *Ethic.* iii, 6. Therefore fortitude is more excellent than justice.

On the contrary, Tully says (De Offic. i, 7): "Justice is the most resplendent of the virtues, and gives its name to a good man."

I answer that, If we speak of legal justice, it is evident that it stands foremost among all the moral virtues, for as much as the common good transcends the individual good of one person. In this sense the Philosopher declares (Ethic. v, 1) that "the most excellent of the virtues would seem to be justice, and more glorious than either the evening or the morning star." But, even if we speak of particular justice, it excels the other moral virtues for two reasons. The first reason may be taken from the subject, because justice is in the more excellent part of the soul, viz. the rational appetite or will, whereas the other moral virtues are in the sensitive appetite, whereunto appertain the passions which are the matter of the other moral virtues. The second reason is taken from the object, because the other virtues are commendable in respect of the sole good of the virtuous person himself, whereas justice is praiseworthy in respect of the virtuous person being well disposed towards another, so that justice is somewhat the good of another person, as stated in *Ethic.* v, 1. Hence the Philosopher says (Rhet. i, 9): "The greatest virtues must needs be those which are most profitable

to other persons, because virtue is a faculty of doing good to others. For this reason the greatest honors are accorded the brave and the just, since bravery is useful to others in warfare, and justice is useful to others both in warfare and in time of peace."

Reply Obj. 1: Although the liberal man gives of his own, yet he does so in so far as he takes into consideration the good of his own virtue, while the just man gives to another what is his, through consideration of the common good. Moreover justice is observed towards all, whereas liberality cannot extend to all. Again liberality which gives of a man's own is based on justice, whereby one renders to each man what is his.

Reply Obj. 2: When magnanimity is added to justice it increases the latter's goodness; and yet without justice it would not even be a virtue.

Reply Obj. 3: Although fortitude is about the most difficult things, it is not about the best, for it is only useful in warfare, whereas justice is useful both in war and in peace, as stated above. _____

QUESTION 59

OF INJUSTICE
(In Four Articles)

We must now consider injustice, under which head there are four points of inquiry:

(1) Whether injustice is a special vice?

(2) Whether it is proper to the unjust man to do unjust deeds?

(3) Whether one can suffer injustice willingly?

(4) Whether injustice is a mortal sin according to its genus?

_____

FIRST ARTICLE [II-II, Q. 59, Art. 1]

Whether Injustice Is a Special Virtue?

Objection 1: It would seem that injustice is not a special vice. For it is written (1 John 3:4): "All sin is iniquity [*Vulg.: 'Whosoever committeth sin, committeth also iniquity; and sin is iniquity']." Now iniquity would seem to be the same as injustice, because justice is a kind of equality, so that injustice is apparently the same as inequality or iniquity. Therefore injustice is not a special sin.

Obj. 2: Further, no special sin is contrary to all the virtues. But injustice is contrary to all the virtues: for as regards adultery it is opposed to chastity, as regards murder it is opposed to meekness, and in like manner as regards the other sins. Therefore injustice is not a special sin.

Obj. 3: Further, injustice is opposed to justice which is in the will. But every sin is in the will, as Augustine declares (De Duabus Anim. x). Therefore injustice is not a special sin.

On the contrary, Injustice is contrary to justice. But justice is a special virtue. Therefore injustice is a special vice.

I answer that, Injustice is twofold. First there is illegal injustice which is opposed to legal justice: and this is essentially a special vice, in so far as it regards a special object, namely the common good which it contemns; and yet it is a general vice, as regards the intention, since contempt of the common good may lead to all kinds of sin. Thus too all vices, as being repugnant to the common good, have the character of injustice, as though they arose from injustice, in accord with what has been said above about justice (Q. 58, AA. 5, 6). Secondly we speak of injustice in reference to an inequality between one person and another, when one man wishes to have more goods, riches for example, or honors, and less evils, such as toil and losses, and thus injustice has a special matter and is a particular vice opposed to particular justice.

Reply Obj. 1: Even as legal justice is referred to human common good, so Divine justice is referred to the Divine good, to which all sin is repugnant, and in this sense all sin is said to be iniquity.

Reply Obj. 2: Even particular justice is indirectly opposed to all the virtues; in so far, to wit, as even external acts pertain both to justice and to the other moral virtues, although in different ways as stated above (Q. 58, A. 9, ad 2).

Reply Obj. 3: The will, like the reason, extends to all moral matters, i.e. passions and those external operations that relate to another person. On the other hand

justice perfects the will solely in the point of its extending to operations that relate to another: and the same applies to injustice. _____

SECOND ARTICLE [II-II, Q. 59, Art. 2]

Whether a Man Is Called Unjust Through Doing an Unjust Thing?

Objection 1: It would seem that a man is called unjust through doing an unjust thing. For habits are specified by their objects, as stated above (I-II, Q. 54, A. 2). Now the proper object of justice is the just, and the proper object of injustice is the unjust. Therefore a man should be called just through doing a just thing, and unjust through doing an unjust thing.

Obj. 2: Further, the Philosopher declares (Ethic. v, 9) that they hold a false opinion who maintain that it is in a man's power to do suddenly an unjust thing, and that a just man is no less capable of doing what is unjust than an unjust man. But this opinion would not be false unless it were proper to the unjust man to do what is unjust. Therefore a man is to be deemed unjust from the fact that he does an unjust thing.

Obj. 3: Further, every virtue bears the same relation to its proper act, and the same applies to the contrary vices. But whoever does what is intemperate, is said to be intemperate. Therefore whoever does an unjust thing, is said to be unjust.

On the contrary, The Philosopher says (Ethic. v, 6) that "a man may do an unjust thing without being unjust."

I answer that, Even as the object of justice is something equal in external things, so too the object of injustice is something unequal, through more or less being assigned to some person than is due to him. To this object the habit of injustice is compared by means of its proper act which is called an injustice. Accordingly it may happen in two ways that a man who does an unjust thing, is not unjust: first, on account of a lack of correspondence between the operation and its proper object. For the operation takes its species and name from its direct and not from its indirect object: and in things directed to an end the direct is that which is intended, and the indirect is what is beside the intention. Hence if a man do that which is unjust, without intending to do an unjust thing, for instance if he do it through ignorance, being unaware that it is unjust, properly speaking he does an unjust thing, not directly, but only indirectly, and, as it were, doing materially that which is unjust: hence such an operation is not called an injustice. Secondly,

this may happen on account of a lack of proportion between the operation and the habit. For an injustice may sometimes arise from a passion, for instance, anger or desire, and sometimes from choice, for instance when the injustice itself is the direct object of one's complacency. In the latter case properly speaking it arises from a habit, because whenever a man has a habit, whatever befits that habit is, of itself, pleasant to him. Accordingly, to do what is unjust intentionally and by choice is proper to the unjust man, in which sense the unjust man is one who has the habit of injustice: but a man may do what is unjust, unintentionally or through passion, without having the habit of injustice.

Reply Obj. 1: A habit is specified by its object in its direct and formal acceptation, not in its material and indirect acceptation.

Reply Obj. 2: It is not easy for any man to do an unjust thing from choice, as though it were pleasing for its own sake and not for the sake of something else: this is proper to one who has the habit, as the Philosopher declares (Ethic. v, 9).

Reply Obj. 3: The object of temperance is not something established externally, as is the object of justice: the object of temperance, i.e. the temperate thing, depends entirely on proportion to the man himself. Consequently what is accidental and unintentional cannot be said to be temperate either materially or formally. In like manner neither can it be called intemperate: and in this respect there is dissimilarity between justice and the other moral virtues; but as regards the proportion between operation and habit, there is similarity in all respects.

THIRD ARTICLE [II-II, Q. 59, Art. 3]

Whether We Can Suffer Injustice Willingly?

Objection 1: It would seem that one can suffer injustice willingly. For injustice is inequality, as stated above (A. 2). Now a man by injuring himself, departs from equality, even as by injuring another. Therefore a man can do an injustice to himself, even as to another. But whoever does himself an injustice, does so involuntarily. Therefore a man can voluntarily suffer injustice especially if it be inflicted by himself.

Obj. 2: Further, no man is punished by the civil law, except for having committed some injustice. Now suicides were formerly punished according to the law of the state by being deprived of an honorable burial, as the Philosopher

declares (Ethic. v, 11). Therefore a man can do himself an injustice, and consequently it may happen that a man suffers injustice voluntarily.

Obj. 3: Further, no man does an injustice save to one who suffers that injustice. But it may happen that a man does an injustice to one who wishes it, for instance if he sell him a thing for more than it is worth. Therefore a man may happen to suffer an injustice voluntarily.

On the contrary, To suffer an injustice and to do an injustice are contraries. Now no man does an injustice against his will. Therefore on the other hand no man suffers an injustice except against his will.

I answer that, Action by its very nature proceeds from an agent, whereas passion as such is from another: wherefore the same thing in the same respect cannot be both agent and patient, as stated in *Phys.* iii, 1; viii, 5. Now the proper principle of action in man is the will, wherefore man does properly and essentially what he does voluntarily, and on the other hand a man suffers properly what he suffers against his will, since in so far as he is willing, he is a principle in himself, and so, considered thus, he is active rather than passive. Accordingly we must conclude that properly and strictly speaking no man can do an injustice except voluntarily, nor suffer an injustice save involuntarily; but that accidentally and materially so to speak, it is possible for that which is unjust in itself either to be done involuntarily (as when a man does anything unintentionally), or to be suffered voluntarily (as when a man voluntarily gives to another more than he owes him).

Reply Obj. 1: When one man gives voluntarily to another that which he does not owe him, he causes neither injustice nor inequality. For a man's ownership depends on his will, so there is no disproportion if he forfeit something of his own free-will, either by his own or by another's action.

Reply Obj. 2: An individual person may be considered in two ways. First, with regard to himself; and thus, if he inflict an injury on himself, it may come under the head of some other kind of sin, intemperance for instance or imprudence, but not injustice; because injustice no less than justice, is always referred to another person. Secondly, this or that man may be considered as belonging to the State as part thereof, or as belonging to God, as His creature and image; and thus a man who kills himself, does an injury not indeed to himself, but to the State and to God. Wherefore he is punished in accordance with both Divine and human law,

even as the Apostle declares in respect of the fornicator (1 Cor. 3:17): "If any man violate the temple of God, him shall God destroy."

Reply Obj. 3: Suffering is the effect of external action. Now in the point of doing and suffering injustice, the material element is that which is done externally, considered in itself, as stated above (A. 2), and the formal and essential element is on the part of the will of agent and patient, as stated above (A. 2). Accordingly we must reply that injustice suffered by one man and injustice done by another man always accompany one another, in the material sense. But if we speak in the formal sense a man can do an injustice with the intention of doing an injustice, and yet the other man does not suffer an injustice, because he suffers voluntarily; and on the other hand a man can suffer an injustice if he suffer an injustice against his will, while the man who does the injury unknowingly, does an injustice, not formally but only materially. _____

FOURTH ARTICLE [II-II, Q. 59, Art. 4]

Whether Whoever Does an Injustice Sins Mortally?

Objection 1: It would seem that not everyone who does an injustice sins mortally. For venial sin is opposed to mortal sin. Now it is sometimes a venial sin to do an injury: for the Philosopher says (Ethic. v, 8) in reference to those who act unjustly: "Whatever they do not merely in ignorance but through ignorance is a venial matter." Therefore not everyone that does an injustice sins mortally.

Obj. 2: Further, he who does an injustice in a small matter, departs but slightly from the mean. Now this seems to be insignificant and should be accounted among the least of evils, as the Philosopher declares (Ethic. ii, 9). Therefore not everyone that does an injustice sins mortally.

Obj. 3: Further, charity is the "mother of all the virtues" [*Peter Lombard, Sent. iii, D. 23], and it is through being contrary thereto that a sin is called mortal. But not all the sins contrary to the other virtues are mortal. Therefore neither is it always a mortal sin to do an injustice.

On the contrary, Whatever is contrary to the law of God is a mortal sin. Now whoever does an injustice does that which is contrary to the law of God, since it amounts either to theft, or to adultery, or to murder, or to something of the kind, as will be shown further on (Q. 64, seqq.). Therefore whoever does an injustice

sins mortally.

I answer that, As stated above (I-II, Q. 12, A. 5), when we were treating of the distinction of sins, a mortal sin is one that is contrary to charity which gives life to the soul. Now every injury inflicted on another person is of itself contrary to charity, which moves us to will the good of another. And so since injustice always consists in an injury inflicted on another person, it is evident that to do an injustice is a mortal sin according to its genus.

Reply Obj. 1: This saying of the Philosopher is to be understood as referring to ignorance of fact, which he calls "ignorance of particular circumstances" [*Ethic. iii, 1], and which deserves pardon, and not to ignorance of the law which does not excuse: and he who does an injustice through ignorance, does no injustice except accidentally, as stated above (A. 2)

Reply Obj. 2: He who does an injustice in small matters falls short of the perfection of an unjust deed, in so far as what he does may be deemed not altogether contrary to the will of the person who suffers therefrom: for instance, if a man take an apple or some such thing from another man, in which case it is probable that the latter is not hurt or displeased.

Reply Obj. 3: The sins which are contrary to the other virtues are not always hurtful to another person, but imply a disorder affecting human passions; hence there is no comparison. _____

QUESTION 60

OF JUDGMENT
(In Six Articles)

In due sequence we must consider judgment, under which head there are six points of inquiry:

(1) Whether judgment is an act of justice?

(2) Whether it is lawful to judge?

(3) Whether judgment should be based on suspicions?

(4) Whether doubts should be interpreted favorably?

(5) Whether judgment should always be given according to the written law?

(6) Whether judgment is perverted by being usurped?

FIRST ARTICLE [II-II, Q. 60, Art. 1]

Whether Judgment Is an Act of Justice?

Objection 1: It would seem that judgment is not an act of justice. The Philosopher says (Ethic. i, 3) that "everyone judges well of what he knows," so that judgment would seem to belong to the cognitive faculty. Now the cognitive faculty is perfected by prudence. Therefore judgment belongs to prudence rather than to justice, which is in the will, as stated above (Q. 58, A. 4).

Obj. 2: Further, the Apostle says (1 Cor. 2:15): "The spiritual man judgeth all things." Now man is made spiritual chiefly by the virtue of charity, which "is poured forth in our hearts by the Holy Ghost Who is given to us" (Rom. 5:5). Therefore judgment belongs to charity rather than to justice.

Obj. 3: Further, it belongs to every virtue to judge aright of its proper matter, because "the virtuous man is the rule and measure in everything," according to the Philosopher (Ethic. iii, 4). Therefore judgment does not belong to justice any more than to the other moral virtues.

Obj. 4: Further, judgment would seem to belong only to judges. But the act of justice is to be found in every just man. Since then judges are not the only just men, it seems that judgment is not the proper act of justice.

On the contrary, It is written (Ps. 93:15): "Until justice be turned into judgment."

I answer that, Judgment properly denotes the act of a judge as such. Now a judge (*judex*) is so called because he asserts the right (*jus dicens*) and right is the object of justice, as stated above (Q. 57, A. 1). Consequently the original meaning of the word "judgment" is a statement or decision of the just or right. Now to decide rightly about virtuous deeds proceeds, properly speaking, from the virtuous habit; thus a chaste person decides rightly about matters relating to chastity. Therefore judgment, which denotes a right decision about what is just, belongs properly to justice. For this reason the Philosopher says (Ethic. v, 4) that "men have recourse to a judge as to one who is the personification of justice."

Reply Obj. 1: The word "judgment," from its original meaning of a right decision about what is just, has been extended to signify a right decision in any matter whether speculative or practical. Now a right judgment in any matter requires two things. The first is the virtue itself that pronounces judgment: and in this way, judgment is an act of reason, because it belongs to the reason to pronounce or define. The other is the disposition of the one who judges, on which depends his aptness for judging aright. In this way, in matters of justice, judgment proceeds from justice, even as in matters of fortitude, it proceeds from fortitude. Accordingly judgment is an act of justice in so far as justice inclines one to judge aright, and of prudence in so far as prudence pronounces judgment: wherefore *synesis* which belongs to prudence is said to "judge rightly," as stated above (Q. 51, A. 3).

Reply Obj. 2: The spiritual man, by reason of the habit of charity, has an inclination to judge aright of all things according to the Divine rules; and it is in conformity with these that he pronounces judgment through the gift of wisdom: even as the just man pronounces judgment through the virtue of prudence conformably with the ruling of the law.

Reply Obj. 3: The other virtues regulate man in himself, whereas justice regulates man in his dealings with others, as shown above (Q. 58, A. 2). Now man is master in things concerning himself, but not in matters relating to others. Consequently where the other virtues are in question, there is no need for judgment other than that of a virtuous man, taking judgment in its broader sense, as explained above (ad 1). But in matters of justice, there is further need for the judgment of a superior, who is "able to reprove both, and to put his hand between both" [*Job 9:33]. Hence judgment belongs more specifically to justice than to any other virtue.

Reply Obj. 4: Justice is in the sovereign as a master-virtue [*Cf. Q. 58, A. 6], commanding and prescribing what is just; while it is in the subjects as an executive and administrative virtue. Hence judgment, which denotes a decision of what is just, belongs to justice, considered as existing chiefly in one who has authority. _____

SECOND ARTICLE [II-II, Q. 60, Art. 2]

Whether It Is Lawful to Judge?

Objection 1: It would seem unlawful to judge. For nothing is punished except what is unlawful. Now those who judge are threatened with punishment, which those who judge not will escape, according to Matt. 7:1, "Judge not, and ye shall not be judged." Therefore it is unlawful to judge.

Obj. 2: Further, it is written (Rom. 14:4): "Who art thou that judgest another man's servant[?] To his own lord he standeth or falleth." Now God is the Lord of all. Therefore to no man is it lawful to judge.

Obj. 3: Further, no man is sinless, according to 1 John 1:8, "If we say that we have no sin, we deceive ourselves." Now it is unlawful for a sinner to judge, according to Rom. 2:1, "Thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself, for thou dost the same things which thou judgest." Therefore to no man is it lawful to judge.

On the contrary, It is written (Deut. 16:18): "Thou shalt appoint judges and magistrates in all thy gates . . . that they may judge the people with just judgment."

I answer that, Judgment is lawful in so far as it is an act of justice. Now it follows from what has been stated above (A. 1, ad 1, 3) that three conditions are requisite for a judgment to be an act of justice: first, that it proceed from the inclination of justice; secondly, that it come from one who is in authority; thirdly, that it be pronounced according to the right ruling of prudence. If any one of these be lacking, the judgment will be faulty and unlawful. First, when it is contrary to the rectitude of justice, and then it is called "perverted" or "unjust": secondly, when a man judges about matters wherein he has no authority, and this is called judgment "by usurpation": thirdly, when the reason lacks certainty, as when a man, without any solid motive, forms a judgment on some doubtful or hidden matter, and then it is called judgment by "suspicion" or "rash" judgment.

Reply Obj. 1: In these words our Lord forbids rash judgment which is about the inward intention, or other uncertain things, as Augustine states (De Serm. Dom. in Monte ii, 18). Or else He forbids judgment about Divine things, which we ought not to judge, but simply believe, since they are above us, as Hilary declares in his commentary on Matt. 5. Or again according to Chrysostom [*Hom. xvii in Matth. in the Opus Imperfectum falsely ascribed to St. John Chrysostom], He forbids the judgment which proceeds not from benevolence but from bitterness of heart.

Reply Obj. 2: A judge is appointed as God's servant; wherefore it is written (Deut. 1:16): "Judge that which is just," and further on (Deut. 1:17), "because it is the judgment of God."

Reply Obj. 3: Those who stand guilty of grievous sins should not judge those who are guilty of the same or lesser sins, as Chrysostom [*Hom. xxiv] says on the words of Matt. 7:1, "Judge not." Above all does this hold when such sins are public, because there would be an occasion of scandal arising in the hearts of others. If however they are not public but hidden, and there be an urgent necessity for the judge to pronounce judgment, because it is his duty, he can reprove or judge with humility and fear. Hence Augustine says (De Serm. Dom. in Monte ii, 19): "If we find that we are guilty of the same sin as another man, we should groan together with him, and invite him to strive against it together with us." And yet it is not through acting thus that a man condemns himself so as to deserve to be condemned once again, but when, in condemning another, he shows himself to be equally deserving of condemnation on account of another or a like sin. _____

THIRD ARTICLE [II-II, Q. 60, Art. 3]

Whether It Is Unlawful to Form a Judgment from Suspicions?

Objection 1: It would seem that it is not unlawful to form a judgment from suspicions. For suspicion is seemingly an uncertain opinion about an evil, wherefore the Philosopher states (Ethic. vi, 3) that suspicion is about both the true and the false. Now it is impossible to have any but an uncertain opinion about contingent singulars. Since then human judgment is about human acts, which are about singular and contingent matters, it seems that no judgment would be lawful, if it were not lawful to judge from suspicions.

Obj. 2: Further, a man does his neighbor an injury by judging him unlawfully. But an evil suspicion consists in nothing more than a man's opinion, and consequently does not seem to pertain to the injury of another man. Therefore judgment based on suspicion is not unlawful.

Obj. 3: Further, if it is unlawful, it must needs be reducible to an injustice, since judgment is an act of justice, as stated above (A. 1). Now an injustice is always a mortal sin according to its genus, as stated above (Q. 59, A. 4). Therefore a judgment based on suspicion would always be a mortal sin, if it were unlawful.

But this is false, because "we cannot avoid suspicions," according to a gloss of Augustine (Tract. xc in Joan.) on 1 Cor. 4:5, "Judge not before the time." Therefore a judgment based on suspicion would seem not to be unlawful.

On the contrary, Chrysostom [*Hom. xvii in Matth. in the Opus Imperfectum falsely ascribed to St. John Chrysostom] in comment on the words of Matt. 7:1, "Judge not," etc., says: "By this commandment our Lord does not forbid Christians to reprove others from kindly motives, but that Christian should despise Christian by boasting his own righteousness, by hating and condemning others for the most part on mere suspicion."

I answer that, As Tully says (De Invent. Rhet. ii), suspicion denotes evil thinking based on slight indications, and this is due to three causes. First, from a man being evil in himself, and from this very fact, as though conscious of his own wickedness, he is prone to think evil of others, according to Eccles. 10:3, "The fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools." Secondly, this is due to a man being ill-disposed towards another: for when a man hates or despises another, or is angry with or envious of him, he is led by slight indications to think evil of him, because everyone easily believes what he desires. Thirdly, this is due to long experience: wherefore the Philosopher says (Rhet. ii, 13) that "old people are very suspicious, for they have often experienced the faults of others." The first two causes of suspicion evidently connote perversity of the affections, while the third diminishes the nature of suspicion, in as much as experience leads to certainty which is contrary to the nature of suspicion. Consequently suspicion denotes a certain amount of vice, and the further it goes, the more vicious it is.

Now there are three degrees of suspicion. The first degree is when a man begins to doubt of another's goodness from slight indications. This is a venial and a light sin; for "it belongs to human temptation without which no man can go through this life," according to a gloss on 1 Cor. 4:5, "Judge not before the time." The second degree is when a man, from slight indications, esteems another man's wickedness as certain. This is a mortal sin, if it be about a grave matter, since it cannot be without contempt of one's neighbor. Hence the same gloss goes on to say: "If then we cannot avoid suspicions, because we are human, we must nevertheless restrain our judgment, and refrain from forming a definite and fixed opinion." The third degree is when a judge goes so far as to condemn a man on suspicion: this pertains directly to injustice, and consequently is a mortal sin.

Reply Obj. 1: Some kind of certainty is found in human acts, not indeed the certainty of a demonstration, but such as is befitting the matter in point, for instance when a thing is proved by suitable witnesses.

Reply Obj. 2: From the very fact that a man thinks evil of another without sufficient cause, he despises him unduly, and therefore does him an injury.

Reply Obj. 3: Since justice and injustice are about external operations, as stated above (Q. 58, AA. 8, 10, 11; Q. 59, A. 1, ad 3), the judgment of suspicion pertains directly to injustice when it is betrayed by external action, and then it is a mortal sin, as stated above. The internal judgment pertains to justice, in so far as it is related to the external judgment, even as the internal to the external act, for instance as desire is related to fornication, or anger to murder.

FOURTH ARTICLE [II-II, Q. 60, Art. 4]

Whether Doubts Should Be Interpreted for the Best?

Objection 1: It would seem that doubts should not be interpreted for the best. Because we should judge from what happens for the most part. But it happens for the most part that evil is done, since "the number of fools is infinite" (Eccles. 1:15), "for the imagination and thought of man's heart are prone to evil from his youth" (Gen. 8:21). Therefore doubts should be interpreted for the worst rather than for the best.

Obj. 2: Further, Augustine says (De Doctr. Christ. i, 27) that "he leads a godly and just life who is sound in his estimate of things, and turns neither to this side nor to that." Now he who interprets a doubtful point for the best, turns to one side. Therefore this should not be done.

Obj. 3: Further, man should love his neighbor as himself. Now with regard to himself, a man should interpret doubtful matters for the worst, according to Job 9:28, "I feared all my works." Therefore it seems that doubtful matters affecting one's neighbor should be interpreted for the worst.

On the contrary, A gloss on Rom. 14:3, "He that eateth not, let him not judge him that eateth," says: "Doubts should be interpreted in the best sense."

I answer that, As stated above (A. 3, ad 2), from the very fact that a man thinks

ill of another without sufficient cause, he injures and despises him. Now no man ought to despise or in any way injure another man without urgent cause: and, consequently, unless we have evident indications of a person's wickedness, we ought to deem him good, by interpreting for the best whatever is doubtful about him.

Reply Obj. 1: He who interprets doubtful matters for the best, may happen to be deceived more often than not; yet it is better to err frequently through thinking well of a wicked man, than to err less frequently through having an evil opinion of a good man, because in the latter case an injury is inflicted, but not in the former.

Reply Obj. 2: It is one thing to judge of things and another to judge of men. For when we judge of things, there is no question of the good or evil of the thing about which we are judging, since it will take no harm no matter what kind of judgment we form about it; but there is question of the good of the person who judges, if he judge truly, and of his evil if he judge falsely because "the true is the good of the intellect, and the false is its evil," as stated in *Ethic.* vi, 2, wherefore everyone should strive to make his judgment accord with things as they are. On the other hand when we judge of men, the good and evil in our judgment is considered chiefly on the part of the person about whom judgment is being formed; for he is deemed worthy of honor from the very fact that he is judged to be good, and deserving of contempt if he is judged to be evil. For this reason we ought, in this kind of judgment, to aim at judging a man good, unless there is evident proof of the contrary. And though we may judge falsely, our judgment in thinking well of another pertains to our good feeling and not to the evil of the intellect, even as neither does it pertain to the intellect's perfection to know the truth of contingent singulars in themselves.

Reply Obj. 3: One may interpret something for the worst or for the best in two ways. First, by a kind of supposition; and thus, when we have to apply a remedy to some evil, whether our own or another's, in order for the remedy to be applied with greater certainty of a cure, it is expedient to take the worst for granted, since if a remedy be efficacious against a worse evil, much more is it efficacious against a lesser evil. Secondly we may interpret something for the best or for the worst, by deciding or determining, and in this case when judging of things we should try to interpret each thing according as it is, and when judging of persons, to interpret things for the best as stated above. _____

FIFTH ARTICLE [II-II, Q. 60, Art. 5]

Whether We Should Always Judge According to the Written Law?

Objection 1: It would seem that we ought not always to judge according to the written law. For we ought always to avoid judging unjustly. But written laws sometimes contain injustice, according to Isa. 10:1, "Woe to them that make wicked laws, and when they write, write injustice." Therefore we ought not always to judge according to the written law.

Obj. 2: Further, judgment has to be formed about individual happenings. But no written law can cover each and every individual happening, as the Philosopher declares (Ethic. v, 10). Therefore it seems that we are not always bound to judge according to the written law.

Obj. 3: Further, a law is written in order that the lawgiver's intention may be made clear. But it happens sometimes that even if the lawgiver himself were present he would judge otherwise. Therefore we ought not always to judge according to the written law.

On the contrary, Augustine says (De Vera Relig. xxxi): "In these earthly laws, though men judge about them when they are making them, when once they are established and passed, the judges may judge no longer of them, but according to them."

I answer that, As stated above (A. 1), judgment is nothing else but a decision or determination of what is just. Now a thing becomes just in two ways: first by the very nature of the case, and this is called "natural right," secondly by some agreement between men, and this is called "positive right," as stated above (Q. 57, A. 2). Now laws are written for the purpose of manifesting both these rights, but in different ways. For the written law does indeed contain natural right, but it does not establish it, for the latter derives its force, not from the law but from nature: whereas the written law both contains positive right, and establishes it by giving it force of authority.

Hence it is necessary to judge according to the written law, else judgment would fall short either of the natural or of the positive right.

Reply Obj. 1: Just as the written law does not give force to the natural right, so neither can it diminish or annul its force, because neither can man's will change

nature. Hence if the written law contains anything contrary to the natural right, it is unjust and has no binding force. For positive right has no place except where "it matters not," according to the natural right, "whether a thing be done in one way or in another"; as stated above (Q. 57, A. 2, ad 2). Wherefore such documents are to be called, not laws, but rather corruptions of law, as stated above (I-II, Q. 95, A. 2): and consequently judgment should not be delivered according to them.

Reply Obj. 2: Even as unjust laws by their very nature are, either always or for the most part, contrary to the natural right, so too laws that are rightly established, fail in some cases, when if they were observed they would be contrary to the natural right. Wherefore in such cases judgment should be delivered, not according to the letter of the law, but according to equity which the lawgiver has in view. Hence the jurist says [*Digest. i, 3; De leg. senatusque consult. 25]: "By no reason of law, or favor of equity, is it allowable for us to interpret harshly, and render burdensome, those useful measures which have been enacted for the welfare of man." In such cases even the lawgiver himself would decide otherwise; and if he had foreseen the case, he might have provided for it by law.

This suffices for the Reply to the Third Objection. _____

SIXTH ARTICLE [II-II, Q. 60, Art. 6]

Whether Judgment Is Rendered Perverse by Being Usurped?

Objection 1: It would seem that judgment is not rendered perverse by being usurped. For justice is rectitude in matters of action. Now truth is not impaired, no matter who tells it, but it may suffer from the person who ought to accept it. Therefore again justice loses nothing, no matter who declares what is just, and this is what is meant by judgment.

Obj. 2: Further, it belongs to judgment to punish sins. Now it is related to the praise of some that they punished sins without having authority over those whom they punished; such as Moses in slaying the Egyptian (Ex. 2:12), and Phinees the son of Eleazar in slaying Zambri the son of Salu (Num. 25:7-14), and "it was reputed to him unto justice" (Ps. 105:31). Therefore usurpation of judgment pertains not to injustice.

Obj. 3: Further, spiritual power is distinct from temporal. Now prelates having

spiritual power sometimes interfere in matters concerning the secular power. Therefore usurped judgment is not unlawful.

Obj. 4: Further, even as the judge requires authority in order to judge aright, so also does he need justice and knowledge, as shown above (A. 1, ad 1, 3; A. 2). But a judgment is not described as unjust, if he who judges lacks the habit of justice or the knowledge of the law. Neither therefore is it always unjust to judge by usurpation, i.e. without authority.

On the contrary, It is written (Rom. 14:4): "Who art thou that judgest another man's servant?"

I answer that, Since judgment should be pronounced according to the written law, as stated above (A. 5), he that pronounces judgment, interprets, in a way, the letter of the law, by applying it to some particular case. Now since it belongs to the same authority to interpret and to make a law, just as a law cannot be made save by public authority, so neither can a judgment be pronounced except by public authority, which extends over those who are subject to the community. Wherefore even as it would be unjust for one man to force another to observe a law that was not approved by public authority, so too it is unjust, if a man compels another to submit to a judgment that is pronounced by other than the public authority.

Reply Obj. 1: When the truth is declared there is no obligation to accept it, and each one is free to receive it or not, as he wishes. On the other hand judgment implies an obligation, wherefore it is unjust for anyone to be judged by one who has no public authority.

Reply Obj. 2: Moses seems to have slain the Egyptian by authority received as it were, by divine inspiration; this seems to follow from Acts 7:24, 25, where it is said that "striking the Egyptian . . . he thought that his brethren understood that God by his hand would save Israel [Vulg.: 'them']." Or it may be replied that Moses slew the Egyptian in order to defend the man who was unjustly attacked, without himself exceeding the limits of a blameless defence. Wherefore Ambrose says (De Offic. i, 36) that "whoever does not ward off a blow from a fellow man when he can, is as much in fault as the striker"; and he quotes the example of Moses. Again we may reply with Augustine (QQ. Exod. qu. 2) [*Cf. Contra Faust. xxii, 70] that just as "the soil gives proof of its fertility by producing useless herbs before the useful seeds have grown, so this deed of

Moses was sinful although it gave a sign of great fertility," in so far, to wit, as it was a sign of the power whereby he was to deliver his people.

With regard to Phinees the reply is that he did this out of zeal for God by Divine inspiration; or because though not as yet high-priest, he was nevertheless the high-priest's son, and this judgment was his concern as of the other judges, to whom this was commanded [*Ex. 22:20; Lev. 20; Deut. 13, 17].

Reply Obj. 3: The secular power is subject to the spiritual, even as the body is subject to the soul. Consequently the judgment is not usurped if the spiritual authority interferes in those temporal matters that are subject to the spiritual authority or which have been committed to the spiritual by the temporal authority.

Reply Obj. 4: The habits of knowledge and justice are perfections of the individual, and consequently their absence does not make a judgment to be usurped, as in the absence of public authority which gives a judgment its coercive force. _____

QUESTION 61

OF THE PARTS OF JUSTICE
(In Four Articles)

We must now consider the parts of justice; (1) the subjective parts, which are the species of justice, i.e. distributive and commutative justice; (2) the quasi-integral parts; (3) the quasi-potential parts, i.e. the virtues connected with justice. The first consideration will be twofold: (1) The parts of justice; (2) their opposite vices. And since restitution would seem to be an act of commutative justice, we must consider (1) the distinction between commutative and distributive justice; (2) restitution.

Under the first head there are four points of inquiry:

(1) Whether there are two species of justice, viz. distributive and commutative?

(2) Whether in either case the mean is take in the same way?

(3) Whether their matter is uniform or manifold?

(4) Whether in any of these species the just is the same as counter-passion?

FIRST ARTICLE [II-II, Q. 61, Art. 1]

Whether Two Species of Justice Are Suitably Assigned, Viz. Commutative and Distributive?

Objection 1: It would seem that the two species of justice are unsuitably assigned, viz. distributive and commutative. That which is hurtful to the many cannot be a species of justice, since justice is directed to the common good. Now it is hurtful to the common good of the many, if the goods of the community are distributed among many, both because the goods of the community would be exhausted, and because the morals of men would be corrupted. For Tully says (De Offic. ii, 15): "He who receives becomes worse, and the more ready to expect that he will receive again." Therefore distribution does not belong to any species of justice.

Obj. 2: Further, the act of justice is to render to each one what is his own, as stated above (Q. 58, A. 2). But when things are distributed, a man does not receive what was his, but becomes possessed of something which belonged to the community. Therefore this does not pertain to justice.

Obj. 3: Further, justice is not only in the sovereign, but also in the subject, as stated above (Q. 58, A. 6). But it belongs exclusively to the sovereign to distribute. Therefore distribution does not always belong to justice.

Obj. 4: Further, "Distributive justice regards common goods" (Ethic. v, 4). Now matters regarding the community pertain to legal justice. Therefore distributive justice is a part, not of particular, but of legal justice.

Obj. 5: Further, unity or multitude do not change the species of a virtue. Now commutative justice consists in rendering something to one person, while distributive justice consists in giving something to many. Therefore they are not different species of justice.

On the contrary, The Philosopher assigns two parts to justice and says (Ethic. v, 2) that "one directs distributions, the other, commutations."

I answer that, As stated above (Q. 58, AA. 7, 8), particular justice is directed to

the private individual, who is compared to the community as a part to the whole. Now a twofold order may be considered in relation to a part. In the first place there is the order of one part to another, to which corresponds the order of one private individual to another. This order is directed by commutative justice, which is concerned about the mutual dealings between two persons. In the second place there is the order of the whole towards the parts, to which corresponds the order of that which belongs to the community in relation to each single person. This order is directed by distributive justice, which distributes common goods proportionately. Hence there are two species of justice, distributive and commutative.

Reply Obj. 1: Just as a private individual is praised for moderation in his bounty, and blamed for excess therein, so too ought moderation to be observed in the distribution of common goods, wherein distributive justice directs.

Reply Obj. 2: Even as part and whole are somewhat the same, so too that which pertains to the whole, pertains somewhat to the part also: so that when the goods of the community are distributed among a number of individuals each one receives that which, in a way, is his own.

Reply Obj. 3: The act of distributing the goods of the community, belongs to none but those who exercise authority over those goods; and yet distributive justice is also in the subjects to whom those goods are distributed in so far as they are contented by a just distribution. Moreover distribution of common goods is sometimes made not to the state but to the members of a family, and such distribution can be made by authority of a private individual.

Reply Obj. 4: Movement takes its species from the term *whereunto*. Hence it belongs to legal justice to direct to the common good those matters which concern private individuals: whereas on the contrary it belongs to particular justice to direct the common good to particular individuals by way of distribution.

Reply Obj. 5: Distributive and commutative justice differ not only in respect of unity and multitude, but also in respect of different kinds of due: because common property is due to an individual in one way, and his personal property in another way. _____

SECOND ARTICLE [II-II, Q. 61, Art. 2]

Whether the Mean Is to Be Observed in the Same Way in Distributive As in Commutative Justice?

Objection 1: It would seem that the mean in distributive justice is to be observed in the same way as in commutative justice. For each of these is a kind of particular justice, as stated above (A. 1). Now the mean is taken in the same way in all the parts of temperance or fortitude. Therefore the mean should also be observed in the same way in both distributive and commutative justice.

Obj. 2: Further, the form of a moral virtue consists in observing the mean which is determined in accordance with reason. Since, then, one virtue has one form, it seems that the mean for both should be the same.

Obj. 3: Further, in order to observe the mean in distributive justice we have to consider the various deserts of persons. Now a person's deserts are considered also in commutative justice, for instance, in punishments; thus a man who strikes a prince is punished more than one who strikes a private individual. Therefore the mean is observed in the same way in both kinds of justice.

On the contrary, The Philosopher says (Ethic. v, 3, 4) that the mean in distributive justice is observed according to "geometrical proportion," whereas in commutative justice it follows "arithmetical proportion."

I answer that, As stated above (A. 1), in distributive justice something is given to a private individual, in so far as what belongs to the whole is due to the part, and in a quantity that is proportionate to the importance of the position of that part in respect of the whole. Consequently in distributive justice a person receives all the more of the common goods, according as he holds a more prominent position in the community. This prominence in an aristocratic community is gauged according to virtue, in an oligarchy according to wealth, in a democracy according to liberty, and in various ways according to various forms of community. Hence in distributive justice the mean is observed, not according to equality between thing and thing, but according to proportion between things and persons: in such a way that even as one person surpasses another, so that which is given to one person surpasses that which is allotted to another. Hence the Philosopher says (Ethic. v, 3, 4) that the mean in the latter case follows "geometrical proportion," wherein equality depends not on quantity but on proportion. For example we say that 6 is to 4 as 3 is to 2, because in either case the proportion equals 1½; since the greater number is the sum of the lesser plus its half: whereas the equality of excess is not one of quantity, because 6 exceeds 4 by 2, while 3 exceeds 2 by 1.

On the other hand in commutations something is paid to an individual on account of something of his that has been received, as may be seen chiefly in selling and buying, where the notion of commutation is found primarily. Hence it is necessary to equalize thing with thing, so that the one person should pay back to the other just so much as he has become richer out of that which belonged to the other. The result of this will be equality according to the "arithmetical mean" which is gauged according to equal excess in quantity. Thus 5 is the mean between 6 and 4, since it exceeds the latter and is exceeded by the former, by 1. Accordingly if, at the start, both persons have 5, and one of them receives 1 out of the other's belongings, the one that is the receiver, will have 6, and the other will be left with 4: and so there will be justice if both be brought back to the mean, 1 being taken from him that has 6, and given to him that has 4, for then both will have 5 which is the mean.

Reply Obj. 1: In the other moral virtues the rational, not the real mean, is to be followed: but justice follows the real mean; wherefore the mean, in justice, depends on the diversity of things.

Reply Obj. 2: Equality is the general form of justice, wherein distributive and

commutative justice agree: but in one we find equality of geometrical proportion, whereas in the other we find equality of arithmetical proportion.

Reply Obj. 3: In actions and passions a person's station affects the quantity of a thing: for it is a greater injury to strike a prince than a private person. Hence in distributive justice a person's station is considered in itself, whereas in commutative justice it is considered in so far as it causes a diversity of things.

THIRD ARTICLE [II-II, Q. 61, Art. 3]

Whether There Is a Different Matter for Both Kinds of Justice?

Objection 1: It would seem that there is not a different matter for both kinds of justice. Diversity of matter causes diversity of virtue, as in the case of fortitude and temperance. Therefore, if distributive and commutative justice have different matters, it would seem that they are not comprised under the same virtue, viz. justice.

Obj. 2: Further, the distribution that has to do with distributive justice is one of "wealth or of honors, or of whatever can be distributed among the members of the community" (Ethic. v, 2), which very things are the subject matter of commutations between one person and another, and this belongs to commutative justice. Therefore the matters of distributive and commutative justice are not distinct.

Obj. 3: Further, if the matter of distributive justice differs from that of commutative justice, for the reason that they differ specifically, where there is no specific difference, there ought to be no diversity of matter. Now the Philosopher (Ethic. v, 2) reckons commutative justice as one species, and yet this has many kinds of matter. Therefore the matter of these species of justice is, seemingly, not of many kinds.

On the contrary, It is stated in *Ethic.* v, 2 that "one kind of justice directs distributions, and another commutations."

I answer that, As stated above (Q. 51, AA. 8, 10), justice is about certain external operations, namely distribution and commutation. These consist in the use of certain externals, whether things, persons or even works: of things, as when one man takes from or restores to another that which is his; of persons, as

when a man does an injury to the very person of another, for instance by striking or insulting him, or even by showing respect for him; and of works, as when a man justly exacts a work of another, or does a work for him. Accordingly, if we take for the matter of each kind of justice the things themselves of which the operations are the use, the matter of distributive and commutative justice is the same, since things can be distributed out of the common property to individuals, and be the subject of commutation between one person and another; and again there is a certain distribution and payment of laborious works.

If, however, we take for the matter of both kinds of justice the principal actions themselves, whereby we make use of persons, things, and works, there is then a difference of matter between them. For distributive justice directs distributions, while commutative justice directs commutations that can take place between two persons. Of these some are involuntary, some voluntary. They are involuntary when anyone uses another man's chattel, person, or work against his will, and this may be done secretly by fraud, or openly by violence. In either case the offence may be committed against the other man's chattel or person, or against a person connected with him. If the offence is against his chattel and this be taken secretly, it is called "theft," if openly, it is called "robbery." If it be against another man's person, it may affect either the very substance of his person, or his dignity. If it be against the substance of his person, a man is injured secretly if he is treacherously slain, struck or poisoned, and openly, if he is publicly slain, imprisoned, struck or maimed. If it be against his personal dignity, a man is injured secretly by false witness, detractions and so forth, whereby he is deprived of his good name, and openly, by being accused in a court of law, or by public insult. If it be against a personal connection, a man is injured in the person of his wife, secretly (for the most part) by adultery, in the person of his slave, if the latter be induced to leave his master: which things can also be done openly. The same applies to other personal connections, and whatever injury may be committed against the principal, may be committed against them also. Adultery, however, and inducing a slave to leave his master are properly injuries against the person; yet the latter, since a slave is his master's chattel, is referred to theft. Voluntary commutations are when a man voluntarily transfers his chattel to another person. And if he transfer it simply so that the recipient incurs no debt, as in the case of gifts, it is an act, not of justice but of liberality. A voluntary transfer belongs to justice in so far as it includes the notion of debt, and this may occur in many ways. First when one man simply transfers his thing to another in exchange for another thing, as happens in selling and buying. Secondly when a man transfers his thing to another, that the latter may have the

use of it with the obligation of returning it to its owner. If he grant the use of a thing gratuitously, it is called "usufruct" in things that bear fruit; and simply "borrowing" on "loan" in things that bear no fruit, such as money, pottery, etc.; but if not even the use is granted gratis, it is called "letting" or "hiring." Thirdly, a man transfers his thing with the intention of recovering it, not for the purpose of its use, but that it may be kept safe, as in a "deposit," or under some obligation, as when a man pledges his property, or when one man stands security for another. In all these actions, whether voluntary or involuntary, the mean is taken in the same way according to the equality of repayment. Hence all these actions belong to the one same species of justice, namely commutative justice. And this suffices for the Replies to the Objections. _____

FOURTH ARTICLE [II-II, Q. 61, Art. 4]

Whether the Just Is Absolutely the Same As Retaliation?

Objection 1: It would seem that the just is absolutely the same as retaliation. For the judgment of God is absolutely just. Now the judgment of God is such that a man has to suffer in proportion with his deeds, according to Matt. 7:2: "With what measure you judge, you shall be judged: and with what measure you mete, it shall be measured to you again." Therefore the just is absolutely the same as retaliation.

Obj. 2: Further, in either kind of justice something is given to someone according to a kind of equality. In distributive justice this equality regards personal dignity, which would seem to depend chiefly on what a person has done for the good of the community; while in commutative justice it regards the thing in which a person has suffered loss. Now in respect of either equality there is retaliation in respect of the deed committed. Therefore it would seem that the just is absolutely the same as retaliation.

Obj. 3: Further, the chief argument against retaliation is based on the difference between the voluntary and the involuntary; for he who does an injury involuntarily is less severely punished. Now voluntary and involuntary taken in relation to ourselves, do not diversify the mean of justice since this is the real mean and does not depend on us. Therefore it would seem that the just is absolutely the same as retaliation.

On the contrary, The Philosopher proves (Ethic. v, 5) that the just is not always

the same as retaliation.

I answer that, Retaliation (*contrapassum*) denotes equal passion repaid for previous action; and the expression applies most properly to injurious passions and actions, whereby a man harms the person of his neighbor; for instance if a man strike, that he be struck back. This kind of just is laid down in the Law (Ex. 21:23, 24): "He shall render life for life, eye for eye," etc. And since also to take away what belongs to another is to do an unjust thing, it follows that secondly retaliation consists in this also, that whosoever causes loss to another, should suffer loss in his belongings. This just loss is also found in the Law (Ex. 22:1): "If any man steal an ox or a sheep, and kill or sell it, he shall restore five oxen for one ox and four sheep for one sheep." Thirdly retaliation is transferred to voluntary commutations, where action and passion are on both sides, although voluntariness detracts from the nature of passion, as stated above (Q. 59, A. 3).

In all these cases, however, repayment must be made on a basis of equality according to the requirements of commutative justice, namely that the meed of passion be equal to the action. Now there would not always be equality if passion were in the same species as the action. Because, in the first place, when a person injures the person of one who is greater, the action surpasses any passion of the same species that he might undergo, wherefore he that strikes a prince, is not only struck back, but is much more severely punished. In like manner when a man despoils another of his property against the latter's will, the action surpasses the passion if he be merely deprived of that thing, because the man who caused another's loss, himself would lose nothing, and so he is punished by making restitution several times over, because not only did he injure a private individual, but also the common weal, the security of whose protection he has infringed. Nor again would there be equality of passion in voluntary commutations, were one always to exchange one's chattel for another man's, because it might happen that the other man's chattel is much greater than our own: so that it becomes necessary to equalize passion and action in commutations according to a certain proportionate commensuration, for which purpose money was invented. Hence retaliation is in accordance with commutative justice: but there is no place for it in distributive justice, because in distributive justice we do not consider the equality between thing and thing or between passion and action (whence the expression *contrapassum*), but according to proportion between things and persons, as stated above (A. 2).

Reply Obj. 1: This form of the Divine judgment is in accordance with the

conditions of commutative justice, in so far as rewards are apportioned to merits, and punishments to sins.

Reply Obj. 2: When a man who has served the community is paid for his services, this is to be referred to commutative, not distributive, justice. Because distributive justice considers the equality, not between the thing received and the thing done, but between the thing received by one person and the thing received by another according to the respective conditions of those persons.

Reply Obj. 3: When the injurious action is voluntary, the injury is aggravated and consequently is considered as a greater thing. Hence it requires a greater punishment in repayment, by reason of a difference, not on our part, but on the part of the thing. _____

QUESTION 62

OF RESTITUTION
(In Eight Articles)

We must now consider restitution, under which head there are eight points of inquiry:

(1) Of what is it an act?

(2) Whether it is always of necessity for salvation to restore what one has taken away?

(3) Whether it is necessary to restore more than has been taken away?

(4) Whether it is necessary to restore what one has not taken away?

(5) Whether it is necessary to make restitution to the person from whom something has been taken?

(6) Whether the person who has taken something away is bound to restore it?

(7) Whether any other person is bound to restitution?

(8) Whether one is bound to restore at once? _____

FIRST ARTICLE [II-II, Q. 62, Art. 1]

Whether Restitution Is an Act of Commutative Justice?

Objection 1: It would seem that restitution is not an act of commutative justice. For justice regards the notion of what is due. Now one may restore, even as one may give, that which is not due. Therefore restitution is not the act of any part of justice.

Obj. 2: Further, that which has passed away and is no more cannot be restored. Now justice and injustice are about certain actions and passions, which are unenduring and transitory. Therefore restitution would not seem to be the act of a part of justice.

Obj. 3: Further, restitution is repayment of something taken away. Now something may be taken away from a man not only in commutation, but also in distribution, as when, in distributing, one gives a man less than his due. Therefore restitution is not more an act of commutative than of distributive justice.

On the contrary, Restitution is opposed to taking away. Now it is an act of commutative injustice to take away what belongs to another. Therefore to restore it is an act of that justice which directs commutations.

I answer that, To restore is seemingly the same as to reinstate a person in the possession or dominion of his thing, so that in restitution we consider the equality of justice attending the payment of one thing for another, and this belongs to commutative justice. Hence restitution is an act of commutative justice, occasioned by one person having what belongs to another, either with his consent, for instance on loan or deposit, or against his will, as in robbery or theft.

Reply Obj. 1: That which is not due to another is not his properly speaking, although it may have been his at some time: wherefore it is a mere gift rather than a restitution, when anyone renders to another what is not due to him. It is however somewhat like a restitution, since the thing itself is materially the same; yet it is not the same in respect of the formal aspect of justice, which considers that thing as belonging to this particular man: and so it is not restitution properly so called.

Reply Obj. 2: In so far as the word restitution denotes something done over

again, it implies identity of object. Hence it would seem originally to have applied chiefly to external things, which can pass from one person to another, since they remain the same both substantially and in respect of the right of dominion. But, even as the term "commutation" has passed from such like things to those actions and passions which confer reverence or injury, harm or profit on another person, so too the term "restitution" is applied, to things which though they be transitory in reality, yet remain in their effect; whether this touch his body, as when the body is hurt by being struck, or his reputation, as when a man remains defamed or dishonored by injurious words.

Reply Obj. 3: Compensation is made by the distributor to the man to whom less was given than his due, by comparison of thing with thing, when the latter receives so much the more according as he received less than his due: and consequently it pertains to commutative justice. _____

SECOND ARTICLE [II-II, Q. 62, Art. 2]

Whether Restitution of What Has Been Taken Away Is Necessary for Salvation?

Objection 1: It would seem that it is not necessary to restore what has been taken away. For that which is impossible is not necessary for salvation. But sometimes it is impossible to restore what has been taken, as when a man has taken limb or life. Therefore it does not seem necessary for salvation to restore what one has taken from another.

Obj. 2: Further, the commission of a sin is not necessary for salvation, for then a man would be in a dilemma. But sometimes it is impossible, without sin, to restore what has been taken, as when one has taken away another's good name by telling the truth. Therefore it is not necessary for salvation to restore what one has taken from another.

Obj. 3: Further, what is done cannot be undone. Now sometimes a man loses his personal honor by being unjustly insulted. Therefore that which has been taken from him cannot be restored to him: so that it is not necessary for salvation to restore what one has taken.

Obj. 4: Further, to prevent a person from obtaining a good thing is seemingly the same as to take it away from him, since "to lack little is almost the same as to lack nothing at all," as the Philosopher says (Phys. ii, 5). Now when anyone

prevents a man from obtaining a benefice or the like, seemingly he is not bound to restore the benefice, since this would be sometimes impossible. Therefore it is not necessary for salvation to restore what one has taken.

On the contrary, Augustine says (Ep. ad Maced. cxliii): "Unless a man restore what he has purloined, his sin is not forgiven."

I answer that, Restitution as stated above (A. 1) is an act of commutative justice, and this demands a certain equality. Wherefore restitution denotes the return of the thing unjustly taken; since it is by giving it back that equality is reestablished. If, however, it be taken away justly, there will be equality, and so there will be no need for restitution, for justice consists in equality. Since therefore the safeguarding of justice is necessary for salvation, it follows that it is necessary for salvation to restore what has been taken unjustly.

Reply Obj. 1: When it is impossible to repay the equivalent, it suffices to repay what one can, as in the case of honor due to God and our parents, as the Philosopher states (Ethic. viii, 14). Wherefore when that which has been taken cannot be restored in equivalent, compensation should be made as far as possible: for instance if one man has deprived another of a limb, he must make compensation either in money or in honor, the condition of either party being duly considered according to the judgment of a good man.

Reply Obj. 2: There are three ways in which one may take away another's good name. First, by saying what is true, and this justly, as when a man reveals another's sin, while observing the right order of so doing, and then he is not bound to restitution. Secondly, by saying what is untrue and unjustly, and then he is bound to restore that man's good name, by confessing that he told an untruth. Thirdly, by saying what is true, but unjustly, as when a man reveals another's sin contrarily to the right order of so doing, and then he is bound to restore his good name as far as he can, and yet without telling an untruth; for instance by saying that he spoke ill, or that he defamed him unjustly; or if he be unable to restore his good name, he must compensate him otherwise, the same as in other cases, as stated above (ad 1).

Reply Obj. 3: The action of the man who has defamed another cannot be undone, but it is possible, by showing him deference, to undo its effect, viz. the lowering of the other man's personal dignity in the opinion of other men.

Reply Obj. 4: There are several ways of preventing a man from obtaining a benefice. First, justly: for instance, if having in view the honor of God or the good of the Church, one procures its being conferred on a more worthy subject, and then there is no obligation whatever to make restitution or compensation. Secondly, unjustly, if the intention is to injure the person whom one hinders, through hatred, revenge or the like. In this case, if before the benefice has been definitely assigned to anyone, one prevents its being conferred on a worthy subject by counseling that it be not conferred on him, one is bound to make some compensation, after taking account of the circumstances of persons and things according to the judgment of a prudent person: but one is not bound in equivalent, because that man had not obtained the benefice and might have been prevented in many ways from obtaining it. If, on the other hand, the benefice had already been assigned to a certain person, and someone, for some undue cause procures its revocation, it is the same as though he had deprived a man of what he already possessed, and consequently he would be bound to compensation in equivalent, in proportion, however, to his means. _____

THIRD ARTICLE [II-II, Q. 62, Art. 3]

Whether It Suffices to Restore the Exact Amount Taken?

Objection 1: It would seem that it is not sufficient to restore the exact amount taken. For it is written (Ex. 22:1): "If a man shall steal an ox or a sheep and kill or sell it, he shall restore five oxen for one ox, and four sheep for one sheep." Now everyone is bound to keep the commandments of the Divine law. Therefore a thief is bound to restore four- or fivefold.

Obj. 2: Further, "What things soever were written, were written for our learning" (Rom. 15:4). Now Zachaeus said (Luke 19:8) to our Lord: "If I have wronged any man of any thing, I restore him fourfold." Therefore a man is bound to restore several times over the amount he has taken unjustly.

Obj. 3: Further, no one can be unjustly deprived of what he is not bound to give. Now a judge justly deprives a thief of more than the amount of his theft, under the head of damages. Therefore a man is bound to pay it, and consequently it is not sufficient to restore the exact amount.

On the contrary, Restitution re-establishes equality where an unjust taking has caused inequality. Now equality is restored by repaying the exact amount taken.

Therefore there is no obligation to restore more than the exact amount taken.

I answer that, When a man takes another's thing unjustly, two things must be considered. One is the inequality on the part of the thing, which inequality is sometimes void of injustice, as is the case in loans. The other is the sin of injustice, which is consistent with equality on the part of the thing, as when a person intends to use violence but fails.

As regards the first, the remedy is applied by making restitution, since thereby equality is re-established; and for this it is enough that a man restore just so much as he has belonging to another. But as regards the sin, the remedy is applied by punishment, the infliction of which belongs to the judge: and so, until a man is condemned by the judge, he is not bound to restore more than he took, but when once he is condemned, he is bound to pay the penalty.

Hence it is clear how to answer the First Objection: because this law fixes the punishment to be inflicted by the judge. Nor is this commandment to be kept now, because since the coming of Christ no man is bound to keep the judicial precepts, as stated above (I-II, Q. 104, A. 3). Nevertheless the same might be determined by human law, and then the same answer would apply.

Reply Obj. 2: Zachaeus said this being willing to do more than he was bound to do; hence he had said already: "Behold . . . the half of my goods I give to the poor."

Reply Obj. 3: By condemning the man justly, the judge can exact more by way of damages; and yet this was not due before the sentence.

FOURTH ARTICLE [II-II, Q. 62, Art. 4]

Whether a Man Is Bound to Restore What He Has Not Taken?

Objection 1: It would seem that a man is bound to restore what he has not taken. For he that has inflicted a loss on a man is bound to remove that loss. Now it happens sometimes that the loss sustained is greater than the thing taken: for instance, if you dig up a man's seeds, you inflict on the sower a loss equal to the coming harvest, and thus you would seem to be bound to make restitution accordingly. Therefore a man is bound to restore what he has not taken.

Obj. 2: Further, he who retains his creditor's money beyond the stated time, would seem to occasion his loss of all his possible profits from that money, and yet he does not really take them. Therefore it seems that a man is bound to restore what he did not take.

Obj. 3: Further, human justice is derived from Divine justice. Now a man is bound to restore to God more than he has received from Him, according to Matt. 25:26, "Thou knewest that I reap where I sow not, and gather where I have not strewed." Therefore it is just that one should restore to a man also, something that one has not taken.

On the contrary, Restitution belongs to justice, because it re-establishes equality. But if one were to restore what one did not take, there would not be equality. Therefore it is not just to make such a restitution.

I answer that, Whoever brings a loss upon another person, seemingly, takes from him the amount of the loss, since, according to the Philosopher (Ethic. v, 4) loss is so called from a man having *less** than his due. [*The derivation is more apparent in English than in Latin, where *damnum* stands for *loss,* and *minus* for *less.* Aristotle merely says that to have more than your own is called "gain," and to have less than you started with is called "loss."] Therefore a man is bound to make restitution according to the loss he has brought upon another.

Now a man suffers a loss in two ways. First, by being deprived of what he actually has; and a loss of this kind is always to be made good by repayment in equivalent: for instance if a man damnifies another by destroying his house he is bound to pay him the value of the house. Secondly, a man may damnify another by preventing him from obtaining what he was on the way to obtain. A loss of this kind need not be made good in equivalent; because to have a thing virtually is less than to have it actually, and to be on the way to obtain a thing is to have it merely virtually or potentially, and so were he to be indemnified by receiving the thing actually, he would be paid, not the exact value taken from him, but more, and this is not necessary for salvation, as stated above. However he is bound to make some compensation, according to the condition of persons and things.

From this we see how to answer the First and Second Objections: because the sower of the seed in the field, has the harvest, not actually but only virtually. In like manner he that has money has the profit not yet actually but only virtually: and both may be hindered in many ways.

Reply Obj. 3: God requires nothing from us but what He Himself has sown in us. Hence this saying is to be understood as expressing either the shameful thought of the lazy servant, who deemed that he had received nothing from the other, or the fact that God expects from us the fruit of His gifts, which fruit is from Him and from us, although the gifts themselves are from God without us.

FIFTH ARTICLE [II-II, Q. 62, Art. 5]

Whether Restitution Must Always Be Made to the Person from Whom a Thing Has Been Taken?

Objection 1: It would seem that restitution need not always be made to the person from whom a thing has been taken. For it is not lawful to injure anyone. Now it would sometimes be injurious to the man himself, or to others, were one to restore to him what has been taken from him; if, for instance, one were to return a madman his sword. Therefore restitution need not always be made to the person from whom a thing has been taken.

Obj. 2: Further, if a man has given a thing unlawfully, he does not deserve to recover it. Now sometimes a man gives unlawfully that which another accepts unlawfully, as in the case of the giver and receiver who are guilty of simony. Therefore it is not always necessary to make restitution to the person from whom one has taken something.

Obj. 3: Further, no man is bound to do what is impossible. Now it is sometimes impossible to make restitution to the person from whom a thing has been taken, either because he is dead, or because he is too far away, or because he is unknown to us. Therefore restitution need not always be made to the person from whom a thing has been taken.

Obj. 4: Further, we owe more compensation to one from whom we have received a greater favor. Now we have received greater favors from others (our parents for instance) than from a lender or depositor. Therefore sometimes we ought to succor some other person rather than make restitution to one from whom we have taken something.

Obj. 5: Further, it is useless to restore a thing which reverts to the restorer by being restored. Now if a prelate has unjustly taken something from the Church and makes restitution to the Church, it reverts into his hands, since he is the

guardian of the Church's property. Therefore he ought not to restore to the Church from whom he has taken: and so restitution should not always be made to the person from whom something has been taken away.

On the contrary, It is written (Rom. 13:7): "Render . . . to all men their dues; tribute to whom tribute is due, custom to whom custom."

I answer that, Restitution re-establishes the equality of commutative justice, which equality consists in the equalizing of thing to thing, as stated above (A. 2; Q. 58, A. 10). Now this equalizing of things is impossible, unless he that has less than his due receive what is lacking to him: and for this to be done, restitution must be made to the person from whom a thing has been taken.

Reply Obj. 1: When the thing to be restored appears to be grievously injurious to the person to whom it is to be restored, or to some other, it should not be restored to him there and then, because restitution is directed to the good of the person to whom it is made, since all possessions come under the head of the useful. Yet he who retains another's property must not appropriate it, but must either reserve it, that he may restore it at a fitting time, or hand it over to another to keep it more securely.

Reply Obj. 2: A person may give a thing unlawfully in two ways. First through the giving itself being illicit and against the law, as is the case when a man gives a thing simoniacally. Such a man deserves to lose what he gave, wherefore restitution should not be made to him: and, since the receiver acted against the law in receiving, he must not retain the price, but must use it for some pious object. Secondly a man gives unlawfully, through giving for an unlawful purpose, albeit the giving itself is not unlawful, as when a woman receives payment for fornication: wherefore she may keep what she has received. If, however, she has extorted overmuch by fraud or deceit, she would be bound to restitution.

Reply Obj. 3: If the person to whom restitution is due is unknown altogether, restitution must be made as far as possible, for instance by giving an alms for his spiritual welfare (whether he be dead or living): but not without previously making a careful inquiry about his person. If the person to whom restitution is due be dead, restitution should be made to his heir, who is looked upon as one with him. If he be very far away, what is due to him should be sent to him, especially if it be of great value and can easily be sent: else it should be

deposited in a safe place to be kept for him, and the owner should be advised of the fact.

Reply Obj. 4: A man is bound, out of his own property, to succor his parents, or those from whom he has received greater benefits; but he ought not to compensate a benefactor out of what belongs to others; and he would be doing this if he were to compensate one with what is due to another. Exception must be made in cases of extreme need, for then he could and should even take what belongs to another in order to succor a parent.

Reply Obj. 5: There are three ways in which a prelate can rob the Church of her property. First by laying hands on Church property which is committed, not to him but to another; for instance, if a bishop appropriates the property of the chapter. In such a case it is clear that he is bound to restitution, by handing it over to those who are its lawful owners. Secondly by transferring to another person (for instance a relative or a friend) Church property committed to himself: in which case he must make restitution to the Church, and have it under his own care, so as to hand it over to his successor. Thirdly, a prelate may lay hands on Church property, merely in intention, when, to wit, he begins to have a mind to hold it as his own and not in the name of the Church: in which case he must make restitution by renouncing his intention. _____

SIXTH ARTICLE [II-II, Q. 62, Art. 6]

Whether He That Has Taken a Thing Is Always Bound to Restitution?

Objection 1: It would seem that he who has taken a thing is not always bound to restore it. Restitution re-establishes the equality of justice, by taking away from him that has more and giving to him that has less. Now it happens sometimes that he who has taken that which belongs to another, no longer has it, through its having passed into another's hands. Therefore it should be restored, not by the person that took it, but by the one that has it.

Obj. 2: Further, no man is bound to reveal his own crime. But by making restitution a man would sometimes reveal his crime, as in the case of theft. Therefore he that has taken a thing is not always bound to restitution.

Obj. 3: Further, the same thing should not be restored several times. Now sometimes several persons take a thing at the same time, and one of them restores it in its entirety. Therefore he that takes a thing is not always bound to

restitution.

On the contrary, He that has sinned is bound to satisfaction. Now restitution belongs to satisfaction. Therefore he that has taken a thing is bound to restore it.

I answer that, With regard to a man who has taken another's property, two points must be considered: the thing taken, and the taking. By reason of the thing taken, he is bound to restore it as long as he has it in his possession, since the thing that he has in addition to what is his, should be taken away from him, and given to him who lacks it according to the form of commutative justice. On the other hand, the taking of the thing that is another's property, may be threefold. For sometimes it is injurious, i.e. against the will of the owner, as in theft and robbery: in which case the thief is bound to restitution not only by reason of the thing, but also by reason of the injurious action, even though the thing is no longer in his possession. For just as a man who strikes another, though he gain nothing thereby, is bound to compensate the injured person, so too he that is guilty of theft or robbery, is bound to make compensation for the loss incurred, although he be no better off; and in addition he must be punished for the injustice committed. Secondly, a man takes another's property for his own profit but without committing an injury, i.e. with the consent of the owner, as in the case of a loan: and then, the taker is bound to restitution, not only by reason of the thing, but also by reason of the taking, even if he has lost the thing: for he is bound to compensate the person who has done him a favor, and he would not be doing so if the latter were to lose thereby. Thirdly, a man takes another's property without injury to the latter or profit to himself, as in the case of a deposit; wherefore he that takes a thing thus, incurs no obligation on account of the taking, in fact by taking he grants a favor; but he is bound to restitution on account of the thing taken. Consequently if this thing be taken from him without any fault on his part, he is not bound to restitution, although he would be, if he were to lose the thing through a grievous fault on his part.

Reply Obj. 1: The chief end of restitution is, not that he who has more than his due may cease to have it, but that he who has less than his due may be compensated. Wherefore there is no place for restitution in those things which one man may receive from another without loss to the latter, as when a person takes a light from another's candle. Consequently although he that has taken something from another, may have ceased to have what he took, through having transferred it to another, yet since that other is deprived of what is his, both are bound to restitution, he that took the thing, on account of the injurious taking,

and he that has it, on account of the thing.

Reply Obj. 2: Although a man is not bound to reveal his crime to other men, yet is he bound to reveal it to God in confession; and so he may make restitution of another's property through the priest to whom he confesses.

Reply Obj. 3: Since restitution is chiefly directed to the compensation for the loss incurred by the person from whom a thing has been taken unjustly, it stands to reason that when he has received sufficient compensation from one, the others are not bound to any further restitution in his regard: rather ought they to refund the person who has made restitution, who, nevertheless, may excuse them from so doing. _____

SEVENTH ARTICLE [II-II, Q. 62, Art. 7]

Whether Restitution Is Binding on Those Who Have Not Taken?

Objection 1: It would seem that restitution is not binding on those who have not taken. For restitution is a punishment of the taker. Now none should be punished except the one who sinned. Therefore none are bound to restitution save the one who has taken.

Obj. 2: Further, justice does not bind one to increase another's property. Now if restitution were binding not only on the man who takes a thing but also on all those who cooperate with him in any way whatever, the person from whom the thing was taken would be the gainer, both because he would receive restitution many times over, and because sometimes a person cooperates towards a thing being taken away from someone, without its being taken away in effect. Therefore the others are not bound to restitution.

Obj. 3: Further, no man is bound to expose himself to danger, in order to safeguard another's property. Now sometimes a man would expose himself to the danger of death, were he to betray a thief, or withstand him. Therefore one is not bound to restitution, through not betraying or withstanding a thief.

On the contrary, It is written (Rom. 1:32): "They who do such things are worthy of death, and not only they that do them, but also they that consent to them that do them." Therefore in like manner they that consent are bound to restitution.

I answer that, As stated above (A. 6), a person is bound to restitution not only on

account of someone else's property which he has taken, but also on account of the injurious taking. Hence whoever is cause of an unjust taking is bound to restitution. This happens in two ways, directly and indirectly. Directly, when a man induces another to take, and this in three ways. First, on the part of the taking, by moving a man to take, either by express command, counsel, or consent, or by praising a man for his courage in thieving. Secondly, on the part of the taker, by giving him shelter or any other kind of assistance. Thirdly, on the part of the thing taken, by taking part in the theft or robbery, as a fellow evil-doer. Indirectly, when a man does not prevent another from evil-doing (provided he be able and bound to prevent him), either by omitting the command or counsel which would hinder him from thieving or robbing, or by omitting to do what would have hindered him, or by sheltering him after the deed. All these are expressed as follows:

"By command, by counsel, by consent, by flattery, by receiving, by participation, by silence, by not preventing, by not denouncing."

It must be observed, however, that in five of these cases the cooperator is always bound to restitution. First, in the case of command: because he that commands is the chief mover, wherefore he is bound to restitution principally. Secondly, in the case of consent; namely of one without whose consent the robbery cannot take place. Thirdly, in the case of receiving; when, to wit, a man is a receiver of thieves, and gives them assistance. Fourthly, in the case of participation; when a man takes part in the theft and in the booty. Fifthly, he who does not prevent the theft, whereas he is bound to do so; for instance, persons in authority who are bound to safeguard justice on earth, are bound to restitution, if by their neglect thieves prosper, because their salary is given to them in payment of their preserving justice here below.

In the other cases mentioned above, a man is not always bound to restitution: because counsel and flattery are not always the efficacious cause of robbery. Hence the counsellor or flatterer is bound to restitution, only when it may be judged with probability that the unjust taking resulted from such causes.

Reply Obj. 1: Not only is he bound to restitution who commits the sin, but also he who is in any way cause of the sin, whether by counselling, or by commanding, or in any other way whatever.

Reply Obj. 2: He is bound chiefly to restitution, who is the principal in the deed;

first of all, the *commander;* secondly, the *executor,* and in due sequence, the others: yet so that, if one of them make restitution, another is not bound to make restitution to the same person. Yet those who are principals in the deed, and who took possession of the thing, are bound to compensate those who have already made restitution. When a man commands an unjust taking that does not follow, no restitution has to be made, since its end is chiefly to restore the property of the person who has been unjustly injured.

Reply Obj. 3: He that fails to denounce a thief or does not withstand or reprehend him is not always bound to restitution, but only when he is obliged, in virtue of his office, to do so: as in the case of earthly princes who do not incur any great danger thereby; for they are invested with public authority, in order that they may maintain justice. _____

EIGHTH ARTICLE [II-II, Q. 62, Art. 8]

Whether a Man Is Bound to Immediate Restitution, or May He Put It Off?

Objection 1: It would seem that a man is not bound to immediate restitution, and can lawfully delay to restore. For affirmative precepts do not bind for always. Now the necessity of making restitution is binding through an affirmative precept. Therefore a man is not bound to immediate restitution.

Obj. 2: Further, no man is bound to do what is impossible. But it is sometimes impossible to make restitution at once. Therefore no man is bound to immediate restitution.

Obj. 3: Further, restitution is an act of virtue, viz. of justice. Now time is one of the circumstances requisite for virtuous acts. Since then the other circumstances are not determinate for acts of virtue, but are determinable according to the dictate of prudence, it seems that neither in restitution is there any fixed time, so that a man be bound to restore at once.

On the contrary, All matters of restitution seem to come under one head. Now a man who hires the services of a wage-earner, must not delay compensation, as appears from Lev. 19:13, "The wages of him that hath been hired by thee shall not abide with thee until the morning." Therefore neither is it lawful, in other cases of restitution, to delay, and restitution should be made at once.

I answer that, Even as it is a sin against justice to take another's property, so also

is it to withhold it, since, to withhold the property of another against the owner's will, is to deprive him of the use of what belongs to him, and to do him an injury. Now it is clear that it is wrong to remain in sin even for a short time; and one is bound to renounce one's sin at once, according to Ecclus. 21:2, "Flee from sin as from the face of a serpent." Consequently one is bound to immediate restitution, if possible, or to ask for a respite from the person who is empowered to grant the use of the thing.

Reply Obj. 1: Although the precept about the making of restitution is affirmative in form, it implies a negative precept forbidding us to withhold another's property.

Reply Obj. 2: When one is unable to restore at once, this very inability excuses one from immediate restitution: even as a person is altogether excused from making restitution if he is altogether unable to make it. He is, however, bound either himself or through another to ask the person to whom he owes compensation to grant him a remission or a respite.

Reply Obj. 3: Whenever the omission of a circumstance is contrary to virtue that circumstance must be looked upon as determinate, and we are bound to observe it: and since delay of restitution involves a sin of unjust detention which is opposed to just detention, it stands to reason that the time is determinate in the point of restitution being immediate. _____

QUESTION 63

OF RESPECT OF PERSONS
(In Four Articles)

We must now consider the vices opposed to the aforesaid parts of justice. First we shall consider respect of persons which is opposed to distributive justice; secondly we shall consider the vices opposed to commutative justice.

Under the first head there are four points of inquiry:

(1) Whether respect of persons is a sin?

(2) Whether it takes place in the dispensation of spiritualities?

(3) Whether it takes place in showing honor?

(4) Whether it takes place in judicial sentences? _____

FIRST ARTICLE [II-II, Q. 63, Art. 1]

Whether Respect of Persons Is a Sin?

Objection 1: It would seem that respect of persons is not a sin. For the word "person" includes a reference to personal dignity [*Cf. I, Q. 29, A. 3, ad 2]. Now it belongs to distributive justice to consider personal dignity. Therefore respect of persons is not a sin.

Obj. 2: Further, in human affairs persons are of more importance than things, since things are for the benefit of persons and not conversely. But respect of things is not a sin. Much less, therefore, is respect of persons.

Obj. 3: Further, no injustice or sin can be in God. Yet God seems to respect persons, since of two men circumstanced alike He sometimes upraises one by grace, and leaves the other in sin, according to Matt. 24:40: "Two shall be in a bed [Vulg.: 'field'] [*'Bed' is the reading of Luke 17:34], one shall be taken, and one shall be left." Therefore respect of persons is not a sin.

On the contrary, Nothing but sin is forbidden in the Divine law. Now respect of persons is forbidden, Deut. 1:17: "Neither shall you respect any man's person." Therefore respect of persons is a sin.

I answer that, Respect of persons is opposed to distributive justice. For the equality of distributive justice consists in allotting various things to various persons in proportion to their personal dignity. Accordingly, if one considers that personal property by reason of which the thing allotted to a particular person is due to him, this is respect not of the person but of the cause. Hence a gloss on Eph. 6:9, "There is no respect of persons with God [Vulg.: 'Him']," says that "a just judge regards causes, not persons." For instance if you promote a man to a professorship on account of his having sufficient knowledge, you consider the due cause, not the person; but if, in conferring something on someone, you consider in him not the fact that what you give him is proportionate or due to him, but the fact that he is this particular man (e.g. Peter or Martin), then there is respect of the person, since you give him something not for some cause that renders him worthy of it, but simply because he is this person. And any circumstance that does not amount to a reason why this man be worthy of this gift, is to be referred to his person: for instance if a man promote someone to a

prelacy or a professorship, because he is rich or because he is a relative of his, it is respect of persons. It may happen, however, that a circumstance of person makes a man worthy as regards one thing, but not as regards another: thus consanguinity makes a man worthy to be appointed heir to an estate, but not to be chosen for a position of ecclesiastical authority: wherefore consideration of the same circumstance of person will amount to respect of persons in one matter and not in another. It follows, accordingly, that respect of persons is opposed to distributive justice in that it fails to observe due proportion. Now nothing but sin is opposed to virtue: and therefore respect of persons is a sin.

Reply Obj. 1: In distributive justice we consider those circumstances of a person which result in dignity or right, whereas in respect of persons we consider circumstances that do not so result.

Reply Obj. 2: Persons are rendered proportionate to and worthy of things which are distributed among them, by reason of certain things pertaining to circumstances of person, wherefore such conditions ought to be considered as the proper cause. But when we consider the persons themselves, that which is not a cause is considered as though it were; and so it is clear that although persons are more worthy, absolutely speaking, yet they are not more worthy in this regard.

Reply Obj. 3: There is a twofold giving. One belongs to justice, and occurs when we give a man his due: in such like givings respect of persons takes place. The other giving belongs to liberality, when one gives gratis that which is not a man's due: such is the bestowal of the gifts of grace, whereby sinners are chosen by God. In such a giving there is no place for respect of persons, because anyone may, without injustice, give of his own as much as he will, and to whom he will, according to Matt. 20:14, 15, "Is it not lawful for me to do what I will? . . . Take what is thine, and go thy way." _____

SECOND ARTICLE [II-II, Q. 63, Art. 2]

Whether Respect of Persons Takes Place in the Dispensation of Spiritual Goods?

Objection 1: It would seem that respect of persons does not take place in the dispensation of spiritual goods. For it would seem to savor of respect of persons if a man confers ecclesiastical dignity or benefice on account of consanguinity,

since consanguinity is not a cause whereby a man is rendered worthy of an ecclesiastical benefice. Yet this apparently is not a sin, for ecclesiastical prelates are wont to do so. Therefore the sin of respect of persons does not take place in the conferring of spiritual goods.

Obj. 2: Further, to give preference to a rich man rather than to a poor man seems to pertain to respect of persons, according to James 2:2, 3. Nevertheless dispensations to marry within forbidden degrees are more readily granted to the rich and powerful than to others. Therefore the sin of respect of persons seems not to take place in the dispensation of spiritual goods.

Obj. 3: Further, according to jurists [*Cap. Cum dilectus.] it suffices to choose a good man, and it is not requisite that one choose the better man. But it would seem to savor of respect of persons to choose one who is less good for a higher position. Therefore respect of persons is not a sin in spiritual matters.

Obj. 4: Further, according to the law of the Church (Cap. Cum dilectus.) the person to be chosen should be "a member of the flock." Now this would seem to imply respect of persons, since sometimes more competent persons would be found elsewhere. Therefore respect of persons is not a sin in spiritual matters.

On the contrary, It is written (James 2:1): "Have not the faith of our Lord Jesus Christ . . . with respect of persons." On these words a gloss of Augustine says: "Who is there that would tolerate the promotion of a rich man to a position of honor in the Church, to the exclusion of a poor man more learned and holier?" [*Augustine, Ep. ad Hieron. clxvii.]

I answer that, As stated above (A. 1), respect of persons is a sin, in so far as it is contrary to justice. Now the graver the matter in which justice is transgressed, the more grievous the sin: so that, spiritual things being of greater import than temporal, respect of persons is a more grievous sin in dispensing spiritualities than in dispensing temporalities. And since it is respect of persons when something is allotted to a person out of proportion to his deserts, it must be observed that a person's worthiness may be considered in two ways. First, simply and absolutely: and in this way the man who abounds the more in the spiritual gifts of grace is the more worthy. Secondly, in relation to the common good; for it happens at times that the less holy and less learned man may conduce more to the common good, on account of worldly authority or activity, or something of the kind. And since the dispensation of spiritualities is directed chiefly to the

common good, according to 1 Cor. 12:7, "The manifestation of the Spirit is given to every man unto profit," it follows that in the dispensation of spiritualities the simply less good are sometimes preferred to the better, without respect of persons, just as God sometimes bestows gratuitous graces on the less worthy.

Reply Obj. 1: We must make a distinction with regard to a prelate's kinsfolk: for sometimes they are less worthy, both absolutely speaking, and in relation to the common good: and then if they are preferred to the more worthy, there is a sin of respect of persons in the dispensation of spiritual goods, whereof the ecclesiastical superior is not the owner, with power to give them away as he will, but the dispenser, according to 1 Cor. 4:1, "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God." Sometimes however the prelate's kinsfolk are as worthy as others, and then without respect of persons he can lawfully give preference to his kindred since there is at least this advantage, that he can trust the more in their being of one mind with him in conducting the business of the Church. Yet he would have to forego so doing for fear of scandal, if anyone might take an example from him and give the goods of the Church to their kindred without regard to their deserts.

Reply Obj. 2: Dispensations for contracting marriage came into use for the purpose of strengthening treaties of peace: and this is more necessary for the common good in relation to persons of standing, so that there is no respect of persons in granting dispensations more readily to such persons.

Reply Obj. 3: In order that an election be not rebutted in a court of law, it suffices to elect a good man, nor is it necessary to elect the better man, because otherwise every election might have a flaw. But as regards the conscience of an elector, it is necessary to elect one who is better, either absolutely speaking, or in relation to the common good. For if it is possible to have one who is more competent for a post, and yet another be preferred, it is necessary to have some cause for this. If this cause have anything to do with the matter in point, he who is elected will, in this respect, be more competent; and if that which is taken for cause have nothing to do with the matter, it will clearly be respect of persons.

Reply Obj. 4: The man who is taken from among the members of a particular Church, is generally speaking more useful as regards the common good, since he loves more the Church wherein he was brought up. For this reason it was commanded (Deut. 17:15): "Thou mayest not make a man of another nation

king, who is not thy brother." _____

THIRD ARTICLE [II-II, Q. 63, Art. 3]

Whether Respect of Persons Takes Place in Showing Honor and Respect?

Objection 1: It would seem that respect of persons does not take place in showing honor and respect. For honor is apparently nothing else than "reverence shown to a person in recognition of his virtue," as the Philosopher states (Ethic. i, 5). Now prelates and princes should be honored although they be wicked, even as our parents, of whom it is written (Ex. 20:12): "Honor thy father and thy mother." Again masters, though they be wicked, should be honored by their servants, according to 1 Tim. 6:1: "Whoever are servants under the yoke, let them count their masters worthy of all honor." Therefore it seems that it is not a sin to respect persons in showing honor.

Obj. 2: Further, it is commanded (Lev. 19:32): "Rise up before the hoary head, and, honor the person of the aged man." But this seems to savor of respect of persons, since sometimes old men are not virtuous; according to Dan. 13:5: "Iniquity came out from the ancients of the people [*Vulg.: 'Iniquity came out of Babylon from the ancient judges, that seemed to govern the people.']." Therefore it is not a sin to respect persons in showing honor.

Obj. 3: Further, on the words of James 2:1, "Have not the faith . . . with respect of persons," a gloss of Augustine [*Ep. ad Hieron. clxvii.] says: "If the saying of James, 'If there shall come into your assembly a man having a golden ring,' etc., refer to our daily meetings, who sins not here, if however he sin at all?" Yet it is respect of persons to honor the rich for their riches, for Gregory says in a homily (xxviii in Evang.): "Our pride is blunted, since in men we honor, not the nature wherein they are made to God's image, but wealth," so that, wealth not being a due cause of honor, this will savor of respect of persons. Therefore it is not a sin to respect persons in showing honor.

On the contrary, A gloss on James 2:1, says: "Whoever honors the rich for their riches, sins," and in like manner, if a man be honored for other causes that do not render him worthy of honor. Now this savors of respect of persons. Therefore it is a sin to respect persons in showing honor.

I answer that, To honor a person is to recognize him as having virtue, wherefore virtue alone is the due cause of a person being honored. Now it is to be observed

that a person may be honored not only for his own virtue, but also for another's: thus princes and prelates, although they be wicked, are honored as standing in God's place, and as representing the community over which they are placed, according to Prov. 26:8, "As he that casteth a stone into the heap of Mercury, so is he that giveth honor to a fool." For, since the gentiles ascribed the keeping of accounts to Mercury, "the heap of Mercury" signifies the casting up of an account, when a merchant sometimes substitutes a pebble [*_Lapillus_ or _calculus_ whence the English word 'calculate'] for one hundred marks. So too, is a fool honored if he stand in God's place or represent the whole community: and in the same way parents and masters should be honored, on account of their having a share of the dignity of God Who is the Father and Lord of all. The aged should be honored, because old age is a sign of virtue, though this sign fail at times: wherefore, according to Wis. 4:8, 9, "venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is gray hairs, and a spotless life is old age." The rich ought to be honored by reason of their occupying a higher position in the community: but if they be honored merely for their wealth, it will be the sin of respect of persons.

Hence the Replies to the Objections are clear. _____

FOURTH ARTICLE [II-II, Q. 63, Art. 4]

Whether the Sin of Respect of Persons Takes Place in Judicial Sentences?

Objection 1: It would seem that the sin of respect of persons does not take place in judicial sentences. For respect of persons is opposed to distributive justice, as stated above (A. 1): whereas judicial sentences seem to pertain chiefly to commutative justice. Therefore respect of persons does not take place in judicial sentences.

Obj. 2: Further, penalties are inflicted according to a sentence. Now it is not a sin to respect persons in pronouncing penalties, since a heavier punishment is inflicted on one who injures the person of a prince than on one who injures the person of others. Therefore respect of persons does not take place in judicial sentences.

Obj. 3: Further, it is written (Ecclus. 4:10): "In judging be merciful to the fatherless." But this seems to imply respect of the person of the needy. Therefore

in judicial sentences respect of persons is not a sin.

On the contrary, It is written (Prov. 18:5): "It is not good to accept the person in judgment [*Vulg.: 'It is not good to accept the person of the wicked, to decline from the truth of judgment.']."

I answer that, As stated above (Q. 60, A. 1), judgment is an act of justice, in as much as the judge restores to the equality of justice, those things which may cause an opposite inequality. Now respect of persons involves a certain inequality, in so far as something is allotted to a person out of that proportion to him in which the equality of justice consists. Wherefore it is evident that judgment is rendered corrupt by respect of persons.

Reply Obj. 1: A judgment may be looked at in two ways. First, in view of the thing judged, and in this way judgment is common to commutative and distributive justice: because it may be decided by judgment how some common good is to be distributed among many, and how one person is to restore to another what he has taken from him. Secondly, it may be considered in view of the form of judgment, in as much as, even in commutative justice, the judge takes from one and gives to another, and this belongs to distributive justice. In this way respect of persons may take place in any judgment.

Reply Obj. 2: When a person is more severely punished on account of a crime committed against a greater person, there is no respect of persons, because the very difference of persons causes, in that case, a diversity of things, as stated above (Q. 58, A. 10, ad 3; Q. 61, A. 2, ad 3).

Reply Obj. 3: In pronouncing judgment one ought to succor the needy as far as possible, yet without prejudice to justice: else the saying of Ex. 23:3 would apply: "Neither shalt thou favor a poor man in judgment."

QUESTION 64

OF MURDER
(In Eight Articles)

In due sequence we must consider the vices opposed to commutative justice. We must consider (1) those sins that are committed in relation to involuntary

commutations; (2) those that are committed with regard to voluntary commutations. Sins are committed in relation to involuntary commutations by doing an injury to one's neighbor against his will: and this can be done in two ways, namely by deed or by word. By deed when one's neighbor is injured either in his own person, or in a person connected with him, or in his possessions.

We must therefore consider these points in due order, and in the first place we shall consider murder whereby a man inflicts the greatest injury on his neighbor. Under this head there are eight points of inquiry:

(1) Whether it is a sin to kill dumb animals or even plants?

(2) Whether it is lawful to kill a sinner?

(3) Whether this is lawful to a private individual, or to a public person only?

(4) Whether this is lawful to a cleric?

(5) Whether it is lawful to kill oneself?

(6) Whether it is lawful to kill a just man?

(7) Whether it is lawful to kill a man in self-defense?

(8) Whether accidental homicide is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 64, Art. 1]

Whether It Is Unlawful to Kill Any Living Thing?

Objection 1: It would seem unlawful to kill any living thing. For the Apostle says (Rom. 13:2): "They that resist the ordinance of God purchase to themselves damnation [*Vulg.: 'He that resisteth the power, resisteth the ordinance of God: and they that resist, purchase themselves damnation.']." Now Divine providence has ordained that all living things should be preserved, according to Ps. 146:8, 9, "Who maketh grass to grow on the mountains . . . Who giveth to beasts their food." Therefore it seems unlawful to take the life of any living thing.

Obj. 2: Further, murder is a sin because it deprives a man of life. Now life is common to all animals and plants. Hence for the same reason it is apparently a

sin to slay dumb animals and plants.

Obj. 3: Further, in the Divine law a special punishment is not appointed save for a sin. Now a special punishment had to be inflicted, according to the Divine law, on one who killed another man's ox or sheep (Ex. 22:1). Therefore the slaying of dumb animals is a sin.

On the contrary, Augustine says (De Civ. Dei i, 20): "When we hear it said, 'Thou shalt not kill,' we do not take it as referring to trees, for they have no sense, nor to irrational animals, because they have no fellowship with us. Hence it follows that the words, 'Thou shalt not kill' refer to the killing of a man."

I answer that, There is no sin in using a thing for the purpose for which it is. Now the order of things is such that the imperfect are for the perfect, even as in the process of generation nature proceeds from imperfection to perfection. Hence it is that just as in the generation of a man there is first a living thing, then an animal, and lastly a man, so too things, like the plants, which merely have life, are all alike for animals, and all animals are for man. Wherefore it is not unlawful if man use plants for the good of animals, and animals for the good of man, as the Philosopher states (Polit. i, 3).

Now the most necessary use would seem to consist in the fact that animals use plants, and men use animals, for food, and this cannot be done unless these be deprived of life: wherefore it is lawful both to take life from plants for the use of animals, and from animals for the use of men. In fact this is in keeping with the commandment of God Himself: for it is written (Gen. 1:29, 30): "Behold I have given you every herb . . . and all trees . . . to be your meat, and to all beasts of the earth": and again (Gen. 9:3): "Everything that moveth and liveth shall be meat to you."

Reply Obj. 1: According to the Divine ordinance the life of animals and plants is preserved not for themselves but for man. Hence, as Augustine says (De Civ. Dei i, 20), "by a most just ordinance of the Creator, both their life and their death are subject to our use."

Reply Obj. 2: Dumb animals and plants are devoid of the life of reason whereby to set themselves in motion; they are moved, as it were by another, by a kind of natural impulse, a sign of which is that they are naturally enslaved and accommodated to the uses of others.

Reply Obj. 3: He that kills another's ox, sins, not through killing the ox, but through injuring another man in his property. Wherefore this is not a species of the sin of murder but of the sin of theft or robbery. _____

SECOND ARTICLE [II-II, Q. 64, Art. 2]

Whether It Is Lawful to Kill Sinners?

Objection 1: It would seem unlawful to kill men who have sinned. For our Lord in the parable (Matt. 13) forbade the uprooting of the cockle which denotes wicked men according to a gloss. Now whatever is forbidden by God is a sin. Therefore it is a sin to kill a sinner.

Obj. 2: Further, human justice is conformed to Divine justice. Now according to Divine justice sinners are kept back for repentance, according to Ezech. 33:11, "I desire not the death of the wicked, but that the wicked turn from his way and live." Therefore it seems altogether unjust to kill sinners.

Obj. 3: Further, it is not lawful, for any good end whatever, to do that which is evil in itself, according to Augustine (Contra Mendac. vii) and the Philosopher (Ethic. ii, 6). Now to kill a man is evil in itself, since we are bound to have charity towards all men, and "we wish our friends to live and to exist," according to *Ethic.* ix, 4. Therefore it is nowise lawful to kill a man who has sinned.

On the contrary, It is written (Ex. 22:18): "Wizards thou shalt not suffer to live"; and (Ps. 100:8): "In the morning I put to death all the wicked of the land."

I answer that, As stated above (A. 1), it is lawful to kill dumb animals, in so far as they are naturally directed to man's use, as the imperfect is directed to the perfect. Now every part is directed to the whole, as imperfect to perfect, wherefore every part is naturally for the sake of the whole. For this reason we observe that if the health of the whole body demands the excision of a member, through its being decayed or infectious to the other members, it will be both praiseworthy and advantageous to have it cut away. Now every individual person is compared to the whole community, as part to whole. Therefore if a man be dangerous and infectious to the community, on account of some sin, it is praiseworthy and advantageous that he be killed in order to safeguard the common good, since "a little leaven corrupteth the whole lump" (1 Cor. 5:6).

Reply Obj. 1: Our Lord commanded them to forbear from uprooting the cockle in order to spare the wheat, i.e. the good. This occurs when the wicked cannot be slain without the good being killed with them, either because the wicked lie hidden among the good, or because they have many followers, so that they cannot be killed without danger to the good, as Augustine says (Contra Parmen. iii, 2). Wherefore our Lord teaches that we should rather allow the wicked to live, and that vengeance is to be delayed until the last judgment, rather than that the good be put to death together with the wicked. When, however, the good incur no danger, but rather are protected and saved by the slaying of the wicked, then the latter may be lawfully put to death.

Reply Obj. 2: According to the order of His wisdom, God sometimes slays sinners forthwith in order to deliver the good, whereas sometimes He allows them time to repent, according as He knows what is expedient for His elect. This also does human justice imitate according to its powers; for it puts to death those who are dangerous to others, while it allows time for repentance to those who sin without grievously harming others.

Reply Obj. 3: By sinning man departs from the order of reason, and consequently falls away from the dignity of his manhood, in so far as he is naturally free, and exists for himself, and he falls into the slavish state of the beasts, by being disposed of according as he is useful to others. This is expressed in Ps. 48:21: "Man, when he was in honor, did not understand; he hath been

compared to senseless beasts, and made like to them," and Prov. 11:29: "The fool shall serve the wise." Hence, although it be evil in itself to kill a man so long as he preserve his dignity, yet it may be good to kill a man who has sinned, even as it is to kill a beast. For a bad man is worse than a beast, and is more harmful, as the Philosopher states (Polit. i, 1 and *Ethic.* vii, 6). _____

THIRD ARTICLE [II-II, Q. 64, Art. 3]

Whether It Is Lawful for a Private Individual to Kill a Man Who Has Sinned?

Objection 1: It would seem lawful for a private individual to kill a man who has sinned. For nothing unlawful is commanded in the Divine law. Yet, on account of the sin of the molten calf, Moses commanded (Ex. 32:27): "Let every man kill his brother, and friend, and neighbor." Therefore it is lawful for private individuals to kill a sinner.

Obj. 2: Further, as stated above (A. 2, ad 3), man, on account of sin, is compared to the beasts. Now it is lawful for any private individual to kill a wild beast, especially if it be harmful. Therefore for the same reason, it is lawful for any private individual to kill a man who has sinned.

Obj. 3: Further, a man, though a private individual, deserves praise for doing what is useful for the common good. Now the slaying of evildoers is useful for the common good, as stated above (A. 2). Therefore it is deserving of praise if even private individuals kill evil-doers.

On the contrary, Augustine says (De Civ. Dei i) [*Can. Quicumque percutit, caus. xxiii, qu. 8]: "A man who, without exercising public authority, kills an evil-doer, shall be judged guilty of murder, and all the more, since he has dared to usurp a power which God has not given him."

I answer that, As stated above (A. 2), it is lawful to kill an evildoer in so far as it is directed to the welfare of the whole community, so that it belongs to him alone who has charge of the community's welfare. Thus it belongs to a physician to cut off a decayed limb, when he has been entrusted with the care of the health of the whole body. Now the care of the common good is entrusted to persons of rank having public authority: wherefore they alone, and not private individuals, can lawfully put evildoers to death.

Reply Obj. 1: The person by whose authority a thing is done really does the thing as Dionysius declares (Coel. Hier. iii). Hence according to Augustine (De Civ. Dei i, 21), "He slays not who owes his service to one who commands him, even as a sword is merely the instrument to him that wields it." Wherefore those who, at the Lord's command, slew their neighbors and friends, would seem not to have done this themselves, but rather He by whose authority they acted thus: just as a soldier slays the foe by the authority of his sovereign, and the executioner slays the robber by the authority of the judge.

Reply Obj. 2: A beast is by nature distinct from man, wherefore in the case of a wild beast there is no need for an authority to kill it; whereas, in the case of domestic animals, such authority is required, not for their sake, but on account of the owner's loss. On the other hand a man who has sinned is not by nature distinct from good men; hence a public authority is requisite in order to condemn him to death for the common good.

Reply Obj. 3: It is lawful for any private individual to do anything for the common good, provided it harm nobody: but if it be harmful to some other, it cannot be done, except by virtue of the judgment of the person to whom it pertains to decide what is to be taken from the parts for the welfare of the whole.

FOURTH ARTICLE [II-II, Q. 64, Art. 4]

Whether It Is Lawful for Clerics to Kill Evil-doers?

Objection 1: It would seem lawful for clerics to kill evil-doers. For clerics especially should fulfil the precept of the Apostle (1 Cor. 4:16): "Be ye followers of me as I also am of Christ," whereby we are called upon to imitate God and His saints. Now the very God whom we worship puts evildoers to death, according to Ps. 135:10, "Who smote Egypt with their firstborn." Again Moses made the Levites slay twenty-three thousand men on account of the worship of the calf (Ex. 32), the priest Phinees slew the Israelite who went in to the woman of Madian (Num. 25), Samuel killed Agag king of Amalec (1 Kings 15), Elias slew the priests of Baal (3 Kings 18), Mathathias killed the man who went up to the altar to sacrifice (1 Mac. 2); and, in the New Testament, Peter killed Ananias and Saphira (Acts 5). Therefore it seems that even clerics may kill evil-doers.

Obj. 2: Further, spiritual power is greater than the secular and is more united to

God. Now the secular power as "God's minister" lawfully puts evil-doers to death, according to Rom. 13:4. Much more therefore may clerics, who are God's ministers and have spiritual power, put evil-doers to death.

Obj. 3: Further, whosoever lawfully accepts an office, may lawfully exercise the functions of that office. Now it belongs to the princely office to slay evildoers, as stated above (A. 3). Therefore those clerics who are earthly princes may lawfully slay malefactors.

On the contrary, It is written (1 Tim. 3:2, 3): "It behooveth . . . a bishop to be without crime [*Vulg.: 'blameless.' 'Without crime' is the reading in Tit. 1:7] . . . not given to wine, no striker."

I answer that, It is unlawful for clerics to kill, for two reasons. First, because they are chosen for the ministry of the altar, whereon is represented the Passion of Christ slain "Who, when He was struck did not strike [Vulg.: 'When He suffered, He threatened not']" (1 Pet. 2:23). Therefore it becomes not clerics to strike or kill: for ministers should imitate their master, according to Ecclus. 10:2, "As the judge of the people is himself, so also are his ministers." The other reason is because clerics are entrusted with the ministry of the New Law, wherein no punishment of death or of bodily maiming is appointed: wherefore they should abstain from such things in order that they may be fitting ministers of the New Testament.

Reply Obj. 1: God works in all things without exception whatever is right, yet in each one according to its mode. Wherefore everyone should imitate God in that which is specially becoming to him. Hence, though God slays evildoers even corporally, it does not follow that all should imitate Him in this. As regards Peter, he did not put Ananias and Saphira to death by his own authority or with his own hand, but published their death sentence pronounced by God. The Priests or Levites of the Old Testament were the ministers of the Old Law, which appointed corporal penalties, so that it was fitting for them to slay with their own hands.

Reply Obj. 2: The ministry of clerics is concerned with better things than corporal slayings, namely with things pertaining to spiritual welfare, and so it is not fitting for them to meddle with minor matters.

Reply Obj. 3: Ecclesiastical prelates accept the office of earthly princes, not that

they may inflict capital punishment themselves, but that this may be carried into effect by others in virtue of their authority. _____

FIFTH ARTICLE [II-II, Q. 64, Art. 5]

Whether It Is Lawful to Kill Oneself?

Objection 1: It would seem lawful for a man to kill himself. For murder is a sin in so far as it is contrary to justice. But no man can do an injustice to himself, as is proved in *Ethic.* v, 11. Therefore no man sins by killing himself.

Obj. 2: Further, it is lawful, for one who exercises public authority, to kill evil-doers. Now he who exercises public authority is sometimes an evil-doer. Therefore he may lawfully kill himself.

Obj. 3: Further, it is lawful for a man to suffer spontaneously a lesser danger that he may avoid a greater: thus it is lawful for a man to cut off a decayed limb even from himself, that he may save his whole body. Now sometimes a man, by killing himself, avoids a greater evil, for example an unhappy life, or the shame of sin. Therefore a man may kill himself.

Obj. 4: Further, Samson killed himself, as related in Judges 16, and yet he is numbered among the saints (Heb. 11). Therefore it is lawful for a man to kill himself.

Obj. 5: Further, it is related (2 Mac. 14:42) that a certain Razias killed himself, "choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth." Now nothing that is done nobly and bravely is unlawful. Therefore suicide is not unlawful.

On the contrary, Augustine says (De Civ. Dei i, 20): "Hence it follows that the words 'Thou shalt not kill' refer to the killing of a man—not another man; therefore, not even thyself. For he who kills himself, kills nothing else than a man."

I answer that, It is altogether unlawful to kill oneself, for three reasons. First, because everything naturally loves itself, the result being that everything naturally keeps itself in being, and resists corruptions so far as it can. Wherefore suicide is contrary to the inclination of nature, and to charity whereby every man should love himself. Hence suicide is always a mortal sin, as being contrary to

the natural law and to charity. Secondly, because every part, as such, belongs to the whole. Now every man is part of the community, and so, as such, he belongs to the community. Hence by killing himself he injures the community, as the Philosopher declares (Ethic. v, 11). Thirdly, because life is God's gift to man, and is subject to His power, Who kills and makes to live. Hence whoever takes his own life, sins against God, even as he who kills another's slave, sins against that slave's master, and as he who usurps to himself judgment of a matter not entrusted to him. For it belongs to God alone to pronounce sentence of death and life, according to Deut. 32:39, "I will kill and I will make to live."

Reply Obj. 1: Murder is a sin, not only because it is contrary to justice, but also because it is opposed to charity which a man should have towards himself: in this respect suicide is a sin in relation to oneself. In relation to the community and to God, it is sinful, by reason also of its opposition to justice.

Reply Obj. 2: One who exercises public authority may lawfully put to death an evil-doer, since he can pass judgment on him. But no man is judge of himself. Wherefore it is not lawful for one who exercises public authority to put himself to death for any sin whatever: although he may lawfully commit himself to the judgment of others.

Reply Obj. 3: Man is made master of himself through his free-will: wherefore he can lawfully dispose of himself as to those matters which pertain to this life which is ruled by man's free-will. But the passage from this life to another and happier one is subject not to man's free-will but to the power of God. Hence it is not lawful for man to take his own life that he may pass to a happier life, nor that he may escape any unhappiness whatsoever of the present life, because the ultimate and most fearsome evil of this life is death, as the Philosopher states (Ethic. iii, 6). Therefore to bring death upon oneself in order to escape the other afflictions of this life, is to adopt a greater evil in order to avoid a lesser. In like manner it is unlawful to take one's own life on account of one's having committed a sin, both because by so doing one does oneself a very great injury, by depriving oneself of the time needful for repentance, and because it is not lawful to slay an evildoer except by the sentence of the public authority. Again it is unlawful for a woman to kill herself lest she be violated, because she ought not to commit on herself the very great sin of suicide, to avoid the lesser sin of another. For she commits no sin in being violated by force, provided she does not consent, since "without consent of the mind there is no stain on the body," as the Blessed Lucy declared. Now it is evident that fornication and adultery are

less grievous sins than taking a man's, especially one's own, life: since the latter is most grievous, because one injures oneself, to whom one owes the greatest love. Moreover it is most dangerous since no time is left wherein to expiate it by repentance. Again it is not lawful for anyone to take his own life for fear he should consent to sin, because "evil must not be done that good may come" (Rom. 3:8) or that evil may be avoided especially if the evil be of small account and an uncertain event, for it is uncertain whether one will at some future time consent to a sin, since God is able to deliver man from sin under any temptation whatever.

Reply Obj. 4: As Augustine says (De Civ. Dei i, 21), "not even Samson is to be excused that he crushed himself together with his enemies under the ruins of the house, except the Holy Ghost, Who had wrought many wonders through him, had secretly commanded him to do this." He assigns the same reason in the case of certain holy women, who at the time of persecution took their own lives, and who are commemorated by the Church.

Reply Obj. 5: It belongs to fortitude that a man does not shrink from being slain by another, for the sake of the good of virtue, and that he may avoid sin. But that a man take his own life in order to avoid penal evils has indeed an appearance of fortitude (for which reason some, among whom was Razias, have killed themselves thinking to act from fortitude), yet it is not true fortitude, but rather a weakness of soul unable to bear penal evils, as the Philosopher (Ethic. iii, 7) and Augustine (De Civ. Dei 22, 23) declare. _____

SIXTH ARTICLE [II-II, Q. 64, Art. 6]

Whether It Is Lawful to Kill the Innocent?

Objection 1: It would seem that in some cases it is lawful to kill the innocent. The fear of God is never manifested by sin, since on the contrary "the fear of the Lord driveth out sin" (Ecclus. 1:27). Now Abraham was commended in that he feared the Lord, since he was willing to slay his innocent son. Therefore one may, without sin, kill an innocent person.

Obj. 2: Further, among those sins that are committed against one's neighbor, the more grievous seem to be those whereby a more grievous injury is inflicted on the person sinned against. Now to be killed is a greater injury to a sinful than to an innocent person, because the latter, by death, passes forthwith from the

unhappiness of this life to the glory of heaven. Since then it is lawful in certain cases to kill a sinful man, much more is it lawful to slay an innocent or a righteous person.

Obj. 3: Further, what is done in keeping with the order of justice is not a sin. But sometimes a man is forced, according to the order of justice, to slay an innocent person: for instance, when a judge, who is bound to judge according to the evidence, condemns to death a man whom he knows to be innocent but who is convicted by false witnesses; and again the executioner, who in obedience to the judge puts to death the man who has been unjustly sentenced.

On the contrary, It is written (Ex. 23:7): "The innocent and just person thou shalt not put to death."

I answer that, An individual man may be considered in two ways: first, in himself; secondly, in relation to something else. If we consider a man in himself, it is unlawful to kill any man, since in every man though he be sinful, we ought to love the nature which God has made, and which is destroyed by slaying him. Nevertheless, as stated above (A. 2) the slaying of a sinner becomes lawful in relation to the common good, which is corrupted by sin. On the other hand the life of righteous men preserves and forwards the common good, since they are the chief part of the community. Therefore it is in no way lawful to slay the innocent.

Reply Obj. 1: God is Lord of death and life, for by His decree both the sinful and the righteous die. Hence he who at God's command kills an innocent man does not sin, as neither does God Whose behest he executes: indeed his obedience to God's commands is a proof that he fears Him.

Reply Obj. 2: In weighing the gravity of a sin we must consider the essential rather than the accidental. Wherefore he who kills a just man, sins more grievously than he who slays a sinful man: first, because he injures one whom he should love more, and so acts more in opposition to charity: secondly, because he inflicts an injury on a man who is less deserving of one, and so acts more in opposition to justice: thirdly, because he deprives the community of a greater good: fourthly, because he despises God more, according to Luke 10:16, "He that despiseth you despiseth Me." On the other hand it is accidental to the slaying that the just man whose life is taken be received by God into glory.

Reply Obj. 3: If the judge knows that a man who has been convicted by false witnesses, is innocent he must, like Daniel, examine the witnesses with great care, so as to find a motive for acquitting the innocent: but if he cannot do this he should remit him for judgment by a higher tribunal. If even this is impossible, he does not sin if he pronounce sentence in accordance with the evidence, for it is not he that puts the innocent man to death, but they who stated him to be guilty. He that carries out the sentence of the judge who has condemned an innocent man, if the sentence contains an inexcusable error, he should not obey, else there would be an excuse for the executions of the martyrs: if however it contain no manifest injustice, he does not sin by carrying out the sentence, because he has no right to discuss the judgment of his superior; nor is it he who slays the innocent man, but the judge whose minister he is. _____

SEVENTH ARTICLE [II-II, Q. 64, Art. 7]

Whether It Is Lawful to Kill a Man in Self-defense?

Objection 1: It would seem that nobody may lawfully kill a man in self-defense. For Augustine says to Publicola (Ep. xlvii): "I do not agree with the opinion that one may kill a man lest one be killed by him; unless one be a soldier, exercise a public office, so that one does it not for oneself but for others, having the power to do so, provided it be in keeping with one's person." Now he who kills a man in self-defense, kills him lest he be killed by him. Therefore this would seem to be unlawful.

Obj. 2: Further, he says (De Lib. Arb. i, 5): "How are they free from sin in sight of Divine providence, who are guilty of taking a man's life for the sake of these contemptible things?" Now among contemptible things he reckons "those which men may forfeit unwillingly," as appears from the context (De Lib. Arb. i, 5): and the chief of these is the life of the body. Therefore it is unlawful for any man to take another's life for the sake of the life of his own body.

Obj. 3: Further, Pope Nicolas [*Nicolas I, Dist. 1, can. De his clericis] says in the Decretals: "Concerning the clerics about whom you have consulted Us, those, namely, who have killed a pagan in self-defense, as to whether, after making amends by repenting, they may return to their former state, or rise to a higher degree; know that in no case is it lawful for them to kill any man under any circumstances whatever." Now clerics and laymen are alike bound to observe the moral precepts. Therefore neither is it lawful for laymen to kill

anyone in self-defense.

Obj. 4: Further, murder is a more grievous sin than fornication or adultery. Now nobody may lawfully commit simple fornication or adultery or any other mortal sin in order to save his own life; since the spiritual life is to be preferred to the life of the body. Therefore no man may lawfully take another's life in self-defense in order to save his own life.

Obj. 5: Further, if the tree be evil, so is the fruit, according to Matt. 7:17. Now self-defense itself seems to be unlawful, according to Rom. 12:19: "Not defending [Douay: 'revenging'] yourselves, my dearly beloved." Therefore its result, which is the slaying of a man, is also unlawful.

On the contrary, It is written (Ex. 22:2): "If a thief be found breaking into a house or undermining it, and be wounded so as to die; he that slew him shall not be guilty of blood." Now it is much more lawful to defend one's life than one's house. Therefore neither is a man guilty of murder if he kill another in defense of his own life.

I answer that, Nothing hinders one act from having two effects, only one of which is intended, while the other is beside the intention. Now moral acts take their species according to what is intended, and not according to what is beside the intention, since this is accidental as explained above (Q. 43, A. 3; I-II, Q. 12, A. 1). Accordingly the act of self-defense may have two effects, one is the saving of one's life, the other is the slaying of the aggressor. Therefore this act, since one's intention is to save one's own life, is not unlawful, seeing that it is natural to everything to keep itself in *being,* as far as possible. And yet, though proceeding from a good intention, an act may be rendered unlawful, if it be out of proportion to the end. Wherefore if a man, in self-defense, uses more than necessary violence, it will be unlawful: whereas if he repel force with moderation his defense will be lawful, because according to the jurists [*Cap. Significasti, De Homicid. volunt. vel casual.], "it is lawful to repel force by force, provided one does not exceed the limits of a blameless defense." Nor is it necessary for salvation that a man omit the act of moderate self-defense in order to avoid killing the other man, since one is bound to take more care of one's own life than of another's. But as it is unlawful to take a man's life, except for the public authority acting for the common good, as stated above (A. 3), it is not lawful for a man to intend killing a man in self-defense, except for such as have public authority, who while intending to kill a man in self-defense, refer this to

the public good, as in the case of a soldier fighting against the foe, and in the minister of the judge struggling with robbers, although even these sin if they be moved by private animosity.

Reply Obj. 1: The words quoted from Augustine refer to the case when one man intends to kill another to save himself from death. The passage quoted in the Second Objection is to be understood in the same sense. Hence he says pointedly, "for the sake of these things," whereby he indicates the intention. This suffices for the Reply to the Second Objection.

Reply Obj. 3: Irregularity results from the act though sinless of taking a man's life, as appears in the case of a judge who justly condemns a man to death. For this reason a cleric, though he kill a man in self-defense, is irregular, albeit he intends not to kill him, but to defend himself.

Reply Obj. 4: The act of fornication or adultery is not necessarily directed to the preservation of one's own life, as is the act whence sometimes results the taking of a man's life.

Reply Obj. 5: The defense forbidden in this passage is that which comes from revengeful spite. Hence a gloss says: "Not defending yourselves—that is, not striking your enemy back." _____

EIGHTH ARTICLE [II-II, Q. 64, Art. 8]

Whether One Is Guilty of Murder Through Killing Someone by Chance?

Objection 1: It would seem that one is guilty of murder through killing someone by chance. For we read (Gen. 4:23, 24) that Lamech slew a man in mistake for a wild beast [*The text of the Bible does not say so, but this was the Jewish traditional commentary on Gen. 4:23], and that he was accounted guilty of murder. Therefore one incurs the guilt of murder through killing a man by chance.

Obj. 2: Further, it is written (Ex. 21:22): "If . . . one strike a woman with child, and she miscarry indeed . . . if her death ensue thereupon, he shall render life for life." Yet this may happen without any intention of causing her death. Therefore one is guilty of murder through killing someone by chance.

Obj. 3: Further, the Decretals [*Dist. 1] contain several canons prescribing

penalties for unintentional homicide. Now penalty is not due save for guilt. Therefore he who kills a man by chance, incurs the guilt of murder.

On the contrary, Augustine says to Publicola (Ep. xlvii): "When we do a thing for a good and lawful purpose, if thereby we unintentionally cause harm to anyone, it should by no means be imputed to us." Now it sometimes happens by chance that a person is killed as a result of something done for a good purpose. Therefore the person who did it is not accounted guilty.

I answer that, According to the Philosopher (Phys. ii, 6) "chance is a cause that acts beside one's intention." Hence chance happenings, strictly speaking, are neither intended nor voluntary. And since every sin is voluntary, according to Augustine (De Vera Relig. xiv) it follows that chance happenings, as such, are not sins.

Nevertheless it happens that what is not actually and directly voluntary and intended, is voluntary and intended accidentally, according as that which removes an obstacle is called an accidental cause. Wherefore he who does not remove something whence homicide results whereas he ought to remove it, is in a sense guilty of voluntary homicide. This happens in two ways: first when a man causes another's death through occupying himself with unlawful things which he ought to avoid: secondly, when he does not take sufficient care. Hence, according to jurists, if a man pursue a lawful occupation and take due care, the result being that a person loses his life, he is not guilty of that person's death: whereas if he be occupied with something unlawful, or even with something lawful, but without due care, he does not escape being guilty of murder, if his action results in someone's death.

Reply Obj. 1: Lamech did not take sufficient care to avoid taking a man's life: and so he was not excused from being guilty of homicide.

Reply Obj. 2: He that strikes a woman with child does something unlawful: wherefore if there results the death either of the woman or of the animated fetus, he will not be excused from homicide, especially seeing that death is the natural result of such a blow.

Reply Obj. 3: According to the canons a penalty is inflicted on those who cause death unintentionally, through doing something unlawful, or failing to take sufficient care. _____

QUESTION 65

OF OTHER INJURIES COMMITTED ON THE PERSON
(In Four Articles)

We must now consider other sinful injuries committed on the person. Under this head there are four points of inquiry:

(1) The mutilation of members;

(2) Blows;

(3) Imprisonment;

(4) Whether the sins that consist in inflicting such like injuries are aggravated through being perpetrated on persons connected with others?

FIRST ARTICLE [II-II, Q. 65, Art. 1]

Whether in Some Cases It May Be Lawful to Maim Anyone?

Objection 1: It would seem that in no case can it be lawful to maim anyone. For Damascene says (De Fide Orth. iv, 20) that "sin consists in departing from what is according to nature, towards that which is contrary to nature." Now according to nature it is appointed by God that a man's body should be entire in its members, and it is contrary to nature that it should be deprived of a member. Therefore it seems that it is always a sin to maim a person.

Obj. 2: Further, as the whole soul is to the whole body, so are the parts of the soul to the parts of the body (De Anima ii, 1). But it is unlawful to deprive a man of his soul by killing him, except by public authority. Therefore neither is it lawful to maim anyone, except perhaps by public authority.

Obj. 3: Further, the welfare of the soul is to be preferred to the welfare of the body. Now it is not lawful for a man to maim himself for the sake of the soul's welfare: since the council of Nicea [*P. I, sect. 4, can. i] punished those who castrated themselves that they might preserve chastity. Therefore it is not lawful for any other reason to maim a person.

On the contrary, It is written (Ex. 21:24): "Eye for eye, tooth for tooth, hand for hand, foot for foot."

I answer that, Since a member is part of the whole human body, it is for the sake of the whole, as the imperfect for the perfect. Hence a member of the human body is to be disposed of according as it is expedient for the body. Now a member of the human body is of itself useful to the good of the whole body, yet, accidentally it may happen to be hurtful, as when a decayed member is a source of corruption to the whole body. Accordingly so long as a member is healthy and retains its natural disposition, it cannot be cut off without injury to the whole body. But as the whole of man is directed as to his end to the whole of the community of which he is a part, as stated above (Q. 61, A. 1; Q. 64, AA. 2, 5), it may happen that although the removal of a member may be detrimental to the whole body, it may nevertheless be directed to the good of the community, in so far as it is applied to a person as a punishment for the purpose of restraining sin. Hence just as by public authority a person is lawfully deprived of life altogether on account of certain more heinous sins, so is he deprived of a member on account of certain lesser sins. But this is not lawful for a private individual, even with the consent of the owner of the member, because this would involve an injury to the community, to whom the man and all his parts belong. If, however, the member be decayed and therefore a source of corruption to the whole body, then it is lawful with the consent of the owner of the member, to cut away the member for the welfare of the whole body, since each one is entrusted with the care of his own welfare. The same applies if it be done with the consent of the person whose business it is to care for the welfare of the person who has a decayed member: otherwise it is altogether unlawful to maim anyone.

Reply Obj. 1: Nothing prevents that which is contrary to a particular nature from being in harmony with universal nature: thus death and corruption, in the physical order, are contrary to the particular nature of the thing corrupted, although they are in keeping with universal nature. In like manner to maim anyone, though contrary to the particular nature of the body of the person maimed, is nevertheless in keeping with natural reason in relation to the common good.

Reply Obj. 2: The life of the entire man is not directed to something belonging to man; on the contrary whatever belongs to man is directed to his life. Hence in no case does it pertain to a person to take anyone's life, except to the public authority to whom is entrusted the procuring of the common good. But the

removal of a member can be directed to the good of one man, and consequently in certain cases can pertain to him.

Reply Obj. 3: A member should not be removed for the sake of the bodily health of the whole, unless otherwise nothing can be done to further the good of the whole. Now it is always possible to further one's spiritual welfare otherwise than by cutting off a member, because sin is always subject to the will: and consequently in no case is it allowable to maim oneself, even to avoid any sin whatever. Hence Chrysostom, in his exposition on Matt. 19:12 (Hom. lxii in Matth.), "There are eunuchs who have made themselves eunuchs for the kingdom of heaven," says: "Not by maiming themselves, but by destroying evil thoughts, for a man is accursed who maims himself, since they are murderers who do such things." And further on he says: "Nor is lust tamed thereby, on the contrary it becomes more importunate, for the seed springs in us from other sources, and chiefly from an incontinent purpose and a careless mind: and temptation is curbed not so much by cutting off a member as by curbing one's thoughts." _____

SECOND ARTICLE [II-II, Q. 65, Art. 2]

Whether It Is Lawful for Parents to Strike Their Children, or Masters Their Slaves?

Objection 1: It would seem unlawful for parents to strike their children, or masters their slaves. For the Apostle says (Eph. 6:4): "You, fathers, provoke not your children to anger"; and further on (Eph. 9:6): "And you, masters, do the same thing to your slaves [Vulg.: 'to them'] forbearing threatenings." Now some are provoked to anger by blows, and become more troublesome when threatened. Therefore neither should parents strike their children, nor masters their slaves.

Obj. 2: Further, the Philosopher says (Ethic. x, 9) that "a father's words are admonitory and not coercive." Now blows are a kind of coercion. Therefore it is unlawful for parents to strike their children.

Obj. 3: Further, everyone is allowed to impart correction, for this belongs to the spiritual almsdeeds, as stated above (Q. 32, A. 2). If, therefore, it is lawful for parents to strike their children for the sake of correction, for the same reason it will be lawful for any person to strike anyone, which is clearly false. Therefore

the same conclusion follows.

On the contrary, It is written (Prov. 13:24): "He that spareth the rod hateth his son," and further on (Prov. 23:13): "Withhold not correction from a child, for if thou strike him with the rod, he shall not die. Thou shalt beat him with the rod, and deliver his soul from hell." Again it is written (Ecclus. 33:28): "Torture and fetters are for a malicious slave."

I answer that, Harm is done a body by striking it, yet not so as when it is maimed: since maiming destroys the body's integrity, while a blow merely affects the sense with pain, wherefore it causes much less harm than cutting off a member. Now it is unlawful to do a person a harm, except by way of punishment in the cause of justice. Again, no man justly punishes another, except one who is subject to his jurisdiction. Therefore it is not lawful for a man to strike another, unless he have some power over the one whom he strikes. And since the child is subject to the power of the parent, and the slave to the power of his master, a parent can lawfully strike his child, and a master his slave that instruction may be enforced by correction.

Reply Obj. 1: Since anger is a desire for vengeance, it is aroused chiefly when a man deems himself unjustly injured, as the Philosopher states (Rhet. ii). Hence when parents are forbidden to provoke their children to anger, they are not prohibited from striking their children for the purpose of correction, but from inflicting blows on them without moderation. The command that masters should forbear from threatening their slaves may be understood in two ways. First that they should be slow to threaten, and this pertains to the moderation of correction; secondly, that they should not always carry out their threats, that is that they should sometimes by a merciful forgiveness temper the judgment whereby they threatened punishment.

Reply Obj. 2: The greater power should exercise the greater coercion. Now just as a city is a perfect community, so the governor of a city has perfect coercive power: wherefore he can inflict irreparable punishments such as death and mutilation. On the other hand the father and the master who preside over the family household, which is an imperfect community, have imperfect coercive power, which is exercised by inflicting lesser punishments, for instance by blows, which do not inflict irreparable harm.

Reply Obj. 3: It is lawful for anyone to impart correction to a willing subject.

But to impart it to an unwilling subject belongs to those only who have charge over him. To this pertains chastisement by blows. _____

THIRD ARTICLE [II-II, Q. 65, Art. 3]

Whether It Is Lawful to Imprison a Man?

Objection 1: It would seem unlawful to imprison a man. An act which deals with undue matter is evil in its genus, as stated above (I-II, Q. 18, A. 2). Now man, having a free-will, is undue matter for imprisonment which is inconsistent with free-will. Therefore it is unlawful to imprison a man.

Obj. 2: Further, human justice should be ruled by Divine justice. Now according to Ecclus. 15:14, "God left man in the hand of his own counsel." Therefore it seems that a man ought not to be coerced by chains or prisons.

Obj. 3: Further, no man should be forcibly prevented except from doing an evil deed; and any man can lawfully prevent another from doing this. If, therefore, it were lawful to imprison a man, in order to restrain him from evil deeds, it would be lawful for anyone to put a man in prison; and this is clearly false. Therefore the same conclusion follows.

On the contrary, We read in Lev. 24 that a man was imprisoned for the sin of blasphemy.

I answer that, In the goods of the body three things may be considered in due order. First, the substantial integrity of the body, and this is injured by death or maiming. Secondly, pleasure or rest of the senses, and to this striking or anything causing a sense of pain is opposed. Thirdly, the movement or use of the members, and this is hindered by binding or imprisoning or any kind of detention.

Therefore it is unlawful to imprison or in any way detain a man, unless it be done according to the order of justice, either in punishment, or as a measure of precaution against some evil.

Reply Obj. 1: A man who abuses the power entrusted to him deserves to lose it, and therefore when a man by sinning abuses the free use of his members, he becomes a fitting matter for imprisonment.

Reply Obj. 2: According to the order of His wisdom God sometimes restrains a sinner from accomplishing a sin, according to Job 5:12: "Who bringeth to nought the designs of the malignant, so that their hand cannot accomplish what they had begun, while sometimes He allows them to do what they will." In like manner, according to human justice, men are imprisoned, not for every sin but for certain ones.

Reply Obj. 3: It is lawful for anyone to restrain a man for a time from doing some unlawful deed there and then: as when a man prevents another from throwing himself over a precipice, or from striking another. But to him alone who has the right of disposing in general of the actions and of the life of another does it belong primarily to imprison or fetter, because by so doing he hinders him from doing not only evil but also good deeds. _____

FOURTH ARTICLE [II-II, Q. 65, Art. 4]

Whether the Sin Is Aggravated by the Fact That the Aforesaid Injuries Are Perpetrated on Those Who Are Connected with Others?

Objection 1: It would seem that the sin is not aggravated by the fact that the aforesaid injuries are perpetrated on those who are connected with others. Such like injuries take their sinful character from inflicting an injury on another against his will. Now the evil inflicted on a man's own person is more against his will than that which is inflicted on a person connected with him. Therefore an injury inflicted on a person connected with another is less grievous.

Obj. 2: Further, Holy Writ reproves those especially who do injuries to orphans and widows: hence it is written (Ecclus. 35:17): "He will not despise the prayers of the fatherless, nor the widow when she poureth out her complaint." Now the widow and the orphan are not connected with other persons. Therefore the sin is not aggravated through an injury being inflicted on one who is connected with others.

Obj. 3: Further, the person who is connected has a will of his own just as the principal person has, so that something may be voluntary for him and yet against the will of the principal person, as in the case of adultery which pleases the woman but not the husband. Now these injuries are sinful in so far as they consist in an involuntary commutation. Therefore such like injuries are of a less sinful nature.

On the contrary, It is written (Deut. 28:32) as though indicating an aggravating circumstance: "Thy sons and thy daughters shall be given to another people, thy eyes looking on [*Vulg.: 'May thy sons and thy daughters be given,' etc.]."

I answer that, Other things being equal, an injury is a more grievous sin according as it affects more persons; and hence it is that it is a more grievous sin to strike or injure a person in authority than a private individual, because it conduces to the injury of the whole community, as stated above (I-II, Q. 73, A. 9). Now when an injury is inflicted on one who is connected in any way with another, that injury affects two persons, so that, other things being equal, the sin is aggravated by this very fact. It may happen, however, that in view of certain circumstances, a sin committed against one who is not connected with any other person, is more grievous, on account of either the dignity of the person, or the greatness of the injury.

Reply Obj. 1: An injury inflicted on a person connected with others is less harmful to the persons with whom he is connected, than if it were perpetrated immediately on them, and from this point of view it is a less grievous sin. But all that belongs to the injury of the person with whom he is connected, is added to the sin of which a man is guilty through injuring the other one in himself.

Reply Obj. 2: Injuries done to widows and orphans are more insisted upon both through being more opposed to mercy, and because the same injury done to such persons is more grievous to them since they have no one to turn to for relief.

Reply Obj. 3: The fact that the wife voluntarily consents to the adultery, lessens the sin and injury, so far as the woman is concerned, for it would be more grievous, if the adulterer oppressed her by violence. But this does not remove the injury as affecting her husband, since "the wife hath not power of her own body; but the husband" (1 Cor. 7:4). The same applies to similar cases. Of adultery, however, as it is opposed not only to justice but also to chastity, we shall speak in the treatise on Temperance (Q. 154, A. 8). _____

QUESTION 66

OF THEFT AND ROBBERY
(In Nine Articles)

We must now consider the sins opposed to justice, whereby a man injures his

neighbor in his belongings; namely theft and robbery.

Under this head there are nine points of inquiry:

(1) Whether it is natural to man to possess external things?

(2) Whether it is lawful for a man to possess something as his own?

(3) Whether theft is the secret taking of another's property?

(4) Whether robbery is a species of sin distinct from theft?

(5) Whether every theft is a sin?

(6) Whether theft is a mortal sin?

(7) Whether it is lawful to thieve in a case of necessity?

(8) Whether every robbery is a mortal sin?

(9) Whether robbery is a more grievous sin than theft?

FIRST ARTICLE [II-II, Q. 66, Art. 1]

Whether It Is Natural for Man to Possess External Things?

Objection 1: It would seem that it is not natural for man to possess external things. For no man should ascribe to himself that which is God's. Now the dominion over all creatures is proper to God, according to Ps. 23:1, "The earth is the Lord's," etc. Therefore it is not natural for man to possess external things.

Obj. 2: Further, Basil in expounding the words of the rich man (Luke 12:18), "I will gather all things that are grown to me, and my goods," says [*Hom. in Luc. xii, 18]: "Tell me: which are thine? where did you take them from and bring them into being?" Now whatever man possesses naturally, he can fittingly call his own. Therefore man does not naturally possess external things.

Obj. 3: Further, according to Ambrose (De Trin. i [*De Fide, ad Gratianum, i, 1]) "dominion denotes power." But man has no power over external things, since he can work no change in their nature.

Therefore the possession of external things is not natural to man.

On the contrary, It is written (Ps. 8:8): "Thou hast subjected all things under his feet."

I answer that, External things can be considered in two ways. First, as regards their nature, and this is not subject to the power of man, but only to the power of God Whose mere will all things obey. Secondly, as regards their use, and in this way, man has a natural dominion over external things, because, by his reason and will, he is able to use them for his own profit, as they were made on his account: for the imperfect is always for the sake of the perfect, as stated above (Q. 64, A. 1). It is by this argument that the Philosopher proves (Polit. i, 3) that the possession of external things is natural to man. Moreover, this natural dominion of man over other creatures, which is competent to man in respect of his reason wherein God's image resides, is shown forth in man's creation (Gen. 1:26) by the words: "Let us make man to our image and likeness: and let him have dominion over the fishes of the sea," etc.

Reply Obj. 1: God has sovereign dominion over all things: and He, according to His providence, directed certain things to the sustenance of man's body. For this reason man has a natural dominion over things, as regards the power to make use of them.

Reply Obj. 2: The rich man is reproved for deeming external things to belong to him principally, as though he had not received them from another, namely from God.

Reply Obj. 3: This argument considers the dominion over external things as regards their nature. Such a dominion belongs to God alone, as stated above.

SECOND ARTICLE [II-II, Q. 66, Art. 2]

Whether It Is Lawful for a Man to Possess a Thing As His Own?

Objection 1: It would seem unlawful for a man to possess a thing as his own. For whatever is contrary to the natural law is unlawful. Now according to the natural law all things are common property: and the possession of property is contrary to this community of goods. Therefore it is unlawful for any man to appropriate any external thing to himself.

Obj. 2: Further, Basil in expounding the words of the rich man quoted above (A. 1, Obj. 2), says: "The rich who deem as their own property the common goods they have seized upon, are like to those who by going beforehand to the play prevent others from coming, and appropriate to themselves what is intended for common use." Now it would be unlawful to prevent others from obtaining possession of common goods. Therefore it is unlawful to appropriate to oneself what belongs to the community.

Obj. 3: Further, Ambrose says [*Serm. lxiv, de temp.], and his words are quoted in the Decretals [*Dist. xlvii., Can. Sicut hi.]: "Let no man call his own that which is common property": and by "common" he means external things, as is clear from the context. Therefore it seems unlawful for a man to appropriate an external thing to himself.

On the contrary, Augustine says (De Haeres., haer. 40): "The 'Apostolici' are those who with extreme arrogance have given themselves that name, because they do not admit into their communion persons who are married or possess anything of their own, such as both monks and clerics who in considerable number are to be found in the Catholic Church." Now the reason why these people are heretics was because severing themselves from the Church, they think that those who enjoy the use of the above things, which they themselves lack, have no hope of salvation. Therefore it is erroneous to maintain that it is unlawful for a man to possess property.

I answer that, Two things are competent to man in respect of exterior things. One is the power to procure and dispense them, and in this regard it is lawful for man to possess property. Moreover this is necessary to human life for three reasons. First because every man is more careful to procure what is for himself alone than that which is common to many or to all: since each one would shirk the labor and leave to another that which concerns the community, as happens where there is a great number of servants. Secondly, because human affairs are conducted in more orderly fashion if each man is charged with taking care of some particular thing himself, whereas there would be confusion if everyone had to look after any one thing indeterminately. Thirdly, because a more peaceful state is ensured to man if each one is contented with his own. Hence it is to be observed that quarrels arise more frequently where there is no division of the things possessed.

The second thing that is competent to man with regard to external things is their

use. In this respect man ought to possess external things, not as his own, but as common, so that, to wit, he is ready to communicate them to others in their need. Hence the Apostle says (1 Tim. 6:17, 18): "Charge the rich of this world . . . to give easily, to communicate to others," etc.

Reply Obj. 1: Community of goods is ascribed to the natural law, not that the natural law dictates that all things should be possessed in common and that nothing should be possessed as one's own: but because the division of possessions is not according to the natural law, but rather arose from human agreement which belongs to positive law, as stated above (Q. 57, AA. 2, 3). Hence the ownership of possessions is not contrary to the natural law, but an addition thereto devised by human reason.

Reply Obj. 2: A man would not act unlawfully if by going beforehand to the play he prepared the way for others: but he acts unlawfully if by so doing he hinders others from going. In like manner a rich man does not act unlawfully if he anticipates someone in taking possession of something which at first was common property, and gives others a share: but he sins if he excludes others indiscriminately from using it. Hence Basil says (Hom. in Luc. xii, 18): "Why are you rich while another is poor, unless it be that you may have the merit of a good stewardship, and he the reward of patience?"

Reply Obj. 3: When Ambrose says: "Let no man call his own that which is common," he is speaking of ownership as regards use, wherefore he adds: "He who spends too much is a robber." _____

THIRD ARTICLE [II-II, Q. 66, Art. 3]

Whether the Essence of Theft Consists in Taking Another's Thing Secretly?

Objection 1: It would seem that it is not essential to theft to take another's thing secretly. For that which diminishes a sin, does not, apparently, belong to the essence of a sin. Now to sin secretly tends to diminish a sin, just as, on the contrary, it is written as indicating an aggravating circumstance of the sin of some (Isa. 3:9): "They have proclaimed abroad their sin as Sodom, and they have not hid it." Therefore it is not essential to theft that it should consist in taking another's thing secretly.

Obj. 2: Further, Ambrose says [*Serm. lxiv, de temp., A. 2, Obj. 3, Can. Sicut

hi.]: and his words are embodied in the Decretals [*Dist. xlvii]: "It is no less a crime to take from him that has, than to refuse to succor the needy when you can and are well off." Therefore just as theft consists in taking another's thing, so does it consist in keeping it back.

Obj. 3: Further, a man may take by stealth from another, even that which is his own, for instance a thing that he has deposited with another, or that has been taken away from him unjustly. Therefore it is not essential to theft that it should consist in taking another's thing secretly.

On the contrary, Isidore says (Etym. x): "*Fur* (thief) is derived from *furvus* and so from *fuscus* (dark), because he takes advantage of the night."

I answer that, Three things combine together to constitute theft. The first belongs to theft as being contrary to justice, which gives to each one that which is his, so that it belongs to theft to take possession of what is another's. The second thing belongs to theft as distinct from those sins which are committed against the person, such as murder and adultery, and in this respect it belongs to theft to be about a thing possessed: for if a man takes what is another's not as a possession but as a part (for instance, if he amputates a limb), or as a person connected with him (for instance, if he carry off his daughter or his wife), it is not strictly speaking a case of theft. The third difference is that which completes the nature of theft, and consists in a thing being taken secretly: and in this respect it belongs properly to theft that it consists in "taking another's thing secretly."

Reply Obj. 1: Secrecy is sometimes a cause of sin, as when a man employs secrecy in order to commit a sin, for instance in fraud and guile. In this way it does not diminish sin, but constitutes a species of sin: and thus it is in theft. In another way secrecy is merely a circumstance of sin, and thus it diminishes sin, both because it is a sign of shame, and because it removes scandal.

Reply Obj. 2: To keep back what is due to another, inflicts the same kind of injury as taking a thing unjustly: wherefore an unjust detention is included in an unjust taking.

Reply Obj. 3: Nothing prevents that which belongs to one person simply, from belonging to another in some respect: thus a deposit belongs simply to the depositor, but with regard to its custody it is the depositary's, and the thing stolen

is the thief's, not simply, but as regards its custody. _____

FOURTH ARTICLE [II-II, Q. 66, Art. 4]

Whether Theft and Robbery Are Sins of Different Species?

Objection 1: It would seem that theft and robbery are not sins of different species. For theft and robbery differ as "secret" and "manifest": because theft is taking something secretly, while robbery is to take something violently and openly. Now in the other kinds of sins, the secret and the manifest do not differ specifically. Therefore theft and robbery are not different species of sin.

Obj. 2: Further, moral actions take their species from the end, as stated above (I-II, Q. 1, A. 3; Q. 18, A. 6). Now theft and robbery are directed to the same end, viz. the possession of another's property. Therefore they do not differ specifically.

Obj. 3: Further, just as a thing is taken by force for the sake of possession, so is a woman taken by force for pleasure: wherefore Isidore says (Etym. x) that "he who commits a rape is called a corrupter, and the victim of the rape is said to be corrupted." Now it is a case of rape whether the woman be carried off publicly or secretly. Therefore the thing appropriated is said to be taken by force, whether it be done secretly or publicly. Therefore theft and robbery do not differ.

On the contrary, The Philosopher (Ethic. v, 2) distinguishes theft from robbery, and states that theft is done in secret, but that robbery is done openly.

I answer that, Theft and robbery are vices contrary to justice, in as much as one man does another an injustice. Now "no man suffers an injustice willingly," as stated in *Ethic.* v, 9. Wherefore theft and robbery derive their sinful nature, through the taking being involuntary on the part of the person from whom something is taken. Now the involuntary is twofold, namely, through violence and through ignorance, as stated in *Ethic.* iii, 1. Therefore the sinful aspect of robbery differs from that of theft: and consequently they differ specifically.

Reply Obj. 1: In the other kinds of sin the sinful nature is not derived from something involuntary, as in the sins opposed to justice: and so where there is a different kind of involuntary, there is a different species of sin.

Reply Obj. 2: The remote end of robbery and theft is the same. But this is not

enough for identity of species, because there is a difference of proximate ends, since the robber wishes to take a thing by his own power, but the thief, by cunning.

Reply Obj. 3: The robbery of a woman cannot be secret on the part of the woman who is taken: wherefore even if it be secret as regards the others from whom she is taken, the nature of robbery remains on the part of the woman to whom violence is done. _____

FIFTH ARTICLE [II-II, Q. 66, Art. 5]

Whether Theft Is Always a Sin?

Objection 1: It would seem that theft is not always a sin. For no sin is commanded by God, since it is written (Ecclus. 15:21): "He hath commanded no man to do wickedly." Yet we find that God commanded theft, for it is written (Ex. 12:35, 36): "And the children of Israel did as the Lord had commanded Moses [Vulg.: 'as Moses had commanded']. . . and they stripped the Egyptians." Therefore theft is not always a sin.

Obj. 2: Further, if a man finds a thing that is not his and takes it, he seems to commit a theft, for he takes another's property. Yet this seems lawful according to natural equity, as the jurists hold. [*See loc. cit. in Reply.] Therefore it seems that theft is not always a sin.

Obj. 3: Further, he that takes what is his own does not seem to sin, because he does not act against justice, since he does not destroy its equality. Yet a man commits a theft even if he secretly take his own property that is detained by or in the safe-keeping of another. Therefore it seems that theft is not always a sin.

On the contrary, It is written (Ex. 20:15): "Thou shalt not steal."

I answer that, If anyone consider what is meant by theft, he will find that it is sinful on two counts. First, because of its opposition to justice, which gives to each one what is his, so that for this reason theft is contrary to justice, through being a taking of what belongs to another. Secondly, because of the guile or fraud committed by the thief, by laying hands on another's property secretly and cunningly. Wherefore it is evident that every theft is a sin.

Reply Obj. 1: It is no theft for a man to take another's property either secretly or

openly by order of a judge who has commanded him to do so, because it becomes his due by the very fact that it is adjudicated to him by the sentence of the court. Hence still less was it a theft for the Israelites to take away the spoils of the Egyptians at the command of the Lord, Who ordered this to be done on account of the ill-treatment accorded to them by the Egyptians without any cause: wherefore it is written significantly (Wis. 10:19): "The just took the spoils of the wicked."

Reply Obj. 2: With regard to treasure-trove a distinction must be made. For some there are that were never in anyone's possession, for instance precious stones and jewels, found on the seashore, and such the finder is allowed to keep [*Dig. I, viii, De divis. rerum: Inst. II, i, De rerum divis.]. The same applies to treasure hidden underground long since and belonging to no man, except that according to civil law the finder is bound to give half to the owner of the land, if the treasure trove be in the land of another person [*Inst. II, i, 39: Cod. X, xv, De Thesauris]. Hence in the parable of the Gospel (Matt. 13:44) it is said of the finder of the treasure hidden in a field that he bought the field, as though he purposed thus to acquire the right of possessing the whole treasure. On the other Land the treasure-trove may be nearly in someone's possession: and then if anyone take it with the intention, not of keeping it but of returning it to the owner who does not look upon such things as unappropriated, he is not guilty of theft. In like manner if the thing found appears to be unappropriated, and if the finder believes it to be so, although he keep it, he does not commit a theft [*Inst. II, i, 47]. In any other case the sin of theft is committed [*Dig. XLI, i, De acquirend. rerum dominio, 9: Inst. II, i, 48]: wherefore Augustine says in a homily (Serm. clxxviii; De Verb. Apost.): "If thou hast found a thing and not returned it, thou hast stolen it" (Dig. xiv, 5, can. Si quid invenisti).

Reply Obj. 3: He who by stealth takes his own property which is deposited with another man burdens the depositary, who is bound either to restitution, or to prove himself innocent. Hence he is clearly guilty of sin, and is bound to ease the depositary of his burden. On the other hand he who, by stealth, takes his own property, if this be unjustly detained by another, he sins indeed; yet not because he burdens the retainer, and so he is not bound to restitution or compensation: but he sins against general justice by disregarding the order of justice and usurping judgment concerning his own property. Hence he must make satisfaction to God and endeavor to allay whatever scandal he may have given his neighbor by acting this way. _____

SIXTH ARTICLE [II-II, Q. 66, Art. 6]

Whether Theft Is a Mortal Sin?

Objection 1: It would seem that theft is not a mortal sin. For it is written (Prov. 6:30): "The fault is not so great when a man hath stolen." But every mortal sin is a great fault. Therefore theft is not a mortal sin.

Obj. 2: Further, mortal sin deserves to be punished with death. But in the Law theft is punished not by death but by indemnity, according to Ex. 22:1, "If any man steal an ox or a sheep . . . he shall restore have oxen for one ox, and four sheep for one sheep." Therefore theft is not a mortal sin.

Obj. 3: Further, theft can be committed in small even as in great things. But it seems unreasonable for a man to be punished with eternal death for the theft of a small thing such as a needle or a quill. Therefore theft is not a mortal sin.

On the contrary, No man is condemned by the Divine judgment save for a mortal sin. Yet a man is condemned for theft, according to Zech. 5:3, "This is the curse that goeth forth over the face of the earth; for every thief shall be judged as is there written." Therefore theft is a mortal sin.

I answer that, As stated above (Q. 59, A. 4; I-II, Q. 72, A. 5), a mortal sin is one that is contrary to charity as the spiritual life of the soul. Now charity consists principally in the love of God, and secondarily in the love of our neighbor, which is shown in our wishing and doing him well. But theft is a means of doing harm to our neighbor in his belongings; and if men were to rob one another habitually, human society would be undone. Therefore theft, as being opposed to charity, is a mortal sin.

Reply Obj. 1: The statement that theft is not a great fault is in view of two cases. First, when a person is led to thieve through necessity. This necessity diminishes or entirely removes sin, as we shall show further on (A. 7). Hence the text continues: "For he stealeth to fill his hungry soul." Secondly, theft is stated not to be a great fault in comparison with the guilt of adultery, which is punished with death. Hence the text goes on to say of the thief that "if he be taken, he shall restore sevenfold . . . but he that is an adulterer . . . shall destroy his own soul."

Reply Obj. 2: The punishments of this life are medicinal rather than retributive. For retribution is reserved to the Divine judgment which is pronounced against

sinners "according to truth" (Rom. 2:2). Wherefore, according to the judgment of the present life the death punishment is inflicted, not for every mortal sin, but only for such as inflict an irreparable harm, or again for such as contain some horrible deformity. Hence according to the present judgment the pain of death is not inflicted for theft which does not inflict an irreparable harm, except when it is aggravated by some grave circumstance, as in the case of sacrilege which is the theft of a sacred thing, of peculation, which is theft of common property, as Augustine states (Tract. 1, Super Joan.), and of kidnaping which is stealing a man, for which the pain of death is inflicted (Ex. 21:16).

Reply Obj. 3: Reason accounts as nothing that which is little: so that a man does not consider himself injured in very little matters: and the person who takes such things can presume that this is not against the will of the owner. And if a person take such like very little things, he may be proportionately excused from mortal sin. Yet if his intention is to rob and injure his neighbor, there may be a mortal sin even in these very little things, even as there may be through consent in a mere thought. _____

SEVENTH ARTICLE [II-II, Q. 66, Art. 7]

Whether It Is Lawful to Steal Through Stress of Need?

Objection 1: It would seem unlawful to steal through stress of need. For penance is not imposed except on one who has sinned. Now it is stated (Extra, De furtis, Cap. Si quis): "If anyone, through stress of hunger or nakedness, steal food, clothing or beast, he shall do penance for three weeks." Therefore it is not lawful to steal through stress of need.

Obj. 2: Further, the Philosopher says (Ethic. ii, 6) that "there are some actions whose very name implies wickedness," and among these he reckons theft. Now that which is wicked in itself may not be done for a good end. Therefore a man cannot lawfully steal in order to remedy a need.

Obj. 3: Further, a man should love his neighbor as himself. Now, according to Augustine (Contra Mendac. vii), it is unlawful to steal in order to succor one's neighbor by giving him an alms. Therefore neither is it lawful to steal in order to remedy one's own needs.

On the contrary, In cases of need all things are common property, so that there would seem to be no sin in taking another's property, for need has made it

common.

I answer that, Things which are of human right cannot derogate from natural right or Divine right. Now according to the natural order established by Divine Providence, inferior things are ordained for the purpose of succoring man's needs by their means. Wherefore the division and appropriation of things which are based on human law, do not preclude the fact that man's needs have to be remedied by means of these very things. Hence whatever certain people have in superabundance is due, by natural law, to the purpose of succoring the poor. For this reason Ambrose [*Loc. cit., A. 2, Obj. 3] says, and his words are embodied in the Decretals (Dist. xlvii, can. Sicut ii): "It is the hungry man's bread that you withhold, the naked man's cloak that you store away, the money that you bury in the earth is the price of the poor man's ransom and freedom."

Since, however, there are many who are in need, while it is impossible for all to be succored by means of the same thing, each one is entrusted with the stewardship of his own things, so that out of them he may come to the aid of those who are in need. Nevertheless, if the need be so manifest and urgent, that it is evident that the present need must be remedied by whatever means be at hand (for instance when a person is in some imminent danger, and there is no other possible remedy), then it is lawful for a man to succor his own need by means of another's property, by taking it either openly or secretly: nor is this properly speaking theft or robbery.

Reply Obj. 1: This decretal considers cases where there is no urgent need.

Reply Obj. 2: It is not theft, properly speaking, to take secretly and use another's property in a case of extreme need: because that which he takes for the support of his life becomes his own property by reason of that need.

Reply Obj. 3: In a case of a like need a man may also take secretly another's property in order to succor his neighbor in need. _____

EIGHTH ARTICLE [II-II, Q. 66, Art. 8]

Whether Robbery May Be Committed Without Sin?

Objection 1: It would seem that robbery may be committed without sin. For spoils are taken by violence, and this seems to belong to the essence of robbery, according to what has been said (A. 4). Now it is lawful to take spoils from the enemy; for Ambrose says (De Patriarch. 4 [*De Abraham i, 3]): "When the conqueror has taken possession of the spoils, military discipline demands that all should be reserved for the sovereign," in order, to wit, that he may distribute them. Therefore in certain cases robbery is lawful.

Obj. 2: Further, it is lawful to take from a man what is not his. Now the things which unbelievers have are not theirs, for Augustine says (Ep. ad Vincent. Donat. xciii.): "You falsely call things your own, for you do not possess them justly, and according to the laws of earthly kings you are commanded to forfeit them." Therefore it seems that one may lawfully rob unbelievers.

Obj. 3: Further, earthly princes violently extort many things from their subjects: and this seems to savor of robbery. Now it would seem a grievous matter to say that they sin in acting thus, for in that case nearly every prince would be damned. Therefore in some cases robbery is lawful.

On the contrary, Whatever is taken lawfully may be offered to God in sacrifice and oblation. Now this cannot be done with the proceeds of robbery, according to Isa. 61:8, "I am the Lord that love judgment, and hate robbery in a holocaust." Therefore it is not lawful to take anything by robbery.

I answer that, Robbery implies a certain violence and coercion employed in taking unjustly from a man that which is his. Now in human society no man can exercise coercion except through public authority: and, consequently, if a private individual not having public authority takes another's property by violence, he acts unlawfully and commits a robbery, as burglars do. As regards princes, the public power is entrusted to them that they may be the guardians of justice: hence it is unlawful for them to use violence or coercion, save within the bounds of justice—either by fighting against the enemy, or against the citizens, by

punishing evil-doers: and whatever is taken by violence of this kind is not the spoils of robbery, since it is not contrary to justice. On the other hand to take other people's property violently and against justice, in the exercise of public authority, is to act unlawfully and to be guilty of robbery; and whoever does so is bound to restitution.

Reply Obj. 1: A distinction must be made in the matter of spoils. For if they who take spoils from the enemy, are waging a just war, such things as they seize in the war become their own property. This is no robbery, so that they are not bound to restitution. Nevertheless even they who are engaged in a just war may sin in taking spoils through cupidity arising from an evil intention, if, to wit, they fight chiefly not for justice but for spoil. For Augustine says (De Verb. Dom. xix; Serm. lxxxii) that "it is a sin to fight for booty." If, however, those who take the spoil, are waging an unjust war, they are guilty of robbery, and are bound to restitution.

Reply Obj. 2: Unbelievers possess their goods unjustly in so far as they are ordered by the laws of earthly princes to forfeit those goods. Hence these may be taken violently from them, not by private but by public authority.

Reply Obj. 3: It is no robbery if princes exact from their subjects that which is due to them for the safe-guarding of the common good, even if they use violence in so doing: but if they extort something unduly by means of violence, it is robbery even as burglary is. Hence Augustine says (De Civ. Dei iv, 4): "If justice be disregarded, what is a king but a mighty robber? since what is a robber but a little king?" And it is written (Ezech. 22:27): "Her princes in the midst of her, are like wolves ravening the prey." Wherefore they are bound to restitution, just as robbers are, and by so much do they sin more grievously than robbers, as their actions are fraught with greater and more universal danger to public justice whose wardens they are. _____

NINTH ARTICLE [II-II, Q. 66, Art. 9]

Whether Theft Is a More Grievous Sin Than Robbery?

Objection 1: It would seem that theft is a more grievous sin than robbery. For theft adds fraud and guile to the taking of another's property: and these things are not found in robbery. Now fraud and guile are sinful in themselves, as stated above (Q. 55, AA. 4, 5). Therefore theft is a more grievous sin than robbery.

Obj. 2: Further, shame is fear about a wicked deed, as stated in *Ethic.* iv, 9. Now men are more ashamed of theft than of robbery. Therefore theft is more wicked than robbery.

Obj. 3: Further, the more persons a sin injures the more grievous it would seem to be. Now the great and the lowly may be injured by theft: whereas only the weak can be injured by robbery, since it is possible to use violence towards them. Therefore the sin of theft seems to be more grievous than the sin of robbery.

On the contrary, According to the laws robbery is more severely punished than theft.

I answer that, Robbery and theft are sinful, as stated above (AA. 4, 6), on account of the involuntariness on the part of the person from whom something is taken: yet so that in theft the involuntariness is due to ignorance, whereas in robbery it is due to violence. Now a thing is more involuntary through violence than through ignorance, because violence is more directly opposed to the will than ignorance. Therefore robbery is a more grievous sin than theft. There is also another reason, since robbery not only inflicts a loss on a person in his things, but also conduces to the ignominy and injury of his person, and this is of graver import than fraud or guile which belong to theft. Hence the Reply to the First Objection is evident.

Reply Obj. 2: Men who adhere to sensible things think more of external strength which is evidenced in robbery, than of internal virtue which is forfeit through sin: wherefore they are less ashamed of robbery than of theft.

Reply Obj. 3: Although more persons may be injured by theft than by robbery, yet more grievous injuries may be inflicted by robbery than by theft: for which reason also robbery is more odious. _____

QUESTION 67

OF THE INJUSTICE OF A JUDGE, IN JUDGING
(In Four Articles)

We must now consider those vices opposed to commutative justice, that consist in words injurious to our neighbors. We shall consider (1) those which are

connected with judicial proceedings, and (2) injurious words uttered extra-judicially.

Under the first head five points occur for our consideration: (1) The injustice of a judge in judging; (2) The injustice of the prosecutor in accusing; (3) The injustice of the defendant in defending himself; (4) The injustice of the witnesses in giving evidence; (5) The injustice of the advocate in defending.

Under the first head there are four points of inquiry:

(1) Whether a man can justly judge one who is not his subject?

(2) Whether it is lawful for a judge, on account of the evidence, to deliver judgment in opposition to the truth which is known to him?

(3) Whether a judge can justly sentence a man who is not accused?

(4) Whether he can justly remit the punishment? _____

FIRST ARTICLE [II-II, Q. 67, Art. 1]

Whether a Man Can Justly Judge One Who Is Not Subject to His Jurisdiction?

Objection 1: It would seem that a man can justly judge one who is not subject to his jurisdiction. For it is stated (Dan. 13) that Daniel sentenced the ancients who were convicted of bearing false witness. But these ancients were not subject to Daniel; indeed they were judges of the people. Therefore a man may lawfully judge one that is not subject to his jurisdiction.

Obj. 2: Further, Christ was no man's subject, indeed He was "King of kings and Lord of lords" (Apoc. 19:16). Yet He submitted to the judgment of a man. Therefore it seems that a man may lawfully judge one that is not subject to his jurisdiction.

Obj. 3: Further, according to the law [*Cap. Licet ratione, de Foro Comp.] a man is tried in this or that court according to his kind of offense. Now sometimes the defendant is not the subject of the man whose business it is to judge in that particular place, for instance when the defendant belongs to another diocese or is exempt. Therefore it seems that a man may judge one that is not his subject.

On the contrary, Gregory [*Regist. xi, epist. 64] in commenting on Deut. 23:25, "If thou go into thy friend's corn," etc. says: "Thou mayest not put the sickle of judgment to the corn that is entrusted to another."

I answer that, A judge's sentence is like a particular law regarding some particular fact. Wherefore just as a general law should have coercive power, as the Philosopher states (Ethic. x, 9), so too the sentence of a judge should have coercive power, whereby either party is compelled to comply with the judge's sentence; else the judgment would be of no effect. Now coercive power is not exercised in human affairs, save by those who hold public authority: and those who have this authority are accounted the superiors of those over whom they preside whether by ordinary or by delegated authority. Hence it is evident that no man can judge others than his subjects and this in virtue either of delegated or of ordinary authority.

Reply Obj. 1: In judging those ancients Daniel exercised an authority delegated to him by Divine instinct. This is indicated where it is said (Dan. 13:45) that "the Lord raised up the . . . spirit of a young boy."

Reply Obj. 2: In human affairs a man may submit of his own accord to the judgment of others although these be not his superiors, an example of which is when parties agree to a settlement by arbitrators. Wherefore it is necessary that the arbitrator should be upheld by a penalty, since the arbitrators through not exercising authority in the case, have not of themselves full power of coercion. Accordingly in this way did Christ of his own accord submit to human judgment: and thus too did Pope Leo [*Leo IV] submit to the judgment of the emperor [*Can. Nos si incompetenter, caus. ii, qu. 7].

Reply Obj. 3: The bishop of the defendant's diocese becomes the latter's superior as regards the fault committed, even though he be exempt: unless perchance the defendant offend in a matter exempt from the bishop's authority, for instance in administering the property of an exempt monastery. But if an exempt person commits a theft, or a murder or the like, he may be justly condemned by the ordinary. _____

SECOND ARTICLE [II-II, Q. 67, Art. 2]

Whether It Is Lawful for a Judge to Pronounce Judgment Against the Truth That He Knows, on Account of Evidence to the Contrary?

Objection 1: It would seem unlawful for a judge to pronounce judgment against the truth that he knows, on account of evidence to the contrary. For it is written (Deut. 17:9): "Thou shalt come to the priests of the Levitical race, and to the judge that shall be at that time; and thou shalt ask of them, and they shall show thee the truth of the judgment." Now sometimes certain things are alleged against the truth, as when something is proved by means of false witnesses. Therefore it is unlawful for a judge to pronounce judgment according to what is alleged and proved in opposition to the truth which he knows.

Obj. 2: Further, in pronouncing judgment a man should conform to the Divine judgment, since "it is the judgment of God" (Deut. 1:17). Now "the judgment of God is according to the truth" (Rom. 2:2), and it was foretold of Christ (Isa. 11:3, 4): "He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But He shall judge the poor with justice, and shall reprove with equity for the meek of the earth." Therefore the judge ought not to pronounce judgment according to the evidence before him if it be contrary to what he knows himself.

Obj. 3: Further, the reason why evidence is required in a court of law, is that the judge may have a faithful record of the truth of the matter, wherefore in matters of common knowledge there is no need of judicial procedure, according to 1 Tim. 5:24, "Some men's sins are manifest, going before to judgment." Consequently, if the judge by his personal knowledge is aware of the truth, he should pay no heed to the evidence, but should pronounce sentence according to the truth which he knows.

Obj. 4: Further, the word "conscience" denotes application of knowledge to a matter of action as stated in the First Part (Q. 79, A. 13). Now it is a sin to act contrary to one's knowledge. Therefore a judge sins if he pronounces sentence according to the evidence but against his conscience of the truth.

On the contrary, Augustine [*Ambrose, Super Ps. 118, serm. 20] says in his commentary on the Psalter: "A good judge does nothing according to his private opinion but pronounces sentence according to the law and the right." Now this is to pronounce judgment according to what is alleged and proved in court. Therefore a judge ought to pronounce judgment in accordance with these things, and not according to his private opinion.

I answer that, As stated above (A. 1; Q. 60, AA. 2, 6) it is the duty of a judge to

pronounce judgment in as much as he exercises public authority, wherefore his judgment should be based on information acquired by him, not from his knowledge as a private individual, but from what he knows as a public person. Now the latter knowledge comes to him both in general and in particular—in general through the public laws, whether Divine or human, and he should admit no evidence that conflicts therewith—in some particular matter, through documents and witnesses, and other legal means of information, which in pronouncing his sentence, he ought to follow rather than the information he has acquired as a private individual. And yet this same information may be of use to him, so that he can more rigorously sift the evidence brought forward, and discover its weak points. If, however, he is unable to reject that evidence juridically, he must, as stated above, follow it in pronouncing sentence.

Reply Obj. 1: The reason why, in the passage quoted, it is stated that the judges should first of all be asked their reasons, is to make it clear that the judges ought to judge the truth in accordance with the evidence.

Reply Obj. 2: To judge belongs to God in virtue of His own power: wherefore His judgment is based on the truth which He Himself knows, and not on knowledge imparted by others: the same is to be said of Christ, Who is true God and true man: whereas other judges do not judge in virtue of their own power, so that there is no comparison.

Reply Obj. 3: The Apostle refers to the case where something is well known not to the judge alone, but both to him and to others, so that the guilty party can by no means deny his guilt (as in the case of notorious criminals), and is convicted at once from the evidence of the fact. If, on the other hand, it be well known to the judge, but not to others, or to others, but not to the judge, then it is necessary for the judge to sift the evidence.

Reply Obj. 4: In matters touching his own person, a man must form his conscience from his own knowledge, but in matters concerning the public authority, he must form his conscience in accordance with the knowledge attainable in the public judicial procedure. _____

THIRD ARTICLE [II-II, Q. 67, Art. 3]

Whether a Judge May Condemn a Man Who Is Not Accused?

Objection 1: It would seem that a judge may pass sentence on a man who is not

accused. For human justice is derived from Divine justice. Now God judges the sinner even though there be no accuser. Therefore it seems that a man may pass sentence of condemnation on a man even though there be no accuser.

Obj. 2: Further, an accuser is required in judicial procedure in order that he may relate the crime to the judge. Now sometimes the crime may come to the judge's knowledge otherwise than by accusation; for instance, by denunciation, or by evil report, or through the judge himself being an eye-witness. Therefore a judge may condemn a man without there being an accuser.

Obj. 3: Further, the deeds of holy persons are related in Holy Writ, as models of human conduct. Now Daniel was at the same time the accuser and the judge of the wicked ancients (Dan. 13). Therefore it is not contrary to justice for a man to condemn anyone as judge while being at the same time his accuser.

On the contrary, Ambrose in his commentary on 1 Cor. 5:2, expounding the Apostle's sentence on the fornicator, says that "a judge should not condemn without an accuser, since our Lord did not banish Judas, who was a thief, yet was not accused."

I answer that, A judge is an interpreter of justice. Wherefore, as the Philosopher says (Ethic. v, 4), "men have recourse to a judge as to one who is the personification of justice." Now, as stated above (Q. 58, A. 2), justice is not between a man and himself but between one man and another. Hence a judge must needs judge between two parties, which is the case when one is the prosecutor, and the other the defendant. Therefore in criminal cases the judge cannot sentence a man unless the latter has an accuser, according to Acts 25:16: "It is not the custom of the Romans to condemn any man, before that he who is accused have his accusers present, and have liberty to make his answer, to clear himself of the crimes" of which he is accused.

Reply Obj. 1: God, in judging man, takes the sinner's conscience as his accuser, according to Rom. 2:15, "Their thoughts between themselves accusing, or also defending one another"; or again, He takes the evidence of the fact as regards the deed itself, according to Gen. 4:10, "The voice of thy brother's blood crieth to Me from the earth."

Reply Obj. 2: Public disgrace takes the place of an accuser. Hence a gloss on Gen. 4:10, "The voice of thy brother's blood," etc. says: "There is no need of an

accuser when the crime committed is notorious." In a case of denunciation, as stated above (Q. 33, A. 7), the amendment, not the punishment, of the sinner is intended: wherefore when a man is denounced for a sin, nothing is done against him, but for him, so that no accuser is required. The punishment that is inflicted is on account of his rebellion against the Church, and since this rebellion is manifest, it stands instead of an accuser. The fact that the judge himself was an eye-witness, does not authorize him to proceed to pass sentence, except according to the order of judicial procedure.

Reply Obj. 3: God, in judging man, proceeds from His own knowledge of the truth, whereas man does not, as stated above (A. 2). Hence a man cannot be accuser, witness and judge at the same time, as God is. Daniel was at once accuser and judge, because he was the executor of the sentence of God, by whose instinct he was moved, as stated above (A. 1, ad 1).

FOURTH ARTICLE [II-II, Q. 67, Art. 4]

Whether the Judge Can Lawfully Remit the Punishment?

Objection 1: It would seem that the judge can lawfully remit the punishment. For it is written (James 2:13): "Judgment without mercy" shall be done "to him that hath not done mercy." Now no man is punished for not doing what he cannot do lawfully. Therefore any judge can lawfully do mercy by remitting the punishment.

Obj. 2: Further, human judgment should imitate the Divine judgment. Now God remits the punishment to sinners, because He desires not the death of the sinner, according to Ezech. 18:23. Therefore a human judge also may lawfully remit the punishment to one who repents.

Obj. 3: Further, it is lawful for anyone to do what is profitable to some one and harmful to none. Now the remission of his punishment profits the guilty man and harms nobody. Therefore the judge can lawfully loose a guilty man from his punishment.

On the contrary, It is written (Deut. 13:8, 9) concerning anyone who would persuade a man to serve strange gods: "Neither let thy eye spare him to pity and conceal him, but thou shalt presently put him to death": and of the murderer it is written (Deut. 19:12, 13): "He shall die. Thou shalt not pity him."

I answer that, As may be gathered from what has been said (AA. 2, 3), with regard to the question in point, two things may be observed in connection with a judge. One is that he has to judge between accuser and defendant, while the other is that he pronounces the judicial sentence, in virtue of his power, not as a private individual but as a public person. Accordingly on two counts a judge is hindered from loosing a guilty person from his punishment. First on the part of the accuser, whose right it sometimes is that the guilty party should be punished —for instance on account of some injury committed against the accuser— because it is not in the power of a judge to remit such punishment, since every judge is bound to give each man his right. Secondly, he finds a hindrance on the part of the commonwealth, whose power he exercises, and to whose good it belongs that evil-doers should be punished.

Nevertheless in this respect there is a difference between judges of lower degree and the supreme judge, i.e. the sovereign, to whom the entire public authority is entrusted. For the inferior judge has no power to exempt a guilty man from punishment against the laws imposed on him by his superior. Wherefore Augustine in commenting on John 19:11, "Thou shouldst not have any power against Me," says (Tract. cxvi in Joan.): "The power which God gave Pilate was such that he was under the power of Caesar, so that he was by no means free to acquit the person accused." On the other hand the sovereign who has full authority in the commonwealth, can lawfully remit the punishment to a guilty person, provided the injured party consent to the remission, and that this do not seem detrimental to the public good.

Reply Obj. 1: There is a place for the judge's mercy in matters that are left to the judge's discretion, because in like matters a good man is slow to punish as the Philosopher states (Ethic. v, 10). But in matters that are determined in accordance with Divine or human laws, it is not left to him to show mercy.

Reply Obj. 2: God has supreme power of judging, and it concerns Him whatever is done sinfully against anyone. Therefore He is free to remit the punishment, especially since punishment is due to sin chiefly because it is done against Him. He does not, however, remit the punishment, except in so far as it becomes His goodness, which is the source of all laws.

Reply Obj. 3: If the judge were to remit punishment inordinately, he would inflict an injury on the community, for whose good it behooves ill-deeds to be punished, in order that men may avoid sin. Hence the text, after appointing the

punishment of the seducer, adds (Deut. 13:11): "That all Israel hearing may fear, and may do no more anything like this." He would also inflict harm on the injured person; who is compensated by having his honor restored in the punishment of the man who has injured him. _____

QUESTION 68

OF MATTERS CONCERNING UNJUST ACCUSATION
(In Four Articles)

We must now consider matters pertaining to unjust accusation. Under this head there are four points of inquiry:

(1) Whether a man is bound to accuse?

(2) Whether the accusation should be made in writing?

(3) How is an accusation vitiated?

(4) How should those be punished who have accused a man wrongfully?

_____

FIRST ARTICLE [II-II, Q. 68, Art. 1]

Whether a Man Is Bound to Accuse?

Objection 1: It would seem that a man is not bound to accuse. For no man is excused on account of sin from fulfilling a Divine precept, since he would thus profit by his sin. Yet on account of sin some are disqualified from accusing, such as those who are excommunicate or of evil fame, or who are accused of grievous crimes and are not yet proved to be innocent [*1 Tim. 1:5]. Therefore a man is not bound by a Divine precept to accuse.

Obj. 2: Further, every duty depends on charity which is "the end of the precept" [*Can. Definimus, caus. iv, qu. 1; caus. vi, qu. 1]: wherefore it is written (Rom. 13:8): "Owe no man anything, but to love one another." Now that which belongs to charity is a duty that man owes to all both of high and of low degree, both superiors and inferiors. Since therefore subjects should not accuse their superiors, nor persons of lower degree, those of a higher degree, as shown in several chapters (Decret. II, qu. vii), it seems that it is no man's duty to accuse.

Obj. 3: Further, no man is bound to act against the fidelity which he owes his friend; because he ought not to do to another what he would not have others do to him. Now to accuse anyone is sometimes contrary to the fidelity that one owes a friend; for it is written (Prov. 11:13): "He that walketh deceitfully, revealeth secrets; but he that is faithful, concealeth the thing committed to him by his friend." Therefore a man is not bound to accuse.

On the contrary, It is written (Lev. 5:1): "If any one sin, and hear the voice of one swearing, and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity."

I answer that, As stated above (Q. 33, AA. 6, 7; Q. 67, A. 3, ad 2), the difference between denunciation and accusation is that in denunciation we aim at a brother's amendment, whereas in accusation we intend the punishment of his crime. Now the punishments of this life are sought, not for their own sake, because this is not the final time of retribution, but in their character of medicine, conducing either to the amendment of the sinner, or to the good of the commonwealth whose calm is ensured by the punishment of evil-doers. The former of these is intended in denunciation, as stated, whereas the second regards properly accusation. Hence in the case of a crime that conduces to the injury of the commonwealth, a man is bound to accusation, provided he can offer sufficient proof, since it is the accuser's duty to prove: as, for example, when anyone's sin conduces to the bodily or spiritual corruption of the community. If, however, the sin be not such as to affect the community, or if he cannot offer sufficient proof, a man is not bound to attempt to accuse, since no man is bound to do what he cannot duly accomplish.

Reply Obj. 1: Nothing prevents a man being debarred by sin from doing what men are under an obligation to do: for instance from meriting eternal life, and from receiving the sacraments of the Church. Nor does a man profit by this: indeed it is a most grievous fault to fail to do what one is bound to do, since virtuous acts are perfections of man.

Reply Obj. 2: Subjects are debarred from accusing their superiors, "if it is not the affection of charity but their own wickedness that leads them to defame and disparage the conduct of their superiors" [*Append. Grat. ad can. Sunt nonnulli, caus. ii, qu. 7]—or again if the subject who wishes to accuse his superior is himself guilty of crime [*Decret. II, qu. vii, can. Praesumunt.]. Otherwise, provided they be in other respects qualified to accuse, it is lawful for subjects to

accuse their superiors out of charity.

Reply Obj. 3: It is contrary to fidelity to make known secrets to the injury of a person; but not if they be revealed for the good of the community, which should always be preferred to a private good. Hence it is unlawful to receive any secret in detriment to the common good: and yet a thing is scarcely a secret when there are sufficient witnesses to prove it. _____

SECOND ARTICLE [II-II, Q. 68, Art. 2]

Whether It Is Necessary for the Accusation to Be Made in Writing?

Objection 1: It would seem unnecessary for the accusation to be made in writing. For writing was devised as an aid to the human memory of the past. But an accusation is made in the present. Therefore the accusation needs not to be made in writing.

Obj. 2: Further, it is laid down (Decret. II, qu. viii, can. Per scripta) that "no man may accuse or be accused in his absence." Now writing seems to be useful in the fact that it is a means of notifying something to one who is absent, as Augustine declares (De Trin. x, 1). Therefore the accusation need not be in writing: and all the more that the canon declares that "no accusation in writing should be accepted."

Obj. 3: Further, a man's crime is made known by denunciation, even as by accusation. Now writing is unnecessary in denunciation. Therefore it is seemingly unnecessary in accusation.

On the contrary, It is laid down (Decret. II, qu. viii, can. Accusatorum) that "the role of accuser must never be sanctioned without the accusation be in writing."

I answer that, As stated above (Q. 67, A. 3), when the process in a criminal case goes by way of accusation, the accuser is in the position of a party, so that the judge stands between the accuser and the accused for the purpose of the trial of justice, wherein it behooves one to proceed on certainties, as far as possible. Since however verbal utterances are apt to escape one's memory, the judge would be unable to know for certain what had been said and with what qualifications, when he comes to pronounce sentence, unless it were drawn up in writing. Hence it has with reason been established that the accusation, as well as other parts of the judicial procedure, should be put into writing.

Reply Obj. 1: Words are so many and so various that it is difficult to remember each one. A proof of this is the fact that if a number of people who have heard the same words be asked what was said, they will not agree in repeating them, even after a short time. And since a slight difference of words changes the sense, even though the judge's sentence may have to be pronounced soon afterwards, the certainty of judgment requires that the accusation be drawn up in writing.

Reply Obj. 2: Writing is needed not only on account of the absence of the person who has something to notify, or of the person to whom something is notified, but also on account of the delay of time as stated above (ad 1). Hence when the canon says, "Let no accusation be accepted in writing" it refers to the sending of an accusation by one who is absent: but it does not exclude the necessity of writing when the accuser is present.

Reply Obj. 3: The denouncer does not bind himself to give proofs: wherefore he is not punished if he is unable to prove. For this reason writing is unnecessary in a denunciation: and it suffices that the denunciation be made verbally to the Church, who will proceed, in virtue of her office, to the correction of the brother.

THIRD ARTICLE [II-II, Q. 68, Art. 3]

Whether an Accusation Is Rendered Unjust by Calumny, Collusion or Evasion?

Objection 1: It would seem that an accusation is not rendered unjust by calumny, collusion or evasion. For according to Decret. II, qu. iii [*Append. Grat. ad can. Si quem poenituerit.], "calumny consists in falsely charging a person with a crime." Now sometimes one man falsely accuses another of a crime through ignorance of fact which excuses him. Therefore it seems that an accusation is not always rendered unjust through being slanderous.

Obj. 2: Further, it is stated by the same authority that "collusion consists in hiding the truth about a crime." But seemingly this is not unlawful, because one is not bound to disclose every crime, as stated above (A. 1; Q. 33, A. 7). Therefore it seems that an accusation is not rendered unjust by collusion.

Obj. 3: Further, it is stated by the same authority that "evasion consists in withdrawing altogether from an accusation." But this can be done without injustice: for it is stated there also: "If a man repent of having made a wicked

accusation and inscription* in a matter which he cannot prove, and come to an understanding with the innocent party whom he has accused, let them acquit one another." [*The accuser was bound by Roman Law to endorse (se inscribere) the writ of accusation. The effect of this endorsement or inscription was that the accuser bound himself, if he failed to prove the accusation, to suffer the same punishment as the accused would have to suffer if proved guilty.] Therefore evasion does not render an accusation unjust.

On the contrary, It is stated by the same authority: "The rashness of accusers shows itself in three ways. For they are guilty either of calumny, or of collusion, or of evasion."

I answer that, As stated above (A. 1), accusation is ordered for the common good which it aims at procuring by means of knowledge of the crime. Now no man ought to injure a person unjustly, in order to promote the common good. Wherefore a man may sin in two ways when making an accusation: first through acting unjustly against the accused, by charging him falsely with the commission of a crime, i.e. by calumniating him; secondly, on the part of the commonwealth, whose good is intended chiefly in an accusation, when anyone with wicked intent hinders a sin being punished. This again happens in two ways: first by having recourse to fraud in making the accusation. This belongs to collusion (*prevaricatio*) for "he that is guilty of collusion is like one who rides astraddle (*varicator*), because he helps the other party, and betrays his own side" [*Append. Grat. ad can. Si quem poenituerit.]. Secondly by withdrawing altogether from the accusation. This is evasion (*tergiversatio*) for by desisting from what he had begun he seems to turn his back (*tergum vertere*).

Reply Obj. 1: A man ought not to proceed to accuse except of what he is quite certain about, wherein ignorance of fact has no place. Yet he who falsely charges another with a crime is not a calumniator unless he gives utterance to false accusations out of malice. For it happens sometimes that a man through levity of mind proceeds to accuse someone, because he believes too readily what he hears, and this pertains to rashness; while, on the other hand sometimes a man is led to make an accusation on account of an error for which he is not to blame. All these things must be weighed according to the judge's prudence, lest he should declare a man to have been guilty of calumny, who through levity of mind or an error for which he is not to be blamed has uttered a false accusation.

Reply Obj. 2: Not everyone who hides the truth about a crime is guilty of

collusion, but only he who deceitfully hides the matter about which he makes the accusation, by collusion with the defendant, dissembling his proofs, and admitting false excuses.

Reply Obj. 3: Evasion consists in withdrawing altogether from the accusation, by renouncing the intention of accusing, not anyhow, but inordinately. There are two ways, however, in which a man may rightly desist from accusing without committing a sin—in one way, in the very process of accusation, if it come to his knowledge that the matter of his accusation is false, and then by mutual consent the accuser and the defendant acquit one another—in another way, if the accusation be quashed by the sovereign to whom belongs the care of the common good, which it is intended to procure by the accusation.

FOURTH ARTICLE [II-II, Q. 68, Art. 4]

Whether an Accuser Who Fails to Prove His Indictment Is Bound to the Punishment of Retaliation?

Objection 1: It would seem that the accuser who fails to prove his indictment is not bound to the punishment of retaliation. For sometimes a man is led by a just error to make an accusation, in which case the judge acquit the accuser, as stated in Decret. II, qu. iii. [*Append. Grat., ad can. Si quem poenituerit.] Therefore the accuser who fails to prove his indictment is not bound to the punishment of retaliation.

Obj. 2: Further, if the punishment of retaliation ought to be inflicted on one who has accused unjustly, this will be on account of the injury he has done to someone—but not on account of any injury done to the person of the accused, for in that case the sovereign could not remit this punishment, nor on account of an injury to the commonwealth, because then the accused could not acquit him. Therefore the punishment of retaliation is not due to one who has failed to prove his accusation.

Obj. 3: Further, the one same sin does not deserve a twofold punishment, according to Nahum 1:9 [*Septuagint version]: "God shall not judge the same thing a second time." But he who fails to prove his accusation, incurs the punishment due to defamation [*Can. Infames, caus. vi, qu. 1], which punishment even the Pope seemingly cannot remit, according to a statement of

Pope Gelasius [*Callist. I, Epist. ad omn. Gall. episc.]: "Although we are able to save souls by Penance, we are unable to remove the defamation." Therefore he is not bound to suffer the punishment of retaliation.

On the contrary, Pope Hadrian I says (Cap. lii): "He that fails to prove his accusation, must himself suffer the punishment which his accusation inferred."

I answer that, As stated above (A. 2), in a case, where the procedure is by way of accusation, the accuser holds the position of a party aiming at the punishment of the accused. Now the duty of the judge is to establish the equality of justice between them: and the equality of justice requires that a man should himself suffer whatever harm he has intended to be inflicted on another, according to Ex. 21:24, "Eye for eye, tooth for tooth." Consequently it is just that he who by accusing a man has put him in danger of being punished severely, should himself suffer a like punishment.

Reply Obj. 1: As the Philosopher says (Ethic. v, 5) justice does not always require counterpassion, because it matters considerably whether a man injures another voluntarily or not. Voluntary injury deserves punishment, involuntary deserves forgiveness. Hence when the judge becomes aware that a man has made a false accusation, not with a mind to do harm, but involuntarily through ignorance or a just error, he does not impose the punishment of retaliation.

Reply Obj. 2: He who accuses wrongfully sins both against the person of the accused and against the commonwealth; wherefore he is punished on both counts. This is the meaning of what is written (Deut. 19:18-20): "And when after most diligent inquisition, they shall find that the false witness hath told a lie against his brother: they shall render to him as he meant to do to his brother," and this refers to the injury done to the person: and afterwards, referring to the injury done to the commonwealth, the text continues: "And thou shalt take away the evil out of the midst of thee, that others hearing may fear, and may not dare to do such things." Specially, however, does he injure the person of the accused, if he accuse him falsely. Wherefore the accused, if innocent, may condone the injury done to himself, particularly if the accusation were made not calumniously but out of levity of mind. But if the accuser desist from accusing an innocent man, through collusion with the latter's adversary, he inflicts an injury on the commonwealth: and this cannot be condoned by the accused, although it can be remitted by the sovereign, who has charge of the commonwealth.

Reply Obj. 3: The accuser deserves the punishment of retaliation in compensation for the harm he attempts to inflict on his neighbor: but the punishment of disgrace is due to him for his wickedness in accusing another man calumniously. Sometimes the sovereign remits the punishment, and not the disgrace, and sometimes he removes the disgrace also: wherefore the Pope also can remove this disgrace. When Pope Gelasius says: "We cannot remove the disgrace," he may mean either the disgrace attaching to the deed (*infamia facti*), or that sometimes it is not expedient to remove it, or again he may be referring to the disgrace inflicted by the civil judge, as Gratian states (Callist. I, Epist. ad omn. Gall. episc.). _____

QUESTION 69

OF SINS COMMITTED AGAINST JUSTICE ON THE PART OF THE DEFENDANT
(In Four Articles)

We must now consider those sins which are committed against justice on the part of the defendant. Under this head there are four points of inquiry:

(1) Whether it is a mortal sin to deny the truth which would lead to one's condemnation?

(2) Whether it is lawful to defend oneself with calumnies?

(3) Whether it is lawful to escape condemnation by appealing?

(4) Whether it is lawful for one who has been condemned to defend himself by violence if he be able to do so? _____

FIRST ARTICLE [II-II, Q. 69, Art. 1]

Whether One Can, Without a Mortal Sin, Deny the Truth Which Would Lead to One's Condemnation?

Objection 1: It would seem one can, without a mortal sin, deny the truth which would lead to one's condemnation. For Chrysostom says (Hom. xxxi super Ep. ad Heb.): "I do not say that you should lay bare your guilt publicly, nor accuse yourself before others." Now if the accused were to confess the truth in court, he would lay bare his guilt and be his own accuser. Therefore he is not bound to tell

the truth: and so he does not sin mortally if he tell a lie in court.

Obj. 2: Further, just as it is an officious lie when one tells a lie in order to rescue another man from death, so is it an officious lie when one tells a lie in order to free oneself from death, since one is more bound towards oneself than towards another. Now an officious lie is considered not a mortal but a venial sin. Therefore if the accused denies the truth in court, in order to escape death, he does not sin mortally.

Obj. 3: Further, every mortal sin is contrary to charity, as stated above (Q. 24, A. 12). But that the accused lie by denying himself to be guilty of the crime laid to his charge is not contrary to charity, neither as regards the love we owe God, nor as to the love due to our neighbor. Therefore such a lie is not a mortal sin.

On the contrary, Whatever is opposed to the glory of God is a mortal sin, because we are bound by precept to "do all to the glory of God" (1 Cor. 10:31). Now it is to the glory of God that the accused confess that which is alleged against him, as appears from the words of Josue to Achan, "My son, give glory to the Lord God of Israel, and confess and tell me what thou hast done, hide it not" (Joshua 7:19). Therefore it is a mortal sin to lie in order to cover one's guilt.

I answer that, Whoever acts against the due order of justice, sins mortally, as stated above (Q. 59, A. 4). Now it belongs to the order of justice that a man should obey his superior in those matters to which the rights of his authority extend. Again, the judge, as stated above (Q. 67, A. 1), is the superior in relation to the person whom he judges. Therefore the accused is in duty bound to tell the judge the truth which the latter exacts from him according to the form of law. Hence if he refuse to tell the truth which he is under obligation to tell, or if he mendaciously deny it, he sins mortally. If, on the other hand, the judge asks of him that which he cannot ask in accordance with the order of justice, the accused is not bound to satisfy him, and he may lawfully escape by appealing or otherwise: but it is not lawful for him to lie.

Reply Obj. 1: When a man is examined by the judge according to the order of justice, he does not lay bare his own guilt, but his guilt is unmasked by another, since the obligation of answering is imposed on him by one whom he is bound to obey.

Reply Obj. 2: To lie, with injury to another person, in order to rescue a man from

death is not a purely officious lie, for it has an admixture of the pernicious lie: and when a man lies in court in order to exculpate himself, he does an injury to one whom he is bound to obey, since he refuses him his due, namely an avowal of the truth.

Reply Obj. 3: He who lies in court by denying his guilt, acts both against the love of God to whom judgment belongs, and against the love of his neighbor, and this not only as regards the judge, to whom he refuses his due, but also as regards his accuser, who is punished if he fail to prove his accusation. Hence it is written (Ps. 140:4): "Incline not my heart to evil words, to make excuses in sins": on which words a gloss says: "Shameless men are wont by lying to deny their guilt when they have been found out." And Gregory in expounding Job 31:33, "If as a man I have hid my sin," says (Moral. xxii, 15): "It is a common vice of mankind to sin in secret, by lying to hide the sin that has been committed, and when convicted to aggravate the sin by defending oneself."

SECOND ARTICLE [II-II, Q. 69, Art. 2]

Whether It Is Lawful for the Accused to Defend Himself with Calumnies?

Objection 1: It would seem lawful for the accused to defend himself with calumnies. Because, according to civil law (Cod. II, iv, De transact. 18), when a man is on trial for his life it is lawful for him to bribe his adversary. Now this is done chiefly by defending oneself with calumnies. Therefore the accused who is on trial for his life does not sin if he defend himself with calumnies.

Obj. 2: Further, an accuser who is guilty of collusion with the accused, is punishable by law (Decret. II, qu. iii, can. Si quem poenit.). Yet no punishment is imposed on the accused for collusion with the accuser. Therefore it would seem lawful for the accused to defend himself with calumnies.

Obj. 3: Further, it is written (Prov. 14:16): "A wise man feareth and declineth from evil, the fool leapeth over and is confident." Now what is done wisely is no sin. Therefore no matter how a man declines from evil, he does not sin.

On the contrary, In criminal cases an oath has to be taken against calumnious allegations (Extra, De juramento calumniae, cap. Inhaerentes): and this would not be the case if it were lawful to defend oneself with calumnies. Therefore it is

not lawful for the accused to defend himself with calumnies.

I answer that, It is one thing to withhold the truth, and another to utter a falsehood. The former is lawful sometimes, for a man is not bound to divulge all truth, but only such as the judge can and must require of him according to the order of justice; as, for instance, when the accused is already disgraced through the commission of some crime, or certain indications of his guilt have already been discovered, or again when his guilt is already more or less proven. On the other hand it is never lawful to make a false declaration.

As regards what he may do lawfully, a man can employ either lawful means, and such as are adapted to the end in view, which belongs to prudence; or he can use unlawful means, unsuitable to the proposed end, and this belongs to craftiness, which is exercised by fraud and guile, as shown above (Q. 55, AA. 3, seqq.). His conduct in the former case is praiseworthy, in the latter sinful. Accordingly it is lawful for the accused to defend himself by withholding the truth that he is not bound to avow, by suitable means, for instance by not answering such questions as he is not bound to answer. This is not to defend himself with calumnies, but to escape prudently. But it is unlawful for him, either to utter a falsehood, or to withhold a truth that he is bound to avow, or to employ guile or fraud, because fraud and guile have the force of a lie, and so to use them would be to defend oneself with calumnies.

Reply Obj. 1: Human laws leave many things unpunished, which according to the Divine judgment are sins, as, for example, simple fornication; because human law does not exact perfect virtue from man, for such virtue belongs to few and cannot be found in so great a number of people as human law has to direct. That a man is sometimes unwilling to commit a sin in order to escape from the death of the body, the danger of which threatens the accused who is on trial for his life, is an act of perfect virtue, since "death is the most fearful of all temporal things" (Ethic. iii, 6). Wherefore if the accused, who is on trial for his life, bribes his adversary, he sins indeed by inducing him to do what is unlawful, yet the civil law does not punish this sin, and in this sense it is said to be lawful.

Reply Obj. 2: If the accuser is guilty of collusion with the accused and the latter is guilty, he incurs punishment, and so it is evident that he sins. Wherefore, since it is a sin to induce a man to sin, or to take part in a sin in any way—for the Apostle says (Rom. 1:32), that "they . . . are worthy of death . . . that consent" to those who sin—it is evident that the accused also sins if he is guilty of collusion

with his adversary. Nevertheless according to human laws no punishment is inflicted on him, for the reason given above.

Reply Obj. 3: The wise man hides himself not by slandering others but by exercising prudence. _____

THIRD ARTICLE [II-II, Q. 69, Art. 3]

Whether It Is Lawful for the Accused to Escape Judgment by Appealing?

Objection 1: It would seem unlawful for the accused to escape judgment by appealing. The Apostle says (Rom. 13:1): "Let every soul be subject to the higher powers." Now the accused by appealing refuses to be subject to a higher power, viz. the judge. Therefore he commits a sin.

Obj. 2: Further, ordinary authority is more binding than that which we choose for ourselves. Now according to the Decretals (II, qu. vi, cap. A judicibus) it is unlawful to appeal from the judges chosen by common consent. Much less therefore is it lawful to appeal from ordinary judges.

Obj. 3: Further, whatever is lawful once is always lawful. But it is not lawful to appeal after the tenth day [*Can. Anteriorum, caus. ii, qu. 6], nor a third time on the same point [*Can. Si autem, caus. ii, qu. 6]. Therefore it would seem that an appeal is unlawful in itself.

On the contrary, Paul appealed to Caesar (Acts 25).

I answer that, There are two motives for which a man appeals. First through confidence in the justice of his cause, seeing that he is unjustly oppressed by the judge, and then it is lawful for him to appeal, because this is a prudent means of escape. Hence it is laid down (Decret. II, qu. vi, can. Omnis oppressus): "All those who are oppressed are free, if they so wish, to appeal to the judgment of the priests, and no man may stand in their way." Secondly, a man appeals in order to cause a delay, lest a just sentence be pronounced against him. This is to defend oneself calumniously, and is unlawful as stated above (A. 2). For he inflicts an injury both on the judge, whom he hinders in the exercise of his office, and on his adversary, whose justice he disturbs as far as he is able. Hence it is laid down (II, qu. vi, can. Omnino puniendus): "Without doubt a man should be punished if his appeal be declared unjust."

Reply Obj. 1: A man should submit to the lower authority in so far as the latter observes the order of the higher authority. If the lower authority departs from the order of the higher, we ought not to submit to it, for instance "if the proconsul order one thing and the emperor another," according to a gloss on Rom. 13:2. Now when a judge oppresses anyone unjustly, in this respect he departs from the order of the higher authority, whereby he is obliged to judge justly. Hence it is lawful for a man who is oppressed unjustly, to have recourse to the authority of the higher power, by appealing either before or after sentence has been pronounced. And since it is to be presumed that there is no rectitude where true faith is lacking, it is unlawful for a Catholic to appeal to an unbelieving judge, according to Decret. II, qu. vi, can. *Catholicus:* "The Catholic who appeals to the decision of a judge of another faith shall be excommunicated, whether his case be just or unjust." Hence the Apostle also rebuked those who went to law before unbelievers (1 Cor. 6:6).

Reply Obj. 2: It is due to a man's own fault or neglect that, of his own accord, he submits to the judgment of one in whose justice he has no confidence. Moreover it would seem to point to levity of mind for a man not to abide by what he has once approved of. Hence it is with reason that the law refuses us the faculty of appealing from the decision of judges of our own choice, who have no power save by virtue of the consent of the litigants. On the other hand the authority of an ordinary judge depends, not on the consent of those who are subject to his judgment, but on the authority of the king or prince who appointed him. Hence, as a remedy against his unjust oppression, the law allows one to have recourse to appeal, so that even if the judge be at the same time ordinary and chosen by the litigants, it is lawful to appeal from his decision, since seemingly his ordinary authority occasioned his being chosen as arbitrator. Nor is it to be imputed as a fault to the man who consented to his being arbitrator, without adverting to the fact that he was appointed ordinary judge by the prince.

Reply Obj. 3: The equity of the law so guards the interests of the one party that the other is not oppressed. Thus it allows ten days for appeal to be made, this being considered sufficient time for deliberating on the expediency of an appeal. If on the other hand there were no fixed time limit for appealing, the certainty of judgment would ever be in suspense, so that the other party would suffer an injury. The reason why it is not allowed to appeal a third time on the same point, is that it is not probable that the judges would fail to judge justly so many times.

FOURTH ARTICLE [II-II, Q. 69, Art. 4]

Whether a Man Who Is Condemned to Death May Lawfully Defend Himself If He Can?

Objection 1: It would seem that a man who is condemned to death may lawfully defend himself if he can. For it is always lawful to do that to which nature inclines us, as being of natural right, so to speak. Now, to resist corruption is an inclination of nature not only in men and animals but also in things devoid of sense. Therefore if he can do so, the accused, after condemnation, may lawfully resist being put to death.

Obj. 2: Further, just as a man, by resistance, escapes the death to which he has been condemned, so does he by flight. Now it is lawful seemingly to escape death by flight, according to Ecclus. 9:18, "Keep thee far from the man that hath power to kill [and not to quicken]" [*The words in the brackets are not in the Vulgate]. Therefore it is also lawful for the accused to resist.

Obj. 3: Further, it is written (Prov. 24:11): "Deliver them that are led to death: and those that are drawn to death forbear not to deliver." Now a man is under greater obligation to himself than to another. Therefore it is lawful for a condemned man to defend himself from being put to death.

On the contrary, The Apostle says (Rom. 13:2): "He that resisteth the power, resisteth the ordinance of God: and they that resist, purchase to themselves damnation." Now a condemned man, by defending himself, resists the power in the point of its being ordained by God "for the punishment of evil-doers, and for the praise of the good" [*1 Pet. 2:14]. Therefore he sins in defending himself.

I answer that, A man may be condemned to death in two ways. First justly, and then it is not lawful for the condemned to defend himself, because it is lawful for the judge to combat his resistance by force, so that on his part the fight is unjust, and consequently without any doubt he sins.

Secondly a man is condemned unjustly: and such a sentence is like the violence of robbers, according to Ezech. 22:21, "Her princes in the midst of her are like wolves ravening the prey to shed blood." Wherefore even as it is lawful to resist robbers, so is it lawful, in a like case, to resist wicked princes; except perhaps in order to avoid scandal, whence some grave disturbance might be feared to arise.

Reply Obj. 1: Reason was given to man that he might ensue those things to which his nature inclines, not in all cases, but in accordance with the order of reason. Hence not all self-defense is lawful, but only such as is accomplished with due moderation.

Reply Obj. 2: When a man is condemned to death, he has not to kill himself, but to suffer death: wherefore he is not bound to do anything from which death would result, such as to stay in the place whence he would be led to execution. But he may not resist those who lead him to death, in order that he may not suffer what is just for him to suffer. Even so, if a man were condemned to die of hunger, he does not sin if he partakes of food brought to him secretly, because to refrain from taking it would be to kill himself.

Reply Obj. 3: This saying of the wise man does not direct that one should deliver a man from death in opposition to the order of justice: wherefore neither should a man deliver himself from death by resisting against justice.

QUESTION 70

OF INJUSTICE WITH REGARD TO THE PERSON OF THE WITNESS
(In Four Articles)

We must now consider injustice with regard to the person of the witness. Under this head there are four points of inquiry:

(1) Whether a man is bound to give evidence?

(2) Whether the evidence of two or three witnesses suffices?

(3) Whether a man's evidence may be rejected without any fault on his part?

(4) Whether it is a mortal sin to bear false witness? _____

FIRST ARTICLE [II-II, Q. 70, Art. 1]

Whether a Man Is Bound to Give Evidence?

Objection 1: It would seem that a man is not bound to give evidence. Augustine says (QQ. Gen. 1:26) [*Cf. Contra Faust. xxii, 33, 34], that when Abraham said

of his wife (Gen. 20:2), "She is my sister," he wished the truth to be concealed and not a lie be told. Now, by hiding the truth a man abstains from giving evidence. Therefore a man is not bound to give evidence.

Obj. 2: Further, no man is bound to act deceitfully. Now it is written (Prov. 11:13): "He that walketh deceitfully revealeth secrets, but he that is faithful concealeth the thing committed to him by his friend." Therefore a man is not always bound to give evidence, especially on matters committed to him as a secret by a friend.

Obj. 3: Further, clerics and priests, more than others, are bound to those things that are necessary for salvation. Yet clerics and priests are forbidden to give evidence when a man is on trial for his life. Therefore it is not necessary for salvation to give evidence.

On the contrary, Augustine [*Can. Quisquis, caus. xi, qu. 3, cap. Falsidicus; cf. Isidore, Sentent. iii, 55] says: "Both he who conceals the truth and he who tells a lie are guilty, the former because he is unwilling to do good, the latter because he desires to hurt."

I answer that, We must make a distinction in the matter of giving evidence: because sometimes a certain man's evidence is necessary, and sometimes not. If the necessary evidence is that of a man subject to a superior whom, in matters pertaining to justice, he is bound to obey, without doubt he is bound to give evidence on those points which are required of him in accordance with the order of justice, for instance on manifest things or when ill-report has preceded. If however he is required to give evidence on other points, for instance secret matters, and those of which no ill-report has preceded, he is not bound to give evidence. On the other hand, if his evidence be required by authority of a superior whom he is bound to obey, we must make a distinction: because if his evidence is required in order to deliver a man from an unjust death or any other penalty, or from false defamation, or some loss, in such cases he is bound to give evidence. Even if his evidence is not demanded, he is bound to do what he can to declare the truth to someone who may profit thereby. For it is written (Ps. 81:4): "Rescue the poor, and deliver the needy from the hand of the sinner"; and (Prov. 24:11): "Deliver them that are led to death"; and (Rom. 1:32): "They are worthy of death, not only they that do them, but they also that consent to them that do them," on which words a gloss says: "To be silent when one can disprove is to consent." In matters pertaining to a man's condemnation, one is not bound to

give evidence, except when one is constrained by a superior in accordance with the order of justice; since if the truth of such a matter be concealed, no particular injury is inflicted on anyone. Or, if some danger threatens the accuser, it matters not since he risked the danger of his own accord: whereas it is different with the accused, who incurs the danger against his will.

Reply Obj. 1: Augustine is speaking of concealment of the truth in a case when a man is not compelled by his superior's authority to declare the truth, and when such concealment is not specially injurious to any person.

Reply Obj. 2: A man should by no means give evidence on matters secretly committed to him in confession, because he knows such things, not as man but as God's minister: and the sacrament is more binding than any human precept. But as regards matters committed to man in some other way under secrecy, we must make a distinction. Sometimes they are of such a nature that one is bound to make them known as soon as they come to our knowledge, for instance if they conduce to the spiritual or corporal corruption of the community, or to some grave personal injury, in short any like matter that a man is bound to make known either by giving evidence or by denouncing it. Against such a duty a man cannot be obliged to act on the plea that the matter is committed to him under secrecy, for he would break the faith he owes to another. On the other hand sometimes they are such as one is not bound to make known, so that one may be under obligation not to do so on account of their being committed to one under secrecy. In such a case one is by no means bound to make them known, even if the superior should command; because to keep faith is of natural right, and a man cannot be commanded to do what is contrary to natural right.

Reply Obj. 3: It is unbecoming for ministers of the altar to slay a man or to cooperate in his slaying, as stated above (Q. 64, A. 4); hence according to the order of justice they cannot be compelled to give evidence when a man is on trial for his life. _____

SECOND ARTICLE [II-II, Q. 70, Art. 2]

Whether the Evidence of Two or Three Persons Suffices?

Objection 1: It would seem that the evidence of two or three persons is not sufficient. For judgment requires certitude. Now certitude of the truth is not obtained by the assertions of two or three witnesses, for we read that Naboth was

unjustly condemned on the evidence of two witnesses (3 Kings 21). Therefore the evidence of two or three witnesses does not suffice.

Obj. 2: Further, in order for evidence to be credible it must agree.
But frequently the evidence of two or three disagrees in some point.
Therefore it is of no use for proving the truth in court.

Obj. 3: Further, it is laid down (Decret. II, qu. iv, can. Praesul.): "A bishop shall not be condemned save on the evidence of seventy-two witnesses; nor a cardinal priest of the Roman Church, unless there be sixty-four witnesses. Nor a cardinal deacon of the Roman Church, unless there be twenty-seven witnesses; nor a subdeacon, an acolyte, an exorcist, a reader or a doorkeeper without seven witnesses." Now the sin of one who is of higher dignity is more grievous, and consequently should be treated more severely. Therefore neither is the evidence of two or three witnesses sufficient for the condemnation of other persons.

On the contrary, It is written (Deut. 17:6): "By the mouth of two or three witnesses shall he die that is to be slain," and further on (Deut. 19:15): "In the mouth of two or three witnesses every word shall stand."

I answer that, According to the Philosopher (Ethic. i, 3), "we must not expect to find certitude equally in every matter." For in human acts, on which judgments are passed and evidence required, it is impossible to have demonstrative certitude, because they are about things contingent and variable. Hence the certitude of probability suffices, such as may reach the truth in the greater number of cases, although it fail in the minority. Now it is probable that the assertion of several witnesses contains the truth rather than the assertion of one: and since the accused is the only one who denies, while several witness affirm the same as the prosecutor, it is reasonably established both by Divine and by human law, that the assertion of several witnesses should be upheld. Now all multitude is comprised of three elements, the beginning, the middle and the end. Wherefore, according to the Philosopher (De Coelo i, 1), "we reckon 'all' and 'whole' to consist of three parts." Now we have a triple voucher when two agree with the prosecutor: hence two witnesses are required; or for the sake of greater certitude three, which is the perfect number. Wherefore it is written (Eccles. 4:12): "A threefold cord is not easily broken": and Augustine, commenting on John 8:17, "The testimony of two men is true," says (Tract. xxxvi) that "there is here a mystery by which we are given to understand that Trinity wherein is perpetual stability of truth."

Reply Obj. 1: No matter how great a number of witnesses may be determined, the evidence might sometimes be unjust, since is written (Ex. 23:2): "Thou shalt not follow the multitude to do evil." And yet the fact that in so many it is not possible to have certitude without fear of error, is no reason why we should reject the certitude which can probably be had through two or three witnesses, as stated above.

Reply Obj. 2: If the witnesses disagree in certain principal circumstances which change the substance of the fact, for instance in time, place, or persons, which are chiefly in question, their evidence is of no weight, because if they disagree in such things, each one would seem to be giving distinct evidence and to be speaking of different facts. For instance, one say that a certain thing happened at such and such a time or place, while another says it happened at another time or place, they seem not to be speaking of the same event. The evidence is not weakened if one witness says that he does not remember, while the other attests to a determinate time or place. And if on such points as these the witness for prosecution and defense disagree altogether, and if they be equal in number on either side, and of equal standing, the accused should have the benefit of the doubt, because the judge ought to be more inclined to acquit than to condemn, except perhaps in favorable suits, such as a pleading for liberty and the like. If, however, the witnesses for the same side disagree, the judge ought to use his own discretion in discerning which side to favor, by considering either the number of witnesses, or their standing, or the favorableness of the suit, or the nature of the business and of the evidence.

Much more ought the evidence of one witness to be rejected if he contradict himself when questioned about what he has seen and about what he knows; not, however, if he contradict himself when questioned about matters of opinion and report, since he may be moved to answer differently according to the different things he has seen and heard.

On the other hand if there be discrepancy of evidence in circumstances not touching the substance of the fact, for instance, whether the weather were cloudy or fine, whether the house were painted or not, or such like matters, such discrepancy does not weaken the evidence, because men are not wont to take much notice of such things, wherefore they easily forget them. Indeed, a discrepancy of this kind renders the evidence more credible, as Chrysostom states (Hom. i in Matth.), because if the witnesses agreed in every point, even in the minutest of details, they would seem to have conspired together to say the

same thing: but this must be left to the prudent discernment of the judge.

Reply Obj. 3: This passage refers specially to the bishops, priests, deacons and clerics of the Roman Church, on account of its dignity: and this for three reasons. First because in that Church those men ought to be promoted whose sanctity makes their evidence of more weight than that of many witnesses. Secondly, because those who have to judge other men, often have many opponents on account of their justice, wherefore those who give evidence against them should not be believed indiscriminately, unless they be very numerous. Thirdly, because the condemnation of any one of them would detract in public opinion from the dignity and authority of that Church, a result which would be more fraught with danger than if one were to tolerate a sinner in that same Church, unless he were very notorious and manifest, so that a grave scandal would arise if he were tolerated. _____

THIRD ARTICLE [II-II, Q. 70, Art. 3]

Whether a Man's Evidence Can Be Rejected Without Any Fault of His?

Objection 1: It would seem that a man's evidence ought not to be rejected except on account of some fault. For it is inflicted as a penalty on some that their evidence is inadmissible, as in the case of those who are branded with infamy. Now a penalty must not be inflicted save for a fault. Therefore it would seem that no man's evidence ought to be rejected save on account of a fault.

Obj. 2: Further, "Good is to be presumed of every one, unless the contrary appear" [*Cap. Dudum, de Praesumpt.]. Now it pertains to a man's goodness that he should give true evidence. Since therefore there can be no proof of the contrary, unless there be some fault of his, it would seem that no man's evidence should be rejected save for some fault.

Obj. 3: Further, no man is rendered unfit for things necessary for salvation except by some sin. But it is necessary for salvation to give true evidence, as stated above (A. 1). Therefore no man should be excluded from giving evidence save for some fault.

On the contrary, Gregory says (Regist. xiii, 44): "As to the bishop who is said to have been accused by his servants, you are to know that they should by no means have been heard": which words are embodied in the Decretals (II, qu. 1, can. Imprimis).

I answer that, As stated above (A. 2), the authority of evidence is not infallible but probable; and consequently the evidence for one side is weakened by whatever strengthens the probability of the other. Now the reliability of a person's evidence is weakened, sometimes indeed on account of some fault of his, as in the case of unbelievers and persons of evil repute, as well as those who are guilty of a public crime and who are not allowed even to accuse; sometimes, without any fault on his part, and this owing either to a defect in the reason, as in the case of children, imbeciles and women, or to personal feeling, as in the case of enemies, or persons united by family or household ties, or again owing to some external condition, as in the case of poor people, slaves, and those who are under authority, concerning whom it is to be presumed that they might easily be induced to give evidence against the truth.

Thus it is manifest that a person's evidence may be rejected either with or without some fault of his.

Reply Obj. 1: If a person is disqualified from giving evidence this is done as a precaution against false evidence rather than as a punishment. Hence the argument does not prove.

Reply Obj. 2: Good is to be presumed of everyone unless the contrary appear, provided this does not threaten injury to another: because, in that case, one ought to be careful not to believe everyone readily, according to 1 John 4:1: "Believe

not every spirit."

Reply Obj. 3: To give evidence is necessary for salvation, provided the witness be competent, and the order of justice observed. Hence nothing hinders certain persons being excused from giving evidence, if they be considered unfit according to law. _____

FOURTH ARTICLE [II-II, Q. 70, Art. 4]

Whether It Is Always a Mortal Sin to Give False Evidence?

Objection 1: It would seem that it is not always a mortal sin to give false evidence. For a person may happen to give false evidence, through ignorance of fact. Now such ignorance excuses from mortal sin. Therefore the giving of false evidence is not always a mortal sin.

Obj. 2: Further, a lie that benefits someone and hurts no man is officious, and this is not a mortal sin. Now sometimes a lie of this kind occurs in false evidence, as when a person gives false evidence in order to save a man from death, or from an unjust sentence which threatens him through other false witnesses or a perverse judge. Therefore in such cases it is not a mortal sin to give false evidence.

Obj. 3: Further, a witness is required to take an oath in order that he may fear to commit a mortal sin of perjury. But this would not be necessary, if it were already a mortal sin to give false evidence. Therefore the giving of false evidence is not always mortal sin.

On the contrary, It is written (Prov. 19:5): "A false witness shall not be unpunished."

I answer that, False evidence has a threefold deformity. The first is owing to perjury, since witnesses are admitted only on oath and on this count it is always a mortal sin. Secondly, owing to the violation of justice, and on this account it is a mortal sin generically, even as any kind of injustice. Hence the prohibition of false evidence by the precept of the decalogue is expressed in this form when it is said (Ex. 20:16), "Thou shalt not bear false witness against thy neighbor." For one does nothing against a man by preventing him from doing someone an injury, but only by taking away his justice. Thirdly, owing to the falsehood itself, by reason of which every lie is a sin: on this account, the giving of false

evidence is not always a mortal sin.

Reply Obj. 1: In giving evidence a man ought not to affirm as certain, as though he knew it, that about which he is not certain; and he should confess his doubt in doubtful terms, and that which he is certain about, in terms of certainty. Owing however to the frailty of the human memory, a man sometimes thinks he is certain about something that is not true; and then if after thinking over the matter with due care he deems himself certain about that false thing, he does not sin mortally if he asserts it, because the evidence which he gives is not directly and intentionally, but accidentally contrary to what he intends.

Reply Obj. 2: An unjust judgment is not a judgment, wherefore the false evidence given in an unjust judgment, in order to prevent injustice is not a mortal sin by virtue of the judgment, but only by reason of the oath violated.

Reply Obj. 3: Men abhor chiefly those sins that are against God, as being most grievous; and among them is perjury: whereas they do not abhor so much sins against their neighbor. Consequently, for the greater certitude of evidence, the witness is required to take a oath. _____

QUESTION 71

OF INJUSTICE IN JUDGMENT ON THE PART OF COUNSEL
(In Four Articles)

We must now consider the injustice which takes place in judgment on the part of counsel, and under this head there are four points of inquiry:

(1) Whether an advocate is bound to defend the suits of the poor?

(2) Whether certain persons should be prohibited from exercising the office of advocate?

(3) Whether an advocate sins by defending an unjust cause?

(4) Whether he sins if he accept a fee for defending a suit?

FIRST ARTICLE [II-II, Q. 71, Art. 1]

Whether an Advocate Is Bound to Defend the Suits of the Poor?

Objection 1: It would seem that an advocate is bound to defend the suits of the poor. For it is written (Ex. 23:5): "If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shall lift him up with him." Now no less a danger threatens the poor man whose suit is being unjustly prejudiced, than if his ass were to lie underneath its burden. Therefore an advocate is bound to defend the suits of the poor.

Obj. 2: Further, Gregory says in a homily (ix in Evang.): "Let him that hath understanding beware lest he withhold his knowledge; let him that hath abundance of wealth watch lest he slacken his merciful bounty; let him who is a servant to art share his skill with his neighbor; let him who has an opportunity of speaking with the wealthy plead the cause of the poor: for the slightest gift you have received will be reputed a talent." Now every man is bound, not to hide but faithfully to dispense the talent committed to him; as evidenced by the punishment inflicted on the servant who hid his talent (Matt. 25:30). Therefore an advocate is bound to plead for the poor.

Obj. 3: Further, the precept about performing works of mercy, being affirmative, is binding according to time and place, and this is chiefly in cases of need. Now it seems to be a case of need when the suit of a poor man is being prejudiced. Therefore it seems that in such a case an advocate is bound to defend the poor man's suit.

On the contrary, He that lacks food is no less in need than he that lacks an advocate. Yet he that is able to give food is not always bound to feed the needy. Therefore neither is an advocate always bound to defend the suits of the poor.

I answer that, Since defense of the poor man's suit belongs to the works of mercy, the answer to this inquiry is the same as the one given above with regard to the other works of mercy (Q. 32, AA. 5, 9). Now no man is sufficient to bestow a work of mercy on all those who need it. Wherefore, as Augustine says (De Doctr. Christ. i, 28), "since one cannot do good to all, we ought to consider those chiefly who by reason of place, time, or any other circumstance, by a kind of chance are more closely united to us." He says "by reason of place," because one is not bound to search throughout the world for the needy that one may succor them; and it suffices to do works of mercy to those one meets with. Hence it is written (Ex. 23:4): "If thou meet thy enemy's ass going astray, bring it

back to him." He says also "by reason of time," because one is not bound to provide for the future needs of others, and it suffices to succor present needs. Hence it is written (1 John 3:17): "He that . . . shall see his brother in need, and shall put up his bowels from him, how doth the charity of God abide in him?" Lastly he says, "or any other circumstance," because one ought to show kindness to those especially who are by any tie whatever united to us, according to 1 Tim. 5:8, "If any man have not care of his own, and especially of those of his house, he hath denied the faith and is worse than an infidel."

It may happen however that these circumstances concur, and then we have to consider whether this particular man stands in such a need that it is not easy to see how he can be succored otherwise, and then one is bound to bestow the work of mercy on him. If, however, it is easy to see how he can be otherwise succored, either by himself, or by some other person still more closely united to him, or in a better position to help him, one is not bound so strictly to help the one in need that it would be a sin not to do so: although it would be praiseworthy to do so where one is not bound to. Therefore an advocate is not always bound to defend the suits of the poor, but only when the aforesaid circumstances concur, else he would have to put aside all other business, and occupy himself entirely in defending the suits of poor people. The same applies to a physician with regard to attendance on the sick.

Reply Obj. 1: So long as the ass lies under the burden, there is no means of help in this case, unless those who are passing along come to the man's aid, and therefore they are bound to help. But they would not be so bound if help were possible from another quarter.

Reply Obj. 2: A man is bound to make good use of the talent bestowed on him, according to the opportunities afforded by time, place, and other circumstances, as stated above.

Reply Obj. 3: Not every need is such that it is one's duty to remedy it, but only such as we have stated above. _____

SECOND ARTICLE [II-II, Q. 71, Art. 2]

Whether It Is Fitting That the Law Should Debar Certain Persons from the Office of Advocate?

Objection 1: It would seem unfitting for the law to debar certain persons from

the office of advocate. For no man should be debarred from doing works of mercy. Now it belongs to the works of mercy to defend a man's suit, as stated above (A. 1). Therefore no man should be debarred from this office.

Obj. 2: Further, contrary causes have not, seemingly, the same effect. Now to be busy with Divine things and to be busy about sin are contrary to one another. Therefore it is unfitting that some should be debarred from the office of advocate, on account of religion, as monks and clerics, while others are debarred on account of sin, as persons of ill-repute and heretics.

Obj. 3: Further, a man should love his neighbor as himself. Now it is a duty of love for an advocate to plead a person's cause. Therefore it is unfitting that certain persons should be debarred from pleading the cause of others, while they are allowed to advocate their own cause.

On the contrary, According to Decret. III, qu. vii, can. *Infames,* many persons are debarred from the office of advocate.

I answer that, In two ways a person is debarred from performing a certain act: first because it is impossible to him, secondly because it is unbecoming to him: but, whereas the man to whom a certain act is impossible, is absolutely debarred from performing it, he to whom an act is unbecoming is not debarred altogether, since necessity may do away with its unbecomingness. Accordingly some are debarred from the office of advocate because it is impossible to them through lack of sense—either interior, as in the case of madmen and minors—or exterior, as in the case of the deaf and dumb. For an advocate needs to have both interior skill so that he may be able to prove the justice of the cause he defends, and also speech and hearing, that he may speak and hear what is said to him. Consequently those who are defective in these points, are altogether debarred from being advocates either in their own or in another's cause. The becomingness of exercising this office is removed in two ways. First, through a man being engaged in higher things. Wherefore it is unfitting that monks or priests should be advocates in any cause whatever, or that clerics should plead in a secular court, because such persons are engaged in Divine things. Secondly, on account of some personal defect, either of body (for instance a blind man whose attendance in a court of justice would be unbecoming) or of soul, for it ill becomes one who has disdained to be just himself, to plead for the justice of another. Wherefore it is unbecoming that persons of ill repute, unbelievers, and those who have been convicted of grievous crimes should be advocates.

Nevertheless this unbecomingness is outweighed by necessity: and for this reason such persons can plead either their own cause or that of persons closely connected with them. Moreover, clerics can be advocates in the cause of their own church, and monks in the cause of their own monastery, if the abbot direct them to do so.

Reply Obj. 1: Certain persons are sometimes debarred by unbecomingness, and others by inability from performing works of mercy: for not all the works of mercy are becoming to all persons: thus it ill becomes a fool to give counsel, or the ignorant to teach.

Reply Obj. 2: Just as virtue is destroyed by "too much" and "too little," so does a person become incompetent by "more" and "less." For this reason some, like religious and clerics, are debarred from pleading in causes, because they are above such an office; and others because they are less than competent to exercise it, such as persons of ill-repute and unbelievers.

Reply Obj. 3: The necessity of pleading the causes of others is not so pressing as the necessity of pleading one's own cause, because others are able to help themselves otherwise: hence the comparison fails. _____

THIRD ARTICLE [II-II, Q. 71, Art. 3]

Whether an Advocate Sins by Defending an Unjust Cause?

Objection 1: It would seem that an advocate does not sin by defending an unjust cause. For just as a physician proves his skill by healing a desperate disease, so does an advocate prove his skill, if he can defend an unjust cause. Now a physician is praised if he heals a desperate malady. Therefore an advocate also commits no sin, but ought to be praised, if he defends an unjust cause.

Obj. 2: Further, it is always lawful to desist from committing a sin. Yet an advocate is punished if he throws up his brief (Decret. II, qu. iii, can. Si quem poenit.). Therefore an advocate does not sin by defending an unjust cause, when once he has undertaken its defense.

Obj. 3: Further, it would seem to be a greater sin for an advocate to use unjust means in defense of a just cause (e.g. by producing false witnesses, or alleging false laws), than to defend an unjust cause, since the former is a sin against the form, the latter against the matter of justice. Yet it is seemingly lawful for an

advocate to make use of such underhand means, even as it is lawful for a soldier to lay ambushes in a battle. Therefore it would seem that an advocate does not sin by defending an unjust cause.

On the contrary, It is said (2 Paralip. 19:2): "Thou helpest the ungodly . . . and therefore thou didst deserve . . . the wrath of the Lord." Now an advocate by defending an unjust cause, helps the ungodly. Therefore he sins and deserves the wrath of the Lord.

I answer that, It is unlawful to cooperate in an evil deed, by counseling, helping, or in any way consenting, because to counsel or assist an action is, in a way, to do it, and the Apostle says (Rom. 1:32) that "they . . . are worthy of death, not only they that do" a sin, "but they also that consent to them that do" it. Hence it was stated above (Q. 62, A. 7), that all such are bound to restitution. Now it is evident that an advocate provides both assistance and counsel to the party for whom he pleads. Wherefore, if knowingly he defends an unjust cause, without doubt he sins grievously, and is bound to restitution of the loss unjustly incurred by the other party by reason of the assistance he has provided. If, however, he defends an unjust cause unknowingly, thinking it just, he is to be excused according to the measure in which ignorance is excusable.

Reply Obj. 1: The physician injures no man by undertaking to heal a desperate malady, whereas the advocate who accepts service in an unjust cause, unjustly injures the party against whom he pleads unjustly. Hence the comparison fails. For though he may seem to deserve praise for showing skill in his art, nevertheless he sins by reason of injustice in his will, since he abuses his art for an evil end.

Reply Obj. 2: If an advocate believes from the outset that the cause is just, and discovers afterwards while the case is proceeding that it is unjust, he ought not to throw up his brief in such a way as to help the other side, or so as to reveal the secrets of his client to the other party. But he can and must give up the case, or induce his client to give way, or make some compromise without prejudice to the opposing party.

Reply Obj. 3: As stated above (Q. 40, A. 3), it is lawful for a soldier, or a general to lay ambushes in a just war, by prudently concealing what he has a mind to do, but not by means of fraudulent falsehoods, since we should keep faith even with a foe, as Tully says (De offic. iii, 29). Hence it is lawful for an advocate, in

defending his case, prudently to conceal whatever might hinder its happy issue, but it is unlawful for him to employ any kind of falsehood.

FOURTH ARTICLE [II-II, Q. 71, Art. 4]

Whether It Is Lawful for an Advocate to Take a Fee for Pleading?

Objection 1: It would seem unlawful for an advocate to take a fee for pleading. Works of mercy should not be done with a view to human remuneration, according to Luke 14:12, "When thou makest a dinner or a supper, call not thy friends . . . nor thy neighbors who are rich: lest perhaps they also invite thee again, and a recompense be made to thee." Now it is a work of mercy to plead another's cause, as stated above (A. 1). Therefore it is not lawful for an advocate to take payment in money for pleading.

Obj. 2: Further, spiritual things are not to be bartered with temporal things. But pleading a person's cause seems to be a spiritual good since it consists in using one's knowledge of law. Therefore it is not lawful for an advocate to take a fee for pleading.

Obj. 3: Further, just as the person of the advocate concurs towards the pronouncement of the verdict, so do the persons of the judge and of the witness. Now, according to Augustine (Ep. cliii ad Macedon.), "the judge should not sell a just sentence, nor the witness true evidence." Therefore neither can an advocate sell a just pleading.

On the contrary, Augustine says (Ep. cliii ad Macedon.) that "an advocate may lawfully sell his pleading, and a lawyer his advice."

I answer that, A man may justly receive payment for granting what he is not bound to grant. Now it is evident that an advocate is not always bound to consent to plead, or to give advice in other people's causes. Wherefore, if he sell his pleading or advice, he does not act against justice. The same applies to the physician who attends on a sick person to heal him, and to all like persons; provided, however, they take a moderate fee, with due consideration for persons, for the matter in hand, for the labor entailed, and for the custom of the country. If, however, they wickedly extort an immoderate fee, they sin against justice. Hence Augustine says (Ep. cliii ad Macedon.) that "it is customary to demand from them restitution of what they have extorted by a wicked excess, but not

what has been given to them in accordance with a commendable custom."

Reply Obj. 1: Man is not bound to do gratuitously whatever he can do from motives of mercy: else no man could lawfully sell anything, since anything may be given from motives of mercy. But when a man does give a thing out of mercy, he should seek, not a human, but a Divine reward. In like manner an advocate, when he mercifully pleads the cause of a poor man, should have in view not a human but a Divine meed; and yet he is not always bound to give his services gratuitously.

Reply Obj. 2: Though knowledge of law is something spiritual, the use of that knowledge is accomplished by the work of the body: hence it is lawful to take money in payment of that use, else no craftsman would be allowed to make profit by his art.

Reply Obj. 3: The judge and witnesses are common to either party, since the judge is bound to pronounce a just verdict, and the witness to give true evidence. Now justice and truth do not incline to one side rather than to the other: and consequently judges receive out of the public funds a fixed pay for their labor; and witnesses receive their expenses (not as payment for giving evidence, but as a fee for their labor) either from both parties or from the party by whom they are adduced, because no man "serveth as a soldier at any time at his own charge [*Vulg.: 'Who serveth as a soldier,']" (1 Cor. 9:7). On the other hand an advocate defends one party only, and so he may lawfully accept fee from the party he assists. _____

QUESTION 72

OF REVILING
(In Four Articles)

We must now consider injuries inflicted by words uttered extrajudicially. We shall consider (1) reviling, (2) backbiting, (3) tale bearing, (4) derision, (5) cursing.

Under the first head there are four points of inquiry:

(1) What is reviling?

(2) Whether every reviling is a mortal sin?

(3) Whether one ought to check revilers?

(4) Of the origin of reviling. _____

FIRST ARTICLE [II-II, Q. 72, Art. 1]

Whether Reviling Consists in Words?

Objection 1: It would seem that reviling does not consist in words. Reviling implies some injury inflicted on one's neighbor, since it is a kind of injustice. But words seem to inflict no injury on one's neighbor, either in his person, or in his belongings. Therefore reviling does not consist in words.

Obj. 2: Further, reviling seems to imply dishonor. But a man can be dishonored or slighted by deeds more than by words. Therefore it seems that reviling consists, not in words but in deeds.

Obj. 3: Further, a dishonor inflicted by words is called a railing or a taunt. But reviling seems to differ from railing or taunt. Therefore reviling does not consist in words.

On the contrary, Nothing, save words, is perceived by the hearing. Now reviling is perceived by the hearing according to Jer. 20:10, "I heard reviling [Douay: 'contumelies'] on every side." Therefore reviling consists in words.

I answer that, Reviling denotes the dishonoring of a person, and this happens in two ways: for since honor results from excellence, one person dishonors another, first, by depriving him of the excellence for which he is honored. This is done by sins of deed, whereof we have spoken above (Q. 64, seqq.). Secondly, when a man publishes something against another's honor, thus bringing it to the knowledge of the latter and of other men. This reviling properly so called, and is done by some kind of signs. Now, according to Augustine (De Doctr. Christ. ii, 3), "compared with words all other signs are very few, for words have obtained the chief place among men for the purpose of expressing whatever the mind conceives." Hence reviling, properly speaking, consists in words: wherefore, Isidore says (Etym. x) that a reviler (*contumeliosus*) "is hasty and bursts out (*tumet*) in injurious words." Since, however, things are also signified by deeds, which on this account have the same significance as words, it follows that reviling in a wider sense extends also to deeds. Wherefore a gloss on Rom. 1:30, "contumelious, proud," says: "The contumelious are those who by word or deed

revile and shame others."

Reply Obj. 1: Our words, if we consider them in their essence, i.e. as audible sounds, injure no man, except perhaps by jarring of the ear, as when a person speaks too loud. But, considered as signs conveying something to the knowledge of others, they may do many kinds of harm. Such is the harm done to a man to the detriment of his honor, or of the respect due to him from others. Hence the reviling is greater if one man reproach another in the presence of many: and yet there may still be reviling if he reproach him by himself, in so far as the speaker acts unjustly against the respect due to the hearer.

Reply Obj. 2: One man slights another by deeds in so far as such deeds cause or signify that which is against that other man's honor. In the former case it is not a matter of reviling but of some other kind of injustice, of which we have spoken above (QQ. 64, 65, 66): where as in the latter case there is reviling, in so far as deeds have the significant force of words.

Reply Obj. 3: Railing and taunts consist in words, even as reviling, because by all of them a man's faults are exposed to the detriment of his honor. Such faults are of three kinds. First, there is the fault of guilt, which is exposed by *reviling* words. Secondly, there is the fault of both guilt and punishment, which is exposed by *taunts* (*convicium*), because *vice* is commonly spoken of in connection with not only the soul but also the body. Hence if one man says spitefully to another that he is blind, he taunts but does not revile him: whereas if one man calls another a thief, he not only taunts but also reviles him. Thirdly, a man reproaches another for his inferiority or indigence, so as to lessen the honor due to him for any kind of excellence. This is done by *upbraiding* words, and properly speaking, occurs when one spitefully reminds a man that one has succored him when he was in need. Hence it is written (Ecclus. 20:15): "He will give a few things and upbraid much." Nevertheless these terms are sometimes employed one for the other. _____

SECOND ARTICLE [II-II, Q. 72, Art. 2]

Whether Reviling or Railing Is a Mortal Sin?

Objection 1: It would seem that reviling or railing is not a mortal sin. For no mortal sin is an act of virtue. Now railing is the act of a virtue, viz. of wittiness (*eutrapelia*) [*Cf. I-II, Q. 60, A. 5] to which it pertains to rail well, according to

the Philosopher (Ethic. iv, 8). Therefore railing or reviling is not a mortal sin.

Obj. 2: Further, mortal sin is not to be found in perfect men; and yet these sometimes give utterance to railing or reviling. Thus the Apostle says (Gal. 3:1): "O senseless Galatians!," and our Lord said (Luke 24:25): "O foolish and slow of heart to believe!" Therefore railing or reviling is not a mortal sin.

Obj. 3: Further, although that which is a venial sin by reason of its genus may become mortal, that which is mortal by reason of its genus cannot become venial, as stated above (I-II, Q. 88, AA. 4, 6). Hence if by reason of its genus it were a mortal sin to give utterance to railing or reviling, it would follow that it is always a mortal sin. But this is apparently untrue, as may be seen in the case of one who utters a reviling word indeliberately or through slight anger. Therefore reviling or railing is not a mortal sin, by reason of its genus.

On the contrary, Nothing but mortal sin deserves the eternal punishment of hell. Now railing or reviling deserves the punishment of hell, according to Matt. 5:22, "Whosoever shall say to his brother . . . Thou fool, shall be in danger of hell fire." Therefore railing or reviling is a mortal sin.

I answer that, As stated above (A. 1), words are injurious to other persons, not as sounds, but as signs, and this signification depends on the speaker's inward intention. Hence, in sins of word, it seems that we ought to consider with what intention the words are uttered. Since then railing or reviling essentially denotes a dishonoring, if the intention of the utterer is to dishonor the other man, this is properly and essentially to give utterance to railing or reviling: and this is a mortal sin no less than theft or robbery, since a man loves his honor no less than his possessions. If, on the other hand, a man says to another a railing or reviling word, yet with the intention, not of dishonoring him, but rather perhaps of correcting him or with some like purpose, he utters a railing or reviling not formally and essentially, but accidentally and materially, in so far to wit as he says that which might be a railing or reviling. Hence this may be sometimes a venial sin, and sometimes without any sin at all. Nevertheless there is need of discretion in such matters, and one should use such words with moderation, because the railing might be so grave that being uttered inconsiderately it might dishonor the person against whom it is uttered. In such a case a man might commit a mortal sin, even though he did not intend to dishonor the other man: just as were a man incautiously to injure grievously another by striking him in fun, he would not be without blame.

Reply Obj. 1: It belongs to wittiness to utter some slight mockery, not with intent to dishonor or pain the person who is the object of the mockery, but rather with intent to please and amuse: and this may be without sin, if the due circumstances be observed. On the other hand if a man does not shrink from inflicting pain on the object of his witty mockery, so long as he makes others laugh, this is sinful, as stated in the passage quoted.

Reply Obj. 2: Just as it is lawful to strike a person, or damnify him in his belongings for the purpose of correction, so too, for the purpose of correction, may one say a mocking word to a person whom one has to correct. It is thus that our Lord called the disciples "foolish," and the Apostle called the Galatians "senseless." Yet, as Augustine says (De Serm. Dom. in Monte ii, 19), "seldom and only when it is very necessary should we have recourse to invectives, and then so as to urge God's service, not our own."

Reply Obj. 3: Since the sin of railing or reviling depends on the intention of the utterer, it may happen to be a venial sin, if it be a slight railing that does not inflict much dishonor on a man, and be uttered through lightness of heart or some slight anger, without the fixed purpose of dishonoring him, for instance when one intends by such a word to give but little pain.

THIRD ARTICLE [II-II, Q. 72, Art. 3]

Whether One Ought to Suffer Oneself to Be Reviled?

Objection 1: It would seem that one ought not to suffer oneself to be reviled. For he that suffers himself to be reviled, encourages the reviler. But one ought not to do this. Therefore one ought not to suffer oneself to be reviled, but rather reply to the reviler.

Obj. 2: Further, one ought to love oneself more than another. Now one ought not to suffer another to be reviled, wherefore it is written (Prov. 26:10): "He that putteth a fool to silence appeaseth anger." Therefore neither should one suffer oneself to be reviled.

Obj. 3: Further, a man is not allowed to revenge himself, for it is said: "Vengeance belongeth to Me, I will repay" [*Heb. 10:30]. Now by submitting to be reviled a man revenges himself, according to Chrysostom (Hom. xxii, in Ep. ad Rom.): "If thou wilt be revenged, be silent; thou hast dealt him a fatal blow."

Therefore one ought not by silence to submit to reviling words, but rather answer back.

On the contrary, It is written (Ps. 37:13): "They that sought evils to me spoke vain things," and afterwards (Ps. 37:14) he says: "But I as a deaf man, heard not; and as a dumb man not opening his mouth."

I answer that, Just as we need patience in things done against us, so do we need it in those said against us. Now the precepts of patience in those things done against us refer to the preparedness of the mind, according to Augustine's (De Serm. Dom. in Monte i, 19) exposition on our Lord's precept, "If one strike thee on thy right cheek, turn to him also the other" [*The words as quoted by St. Thomas are a blending of Matt. 5:39 and Luke 6:29]: that is to say, a man ought to be prepared to do so if necessary. But he is not always bound to do this actually: since not even did our Lord do so, for when He received a blow, He said: "Why strikest thou Me?" (John 18:23). Consequently the same applies to the reviling words that are said against us. For we are bound to hold our minds prepared to submit to be reviled, if it should be expedient. Nevertheless it sometimes behooves us to withstand against being reviled, and this chiefly for two reasons. First, for the good of the reviler; namely, that his daring may be checked, and that he may not repeat the attempt, according to Prov. 26:5, "Answer a fool according to his folly, lest he imagine himself to be wise." Secondly, for the good of many who would be prevented from progressing in virtue on account of our being reviled. Hence Gregory says (Hom. ix, Super Ezech.): "Those who are so placed that their life should be an example to others, ought, if possible, to silence their detractors, lest their preaching be not heard by those who could have heard it, and they continue their evil conduct through contempt of a good life."

Reply Obj. 1: The daring of the railing reviler should be checked with moderation, i.e. as a duty of charity, and not through lust for one's own honor. Hence it is written (Prov. 26:4): "Answer not a fool according to his folly, lest thou be like him."

Reply Obj. 2: When one man prevents another from being reviled there is not the danger of lust for one's own honor as there is when a man defends himself from being reviled: indeed rather would it seem to proceed from a sense of charity.

Reply Obj. 3: It would be an act of revenge to keep silence with the intention of

provoking the reviler to anger, but it would be praiseworthy to be silent, in order to give place to anger. Hence it is written (Ecclus. 8:4): "Strive not with a man that is full of tongue, and heap not wood upon his fire."

FOURTH ARTICLE [II-II, Q. 72, Art. 4]

Whether Reviling Arises from Anger?

Objection 1: It would seem that reviling does not arise from anger. For it is written (Prov. 11:2): "Where pride is, there shall also be reviling [Douay: 'reproach']." But anger is a vice distinct from pride. Therefore reviling does not arise from anger.

Obj. 2: Further, it is written (Prov. 20:3): "All fools are meddling with revilings [Douay: 'reproaches']." Now folly is a vice opposed to wisdom, as stated above (Q. 46, A. 1); whereas anger is opposed to meekness. Therefore reviling does not arise from anger.

Obj. 3: Further, no sin is diminished by its cause. But the sin of reviling is diminished if one gives vent to it through anger: for it is a more grievous sin to revile out of hatred than out of anger. Therefore reviling does not arise from anger.

On the contrary, Gregory says (Moral. xxxi, 45) that "anger gives rise to revilings."

I answer that, While one sin may arise from various causes, it is nevertheless said to have its source chiefly in that one from which it is wont to arise most frequently, through being closely connected with its end. Now reviling is closely connected with anger's end, which is revenge: since the easiest way for the angry man to take revenge on another is to revile him. Therefore reviling arises chiefly from anger.

Reply Obj. 1: Reviling is not directed to the end of pride which is excellency. Hence reviling does not arise directly from pride. Nevertheless pride disposes a man to revile, in so far as those who think themselves to excel, are more prone to despise others and inflict injuries on them, because they are more easily angered, through deeming it an affront to themselves whenever anything is done against their will.

Reply Obj. 2: According to the Philosopher (Ethic. vii, 6) "anger listens imperfectly to reason": wherefore an angry man suffers a defect of reason, and in this he is like the foolish man. Hence reviling arises from folly on account of the latter's kinship with anger.

Reply Obj. 3: According to the Philosopher (Rhet. ii, 4) "an angry man seeks an open offense, but he who hates does not worry about this." Hence reviling which denotes a manifest injury belongs to anger rather than to hatred.

QUESTION 73

OF BACKBITING [*Or detraction]
(In Four Articles)

We must now consider backbiting, under which head there are four points of inquiry:

(1) What is backbiting?

(2) Whether it is a mortal sin?

(3) Of its comparison with other sins;

(4) Whether it is a sin to listen to backbiting? _____

FIRST ARTICLE [II-II, Q. 73, Art. 1]

Whether Backbiting Is Suitably Defined As the Blackening of Another's Character by Secret Words?

Objection 1: It would seem that backbiting is not as defined by some [*Albert the Great, Sum. Theol. II, cxvii.], "the blackening of another's good name by words uttered in secret." For "secretly" and "openly" are circumstances that do not constitute the species of a sin, because it is accidental to a sin that it be known by many or by few. Now that which does not constitute the species of a sin, does not belong to its essence, and should not be included in its definition. Therefore it does not belong to the essence of backbiting that it should be done by secret words.

Obj. 2: Further, the notion of a good name implies something known to the public. If, therefore, a person's good name is blackened by backbiting, this cannot be done by secret words, but by words uttered openly.

Obj. 3: Further, to detract is to subtract, or to diminish something already existing. But sometimes a man's good name is blackened, even without subtracting from the truth: for instance, when one reveals the crimes which a man has in truth committed. Therefore not every blackening of a good name is backbiting.

On the contrary, It is written (Eccles. 10:11): "If a serpent bite in silence, he is nothing better that backbiteth."

I answer that, Just as one man injures another by deed in two ways—openly, as by robbery or by doing him any kind of violence—and secretly, as by theft, or by a crafty blow, so again one man injures another by words in two ways—in one way, openly, and this is done by reviling him, as stated above (Q. 72, A. 1)—and in another way secretly, and this is done by backbiting. Now from the fact that one man openly utters words against another man, he would appear to think little of him, so that for this reason he dishonors him, so that reviling is detrimental to the honor of the person reviled. On the other hand, he that speaks against another secretly, seems to respect rather than slight him, so that he injures directly, not his honor but his good name, in so far as by uttering such words secretly, he, for his own part, causes his hearers to have a bad opinion of the person against whom he speaks. For the backbiter apparently intends and aims at being believed. It is therefore evident that backbiting differs from reviling in two points: first, in the way in which the words are uttered, the reviler speaking openly against someone, and the backbiter secretly; secondly, as to the end in view, i.e. as regards the injury inflicted, the reviler injuring a man's honor, the backbiter injuring his good name.

Reply Obj. 1: In involuntary commutations, to which are reduced all injuries inflicted on our neighbor, whether by word or by deed, the kind of sin is differentiated by the circumstances "secretly" and "openly," because involuntariness itself is diversified by violence and by ignorance, as stated above (Q. 65, A. 4; I-II, Q. 6, AA. 5, 8).

Reply Obj. 2: The words of a backbiter are said to be secret, not altogether, but in relation to the person of whom they are said, because they are uttered in his

absence and without his knowledge. On the other hand, the reviler speaks against a man to his face. Wherefore if a man speaks ill of another in the presence of several, it is a case of backbiting if he be absent, but of reviling if he alone be present: although if a man speak ill of an absent person to one man alone, he destroys his good name not altogether but partly.

Reply Obj. 3: A man is said to backbite (*detrahere*) another, not because he detracts from the truth, but because he lessens his good name. This is done sometimes directly, sometimes indirectly. Directly, in four ways: first, by saying that which is false about him; secondly, by stating his sin to be greater than it is; thirdly, by revealing something unknown about him; fourthly, by ascribing his good deeds to a bad intention. Indirectly, this is done either by gainsaying his good, or by maliciously concealing it, or by diminishing it.

SECOND ARTICLE [II-II, Q. 73, Art. 2]

Whether Backbiting Is a Mortal Sin?

Objection 1: It would seem that backbiting is not a mortal sin. For no act of virtue is a mortal sin. Now, to reveal an unknown sin, which pertains to backbiting, as stated above (A. 1, ad 3), is an act of the virtue of charity, whereby a man denounces his brother's sin in order that he may amend: or else it is an act of justice, whereby a man accuses his brother. Therefore backbiting is not a mortal sin.

Obj. 2: Further, a gloss on Prov. 24:21, "Have nothing to do with detractors," says: "The whole human race is in peril from this vice." But no mortal sin is to be found in the whole of mankind, since many refrain from mortal sin: whereas they are venial sins that are found in all. Therefore backbiting is a venial sin.

Obj. 3: Further, Augustine in a homily *on the Fire of Purgatory* [*Serm. civ in the appendix to St. Augustine's work] reckons it a slight sin "to speak ill without hesitation or forethought." But this pertains to backbiting. Therefore backbiting is a venial sin.

On the contrary, It is written (Rom. 1:30): "Backbiters, hateful to God," which epithet, according to a gloss, is inserted, "lest it be deemed a slight sin because it consists in words."

I answer that, As stated above (Q. 72, A. 2), sins of word should be judged chiefly from the intention of the speaker. Now backbiting by its very nature aims at blackening a man's good name. Wherefore, properly speaking, to backbite is to speak ill of an absent person in order to blacken his good name. Now it is a very grave matter to blacken a man's good name, because of all temporal things a man's good name seems the most precious, since for lack of it he is hindered from doing many things well. For this reason it is written (Ecclus. 41:15): "Take care of a good name, for this shall continue with thee, more than a thousand treasures precious and great." Therefore backbiting, properly speaking, is a mortal sin. Nevertheless it happens sometimes that a man utters words, whereby someone's good name is tarnished, and yet he does not intend this, but something else. This is not backbiting strictly and formally speaking, but only materially and accidentally as it were. And if such defamatory words be uttered for the sake of some necessary good, and with attention to the due circumstances, it is not a sin and cannot be called backbiting. But if they be uttered out of lightness of heart or for some unnecessary motive, it is not a mortal sin, unless perchance the spoken word be of such a grave nature, as to cause a notable injury to a man's good name, especially in matters pertaining to his moral character, because from the very nature of the words this would be a mortal sin. And one is bound to restore a man his good name, no less than any other thing one has taken from him, in the manner stated above (Q. 62, A. 2) when we were treating of restitution.

Reply Obj. 1: As stated above, it is not backbiting to reveal a man's hidden sin in order that he may mend, whether one denounce it, or accuse him for the good of public justice.

Reply Obj. 2: This gloss does not assert that backbiting is to be found throughout the whole of mankind, but "almost," both because "the number of fools is infinite," [*Eccles. 1:15] and few are they that walk in the way of salvation, [*Cf. Matt. 7:14] and because there are few or none at all who do not at times speak from lightness of heart, so as to injure someone's good name at least slightly, for it is written (James 3:2): "If any man offend not in word, the same is a perfect man."

Reply Obj. 3: Augustine is referring to the case when a man utters a slight evil about someone, not intending to injure him, but through lightness of heart or a slip of the tongue. _____

THIRD ARTICLE [II-II, Q. 73, Art. 3]

Whether Backbiting Is the Gravest of All Sins Committed Against One's Neighbor?

Objection 1: It would seem that backbiting is the gravest of all sins committed against one's neighbor. Because a gloss on Ps. 108:4, "Instead of making me a return of love they detracted me," a gloss says: "Those who detract Christ in His members and slay the souls of future believers are more guilty than those who killed the flesh that was soon to rise again." From this it seems to follow that backbiting is by so much a graver sin than murder, as it is a graver matter to kill the soul than to kill the body. Now murder is the gravest of the other sins that are committed against one's neighbor. Therefore backbiting is absolutely the gravest of all.

Obj. 2: Further, backbiting is apparently a graver sin than reviling, because a man can withstand reviling, but not a secret backbiting. Now backbiting is seemingly a graver sin than adultery, because adultery unites two persons in one flesh, whereas reviling severs utterly those who were united. Therefore backbiting is more grievous than adultery: and yet of all other sins a man commits against his neighbor, adultery is most grave.

Obj. 3: Further, reviling arises from anger, while backbiting arises from envy, according to Gregory (Moral. xxxi, 45). But envy is a graver sin than anger. Therefore backbiting is a graver sin than reviling; and so the same conclusion follows as before.

Obj. 4: Further, the gravity of a sin is measured by the gravity of the defect that it causes. Now backbiting causes a most grievous defect, viz. blindness of mind. For Gregory says (Regist. xi, Ep. 2): "What else do backbiters but blow on the dust and stir up the dirt into their eyes, so that the more they breathe of detraction, the less they see of the truth?" Therefore backbiting is the most grievous sin committed against one's neighbor.

On the contrary, It is more grievous to sin by deed than by word. But backbiting is a sin of word, while adultery, murder, and theft are sins of deed. Therefore backbiting is not graver than the other sins committed against one's neighbor.

I answer that, The essential gravity of sins committed against one's neighbor must be weighed by the injury they inflict on him, since it is thence that they

derive their sinful nature. Now the greater the good taken away, the greater the injury. And while man's good is threefold, namely the good of his soul, the good of his body, and the good of external things; the good of the soul, which is the greatest of all, cannot be taken from him by another save as an occasional cause, for instance by an evil persuasion, which does not induce necessity. On the other hand the two latter goods, viz. of the body and of external things, can be taken away by violence. Since, however, the goods of the body excel the goods of external things, those sins which injure a man's body are more grievous than those which injure his external things. Consequently, among other sins committed against one's neighbor, murder is the most grievous, since it deprives man of the life which he already possesses: after this comes adultery, which is contrary to the right order of human generation, whereby man enters upon life. In the last place come external goods, among which a man's good name takes precedence of wealth because it is more akin to spiritual goods, wherefore it is written (Prov. 22:1): "A good name is better than great riches." Therefore backbiting according to its genus is a more grievous sin than theft, but is less grievous than murder or adultery. Nevertheless the order may differ by reason of aggravating or extenuating circumstances.

The accidental gravity of a sin is to be considered in relation to the sinner, who sins more grievously, if he sins deliberately than if he sins through weakness or carelessness. In this respect sins of word have a certain levity, in so far as they are apt to occur through a slip of the tongue, and without much forethought.

Reply Obj. 1: Those who detract Christ by hindering the faith of His members, disparage His Godhead, which is the foundation of our faith. Wherefore this is not simple backbiting but blasphemy.

Reply Obj. 2: Reviling is a more grievous sin than backbiting, in as much as it implies greater contempt of one's neighbor: even as robbery is a graver sin than theft, as stated above (Q. 66, A. 9). Yet reviling is not a more grievous sin than adultery. For the gravity of adultery is measured, not from its being a union of bodies, but from being a disorder in human generation. Moreover the reviler is not the sufficient cause of unfriendliness in another man, but is only the occasional cause of division among those who were united, in so far, to wit, as by declaring the evils of another, he for his own part severs that man from the friendship of other men, though they are not forced by his words to do so. Accordingly a backbiter is a murderer *occasionally*, since by his words he gives another man an occasion for hating or despising his neighbor. For this reason it

is stated in the Epistle of Clement [*Ad Jacob. Ep. i] that "backbiters are murderers," i.e. occasionally; because "he that hateth his brother is a murderer" (1 John 3:15).

Reply Obj. 3: Anger seeks openly to be avenged, as the Philosopher states (Rhet. ii, 2): wherefore backbiting which takes place in secret, is not the daughter of anger, as reviling is, but rather of envy, which strives by any means to lessen one's neighbor's glory. Nor does it follow from this that backbiting is more grievous than reviling: since a lesser vice can give rise to a greater sin, just as anger gives birth to murder and blasphemy. For the origin of a sin depends on its inclination to an end, i.e. on the thing to which the sin turns, whereas the gravity of a sin depends on what it turns away from.

Reply Obj. 4: Since "a man rejoiceth in the sentence of his mouth" (Prov. 15:23), it follows that a backbiter more and more loves and believes what he says, and consequently more and more hates his neighbor, and thus his knowledge of the truth becomes less and less. This effect however may also result from other sins pertaining to hate of one's neighbor. _____

FOURTH ARTICLE [II-II, Q. 73, Art. 4]

Whether It Is a Grave Sin for the Listener to Suffer the Backbiter?

Objection 1: It would seem that the listener who suffers a backbiter does not sin grievously. For a man is not under greater obligations to others than to himself. But it is praiseworthy for a man to suffer his own backbiters: for Gregory says (Hom. ix, super Ezech): "Just as we ought not to incite the tongue of backbiters, lest they perish, so ought we to suffer them with equanimity when they have been incited by their own wickedness, in order that our merit may be the greater." Therefore a man does not sin if he does not withstand those who backbite others.

Obj. 2: Further, it is written (Ecclus. 4:30): "In no wise speak against the truth." Now sometimes a person tells the truth while backbiting, as stated above (A. 1, ad 3). Therefore it seems that one is not always bound to withstand a backbiter.

Obj. 3: Further, no man should hinder what is profitable to others. Now backbiting is often profitable to those who are backbitten: for Pope Pius [*St. Pius I] says [*Append. Grat. ad can. Oves, caus. vi, qu. 1]: "Not unfrequently backbiting is directed against good persons, with the result that those who have

been unduly exalted through the flattery of their kindred, or the favor of others, are humbled by backbiting." Therefore one ought not to withstand backbiters.

On the contrary, Jerome says (Ep. ad Nepot. lii): "Take care not to have an itching tongue, nor tingling ears, that is, neither detract others nor listen to backbiters."

I answer that, According to the Apostle (Rom. 1:32), they "are worthy of death . . . not only they that" commit sins, "but they also that consent to them that do them." Now this happens in two ways. First, directly, when, to wit, one man induces another to sin, or when the sin is pleasing to him: secondly, indirectly, that is, if he does not withstand him when he might do so, and this happens sometimes, not because the sin is pleasing to him, but on account of some human fear.

Accordingly we must say that if a man listens to backbiting without resisting it, he seems to consent to the backbiter, so that he becomes a participator in his sin. And if he induces him to backbite, or at least if the detraction be pleasing to him on account of his hatred of the person detracted, he sins no less than the detractor, and sometimes more. Wherefore Bernard says (De Consid. ii, 13): "It is difficult to say which is the more to be condemned[:] the backbiter or he that listens to backbiting." If however the sin is not pleasing to him, and he fails to withstand the backbiter, through fear, negligence, or even shame, he sins indeed, but much less than the backbiter, and, as a rule venially. Sometimes too this may be a mortal sin, either because it is his official duty to correct the backbiter, or by reason of some consequent danger; or on account of the radical reason for which human fear may sometimes be a mortal sin, as stated above (Q. 19, A. 3).

Reply Obj. 1: No man hears himself backbitten, because when a man is spoken evil of in his hearing, it is not backbiting, properly speaking, but reviling, as stated above (A. 1, ad 2). Yet it is possible for the detractions uttered against a person to come to his knowledge through others telling him, and then it is left to his discretion whether he will suffer their detriment to his good name, unless this endanger the good of others, as stated above (Q. 72, A. 3). Wherefore his patience may deserve commendation for as much as he suffers patiently being detracted himself. But it is not left to his discretion to permit an injury to be done to another's good name, hence he is accounted guilty if he fails to resist when he can, for the same reason whereby a man is bound to raise another man's ass lying "underneath his burden," as commanded in Deut. 21:4 [*Ex. 23:5].

Reply Obj. 2: One ought not always to withstand a backbiter by endeavoring to convince him of falsehood, especially if one knows that he is speaking the truth: rather ought one to reprove him with words, for that he sins in backbiting his brother, or at least by our pained demeanor show him that we are displeased with his backbiting, because according to Prov. 25:23, "the north wind driveth away rain, as doth a sad countenance a backbiting tongue."

Reply Obj. 3: The profit one derives from being backbitten is due, not to the intention of the backbiter, but to the ordinance of God Who produces good out of every evil. Hence we should none the less withstand backbiters, just as those who rob or oppress others, even though the oppressed and the robbed may gain merit by patience. _____

QUESTION 74

OF TALE-BEARING [*_Susurratio,_ i.e. whispering] (In Two Articles)

We must now consider tale-bearing: under which head there are two points of inquiry:

(1) Whether tale-bearing is a sin distinct from backbiting?

(2) Which of the two is the more grievous? _____

FIRST ARTICLE [II-II, Q. 74, Art. 1]

Whether Tale-bearing Is a Sin Distinct from Backbiting?

Objection 1: It would seem that tale-bearing is not a distinct sin from backbiting. Isidore says (Etym. x): "The *susurro* (tale-bearer) takes his name from the sound of his speech, for he speaks disparagingly not to the face but into the ear." But to speak of another disparagingly belongs to backbiting. Therefore tale-bearing is not a distinct sin from backbiting.

Obj. 2: Further, it is written (Lev. 19:16): "Thou shalt not be an informer [Douay: 'a detractor'] nor a tale-bearer [Douay: 'whisperer'] among the people." But an informer is apparently the same as a backbiter. Therefore neither does tale-bearing differ from backbiting.

Obj. 3: Further, it is written (Ecclus. 28:15): "The tale-bearer [Douay:

'whisperer'] and the double-tongued is accursed." But a double-tongued man is apparently the same as a backbiter, because a backbiter speaks with a double tongue, with one in your absence, with another in your presence. Therefore a tale-bearer is the same as a backbiter.

On the contrary, A gloss on Rom. 1:29, 30, "Tale-bearers, backbiters [Douay: 'whisperers, detractors']" says: "Tale-bearers sow discord among friends; backbiters deny or disparage others' good points."

I answer that, The tale-bearer and the backbiter agree in matter, and also in form or mode of speaking, since they both speak evil secretly of their neighbor: and for this reason these terms are sometimes used one for the other. Hence a gloss on Ecclus. 5:16, "Be not called a tale-bearer [Douay: 'whisperer']" says: "i.e. a backbiter." They differ however in end, because the backbiter intends to blacken his neighbor's good name, wherefore he brings forward those evils especially about his neighbor which are likely to defame him, or at least to depreciate his good name: whereas a tale-bearer intends to sever friendship, as appears from the gloss quoted above and from the saying of Prov. 26:20, "Where the tale-bearer is taken away, contentions shall cease." Hence it is that a tale-bearer speaks such ill about his neighbors as may stir his hearer's mind against them, according to Ecclus. 28:11, "A sinful man will trouble his friends, and bring in debate in the midst of them that are at peace."

Reply Obj. 1: A tale-bearer is called a backbiter in so far as he speaks ill of another; yet he differs from a backbiter since he intends not to speak ill as such, but to say anything that may stir one man against another, though it be good simply, and yet has a semblance of evil through being unpleasant to the hearer.

Reply Obj. 2: An informer differs from a tale-bearer and a backbiter, for an informer is one who charges others publicly with crimes, either by accusing or by railing them, which does not apply to a backbiter or tale-bearer.

Reply Obj. 3: A double-tongued person is properly speaking a tale-bearer. For since friendship is between two, the tale-bearer strives to sever friendship on both sides. Hence he employs a double tongue towards two persons, by speaking ill of one to the other: wherefore it is written (Ecclus. 28:15): "The tale-bearer [Douay: 'whisperer'] and the double-tongued is accursed," and then it is added, "for he hath troubled many that were peace." _____

SECOND ARTICLE [II-II, Q. 74, Art. 2]

Whether Backbiting Is a Graver Sin Than Tale-bearing?

Objection 1: It would seem that backbiting is a graver sin than tale-bearing. For sins of word consist in speaking evil. Now a backbiter speaks of his neighbor things that are evil simply, for such things lead to the loss or depreciation of his good name: whereas a tale-bearer is only intent on saying what is apparently evil, because to wit they are unpleasant to the hearer. Therefore backbiting is a graver sin than tale-bearing.

Obj. 2: Further, he that deprives a man of his good name, deprives him not merely of one friend, but of many, because everyone is minded to scorn the friendship of a person with a bad name. Hence it is reproached against a certain individual [*King Josaphat] (2 Paralip. 19:2): "Thou art joined in friendship with them that hate the Lord." But tale-bearing deprives one of only one friend. Therefore backbiting is a graver sin than tale-bearing.

Obj. 3: Further, it is written (James 4:11): "He that backbiteth [Douay: 'detracteth'] his brother . . . detracteth the law," and consequently God the giver of the law. Wherefore the sin of backbiting seems to be a sin against God, which is most grievous, as stated above (Q. 20, A. 3; I-II, Q. 73, A. 3). On the other hand the sin of tale-bearing is against one's neighbor. Therefore the sin of backbiting is graver than the sin of tale-bearing.

On the contrary, It is written (Ecclus. 5:17): "An evil mark of disgrace is upon the double-tongued; but to the tale-bearer [Douay: 'whisperer'] hatred, and enmity, and reproach."

I answer that, As stated above (Q. 73, A. 3; I-II, Q. 73, A. 8), sins against one's neighbor are the more grievous, according as they inflict a greater injury on him: and an injury is so much the greater, according to the greatness of the good which it takes away. Now of all one's external goods a friend takes the first place, since "no man can live without friends," as the Philosopher declares (Ethic. viii, 1). Hence it is written (Ecclus. 6:15): "Nothing can be compared to a faithful friend." Again, a man's good name whereof backbiting deprives him, is most necessary to him that he may be fitted for friendship. Therefore tale-bearing is a greater sin than backbiting or even reviling, because a friend is better than honor, and to be loved is better than to be honored, according to the

Philosopher (Ethic. viii).

Reply Obj. 1: The species and gravity of a sin depend on the end rather than on the material object, wherefore, by reason of its end, tale-bearing is worse than backbiting, although sometimes the backbiter says worse things.

Reply Obj. 2: A good name is a disposition for friendship, and a bad name is a disposition for enmity. But a disposition falls short of the thing for which it disposes. Hence to do anything that leads to a disposition for enmity is a less grievous sin than to do what conduces directly to enmity.

Reply Obj. 3: He that backbites his brother, seems to detract the law, in so far as he despises the precept of love for one's neighbor: while he that strives to sever friendship seems to act more directly against this precept. Hence the latter sin is more specially against God, because "God is charity" (1 John 4:16), and for this reason it is written (Prov. 6:16): "Six things there are, which the Lord hateth, and the seventh His soul detesteth," and the seventh is "he (Prov. 6:19) that soweth discord among brethren." _____

QUESTION 75

OF DERISION
[*Or mockery]
(In Two Articles)

We must now speak of derision, under which head there are two points of inquiry:

(1) Whether derision is a special sin distinct from the other sins whereby one's neighbor is injured by words?

(2) Whether derision is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 75, Art. 1]

Whether Derision Is a Special Sin Distinct from Those Already Mentioned?

Objection 1: It would seem that derision is not a special sin distinct from those mentioned above. For laughing to scorn is apparently the same as derision. But

laughing to scorn pertains to reviling. Therefore derision would seem not to differ from reviling.

Obj. 2: Further, no man is derided except for something reprehensible which puts him to shame. Now such are sins; and if they be imputed to a person publicly, it is a case of reviling, if privately, it amounts to backbiting or tale-bearing. Therefore derision is not distinct from the foregoing vices.

Obj. 3: Further, sins of this kind are distinguished by the injury they inflict on one's neighbor. Now the injury inflicted on a man by derision affects either his honor, or his good name, or is detrimental to his friendship. Therefore derision is not a sin distinct from the foregoing.

On the contrary, Derision is done in jest, wherefore it is described as "making fun." Now all the foregoing are done seriously and not in jest. Therefore derision differs from all of them.

I answer that, As stated above (Q. 72, A. 2), sins of word should be weighed chiefly by the intention of the speaker, wherefore these sins are differentiated according to the various intentions of those who speak against another. Now just as the railer intends to injure the honor of the person he rails, the backbiter to depreciate a good name, and the tale-bearer to destroy friendship, so too the derider intends to shame the person he derides. And since this end is distinct from the others, it follows that the sin of derision is distinct from the foregoing sins.

Reply Obj. 1: Laughing to scorn and derision agree as to the end but differ in mode, because derision is done with the "mouth," i.e. by words and laughter, while laughing to scorn is done by wrinkling the nose, as a gloss says on Ps. 2:4, "He that dwelleth in heaven shall laugh at them": and such a distinction does not differentiate the species. Yet they both differ from reviling, as being shamed differs from being dishonored: for to be ashamed is "to fear dishonor," as Damascene states (De Fide Orth. ii, 15).

Reply Obj. 2: For doing a virtuous deed a man deserves both respect and a good name in the eyes of others, and in his own eyes the glory of a good conscience, according to 2 Cor. 1:12, "Our glory is this, the testimony of our conscience." Hence, on the other hand, for doing a reprehensible, i.e. a vicious action, a man forfeits his honor and good name in the eyes of others—and for this purpose the

reviler and the backbiter speak of another person—while in his own eyes, he loses the glory of his conscience through being confused and ashamed at reprehensible deeds being imputed to him—and for this purpose the derider speaks ill of him. It is accordingly evident that derision agrees with the foregoing vices as to the matter but differs as to the end.

Reply Obj. 3: A secure and calm conscience is a great good, according to Prov. 15:15, "A secure mind is like a continual feast." Wherefore he that disturbs another's conscience by confounding him inflicts a special injury on him: hence derision is a special kind of sin. _____

SECOND ARTICLE [II-II, Q. 75, Art. 2]

Whether Derision Can Be a Mortal Sin?

Objection 1: It would seem that derision cannot be a mortal sin. Every mortal sin is contrary to charity. But derision does not seem contrary to charity, for sometimes it takes place in jest among friends, wherefore it is known as "making fun." Therefore derision cannot be a mortal sin.

Obj. 2: Further, the greatest derision would appear to be that which is done as an injury to God. But derision is not always a mortal sin when it tends to the injury of God: else it would be a mortal sin to relapse into a venial sin of which one has repented. For Isidore says (De Sum. Bon. ii, 16) that "he who continues to do what he has repented of, is a derider and not a penitent." It would likewise follow that all hypocrisy is a mortal sin, because, according to Gregory (Moral. xxxi, 15) "the ostrich signifies the hypocrite, who derides the horse, i.e. the just man, and his rider, i.e. God." Therefore derision is not a mortal sin.

Obj. 3: Further, reviling and backbiting seem to be graver sins than derision, because it is more to do a thing seriously than in jest. But not all backbiting or reviling is a mortal sin. Much less therefore is derision a mortal sin.

On the contrary, It is written (Prov. 3:34): "He derideth [Vulg.: 'shall scorn'] the scorners." But God's derision is eternal punishment for mortal sin, as appears from the words of Ps. 2:4, "He that dwelleth in heaven shall laugh at them." Therefore derision is a mortal sin.

I answer that, The object of derision is always some evil or defect. Now when an evil is great, it is taken, not in jest, but seriously: consequently if it is taken in

jest or turned to ridicule (whence the terms 'derision' and 'jesting'), this is because it is considered to be slight. Now an evil may be considered to be slight in two ways: first, in itself, secondly, in relation to the person. When anyone makes game or fun of another's evil or defect, because it is a slight evil in itself, this is a venial sin by reason of its genus. On the other hand this defect may be considered as a slight evil in relation to the person, just as we are wont to think little of the defects of children and imbeciles: and then to make game or fun of a person, is to scorn him altogether, and to think him so despicable that his misfortune troubles us not one whit, but is held as an object of derision. In this way derision is a mortal sin, and more grievous than reviling, which is also done openly: because the reviler would seem to take another's evil seriously; whereas the derider does so in fun, and so would seem the more to despise and dishonor the other man. Wherefore, in this sense, derision is a grievous sin, and all the more grievous according as a greater respect is due to the person derided.

Consequently it is an exceedingly grievous sin to deride God and the things of God, according to Isa. 37:23, "Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice?" and he replies: "Against the Holy One of Israel." In the second place comes derision of one's parents, wherefore it is written (Prov. 30:17): "The eye that mocketh at his father, and that despiseth the labor of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it." Further, the derision of good persons is grievous, because honor is the reward of virtue, and against this it is written (Job 12:4): "The simplicity of the just man is laughed to scorn." Such like derision does very much harm: because it turns men away from good deeds, according to Gregory (Moral. xx, 14), "Who when they perceive any good points appearing in the acts of others, directly pluck them up with the hand of a mischievous reviling."

Reply Obj. 1: Jesting implies nothing contrary to charity in relation to the person with whom one jests, but it may imply something against charity in relation to the person who is the object of the jest, on account of contempt, as stated above.

Reply Obj. 2: Neither he that relapses into a sin of which he has repented, nor a hypocrite, derides God explicitly, but implicitly, in so far as either's behavior is like a derider's. Nor is it true that to commit a venial sin is to relapse or dissimulate altogether, but only dispositively and imperfectly.

Reply Obj. 3: Derision considered in itself is less grievous than backbiting or reviling, because it does not imply contempt, but jest. Sometimes however it includes greater contempt than reviling does, as stated above, and then it is a grave sin. _____

QUESTION 76

OF CURSING
(In Four Articles)

We must now consider cursing. Under this head there are four points of inquiry:

(1) Whether one may lawfully curse another?

(2) Whether one may lawfully curse an irrational creature?

(3) Whether cursing is a mortal sin?

(4) Of its comparison with other sins. _____

FIRST ARTICLE [II-II, Q. 76, Art. 1]

Whether It Is Lawful to Curse Anyone?

Objection 1: It would seem unlawful to curse anyone. For it is unlawful to disregard the command of the Apostle in whom Christ spoke, according to 2 Cor. 13:3. Now he commanded (Rom. 12:14), "Bless and curse not." Therefore it is not lawful to curse anyone.

Obj. 2: Further, all are bound to bless God, according to Dan. 3:82, "O ye sons of men, bless the Lord." Now the same mouth cannot both bless God and curse man, as proved in the third chapter of James. Therefore no man may lawfully curse another man.

Obj. 3: Further, he that curses another would seem to wish him some evil either of fault or of punishment, since a curse appears to be a kind of imprecation. But it is not lawful to wish ill to anyone, indeed we are bound to pray that all may be delivered from evil. Therefore it is unlawful for any man to curse.

Obj. 4: Further, the devil exceeds all in malice on account of his obstinacy. But it is not lawful to curse the devil, as neither is it lawful to curse oneself; for it is written (Ecclus. 21:30): "While the ungodly curseth the devil, he curseth his own soul." Much less therefore is it lawful to curse a man.

Obj. 5: Further, a gloss on Num. 23:8, "How shall I curse whom God hath not cursed?" says: "There cannot be a just cause for cursing a sinner if one be ignorant of his sentiments." Now one man cannot know another man's sentiments, nor whether he is cursed by God. Therefore no man may lawfully curse another.

On the contrary, It is written (Deut. 27:26): "Cursed be he that abideth not in the words of this law." Moreover Eliseus cursed the little boys who mocked him (4 Kings 2:24).

I answer that, To curse (*maledicere*) is the same as to speak ill (*malum dicere*). Now "speaking" has a threefold relation to the thing spoken. First, by way of

assertion, as when a thing is expressed in the indicative mood: in this way *maledicere* signifies simply to tell someone of another's evil, and this pertains to backbiting, wherefore tellers of evil (*maledici*) are sometimes called backbiters. Secondly, speaking is related to the thing spoken, by way of cause, and this belongs to God first and foremost, since He made all things by His word, according to Ps. 32:9, "He spoke and they were made"; while secondarily it belongs to man, who, by his word, commands others and thus moves them to do something: it is for this purpose that we employ verbs in the imperative mood. Thirdly, "speaking" is related to the thing spoken by expressing the sentiments of one who desires that which is expressed in words; and for this purpose we employ the verb in the optative mood.

Accordingly we may omit the first kind of evil speaking which is by way of simple assertion of evil, and consider the other two kinds. And here we must observe that to do something and to will it are consequent on one another in the matter of goodness and wickedness, as shown above (I-II, Q. 20, A. 3). Hence in these two ways of evil speaking, by way of command and by way of desire, there is the same aspect of lawfulness and unlawfulness, for if a man commands or desires another's evil, as evil, being intent on the evil itself, then evil speaking will be unlawful in both ways, and this is what is meant by cursing. On the other hand if a man commands or desires another's evil under the aspect of good, it is lawful; and it may be called cursing, not strictly speaking, but accidentally, because the chief intention of the speaker is directed not to evil but to good.

Now evil may be spoken, by commanding or desiring it, under the aspect of a twofold good. Sometimes under the aspect of just, and thus a judge lawfully curses a man whom he condemns to a just penalty: thus too the Church curses by pronouncing anathema. In the same way the prophets in the Scriptures sometimes call down evils on sinners, as though conforming their will to Divine justice, although such like imprecation may be taken by way of foretelling. Sometimes evil is spoken under the aspect of useful, as when one wishes a sinner to suffer sickness or hindrance of some kind, either that he may himself reform, or at least that he may cease from harming others.

Reply Obj. 1: The Apostle forbids cursing strictly so called with an evil intent: and the same answer applies to the Second Objection.

Reply Obj. 3: To wish another man evil under the aspect of good, is not opposed to the sentiment whereby one wishes him good simply, in fact rather is it in

conformity therewith.

Reply Obj. 4: In the devil both nature and guilt must be considered. His nature indeed is good and is from God nor is it lawful to curse it. On the other hand his guilt is deserving of being cursed, according to Job 3:8, "Let them curse it who curse the day." Yet when a sinner curses the devil on account of his guilt, for the same reason he judges himself worthy of being cursed; and in this sense he is said to curse his own soul.

Reply Obj. 5: Although the sinner's sentiments cannot be perceived in themselves, they can be perceived through some manifest sin, which has to be punished. Likewise although it is not possible to know whom God curses in respect of final reprobation, it is possible to know who is accursed of God in respect of being guilty of present sin. _____

SECOND ARTICLE [II-II, Q. 76, Art. 2]

Whether It Is Lawful to Curse an Irrational Creature?

Objection 1: It would seem that it is unlawful to curse an irrational creature. Cursing would seem to be lawful chiefly in its relation to punishment. Now irrational creatures are not competent subjects either of guilt or of punishment. Therefore it is unlawful to curse them.

Obj. 2: Further, in an irrational creature there is nothing but the nature which God made. But it is unlawful to curse this even in the devil, as stated above (A. 1). Therefore it is nowise lawful to curse an irrational creature.

Obj. 3: Further, irrational creatures are either stable, as bodies, or transient, as the seasons. Now, according to Gregory (Moral. iv, 2), "it is useless to curse what does not exist, and wicked to curse what exists." Therefore it is nowise lawful to curse an irrational creature.

On the contrary, our Lord cursed the fig tree, as related in Matt. 21:19; and Job cursed his day, according to Job 3:1.

I answer that, Benediction and malediction, properly speaking, regard things to which good or evil may happen, viz. rational creatures: while good and evil are said to happen to irrational creatures in relation to the rational creature for whose sake they are. Now they are related to the rational creature in several ways. First

by way of ministration, in so far as irrational creatures minister to the needs of man. In this sense the Lord said to man (Gen. 3:17): "Cursed is the earth in thy work," so that its barrenness would be a punishment to man. Thus also David cursed the mountains of Gelboe, according to Gregory's expounding (Moral. iv, 3). Again the irrational creature is related to the rational creature by way of signification: and thus our Lord cursed the fig tree in signification of Judea. Thirdly, the irrational creature is related to rational creatures as something containing them, namely by way of time or place: and thus Job cursed the day of his birth, on account of the original sin which he contracted in birth, and on account of the consequent penalties. In this sense also we may understand David to have cursed the mountains of Gelboe, as we read in 2 Kings 1:21, namely on account of the people slaughtered there.

But to curse irrational beings, considered as creatures of God, is a sin of blasphemy; while to curse them considered in themselves is idle and vain and consequently unlawful.

From this the Replies to the objections may easily be gathered.

THIRD ARTICLE [II-II, Q. 76, Art. 3]

Whether Cursing Is a Mortal Sin?

Objection 1: It would seem that cursing is not a mortal sin. For Augustine in a homily *on the Fire of Purgatory* [*Serm. civ in the appendix of St. Augustine's works] reckons cursing among slight sins. But such sins are venial. Therefore cursing is not a mortal but a venial Sin.

Obj. 2: Further, that which proceeds from a slight movement of the mind does not seem to be generically a mortal sin. But cursing sometimes arises from a slight movement. Therefore cursing is not a mortal sin.

Obj. 3: Further, evil deeds are worse than evil words. But evil deeds are not always mortal sins. Much less therefore is cursing a mortal sin.

On the contrary, Nothing save mortal sin excludes one from the kingdom of God. But cursing excludes from the kingdom of God, according to 1 Cor. 6:10, "Nor cursers [Douay: 'railers'], nor extortioners shall possess the kingdom of God." Therefore cursing is a mortal sin.

I answer that, The evil words of which we are speaking now are those whereby evil is uttered against someone by way of command or desire. Now to wish evil to another man, or to conduce to that evil by commanding it, is, of its very nature, contrary to charity whereby we love our neighbor by desiring his good. Consequently it is a mortal sin, according to its genus, and so much the graver, as the person whom we curse has a greater claim on our love and respect. Hence it is written (Lev. 20:9): "He that curseth his father, or mother, dying let him die."

It may happen however that the word uttered in cursing is a venial sin either through the slightness of the evil invoked on another in cursing him, or on account of the sentiments of the person who utters the curse; because he may say such words through some slight movement, or in jest, or without deliberation, and sins of word should be weighed chiefly with regard to the speaker's intention, as stated above (Q. 72, A. 2).

From this the Replies to the Objections may be easily gathered.

FOURTH ARTICLE [II-II, Q. 76, Art. 4]

Whether Cursing Is a Graver Sin Than Backbiting?

Objection 1: It would seem that cursing is a graver sin than backbiting. Cursing would seem to be a kind of blasphemy, as implied in the canonical epistle of Jude (verse 9) where it is said that "when Michael the archangel, disputing with the devil, contended about the body of Moses, he durst not bring against him the judgment of blasphemy [Douay: 'railing speech']," where blasphemy stands for cursing, according to a gloss. Now blasphemy is a graver sin than backbiting. Therefore cursing is a graver sin than backbiting.

Obj. 2: Further, murder is more grievous than backbiting, as stated above (Q. 73, A. 3). But cursing is on a par with the sin of murder; for Chrysostom says (Hom. xix, super Matth.): "When thou sayest: 'Curse him down with his house, away with everything,' you are no better than a murderer." Therefore cursing is graver than backbiting.

Obj. 3: Further, to cause a thing is more than to signify it. But the curser causes evil by commanding it, whereas the backbiter merely signifies an evil already existing. Therefore the curser sins more grievously than the backbiter.

On the contrary, It is impossible to do well in backbiting, whereas cursing may be either a good or an evil deed, as appears from what has been said (A. 1). Therefore backbiting is graver than cursing.

I answer that, As stated in the First Part (Q. 48, A. 5), evil is twofold, evil of fault, and evil of punishment; and of the two, evil of fault is the worse (I, Q. 48, A. 6). Hence to speak evil of fault is worse than to speak evil of punishment, provided the mode of speaking be the same. Accordingly it belongs to the reviler, the tale-bearer, the backbiter and the derider to speak evil of fault, whereas it belongs to the evil-speaker, as we understand it here, to speak evil of punishment, and not evil of fault except under the aspect of punishment. But the mode of speaking is not the same, for in the case of the four vices mentioned above, evil of fault is spoken by way of assertion, whereas in the case of cursing evil of punishment is spoken, either by causing it in the form of a command, or by wishing it. Now the utterance itself of a person's fault is a sin, in as much as it inflicts an injury on one's neighbor, and it is more grievous to inflict an injury, than to wish to inflict it, other things being equal.

Hence backbiting considered in its generic aspect is a graver sin than the cursing which expresses a mere desire; while the cursing which is expressed by way of command, since it has the aspect of a cause, will be more or less grievous than backbiting, according as it inflicts an injury more or less grave than the blackening of a man's good name. Moreover this must be taken as applying to these vices considered in their essential aspects: for other accidental points might be taken into consideration, which would aggravate or extenuate the aforesaid vices.

Reply Obj. 1: To curse a creature, as such, reflects on God, and thus accidentally it has the character of blasphemy; not so if one curse a creature on account of its fault: and the same applies to backbiting.

Reply Obj. 2: As stated above (A. 3), cursing, in one way, includes the desire for evil, where if the curser desire the evil of another's violent death, he does not differ, in desire, from a murderer, but he differs from him in so far as the external act adds something to the act of the will.

Reply Obj. 3: This argument considers cursing by way of command.

QUESTION 77

OF CHEATING, WHICH IS COMMITTED IN BUYING AND SELLING
(In Four Articles)

We must now consider those sins which relate to voluntary commutations. First, we shall consider cheating, which is committed in buying and selling: secondly, we shall consider usury, which occurs in loans. In connection with the other voluntary commutations no special kind of sin is to be found distinct from rapine and theft.

Under the first head there are four points of inquiry:

(1) Of unjust sales as regards the price; namely, whether it is lawful to sell a thing for more than its worth?

(2) Of unjust sales on the part of the thing sold;

(3) Whether the seller is bound to reveal a fault in the thing sold?

(4) Whether it is lawful in trading to sell a thing at a higher price than was paid for it? _____

FIRST ARTICLE [II-II, Q. 77, Art. 1]

Whether It Is Lawful to Sell a Thing for More Than Its Worth?

Objection 1: It would seem that it is lawful to sell a thing for more than its worth. In the commutations of human life, civil laws determine that which is just. Now according to these laws it is just for buyer and seller to deceive one another (Cod. IV, xliv, De Rescind. Vend. 8, 15): and this occurs by the seller selling a thing for more than its worth, and the buyer buying a thing for less than its worth. Therefore it is lawful to sell a thing for more than its worth.

Obj. 2: Further, that which is common to all would seem to be natural and not sinful. Now Augustine relates that the saying of a certain jester was accepted by all, "You wish to buy for a song and to sell at a premium," which agrees with the saying of Prov. 20:14, "It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast." Therefore it is lawful to sell a thing for more than its worth.

Obj. 3: Further, it does not seem unlawful if that which honesty demands be done by mutual agreement. Now, according to the Philosopher (Ethic. viii, 13), in the friendship which is based on utility, the amount of the recompense for a favor received should depend on the utility accruing to the receiver: and this utility sometimes is worth more than the thing given, for instance if the receiver be in great need of that thing, whether for the purpose of avoiding a danger, or of deriving some particular benefit. Therefore, in contracts of buying and selling, it is lawful to give a thing in return for more than its worth.

On the contrary, It is written (Matt. 7:12): "All things . . . whatsoever you would that men should do to you, do you also to them." But no man wishes to buy a thing for more than its worth. Therefore no man should sell a thing to another man for more than its worth.

I answer that, It is altogether sinful to have recourse to deceit in order to sell a thing for more than its just price, because this is to deceive one's neighbor so as to injure him. Hence Tully says (De Offic. iii, 15): "Contracts should be entirely free from double-dealing: the seller must not impose upon the bidder, nor the buyer upon one that bids against him."

But, apart from fraud, we may speak of buying and selling in two ways. First, as considered in themselves, and from this point of view, buying and selling seem to be established for the common advantage of both parties, one of whom requires that which belongs to the other, and vice versa, as the Philosopher states (Polit. i, 3). Now whatever is established for the common advantage, should not be more of a burden to one party than to another, and consequently all contracts between them should observe equality of thing and thing. Again, the quality of a thing that comes into human use is measured by the price given for it, for which purpose money was invented, as stated in *Ethic.* v, 5. Therefore if either the price exceed the quantity of the thing's worth, or, conversely, the thing exceed the price, there is no longer the equality of justice: and consequently, to sell a thing for more than its worth, or to buy it for less than its worth, is in itself unjust and unlawful.

Secondly we may speak of buying and selling, considered as accidentally tending to the advantage of one party, and to the disadvantage of the other: for instance, when a man has great need of a certain thing, while another man will suffer if he be without it. In such a case the just price will depend not only on the thing sold, but on the loss which the sale brings on the seller. And thus it will be

lawful to sell a thing for more than it is worth in itself, though the price paid be not more than it is worth to the owner. Yet if the one man derive a great advantage by becoming possessed of the other man's property, and the seller be not at a loss through being without that thing, the latter ought not to raise the price, because the advantage accruing to the buyer, is not due to the seller, but to a circumstance affecting the buyer. Now no man should sell what is not his, though he may charge for the loss he suffers.

On the other hand if a man find that he derives great advantage from something he has bought, he may, of his own accord, pay the seller something over and above: and this pertains to his honesty.

Reply Obj. 1: As stated above (I-II, Q. 96, A. 2) human law is given to the people among whom there are many lacking virtue, and it is not given to the virtuous alone. Hence human law was unable to forbid all that is contrary to virtue; and it suffices for it to prohibit whatever is destructive of human intercourse, while it treats other matters as though they were lawful, not by approving of them, but by not punishing them. Accordingly, if without employing deceit the seller disposes of his goods for more than their worth, or the buyer obtain them for less than their worth, the law looks upon this as licit, and provides no punishment for so doing, unless the excess be too great, because then even human law demands restitution to be made, for instance if a man be deceived in regard to more than half the amount of the just price of a thing [*Cod. IV, xliv, De Rescind. Vend. 2, 8].

On the other hand the Divine law leaves nothing unpunished that is contrary to virtue. Hence, according to the Divine law, it is reckoned unlawful if the equality of justice be not observed in buying and selling: and he who has received more than he ought must make compensation to him that has suffered loss, if the loss be considerable. I add this condition, because the just price of things is not fixed with mathematical precision, but depends on a kind of estimate, so that a slight addition or subtraction would not seem to destroy the equality of justice.

Reply Obj. 2: As Augustine says "this jester, either by looking into himself or by his experience of others, thought that all men are inclined to wish to buy for a song and sell at a premium. But since in reality this is wicked, it is in every man's power to acquire that justice whereby he may resist and overcome this inclination." And then he gives the example of a man who gave the just price for a book to a man who through ignorance asked a low price for it. Hence it is

evident that this common desire is not from nature but from vice, wherefore it is common to many who walk along the broad road of sin.

Reply Obj. 3: In commutative justice we consider chiefly real equality. On the other hand, in friendship based on utility we consider equality of usefulness, so that the recompense should depend on the usefulness accruing, whereas in buying it should be equal to the thing bought. _____

SECOND ARTICLE [II-II, Q. 77, Art. 2]

Whether a Sale Is Rendered Unlawful Through a Fault in the Thing Sold?

Objection 1: It would seem that a sale is not rendered unjust and unlawful through a fault in the thing sold. For less account should be taken of the other parts of a thing than of what belongs to its substance. Yet the sale of a thing does not seem to be rendered unlawful through a fault in its substance: for instance, if a man sell instead of the real metal, silver or gold produced by some chemical process, which is adapted to all the human uses for which silver and gold are necessary, for instance in the making of vessels and the like. Much less therefore will it be an unlawful sale if the thing be defective in other ways.

Obj. 2: Further, any fault in the thing, affecting the quantity, would seem chiefly to be opposed to justice which consists in equality. Now quantity is known by being measured: and the measures of things that come into human use are not fixed, but in some places are greater, in others less, as the Philosopher states (Ethic. v, 7). Therefore just as it is impossible to avoid defects on the part of the thing sold, it seems that a sale is not rendered unlawful through the thing sold being defective.

Obj. 3: Further, the thing sold is rendered defective by lacking a fitting quality. But in order to know the quality of a thing, much knowledge is required that is lacking in most buyers. Therefore a sale is not rendered unlawful by a fault (in the thing sold).

On the contrary, Ambrose says (De Offic. iii, 11): "It is manifestly a rule of justice that a good man should not depart from the truth, nor inflict an unjust injury on anyone, nor have any connection with fraud."

I answer that, A threefold fault may be found pertaining to the thing which is sold. One, in respect of the thing's substance: and if the seller be aware of a fault

in the thing he is selling, he is guilty of a fraudulent sale, so that the sale is rendered unlawful. Hence we find it written against certain people (Isa. 1:22), "Thy silver is turned into dross, thy wine is mingled with water": because that which is mixed is defective in its substance.

Another defect is in respect of quantity which is known by being measured: wherefore if anyone knowingly make use of a faulty measure in selling, he is guilty of fraud, and the sale is illicit. Hence it is written (Deut. 25:13, 14): "Thou shalt not have divers weights in thy bag, a greater and a less: neither shall there be in thy house a greater bushel and a less," and further on (Deut. 25:16): "For the Lord . . . abhorreth him that doth these things, and He hateth all injustice."

A third defect is on the part of the quality, for instance, if a man sell an unhealthy animal as being a healthy one: and if anyone do this knowingly he is guilty of a fraudulent sale, and the sale, in consequence, is illicit.

In all these cases not only is the man guilty of a fraudulent sale, but he is also bound to restitution. But if any of the foregoing defects be in the thing sold, and he knows nothing about this, the seller does not sin, because he does that which is unjust materially, nor is his deed unjust, as shown above (Q. 59, A. 2). Nevertheless he is bound to compensate the buyer, when the defect comes to his knowledge. Moreover what has been said of the seller applies equally to the buyer. For sometimes it happens that the seller thinks his goods to be specifically of lower value, as when a man sells gold instead of copper, and then if the buyer be aware of this, he buys it unjustly and is bound to restitution: and the same applies to a defect in quantity as to a defect in quality.

Reply Obj. 1: Gold and silver are costly not only on account of the usefulness of the vessels and other like things made from them, but also on account of the excellence and purity of their substance. Hence if the gold or silver produced by alchemists has not the true specific nature of gold and silver, the sale thereof is fraudulent and unjust, especially as real gold and silver can produce certain results by their natural action, which the counterfeit gold and silver of alchemists cannot produce. Thus the true metal has the property of making people joyful, and is helpful medicinally against certain maladies. Moreover real gold can be employed more frequently, and lasts longer in its condition of purity than counterfeit gold. If however real gold were to be produced by alchemy, it would not be unlawful to sell it for the genuine article, for nothing prevents art from employing certain natural causes for the production of natural and true effects, as

Augustine says (De Trin. iii, 8) of things produced by the art of the demons.

Reply Obj. 2: The measures of salable commodities must needs be different in different places, on account of the difference of supply: because where there is greater abundance, the measures are wont to be larger. However in each place those who govern the state must determine the just measures of things salable, with due consideration for the conditions of place and time. Hence it is not lawful to disregard such measures as are established by public authority or custom.

Reply Obj. 3: As Augustine says (De Civ. Dei xi, 16) the price of things salable does not depend on their degree of nature, since at times a horse fetches a higher price than a slave; but it depends on their usefulness to man. Hence it is not necessary for the seller or buyer to be cognizant of the hidden qualities of the thing sold, but only of such as render the thing adapted to man's use, for instance, that the horse be strong, run well and so forth. Such qualities the seller and buyer can easily discover. _____

THIRD ARTICLE [II-II, Q. 77, Art. 3]

Whether the Seller Is Bound to State the Defects of the Thing Sold?

Objection 1: It would seem that the seller is not bound to state the defects of the thing sold. Since the seller does not bind the buyer to buy, he would seem to leave it to him to judge of the goods offered for sale. Now judgment about a thing and knowledge of that thing belong to the same person. Therefore it does not seem imputable to the seller if the buyer be deceived in his judgment, and be hurried into buying a thing without carefully inquiring into its condition.

Obj. 2: Further, it seems foolish for anyone to do what prevents him carrying out his work. But if a man states the defects of the goods he has for sale, he prevents their sale: wherefore Tully (De Offic. iii, 13) pictures a man as saying: "Could anything be more absurd than for a public crier, instructed by the owner, to cry: 'I offer this unhealthy horse for sale?'" Therefore the seller is not bound to state the defects of the thing sold.

Obj. 3: Further, man needs more to know the road of virtue than to know the faults of things offered for sale. Now one is not bound to offer advice to all or to tell them the truth about matters pertaining to virtue, though one should not tell anyone what is false. Much less therefore is a seller bound to tell the faults of

what he offers for sale, as though he were counseling the buyer.

Obj. 4: Further, if one were bound to tell the faults of what one offers for sale, this would only be in order to lower the price. Now sometimes the price would be lowered for some other reason, without any defect in the thing sold: for instance, if the seller carry wheat to a place where wheat fetches a high price, knowing that many will come after him carrying wheat; because if the buyers knew this they would give a lower price. But apparently the seller need not give the buyer this information. Therefore, in like manner, neither need he tell him the faults of the goods he is selling.

On the contrary, Ambrose says (De Offic. iii, 10): "In all contracts the defects of the salable commodity must be stated; and unless the seller make them known, although the buyer has already acquired a right to them, the contract is voided on account of the fraudulent action."

I answer that, It is always unlawful to give anyone an occasion of danger or loss, although a man need not always give another the help or counsel which would be for his advantage in any way; but only in certain fixed cases, for instance when someone is subject to him, or when he is the only one who can assist him. Now the seller who offers goods for sale, gives the buyer an occasion of loss or danger, by the very fact that he offers him defective goods, if such defect may occasion loss or danger to the buyer—loss, if, by reason of this defect, the goods are of less value, and he takes nothing off the price on that account—danger, if this defect either hinder the use of the goods or render it hurtful, for instance, if a man sells a lame for a fleet horse, a tottering house for a safe one, rotten or poisonous food for wholesome. Wherefore if such like defects be hidden, and the seller does not make them known, the sale will be illicit and fraudulent, and the seller will be bound to compensation for the loss incurred.

On the other hand, if the defect be manifest, for instance if a horse have but one eye, or if the goods though useless to the buyer, be useful to someone else, provided the seller take as much as he ought from the price, he is not bound to state the defect of the goods, since perhaps on account of that defect the buyer might want him to allow a greater rebate than he need. Wherefore the seller may look to his own indemnity, by withholding the defect of the goods.

Reply Obj. 1: Judgment cannot be pronounced save on what is manifest: for "a man judges of what he knows" (Ethic. i, 3). Hence if the defects of the goods

offered for sale be hidden, judgment of them is not sufficiently left with the buyer unless such defects be made known to him. The case would be different if the defects were manifest.

Reply Obj. 2: There is no need to publish beforehand by the public crier the defects of the goods one is offering for sale, because if he were to begin by announcing its defects, the bidders would be frightened to buy, through ignorance of other qualities that might render the thing good and serviceable. Such defect ought to be stated to each individual that offers to buy: and then he will be able to compare the various points one with the other, the good with the bad: for nothing prevents that which is defective in one respect being useful in many others.

Reply Obj. 3: Although a man is not bound strictly speaking to tell everyone the truth about matters pertaining to virtue, yet he is so bound in a case when, unless he tells the truth, his conduct would endanger another man in detriment to virtue: and so it is in this case.

Reply Obj. 4: The defect in a thing makes it of less value now than it seems to be: but in the case cited, the goods are expected to be of less value at a future time, on account of the arrival of other merchants, which was not foreseen by the buyers. Wherefore the seller, since he sells his goods at the price actually offered him, does not seem to act contrary to justice through not stating what is going to happen. If however he were to do so, or if he lowered his price, it would be exceedingly virtuous on his part: although he does not seem to be bound to do this as a debt of justice. _____

FOURTH ARTICLE [II-II, Q. 77, Art. 4]

Whether, in Trading, It Is Lawful to Sell a Thing at a Higher Price Than What Was Paid for It?

Objection 1: It would seem that it is not lawful, in trading, to sell a thing for a higher price than we paid for it. For Chrysostom [*Hom. xxxviii in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] says on Matt. 21:12: "He that buys a thing in order that he may sell it, entire and unchanged, at a profit, is the trader who is cast out of God's temple." Cassiodorus speaks in the same sense in his commentary on Ps. 70:15, "Because I have not known learning, or trading" according to another version [*The Septuagint]: "What is trade," says

he, "but buying at a cheap price with the purpose of retailing at a higher price?" and he adds: "Such were the tradesmen whom Our Lord cast out of the temple." Now no man is cast out of the temple except for a sin. Therefore such like trading is sinful.

Obj. 2: Further, it is contrary to justice to sell goods at a higher price than their worth, or to buy them for less than their value, as shown above (A. 1). Now if you sell a thing for a higher price than you paid for it, you must either have bought it for less than its value, or sell it for more than its value. Therefore this cannot be done without sin.

Obj. 3: Further, Jerome says (Ep. ad Nepot. lii): "Shun, as you would the plague, a cleric who from being poor has become wealthy, or who, from being a nobody has become a celebrity." Now trading would net seem to be forbidden to clerics except on account of its sinfulness. Therefore it is a sin in trading, to buy at a low price and to sell at a higher price.

On the contrary, Augustine commenting on Ps. 70:15, "Because I have not known learning," [*Cf. Obj. 1] says: "The greedy tradesman blasphemes over his losses; he lies and perjures himself over the price of his wares. But these are vices of the man, not of the craft, which can be exercised without these vices." Therefore trading is not in itself unlawful.

I answer that, A tradesman is one whose business consists in the exchange of things. According to the Philosopher (Polit. i, 3), exchange of things is twofold; one, natural as it were, and necessary, whereby one commodity is exchanged for another, or money taken in exchange for a commodity, in order to satisfy the needs of life. Such like trading, properly speaking, does not belong to tradesmen, but rather to housekeepers or civil servants who have to provide the household or the state with the necessaries of life. The other kind of exchange is either that of money for money, or of any commodity for money, not on account of the necessities of life, but for profit, and this kind of exchange, properly speaking, regards tradesmen, according to the Philosopher (Polit. i, 3). The former kind of exchange is commendable because it supplies a natural need: but the latter is justly deserving of blame, because, considered in itself, it satisfies the greed for gain, which knows no limit and tends to infinity. Hence trading, considered in itself, has a certain debasement attaching thereto, in so far as, by its very nature, it does not imply a virtuous or necessary end. Nevertheless gain which is the end of trading, though not implying, by its nature, anything virtuous or necessary,

does not, in itself, connote anything sinful or contrary to virtue: wherefore nothing prevents gain from being directed to some necessary or even virtuous end, and thus trading becomes lawful. Thus, for instance, a man may intend the moderate gain which he seeks to acquire by trading for the upkeep of his household, or for the assistance of the needy: or again, a man may take to trade for some public advantage, for instance, lest his country lack the necessaries of life, and seek gain, not as an end, but as payment for his labor.

Reply Obj. 1: The saying of Chrysostom refers to the trading which seeks gain as a last end. This is especially the case where a man sells something at a higher price without its undergoing any change. For if he sells at a higher price something that has changed for the better, he would seem to receive the reward of his labor. Nevertheless the gain itself may be lawfully intended, not as a last end, but for the sake of some other end which is necessary or virtuous, as stated above.

Reply Obj. 2: Not everyone that sells at a higher price than he bought is a tradesman, but only he who buys that he may sell at a profit. If, on the contrary, he buys not for sale but for possession, and afterwards, for some reason wishes to sell, it is not a trade transaction even if he sell at a profit. For he may lawfully do this, either because he has bettered the thing, or because the value of the thing has changed with the change of place or time, or on account of the danger he incurs in transferring the thing from one place to another, or again in having it carried by another. In this sense neither buying nor selling is unjust.

Reply Obj. 3: Clerics should abstain not only from things that are evil in themselves, but even from those that have an appearance of evil. This happens in trading, both because it is directed to worldly gain, which clerics should despise, and because trading is open to so many vices, since "a merchant is hardly free from sins of the lips" [*'A merchant is hardly free from negligence, and a huckster shall not be justified from the sins of the lips'] (Ecclus. 26:28). There is also another reason, because trading engages the mind too much with worldly cares, and consequently withdraws it from spiritual cares; wherefore the Apostle says (2 Tim. 2:4): "No man being a soldier to God entangleth himself with secular businesses." Nevertheless it is lawful for clerics to engage in the first mentioned kind of exchange, which is directed to supply the necessaries of life, either by buying or by selling. _____

QUESTION 78

OF THE SIN OF USURY
(In Four Articles)

We must now consider the sin of usury, which is committed in loans: and under this head there are four points of inquiry:

(1) Whether it is a sin to take money as a price for money lent, which is to receive usury?

(2) Whether it is lawful to lend money for any other kind of consideration, by way of payment for the loan?

(3) Whether a man is bound to restore just gains derived from money taken in usury?

(4) Whether it is lawful to borrow money under a condition of usury?

FIRST ARTICLE [II-II, Q. 78, Art. 1]

Whether It Is a Sin to Take Usury for Money Lent?

Objection 1: It would seem that it is not a sin to take usury for money lent. For no man sins through following the example of Christ. But Our Lord said of Himself (Luke 19:23): "At My coming I might have exacted it," i.e. the money lent, "with usury." Therefore it is not a sin to take usury for lending money.

Obj. 2: Further, according to Ps. 18:8, "The law of the Lord is unspotted," because, to wit, it forbids sin. Now usury of a kind is allowed in the Divine law, according to Deut. 23:19, 20: "Thou shalt not fenerate to thy brother money, nor corn, nor any other thing, but to the stranger": nay more, it is even promised as a reward for the observance of the Law, according to Deut. 28:12: "Thou shalt fenerate* to many nations, and shalt not borrow of any one." [**Faeneraberis* —'Thou shalt lend upon usury.' The Douay version has simply 'lend.' The objection lays stress on the word *faeneraberis:* hence the necessity of rendering it by 'fenerate.'] Therefore it is not a sin to take usury.

Obj. 3: Further, in human affairs justice is determined by civil laws. Now civil law allows usury to be taken. Therefore it seems to be lawful.

Obj. 4: Further, the counsels are not binding under sin. But, among other counsels we find (Luke 6:35): "Lend, hoping for nothing thereby." Therefore it is not a sin to take usury.

Obj. 5: Further, it does not seem to be in itself sinful to accept a price for doing what one is not bound to do. But one who has money is not bound in every case to lend it to his neighbor. Therefore it is lawful for him sometimes to accept a price for lending it.

Obj. 6: Further, silver made into coins does not differ specifically from silver made into a vessel. But it is lawful to accept a price for the loan of a silver vessel. Therefore it is also lawful to accept a price for the loan of a silver coin. Therefore usury is not in itself a sin.

Obj. 7: Further, anyone may lawfully accept a thing which its owner freely gives him. Now he who accepts the loan, freely gives the usury. Therefore he who lends may lawfully take the usury.

On the contrary, It is written (Ex. 22:25): "If thou lend money to any of thy people that is poor, that dwelleth with thee, thou shalt not be hard upon them as an extortioner, nor oppress them with usuries."

I answer that, To take usury for money lent is unjust in itself, because this is to sell what does not exist, and this evidently leads to inequality which is contrary to justice. In order to make this evident, we must observe that there are certain things the use of which consists in their consumption: thus we consume wine when we use it for drink and we consume wheat when we use it for food. Wherefore in such like things the use of the thing must not be reckoned apart from the thing itself, and whoever is granted the use of the thing, is granted the thing itself and for this reason, to lend things of this kind is to transfer the ownership. Accordingly if a man wanted to sell wine separately from the use of the wine, he would be selling the same thing twice, or he would be selling what does not exist, wherefore he would evidently commit a sin of injustice. In like manner he commits an injustice who lends wine or wheat, and asks for double payment, viz. one, the return of the thing in equal measure, the other, the price of the use, which is called usury.

On the other hand, there are things the use of which does not consist in their consumption: thus to use a house is to dwell in it, not to destroy it. Wherefore in

such things both may be granted: for instance, one man may hand over to another the ownership of his house while reserving to himself the use of it for a time, or vice versa, he may grant the use of the house, while retaining the ownership. For this reason a man may lawfully make a charge for the use of his house, and, besides this, revendicate the house from the person to whom he has granted its use, as happens in renting and letting a house.

Now money, according to the Philosopher (Ethic. v, 5; Polit. i, 3) was invented chiefly for the purpose of exchange: and consequently the proper and principal use of money is its consumption or alienation whereby it is sunk in exchange. Hence it is by its very nature unlawful to take payment for the use of money lent, which payment is known as usury: and just as a man is bound to restore other ill-gotten goods, so is he bound to restore the money which he has taken in usury.

Reply Obj. 1: In this passage usury must be taken figuratively for the increase of spiritual goods which God exacts from us, for He wishes us ever to advance in the goods which we receive from Him: and this is for our own profit not for His.

Reply Obj. 2: The Jews were forbidden to take usury from their brethren, i.e. from other Jews. By this we are given to understand that to take usury from any man is evil simply, because we ought to treat every man as our neighbor and brother, especially in the state of the Gospel, whereto all are called. Hence it is said without any distinction in Ps. 14:5: "He that hath not put out his money to usury," and (Ezech. 18:8): "Who hath not taken usury [*Vulg.: 'If a man . . . hath not lent upon money, nor taken any increase . . . he is just.']." They were permitted, however, to take usury from foreigners, not as though it were lawful, but in order to avoid a greater evil, lest, to wit, through avarice to which they were prone according to Isa. 56:11, they should take usury from the Jews who were worshippers of God.

Where we find it promised to them as a reward, "Thou shalt fenerate to many nations," etc., fenerating is to be taken in a broad sense for lending, as in Ecclus. 29:10, where we read: "Many have refused to fenerate, not out of wickedness," i.e. they would not lend. Accordingly the Jews are promised in reward an abundance of wealth, so that they would be able to lend to others.

Reply Obj. 3: Human laws leave certain things unpunished, on account of the condition of those who are imperfect, and who would be deprived of many advantages, if all sins were strictly forbidden and punishments appointed for

them. Wherefore human law has permitted usury, not that it looks upon usury as harmonizing with justice, but lest the advantage of many should be hindered. Hence it is that in civil law [*Inst. II, iv, de Usufructu] it is stated that "those things according to natural reason and civil law which are consumed by being used, do not admit of usufruct," and that "the senate did not (nor could it) appoint a usufruct to such things, but established a quasi-usufruct," namely by permitting usury. Moreover the Philosopher, led by natural reason, says (Polit. i, 3) that "to make money by usury is exceedingly unnatural."

Reply Obj. 4: A man is not always bound to lend, and for this reason it is placed among the counsels. Yet it is a matter of precept not to seek profit by lending: although it may be called a matter of counsel in comparison with the maxims of the Pharisees, who deemed some kinds of usury to be lawful, just as love of one's enemies is a matter of counsel. Or again, He speaks here not of the hope of usurious gain, but of the hope which is put in man. For we ought not to lend or do any good deed through hope in man, but only through hope in God.

Reply Obj. 5: He that is not bound to lend, may accept repayment for what he has done, but he must not exact more. Now he is repaid according to equality of justice if he is repaid as much as he lent. Wherefore if he exacts more for the usufruct of a thing which has no other use but the consumption of its substance, he exacts a price of something non-existent: and so his exaction is unjust.

Reply Obj. 6: The principal use of a silver vessel is not its consumption, and so one may lawfully sell its use while retaining one's ownership of it. On the other hand the principal use of silver money is sinking it in exchange, so that it is not lawful to sell its use and at the same time expect the restitution of the amount lent. It must be observed, however, that the secondary use of silver vessels may be an exchange, and such use may not be lawfully sold. In like manner there may be some secondary use of silver money; for instance, a man might lend coins for show, or to be used as security.

Reply Obj. 7: He who gives usury does not give it voluntarily simply, but under a certain necessity, in so far as he needs to borrow money which the owner is unwilling to lend without usury. _____

SECOND ARTICLE [II-II, Q. 78, Art. 2]

Whether It Is Lawful to Ask for Any Other Kind of Consideration for

Money Lent?

Objection 1: It would seem that one may ask for some other kind of consideration for money lent. For everyone may lawfully seek to indemnify himself. Now sometimes a man suffers loss through lending money. Therefore he may lawfully ask for or even exact something else besides the money lent.

Obj. 2: Further, as stated in *Ethic.* v, 5, one is in duty bound by a point of honor, to repay anyone who has done us a favor. Now to lend money to one who is in straits is to do him a favor for which he should be grateful. Therefore the recipient of a loan, is bound by a natural debt to repay something. Now it does not seem unlawful to bind oneself to an obligation of the natural law. Therefore it is not unlawful, in lending money to anyone, to demand some sort of compensation as condition of the loan.

Obj. 3: Further, just as there is real remuneration, so is there verbal remuneration, and remuneration by service, as a gloss says on Isa. 33:15, "Blessed is he that shaketh his hands from all bribes [*Vulg.: 'Which of you shall dwell with everlasting burnings? . . . He that shaketh his hands from all bribes.']." Now it is lawful to accept service or praise from one to whom one has lent money. Therefore in like manner it is lawful to accept any other kind of remuneration.

Obj. 4: Further, seemingly the relation of gift to gift is the same as of loan to loan. But it is lawful to accept money for money given. Therefore it is lawful to accept repayment by loan in return for a loan granted.

Obj. 5: Further, the lender, by transferring his ownership of a sum of money removes the money further from himself than he who entrusts it to a merchant or craftsman. Now it is lawful to receive interest for money entrusted to a merchant or craftsman. Therefore it is also lawful to receive interest for money lent.

Obj. 6: Further, a man may accept a pledge for money lent, the use of which pledge he might sell for a price: as when a man mortgages his land or the house wherein he dwells. Therefore it is lawful to receive interest for money lent.

Obj. 7: Further, it sometimes happens that a man raises the price of his goods under guise of loan, or buys another's goods at a low figure; or raises his price through delay in being paid, and lowers his price that he may be paid the sooner. Now in all these cases there seems to be payment for a loan of money: nor does

it appear to be manifestly illicit. Therefore it seems to be lawful to expect or exact some consideration for money lent.

On the contrary, Among other conditions requisite in a just man it is stated (Ezech. 18:17) that he "hath not taken usury and increase."

I answer that, According to the Philosopher (Ethic. iv, 1), a thing is reckoned as money "if its value can be measured by money." Consequently, just as it is a sin against justice, to take money, by tacit or express agreement, in return for lending money or anything else that is consumed by being used, so also is it a like sin, by tacit or express agreement to receive anything whose price can be measured by money. Yet there would be no sin in receiving something of the kind, not as exacting it, nor yet as though it were due on account of some agreement tacit or expressed, but as a gratuity: since, even before lending the money, one could accept a gratuity, nor is one in a worse condition through lending.

On the other hand it is lawful to exact compensation for a loan, in respect of such things as are not appreciated by a measure of money, for instance, benevolence, and love for the lender, and so forth.

Reply Obj. 1: A lender may without sin enter an agreement with the borrower for compensation for the loss he incurs of something he ought to have, for this is not to sell the use of money but to avoid a loss. It may also happen that the borrower avoids a greater loss than the lender incurs, wherefore the borrower may repay the lender with what he has gained. But the lender cannot enter an agreement for compensation, through the fact that he makes no profit out of his money: because he must not sell that which he has not yet and may be prevented in many ways from having.

Reply Obj. 2: Repayment for a favor may be made in two ways. In one way, as a debt of justice; and to such a debt a man may be bound by a fixed contract; and its amount is measured according to the favor received. Wherefore the borrower of money or any such thing the use of which is its consumption is not bound to repay more than he received in loan: and consequently it is against justice if he be obliged to pay back more. In another way a man's obligation to repayment for favor received is based on a debt of friendship, and the nature of this debt depends more on the feeling with which the favor was conferred than on the greatness of the favor itself. This debt does not carry with it a civil obligation,

involving a kind of necessity that would exclude the spontaneous nature of such a repayment.

Reply Obj. 3: If a man were, in return for money lent, as though there had been an agreement tacit or expressed, to expect or exact repayment in the shape of some remuneration of service or words, it would be the same as if he expected or exacted some real remuneration, because both can be priced at a money value, as may be seen in the case of those who offer for hire the labor which they exercise by work or by tongue. If on the other hand the remuneration by service or words be given not as an obligation, but as a favor, which is not to be appreciated at a money value, it is lawful to take, exact, and expect it.

Reply Obj. 4: Money cannot be sold for a greater sum than the amount lent, which has to be paid back: nor should the loan be made with a demand or expectation of aught else but of a feeling of benevolence which cannot be priced at a pecuniary value, and which can be the basis of a spontaneous loan. Now the obligation to lend in return at some future time is repugnant to such a feeling, because again an obligation of this kind has its pecuniary value. Consequently it is lawful for the lender to borrow something else at the same time, but it is unlawful for him to bind the borrower to grant him a loan at some future time.

Reply Obj. 5: He who lends money transfers the ownership of the money to the borrower. Hence the borrower holds the money at his own risk and is bound to pay it all back: wherefore the lender must not exact more. On the other hand he that entrusts his money to a merchant or craftsman so as to form a kind of society, does not transfer the ownership of his money to them, for it remains his, so that at his risk the merchant speculates with it, or the craftsman uses it for his craft, and consequently he may lawfully demand as something belonging to him, part of the profits derived from his money.

Reply Obj. 6: If a man in return for money lent to him pledges something that can be valued at a price, the lender must allow for the use of that thing towards the repayment of the loan. Else if he wishes the gratuitous use of that thing in addition to repayment, it is the same as if he took money for lending, and that is usury, unless perhaps it were such a thing as friends are wont to lend to one another gratis, as in the case of the loan of a book.

Reply Obj. 7: If a man wish to sell his goods at a higher price than that which is just, so that he may wait for the buyer to pay, it is manifestly a case of usury:

because this waiting for the payment of the price has the character of a loan, so that whatever he demands beyond the just price in consideration of this delay, is like a price for a loan, which pertains to usury. In like manner if a buyer wishes to buy goods at a lower price than what is just, for the reason that he pays for the goods before they can be delivered, it is a sin of usury; because again this anticipated payment of money has the character of a loan, the price of which is the rebate on the just price of the goods sold. On the other hand if a man wishes to allow a rebate on the just price in order that he may have his money sooner, he is not guilty of the sin of usury. _____

THIRD ARTICLE [II-II, Q. 78, Art. 3]

Whether a Man Is Bound to Restore Whatever Profits He Has Made Out of Money Gotten by Usury?

Objection 1: It would seem that a man is bound to restore whatever profits he has made out of money gotten by usury. For the Apostle says (Rom. 11:16): "If the root be holy, so are the branches." Therefore likewise if the root be rotten so are the branches. But the root was infected with usury. Therefore whatever profit is made therefrom is infected with usury. Therefore he is bound to restore it.

Obj. 2: Further, it is laid down (Extra, De Usuris, in the Decretal: 'Cum tu sicut asseris'): "Property accruing from usury must be sold, and the price repaid to the persons from whom the usury was extorted." Therefore, likewise, whatever else is acquired from usurious money must be restored.

Obj. 3: Further, that which a man buys with the proceeds of usury is due to him by reason of the money he paid for it. Therefore he has no more right to the thing purchased than to the money he paid. But he was bound to restore the money gained through usury. Therefore he is also bound to restore what he acquired with it.

On the contrary, A man may lawfully hold what he has lawfully acquired. Now that which is acquired by the proceeds of usury is sometimes lawfully acquired. Therefore it may be lawfully retained.

I answer that, As stated above (A. 1), there are certain things whose use is their consumption, and which do not admit of usufruct, according to law (ibid., ad 3). Wherefore if such like things be extorted by means of usury, for instance money, wheat, wine and so forth, the lender is not bound to restore more than he

received (since what is acquired by such things is the fruit not of the thing but of human industry), unless indeed the other party by losing some of his own goods be injured through the lender retaining them: for then he is bound to make good the loss.

On the other hand, there are certain things whose use is not their consumption: such things admit of usufruct, for instance house or land property and so forth. Wherefore if a man has by usury extorted from another his house or land, he is bound to restore not only the house or land but also the fruits accruing to him therefrom, since they are the fruits of things owned by another man and consequently are due to him.

Reply Obj. 1: The root has not only the character of matter, as money made by usury has; but has also somewhat the character of an active cause, in so far as it administers nourishment. Hence the comparison fails.

Reply Obj. 2: Further, Property acquired from usury does not belong to the person who paid usury, but to the person who bought it. Yet he that paid usury has a certain claim on that property just as he has on the other goods of the usurer. Hence it is not prescribed that such property should be assigned to the persons who paid usury, since the property is perhaps worth more than what they paid in usury, but it is commanded that the property be sold, and the price be restored, of course according to the amount taken in usury.

Reply Obj. 3: The proceeds of money taken in usury are due to the person who acquired them not by reason of the usurious money as instrumental cause, but on account of his own industry as principal cause. Wherefore he has more right to the goods acquired with usurious money than to the usurious money itself.

FOURTH ARTICLE [II-II, Q. 78, Art. 4]

Whether It Is Lawful to Borrow Money Under a Condition of Usury?

Objection 1: It would seem that it is not lawful to borrow money under a condition of usury. For the Apostle says (Rom. 1:32) that they "are worthy of death . . . not only they that do" these sins, "but they also that consent to them that do them." Now he that borrows money under a condition of usury consents in the sin of the usurer, and gives him an occasion of sin. Therefore he sins also.

Obj. 2: Further, for no temporal advantage ought one to give another an occasion of committing a sin: for this pertains to active scandal, which is always sinful, as stated above (Q. 43, A. 2). Now he that seeks to borrow from a usurer gives him an occasion of sin. Therefore he is not to be excused on account of any temporal advantage.

Obj. 3: Further, it seems no less necessary sometimes to deposit one's money with a usurer than to borrow from him. Now it seems altogether unlawful to deposit one's money with a usurer, even as it would be unlawful to deposit one's sword with a madman, a maiden with a libertine, or food with a glutton. Neither therefore is it lawful to borrow from a usurer.

On the contrary, He that suffers injury does not sin, according to the Philosopher (Ethic. v, 11), wherefore justice is not a mean between two vices, as stated in the same book (ch. 5). Now a usurer sins by doing an injury to the person who borrows from him under a condition of usury. Therefore he that accepts a loan under a condition of usury does not sin.

I answer that, It is by no means lawful to induce a man to sin, yet it is lawful to make use of another's sin for a good end, since even God uses all sin for some good, since He draws some good from every evil as stated in the Enchiridion (xi). Hence when Publicola asked whether it were lawful to make use of an oath taken by a man swearing by false gods (which is a manifest sin, for he gives Divine honor to them) Augustine (Ep. xlvii) answered that he who uses, not for a bad but for a good purpose, the oath of a man that swears by false gods, is a party, not to his sin of swearing by demons, but to his good compact whereby he kept his word. If however he were to induce him to swear by false gods, he would sin.

Accordingly we must also answer to the question in point that it is by no means lawful to induce a man to lend under a condition of usury: yet it is lawful to borrow for usury from a man who is ready to do so and is a usurer by profession; provided the borrower have a good end in view, such as the relief of his own or another's need. Thus too it is lawful for a man who has fallen among thieves to point out his property to them (which they sin in taking) in order to save his life, after the example of the ten men who said to Ismahel (Jer. 41:8): "Kill us not: for we have stores in the field."

Reply Obj. 1: He who borrows for usury does not consent to the usurer's sin but

makes use of it. Nor is it the usurer's acceptance of usury that pleases him, but his lending, which is good.

Reply Obj. 2: He who borrows for usury gives the usurer an occasion, not for taking usury, but for lending; it is the usurer who finds an occasion of sin in the malice of his heart. Hence there is passive scandal on his part, while there is no active scandal on the part of the person who seeks to borrow. Nor is this passive scandal a reason why the other person should desist from borrowing if he is in need, since this passive scandal arises not from weakness or ignorance but from malice.

Reply Obj. 3: If one were to entrust one's money to a usurer lacking other means of practising usury; or with the intention of making a greater profit from his money by reason of the usury, one would be giving a sinner matter for sin, so that one would be a participator in his guilt. If, on the other hand, the usurer to whom one entrusts one's money has other means of practising usury, there is no sin in entrusting it to him that it may be in safer keeping, since this is to use a sinner for a good purpose. _____

QUESTION 79

OF THE QUASI-INTEGRAL PARTS OF JUSTICE
(In Four Articles)

We must now consider the quasi-integral parts of justice, which are *to do good*, and *to decline from evil*, and the opposite vices. Under this head there are four points of inquiry:

(1) Whether these two are parts of justice?

(2) Whether transgression is a special sin?

(3) Whether omission is a special sin?

(4) Of the comparison between omission and transgression.

_____

FIRST ARTICLE [II-II, Q. 79, Art. 1]

Whether to Decline from Evil and to Do Good Are Parts of Justice?

Objection 1: It would seem that to decline from evil and to do good are not parts of justice. For it belongs to every virtue to perform a good deed and to avoid an evil one. But parts do not exceed the whole. Therefore to decline from evil and to do good should not be reckoned parts of justice, which is a special kind of virtue.

Obj. 2: Further, a gloss on Ps. 33:15, "Turn away from evil and do good," says: "The former," i.e. to turn away from evil, "avoids sin, the latter," i.e. to do good, "deserves the life and the palm." But any part of a virtue deserves the life and the palm. Therefore to decline from evil is not a part of justice.

Obj. 3: Further, things that are so related that one implies the other, are not mutually distinct as parts of a whole. Now declining from evil is implied in doing good: since no one does evil and good at the same time. Therefore declining from evil and doing good are not parts of justice.

On the contrary, Augustine (De Correp. et Grat. i) declares that "declining from evil and doing good" belong to the justice of the law.

I answer that, If we speak of good and evil in general, it belongs to every virtue to do good and to avoid evil: and in this sense they cannot be reckoned parts of justice, except justice be taken in the sense of "all virtue" [*Cf. Q. 58, A. 5]. And yet even if justice be taken in this sense it regards a certain special aspect of good; namely, the good as due in respect of Divine or human law.

On the other hand justice considered as a special virtue regards good as due to one's neighbor. And in this sense it belongs to special justice to do good considered as due to one's neighbor, and to avoid the opposite evil, that, namely, which is hurtful to one's neighbor; while it belongs to general justice to do good in relation to the community or in relation to God, and to avoid the opposite evil.

Now these two are said to be quasi-integral parts of general or of special justice, because each is required for the perfect act of justice. For it belongs to justice to establish equality in our relations with others, as shown above (Q. 58, A. 2): and it pertains to the same cause to establish and to preserve that which it has established. Now a person establishes the equality of justice by doing good, i.e. by rendering to another his due: and he preserves the already established equality of justice by declining from evil, that is by inflicting no injury on his neighbor.

Reply Obj. 1: Good and evil are here considered under a special aspect, by

which they are appropriated to justice. The reason why these two are reckoned parts of justice under a special aspect of good and evil, while they are not reckoned parts of any other moral virtue, is that the other moral virtues are concerned with the passions wherein to do good is to observe the mean, which is the same as to avoid the extremes as evils: so that doing good and avoiding evil come to the same, with regard to the other virtues. On the other hand justice is concerned with operations and external things, wherein to establish equality is one thing, and not to disturb the equality established is another.

Reply Obj. 2: To decline from evil, considered as a part of justice, does not denote a pure negation, viz. "not to do evil"; for this does not deserve the palm, but only avoids the punishment. But it implies a movement of the will in repudiating evil, as the very term "decline" shows. This is meritorious; especially when a person resists against an instigation to do evil.

Reply Obj. 3: Doing good is the completive act of justice, and the principal part, so to speak, thereof. Declining from evil is a more imperfect act, and a secondary part of that virtue. Hence it is a material part, so to speak, thereof, and a necessary condition of the formal and completive part.

SECOND ARTICLE [II-II, Q. 79, Art. 2]

Whether Transgression Is a Special Sin?

Objection 1: It would seem that transgression is not a special sin. For no species is included in the definition of its genus. Now transgression is included in the definition of sin; because Ambrose says (De Parad. viii) that sin is "a transgression of the Divine law." Therefore transgression is not a species of sin.

Obj. 2: Further, no species is more comprehensive than its genus. But transgression is more comprehensive than sin, because sin is a "word, deed or desire against the law of God," according to Augustine (Contra Faust. xxii, 27), while transgression is also against nature, or custom. Therefore transgression is not a species of sin.

Obj. 3: Further, no species contains all the parts into which its genus is divided. Now the sin of transgression extends to all the capital vices, as well as to sins of thought, word and deed. Therefore transgression is not a special sin.

On the contrary, It is opposed to a special virtue, namely justice.

I answer that, The term transgression is derived from bodily movement and applied to moral actions. Now a person is said to transgress in bodily movement, when he steps (*graditur*) beyond (*trans*) a fixed boundary—and it is a negative precept that fixes the boundary that man must not exceed in his moral actions. Wherefore to transgress, properly speaking, is to act against a negative precept.

Now materially considered this may be common to all the species of sin, because man transgresses a Divine precept by any species of mortal sin. But if we consider it formally, namely under its special aspect of an act against a negative precept, it is a special sin in two ways. First, in so far as it is opposed to those kinds of sin that are opposed to the other virtues: for just as it belongs properly to legal justice to consider a precept as binding, so it belongs properly to a transgression to consider a precept as an object of contempt. Secondly, in so far as it is distinct from omission which is opposed to an affirmative precept.

Reply Obj. 1: Even as legal justice is "all virtue" (Q. 58, A. 5) as regards its subject and matter, so legal injustice is materially "all sin." It is in this way that Ambrose defined sin, considering it from the point of view of legal injustice.

Reply Obj. 2: The natural inclination concerns the precepts of the natural law. Again, a laudable custom has the force of a precept; since as Augustine says in an epistle *on the Fast of the Sabbath* (Ep. xxxvi), "a custom of God's people should be looked upon as law." Hence both sin and transgression may be against a laudable custom and against a natural inclination.

Reply Obj. 3: All these species of sin may include transgression, if we consider them not under their proper aspects, but under a special aspect, as stated above. The sin of omission, however, is altogether distinct from the sin of transgression.

THIRD ARTICLE [II-II, Q. 79, Art. 3]

Whether Omission Is a Special Sin?

Objection 1: It would seem that omission is not a special sin. For every sin is either original or actual. Now omission is not original sin, for it is not contracted through origin; nor is it actual sin, for it may be altogether without act, as stated above (I-II, Q. 71, A. 5) when we were treating of sins in general. Therefore omission is not a special sin.

Obj. 2: Further, every sin is voluntary. Now omission sometimes is not voluntary but necessary, as when a woman is violated after taking a vow of virginity, or when one lose that which one is under an obligation to restore, or when a priest is bound to say Mass, and is prevented from doing so. Therefore omission is not always a sin.

Obj. 3: Further, it is possible to fix the time when any special sin begins. But this is not possible in the case of omission, since one is not altered by not doing a thing, no matter when the omission occurs, and yet the omission is not always sinful. Therefore omission is not a special sin.

Obj. 4: Further, every special sin is opposed to a special virtue. But it is not possible to assign any special virtue to which omission is opposed, both because the good of any virtue can be omitted, and because justice to which it would seem more particularly opposed, always requires an act, even in declining from evil, as stated above (A. 1, ad 2), while omission may be altogether without act. Therefore omission is not a special sin.

On the contrary, It is written (James 4:17): "To him . . . who knoweth to do good

and doth it not, to him it is sin."

I answer that, omission signifies the non-fulfilment of a good, not indeed of any good, but of a good that is due. Now good under the aspect of due belongs properly to justice; to legal justice, if the thing due depends on Divine or human law; to special justice, if the due is something in relation to one's neighbor. Wherefore, in the same way as justice is a special virtue, as stated above (Q. 58, AA. 6, 7), omission is a special sin distinct from the sins which are opposed to the other virtues; and just as doing good, which is the opposite of omitting it, is a special part of justice, distinct from avoiding evil, to which transgression is opposed, so too is omission distinct from transgression.

Reply Obj. 2: Omission is not original but actual sin, not as though it had some act essential to it, but for as much as the negation of an act is reduced to the genus of act, and in this sense non-action is a kind of action, as stated above (I-II, Q. 71, A. 6, ad 1).

Reply Obj. 2: Omission, as stated above, is only of such good as is due and to which one is bound. Now no man is bound to the impossible: wherefore no man sins by omission, if he does not do what he cannot. Accordingly she who is violated after vowing virginity, is guilty of an omission, not through not having virginity, but through not repenting of her past sin, or through not doing what she can to fulfil her vow by observing continence. Again a priest is not bound to say Mass, except he have a suitable opportunity, and if this be lacking, there is no omission. And in like manner, a person is bound to restitution, supposing he has the wherewithal; if he has not and cannot have it, he is not guilty of an omission, provided he does what he can. The same applies to other similar cases.

Reply Obj. 3: Just as the sin of transgression is opposed to negative precepts which regard the avoidance of evil, so the sin of omission is opposed to affirmative precepts, which regard the doing of good. Now affirmative precepts bind not for always, but for a fixed time, and at that time the sin of omission begins. But it may happen that then one is unable to do what one ought, and if this inability is without any fault on his part, he does not omit his duty, as stated above (ad 2; I-II, Q. 71, A. 5). On the other hand if this inability is due to some previous fault of his (for instance, if a man gets drunk at night, and cannot get up for matins, as he ought to), some say that the sin of omission begins when he engages in an action that is illicit and incompatible with the act to which he is bound. But this does not seem to be true, for supposing one were to rouse him by

violence and that he went to matins, he would not omit to go, so that, evidently, the previous drunkenness was not an omission, but the cause of an omission. Consequently, we must say that the omission begins to be imputed to him as a sin, when the time comes for the action; and yet this is on account of a preceding cause by reason of which the subsequent omission becomes voluntary.

Reply Obj. 4: Omission is directly opposed to justice, as stated above; because it is a non-fulfilment of a good of virtue, but only under the aspect of due, which pertains to justice. Now more is required for an act to be virtuous and meritorious than for it to be sinful and demeritorious, because "good results from an entire cause, whereas evil arises from each single defect" [*Dionysius, De Div. Nom. iv]. Wherefore the merit of justice requires an act, whereas an omission does not. _____

FOURTH ARTICLE [II-II, Q. 79, Art. 4]

Whether a Sin of Omission Is More Grievous Than a Sin of Transgression?

Objection 1: It would seem that a sin of omission is more grievous than a sin of transgression. For *delictum* would seem to signify the same as *derelictum* [*Augustine, QQ. in Levit., qu. xx], and therefore is seemingly the same as an omission. But *delictum* denotes a more grievous offence than transgression, because it deserves more expiation as appears from Lev. 5. Therefore the sin of omission is more grievous than the sin of transgression.

Obj. 2: Further, the greater evil is opposed to the greater good, as the Philosopher declares (Ethic. viii, 10). Now to do good is a more excellent part of justice, than to decline from evil, to which transgression is opposed, as stated above (A. 1, ad 3). Therefore omission is a graver sin than transgression.

Obj. 3: Further, sins of transgression may be either venial or mortal. But sins of omission seem to be always mortal, since they are opposed to an affirmative precept. Therefore omission would seem to be a graver sin than transgression.

Obj. 4: Further, the pain of loss which consists in being deprived of seeing God and is inflicted for the sin of omission, is a greater punishment than the pain of sense, which is inflicted for the sin of transgression, as Chrysostom states (Hom. xxiii super Matth.). Now punishment is proportionate to fault. Therefore the sin of omission is graver than the sin of transgression.

On the contrary, It is easier to refrain from evil deeds than to accomplish good deeds. Therefore it is a graver sin not to refrain from an evil deed, i.e. *to transgress,* than not to accomplish a good deed, which is *to omit.*

I answer that, The gravity of a sin depends on its remoteness from virtue. Now contrariety is the greatest remoteness, according to *Metaph.* x [*Didot. ed. ix, 4]. Wherefore a thing is further removed from its contrary than from its simple negation; thus black is further removed from white than not-white is, since every black is not-white, but not conversely. Now it is evident that transgression is contrary to an act of virtue, while omission denotes the negation thereof: for instance it is a sin of omission, if one fail to give one's parents due reverence, while it is a sin of transgression to revile them or injure them in any way. Hence it is evident that, simply and absolutely speaking, transgression is a graver sin than omission, although a particular omission may be graver than a particular transgression.

Reply Obj. 1: *Delictum* in its widest sense denotes any kind of omission; but sometimes it is taken strictly for the omission of something concerning God, or for a man's intentional and as it were contemptuous dereliction of duty: and then it has a certain gravity, for which reason it demands a greater expiation.

Reply Obj. 2: The opposite of *doing good* is both *not doing good,* which is an omission, and *doing evil,* which is a transgression: but the first is opposed by contradiction, the second by contrariety, which implies greater remoteness: wherefore transgression is the more grievous sin.

Reply Obj. 3: Just as omission is opposed to affirmative precepts, so is transgression opposed to negative precepts: wherefore both, strictly speaking, have the character of mortal sin. Transgression and omission, however, may be taken broadly for any infringement of an affirmative or negative precept, disposing to the opposite of such precept: and so taking both in a broad sense they may be venial sins.

Reply Obj. 4: To the sin of transgression there correspond both the pain of loss on account of the aversion from God, and the pain of sense, on account of the inordinate conversion to a mutable good. In like manner omission deserves not only the pain of loss, but also the pain of sense, according to Matt. 7:19, "Every tree that bringeth not forth good fruit shall be cut down, and shall be cast into the fire"; and this on account of the root from which it grows, although it does not

necessarily imply conversion to any mutable good. _____

QUESTION 80

OF THE POTENTIAL PARTS OF JUSTICE
(In One Article)

We must now consider the potential parts of justice, namely the virtues annexed thereto; under which head there are two points of consideration:

(1) What virtues are annexed to justice?

(2) The individual virtues annexed to justice. _____

ARTICLE [II-II, Q. 80, Art.]

Whether the Virtues Annexed to Justice Are Suitably Enumerated?

Objection 1: It would seem that the virtues annexed to justice are unsuitably enumerated. Tully [*De Invent. ii, 53] reckons six, viz. "religion, piety, gratitude, revenge, observance, truth." Now revenge is seemingly a species of commutative justice whereby revenge is taken for injuries inflicted, as stated above (Q. 61, A. 4). Therefore it should not be reckoned among the virtues annexed to justice.

Obj. 2: Further, Macrobius (Super Somn. Scip. i, 8) reckons seven, viz. "innocence, friendship, concord, piety, religion, affection, humanity," several of which are omitted by Tully. Therefore the virtues annexed to justice would seem to be insufficiently enumerated.

Obj. 3: Further, others reckon five parts of justice, viz. "obedience" in respect of one's superiors, "discipline" with regard to inferiors, "equity" as regards equals, "fidelity" and "truthfulness" towards all; and of these "truthfulness" alone is mentioned by Tully. Therefore he would seem to have enumerated insufficiently the virtues annexed to justice.

Obj. 4: Further, the peripatetic Andronicus [*De Affectibus] reckons nine parts annexed to justice viz. "liberality, kindliness, revenge, commonsense, [**eugnomosyne*] piety, gratitude, holiness, just exchange" and "just lawgiving"; and of all these it is evident that Tully mentions none but "revenge." Therefore he would appear to have made an incomplete enumeration.

Obj. 5: Further, Aristotle (Ethic. v, 10) mentions *epieikeia* as being annexed to justice: and yet seemingly it is not included in any of the foregoing enumerations. Therefore the virtues annexed to justice are insufficiently enumerated.

I answer that, Two points must be observed about the virtues annexed to a principal virtue. The first is that these virtues have something in common with the principal virtue; and the second is that in some respect they fall short of the perfection of that virtue. Accordingly since justice is of one man to another as stated above (Q. 58, A. 2), all the virtues that are directed to another person may by reason of this common aspect be annexed to justice. Now the essential character of justice consists in rendering to another his due according to equality, as stated above (Q. 58, A. 11). Wherefore in two ways may a virtue directed to another person fall short of the perfection of justice: first, by falling short of the aspect of equality; secondly, by falling short of the aspect of due. For certain virtues there are which render another his due, but are unable to render the equal due. In the first place, whatever man renders to God is due, yet it cannot be equal, as though man rendered to God as much as he owes Him, according to Ps. 115:12, "What shall I render to the Lord for all the things that He hath rendered to me?" In this respect *religion* is annexed to justice since, according to Tully (De invent. ii, 53), it consists in offering service and ceremonial rites or worship to "some superior nature that men call divine." Secondly, it is not possible to make to one's parents an equal return of what one owes to them, as the Philosopher declares (Ethic. viii, 14); and thus *piety* is annexed to justice, for thereby, as Tully says (De invent. ii, 53), a man "renders service and constant deference to his kindred and the well-wishers of his country." Thirdly, according to the Philosopher (Ethic. iv, 3), man is unable to offer an equal meed for virtue, and thus *observance* is annexed to justice, consisting according to Tully (De invent. ii, 53) in the "deference and honor rendered to those who excel in worth."

A falling short of the just due may be considered in respect of a twofold due, moral or legal: wherefore the Philosopher (Ethic. viii, 13) assigns a corresponding twofold just. The legal due is that which one is bound to render by reason of a legal obligation; and this due is chiefly the concern of justice, which is the principal virtue. On the other hand, the moral due is that to which one is bound in respect of the rectitude of virtue: and since a due implies necessity, this kind of due has two degrees. For one due is so necessary that without it moral rectitude cannot be ensured: and this has more of the character of due. Moreover this due may be considered from the point of view of the

debtor, and in this way it pertains to this kind of due that a man represent himself to others just as he is, both in word and deed. Wherefore to justice is annexed *truth,* whereby, as Tully says (De invent. ii, 53), present, past and future things are told without perversion. It may also be considered from the point of view of the person to whom it is due, by comparing the reward he receives with what he has done—sometimes in good things; and then annexed to justice we have *gratitude* which "consists in recollecting the friendship and kindliness shown by others, and in desiring to pay them back," as Tully states (De invent. ii, 53)—and sometimes in evil things, and then to justice is annexed *revenge,* whereby, as Tully states (De invent. ii, 53), "we resist force, injury or anything obscure* by taking vengeance or by self-defense." [*St. Thomas read *obscurum,* and explains it as meaning *derogatory,* infra Q. 108, A. 2. Cicero, however, wrote *obfuturum,* i.e. *hurtful.*]

There is another due that is necessary in the sense that it conduces to greater rectitude, although without it rectitude may be ensured. This due is the concern of *liberality, affability* or *friendship,* or the like, all of which Tully omits in the aforesaid enumeration because there is little of the nature of anything due in them.

Reply Obj. 1: The revenge taken by authority of a public power, in accordance with a judge's sentence, belongs to commutative justice: whereas the revenge which a man takes on his own initiative, though not against the law, or which a man seeks to obtain from a judge, belongs to the virtue annexed to justice.

Reply Obj. 2: Macrobius appears to have considered the two integral parts of justice, namely, *declining from evil,* to which *innocence* belongs, and *doing good,* to which the six others belong. Of these, two would seem to regard relations between equals, namely, *friendship* in the external conduct and *concord* internally; two regard our relations toward superiors, namely, *piety* to parents, and *religion* to God; while two regard our relations towards inferiors, namely, *condescension,* in so far as their good pleases us, and *humanity,* whereby we help them in their needs. For Isidore says (Etym. x) that a man is said to be "humane, through having a feeling of love and pity towards men: this gives its name to humanity whereby we uphold one another." In this sense *friendship* is understood as directing our external conduct towards others, from which point of view the Philosopher treats of it in *Ethic.* iv, 6. *Friendship* may also be taken as regarding properly the affections, and as the Philosopher describes it in *Ethic.* viii and ix. In this sense three things pertain to friendship, namely, *benevolence*

which is here called *affection*; *concord,* and *beneficence* which is here called *humanity.* These three, however, are omitted by Tully, because, as stated above, they have little of the nature of a due.

Reply Obj. 3: *Obedience* is included in observance, which Tully mentions, because both reverential honor and obedience are due to persons who excel. "Faithfulness whereby a man's acts agree with his words" [*Cicero, De Repub. iv, De Offic. i, 7], is contained in *truthfulness* as to the observance of one's promises: yet *truthfulness* covers a wider ground, as we shall state further on (Q. 109, AA. 1, 3). *Discipline* is not due as a necessary duty, because one is under no obligation to an inferior as such, although a superior may be under an obligation to watch over his inferiors, according to Matt. 24:45, "A faithful and wise servant, whom his lord hath appointed over his family": and for this reason it is omitted by Tully. It may, however, be included in humanity mentioned by Macrobius; and equity under *epieikeia* or under *friendship.*

Reply Obj. 4: This enumeration contains some belonging to true justice. To particular justice belongs *justice of exchange,* which he describes as "the habit of observing equality in commutations." To legal justice, as regards things to be observed by all, he ascribes *legislative justice,* which he describes as "the science of political commutations relating to the community." As regards things which have to be done in particular cases beside the general laws, he mentions *common sense* or *good judgment,** which is our guide in such like matters, as stated above (Q. 51, A. 4) in the treatise on prudence: wherefore he says that it is a "voluntary justification," because by his own free will man observes what is just according to his judgment and not according to the written law. [*St. Thomas indicates the Greek derivation: *eugnomosyne* quasi 'bona *gnome*.'] These two are ascribed to prudence as their director, and to justice as their executor. *Eusebeia* (piety) means *good worship* and consequently is the same as religion, wherefore he says that it is the science of "the service of God" (he speaks after the manner of Socrates who said that 'all the virtues are sciences') [*Aristotle, *Ethic.* vi, 13]: and *holiness* comes to the same, as we shall state further on (Q. 81, A. 8). *Eucharistia* (gratitude) means "good thanksgiving," and is mentioned by Macrobius: wherefore Isidore says (Etym. x) that "a kind man is one who is ready of his own accord to do good, and is of gentle speech": and Andronicus too says that "kindliness is a habit of voluntary beneficence." *Liberality* would seem to pertain to *humanity.*

Reply Obj. 5: *Epieikeia* is annexed, not to particular but to legal justice, and

apparently is the same as that which goes by the name of *eugnomosyne* (common sense). _____

QUESTION 81

OF RELIGION
(In Eight Articles)

We must now consider each of the foregoing virtues, in so far as our present scope demands. We shall consider (1) religion, (2) piety, (3) observance, (4) gratitude, (5) revenge, (6) truth, (7) friendship, (8) liberality, (9) *epieikeia*. Of the other virtues that have been mentioned we have spoken partly in the treatise on charity, viz. of concord and the like, and partly in this treatise on justice, for instance, of right commutations and of innocence. Of legislative justice we spoke in the treatise on prudence.

Religion offers a threefold consideration: (1) Religion considered in itself; (2) its acts; (3) the opposite vices.

Under the first head there are eight points of inquiry:

(1) Whether religion regards only our relation to God?

(2) Whether religion is a virtue?

(3) Whether religion is one virtue?

(4) Whether religion is a special virtue?

(5) Whether religion is a theological virtue?

(6) Whether religion should be preferred to the other moral virtues?

(7) Whether religion has any external actions?

(8) Whether religion is the same as holiness? _____

FIRST ARTICLE [II-II, Q. 81, Art. 1]

Whether Religion Directs Man to God Alone?

Objection 1: It would seem that religion does not direct man to God alone. It is written (James 1:27): "Religion clean and undefiled before God and the Father is this, to visit the fatherless and widows in their tribulation, and to keep oneself unspotted from this world." Now "to visit the fatherless and widows" indicates an order between oneself and one's neighbor, and "to keep oneself unspotted from this world" belongs to the order of a man within himself. Therefore religion does not imply order to God alone.

Obj. 2: Further, Augustine says (De Civ. Dei x, 1) that "since in speaking Latin not only unlettered but even most cultured persons ere wont to speak of religion as being exhibited, to our human kindred and relations as also to those who are linked with us by any kind of tie, that term does not escape ambiguity when it is a question of Divine worship, so that we be able to say without hesitation that religion is nothing else but the worship of God." Therefore religion signifies a relation not only to God but also to our kindred.

Obj. 3: Further, seemingly *latria* pertains to religion. Now "*latria* signifies servitude," as Augustine states (De Civ. Dei x, 1). And we are bound to serve not only God, but also our neighbor, according to Gal. 5:13, "By charity of the spirit serve one another." Therefore religion includes a relation to one's neighbor also.

Obj. 4: Further, worship belongs to religion. Now man is said to worship not only God, but also his neighbor, according to the saying of Cato [*Dionysius Cato, Breves Sententiae], "Worship thy parents." Therefore religion directs us also to our neighbor, and not only to God.

Obj. 5: Further, all those who are in the state of grace are subject to God. Yet not all who are in a state of grace are called religious, but only those who bind themselves by certain vows and observances, and to obedience to certain men. Therefore religion seemingly does not denote a relation of subjection of man to God.

On the contrary, Tully says (Rhet. ii, 53) that "religion consists in offering service and ceremonial rites to a superior nature that men call divine."

I answer that, as Isidore says (Etym. x), "according to Cicero, a man is said to be religious from *religio,* because he often ponders over, and, as it were, reads again (*relegit*), the things which pertain to the worship of God," so that religion would seem to take its name from reading over those things which belong to Divine

worship because we ought frequently to ponder over such things in our hearts, according to Prov. 3:6, "In all thy ways think on Him." According to Augustine (De Civ. Dei x, 3) it may also take its name from the fact that "we ought to seek God again, whom we had lost by our neglect" [*St. Augustine plays on the words *reeligere*, i.e. to choose over again, and *negligere*, to neglect or despise.]. Or again, religion may be derived from *religare* (to bind together), wherefore Augustine says (De Vera Relig. 55): "May religion bind us to the one Almighty God." However, whether religion take its name from frequent reading, or from a repeated choice of what has been lost through negligence, or from being a bond, it denotes properly a relation to God. For it is He to Whom we ought to be bound as to our unfailing principle; to Whom also our choice should be resolutely directed as to our last end; and Whom we lose when we neglect Him by sin, and should recover by believing in Him and confessing our faith.

Reply Obj. 1: Religion has two kinds of acts. Some are its proper and immediate acts, which it elicits, and by which man is directed to God alone, for instance, sacrifice, adoration and the like. But it has other acts, which it produces through the medium of the virtues which it commands, directing them to the honor of God, because the virtue which is concerned with the end, commands the virtues which are concerned with the means. Accordingly "to visit the fatherless and widows in their tribulation" is an act of religion as commanding, and an act of mercy as eliciting; and "to keep oneself unspotted from this world" is an act of religion as commanding, but of temperance or of some similar virtue as eliciting.

Reply Obj. 2: Religion is referred to those things one exhibits to one's human kindred, if we take the term religion in a broad sense, but not if we take it in its proper sense. Hence, shortly before the passage quoted, Augustine says: "In a stricter sense religion seems to denote, not any kind of worship, but the worship of God."

Reply Obj. 3: Since servant implies relation to a lord, wherever there is a special kind of lordship there must needs be a special kind of service. Now it is evident that lordship belongs to God in a special and singular way, because He made all things, and has supreme dominion over all. Consequently a special kind of service is due to Him, which is known as *latria* in Greek; and therefore it belongs to religion.

Reply Obj. 4: We are said to worship those whom we honor, and to cultivate [*In the Latin the same word *colere* stands for "worship" and "cultivate"] a man's

memory or presence: we even speak of cultivating things that are beneath us, thus a farmer (*agricola*) is one who cultivates the land, and an inhabitant (*incola*) is one who cultivates the place where he dwells. Since, however, special honor is due to God as the first principle of all things, to Him also is due a special kind of worship, which in Greek is *Eusebeia* or *Theosebeia*, as Augustine states (De Civ. Dei x, 1).

Reply Obj. 5: Although the name "religious" may be given to all in general who worship God, yet in a special way religious are those who consecrate their whole life to the Divine worship, by withdrawing from human affairs. Thus also the term "contemplative" is applied, not to those who contemplate, but to those who give up their whole lives to contemplation. Such men subject themselves to man, not for man's sake but for God's sake, according to the word of the Apostle (Gal. 4:14), "You . . . received me as an angel of God, even as Christ Jesus."

SECOND ARTICLE [II-II, Q. 81, Art. 2]

Whether Religion Is a Virtue?

Objection 1: It would seem that religion is not a virtue. Seemingly it belongs to religion to pay reverence to God. But reverence is an act of fear which is a gift, as stated above (Q. 19, A. 9). Therefore religion is not a virtue but a gift.

Obj. 2: Further, every virtue is a free exercise of the will, wherefore it is described as an "elective" or voluntary "habit" [*Ethic. ii, 6]. Now, as stated above (A. 1, ad 3) *latria* belongs to religion, and *latria* denotes a kind of servitude. Therefore religion is not a virtue.

Obj. 3: Further, according to *Ethic.* ii, 1, aptitude for virtue is in us by nature, wherefore things pertaining to virtue belong to the dictate of natural reason. Now, it belongs to religion "to offer ceremonial worship to the Godhead" [*Cf. A. 1], and ceremonial matters, as stated above (I-II, Q. 99, A. 3, ad 2; Q. 101), do not belong to the dictate of natural reason. Therefore religion is not a virtue.

On the contrary, It is enumerated with the other virtues, as appears from what has been said above (Q. 80).

I answer that, As stated above (Q. 58, A. 3; I-II, Q. 55, AA. 3, 4) "a virtue is that which makes its possessor good, and his act good likewise," wherefore we must

needs say that every good act belongs to a virtue. Now it is evident that to render anyone his due has the aspect of good, since by rendering a person his due, one becomes suitably proportioned to him, through being ordered to him in a becoming manner. But order comes under the aspect of good, just as mode and species, according to Augustine (De Nat. Boni iii). Since then it belongs to religion to pay due honor to someone, namely, to God, it is evident that religion is a virtue.

Reply Obj. 1: To pay reverence to God is an act of the gift of fear. Now it belongs to religion to do certain things through reverence for God. Hence it follows, not that religion is the same as the gift of fear, but that it is referred thereto as to something more excellent; for the gifts are more excellent than the moral virtues, as stated above (Q. 9, A. 1, ad 3; I-II, Q. 68, A. 8).

Reply Obj. 2: Even a slave can voluntarily do his duty by his master, and so "he makes a virtue of necessity" [*Jerome, Ep. liv, ad Furiam.], by doing his duty voluntarily. In like manner, to render due service to God may be an act of virtue, in so far as man does so voluntarily.

Reply Obj. 3: It belongs to the dictate of natural reason that man should do something through reverence for God. But that he should do this or that determinate thing does not belong to the dictate of natural reason, but is established by Divine or human law. _____

THIRD ARTICLE [II-II, Q. 81, Art. 3]

Whether Religion Is One Virtue?

Objection 1: It would seem that religion is not one virtue. Religion directs us to God, as stated above (A. 1). Now in God there are three Persons; and also many attributes, which differ at least logically from one another. Now a logical difference in the object suffices for a difference of virtue, as stated above (Q. 50, A. 2, ad 2). Therefore religion is not one virtue.

Obj. 2: Further, of one virtue there is seemingly one act, since habits are distinguished by their acts. Now there are many acts of religion, for instance to worship, to serve, to vow, to pray, to sacrifice and many such like. Therefore religion is not one virtue.

Obj. 3: Further, adoration belongs to religion. Now adoration is paid to images

under one aspect, and under another aspect to God Himself. Since, then, a difference of aspect distinguishes virtues, it would seem that religion is not one virtue.

On the contrary, It is written (Eph. 4:5): "One God [Vulg.: 'Lord'], one faith." Now true religion professes faith in one God. Therefore religion is one virtue.

I answer that, As stated above (I-II, Q. 54, A. 2, ad 1), habits are differentiated according to a different aspect of the object. Now it belongs to religion to show reverence to one God under one aspect, namely, as the first principle of the creation and government of things. Wherefore He Himself says (Malach. 1:6): "If . . . I be a father, where is My honor?" For it belongs to a father to beget and to govern. Therefore it is evident that religion is one virtue.

Reply Obj. 1: The three Divine Persons are the one principle of the creation and government of things, wherefore they are served by one religion. The different aspects of the attributes concur under the aspect of first principle, because God produces all things, and governs them by the wisdom, will and power of His goodness. Wherefore religion is one virtue.

Reply Obj. 2: By the one same act man both serves and worships God, for worship regards the excellence of God, to Whom reverence is due: while service regards the subjection of man who, by his condition, is under an obligation of showing reverence to God. To these two belong all acts ascribed to religion, because, by them all, man bears witness to the Divine excellence and to his own subjection to God, either by offering something to God, or by assuming something Divine.

Reply Obj. 3: The worship of religion is paid to images, not as considered in themselves, nor as things, but as images leading us to God incarnate. Now movement to an image as image does not stop at the image, but goes on to the thing it represents. Hence neither *latria* nor the virtue of religion is differentiated by the fact that religious worship is paid to the images of Christ.

FOURTH ARTICLE [II-II, Q. 81, Art. 4]

Whether Religion Is a Special Virtue, Distinct from the Others?

Objection 1: It would seem that religion is not a special virtue distinct from the

others. Augustine says (De Civ. Dei x, 6): "Any action whereby we are united to God in holy fellowship, is a true sacrifice." But sacrifice belongs to religion. Therefore every virtuous deed belongs to religion; and consequently religion is not a special virtue.

Obj. 2: Further, the Apostle says (1 Cor. 10:31): "Do all to the glory of God." Now it belongs to religion to do anything in reverence of God, as stated above (A. 1, ad 2; A. 2). Therefore religion is not a special virtue.

Obj. 3: Further, the charity whereby we love God is not distinct from the charity whereby we love our neighbor. But according to *Ethic.* viii, 8 "to be honored is almost to be loved." Therefore the religion whereby we honor God is not a special virtue distinct from observance, or *dulia,* or piety whereby we honor our neighbor. Therefore religion is not a special virtue.

On the contrary, It is reckoned a part of justice, distinct from the other parts.

I answer that, Since virtue is directed to the good, wherever there is a special aspect of good, there must be a special virtue. Now the good to which religion is directed, is to give due honor to God. Again, honor is due to someone under the aspect of excellence: and to God a singular excellence is competent, since He infinitely surpasses all things and exceeds them in every way. Wherefore to Him is special honor due: even as in human affairs we see that different honor is due to different personal excellences, one kind of honor to a father, another to the king, and so on. Hence it is evident that religion is a special virtue.

Reply Obj. 1: Every virtuous deed is said to be a sacrifice, in so far as it is done out of reverence of God. Hence this does not prove that religion is a general virtue, but that it commands all other virtues, as stated above (A. 1, ad 1).

Reply Obj. 2: Every deed, in so far as it is done in God's honor, belongs to religion, not as eliciting but as commanding: those belong to religion as eliciting which pertain to the reverence of God by reason of their specific character.

Reply Obj. 3: The object of love is the good, but the object of honor and reverence is something excellent. Now God's goodness is communicated to the creature, but the excellence of His goodness is not. Hence the charity whereby God is loved is not distinct from the charity whereby our neighbor is loved; whereas the religion whereby God is honored, is distinct from the virtues whereby we honor our neighbor. _____

FIFTH ARTICLE [II-II, Q. 81, Art. 5]

Whether Religion Is a Theological Virtue?

Objection 1: It would seem that religion is a theological virtue. Augustine says (Enchiridion iii) that "God is worshiped by faith, hope and charity," which are theological virtues. Now it belongs to religion to pay worship to God. Therefore religion is a theological virtue.

Obj. 2: Further, a theological virtue is one that has God for its object. Now religion has God for its object, since it directs us to God alone, as stated above (A. 1). Therefore religion is a theological virtue.

Obj. 3: Further, every virtue is either theological, or intellectual, or moral, as is clear from what has been said (I-II, QQ. 57, 58, 62). Now it is evident that religion is not an intellectual virtue, because its perfection does not depend on the consideration of truth: nor is it a moral virtue, which consists properly in observing the mean between too much and too little, for one cannot worship God too much, according to Ecclus. 43:33, "Blessing the Lord, exalt Him as much as you can; for He is above all praise." Therefore it remains that it is a theological virtue.

On the contrary, It is reckoned a part of justice which is a moral virtue.

I answer that, As stated above (A. 4) religion pays due worship to God. Hence two things are to be considered in religion: first that which it offers to God, viz. worship, and this is by way of matter and object in religion; secondly, that to which something is offered, viz. God, to Whom worship is paid. And yet the acts whereby God is worshiped do not reach out to God himself, as when we believe God we reach out to Him by believing; for which reason it was stated (Q. 1, AA. 1, 2, 4) that God is the object of faith, not only because we believe in a God, but because we believe God.

Now due worship is paid to God, in so far as certain acts whereby God is worshiped, such as the offering of sacrifices and so forth, are done out of reverence for God. Hence it is evident that God is related to religion not as matter or object, but as end: and consequently religion is not a theological virtue whose object is the last end, but a moral virtue which is properly about things referred to the end.

Reply Obj. 1: The power or virtue whose action deals with an end, moves by its command the power or virtue whose action deals with matters directed to that end. Now the theological virtues, faith, hope and charity have an act in reference to God as their proper object: wherefore, by their command, they cause the act of religion, which performs certain deeds directed to God: and so Augustine says that God is worshiped by faith, hope and charity.

Reply Obj. 2: Religion directs man to God not as its object but as its end.

Reply Obj. 3: Religion is neither a theological nor an intellectual, but a moral virtue, since it is a part of justice, and observes a mean, not in the passions, but in actions directed to God, by establishing a kind of equality in them. And when I say "equality," I do not mean absolute equality, because it is not possible to pay God as much as we owe Him, but equality in consideration of man's ability and God's acceptance.

And it is possible to have too much in matters pertaining to the Divine worship, not as regards the circumstance of quantity, but as regards other circumstances, as when Divine worship is paid to whom it is not due, or when it is not due, or unduly in respect of some other circumstance. _____

SIXTH ARTICLE [II-II, Q. 81, Art. 6]

Whether Religion Should Be Preferred to the Other Moral Virtues?

Objection 1: It would seem that religion should not be preferred to the other moral virtues. The perfection of a moral virtue consists in its observing the mean, as stated in *Ethic.* ii, 6. But religion fails to observe the mean of justice, since it does not render an absolute equal to God. Therefore religion is not more excellent than the other moral virtues.

Obj. 2: Further, what is offered by one man to another is the more praiseworthy, according as the person it is offered to is in greater need: wherefore it is written (Isa. 57:7): "Deal thy bread to the hungry." But God needs nothing that we can offer Him, according to Ps. 15:2, "I have said: Thou art my God, for Thou hast no need of my goods." Therefore religion would seem less praiseworthy than the other virtues whereby man's needs are relieved.

Obj. 3: Further, the greater the obligation to do a thing, the less praise does it deserve, according to 1 Cor. 9:16, "If I preach the Gospel, it is no glory to me: a

necessity lieth upon me." Now the more a thing is due, the greater the obligation of paying it. Since, then, what is paid to God by man is in the highest degree due to Him, it would seem that religion is less praiseworthy than the other human virtues.

On the contrary, The precepts pertaining to religion are given precedence (Ex. 20) as being of greatest importance. Now the order of precepts is proportionate to the order of virtues, since the precepts of the Law prescribe acts of virtue. Therefore religion is the chief of the moral virtues.

I answer that, Whatever is directed to an end takes its goodness from being ordered to that end; so that the nearer it is to the end the better it is. Now moral virtues, as stated above (A. 5; Q. 4, A. 7), are about matters that are ordered to God as their end. And religion approaches nearer to God than the other moral virtues, in so far as its actions are directly and immediately ordered to the honor of God. Hence religion excels among the moral virtues.

Reply Obj. 1: Virtue is praised because of the will, not because of the ability: and therefore if a man fall short of equality which is the mean of justice, through lack of ability, his virtue deserves no less praise, provided there be no failing on the part of his will.

Reply Obj. 2: In offering a thing to a man on account of its usefulness to him, the more needy the man the more praiseworthy the offering, because it is more useful: whereas we offer a thing to God not on account of its usefulness to Him, but for the sake of His glory, and on account of its usefulness to us.

Reply Obj. 3: Where there is an obligation to do a thing it loses the luster of supererogation, but not the merit of virtue, provided it be done voluntarily. Hence the argument proves nothing. _____

SEVENTH ARTICLE [II-II, Q. 81, Art. 7]

Whether Religion Has an External Act?

Objection 1: It would seem that religion has not an external act. It is written (John 4:24): "God is a spirit, and they that adore Him, must adore Him in spirit and in truth." Now external acts pertain, not to the spirit but to the body. Therefore religion, to which adoration belongs, has acts that are not external but internal.

Obj. 2: Further, the end of religion is to pay God reverence and honor. Now it would savor of irreverence towards a superior, if one were to offer him that which properly belongs to his inferior. Since then whatever man offers by bodily actions, seems to be directed properly to the relief of human needs, or to the reverence of inferior creatures, it would seem unbecoming to employ them in showing reverence to God.

Obj. 3: Further, Augustine (De Civ. Dei vi, 10) commends Seneca for finding fault with those who offered to idols those things that are wont to be offered to men, because, to wit, that which befits mortals is unbecoming to immortals. But such things are much less becoming to the true God, Who is "exalted above all gods" [*Ps. 94:3]. Therefore it would seem wrong to worship God with bodily actions. Therefore religion has no bodily actions.

On the contrary, It is written (Ps. 83:3): "My heart and my flesh have rejoiced in the living God." Now just as internal actions belong to the heart, so do external actions belong to the members of the flesh. Therefore it seems that God ought to be worshiped not only by internal but also by external actions.

I answer that, We pay God honor and reverence, not for His sake (because He is of Himself full of glory to which no creature can add anything), but for our own sake, because by the very fact that we revere and honor God, our mind is subjected to Him; wherein its perfection consists, since a thing is perfected by being subjected to its superior, for instance the body is perfected by being quickened by the soul, and the air by being enlightened by the sun. Now the human mind, in order to be united to God, needs to be guided by the sensible world, since "invisible things . . . are clearly seen, being understood by the things that are made," as the Apostle says (Rom. 1:20). Wherefore in the Divine worship it is necessary to make use of corporeal things, that man's mind may be aroused thereby, as by signs, to the spiritual acts by means of which he is united to God. Therefore the internal acts of religion take precedence of the others and belong to religion essentially, while its external acts are secondary, and subordinate to the internal acts.

Reply Obj. 1: Our Lord is speaking of that which is most important and directly intended in the worship of God.

Reply Obj. 2: These external things are offered to God, not as though He stood in need of them, according to Ps. 49:13, "Shall I eat the flesh of bullocks? or

shall I drink the blood of goats?" but as signs of the internal and spiritual works, which are of themselves acceptable to God. Hence Augustine says (De Civ. Dei x, 5): "The visible sacrifice is the sacrament or sacred sign of the invisible sacrifice."

Reply Obj. 3: Idolaters are ridiculed for offering to idols things pertaining to men, not as signs arousing them to certain spiritual things, but as though they were of themselves acceptable to the idols; and still more because they were foolish and wicked. _____

EIGHTH ARTICLE [II-II, Q. 81, Art. 8]

Whether Religion Is the Same As Sanctity?

Objection 1: It would seem that religion is not the same as sanctity. Religion is a special virtue, as stated above (A. 4): whereas sanctity is a general virtue, because it makes us faithful, and fulfil our just obligations to God, according to Andronicus [*De Affectibus]. Therefore sanctity is not the same as religion.

Obj. 2: Further, sanctity seems to denote a kind of purity. For Dionysius says (Div. Nom. xii) that "sanctity is free from all uncleanness, and is perfect and altogether unspotted purity." Now purity would seem above all to pertain to temperance which repels bodily uncleanness. Since then religion belongs to justice, it would seem that sanctity is not the same as religion.

Obj. 3: Further, things that are opposite members of a division are not identified with one another. But in an enumeration given above (Q. 80, ad 4) of the parts of justice, sanctity is reckoned as distinct from religion. Therefore sanctity is not the same as religion.

On the contrary, It is written (Luke 1:74, 75): "That . . . we may serve Him . . . in holiness and justice." Now, "to serve God" belongs to religion, as stated above (A. 1, ad 3; A. 3, ad 2). Therefore religion is the same as sanctity.

I answer that, The word "sanctity" seems to have two significations. In one way it denotes purity; and this signification fits in with the Greek, for *hagios* means "unsoiled." In another way it denotes firmness, wherefore in olden times the term "sancta" was applied to such things as were upheld by law and were not to be violated. Hence a thing is said to be sacred (*sancitum*) when it is ratified by law. Again, in Latin, this word *sanctus* may be connected with purity, if it be

resolved into *sanguine tinctus,* "since, in olden times, those who wished to be purified were sprinkled with the victim's blood," according to Isidore (Etym. x). In either case the signification requires sanctity to be ascribed to those things that are applied to the Divine worship; so that not only men, but also the temple, vessels and such like things are said to be sanctified through being applied to the worship of God. For purity is necessary in order that the mind be applied to God, since the human mind is soiled by contact with inferior things, even as all things depreciate by admixture with baser things, for instance, silver by being mixed with lead. Now in order for the mind to be united to the Supreme Being it must be withdrawn from inferior things: and hence it is that without purity the mind cannot be applied to God. Wherefore it is written (Heb. 12:14): "Follow peace with all men, and holiness, without which no man shall see God." Again, firmness is required for the mind to be applied to God, for it is applied to Him as its last end and first beginning, and such things must needs be most immovable. Hence the Apostle said (Rom. 8:38, 39): "I am sure that neither death, nor life . . . shall separate me [*Vulg.: 'shall be able to separate us'] from the love of God."

Accordingly, it is by sanctity that the human mind applies itself and its acts to God: so that it differs from religion not essentially but only logically. For it takes the name of religion according as it gives God due service in matters pertaining specially to the Divine worship, such as sacrifices, oblations, and so forth; while it is called sanctity, according as man refers to God not only these but also the works of the other virtues, or according as man by means of certain good works disposes himself to the worship of God.

Reply Obj. 1: Sanctity is a special virtue according to its essence; and in this respect it is in a way identified with religion. But it has a certain generality, in so far as by its command it directs the acts of all the virtues to the Divine good, even as legal justice is said to be a general virtue, in so far as it directs the acts of all the virtues to the common good.

Reply Obj. 2: Temperance practices purity, yet not so as to have the character of sanctity unless it be referred to God. Hence of virginity itself Augustine says (De Virgin. viii) that "it is honored not for what it is, but for being consecrated to God."

Reply Obj. 3: Sanctity differs from religion as explained above, not really but logically. _____

QUESTION 82

OF DEVOTION
(In Four Articles)

We must now consider the acts of religion. First, we shall consider the interior acts, which, as stated above, are its principal acts; secondly, we shall consider its exterior acts, which are secondary. The interior acts of religion are seemingly devotion and prayer. Accordingly we shall treat first of devotion, and afterwards of prayer.

Under the first head there are four points of inquiry:

(1) Whether devotion is a special act?

(2) Whether it is an act of religion?

(3) Of the cause of devotion?

(4) Of its effect? _____

FIRST ARTICLE [II-II, Q. 82, Art. 1]

Whether Devotion Is a Special Act?

Objection 1: It would seem that devotion is not a special act. That which qualifies other acts is seemingly not a special act. Now devotion seems to qualify other acts, for it is written (2 Paralip. 29:31): "All the multitude offered victims, and praises, and holocausts with a devout mind." Therefore devotion is not a special act.

Obj. 2: Further, no special kind of act is common to various genera of acts. But devotion is common to various genera of acts, namely, corporal and spiritual acts: for a person is said to meditate devoutly and to genuflect devoutly. Therefore devotion is not a special act.

Obj. 3: Further, every special act belongs either to an appetitive or to a cognitive virtue or power. But devotion belongs to neither, as may be seen by going through the various species of acts of either faculty, as enumerated above (I, QQ. 78, seqq.; I-II, Q. 23, A. 4). Therefore devotion is not a special act.

On the contrary, Merits are acquired by acts as stated above (I-II, Q. 21, AA. 34). But devotion has a special reason for merit. Therefore devotion is a special act.

I answer that, Devotion is derived from "devote" [*The Latin *devovere* means "to vow"]; wherefore those persons are said to be "devout" who, in a way, devote themselves to God, so as to subject themselves wholly to Him. Hence in olden times among the heathens a devotee was one who vowed to his idols to suffer death for the safety of his army, as Livy relates of the two Decii (Decad. I, viii, 9; x, 28). Hence devotion is apparently nothing else but the will to give oneself readily to things concerning the service of God. Wherefore it is written (Ex. 35:20, 21) that "the multitude of the children of Israel . . . offered first-fruits to the Lord with a most ready and devout mind." Now it is evident that the will to do readily what concerns the service of God is a special kind of act. Therefore devotion is a special act of the will.

Reply Obj. 1: The mover prescribes the mode of the movement of the thing moved. Now the will moves the other powers of the soul to their acts, and the will, in so far as it regards the end, moves both itself and whatever is directed to the end, as stated above (I-II, Q. 9, A. 3). Wherefore, since devotion is an act of the will whereby a man offers himself for the service of God Who is the last end, it follows that devotion prescribes the mode to human acts, whether they be acts of the will itself about things directed to the end, or acts of the other powers that are moved by the will.

Reply Obj. 2: Devotion is to be found in various genera of acts, not as a species of those genera, but as the motion of the mover is found virtually in the movements of the things moved.

Reply Obj. 3: Devotion is an act of the appetitive part of the soul, and is a movement of the will, as stated above. _____

SECOND ARTICLE [II-II, Q. 82, Art. 2]

Whether Devotion Is an Act of Religion?

Objection 1: It would seem that devotion is not an act of religion. Devotion, as stated above (A. 1), consists in giving oneself up to God. But this is done chiefly by charity, since according to Dionysius (Div. Nom. iv) "the Divine love produces ecstasy, for it

takes the lover away from himself and gives him to the beloved."
Therefore devotion is an act of charity rather than of religion.

Obj. 2: Further, charity precedes religion; and devotion seems to precede charity; since, in the Scriptures, charity is represented by fire, while devotion is signified by fatness which is the material of fire [*Cant. 8:6; Ps. 52:6]. Therefore devotion is not an act of religion.

Obj. 3: Further, by religion man is directed to God alone, as stated above (Q. 81, A. 1). But devotion is directed also to men; for we speak of people being devout to certain holy men, and subjects are said to be devoted to their masters; thus Pope Leo says [*Serm. viii, De Pass. Dom.] that the Jews "out of devotion to the Roman laws," said: "We have no king but Caesar." Therefore devotion is not an act of religion.

On the contrary, Devotion is derived from *devovere,* as stated (A. 1). But a vow is an act of religion. Therefore devotion is also an act of religion.

I answer that, It belongs to the same virtue, to will to do something, and to have the will ready to do it, because both acts have the same object. For this reason the Philosopher says (Ethic. v, 1): "It is justice whereby men both will end do just actions." Now it is evident that to do what pertains to the worship or service of God, belongs properly to religion, as stated above (Q. 81). Wherefore it belongs to that virtue to have the will ready to do such things, and this is to be devout. Hence it is evident that devotion is an act of religion.

Reply Obj. 1: It belongs immediately to charity that man should give himself to God, adhering to Him by a union of the spirit; but it belongs immediately to religion, and, through the medium of religion, to charity which is the principle of religion, that man should give himself to God for certain works of Divine worship.

Reply Obj. 2: Bodily fatness is produced by the natural heat in the process of digestion, and at the same time the natural heat thrives, as it were, on this fatness. In like manner charity both causes devotion (inasmuch as love makes one ready to serve one's friend) and feeds on devotion. Even so all friendship is safeguarded and increased by the practice and consideration of friendly deeds.

Reply Obj. 3: Devotion to God's holy ones, dead or living, does not terminate in them, but passes on to God, in so far as we honor God in His servants. But the

devotion of subjects to their temporal masters is of another kind, just as service of a temporal master differs from the service of God.

THIRD ARTICLE [II-II, Q. 82, Art. 3]

Whether Contemplation or Meditation Is the Cause of Devotion?

Objection 1: It would seem that contemplation or meditation is not the cause of devotion. No cause hinders its effect. But subtle considerations about abstract matters are often a hindrance to devotion. Therefore contemplation or meditation is not the cause of devotion.

Obj. 2: Further, if contemplation were the proper and essential cause of devotion, the higher objects of contemplation would arouse greater devotion. But the contrary is the case: since frequently we are urged to greater devotion by considering Christ's Passion and other mysteries of His humanity than by considering the greatness of His Godhead. Therefore contemplation is not the proper cause of devotion.

Obj. 3: Further, if contemplation were the proper cause of devotion, it would follow that those who are most apt for contemplation, are also most apt for devotion. Yet the contrary is to be noticed, for devotion is frequently found in men of simplicity and members of the female sex, who are defective in contemplation. Therefore contemplation is not the proper cause of devotion.

On the contrary, It is written (Ps. 38:4): "In my meditation a fire shall flame out." But spiritual fire causes devotion. Therefore meditation is the cause of devotion.

I answer that, The extrinsic and chief cause of devotion is God, of Whom Ambrose, commenting on Luke 9:55, says that "God calls whom He deigns to call, and whom He wills He makes religious: the profane Samaritans, had He so willed, He would have made devout." But the intrinsic cause on our part must needs be meditation or contemplation. For it was stated above (A. 1) that devotion is an act of the will to the effect that man surrenders himself readily to the service of God. Now every act of the will proceeds from some consideration, since the object of the will is a good understood. Wherefore Augustine says (De Trin. ix, 12; xv, 23) that "the will arises from the intelligence." Consequently meditation must needs be the cause of devotion, in so far as through meditation

man conceives the thought of surrendering himself to God's service. Indeed a twofold consideration leads him thereto. The one is the consideration of God's goodness and loving kindness, according to Ps. 72:28, "It is good for me to adhere to my God, to put my hope in the Lord God": and this consideration wakens love [*_Dilectio,_ the interior act of charity; cf. Q. 27] which is the proximate cause of devotion. The other consideration is that of man's own shortcomings, on account of which he needs to lean on God, according to Ps. 120:1, 2, "I have lifted up my eyes to the mountains, from whence help shall come to me: my help is from the Lord, Who made heaven and earth"; and this consideration shuts out presumption whereby man is hindered from submitting to God, because he leans on His strength.

Reply Obj. 1: The consideration of such things as are of a nature to awaken our love [*Ibid.] of God, causes devotion; whereas the consideration of foreign matters that distract the mind from such things is a hindrance to devotion.

Reply Obj. 2: Matters concerning the Godhead are, in themselves, the strongest incentive to love [*Ibid.] and consequently to devotion, because God is supremely lovable. Yet such is the weakness of the human mind that it needs a guiding hand, not only to the knowledge, but also to the love of Divine things by means of certain sensible objects known to us. Chief among these is the humanity of Christ, according to the words of the Preface [*Preface for Christmastide], "that through knowing God visibly, we may be caught up to the love of things invisible." Wherefore matters relating to Christ's humanity are the chief incentive to devotion, leading us thither as a guiding hand, although devotion itself has for its object matters concerning the Godhead.

Reply Obj. 3: Science and anything else conducive to greatness, is to man an occasion of self-confidence, so that he does not wholly surrender himself to God. The result is that such like things sometimes occasion a hindrance to devotion; while in simple souls and women devotion abounds by repressing pride. If, however, a man perfectly submits to God his science or any other perfection, by this very fact his devotion is increased. _____

FOURTH ARTICLE [II-II, Q. 82, Art. 4]

Whether Joy Is an Effect of Devotion?

Objection 1: It would seem that joy is not an effect of devotion. As stated above

(A. 3, ad 2), Christ's Passion is the chief incentive to devotion. But the consideration thereof causes an affliction of the soul, according to Lam. 3:19, "Remember my poverty . . . the wormwood and the gall," which refers to the Passion, and afterwards (Lam. 3:20) it is said: "I will be mindful and remember, and my soul shall languish within me." Therefore delight or joy is not the effect of devotion.

Obj. 2: Further, devotion consists chiefly in an interior sacrifice of the spirit. But it is written (Ps. 50:19): "A sacrifice to God is an afflicted spirit." Therefore affliction is the effect of devotion rather than gladness or joy.

Obj. 3: Further, Gregory of Nyssa says (De Homine xii) [*Orat. funebr. de Placilla Imp.] that "just as laughter proceeds from joy, so tears and groans are signs of sorrow." But devotion makes some people shed tears. Therefore gladness or joy is not the effect of devotion.

On the contrary, We say in the Collect [*Thursday after fourth Sunday of Lent]: "That we who are punished by fasting may be comforted by a holy devotion."

I answer that, The direct and principal effect of devotion is the spiritual joy of the mind, though sorrow is its secondary and indirect effect. For it has been stated (A. 3) that devotion is caused by a twofold consideration: chiefly by the consideration of God's goodness, because this consideration belongs to the term, as it were, of the movement of the will in surrendering itself to God, and the direct result of this consideration is joy, according to Ps. 76:4, "I remembered God, and was delighted"; but accidentally this consideration causes a certain sorrow in those who do not yet enjoy God fully, according to Ps. 41:3, "My soul hath thirsted after the strong living God," and afterwards it is said (Ps. 41:4): "My tears have been my bread," etc. Secondarily devotion is caused as stated (A. 3), by the consideration of one's own failings; for this consideration regards the term from which man withdraws by the movement of his devout will, in that he trusts not in himself, but subjects himself to God. This consideration has an opposite tendency to the first: for it is of a nature to cause sorrow directly (when one thinks over one's own failings), and joy accidentally, namely, through hope of the Divine assistance. It is accordingly evident that the first and direct effect of devotion is joy, while the secondary and accidental effect is that "sorrow which is according to God" [*2 Cor. 7:10].

Reply Obj. 1: In the consideration of Christ's Passion there is something that

causes sorrow, namely, the human defect, the removal of which made it necessary for Christ to suffer [*Luke 24:25]; and there is something that causes joy, namely, God's loving-kindness to us in giving us such a deliverance.

Reply Obj. 2: The spirit which on the one hand is afflicted on account of the defects of the present life, on the other hand is rejoiced, by the consideration of God's goodness, and by the hope of the Divine help.

Reply Obj. 3: Tears are caused not only through sorrow, but also through a certain tenderness of the affections, especially when one considers something that gives joy mixed with pain. Thus men are wont to shed tears through a sentiment of piety, when they recover their children or dear friends, whom they thought to have lost. In this way tears arise from devotion.

QUESTION 83

OF PRAYER (In Seventeen Articles)

We must now consider prayer, under which head there are seventeen points of inquiry:

(1) Whether prayer is an act of the appetitive or of the cognitive power?

(2) Whether it is fitting to pray to God?

(3) Whether prayer is an act of religion?

(4) Whether we ought to pray to God alone?

(5) Whether we ought to ask for something definite when we pray?

(6) Whether we ought to ask for temporal things when we pray?

(7) Whether we ought to pray for others?

(8) Whether we ought to pray for our enemies?

(9) Of the seven petitions of the Lord's Prayer;

(10) Whether prayer is proper to the rational creature?

(11) Whether the saints in heaven pray for us?

(12) Whether prayer should be vocal?

(13) Whether attention is requisite in prayer?

(14) Whether prayer should last a long time?

(15) Whether prayer is meritorious? [*Art. 16]

(16) Whether sinners impetrate anything from God by praying? [*Art. 15]

(17) of the different kinds of prayer. _____

FIRST ARTICLE [II-II, Q. 83, Art. 1]

Whether Prayer Is an Act of the Appetitive Power?

Objection 1: It would seem that prayer is an act of the appetitive power. It belongs to prayer to be heard. Now it is the desire that is heard by God, according to Ps. 9:38, "The Lord hath heard the desire of the poor." Therefore prayer is desire. But desire is an act of the appetitive power: and therefore prayer is also.

Obj. 2: Further, Dionysius says (Div. Nom. iii): "It is useful to begin everything with prayer, because thereby we surrender ourselves to God and unite ourselves to Him." Now union with God is effected by love which belongs to the appetitive power. Therefore prayer belongs to the appetitive power.

Obj. 3: Further, the Philosopher states (De Anima iii, 6) that there are two operations of the intellective part. Of these the first is "the understanding of indivisibles," by which operation we apprehend what a thing is: while the second is "synthesis" and "analysis," whereby we apprehend that a thing is or is not. To these a third may be added, namely, "reasoning," whereby we proceed from the known to the unknown. Now prayer is not reducible to any of these operations. Therefore it is an operation, not of the intellective, but of the appetitive power.

On the contrary, Isidore says (Etym. x) that "to pray is to speak." Now speech belongs to the intellect. Therefore prayer is an act, not of the appetitive, but of the intellective power.

I answer that, According to Cassiodorus [*Comment. in Ps. 38:13] "prayer (*oratio*) is spoken reason (*oris ratio*)." Now the speculative and practical reason differ in this, that the speculative merely apprehends its object, whereas the practical reason not only apprehends but causes. Now one thing is the cause of another in two ways: first perfectly, when it necessitates its effect, and this happens when the effect is wholly subject to the power of the cause; secondly imperfectly, by merely disposing to the effect, for the reason that the effect is not wholly subject to the power of the cause. Accordingly in this way the reason is cause of certain things in two ways: first, by imposing necessity; and in this way it belongs to reason, to command not only the lower powers and the members of the body, but also human subjects, which indeed is done by commanding; secondly, by leading up to the effect, and, in a way, disposing to it, and in this sense the reason asks for something to be done by things not subject to it, whether they be its equals or its superiors. Now both of these, namely, to command and to ask or beseech, imply a certain ordering, seeing that man

proposes something to be effected by something else, wherefore they pertain to the reason to which it belongs to set in order. For this reason the Philosopher says (Ethic. i, 13) that the "reason exhorts us to do what is best."

Now in the present instance we are speaking of prayer [*This last paragraph refers to the Latin word *oratio* (prayer) which originally signified a speech, being derived in the first instance from *os, oris* (the mouth).] as signifying a beseeching or petition, in which sense Augustine [*Rabanus, De Univ. vi, 14]: says (De Verb. Dom.) that "prayer is a petition," and Damascene states (De Fide Orth. iii, 24) that "to pray is to ask becoming things of God." Accordingly it is evident that prayer, as we speak of it now, is an act of reason.

Reply Obj. 1: The Lord is said to hear the desire of the poor, either because desire is the cause of their petition, since a petition is like the interpreter of a desire, or in order to show how speedily they are heard, since no sooner do the poor desire something than God hears them before they put up a prayer, according to the saying of Isa. 65:24, "And it shall come to pass, that before they call, I will hear."

Reply Obj. 2: As stated above (I, Q. 82, A. 4; I-II, Q. 9, A. 1, ad 3), the will moves the reason to its end: wherefore nothing hinders the act of reason, under the motion of the will, from tending to an end such as charity which is union with God. Now prayer tends to God through being moved by the will of charity, as it were, and this in two ways. First, on the part of the object of our petition, because when we pray we ought principally to ask to be united to God, according to Ps. 26:4, "One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life." Secondly, on the part of the petitioner, who ought to approach the person whom he petitions, either locally, as when he petitions a man, or mentally, as when he petitions God. Hence Dionysius says (Div. Nom. iii) that "when we call upon God in our prayers, we unveil our mind in His presence": and in the same sense Damascene says (De Fide Orth. iii, 24) that "prayer is the raising up of the mind to God."

Reply Obj. 3: These three acts belong to the speculative reason, but to the practical reason it belongs in addition to cause something by way of command or of petition, as stated above. _____

SECOND ARTICLE [II-II, Q. 83, Art. 2]

Whether It Is Becoming to Pray?

Objection 1: It would seem that it is unbecoming to pray. Prayer seems to be necessary in order that we may make our needs known to the person to whom we pray. But according to Matt. 6:32, "Your Father knoweth that you have need of all these things." Therefore it is not becoming to pray to God.

Obj. 2: Further, by prayer we bend the mind of the person to whom we pray, so that he may do what is asked of him. But God's mind is unchangeable and inflexible, according to 1 Kings 15:29, "But the Triumpher in Israel will not spare, and will not be moved to repentance." Therefore it is not fitting that we should pray to God.

Obj. 3: Further, it is more liberal to give to one that asks not, than to one who asks because, according to Seneca (De Benefic. ii, 1), "nothing is bought more dearly than what is bought with prayers." But God is supremely liberal. Therefore it would seem unbecoming to pray to God.

On the contrary, It is written (Luke 18:1): "We ought always to pray, and not to faint."

I answer that, Among the ancients there was a threefold error concerning prayer. Some held that human affairs are not ruled by Divine providence; whence it would follow that it is useless to pray and to worship God at all: of these it is written (Malach. 3:14): "You have said: He laboreth in vain that serveth God." Another opinion held that all things, even in human affairs, happen of necessity, whether by reason of the unchangeableness of Divine providence, or through the compelling influence of the stars, or on account of the connection of causes: and this opinion also excluded the utility of prayer. There was a third opinion of those who held that human affairs are indeed ruled by Divine providence, and that they do not happen of necessity; yet they deemed the disposition of Divine providence to be changeable, and that it is changed by prayers and other things pertaining to the worship of God. All these opinions were disproved in the First Part (Q. 19, AA. 7, 8; Q. 22, AA. 2, 4; Q. 115, A. 6; Q. 116). Wherefore it behooves us so to account for the utility of prayer as neither to impose necessity on human affairs subject to Divine providence, nor to imply changeableness on the part of the Divine disposition.

In order to throw light on this question we must consider that Divine providence

disposes not only what effects shall take place, but also from what causes and in what order these effects shall proceed. Now among other causes human acts are the causes of certain effects. Wherefore it must be that men do certain actions, not that thereby they may change the Divine disposition, but that by those actions they may achieve certain effects according to the order of the Divine disposition: and the same is to be said of natural causes. And so is it with regard to prayer. For we pray not that we may change the Divine disposition, but that we may impetrate that which God has disposed to be fulfilled by our prayers, in other words "that by asking, men may deserve to receive what Almighty God from eternity has disposed to give," as Gregory says (Dial. i, 8).

Reply Obj. 1: We need to pray to God, not in order to make known to Him our needs or desires but that we ourselves may be reminded of the necessity of having recourse to God's help in these matters.

Reply Obj. 2: As stated above, our motive in praying is, not that we may change the Divine disposition, but that, by our prayers, we may obtain what God has appointed.

Reply Obj. 3: God bestows many things on us out of His liberality, even without our asking for them: but that He wishes to bestow certain things on us at our asking, is for the sake of our good, namely, that we may acquire confidence in having recourse to God, and that we may recognize in Him the Author of our goods. Hence Chrysostom says [*Implicitly (Hom. ii, de Orat.; Hom. xxx in Genes.; Cf. Caten. Aur. on Luke 18)]: "Think what happiness is granted thee, what honor bestowed on thee, when thou conversest with God in prayer, when thou talkest with Christ, when thou askest what thou wilt, whatever thou desirest." _____

THIRD ARTICLE [II-II, Q. 83, Art. 3]

Whether Prayer Is an Act of Religion?

Objection 1: It would seem that prayer is not an act of religion. Since religion is a part of justice, it resides in the will as in its subject. But prayer belongs to the intellective part, as stated above (A. 1). Therefore prayer seems to be an act, not of religion, but of the gift of understanding whereby the mind ascends to God.

Obj. 2: Further, the act of *latria* falls under a necessity of precept. But prayer does not seem to come under a necessity of precept, but to come from the mere

will, since it is nothing else than a petition for what we will. Therefore prayer seemingly is not an act of religion.

Obj. 3: Further, it seems to belong to religion that one "offers worship and ceremonial rites to the Godhead" [*Cicero, Rhet. ii, 53]. But prayer seems not to offer anything to God, but to ask to obtain something from Him. Therefore prayer is not an act of religion.

On the contrary, It is written (Ps. 140:2): "Let my prayer be directed as incense in Thy sight": and a gloss on the passage says that "it was to signify this that under the Old Law incense was said to be offered for a sweet smell to the Lord." Now this belongs to religion. Therefore prayer is an act of religion.

I answer that, As stated above (Q. 81, AA. 2, 4), it belongs properly to religion to show honor to God, wherefore all those things through which reverence is shown to God, belong to religion. Now man shows reverence to God by means of prayer, in so far as he subjects himself to Him, and by praying confesses that he needs Him as the Author of his goods. Hence it is evident that prayer is properly an act of religion.

Reply Obj. 1: The will moves the other powers of the soul to its end, as stated above (Q. 82, A. 1, ad 1), and therefore religion, which is in the will, directs the acts of the other powers to the reverence of God. Now among the other powers of the soul the intellect is the highest, and the nearest to the will; and consequently after devotion which belongs to the will, prayer which belongs to the intellective part is the chief of the acts of religion, since by it religion directs man's intellect to God.

Reply Obj. 2: It is a matter of precept not only that we should ask for what we desire, but also that we should desire aright. But to desire comes under a precept of charity, whereas to ask comes under a precept of religion, which precept is expressed in Matt. 7:7, where it is said: "Ask and ye shall receive" [*Vulg.: 'Ask and it shall be given you.'].

Reply Obj. 3: By praying man surrenders his mind to God, since he subjects it to Him with reverence and, so to speak, presents it to Him, as appears from the words of Dionysius quoted above (A. 1, Obj. 2). Wherefore just as the human mind excels exterior things, whether bodily members, or those external things that are employed for God's service, so too, prayer surpasses other acts of

religion. _____

FOURTH ARTICLE [II-II, Q. 83, Art. 4]

Whether We Ought to Pray to God Alone?

Objection 1: It would seem that we ought to pray to God alone. Prayer is an act of religion, as stated above (A. 3). But God alone is to be worshiped by religion. Therefore we should pray to God alone.

Obj. 2: Further, it is useless to pray to one who is ignorant of the prayer. But it belongs to God alone to know one's prayer, both because frequently prayer is uttered by an interior act which God alone knows, rather than by words, according to the saying of the Apostle (1 Cor. 14:15), "I will pray with the spirit, I will pray also with the understanding": and again because, as Augustine says (De Cura pro mortuis xiii) the "dead, even the saints, know not what the living, even their own children, are doing." Therefore we ought to pray to God alone.

Obj. 3: Further, if we pray to any of the saints, this is only because they are united to God. Now some yet living in this world, or even some who are in Purgatory, are closely united to God by grace, and yet we do not pray to them. Therefore neither should we pray to the saints who are in Paradise.

On the contrary, It is written (Job 5:1), "Call . . . if there be any that will answer thee, and turn to some of the saints."

I answer that, Prayer is offered to a person in two ways: first, as to be fulfilled by him, secondly, as to be obtained through him. In the first way we offer prayer to God alone, since all our prayers ought to be directed to the acquisition of grace and glory, which God alone gives, according to Ps. 83:12, "The Lord will give grace and glory." But in the second way we pray to the saints, whether angels or men, not that God may through them know our petitions, but that our prayers may be effective through their prayers and merits. Hence it is written (Apoc. 8:4) that "the smoke of the incense," namely "the prayers of the saints ascended up before God." This is also clear from the very style employed by the Church in praying: since we beseech the Blessed Trinity "to have mercy on us," while we ask any of the saints "to pray for us."

Reply Obj. 1: To Him alone do we offer religious worship when praying, from Whom we seek to obtain what we pray for, because by so doing we confess that

He is the Author of our goods: but not to those whom we call upon as our advocates in God's presence.

Reply Obj. 2: The dead, if we consider their natural condition, do not know what takes place in this world, especially the interior movements of the heart. Nevertheless, according to Gregory (Moral. xii, 21), whatever it is fitting the blessed should know about what happens to us, even as regards the interior movements of the heart, is made known to them in the Word: and it is most becoming to their exalted position that they should know the petitions we make to them by word or thought; and consequently the petitions which we raise to them are known to them through Divine manifestation.

Reply Obj. 3: Those who are in this world or in Purgatory, do not yet enjoy the vision of the Word, so as to be able to know what we think or say. Wherefore we do not seek their assistance by praying to them, but ask it of the living by speaking to them. _____

FIFTH ARTICLE [II-II, Q. 83, Art. 5]

Whether We Ought to Ask for Something Definite When We Pray?

Objection 1: It would seem that we ought not to ask for anything definite when we pray to God. According to Damascene (De Fide Orth. iii, 24), "to pray is to ask becoming things of God"; wherefore it is useless to pray for what is inexpedient, according to James 4:3, "You ask, and receive not: because you ask amiss." Now according to Rom. 8:26, "we know not what we should pray for as we ought." Therefore we ought not to ask for anything definite when we pray.

Obj. 2: Further, those who ask another person for something definite strive to incline his will to do what they wish themselves. But we ought not to endeavor to make God will what we will; on the contrary, we ought to strive to will what He wills, according to a gloss on Ps. 32:1, "Rejoice in the Lord, O ye just." Therefore we ought not to ask God for anything definite when we pray.

Obj. 3: Further, evil things are not to be sought from God; and as to good things, God Himself invites us to take them. Now it is useless to ask a person to give you what he invites you to take. Therefore we ought not to ask God for anything definite in our prayers.

On the contrary, our Lord (Matt. 6 and Luke 11) taught His disciples to ask

definitely for those things which are contained in the petitions of the Lord's Prayer.

I answer that, According to Valerius Maximus [*Fact. et Dict. Memor. vii, 2], "Socrates deemed that we should ask the immortal gods for nothing else but that they should grant us good things, because they at any rate know what is good for each one whereas when we pray we frequently ask for what it had been better for us not to obtain." This opinion is true to a certain extent, as to those things which may have an evil result, and which man may use ill or well, such as "riches, by which," as stated by the same authority (Fact. et Dict. Memor. vii, 2), "many have come to an evil end; honors, which have ruined many; power, of which we frequently witness the unhappy results; splendid marriages, which sometimes bring about the total wreck of a family." Nevertheless there are certain goods which man cannot ill use, because they cannot have an evil result. Such are those which are the object of beatitude and whereby we merit it: and these the saints seek absolutely when they pray, as in Ps. 79:4, "Show us Thy face, and we shall be saved," and again in Ps. 118:35, "Lead me into the path of Thy commandments."

Reply Obj. 1: Although man cannot by himself know what he ought to pray for, "the Spirit," as stated in the same passage, "helpeth our infirmity," since by inspiring us with holy desires, He makes us ask for what is right. Hence our Lord said (John 4:24) that true adorers "must adore . . . in spirit and in truth."

Reply Obj. 2: When in our prayers we ask for things concerning our salvation, we conform our will to God's, of Whom it is written (1 Tim. 2:4) that "He will have all men to be saved."

Reply Obj. 3: God so invites us to take good things, that we may approach to them not by the steps of the body, but by pious desires and devout prayers.

SIXTH ARTICLE [II-II, Q. 83, Art. 6]

Whether Man Ought to Ask God for Temporal Things When He Prays?

Objection 1: It would seem that man ought not to ask God for temporal things when he prays. We seek what we ask for in prayer. But we should not seek for temporal things, for it is written (Matt. 6:33): "Seek ye . . . first the kingdom of God, and His justice: and all these things shall be added unto you," that is to say,

temporal things, which, says He, we are not to seek, but they will be added to what we seek. Therefore temporal things are not to be asked of God in prayer.

Obj. 2: Further, no one asks save for that which he is solicitous about. Now we ought not to have solicitude for temporal things, according to the saying of Matt. 6:25, "Be not solicitous for your life, what you shall eat." Therefore we ought not to ask for temporal things when we pray.

Obj. 3: Further, by prayer our mind should be raised up to God. But by asking for temporal things, it descends to things beneath it, against the saying of the Apostle (2 Cor. 4:18), "While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal, but the things which are not seen are eternal." Therefore man ought not to ask God for temporal things when he prays.

Obj. 4: Further, man ought not to ask of God other than good and useful things. But sometimes temporal things, when we have them, are harmful, not only in a spiritual sense, but also in a material sense. Therefore we should not ask God for them in our prayers.

On the contrary, It is written (Prov. 30:8): "Give me only the necessaries of life."

I answer that, As Augustine says (ad Probam, de orando Deum, Ep. cxxx, 12): "It is lawful to pray for what it is lawful to desire." Now it is lawful to desire temporal things, not indeed principally, by placing our end therein, but as helps whereby we are assisted in tending towards beatitude, in so far, to wit, as they are the means of supporting the life of the body, and are of service to us as instruments in performing acts of virtue, as also the Philosopher states (Ethic. i, 8). Augustine too says the same to Proba (ad Probam, de orando Deum, Ep. cxxx, 6, 7) when he states that "it is not unbecoming for anyone to desire enough for a livelihood, and no more; for this sufficiency is desired, not for its own sake, but for the welfare of the body, or that we should desire to be clothed in a way befitting one's station, so as not to be out of keeping with those among whom we have to live. Accordingly we ought to pray that we may keep these things if we have them, and if we have them not, that we may gain possession of them."

Reply Obj. 1: We should seek temporal things not in the first but in the second place. Hence Augustine says (De Serm. Dom. in Monte ii, 16): "When He says that this" (i.e. the kingdom of God) "is to be sought first, He implies that the

other" (i.e. temporal goods) "is to be sought afterwards, not in time but in importance, this as being our good, the other as our need."

Reply Obj. 2: Not all solicitude about temporal things is forbidden, but that which is superfluous and inordinate, as stated above (Q. 55, A. 6).

Reply Obj. 3: When our mind is intent on temporal things in order that it may rest in them, it remains immersed therein; but when it is intent on them in relation to the acquisition of beatitude, it is not lowered by them, but raises them to a higher level.

Reply Obj. 4: From the very fact that we ask for temporal things not as the principal object of our petition, but as subordinate to something else, we ask God for them in the sense that they may be granted to us in so far as they are expedient for salvation. _____

SEVENTH ARTICLE [II-II, Q. 83, Art. 7]

Whether We Ought to Pray for Others?

Objection 1: It would seem that we ought not to pray for others. In praying we ought to conform to the pattern given by our Lord. Now in the Lord's Prayer we make petitions for ourselves, not for others; thus we say: "Give us this day our daily bread," etc. Therefore we should not pray for others.

Obj. 2: Further, prayer is offered that it may be heard. Now one of the conditions required for prayer that it may be heard is that one pray for oneself, wherefore Augustine in commenting on John 16:23, "If you ask the Father anything in My name He will give it you," says (Tract. cii): "Everyone is heard when he prays for himself, not when he prays for all; wherefore He does not say simply 'He will give it,' but 'He will give it you.'" Therefore it would seem that we ought not to pray for others, but only for ourselves.

Obj. 3: Further, we are forbidden to pray for others, if they are wicked, according to Jer. 7:16, "Therefore do not then pray for this people . . . and do not withstand Me, for I will not hear thee." On the other hand we are not bound to pray for the good, since they are heard when they pray for themselves. Therefore it would seem that we ought not to pray for others.

On the contrary, It is written (James 5:16): "Pray one for another, that you may

be saved."

I answer that, As stated above (A. 6), when we pray we ought to ask for what we ought to desire. Now we ought to desire good things not only for ourselves, but also for others: for this is essential to the love which we owe to our neighbor, as stated above (Q. 25, AA. 1, 12; Q. 27, A. 2; Q. 31, A. 1). Therefore charity requires us to pray for others. Hence Chrysostom says (Hom. xiv in Matth.) [*Opus Imperfectum, falsely ascribed to St. John Chrysostom]: "Necessity binds us to pray for ourselves, fraternal charity urges us to pray for others: and the prayer that fraternal charity proffers is sweeter to God than that which is the outcome of necessity."

Reply Obj. 1: As Cyprian says (De orat. Dom.), "We say 'Our Father' and not 'My Father,' 'Give us' and not 'Give me,' because the Master of unity did not wish us to pray privately, that is for ourselves alone, for He wished each one to pray for all, even as He Himself bore all in one."

Reply Obj. 2: It is a condition of prayer that one pray for oneself: not as though it were necessary in order that prayer be meritorious, but as being necessary in order that prayer may not fail in its effect of impetration. For it sometimes happens that we pray for another with piety and perseverance, and ask for things relating to his salvation, and yet it is not granted on account of some obstacle on the part of the person we are praying for, according to Jer. 15:1, "If Moses and Samuel shall stand before Me, My soul is not towards this people." And yet the prayer will be meritorious for the person who prays thus out of charity, according to Ps. 34:13, "My prayer shall be turned into my bosom, i.e. though it profit them not, I am not deprived of my reward," as the gloss expounds it.

Reply Obj. 3: We ought to pray even for sinners, that they may be converted, and for the just that they may persevere and advance in holiness. Yet those who pray are heard not for all sinners but for some: since they are heard for the predestined, but not for those who are foreknown to death; even as the correction whereby we correct the brethren, has an effect in the predestined but not in the reprobate, according to Eccles. 7:14, "No man can correct whom God hath despised." Hence it is written (1 John 5:16): "He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him, who sinneth not to death." Now just as the benefit of correction must not be refused to any man so long as he lives here below, because we cannot distinguish the predestined from the reprobate, as Augustine says (De Correp. et Grat. xv), so

too no man should be denied the help of prayer.

We ought also to pray for the just for three reasons: First, because the prayers of a multitude are more easily heard, wherefore a gloss on Rom. 15:30, "Help me in your prayers," says: "The Apostle rightly tells the lesser brethren to pray for him, for many lesser ones, if they be united together in one mind, become great, and it is impossible for the prayers of a multitude not to obtain" that which is possible to be obtained by prayer. Secondly, that many may thank God for the graces conferred on the just, which graces conduce to the profit of many, according to the Apostle (2 Cor. 1:11). Thirdly, that the more perfect may not wax proud, seeing that they find that they need the prayers of the less perfect.

EIGHTH ARTICLE [II-II, Q. 83, Art. 8]

Whether We Ought to Pray for Our Enemies?

Objection 1: It would seem that we ought not to pray for our enemies. According to Rom. 15:4, "what things soever were written, were written for our learning." Now Holy Writ contains many imprecations against enemies; thus it is written (Ps. 6:11): "Let all my enemies be ashamed and be . . . troubled, let them be ashamed and be troubled very speedily [*Vulg.: 'Let them be turned back and be ashamed.']." Therefore we too should pray against rather than for our enemies.

Obj. 2: Further, to be revenged on one's enemies is harmful to them. But holy men seek vengeance of their enemies according to Apoc. 6:10, "How long . . . dost Thou not . . . revenge our blood on them that dwell on earth?" Wherefore they rejoice in being revenged on their enemies, according to Ps. 57:11, "The just shall rejoice when he shall see the revenge." Therefore we should not pray for our enemies, but against them.

Obj. 3: Further, man's deed should not be contrary to his prayer. Now sometimes men lawfully attack their enemies, else all wars would be unlawful, which is opposed to what we have said above (Q. 40, A. 1). Therefore we should not pray for our enemies.

On the contrary, It is written (Matt. 5:44): "Pray for them that persecute and calumniate you."

I answer that, To pray for another is an act of charity, as stated above (A. 7).

Wherefore we are bound to pray for our enemies in the same manner as we are bound to love them. Now it was explained above in the treatise on charity (Q. 25, AA. 8, 9), how we are bound to love our enemies, namely, that we must love in them their nature, not their sin, and that to love our enemies in general is a matter of precept, while to love them in the individual is not a matter of precept, except in the preparedness of the mind, so that a man must be prepared to love his enemy even in the individual and to help him in a case of necessity, or if his enemy should beg his forgiveness. But to love one's enemies absolutely in the individual, and to assist them, is an act of perfection.

In like manner it is a matter of obligation that we should not exclude our enemies from the general prayers which we offer up for others: but it is a matter of perfection, and not of obligation, to pray for them individually, except in certain special cases.

Reply Obj. 1: The imprecations contained in Holy Writ may be understood in four ways. First, according to the custom of the prophets "to foretell the future under the veil of an imprecation," as Augustine states [*De Serm. Dom. in Monte i, 21]. Secondly, in the sense that certain temporal evils are sometimes inflicted by God on the wicked for their correction. Thirdly, because they are understood to be pronounced, not against the men themselves, but against the kingdom of sin, with the purpose, to wit, of destroying sin by the correction of men. Fourthly, by way of conformity of our will to the Divine justice with regard to the damnation of those who are obstinate in sin.

Reply Obj. 2: As Augustine states in the same book (De Serm. Dom. in Monte i, 22), "the martyrs' vengeance is the overthrow of the kingdom of sin, because they suffered so much while it reigned": or as he says again (QQ. Vet. et Nov. Test. lxviii), "their prayer for vengeance is expressed not in words but in their minds, even as the blood of Abel cried from the earth." They rejoice in vengeance not for its own sake, but for the sake of Divine justice.

Reply Obj. 3: It is lawful to attack one's enemies, that they may be restrained from sin: and this is for their own good and for the good of others. Consequently it is even lawful in praying to ask that temporal evils be inflicted on our enemies in order that they may mend their ways. Thus prayer and deed will not be contrary to one another. _____

NINTH ARTICLE [II-II, Q. 83, Art. 9]

Whether the Seven Petitions of the Lord's Prayer Are Fittingly Assigned?

Objection 1: It would seem that the seven petitions of the Lord's Prayer are not fittingly assigned. It is useless to ask for that to be hallowed which is always holy. But the name of God is always holy, according to Luke 1:49, "Holy is His name." Again, His kingdom is everlasting, according to Ps. 144:13, "Thy kingdom is a kingdom of all ages." Again, God's will is always fulfilled, according to Isa 46:10, "All My will shall be done." Therefore it is useless to ask for "the name of God to be hallowed," for "His kingdom to come," and for "His will to be done."

Obj. 2: Further, one must withdraw from evil before attaining good. Therefore it seems unfitting for the petitions relating to the attainment of good to be set forth before those relating to the removal of evil.

Obj. 3: Further, one asks for a thing that it may be given to one. Now the chief gift of God is the Holy Ghost, and those gifts that we receive through Him. Therefore the petitions seem to be unfittingly assigned, since they do not correspond to the gifts of the Holy Ghost.

Obj. 4: Further, according to Luke, only five petitions are mentioned in the Lord's Prayer, as appears from the eleventh chapter. Therefore it was superfluous for Matthew to mention seven.

Obj. 5: Further, it seems useless to seek to win the benevolence of one who forestalls us by his benevolence. Now God forestalls us by His benevolence, since "He first hath loved us" (1 John 4:19). Therefore it is useless to preface the petitions with the words our "Father Who art in heaven," which seem to indicate a desire to win God's benevolence.

On the contrary, The authority of Christ, who composed this prayer, suffices.

I answer that, The Lord's Prayer is most perfect, because, as Augustine says (ad Probam Ep. cxxx, 12), "if we pray rightly and fittingly, we can say nothing else but what is contained in this prayer of our Lord." For since prayer interprets our desires, as it were, before God, then alone is it right to ask for something in our prayers when it is right that we should desire it. Now in the Lord's Prayer not only do we ask for all that we may rightly desire, but also in the order wherein

we ought to desire them, so that this prayer not only teaches us to ask, but also directs all our affections. Thus it is evident that the first thing to be the object of our desire is the end, and afterwards whatever is directed to the end. Now our end is God towards Whom our affections tend in two ways: first, by our willing the glory of God, secondly, by willing to enjoy His glory. The first belongs to the love whereby we love God in Himself, while the second belongs to the love whereby we love ourselves in God. Wherefore the first petition is expressed thus: "Hallowed be Thy name," and the second thus: "Thy kingdom come," by which we ask to come to the glory of His kingdom.

To this same end a thing directs us in two ways: in one way, by its very nature, in another way, accidentally. Of its very nature the good which is useful for an end directs us to that end. Now a thing is useful in two ways to that end which is beatitude: in one way, directly and principally, according to the merit whereby we merit beatitude by obeying God, and in this respect we ask: "Thy will be done on earth as it is in heaven"; in another way instrumentally, and as it were helping us to merit, and in this respect we say: "Give us this day our daily bread," whether we understand this of the sacramental Bread, the daily use of which is profitable to man, and in which all the other sacraments are contained, or of the bread of the body, so that it denotes all sufficiency of food, as Augustine says (ad Probam, Ep. cxxx, 11), since the Eucharist is the chief sacrament, and bread is the chief food: thus in the Gospel of Matthew we read, "supersubstantial," i.e. "principal," as Jerome expounds it.

We are directed to beatitude accidentally by the removal of obstacles. Now there are three obstacles to our attainment of beatitude. First, there is sin, which directly excludes a man from the kingdom, according to 1 Cor. 6:9, 10, "Neither fornicators, nor idolaters, etc., shall possess the kingdom of God"; and to this refer the words, "Forgive us our trespasses." Secondly, there is temptation which hinders us from keeping God's will, and to this we refer when we say: "And lead us not into temptation," whereby we do not ask not to be tempted, but not to be conquered by temptation, which is to be led into temptation. Thirdly, there is the present penal state which is a kind of obstacle to a sufficiency of life, and to this we refer in the words, "Deliver us from evil."

Reply Obj. 1: As Augustine says (De Serm. Dom. in Monte ii, 5), when we say, "Hallowed be Thy name, we do not mean that God's name is not holy, but we ask that men may treat it as a holy thing," and this pertains to the diffusion of God's glory among men. When we say, "Thy kingdom come, we do not imply

that God is not reigning now," but "we excite in ourselves the desire for that kingdom, that it may come to us, and that we may reign therein," as Augustine says (ad Probam, Ep. cxxx, 11). The words, "Thy will be done" rightly signify, "'May Thy commandments be obeyed' on earth as in heaven, i.e. by men as well as by angels" (De Serm. Dom. in Monte ii, 6). Hence these three petitions will be perfectly fulfilled in the life to come; while the other four, according to Augustine (Enchiridion cxv), belong to the needs of the present life.

Reply Obj. 2: Since prayer is the interpreter of desire, the order of the petitions corresponds with the order, not of execution, but of desire or intention, where the end precedes the things that are directed to the end, and attainment of good precedes removal of evil.

Reply Obj. 3: Augustine (De Serm. Dom. in Monte ii, 11) adapts the seven petitions to the gifts and beatitudes. He says: "If it is fear of God whereby blessed are the poor in spirit, let us ask that God's name be hallowed among men with a chaste fear. If it is piety whereby blessed are the meek, let us ask that His kingdom may come, so that we become meek and no longer resist Him. If it is knowledge whereby blessed are they that mourn, let us pray that His will be done, for thus we shall mourn no more. If it is fortitude whereby blessed ere they that hunger, let us pray that our daily bread be given to us. If it is counsel whereby blessed are the merciful, let us forgive the trespasses of others that our own may be forgiven. If it is understanding whereby blessed are the pure in heart, let us pray lest we have a double heart by seeking after worldly things which ere the occasion of our temptations. If it is wisdom whereby blessed are the peacemakers for they shall be called the children of God, let us pray to be delivered from evil: for if we be delivered we shall by that very fact become the free children of God."

Reply Obj. 4: According to Augustine (Enchiridion cxvi), "Luke included not seven but five petitions in the Lord's Prayer, for by omitting it, he shows that the third petition is a kind of repetition of the two that precede, and thus helps us to understand it"; because, to wit, the will of God tends chiefly to this—that we come to the knowledge of His holiness and to reign together with Him. Again the last petition mentioned by Matthew, "Deliver us from evil," is omitted by Luke, so that each one may know himself to be delivered from evil if he be not led into temptation.

Reply Obj. 5: Prayer is offered up to God, not that we may bend Him, but that

we may excite in ourselves the confidence to ask: which confidence is excited in us chiefly by the consideration of His charity in our regard, whereby he wills our good—wherefore we say: "Our Father"; and of His excellence, whereby He is able to fulfil it—wherefore we say: "Who art in heaven."

TENTH ARTICLE [II-II, Q. 83, Art. 10]

Whether Prayer Is Proper to the Rational Creature?

Objection 1: It would seem that prayer is not proper to the rational creature. Asking and receiving apparently belong to the same subject. But receiving is becoming also to uncreated Persons, viz. the Son and Holy Ghost. Therefore it is competent to them to pray: for the Son said (John 14:16): "I will ask My [Vulg.: 'the'] Father," and the Apostle says of the Holy Ghost (Rom. 8:26): "The Spirit . . . asketh for us."

Obj. 2: Angels are above rational creatures, since they are intellectual substances. Now prayer is becoming to the angels, wherefore we read in the Ps. 96:7: "Adore Him, all you His angels." Therefore prayer is not proper to the rational creature.

Obj. 3: Further, the same subject is fitted to pray as is fitted to call upon God, since this consists chiefly in prayer. But dumb animals are fitted to call upon God, according to Ps. 146:9, "Who giveth to beasts their food and to the young ravens that call upon Him." Therefore prayer is not proper to the rational creatures.

On the contrary, Prayer is an act of reason, as stated above (A. 1). But the rational creature is so called from his reason. Therefore prayer is proper to the rational creature.

I answer that, As stated above (A. 1) prayer is an act of reason, and consists in beseeching a superior; just as command is an act of reason, whereby an inferior is directed to something. Accordingly prayer is properly competent to one to whom it is competent to have reason, and a superior whom he may beseech. Now nothing is above the Divine Persons; and dumb animals are devoid of reason. Therefore prayer is unbecoming both the Divine Persons and dumb animals, and it is proper to the rational creature.

Reply Obj. 1: Receiving belongs to the Divine Persons in respect of their nature, whereas prayer belongs to one who receives through grace. The Son is said to ask or pray in respect of His assumed, i.e. His human, nature and not in respect of His Godhead: and the Holy Ghost is said to ask, because He makes us ask.

Reply Obj. 2: As stated in the First Part (Q. 79, A. 8), intellect and reason are not distinct powers in us: but they differ as the perfect from the imperfect. Hence intellectual creatures which are the angels are distinct from rational creatures, and sometimes are included under them. In this sense prayer is said to be proper to the rational creature.

Reply Obj. 3: The young ravens are said to call upon God, on account of the natural desire whereby all things, each in its own way, desire to attain the Divine goodness. Thus too dumb animals are said to obey God, on account of the natural instinct whereby they are moved by God. _____

ELEVENTH ARTICLE [II-II, Q. 83, Art. 11]

Whether the Saints in Heaven Pray for Us?

Objection 1: It would seem that the saints in heaven do not pray for us. A man's action is more meritorious for himself than for others. But the saints in heaven do not merit for themselves, neither do they pray for themselves, since they are already established in the term. Neither therefore do they pray for us.

Obj. 2: Further, the saints conform their will to God perfectly, so that they will only what God wills. Now what God wills is always fulfilled. Therefore it would be useless for the saints to pray for us.

Obj. 3: Further, just as the saints in heaven are above, so are those in Purgatory, for they can no longer sin. Now those in Purgatory do not pray for us, on the contrary we pray for them. Therefore neither do the saints in heaven pray for us.

Obj. 4: Further, if the saints in heaven pray for us, the prayers of the higher saints would be more efficacious; and so we ought not to implore the help of the lower saints' prayers but only of those of the higher saints.

Obj. 5: Further, the soul of Peter is not Peter. If therefore the souls of the saints pray for us, so long as they are separated from their bodies, we ought not to call upon Saint Peter, but on his soul, to pray for us: yet the Church does the

contrary. The saints therefore do not pray for us, at least before the resurrection.

On the contrary, It is written (2 Macc. 15:14): "This is . . . he that prayeth much for the people, and for all the holy city, Jeremias the prophet of God."

I answer that, As Jerome says (Cont. Vigilant. 6), the error of Vigilantius consisted in saying that "while we live, we can pray one for another; but that after we are dead, none of our prayers for others can be heard, seeing that not even the martyrs' prayers are granted when they pray for their blood to be avenged." But this is absolutely false, because, since prayers offered for others proceed from charity, as stated above (AA. 7, 8), the greater the charity of the saints in heaven, the more they pray for wayfarers, since the latter can be helped by prayers: and the more closely they are united to God, the more are their prayers efficacious: for the Divine order is such that lower beings receive an overflow of the excellence of the higher, even as the air receives the brightness of the sun. Wherefore it is said of Christ (Heb. 7:25): "Going to God by His own power . . . to make intercession for us" [*Vulg.: 'He is able to save for ever them that come to God by Him, always living to make intercession for us.']. Hence Jerome says (Cont. Vigilant. 6): "If the apostles and martyrs while yet in the body and having to be solicitous for themselves, can pray for others, how much more now that they have the crown of victory and triumph."

Reply Obj. 1: The saints in heaven, since they are blessed, have no lack of bliss, save that of the body's glory, and for this they pray. But they pray for us who lack the ultimate perfection of bliss: and their prayers are efficacious in impetrating through their previous merits and through God's acceptance.

Reply Obj. 2: The saints impetrate what ever God wishes to take place through their prayers: and they pray for that which they deem will be granted through their prayers according to God's will.

Reply Obj. 3: Those who are in Purgatory though they are above us on account of their impeccability, yet they are below us as to the pains which they suffer: and in this respect they are not in a condition to pray, but rather in a condition that requires us to pray for them.

Reply Obj. 4: It is God's will that inferior beings should be helped by all those that are above them, wherefore we ought to pray not only to the higher but also to the lower saints; else we should have to implore the mercy of God alone.

Nevertheless it happens sometime that prayers addressed to a saint of lower degree are more efficacious, either because he is implored with greater devotion, or because God wishes to make known his sanctity.

Reply Obj. 5: It is because the saints while living merited to pray for us, that we invoke them under the names by which they were known in this life, and by which they are better known to us: and also in order to indicate our belief in the resurrection, according to the saying of Ex. 3:6, "I am the God of Abraham," etc.

TWELFTH ARTICLE [II-II, Q. 83, Art. 12]

Whether Prayer Should Be Vocal?

Objection 1: It would seem that prayer ought not to be vocal. As stated above (A. 4), prayer is addressed chiefly to God. Now God knows the language of the heart. Therefore it is useless to employ vocal prayer.

Obj. 2: Further, prayer should lift man's mind to God, as stated above (A. 1, ad 2). But words, like other sensible objects, prevent man from ascending to God by contemplation. Therefore we should not use words in our prayers.

Obj. 3: Further, prayer should be offered to God in secret, according to Matt. 6:6, "But thou, when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret." But prayer loses its secrecy by being expressed vocally. Therefore prayer should not be vocal.

On the contrary, It is written (Ps. 141:2): "I cried to the Lord with my voice, with my voice I made supplication to the Lord."

I answer that, Prayer is twofold, common and individual. Common prayer is that which is offered to God by the ministers of the Church representing the body of the faithful: wherefore such like prayer should come to the knowledge of the whole people for whom it is offered: and this would not be possible unless it were vocal prayer. Therefore it is reasonably ordained that the ministers of the Church should say these prayers even in a loud voice, so that they may come to the knowledge of all.

On the other hand individual prayer is that which is offered by any single person, whether he pray for himself or for others; and it is not essential to such a prayer

as this that it be vocal. And yet the voice is employed in such like prayers for three reasons. First, in order to excite interior devotion, whereby the mind of the person praying is raised to God, because by means of external signs, whether of words or of deeds, the human mind is moved as regards apprehension, and consequently also as regards the affections. Hence Augustine says (ad Probam. Ep. cxxx, 9) that "by means of words and other signs we arouse ourselves more effectively to an increase of holy desires." Hence then alone should we use words and such like signs when they help to excite the mind internally. But if they distract or in any way impede the mind we should abstain from them; and this happens chiefly to those whose mind is sufficiently prepared for devotion without having recourse to those signs. Wherefore the Psalmist (Ps. 26:8) said: "My heart hath said to Thee: 'My face hath sought Thee,'" and we read of Anna (1 Kings 1:13) that "she spoke in her heart." Secondly, the voice is used in praying as though to pay a debt, so that man may serve God with all that he has from God, that is to say, not only with his mind, but also with his body: and this applies to prayer considered especially as satisfactory. Hence it is written (Osee 14:3): "Take away all iniquity, and receive the good: and we will render the calves of our lips." Thirdly, we have recourse to vocal prayer, through a certain overflow from the soul into the body, through excess of feeling, according to Ps. 15:9, "My heart hath been glad, and my tongue hath rejoiced."

Reply Obj. 1: Vocal prayer is employed, not in order to tell God something He does not know, but in order to lift up the mind of the person praying or of other persons to God.

Reply Obj. 2: Words about other matters distract the mind and hinder the devotion of those who pray: but words signifying some object of devotion lift up the mind, especially one that is less devout.

Reply Obj. 3: As Chrysostom says [*Hom. xiii in the Opus Imperfectum falsely ascribed to St. John Chrysostom], "Our Lord forbids one to pray in presence of others in order that one may be seen by others. Hence when you pray, do nothing strange to draw men's attention, either by shouting so as to be heard by others, or by openly striking the heart, or extending the hands, so as to be seen by many. And yet, according to Augustine (De Serm. Dom. in Monte ii, 3), "it is not wrong to be seen by men, but to do this or that in order to be seen by men."

THIRTEENTH ARTICLE [II-II, Q. 83, Art. 13]

Whether Attention Is a Necessary Condition of Prayer?

Objection 1: It would seem that attention is a necessary condition of prayer. It is written (John 4:24): "God is a spirit, and they that adore Him must adore Him in spirit and in truth." But prayer is not in spirit unless it be attentive. Therefore attention is a necessary condition of prayer.

Obj. 2: Further, prayer is "the ascent of the mind to God" [*Damascene, De Fide Orth. iii, 24]. But the mind does not ascend to God if the prayer is inattentive. Therefore attention is a necessary condition of prayer.

Obj. 3: Further, it is a necessary condition of prayer that it should be altogether sinless. Now if a man allows his mind to wander while praying he is not free of sin, for he seems to make light of God; even as if he were to speak to another man without attending to what he was saying. Hence Basil says [*De Constit. Monach. i] that the "Divine assistance is to be implored, not lightly, nor with a mind wandering hither and thither: because he that prays thus not only will not obtain what he asks, nay rather will he provoke God to anger." Therefore it would seem a necessary condition of prayer that it should be attentive.

On the contrary, Even holy men sometimes suffer from a wandering of the mind when they pray, according to Ps. 39:13, "My heart hath forsaken me."

I answer that, This question applies chiefly to vocal prayer. Accordingly we must observe that a thing is necessary in two ways. First, a thing is necessary because thereby the end is better obtained: and thus attention is absolutely necessary for prayer. Secondly, a thing is said to be necessary when without it something cannot obtain its effect. Now the effect of prayer is threefold. The first is an effect which is common to all acts quickened by charity, and this is merit. In order to realize this effect, it is not necessary that prayer should be attentive throughout; because the force of the original intention with which one sets about praying renders the whole prayer meritorious, as is the case with other meritorious acts. The second effect of prayer is proper thereto, and consists in impetration: and again the original intention, to which God looks chiefly, suffices to obtain this effect. But if the original intention is lacking, prayer lacks both merit and impetration: because, as Gregory [*Hugh St. Victor, Expos. in Reg. S. Aug. iii] says, "God hears not the prayer of those who pay no attention to their prayer." The third effect of prayer is that which it produces at once; this is

the spiritual refreshment of the mind, and for this effect attention is a necessary condition: wherefore it is written (1 Cor. 14:14): "If I pray in a tongue . . . my understanding is without fruit."

It must be observed, however, that there are three kinds of attention that can be brought to vocal prayer: one which attends to the words, lest we say them wrong, another which attends to the sense of the words, and a third, which attends to the end of prayer, namely, God, and to the thing we are praying for. That last kind of attention is most necessary, and even idiots are capable of it. Moreover this attention, whereby the mind is fixed on God, is sometimes so strong that the mind forgets all other things, as Hugh of St. Victor states [*De Modo Orandi ii].

Reply Obj. 1: To pray in spirit and in truth is to set about praying through the instigation of the Spirit, even though afterwards the mind wander through weakness.

Reply Obj. 2: The human mind is unable to remain aloft for long on account of the weakness of nature, because human weakness weighs down the soul to the level of inferior things: and hence it is that when, while praying, the mind ascends to God by contemplation, of a sudden it wanders off through weakness.

Reply Obj. 3: Purposely to allow one's mind to wander in prayer is sinful and hinders the prayer from having fruit. It is against this that Augustine says in his Rule (Ep. ccxi): "When you pray God with psalms and hymns, let your mind attend to that which your lips pronounce." But to wander in mind unintentionally does not deprive prayer of its fruit. Hence Basil says (De Constit. Monach. i): "If you are so truly weakened by sin that you are unable to pray attentively, strive as much as you can to curb yourself, and God will pardon you, seeing that you are unable to stand in His presence in a becoming manner, not through negligence but through frailty." _____

FOURTEENTH ARTICLE [II-II, Q. 83, Art. 14]

Whether Prayer Should Last a Long Time?

Objection 1: It would seem that prayer should not be continual. It is written (Matt. 6:7): "When you are praying, speak not much." Now one who prays a long time needs to speak much, especially if his be vocal prayer. Therefore prayer should not last a long time.

Obj. 2: Further, prayer expresses the desire. Now a desire is all the holier according as it is centered on one thing, according to Ps. 26:4, "One thing I have asked of the Lord, this will I seek after." Therefore the shorter prayer is, the more is it acceptable to God.

Obj. 3: Further, it seems to be wrong to transgress the limits fixed by God, especially in matters concerning Divine worship, according to Ex. 19:21: "Charge the people, lest they should have a mind to pass the limits to see the Lord, and a very great multitude of them should perish." But God has fixed for us the limits of prayer by instituting the Lord's Prayer (Matt. 6). Therefore it is not right to prolong our prayer beyond its limits.

Obj. 4: *On the contrary,* It would seem that we ought to pray continually. For our Lord said (Luke 18:1): "We ought always to pray, and not to faint": and it is written (1 Thess. 5:17): "Pray without ceasing."

I answer that, We may speak about prayer in two ways: first, by considering it in itself; secondly, by considering it in its cause. The cause of prayer is the desire of charity, from which prayer ought to arise: and this desire ought to be in us continually, either actually or virtually, for the virtue of this desire remains in whatever we do out of charity; and we ought to "do all things to the glory of God" (1 Cor. 10:31). From this point of view prayer ought to be continual: wherefore Augustine says (ad Probam, Ep. cxxx, 9): "Faith, hope and charity are by themselves a prayer of continual longing." But prayer, considered in itself, cannot be continual, because we have to be busy about other works, and, as Augustine says (ad Probam. Ep. cxxx, 9), "we pray to God with our lips at certain intervals and seasons, in order to admonish ourselves by means of such like signs, to take note of the amount of our progress in that desire, and to arouse ourselves more eagerly to an increase thereof." Now the quantity of a thing should be commensurate with its end, for instance the quantity of the dose should be commensurate with health. And so it is becoming that prayer should last long enough to arouse the fervor of the interior desire: and when it exceeds this measure, so that it cannot be continued any longer without causing weariness, it should be discontinued. Wherefore Augustine says (ad Probam. Ep. cxxx): "It is said that the brethren in Egypt make frequent but very short prayers, rapid ejaculations, as it were, lest that vigilant and erect attention which is so necessary in prayer slacken and languish, through the strain being prolonged. By so doing they make it sufficiently clear not only that this attention must not be forced if we are unable to keep it up, but also that if we are able to continue, it

should not be broken off too soon." And just as we must judge of this in private prayers by considering the attention of the person praying, so too, in public prayers we must judge of it by considering the devotion of the people.

Reply Obj. 1: As Augustine says (ad Probam. Ep. cxxx), "to pray with many words is not the same as to pray long; to speak long is one thing, to be devout long is another. For it is written that our Lord passed the whole night in prayer, and that He 'prayed the longer' in order to set us an example." Further on he says: "When praying say little, yet pray much so long as your attention is fervent. For to say much in prayer is to discuss your need in too many words: whereas to pray much is to knock at the door of Him we pray, by the continuous and devout clamor of the heart. Indeed this business is frequently done with groans rather than with words, with tears rather than with speech."

Reply Obj. 2: Length of prayer consists, not in praying for many things, but in the affections persisting in the desire of one thing.

Reply Obj. 3: Our Lord instituted this prayer, not that we might use no other words when we pray, but that in our prayers we might have none but these things in view, no matter how we express them or think of them.

Reply Obj. 4: One may pray continually, either through having a continual desire, as stated above; or through praying at certain fixed times, though interruptedly; or by reason of the effect, whether in the person who prays—because he remains more devout even after praying, or in some other person—as when by his kindness a man incites another to pray for him, even after he himself has ceased praying. _____

FIFTEENTH ARTICLE [II-II, Q. 83, Art. 15]

Whether Prayer Is Meritorious?

Objection 1: It would seem that prayer is not meritorious. All merit proceeds from grace. But prayer precedes grace, since even grace is obtained by means of prayer according to Luke 11:13, "(How much more) will your Father from heaven give the good Spirit to them that ask Him!" Therefore prayer is not a meritorious act.

Obj. 2: Further, if prayer merits anything, this would seem to be chiefly that which is besought in prayer. Yet it does not always merit this, because even the

saints' prayers are frequently not heard; thus Paul was not heard when he besought the sting of the flesh to be removed from him. Therefore prayer is not a meritorious act.

Obj. 3: Further, prayer is based chiefly on faith, according to James 1:6, "But let him ask in faith, nothing wavering." Now faith is not sufficient for merit, as instanced in those who have lifeless faith. Therefore prayer is not a meritorious act.

On the contrary, A gloss on the words of Ps. 34:13, "My prayer shall be turned into my bosom," explains them as meaning, "if my prayer does not profit them, yet shall not I be deprived of my reward." Now reward is not due save to merit. Therefore prayer is meritorious.

I answer that, As stated above (A. 13) prayer, besides causing spiritual consolation at the time of praying, has a twofold efficacy in respect of a future effect, namely, efficacy in meriting and efficacy in impetrating. Now prayer, like any other virtuous act, is efficacious in meriting, because it proceeds from charity as its root, the proper object of which is the eternal good that we merit to enjoy. Yet prayer proceeds from charity through the medium of religion, of which prayer is an act, as stated above (A. 3), and with the concurrence of other virtues requisite for the goodness of prayer, viz. humility and faith. For the offering of prayer itself to God belongs to religion, while the desire for the thing that we pray to be accomplished belongs to charity. Faith is necessary in reference to God to Whom we pray; that is, we need to believe that we can obtain from Him what we seek. Humility is necessary on the part of the person praying, because he recognizes his neediness. Devotion too is necessary: but this belongs to religion, for it is its first act and a necessary condition of all its secondary acts, as stated above (Q. 82, AA. 1, 2).

As to its efficacy in impetrating, prayer derives this from the grace of God to Whom we pray, and Who instigates us to pray. Wherefore Augustine says (De Verb. Dom., Serm. cv, 1): "He would not urge us to ask, unless He were willing to give"; and Chrysostom [*Cf. Catena Aurea of St. Thomas on Luke 18. The words as quoted are not to be found in the words of Chrysostom] says: "He never refuses to grant our prayers, since in His loving-kindness He urged us not to faint in praying."

Reply Obj. 1: Neither prayer nor any other virtuous act is meritorious without

sanctifying grace. And yet even that prayer which impetrates sanctifying grace proceeds from some grace, as from a gratuitous gift, since the very act of praying is "a gift of God," as Augustine states (De Persever. xxiii).

Reply Obj. 2: Sometimes the merit of prayer regards chiefly something distinct from the object of one's petition. For the chief object of merit is beatitude, whereas the direct object of the petition of prayer extends sometimes to certain other things, as stated above (AA. 6, 7). Accordingly if this other thing that we ask for ourselves be not useful for our beatitude, we do not merit it; and sometimes by asking for and desiring such things we lose merit for instance if we ask of God the accomplishment of some sin, which would be an impious prayer. And sometimes it is not necessary for salvation, nor yet manifestly contrary thereto; and then although he who prays may merit eternal life by praying, yet he does not merit to obtain what he asks for. Hence Augustine says (Liber. Sentent. Prosperi sent. ccxii): "He who faithfully prays God for the necessaries of this life, is both mercifully heard, and mercifully not heard. For the physician knows better than the sick man what is good for the disease." For this reason, too, Paul was not heard when he prayed for the removal of the sting in his flesh, because this was not expedient. If, however, we pray for something that is useful for our beatitude, through being conducive to salvation, we merit it not only by praying, but also by doing other good deeds: therefore without any doubt we receive what we ask for, yet when we ought to receive it: "since certain things are not denied us, but are deferred that they may be granted at a suitable time," according to Augustine (Tract. cii in Joan.): and again this may be hindered if we persevere not in asking for it. Wherefore Basil says (De Constit. Monast. i): "The reason why sometimes thou hast asked and not received, is because thou hast asked amiss, either inconsistently, or lightly, or because thou hast asked for what was not good for thee, or because thou hast ceased asking." Since, however, a man cannot condignly merit eternal life for another, as stated above (I-II, Q. 114, A. 6), it follows that sometimes one cannot condignly merit for another things that pertain to eternal life. For this reason we are not always heard when we pray for others, as stated above (A. 7, ad 2, 3). Hence it is that four conditions are laid down; namely, to ask—"for ourselves—things necessary for salvation—piously—perseveringly"; when all these four concur, we always obtain what we ask for.

Reply Obj. 3: Prayer depends chiefly on faith, not for its efficacy in meriting, because thus it depends chiefly on charity, but for its efficacy in impetrating, because it is through faith that man comes to know of God's omnipotence and

mercy, which are the source whence prayer impetrates what it asks for.

SIXTEENTH ARTICLE [II-II, Q. 83, Art. 16]

Whether Sinners Impetrate Anything from God by Their Prayers?

Objection 1: It would seem that sinners impetrate nothing from God by their prayers. It is written (John 9:31): "We know that God doth not hear sinners"; and this agrees with the saying of Prov. 28:9, "He that turneth away his ears from hearing the law, his prayer shall be an abomination." Now an abominable prayer impetrates nothing from God. Therefore sinners impetrate nothing from God.

Obj. 2: Further, the just impetrate from God what they merit, as stated above (A. 15, ad 2). But sinners cannot merit anything since they lack grace and charity which is the "power of godliness," according to a gloss on 2 Tim. 3:5, "Having an appearance indeed of godliness, but denying the power thereof." and so their prayer is impious, and yet piety is required in order that prayer may be impetrative, as stated above (A. 15, ad 2). Therefore sinners impetrate nothing by their prayers.

Obj. 3: Further, Chrysostom [*Hom. xiv in the Opus Imperfectum falsely ascribed to St. John Chrysostom] says: "The Father is unwilling to hear the prayer which the Son has not inspired." Now in the prayer inspired by Christ we say: "Forgive us our trespasses as we forgive them that trespass against us": and sinners do not fulfil this. Therefore either they lie in saying this, and so are unworthy to be heard, or, if they do not say it, they are not heard, because they do not observe the form of prayer instituted by Christ.

On the contrary, Augustine says (Tract. xliv, super Joan.): "If God were not to hear sinners, the publican would have vainly said: Lord, be merciful to me a sinner"; and Chrysostom [*Hom. xviii of the same Opus Imperfectum] says: "Everyone that asketh shall receive, that is to say whether he be righteous or sinful."

I answer that, In the sinner, two things are to be considered: his nature which God loves, and the sin which He hates. Accordingly when a sinner prays for something as sinner, i.e. in accordance with a sinful desire, God hears him not through mercy but sometimes through vengeance when He allows the sinner to fall yet deeper into sin. For "God refuses in mercy what He grants in anger," as

Augustine declares (Tract. lxxiii in Joan.). On the other hand God hears the sinner's prayer if it proceed from a good natural desire, not out of justice, because the sinner does not merit to be heard, but out of pure mercy [*Cf. A. 15, ad 1], provided however he fulfil the four conditions given above, namely, that he beseech for himself things necessary for salvation, piously and perseveringly.

Reply Obj. 1: As Augustine states (Tract. xliv super Joan.), these words were spoken by the blind man before being anointed, i.e. perfectly enlightened, and consequently lack authority. And yet there is truth in the saying if it refers to a sinner as such, in which sense also the sinner's prayer is said to be an abomination.

Reply Obj. 2: There can be no godliness in the sinner's prayer as though his prayer were quickened by a habit of virtue: and yet his prayer may be godly in so far as he asks for something pertaining to godliness. Even so a man who has not the habit of justice is able to will something just, as stated above (Q. 59, A. 2). And though his prayer is not meritorious, it can be impetrative, because merit depends on justice, whereas impetration rests on grace.

Reply Obj. 3: As stated above (A. 7, ad 1) the Lord's Prayer is pronounced in the common person of the whole Church: and so if anyone say the Lord's Prayer while unwilling to forgive his neighbor's trespasses, he lies not, although his words do not apply to him personally: for they are true as referred to the person of the Church, from which he is excluded by merit, and consequently he is deprived of the fruit of his prayer. Sometimes, however, a sinner is prepared to forgive those who have trespassed against him, wherefore his prayers are heard, according to Ecclus. 28:2, "Forgive thy neighbor if he hath hurt thee, and then shall thy sins be forgiven to thee when thou prayest."

SEVENTEENTH ARTICLE [II-II, Q. 83, Art. 17]

Whether the Parts of Prayer Are Fittingly Described As Supplications, Prayers, Intercessions, and Thanksgivings?

Objection 1: It would seem that the parts of prayer are unfittingly described as supplications, prayers, intercessions, and thanksgivings. Supplication would seem to be a kind of adjuration. Yet, according to Origen (Super Matth. Tract. xxxv), "a man who wishes to live according to the gospel need not adjure

another, for if it be unlawful to swear, it is also unlawful to adjure." Therefore supplication is unfittingly reckoned a part of prayer.

Obj. 2: Further, according to Damascene (De Fide Orth. iii, 24), "to pray is to ask becoming things of God." Therefore it is unfitting to distinguish "prayers" from "intercessions."

Obj. 3: Further, thanksgivings regard the past, while the others regard the future. But the past precedes the future. Therefore thanksgivings are unfittingly placed after the others.

On the contrary, suffices the authority of the Apostle (1 Tim. 2:1).

I answer that, Three conditions are requisite for prayer. First, that the person who prays should approach God Whom he prays: this is signified in the word "prayer," because prayer is "the raising up of one's mind to God." The second is that there should be a petition, and this is signified in the word "intercession." In this case sometimes one asks for something definite, and then some say it is "intercession" properly so called, or we may ask for some thing indefinitely, for instance to be helped by God, or we may simply indicate a fact, as in John 11:3, "Behold, he whom Thou lovest is sick," and then they call it "insinuation." The third condition is the reason for impetrating what we ask for: and this either on the part of God, or on the part of the person who asks. The reason of impetration on the part of God is His sanctity, on account of which we ask to be heard, according to Dan. 9:17, 18, "For Thy own sake, incline, O God, Thy ear"; and to this pertains "supplication" (*obsecratio*) which means a pleading through sacred things, as when we say, "Through Thy nativity, deliver us, O Lord." The reason for impetration on the part of the person who asks is "thanksgiving"; since "through giving thanks for benefits received we merit to receive yet greater benefits," as we say in the collect [*Ember Friday in September and Postcommunion of the common of a Confessor Bishop]. Hence a gloss on 1 Tim. 2:1 says that "in the Mass, the consecration is preceded by supplication," in which certain sacred things are called to mind; that "prayers are in the consecration itself," in which especially the mind should be raised up to God; and that "intercessions are in the petitions that follow, and thanksgivings at the end."

We may notice these four things in several of the Church's collects. Thus in the collect of Trinity Sunday the words, "Almighty eternal God" belong to the offering up of prayer to God; the words, "Who hast given to Thy servants," etc. belong to thanksgiving; the words, "grant, we beseech Thee," belong to intercession; and the words at the end, "Through Our Lord," etc. belong to supplication.

In the *Conferences of the Fathers* (ix, cap. 11, seqq.) we read: "Supplication is bewailing one's sins; prayer is vowing something to God; intercession is praying for others; thanksgiving is offered by the mind to God in ineffable ecstasy." The first explanation, however, is the better.

Reply Obj. 1: "Supplication" is an adjuration not for the purpose of compelling, for this is forbidden, but in order to implore mercy.

Reply Obj. 2: "Prayer" in the general sense includes all the things mentioned here; but when distinguished from the others it denotes properly the ascent to God.

Reply Obj. 3: Among things that are diverse the past precedes the future; but the one and same thing is future before it is past. Hence thanksgiving for other benefits precedes intercession: but one and the same benefit is first sought, and finally, when it has been received, we give thanks for it. Intercession is preceded by prayer whereby we approach Him of Whom we ask: and prayer is preceded by supplication, whereby through the consideration of God's goodness we dare approach Him. _____

QUESTION 84

OF ADORATION (In Three Articles)

In due sequence we must consider the external acts of latria, and in the first place, adoration whereby one uses one's body to reverence God; secondly, those acts whereby some external thing is offered to God; thirdly, those acts whereby something belonging to God is assumed.

Under the first head there are three points of inquiry:

(1) Whether adoration is an act of latria?

(2) Whether adoration denotes an internal or an external act?

(3) Whether adoration requires a definite place? _____

FIRST ARTICLE [II-II, Q. 84, Art. 1]

Whether Adoration Is an Act of Latria or Religion?

Objection 1: It would seem that adoration is not an act of latria or religion. The worship of religion is due to God alone. But adoration is not due to God alone: since we read (Gen. 18:2) that Abraham adored the angels; and (3 Kings 1:23) that the prophet Nathan, when he was come in to king David, "worshiped him bowing down to the ground." Therefore adoration is not an act of religion.

Obj. 2: Further, the worship of religion is due to God as the object of beatitude,

according to Augustine (De Civ. Dei x, 3): whereas adoration is due to Him by reason of His majesty, since a gloss on Ps. 28:2, "Adore ye the Lord in His holy court," says: "We pass from these courts into the court where we adore His majesty." Therefore adoration is not an act of latria.

Obj. 3: Further, the worship of one same religion is due to the three Persons. But we do not adore the three Persons with one adoration, for we genuflect at each separate invocation of Them [*At the adoration of the Cross, on Good Friday]. Therefore adoration is nol an act of latria.

On the contrary, are the words quoted Matt. 4:10: "The Lord thy God shalt thou adore and Him only shalt thou serve."

I answer that, Adoration is directed to the reverence of the person adored. Now it is evident from what we have said (Q. 81, AA. 2, 4) that it is proper to religion to show reverence to God. Hence the adoration whereby we adore God is an act of religion.

Reply Obj. 1: Reverence is due to God on account of His excellence, which is communicated to certain creatures not in equal measure, but according to a measure of proportion; and so the reverence which we pay to God, and which belongs to latria, differs from the reverence which we pay to certain excellent creatures; this belongs to dulia, and we shall speak of it further on (Q. 103). And since external actions are signs of internal reverence, certain external tokens significative of reverence are offered to creatures of excellence, and among these tokens the chief is adoration: yet there is one thing which is offered to God alone, and that is sacrifice. Hence Augustine says (De Civ. Dei x, 4): "Many tokens of Divine worship are employed in doing honor to men, either through excessive humility, or through pernicious flattery; yet so that those to whom these honors are given are recognized as being men to whom we owe esteem and reverence and even adoration if they be far above us. But who ever thought it his duty to sacrifice to any other than one whom he either knew or deemed or pretended to be a God?" Accordingly it was with the reverence due to an excellent creature that Nathan adored David; while it was the reverence due to God with which Mardochai refused to adore Aman fearing "lest he should transfer the honor of his God to a man" (Esther 13:14).

Again with the reverence due to an excellent creature Abraham adored the angels, as did also Josue (Jos. 5:15): though we may understand them to have

adored, with the adoration of latria, God Who appeared and spoke to them in the guise of an angel. It was with the reverence due to God that John was forbidden to adore the angel (Apoc. 22:9), both to indicate the dignity which he had acquired through Christ, whereby man is made equal to an angel: wherefore the same text goes on: "I am thy fellow-servant and of thy brethren"; as also to exclude any occasion of idolatry, wherefore the text continues: "Adore God."

Reply Obj. 2: Every Divine excellency is included in His majesty: to which it pertains that we should be made happy in Him as in the sovereign good.

Reply Obj. 3: Since there is one excellence of the three Divine Persons, one honor and reverence is due to them and consequently one adoration. It is to represent this that where it is related (Gen. 18:2) that three men appeared to Abraham, we are told that he addressed one, saying: "Lord, if I have found favor in thy sight," etc. The triple genuflection represents the Trinity of Persons, not a difference of adoration. _____

SECOND ARTICLE [II-II, Q. 84, Art. 2]

Whether Adoration Denotes an Action of the Body?

Objection 1: It would seem that adoration does not denote an act of the body. It is written (John 4:23): "The true adorers shall adore the Father in spirit and in truth." Now what is done in spirit has nothing to do with an act of the body. Therefore adoration does not denote an act of the body.

Obj. 2: Further, the word adoration is taken from *oratio* (prayer). But prayer consists chiefly in an interior act, according to 1 Cor. 14:15, "I will pray with the spirit, I will pray also with the understanding." Therefore adoration denotes chiefly a spiritual act.

Obj. 3: Further, acts of the body pertain to sensible knowledge: whereas we approach God not by bodily but by spiritual sense. Therefore adoration does not denote an act of the body.

On the contrary, A gloss on Ex. 20:5, "Thou shalt not adore them, nor serve them," says: "Thou shalt neither worship them in mind, nor adore them outwardly."

I answer that, As Damascene says (De Fide Orth. iv, 12), since we are composed

of a twofold nature, intellectual and sensible, we offer God a twofold adoration; namely, a spiritual adoration, consisting in the internal devotion of the mind; and a bodily adoration, which consists in an exterior humbling of the body. And since in all acts of latria that which is without is referred to that which is within as being of greater import, it follows that exterior adoration is offered on account of interior adoration, in other words we exhibit signs of humility in our bodies in order to incite our affections to submit to God, since it is connatural to us to proceed from the sensible to the intelligible.

Reply Obj. 1: Even bodily adoration is done in spirit, in so far as it proceeds from and is directed to spiritual devotion.

Reply Obj. 2: Just as prayer is primarily in the mind, and secondarily expressed in words, as stated above (Q. 83, A. 12), so too adoration consists chiefly in an interior reverence of God, but secondarily in certain bodily signs of humility; thus when we genuflect we signify our weakness in comparison with God, and when we prostrate ourselves we profess that we are nothing of ourselves.

Reply Obj. 3: Though we cannot reach God with the senses, our mind is urged by sensible signs to approach God. _____

THIRD ARTICLE [II-II, Q. 84, Art. 3]

Whether Adoration Requires a Definite Place?

Objection 1: It would seem that adoration does not require a definite place. It is written (John 4:21): "The hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father"; and the same reason seems to apply to other places. Therefore a definite place is not necessary for adoration.

Obj. 2: Further, exterior adoration is directed to interior adoration. But interior adoration is shown to God as existing everywhere. Therefore exterior adoration does not require a definite place.

Obj. 3: Further, the same God is adored in the New as in the Old Testament. Now in the Old Testament they adored towards the west, because the door of the Tabernacle looked to the east (Ex. 26:18 seqq.). Therefore for the same reason we ought now to adore towards the west, if any definite place be requisite for adoration.

On the contrary, It is written (Isa. 56:7): "My house shall be called the house of prayer," which words are also quoted (John 2:16).

I answer that, As stated above (A. 2), the chief part of adoration is the internal devotion of the mind, while the secondary part is something external pertaining to bodily signs. Now the mind internally apprehends God as not comprised in a place; while bodily signs must of necessity be in some definite place and position. Hence a definite place is required for adoration, not chiefly, as though it were essential thereto, but by reason of a certain fittingness, like other bodily signs.

Reply Obj. 1: By these words our Lord foretold the cessation of adoration, both according to the rite of the Jews who adored in Jerusalem, and according to the rite of the Samaritans who adored on Mount Garizim. For both these rites ceased with the advent of the spiritual truth of the Gospel, according to which "a sacrifice is offered to God in every place," as stated in Malach. 1:11.

Reply Obj. 2: A definite place is chosen for adoration, not on account of God Who is adored, as though He were enclosed in a place, but on account of the adorers; and this for three reasons. First, because the place is consecrated, so that those who pray there conceive a greater devotion and are more likely to be heard, as may be seen in the prayer of Solomon (3 Kings 8). Secondly, on account of the sacred mysteries and other signs of holiness contained therein. Thirdly, on account of the concourse of many adorers, by reason of which their prayer is more likely to be heard, according to Matt. 18:20, "Where there are two or three gathered together in My name, there am I in the midst of them."

Reply Obj. 3: There is a certain fittingness in adoring towards the east. First, because the Divine majesty is indicated in the movement of the heavens which is from the east. Secondly, because Paradise was situated in the east according to the Septuagint version of Gen. 2:8, and so we signify our desire to return to Paradise. Thirdly, on account of Christ Who is "the light of the world" [*John 8:12; 9:5], and is called "the Orient" (Zech. 6:12); "Who mounteth above the heaven of heavens to the east" (Ps. 67:34), and is expected to come from the east, according to Matt. 24:27, "As lightning cometh out of the east, and appeareth even into the west; so shall also the coming of the Son of Man be."

QUESTION 85

OF SACRIFICE
(In Four Articles)

In due sequence we must consider those acts whereby external things are offered to God. These give rise to a twofold consideration: (1) Of things given to God by the faithful; (2) Of vows, whereby something is promised to Him.

Under the first head we shall consider sacrifices, oblations, first-fruits, and tithes. About sacrifices there are four points of inquiry:

(1) Whether offering a sacrifice to God is of the law of nature?

(2) Whether sacrifice should be offered to God alone?

(3) Whether the offering of a sacrifice is a special act of virtue?

(4) Whether all are bound to offer sacrifice? _____

FIRST ARTICLE [II-II, Q. 85, Art. 1]

Whether Offering a Sacrifice to God Is of the Law of Nature?

Objection 1: It would seem that offering a sacrifice to God is not of the natural law. Things that are of the natural law are common among all men. Yet this is not the case with sacrifices: for we read of some, e.g. Melchisedech (Gen. 14:18), offering bread and wine in sacrifice, and of certain animals being offered by some, and others by others. Therefore the offering of sacrifices is not of the natural law.

Obj. 2: Further, things that are of the natural law were observed by all just men. Yet we do not read that Isaac offered sacrifice; nor that Adam did so, of whom nevertheless it is written (Wis. 10:2) that wisdom "brought him out of his sin." Therefore the offering of sacrifice is not of the natural law.

Obj. 3: Further, Augustine says (De Civ. Dei x, 5, 19) that sacrifices are offered in signification of something. Now words which are chief among signs, as he again says (De Doctr. Christ. ii, 3), "signify, not by nature but by convention," according to the Philosopher (Peri Herm. i, 2). Therefore sacrifices are not of the natural law.

On the contrary, At all times and among all nations there has always been the offering of sacrifices. Now that which is observed by all is seemingly natural. Therefore the offering of sacrifices is of the natural law.

I answer that, Natural reason tells man that he is subject to a higher being, on account of the defects which he perceives in himself, and in which he needs help and direction from someone above him: and whatever this superior being may be, it is known to all under the name of God. Now just as in natural things the lower are naturally subject to the higher, so too it is a dictate of natural reason in accordance with man's natural inclination that he should tender submission and honor, according to his mode, to that which is above man. Now the mode befitting to man is that he should employ sensible signs in order to signify anything, because he derives his knowledge from sensibles. Hence it is a dictate of natural reason that man should use certain sensibles, by offering them to God in sign of the subjection and honor due to Him, like those who make certain offerings to their lord in recognition of his authority. Now this is what we mean by a sacrifice, and consequently the offering of sacrifice is of the natural law.

Reply Obj. 1: As stated above (I-II, Q. 95, A. 2), certain things belong generically to the natural law, while their determination belongs to the positive law; thus the natural law requires that evildoers should be punished; but that this or that punishment should be inflicted on them is a matter determined by God or by man. In like manner the offering of sacrifice belongs generically to the natural law, and consequently all are agreed on this point, but the determination of sacrifices is established by God or by man, and this is the reason for their difference.

Reply Obj. 2: Adam, Isaac and other just men offered sacrifice to God in a manner befitting the times in which they lived, according to Gregory, who says (Moral. iv, 3) that in olden times original sin was remitted through the offering of sacrifices. Nor does Scripture mention all the sacrifices of the just, but only those that have something special connected with them. Perhaps the reason why we read of no sacrifice being offered by Adam may be that, as the origin of sin is ascribed to him, the origin of sanctification ought not to be represented as typified in him. Isaac was a type of Christ, being himself offered in sacrifice; and so there was no need that he should be represented as offering a sacrifice.

Reply Obj. 3: It is natural to man to express his ideas by signs, but the determination of those signs depends on man's pleasure.

SECOND ARTICLE [II-II, Q. 85, Art. 2]

Whether Sacrifice Should Be Offered to God Alone?

Objection 1: It would seem that sacrifice should not be offered to the most high God alone. Since sacrifice ought to be offered to God, it would seem that it ought to be offered to all such as are partakers of the Godhead. Now holy men are made "partakers of the Divine nature," according to 2 Pet. 1:4; wherefore of them is it written (Ps. 81:6): "I have said, You are gods": and angels too are called "sons of God," according to Job 1:6. Thus sacrifice should be offered to all these.

Obj. 2: Further, the greater a person is the greater the honor due to him from man. Now the angels and saints are far greater than any earthly princes: and yet the subjects of the latter pay them much greater honor, by prostrating before them, and offering them gifts, than is implied by offering an animal or any other thing in sacrifice. Much more therefore may one offer sacrifice to the angels and saints.

Obj. 3: Further, temples and altars are raised for the offering of sacrifices. Yet temples and altars are raised to angels and saints. Therefore sacrifices also may be offered to them.

On the contrary, It is written (Ex. 22:20): "He that sacrificeth to gods shall be put to death, save only to the Lord."

I answer that, As stated above (A. 1), a sacrifice is offered in order that something may be represented. Now the sacrifice that is offered outwardly represents the inward spiritual sacrifice, whereby the soul offers itself to God according to Ps. 50:19, "A sacrifice to God is an afflicted spirit," since, as stated above (Q. 81, A. 7; Q. 84, A. 2), the outward acts of religion are directed to the inward acts. Again the soul offers itself in sacrifice to God as its beginning by creation, and its end by beatification: and according to the true faith God alone is the creator of our souls, as stated in the First Part (QQ. 90, A. 3; 118, A. 2), while in Him alone the beatitude of our soul consists, as stated above (I-II, Q. 1, A. 8; Q. 2, A. 8; Q. 3, AA. 1, 7, 8). Wherefore just as to God alone ought we to offer spiritual sacrifice, so too ought we to offer outward sacrifices to Him alone: even so "in our prayers and praises we proffer significant words to Him to

Whom in our hearts we offer the things which we designate thereby," as Augustine states (De Civ. Dei x, 19). Moreover we find that in every country the people are wont to show the sovereign ruler some special sign of honor, and that if this be shown to anyone else, it is a crime of high-treason. Therefore, in the Divine law, the death punishment is assigned to those who offer Divine honor to another than God.

Reply Obj. 1: The name of the Godhead is communicated to certain ones, not equally with God, but by participation; hence neither is equal honor due to them.

Reply Obj. 2: The offering of a sacrifice is measured not by the value of the animal killed, but by its signification, for it is done in honor of the sovereign Ruler of the whole universe. Wherefore, as Augustine says (De Civ. Dei x, 19), "the demons rejoice, not in the stench of corpses, but in receiving divine honors."

Reply Obj. 3: As Augustine says (De Civ. Dei viii, 19), "we do not raise temples and priesthoods to the martyrs, because not they but their God is our God. Wherefore the priest says not: I offer sacrifice to thee, Peter or Paul. But we give thanks to God for their triumphs, and urge ourselves to imitate them."

THIRD ARTICLE [II-II, Q. 85, Art. 3]

Whether the Offering of Sacrifice Is a Special Act of Virtue?

Objection 1: It would seem that the offering of sacrifice is not a special act of virtue. Augustine says (De Civ. Dei x, 6): "A true sacrifice is any work done that we may cleave to God in holy fellowship." But not every good work is a special act of some definite virtue. Therefore the offering of sacrifice is not a special act of a definite virtue.

Obj. 2: Further, the mortification of the body by fasting belongs to abstinence, by continence belongs to chastity, by martyrdom belongs to fortitude. Now all these things seem to be comprised in the offering of sacrifice, according to Rom. 12:1, "Present your bodies a living sacrifice." Again the Apostle says (Heb. 13:16): "Do not forget to do good and to impart, for by such sacrifices God's favor is obtained." Now it belongs to charity, mercy and liberality to do good and to impart. Therefore the offering of sacrifice is not a special act of a definite virtue.

Obj. 3: Further, a sacrifice is apparently anything offered to God. Now many things are offered to God, such as devotion, prayer, tithes, first-fruits, oblations, and holocausts. Therefore sacrifice does not appear to be a special act of a definite virtue.

On the contrary, The law contains special precepts about sacrifices, as appears from the beginning of Leviticus.

I answer that, As stated above (I-II, Q. 18, AA. 6, 7), where an act of one virtue is directed to the end of another virtue it partakes somewhat of its species; thus when a man thieves in order to commit fornication, his theft assumes, in a sense, the deformity of fornication, so that even though it were not a sin otherwise, it would be a sin from the very fact that it was directed to fornication. Accordingly, sacrifice is a special act deserving of praise in that it is done out of reverence for God; and for this reason it belongs to a definite virtue, viz. religion. But it happens that the acts of the other virtues are directed to the reverence of God, as when a man gives alms of his own things for God's sake, or when a man subjects his own body to some affliction out of reverence for God; and in this way the acts also of other virtues may be called sacrifices. On the other hand there are acts that are not deserving of praise save through being done out of reverence for God: such acts are properly called sacrifices, and belong to the virtue of religion.

Reply Obj. 1: The very fact that we wish to cling to God in a spiritual fellowship pertains to reverence for God: and consequently the act of any virtue assumes the character of a sacrifice through being done in order that we may cling to God in holy fellowship.

Reply Obj. 2: Man's good is threefold. There is first his soul's good which is offered to God in a certain inward sacrifice by devotion, prayer and other like interior acts: and this is the principal sacrifice. The second is his body's good, which is, so to speak, offered to God in martyrdom, and abstinence or continency. The third is the good which consists of external things: and of these we offer a sacrifice to God, directly when we offer our possession to God immediately, and indirectly when we share them with our neighbor for God's sake.

Reply Obj. 3: A "sacrifice," properly speaking, requires that something be done to the thing which is offered to God, for instance animals were slain and burnt, the bread is broken, eaten, blessed. The very word signifies this, since "sacrifice"

is so called because a man does something sacred (*facit sacrum*). On the other hand an "oblation" is properly the offering of something to God even if nothing be done thereto, thus we speak of offering money or bread at the altar, and yet nothing is done to them. Hence every sacrifice is an oblation, but not conversely. "First-fruits" are oblations, because they were offered to God, according to Deut. 26, but they are not a sacrifice, because nothing sacred was done to them. "Tithes," however, are neither a sacrifice nor an oblation, properly speaking, because they are not offered immediately to God, but to the ministers of Divine worship. _____

FOURTH ARTICLE [II-II, Q. 85, Art. 4]

Whether All Are Bound to Offer Sacrifices?

Objection 1: It would seem that all are not bound to offer sacrifices. The Apostle says (Rom. 3:19): "What things soever the Law speaketh, it speaketh to them that are in the Law." Now the law of sacrifices was not given to all, but only to the Hebrew people. Therefore all are not bound to offer sacrifices.

Obj. 2: Further, sacrifices are offered to God in order to signify something. But not everyone is capable of understanding these significations. Therefore not all are bound to offer sacrifices.

Obj. 3: Further, priests [**Sacerdotes:* Those who give or administer sacred things (*sacra dantes*): cf. 1 Cor. 4:1] are so called because they offer sacrifice to God. But all are not priests. Therefore not all are bound to offer sacrifices.

On the contrary, The offering of sacrifices of is of the natural law, as stated above (A. 1). Now all are bound to do that which is of the natural law. Therefore all are bound to offer sacrifice to God.

I answer that, Sacrifice is twofold, as stated above (A. 2). The first and principal is the inward sacrifice, which all are bound to offer, since all are obliged to offer to God a devout mind. The other is the outward sacrifice, and this again is twofold. There is a sacrifice which is deserving of praise merely through being offered to God in protestation of our subjection to God: and the obligation of offering this sacrifice was not the same for those under the New or the Old Law, as for those who were not under the Law. For those who are under the Law are bound to offer certain definite sacrifices according to the precepts of the Law, whereas those who were not under the Law were bound to perform certain

outward actions in God's honor, as became those among whom they dwelt, but not definitely to this or that action. The other outward sacrifice is when the outward actions of the other virtues are performed out of reverence for God; some of which are a matter of precept; and to these all are bound, while others are works of supererogation, and to these all are not bound.

Reply Obj. 1: All were not bound to offer those particular sacrifices which were prescribed in the Law: but they were bound to some sacrifices inward or outward, as stated above.

Reply Obj. 2: Though all do not know explicitly the power of the sacrifices, they know it implicitly, even as they have implicit faith, as stated above (Q. 2, AA. 6, 7).

Reply Obj. 3: The priests offer those sacrifices which are specially directed to the Divine worship, not only for themselves but also for others. But there are other sacrifices, which anyone can offer to God for himself as explained above (AA. 2, 3). _____

QUESTION 86

OF OBLATIONS AND FIRST-FRUITS
(In Four Articles)

We must next consider oblations and first-fruits. Under this head there are four points of inquiry:

(1) Whether any oblations are necessary as a matter of precept?

(2) To whom are oblations due?

(3) of what things they should be made?

(4) In particular, as to first-fruits, whether men are bound to offer them?

_____

FIRST ARTICLE [II-II, Q. 86, Art. 1]

Whether Men Are Under a Necessity of Precept to Make Oblations?

Objection 1: It would seem that men are not bound by precept to make oblations. Men are not bound, at the time of the Gospel, to observe the ceremonial precepts of the Old Law, as stated above (I-II, Q. 103, AA. 3, 4). Now the offering of oblations is one of the ceremonial precepts of the Old Law, since it is written (Ex. 23:14): "Three times every year you shall celebrate feasts with Me," and further on (Ex. 23:15): "Thou shalt not appear empty before Me." Therefore men are not now under a necessity of precept to make oblations.

Obj. 2: Further, before they are made, oblations depend on man's will, as appears from our Lord's saying (Matt. 5:23), "If . . . thou offer thy gift at the altar," as though this were left to the choice of the offerer: and when once oblations have been made, there is no way of offering them again. Therefore in no way is a man under a necessity of precept to make oblations.

Obj. 3: Further, if anyone is bound to give a certain thing to the Church, and fails to give it, he can be compelled to do so by being deprived of the Church's sacraments. But it would seem unlawful to refuse the sacraments of the Church to those who refuse to make oblations according to a decree of the sixth council [*Can. Trullan, xxiii, quoted I, qu. i, can. Nullus]: "Let none who dispense Holy Communion exact anything of the recipient, and if they exact anything let them be deposed." Therefore it is not necessary that men should make oblations.

On the contrary, Gregory says [*Gregory VII; Concil. Roman. v, can. xii]: "Let every Christian take care that he offer something to God at the celebration of Mass."

I answer that, As stated above (Q. 85, A. 3, ad 3), the term "oblation" is common to all things offered for the Divine worship, so that if a thing be offered to be destroyed in worship of God, as though it were being made into something holy, it is both an oblation and a sacrifice. Wherefore it is written (Ex. 29:18): "Thou shalt offer the whole ram for a burnt-offering upon the altar; it is an oblation to the Lord, a most sweet savor of the victim of the Lord"; and (Lev. 2:1): "When anyone shall offer an oblation of sacrifice to the Lord, his offering shall be of fine flour." If, on the other hand, it be offered with a view to its remaining entire and being deputed to the worship of God or to the use of His ministers, it will be an oblation and not a sacrifice. Accordingly it is essential to oblations of this kind that they be offered voluntarily, according to Ex. 25:2, of "every man that offereth of his own accord you shall take them." Nevertheless it may happen in four ways that one is bound to make oblations. First, on account of a previous

agreement: as when a person is granted a portion of Church land, that he may make certain oblations at fixed times, although this has the character of rent. Secondly, by reason of a previous assignment or promise; as when a man offers a gift among the living, or by will bequeaths to the Church something whether movable or immovable to be delivered at some future time. Thirdly, on account of the need of the Church, for instance if her ministers were without means of support. Fourthly, on account of custom; for the faithful are bound at certain solemn feasts to make certain customary oblations. In the last two cases, however, the oblation remains voluntary, as regards, to wit, the quantity or kind of the thing offered.

Reply Obj. 1: Under the New Law men are not bound to make oblations on account of legal solemnities, as stated in Exodus, but on account of certain other reasons, as stated above.

Reply Obj. 2: Some are bound to make oblations, both before making them, as in the first, third, and fourth cases, and after they have made them by assignment or promise: for they are bound to offer in reality that which has been already offered to the Church by way of assignment.

Reply Obj. 3: Those who do not make the oblations they are bound to make may be punished by being deprived of the sacraments, not by the priest himself to whom the oblations should be made, lest he seem to exact, something for bestowing the sacraments, but by someone superior to him.

SECOND ARTICLE [II-II, Q. 86, Art. 2]

Whether Oblations Are Due to Priests Alone?

Objection 1: It would seem that oblations are not due to priests alone. For chief among oblations would seem to be those that are deputed to the sacrifices of victims. Now whatever is given to the poor is called a "victim" in Scripture according to Heb. 13:16, "Do not forget to do good and to impart, for by such victims [Douay: 'sacrifices'] God's favor is obtained." Much more therefore are oblations due to the poor.

Obj. 2: Further, in many parishes monks have a share in the oblations. Now "the case of clerics is distinct from the case of monks," as Jerome states [*Ep. xiv, ad Heliod.]. Therefore oblations art not due to priests alone.

Obj. 3: Further, lay people with the consent of the Church buy oblations such as loaves and so forth, and they do so for no other reason than that they may make use thereof themselves. Therefore oblations may have reference to the laity.

On the contrary, A canon of Pope Damasus [*Damasus I] quoted X, qu. i [*Can. Hanc consuetudinem], says: "None but the priests whom day by day we see serving the Lord may eat and drink of the oblations which are offered within the precincts of the Holy Church: because in the Old Testament the Lord forbade the children of Israel to eat the sacred loaves, with the exception of Aaron and his sons" (Lev. 24:8, 9).

I answer that, The priest is appointed mediator and stands, so to speak, *between* the people and God, as we read of Moses (Deut. 5:5), wherefore it belongs to him to set forth the Divine teachings and sacraments before the people; and besides to offer to the Lord things appertaining to the people, their prayers, for instance, their sacrifices and oblations. Thus the Apostle says (Heb. 5:1): "Every high priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins." Hence the oblations which the people offer to God concern the priests, not only as regards their turning them to their own use, but also as regards the faithful dispensation thereof, by spending them partly on things appertaining to the Divine worship, partly on things touching their own livelihood (since they that serve the altar partake with the altar, according to 1 Cor. 9:13), and partly for the good of the poor, who, as far as possible, should be supported from the possessions of the Church: for our Lord had a purse for the use of the poor, as Jerome observes on Matt. 17:26, "That we may not scandalize them."

Reply Obj. 1: Whatever is given to the poor is not a sacrifice properly speaking; yet it is called a sacrifice in so far as it is given to them for God's sake. In like manner, and for the same reason, it can be called an oblation, though not properly speaking, since it is not given immediately to God. Oblations properly so called fall to the use of the poor, not by the dispensation of the offerers, but by the dispensation of the priests.

Reply Obj. 2: Monks or other religious may receive oblations under three counts. First, as poor, either by the dispensation of the priests, or by ordination of the Church; secondly, through being ministers of the altar, and then they can accept oblations that are freely offered; thirdly, if the parishes belong to them, and they can accept oblations, having a right to them as rectors of the Church.

Reply Obj. 3: Oblations when once they are consecrated, such as sacred vessels and vestments, cannot be granted to the use of the laity: and this is the meaning of the words of Pope Damasus. But those which are unconsecrated may be allowed to the use of layfolk by permission of the priests, whether by way of gift or by way of sale. _____

THIRD ARTICLE [II-II, Q. 86, Art. 3]

Whether a Man May Make Oblations of Whatever He Lawfully Possesses?

Objection 1: It would seem that a man may not make oblations of whatever he lawfully possesses. According to human law [*Dig. xii, v, de Condict. ob. turp. vel iniust. caus. 4] "the whore's is a shameful trade in what she does but not in what she takes," and consequently what she takes she possesses lawfully. Yet it is not lawful for her to make an oblation with her gains, according to Deut. 23:18, "Thou shalt not offer the hire of a strumpet . . . in the house of the Lord thy God." Therefore it is not lawful to make an oblation of whatever one possesses lawfully.

Obj. 2: Further, in the same passage it is forbidden to offer "the price of a dog" in the house of God. But it is evident that a man possesses lawfully the price of a dog he has lawfully sold. Therefore it is not lawful to make an oblation of whatever we possess lawfully.

Obj. 3: Further, it is written (Malachi 1:8): "If you offer the lame and the sick, is it not evil?" Yet an animal though lame or sick is a lawful possession. Therefore it would seem that not of every lawful possession may one make an oblation.

On the contrary, It is written (Prov. 3:9): "Honor the Lord with thy substance." Now whatever a man possesses lawfully belongs to his substance. Therefore he may make oblations of whatever he possesses lawfully.

I answer that, As Augustine says (De Verb. Dom. Serm. cxiii), "shouldst thou plunder one weaker than thyself and give some of the spoil to the judge, if he should pronounce in thy favor, such is the force of justice that even thou wouldst not be pleased with him: and if this should not please thee, neither does it please thy God." Hence it is written (Ecclus. 34:21): "The offering of him that sacrificeth of a thing wrongfully gotten is stained." Therefore it is evident that an oblation must not be made of things unjustly acquired or possessed. In the Old Law, however, wherein the figure was predominant, certain things were

reckoned unclean on account of their signification, and it was forbidden to offer them. But in the New Law all God's creatures are looked upon as clean, as stated in Titus 1:15: and consequently anything that is lawfully possessed, considered in itself, may be offered in oblation. But it may happen accidentally that one may not make an oblation of what one possesses lawfully; for instance if it be detrimental to another person, as in the case of a son who offers to God the means of supporting his father (which our Lord condemns, Matt. 15:5), or if it give rise to scandal or contempt, or the like.

Reply Obj. 1: In the Old Law it was forbidden to make an offering of the hire of a strumpet on account of its uncleanness, and in the New Law, on account of scandal, lest the Church seem to favor sin if she accept oblations from the profits of sin.

Reply Obj. 2: According to the Law, a dog was deemed an unclean animal. Yet other unclean animals were redeemed and their price could be offered, according to Lev. 27:27, "If it be an unclean animal, he that offereth it shall redeem it." But a dog was neither offered nor redeemed, both because idolaters used dogs in sacrifices to their idols, and because they signify robbery, the proceeds of which cannot be offered in oblation. However, this prohibition ceased under the New Law.

Reply Obj. 3: The oblation of a blind or lame animal was declared unlawful for three reasons. First, on account of the purpose for which it was offered, wherefore it is written (Malach. 1:8): "If you offer the blind in sacrifice, is it not evil?" and it behooved sacrifices to be without blemish. Secondly, on account of contempt, wherefore the same text goes on (Malach. 1:12): "You have profaned" My name, "in that you say: The table of the Lord is defiled and that which is laid thereupon is contemptible." Thirdly, on account of a previous vow, whereby a man has bound himself to offer without blemish whatever he has vowed: hence the same text says further on (Malach. 1:14): "Cursed is the deceitful man that hath in his flock a male, and making a vow offereth in sacrifice that which is feeble to the Lord." The same reasons avail still in the New Law, but when they do not apply the unlawfulness ceases. _____

FOURTH ARTICLE [II-II, Q. 86, Art. 4]

Whether Men Are Bound to Pay First-fruits?

Objection 1: It would seem that men are not bound to pay first-fruits. After giving the law of the first-born the text continues (Ex. 13:9): "It shall be as a sign in thy hand," so that, apparently, it is a ceremonial precept. But ceremonial precepts are not to be observed in the New Law. Neither therefore ought first-fruits to be paid.

Obj. 2: Further, first-fruits were offered to the Lord for a special favor conferred on that people, wherefore it is written (Deut. 26:2, 3): "Thou shalt take the first of all thy fruits . . . and thou shalt go to the priest that shall be in those days, and say to him: I profess this day before the Lord thy God, that I am come into the land, for which He swore to our fathers, that He would give it us." Therefore other nations are not bound to pay first-fruits.

Obj. 3: That which one is bound to do should be something definite. But neither in the New Law nor in the Old do we find mention of a definite amount of first-fruits. Therefore one is not bound of necessity to pay them.

On the contrary, It is laid down (16, qu. vii, can. Decimas): "We confirm the right of priests to tithes and first-fruits, and everybody must pay them."

I answer that, First-fruits are a kind of oblation, because they are offered to God with a certain profession (Deut. 26); where the same passage continues: "The priest taking the basket containing the first-fruits from the hand of him that bringeth the first-fruits, shall set it before the altar of the Lord thy God," and further on (Deut. 26:10) he is commanded to say: "Therefore now I offer the first-fruits of the land, which the Lord hath given me." Now the first-fruits were offered for a special reason, namely, in recognition of the divine favor, as though man acknowledged that he had received the fruits of the earth from God, and that he ought to offer something to God in return, according to 1 Paral 29:14, "We have given Thee what we received of Thy hand." And since what we offer God ought to be something special, hence it is that man was commanded to offer God his first-fruits, as being a special part of the fruits of the earth: and since a priest is "ordained for the people in the things that appertain to God" (Heb. 5:1), the first-fruits offered by the people were granted to the priest's use. Wherefore it is written (Num. 18:8): "The Lord said to Aaron: Behold I have given thee the charge of My first-fruits." Now it is a point of natural law that man should make an offering in God's honor out of the things he has received from God, but that the offering should be made to any particular person, or out of his first-fruits, or in such or such a quantity, was indeed determined in the Old Law by divine

command; but in the New Law it is fixed by the declaration of the Church, in virtue of which men are bound to pay first-fruits according to the custom of their country and the needs of the Church's ministers.

Reply Obj. 1: The ceremonial observances were properly speaking signs of the future, and consequently they ceased when the foreshadowed truth was actually present. But the offering of first-fruits was for a sign of a past favor, whence arises the duty of acknowledgment in accordance with the dictate of natural reason. Hence taken in a general sense this obligation remains.

Reply Obj. 2: First-fruits were offered in the Old Law, not only on account of the favor of the promised land given by God, but also on account of the favor of the fruits of the earth, which were given by God. Hence it is written (Deut. 26:10): "I offer the first-fruits of the land which the Lord hath given me," which second motive is common among all people. We may also reply that just as God granted the land of promise to the Jews by a special favor, so by a general favor He bestowed the lordship of the earth on the whole of mankind, according to Ps. 113:24, "The earth He has given to the children of men."

Reply Obj. 3: As Jerome says [*Comment. in Ezech. 45:13, 14; cf. Cap. Decimam, de Decim. Primit. et Oblat.]: "According to the tradition of the ancients the custom arose for those who had most to give the priests a fortieth part, and those who had least, one sixtieth, in lieu of first-fruits." Hence it would seem that first-fruits should vary between these limits according to the custom of one's country. And it was reasonable that the amount of first-fruits should not be fixed by law, since, as stated above, first-fruits are offered by way of oblation, a condition of which is that it should be voluntary. _____

QUESTION 87

OF TITHES
(In Four Articles)

Next we must consider tithes, under which head there are four points of inquiry:

(1) Whether men are bound by precept to pay tithes?

(2) Of what things ought tithes to be paid?

(3) To whom ought they to be paid?

(4) Who ought to pay tithes? _____

FIRST ARTICLE [II-II, Q. 87, Art. 1]

Whether Men Are Bound to Pay Tithes Under a Necessity of Precept?

Objection 1: It would seem that men are not bound by precept to pay tithes. The commandment to pay tithes is contained in the Old Law (Lev. 27:30), "All tithes of the land, whether of corn or of the fruits of trees, are the Lord's," and further on (Lev. 27:32): "Of all the tithes of oxen and sheep and goats, that pass under the shepherd's rod, every tenth that cometh shall be sanctified to the Lord." This cannot be reckoned among the moral precepts, because natural reason does not dictate that one ought to give a tenth part, rather than a ninth or eleventh. Therefore it is either a judicial or a ceremonial precept. Now, as stated above (I-II, Q. 103, A. 3; Q. 104, A. 3), during the time of grace men are hound neither to the ceremonial nor to the judicial precepts of the Old Law. Therefore men are not bound now to pay tithes.

Obj. 2: Further, during the time of grace men are bound only to those things which were commanded by Christ through the Apostles, according to Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you"; and Paul says (Acts 20:27): "I have not spared to declare unto you all the counsel of God." Now neither in the teaching of Christ nor in that of the apostles is there any mention of the paying of tithes: for the saying of our Lord about tithes (Matt. 23:23), "These things you ought to have done" seems to refer to the past time of legal observance: thus Hilary says (Super Matth. can. xxiv): "The tithing of herbs, which was useful in foreshadowing the future, was not to be omitted." Therefore during the time of grace men are not bound to pay tithes.

Obj. 3: Further, during the time of grace, men are not more bound to the legal observances than before the Law. But before the Law tithes were given, by reason not of a precept but of a vow. For we read (Gen. 28:20, 22) that Jacob "made a vow" saying: "If God shall be with me, and shall keep me in the way by which I walk . . . of all the things that Thou shalt give to me, I will offer tithes to Thee." Neither, therefore, during the time of grace are men bound to pay tithes.

Obj. 4: Further, in the Old Law men were bound to pay three kinds of tithe. For it is written (Num. 18:23, 24): "The sons of Levi . . . shall . . . be content with the oblation of tithes, which I have separated for their uses and necessities." Again,

there were other tithes of which we read (Deut. 14:22, 23): "Every year thou shalt set aside the tithes of all thy fruits, that the earth bringeth forth year by year; and thou shalt eat before the Lord thy God in the place which He shall choose." And there were yet other tithes, of which it is written (Deut. 14:28): "The third year thou shalt separate another tithe of all things that grow to thee at that time, and shalt lay it up within thy gates. And the Levite that hath no other part nor possession with thee, and the stranger, and the fatherless, and the widow, that are within thy gates, shall . . . eat and be filled." Now during the time of grace men are not bound to pay the second and third tithes. Neither therefore are they bound to pay the first.

Obj. 5: Further, a debt that is due without any time being fixed for its payment, must be paid at once under pain of sin. Accordingly if during the time of grace men are bound, under necessity of precept, to pay tithes in those countries where tithes are not paid, they would all be in a state of mortal sin, and so would also be the ministers of the Church for dissembling. But this seems unreasonable. Therefore during the time of grace men are not bound under necessity of precept to pay tithes.

On the contrary, Augustine [*Append. Serm. cclxxcii], whose words are quoted 16, qu. i [*Can. Decimae], says: "It is a duty to pay tithes, and whoever refuses to pay them takes what belongs to another."

I answer that, In the Old Law tithes were paid for the sustenance of the ministers of God. Hence it is written (Malach. 3:10): "Bring all the tithes into My [Vulg.: 'the'] store-house that there may be meat in My house." Hence the precept about the paying of tithes was partly moral and instilled in the natural reason; and partly judicial, deriving its force from its divine institution. Because natural reason dictates that the people should administer the necessaries of life to those who minister the divine worship for the welfare of the whole people even as it is the people's duty to provide a livelihood for their rulers and soldiers and so forth. Hence the Apostle proves this from human custom, saying (1 Cor. 9:7): "Who serveth as a soldier at any time at his own charge? Who planteth a vineyard and eateth not of the fruit thereof?" But the fixing of the proportion to be offered to the ministers of divine worship does not belong to the natural law, but was determined by divine institution, in accordance with the condition of that people to whom the law was being given. For they were divided into twelve tribes, and the twelfth tribe, namely that of Levi, was engaged exclusively in the divine ministry and had no possessions whence to derive a livelihood: and so it was

becomingly ordained that the remaining eleven tribes should give one-tenth part of their revenues to the Levites [*Num. 18:21] that the latter might live respectably; and also because some, through negligence, would disregard this precept. Hence, so far as the tenth part was fixed, the precept was judicial, since all institutions established among this people for the special purpose of preserving equality among men, in accordance with this people's condition, are called "judicial precepts." Nevertheless by way of consequence these institutions foreshadowed something in the future, even as everything else connected with them, according to 1 Cor. 12, "All these things happened to them in figure." In this respect they had something in common with the *ceremonial precepts*, which were instituted chiefly that they might be signs of the future. Hence the precept about paying tithes foreshadowed something in the future. For ten is, in a way, the perfect number (being the first numerical limit, since the figures do not go beyond ten but begin over again from one), and therefore he that gave a tenth, which is the sign of perfection, reserving the nine other parts for himself, acknowledged by a sign that imperfection was his part, and that the perfection which was to come through Christ was to be hoped for from God. Yet this proves it to be, not a ceremonial but a judicial precept, as stated above.

There is this difference between the ceremonial and judicial precepts of the Law, as we stated above (I-II, Q. 104, A. 3), that it is unlawful to observe the ceremonial precepts at the time of the New Law, whereas there is no sin in keeping the judicial precepts during the time of grace although they are not binding. Indeed they are bound to be observed by some, if they be ordained by the authority of those who have power to make laws. Thus it was a judicial precept of the Old Law that he who stole a sheep should restore four sheep (Ex. 22:1), and if any king were to order this to be done his subjects would be bound to obey. In like manner during the time of the New Law the authority of the Church has established the payment of tithe; thus showing a certain kindliness, lest the people of the New Law should give less to the ministers of the New Testament than did the people of the Old Law to the ministers of the Old Testament; for the people of the New Law are under greater obligations, according to Matt. 5:20, "Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven," and, moreover, the ministers of the New Testament are of greater dignity than the ministers of the Old Testament, as the Apostle shows (2 Cor. 3:7, 8).

Accordingly it is evident that man's obligation to pay tithes arises partly from natural law, partly from the institution of the Church; who, nevertheless, in

consideration of the requirements of time and persons might ordain the payment of some other proportion.

This suffices for the Reply to the First Objection.

Reply Obj. 2: The precept about paying tithes, in so far as it was a moral precept, was given in the Gospel by our Lord when He said (Matt. 10:10) [*The words as quoted are from Luke 10:7: Matthew has 'meat' instead of 'hire']: "The workman is worthy of his hire," and the Apostle says the same (1 Cor. 9:4 seqq.). But the fixing of the particular proportion is left to the ordinance of the Church.

Reply Obj. 3: Before the time of the Old Law the ministry of the divine worship was not entrusted to any particular person; although it is stated that the first-born were priests, and that they received a double portion. For this very reason no particular portion was directed to be given to the ministers of the divine worship: but when they met with one, each man of his own accord gave him what he deemed right. Thus Abraham by a kind of prophetic instinct gave tithes to Melchisedech, the priest of the Most High God, according to Gen. 14:20, and again Jacob made a vow to give tithes [*Gen. 28:20], although he appears to have vowed to do so, not by paying them to ministers, but for the purpose of the divine worship, for instance for the fulfilling of sacrifices, hence he said significantly: "I will offer tithes to Thee."

Reply Obj. 4: The second kind of tithe, which was reserved for the offering of sacrifices, has no place in the New Law, since the legal victims had ceased. But the third kind of tithe which they had to eat with the poor, is increased in the New Law, for our Lord commanded us to give to the poor not merely the tenth part, but all our surplus, according to Luke 11:41: "That which remaineth, give alms." Moreover the tithes that are given to the ministers of the Church should be dispensed by them for the use of the poor.

Reply Obj. 5: The ministers of the Church ought to be more solicitous for the increase of spiritual goods in the people, than for the amassing of temporal goods: and hence the Apostle was unwilling to make use of the right given him by the Lord of receiving his livelihood from those to whom he preached the Gospel, lest he should occasion a hindrance to the Gospel of Christ [*1 Cor. 9:12]. Nor did they sin who did not contribute to his upkeep, else the Apostle would not have omitted to reprove them. In like manner the ministers of the Church rightly refrain from demanding the Church's tithes, when they could not

demand them without scandal, on account of their having fallen into desuetude, or for some other reason. Nevertheless those who do not give tithes in places where the Church does not demand them are not in a state of damnation, unless they be obstinate, and unwilling to pay even if tithes were demanded of them.

SECOND ARTICLE [II-II, Q. 87, Art. 2]

Whether Men Are Bound to Pay Tithes of All Things?

Objection 1: It would seem that men are not bound to give tithes of all things. The paying of tithes seems to be an institution of the Old Law. Now the Old Law contains no precept about personal tithes, viz. those that are payable on property acquired by one's own act, for instance by commerce or soldiering. Therefore no man is bound to pay tithes on such things.

Obj. 2: Further, it is not right to make oblations of that which is ill-gotten, as stated above (Q. 86, A. 3). Now oblations, being offered to God immediately, seem to be more closely connected with the divine worship than tithes which are offered to the ministers. Therefore neither should tithes be paid on ill-gotten goods.

Obj. 3: Further, in the last chapter of Leviticus (30, 32) the precept of paying tithes refers only to "corn, fruits of trees" and animals "that pass under the shepherd's rod." But man derives a revenue from other smaller things, such as the herbs that grow in his garden and so forth. Therefore neither on these things is a man bound to pay tithes.

Obj. 4: Further, man cannot pay except what is in his power. Now a man does not always remain in possession of all his profit from land and stock, since sometimes he loses them by theft or robbery; sometimes they are transferred to another person by sale; sometimes they are due to some other person, thus taxes are due to princes, and wages due to workmen. Therefore one ought not to pay tithes on such like things.

On the contrary, It is written (Gen. 28:22): "Of all things that Thou shalt give to me, I will offer tithes to Thee."

I answer that, In judging about a thing we should look to its principle. Now the principle of the payment of tithes is the debt whereby carnal things are due to

those who sow spiritual things, according to the saying of the Apostle (1 Cor. 9:11), "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" [thus implying that on the contrary "it is no great matter if we reap your carnal things"] [*The phrase in the brackets is omitted in the Leonine edition]. For this debt is the principle on which is based the commandment of the Church about the payment of tithes. Now whatever man possesses comes under the designation of carnal things. Therefore tithes must be paid on whatever one possesses.

Reply Obj. 1: In accordance with the condition of that people there was a special reason why the Old Law did not include a precept about personal tithes; because, to wit, all the other tribes had certain possessions wherewith they were able to provide a sufficient livelihood for the Levites who had no possessions, but were not forbidden to make a profit out of other lawful occupations as the other Jews did. On the other hand the people of the New Law are spread abroad throughout the world, and many of them have no possessions, but live by trade, and these would contribute nothing to the support of God's ministers if they did not pay tithes on their trade profits. Moreover the ministers of the New Law are more strictly forbidden to occupy themselves in money-making trades, according to 2 Tim. 2:4, "No man being a soldier to God, entangleth himself with secular business." Wherefore in the New Law men are bound to pay personal tithes, according to the custom of their country and the needs of the ministers: hence Augustine, whose words are quoted 16, qu. 1, cap. Decimae, says [*Append. Serm. cclxxvii]: "Tithes must be paid on the profits of soldiering, trade or craft."

Reply Obj. 2: Things are ill-gotten in two ways. First, because the getting itself was unjust: such, for instance, are things gotten by robbery, theft or usury: and these a man is bound to restore, and not to pay tithes on them. If, however, a field be bought with the profits of usury, the usurer is bound to pay tithes on the produce, because the latter is not gotten usuriously but given by God. On the other hand certain things are said to be ill-gotten, because they are gotten of a shameful cause, for instance of whoredom or stage-playing, and the like. Such things a man is not bound to restore, and consequently he is bound to pay tithes on them in the same way as other personal tithes. Nevertheless the Church must not accept the tithe so long as those persons remain in sin, lest she appear to have a share in their sins: but when they have done penance, tithes may be accepted from them on these things.

Reply Obj. 3: Things directed to an end must be judged according to their

fittingness to the end. Now the payment of tithes is due not for its own sake, but for the sake of the ministers, to whose dignity it is unbecoming that they should demand minute things with careful exactitude, for this is reckoned sinful according to the Philosopher (Ethic. iv, 2). Hence the Old Law did not order the payment of tithes on such like minute things, but left it to the judgment of those who are willing to pay, because minute things are counted as nothing. Wherefore the Pharisees who claimed for themselves the perfect justice of the Law, paid tithes even on these minute things: nor are they reproved by our Lord on that account, but only because they despised greater, i.e. spiritual, precepts; and rather did He show them to be deserving of praise in this particular, when He said (Matt. 23:23): "These things you ought to have done," i.e. during the time of the Law, according to Chrysostom's [*Hom. xliv in the Opus Imperfectum falsely ascribed to St. John Chrysostom] commentary. This also seems to denote fittingness rather than obligation. Therefore now too men are not bound to pay tithes on such minute things, except perhaps by reason of the custom of one's country.

Reply Obj. 4: A man is not bound to pay tithes on what he has lost by theft or robbery, before he recovers his property: unless he has incurred the loss through his own fault or neglect, because the Church ought not to be the loser on that account. If he sell wheat that has not been tithed, the Church can command the tithes due to her, both from the buyer who has a thing due to the Church, and from the seller, because so far as he is concerned he has defrauded the Church: yet if one pays, the other is not bound. Tithes are due on the fruits of the earth, in so far as these fruits are the gift of God. Wherefore tithes do not come under a tax, nor are they subject to workmen's wages. Hence it is not right to deduct one's taxes and the wages paid to workmen, before paying tithes: but tithes must be paid before anything else on one's entire produce.

THIRD ARTICLE [II-II, Q. 87, Art. 4]

Whether Tithes Should Be Paid to the Clergy?

Objection 1: It would seem that tithes should not be paid to the clergy. Tithes were paid to the Levites in the Old Testament, because they had no portion in the people's possessions, according to Num. 18:23, 24. But in the New Testament the clergy have possessions not only ecclesiastical, but sometimes also patrimonial: moreover they receive first-fruits, and oblations for the living and

the dead. Therefore it is unnecessary to pay tithes to them.

Obj. 2: Further, it sometimes happens that a man dwells in one parish, and farms in another; or a shepherd may take his flock within the bounds of one parish during one part of the year, and within the bounds of another parish during the other part of the year; or he may have his sheepfold in one parish, and graze the sheep in another. Now in all these and similar cases it seems impossible to decide to which clergy the tithes ought to be paid. Therefore it would seem that no fixed tithe ought to be paid to the clergy.

Obj. 3: Further, it is the general custom in certain countries for the soldiers to hold the tithes from the Church in fee; and certain religious receive tithes. Therefore seemingly tithes are not due only to those of the clergy who have care of souls.

On the contrary, It is written (Num. 18:21): "I have given to the sons of Levi all the tithes of Israel for a possession, for the ministry wherewith they serve Me in the Tabernacle." Now the clergy are the successors of the sons of Levi in the New Testament. Therefore tithes are due to the clergy alone.

I answer that, Two things have to be considered with regard to tithes: namely, the right to receive tithes, and the things given in the name of tithes. The right to receive tithes is a spiritual thing, for it arises from the debt in virtue of which the ministers of the altar have a right to the expenses of their ministry, and temporal things are due to those who sow spiritual things. This debt concerns none but the clergy who have care of souls, and so they alone are competent to have this right.

On the other hand the things given in the name of tithes are material, wherefore they may come to be used by anyone, and thus it is that they fall into the hands of the laity.

Reply Obj. 1: In the Old Law, as stated above (A. 1, ad 4), special tithes were earmarked for the assistance of the poor. But in the New Law the tithes are given to the clergy, not only for their own support, but also that the clergy may use them in assisting the poor. Hence they are not unnecessary; indeed Church property, oblations and first-fruits as well as tithes are all necessary for this same purpose.

Reply Obj. 2: Personal tithes are due to the church in whose parish a man dwells, while predial tithes seem more reasonably to belong to the church within whose

bounds the land is situated. The law, however, prescribes that in this matter a custom that has obtained for a long time must be observed [*Cap. Cum sint, and Cap. Ad apostolicae, de Decimis, etc.]. The shepherd who grazes his flock at different seasons in two parishes, should pay tithe proportionately to both churches. And since the fruit of the flock is derived from the pasture, the tithe of the flock is due to the church in whose lands the flock grazes, rather than to the church on whose land the fold is situated.

Reply Obj. 3: Just as the Church can hand over to a layman the things she receives under the title of tithe, so too can she allow him to receive tithes that are yet to be paid, the right of receiving being reserved to the ministers of the Church. The motive may be either the need of the Church, as when tithes are due to certain soldiers through being granted to them in fee by the Church, or it may be the succoring of the poor; thus certain tithes have been granted by way of alms to certain lay religious, or to those that have no care of souls. Some religious, however, are competent to receive tithes, because they have care of souls. _____

FOURTH ARTICLE [II-II, Q. 87, Art. 4]

Whether the Clergy Also Are Bound to Pay Tithes?

Objection 1: It would seem that clerics also are bound to pay tithes. By common law [*Cap. Cum homines, de Decimis, etc.] the parish church should receive the tithes on the lands which are in its territory. Now it happens sometimes that the clergy have certain lands of their own on the territory of some parish church, or that one church has ecclesiastical property on the territory of another. Therefore it would seem that the clergy are bound to pay predial tithes.

Obj. 2: Further, some religious are clerics; and yet they are bound to pay tithes to churches on account of the lands which they cultivate even with their own hands [*Cap. Ex parte, and Cap. Nuper.]. Therefore it would seem that the clergy are not immune from the payment of tithes.

Obj. 3: Further, in the eighteenth chapter of Numbers (26, 28), it is prescribed not only that the Levites should receive tithes from the people, but also that they should themselves pay tithes to the high-priest. Therefore the clergy are bound to pay tithes to the Sovereign Pontiff, no less than the laity are bound to pay tithes to the clergy.

Obj. 4: Further, tithes should serve not only for the support of the clergy, but also for the assistance of the poor. Therefore, if the clergy are exempt from paying tithes, so too are the poor. Yet the latter is not true. Therefore the former is false.

On the contrary, A decretal of Pope Paschal [*Paschal II] says: "It is a new form of exaction when the clergy demand tithes from the clergy" [*Cap. Novum genus, de Decimis, etc.].

I answer that, The cause of giving cannot be the cause of receiving, as neither can the cause of action be the cause of passion; yet it happens that one and the same person is giver and receiver, even as agent and patient, on account of different causes and from different points of view. Now tithes are due to the clergy as being ministers of the altar and sowers of spiritual things among the people. Wherefore those members of the clergy as such, i.e. as having ecclesiastical property, are not bound to pay tithes; whereas from some other cause through holding property in their own right, either by inheriting it from their kindred, or by purchase, or in any other similar manner, they are bound to the payment of tithes.

Hence the Reply to the First Objection is clear, because the clergy like anyone else are bound to pay tithes on their own lands to the parish church, even though they be the clergy of that same church, because to possess a thing as one's private property is not the same as possessing it in common. But church lands are not tithable, even though they be within the boundaries of another parish.

Reply Obj. 2: Religious who are clerics, if they have care of souls, and dispense spiritual things to the people, are not bound to pay tithes, but they may receive them. Another reason applies to other religious, who though clerics do not dispense spiritual things to the people; for according to the ordinary law they are bound to pay tithes, but they are somewhat exempt by reason of various concessions granted by the Apostolic See [*Cap. Ex multiplici, Ex parte, and Ad audientiam, de Decimis, etc.].

Reply Obj. 3: In the Old Law first-fruits were due to the priests, and tithes to the Levites; and since the Levites were below the priests, the Lord commanded that the former should pay the high-priest "the tenth part of the tenth" [*Num. 18:26] instead of first-fruits: wherefore for the same reason the clergy are bound now to pay tithes to the Sovereign Pontiff, if he demanded them. For natural reason dictates that he who has charge of the common estate of a multitude should be provided with all goods, so that he may be able to carry out whatever is necessary for the common welfare.

Reply Obj. 4: Tithes should be employed for the assistance of the poor, through the dispensation of the clergy. Hence the poor have no reason for accepting tithes, but they are bound to pay them. _____

QUESTION 88

OF VOWS
(In Twelve Articles)

We must now consider vows, whereby something is promised to God.
Under this head there are twelve points of inquiry:

(1) What is a vow?

(2) What is the matter of a vow?

(3) Of the obligation of vows;

(4) Of the use of taking vows;

(5) Of what virtue is it an act?

(6) Whether it is more meritorious to do a thing from a vow, than without a vow?

(7) Of the solemnizing of a vow;

(8) Whether those who are under another's power can take vows?

(9) Whether children may be bound by vow to enter religion?

(10) Whether a vow is subject to dispensation or commutation?

(11) Whether a dispensation can be granted in a solemn vow of continence?

(12) Whether the authority of a superior is required in a dispensation from a vow? _____

FIRST ARTICLE [II-II, Q. 88, Art. 1]

Whether a Vow Consists in a Mere Purpose of the Will?

Objection 1: It would seem that a vow consists in nothing but a purpose of the will. According to some [*William of Auxerre, Sum. Aur. III, xxviii, qu. 1; Albertus Magnus, Sent. iv, D, 38], "a vow is a conception of a good purpose after a firm deliberation of the mind, whereby a man binds himself before God to do or not to do a certain thing." But the conception of a good purpose and so forth, may consist in a mere movement of the will. Therefore a vow consists in a mere purpose of the will.

Obj. 2: Further, the very word vow seems to be derived from *voluntas* (will), for one is said to do a thing *proprio voto* (by one's own vow) when one does it voluntarily. Now to *purpose* is an act of the will, while to *promise* is an act of the reason. Therefore a vow consists in a mere act of the will.

Obj. 3: Further, our Lord said (Luke 9:62): "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." Now from the very

fact that a man has a purpose of doing good, he puts his hand to the plough. Consequently, if he look back by desisting from his good purpose, he is not fit for the kingdom of God. Therefore by a mere good purpose a man is bound before God, even without making a promise; and consequently it would seem that a vow consists in a mere purpose of the will.

On the contrary, It is written (Eccles. 5:3): "If thou hast vowed anything to God, defer not to pay it, for an unfaithful and foolish promise displeaseth Him." Therefore to vow is to promise, and a vow is a promise.

I answer that, A vow denotes a binding to do or omit some particular thing. Now one man binds himself to another by means of a promise, which is an act of the reason to which faculty it belongs to direct. For just as a man by commanding or praying, directs, in a fashion, what others are to do for him, so by promising he directs what he himself is to do for another. Now a promise between man and man can only be expressed in words or any other outward signs; whereas a promise can be made to God by the mere inward thought, since according to 1 Kings 16:7, "Man seeth those things that appear, but the Lord beholdeth the heart." Yet we express words outwardly sometimes, either to arouse ourselves, as was stated above with regard to prayer (Q. 83, A. 12), or to call others to witness, so that one may refrain from breaking the vow, not only through fear of God, but also through respect of men. Now a promise is the outcome from a purpose of doing something: and a purpose presupposes deliberation, since it is the act of a deliberate will. Accordingly three things are essential to a vow: the first is deliberation; the second is a purpose of the will; and the third is a promise, wherein is completed the nature of a vow. Sometimes, however, two other things are added as a sort of confirmation of the vow, namely, pronouncement by word of mouth, according to Ps. 65:13, "I will pay Thee my vows which my lips have uttered"; and the witnessing of others. Hence the Master says (Sent. iv, D, 38) that a vow is "the witnessing of a spontaneous promise and ought to be made to God and about things relating to God": although the "witnessing" may strictly refer to the inward protestation.

Reply Obj. 1: The conceiving of a good purpose is not confirmed by the deliberation of the mind, unless the deliberation lead to a promise.

Reply Obj. 2: Man's will moves the reason to promise something relating to things subject to his will, and a vow takes its name from the will forasmuch as it proceeds from the will as first mover.

Reply Obj. 3: He that puts his hand to the plough does something already; while he that merely purposes to do something does nothing so far. When, however, he promises, he already sets about doing, although he does not yet fulfil his promise: even so, he that puts his hand to the plough does not plough yet, nevertheless he stretches out his hand for the purpose of ploughing.

SECOND ARTICLE [II-II, Q. 88, Art. 2]

Whether a Vow Should Always Be About a Better Good?

Objection 1: It would seem that a vow need not be always about a better good. A greater good is one that pertains to supererogation. But vows are not only about matters of supererogation, but also about matters of salvation: thus in Baptism men vow to renounce the devil and his pomps, and to keep the faith, as a gloss observes on Ps. 75:12, "Vow ye, and pay to the Lord your God"; and Jacob vowed (Gen. 28:21) that the Lord should be his God. Now this above all is necessary for salvation. Therefore vows are not only about a better good.

Obj. 2: Further, Jephte is included among the saints (Heb. 11:32). Yet he killed his innocent daughter on account of his vow (Judges 11). Since, then, the slaying of an innocent person is not a better good, but is in itself unlawful, it seems that a vow may be made not only about a better good, but also about something unlawful.

Obj. 3: Further, things that tend to be harmful to the person, or that are quite useless, do not come under the head of a better good. Yet sometimes vows are made about immoderate vigils or fasts which tend to injure the person: and sometimes vows are about indifferent matters and such as are useful to no purpose. Therefore a vow is not always about a better good.

On the contrary, It is written (Deut. 23:22): "If thou wilt not promise thou shalt be without sin."

I answer that, As stated above (A. 1), a vow is a promise made to God. Now a promise is about something that one does voluntarily for someone else: since it would be not a promise but a threat to say that one would do something against someone. In like manner it would be futile to promise anyone something unacceptable to him. Wherefore, as every sin is against God, and since no work is acceptable to God unless it be virtuous, it follows that nothing unlawful or

indifferent, but only some act of virtue, should be the matter of a vow. But as a vow denotes a voluntary promise, while necessity excludes voluntariness, whatever is absolutely necessary, whether to be or not to be, can nowise be the matter of a vow. For it would be foolish to vow that one would die or that one would not fly.

On the other hand, if a thing be necessary, not absolutely but on the supposition of an end—for instance if salvation be unattainable without it—it may be the matter of a vow in so far as it is done voluntarily, but not in so far as there is a necessity for doing it. But that which is not necessary, neither absolutely, nor on the supposition of an end, is altogether voluntary, and therefore is most properly the matter of a vow. And this is said to be a greater good in comparison with that which is universally necessary for salvation. Therefore, properly speaking, a vow is said to be about a better good.

Reply Obj. 1: Renouncing the devil's pomps and keeping the faith of Christ are the matter of baptismal vows, in so far as these things are done voluntarily, although they are necessary for salvation. The same answer applies to Jacob's vow: although it may also be explained that Jacob vowed that he would have the Lord for his God, by giving Him a special form of worship to which he was not bound, for instance by offering tithes and so forth as mentioned further on in the same passage.

Reply Obj. 2: Certain things are good, whatever be their result; such are acts of virtue, and these can be, absolutely speaking, the matter of a vow: some are evil, whatever their result may be; as those things which are sins in themselves, and these can nowise be the matter of a vow: while some, considered in themselves, are good, and as such may be the matter of a vow, yet they may have an evil result, in which case the vow must not be kept. It was thus with the vow of Jephte, who as related in Judges 11:30, 31, "made a vow to the Lord, saying: If Thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace . . . the same will I offer a holocaust to the Lord." For this could have an evil result if, as indeed happened, he were to be met by some animal which it would be unlawful to sacrifice, such as an ass or a human being. Hence Jerome says [*Implicitly 1 Contra Jovin.: Comment. in Micheam vi, viii: Comment. in Jerem. vii. The quotation is from Peter Comestor, Hist. Scholast.]: "In vowing he was foolish, through lack of discretion, and in keeping his vow he was wicked." Yet it is premised (Judges 11:29) that "the Spirit of the Lord came upon him,"

because his faith and devotion, which moved him to make that vow, were from the Holy Ghost; and for this reason he is reckoned among the saints, as also by reason of the victory which he obtained, and because it is probable that he repented of his sinful deed, which nevertheless foreshadowed something good.

Reply Obj. 3: The mortification of one's own body, for instance by vigils and fasting, is not acceptable to God except in so far as it is an act of virtue; and this depends on its being done with due discretion, namely, that concupiscence be curbed without overburdening nature. On this condition such things may be the matter of a vow. Hence the Apostle after saying (Rom. 12:1), "Present your bodies a living sacrifice, holy, pleasing to God," adds, "your reasonable service." Since, however, man is easily mistaken in judging of matters concerning himself, such vows as these are more fittingly kept or disregarded according to the judgment of a superior, yet so that, should a man find that without doubt he is seriously burdened by keeping such a vow, and should he be unable to appeal to his superior, he ought not to keep it. As to vows about vain and useless things they should be ridiculed rather than kept. _____

THIRD ARTICLE [II-II, Q. 88, Art. 3]

Whether All Vows Are Binding?

Objection 1: It would seem that vows are not all binding. For man needs things that are done by another, more than God does, since He has no need for our goods (Ps. 15:2). Now according to the prescription of human laws [*Dig. L. xii, de pollicitat., i] a simple promise made to a man is not binding; and this seems to be prescribed on account of the changeableness of the human will. Much less binding therefore is a simple promise made to God, which we call a vow.

Obj. 2: Further, no one is bound to do what is impossible. Now sometimes that which a man has vowed becomes impossible to him, either because it depends on another's decision, as when, for instance, a man vows to enter a monastery, the monks of which refuse to receive him: or on account of some defect arising, for instance when a woman vows virginity, and afterwards is deflowered; or when a man vows to give a sum of money, and afterwards loses it. Therefore a vow is not always binding.

Obj. 3: Further, if a man is bound to pay something, he must do so at once. But a man is not bound to pay his vow at once, especially if it be taken under a

condition to be fulfilled in the future. Therefore a vow is not always binding.

On the contrary, It is written (Eccles. 5:3, 4): "Whatsoever thou hast vowed, pay it; and it is much better not to vow, than after a vow not to perform the things promised."

I answer that, For one to be accounted faithful one must keep one's promises. Wherefore, according to Augustine [*Ep. xxxii, 2: De Mendac. xx] faith takes its name "from a man's deed agreeing with his word" [**Fides . . . fiunt dicta.* Cicero gives the same etymology (De Offic. i, 7)]. Now man ought to be faithful to God above all, both on account of God's sovereignty, and on account of the favors he has received from God. Hence man is obliged before all to fulfill the vows he has made to God, since this is part of the fidelity he owes to God. On the other hand, the breaking of a vow is a kind of infidelity. Wherefore Solomon gives the reason why vows should be paid to God, because "an unfaithful . . . promise displeaseth Him" [*Eccles. 5:3].

Reply Obj. 1: Honesty demands that a man should keep any promise he makes to another man, and this obligation is based on the natural law. But for a man to be under a civil obligation through a promise he has made, other conditions are requisite. And although God needs not our goods, we are under a very great obligation to Him: so that a vow made to Him is most binding.

Reply Obj. 2: If that which a man has vowed becomes impossible to him through any cause whatsoever, he must do what he can, so that he have at least a will ready to do what he can. Hence if a man has vowed to enter a monastery, he must endeavor to the best of his power to be received there. And if his intention was chiefly to bind himself to enter the religious life, so that, in consequence, he chose this particular form of religious life, or this place, as being most agreeable to him, he is bound, should he be unable to be received there, to enter the religious life elsewhere. But if his principal intention is to bind himself to this particular kind of religious life, or to this particular place, because the one or the other pleases him in some special way, he is not bound to enter another religious house, if they are unwilling to receive him into this particular one. On the other hand, if he be rendered incapable of fulfilling his vow through his own fault, he is bound over and above to do penance for his past fault: thus if a woman has vowed virginity and is afterwards violated, she is bound not only to observe what is in her power, namely, perpetual continency, but also to repent of what she has lost by sinning.

Reply Obj. 3: The obligation of a vow is caused by our own will and intention, wherefore it is written (Deut. 23:23): "That which is once gone out of thy lips, thou shalt observe, and shalt do as thou hast promised to the Lord thy God, and hast spoken with thy own will and with thy own mouth." Wherefore if in taking a vow, it is one's intention and will to bind oneself to fulfil it at once, one is bound to fulfil it immediately. But if one intend to fulfil it at a certain time, or under a certain condition, one is not bound to immediate fulfilment. And yet one ought not to delay longer than one intended to bind oneself, for it is written (Deut. 23:21): "When thou hast made a vow to the Lord thy God thou shalt not delay to pay it: because the Lord thy God will require it; and if thou delay, it shall be imputed to thee for a sin." _____

FOURTH ARTICLE [II-II, Q. 88, Art. 4]

Whether It Is Expedient to Take Vows?

Objection 1: It would seem that it is not expedient to take vows. It is not expedient to anyone to deprive himself of the good that God has given him. Now one of the greatest goods that God has given man is liberty whereof he seems to be deprived by the necessity implicated in a vow. Therefore it would seem inexpedient for man to take vows.

Obj. 2: Further, no one should expose himself to danger. But whoever takes a vow exposes himself to danger, since that which, before taking a vow, he could omit without danger, becomes a source of danger to him if he should not fulfil it after taking the vow. Hence Augustine says (Ep. cxxvii, ad Arment. et Paulin.): "Since thou hast vowed, thou hast bound thyself, thou canst not do otherwise. If thou dost not what thou hast vowed thou wilt not be as thou wouldst have been hadst thou not vowed. For then thou wouldst have been less great, not less good: whereas now if thou breakest faith with God (which God forbid) thou art the more unhappy, as thou wouldst have been happier, hadst thou kept thy vow." Therefore it is not expedient to take vows.

Obj. 3: Further, the Apostle says (1 Cor. 4:16): "Be ye followers of me, as I also am of Christ." But we do not read that either Christ or the Apostles took any vows. Therefore it would seem inexpedient to take vows.

On the contrary, It is written (Ps. 75:12): "Vow ye and pay to the Lord your God."

I answer that, As stated above (AA. 1, 2), a vow is a promise made to God. Now one makes a promise to a man under one aspect, and to God under another. Because we promise something to a man for his own profit; since it profits him that we should be of service to him, and that we should at first assure him of the future fulfilment of that service: whereas we make promises to God not for His but for our own profit. Hence Augustine says (Ep. cxxvii, ad Arment. et Paulin.): "He is a kind and not a needy exactor, for he does not grow rich on our payments, but makes those who pay Him grow rich in Him." And just as what we give God is useful not to Him but to us, since "what is given Him is added to the giver," as Augustine says (Ep. cxxvii, ad Arment. et Paulin.), so also a promise whereby we vow something to God, does not conduce to His profit, nor does He need to be assured by us, but it conduces to our profit, in so far as by vowing we fix our wills immovably on that which it is expedient to do. Hence it is expedient to take vows.

Reply Obj. 1: Even as one's liberty is not lessened by one being unable to sin, so, too, the necessity resulting from a will firmly fixed to good does not lessen the liberty, as instanced in God and the blessed. Such is the necessity implied by a vow, bearing a certain resemblance to the confirmation of the blessed. Hence, Augustine says (Ep. cxxvii, ad Arment. et Paulin.) that "happy is the necessity that compels us to do the better things."

Reply Obj. 2: When danger arises from the deed itself, this deed is not expedient, for instance that one cross a river by a tottering bridge: but if the danger arise through man's failure in the deed, the latter does not cease to be expedient: thus it is expedient to mount on horseback, though there be the danger of a fall from the horse: else it would behoove one to desist from all good things, that may become dangerous accidentally. Wherefore it is written (Eccles. 11:4): "He that observeth the wind shall not sow, and he that considereth the clouds shall never reap." Now a man incurs danger, not from the vow itself, but from his fault, when he changes his mind by breaking his vow. Hence, Augustine says (Ep. cxxvii, ad Arment. et Paulin.): "Repent not of thy vow: thou shouldst rather rejoice that thou canst no longer do what thou mightest lawfully have done to thy detriment."

Reply Obj. 3: It was incompetent for Christ, by His very nature, to take a vow, both because He was God, and because, as man, His will was firmly fixed on the good, since He was a *comprehensor.* By a kind of similitude, however, He is represented as saying (Ps. 21:26): "I will pay my vows in the sight of them that

fear Him," when He is speaking of His body, which is the Church.

The apostles are understood to have vowed things pertaining to the state of perfection when "they left all things and followed Christ."

FIFTH ARTICLE [II-II, Q. 88, Art. 5]

Whether a Vow Is an Act of Latria or Religion?

Objection 1: It would seem that a vow is not an act of latria or religion. Every act of virtue is matter for a vow. Now it would seem to pertain to the same virtue to promise a thing and to do it. Therefore a vow pertains to any virtue and not to religion especially.

Obj. 2: Further, according to Tully (De Invent. ii, 53) it belongs to religion to offer God worship and ceremonial rites. But he who takes a vow does not yet offer something to God, but only promises it. Therefore, a vow is not an act of religion.

Obj. 3: Further, religious worship should be offered to none but God. But a vow is made not only to God, but also to the saints and to one's superiors, to whom religious vow obedience when they make their profession. Therefore, a vow is not an act of religion.

On the contrary, It is written (Isa. 19:21): "(The Egyptians) shall worship Him with sacrifices and offerings and they shall make vows to the Lord, and perform them." Now, the worship of God is properly the act of religion or latria. Therefore, a vow is an act of latria or religion.

I answer that, As stated above (Q. 81, A. 1, ad 1), every act of virtue belongs to religion or latria by way of command, in so far as it is directed to the reverence of God which is the proper end of latria. Now the direction of other actions to their end belongs to the commanding virtue, not to those which are commanded. Therefore the direction of the acts of any virtue to the service of God is the proper act of latria.

Now, it is evident from what has been said above (AA. 1, 2) that a vow is a promise made to God, and that a promise is nothing else than a directing of the thing promised to the person to whom the promise is made. Hence a vow is a

directing of the thing vowed to the worship or service of God. And thus it is clear that to take a vow is properly an act of latria or religion.

Reply Obj. 1: The matter of a vow is sometimes the act of another virtue, as, for instance, keeping the fast or observing continency; while sometimes it is an act of religion, as offering a sacrifice or praying. But promising either of them to God belongs to religion, for the reason given above. Hence it is evident that some vows belong to religion by reason only of the promise made to God, which is the essence of a vow, while others belong thereto by reason also of the thing promised, which is the matter of the vow.

Reply Obj. 2: He who promises something gives it already in as far as he binds himself to give it: even as a thing is said to be made when its cause is made, because the effect is contained virtually in its cause. This is why we thank not only a giver, but also one who promises to give.

Reply Obj. 3: A vow is made to God alone, whereas a promise may be made to a man also: and this very promise of good, which is made to a man, may be the matter of a vow, and in so far as it is a virtuous act. This is how we are to understand vows whereby we vow something to the saints or to one's superiors: so that the promise made to the saints or to one's superiors is the matter of the vow, in so far as one vows to God to fulfil what one has promised to the saints or one's superiors. _____

SIXTH ARTICLE [II-II, Q. 88, Art. 6]

Whether It Is More Praiseworthy and Meritorious to Do Something in Fulfilment of a Vow, Than Without a Vow?

Objection 1: It would seem that it is more praiseworthy and meritorious to do a thing without a vow than in fulfilment of a vow. Prosper says (De Vita Contempl. ii): "We should abstain or fast without putting ourselves under the necessity of fasting, lest that which we are free to do be done without devotion and unwillingly." Now he who vows to fast puts himself under the necessity of fasting. Therefore it would be better for him to fast without taking the vow.

Obj. 2: Further, the Apostle says (2 Cor. 9:7): "Everyone as he hath determined in his heart, not with sadness, or of necessity: for God loveth a cheerful giver." Now some fulfil sorrowfully what they have vowed: and this seems to be due to the necessity arising from the vow, for necessity is a cause of sorrow according

to *Metaph.* v [*Ed. Did. iv, 5]. Therefore, it is better to do something without a vow, than in fulfilment of a vow.

Obj. 3: Further, a vow is necessary for the purpose of fixing the will on that which is vowed, as stated above (A. 4). But the will cannot be more fixed on a thing than when it actually does that thing. Therefore it is no better to do a thing in fulfilment of a vow than without a vow.

On the contrary, A gloss on the words of Ps. 75:12, "Vow ye and pay," says: "Vows are counseled to the will." But a counsel is about none but a better good. Therefore it is better to do a deed in fulfilment of a vow than without a vow: since he that does it without a vow fulfils only one counsel, viz. the counsel to do it, whereas he that does it with a vow, fulfils two counsels, viz. the counsel to vow and the counsel to do it.

I answer that, For three reasons it is better and more meritorious to do one and the same deed with a vow than without. First, because to vow, as stated above (A. 5) is an act of religion which is the chief of the moral virtues. Now the more excellent the virtue the better and more meritorious the deed. Wherefore the act of an inferior virtue is the better and more meritorious for being commanded by a superior virtue, whose act it becomes through being commanded by it, just as the act of faith or hope is better if it be commanded by charity. Hence the works of the other moral virtues (for instance, fasting, which is an act of abstinence; and being continent, which is an act of chastity) are better and more meritorious, if they be done in fulfilment of a vow, since thus they belong to the divine worship, being like sacrifices to God. Wherefore Augustine says (De Virg. viii) that "not even is virginity honorable as such, but only when it is consecrated to God, and cherished by godly continence."

Secondly, because he that vows something and does it, subjects himself to God more than he that only does it; for he subjects himself to God not only as to the act, but also as to the power, since in future he cannot do something else. Even so he gives more who gives the tree with its fruit, than he that gives the fruit only, as Anselm [*Eadmer] observes (De Simil. viii). For this reason, we thank even those who promise, as stated above (A. 5, ad 2).

Thirdly, because a vow fixes the will on the good immovably and to do anything of a will that is fixed on the good belongs to the perfection of virtue, according to the Philosopher (Ethic. ii, 4), just as to sin with an obstinate mind aggravates

the sin, and is called a sin against the Holy Ghost, as stated above (Q. 14, A. 2).

Reply Obj. 1: The passage quoted should be understood as referring to necessity of coercion which causes an act to be involuntary and excludes devotion. Hence he says pointedly: "Lest that which we are free to do be done without devotion and unwillingly." On the other hand the necessity resulting from a vow is caused by the immobility of the will, wherefore it strengthens the will and increases devotion. Hence the argument does not conclude.

Reply Obj. 2: According to the Philosopher, necessity of coercion, in so far as it is opposed to the will, causes sorrow. But the necessity resulting from a vow, in those who are well disposed, in so far as it strengthens the will, causes not sorrow but joy. Hence Augustine says (Ep. ad Arment. et Paulin. cxxcii): "Repent not of thy vow: thou shouldst rather rejoice that thou canst no longer do what thou mightest lawfully have done to thy detriment." If, however, the very deed, considered in itself, were to become disagreeable and involuntary after one has taken the vow, the will to fulfil it remaining withal, it is still more meritorious than if it were done without the vow, since the fulfilment of a vow is an act of religion which is a greater virtue than abstinence, of which fasting is an act.

Reply Obj. 3: He who does something without having vowed it has an immovable will as regards the individual deed which he does and at the time when he does it; but his will does not remain altogether fixed for the time to come, as does the will of one who makes a vow: for the latter has bound his will to do something, both before he did that particular deed, and perchance to do it many times. _____

SEVENTH ARTICLE [II-II, Q. 88, Art. 7]

Whether a Vow Is Solemnized by the Reception of Holy Orders, and by the Profession of a Certain Rule?

Objection 1: It would seem that a vow is not solemnized by the reception of holy orders and by the profession of a certain rule. As stated above (A. 1), a vow is a promise made to God. Now external actions pertaining to solemnity seem to be directed, not to God, but to men. Therefore they are related to vows accidentally: and consequently a solemnization of this kind is not a proper circumstance of a vow.

Obj. 2: Further, whatever belongs to the condition of a thing, would seem to be applicable to all in which that thing is found. Now many things may be the subject of a vow, which have no connection either with holy orders, or to any particular rule: as when a man vows a pilgrimage, or something of the kind. Therefore the solemnization that takes place in the reception of holy orders or in the profession of a certain rule does not belong to the condition of a vow.

Obj. 3: Further, a solemn vow seems to be the same as a public vow. Now many other vows may be made in public besides that which is pronounced in receiving holy orders or in professing a certain rule; which latter, moreover, may be made in private. Therefore not only these vows are solemn.

On the contrary, These vows alone are an impediment to the contract of marriage, and annul marriage if it be contracted, which is the effect of a solemn vow, as we shall state further on in the Third Part of this work [*Suppl., Q. 53, A. 2].

I answer that, The manner in which a thing is solemnized depends on its nature (*conditio*): thus when a man takes up arms he solemnizes the fact in one way, namely, with a certain display of horses and arms and a concourse of soldiers, while a marriage is solemnized in another way, namely, the array of the bridegroom and bride and the gathering of their kindred. Now a vow is a promise made to God: wherefore, the solemnization of a vow consists in something spiritual pertaining to God; i.e. in some spiritual blessing or consecration which, in accordance with the institution of the apostles, is given when a man makes profession of observing a certain rule, in the second degree after the reception of holy orders, as Dionysius states (Eccl. Hier. vi). The reason of this is that solemnization is not wont to be employed, save when a man gives himself up entirely to some particular thing. For the nuptial solemnization takes place only when the marriage is celebrated, and when the bride and bridegroom mutually deliver the power over their bodies to one another. In like manner a vow is solemnized when a man devotes himself to the divine ministry by receiving holy orders, or embraces the state of perfection by renouncing the world and his own will by the profession of a certain rule.

Reply Obj. 1: This kind of solemnization regards not only men but also God in so far as it is accompanied by a spiritual consecration or blessing, of which God is the author, though man is the minister, according to Num. 6:27, "They shall invoke My name upon the children of Israel, and I will bless them." Hence a

solemn vow is more binding with God than a simple vow, and he who breaks a solemn vow sins more grievously. When it is said that a simple vow is no less binding than a solemn vow, this refers to the fact that the transgressor of either commits a mortal sin.

Reply Obj. 2: It is not customary to solemnize particular acts, but the embracing of a new state, as we have said above. Hence when a man vows particular deeds, such as a pilgrimage, or some special fast, such a vow is not competent to be solemnized, but only such as the vow whereby a man entirely devotes himself to the divine ministry or service: and yet many particular works are included under this vow as under a universal.

Reply Obj. 3: Through being pronounced in public vows may have a certain human solemnity, but not a spiritual and divine solemnity, as the aforesaid vows have, even when they are pronounced before a few persons. Hence the publicity of a vow differs from its solemnization. _____

EIGHTH ARTICLE [II-II, Q. 88, Art. 8]

Whether Those Who Are Subject to Another's Power Are Hindered from Taking Vows?

Objection 1: It would seem that those who are subject to another's power are not hindered from taking vows. The lesser bond is surpassed by the greater. Now the obligation of one man subject to another is a lesser bond than a vow whereby one is under an obligation to God. Therefore those who are subject to another's power are not hindered from taking vows.

Obj. 2: Further, children are under their parents' power. Yet children may make religious profession even without the consent of their parents. Therefore one is not hindered from taking vows, through being subject to another's power.

Obj. 3: Further, to do is more than to promise. But religious who are under the power of their superiors can do certain things such as to say some psalms, or abstain from certain things. Much more therefore seemingly can they promise such things to God by means of vows.

Obj. 4: Further, whoever does what he cannot do lawfully sins. But subjects do not sin by taking vows, since nowhere do we find this forbidden. Therefore it would seem that they can lawfully take vows.

On the contrary, It is commanded (Num. 30:4-6) that "if a woman vow any thing . . . being in her father's house, and yet but a girl in age," she is not bound by the vow, unless her father consent: and the same is said there (Num. 30:7-9) of the woman that has a husband. Therefore in like manner other persons that are subject to another's power cannot bind themselves by vow.

I answer that, As stated above (A. 1), a vow is a promise made to God. Now no man can firmly bind himself by a promise to do what is in another's power, but only to that which is entirely in his own power. Now whoever is subject to another, as to the matter wherein he is subject to him, it does not lie in his power to do as he will, but it depends on the will of the other. And therefore without the consent of his superior he cannot bind himself firmly by a vow in those matters wherein he is subject to another.

Reply Obj. 1: Nothing but what is virtuous can be the subject of a promise made to God, as stated above (A. 2). Now it is contrary to virtue for a man to offer to God that which belongs to another, as stated above (Q. 86, A. 3). Hence the conditions necessary for a vow are not altogether ensured, when a man who is under another's power vows that which is in that other's power, except under the condition that he whose power it concerns does not gainsay it.

Reply Obj. 2: As soon as a man comes of age, if he be a freeman he is in his own power in all matters concerning his person, for instance with regard to binding himself by vow to enter religion, or with regard to contracting marriage. But he is not in his own power as regards the arrangements of the household, so that in these matters he cannot vow anything that shall be valid without the consent of his father.

A slave, through being in his master's power, even as regards his personal deeds, cannot bind himself by vow to enter religion, since this would withdraw him from his master's service.

Reply Obj. 3: A religious is subject to his superior as to his actions connected with his profession of his rule. Wherefore even though one may be able to do something now and then, when one is not being occupied with other things by one's superior, yet since there is no time when his superior cannot occupy him with something, no vow of a religious stands without the consent of his superior, as neither does the vow of a girl while in (her father's) house without his consent; nor of a wife, without the consent of her husband.

Reply Obj. 4: Although the vow of one who is subject to another's power does not stand without the consent of the one to whom he is subject, he does not sin by vowing; because his vow is understood to contain the requisite condition, providing, namely, that his superior approve or do not gainsay it.

NINTH ARTICLE [II-II, Q. 88, Art. 9]

Whether Children Can Bind Themselves by Vow to Enter Religion?

Objection 1: It would seem that children cannot bind themselves by vow to enter religion. Since a vow requires deliberation of the mind, it is fitting that those alone should vow who have the use of reason. But this is lacking in children just as in imbeciles and madmen. Therefore just as imbeciles and madmen cannot bind themselves to anything by vow, so neither, seemingly, can children bind themselves by vow to enter religion.

Obj. 2: Further, that which can be validly done by one cannot be annulled by another. Now a vow to enter religion made by a boy or girl before the age of puberty can be revoked by the parents or guardian (20, qu. ii, cap. Puella). Therefore it seems that a boy or girl cannot validly make a vow before the age of fourteen.

Obj. 3: Further, according to the rule of Blessed Benedict [*Ch. 58] and a statute of Innocent IV, a year's probation is granted to those who enter religion, so that probation may precede the obligation of the vow. Therefore it seems unlawful, before the year of probation, for children to be bound by vow to enter religion.

On the contrary, That which is not done aright is invalid without being annulled by anyone. But the vow pronounced by a maiden, even before attaining the age of puberty, is valid, unless it be annulled by her parents within a year (20, qu. ii, cap. Puella). Therefore even before attaining to puberty children can lawfully and validly be bound by a vow to enter religion.

I answer that, As may be gathered from what has been said above (A. 7), vows are of two kinds, simple and solemn. And since, as stated in the same article, the solemnization of a vow consists in a spiritual blessing and consecration bestowed through the ministry of the Church, it follows that it comes under the Church's dispensation. Now a simple vow takes its efficacy from the deliberation of the mind, whereby one intends to put oneself under an obligation. That such

an obligation be of no force may happen in two ways. First, through defect of reason, as in madmen and imbeciles, who cannot bind themselves by vow so long as they remain in a state of madness or imbecility. Secondly, through the maker of a vow being subject to another's power, as stated above (A. 8). Now these two circumstances concur in children before the age of puberty, because in most instances they are lacking in reason, and besides are naturally under the care of their parents, or guardians in place of their parents: wherefore in both events their vows are without force. It happens, however, through a natural disposition which is not subject to human laws, that the use of reason is accelerated in some, albeit few, who on this account are said to be capable of guile: and yet they are not, for this reason, exempt in any way from the care of their parents; for this care is subject to human law, which takes into account that which is of most frequent occurrence.

Accordingly we must say that boys or girls who have not reached the years of puberty and have not attained the use of reason can nowise bind themselves to anything by vow. If, however, they attain the use of reason, before reaching the years of puberty, they can for their own part, bind themselves by vow; but their vows can be annulled by their parents, under whose care they are still subject.

Yet no matter how much they be capable of guile before the years of puberty, they cannot be bound by a solemn religious vow, on account of the Church's decree [*Sext. Decret. cap. Is qui, de Reg. et transeunt. ad Relig.] which considers the majority of cases. But after the years of puberty have been reached, they can bind themselves by religious vows, simple or solemn, without the consent of their parents.

Reply Obj. 1: This argument avails in the case of children who have not yet reached the use of reason: for their vows then are invalid, as stated above.

Reply Obj. 2: The vows of persons subject to another's power contain an implied condition, namely, that they be not annulled by the superior. This condition renders them licit and valid if it be fulfilled, as stated above.

Reply Obj. 3: This argument avails in the case of solemn vows which are taken in profession. _____

TENTH ARTICLE [II-II, Q. 88, Art. 10]

Whether Vows Admit of Dispensation?

Objection 1: It would seem that vows are not subject to dispensation. It is less to have a vow commuted than to be dispensed from keeping it. But a vow cannot be commuted, according to Lev. 27:9, 10, "A beast that may be sacrificed to the Lord, if anyone shall vow, shall be holy, and cannot be changed, neither a better for a worse, nor a worse for a better." Much less, therefore, do vows admit of dispensation.

Obj. 2: Further, no man can grant a dispensation in matters concerning the natural law and in the Divine precepts, especially those of the First Table, since these aim directly at the love of God, which is the last end of the precepts. Now the fulfilment of a vow is a matter of the natural law, and is commanded by the Divine law, as shown above (A. 3), and belongs to the precepts of the First Table since it is an act of religion. Therefore vows do not admit of dispensation.

Obj. 3: Further, the obligation of a vow is based on the fidelity which a man owes to God, as stated above (A. 3). But no man can dispense in such a matter as this. Neither, therefore, can any one grant a dispensation from a vow.

On the contrary, That which proceeds from the common will of many has apparently greater stability than that which proceeds from the individual will of some one person. Now the law which derives its force from the common will admits of dispensation by a man. Therefore it seems that vows also admit of dispensation by a man.

I answer that, The dispensation from a vow is to be taken in the same sense as a dispensation given in the observance of a law because, as stated above (I-II, Q. 96, A. 6; Q. 97, A. 4), a law is made with an eye to that which is good in the majority of instances. But since in certain cases this is not good, there is need for someone to decide that in that particular case the law is not to be observed. This is properly speaking to dispense in the law: for a dispensation would seem to denote a commensurate distribution or application of some common thing to those that are contained under it, in the same way as a person is said to dispense food to a household.

In like manner a person who takes a vow makes a law for himself as it were, and binds himself to do something which in itself and in the majority of cases is a good. But it may happen that in some particular case this is simply evil, or useless, or a hindrance to a greater good: and this is essentially contrary to that which is the matter of a vow, as is clear from what has been said above (A. 2).

Therefore it is necessary, in such a case, to decide that the vow is not to be observed. And if it be decided absolutely that a particular vow is not to be observed, this is called a "dispensation" from that vow; but if some other obligation be imposed in lieu of that which was to have been observed, the vow is said to be "commuted." Hence it is less to commute a vow than to dispense from a vow: both, however, are in the power of the Church.

Reply Obj. 1: An animal that could be lawfully sacrificed was deemed holy from the very moment that it was the subject of a vow, being, as it were, dedicated to the worship of God: and for this reason it could not be changed: even so neither may one now exchange for something better, or worse, that which one has vowed, if it be already consecrated, e.g. a chalice or a house. On the other hand, an animal that could not be sacrificed, through not being the lawful matter of a sacrifice, could and had to be bought back, as the law requires. Even so, vows can be commuted now, if no consecration has intervened.

Reply Obj. 2: Even as man is bound by natural law and Divine precept to fulfil his vow, so, too, is he bound under the same heads to obey the law or commands of his superiors. And yet when he is dispensed from keeping a human law, this does not involve disobedience to that human law, for this would be contrary to the natural law and the Divine command; but it amounts to this—that what was law is not law in this particular case. Even so, when a superior grants a dispensation, that which was contained under a vow is by his authority no longer so contained, in so far as he decides that in this case such and such a thing is not fitting matter for a vow. Consequently when an ecclesiastical superior dispenses someone from a vow, he does not dispense him from keeping a precept of the natural or of the Divine law, but he pronounces a decision on a matter to which a man had bound himself of his own accord, and of which he was unable to consider every circumstance.

Reply Obj. 3: The fidelity we owe to God does not require that we fulfil that which it would be wrong or useless to vow, or which would be an obstacle to the greater good whereunto the dispensation from that vow would conduce. Hence the dispensation from a vow is not contrary to the fidelity due to God.

ELEVENTH ARTICLE [II-II, Q. 88, Art. 11]

Whether It Is Possible to Be Dispensed from a Solemn Vow of

Continency?

Objection 1: It would seem that it is possible to be dispensed from a solemn vow of continency. As stated above, one reason for granting a dispensation from a vow is if it be an obstacle to a greater good. But a vow of continency, even though it be solemn, may be an obstacle to a greater good, since the common good is more God-like than the good of an individual. Now one man's continency may be an obstacle to the good of the whole community, for instance, in the case where, if certain persons who have vowed continency were to marry, the peace of their country might be procured. Therefore it seems that it is possible to be dispensed even from a solemn vow of continency.

Obj. 2: Further, religion is a more excellent virtue than chastity. Now if a man vows an act of religion, e.g. to offer sacrifice to God he can be dispensed from that vow. Much more, therefore, can he be dispensed from the vow of continency which is about an act of chastity.

Obj. 3: Further, just as the observance of a vow of abstinence may be a source of danger to the person, so too may be the observance of a vow of continency. Now one who takes a vow of abstinence can be dispensed from that vow if it prove a source of danger to his body. Therefore for the same reason one may be dispensed from a vow of continency.

Obj. 4: Further, just as the vow of continency is part of the religious profession, whereby the vow is solemnized, so also are the vows of poverty and obedience. But it is possible to be dispensed from the vows of poverty and obedience, as in the case of those who are appointed bishops after making profession. Therefore it seems that it is possible to be dispensed from a solemn vow of continency.

On the contrary, It is written (Ecclus. 26:20): "No price is worthy of a continent soul."

Further, (Extra, De Statu Monach.) at the end of the Decretal, *Cum ad Monasterium,* it is stated that the "renouncing of property, like the keeping of chastity, is so bound up with the monastic rule, that not even the Sovereign Pontiff can disperse from its observance."

I answer that, Three things may be considered in a solemn vow of continency: first, the matter of the vow, namely, continency; secondly, the perpetuity of the vow, namely, when a person binds himself by vow to the perpetual observance of

chastity: thirdly, the solemnity of the vow. Accordingly, some [*William of Auxerre, Sum. Aur. III. vii. 1, qu. 5] say that the solemn vow cannot be a matter of dispensation, on account of the continency itself for which no worthy price can be found, as is stated by the authority quoted above. The reason for this is assigned by some to the fact that by continency man overcomes a foe within himself, or to the fact that by continency man is perfectly conformed to Christ in respect of purity of both body and soul. But this reason does not seem to be cogent since the goods of the soul, such as contemplation and prayer, far surpass the goods of the body and still more conform us to God, and yet one may be dispensed from a vow of prayer or contemplation. Therefore, continency itself absolutely considered seems no reason why the solemn vow thereof cannot be a matter of dispensation; especially seeing that the Apostle (1 Cor. 7:34) exhorts us to be continent on account of contemplation, when he says that the unmarried woman . . . "thinketh on the things of God [Vulg.: 'the Lord']," and since the end is of more account than the means.

Consequently others [*Albertus Magnus, Sent. iv, D, 38] find the reason for this in the perpetuity and universality of this vow. For they assert that the vow of continency cannot be canceled, save by something altogether contrary thereto, which is never lawful in any vow. But this is evidently false, because just as the practice of carnal intercourse is contrary to continency, so is eating flesh or drinking wine contrary to abstinence from such things, and yet these latter vows may be a matter for dispensation.

For this reason others [*Innocent IV, on the above decretal] maintain that one may be dispensed even from a solemn vow of continency, for the sake of some common good or common need, as in the case of the example given above (Obj. 1), of a country being restored to peace through a certain marriage to be contracted. Yet since the Decretal quoted says explicitly that "not even the Sovereign Pontiff can dispense a monk from keeping chastity," it follows seemingly, that we must maintain that, as stated above (A. 10, ad 1; cf. Lev. 27:9, 10, 28), whatsoever has once been sanctified to the Lord cannot be put to any other use. For no ecclesiastical prelate can make that which is sanctified to lose its consecration, not even though it be something inanimate, for instance a consecrated chalice to be not consecrated, so long as it remains entire. Much less, therefore, can a prelate make a man that is consecrated to God cease to be consecrated, so long as he lives. Now the solemnity of a vow consists in a kind of consecration or blessing of the person who takes the vow, as stated above (A. 7). Hence no prelate of the Church can make a man, who has pronounced a

solemn vow, to be quit of that to which he was consecrated, e.g. one who is a priest, to be a priest no more, although a prelate may, for some particular reason, inhibit him from exercising his order. In like manner the Pope cannot make a man who has made his religious profession cease to be a religious, although certain jurists have ignorantly held the contrary.

We must therefore consider whether continency is essentially bound up with the purpose for which the vow is solemnized. Because if not, the solemnity of the consecration can remain without the obligation of continency, but not if continency is essentially bound up with that for which the vow is solemnized. Now the obligation of observing continency is connected with Holy Orders, not essentially but by the institution of the Church; wherefore it seems that the Church can grant a dispensation from the vow of continency solemnized by the reception of Holy Orders. On the other hand the obligation of observing continency is an essential condition of the religious state, whereby a man renounces the world and binds himself wholly to God's service, for this is incompatible with matrimony, in which state a man is under the obligation of taking to himself a wife, of begetting children, of looking after his household, and of procuring whatever is necessary for these purposes. Wherefore the Apostle says (1 Cor. 7:33) that "he that is with a wife, is solicitous for the things of the world, how he may please his wife; and he is divided." Hence the "monk" takes his name from "unity" [*The Greek *monos*] in contrast with this division. For this reason the Church cannot dispense from a vow solemnized by the religious profession; and the reason assigned by the Decretal is because "chastity is bound up with the monastic rule."

Reply Obj. 1: Perils occasioned by human affairs should be obviated by human means, not by turning divine things to a human use. Now a professed religious is dead to the world and lives to God, and so he must not be called back to the human life on the pretext of any human contingency.

Reply Obj. 2: A vow of temporal continency can be a matter of dispensation, as also a vow of temporal prayer or of temporal abstinence. But the fact that no dispensation can be granted from a vow of continency solemnized by profession is due, not to its being an act of chastity, but because through the religious profession it is already an act of religion.

Reply Obj. 3: Food is directly ordered to the upkeep of the person, therefore abstinence from food may be a direct source of danger to the person: and so on

this count a vow of abstinence is a matter of dispensation. On the other hand sexual intercourse is directly ordered to the upkeep not of the person but of the species, wherefore to abstain from such intercourse by continency does not endanger the person. And if indeed accidentally it prove a source of danger to the person, this danger may be obviated by some other means, for instance by abstinence, or other corporal remedies.

Reply Obj. 4: A religious who is made a bishop is no more absolved from his vow of poverty than from his vow of continency, since he must have nothing of his own and must hold himself as being the dispenser of the common goods of the Church. In like manner neither is he dispensed from his vow of obedience; it is an accident that he is not bound to obey if he have no superior; just as the abbot of a monastery, who nevertheless is not dispensed from his vow of obedience.

The passage of Ecclesiasticus, which is put forward in the contrary sense, should be taken as meaning that neither fruitfulness of the of the flesh nor any bodily good is to be compared with continency, which is reckoned one of the goods of the soul, as Augustine declares (De Sanct. Virg. viii). Wherefore it is said pointedly "of a continent soul," not "of a continent body."

TWELFTH ARTICLE [II-II, Q. 88, Art. 12]

Whether the Authority of a Prelate Is Required for the Commutation or the Dispensation of a Vow?

Objection 1: It would seem that the authority of a prelate is not required for the commutation or dispensation of a vow. A person may enter religion without the authority of a superior prelate. Now by entering religion one is absolved from the vows he made in the world, even from the vow of making a pilgrimage to the Holy Land [*Cap. Scripturae, de Voto et Voti redempt.]. Therefore the commutation or dispensation of a vow is possible without the authority of a superior prelate.

Obj. 2: Further, to dispense anyone from a vow seems to consist in deciding in what circumstances he need not keep that vow. But if the prelate is at fault in his decision, the person who took the vow does not seem to be absolved from his vow, since no prelate can grant a dispensation contrary to the divine precept

about keeping one's vows, as stated above (A. 10, ad 2; A. 11). Likewise, when anyone rightly determines of his own authority that in his case a vow is not to be kept, he would seem not to be bound; since a vow need not be kept if it have an evil result (A. 2, ad 2). Therefore the Authority of a prelate is not required that one may be dispensed from a vow.

Obj. 3: Further, if it belongs to a prelate's power to grant dispensations from vows, on the same count it is competent to all prelates, but it does not belong to all to dispense from every vow. Therefore it does not belong to the power of a prelate to dispense from vows.

On the contrary, A vow binds one to do something, even as a law does. Now the superior's authority is requisite for a dispensation from a precept of the law, as stated above (I-II, Q. 96, A. 6; Q. 97, A. 4). Therefore it is likewise required in a dispensation from a vow.

I answer that, As stated above (AA. 1, 2), a vow is a promise made to God about something acceptable to Him. Now if you promise something to anyone it depends on his decision whether he accept what you promise. Again in the Church a prelate stands in God's place. Therefore a commutation or dispensation of vows requires the authority of a prelate who in God's stead declares what is acceptable to God, according to 2 Cor. 2:10: "For [I] . . . have pardoned . . . for your sakes . . . in the person of Christ." And he says significantly "for your sakes," since whenever we ask a prelate for a dispensation we should do so to honor Christ in Whose person he dispenses, or to promote the interests of the Church which is His Body.

Reply Obj. 1: All other vows are about some particular works, whereas by the religious life a man consecrates his whole life to God's service. Now the particular is included in the universal, wherefore a Decretal [*Cap. Scripturae, de Voto et Voti redempt.] says that "a man is not deemed a vow-breaker if he exchange a temporal service for the perpetual service of religion." And yet a man who enters religion is not bound to fulfil the vows, whether of fasting or of praying or the like, which he made when in the world, because by entering religion he dies to his former life, and it is unsuitable to the religious life that each one should have his own observances, and because the burden of religion is onerous enough without requiring the addition of other burdens.

Reply Obj. 2: Some have held that prelates can dispense from vows at their will,

for the reason that every vow supposes as a condition that the superior prelate be willing; thus it was stated above (A. 8) that the vow of a subject, e.g. of a slave or a son, supposes this condition, if "the father or master consent," or "does not dissent." And thus a subject might break his vow without any remorse of conscience, whenever his superior tells him to.

But this opinion is based on a false supposition: because a spiritual prelate being, not a master, but a dispenser, his power is given "unto edification, not for destruction" (2 Cor. 10:8), and consequently, just as he cannot command that which is in itself displeasing to God, namely, sin, so neither can he forbid what is in itself pleasing to God, namely, works of virtue. Therefore absolutely speaking man can vow them. But it does belong to a prelate to decide what is the more virtuous and the more acceptable to God. Consequently in matters presenting no difficulty, the prelate's dispensation would not excuse one from sin: for instance, if a prelate were to dispense a person from a vow to enter the religious life, without any apparent cause to prevent him from fulfilling his vow. But if some cause were to appear, giving rise, at least, to doubt, he could hold to the prelate's decision whether of commutation or of dispensation. He could not, however, follow his own judgment in the matter, because he does not stand in the place of God; except perhaps in the case when the thing he has vowed is clearly unlawful, and he is unable to have recourse to the prelate.

Reply Obj. 3: Since the Sovereign Pontiff holds the place of Christ throughout the whole Church, he exercises absolute power of dispensing from all vows that admit of dispensation. To other and inferior prelates is the power committed of dispensing from those vows that are commonly made and frequently require dispensation, in order that men may easily have recourse to someone; such are the vows of pilgrimage (Cap. de Peregin., de Voto et Voti redempt.), fasting and the like, and of pilgrimage to the Holy Land, are reserved to the Sovereign Pontiff [*Cap. Ex multa]. _____

QUESTION 89

OF OATHS (TEN ARTICLES)

We must now consider those external acts of religion, whereby something Divine is taken by man: and this is either a sacrament or the Name of God. The place for treating of the taking of a sacrament will be in the Third Part of this work: of the taking of God's Name we shall treat now. The Name of God is taken

by man in three ways. First, by way oath in order to confirm one's own assertion: secondly, by way of adjuration as an inducement to others: thirdly, by way of invocation for the purpose of prayer or praise. Accordingly we must first treat of oaths: and under this head there are ten points of inquiry:

(1) What is an oath?

(2) Whether it is lawful?

(3) What are the accompanying conditions of an oath?

(4) Of what virtue is it an act?

(5) Whether oaths are desirable, and to be employed frequently as something useful and good?

(6) Whether it is lawful to swear by a creature?

(7) Whether an oath is binding?

(8) Which is more binding, an oath or a vow?

(9) Whether an oath is subject to dispensation?

(10) Who may lawfully swear, and when? _____

FIRST ARTICLE [II-II, Q. 89, Art. 1]

Whether to Swear Is to Call God to Witness?

Objection 1: It would seem that to swear is not to call God to witness. Whoever invokes the authority of Holy Writ calls God to witness, since it is His word that Holy Writ contains. Therefore, if to swear is to call God to witness, whoever invoked the authority of Holy Writ would swear. But this is false. Therefore the antecedent is false also.

Obj. 2: Further, one does not pay anything to a person by calling him to witness. But he who swears by God pays something to Him for it is written (Matt. 5:33): "Thou shall pay [Douay: 'perform'] thy oaths to the Lord"; and Augustine says [*Serm. clxxx] that to swear (*jurare*) is "to pay the right (*jus reddere*) of truth to

God." Therefore to swear is not to call God to witness.

Obj. 3: Further, the duties of a judge differ from the duties of a witness, as shown above (QQ. 67, 70). Now sometimes a man, by swearing, implores the Divine judgment, according to Ps. 7:5, "If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies." Therefore to swear is not to call God to witness.

On the contrary, Augustine says in a sermon on perjury (Serm. clxxx): "When a man says: 'By God,' what else does he mean but that God is his witness?"

I answer that, As the Apostle says (Heb. 6:16), oaths are taken for the purpose of confirmation. Now speculative propositions receive confirmation from reason, which proceeds from principles known naturally and infallibly true. But particular contingent facts regarding man cannot be confirmed by a necessary reason, wherefore propositions regarding such things are wont to be confirmed by witnesses. Now a human witness does not suffice to confirm such matters for two reasons. First, on account of man's lack of truth, for many give way to lying, according to Ps. 16:10, "Their mouth hath spoken lies [Vulg.: 'proudly']." Secondly, on account of [his] lack of knowledge, since he can know neither the future, nor secret thoughts, nor distant things: and yet men speak about such things, and our everyday life requires that we should have some certitude about them. Hence the need to have recourse to a Divine witness, for neither can God lie, nor is anything hidden from Him. Now to call God to witness is named *jurare* (to swear) because it is established as though it were a principle of law (*jure*) that what a man asserts under the invocation of God as His witness should be accepted as true. Now sometimes God is called to witness when we assert present or past events, and this is termed a "declaratory oath"; while sometimes God is called to witness in confirmation of something future, and this is termed a "promissory oath." But oaths are not employed in order to substantiate necessary matters, and such as come under the investigation of reason; for it would seem absurd in a scientific discussion to wish to prove one's point by an oath.

Reply Obj. 1: It is one thing to employ a Divine witness already given, as when one adduces the authority of Holy Scripture; and another to implore God to bear witness, as in an oath.

Reply Obj. 2: A man is said to pay his oaths to God because he performs what he swears to do, or because, from the very fact that he calls upon God to witness, he

recognizes Him as possessing universal knowledge and unerring truth.

Reply Obj. 3: A person is called to give witness, in order that he may make known the truth about what is alleged. Now there are two ways in which God makes known whether the alleged facts are true or not. In one way He reveals the truth simply, either by inward inspiration, or by unveiling the facts, namely, by making public what was hitherto secret: in another way by punishing the lying witness, and then He is at once judge and witness, since by punishing the liar He makes known his lie. Hence oaths are of two kinds: one is a simple contestation of God, as when a man says "God is my witness," or, "I speak before God," or, "By God," which has the same meaning, as Augustine states [*See argument On the contrary]; the other is by cursing, and consists in a man binding himself or something of his to punishment if what is alleged be not true.

SECOND ARTICLE [II-II, Q. 89, Art. 2]

Whether It Is Lawful to Swear?

Objection 1: It would seem that it is not lawful to swear. Nothing forbidden in the Divine Law is lawful. Now swearing is forbidden (Matt. 5:34), "But I say to you not to swear at all"; and (James 5:12), "Above all things, my brethren, swear not." Therefore swearing is unlawful.

Obj. 2: Further, whatever comes from an evil seems to be unlawful, because according to Matt. 7:18, "neither can an evil tree bring forth good fruit." Now swearing comes from an evil, for it is written (Matt. 5:37): "But let your speech be: Yea, yea: No, no. And that which is over and above these is of evil." Therefore swearing is apparently unlawful.

Obj. 3: Further, to seek a sign of Divine Providence is to tempt God, and this is altogether unlawful, according to Deut. 6:16, "Thou shalt not tempt the Lord thy God." Now he that swears seems to seek a sign of Divine Providence, since he asks God to bear witness, and this must be by some evident effect. Therefore it seems that swearing is altogether unlawful.

On the contrary, It is written (Deut. 6:13): "Thou shalt fear the Lord thy God . . . and shalt swear by His name."

I answer that, Nothing prevents a thing being good in itself, and yet becoming a

source of evil to one who makes use thereof unbecomingly: thus to receive the Eucharist is good, and yet he that receives it "unworthily, eateth and drinketh judgment to himself" (1 Cor. 11:29). Accordingly in answer to the question in point it must be stated that an oath is in itself lawful and commendable. This is proved from its origin and from its end. From its origin, because swearing owes its introduction to the faith whereby man believes that God possesses unerring truth and universal knowledge and foresight of all things: and from its end, since oaths are employed in order to justify men, and to put an end to controversy (Heb. 6:16).

Yet an oath becomes a source of evil to him that makes evil use of it, that is who employs it without necessity and due caution. For if a man calls God as witness, for some trifling reason, it would seemingly prove him to have but little reverence for God, since he would not treat even a good man in this manner. Moreover, he is in danger of committing perjury, because man easily offends in words, according to James 3:2, "If any man offend not in word, the same is a perfect man." Wherefore it is written (Ecclus. 23:9): "Let not thy mouth be accustomed to swearing, for in it there are many falls."

Reply Obj. 1: Jerome, commenting on Matt. 5:34, says: "Observe that our Saviour forbade us to swear, not by God, but by heaven and earth. For it is known that the Jews have this most evil custom of swearing by the elements." Yet this answer does not suffice, because James adds, "nor by any other oath." Wherefore we must reply that, as Augustine states (De Mendacio xv), "when the Apostle employs an oath in his epistles, he shows how we are to understand the saying, 'I say to you, not to swear at all'; lest, to wit, swearing lead us to swear easily and from swearing easily, we contract the habit, and, from swearing habitually, we fall into perjury. Hence we find that he swore only when writing, because thought brings caution and avoids hasty words."

Reply Obj. 2: According to Augustine (De Serm. Dom. in Monte i. 17): "If you have to swear, note that the necessity arises from the infirmity of those whom you convince, which infirmity is indeed an evil. Accordingly He did not say: 'That which is over and above is evil,' but 'is of evil.' For you do no evil; since you make good use of swearing, by persuading another to a useful purpose: yet it 'comes of the evil' of the person by whose infirmity you are forced to swear."

Reply Obj. 3: He who swears tempts not God, because it is not without usefulness and necessity that he implores the Divine assistance. Moreover, he does not expose himself to danger, if God be unwilling to bear witness there and then: for He certainly will bear witness at some future time, when He "will bring to light the hidden things of darkness, and will make manifest the counsels of hearts" (1 Cor. 4:5). And this witness will be lacking to none who swears, neither for nor against him. _____

THIRD ARTICLE [II-II, Q. 89, Art. 3]

Whether Three Accompanying Conditions of an Oath Are Suitably Assigned, Namely, Justice, Judgment, and Truth?

Objection 1: It would seem that justice, judgment and truth are unsuitably assigned as the conditions accompanying an oath. Things should not be enumerated as diverse, if one of them includes the other. Now of these three, one includes another, since truth is a part of justice, according to Tully (De Invent. Rhet. ii, 53): and judgment is an act of justice, as stated above (Q. 60, A. 1). Therefore the three accompanying conditions of an oath are unsuitably assigned.

Obj. 2: Further, many other things are required for an oath, namely, devotion, and faith whereby we believe that God knows all things and cannot lie. Therefore the accompanying conditions of an oath are insufficiently enumerated.

Obj. 3: Further, these three are requisite in man's every deed: since he ought to do nothing contrary to justice and truth, or without judgment, according to 1 Tim. 5:21, "Do nothing without prejudice," i.e. without previous judgment [*Vulg.: 'Observe these things without prejudice, doing nothing by declining to either side.']. Therefore these three should not be associated with an oath any more than with other human actions.

On the contrary, It is written (Jer. 4:2): "Thou shalt swear: As the Lord liveth, in

truth, and in judgment, and in justice": which words Jerome expounds, saying: "Observe that an oath must be accompanied by these conditions, truth, judgment and justice."

I answer that, As stated above (A. 2), an oath is not good except for one who makes good use of it. Now two conditions are required for the good use of an oath. First, that one swear, not for frivolous, but for urgent reasons, and with discretion; and this requires judgment or discretion on the part of the person who swears. Secondly, as regards the point to be confirmed by oath, that it be neither false, nor unlawful, and this requires both truth, so that one employ an oath in order to confirm what is true, and justice, so that one confirm what is lawful. A rash oath lacks judgment, a false oath lacks truth, and a wicked or unlawful oath lacks justice.

Reply Obj. 1: Judgment does not signify here the execution of justice, but the judgment of discretion, as stated above. Nor is truth here to be taken for the part of justice, but for a condition of speech.

Reply Obj. 2: Devotion, faith and like conditions requisite for the right manner of swearing are implied by judgment: for the other two regard the things sworn to as stated above. We might also reply that justice regards the reason for swearing.

Reply Obj. 3: There is great danger in swearing, both on account of the greatness of God Who is called upon to bear witness, and on account of the frailty of the human tongue, the words of which are confirmed by oath. Hence these conditions are more requisite for an oath than for other human actions.

FOURTH ARTICLE [II-II, Q. 89, Art. 4]

Whether an Oath Is an Act of Religion, or Latria?

Objection 1: It would seem that an oath is not an act of religion, or latria. Acts of religion are about holy and divine things. But oaths are employed in connection with human disputes, as the Apostle declares (Heb. 6:16). Therefore swearing is not an act of religion or latria.

Obj. 2: Further, it belongs to religion to give worship to God, as Tully says (De Invent. Rhet. ii, 53). But he who swears offers nothing to God, but calls God to

be his witness. Therefore swearing is not an act of religion or latria.

Obj. 3: Further, the end of religion or latria is to show reverence to God. But the end of an oath is not this, but rather the confirmation of some assertion. Therefore swearing is not an act of religion.

On the contrary, It is written (Deut. 6:13): "Thou shalt fear the Lord thy God, and shalt serve Him only, and thou shalt swear by His name." Now he speaks there of the servitude of religion. Therefore swearing is an act of religion.

I answer that, As appears from what has been said above (A. 1), he that swears calls God to witness in confirmation of what he says. Now nothing is confirmed save by what is more certain and more powerful. Therefore in the very fact that a man swears by God, he acknowledges God to be more powerful, by reason of His unfailing truth and His universal knowledge; and thus in a way he shows reverence to God. For this reason the Apostle says (Heb. 6:16) that "men swear by one greater than themselves," and Jerome commenting on Matt. 5:34, says that "he who swears either reveres or loves the person by whom he swears." The Philosopher, too, states (Metaph. i, 3) that "to swear is to give very great honor." Now to show reverence to God belongs to religion or latria. Wherefore it is evident that an oath is an act of religion or latria.

Reply Obj. 1: Two things may be observed in an oath. The witness adduced, and this is Divine: and the thing witnessed to, or that which makes it necessary to call the witness, and this is human. Accordingly an oath belongs to religion by reason of the former, and not of the latter.

Reply Obj. 2: In the very fact that a man takes God as witness by way of an oath, he acknowledges Him to be greater: and this pertains to the reverence and honor of God, so that he offers something to God, namely, reverence and honor.

Reply Obj. 3: Whatsoever we do, we should do it in honor of God: wherefore there is no hindrance, if by intending to assure a man, we show reverence to God. For we ought so to perform our actions in God's honor that they may conduce to our neighbor's good, since God also works for His own glory and for our good. _____

FIFTH ARTICLE [II-II, Q. 89, Art. 5]

Whether Oaths Are Desirable and to Be Used Frequently As Something

Useful and Good?

Objection 1: It would seem that oaths are desirable and to be used frequently as something useful and good. Just as a vow is an act of religion, so is an oath. Now it is commendable and more meritorious to do a thing by vow, because a vow is an act of religion, as stated above (Q. 88, A. 5). Therefore for the same reason, to do or say a thing with an oath is more commendable, and consequently oaths are desirable as being good essentially.

Obj. 2: Further, Jerome, commenting on Matt. 5:34, says that "he who swears either reveres or loves the person by whom he swears." Now reverence and love of God are desirable as something good essentially. Therefore swearing is also.

Obj. 3: Further, swearing is directed to the purpose of confirming or assuring. But it is a good thing for a man to confirm his assertion. Therefore an oath is desirable as a good thing.

On the contrary, It is written (Ecclus. 23:12): "A man that sweareth much shall be filled with iniquity": and Augustine says (De Mendacio xv) that "the Lord forbade swearing, in order that for your own part you might not be fond of it, and take pleasure in seeking occasions of swearing, as though it were a good thing."

I answer that, Whatever is required merely as a remedy for an infirmity or a defect, is not reckoned among those things that are desirable for their own sake, but among those that are necessary: this is clear in the case of medicine which is required as a remedy for sickness. Now an oath is required as a remedy to a defect, namely, some man's lack of belief in another man. Wherefore an oath is not to be reckoned among those things that are desirable for their own sake, but among those that are necessary for this life; and such things are used unduly whenever they are used outside the bounds of necessity. For this reason Augustine says (De Serm. Dom. in Monte i, 17): "He who understands that swearing is not to be held as a good thing," i.e. desirable for its own sake, "restrains himself as far as he can from uttering oaths, unless there be urgent need."

Reply Obj. 1: There is no parity between a vow and an oath: because by a vow we direct something to the honor of God, so that for this very reason a vow is an act of religion. On the other hand, in an oath reverence for the name of God is

taken in confirmation of a promise. Hence what is confirmed by oath does not, for this reason, become an act of religion, since moral acts take their species from the end.

Reply Obj. 2: He who swears does indeed make use of his reverence or love for the person by whom he swears: he does not, however, direct his oath to the reverence or love of that person, but to something else that is necessary for the present life.

Reply Obj. 3: Even as a medicine is useful for healing, and yet, the stronger it is, the greater harm it does if it be taken unduly, so too an oath is useful indeed as a means of confirmation, yet the greater the reverence it demands the more dangerous it is, unless it be employed aright; for, as it is written (Ecclus. 23:13), "if he make it void," i.e. if he deceive his brother, "his sin shall be upon him: and if he dissemble it," by swearing falsely, and with dissimulation, "he offendeth double," (because, to wit, "pretended equity is a twofold iniquity," as Augustine [*Enarr. in Ps. lxiii, 7] declares): "and if he swear in vain," i.e. without due cause and necessity, "he shall not be justified." _____

SIXTH ARTICLE [II-II, Q. 89, Art. 6]

Whether It Is Lawful to Swear by Creatures?

Objection 1: It would seem that it is not lawful to swear by creatures. It is written (Matt. 5:34-36): "I say to you not to swear at all, neither by heaven . . . nor by the earth . . . nor by Jerusalem . . . nor by thy head": and Jerome, expounding these words, says: "Observe that the Saviour does not forbid swearing by God, but by heaven and earth," etc.

Obj. 2: Further, punishment is not due save for a fault. Now a punishment is appointed for one who swears by creatures: for it is written (22, qu. i, can. Clericum): "If a cleric swears by creatures he must be very severely rebuked: and if he shall persist in this vicious habit we wish that he be excommunicated." Therefore it is unlawful to swear by creatures.

Obj. 3: Further, an oath is an act of religion, as stated above (A. 4). But religious worship is not due to any creature, according to Rom. 1:23, 25. Therefore it is not lawful to swear by a creature.

On the contrary, Joseph swore "by the health of Pharaoh" (Gen. 42:16).

Moreover it is customary to swear by the Gospel, by relics, and by the saints.

I answer that, As stated above (A. 1, ad 3), there are two kinds of oath. One is uttered as a simple contestation or calling God as witness: and this kind of oath, like faith, is based on God's truth. Now faith is essentially and chiefly about God Who is the very truth, and secondarily about creatures in which God's truth is reflected, as stated above (Q. 1, A. 1). In like manner an oath is chiefly referred to God Whose testimony is invoked; and secondarily an appeal by oath is made to certain creatures considered, not in themselves, but as reflecting the Divine truth. Thus we swear by the Gospel, i.e. by God Whose truth is made known in the Gospel; and by the saints who believed this truth and kept it.

The other way of swearing is by cursing and in this kind of oath a creature is adduced that the judgment of God may be wrought therein. Thus a man is wont to swear by his head, or by his son, or by some other thing that he loves, even as the Apostle swore (2 Cor. 1:23), saying: "I call God to witness upon my soul."

As to Joseph's oath by the health of Pharaoh this may be understood in both ways: either by way of a curse, as though he pledged Pharao's health to God; or by way of contestation, as though he appealed to the truth of God's justice which the princes of the earth are appointed to execute.

Reply Obj. 1: Our Lord forbade us to swear by creatures so as to give them the reverence due to God. Hence Jerome adds that "the Jews, through swearing by the angels and the like, worshipped creatures with a Divine honor."

In the same sense a cleric is punished, according to the canons (22, qu. i, can. Clericum, Obj. 2), for swearing by a creature, for this savors of the blasphemy of unbelief. Hence in the next chapter, it is said: "If any one swears by God's hair or head, or otherwise utter blasphemy against God, and he be in ecclesiastical orders, let him be degraded."

This suffices for the Reply to the Second Objection.

Reply Obj. 3: Religious worship is shown to one whose testimony is invoked by oath: hence the prohibition (Ex. 23:13): "By the name of strange gods you shall not swear." But religious worship is not given to creatures employed in an oath in the ways mentioned above. _____

SEVENTH ARTICLE [II-II, Q. 89, Art. 7]

Whether an Oath Has a Binding Force?

Objection 1: It would seem that an oath has no binding force. An oath is employed in order to confirm the truth of an assertion. But when a person makes an assertion about the future his assertion is true, though it may not be verified. Thus Paul lied not (2 Cor. 1:15, seqq.) though he went not to Corinth, as he had said he would (1 Cor. 16:5). Therefore it seems that an oath is not binding.

Obj. 2: Further, virtue is not contrary to virtue (Categ. viii, 22). Now an oath is an act of virtue, as stated above (A. 4). But it would sometimes be contrary to virtue, or an obstacle thereto, if one were to fulfil what one has sworn to do: for instance, if one were to swear to commit a sin, or to desist from some virtuous action. Therefore an oath is not always binding.

Obj. 3: Further, sometimes a man is compelled against his will to promise something under oath. Now, "such a person is loosed by the Roman Pontiffs from the bond of his oath" (Extra, De Jurejur., cap. Verum in ea quaest., etc.). Therefore an oath is not always binding.

Obj. 4: Further, no person can be under two opposite obligations. Yet sometimes the person who swears and the person to whom he swears have opposite intentions. Therefore an oath cannot always be binding.

On the contrary, It is written (Matt. 5:33): "Thou shalt perform thy oaths to the Lord."

I answer that, An obligation implies something to be done or omitted; so that apparently it regards neither the declaratory oath (which is about something present or past), nor such oaths as are about something to be effected by some other cause (as, for example, if one were to swear that it would rain tomorrow), but only such as are about things to be done by the person who swears.

Now just as a declaratory oath, which is about the future or the present, should contain the truth, so too ought the oath which is about something to be done by us in the future. Yet there is a difference: since, in the oath that is about the past or present, this obligation affects, not the thing that already has been or is, but the action of the swearer, in the point of his swearing to what is or was already true; whereas, on the contrary, in the oath that is made about something to be done by us, the obligation falls on the thing guaranteed by oath. For a man is bound to make true what he has sworn, else his oath lacks truth.

Now if this thing be such as not to be in his power, his oath is lacking in judgment of discretion: unless perchance what was possible when he swore become impossible to him through some mishap, as when a man swore to pay a sum of money, which is subsequently taken from him by force or theft. For then he would seem to be excused from fulfilling his oath, although he is bound to do what he can, as, in fact, we have already stated with regard to the obligation of a vow (Q. 88, A. 3, ad 2). If, on the other hand, it be something that he can do, but ought not to, either because it is essentially evil, or because it is a hindrance to a good, then his oath is lacking in justice: wherefore an oath must not be kept when it involves a sin or a hindrance to good. For in either case "its result is evil" [*Cf. Bede, Homil. xix, in Decoll. S. Joan. Bapt.]

Accordingly we must conclude that whoever swears to do something is bound to do what he can for the fulfilment of truth; provided always that the other two accompanying conditions be present, namely, judgment and justice.

Reply Obj. 1: It is not the same with a simple assertion, and with an oath wherein God is called to witness: because it suffices for the truth of an assertion, that a person say what he proposes to do, since it is already true in its cause, namely, the purpose of the doer. But an oath should not be employed, save in a matter about which one is firmly certain: and, consequently, if a man employ an oath, he is bound, as far as he can, to make true what he has sworn, through reverence of the Divine witness invoked, unless it leads to an evil result, as stated.

Reply Obj. 2: An oath may lead to an evil result in two ways. First, because from the very outset it has an evil result, either through being evil of its very nature (as, if a man were to swear to commit adultery), or through being a hindrance to a greater good, as if a man were to swear not to enter religion, or not to become a cleric, or that he would not accept a prelacy, supposing it would be expedient for him to accept, or in similar cases. For oaths of this kind are unlawful from the outset: yet with a difference: because if a man swear to commit a sin, he sinned in swearing, and sins in keeping his oath: whereas if a man swear not to perform a greater good, which he is not bound to do withal, he sins indeed in swearing (through placing an obstacle to the Holy Ghost, Who is the inspirer of good purposes), yet he does not sin in keeping his oath, though he does much better if he does not keep it.

Secondly, an oath leads to an evil result through some new and unforeseen

emergency. An instance is the oath of Herod, who swore to the damsel, who danced before him, that he would give her what she would ask of him. For this oath could be lawful from the outset, supposing it to have the requisite conditions, namely, that the damsel asked what it was right to grant, but the fulfilment of the oath was unlawful. Hence Ambrose says (De Officiis i, 50): "Sometimes it is wrong to fulfil a promise, and to keep an oath; as Herod, who granted the slaying of John, rather than refuse what he had promised."

Reply Obj. 3: There is a twofold obligation in the oath which a man takes under compulsion: one, whereby he is beholden to the person to whom he promises something; and this obligation is cancelled by the compulsion, because he that used force deserves that the promise made to him should not be kept. The other is an obligation whereby a man is beholden to God, in virtue of which he is bound to fulfil what he has promised in His name. This obligation is not removed in the tribunal of conscience, because that man ought rather to suffer temporal loss, than violate his oath. He can, however, seek in a court of justice to recover what he has paid, or denounce the matter to his superior even if he has sworn to the contrary, because such an oath would lead to evil results since it would be contrary to public justice. The Roman Pontiffs, in absolving men from oaths of this kind, did not pronounce such oaths to be unbinding, but relaxed the obligation for some just cause.

Reply Obj. 4: When the intention of the swearer is not the same as the intention of the person to whom he swears, if this be due to the swearer's guile, he must keep his oath in accordance with the sound understanding of the person to whom the oath is made. Hence Isidore says (De Summo Bono ii, 31): "However artful a man may be in wording his oath, God Who witnesses his conscience accepts his oath as understood by the person to whom it is made." And that this refers to the deceitful oath is clear from what follows: "He is doubly guilty who both takes God's name in vain, and tricks his neighbor by guile." If, however, the swearer uses no guile, he is bound in accordance with his own intention. Wherefore Gregory says (Moral. xxvi, 7): "The human ear takes such like words in their natural outward sense, but the Divine judgment interprets them according to our inward intention." _____

EIGHTH ARTICLE [II-II, Q. 89, Art. 8]

Whether an Oath Is More Binding Than a Vow?

Objection 1: It would seem that an oath is more binding than a vow. A vow is a simple promise: whereas an oath includes, besides a promise, an appeal to God as witness. Therefore an oath is more binding than a vow.

Obj. 2: Further, the weaker is wont to be confirmed by the stronger. Now a vow is sometimes confirmed by an oath. Therefore an oath is stronger than a vow.

Obj. 3: Further, the obligation of a vow arises from the deliberation of the mind, a stated above (Q. 88, A. 1); while the obligation of an oath results from the truth of God Whose testimony is invoked. Since therefore God's truth is something greater than human deliberation, it seems that the obligation of an oath is greater than that of a vow.

On the contrary, A vow binds one to God while an oath sometimes binds one to man. Now one is more bound to God than to man. Therefore a vow is more binding than an oath.

I answer that, The obligation both of vow and of an oath arises from something Divine; but in different ways. For the obligation of a vow arises from the fidelity we owe God, which binds us to fulfil our promises to Him. On the other hand, the obligation of an oath arises from the reverence we owe Him which binds us to make true what we promise in His name. Now every act of infidelity includes an irreverence, but not conversely, because the infidelity of a subject to his lord would seem to be the greatest irreverence. Hence a vow by its very nature is more binding than an oath.

Reply Obj. 1: A vow is not any kind of promise, but a promise made to God; and to be unfaithful to God is most grievous.

Reply Obj. 2: An oath is added to a vow not because it is more stable, but because greater stability results from "two immutable things" [*Heb. 6:18].

Reply Obj. 3: Deliberation of the mind gives a vow its stability, on the part of the person who takes the vow: but it has a greater cause of stability on the part of God, to Whom the vow is offered. _____

NINTH ARTICLE [II-II, Q. 89, Art. 9]

Whether Anyone Can Dispense from an Oath?

Objection 1: It would seem that no one can dispense from an oath. Just as truth is required for a declaratory oath, which is about the past or the present, so too is it required for a promissory oath, which is about the future. Now no one can dispense a man from swearing to the truth about present or past things. Therefore neither can anyone dispense a man from making truth that which he has promised by oath to do in the future.

Obj. 2: Further, a promissory oath is used for the benefit of the person to whom the promise is made. But, apparently, he cannot release the other from his oath, since it would be contrary to the reverence of God. Much less therefore can a dispensation from this oath be granted by anyone.

Obj. 3: Further, any bishop can grant a dispensation from a vow, except certain vows reserved to the Pope alone, as stated above (Q. 88, A. 12, ad 3). Therefore in like manner, if an oath admits of dispensation, any bishop can dispense from an oath. And yet seemingly this is to be against the law [*Caus. XV, qu. 6, can. Auctoritatem, seqq.: Cap. Si vero, de Jurejurando]. Therefore it would seem that an oath does not admit of dispensation.

On the contrary, A vow is more binding than an oath, as stated above (A. 8). But a vow admits of dispensation and therefore an oath does also.

I answer that, As stated above (Q. 88, A. 10), the necessity of a dispensation both from the law and from a vow arises from the fact that something which is useful and morally good in itself and considered in general, may be morally evil and hurtful in respect of some particular emergency: and such a case comes under neither law nor vow. Now anything morally evil or hurtful is incompatible with the matter of an oath: for if it be morally evil it is opposed to justice, and if it be hurtful it is contrary to judgment. Therefore an oath likewise admits of dispensation.

Reply Obj. 1: A dispensation from an oath does not imply a permission to do anything against the oath: for this is impossible, since the keeping of an oath comes under a Divine precept, which does not admit of dispensation: but it implies that what hitherto came under an oath no longer comes under it, as not being due matter for an oath, just as we have said with regard to vows (Q. 88, A. 10, ad 2). Now the matter of a declaratory oath, which is about something past or present, has already acquired a certain necessity, and has become unchangeable, wherefore the dispensation will regard not the matter but the act itself of the

oath: so that such a dispensation would be directly contrary to the Divine precept. On the other hand, the matter of a promissory oath is something future, which admits of change, so that, to wit, in certain emergencies, it may be unlawful or hurtful, and consequently undue matter for an oath. Therefore a promissory oath admits of dispensation, since such dispensation regards the matter of an oath, and is not contrary to the Divine precept about the keeping of oaths.

Reply Obj. 2: One man may promise something under oath to another in two ways. First, when he promises something for his benefit: for instance, if he promise to serve him, or to give him money: and from such a promise he can be released by the person to whom he made it: for he is understood to have already kept his promise to him when he acts towards him according to his will. Secondly, one man promises another something pertaining to God's honor or to the benefit of others: for instance, if a man promise another under oath that he will enter religion, or perform some act of kindness. In this case the person to whom the promise is made cannot release him that made the promise, because it was made principally not to him but to God: unless perchance it included some condition, for instance, "provided he give his consent" or some such like condition.

Reply Obj. 3: Sometimes that which is made the matter of a promissory oath is manifestly opposed to justice, either because it is a sin, as when a man swears to commit a murder, or because it is an obstacle to a greater good, as when a man swears not to enter religion: and such an oath requires no dispensation. But in the former case a man is bound not to keep such an oath, while in the latter it is lawful for him to keep or not to keep the oath, as stated above (A. 7, ad 2). Sometimes what is promised on oath is doubtfully right or wrong, useful or harmful, either in itself or under the circumstance. In this case any bishop can dispense. Sometimes, however, that which is promised under oath is manifestly lawful and beneficial. An oath of this kind seemingly admits not of dispensation but of commutation, when there occurs something better to be done for the common good, in which case the matter would seem to belong chiefly to the power of the Pope, who has charge over the whole Church; and even of absolute relaxation, for this too belongs in general to the Pope in all matters regarding the administration of things ecclesiastical. Thus it is competent to any man to cancel an oath made by one of his subjects in matters that come under his authority: for instance, a father may annul his daughter's oath, and a husband his wife's (Num. 30:6, seqq.), as stated above with regard to vows (Q. 88, AA. 8, 9).

TENTH ARTICLE [II-II, Q. 89, Art. 10]

Whether an Oath Is Voided by a Condition of Person or Time?

Objection 1: It would seem that an oath is not voided by a condition of person or time. An oath, according to the Apostle (Heb. 6:16), is employed for the purpose of confirmation. Now it is competent to anyone to confirm his assertion, and at any time. Therefore it would seem that an oath is not voided by a condition of person or time.

Obj. 2: Further, to swear by God is more than to swear by the Gospels: wherefore Chrysostom [*Hom. xliv in the Opus Imperfectum falsely ascribed to St. John Chrysostom] says: "If there is a reason for swearing, it seems a small thing to swear by God, but a great thing to swear by the Gospels. To those who think thus, it must be said: Nonsense! the Scriptures were made for God's sake, not God for the sake of the Scriptures." Now men of all conditions and at all times are wont to swear by God. Much more, therefore, is it lawful to swear by the Gospels.

Obj. 3: Further, the same effect does not proceed from contrary causes, since contrary causes produce contrary effects. Now some are debarred from swearing on account of some personal defect; children, for instance, before the age of fourteen, and persons who have already committed perjury. Therefore it would seem that a person ought not to be debarred from swearing either on account of his dignity, as clerics, or on account of the solemnity of the time.

Obj. 4: Further, in this world no living man is equal in dignity to an angel: for it is written (Matt. 11:11) that "he that is the lesser in the kingdom of heaven is greater than he," namely than John the Baptist, while yet living. Now an angel is competent to swear, for it is written (Apoc. 10:6) that the angel "swore by Him that liveth for ever and ever." Therefore no man ought to be excused from swearing, on account of his dignity.

On the contrary, It is stated (II, qu. v, can. Si quis presbyter): "Let a priest be examined 'by his sacred consecration,' instead of being put on his oath": and (22, qu. v, can. Nullus): "Let no one in ecclesiastical orders dare to swear on the Holy Gospels to a layman."

I answer that, Two things are to be considered in an oath. One is on the part of God, whose testimony is invoked, and in this respect we should hold an oath in the greatest reverence. For this reason children before the age of puberty are debarred from taking oaths [*Caus. XXII, qu. 5, can. Parvuli], and are not called upon to swear, because they have not yet attained the perfect use of reason, so as to be able to take a oath with due reverence. Perjurers also are debarred from taking an oath, because it is presumed from their antecedents that they will not treat an oath with the reverence due to it. For this same reason, in order that oaths might be treated with due reverence the law says (22, qu. v, can. Honestum): "It is becoming that he who ventures to swear on holy things should do so fasting, with all propriety and fear of God."

The other thing to be considered is on the part of the man, whose assertion is confirmed by oath. For a man's assertion needs no confirmation save because there is a doubt about it. Now it derogates from a person's dignity that one should doubt about the truth of what he says, wherefore "it becomes not persons of great dignity to swear." For this reason the law says (II, qu. v, can. Si quis presbyter) that "priests should not swear for trifling reasons." Nevertheless it is lawful for them to swear if there be need for it, or if great good may result therefrom. Especially is this the case in spiritual affairs, when moreover it is becoming that they should take oath on days of solemnity, since they ought then to devote themselves to spiritual matters. Nor should they on such occasions take oaths temporal matters, except perhaps in cases grave necessity.

Reply Obj. 1: Some are unable to confirm their own assertions on account of their own defect: and some there are whose words should be so certain that they need no confirmation.

Reply Obj. 2: The greater the thing sworn by, the holier and the more binding is the oath, considered in itself, as Augustine states (Ad Public., Ep. xlvii): and accordingly it is a graver matter to swear by God than the Gospels. Yet the contrary may be the case on account of the manner of swearing for instance, an oath by the Gospels might be taken with deliberation and solemnity, and an oath by God frivolously and without deliberation.

Reply Obj. 3: Nothing prevents the same thing from arising out of contrary causes, by way of superabundance and defect. It is in this way that some are debarred from swearing, through being of so great authority that it is unbecoming for them to swear; while others are of such little authority that their

oaths have no standing.

Reply Obj. 4: The angel's oath is adduced not on account of any defect in the angel, as though one ought not to credit his mere word, but in order to show that the statement made issues from God's infallible disposition. Thus too God is sometimes spoken of by Scripture as swearing, in order to express the immutability of His word, as the Apostle declares (Heb. 6:17).

QUESTION 90

OF THE TAKING OF GOD'S NAME BY WAY OF ADJURATION
(In Three Articles)

We must now consider the taking of God's name by way of adjuration: under which head there are three points of inquiry:

(1) Whether it is lawful to adjure a man?

(2) Whether it is lawful to adjure the demons?

(3) Whether it is lawful to adjure irrational creatures?

FIRST ARTICLE [II-II, Q. 90, Art. 1]

Whether It Is Lawful to Adjure a Man?

Objection 1: It would seem that it is not lawful to adjure a man. Origen says (Tract. xxxv super Matth.): "I deem that a man who wishes to live according to the Gospel should not adjure another man. For if, according to the Gospel mandate of Christ, it be unlawful to swear, it is evident that neither is it lawful to adjure: and consequently it is manifest that the high-priest unlawfully adjured Jesus by the living God."

Obj. 2: Further, whoever adjures a man, compels him after a fashion. But it is unlawful to compel a man against his will. Therefore seemingly it is also unlawful to adjure a man.

Obj. 3: Further, to adjure is to induce a person to swear. Now it belongs to man's

superior to induce him to swear, for the superior imposes an oath on his subject. Therefore subjects cannot adjure their superiors.

On the contrary, Even when we pray God we implore Him by certain holy things: and the Apostle too besought the faithful "by the mercy of God" (Rom. 12:1): and this seems to be a kind of adjuration. Therefore it is lawful to adjure.

I answer that, A man who utters a promissory oath, swearing by his reverence for the Divine name, which he invokes in confirmation of his promise, binds himself to do what he has undertaken, and so orders himself unchangeably to do a certain thing. Now just as a man can order himself to do a certain thing, so too can he order others, by beseeching his superiors, or by commanding his inferiors, as stated above (Q. 83, A. 1). Accordingly when either of these orderings is confirmed by something Divine it is an adjuration. Yet there is this difference between them, that man is master of his own actions but not of those of others; wherefore he can put himself under an obligation by invoking the Divine name, whereas he cannot put others under such an obligation unless they be his subjects, whom he can compel on the strength of the oath they have taken.

Therefore, if a man by invoking the name of God, or any holy thing, intends by this adjuration to put one who is not his subject under an obligation to do a certain thing, in the same way as he would bind himself by oath, such an adjuration is unlawful, because he usurps over another a power which he has not. But superiors may bind their inferiors by this kind of adjuration, if there be need for it.

If, however, he merely intend, through reverence of the Divine name or of some holy thing, to obtain something from the other man without putting him under any obligation, such an adjuration may be lawfully employed in respect of anyone.

Reply Obj. 1: Origen is speaking of an adjuration whereby a man intends to put another under an obligation, in the same way as he would bind himself by oath: for thus did the high-priest presume to adjure our Lord Jesus Christ [*Matt. 26:63].

Reply Obj. 2: This argument considers the adjuration which imposes an obligation.

Reply Obj. 3: To adjure is not to induce a man to swear, but to employ terms

resembling an oath in order to provoke another to do a certain thing.

Moreover, we adjure God in one way and man in another; because when we adjure a man we intend to alter his will by appealing to his reverence for a holy thing: and we cannot have such an intention in respect of God Whose will is immutable. If we obtain something from God through His eternal will, it is due, not to our merits, but to His goodness. _____

SECOND ARTICLE [II-II, Q. 90, Art. 2]

Whether It Is Lawful to Adjure the Demons?

Objection 1: It would seem unlawful to adjure the demons. Origen says (Tract. xxxv, super Matth.): "To adjure the demons is not accordance with the power given by our Saviour: for this is a Jewish practice." Now rather than imitate the rites of the Jews, we should use the power given by Christ. Therefore it is not lawful to adjure the demons.

Obj. 2: Further, many make use of necromantic incantations when invoking the demons by something Divine: and this is an adjuration. Therefore, if it be lawful to adjure the demons, it is lawful to make use of necromantic incantations, which is evidently false. Therefore the antecedent is false also.

Obj. 3: Further, whoever adjures a person, by that very fact associates himself with him. Now it is not lawful to have fellowship with the demons, according to 1 Cor. 10:20, "I would not that you should be made partakers with devils." Therefore it is not lawful to adjure the demons.

On the contrary, It is written (Mk. 16:17): "In My name they shall cast out devils." Now to induce anyone to do a certain thing for the sake of God's name is to adjure. Therefore it is lawful to adjure the demons.

I answer that, As stated in the preceding article, there are two ways of adjuring: one by way of prayer or inducement through reverence of some holy thing: the other by way of compulsion. In the first way it is not lawful to adjure the demons because such a way seems to savor of benevolence or friendship, which it is unlawful to bear towards the demons. As to the second kind of adjuration, which is by compulsion, we may lawfully use it for some purposes, and not for others. For during the course of this life the demons are our adversaries: and their actions are not subject to our disposal but to that of God and the holy angels,

because, as Augustine says (De Trin. iii, 4), "the rebel spirit is ruled by the just spirit." Accordingly we may repulse the demons, as being our enemies, by adjuring them through the power of God's name, lest they do us harm of soul or body, in accord with the Divine power given by Christ, as recorded by Luke 10:19: "Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you."

It is not, however, lawful to adjure them for the purpose of learning something from them, or of obtaining something through them, for this would amount to holding fellowship with them: except perhaps when certain holy men, by special instinct or Divine revelation, make use of the demons' actions in order to obtain certain results: thus we read of the Blessed James [*the Greater; cf. Apocrypha, N.T., Hist. Certam. Apost. vi, 19] that he caused Hermogenes to be brought to him, by the instrumentality of the demons.

Reply Obj. 1: Origen is speaking of adjuration made, not authoritatively by way of compulsion, but rather by way of a friendly appeal.

Reply Obj. 2: Necromancers adjure and invoke the demons in order to obtain or learn something from them: and this is unlawful, as stated above. Wherefore Chrysostom, commenting on our Lord's words to the unclean spirit (Mk. 1:25), "Speak no more, and go out of the man," says: "A salutary teaching is given us here, lest we believe the demons, however much they speak the truth."

Reply Obj. 3: This argument considers the adjuration whereby the demon's help is besought in doing or learning something: for this savors of fellowship with them. On the other hand, to repulse the demons by adjuring them, is to sever oneself from their fellowship. _____

THIRD ARTICLE [II-II, Q. 90, Art. 3]

Whether It Is Lawful to Adjure an Irrational Creature?

Objection 1: It would seem unlawful to adjure an irrational creature. An adjuration consists of spoken words. But it is useless to speak to one that understands not, such as an irrational creature. Therefore it is vain and unlawful to adjure an irrational creature.

Obj. 2: Further, seemingly wherever adjuration is admissible, swearing is also admissible. But swearing is not consistent with an irrational creature. Therefore

it would seem unlawful to employ adjuration towards one.

Obj. 3: Further, there are two ways of adjuring, as explained above (AA. 1, 2). One is by way of appeal; and this cannot be employed towards irrational creatures, since they are not masters of their own actions. The other kind of adjuration is by way of compulsion: and, seemingly, neither is it lawful to use this towards them, because we have not the power to command irrational creatures, but only He of Whom it was said (Matt. 8:27): "For the winds and the sea obey Him." Therefore in no way, apparently, is it lawful to adjure irrational creatures.

On the contrary, Simon and Jude are related to have adjured dragons and to have commanded them to withdraw into the desert. [*From the apocryphal Historiae Certam. Apost. vi. 19.]

I answer that, Irrational creatures are directed to their own actions by some other agent. Now the action of what is directed and moved is also the action of the director and mover: thus the movement of the arrow is an operation of the archer. Wherefore the operation of the irrational creature is ascribed not only to it, but also and chiefly to God, Who disposes the movements of all things. It is also ascribed to the devil, who, by God's permission, makes use of irrational creatures in order to inflict harm on man.

Accordingly the adjuration of an irrational creature may be of two kinds. First, so that the adjuration is referred to the irrational creature in itself: and in this way it would be vain to adjure an irrational creature. Secondly, so that it be referred to the director and mover of the irrational creature, and in this sense a creature of this kind may be adjured in two ways. First, by way of appeal made to God, and this relates to those who work miracles by calling on God: secondly, by way of compulsion, which relates to the devil, who uses the irrational creature for our harm. This is the kind of adjuration used in the exorcisms of the Church, whereby the power of the demons is expelled from an irrational creature. But it is not lawful to adjure the demons by beseeching them to help us.

This suffices for the Replies to the Objections. _____

QUESTION 91

OF TAKING THE DIVINE NAME FOR THE PURPOSE OF INVOKING IT

BY MEANS OF
PRAISE
(In Two Articles)

We must now consider the taking of the Divine name for the purpose of invoking it by prayer or praise. Of prayer we have already spoken (Q. 83). Wherefore we must speak now of praise. Under this head there are two points of inquiry:

(1) Whether God should be praised with the lips?

(2) Whether God should be praised with song? _____

FIRST ARTICLE [II-II, Q. 91, Art. 1]

Whether God Should Be Praised with the Lips?

Objection 1: It would seem that God should not be praised with the lips. The Philosopher says (Ethic. 1, 12): "The best of men ere accorded not praise, but something greater." But God transcends the very best of all things. Therefore God ought to be given, not praise, but something greater than praise: wherefore He is said (Ecclus. 43:33) to be "above all praise."

Obj. 2: Further, divine praise is part of divine worship, for it is an act of religion. Now God is worshiped with the mind rather than with the lips: wherefore our Lord quoted against certain ones the words of Isa. 29:13, "This people . . . honors [Vulg.: 'glorifies'] Me with their lips, but their heart is far from Me." Therefore the praise of God lies in the heart rather than on the lips.

Obj. 3: Further, men are praised with the lips that they may be encouraged to do better: since just as being praised makes the wicked proud, so does it incite the good to better things. Wherefore it is written (Prov. 27:21): "As silver is tried in the fining-pot . . . so a man is tried by the mouth of him that praiseth." But God is not incited to better things by man's words, both because He is unchangeable, and because He is supremely good, and it is not possible for Him to grow better. Therefore God should not be praised with the lips.

On the contrary, It is written (Ps. 62:6): "My mouth shall praise Thee with joyful lips."

I answer that, We use words, in speaking to God, for one reason, and in speaking

to man, for another reason. For when speaking to man we use words in order to tell him our thoughts which are unknown to him. Wherefore we praise a man with our lips, in order that he or others may learn that we have a good opinion of him: so that in consequence we may incite him to yet better things; and that we may induce others, who hear him praised, to think well of him, to reverence him, and to imitate him. On the other hand we employ words, in speaking to God, not indeed to make known our thoughts to Him Who is the searcher of hearts, but that we may bring ourselves and our hearers to reverence Him.

Consequently we need to praise God with our lips, not indeed for His sake, but for our own sake; since by praising Him our devotion is aroused towards Him, according to Ps. 49:23: "The sacrifice of praise shall glorify Me, and there is the way by which I will show him the salvation of God." And forasmuch as man, by praising God, ascends in his affections to God, by so much is he withdrawn from things opposed to God, according to Isa. 48:9, "For My praise I will bridle thee lest thou shouldst perish." The praise of the lips is also profitable to others by inciting their affections towards God, wherefore it is written (Ps. 33:2): "His praise shall always be in my mouth," and farther on: "Let the meek hear and rejoice. O magnify the Lord with me."

Reply Obj. 1: We may speak of God in two ways. First, with regard to His essence; and thus, since He is incomprehensible and ineffable, He is above all praise. In this respect we owe Him reverence and the honor of latria; wherefore Ps. 64:2 is rendered by Jerome in his Psalter [*Translated from the Hebrew]: "Praise to Thee is speechless, O God," as regards the first, and as to the second, "A vow shall be paid to Thee." Secondly, we may speak of God as to His effects which are ordained for our good. In this respect we owe Him praise; wherefore it is written (Isa. 63:7): "I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed upon us." Again, Dionysius says (Div. Nom. 1): "Thou wilt find that all the sacred hymns," i.e. divine praises "of the sacred writers, are directed respectively to the Blessed Processions of the Thearchy," i.e. of the Godhead, "showing forth and praising the names of God."

Reply Obj. 2: It profits one nothing to praise with the lips if one praise not with the heart. For the heart speaks God's praises when it fervently recalls "the glorious things of His works" [*Cf. Ecclus. 17:7, 8]. Yet the outward praise of the lips avails to arouse the inward fervor of those who praise, and to incite others to praise God, as stated above.

Reply Obj. 3: We praise God, not for His benefit, but for ours as stated.

SECOND ARTICLE [II-II, Q. 91, Art. 2]

Whether God Should Be Praised with Song?

Objection 1: It would seem that God should not be praised with song. For the Apostle says (Col. 3:16): "Teaching and admonishing one another in psalms, hymns and spiritual canticles." Now we should employ nothing in the divine worship, save what is delivered to us on the authority of Scripture. Therefore it would seem that, in praising God, we should employ, not corporal but spiritual canticles.

Obj. 2: Further, Jerome in his commentary on Eph. 5:19, "Singing and making melody in your hearts to the Lord," says: "Listen, young men whose duty it is to recite the office in church: God is to be sung not with the voice but with the heart. Nor should you, like play-actors, ease your throat and jaws with medicaments, and make the church resound with theatrical measures and airs." Therefore God should not be praised with song.

Obj. 3: Further, the praise of God is competent to little and great, according to Apoc. 14, "Give praise to our God, all ye His servants; and you that fear Him, little and great." But the great, who are in the church, ought not to sing: for Gregory says (Regist. iv, ep. 44): "I hereby ordain that in this See the ministers of the sacred altar must not sing" (Cf. Decret., dist. xcii., cap. In sancta Romana Ecclesia). Therefore singing is unsuitable to the divine praises.

Obj. 4: Further, in the Old Law God was praised with musical instruments and human song, according to Ps. 32:2, 3: "Give praise to the Lord on the harp, sing to Him with the psaltery, the instrument of ten strings. Sing to Him a new canticle." But the Church does not make use of musical instruments such as harps and psalteries, in the divine praises, for fear of seeming to imitate the Jews. Therefore in like manner neither should song be used in the divine praises.

Obj. 5: Further, the praise of the heart is more important than the praise of the lips. But the praise of the heart is hindered by singing, both because the attention of the singers is distracted from the consideration of what they are singing, so long as they give all their attention to the chant, and because others are less able to understand the things that are sung than if they were recited without chant.

Therefore chants should not be employed in the divine praises.

On the contrary, Blessed Ambrose established singing in the Church of Milan, as Augustine relates (Confess. ix).

I answer that, As stated above (A. 1), the praise of the voice is necessary in order to arouse man's devotion towards God. Wherefore whatever is useful in conducing to this result is becomingly adopted in the divine praises. Now it is evident that the human soul is moved in various ways according to various melodies of sound, as the Philosopher state (Polit. viii, 5), and also Boethius (De Musica, prologue). Hence the use of music in the divine praises is a salutary institution, that the souls of the faint-hearted may be the more incited to devotion. Wherefore Augustine say (Confess. x, 33): "I am inclined to approve of the usage of singing in the church, that so by the delight of the ears the faint-hearted may rise to the feeling of devotion": and he says of himself (Confess. ix, 6): "I wept in Thy hymns and canticles, touched to the quick by the voices of Thy sweet-attuned Church."

Reply Obj. 1: The name of spiritual canticle may be given not only to those that are sung inwardly in spirit, but also to those that are sung outwardly with the lips, inasmuch as such like canticles arouse spiritual devotion.

Reply Obj. 2: Jerome does not absolutely condemn singing, but reproves those who sing theatrically in church not in order to arouse devotion, but in order to show off, or to provoke pleasure. Hence Augustine says (Confess. x, 33): "When it befalls me to be more moved by the voice than by the words sung, I confess to have sinned penally, and then had rather not hear the singer."

Reply Obj. 3: To arouse men to devotion by teaching and preaching is a more excellent way than by singing. Wherefore deacons and prelates, whom it becomes to incite men's minds towards God by means of preaching and teaching, ought not to be instant in singing, lest thereby they be withdrawn from greater things. Hence Gregory says (Regist. iv, ep. 44): "It is a most discreditable custom for those who have been raised to the diaconate to serve as choristers, for it behooves them to give their whole time to the duty of preaching and to taking charge of the alms."

Reply Obj. 4: As the Philosopher says (Polit. viii, 6), "Teaching should not be accompanied with a flute or any artificial instrument such as the harp or

anything else of this kind: but only with such things as make good hearers." For such like musical instruments move the soul to pleasure rather than create a good disposition within it. In the Old Testament instruments of this description were employed, both because the people were more coarse and carnal—so that they needed to be aroused by such instruments as also by earthly promises—and because these material instruments were figures of something else.

Reply Obj. 5: The soul is distracted from that which is sung by a chant that is employed for the purpose of giving pleasure. But if the singer chant for the sake of devotion, he pays more attention to what he says, both because he lingers more thereon, and because, as Augustine remarks (Confess. x, 33), "each affection of our spirit, according to its variety, has its own appropriate measure in the voice, and singing, by some hidden correspondence wherewith it is stirred." The same applies to the hearers, for even if some of them understand not what is sung, yet they understand why it is sung, namely, for God's glory: and this is enough to arouse their devotion. _____

QUESTION 92

OF SUPERSTITION (TWO ARTICLES)

In due sequence we must consider the vices that are opposed to religion. First we shall consider those which agree with religion in giving worship to God; secondly, we shall treat of those vices which are manifestly contrary to religion, through showing contempt of those things that pertain to the worship of God. The former come under the head of superstition, the latter under that of irreligion. Accordingly we must consider in the first place, superstition and its parts, and afterwards irreligion and its parts.

Under the first head there are two points of inquiry:

(1) Whether superstition is a vice opposed to religion?

(2) Whether it has several parts or species? _____

FIRST ARTICLE [II-II, Q. 92, Art. 1]

Whether Superstition Is a Vice Contrary to Religion?

Objection 1: It would seem that superstition is not a vice contrary to religion.

One contrary is not included in the definition of the other. But religion is included in the definition of superstition: for the latter is defined as being "immoderate observance of religion," according to a gloss on Col. 2:23, "Which things have indeed a show of wisdom in superstition." Therefore superstition is not a vice contrary to religion.

Obj. 2: Further, Isidore says (Etym. x): "Cicero [*De Natura Deorum ii, 28] states that the superstitious were so called because they spent the day in praying and offering sacrifices that their children might survive (*superstites*) them." But this may be done even in accordance with true religious worship. Therefore superstition is not a vice opposed to religion.

Obj. 3: Further, superstition seems to denote an excess. But religion admits of no excess, since, as stated above (Q. 81, A. 5, ad 3), there is no possibility of rendering to God, by religion, the equal of what we owe Him. Therefore superstition is not a vice contrary to religion.

On the contrary, Augustine says (De Decem Chord. Serm. ix): "Thou strikest the first chord in the worship of one God, and the beast of superstition hath fallen." Now the worship of one God belongs to religion. Therefore superstition is contrary to religion.

I answer that, As stated above (Q. 81, A. 5), religion is a moral virtue. Now every moral virtue observes a mean, as stated above (I-II, Q. 64, A. 1). Therefore a twofold vice is opposed to a moral virtue; one by way of excess, the other by way of deficiency. Again, the mean of virtue may be exceeded, not only with regard to the circumstance called "how much," but also with regard to other circumstances: so that, in certain virtues such as magnanimity and magnificence; vice exceeds the mean of virtue, not through tending to something greater than the virtue, but possibly to something less, and yet it goes beyond the mean of virtue, through doing something to whom it ought not, or when it ought not, and in like manner as regards other circumstances, as the Philosopher shows (Ethic. iv, 1, 2, 3).

Accordingly superstition is a vice contrary to religion by excess, not that it offers more to the divine worship than true religion, but because it offers divine worship either to whom it ought not, or in a manner it ought not.

Reply Obj. 1: Just as we speak metaphorically of good among evil things—thus

we speak of a good thief—so too sometimes the names of the virtues are employed by transposition in an evil sense. Thus prudence is sometimes used instead of cunning, according to Luke 16:8, "The children of this world are more prudent [Douay: 'wiser'] in their generation than the children of light." It is in this way that superstition is described as religion.

Reply Obj. 2: The etymology of a word differs from its meaning. For its etymology depends on what it is taken from for the purpose of signification: whereas its meaning depends on the thing to which it is applied for the purpose of signifying it. Now these things differ sometimes: for "lapis" (a stone) takes its name from hurting the foot (*laedere pedem*), but this is not its meaning, else iron, since it hurts the foot, would be a stone. In like manner it does not follow that "superstition" means that from which the word is derived.

Reply Obj. 3: Religion does not admit of excess, in respect of absolute quantity, but it does admit of excess in respect of proportionate quantity, in so far, to wit, as something may be done in divine worship that ought not to be done.

SECOND ARTICLE [II-II, Q. 92, Art. 2]

Whether There Are Various Species of Superstition?

Objection 1: It would seem that there are not various species of superstition. According to the Philosopher (Topic. i, 13), "if one contrary includes many kinds, so does the other." Now religion, to which superstition is contrary, does not include various species; but all its acts belong to the one species. Therefore neither has superstition various species.

Obj. 2: Further, opposites relate to one same thing. But religion, to which superstition is opposed, relates to those things whereby we are directed to God, as stated above (Q. 81, A. 1). Therefore superstition, which is opposed to religion, is not specified according to divinations of human occurrences, or by the observances of certain human actions.

Obj. 3: Further, a gloss on Col. 2:23, "Which things have . . . a show of wisdom in superstition," adds: "that is to say in a hypocritical religion." Therefore hypocrisy should be reckoned a species of superstition.

On the contrary, Augustine assigns the various species of superstition (De Doctr.

Christ. ii, 20).

I answer that, As stated above, sins against religion consist in going beyond the mean of virtue in respect of certain circumstances (A. 1). For as we have stated (I-II, Q. 72, A. 9), not every diversity of corrupt circumstances differentiates the species of a sin, but only that which is referred to diverse objects, for diverse ends: since it is in this respect that moral acts are diversified specifically, as stated above (I-II, Q. 1, A. 3; Q. 18, AA. 2, 6).

Accordingly the species of superstition are differentiated, first on the part of the mode, secondly on the part of the object. For the divine worship may be given either to whom it ought to be given, namely, to the true God, but *in an undue mode,* and this is the first species of superstition; or to whom it ought not to be given, namely, to any creature whatsoever, and this is another genus of superstition, divided into many species in respect of the various ends of divine worship. For the end of divine worship is in the first place to give reverence to God, and in this respect the first species of this genus is *idolatry,* which unduly gives divine honor to a creature. The second end of religion is that man may be taught by God Whom he worships; and to this must be referred *divinatory* superstition, which consults the demons through compacts made with them, whether tacit or explicit. Thirdly, the end of divine worship is a certain direction of human acts according to the precepts of God the object of that worship: and to this must be referred the superstition of certain *observances.*

Augustine alludes to these three (De Doctr. Christ. ii, 20), where he says that "anything invented by man for making and worshipping idols is superstitious," and this refers to the first species. Then he goes on to say, "or any agreement or covenant made with the demons for the purpose of consultation and of compact by tokens," which refers to the second species; and a little further on he adds: "To this kind belong all sorts of amulets and such like," and this refers to the third species.

Reply Obj. 1: As Dionysius says (Div. Nom. iv), "good results from a cause that is one and entire, whereas evil arises from each single defect." Wherefore several vices are opposed to one virtue, as stated above (A. 1; Q. 10, A. 5). The saying of the Philosopher is true of opposites wherein there is the same reason of multiplicity.

Reply Obj. 2: Divinations and certain observances come under the head of

superstition, in so far as they depend on certain actions of the demons: and thus they pertain to compacts made with them.

Reply Obj. 3: Hypocritical religion is taken here for "religion as applied to human observances," as the gloss goes on to explain. Wherefore this hypocritical religion is nothing else than worship given to God in an undue mode: as, for instance, if a man were, in the time of grace, to wish to worship God according to the rite of the Old Law. It is of religion taken in this sense that the gloss speaks literally. _____

QUESTION 93

OF SUPERSTITION CONSISTING IN UNDUE WORSHIP OF THE TRUE GOD
(In Two Articles)

We must now consider the species of superstition. We shall treat (1) Of the superstition which consists in giving undue worship to the true God; (2) Of the superstition of idolatry; (3) of divinatory superstition; (4) of the superstition of observances.

Under the first head there are two points of inquiry:

(1) Whether there can be anything pernicious in the worship of the true God?

(2) Whether there can be anything superfluous therein?

_____

FIRST ARTICLE [II-II, Q. 93, Art. 1]

Whether There Can Be Anything Pernicious in the Worship of the True God?

Objection 1: It would seem that there cannot be anything pernicious in the worship of the true God. It is written (Joel 2:32): "Everyone that shall call upon the name of the Lord shall be saved." Now whoever worships God calls upon His name. Therefore all worship of God is conducive to salvation, and consequently none is pernicious.

Obj. 2: Further, it is the same God that is worshiped by the just in any age of the

world. Now before the giving of the Law the just worshiped God in whatever manner they pleased, without committing mortal sin: wherefore Jacob bound himself by his own vow to a special kind of worship, as related in Genesis 28. Therefore now also no worship of God is pernicious.

Obj. 3: Further, nothing pernicious is tolerated in the Church. Yet the Church tolerates various rites of divine worship: wherefore Gregory, replying to Augustine, bishop of the English (Regist. xi, ep. 64), who stated that there existed in the churches various customs in the celebration of Mass, wrote: "I wish you to choose carefully whatever you find likely to be most pleasing to God, whether in the Roman territory, or in the land of the Gauls, or in any part of the Church." Therefore no way of worshiping God is pernicious.

On the contrary, Augustine [*Jerome (Ep. lxxv, ad Aug.) See Opp. August. Ep. lxxxii] in a letter to Jerome (and the words are quoted in a gloss on Gal. 2:14) says that "after the Gospel truth had been preached the legal observances became deadly," and yet these observances belonged to the worship of God. Therefore there can be something deadly in the divine worship.

I answer that, As Augustine states (Cont. Mendac. xiv), "a most pernicious lie is that which is uttered in matters pertaining to Christian religion." Now it is a lie if one signify outwardly that which is contrary to the truth. But just as a thing is signified by word, so it is by deed: and it is in this signification by deed that the outward worship of religion consists, as shown above (Q. 81, A. 7). Consequently, if anything false is signified by outward worship, this worship will be pernicious.

Now this happens in two ways. In the first place, it happens on the part of the thing signified, through the worship signifying something discordant therefrom: and in this way, at the time of the New Law, the mysteries of Christ being already accomplished, it is pernicious to make use of the ceremonies of the Old Law whereby the mysteries of Christ were foreshadowed as things to come: just as it would be pernicious for anyone to declare that Christ has yet to suffer. In the second place, falsehood in outward worship occurs on the part of the worshiper, and especially in common worship which is offered by ministers impersonating the whole Church. For even as he would be guilty of falsehood who would, in the name of another person, proffer things that are not committed to him, so too does a man incur the guilt of falsehood who, on the part of the Church, gives worship to God contrary to the manner established by the Church

or divine authority, and according to ecclesiastical custom. Hence Ambrose [*Comment. in 1 ad1 Cor. 11:27, quoted in the gloss of Peter Lombard] says: "He is unworthy who celebrates the mystery otherwise than Christ delivered it." For this reason, too, a gloss on Col. 2:23 says that superstition is "the use of human observances under the name of religion."

Reply Obj. 1: Since God is truth, to invoke God is to worship Him in spirit and truth, according to John 4:23. Hence a worship that contains falsehood, is inconsistent with a salutary calling upon God.

Reply Obj. 2: Before the time of the Law the just were instructed by an inward instinct as to the way of worshiping God, and others followed them. But afterwards men were instructed by outward precepts about this matter, and it is wicked to disobey them.

Reply Obj. 3: The various customs of the Church in the divine worship are in no way contrary to the truth: wherefore we must observe them, and to disregard them is unlawful. _____

SECOND ARTICLE [II-II, Q. 93, Art. 2]

Whether There Can Be Any Excess in the Worship of God?

Objection 1: It would seem that there cannot be excess in the worship of God. It is written (Ecclus. 43:32): "Glorify the Lord as much as ever you can, for He will yet far exceed." Now the divine worship is directed to the glorification of God. Therefore there can be no excess in it.

Obj. 2: Further, outward worship is a profession of inward worship, "whereby God is worshiped with faith, hope, and charity," as Augustine says (Enchiridion iii). Now there can be no excess in faith, hope, and charity. Neither, therefore, can there be in the worship of God.

Obj. 3: Further, to worship God consists in offering to Him what we have received from Him. But we have received all our goods from God. Therefore if we do all that we possibly can for God's honor, there will be no excess in the divine worship.

On the contrary, Augustine says (De Doctr. Christ. ii, 18) "that the good and true Christian rejects also superstitious fancies from Holy Writ." But Holy Writ teaches us to worship God. Therefore there can be superstition by reason of excess even in the worship of God.

I answer that, A thing is said to be in excess in two ways. First, with regard to absolute quantity, and in this way there cannot be excess in the worship of God, because whatever man does is less than he owes God. Secondly, a thing is in excess with regard to quantity of proportion, through not being proportionate to its end. Now the end of divine worship is that man may give glory to God, and submit to Him in mind and body. Consequently, whatever a man may do conducing to God's glory, and subjecting his mind to God, and his body, too, by a moderate curbing of the concupiscences, is not excessive in the divine worship, provided it be in accordance with the commandments of God and of the Church, and in keeping with the customs of those among whom he lives.

On the other hand if that which is done be, in itself, not conducive to God's glory, nor raise man's mind to God, nor curb inordinate concupiscence, or again if it be not in accordance with the commandments of God and of the Church, or if it be contrary to the general custom—which, according to Augustine [*Ad Casulan. Ep. xxxvi], "has the force of law"—all this must be reckoned excessive and superstitious, because consisting, as it does, of mere externals, it has no connection with the internal worship of God. Hence Augustine (De Vera Relig. iii) quotes the words of Luke 17:21, "The kingdom of God is within you," against the "superstitious," those, to wit, who pay more attention to externals.

Reply Obj. 1: The glorification of God implies that what is done is done for God's glory: and this excludes the excess denoted by superstition.

Reply Obj. 2: Faith, hope and charity subject the mind to God, so that there can be nothing excessive in them. It is different with external acts, which sometimes have no connection with these virtues.

Reply Obj. 3: This argument considers excess by way of absolute quantity.

QUESTION 94

OF IDOLATRY
(In Four Articles)

We must now consider idolatry: under which head there are four points of inquiry:

(1) Whether idolatry is a species of superstition?

(2) Whether it is a sin?

(3) Whether it is the gravest sin?

(4) Of the cause of this sin. _____

FIRST ARTICLE [II-II, Q. 94, Art. 1]

Whether Idolatry Is Rightly Reckoned a Species of Superstition?

Objection 1: It would seem that idolatry is not rightly reckoned a species of superstition. Just as heretics are unbelievers, so are idolaters. But heresy is a species of unbelief, as stated above (Q. 11, A. 1). Therefore idolatry is also a species of unbelief and not of superstition.

Obj. 2: Further, latria pertains to the virtue of religion to which superstition is opposed. But latria, apparently, is univocally applied to idolatry and to that which belongs to the true religion. For just as we speak univocally of the desire of false happiness, and of the desire of true happiness, so too, seemingly, we speak univocally of the worship of false gods, which is called idolatry, and of the worship of the true God, which is the latria of true religion. Therefore idolatry is not a species of superstition.

Obj. 3: Further, that which is nothing cannot be the species of any genus. But idolatry, apparently, is nothing: for the Apostle says (1 Cor. 8:4): "We know that an idol is nothing in the world," and further on (1 Cor. 10:19): "What then? Do I say that what is offered in sacrifice to idols is anything? Or that the idol is anything?" implying an answer in the negative. Now offering things to idols belongs properly to idolatry. Therefore since idolatry is like to nothing, it cannot be a species of superstition.

Obj. 4: Further, it belongs to superstition to give divine honor to whom that

honor is not due. Now divine honor is undue to idols, just as it is undue to other creatures, wherefore certain people are reproached (Rom. 1:25) for that they "worshipped and served the creature rather than the Creator." Therefore this species of superstition is unfittingly called idolatry, and should rather be named "worship of creatures."

On the contrary, It is related (Acts 17:16) that when Paul awaited Silas and Timothy at Athens, "his spirit was stirred within him seeing the whole city given to idolatry," and further on (Acts 17:22) he says: "Ye men of Athens, I perceive that in all things you are too superstitious." Therefore idolatry belongs to superstition.

I answer that, As stated above (Q. 92, A. 2), it belongs to superstition to exceed the due mode of divine worship, and this is done chiefly when divine worship is given to whom it should not be given. Now it should be given to the most high uncreated God alone, as stated above (Q. 81, A. 1) when we were treating of religion. Therefore it is superstition to give worship to any creature whatsoever.

Now just as this divine worship was given to sensible creatures by means of sensible signs, such as sacrifices, games, and the like, so too was it given to a creature represented by some sensible form or shape, which is called an "idol." Yet divine worship was given to idols in various ways. For some, by means of a nefarious art, constructed images which produced certain effects by the power of the demons: wherefore they deemed that the images themselves contained something God-like, and consequently that divine worship was due to them. This was the opinion of Hermes Trismegistus [*De Natura Deorum, ad Asclep.], as Augustine states (De Civ. Dei viii, 23): while others gave divine worship not to the images, but to the creatures represented thereby. The Apostle alludes to both of these (Rom. 1:23, 25). For, as regards the former, he says: "They changed the glory of the incorruptible God into the likeness of the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things," and of the latter he says: "Who worshipped and served the creature rather than the Creator."

These latter were of three ways of thinking. For some deemed certain men to have been gods, whom they worshipped in the images of those men: for instance, Jupiter, Mercury, and so forth. Others again deemed the whole world to be one god, not by reason of its material substance, but by reason of its soul, which they believed to be God, for they held God to be nothing else than a soul governing the world by movement and reason: even as a man is said to be wise

in respect not of his body but of his soul. Hence they thought that divine worship ought to be given to the whole world and to all its parts, heaven, air, water, and to all such things: and to these they referred the names of their gods, as Varro asserted, and Augustine relates (De Civ. Dei vii, 5). Lastly, others, namely, the Platonists, said that there is one supreme god, the cause of all things. After him they placed certain spiritual substances created by the supreme god. These they called "gods," on account of their having a share of the godhead; but we call them "angels." After these they placed the souls of the heavenly bodies, and beneath these the demons which they stated to be certain animal denizens of the air, and beneath these again they placed human souls, which they believed to be taken up into the fellowship of the gods or of the demons by reason of the merit of their virtue. To all these they gave divine worship, as Augustine relates (De Civ . . Dei xviii, 14).

The last two opinions were held to belong to "natural theology" which the philosophers gathered from their study of the world and taught in the schools: while the other, relating to the worship of men, was said to belong to "mythical theology" which was wont to be represented on the stage according to the fancies of poets. The remaining opinion relating to images was held to belong to "civil theology," which was celebrated by the pontiffs in the temples [*De Civ. Dei vi, 5].

Now all these come under the head of the superstition of idolatry. Wherefore Augustine says (De Doctr. Christ. ii, 20): "Anything invented by man for making and worshipping idols, or for giving Divine worship to a creature or any part of a creature, is superstitious."

Reply Obj. 1: Just as religion is not faith, but a confession of faith by outward signs, so superstition is a confession of unbelief by external worship. Such a confession is signified by the term idolatry, but not by the term heresy, which only means a false opinion. Therefore heresy is a species of unbelief, but idolatry is a species of superstition.

Reply Obj. 2: The term latria may be taken in two senses. In one sense it may denote a human act pertaining to the worship of God: and then its signification remains the same, to whomsoever it be shown, because, in this sense, the thing to which it is shown is not included in its definition. Taken thus latria is applied univocally, whether to true religion or to idolatry, just as the payment of a tax is univocally the same, whether it is paid to the true or to a false king. In another

sense latria denotes the same as religion, and then, since it is a virtue, it is essential thereto that divine worship be given to whom it ought to be given; and in this way latria is applied equivocally to the latria of true religion, and to idolatry: just as prudence is applied equivocally to the prudence that is a virtue, and to that which is carnal.

Reply Obj. 3: The saying of the Apostle that "an idol is nothing in the world" means that those images which were called idols, were not animated, or possessed of a divine power, as Hermes maintained, as though they were composed of spirit and body. In the same sense we must understand the saying that "what is offered in sacrifice to idols is not anything," because by being thus sacrificed the sacrificial flesh acquired neither sanctification, as the Gentiles thought, nor uncleanness, as the Jews held.

Reply Obj. 4: It was owing to the general custom among the Gentiles of worshipping any kind of creature under the form of images that the term "idolatry" was used to signify any worship of a creature, even without the use of images. _____

SECOND ARTICLE [II-II, Q. 94, Art. 2]

Whether Idolatry Is a Sin?

Objection 1: It would seem that idolatry is not a sin. Nothing is a sin that the true faith employs in worshipping God. Now the true faith employs images for the divine worship: since both in the Tabernacle were there images of the cherubim, as related in Ex. 25, and in the Church are images set up which the faithful worship. Therefore idolatry, whereby idols are worshipped, is not a sin.

Obj. 2: Further, reverence should be paid to every superior. But the angels and the souls of the blessed are our superiors. Therefore it will be no sin to pay them reverence by worship, of sacrifices or the like.

Obj. 3: Further, the most high God should be honored with an inward worship, according to John 4:24, "God . . . they must adore . . . in spirit and in truth": and Augustine says (Enchiridion iii), that "God is worshipped by faith, hope and charity." Now a man may happen to worship idols outwardly, and yet not wander from the true faith inwardly. Therefore it seems that we may worship idols outwardly without prejudice to the divine worship.

On the contrary, It is written (Ex. 20:5): "Thou shalt not adore them," i.e. outwardly, "nor serve them," i.e. inwardly, as a gloss explains it: and it is a question of graven things and images. Therefore it is a sin to worship idols whether outwardly or inwardly.

I answer that, There has been a twofold error in this matter. For some [*The School of Plato] have thought that to offer sacrifices and other things pertaining to latria, not only to God but also to the others aforesaid, is due and good in itself, since they held that divine honor should be paid to every superior nature, as being nearer to God. But this is unreasonable. For though we ought to revere all superiors, yet the same reverence is not due to them all: and something special is due to the most high God Who excels all in a singular manner: and this is the worship of latria.

Nor can it be said, as some have maintained, that "these visible sacrifices are fitting with regard to other gods, and that to the most high God, as being better than those others, better sacrifices, namely, the service of a pure mind, should be offered" [*Augustine, as quoted below]. The reason is that, as Augustine says (De Civ. Dei x, 19), "external sacrifices are signs of internal, just as audible words are signs of things. Wherefore, just as by prayer and praise we utter significant words to Him, and offer to Him in our hearts the things they signify, so too in our sacrifices we ought to realize that we should offer a visible sacrifice to no other than to Him Whose invisible sacrifice we ourselves should be in our hearts."

Others held that the outward worship of latria should be given to idols, not as though it were something good or fitting in itself, but as being in harmony with the general custom. Thus Augustine (De Civ. Dei vi, 10) quotes Seneca as saying: "We shall adore," says he, "in such a way as to remember that our worship is in accordance with custom rather than with the reality": and (De Vera Relig. v) Augustine says that "we must not seek religion from the philosophers, who accepted the same things for sacred, as did the people; and gave utterance in the schools to various and contrary opinions about the nature of their gods, and the sovereign good." This error was embraced also by certain heretics [*The Helcesaitae], who affirmed that it is not wrong for one who is seized in time of persecution to worship idols outwardly so long as he keeps the faith in his heart.

But this is evidently false. For since outward worship is a sign of the inward worship, just as it is a wicked lie to affirm the contrary of what one holds

inwardly of the true faith so too is it a wicked falsehood to pay outward worship to anything counter to the sentiments of one's heart. Wherefore Augustine condemns Seneca (De Civ. Dei vi, 10) in that "his worship of idols was so much the more infamous forasmuch as the things he did dishonestly were so done by him that the people believed him to act honestly."

Reply Obj. 1: Neither in the Tabernacle or Temple of the Old Law, nor again now in the Church are images set up that the worship of latria may be paid to them, but for the purpose of signification, in order that belief in the excellence of angels and saints may be impressed and confirmed in the mind of man. It is different with the image of Christ, to which latria is due on account of His Divinity, as we shall state in the Third Part (Q. 25, A. 3).

The Replies to the Second and Third Objections are evident from what has been said above. _____

THIRD ARTICLE [II-II, Q. 94, Art. 3]

Whether Idolatry Is the Gravest of Sins?

Objection 1: It would seem that idolatry is not the gravest of sins. The worst is opposed to the best (Ethic. viii, 10). But interior worship, which consists of faith, hope and charity, is better than external worship. Therefore unbelief, despair and hatred of God, which are opposed to internal worship, are graver sins than idolatry, which is opposed to external worship.

Obj. 2: Further, the more a sin is against God the more grievous it is. Now, seemingly, a man acts more directly against God by blaspheming, or denying the faith, than by giving God's worship to another, which pertains to idolatry. Therefore blasphemy and denial of the faith are more grievous sins than idolatry.

Obj. 3: Further, it seems that lesser evils are punished with greater evils. But the sin of idolatry was punished with the sin against nature, as stated in Rom. 1:26. Therefore the sin against nature is a graver sin than idolatry.

Obj. 4: Further, Augustine says (Contra Faust. xx, 5): "Neither do we say that you," viz. the Manichees, "are pagans, or a sect of pagans, but that you bear a certain likeness to them since you worship many gods: and yet you are much worse than they are, for they worship things that exist, but should not be worshiped as gods, whereas you worship things that exist not at all." Therefore

the vice of heretical depravity is more grievous than idolatry.

Obj. 5: Further, a gloss of Jerome on Gal. 4:9, "How turn you again to the weak and needy elements?" says: "The observance of the Law, to which they were then addicted, was a sin almost equal to the worship of idols, to which they had been given before their conversion." Therefore idolatry is not the most grievous sin.

On the contrary, A gloss on the saying of Lev. 15:25, about the uncleanness of a woman suffering from an issue of blood, says: "Every sin is an uncleanness of the soul, but especially idolatry."

I answer that, The gravity of a sin may be considered in two ways. First, on the part of the sin itself, and thus idolatry is the most grievous sin. For just as the most heinous crime in an earthly commonwealth would seem to be for a man to give royal honor to another than the true king, since, so far as he is concerned, he disturbs the whole order of the commonwealth, so, in sins that are committed against God, which indeed are the greater sins, the greatest of all seems to be for a man to give God's honor to a creature, since, so far as he is concerned, he sets up another God in the world, and lessens the divine sovereignty. Secondly, the gravity of a sin may be considered on the part of the sinner. Thus the sin of one that sins knowingly is said to be graver than the sin of one that sins through ignorance: and in this way nothing hinders heretics, if they knowingly corrupt the faith which they have received, from sinning more grievously than idolaters who sin through ignorance. Furthermore other sins may be more grievous on account of greater contempt on the part of the sinner.

Reply Obj. 1: Idolatry presupposes internal unbelief, and to this it adds undue worship. But in a case of external idolatry without internal unbelief, there is an additional sin of falsehood, as stated above (A. 2).

Reply Obj. 2: Idolatry includes a grievous blasphemy, inasmuch as it deprives God of the singleness of His dominion and denies the faith by deeds.

Reply Obj. 3: Since it is essential to punishment that it be against the will, a sin whereby another sin is punished needs to be more manifest, in order that it may make the man more hateful to himself and to others; but it need not be a more grievous sin: and in this way the sin against nature is less grievous than the sin of idolatry. But since it is more manifest, it is assigned as a fitting punishment of

the sin of idolatry, in order that, as by idolatry man abuses the order of the divine honor, so by the sin against nature he may suffer confusion from the abuse of his own nature.

Reply Obj. 4: Even as to the genus of the sin, the Manichean heresy is more grievous than the sin of other idolaters, because it is more derogatory to the divine honor, since they set up two gods in opposition to one another, and hold many vain and fabulous fancies about God. It is different with other heretics, who confess their belief in one God and worship Him alone.

Reply Obj. 5: The observance of the Law during the time of grace is not quite equal to idolatry as to the genus of the sin, but almost equal, because both are species of pestiferous superstition. _____

FOURTH ARTICLE [II-II, Q. 94, Art. 4]

Whether the Cause of Idolatry Was on the Part of Man?

Objection 1: It would seem that the cause of idolatry was not on the part of man. In man there is nothing but either nature, virtue, or guilt. But the cause of idolatry could not be on the part of man's nature, since rather does man's natural reason dictate that there is one God, and that divine worship should not be paid to the dead or to inanimate beings. Likewise, neither could idolatry have its cause in man on the part of virtue, since "a good tree cannot bring forth evil fruit," according to Matt. 7:18: nor again could it be on the part of guilt, because, according to Wis. 14:27, "the worship of abominable idols is the cause and the beginning and end of all evil." Therefore idolatry has no cause on the part of man.

Obj. 2: Further, those things which have a cause in man are found among men at all times. Now idolatry was not always, but is stated [*Peter Comestor, Hist. Genes. xxxvii, xl] to have been originated either by Nimrod, who is related to have forced men to worship fire, or by Ninus, who caused the statue of his father Bel to be worshiped. Among the Greeks, as related by Isidore (Etym. viii, 11), Prometheus was the first to set up statues of men: and the Jews say that Ismael was the first to make idols of clay. Moreover, idolatry ceased to a great extent in the sixth age. Therefore idolatry had no cause on the part of man.

Obj. 3: Further, Augustine says (De Civ. Dei xxi, 6): "It was not possible to learn, for the first time, except from their" (i.e. the demons') "teaching, what

each of them desired or disliked, and by what name to invite or compel him: so as to give birth to the magic arts and their professors": and the same observation seems to apply to idolatry. Therefore idolatry had no cause on the part of man.

On the contrary, It is written (Wis. 14:14): "By the vanity of men they," i.e. idols, "came into the world."

I answer that, Idolatry had a twofold cause. One was a dispositive cause; this was on the part of man, and in three ways. First, on account of his inordinate affections, forasmuch as he gave other men divine honor, through either loving or revering them too much. This cause is assigned (Wis. 14:15): "A father being afflicted with bitter grief, made to himself the image of his son, who was quickly taken away: and him who then had died as a man he began to worship as a god." The same passage goes on to say (Wis. 14:21) that "men serving either their affection, or their kings, gave the incommunicable name [Vulg.: 'names']," i.e. of the Godhead, "to stones and wood." Secondly, because man takes a natural pleasure in representations, as the Philosopher observes (Poet. iv), wherefore as soon as the uncultured man saw human images skillfully fashioned by the diligence of the craftsman, he gave them divine worship; hence it is written (Wis. 13:11-17): "If an artist, a carpenter, hath cut down a tree, proper for his use, in the wood . . . and by the skill of his art fashioneth it, and maketh it like the image of a man . . . and then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage." Thirdly, on account of their ignorance of the true God, inasmuch as through failing to consider His excellence men gave divine worship to certain creatures, on account of their beauty or power, wherefore it is written (Wis. 13:1, 2): "All men . . . neither by attending to the works have acknowledged who was the workman, but have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and the moon, to be the gods that rule the world."

The other cause of idolatry was completive, and this was on the part of the demons, who offered themselves to be worshipped by men, by giving answers in the idols, and doing things which to men seemed marvelous. Hence it is written (Ps. 95:5): "All the gods of the Gentiles are devils."

Reply Obj. 1: The dispositive cause of idolatry was, on the part of man, a defect of nature, either through ignorance in his intellect, or disorder in his affections, as stated above; and this pertains to guilt. Again, idolatry is stated to be the cause, beginning and end of all sin, because there is no kind of sin that idolatry

does not produce at some time, either through leading expressly to that sin by causing it, or through being an occasion thereof, either as a beginning or as an end, in so far as certain sins were employed in the worship of idols; such as homicides, mutilations, and so forth. Nevertheless certain sins may precede idolatry and dispose man thereto.

Reply Obj. 2: There was no idolatry in the first age, owing to the recent remembrance of the creation of the world, so that man still retained in his mind the knowledge of one God. In the sixth age idolatry was banished by the doctrine and power of Christ, who triumphed over the devil.

Reply Obj. 3: This argument considers the consummative cause of idolatry.

QUESTION 95

OF SUPERSTITION IN DIVINATIONS
(In Eight Articles)

We must now consider superstition in divinations, under which head there are eight points of inquiry:

(1) Whether divination is a sin?

(2) Whether it is a species of superstition?

(3) Of the species of divination;

(4) Of divination by means of demons;

(5) Of divination by the stars;

(6) Of divination by dreams;

(7) Of divination by auguries and like observances;

(8) Of divination by lots. _____

FIRST ARTICLE [II-II, Q. 95, Art. 1]

Whether Divination Is a Sin?

Objection 1: It would seem that divination is not a sin. Divination is derived from something *divine:* and things that are divine pertain to holiness rather than to sin. Therefore it seems that divination is not a sin.

Obj. 2: Further, Augustine says (De Lib. Arb. i, 1): "Who dares to say that learning is an evil?" and again: "I could nowise admit that intelligence can be an evil." But some arts are divinatory, as the Philosopher states (De Memor. i): and divination itself would seem to pertain to a certain intelligence of the truth. Therefore it seems that divination is not a sin.

Obj. 3: Further, there is no natural inclination to evil; because nature inclines only to its like. But men by natural inclination seek to foreknow future events; and this belongs to divination. Therefore divination is not a sin.

On the contrary, It is written (Deut. 18:10, 11): "Neither let there be found among you . . . any one that consulteth pythonic spirits, or fortune tellers": and it is stated in the Decretals (26, qu. v, can. Qui divinationes): "Those who seek for divinations shall be liable to a penance of five years' duration, according to the fixed grades of penance."

I answer that, Divination denotes a foretelling of the future. The future may be foreknown in two ways: first in its causes, secondly in itself. Now the causes of the future are threefold: for some produce their effects, of necessity and always; and such like future effects can be foreknown and foretold with certainty, from considering their causes, even as astrologers foretell a coming eclipse. Other causes produce their effects, not of necessity and always, but for the most part, yet they rarely fail: and from such like causes their future effects can be foreknown, not indeed with certainty, but by a kind of conjecture, even as astrologers by considering the stars can foreknow and foretell things concerning rains and droughts, and physicians, concerning health and death. Again, other causes, considered in themselves, are indifferent; and this is chiefly the case in the rational powers, which stand in relation to opposites, according to the Philosopher [*Metaph. viii, 2, 5, 8]. Such like effects, as also those which ensue from natural causes by chance and in the minority of instances, cannot be foreknown from a consideration of their causes, because these causes have no determinate inclination to produce these effects. Consequently such like effects cannot be foreknown unless they be considered in themselves. Now man cannot

consider these effects in themselves except when they are present, as when he sees Socrates running or walking: the consideration of such things in themselves before they occur is proper to God, Who alone in His eternity sees the future as though it were present, as stated in the First Part (Q. 14, A. 13; Q. 57, A. 3; Q. 86, A. 4). Hence it is written (Isa. 41:23): "Show the things that are to come hereafter, and we shall know that ye are gods." Therefore if anyone presume to foreknow or foretell such like future things by any means whatever, except by divine revelation, he manifestly usurps what belongs to God. It is for this reason that certain men are called divines: wherefore Isidore says (Etym. viii, 9): "They are called divines, as though they were full of God. For they pretend to be filled with the Godhead, and by a deceitful fraud they forecast the future to men."

Accordingly it is not called divination, if a man foretells things that happen of necessity, or in the majority of instances, for the like can be foreknown by human reason: nor again if anyone knows other contingent future things, through divine revelation: for then he does not divine, i.e. cause something divine, but rather receives something divine. Then only is a man said to divine, when he usurps to himself, in an undue manner, the foretelling of future events: and this is manifestly a sin. Consequently divination is always a sin; and for this reason Jerome says in his commentary on Mic. 3:9, seqq. that "divination is always taken in an evil sense."

Reply Obj. 1: Divination takes its name not from a rightly ordered share of something divine, but from an undue usurpation thereof, as stated above.

Reply Obj. 2: There are certain arts for the foreknowledge of future events that occur of necessity or frequently, and these do not pertain to divination. But there are no true arts or sciences for the knowledge of other future events, but only vain inventions of the devil's deceit, as Augustine says (De Civ. Dei xxi, 8).

Reply Obj. 3: Man has a natural inclination to know the future by human means, but not by the undue means of divination. _____

SECOND ARTICLE [II-II, Q. 95, Art. 2]

Whether Divination Is a Species of Superstition?

Objection 1: It would seem that divination is not a species of superstition. The same thing cannot be a species of diverse genera. Now divination is apparently a species of curiosity, according to Augustine (De Vera Relig. xxxviii) [*Cf. De

Doctr. Christ. ii, 23, 24; De Divin. Daem. 3]. Therefore it is not, seemingly, a species of superstition.

Obj. 2: Further, just as religion is due worship, so is superstition undue worship. But divination does not seem to pertain to undue worship. Therefore it does not pertain to superstition.

Obj. 3: Further, superstition is opposed to religion. But in true religion nothing is to be found corresponding as a contrary to divination. Therefore divination is not a species of superstition.

On the contrary, Origen says in his Peri Archon [*The quotation is from his sixteenth homily on the Book of Numbers]: "There is an operation of the demons in the administering of foreknowledge, comprised, seemingly, under the head of certain arts exercised by those who have enslaved themselves to the demons, by means of lots, omens, or the observance of shadows. I doubt not that all these things are done by the operation of the demons." Now, according to Augustine (De Doctr. Christ. ii, 20, 23), "whatever results from fellowship between demons and men is superstitious." Therefore divination is a species of superstition.

I answer that, As stated above (A. 1; QQ. 92, 94), superstition denotes undue divine worship. Now a thing pertains to the worship of God in two ways: in one way, it is something offered to God; as a sacrifice, an oblation, or something of the kind: in another way, it is something divine that is assumed, as stated above with regard to an oath (Q. 89, A. 4, ad 2). Wherefore superstition includes not only idolatrous sacrifices offered to demons, but also recourse to the help of the demons for the purpose of doing or knowing something. But all divination results from the demons' operation, either because the demons are expressly invoked that the future may be made known, or because the demons thrust themselves into futile searchings of the future, in order to entangle men's minds with vain conceits. Of this kind of vanity it is written (Ps. 39:5): "Who hath not regard to vanities and lying follies." Now it is vain to seek knowledge of the future, when one tries to get it from a source whence it cannot be foreknown. Therefore it is manifest that divination is a species of superstition.

Reply Obj. 1: Divination is a kind of curiosity with regard to the end in view, which is foreknowledge of the future; but it is a kind of superstition as regards the mode of operation.

Reply Obj. 2: This kind of divination pertains to the worship of the demons, inasmuch as one enters into a compact, tacit or express with the demons.

Reply Obj. 3: In the New Law man's mind is restrained from solicitude about temporal things: wherefore the New Law contains no institution for the foreknowledge of future events in temporal matters. On the other hand in the Old Law, which contained earthly promises, there were consultations about the future in connection with religious matters. Hence where it is written (Isa. 8:19): "And when they shall say to you: Seek of pythons and of diviners, who mutter in their enchantments," it is added by way of answer: "Should not the people seek of their God, a vision for the living and the dead? [*Vulg.: 'seek of their God, for the living of the dead?']"

In the New Testament, however, there were some possessed of the spirit of prophecy, who foretold many things about future events.

THIRD ARTICLE [II-II, Q. 95, Art. 3]

Whether We Ought to Distinguish Several Species of Divination?

Objection 1: It would seem that we should not distinguish several species of divination. Where the formality of sin is the same, there are not seemingly several species of sin. Now there is one formality of sin in all divinations, since they consist in entering into compact with the demons in order to know the future. Therefore there are not several species of divination.

Obj. 2: Further, a human act takes its species from its end, as stated above (I-II, Q. 1, A. 3; Q. 18, A. 6). But all divination is directed to one end, namely, the foretelling of the future. Therefore all divinations are of one species.

Obj. 3: Further, signs do not vary the species of a sin, for whether one detracts by word, writing or gestures, it is the same species of sin. Now divinations seem to differ merely according to the various signs whence the foreknowledge of the future is derived. Therefore there are not several species of divination.

On the contrary, Isidore enumerates various species of divination (Etym. viii, 9).

I answer that, As stated above (A. 2), all divinations seek to acquire foreknowledge of future events, by means of some counsel and help of a demon,

who is either expressly called upon to give his help, or else thrusts himself in secretly, in order to foretell certain future things unknown to men, but known to him in such manners as have been explained in the First Part (Q. 57, A. 3). When demons are expressly invoked, they are wont to foretell the future in many ways. Sometimes they offer themselves to human sight and hearing by mock apparitions in order to foretell the future: and this species is called "prestigiation" because man's eyes are blindfolded (*praestringuntur*). Sometimes they make use of dreams, and this is called "divination by dreams": sometimes they employ apparitions or utterances of the dead, and this species is called "necromancy," for as Isidore observes (Etym. viii) in Greek, "*nekron* means dead, and *manteia* divination, because after certain incantations and the sprinkling of blood, the dead seem to come to life, to divine and to answer questions." Sometimes they foretell the future through living men, as in the case of those who are possessed: this is divination by "pythons," of whom Isidore says that "pythons are so called from Pythius Apollo, who was said to be the inventor of divination." Sometimes they foretell the future by means of shapes or signs which appear in inanimate beings. If these signs appear in some earthly body such as wood, iron or polished stone, it is called "geomancy," if in water "hydromancy," if in the air "aeromancy," if in fire "pyromancy," if in the entrails of animals sacrificed on the altars of demons, "aruspicy."

The divination which is practiced without express invocation of the demons is of two kinds. The first is when, with a view to obtain knowledge of the future, we take observations in the disposition of certain things. If one endeavor to know the future by observing the position and movements of the stars, this belongs to "astrologers," who are also called "genethliacs," because they take note of the days on which people are born. If one observe the movements and cries of birds or of any animals, or the sneezing of men, or the sudden movements of limbs, this belongs in general to "augury," which is so called from the chattering of birds (*avium garritu*), just as "auspice" is derived from watching birds (*avium inspectione*). These are chiefly wont to be observed in birds, the former by the ear, the latter by the eye. If, however, these observations have for their object men's words uttered unintentionally, which someone twist so as to apply to the future that he wishes to foreknow, then it is called an "omen": and as Valerius Maximus [*De Dict. Fact. Memor. i, 5] remarks, "the observing of omens has a touch of religion mingled with it, for it is believed to be founded not on a chance movement, but on divine providence. It was thus that when the Romans were deliberating whether they would change their position, a centurion happened to exclaim at the time: 'Standard-bearer, fix the banner, we had best stand here': and

on hearing these words they took them as an omen, and abandoned their intention of advancing further." If, however, the observation regards the dispositions, that occur to the eye, of figures in certain bodies, there will be another species of divination: for the divination that is taken from observing the lines of the hand is called "chiromancy," i.e. divination of the hand (because *cheir* is the Greek for hand): while the divination which is taken from signs appearing in the shoulder-blades of an animal is called "spatulamancy."

To this second species of divination, which is without express invocation of the demons, belongs that which is practiced by observing certain things done seriously by men in the research of the occult, whether by drawing lots, which is called "geomancy"; or by observing the shapes resulting from molten lead poured into water; or by observing which of several sheets of paper, with or without writing upon them, a person may happen to draw; or by holding out several unequal sticks and noting who takes the greater or the lesser, or by throwing dice, and observing who throws the highest score; or by observing what catches the eye when one opens a book, all of which are named "sortilege."

Accordingly it is clear that there are three kinds of divination. The first is when the demons are invoked openly, this comes under the head of "necromancy"; the second is merely an observation of the disposition or movement of some other being, and this belongs to "augury"; while the third consists in doing something in order to discover the occult; and this belongs to "sortilege." Under each of these many others are contained, as explained above.

Reply Obj. 1: In all the aforesaid there is the same general, but not the same special, character of sin: for it is much more grievous to invoke the demons than to do things that deserve the demons' interference.

Reply Obj. 2: Knowledge of the future or of the occult is the ultimate end whence divination takes its general formality. But the various species are distinguished by their proper objects or matters, according as the knowledge of the occult is sought in various things.

Reply Obj. 3: The things observed by diviners are considered by them, not as signs expressing what they already know, as happens in detraction, but as principles of knowledge. Now it is evident that diversity of principles diversifies the species, even in demonstrative sciences. _____

FOURTH ARTICLE [II-II, Q. 95, Art. 4]

Whether Divination Practiced by Invoking the Demons Is Unlawful?

Objection 1: It would seem that divination practiced by invoking the demons is not unlawful. Christ did nothing unlawful, according to 1 Pet. 2:22, "Who did no sin." Yet our Lord asked the demon: "What is thy name?" and the latter replied: "My name is Legion, for we are many" (Mk. 5:9). Therefore it seems lawful to question the demons about the occult.

Obj. 2: Further, the souls of the saints do not encourage those who ask unlawfully. Yet Samuel appeared to Saul when the latter inquired of the woman that had a divining spirit, concerning the issue of the coming war (1 Kings 28:8, sqq.). Therefore the divination that consists in questioning demons is not unlawful.

Obj. 3: Further, it seems lawful to seek the truth from one who knows, if it be useful to know it. But it is sometimes useful to know what is hidden from us, and can be known through the demons, as in the discovery of thefts. Therefore divination by questioning demons is not unlawful.

On the contrary, It is written (Deut. 18:10, 11): "Neither let there there be found among you . . . anyone that consulteth soothsayers . . . nor . . . that consulteth pythonic spirits."

I answer that, All divination by invoking demons is unlawful for two reasons. The first is gathered from the principle of divination, which is a compact made expressly with a demon by the very fact of invoking him. This is altogether unlawful; wherefore it is written against certain persons (Isa. 28:15): "You have said: We have entered into a league with death, and we have made a covenant with hell." And still more grievous would it be if sacrifice were offered or reverence paid to the demon invoked. The second reason is gathered from the result. For the demon who intends man's perdition endeavors, by his answers, even though he sometimes tells the truth, to accustom men to believe him, and so to lead him on to something prejudicial to the salvation of mankind. Hence Athanasius, commenting on the words of Luke 4:35, "He rebuked him, saying: Hold thy peace," says: "Although the demon confessed the truth, Christ put a stop to his speech, lest together with the truth he should publish his wickedness and accustom us to care little for such things, however much he may seem to

speak the truth. For it is wicked, while we have the divine Scriptures, to seek knowledge from the demons."

Reply Obj. 1: According to Bede's commentary on Luke 8:30, "Our Lord inquired, not through ignorance, but in order that the disease, which he tolerated, being made public, the power of the Healer might shine forth more graciously." Now it is one thing to question a demon who comes to us of his own accord (and it is lawful to do so at times for the good of others, especially when he can be compelled, by the power of God, to tell the truth) and another to invoke a demon in order to gain from him knowledge of things hidden from us.

Reply Obj. 2: According to Augustine (Ad Simplic. ii, 3), "there is nothing absurd in believing that the spirit of the just man, being about to smite the king with the divine sentence, was permitted to appear to him, not by the sway of magic art or power, but by some occult dispensation of which neither the witch nor Saul was aware. Or else the spirit of Samuel was not in reality aroused from his rest, but some phantom or mock apparition formed by the machinations of the devil, and styled by Scripture under the name of Samuel, just as the images of things are wont to be called by the names of those things."

Reply Obj. 3: No temporal utility can compare with the harm to spiritual health that results from the research of the unknown by invoking the demon.

FIFTH ARTICLE [II-II, Q. 95, Art. 5]

Whether Divination by the Stars Is Unlawful?

Objection 1: It would seem that divination by the stars is not unlawful. It is lawful to foretell effects by observing their causes: thus a physician foretells death from the disposition of the disease. Now the heavenly bodies are the cause of what takes place in the world, according to Dionysius (Div. Nom. iv). Therefore divination by the stars is not unlawful.

Obj. 2: Further, human science originates from experiments, according to the Philosopher (Metaph. i, 1). Now it has been discovered through many experiments that the observation of the stars is a means whereby some future events may be known beforehand. Therefore it would seem not unlawful to make use of this kind of divination.

Obj. 3: Further, divination is declared to be unlawful in so far as it is based on a compact made with the demons. But divination by the stars contains nothing of the kind, but merely an observation of God's creatures. Therefore it would seem that this species of divination is not unlawful.

On the contrary, Augustine says (Confess. iv, 3): "Those astrologers whom they call mathematicians, I consulted without scruple; because they seemed to use no sacrifice, nor to pray to any spirit for their divinations which art, however, Christian and true piety rejects and condemns."

I answer that, As stated above (AA. 1, 2), the operation of the demon thrusts itself into those divinations which are based on false and vain opinions, in order that man's mind may become entangled in vanity and falsehood. Now one makes use of a vain and false opinion if, by observing the stars, one desires to foreknow the future that cannot be forecast by their means. Wherefore we must consider what things can be foreknown by observing the stars: and it is evident that those things which happen of necessity can be foreknown by this means: even so astrologers forecast a future eclipse.

However, with regard to the foreknowledge of future events acquired by observing the stars there have been various opinions. For some have stated that the stars signify rather than cause the things foretold by means of their observation. But this is an unreasonable statement: since every corporeal sign is either the effect of that for which it stands (thus smoke signifies fire whereby it is caused), or it proceeds from the same cause, so that by signifying the cause, in consequence it signifies the effect (thus a rainbow is sometimes a sign of fair weather, in so far as its cause is the cause of fair weather). Now it cannot be said that the dispositions and movements of the heavenly bodies are the effect of future events; nor again can they be ascribed to some common higher cause of a corporeal nature, although they are referable to a common higher cause, which is divine providence. On the contrary the appointment of the movements and positions of the heavenly bodies by divine providence is on a different principle from the appointment of the occurrence of future contingencies, because the former are appointed on a principle of necessity, so that they always occur in the same way, whereas the latter are appointed on a principle of contingency, so that the manner of their occurrence is variable. Consequently it is impossible to acquire foreknowledge of the future from an observation of the stars, except in so far as effects can be foreknown from their causes.

Now two kinds of effects escape the causality of heavenly bodies. In the first place all effects that occur accidentally, whether in human affairs or in the natural order, since, as it is proved in *Metaph.* vi [*Ed. Did. v, 3], an accidental being has no cause, least of all a natural cause, such as is the power of a heavenly body, because what occurs accidentally, neither is a *being* properly speaking, nor is *one*—for instance, that an earthquake occur when a stone falls, or that a treasure be discovered when a man digs a grave—for these and like occurrences are not one thing, but are simply several things. Whereas the operation of nature has always some one thing for its term, just as it proceeds from some one principle, which is the form of a natural thing.

In the second place, acts of the free-will, which is the faculty of will and reason, escape the causality of heavenly bodies. For the intellect or reason is not a body, nor the act of a bodily organ, and consequently neither is the will, since it is in the reason, as the Philosopher shows (De Anima iii, 4, 9). Now no body can make an impression on an incorporeal body. Wherefore it is impossible for heavenly bodies to make a direct impression on the intellect and will: for this would be to deny the difference between intellect and sense, with which position Aristotle reproaches (De Anima iii, 3) those who held that "such is the will of man, as is the day which the father of men and of gods," i.e. the sun or the heavens, "brings on" [*Odyssey xviii, 135].

Hence the heavenly bodies cannot be the direct cause of the free-will's operations. Nevertheless they can be a dispositive cause of an inclination to those operations, in so far as they make an impression on the human body, and consequently on the sensitive powers which are acts of bodily organs having an inclination for human acts. Since, however, the sensitive powers obey reason, as the Philosopher shows (De Anima iii, 11; *Ethic.* i, 13), this does not impose any necessity on the free-will, and man is able, by his reason, to act counter to the inclination of the heavenly bodies.

Accordingly if anyone take observation of the stars in order to foreknow casual or fortuitous future events, or to know with certitude future human actions, his conduct is based on a false and vain opinion; and so the operation of the demon introduces itself therein, wherefore it will be a superstitious and unlawful divination. On the other hand if one were to apply the observation of the stars in order to foreknow those future things that are caused by heavenly bodies, for instance, drought or rain and so forth, it will be neither an unlawful nor a superstitious divination.

Wherefore the Reply to the First Objection is evident.

Reply Obj. 2: That astrologers not unfrequently forecast the truth by observing the stars may be explained in two ways. First, because a great number of men follow their bodily passions, so that their actions are for the most part disposed in accordance with the inclination of the heavenly bodies: while there are few, namely, the wise alone, who moderate these inclinations by their reason. The result is that astrologers in many cases foretell the truth, especially in public occurrences which depend on the multitude. Secondly, because of the interference of the demons. Hence Augustine says (Gen. ad lit. ii, 17): "When astrologers tell the truth, it must be allowed that this is due to an instinct that, unknown to man, lies hidden in his mind. And since this happens through the action of unclean and lying spirits who desire to deceive man for they are permitted to know certain things about temporal affairs." Wherefore he concludes: "Thus a good Christian should beware of astrologers, and of all impious diviners, especially of those who tell the truth, lest his soul become the dupe of the demons and by making a compact of of partnership with them enmesh itself in their fellowship."

This suffices for the Reply to the Third Objection. _____

SIXTH ARTICLE [II-II, Q. 95, Art. 6]

Whether Divination by Dreams Is Unlawful?

Objection 1: It would seem that divination by dreams is not unlawful. It is not unlawful to make use of divine instruction. Now men are instructed by God in dreams, for it is written (Job 33:15, 16): "By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds, then He," God to wit, "openeth the ears of men, and teaching instructeth them in what they are to learn." Therefore it is not unlawful to make use of divination by dreams.

Obj. 2: Further, those who interpret dreams, properly speaking, make use of divination by dreams. Now we read of holy men interpreting dreams: thus Joseph interpreted the dreams of Pharaoh's butler and of his chief baker (Gen. 40), and Daniel interpreted the dream of the king of Babylon (Dan. 2, 4). Therefore divination by dreams is not unlawful.

Obj. 3: Further, it is unreasonable to deny the common experiences of men. Now it is the experience of all that dreams are significative of the future. Therefore it

is useless to deny the efficacy of dreams for the purpose of divination, and it is lawful to listen to them.

On the contrary, It is written (Deut. 18:10): "Neither let there be found among you any one that . . . observeth dreams."

I answer that, As stated above (AA. 2, 6), divination is superstitious and unlawful when it is based on a false opinion. Wherefore we must consider what is true in the matter of foreknowing the future from dreams. Now dreams are sometimes the cause of future occurrences; for instance, when a person's mind becomes anxious through what it has seen in a dream and is thereby led to do something or avoid something: while sometimes dreams are signs of future happenings, in so far as they are referable to some common cause of both dreams and future occurrences, and in this way the future is frequently known from dreams. We must, then, consider what is the cause of dreams, and whether it can be the cause of future occurrences, or be cognizant of them.

Accordingly it is to be observed that the cause of dreams is sometimes in us and sometimes outside us. The inward cause of dreams is twofold: one regards the soul, in so far as those things which have occupied a man's thoughts and affections while awake recur to his imagination while asleep. A such like cause of dreams is not a cause of future occurrences, so that dreams of this kind are related accidentally to future occurrences, and if at any time they concur it will be by chance. But sometimes the inward cause of dreams regards the body: because the inward disposition of the body leads to the formation of a movement in the imagination consistent with that disposition; thus a man in whom there is abundance of cold humors dreams that he is in the water or snow: and for this reason physicians say that we should take note of dreams in order to discover internal dispositions.

In like manner the outward cause of dreams is twofold, corporal and spiritual. It is corporal in so far as the sleeper's imagination is affected either by the surrounding air, or through an impression of a heavenly body, so that certain images appear to the sleeper, in keeping with the disposition of the heavenly bodies. The spiritual cause is sometimes referable to God, Who reveals certain things to men in their dreams by the ministry of the angels, according Num. 12:6, "If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream." Sometimes, however, it is due to the action of the demons that certain images appear to persons in their sleep, and by

this means they, at times, reveal certain future things to those who have entered into an unlawful compact with them.

Accordingly we must say that there is no unlawful divination in making use of dreams for the foreknowledge of the future, so long as those dreams are due to divine revelation, or to some natural cause inward or outward, and so far as the efficacy of that cause extends. But it will be an unlawful and superstitious divination if it be caused by a revelation of the demons, with whom a compact has been made, whether explicit, through their being invoked for the purpose, or implicit, through the divination extending beyond its possible limits.

This suffices for the Replies to the Objections. _____

SEVENTH ARTICLE [II-II, Q. 95, Art. 7]

Whether Divination by Auguries, Omens, and by Like Observations of External Things Is Unlawful?

Objection 1: It would seem that divination by auguries, omens, and by like observations of external things is not unlawful. If it were unlawful holy men would not make use thereof. Now we read of Joseph that he paid attention to auguries, for it is related (Gen. 44:5) that Joseph's steward said: "The cup which you have stolen is that in which my lord drinketh and in which he is wont to divine (*augurari*)": and he himself afterwards said to his brethren (Gen. 44:15): "Know you not that there is no one like me in the science of divining?" Therefore it is not unlawful to make use of this kind of divination.

Obj. 2: Further, birds naturally know certain things regarding future occurrences of the seasons, according to Jer. 8:7, "The kite in the air hath known her time; the turtle, the swallow, and the stork have observed the time of their coming." Now natural knowledge is infallible and comes from God. Therefore it seems not unlawful to make use of the birds' knowledge in order to know the future, and this is divination by augury.

Obj. 3: Further, Gedeon is numbered among the saints (Heb. 11:32). Yet Gedeon made use of an omen, when he listened to the relation and interpreting of a dream (Judges 7:15): and Eliezer, Abraham's servant, acted in like manner (Gen. 24). Therefore it seems that this kind of divination is not unlawful.

On the contrary, It is written (Deut. 18:10): "Neither let there be found among

you anyone . . . that observeth omens."

I answer that, The movements or cries of birds, and whatever dispositions one may consider in such things, are manifestly not the cause of future events: wherefore the future cannot be known therefrom as from its cause. It follows therefore that if anything future can be known from them, it will be because the causes from which they proceed are also the causes of future occurrences or are cognizant of them. Now the cause of dumb animals' actions is a certain instinct whereby they are inclined by a natural movement, for they are not masters of their actions. This instinct may proceed from a twofold cause. In the first place it may be due to a bodily cause. For since dumb animals have naught but a sensitive soul, every power of which is the act of a bodily organ, their soul is subject to the disposition of surrounding bodies, and primarily to that of the heavenly bodies. Hence nothing prevents some of their actions from being signs of the future, in so far as they are conformed to the dispositions of the heavenly bodies and of the surrounding air, to which certain future events are due. Yet in this matter we must observe two things: first, that such observations must not be applied to the foreknowledge of future things other than those which can be foreknown from the movements of heavenly bodies, as stated above (AA. 5, 6): secondly, that they be not applied to other matters than those which in some way may have reference to these animals (since they acquire through the heavenly bodies a certain natural knowledge and instinct about things necessary for their life—such as changes resulting from rain and wind and so forth).

In the second place, this instinct is produced by a spiritual cause, namely, either by God, as may be seen in the dove that descended upon Christ, the raven that fed Elias, and the whale that swallowed and vomited Jonas, or by demons, who make use of these actions of dumb animals in order to entangle our minds with vain opinions. This seems to be true of all such like things; except omens, because human words which are taken for an omen are not subject to the disposition of the stars, yet are they ordered according to divine providence and sometimes according to the action of the demons.

Accordingly we must say that all such like divinations are superstitious and unlawful, if they be extended beyond the limits set according to the order of nature or of divine providence.

Reply Obj. 1: According to Augustine [*QQ. in Genes., qu. cxlv], when Joseph said that there was no one like him in the science of divining, he spoke in joke

and not seriously, referring perhaps to the common opinion about him: in this sense also spoke his steward.

Reply Obj. 2: The passage quoted refers to the knowledge that birds have about things concerning them; and in order to know these things it is not unlawful to observe their cries and movements: thus from the frequent cawing of crows one might say that it will rain soon.

Reply Obj. 3: Gedeon listened to the recital and interpretation of a dream, seeing therein an omen, ordered by divine providence for his instruction. In like manner Eliezer listened to the damsel's words, having previously prayed to God.

EIGHTH ARTICLE [II-II, Q. 95, Art. 8]

Whether Divination by Drawing Lots Is Unlawful?

Objection 1: It would seem that divination by drawing lots is not unlawful, because a gloss of Augustine on Ps. 30:16, "My lots are in Thy hands," says: "It is not wrong to cast lots, for it is a means of ascertaining the divine will when a man is in doubt."

Obj. 2: There is, seemingly, nothing unlawful in the observances which the Scriptures relate as being practiced by holy men. Now both in the Old and in the New Testament we find holy men practicing the casting of lots. For it is related (Jos. 7:14, sqq.) that Josue, at the Lord's command, pronounced sentence by lot on Achan who had stolen of the anathema. Again Saul, by drawing lots, found that his son Jonathan had eaten honey (1 Kings 14:58, sqq.): Jonas, when fleeing from the face of the Lord, was discovered and thrown into the sea (Jonah 1:7, sqq.): Zacharias was chosen by lot to offer incense (Luke 1:9): and the apostles by drawing lots elected Matthias to the apostleship (Acts 1:26). Therefore it would seem that divination by lots is not unlawful.

Obj. 3: Further, fighting with the fists, or "monomachy," i.e. single combat as it is called, and trial by fire and water, which are called "popular" trials, seem to come under the head of sortilege, because something unknown is sought by their means. Yet these practices seem to be lawful, because David is related to have engaged in single combat with the Philistine (1 Kings 17:32, sqq.). Therefore it would seem that divination by lot is not unlawful.

On the contrary, It is written in the Decretals (XXVI, qu. v, can. Sortes): "We decree that the casting of lots, by which means you make up your mind in all your undertakings, and which the Fathers have condemned, is nothing but divination and witchcraft. For which reason we wish them to be condemned altogether, and henceforth not to be mentioned among Christians, and we forbid the practice thereof under pain of anathema."

I answer that, As stated above (A. 3), sortilege consists, properly speaking, in doing something, that by observing the result one may come to the knowledge of something unknown. If by casting lots one seeks to know what is to be given to whom, whether it be a possession, an honor, a dignity, a punishment, or some action or other, it is called "sortilege of allotment"; if one seeks to know what ought to be done, it is called "sortilege of consultation"; if one seeks to know what is going to happen, it is called "sortilege of divination." Now the actions of man that are required for sortilege and their results are not subject to the dispositions of the stars. Wherefore if anyone practicing sortilege is so minded as though the human acts requisite for sortilege depended for their result on the dispositions of the stars, his opinion is vain and false, and consequently is not free from the interference of the demons, so that a divination of this kind is superstitious and unlawful.

Apart from this cause, however, the result of sortilegious acts must needs be ascribed to chance, or to some directing spiritual cause. If we ascribe it to chance, and this can only take place in "sortilege of allotment," it does not seem to imply any vice other than vanity, as in the case of persons who, being unable to agree upon the division of something or other, are willing to draw lots for its division, thus leaving to chance what portion each is to receive.

If, on the other hand, the decision by lot be left to a spiritual cause, it is sometimes ascribed to demons. Thus we read (Ezech. 21:21) that "the king of Babylon stood in the highway, at the head of two ways, seeking divination, shuffling arrows; he inquired of the idols, and consulted entrails": sortilege of this kind is unlawful, and forbidden by the canons.

Sometimes, however, the decision is left to God, according to Prov. 16:33, "Lots are cast into the lap, but they are disposed of by the Lord": sortilege of this kind is not wrong in itself, as Augustine declares [*Enarr. ii in Ps. xxx, serm. 2; cf. Obj.[1]].

Yet this may happen to be sinful in four ways. First, if one have recourse to lots without any necessity: for this would seem to amount to tempting God. Hence Ambrose, commenting on the words of Luke 1:8, says: "He that is chosen by lot is not bound by the judgment of men." Secondly, if even in a case of necessity one were to have recourse to lots without reverence. Hence, on the Acts of the Apostles, Bede says (Super Act. Apost. i): "But if anyone, compelled by necessity, thinks that he ought, after the apostles' example, to consult God by casting lots, let him take note that the apostles themselves did not do so, except after calling together the assembly of the brethren and pouring forth prayer to God." Thirdly, if the Divine oracles be misapplied to earthly business. Hence Augustine says (ad inquisit. Januar. ii; Ep. lv): "Those who tell fortunes from the Gospel pages, though it is to be hoped that they do so rather than have recourse to consulting the demons, yet does this custom also displease me, that anyone should wish to apply the Divine oracles to worldly matters and to the vain things of this life." Fourthly, if anyone resort to the drawing of lots in ecclesiastical elections, which should be carried out by the inspiration of the Holy Ghost. Wherefore, as Bede says (Super Act. Apost. i): "Before Pentecost the ordination of Matthias was decided by lot," because as yet the fulness of the Holy Ghost was not yet poured forth into the Church: "whereas the same deacons were ordained not by lot but by the choice of the disciples." It is different with earthly honors, which are directed to the disposal of earthly things: in elections of this kind men frequently have recourse to lots, even as in the distribution of earthly possessions.

If, however, there be urgent necessity it is lawful to seek the divine judgment by casting lots, provided due reverence be observed. Hence Augustine says (Ep. ad Honor. ccxxviii), "If, at a time of persecution, the ministers of God do not agree as to which of them is to remain at his post lest all should flee, and which of them is to flee, lest all die and the Church be forsaken, should there be no other means of coming to an agreement, so far as I can see, they must be chosen by lot." Again he says (De Doctr. Christ. xxviii): "If thou aboundest in that which it behooves thee to give to him who hath not, and which cannot be given to two; should two come to you, neither of whom surpasses the other either in need or in some claim on thee, thou couldst not act more justly than in choosing by lot to whom thou shalt give that which thou canst not give to both."

This suffices for the Reply to the First and Second Objections.

Reply Obj. 3: The trial by hot iron or boiling water is directed to the

investigation of someone's hidden sin, by means of something done by a man, and in this it agrees with the drawing of lots. But in so far as a miraculous result is expected from God, it surpasses the common generality of sortilege. Hence this kind of trial is rendered unlawful, both because it is directed to the judgment of the occult, which is reserved to the divine judgment, and because such like trials are not sanctioned by divine authority. Hence we read in a decree of Pope Stephen V [*II, qu. v., can. Consuluist i]: "The sacred canons do not approve of extorting a confession from anyone by means of the trial by hot iron or boiling water, and no one must presume, by a superstitious innovation, to practice what is not sanctioned by the teaching of the holy fathers. For it is allowable that public crimes should be judged by our authority, after the culprit has made spontaneous confession, or when witnesses have been approved, with due regard to the fear of God; but hidden and unknown crimes must be left to Him Who alone knows the hearts of the children of men." The same would seem to apply to the law concerning duels, save that it approaches nearer to the common kind of sortilege, since no miraculous effect is expected thereupon, unless the combatants be very unequal in strength or skill. _____

QUESTION 96

OF SUPERSTITION IN OBSERVANCES
(In Four Articles)

We must now consider superstition in observances, under which head there are four points of inquiry:

(1) Of observances for acquiring knowledge, which are prescribed by the magic art;

(2) Of observances for causing alterations in certain bodies;

(3) Of observances practiced in fortune-telling;

(4) Of wearing sacred words at the neck. _____

FIRST ARTICLE [II-II, Q. 96, Art. 1]

Whether It Be Unlawful to Practice the Observances of the Magic Art?

Objection 1: It would seem that it is not unlawful to practice the observances of

the magic art. A thing is said to be unlawful in two ways. First, by reason of the genus of the deed, as murder and theft: secondly, through being directed to an evil end, as when a person gives an alms for the sake of vainglory. Now the observances of the magic art are not evil as to the genus of the deed, for they consist in certain fasts and prayers to God; moreover, they are directed to a good end, namely, the acquisition of science. Therefore it is not unlawful to practice these observances.

Obj. 2: Further, it is written (Dan. 1:17) that "to the children" who abstained, "God gave knowledge, and understanding in every book, and wisdom." Now the observances of the magic art consist in certain fasts and abstinences. Therefore it seems that this art achieves its results through God: and consequently it is not unlawful to practice it.

Obj. 3: Further, seemingly, as stated above (A. 1), the reason why it is wrong to inquire of the demons concerning the future is because they have no knowledge of it, this knowledge being proper to God. Yet the demons know scientific truths: because sciences are about things necessary and invariable, and such things are subject to human knowledge, and much more to the knowledge of demons, who are of keener intellect, as Augustine says [*Gen. ad lit. ii, 17; De Divin. Daemon. 3, 4]. Therefore it seems to be no sin to practice the magic art, even though it achieve its result through the demons.

On the contrary, It is written (Deut. 18:10, 11): "Neither let there be found among you . . . anyone . . . that seeketh the truth from the dead": which search relies on the demons' help. Now through the observances of the magic art, knowledge of the truth is sought "by means of certain signs agreed upon by compact with the demons" [*Augustine, De Doctr. Christ. ii, 20; see above Q. 92, A. 2]. Therefore it is unlawful to practice the notary art.

I answer that, The magic art is both unlawful and futile. It is unlawful, because the means it employs for acquiring knowledge have not in themselves the power to cause science, consisting as they do in gazing certain shapes, and muttering certain strange words, and so forth. Wherefore this art does not make use of these things as causes, but as signs; not however as signs instituted by God, as are the sacramental signs. It follows, therefore, that they are empty signs, and consequently a kind of "agreement or covenant made with the demons for the purpose of consultation and of compact by tokens" [*Ibid.]. Wherefore the magic art is to be absolutely repudiated and avoided by Christians, even as other arts of vain and noxious superstition, as Augustine declares (De Doctr. Christ. ii, 23). This art is also useless for the acquisition of science. For since it is not intended by means of this art to acquire science in a manner connatural to man, namely, by discovery and instruction, the consequence is that this effect is expected either from God or from the demons. Now it is certain that some have received wisdom and science infused into them by God, as related of Solomon (3 Kings 3 and 2 Paralip. 1). Moreover, our Lord said to His disciples (Luke 21:15): "I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay." However, this gift is not granted to all, or in connection with any particular observance, but according to the will of the Holy Ghost, as stated in 1 Cor. 12:8, "To one indeed by the Spirit is given the word of wisdom, to another the word of knowledge, according to the same Spirit," and afterwards it is said (1 Cor. 12:11): "All these things one and the same Spirit worketh, dividing to everyone according as He will." On the other hand it does not belong to the demons to enlighten the intellect, as stated in the First Part (Q. 109, A. 3). Now the acquisition of knowledge and wisdom is effected by the enlightening of the intellect, wherefore never did anyone acquire knowledge by means of the demons. Hence Augustine says (De Civ. Dei x, 9): "Porphyry confesses that the intellectual soul is in no way cleansed by theurgic inventions," i.e. the operations "of the demons, so as to be fitted to see its God, and discern what is true," such as are all scientific conclusions. The demons may, however, be able by speaking to men to express in words certain teachings of the sciences,

but this is not what is sought by means of magic.

Reply Obj. 1: It is a good thing to acquire knowledge, but it is not good to acquire it by undue means, and it is to this end that the magic art tends.

Reply Obj. 2: The abstinence of these children was not in accordance with a vain observance of the notary art, but according to the authority of the divine law, for they refused to be defiled by the meat of Gentiles. Hence as a reward for their obedience they received knowledge from God, according to Ps. 118:100, "I have had understanding above the ancients, because I have sought Thy commandments."

Reply Obj. 3: To seek knowledge of the future from the demons is a sin not only because they are ignorant of the future, but also on account of the fellowship entered into with them, which also applies to the case in point.

SECOND ARTICLE [II-II, Q. 96, Art. 2]

Whether Observances Directed to the Alteration of Bodies, As for the Purpose of Acquiring Health or the Like, Are Unlawful?

Objection 1: It would seem that observances directed to the alteration of bodies, as for the purpose of acquiring health, or the like, are lawful. It is lawful to make use of the natural forces of bodies in order to produce their proper effects. Now in the physical order things have certain occult forces, the reason of which man is unable to assign; for instance that the magnet attracts iron, and many like instances, all of which Augustine enumerates (De Civ. Dei xxi, 5, 7). Therefore it would seem lawful to employ such like forces for the alteration of bodies.

Obj. 2: Further, artificial bodies are subject to the heavenly bodies, just as natural bodies are. Now natural bodies acquire certain occult forces resulting from their species through the influence of the heavenly bodies. Therefore artificial bodies, e.g. images, also acquire from the heavenly bodies a certain occult force for the production of certain effects. Therefore it is not unlawful to make use of them and of such like things.

Obj. 3: Further, the demons too are able to alter bodies in many ways, as Augustine states (De Trin. iii, 8, 9). But their power is from God. Therefore it is lawful to make use of their power for the purpose of producing these alterations.

On the contrary, Augustine says (De Doctr. Christ. ii, 20) that "to superstition belong the experiments of magic arts, amulets and nostrums condemned by the medical faculty, consisting either of incantations or of certain cyphers which they call characters, or of any kind of thing worn or fastened on."

I answer that, In things done for the purpose of producing some bodily effect we must consider whether they seem able to produce that effect naturally: for if so it will not be unlawful to do so, since it is lawful to employ natural causes in order to produce their proper effects. But, if they seem unable to produce those effects naturally, it follows that they are employed for the purpose of producing those effects, not as causes but only as signs, so that they come under the head of "compact by tokens entered into with the demons" [*Augustine, De Doctr. Christ.; see above Q. 92, A. 2]. Wherefore Augustine says (De Civ. Dei xxi, 6): "The demons are allured by means of creatures, which were made, not by them, but by God. They are enticed by various objects differing according to the various things in which they delight, not as animals by meat, but as spirits by signs, such as are to each one's liking, by means of various kinds of stones, herbs, trees, animals, songs and rites."

Reply Obj. 1: There is nothing superstitious or unlawful in employing natural things simply for the purpose of causing certain effects such as they are thought to have the natural power of producing. But if in addition there be employed certain characters, words, or any other vain observances which clearly have no efficacy by nature, it will be superstitious and unlawful.

Reply Obj. 2: The natural forces of natural bodies result from their substantial forms which they acquire through the influence of heavenly bodies; wherefore through this same influence they acquire certain active forces. On the other hand the forms of artificial bodies result from the conception of the craftsman; and since they are nothing else but composition, order and shape, as stated in *Phys.* i, 5, they cannot have a natural active force. Consequently, no force accrues to them from the influence of heavenly bodies, in so far as they are artificial, but only in respect of their natural matter. Hence it is false, what Porphyry held, according to Augustine (De Civ. Dei x, 11), that "by herbs, stones, animals, certain particular sounds, words, shapes and devices, or again by certain movements of the stars observed in the course of the heavens it is possible for men to fashion on earth forces capable of carrying into effect the various dispositions of the stars," as though the results of the magic arts were to be ascribed to the power of the heavenly bodies. In fact as Augustine adds (De Civ.

Dei x, 11), "all these things are to be ascribed to the demons, who delude the souls that are subject to them."

Wherefore those images called astronomical also derive their efficacy from the actions of the demons: a sign of this is that it is requisite to inscribe certain characters on them which do not conduce to any effect naturally, since shape is not a principle of natural action. Yet astronomical images differ from necromantic images in this, that the latter include certain explicit invocations and trickery, wherefore they come under the head of explicit agreements made with the demons: whereas in the other images there are tacit agreements by means of tokens in certain shapes or characters.

Reply Obj. 3: It belongs to the domain of the divine majesty, to Whom the demons are subject, that God should employ them to whatever purpose He will. But man has not been entrusted with power over the demons, to employ them to whatsoever purpose he will; on the contrary, it is appointed that he should wage war against the demons. Hence in no way is it lawful for man to make use of the demons' help by compacts either tacit or express. _____

THIRD ARTICLE [II-II, Q. 96, Art. 3]

Whether Observances Directed to the Purpose of Fortune-telling Are Unlawful?

Objection 1: It would seem that observances directed to the purpose of fortune-telling are not unlawful. Sickness is one of the misfortunes that occur to man. Now sickness in man is preceded by certain symptoms, which the physician observes. Therefore it seems not unlawful to observe such like signs.

Obj. 2: Further, it is unreasonable to deny that which nearly everybody experiences. Now nearly everyone experiences that certain times, or places, hearing of certain words meetings of men or animals, uncanny or ungainly actions, are presages of good or evil to come. Therefore it seems not unlawful to observe these things.

Obj. 3: Further, human actions and occurrences are disposed by divine providence in a certain order: and this order seems to require that precedent events should be signs of subsequent occurrences: wherefore, according to the Apostle (1 Cor. 10:6), the things that happened to the fathers of old are signs of those that take place in our time. Now it is not unlawful to observe the order that

proceeds from divine providence. Therefore it is seemingly not unlawful to observe these presages.

On the contrary, Augustine says (De Doctr. Christ. ii, 20) that "a thousand vain observances are comprised under the head of compacts entered into with the demons: for instance, the twitching of a limb; a stone, a dog, or a boy coming between friends walking together; kicking the door-post when anyone passes in front of one's house; to go back to bed if you happen to sneeze while putting on your shoes; to return home if you trip when going forth; when the rats have gnawed a hole in your clothes, to fear superstitiously a future evil rather than to regret the actual damage."

I answer that, Men attend to all these observances, not as causes but as signs of future events, good or evil. Nor do they observe them as signs given by God, since these signs are brought forward, not on divine authority, but rather by human vanity with the cooperation of the malice of the demons, who strive to entangle men's minds with such like trifles. Accordingly it is evident that all these observances are superstitious and unlawful: they are apparently remains of idolatry, which authorized the observance of auguries, of lucky and unlucky days which is allied to divination by the stars, in respect of which one day is differentiated from another: except that these observances are devoid of reason and art, wherefore they are yet more vain and superstitious.

Reply Obj. 1: The causes of sickness are seated in us, and they produce certain signs of sickness to come, which physicians lawfully observe. Wherefore it is not unlawful to consider a presage of future events as proceeding from its cause; as when a slave fears a flogging when he sees his master's anger. Possibly the same might be said if one were to fear for child lest it take harm from the evil eye, of which we have spoken in the First Part (Q. 117, A. 3, ad 2). But this does not apply to this kind of observances.

Reply Obj. 2: That men have at first experienced a certain degree of truth in these observances is due to chance. But afterwards when a man begins to entangle his mind with observances of this kind, many things occur in connection with them through the trickery of the demons, "so that men, through being entangled in these observances, become yet more curious, and more and more embroiled in the manifold snares of a pernicious error," as Augustine says (De Doctr. Christ. ii, 23).

Reply Obj. 3: Among the Jewish people of whom Christ was to be born, not only words but also deeds were prophetic, as Augustine states (Contra Faust. iv, 2; xxii, 24). Wherefore it is lawful to apply those deeds to our instruction, as signs given by God. Not all things, however, that occur through divine providence are ordered so as to be signs of the future. Hence the argument does not prove.

FOURTH ARTICLE [II-II, Q. 96, Art. 4]

Whether It Is Unlawful to Wear Divine Words at the Neck?

Objection 1: It would seem that it is not unlawful to wear divine words at the neck. Divine words are no less efficacious when written than when uttered. But it is lawful to utter sacred words for the purpose of producing certain effects; (for instance, in order to heal the sick), such as the "Our Father" or the "Hail Mary," or in any way whatever to call on the Lord's name, according to Mk. 16:17, 18, "In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents." Therefore it seems to be lawful to wear sacred words at one's neck, as a remedy for sickness or for any kind of distress.

Obj. 2: Further, sacred words are no less efficacious on the human body than on the bodies of serpents and other animals. Now certain incantations are efficacious in checking serpents, or in healing certain other animals: wherefore it is written (Ps. 57:5): "Their madness is according to the likeness of a serpent, like the deaf asp that stoppeth her ears, which will not hear the voice of the charmers, nor of the wizard that charmeth wisely." Therefore it is lawful to wear sacred words as a remedy for men.

Obj. 3: Further, God's word is no less holy than the relics of the saints; wherefore Augustine says (Lib. L. Hom. xxvi) that "God's word is of no less account than the Body of Christ." Now it is lawful for one to wear the relics of the saints at one's neck, or to carry them about one in any way for the purpose of self-protection. Therefore it is equally lawful to have recourse to the words of Holy Writ, whether uttered or written, for one's protection.

Obj. 4: On the other hand, Chrysostom says (Hom. xliii in Matth.) [*Cf. the Opus Imperfectum in Matthaeum, among St. Chrysostom's works, and falsely ascribed to him]: "Some wear round their necks a passage in writing from the Gospel. Yet is not the Gospel read in church and heard by all every day? How

then, if it does a man no good to have the Gospels in his ears, will he find salvation by wearing them round his neck? Moreover, where is the power of the Gospel? In the shapes of the letters or in the understanding of the sense? If in the shapes, you do well to wear them round your neck; if in the understanding, you will then do better to bear them in your heart than to wear them round your neck."

I answer that, In every incantation or wearing of written words, two points seem to demand caution. The first is the thing said or written, because if it is connected with invocation of the demons it is clearly superstitious and unlawful. In like manner it seems that one should beware lest it contain strange words, for fear that they conceal something unlawful. Hence Chrysostom says [*Cf. the Opus Imperfectum in Matthaeum, among St. Chrysostom's works, falsely ascribed to him] that "many now after the example of the Pharisees who enlarged their fringes, invent and write Hebrew names of angels, and fasten them to their persons. Such things seem fearsome to those who do not understand them." Again, one should take care lest it contain anything false, because in that case also the effect could not be ascribed to God, Who does not bear witness to a falsehood.

In the second place, one should beware lest besides the sacred words it contain something vain, for instance certain written characters, except the sign of the Cross; or if hope be placed in the manner of writing or fastening, or in any like vanity, having no connection with reverence for God, because this would be pronounced superstitious: otherwise, however, it is lawful. Hence it is written in the Decretals (XXVI, qu. v, cap. Non liceat Christianis): "In blending together medicinal herbs, it is not lawful to make use of observances or incantations, other than the divine symbol, or the Lord's Prayer, so as to give honor to none but God the Creator of all."

Reply Obj. 1: It is indeed lawful to pronounce divine words, or to invoke the divine name, if one do so with a mind to honor God alone, from Whom the result is expected: but it is unlawful if it be done in connection with any vain observance.

Reply Obj. 2: Even in the case of incantations of serpents or any animals whatever, if the mind attend exclusively to the sacred words and to the divine power, it will not be unlawful. Such like incantations, however, often include unlawful observances, and rely on the demons for their result, especially in the

case of serpents, because the serpent was the first instrument employed by the devil in order to deceive man. Hence a gloss on the passage quoted says: "Note that Scripture does not commend everything whence it draws its comparisons, as in the case of the unjust judge who scarcely heard the widow's request."

Reply Obj. 3: The same applies to the wearing of relics, for if they be worn out of confidence in God, and in the saints whose relics they are, it will not be unlawful. But if account were taken in this matter of some vain circumstance (for instance that the casket be three-cornered, or the like, having no bearing on the reverence due to God and the saints), it would be superstitious and unlawful.

Reply Obj. 4: Chrysostom is speaking of the case in which more attention is paid the written characters than to the understanding of the words.

QUESTION 97

OF THE TEMPTATION OF GOD
(In Four Articles)

We must now consider the vices that are opposed to religion, through lack of religion, and which are manifestly contrary thereto, so that they come under the head of irreligion. Such are the vices which pertain to contempt or irreverence for God and holy things. Accordingly we shall consider: (1) Vices pertaining directly to irreverence for God; (2) Vices pertaining to irreverence for holy things. With regard to the first we shall consider the temptation whereby God is tempted, and perjury, whereby God's name is taken with irreverence. Under the first head there are four points of inquiry:

(1) In what the temptation of God consists;

(2) Whether it is a sin?

(3) To what virtue it is opposed;

(4) Of its comparison with other vices. _____

FIRST ARTICLE [II-II, Q. 97, Art. 1]

Whether the Temptation of God Consists in Certain Deeds, Wherein the

Expected Result Is Ascribed to the Power of God Alone?

Objection 1: It would seem that the temptation of God does not consist in certain deeds wherein the result is expected from the power of God alone. Just as God is tempted by man so is man tempted by God, man, and demons. But when man is tempted the result is not always expected from his power. Therefore neither is God tempted when the result is expected from His power alone.

Obj. 2: Further, all those who work miracles by invoking the divine name look for an effect due to God's power alone. Therefore, if the temptation of God consisted in such like deeds, all who work miracles would tempt God.

Obj. 3: Further, it seems to belong to man's perfection that he should put aside human aids and put his hope in God alone. Hence Ambrose, commenting on Luke 9:3, "Take nothing for your journey," etc. says: "The Gospel precept points out what is required of him that announces the kingdom of God, namely, that he should not depend on worldly assistance, and that, taking assurance from his faith, he should hold himself to be the more able to provide for himself, the less he seeks these things." And the Blessed Agatha said: "I have never treated my body with bodily medicine, I have my Lord Jesus Christ, Who restores all things by His mere word." [*Office of St. Agatha, eighth Responsory (Dominican Breviary).] But the temptation of God does not consist in anything pertaining to perfection. Therefore the temptation of God does not consist in such like deeds, wherein the help of God alone is expected.

On the contrary, Augustine says (Contra Faust. xxii, 36): "Christ who gave proof of God's power by teaching and reproving openly, yet not allowing the rage of His enemies to prevail against Him, nevertheless by fleeing and hiding, instructed human weakness, lest it should dare to tempt God when it has to strive to escape from that which it needs to avoid." From this it would seem that the temptation of God consists in omitting to do what one can in order to escape from danger, and relying on the assistance of God alone.

I answer that, Properly speaking, to tempt is to test the person tempted. Now we put a person to the test by words or by deeds. By words, that we may find out whether he knows what we ask, or whether he can and will grant it: by deeds, when, by what we do, we probe another's prudence, will or power. Either of these may happen in two ways. First, openly, as when one declares oneself a tempter: thus Samson (Judges 14:12) proposed a riddle to the Philistines in order

to tempt them. In the second place it may be done with cunning and by stealth, as the Pharisees tempted Christ, as we read in Matt. 22:15, sqq. Again this is sometimes done explicitly, as when anyone intends, by word or deed, to put some person to the test; and sometimes implicitly, when, to wit, though he does not intend to test a person, yet that which he does or says can seemingly have no other purpose than putting him to a test.

Accordingly, man tempts God sometimes by words, sometimes by deeds. Now we speak with God in words when we pray. Hence a man tempts God explicitly in his prayers when he asks something of God with the intention of probing God's knowledge, power or will. He tempts God explicitly by deeds when he intends, by whatever he does, to experiment on God's power, good will or wisdom. But He will tempt God implicitly, if, though he does not intend to make an experiment on God, yet he asks for or does something which has no other use than to prove God's power, goodness or knowledge. Thus when a man wishes his horse to gallop in order to escape from the enemy, this is not giving the horse a trial: but if he make the horse gallop with out any useful purpose, it seems to be nothing else than a trial of the horse's speed; and the same applies to all other things. Accordingly when a man in his prayers or deeds entrusts himself to the divine assistance for some urgent or useful motive, this is not to tempt God: for it is written (2 Paralip 20:12): "As we know not what to do, we can only turn our eyes to Thee." But if this be done without any useful or urgent motive, this is to tempt God implicitly. Wherefore a gloss on Deut. 6:16, "Thou shalt not tempt the Lord thy God," says: "A man tempts God, if having the means at hand, without reason he chooses a dangerous course, trying whether he can be delivered by God."

Reply Obj. 1: Man also is sometimes tempted by means of deeds, to test his ability or knowledge or will to uphold or oppose those same deeds.

Reply Obj. 2: When saints work miracles by their prayers, they are moved by a motive of necessity or usefulness to ask for that which is an effect of the divine power.

Reply Obj. 3: The preachers of God's kingdom dispense with temporal aids, so as to be freer to give their time to the word of God: wherefore if they depend on God alone, it does not follow that they tempt God. But if they were to neglect human assistance without any useful or urgent motive, they would be tempting God. Hence Augustine (Contra Faust. xxii, 36) says that "Paul fled, not through

ceasing to believe in God, but lest he should tempt God, were he not to flee when he had the means of flight." The Blessed Agatha had experience of God's kindness towards her, so that either she did not suffer such sickness as required bodily medicine, or else she felt herself suddenly cured by God.

SECOND ARTICLE [II-II, Q. 97, Art. 2]

Whether It Is a Sin to Tempt God?

Objection 1: It would seem that it is not a sin to tempt God. For God has not commanded sin. Yet He has commanded men to try, which is the same as to tempt, Him: for it is written (Malach. 3:10): "Bring all the tithes into the storehouse, that there may be meat in My house; and try Me in this, saith the Lord, if I open not unto you the flood-gates of heaven." Therefore it seems not to be a sin to tempt God.

Obj. 2: Further, a man is tempted not only in order to test his knowledge and his power, but also to try his goodness or his will. Now it is lawful to test the divine goodness or will, for it is written (Ps. 33:9): "O taste and see that the Lord is sweet," and (Rom. 12:2): "That you may prove what is the good, and the acceptable, and the perfect will of God." Therefore it is not a sin to tempt God.

Obj. 3: Further, Scripture never blames a man for ceasing from sin, but rather for committing a sin. Now Achaz is blamed because when the Lord said: "Ask thee a sign of the Lord thy God," he replied: "I will not ask, and I will not tempt the Lord," and then it was said to him: "Is it a small thing for you to be grievous to men, that you are grievous to my God also?" (Isa. 7:11-13). And we read of Abraham (Gen. 15:8) that he said to the Lord: "Whereby may I know that I shall possess it?" namely, the land which God had promised him. Again Gedeon asked God for a sign of the victory promised to him (Judges 6:36, sqq.). Yet they were not blamed for so doing. Therefore it is not a sin to tempt God.

On the contrary, It is forbidden in God's Law, for it is written (Deut. 6:10): "Thou shalt not tempt the Lord thy God."

I answer that, As stated above (A. 1), to tempt a person is to put him to a test. Now one never tests that of which one is certain. Wherefore all temptation proceeds from some ignorance or doubt, either in the tempter (as when one tests a thing in order to know its qualities), or in others (as when one tests a thing in

order to prove it to others), and in this latter way God is said to tempt us. Now it is a sin to be ignorant of or to doubt that which pertains to God's perfection. Wherefore it is evident that it is a sin to tempt God in order that the tempter himself may know God's power.

On the other hand, if one were to test that which pertains to the divine perfection, not in order to know it oneself, but to prove it to others: this is not tempting God, provided there be just motive of urgency, or a pious motive of usefulness, and other requisite conditions. For thus did the apostles ask the Lord that signs might be wrought in the name of Jesus Christ, as related in Acts 4:30, in order, to wit, that Christ's power might be made manifest to unbelievers.

Reply Obj. 1: The paying of tithes was prescribed in the Law, as stated above (Q. 87, A. 1). Hence there was a motive of urgency to pay it, through the obligation of the Law, and also a motive of usefulness, as stated in the text quoted—"that there may be meat in God's house": wherefore they did not tempt God by paying tithes. The words that follow, "and try Me," are not to be understood causally, as though they had to pay tithes in order to try if "God would open the flood-gates of heaven," but consecutively, because, to wit, if they paid tithes, they would prove by experience the favors which God would shower upon them.

Reply Obj. 2: There is a twofold knowledge of God's goodness or will. One is speculative and as to this it is not lawful to doubt or to prove whether God's will be good, or whether God is sweet. The other knowledge of God's will or goodness is effective or experimental and thereby a man experiences in himself the taste of God's sweetness, and complacency in God's will, as Dionysius says of Hierotheos (Div. Nom. ii) that "he learnt divine things through experience of them." It is in this way that we are told to prove God's will, and to taste His sweetness.

Reply Obj. 3: God wished to give a sign to Achaz, not for him alone, but for the instruction of the whole people. Hence he was reproved because, by refusing to ask a sign, he was an obstacle to the common welfare. Nor would he have tempted God by asking, both because he would have asked through God commanding him to do so, and because it was a matter relating to the common good. Abraham asked for a sign through the divine instinct, and so he did not sin. Gedeon seems to have asked a sign through weakness of faith, wherefore he is not to be excused from sin, as a gloss observes: just as Zachary sinned in saying to the angel (Luke 1:18): "Whereby shall I know this?" so that he was

punished for his unbelief.

It must be observed, however, that there are two ways of asking God for a sign: first in order to test God's power or the truth of His word, and this of its very nature pertains to the temptation of God. Secondly, in order to be instructed as to what is God's pleasure in some particular matter; and this nowise comes under the head of temptation of God. _____

THIRD ARTICLE [II-II, Q. 97, Art. 3]

Whether Temptation of God Is Opposed to the Virtue of Religion?

Objection 1: It would seem that the temptation of God is not opposed to the virtue of religion. The temptation of God is sinful, because a man doubts God, as stated above (A. 2). Now doubt about God comes under the head of unbelief, which is opposed to faith. Therefore temptation of God is opposed to faith rather than to religion.

Obj. 2: Further, it is written (Ecclus. 18:23): "Before prayer prepare thy soul, and be not as a man that tempteth God. Such a man," that is, who tempts God, says the interlinear gloss, "prays for what God taught him to pray for, yet does not what God has commanded him to do." Now this pertains to imprudence which is opposed to hope. Therefore it seems that temptation of God is a sin opposed to hope.

Obj. 3: Further, a gloss on Ps. 77:18, "And they tempted God in their hearts," says that "to tempt God is to pray to Him deceitfully, with simplicity in our words and wickedness in our hearts." Now deceit is opposed to the virtue of truth. Therefore temptation of God is opposed, not to religion, but to truth.

On the contrary, According to the gloss quoted above "to tempt God is to pray to Him inordinately." Now to pray to God becomingly is an act of religion as stated above (Q. 83, A. 15). Therefore to tempt God is a sin opposed to religion.

I answer that, As clearly shown above (Q. 81, A. 5), the end of religion is to pay reverence to God. Wherefore whatever pertains directly to irreverence for God is opposed to religion. Now it is evident that to tempt a person pertains to irreverence for him: since no one presumes to tempt one of whose excellence he is sure. Hence it is manifest that to tempt God is a sin opposed to religion.

Reply Obj. 1: As stated above (Q. 81, A. 7), it belongs to religion to declare one's faith by certain signs indicative of reverence towards God. Consequently it belongs to irreligion that, through doubtful faith, a man does things indicative of irreverence towards God. To tempt God is one of these; wherefore it is a species of irreligion.

Reply Obj. 2: He that prepares not his soul before prayer by forgiving those against whom he has anything, or in some other way disposing himself to devotion, does not do what he can to be heard by God, wherefore he tempts God implicitly as it were. And though this implicit temptation would seem to arise from presumption or indiscretion, yet the very fact that a man behaves presumptuously and without due care in matters relating to God implies irreverence towards Him. For it is written (1 Pet. 5:6): "Be you humbled . . . under the mighty hand of God," and (2 Tim. 2:15): "Carefully study to present thyself approved unto God." Therefore also this kind of temptation is a species of irreligion.

Reply Obj. 3: A man is said to pray deceitfully, not in relation to God, Who knows the secrets of the heart, but in relation to man. Wherefore deceit is accidental to the temptation of God, and consequently it does not follow that to tempt God is directly opposed to the truth. _____

FOURTH ARTICLE [II-II, Q. 97, Art. 4]

Whether the Temptation of God Is a Graver Sin Than Superstition?

Objection 1: It would seem that the temptation of God is a graver sin than superstition. The greater sin receives the greater punishment. Now the sin of tempting God was more severely punished in the Jews than was the sin of idolatry; and yet the latter is the chief form of superstition: since for the sin of idolatry three thousand men of their number were slain, as related in Ex. 32:28 [*Septuagint version. The Vulgate has "twenty-three thousand."], whereas for the sin of temptation they all without exception perished in the desert, and entered not into the land of promise, according to Ps. 94:9, "Your fathers tempted Me," and further on, "so I swore in My wrath that they should not enter into My rest." Therefore to tempt God is a graver sin than superstition.

Obj. 2: Further, the more a sin is opposed to virtue the graver it would seem to be. Now irreligion, of which the temptation of God is a species, is more opposed

to the virtue of religion, than superstition which bears some likeness to religion. Therefore to tempt God is a graver sin than superstition.

Obj. 3: Further, it seems to be a greater sin to behave disrespectfully to one's parents, than to pay others the respect we owe to our parents. Now God should be honored by us as the Father of all (Malach. 1:6). Therefore, temptation of God whereby we behave irreverently to God, seems to be a greater sin than idolatry, whereby we give to a creature the honor we owe to God.

On the contrary, A gloss on Deut. 17:2, "When there shall be found among you," etc. says: "The Law detests error and idolatry above all: for it is a very great sin to give to a creature the honor that belongs to the Creator."

I answer that, Among sins opposed to religion, the more grievous is that which is the more opposed to the reverence due to God. Now it is less opposed to this reverence that one should doubt the divine excellence than that one should hold the contrary for certain. For just as a man is more of an unbeliever if he be confirmed in his error, than if he doubt the truth of faith, so, too, a man acts more against the reverence due to God, if by his deeds he professes an error contrary to the divine excellence, than if he expresses a doubt. Now the superstitious man professes an error, as shown above (Q. 94, A. 1, ad 1), whereas he who tempts God by words or deeds expresses a doubt of the divine excellence, as stated above (A. 2). Therefore the sin of superstition is graver than the sin of tempting God.

Reply Obj. 1: The sin of idolatry was not punished in the above manner, as though it were a sufficient punishment; because a more severe punishment was reserved in the future for that sin, for it is written (Ex. 32:34): "And I, in the day of revenge, will visit this sin also of theirs."

Reply Obj. 2: Superstition bears a likeness to religion, as regards the material act which it pays just as religion does. But, as regards the end, it is more contrary to religion than the temptation of God, since it implies greater irreverence for God, as stated.

Reply Obj. 3: It belongs essentially to the divine excellence that it is singular and incommunicable. Consequently to give divine reverence to another is the same as to do a thing opposed to the divine excellence. There is no comparison with the honor due to our parents, which can without sin be given to others.

QUESTION 98

OF PERJURY
(In Four Articles)

We must now consider perjury: under which head there are four points of inquiry:

(1) Whether falsehood is necessary for perjury?

(2) Whether perjury is always a sin?

(3) Whether it is always a mortal sin?

(4) Whether it is a sin to enjoin an oath on a perjurer?

FIRST ARTICLE [II-II, Q. 98, Art. 1]

Whether It Is Necessary for Perjury That the Statement Confirmed on Oath Be False?

Objection 1: It would seem that it is not necessary for perjury that the statement confirmed on oath be false. As stated above (Q. 89, A. 3), an oath should be accompanied by judgment and justice no less than by truth. Since therefore perjury is incurred through lack of truth, it is incurred likewise through lack of judgment, as when one swears indiscreetly, and through lack of justice, as when one swears to something unjust.

Obj. 2: Further, that which confirms is more weighty than the thing confirmed thereby: thus in a syllogism the premises are more weighty than the conclusion. Now in an oath a man's statement is confirmed by calling on the name of God. Therefore perjury seems to consist in swearing by false gods rather than in a lack of truth in the human statement which is confirmed on oath.

Obj. 3: Further, Augustine says (De Verb. Apost. Jacobi; Serm. clxxx): "Men swear falsely both in deceiving others and when they are deceived themselves"; and he gives three examples. The first is: "Supposing a man to swear, thinking

that what he swears to is true, whereas it is false"; the second is: "Take the instance of another who knows the statement to be false, and swears to it as though it were true"; and the third is: "Take another, who thinks his statement false, and swears to its being true, while perhaps it is true," of whom he says afterwards that he is a perjurer. Therefore one may be a perjurer while swearing to the truth. Therefore falsehood is not necessary for perjury.

On the contrary, Perjury is defined "a falsehood confirmed by oath" [*Hugh of St. Victor, Sum. Sent. iv, 5].

I answer that, As stated above (Q. 92, A. 2), moral acts take their species from their end. Now the end of an oath is the confirmation of a human assertion. To this confirmation falsehood is opposed: since an assertion is confirmed by being firmly shown to be true; and this cannot happen to that which is false. Hence falsehood directly annuls the end of an oath: and for this reason, that perversity in swearing, which is called perjury, takes its species chiefly from falsehood. Consequently falsehood is essential to perjury.

Reply Obj. 1: As Jerome says on Jer. 4:2, "whichever of these three be lacking, there is perjury," but in different order. For first and chiefly perjury consists in a lack of truth, for the reason stated in the Article. Secondly, there is perjury when justice is lacking, for in whatever way a man swears to that which is unlawful, for this very reason he is guilty of falsehood, since he is under an obligation to do the contrary. Thirdly, there is perjury when judgment is lacking, since by the very fact that a man swears indiscreetly, he incurs the danger of lapsing into falsehood.

Reply Obj. 2: In syllogisms the premises are of greater weight, since they are in the position of active principle, as stated in *Phys.* ii, 3: whereas in moral matters the end is of greater importance than the active principle. Hence though it is a perverse oath when a man swears to the truth by false gods, yet perjury takes its name from that kind of perversity in an oath, that deprives the oath of its end, by swearing what is false.

Reply Obj. 3: Moral acts proceed from the will, whose object is the apprehended good. Wherefore if the false be apprehended as true, it will be materially false, but formally true, as related to the will. If something false be apprehended as false, it will be false both materially and formally. If that which is true be apprehended as false, it will be materially true, and formally false. Hence in each

of these cases the conditions required for perjury are to be found in some way, on account of some measure of falsehood. Since, however, that which is formal in anything is of greater importance than that which is material, he that swears to a falsehood thinking it true is not so much of a perjurer as he that swears to the truth thinking it false. For Augustine says (De Verb. Apost. Jacobi; Serm. clxxx): "It depends how the assertion proceeds from the mind, for the tongue is not guilty except the mind be guilty." _____

SECOND ARTICLE [II-II, Q. 98, Art. 2]

Whether All Perjury Is Sinful?

Objection 1: It would seem that not all perjury is sinful. Whoever does not fulfil what he has confirmed on oath is seemingly a perjurer. Yet sometimes a man swears he will do something unlawful (adultery, for instance, or murder): and if he does it, he commits a sin. If therefore he would commit a sin even if he did it not, it would follow that he is perplexed.

Obj. 2: Further, no man sins by doing what is best. Yet sometimes by committing a perjury one does what is best: as when a man swears not to enter religion, or not to do some kind of virtuous deed. Therefore not all perjury is sinful.

Obj. 3: Further, he that swears to do another's will would seem to be guilty of perjury unless he do it. Yet it may happen sometimes that he sins not, if he do not the man's will: for instance, if the latter order him to do something too hard and unbearable. Therefore seemingly not all perjury is sinful.

Obj. 4: Further, a promissory oath extends to future, just as a declaratory oath extends to past and present things. Now the obligation of an oath may be removed by some future occurrence: thus a state may swear to fulfil some obligation, and afterwards other citizens come on the scene who did not take the oath; or a canon may swear to keep the statutes of a certain church, and afterwards new statutes are made. Therefore seemingly he that breaks an oath does not sin.

On the contrary, Augustine says (De Verb. Apost. Jacobi; Serm. cxxx), in speaking of perjury: "See how you should detest this horrible beast and exterminate it from all human business."

I answer that, As stated above (Q. 89, A. 1), to swear is to call God as witness.

Now it is an irreverence to God to call Him to witness to a falsehood, because by so doing one implies either that God ignores the truth or that He is willing to bear witness to a falsehood. Therefore perjury is manifestly a sin opposed to religion, to which it belongs to show reverence to God.

Reply Obj. 1: He that swears to do what is unlawful is thereby guilty of perjury through lack of justice: though, if he fails to keep his oath, he is not guilty of perjury in this respect, since that which he swore to do was not a fit matter of an oath.

Reply Obj. 2: A person who swears not to enter religion, or not to give an alms, or the like, is guilty of perjury through lack of judgment. Hence when he does that which is best it is not an act of perjury, but contrary thereto: for the contrary of that which he is doing could not be a matter of an oath.

Reply Obj. 3: When one man swears or promises to do another's will, there is to be understood this requisite condition—that the thing commanded be lawful and virtuous, and not unbearable or immoderate.

Reply Obj. 4: An oath is a personal act, and so when a man becomes a citizen of a state, he is not bound, as by oath, to fulfil whatever the state has sworn to do. Yet he is bound by a kind of fidelity, the nature of which obligation is that he should take his share of the state's burdens if he takes a share of its goods.

The canon who swears to keep the statutes that have force in some particular "college" is not bound by his oath to keep any that may be made in the future, unless he intends to bind himself to keep all, past and future. Nevertheless he is bound to keep them by virtue of the statutes themselves, since they are possessed of coercive force, as stated above (I-II, Q. 96, A. 4).

THIRD ARTICLE [II-II, Q. 98, Art. 3]

Whether All Perjury Is a Mortal Sin?

Objection 1: It would seem that not all perjury is a mortal sin. It is laid down (Extra, De Jurejur., cap. Verum): "Referring to the question whether an oath is binding on those who have taken one in order to safeguard their life and possessions, we have no other mind than that which our predecessors the Roman Pontiffs are known to have had, and who absolved such persons from the

obligations of their oath. Henceforth, that discretion may be observed, and in order to avoid occasions of perjury, let them not be told expressly not to keep their oath: but if they should not keep it, they are not for this reason to be punished as for a mortal sin." Therefore not all perjury is a mortal sin.

Obj. 2. Further, as Chrysostom [*Hom. xliv in the Opus Imperfectum on St. Matthew, falsely ascribed to St. John Chrysostom] says, "it is a greater thing to swear by God than by the Gospels." Now it is not always a mortal sin to swear by God to something false; for instance, if we were to employ such an oath in fun or by a slip of the tongue in the course of an ordinary conversation. Therefore neither is it always a mortal sin to break an oath that has been taken solemnly on the Gospels.

Obj. 3: Further, according to the Law a man incurs infamy through committing perjury (VI, qu. i, cap. Infames). Now it would seem that infamy is not incurred through any kind of perjury, as it is prescribed in the case of a declaratory oath violated by perjury [*Cap. Cum dilectus, de Ord. Cognit.]. Therefore, seemingly, not all perjury is a mortal sin.

On the contrary, Every sin that is contrary to a divine precept is a mortal sin. Now perjury is contrary to a divine precept, for it is written (Lev. 19:12): "Thou shalt not swear falsely by My name." Therefore it is a mortal sin.

I answer that, According to the teaching of the Philosopher (Poster. i, 2), "that which causes a thing to be such is yet more so." Now we know that an action which is, by reason of its very nature, a venial sin, or even a good action, is a mortal sin if it be done out of contempt of God. Wherefore any action that of its nature, implies contempt of God is a mortal sin. Now perjury, of its very nature implies contempt of God, since, as stated above (A. 2), the reason why it is sinful is because it is an act of irreverence towards God. Therefore it is manifest that perjury, of its very nature, is a mortal sin.

Reply Obj. 1: As stated above (Q. 89, A. 7, ad 3), coercion does not deprive a promissory oath of its binding force, as regards that which can be done lawfully. Wherefore he who fails to fulfil an oath which he took under coercion is guilty of perjury and sins mortally. Nevertheless the Sovereign Pontiff can, by his authority, absolve a man from an obligation even of an oath, especially if the latter should have been coerced into taking the oath through such fear as may overcome a high-principled man.

When, however, it is said that these persons are not to be punished as for a mortal sin, this does not mean that they are not guilty of mortal sin, but that a lesser punishment is to be inflicted on them.

Reply Obj. 2: He that swears falsely in fun is nonetheless irreverent to God, indeed, in a way, he is more so, and consequently is not excused from mortal sin. He that swears falsely by a slip of tongue, if he adverts to the fact that he is swearing, and that he is swearing to something false, is not excused from mortal sin, as neither is he excused from contempt of God. If, however, he does not advert to this, he would seem to have no intention of swearing, and consequently is excused from the sin of perjury.

It is, however, a more grievous sin to swear solemnly by the Gospels, than to swear by God in ordinary conversation, both on account of scandal and on account of the greater deliberation. But if we consider them equally in comparison with one another, it is more grievous to commit perjury in swearing by God than in swearing by the Gospels.

Reply Obj. 3: Not every sin makes a man infamous in the eye of the law. Wherefore, if a man who has sworn falsely in a declaratory oath be not infamous in the eye of the law, but only when he has been so declared by sentence in a court of law, it does not follow that he has not sinned mortally. The reason why the law attaches infamy rather to one who breaks a promissory oath taken solemnly is that he still has it in his power after he has sworn to substantiate his oath, which is not the case in a declaratory oath. _____

FOURTH ARTICLE [II-II, Q. 98, Art. 4]

Whether He Sins Who Demands an Oath of a Perjurer?

Objection 1: It would seem that he who demands an oath of a perjurer commits a sin. Either he knows that he swears truly, or he knows that he swears falsely. If he knows him to swear truly, it is useless for him to demand an oath: and if he believes him to swear falsely, for his own part he leads him into sin. Therefore nowise seemingly should one enjoin an oath on another person.

Obj. 2: Further, to receive an oath from a person is less than to impose an oath on him. Now it would seem unlawful to receive an oath from a person, especially if he swear falsely, because he would then seem to consent in his sin. Much less therefore would it seem lawful to impose an oath on one who swears

falsely.

Obj. 3: Further, it is written (Lev. 5:1): "If anyone sin, and hear the voice of one swearing falsely [*'Falsely' is not in the Vulgate], and is a witness either because he himself hath seen, or is privy to it: if he do not utter it, he shall bear his iniquity." Hence it would seem that when a man knows another to be swearing falsely, he is bound to denounce him. Therefore it is not lawful to demand an oath of such a man.

Obj. 4: On the other hand, Just as it is a sin to swear falsely so is it to swear by false gods. Yet it is lawful to take advantage of an oath of one who has sworn by false gods, as Augustine says (ad Public. Ep. xlvii). Therefore it is lawful to demand an oath from one who swears falsely.

I answer that, As regards a person who demands an oath from another, a distinction would seem to be necessary. For either he demands the oath on his own account and of his own accord, or he demands it on account of the exigencies of a duty imposed on him. If a man demands an oath on his own account as a private individual, we must make a distinction, as does Augustine (de Perjuriis. serm. clxxx): "For if he knows not that the man will swear falsely, and says to him accordingly: 'Swear to me' in order that he may be credited, there is no sin: yet it is a human temptation" (because, to wit, it proceeds from his weakness in doubting whether the man will speak the truth). "This is the evil whereof Our Lord says (Matt. 5:37): That which is over and above these, is of evil. But if he knows the man to have done so," i.e. the contrary of what he swears to, "and yet forces him to swear, he is a murderer: for the other destroys himself by his perjury, but it is he who urged the hand of the slayer."

If, on the other hand, a man demands an oath as a public person, in accordance with the requirements of the law, on the requisition of a third person: he does not seem to be at fault, if he demands an oath of a person, whether he knows that he will swear falsely or truly, because seemingly it is not he that exacts the oath but the person at whose instance he demands it.

Reply Obj. 1: This argument avails in the case of one who demands an oath on his own account. Yet he does not always know that the other will swear truly or falsely, for at times he has doubts about the fact, and believes he will swear truly. In such a case he exacts an oath in order that he may be more certain.

Reply Obj. 2: As Augustine says (ad Public. serm. xlvii), "though we are forbidden to swear, I do not remember ever to have read in the Holy Scriptures that we must not accept oaths from others." Hence he that accepts an oath does not sin, except perchance when of his own accord he forces another to swear, knowing that he will swear falsely.

Reply Obj. 3: As Augustine says (QQ. Super Lev, qu. i), Moses in the passage quoted did not state to whom one man had to denounce another's perjury: wherefore it must be understood that the matter had to be denounced "to those who would do the perjurer good rather than harm." Again, neither did he state in what order the denunciation was to be made: wherefore seemingly the Gospel order should be followed, if the sin of perjury should be hidden, especially when it does not tend to another person's injury: because if it did, the Gospel order would not apply to the case, as stated above (Q. 33, A. 7; Q. 68, A. 1).

Reply Obj. 4: It is lawful to make use of an evil for the sake of good, as God does, but it is not lawful to lead anyone to do evil. Consequently it is lawful to accept the oath of one who is ready to swear by false gods, but it is not lawful to induce him to swear by false gods. Yet it seems to be different in the case of one who swears falsely by the true God, because an oath of this kind lacks the good of faith, which a man makes use of in the oath of one who swears truly by false gods, as Augustine says (ad Public. Ep. xlvii). Hence when a man swears falsely by the true God his oath seems to lack any good that one may use lawfully.

QUESTION 99

OF SACRILEGE
(In Four Articles)

We must now consider the vices which pertain to irreligion, whereby sacred things are treated with irreverence. We shall consider (1) Sacrilege; (2) Simony.

Under the first head there are four points of inquiry:

(1) What is sacrilege?

(2) Whether it is a special sin?

(3) Of the species of sacrilege;

(4) Of the punishment of sacrilege. _____

FIRST ARTICLE [II-II, Q. 99, Art. 1]

Whether Sacrilege Is the Violation of a Sacred Thing?

Objection 1: It would seem that sacrilege is not the violation of a sacred thing. It is stated (XVII, qu. iv [*Append. Gratian, on can. Si quis suadente]): "They are guilty of sacrilege who disagree about the sovereign's decision, and doubt whether the person chosen by the sovereign be worthy of honor." Now this seems to have no connection with anything sacred. Therefore sacrilege does not denote the violation of something sacred.

Obj. 2: Further, it is stated further on [*Append. Gratian, on can. Constituit.] that if any man shall allow the Jews to hold public offices, "he must be excommunicated as being guilty of sacrilege." Yet public offices have nothing to do with anything sacred. Therefore it seems that sacrilege does not denote the violation of a sacred thing.

Obj. 3: Further, God's power is greater than man's. Now sacred things receive their sacred character from God. Therefore they cannot be violated by man: and so a sacrilege would not seem to be the violation of a sacred thing.

On the contrary, Isidore says (Etym. x) that "a man is said to be sacrilegious because he selects," i.e. steals, "sacred things."

I answer that, As stated above (Q. 81, A. 5; I-II, Q. 101, A. 4), a thing is called "sacred" through being deputed to the divine worship. Now just as a thing acquires an aspect of good through being deputed to a good end, so does a thing assume a divine character through being deputed to the divine worship, and thus a certain reverence is due to it, which reverence is referred to God. Therefore whatever pertains to irreverence for sacred things is an injury to God, and comes under the head of sacrilege.

Reply Obj. 1: According to the Philosopher (Ethic. i, 2) the common good of the nation is a divine thing, wherefore in olden times the rulers of a commonwealth were called divines, as being the ministers of divine providence, according to Wis. 6:5, "Being ministers of His kingdom, you have not judged rightly." Hence by an extension of the term, whatever savors of irreverence for the sovereign, such as disputing his judgment, and questioning whether one ought to follow it,

is called sacrilege by a kind of likeness.

Reply Obj. 2: Christians are sanctified by faith and the sacraments of Christ, according to 1 Cor. 6:11, "But you are washed, but you are sanctified." Wherefore it is written (1 Pet. 2:9): "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people." Therefore any injury inflicted on the Christian people, for instance that unbelievers should be put in authority over it, is an irreverence for a sacred thing, and is reasonably called a sacrilege.

Reply Obj. 3: Violation here means any kind of irreverence or dishonor. Now as "honor is in the person who honors and not in the one who is honored" (Ethic. i, 5), so again irreverence is in the person who behaves irreverently even though he do no harm to the object of his irreverence. Hence, so far he is concerned, he violates the sacred thing, though the latter be not violated in itself.

SECOND ARTICLE [II-II, Q. 99, Art. 2]

Whether Sacrilege Is a Special Sin?

Objection 1: It would seem that sacrilege is not a special sin. It is stated (XVII, qu. iv) "They are guilty of sacrilege who through ignorance sin against the sanctity of the law, violate and defile it by their negligence." But this is done in every sin, because sin is "a word, deed or desire contrary to the law of God," according to Augustine (Contra Faust. xxi, 27). Therefore sacrilege is a general sin.

Obj. 2: Further, no special sin is comprised under different kinds of sin. Now sacrilege is comprised under different kinds of sin, for instance under murder, if one kill a priest under lust, as the violation of a consecrate virgin, or of any woman in a sacred place under theft, if one steal a sacred thing. Therefore sacrilege is not a special sin.

Obj. 3: Further, every special sin is to found apart from other sins as the Philosopher states, in speaking of special justice (Ethic. v, 11). But, seemingly, sacrilege is not to be found apart from other sins; for it is sometimes united to theft, sometimes to murder, as stated in the preceding objection. Therefore it is not a special sin.

On the contrary, That which is opposed to a special virtue is a special sin. But

sacrilege is opposed to a special virtue, namely religion, to which it belongs to reverence God and divine things. Therefore sacrilege is a special sin.

I answer that, Wherever we find a special aspect of deformity, there must needs be a special sin; because the species of a thing is derived chiefly from its formal aspect, and not from its matter or subject. Now in sacrilege we find a special aspect of deformity, namely, the violation of a sacred thing by treating it irreverently. Hence it is a special sin.

Moreover, it is opposed to religion. For according to Damascene (De Fide Orth. iv, 3), "When the purple has been made into a royal robe, we pay it honor and homage, and if anyone dishonor it he is condemned to death," as acting against the king: and in the same way if a man violate a sacred thing, by so doing his behavior is contrary to the reverence due to God and consequently he is guilty of irreligion.

Reply Obj. 1: Those are said to sin against the sanctity of the divine law who assail God's law, as heretics and blasphemers do. These are guilty of unbelief, through not believing in God; and of sacrilege, through perverting the words of the divine law.

Reply Obj. 2: Nothing prevents one specific kind of sin being found in various generic kinds of sin, inasmuch as various sins are directed to the end of one sin, just as happens in the case of virtues commanded by one virtue. In this way, by whatever kind of sin a man acts counter to reverence due to sacred things, he commits a sacrilege formally; although his act contains various kinds of sin materially.

Reply Obj. 3: Sacrilege is sometimes found apart from other sins, through its act having no other deformity than the violation of a sacred thing: for instance, if a judge were to take a person from a sacred place, for he might lawfully have taken him from elsewhere. _____

THIRD ARTICLE [II-II, Q. 99, Art. 3]

Whether the Species of Sacrilege Are Distinguished According to the Sacred Things?

Objection 1: It would seem that the species of sacrilege are not distinguished according to the sacred things. Material diversity does not differentiate species,

if the formal aspect remains the same. Now there would seem to be the same formal aspect of sin in all violations of sacred things, and that the only difference is one of matter. Therefore the species of sacrilege are not distinguished thereby.

Obj. 2: Further, it does not seem possible that things belonging to the same species should at the same time differ specifically. Now murder, theft, and unlawful intercourse, are different species of sin. Therefore they cannot belong to the one same species of sacrilege: and consequently it seems that the species of sacrilege are distinguished in accordance with the species of other sins, and not according to the various sacred things.

Obj. 3: Further, among sacred things sacred persons are reckoned. If, therefore, one species of sacrilege arises from the violation of a sacred person, it would follow that every sin committed by a sacred person is a sacrilege, since every sin violates the person of the sinner. Therefore the species of sacrilege are not reckoned according to the sacred things.

On the contrary, Acts and habits are distinguished by their objects. Now the sacred thing is the object of sacrilege, as stated above (A. 1). Therefore the species of sacrilege are distinguished according to the sacred things.

I answer that, As stated above (A. 1), the sin of sacrilege consists in the irreverent treatment of a sacred thing. Now reverence is due to a sacred thing by reason of its holiness: and consequently the species of sacrilege must needs be distinguished according to the different aspects of sanctity in the sacred things which are treated irreverently: for the greater the holiness ascribed to the sacred thing that is sinned against, the more grievous the sacrilege.

Now holiness is ascribed, not only to sacred persons, namely, those who are consecrated to the divine worship, but also to sacred places and to certain other sacred things. And the holiness of a place is directed to the holiness of man, who worships God in a holy place. For it is written (2 Macc. 5:19): "God did not choose the people for the place's sake, but the place for the people's sake." Hence sacrilege committed against a sacred person is a graver sin than that which is committed against a sacred place. Yet in either species there are various degrees of sacrilege, according to differences of sacred persons and places.

In like manner the third species of sacrilege, which is committed against other sacred things, has various degrees, according to the differences of sacred things.

Among these the highest place belongs to the sacraments whereby man is sanctified: chief of which is the sacrament of the Eucharist, for it contains Christ Himself. Wherefore the sacrilege that is committed against this sacrament is the gravest of all. The second place, after the sacraments, belongs to the vessels consecrated for the administration of the sacraments; also sacred images, and the relics of the saints, wherein the very persons of the saints, so to speak, are reverenced and honored. After these come things connected with the apparel of the Church and its ministers; and those things, whether movable or immovable, that are deputed to the upkeep of the ministers. And whoever sins against any one of the aforesaid incurs the crime of sacrilege.

Reply Obj. 1: There is not the same aspect of holiness in all the aforesaid: wherefore the diversity of sacred things is not only a material, but also a formal difference.

Reply Obj. 2: Nothing hinders two things from belonging to one species in one respect, and to different species in another respect. Thus Socrates and Plato belong to the one species, "animal," but differ in the species "colored thing," if one be white and the other black. In like manner it is possible for two sins to differ specifically as to their material acts, and to belong to the same species as regards the one formal aspect of sacrilege: for instance, the violation of a nun by blows or by copulation.

Reply Obj. 3: Every sin committed by a sacred person is a sacrilege materially and accidentally as it were. Hence Jerome [*The quotation is from St. Bernard, De Consideration. ii, 13] says that "a trifle on a priest's lips is a sacrilege or a blasphemy." But formally and properly speaking a sin committed by a sacred person is a sacrilege only when it is committed against his holiness, for instance if a virgin consecrated to God be guilty of fornication: and the same is to be said of other instances. _____

FOURTH ARTICLE [II-II, Q. 99, Art. 4]

Whether the Punishment of Sacrilege Should Be Pecuniary?

Objection 1: It would seem that the punishment of sacrilege should not be pecuniary. A pecuniary punishment is not wont to be inflicted for a criminal fault. But sacrilege is a criminal fault, wherefore it is punished by capital sentence according to civil law [*Dig. xlviii, 13; Cod. i, 3, de Episc. et Cleric.].

Therefore sacrilege should not be awarded a pecuniary punishment.

Obj. 2: Further, the same sin should not receive a double punishment, according to Nahum 1:9, "There shall not rise a double affliction." But sacrilege is punished with excommunication; major excommunication, for violating a sacred person, and for burning or destroying a church, and minor excommunication for other sacrileges. Therefore sacrilege should not be awarded a pecuniary punishment.

Obj. 3: Further, the Apostle says (1 Thess. 2:5): "Neither have we taken an occasion of covetousness." But it seems to involve an occasion of covetousness that a pecuniary punishment should be exacted for the violation of a sacred thing. Therefore this does not seem to be a fitting punishment of sacrilege.

On the contrary, It is written [*XVII, qu. iv, can. Si quis contumax]: "If anyone contumaciously or arrogantly take away by force an escaped slave from the confines of a church he shall pay nine hundred soldi": and again further on (XVII, qu. iv, can. Quisquis inventus, can. 21): "Whoever is found guilty of sacrilege shall pay thirty pounds of tried purest silver."

I answer that, In the award of punishments two points must be considered. First equality, in order that the punishment may be just, and that "by what things a man sinneth by the same . . . he may be tormented" (Wis. 11:17). In this respect the fitting punishment of one guilty of sacrilege, since he has done an injury to a sacred thing, is excommunication [*Append. Gratian. on can. Si quis contumax, quoted above] whereby sacred things are withheld from him. The second point to be considered is utility. For punishments are inflicted as medicines, that men being deterred thereby may desist from sin. Now it would seem that the sacrilegious man, who reverences not sacred things, is not sufficiently deterred from sinning by sacred things being withheld from him, since he has no care for them. Wherefore according to human laws he is sentenced to capital punishment, and according to the statutes of the Church, which does not inflict the death of the body, a pecuniary punishment is inflicted, in order that men may be deterred from sacrilege, at least by temporal punishments.

Reply Obj. 1: The Church inflicts not the death of the body, but excommunication in its stead.

Reply Obj. 2: When one punishment is not sufficient to deter a man from sin, a

double punishment must be inflicted. Wherefore it was necessary to inflict some kind of temporal punishment in addition to the punishment of excommunication, in order to coerce those who despise spiritual things.

Reply Obj. 3: If money were exacted without a reasonable cause, this would seem to involve an occasion of covetousness. But when it is exacted for the purpose of man's correction, it has a manifest utility, and consequently involves no occasion of avarice. _____

QUESTION 100

ON SIMONY
(In Six Articles)

We must now consider simony, under which head there are six points of inquiry:

(1) What is simony?

(2) Whether it is lawful to accept money for the sacraments?

(3) Whether it is lawful to accept money for spiritual actions?

(4) Whether it is lawful to sell things connected with spirituals?

(5) Whether real remuneration alone makes a man guilty of simony, or also oral remuneration or remuneration by service?

(6) Of the punishment of simony. _____

FIRST ARTICLE [II-II, Q. 100, Art. 1]

Whether Simony Is an Intentional Will to Buy or Sell Something
Spiritual or Connected with a Spiritual Thing?

Objection 1: It would seem that simony is not "an express will to buy or sell something spiritual or connected with a spiritual thing." Simony is heresy, since it is written (I, qu. i [*Can. Eos qui per pecunias]): "The impious heresy of Macedonius and of those who with him impugned the Holy Ghost, is more endurable than that of those who are guilty of simony: since the former in their ravings maintained that the Holy Spirit of Father and Son is a creature and the slave of God, whereas the latter make the same Holy Spirit to be their own slave. For every master sells what he has just as he wills, whether it be his slave or any other of his possessions." But unbelief, like faith, is an act not of the will but of the intellect, as shown above (Q. 10, A. 2). Therefore simony should not be defined as an act of the will.

Obj. 2: Further, to sin intentionally is to sin through malice, and this is to sin against the Holy Ghost. Therefore, if simony is an intentional will to sin, it would seem that it is always a sin against the Holy Ghost.

Obj. 3: Further, nothing is more spiritual than the kingdom of heaven. But it is lawful to buy the kingdom of heaven: for Gregory says in a homily (v, in Ev.): "The kingdom of heaven is worth as much as you possess." Therefore simony does not consist in a will to buy something spiritual.

Obj. 4: Further, simony takes its name from Simon the magician, of whom we read (Acts 8:18, 19) that "he offered the apostles money" that he might buy a spiritual power, in order, to wit, "that on whomsoever he imposed his hand they might receive the Holy Ghost." But we do not read that he wished to sell anything. Therefore simony is not the will to sell a spiritual thing.

Obj. 5: Further, there are many other voluntary commutations besides buying and selling, such as exchange and transaction [*A kind of legal compromise—Oxford Dictionary]. Therefore it would seem that simony is defined insufficiently.

Obj. 6: Further, anything connected with spiritual things is itself spiritual. Therefore it is superfluous to add "or connected with spiritual things."

Obj. 7: Further, according to some, the Pope cannot commit simony: yet he can buy or sell something spiritual. Therefore simony is not the will to buy or sell something spiritual or connected with a spiritual thing.

On the contrary, Gregory VII says (Regist. [*Caus. I, qu. i, can. Presbyter, qu. iii, can. Altare]): "None of the faithful is ignorant that buying or selling altars, tithes, or the Holy Ghost is the heresy of simony."

I answer that, As stated above (I-II, Q. 18, A. 2) an act is evil generically when it bears on undue matter. Now a spiritual thing is undue matter for buying and selling for three reasons. First, because a spiritual thing cannot be appraised at any earthly price, even as it is said concerning wisdom (Prov. 3:15), "she is more precious than all riches, and all things that are desired, are not to be compared with her": and for this reason Peter, in condemning the wickedness of Simon in its very source, said (Acts 8:20): "Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money."

Secondly, because a thing cannot be due matter for sale if the vendor is not the owner thereof, as appears from the authority quoted (Obj. 1). Now ecclesiastical superiors are not owners, but dispensers of spiritual things, according to 1 Cor. 4:1, "Let a man so account of us as of the ministers of Christ, and the dispensers of the ministers of God."

Thirdly, because sale is opposed to the source of spiritual things, since they flow from the gratuitous will of God. Wherefore Our Lord said (Matt. 10:8): "Freely have you received, freely give."

Therefore by buying or selling a spiritual thing, a man treats God and divine things with irreverence, and consequently commits a sin of irreligion.

Reply Obj. 1: Just as religion consists in a kind of protestation of faith, without, sometimes, faith being in one's heart, so too the vices opposed to religion include a certain protestation of unbelief without, sometimes, unbelief being in the mind. Accordingly simony is said to be a "heresy," as regards the outward protestation, since by selling a gift of the Holy Ghost a man declares, in a way, that he is the owner of a spiritual gift; and this is heretical. It must, however, be observed that Simon Magus, besides wishing the apostles to sell him a grace of the Holy Ghost for money, said that the world was not created by God, but by some heavenly power, as Isidore states (Etym. viii, 5): and so for this reason simoniacs are reckoned with other heretics, as appears from Augustine's book on heretics.

Reply Obj. 2: As stated above (Q. 58, A. 4), justice, with all its parts, and consequently all the opposite vices, is in the will as its subject. Hence simony is

fittingly defined from its relation to the will. This act is furthermore described as "express," in order to signify that it proceeds from choice, which takes the principal part in virtue and vice. Nor does everyone sin against the Holy Ghost that sins from choice, but only he who chooses sin through contempt of those things whereby man is wont to be withdrawn from sin, as stated above (Q. 14, A. 1).

Reply Obj. 3: The kingdom of heaven is said to be bought when a man gives what he has for God's sake. But this is to employ the term "buying" in a wide sense, and as synonymous with merit: nor does it reach to the perfect signification of buying, both because neither "the sufferings of this time," nor any gift or deed of ours, "are worthy to be compared with the glory to come, that shall be revealed in us" (Rom. 8:18), and because merit consists chiefly, not in an outward gift, action or passion, but in an inward affection.

Reply Obj. 4: Simon the magician wished to buy a spiritual power in order that afterwards he might sell it. For it is written (I, qu. iii [*Can. Salvator]), that "Simon the magician wished to buy the gift of the Holy Ghost, in order that he might make money by selling the signs to be wrought by him." Hence those who sell spiritual things are likened in intention to Simon the magician: while those who wish to buy them are likened to him in act. Those who sell them imitate, in act, Giezi the disciple of Eliseus, of whom we read (4 Kings 5:20-24) that he received money from the leper who was healed: wherefore the sellers of spiritual things may be called not only "simoniacs" but also "giezites."

Reply Obj. 5: The terms "buying" and "selling" cover all kinds of non-gratuitous contracts. Wherefore it is impossible for the exchange or agency of prebends or ecclesiastical benefices to be made by authority of the parties concerned without danger of committing simony, as laid down by law [*Cap. Quaesitum, de rerum Permutat.; cap. Super, de Transact.]. Nevertheless the superior, in virtue of his office, can cause these exchanges to be made for useful or necessary reasons.

Reply Obj. 6: Even as the soul lives by itself, while the body lives through being united to the soul; so, too, certain things are spiritual by themselves, such as the sacraments and the like, while others are called spiritual, through adhering to those others. Hence (I, qu. iii, cap. Siquis objecerit) it is stated that "spiritual things do not progress without corporal things, even as the soul has no bodily life without the body."

Reply Obj. 7: The Pope can be guilty of the vice of simony, like any other man, since the higher a man's position the more grievous is his sin. For although the possessions of the Church belong to him as dispenser in chief, they are not his as master and owner. Therefore, were he to accept money from the income of any church in exchange for a spiritual thing, he would not escape being guilty of the vice of simony. In like manner he might commit simony by accepting from a layman moneys not belonging to the goods of the Church.

SECOND ARTICLE [II-II, Q. 100, Art. 2]

Whether It Is Always Unlawful to Give Money for the Sacraments?

Objection 1: It would seem that it is not always unlawful to give money for the sacraments. Baptism is the door of the sacraments, as we shall state in the Third Part (Q. 68, A. 6; Q. 73, A. 3). But seemingly it is lawful in certain cases to give money for Baptism, for instance if a priest were unwilling to baptize a dying child without being paid. Therefore it is not always unlawful to buy or sell the sacraments.

Obj. 2: Further, the greatest of the sacraments is the Eucharist, which is consecrated in the Mass. But some priests receive a prebend or money for singing masses. Much more therefore is it lawful to buy or sell the other sacraments.

Obj. 3: Further, the sacrament of Penance is a necessary sacrament consisting chiefly in the absolution. But some persons demand money when absolving from excommunication. Therefore it is not always unlawful to buy or sell a sacrament.

Obj. 4: Further, custom makes that which otherwise were sinful to be not sinful; thus Augustine says (Contra Faust. xxii, 47) that "it was no crime to have several wives, so long as it was the custom." Now it is the custom in some places to give something in the consecration of bishops, blessings of abbots, ordinations of the clergy, in exchange for the chrism, holy oil, and so forth. Therefore it would seem that it is not unlawful.

Obj. 5: Further, it happens sometimes that someone maliciously hinders a person from obtaining a bishopric or some like dignity. But it is lawful for a man to make good his grievance. Therefore it is lawful, seemingly, in such a case to give money for a bishopric or a like ecclesiastical dignity.

Obj. 6: Further, marriage is a sacrament. But sometimes money is given for marriage. Therefore it is lawful to sell a sacrament.

On the contrary, It is written (I, qu. i [*Can. Qui per pecunias]): "Whosoever shall consecrate anyone for money, let him be cut off from the priesthood."

I answer that, The sacraments of the New Law are of all things most spiritual, inasmuch as they are the cause of spiritual grace, on which no price can be set, and which is essentially incompatible with a non-gratuitous giving. Now the sacraments are dispensed through the ministers of the Church, whom the people are bound to support, according to the words of the Apostle (1 Cor. 9:13), "Know you not, that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar?"

Accordingly we must answer that to receive money for the spiritual grace of the sacraments, is the sin of simony, which cannot be excused by any custom whatever, since "custom does not prevail over natural or divine law" [*Cap. Cum tanto, de Consuetud.; cf. I-II, Q. 97, A. 3]. Now by money we are to understand anything that has a pecuniary value, as the Philosopher states (Ethic. iv, 1). On the other hand, to receive anything for the support of those who administer the sacraments, in accordance with the statutes of the Church and approved customs, is not simony, nor is it a sin. For it is received not as a price of goods, but as a payment for their need. Hence a gloss of Augustine on 1 Tim. 5:17, "Let the priests that rule well," says: "They should look to the people for a supply to their need, but to the Lord for the reward of their ministry."

Reply Obj. 1: In a case of necessity anyone may baptize. And since nowise ought one to sin, if the priest be unwilling to baptize without being paid, one must act as though there were no priest available for the baptism. Hence the person who is in charge of the child can, in such a case, lawfully baptize it, or cause it to be baptized by anyone else. He could, however, lawfully buy the water from the priest, because it is merely a bodily element. But if it were an adult in danger of death that wished to be baptized, and the priest were unwilling to baptize him without being paid, he ought, if possible, to be baptized by someone else. And if he is unable to have recourse to another, he must by no means pay a price for Baptism, and should rather die without being baptized, because for him the baptism of desire would supply the lack of the sacrament.

Reply Obj. 2: The priest receives money, not as the price for consecrating the

Eucharist, or for singing the Mass (for this would be simoniacal), but as payment for his livelihood, as stated above.

Reply Obj. 3: The money exacted of the person absolved is not the price of his absolution (for this would be simoniacal), but a punishment of a past crime for which he was excommunicated.

Reply Obj. 4: As stated above, "custom does not prevail over natural or divine law" whereby simony is forbidden. Wherefore the custom, if such there be, of demanding anything as the price of a spiritual thing, with the intention of buying or selling it, is manifestly simoniacal, especially when the demand is made of a person unwilling to pay. But if the demand be made in payment of a stipend recognized by custom it is not simoniacal, provided there be no intention of buying or selling, but only of doing what is customary, and especially if the demand be acceded to voluntarily. In all these cases, however, one must beware of anything having an appearance of simony or avarice, according to the saying of the Apostle (1 Thess. 5:22), "From all appearance of evil restrain yourselves."

Reply Obj. 5: It would be simoniacal to buy off the opposition of one's rivals, before acquiring the right to a bishopric or any dignity or prebend, by election, appointment or presentation, since this would be to use money as a means of obtaining a spiritual thing. But it is lawful to use money as a means of removing unjust opposition, after one has already acquired that right.

Reply Obj. 6: Some [*Innocent IV on Cap. Cum in Ecclesia, de Simonia] say that it is lawful to give money for Matrimony because no grace is conferred thereby. But this is not altogether true, as we shall state in the Third Part of the work [* Supp., Q. 42, A. 3]. Wherefore we must reply that Matrimony is not only a sacrament of the Church, but also an office of nature. Consequently it is lawful to give money for Matrimony considered as an office of nature, but unlawful if it be considered as a sacrament of the Church. Hence, according to the law [*Cap. Cum in Ecclesia, de Simonia], it is forbidden to demand anything for the Nuptial Blessing. _____

THIRD ARTICLE [II-II, Q. 100, Art. 3]

Whether It Is Lawful to Give and Receive Money for Spiritual Actions?

Objection 1: It seems that it is lawful to give and receive money for spiritual actions. The use of prophecy is a spiritual action. But something used to be given

of old for the use of prophecy, as appears from 1 Kings 9:7, 8, and 3 Kings 14:3. Therefore it would seem that it is lawful to give and receive money for a spiritual action.

Obj. 2: Further, prayer, preaching, divine praise, are most spiritual actions. Now money is given to holy persons in order to obtain the assistance of their prayers, according to Luke 16:9, "Make unto you friends of the mammon of iniquity." To preachers also, who sow spiritual things, temporal things are due according to the Apostle (1 Cor. 9:14). Moreover, something is given to those who celebrate the divine praises in the ecclesiastical office, and make processions: and sometimes an annual income is assigned to them. Therefore it is lawful to receive something for spiritual actions.

Obj. 3: Further, science is no less spiritual than power. Now it is lawful to receive money for the use of science: thus a lawyer may sell his just advocacy, a physician his advice for health, and a master the exercise of his teaching. Therefore in like manner it would seem lawful for a prelate to receive something for the use of his spiritual power, for instance, for correction, dispensation, and so forth.

Obj. 4: Further, religion is the state of spiritual perfection. Now in certain monasteries something is demanded from those who are received there. Therefore it is lawful to demand something for spiritual things.

On the contrary, It is stated (I, qu. i [*Can. Quidquid invisibilis]): "It is absolutely forbidden to make a charge for what is acquired by the consolation of invisible grace, whether by demanding a price or by seeking any kind of return whatever." Now all these spiritual things are acquired through an invisible grace. Therefore it is not lawful to charge a price or return for them.

I answer that, Just as the sacraments are called spiritual, because they confer a spiritual grace, so, too, certain other things are called spiritual, because they flow from spiritual grace and dispose thereto. And yet these things are obtainable through the ministry of men, according to 1 Cor. 9:7, "Who serveth as a soldier at any time at his own charges? Who feedeth the flock, and eateth not of the milk of the flock?" Hence it is simoniacal to sell or buy that which is spiritual in such like actions; but to receive or give something for the support of those who minister spiritual things in accordance with the statutes of the Church and approved customs is lawful, yet in such wise that there be no intention of buying

or selling, and that no pressure be brought to bear on those who are unwilling to give, by withholding spiritual things that ought to be administered, for then there would be an appearance of simony. But after the spiritual things have been freely bestowed, then the statutory and customary offerings and other dues may be exacted from those who are unwilling but able to pay, if the superior authorize this to be done.

Reply Obj. 1: As Jerome says in his commentary on Mic. 3:9, certain gifts were freely offered to the good prophets, for their livelihood, but not as a price for the exercise of their gift of prophecy. Wicked prophets, however, abused this exercise by demanding payment for it.

Reply Obj. 2: Those who give alms to the poor in order to obtain from them the assistance of their prayers do not give with the intent of buying their prayers; but by their gratuitous beneficence inspire the poor with the mind to pray for them freely and out of charity. Temporal things are due to the preacher as means for his support, not as a price of the words he preaches. Hence a gloss on 1 Tim. 5:11, "Let the priests that rule well," says: "Their need allows them to receive the wherewithal to live, charity demands that this should be given to them: yet the Gospel is not for sale, nor is a livelihood the object of preaching: for if they sell it for this purpose, they sell a great thing for a contemptible price." In like manner temporal things are given to those who praise God by celebrating the divine office whether for the living or for the dead, not as a price but as a means of livelihood; and the same purpose is fulfilled when alms are received for making processions in funerals. Yet it is simoniacal to do such things by contract, or with the intention of buying or selling. Hence it would be an unlawful ordinance if it were decreed in any church that no procession would take place at a funeral unless a certain sum of money were paid, because such an ordinance would preclude the free granting of pious offices to any person. The ordinance would be more in keeping with the law, if it were decreed that this honor would be accorded to all who gave a certain alms, because this would not preclude its being granted to others. Moreover, the former ordinance has the appearance of an exaction, whereas the latter bears a likeness to a gratuitous remuneration.

Reply Obj. 3: A person to whom a spiritual power is entrusted is bound by virtue of his office to exercise the power entrusted to him in dispensing spiritual things. Moreover, he receives a statutory payment from the funds of the Church as a means of livelihood. Therefore, if he were to accept anything for the exercise of

his spiritual power, this would imply, not a hiring of his labor (which he is bound to give, as a duty arising out of the office he has accepted), but a sale of the very use of a spiritual grace. For this reason it is unlawful for him to receive anything for any dispensing whatever, or for allowing someone else to take his duty, or for correcting his subjects, or for omitting to correct them. On the other hand it is lawful for him to receive "procurations," when he visits his subjects, not as a price for correcting them, but as a means of livelihood. He that is possessed of science, without having taken upon himself the obligation of using it for the benefit of others can lawfully receive a price for his learning or advice, since this is not a sale of truth or science, but a hiring of labor. If, on the other hand, he be so bound by virtue of his office, this would amount to a sale of the truth, and consequently he would sin grievously. For instance, those who in certain churches are appointed to instruct the clerics of that church and other poor persons, and are in receipt of an ecclesiastical benefice for so doing, are not allowed to receive anything in return, either for teaching, or for celebrating or omitting any feasts.

Reply Obj. 4: It is unlawful to exact or receive anything as price for entering a monastery: but, in the case of small monasteries, that are unable to support so many persons, it is lawful, while entrance to the monastery is free, to accept something for the support of those who are about to be received into the monastery, if its revenues are insufficient. In like manner it is lawful to be easier in admitting to a monastery a person who has proved his regard for that monastery by the generosity of his alms: just as, on the other hand, it is lawful to incite a person's regard for a monastery by means of temporal benefits, in order that he may thereby be induced to enter the monastery; although it is unlawful to agree to give or receive something for entrance into a monastery (I, qu. ii, cap. Quam pio). _____

FOURTH ARTICLE [II-II, Q. 100, Art. 4]

Whether It Is Lawful to Receive Money for Things Annexed to Spiritual Things?

Objection 1: It would seem lawful to receive money for things annexed to spiritual things. Seemingly all temporal things are annexed to spiritual things, since temporal things ought to be sought for the sake of spiritual things. If, therefore, it is unlawful to sell what is annexed to spiritual things, it will be unlawful to sell anything temporal, and this is clearly false.

Obj. 2: Further, nothing would seem to be more annexed to spiritual things than consecrated vessels. Yet it is lawful to sell a chalice for the ransom of prisoners, according to Ambrose (De Offic. ii, 28). Therefore it is lawful to sell things annexed to spiritual things.

Obj. 3: Further, things annexed to spiritual things include right of burial, right of patronage, and, according to ancient writers, right of the first-born (because before the Lord the first-born exercised the priestly office), and the right to receive tithes. Now Abraham bought from Ephron a double cave for a burying-place (Gen. 23:8, sqq.), and Jacob bought from Esau the right of the first-born (Gen. 25:31, sqq.). Again the right of patronage is transferred with the property sold, and is granted "in fee." Tithes are granted to certain soldiers, and can be redeemed. Prelates also at times retain for themselves the revenues of prebends of which they have the presentation, although a prebend is something annexed to a spiritual thing. Therefore it is lawful to sell things annexed to spiritual things.

On the contrary, Pope Paschal [*Paschal II] says (cf. I, qu. iii, cap. Si quis objecerit): "Whoever sells one of two such things, that the one is unproductive without the other, leaves neither unsold. Wherefore let no person sell a church, or a prebend, or anything ecclesiastical."

I answer that, A thing may be annexed to spiritual things in two ways. First, as being dependent on spiritual things. Thus to have ecclesiastical benefices is said to be annexed to spiritual things, because it is not competent save to those who hold a clerical office. Hence such things can by no means exist apart from spiritual things. Consequently it is altogether unlawful to sell such things, because the sale thereof implies the sale of things spiritual. Other things are annexed to spiritual things through being directed thereto, for instance the right of patronage, which is directed to the presentation of clerics to ecclesiastical benefices; and sacred vessels, which are directed to the use of the sacraments. Wherefore such things as these do not presuppose spiritual things, but precede them in the order of time. Hence in a way they can be sold, but not as annexed to spiritual things.

Reply Obj. 1: All things temporal are annexed to spiritual things, as to their end, wherefore it is lawful to sell temporal things, but their relation to spiritual things cannot be the matter of a lawful sale.

Reply Obj. 2: Sacred vessels also are annexed to spiritual things as to their end,

wherefore their consecration cannot be sold. Yet their material can be sold for the needs of the Church or of the poor provided they first be broken, after prayer has been said over them, since when once broken, they are considered to be no longer sacred vessels but mere metal: so that if like vessels were to be made out of the same material they would have to be consecrated again.

Reply Obj. 3: We have no authority for supposing that the double cave which Abraham bought for a burial place was consecrated for that purpose: wherefore Abraham could lawfully buy that site to be used for burial, in order to turn it into a sepulchre: even so it would be lawful now to buy an ordinary field as a site for a cemetery or even a church. Nevertheless because even among the Gentiles burial places are looked upon as religious, if Ephron intended to accept the price as payment for a burial place, he sinned in selling, though Abraham did not sin in buying, because he intended merely to buy an ordinary plot of ground. Even now, it is lawful in a case of necessity to sell or buy land on which there has previously been a church, as we have also said with regard to sacred vessels (Reply Obj. 2). Or again, Abraham is to be excused because he thus freed himself of a grievance. For although Ephron offered him the burial place for nothing, Abraham deemed that he could not accept it gratis without prejudice to himself.

The right of the first-born was due to Jacob by reason of God's choice, according to Malach. 1:2, 3, "I have loved Jacob, but have hated Esau." Wherefore Esau sinned by selling his birthright, yet Jacob sinned not in buying, because he is understood to have freed himself of his grievance.

The right of patronage cannot be the matter of a direct sale, nor can it be granted "in fee," but is transferred with the property sold or granted.

The spiritual right of receiving tithes is not granted to layfolk, but merely the temporal commodities which are granted in the name of tithe, as stated above (Q. 87, A. 3).

With regard to the granting of benefices it must, however, be observed, that it is not unlawful for a bishop, before presenting a person to a benefice, to decide, for some reason, to retain part of the revenues of the benefice in question, and to spend it on some pious object. But, on the other hand, if he were to require part of the revenues of that benefice to be given to him by the beneficiary, it would be the same as though he demanded payment from him, and he would not escape

the guilt of simony. _____

FIFTH ARTICLE [II-II, Q. 100, Art. 5]

Whether It Is Lawful to Grant Spiritual Things in Return for an Equivalent of Service, or for an Oral Remuneration?

Objection 1: It would seem that it is lawful to grant spiritual things in return for an equivalent of service, or an oral remuneration. Gregory says (Regist. iii, ep. 18): "It is right that those who serve the interests of the Church should be rewarded." Now an equivalent of service denotes serving the interests of the Church. Therefore it seems lawful to confer ecclesiastical benefices for services received.

Obj. 2: Further, to confer an ecclesiastical benefice for service received seems to indicate a carnal intention, no less than to do so on account of kinship. Yet the latter seemingly is not simoniacal since it implies no buying or selling. Therefore neither is the former simoniacal.

Obj. 3: Further, that which is done only at another's request would seem to be done gratis: so that apparently it does not involve simony, which consists in buying or selling. Now oral remuneration denotes the conferring of an ecclesiastical benefice at some person's request. Therefore this is not simoniacal.

Obj. 4: Further, hypocrites perform spiritual deeds in order that they may receive human praise, which seems to imply oral remuneration: and yet hypocrites are not said to be guilty of simony. Therefore oral remuneration does not entail simony.

On the contrary, Pope Urban [*Urban II, Ep. xvii ad Lucium] says: "Whoever grants or acquires ecclesiastical things, not for the purpose for which they were instituted but for his own profit, in consideration of an oral remuneration or of an equivalent in service rendered or money received, is guilty of simony."

I answer that, As stated above (A. 2), the term "money" denotes "anything that can have a pecuniary value." Now it is evident that a man's service is directed to some kind of usefulness, which has a pecuniary value, wherefore servants are hired for a money wage. Therefore to grant a spiritual thing for a service rendered or to be rendered is the same as to grant it for the money, received or promised, at which that service could be valued. Likewise, to grant a person's

request for the bestowal of a temporary favor is directed to some kind of usefulness which has a pecuniary value. Wherefore just as a man contracts the guilt of simony by accepting money or any external thing which comes under the head of "real remuneration," so too does he contract it, by receiving "oral remuneration" or an "equivalent in service rendered."

Reply Obj. 1: If a cleric renders a prelate a lawful service, directed to spiritual things (e.g. to the good of the Church, or benefit of her ministers), he becomes worthy of an ecclesiastical benefice by reason of the devotion that led him to render the service, as he would by reason of any other good deed. Hence this is not a case of remuneration for service rendered, such as Gregory has in mind. But if the service be unlawful, or directed to carnal things (e.g. a service rendered to the prelate for the profit of his kindred, or the increase of his patrimony, or the like), it will be a case of remuneration for service rendered, and this will be simony.

Reply Obj. 2: The bestowal of a spiritual thing gratis on a person by reason of kinship or of any carnal affection is unlawful and carnal, but not simoniacal: since nothing is received in return, wherefore it does not imply a contract of buying and selling, on which simony is based. But to present a person to an ecclesiastical benefice with the understanding or intention that he provide for one's kindred from the revenue is manifest simony.

Reply Obj. 3: Oral remuneration denotes either praise that pertains to human favor, which has its price, or a request whereby man's favor is obtained or the contrary avoided. Hence if one intend this chiefly one commits simony. Now to grant a request made for an unworthy person implies, seemingly, that this is one's chief intention wherefore the deed itself is simoniacal. But if the request be made for a worthy person, the deed itself is not simoniacal, because it is based on a worthy cause, on account of which a spiritual thing is granted to the person for whom the request is made. Nevertheless there may be simony in the intention, if one look, not to the worthiness of the person, but to human favor. If, however, a person asks for himself, that he may obtain the cure of souls, his very presumption renders him unworthy, and so his request is made for an unworthy person. But, if one be in need, one may lawfully seek for oneself an ecclesiastical benefice without the cure of souls.

Reply Obj. 4: A hypocrite does not give a spiritual thing for the sake of praise, he only makes a show of it, and under false pretenses stealthily purloins rather

than buys human praise: so that seemingly the hypocrite is not guilty of simony.

SIXTH ARTICLE [II-II, Q. 100, Art. 6]

Whether Those Who Are Guilty of Simony Are Fittingly Punished by Being Deprived of What They Have Acquired by Simony?

Objection 1: It would seem that those who are guilty of simony are not fittingly punished by being deprived of what they have acquired by simony. Simony is committed by acquiring spiritual things in return for a remuneration. Now certain spiritual things cannot be lost when once acquired, such as all characters that are imprinted by a consecration. Therefore it is not a fitting punishment for a person to be deprived of what he has acquired simoniacally.

Obj. 2: Further, it sometimes happens that one who has obtained the episcopate by simony commands a subject of his to receive orders from him: and apparently the subject should obey, so long as the Church tolerates him. Yet no one ought to receive from him that has not the power to give. Therefore a bishop does not lose his episcopal power, if he has acquired it by simony.

Obj. 3: Further, no one should be punished for what was done without his knowledge and consent, since punishment is due for sin which is voluntary, as was shown above (I-II, Q. 74, AA. 1, 2; Q. 77, A. 7). Now it happens sometimes that a person acquires something spiritual, which others have procured for him without his knowledge and consent. Therefore he should not be punished by being deprived of what has been bestowed on him.

Obj. 4: Further, no one should profit by his own sin. Yet, if a person who has acquired an ecclesiastical benefice by simony, were to restore what he has received, this would sometimes turn to the profit of those who had a share in his simony; for instance, when a prelate and his entire chapter have consented to the simony. Therefore that which has been acquired by simony ought not always to be restored.

Obj. 5: Further, sometimes a person obtains admission to a monastery by simony, and there takes the solemn vow of profession. But no one should be freed from the obligation of a vow on account of a fault he has committed. Therefore he should not be expelled from the monastic state which he has acquired by simony.

Obj. 6: Further, in this world external punishment is not inflicted for the internal movements of the heart, whereof God alone is the judge. Now simony is committed in the mere intention or will, wherefore it is defined in reference to the will, as stated above (A. 1, ad 2). Therefore a person should not always be deprived of what he has acquired by simony.

Obj. 7: Further, to be promoted to greater dignity is much less than to retain that which one has already received. Now sometimes those who are guilty of simony are, by dispensation, promoted to greater dignity. Therefore they should not always be deprived of what they have received.

On the contrary, It is written (I, qu. i, cap. Si quis Episcopus): "He that has been ordained shall profit nothing from his ordination or promotion that he has acquired by the bargain, but shall forfeit the dignity or cure that he has acquired with his money."

I answer that, No one can lawfully retain that which he has acquired against the owner's will. For instance, if a steward were to give some of his lord's property to a person, against his lord's will and orders, the recipient could not lawfully retain what he received. Now Our Lord, Whose stewards and ministers are the prelates of churches, ordered spiritual things to be given gratis, according to Matt. 10:8, "Freely have you received, freely give." Wherefore whosoever acquires spiritual things in return for a remuneration cannot lawfully retain them. Moreover, those who are guilty of simony, by either selling or buying spiritual things, as well as those who act as go-between, are sentenced to other punishments, namely, infamy and deposition, if they be clerics, and excommunication if they be laymen, as stated qu. i, cap. Si quis Episcopus [*Qu. iii, can. Si quis praebendas].

Reply Obj. 1: He that has received a sacred Order simoniacally, receives the character of the Order on account of the efficacy of the sacrament: but he does not receive the grace nor the exercise of the Order, because he has received the character by stealth as it were, and against the will of the Supreme Lord. Wherefore he is suspended, by virtue of the law, both as regards himself, namely, that he should not busy himself about exercising his Order, and as regards others, namely, that no one may communicate with him in the exercise of his Order, whether his sin be public or secret. Nor may he reclaim the money which he basely gave, although the other party unjustly retains it.

Again, a man who is guilty of simony, through having conferred Orders simoniacally, or through having simoniacally granted or received a benefice, or through having been a go-between in a simoniacal transaction, if he has done so publicly, is suspended by virtue of the law, as regards both himself and others; but if he has acted in secret he is suspended by virtue of the law, as regards himself alone, and not as regards others.

Reply Obj. 2: One ought not to receive Orders from a bishop one knows to have been promoted simoniacally, either on account of his command or for fear of his excommunication: and such as receive Orders from him do not receive the exercise of their Orders, even though they are ignorant of his being guilty of simony; and they need to receive a dispensation. Some, however, maintain that one ought to receive Orders in obedience to his command unless one can prove him to be guilty of simony, but that one ought not to exercise the Order without a dispensation. But this is an unreasonable statement, because no one should obey a man to the extent of communicating with him in an unlawful action. Now he that is, by virtue of the law, suspended as regards both himself and others, confers Orders unlawfully: wherefore no one should communicate with him, by receiving Orders from him for any cause whatever. If, however, one be not certain on the point, one ought not to give credence to another's sin, and so one ought with a good conscience to receive Orders from him. And if the bishop has been guilty of simony otherwise than by a simoniacal promotion, and the fact be a secret, one can receive Orders from him because he is not suspended as regards others, but only as regards himself, as stated above (ad 1).

Reply Obj. 3: To be deprived of what one has received is not only the punishment of a sin, but is also sometimes the effect of acquiring unjustly, as when one buys a thing of a person who cannot sell it. Wherefore if a man, knowingly and spontaneously, receives Orders or an ecclesiastical benefice simoniacally, not only is he deprived of what he has received, by forfeiting the exercise of his order, and resigning the benefice and the fruits acquired therefrom, but also in addition to this he is punished by being marked with infamy. Moreover, he is bound to restore not only the fruit actually acquired, but also such as could have been acquired by a careful possessor (which, however, is to be understood of the net fruits, allowance being made for expenses incurred on account of the fruits), excepting those fruits that have been expended for the good of the Church.

On the other hand, if a man's promotion be procured simoniacally by others,

without his knowledge and consent, he forfeits the exercise of his Order, and is bound to resign the benefice obtained together with fruits still extant; but he is not bound to restore the fruits which he has consumed, since he possessed them in good faith. Exception must be made in the case when his promotion has been deceitfully procured by an enemy of his; or when he expressly opposes the transaction, for then he is not bound to resign, unless subsequently he agree to the transaction, by paying what was promised.

Reply Obj. 4: Money, property, or fruits simoniacally received, must be restored to the Church that has incurred loss by their transfer, notwithstanding the fact that the prelate or a member of the chapter of that church was at fault, since others ought not to be the losers by his sin: in suchwise, however, that, as far as possible, the guilty parties be not the gainers. But if the prelate and the entire chapter be at fault, restitution must be made, with the consent of superior authority, either to the poor or to some other church.

Reply Obj. 5: If there are any persons who have been simoniacally admitted into a monastery, they must quit: and if the simony was committed with their knowledge since the holding of the General Council [*Fourth Lateran Council, A.D. 1215, held by Innocent III], they must be expelled from their monastery without hope of return, and do perpetual penance under a stricter rule, or in some house of the same order, if a stricter one be not found. If, however, this took place before the Council, they must be placed in other houses of the same order. If this cannot be done, they must be received into monasteries of the same order, by way of compensation, lest they wander about the world, but they must not be admitted to their former rank, and must be assigned a lower place.

On the other hand, if they were received simoniacally, without their knowledge, whether before or after the Council, then after quitting they may be received again, their rank being changed as stated.

Reply Obj. 6: In God's sight the mere will makes a man guilty of simony; but as regards the external ecclesiastical punishment he is not punished as a simoniac, by being obliged to resign, but is bound to repent of his evil intention.

Reply Obj. 7: The Pope alone can grant a dispensation to one who has knowingly received a benefice (simoniacally). In other cases the bishop also can dispense, provided the beneficiary first of all renounce what he has received simoniacally, so that he will receive either the lesser dispensation allowing him

to communicate with the laity, or a greater dispensation, allowing him after doing penance to retain his order in some other Church; or again a greater dispensation, allowing him to remain in the same Church, but in minor orders; or a full dispensation allowing him to exercise even the major orders in the same Church, but not to accept a prelacy. _____

QUESTION 101

OF PIETY
(In Four Articles)

After religion we must consider piety, the consideration of which will render the opposite vices manifest. Accordingly four points of inquiry arise with regard to piety:

(1) To whom does piety extend?

(2) What does piety make one offer a person?

(3) Whether piety is a special virtue?

(4) Whether the duties of piety should be omitted for the sake of religion?

_____

FIRST ARTICLE [II-II, Q. 101, Art. 1]

Whether Piety Extends to Particular Human Individuals?

Objection 1: It seems that piety does not extend to particular human individuals. For Augustine says (De Civ. Dei x) that piety denotes, properly speaking, the worship of God, which the Greeks designate by the term *eusebeia*. But the worship of God does not denote relation to man, but only to God. Therefore piety does not extend definitely to certain human individuals.

Obj. 2: Further, Gregory says (Moral. i): "Piety, on her day, provides a banquet, because she fills the inmost recesses of the heart with works of mercy." Now the works of mercy are to be done to all, according to Augustine (De Doctr. Christ. i). Therefore piety does not extend definitely to certain special persons.

Obj. 3: Further, in human affairs there are many other mutual relations besides

those of kindred and citizenship, as the Philosopher states (Ethic. viii, 11, 12), and on each of them is founded a kind of friendship, which would seem to be the virtue of piety, according to a gloss on 2 Tim. 3:5, "Having an appearance indeed of piety [Douay: 'godliness']." Therefore piety extends not only to one's kindred and fellow-citizens.

On the contrary, Tully says (De Invent. Rhet. ii) that "it is by piety that we do our duty towards our kindred and well-wishers of our country and render them faithful service."

I answer that, Man becomes a debtor to other men in various ways, according to their various excellence and the various benefits received from them. On both counts God holds first place, for He is supremely excellent, and is for us the first principle of being and government. In the second place, the principles of our being and government are our parents and our country, that have given us birth and nourishment. Consequently man is debtor chiefly to his parents and his country, after God. Wherefore just as it belongs to religion to give worship to God, so does it belong to piety, in the second place, to give worship to one's parents and one's country.

The worship due to our parents includes the worship given to all our kindred, since our kinsfolk are those who descend from the same parents, according to the Philosopher (Ethic. viii, 12). The worship given to our country includes homage to all our fellow-citizens and to all the friends of our country. Therefore piety extends chiefly to these.

Reply Obj. 1: The greater includes the lesser: wherefore the worship due to God includes the worship due to our parents as a particular. Hence it is written (Malach. 1:6): "If I be a father, where is My honor?" Consequently the term piety extends also to the divine worship.

Reply Obj. 2: As Augustine says (De Civ. Dei x), "the term piety is often used in connection with works of mercy, in the language of the common people; the reason for which I consider to be the fact that God Himself has declared that these works are more pleasing to Him than sacrifices. This custom has led to the application of the word 'pious' to God Himself."

Reply Obj. 3: The relations of a man with his kindred and fellow-citizens are more referable to the principles of his being than other relations: wherefore the

term piety is more applicable to them. _____

SECOND ARTICLE [II-II, Q. 101, Art. 2]

Whether Piety Provides Support for Our Parents?

Objection 1: It seems that piety does not provide support for our parents. For, seemingly, the precept of the decalogue, "Honor thy father and mother," belongs to piety. But this prescribes only the giving of honor. Therefore it does not belong to piety to provide support for one's parents.

Obj. 2: Further, a man is bound to lay up for those whom he is bound to support. Now according to the Apostle (2 Cor. 12:14), "neither ought the children to lay up for the parents." Therefore piety does not oblige them to support their parents.

Obj. 3: Further, piety extends not only to one's parents, but also to other kinsmen and to one's fellow-citizens, as stated above (A. 1). But one is not bound to support all one's kindred and fellow-citizens. Therefore neither is one bound to support one's parents.

On the contrary, our Lord (Matt. 15:3-6) reproved the Pharisees for hindering children from supporting their parents.

I answer that, We owe something to our parents in two ways: that is to say, both essentially, and accidentally. We owe them essentially that which is due to a father as such: and since he is his son's superior through being the principle of his being, the latter owes him reverence and service. Accidentally, that is due to a father, which it befits him to receive in respect of something accidental to him, for instance, if he be ill, it is fitting that his children should visit him and see to his cure; if he be poor, it is fitting that they should support him; and so on in like instance, all of which come under the head of service due. Hence Tully says (De Invent. Rhet. ii) that "piety gives both duty and homage": "duty" referring to service, and "homage" to reverence or honor, because, as Augustine says (De Civ. Dei x), "we are said to give homage to those whose memory or presence we honor."

Reply Obj. 1: According to our Lord's interpretation (Matt. 15:3-6) the honor due to our parents includes whatever support we owe them; and the reason for this is that support is given to one's father because it is due to him as to one greater.

Reply Obj. 2: Since a father stands in the relation of principle, and his son in the relation of that which is from a principle, it is essentially fitting for a father to support his son: and consequently he is bound to support him not only for a time, but for all his life, and this is to lay by. On the other hand, for the son to bestow something on his father is accidental, arising from some momentary necessity, wherein he is bound to support him, but not to lay by as for a long time beforehand, because naturally parents are not the successors of their children, but children of their parents.

Reply Obj. 3: As Tully says (De Invent. Rhet. ii), "we offer homage and duty to all our kindred and to the well-wishers of our country"; not, however, equally to all, but chiefly to our parents, and to others according to our means and their personal claims. _____

THIRD ARTICLE [II-II, Q. 101, Art. 3]

Whether Piety Is a Special Virtue Distinct from Other Virtues?

Objection 1: It seems that piety is not a special virtue distinct from other virtues. For the giving of service and homage to anyone proceeds from love. But it belongs to piety. Therefore piety is not a distinct virtue from charity.

Obj. 2: Further, it is proper to religion to give worship to God. But piety also gives worship to God, according to Augustine (De Civ. Dei x). Therefore piety is not distinct from religion.

Obj. 3: Further, piety, whereby we give our country worship and duty, seems to be the same as legal justice, which looks to the common good. But legal justice is a general virtue, according to the Philosopher (Ethic. v, 1, 2). Therefore piety is not a special virtue.

On the contrary, It is accounted by Tully (De Invent. Rhet. ii) as a part of justice.

I answer that, A special virtue is one that regards an object under a special aspect. Since, then, the nature of justice consists in rendering another person his due, wherever there is a special aspect of something due to a person, there is a special virtue. Now a thing is indebted in a special way to that which is its connatural principle of being and government. And piety regards this principle, inasmuch as it pays duty and homage to our parents and country, and to those who are related thereto. Therefore piety is a special virtue.

Reply Obj. 1: Just as religion is a protestation of faith, hope and charity, whereby man is primarily directed to God, so again piety is a protestation of the charity we bear towards our parents and country.

Reply Obj. 2: God is the principle of our being and government in a far more excellent manner than one's father or country. Hence religion, which gives worship to God, is a distinct virtue from piety, which pays homage to our parents and country. But things relating to creatures are transferred to God as the summit of excellence and causality, as Dionysius says (Div. Nom. i): wherefore, by way of excellence, piety designates the worship of God, even as God, by way of excellence, is called "Our Father."

Reply Obj. 3: Piety extends to our country in so far as the latter is for us a principle of being: but legal justice regards the good of our country, considered as the common good: wherefore legal justice has more of the character of a general virtue than piety has. _____

FOURTH ARTICLE [II-II, Q. 101, Art. 4]

Whether the Duties of Piety Towards One's Parents Should Be Omitted for the Sake of Religion?

Objection 1: It seems that the duties of piety towards one's parents should be omitted for the sake of religion. For Our Lord said (Luke 14:26): "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple." Hence it is said in praise of James and John (Matt. 4:22) that they left "their nets and father, and followed" Christ. Again it is said in praise of the Levites (Deut. 33:9): "Who hath said to his father, and to his mother: I do not know you; and to his brethren: I know you not; and their own children they have not known. These have kept Thy word." Now a man who knows not his parents and other kinsmen, or who even hates them, must needs omit the duties of piety. Therefore the duties of piety should be omitted for the sake of religion.

Obj. 2: Further, it is written (Luke 9:59, 60) that in answer to him who said: "Suffer me first to go and bury my father," Our Lord replied: "Let the dead bury their dead: but go thou, and preach the kingdom of God." Now the latter pertains to religion, while it is a duty of piety to bury one's father. Therefore a duty of piety should be omitted for the sake of religion.

Obj. 3: Further, God is called "Our Father" by excellence. Now just as we worship our parents by paying them the duties of piety so do we worship God by religion. Therefore the duties of piety should be omitted for the sake of the worship of religion.

Obj. 4: Further, religious are bound by a vow which they may not break to fulfil the observances of religion. Now in accordance with those observances they are hindered from supporting their parents, both on the score of poverty, since they have nothing of their own, and on the score of obedience, since they may not leave the cloister without the permission of their superior. Therefore the duties of piety towards one's parents should be omitted for the sake of religion.

On the contrary, Our Lord reproved the Pharisees (Matt. 15:3-6) who taught that for the sake of religion one ought to refrain from paying one's parents the honor we owe them.

I answer that, Religion and piety are two virtues. Now no virtue is opposed to another virtue, since according to the Philosopher, in his book on the Categories (Cap. De oppos.), "good is not opposed to good." Therefore it is impossible that religion and piety mutually hinder one another, so that the act of one be excluded by the act of the other. Now, as stated above (I-II, Q. 7, A. 2; Q. 18, A. 3), the act of every virtue is limited by the circumstances due thereto, and if it overstep them it will be an act no longer of virtue but of vice. Hence it belongs to piety to pay duty and homage to one's parents according to the due mode. But it is not the due mode that man should tend to worship his father rather than God, but, as Ambrose says on Luke 12:52, "the piety of divine religion takes precedence of the claims of kindred."

Accordingly, if the worship of one's parents take one away from the worship of God it would no longer be an act of piety to pay worship to one's parents to the prejudice of God. Hence Jerome says (Ep. ad Heliod.): "Though thou trample upon thy father, though thou spurn thy mother, turn not aside, but with dry eyes hasten to the standard of the cross; it is the highest degree of piety to be cruel in this matter." Therefore in such a case the duties of piety towards one's parents should be omitted for the sake of the worship religion gives to God. If, however, by paying the services due to our parents, we are not withdrawn from the service of God, then will it be an act of piety, and there will be no need to set piety aside for the sake of religion.

Reply Obj. 1: Gregory expounding this saying of our Lord says (Hom. xxxvii in Ev.) that "when we find our parents to be a hindrance in our way to God, we must ignore them by hating and fleeing from them." For if our parents incite us to sin, and withdraw us from the service of God, we must, as regards this point, abandon and hate them. It is in this sense that the Levites are said to have not known their kindred, because they obeyed the Lord's command, and spared not the idolaters (Ex. 32). James and John are praised for leaving their parents and following our Lord, not that their father incited them to evil, but because they deemed it possible for him to find another means of livelihood, if they followed Christ.

Reply Obj. 2: Our Lord forbade the disciple to bury his father because, according to Chrysostom (Hom. xxviii in Matth.), "Our Lord by so doing saved him from many evils, such as the sorrows and worries and other things that one anticipates under these circumstances. For after the burial the will had to be read, the estate had to be divided, and so forth: but chiefly, because there were others who could see to the funeral." Or, according to Cyril's commentary on Luke 9, "this disciple's request was, not that he might bury a dead father, but that he might support a yet living father in the latter's old age, until at length he should bury him. This is what Our Lord did not grant, because there were others, bound by the duties of kindred, to take care of him."

Reply Obj. 3: Whatever we give our parents out of piety is referred by us to God; just as other works of mercy which we perform with regard to any of our neighbors are offered to God, according to Matt. 25:40: "As long as you did it to one of . . . My least . . . you did it to Me." Accordingly, if our carnal parents stand in need of our assistance, so that they have no other means of support, provided they incite us to nothing against God, we must not abandon them for the sake of religion. But if we cannot devote ourselves to their service without sin, or if they can be supported without our assistance, it is lawful to forego their service, so as to give more time to religion.

Reply Obj. 4: We must speak differently of one who is yet in the world, and of one who has made his profession in religion. For he that is in the world, if he has parents unable to find support without him, he must not leave them and enter religion, because he would be breaking the commandment prescribing the honoring of parents. Some say, however, that even then he might abandon them, and leave them in God's care. But this, considered aright, would be to tempt God: since, while having human means at hand, he would be exposing his

parents to danger, in the hope of God's assistance. On the other hand, if the parents can find means of livelihood without him, it is lawful for him to abandon them and enter religion, because children are not bound to support their parents except in cases of necessity, as stated above. He that has already made his profession in religion is deemed to be already dead to the world: wherefore he ought not, under pretext of supporting his parents, to leave the cloister where he is buried with Christ, and busy himself once more with worldly affairs. Nevertheless he is bound, saving his obedience to his superiors, and his religious state withal, to make points efforts for his parents' support.

QUESTION 102

OF OBSERVANCE, CONSIDERED IN ITSELF, AND OF ITS PARTS
(In Three Articles)

We must now consider observance and its parts, the considerations of which will manifest the contrary vices.

Under the head of observance there are three points of inquiry:

(1) Whether observance is a special virtue, distinct from other virtues?

(2) What does observance offer?

(3) Of its comparison with piety. _____

FIRST ARTICLE [II-II, Q. 102, Art. 1]

Whether Observance Is a Special Virtue, Distinct from Other Virtues?

Objection 1: It seems that observance is not a special virtue, distinct from other virtues. For virtues are distinguished by their objects. But the object of observance is not distinct from the object of piety: for Tully says (De Invent. Rhet. ii) that "it is by observance that we pay worship and honor to those who excel in some kind of dignity." But worship and honor are paid also by piety to our parents, who excel in dignity. Therefore observance is not a distinct virtue from piety.

Obj. 2: Further, just as honor and worship are due to those that are in a position

of dignity, so also are they due to those who excel in science and virtue. But there is no special virtue whereby we pay honor and worship to those who excel in science and virtue. Therefore observance, whereby we pay worship and honor to those who excel in dignity, is not a special virtue distinct from other virtues.

Obj. 3: Further, we have many duties towards those who are in a position of dignity, the fulfilment of which is required by law, according to Rom. 13:7, "Render . . . to all men their dues: tribute to whom tribute is due," etc. Now the fulfilment of the requirements of the law belongs to legal justice, or even to special justice. Therefore observance is not by itself a special virtue distinct from other virtues.

On the contrary, Tully (De Invent. Rhet. ii) reckons observance along with the other parts of justice, which are special virtues.

I answer that, As explained above (Q. 101, AA. 1, 3; Q. 80), according to the various excellences of those persons to whom something is due, there must needs be a corresponding distinction of virtues in a descending order. Now just as a carnal father partakes of the character of principle in a particular way, which character is found in God in a universal way, so too a person who, in some way, exercises providence in one respect, partakes of the character of father in a particular way, since a father is the principle of generation, of education, of learning and of whatever pertains to the perfection of human life: while a person who is in a position of dignity is as a principle of government with regard to certain things: for instance, the governor of a state in civil matters, the commander of an army in matters of warfare, a professor in matters of learning, and so forth. Hence it is that all such persons are designated as "fathers," on account of their being charged with like cares: thus the servants of Naaman said to him (4 Kings 5:13): "Father, if the prophet had bid thee do some great thing," etc.

Therefore, just as, in a manner, beneath religion, whereby worship is given to God, we find piety, whereby we worship our parents; so under piety we find observance, whereby worship and honor are paid to persons in positions of dignity.

Reply Obj. 1: As stated above (Q. 101, A. 3, ad 2), religion goes by the name of piety by way of supereminence, although piety properly so called is distinct from religion; and in the same way piety can be called observance by way of

excellence, although observance properly speaking is distinct from piety.

Reply Obj. 2: By the very fact of being in a position of dignity a man not only excels as regards his position, but also has a certain power of governing subjects, wherefore it is fitting that he should be considered as a principle inasmuch as he is the governor of others. On the other hand, the fact that a man has perfection of science and virtue does not give him the character of a principle in relation to others, but merely a certain excellence in himself. Wherefore a special virtue is appointed for the payment of worship and honor to persons in positions of dignity. Yet, forasmuch as science, virtue and all like things render a man fit for positions of dignity, the respect which is paid to anyone on account of any excellence whatever belongs to the same virtue.

Reply Obj. 3: It belongs to special justice, properly speaking, to pay the equivalent to those to whom we owe anything. Now this cannot be done to the virtuous, and to those who make good use of their position of dignity, as neither can it be done to God, nor to our parents. Consequently these matters belong to an annexed virtue, and not to special justice, which is a principal virtue.

Legal justice extends to the acts of all the virtues, as stated above (Q. 58, A. 6).

SECOND ARTICLE [II-II, Q. 102, Art. 2]

Whether It Belongs to Observance to Pay Worship and Honor to Those Who Are in Positions of Dignity?

Objection 1: It seems that it does not belong to observance to pay worship and honor to persons in positions of dignity. For according to Augustine (De Civ. Dei x), we are said to worship those persons whom we hold in honor, so that worship and honor would seem to be the same. Therefore it is unfitting to define observance as paying worship and honor to persons in positions of dignity.

Obj. 2: Further, it belongs to justice that we pay what we owe: wherefore this belongs to observance also, since it is a part of justice. Now we do not owe worship and honor to all persons in positions of dignity, but only to those who are placed over us. Therefore observance is unfittingly defined as giving worship and honor to all.

Obj. 3: Further, not only do we owe honor to persons of dignity who are placed

over us; we owe them also fear and a certain payment of remuneration, according to Rom. 13:7, "Render . . . to all men their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Moreover, we owe them reverence and subjection, according to Heb. 13:17, "Obey your prelates, and be subject to them." Therefore observance is not fittingly defined as paying worship and honor.

On the contrary, Tully says (De Invent. Rhet. ii) that "it is by observance that we pay worship and honor to those who excel in some kind of dignity."

I answer that, It belongs to persons in positions of dignity to govern subjects. Now to govern is to move certain ones to their due end: thus a sailor governs his ship by steering it to port. But every mover has a certain excellence and power over that which is moved. Wherefore, a person in a position of dignity is an object of twofold consideration: first, in so far as he obtains excellence of position, together with a certain power over subjects: secondly, as regards the exercise of his government. In respect of his excellence there is due to him honor, which is the recognition of some kind of excellence; and in respect of the exercise of his government, there is due to him worship, consisting in rendering him service, by obeying his commands, and by repaying him, according to one's faculty, for the benefits we received from him.

Reply Obj. 1: Worship includes not only honor, but also whatever other suitable actions are connected with the relations between man and man.

Reply Obj. 2: As stated above (Q. 80), debt is twofold. One is legal debt, to pay which man is compelled by law; and thus man owes honor and worship to those persons in positions of dignity who are placed over him. The other is moral debt, which is due by reason of a certain honesty: it is in this way that we owe worship and honor to persons in positions of dignity even though we be not their subjects.

Reply Obj. 3: Honor is due to the excellence of persons in positions of dignity, on account of their higher rank: while fear is due to them on account of their power to use compulsion: and to the exercise of their government there is due both obedience, whereby subjects are moved at the command of their superiors, and tributes, which are a repayment of their labor. _____

THIRD ARTICLE [II-II, Q. 102, Art. 3]

Whether Observance Is a Greater Virtue Than Piety?

Objection 1: It seems that observance is a greater virtue than piety. For the prince to whom worship is paid by observance is compared to a father who is worshiped by piety, as a universal to a particular governor; because the household which a father governs is part of the state which is governed by the prince. Now a universal power is greater, and inferiors are more subject thereto. Therefore observance is a greater virtue than piety.

Obj. 2: Further, persons in positions of dignity take care of the common good. Now our kindred pertain to the private good, which we ought to set aside for the common good: wherefore it is praiseworthy to expose oneself to the danger of death for the sake of the common good. Therefore observance, whereby worship is paid to persons in positions of dignity, is a greater virtue than piety, which pays worship to one's kindred.

Obj. 3: Further honor and reverence are due to the virtuous in the first place after God. Now honor and reverence are paid to the virtuous by the virtue of observance, as stated above (A. 1, ad 3). Therefore observance takes the first place after religion.

On the contrary, The precepts of the Law prescribe acts of virtue. Now, immediately after the precepts of religion, which belong to the first table, follows the precept of honoring our parents which refers to piety. Therefore piety follows immediately after religion in the order of excellence.

I answer that, Something may be paid to persons in positions of dignity in two ways. First, in relation to the common good, as when one serves them in the administration of the affairs of the state. This no longer belongs to observance, but to piety, which pays worship not only to one's father but also to one's fatherland. Secondly, that which is paid to persons in positions of dignity refers specially to their personal usefulness or renown, and this belongs properly to observance, as distinct from piety. Therefore in comparing observance with piety we must needs take into consideration the different relations in which other persons stand to ourselves, which relations both virtues regard. Now it is evident that the persons of our parents and of our kindred are more substantially akin to us than persons in positions of dignity, since birth and education, which originate in the father, belong more to one's substance than external government, the principle of which is seated in those who are in positions of dignity. For this

reason piety takes precedence of observance, inasmuch as it pays worship to persons more akin to us, and to whom we are more strictly bound.

Reply Obj. 1: The prince is compared to the father as a universal to a particular power, as regards external government, but not as regards the father being a principle of generation: for in this way the father should be compared with the divine power from which all things derive their being.

Reply Obj. 2: In so far as persons in positions of dignity are related to the common good, their worship does not pertain to observance, but to piety, as stated above.

Reply Obj. 3: The rendering of honor or worship should be proportionate to the person to whom it is paid not only as considered in himself, but also as compared to those who pay them. Wherefore, though virtuous persons, considered in themselves, are more worthy of honor than the persons of one's parents, yet children are under a greater obligation, on account of the benefits they have received from their parents and their natural kinship with them, to pay worship and honor to their parents than to virtuous persons who are not of their kindred. _____

QUESTION 103

OF DULIA
(In Four Articles)

We must now consider the parts of observance. We shall consider (1) dulia, whereby we pay honor and other things pertaining thereto to those who are in a higher position; (2) obedience, whereby we obey their commands.

Under the first head there are four points of inquiry:

(1) Whether honor is a spiritual or a corporal thing?

(2) Whether honor is due to those only who are in a higher position?

(3) Whether dulia, which pays honor and worship to those who are above us, is a special virtue, distinct from latria?

(4) Whether it contains several species? _____

FIRST ARTICLE [II-II, Q. 103, Art. 1]

Whether Honor Denotes Something Corporal?

Objection 1: It seems that honor does not denote something corporal. For honor is showing reverence in acknowledgment of virtue, as may be gathered from the Philosopher (Ethic. i, 5). Now showing reverence is something spiritual, since to revere is an act of fear, as stated above (Q. 81, A. 2, ad 1). Therefore honor is something spiritual.

Obj. 2: Further, according to the Philosopher (Ethic. iv, 3), "honor is the reward of virtue." Now, since virtue consists chiefly of spiritual things, its reward is not something corporal, for the reward is more excellent than the merit. Therefore honor does not consist of corporal things.

Obj. 3: Further, honor is distinct from praise, as also from glory. Now praise and glory consist of external things. Therefore honor consists of things internal and spiritual.

On the contrary, Jerome in his exposition of 1 Tim. 5:3, "Honor widows that are widows indeed," and (1 Tim. 5:17), "let the priests that rule well be esteemed worthy of double honor" etc. says (Ep. ad Ageruch.): "Honor here stands either for almsgiving or for remuneration." Now both of these pertain to [corporal] things. Therefore honor consists of corporal things.

I answer that, Honor denotes a witnessing to a person's excellence. Therefore men who wish to be honored seek a witnessing to their excellence, according to the Philosopher (Ethic. i, 5; viii, 8). Now witness is borne either before God or before man. Before God, Who is the searcher of hearts, the witness of one's conscience suffices. wherefore honor, so far as God is concerned, may consist of the mere internal movement of the heart, for instance when a man acknowledges either God's excellence or another man's excellence before God. But, as regards men, one cannot bear witness, save by means of signs, either by words, as when one proclaims another's excellence by word of mouth, or by deeds, for instance by bowing, saluting, and so forth, or by external things, as by offering gifts, erecting statues, and the like. Accordingly honor consists of signs, external and corporal.

Reply Obj. 1: Reverence is not the same as honor: but on the one hand it is the primary motive for showing honor, in so far as one man honors another out of the reverence he has for him; and on the other hand, it is the end of honor, in so far as a person is honored in order that he may be held in reverence by others.

Reply Obj. 2: According to the Philosopher (Ethic. iv, 3), honor is not a sufficient reward of virtue: yet nothing in human and corporal things can be greater than honor, since these corporal things themselves are employed as signs in acknowledgment of excelling virtue. It is, however, due to the good and the beautiful, that they may be made known, according to Matt. 5:15, "Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may

shine to all that are in the house." In this sense honor is said to be the reward of virtue.

Reply Obj. 3: Praise is distinguished from honor in two ways. First, because praise consists only of verbal signs, whereas honor consists of any external signs, so that praise is included in honor. Secondly, because by paying honor to a person we bear witness to a person's excelling goodness absolutely, whereas by praising him we bear witness to his goodness in reference to an end: thus we praise one that works well for an end. On the other hand, honor is given even to the best, which is not referred to an end, but has already arrived at the end, according to the Philosopher (Ethic. i, 5).

Glory is the effect of honor and praise, since the result of our bearing witness to a person's goodness is that his goodness becomes clear to the knowledge of many. The word "glory" signifies this, for "glory" is the same as *kleria*, wherefore a gloss of Augustine on Rom. 16:27 observes that glory is "clear knowledge together with praise." _____

SECOND ARTICLE [II-II, Q. 103, Art. 2]

Whether Honor Is Properly Due to Those Who Are Above Us?

Objection 1: It seems that honor is not properly due to those who are above us. For an angel is above any human wayfarer, according to Matt. 11:11, "He that is lesser in the kingdom of heaven is greater than John the Baptist." Yet an angel forbade John when the latter wished to honor him (Apoc. 22:10). Therefore honor is not due to those who are above us.

Obj. 2: Further, honor is due to a person in acknowledgment of his virtue, as stated above (A. 1; Q. 63, A. 3). But sometimes those who are above us are not virtuous. Therefore honor is not due to them, as neither is it due to the demons, who nevertheless are above us in the order of nature.

Obj. 3: Further, the Apostle says (Rom. 12:10): "With honor preventing one another," and we read (1 Pet. 2:17): "Honor all men." But this would not be so if honor were due to those alone who are above us. Therefore honor is not due properly to those who are above us.

Obj. 4: Further, it is written (Tob. 1:16) that Tobias "had ten talents of silver of that which he had been honored by the king": and we read (Esther 6:11) that

Assuerus honored Mardochaeus, and ordered it to be proclaimed in his presence: "This honor is he worthy of whom the king hath a mind to honor." Therefore honor is paid to those also who are beneath us, and it seems, in consequence, that honor is not due properly to those who are above us.

On the contrary, The Philosopher says (Ethic. i, 12) that "honor is due to the best."

I answer that, As stated above (A. 1), honor is nothing but an acknowledgment of a person's excelling goodness. Now a person's excellence may be considered, not only in relation to those who honor him, in the point of his being more excellent than they, but also in itself, or in relation to other persons, and in this way honor is always due to a person, on account of some excellence or superiority.

For the person honored has no need to be more excellent than those who honor him; it may suffice for him to be more excellent than some others, or again he may be more excellent than those who honor him in some respect and not simply.

Reply Obj. 1: The angel forbade John to pay him, not any kind of honor, but the honor of adoration and latria, which is due to God. Or again, he forbade him to pay the honor of dulia, in order to indicate the dignity of John himself, for which Christ equaled him to the angels "according to the hope of glory of the children of God": wherefore he refused to be honored by him as though he were superior to him.

Reply Obj. 2: A wicked superior is honored for the excellence, not of his virtue but of his dignity, as being God's minister, and because the honor paid to him is paid to the whole community over which he presides. As for the demons, they are wicked beyond recall, and should be looked upon as enemies, rather than treated with honor.

Reply Obj. 3: In every man is to be found something that makes it possible to deem him better than ourselves, according to Phil. 2:3, "In humility, let each esteem others better than themselves," and thus, too, we should all be on the alert to do honor to one another.

Reply Obj. 4: Private individuals are sometimes honored by kings, not that they are above them in the order of dignity but on account of some excellence of their

virtue: and in this way Tobias and Mardochaeus were honored by kings.

THIRD ARTICLE [II-II, Q. 103, Art. 3]

Whether Dulia Is a Special Virtue Distinct from Latria?

Objection 1. It seems that dulia is not a special virtue distinct from latria. For a gloss on Ps. 7:1, "O Lord my God, in Thee have I put my trust," says: "Lord of all by His power, to Whom dulia is due; God by creation, to Whom we owe latria." Now the virtue directed to God as Lord is not distinct from that which is directed to Him as God. Therefore dulia is not a distinct virtue from latria.

Obj. 2: Further, according to the Philosopher (Ethic. viii, 8), "to be loved is like being honored." Now the charity with which we love God is the same as that whereby we love our neighbor. Therefore dulia whereby we honor our neighbor is not a distinct virtue from latria with which we honor God.

Obj. 3: Further, the movement whereby one is moved towards an image is the same as the movement whereby one is moved towards the thing represented by the image. Now by dulia we honor a man as being made to the image of God. For it is written of the wicked (Wis. 2:22, 23) that "they esteemed not the honor of holy souls, for God created man incorruptible, and to the image of His own likeness He made him." Therefore dulia is not a distinct virtue from latria whereby God is honored.

On the contrary, Augustine says (De Civ. Dei x), that "the homage due to man, of which the Apostle spoke when he commanded servants to obey their masters and which in Greek is called dulia, is distinct from latria which denotes the homage that consists in the worship of God."

I answer that, According to what has been stated above (Q. 101, A. 3), where there are different aspects of that which is due, there must needs be different virtues to render those dues. Now servitude is due to God and to man under different aspects: even as lordship is competent to God and to man under different aspects. For God has absolute and paramount lordship over the creature wholly and singly, which is entirely subject to His power: whereas man partakes of a certain likeness to the divine lordship, forasmuch as he exercises a particular power over some man or creature. Wherefore dulia, which pays due service to a human lord, is a distinct virtue from latria, which pays due service to the

lordship of God. It is, moreover, a species of observance, because by observance we honor all those who excel in dignity, while dulia properly speaking is the reverence of servants for their master, dulia being the Greek for servitude.

Reply Obj. 1: Just as religion is called piety by way of excellence, inasmuch as God is our Father by way of excellence, so again latria is called dulia by way of excellence, inasmuch as God is our Lord by way of excellence. Now the creature does not partake of the power to create by reason of which latria is due to God: and so this gloss drew a distinction, by ascribing latria to God in respect of creation, which is not communicated to a creature, but dulia in respect of lordship, which is communicated to a creature.

Reply Obj. 2: The reason why we love our neighbor is God, since that which we love in our neighbor through charity is God alone. Wherefore the charity with which we love God is the same as that with which we love our neighbor. Yet there are other friendships distinct from charity, in respect of the other reasons for which a man is loved. In like manner, since there is one reason for serving God and another for serving man, and for honoring the one or the other, latria and dulia are not the same virtue.

Reply Obj. 3: Movement towards an image as such is referred to the thing represented by the image: yet not every movement towards an image is referred to the image as such, and consequently sometimes the movement to the image differs specifically from the movement to the thing. Accordingly we must reply that the honor or subjection of dulia regards some dignity of a man absolutely. For though, in respect of that dignity, man is made to the image or likeness of God, yet in showing reverence to a person, one does not always refer this to God actually.

Or we may reply that the movement towards an image is, after a fashion, towards the thing, yet the movement towards the thing need not be towards its image. Wherefore reverence paid to a person as the image of God redounds somewhat to God: and yet this differs from the reverence that is paid to God Himself, for this in no way refers to His image. _____

FOURTH ARTICLE [II-II, Q. 103, Art. 4]

Whether Dulia Has Various Species?

Objection 1: It seems that dulia has various species. For by dulia we show honor

to our neighbor. Now different neighbors are honored under different aspects, for instance king, father and master, as the Philosopher states (Ethic. ix, 2). Since this difference of aspect in the object differentiates the species of virtue, it seems that dulia is divided into specifically different virtues.

Obj. 2: Further, the mean differs specifically from the extremes, as pale differs from white and black. Now hyperdulia is apparently a mean between latria and dulia: for it is shown towards creatures having a special affinity to God, for instance to the Blessed Virgin as being the mother of God. Therefore it seems that there are different species of dulia, one being simply dulia, the other hyperdulia.

Obj. 3: Further, just as in the rational creature we find the image of God, for which reason it is honored, so too in the irrational creature we find the trace of God. Now the aspect of likeness denoted by an image differs from the aspect conveyed by a trace. Therefore we must distinguish a corresponding difference of dulia: and all the more since honor is shown to certain irrational creatures, as, for instance, to the wood of the Holy Cross.

On the contrary, Dulia is condivided with latria. But latria is not divided into different species. Neither therefore is dulia.

I answer that, Dulia may be taken in two ways. In one way it may be taken in a wide sense as denoting reverence paid to anyone on account of any kind of excellence, and thus it comprises piety and observance, and any similar virtue whereby reverence is shown towards a man. Taken in this sense it will have parts differing specifically from one another. In another way it may be taken in a strict sense as denoting the reverence of a servant for his lord, for dulia signifies servitude, as stated above (A. 3). Taken in this sense it is not divided into different species, but is one of the species of observance, mentioned by Tully (De Invent. Rhet. ii), for the reason that a servant reveres his lord under one aspect, a soldier his commanding officer under another, the disciple his master under another, and so on in similar cases.

Reply Obj. 1: This argument takes dulia in a wide sense.

Reply Obj. 2: Hyperdulia is the highest species of dulia taken in a wide sense, since the greatest reverence is that which is due to a man by reason of his having an affinity to God.

Reply Obj. 3: Man owes neither subjection nor honor to an irrational creature considered in itself, indeed all such creatures are naturally subject to man. As to the Cross of Christ, the honor we pay to it is the same as that which we pay to Christ, just as the king's robe receives the same honor as the king himself, according to Damascene (De Fide Orth. iv). _____

QUESTION 104

OF OBEDIENCE
(In Six Articles)

We must now consider obedience, under which head there are six points of inquiry:

(1) Whether one man is bound to obey another?

(2) Whether obedience is a special virtue?

(3) Of its comparison with other virtues;

(4) Whether God must be obeyed in all things?

(5) Whether subjects are bound to obey their superiors in all things?

(6) Whether the faithful are bound to obey the secular power?

_____

FIRST ARTICLE [II-II, Q. 104, Art. 1]

Whether One Man Is Bound to Obey Another?

Objection 1: It seems that one man is not bound to obey another. For nothing should be done contrary to the divine ordinance. Now God has so ordered that man is ruled by his own counsel, according to Ecclus. 15:14, "God made man from the beginning, and left him in the hand of his own counsel." Therefore one man is not bound to obey another.

Obj. 2: Further, if one man were bound to obey another, he would have to look upon the will of the person commanding him, as being his rule of conduct. Now God's will alone, which is always right, is a rule of human conduct. Therefore

man is bound to obey none but God.

Obj. 3: Further, the more gratuitous the service the more is it acceptable. Now what a man does out of duty is not gratuitous. Therefore if a man were bound in duty to obey others in doing good deeds, for this very reason his good deeds would be rendered less acceptable through being done out of obedience. Therefore one man is not bound to obey another.

On the contrary, It is prescribed (Heb. 13:17): "Obey your prelates and be subject to them."

I answer that, Just as the actions of natural things proceed from natural powers, so do human actions proceed from the human will. In natural things it behooved the higher to move the lower to their actions by the excellence of the natural power bestowed on them by God: and so in human affairs also the higher must move the lower by their will in virtue of a divinely established authority. Now to move by reason and will is to command. Wherefore just as in virtue of the divinely established natural order the lower natural things need to be subject to the movement of the higher, so too in human affairs, in virtue of the order of natural and divine law, inferiors are bound to obey their superiors.

Reply Obj. 1: God left man in the hand of his own counsel, not as though it were lawful to him to do whatever he will, but because, unlike irrational creatures, he is not compelled by natural necessity to do what he ought to do, but is left the free choice proceeding from his own counsel. And just as he has to proceed on his own counsel in doing other things, so too has he in the point of obeying his superiors. For Gregory says (Moral. xxxv), "When we humbly give way to another's voice, we overcome ourselves in our own hearts."

Reply Obj. 2: The will of God is the first rule whereby all rational wills are regulated: and to this rule one will approaches more than another, according to a divinely appointed order. Hence the will of the one man who issues a command may be as a second rule to the will of this other man who obeys him.

Reply Obj. 3: A thing may be deemed gratuitous in two ways. In one way on the part of the deed itself, because, to wit, one is not bound to do it; in another way, on the part of the doer, because he does it of his own free will. Now a deed is rendered virtuous, praiseworthy and meritorious, chiefly according as it proceeds from the will. Wherefore although obedience be a duty, if one obey with a

prompt will, one's merit is not for that reason diminished, especially before God, Who sees not only the outward deed, but also the inward will.

SECOND ARTICLE [II-II, Q, 104, Art. 2]

Whether Obedience Is a Special Virtue?

Objection 1: It seems that obedience is not a special virtue. For disobedience is contrary to obedience. But disobedience is a general sin, because Ambrose says (De Parad. viii) that "sin is to disobey the divine law." Therefore obedience is not a special virtue.

Obj. 2: Further, every special virtue is either theological or moral. But obedience is not a theological virtue, since it is not comprised under faith, hope or charity. Nor is it a moral virtue, since it does not hold the mean between excess and deficiency, for the more obedient one is the more is one praised. Therefore obedience is not a special virtue.

Obj. 3: Further, Gregory says (Moral. xxxv) that "obedience is the more meritorious and praiseworthy, the less it holds its own." But every special virtue is the more to be praised the more it holds its own, since virtue requires a man to exercise his will and choice, as stated in *Ethic.* ii, 4. Therefore obedience is not a special virtue.

Obj. 4: Further, virtues differ in species according to their objects. Now the object of obedience would seem to be the command of a superior, of which, apparently, there are as many kinds as there are degrees of superiority. Therefore obedience is a general virtue, comprising many special virtues.

On the contrary, obedience is reckoned by some to be a part of justice, as stated above (Q. 80).

I answer that, A special virtue is assigned to all good deeds that have a special reason of praise: for it belongs properly to virtue to render a deed good. Now obedience to a superior is due in accordance with the divinely established order of things, as shown above (A. 1), and therefore it is a good, since good consists in mode, species and order, as Augustine states (De Natura Boni iii) [*Cf. First Part, Q. 5, A. 5]. Again, this act has a special aspect of praiseworthiness by reason of its object. For while subjects have many obligations towards their

superiors, this one, that they are bound to obey their commands, stands out as special among the rest. Wherefore obedience is a special virtue, and its specific object is a command tacit or express, because the superior's will, however it become known, is a tacit precept, and a man's obedience seems to be all the more prompt, forasmuch as by obeying he forestalls the express command as soon as he understands his superior's will.

Reply Obj. 1: Nothing prevents the one same material object from admitting two special aspects to which two special virtues correspond: thus a soldier, by defending his king's fortress, fulfils both an act of fortitude, by facing the danger of death for a good end, and an act of justice, by rendering due service to his lord. Accordingly the aspect of precept, which obedience considers, occurs in acts of all virtues, but not in all acts of virtue, since not all acts of virtue are a matter of precept, as stated above (I-II, Q. 96, A. 3). Moreover, certain things are sometimes a matter of precept, and pertain to no other virtue, such things for instance as are not evil except because they are forbidden. Wherefore, if obedience be taken in its proper sense, as considering formally and intentionally the aspect of precept, it will be a special virtue, and disobedience a special sin: because in this way it is requisite for obedience that one perform an act of justice or of some other virtue with the intention of fulfilling a precept; and for disobedience that one treat the precept with actual contempt. On the other hand, if obedience be taken in a wide sense for the performance of any action that may be a matter of precept, and disobedience for the omission of that action through any intention whatever, then obedience will be a general virtue, and disobedience a general sin.

Reply Obj. 2: Obedience is not a theological virtue, for its direct object is not God, but the precept of any superior, whether expressed or inferred, namely, a simple word of the superior, indicating his will, and which the obedient subject obeys promptly, according to Titus 3:1, "Admonish them to be subject to princes, and to obey at a word," etc.

It is, however, a moral virtue, since it is a part of justice, and it observes the mean between excess and deficiency. Excess thereof is measured in respect, not of quantity, but of other circumstances, in so far as a man obeys either whom he ought not, or in matters wherein he ought not to obey, as we have stated above regarding religion (Q. 92, A. 2). We may also reply that as in justice, excess is in the person who retains another's property, and deficiency in the person who does not receive his due, according to the Philosopher (Ethic. v, 4), so too obedience

observes the mean between excess on the part of him who fails to pay due obedience to his superior, since he exceeds in fulfilling his own will, and deficiency on the part of the superior, who does not receive obedience. Wherefore in this way obedience will be a mean between two forms of wickedness, as was stated above concerning justice (Q. 58, A. 10).

Reply Obj. 3: Obedience, like every virtue, requires the will to be prompt towards its proper object, but not towards that which is repugnant to it. Now the proper object of obedience is a precept, and this proceeds from another's will. Wherefore obedience makes a man's will prompt in fulfilling the will of another, the maker, namely, of the precept. If that which is prescribed to him is willed by him for its own sake apart from its being prescribed, as happens in agreeable matters, he tends towards it at once by his own will and seems to comply, not on account of the precept, but on account of his own will. But if that which is prescribed is nowise willed for its own sake, but, considered in itself, repugnant to his own will, as happens in disagreeable matters, then it is quite evident that it is not fulfilled except on account of the precept. Hence Gregory says (Moral. xxxv) that "obedience perishes or diminishes when it holds its own in agreeable matters," because, to wit, one's own will seems to tend principally, not to the accomplishment of the precept, but to the fulfilment of one's own desire; but that "it increases in disagreeable or difficult matters," because there one's own will tends to nothing beside the precept. Yet this must be understood as regards outward appearances: for, on the other hand, according to the judgment of God, Who searches the heart, it may happen that even in agreeable matters obedience, while holding its own, is nonetheless praiseworthy, provided the will of him that obeys tend no less devotedly [*Cf. Q. 82, A. 2] to the fulfilment of the precept.

Reply Obj. 4: Reverence regards directly the person that excels: wherefore it admits a various species according to the various aspects of excellence. Obedience, on the other hand, regards the precept of the person that excels, and therefore admits of only one aspect. And since obedience is due to a person's precept on account of reverence to him, it follows that obedience to a man is of one species, though the causes from which it proceeds differ specifically.

THIRD ARTICLE [II-II, Q. 104, Art. 3]

Whether Obedience Is the Greatest of the Virtues?

Objection 1: It seems that obedience is the greatest of the virtues. For it is written (1 Kings 15:22): "Obedience is better than sacrifices." Now the offering of sacrifices belongs to religion, which is the greatest of all moral virtues, as shown above (Q. 81, A. 6). Therefore obedience is the greatest of all virtues.

Obj. 2: Further, Gregory says (Moral. xxxv) that "obedience is the only virtue that ingrafts virtues in the soul and protects them when ingrafted." Now the cause is greater than the effect. Therefore obedience is greater than all the virtues.

Obj. 3: Further, Gregory says (Moral. xxxv) that "evil should never be done out of obedience: yet sometimes for the sake of obedience we should lay aside the good we are doing." Now one does not lay aside a thing except for something better. Therefore obedience, for whose sake the good of other virtues is set aside, is better than other virtues.

On the contrary, obedience deserves praise because it proceeds from charity: for Gregory says (Moral. xxxv) that "obedience should be practiced, not out of servile fear, but from a sense of charity, not through fear of punishment, but through love of justice." Therefore charity is a greater virtue than obedience.

I answer that, Just as sin consists in man contemning God and adhering to mutable things, so the merit of a virtuous act consists in man contemning created goods and adhering to God as his end. Now the end is greater than that which is directed to the end. Therefore if a man contemns created goods in order that he may adhere to God, his virtue derives greater praise from his adhering to God than from his contemning earthly things. And so those, namely the theological, virtues whereby he adheres to God in Himself, are greater than the moral virtues, whereby he holds in contempt some earthly thing in order to adhere to God.

Among the moral virtues, the greater the thing which a man contemns that he may adhere to God, the greater the virtue. Now there are three kinds of human goods that man may contemn for God's sake. The lowest of these are external goods, the goods of the body take the middle place, and the highest are the goods of the soul; and among these the chief, in a way, is the will, in so far as, by his will, man makes use of all other goods. Therefore, properly speaking, the virtue of obedience, whereby we contemn our own will for God's sake, is more praiseworthy than the other moral virtues, which contemn other goods for the sake of God.

Hence Gregory says (Moral. xxxv) that "obedience is rightly preferred to sacrifices, because by sacrifices another's body is slain whereas by obedience we slay our own will." Wherefore even any other acts of virtue are meritorious before God through being performed out of obedience to God's will. For were one to suffer even martyrdom, or to give all one's goods to the poor, unless one directed these things to the fulfilment of the divine will, which pertains directly to obedience, they could not be meritorious: as neither would they be if they were done without charity, which cannot exist apart from obedience. For it is written (1 John 2:4, 5): "He who saith that he knoweth God, and keepeth not His commandments, is a liar . . . but he that keepeth His word, in him in very deed the charity of God is perfected": and this because friends have the same likes and dislikes.

Reply Obj. 1: Obedience proceeds from reverence, which pays worship and honor to a superior, and in this respect it is contained under different virtues, although considered in itself, as regarding the aspect of precept, it is one special virtue. Accordingly, in so far as it proceeds from reverence for a superior, it is contained, in a way, under observance; while in so far as it proceeds from reverence for one's parents, it is contained under piety; and in so far as it proceeds from reverence for God, it comes under religion, and pertains to devotion, which is the principal act of religion. Wherefore from this point of view it is more praiseworthy to obey God than to offer sacrifice, as well as because, "in a sacrifice we slay another's body, whereas by obedience we slay our own will," as Gregory says (Moral. xxxv). As to the special case in which Samuel spoke, it would have been better for Saul to obey God than to offer in sacrifice the fat animals of the Amalekites against the commandment of God.

Reply Obj. 2: All acts of virtue, in so far as they come under a precept, belong to obedience. Wherefore according as acts of virtue act causally or dispositively towards their generation and preservation, obedience is said to ingraft and protect all virtues. And yet it does not follow that obedience takes precedence of all virtues absolutely, for two reasons. First, because though an act of virtue come under a precept, one may nevertheless perform that act of virtue without considering the aspect of precept. Consequently, if there be any virtue, whose object is naturally prior to the precept, that virtue is said to be naturally prior to obedience. Such a virtue is faith, whereby we come to know the sublime nature of divine authority, by reason of which the power to command is competent to God. Secondly, because infusion of grace and virtues may precede, even in point of time, all virtuous acts: and in this way obedience is not prior to all virtues,

neither in point of time nor by nature.

Reply Obj. 3: There are two kinds of good. There is that to which we are bound of necessity, for instance to love God, and so forth: and by no means may such a good be set aside on account of obedience. But there is another good to which man is not bound of necessity, and this good we ought sometimes to set aside for the sake of obedience to which we are bound of necessity, since we ought not to do good by falling into sin. Yet as Gregory remarks (Moral. xxxv), "he who forbids his subjects any single good, must needs allow them many others, lest the souls of those who obey perish utterly from starvation, through being deprived of every good." Thus the loss of one good may be compensated by obedience and other goods. _____

FOURTH ARTICLE [II-II, Q. 104, Art. 4]

Whether God Ought to Be Obeyed in All Things?

Objection 1: It seems that God need not be obeyed in all things. For it is written (Matt. 9:30, 31) that our Lord after healing the two blind men commanded them, saying: "See that no man know this. But they going out spread His fame abroad in all that country." Yet they are not blamed for so doing. Therefore it seems that we are not bound to obey God in all things.

Obj. 2: Further, no one is bound to do anything contrary to virtue. Now we find that God commanded certain things contrary to virtue: thus He commanded Abraham to slay his innocent son (Gen. 22); and the Jews to steal the property of the Egyptians (Ex. 11), which things are contrary to justice; and Osee to take to himself a woman who was an adulteress (Osee 3), and this is contrary to chastity. Therefore God is not to be obeyed in all things.

Obj. 3: Further, whoever obeys God conforms his will to the divine will even as to the thing willed. But we are not bound in all things to conform our will to the divine will as to the thing willed, as stated above (I-II, Q. 19, A. 10). Therefore man is not bound to obey God in all things.

On the contrary, It is written (Ex. 24:7): "All things that the Lord hath spoken we will do, and we will be obedient."

I answer that, As stated above (A. 1), he who obeys is moved by the command of the person he obeys, just as natural things are moved by their motive causes.

Now just a God is the first mover of all things that are moved naturally, so too is He the first mover of all wills, as shown above (I-II, Q. 9, A. 6). Therefore just as all natural things are subject to the divine motion by a natural necessity so too all wills, by a kind of necessity of justice, are bound to obey the divine command.

Reply Obj. 1: Our Lord in telling the blind men to conceal the miracle had no intention of binding them with the force of a divine precept, but, as Gregory says (Moral. xix), "gave an example to His servants who follow Him that they might wish to hide their virtue and yet that it should be proclaimed against their will, in order that others might profit by their example."

Reply Obj. 2: Even as God does nothing contrary to nature (since "the nature of a thing is what God does therein," according to a gloss on Rom. 11), and yet does certain things contrary to the wonted course of nature; so to God can command nothing contrary to virtue since virtue and rectitude of human will consist chiefly in conformity with God's will and obedience to His command, although it be contrary to the wonted mode of virtue. Accordingly, then, the command given to Abraham to slay his innocent son was not contrary to justice, since God is the author of life and death. Nor again was it contrary to justice that He commanded the Jews to take things belonging to the Egyptians, because all things are His, and He gives them to whom He will. Nor was it contrary to chastity that Osee was commanded to take an adulteress, because God Himself is the ordainer of human generation, and the right manner of intercourse with woman is that which He appoints. Hence it is evident that the persons aforesaid did not sin, either by obeying God or by willing to obey Him.

Reply Obj. 3: Though man is not always bound to will what God wills, yet he is always bound to will what God wills him to will. This comes to man's knowledge chiefly through God's command, wherefore man is bound to obey God's commands in all things. _____

FIFTH ARTICLE [II-II, Q. 104, Art. 5]

Whether Subjects Are Bound to Obey Their Superiors in All Things?

Objection 1: It seems that subjects are bound to obey their superiors in all things. For the Apostle says (Col. 3:20): "Children, obey your parents in all things," and farther on (Col. 3:22): "Servants, obey in all things your masters according to the

flesh." Therefore in like manner other subjects are bound to obey their superiors in all things.

Obj. 2: Further, superiors stand between God and their subjects, according to Deut. 5:5, "I was the mediator and stood between the Lord and you at that time, to show you His words." Now there is no going from extreme to extreme, except through that which stands between. Therefore the commands of a superior must be esteemed the commands of God, wherefore the Apostle says (Gal. 4:14): "You . . . received me as an angel of God, even as Christ Jesus" and (1 Thess. 2:13): "When you had received of us the word of the hearing of God, you received it, not as the word of men, but, as it is indeed, the word of God." Therefore as man is bound to obey God in all things, so is he bound to obey his superiors.

Obj. 3: Further, just as religious in making their profession take vows of chastity and poverty, so do they also vow obedience. Now a religious is bound to observe chastity and poverty in all things. Therefore he is also bound to obey in all things.

On the contrary, It is written (Acts 5:29): "We ought to obey God rather than men." Now sometimes the things commanded by a superior are against God. Therefore superiors are not to be obeyed in all things.

I answer that, As stated above (AA. 1, 4), he who obeys is moved at the bidding of the person who commands him, by a certain necessity of justice, even as a natural thing is moved through the power of its mover by a natural necessity. That a natural thing be not moved by its mover, may happen in two ways. First, on account of a hindrance arising from the stronger power of some other mover; thus wood is not burnt by fire if a stronger force of water intervene. Secondly, through lack of order in the movable with regard to its mover, since, though it is subject to the latter's action in one respect, yet it is not subject thereto in every respect. Thus, a humor is sometimes subject to the action of heat, as regards being heated, but not as regards being dried up or consumed. In like manner there are two reasons, for which a subject may not be bound to obey his superior in all things. First on account of the command of a higher power. For as a gloss says on Rom. 13:2, "They that resist [Vulg.: 'He that resisteth'] the power, resist the ordinance of God" (cf. St. Augustine, De Verb. Dom. viii). "If a commissioner issue an order, are you to comply, if it is contrary to the bidding of the proconsul? Again if the proconsul command one thing, and the emperor

another, will you hesitate to disregard the former and serve the latter? Therefore if the emperor commands one thing and God another, you must disregard the former and obey God." Secondly, a subject is not bound to obey his superior if the latter command him to do something wherein he is not subject to him. For Seneca says (De Beneficiis iii): "It is wrong to suppose that slavery falls upon the whole man: for the better part of him is excepted." His body is subjected and assigned to his master but his soul is his own. Consequently in matters touching the internal movement of the will man is not bound to obey his fellow-man, but God alone.

Nevertheless man is bound to obey his fellow-man in things that have to be done externally by means of the body: and yet, since by nature all men are equal, he is not bound to obey another man in matters touching the nature of the body, for instance in those relating to the support of his body or the begetting of his children. Wherefore servants are not bound to obey their masters, nor children their parents, in the question of contracting marriage or of remaining in the state of virginity or the like. But in matters concerning the disposal of actions and human affairs, a subject is bound to obey his superior within the sphere of his authority; for instance a soldier must obey his general in matters relating to war, a servant his master in matters touching the execution of the duties of his service, a son his father in matters relating to the conduct of his life and the care of the household; and so forth.

Reply Obj. 1: When the Apostle says "in all things," he refers to matters within the sphere of a father's or master's authority.

Reply Obj. 2: Man is subject to God simply as regards all things, both internal and external, wherefore he is bound to obey Him in all things. On the other hand, inferiors are not subject to their superiors in all things, but only in certain things and in a particular way, in respect of which the superior stands between God and his subjects, whereas in respect of other matters the subject is immediately under God, by Whom he is taught either by the natural or by the written law.

Reply Obj. 3: Religious profess obedience as to the regular mode of life, in respect of which they are subject to their superiors: wherefore they are bound to obey in those matters only which may belong to the regular mode of life, and this obedience suffices for salvation. If they be willing to obey even in other matters, this will belong to the superabundance of perfection; provided, however, such things be not contrary to God or to the rule they profess, for obedience in

this case would be unlawful.

Accordingly we may distinguish a threefold obedience; one, sufficient for salvation, and consisting in obeying when one is bound to obey: secondly, perfect obedience, which obeys in all things lawful: thirdly, indiscreet obedience, which obeys even in matters unlawful. _____

SIXTH ARTICLE [II-II, Q. 104, Art. 6]

Whether Christians Are Bound to Obey the Secular Powers?

Objection 1: It seems that Christians are not bound to obey the secular power. For a gloss on Matt. 17:25, "Then the children are free," says: "If in every kingdom the children of the king who holds sway over that kingdom are free, then the children of that King, under Whose sway are all kingdoms, should be free in every kingdom." Now Christians, by their faith in Christ, are made children of God, according to John 1:12: "He gave them power to be made the sons of God, to them that believe in His name." Therefore they are not bound to obey the secular power.

Obj. 2: Further, it is written (Rom. 7:4): "You . . . are become dead to the law by the body of Christ," and the law mentioned here is the divine law of the Old Testament. Now human law whereby men are subject to the secular power is of less account than the divine law of the Old Testament. Much more, therefore, since they have become members of Christ's body, are men freed from the law of subjection, whereby they were under the power of secular princes.

Obj. 3: Further, men are not bound to obey robbers, who oppress them with violence. Now, Augustine says (De Civ. Dei iv): "Without justice, what else is a kingdom but a huge robbery?" Since therefore the authority of secular princes is frequently exercised with injustice, or owes its origin to some unjust usurpation, it seems that Christians ought not to obey secular princes.

On the contrary, It is written (Titus 3:1): "Admonish them to be subject to princes and powers," and (1 Pet. 2:13, 14): "Be ye subject . . . to every human creature for God's sake: whether it be to the king as excelling, or to governors as sent by him."

I answer that, Faith in Christ is the origin and cause of justice, according to Rom. 3:22, "The justice of God by faith of Jesus Christ:" wherefore faith in

Christ does not void the order of justice, but strengthens it. Now the order of justice requires that subjects obey their superiors, else the stability of human affairs would cease. Hence faith in Christ does not excuse the faithful from the obligation of obeying secular princes.

Reply Obj. 1: As stated above (A. 5), subjection whereby one man is bound to another regards the body; not the soul, which retains its liberty. Now, in this state of life we are freed by the grace of Christ from defects of the soul, but not from defects of the body, as the Apostle declares by saying of himself (Rom. 7:23) that in his mind he served the law of God, but in his flesh the law of sin. Wherefore those that are made children of God by grace are free from the spiritual bondage of sin, but not from the bodily bondage, whereby they are held bound to earthly masters, as a gloss observes on 1 Tim. 6:1, "Whosoever are servants under the yoke," etc.

Reply Obj. 2: The Old Law was a figure of the New Testament, and therefore it had to cease on the advent of truth. And the comparison with human law does not stand because thereby one man is subject to another. Yet man is bound by divine law to obey his fellow-man.

Reply Obj. 3: Man is bound to obey secular princes in so far as this is required by order of justice. Wherefore if the prince's authority is not just but usurped, or if he commands what is unjust, his subjects are not bound to obey him, except perhaps accidentally, in order to avoid scandal or danger.

QUESTION 105

OF DISOBEDIENCE
(In Two Articles)

We must now consider disobedience, under which head there are two points of inquiry:

(1) Whether it is a mortal sin?

(2) Whether it is the most grievous of sins? _____

FIRST ARTICLE [II-II, Q. 105, Art. 2]

Whether Disobedience Is a Mortal Sin?

Objection 1: It seems that disobedience is not a mortal sin. For every sin is a disobedience, as appears from Ambrose's definition given above (Q. 104, A. 2, Obj. 1). Therefore if disobedience were a mortal sin, every sin would be mortal.

Obj. 2: Further, Gregory says (Moral. xxxi) that disobedience is born of vainglory. But vainglory is not a mortal sin. Neither therefore is disobedience.

Obj. 3: Further, a person is said to be disobedient when he does not fulfil a superior's command. But superiors often issue so many commands that it is seldom, if ever, possible to fulfil them. Therefore if disobedience were a mortal sin, it would follow that man cannot avoid mortal sin, which is absurd. Wherefore disobedience is not a mortal sin.

On the contrary, The sin of disobedience to parents is reckoned (Rom. 1:30; 2 Tim. 3:2) among other mortal sins.

I answer that, As stated above (Q. 24, A. 12; I-II, Q. 72, A. 5; I-II, Q. 88, A. 1), a mortal sin is one that is contrary to charity which is the cause of spiritual life. Now by charity we love God and our neighbor. The charity of God requires that we obey His commandments, as stated above (Q. 24, A. 12). Therefore to be disobedient to the commandments of God is a mortal sin, because it is contrary to the love of God.

Again, the commandments of God contain the precept of obedience to superiors. Wherefore also disobedience to the commands of a superior is a mortal sin, as being contrary to the love of God, according to Rom. 13:2, "He that resisteth the power, resisteth the ordinance of God." It is also contrary to the love of our neighbor, as it withdraws from the superior who is our neighbor the obedience that is his due.

Reply Obj. 1: The definition given by Ambrose refers to mortal sin, which has the character of perfect sin. Venial sin is not disobedience, because it is not contrary to a precept, but beside it. Nor again is every mortal sin disobedience, properly and essentially, but only when one contemns a precept, since moral acts take their species from the end. And when a thing is done contrary to a precept, not in contempt of the precept, but with some other purpose, it is not a sin of disobedience except materially, and belongs formally to another species of sin.

Reply Obj. 2: Vainglory desires display of excellence. And since it seems to point to a certain excellence that one be not subject to another's command, it follows that disobedience arises from vainglory. But there is nothing to hinder mortal sin from arising out of venial sin, since venial sin is a disposition to mortal.

Reply Obj. 3: No one is bound to do the impossible: wherefore if a superior makes a heap of precepts and lays them upon his subjects, so that they are unable to fulfil them, they are excused from sin. Wherefore superiors should refrain from making a multitude of precepts. _____

SECOND ARTICLE [II-II, Q. 105, Art. 2]

Whether Disobedience Is the Most Grievous of Sins?

Objection 1: It seems that disobedience is the most grievous of sins. For it is written (1 Kings 15:23): "It is like the sin of witchcraft to rebel, and like the crime of idolatry to refuse to obey." But idolatry is the most grievous of sins, as stated above (Q. 94, A. 3). Therefore disobedience is the most grievous of sins.

Obj. 2: Further, the sin against the Holy Ghost is one that removes the obstacles of sin, as stated above (Q. 14, A. 2). Now disobedience makes a man contemn a precept which, more than anything, prevents a man from sinning. Therefore disobedience is a sin against the Holy Ghost, and consequently is the most grievous of sins.

Obj. 3: Further, the Apostle says (Rom. 5:19) that "by the disobedience of one man, many were made sinners." Now the cause is seemingly greater than its effect. Therefore disobedience seems to be a more grievous sin than the others that are caused thereby.

On the contrary, Contempt of the commander is a more grievous sin than contempt of his command. Now some sins are against the very person of the commander, such as blasphemy and murder. Therefore disobedience is not the most grievous of sins.

I answer that, Not every disobedience is equally a sin: for one disobedience may be greater than another, in two ways. First, on the part of the superior commanding, since, although a man should take every care to obey each superior, yet it is a greater duty to obey a higher than a lower authority, in sign of

which the command of a lower authority is set aside if it be contrary to the command of a higher authority. Consequently the higher the person who commands, the more grievous is it to disobey him: so that it is more grievous to disobey God than man. Secondly, on the part of the things commanded. For the person commanding does not equally desire the fulfilment of all his commands: since every such person desires above all the end, and that which is nearest to the end. Wherefore disobedience is the more grievous, according as the unfulfilled commandment is more in the intention of the person commanding. As to the commandments of God, it is evident that the greater the good commanded, the more grievous the disobedience of that commandment, because since God's will is essentially directed to the good, the greater the good the more does God wish it to be fulfilled. Consequently he that disobeys the commandment of the love of God sins more grievously than one who disobeys the commandment of the love of our neighbor. On the other hand, man's will is not always directed to the greater good: hence, when we are bound by a mere precept of man, a sin is more grievous, not through setting aside a greater good, but through setting aside that which is more in the intention of the person commanding.

Accordingly the various degrees of disobedience must correspond with the various degrees of precepts: because the disobedience in which there is contempt of God's precept, from the very nature of disobedience is more grievous than a sin committed against a man, apart from the latter being a disobedience to God. And I say this because whoever sins against his neighbor acts also against God's commandment. And if the divine precept be contemned in a yet graver matter, the sin is still more grievous. The disobedience that contains contempt of a man's precept is less grievous than the sin which contemns the man who made the precept, because reverence for the person commanding should give rise to reverence for his command. In like manner a sin that directly involves contempt of God, such as blasphemy, or the like, is more grievous (even if we mentally separate the disobedience from the sin) than would be a sin involving contempt of God's commandment alone.

Reply Obj. 1: This comparison of Samuel is one, not of equality but of likeness, because disobedience redounds to the contempt of God just as idolatry does, though the latter does so more.

Reply Obj. 2: Not every disobedience is sin against the Holy Ghost, but only that which obstinacy is added: for it is not the contempt of any obstacle to sin that constitutes sin against the Holy Ghost, else the contempt of any good would be a

sin against the Holy Ghost, since any good may hinder a man from committing sin. The sin against the Holy Ghost consists in the contempt of those goods which lead directly to repentance and the remission of sins.

Reply Obj. 3: The first sin of our first parent, from which sin was transmitted to all men, was not disobedience considered as a special sin, but pride, from which then man proceeded to disobey. Hence the Apostle in these words seems to take disobedience in its relation to every sin. _____

QUESTION 106

OF THANKFULNESS OR GRATITUDE
(In Six Articles)

We must now consider thankfulness or gratitude, and ingratitude.
Concerning thankfulness there are six points of inquiry:

(1) Whether thankfulness is a special virtue distinct from other virtues?

(2) Who owes more thanks to God, the innocent or the penitent?

(3) Whether man is always bound to give thanks for human favors?

(4) Whether thanksgiving should be deferred?

(5) Whether thanksgiving should be measured according to the favor received or the disposition of the giver?

(6) Whether one ought to pay back more than one has received?

_____

FIRST ARTICLE [II-II, Q. 106, Art. 1]

Whether Thankfulness Is a Special Virtue, Distinct from Other Virtues?

Objection 1: It seems that thankfulness is not a special virtue, distinct from other virtues. For we have received the greatest benefits from God, and from our parents. Now the honor which we pay to God in return belongs to the virtue of religion, and the honor with which we repay our parents belongs to the virtue of

piety. Therefore thankfulness or gratitude is not distinct from the other virtues.

Obj. 2: Further, proportionate repayment belongs to commutative justice, according to the Philosopher (Ethic. v, 4). Now the purpose of giving thanks is repayment (Ethic. 5, 4). Therefore thanksgiving, which belongs to gratitude, is an act of justice. Therefore gratitude is not a special virtue, distinct from other virtues.

Obj. 3: Further, acknowledgment of favor received is requisite for the preservation of friendship, according to the Philosopher (Ethic. viii, 13; ix, 1). Now friendship is associated with all the virtues, since they are the reason for which man is loved. Therefore thankfulness or gratitude, to which it belongs to repay favors received, is not a special virtue.

On the contrary, Tully reckons thankfulness a special part of justice (De Invent. Rhet. ii).

I answer that, As stated above (I-II, Q. 60, A. 3), the nature of the debt to be paid must needs vary according to various causes giving rise to the debt, yet so that the greater always includes the lesser. Now the cause of debt is found primarily and chiefly in God, in that He is the first principle of all our goods: secondarily it is found in our father, because he is the proximate principle of our begetting and upbringing: thirdly it is found in the person that excels in dignity, from whom general favors proceed; fourthly it is found in a benefactor, from whom we have received particular and private favors, on account of which we are under particular obligation to him.

Accordingly, since what we owe God, or our father, or a person excelling in dignity, is not the same as what we owe a benefactor from whom we have received some particular favor, it follows that after religion, whereby we pay God due worship, and piety, whereby we worship our parents, and observance, whereby we worship persons excelling in dignity, there is thankfulness or gratitude, whereby we give thanks to our benefactors. And it is distinct from the foregoing virtues, just as each of these is distinct from the one that precedes, as falling short thereof.

Reply Obj. 1: Just as religion is superexcelling piety, so is it excelling thankfulness or gratitude: wherefore giving thanks to God was reckoned above (Q. 83, A. 17) among things pertaining to religion.

Reply Obj. 2: Proportionate repayment belongs to commutative justice, when it answers to the legal due; for instance when it is contracted that so much be paid for so much. But the repayment that belongs to the virtue of thankfulness or gratitude answers to the moral debt, and is paid spontaneously. Hence thanksgiving is less thankful when compelled, as Seneca observes (De Beneficiis iii).

Reply Obj. 3: Since true friendship is based on virtue, whatever there is contrary to virtue in a friend is an obstacle to friendship, and whatever in him is virtuous is an incentive to friendship. In this way friendship is preserved by repayment of favors, although repayment of favors belongs specially to the virtue of gratitude.

SECOND ARTICLE [II-II, Q. 106, Art. 2]

Whether the Innocent Is More Bound to Give Thanks to God Than the Penitent?

Objection 1: It seems that the innocent is more bound to give thanks to God than the penitent. For the greater the gift one has received from God, the more one is bound to give Him thanks. Now the gift of innocence is greater than that of justice restored. Therefore it seems that the innocent is more bound to give thanks to God than the penitent.

Obj. 2: Further, a man owes love to his benefactor just as he owes him gratitude. Now Augustine says (Confess. ii): "What man, weighing his own infirmity, would dare to ascribe his purity and innocence to his own strength; that so he should love Thee the less, as if he had less needed Thy mercy, whereby Thou remittest sins to those that turn to Thee?" And farther on he says: "And for this let him love Thee as much, yea and more, since by Whom he sees me to have been recovered from such deep torpor of sin, by Him he sees himself to have been from the like torpor of sin preserved." Therefore the innocent is also more bound to give thanks than the penitent.

Obj. 3: Further, the more a gratuitous favor is continuous, the greater the thanksgiving due for it. Now the favor of divine grace is more continuous in the innocent than in the penitent. For Augustine says (Confess. iii): "To Thy grace I ascribe it, and to Thy mercy, that Thou hast melted away my sins as it were ice. To Thy grace I ascribe also whatsoever I have not done of evil; for what might I

not have done? . . . Yea, all I confess to have been forgiven me, both what evils I committed by my own wilfulness, and what by Thy guidance committed not." Therefore the innocent is more bound to give thanks than the penitent.

On the contrary, It is written (Luke 7:43): "To whom more is forgiven, he loveth more [*Vulg.: 'To whom less is forgiven, he loveth less' Luke 7:47]." Therefore for the same reason he is bound to greater thanksgiving.

I answer that, Thanksgiving (*gratiarum actio*) in the recipient corresponds to the favor (*gratia*) of the giver: so that when there is greater favor on the part of the giver, greater thanks are due on the part of the recipient. Now a favor is something bestowed *gratis:* wherefore on the part of the giver the favor may be greater on two counts. First, owing to the quantity of the thing given: and in this way the innocent owes greater thanksgiving, because he receives a greater gift from God, also, absolutely speaking, a more continuous gift, other things being equal. Secondly, a favor may be said to be greater, because it is given more gratuitously; and in this sense the penitent is more bound to give thanks than the innocent, because what he receives from God is more gratuitously given: since, whereas he was deserving of punishment, he has received grace. Wherefore, although the gift bestowed on the innocent is, considered absolutely, greater, yet the gift bestowed on the penitent is greater in relation to him: even as a small gift bestowed on a poor man is greater to him than a great gift is to a rich man. And since actions are about singulars, in matters of action, we have to take note of what is such here and now, rather than of what is such absolutely, as the Philosopher observes (Ethic. iii) in treating of the voluntary and the involuntary.

This suffices for the Replies to the Objections. _____

THIRD ARTICLE [II-II, Q. 106, Art. 3]

Whether a Man Is Bound to Give Thanks to Every Benefactor?

Objection 1: It seems that a man is not bound to give thanks to every benefactor. For a man may benefit himself just as he may harm himself, according to Ecclus. 14:5, "He that is evil to himself, to whom will he be good?" But a man cannot thank himself, since thanksgiving seems to pass from one person to another. Therefore thanksgiving is not due to every benefactor.

Obj. 2: Further, gratitude is a repayment of an act of grace. But some favors are granted without grace, and are rudely, slowly and grudgingly given. Therefore

gratitude is not always due to a benefactor.

Obj. 3: Further, no thanks are due to one who works for his own profit. But sometimes people bestow favors for their own profit. Therefore thanks are not due to them.

Obj. 4: Further, no thanks are due to a slave, for all that he is belongs to his master. Yet sometimes a slave does a good turn to his master. Therefore gratitude is not due to every benefactor.

Obj. 5: Further, no one is bound to do what he cannot do equitably and advantageously. Now it happens at times that the benefactor is very well off, and it would be of no advantage to him to be repaid for a favor he has bestowed. Again it happens sometimes that the benefactor from being virtuous has become wicked, so that it would not seem equitable to repay him. Also the recipient of a favor may be a poor man, and is quite unable to repay. Therefore seemingly a man is not always bound to repayment for favors received.

Obj. 6: Further, no one is bound to do for another what is inexpedient and hurtful to him. Now sometimes it happens that repayment of a favor would be hurtful or useless to the person repaid. Therefore favors are not always to be repaid by gratitude.

On the contrary, It is written (1 Thess. 5:18): "In all things give thanks."

I answer that, Every effect turns naturally to its cause; wherefore Dionysius says (Div. Nom. i) that "God turns all things to Himself because He is the cause of all": for the effect must needs always be directed to the end of the agent. Now it is evident that a benefactor, as such, is cause of the beneficiary. Hence the natural order requires that he who has received a favor should, by repaying the favor, turn to his benefactor according to the mode of each. And, as stated above with regard to a father (Q. 31, A. 3; Q. 101, A. 2), a man owes his benefactor, as such, honor and reverence, since the latter stands to him in the relation of principle; but accidentally he owes him assistance or support, if he need it.

Reply Obj. 1: In the words of Seneca (1 Benef. v), "just as a man is liberal who gives not to himself but to others, and gracious who forgives not himself but others, and merciful who is moved, not by his own misfortunes but by another's, so too, no man confers a favor on himself, he is but following the bent of his nature, which moves him to resist what hurts him, and to seek what is

profitable." Wherefore in things that one does for oneself, there is no place for gratitude or ingratitude, since a man cannot deny himself a thing except by keeping it. Nevertheless things which are properly spoken of in relation to others are spoken of metaphorically in relation to oneself, as the Philosopher states regarding justice (Ethic. v, 11), in so far, to wit, as the various parts of man are considered as though they were various persons.

Reply Obj. 2: It is the mark of a happy disposition to see good rather than evil. Wherefore if someone has conferred a favor, not as he ought to have conferred it, the recipient should not for that reason withhold his thanks. Yet he owes less thanks, than if the favor had been conferred duly, since in fact the favor is less, for, as Seneca remarks (De Benef. ii.) "promptness enhances, delay discounts a favor."

Reply Obj. 3: As Seneca observes (De Benef. vi), "it matters much whether a person does a kindness to us for his own sake, or for ours, or for both his and ours. He that considers himself only, and benefits because cannot otherwise benefit himself, seems to me like a man who seeks fodder for his cattle." And farther on: "If he has done it for me in common with himself, having both of us in his mind, I am ungrateful and not merely unjust, unless I rejoice that what was profitable to him is profitable to me also. It is the height of malevolence to refuse to recognize a kindness, unless the giver has been the loser thereby."

Reply Obj. 4: As Seneca observes (De Benef. iii), "when a slave does what is wont to be demanded of a slave, it is part of his service: when he does more than a slave is bound to do, it is a favor: for as soon as he does anything from a motive of friendship, if indeed that be his motive, it is no longer called service." Wherefore gratitude is due even to a slave, when he does more than his duty.

Reply Obj. 5: A poor man is certainly not ungrateful if he does what he can. For since kindness depends on the heart rather than on the deed, so too gratitude depends chiefly the heart. Hence Seneca says (De Benef. ii): "Who receives a favor gratefully, has already begun to pay it back: and that we are grateful for favors received should be shown by the outpourings of the heart, not only in his hearing but everywhere." From this it is evident that however well off a man may be, it is possible to thank him for his kindness by showing him reverence and honor. Wherefore the Philosopher says (Ethic. viii, 14): "He that abounds should be repaid with honor, he that is in want should be repaid with money": and Seneca writes (De Benef. vi): "There are many ways of repaying those who

are well off, whatever we happen to owe them; such as good advice, frequent fellowship, affable and pleasant conversation without flattery." Therefore there is no need for a man to desire neediness or distress in his benefactor before repaying his kindness, because, as Seneca says (De Benef. vi), "it were inhuman to desire this in one from whom you have received no favor; how much more so to desire it in one whose kindness has made you his debtor!"

If, however, the benefactor has lapsed from virtue, nevertheless he should be repaid according to his state, that he may return to virtue if possible. But if he be so wicked as to be incurable, then his heart has changed, and consequently no repayment is due for his kindness, as heretofore. And yet, as far as it possible without sin, the kindness he has shown should be held in memory, as the Philosopher says (Ethic. ix, 3).

Reply Obj. 6: As stated in the preceding reply, repayment of a favor depends chiefly on the affection of the heart: wherefore repayment should be made in such a way as to prove most beneficial. If, however, through the benefactor's carelessness it prove detrimental to him, this is not imputed to the person who repays him, as Seneca observes (De Benef. vii): "It is my duty to repay, and not to keep back and safeguard my repayment." _____

FOURTH ARTICLE [II-II, Q. 106, Art. 4]

Whether a Man Is Bound to Repay a Favor at Once?

Objection 1: It seems that a man is bound to repay a favor at once. For we are bound to restore at once what we owe, unless the term be fixed. Now there is no term prescribed for the repayment of favors, and yet this repayment is a duty, as stated above (A. 3). Therefore a man is bound to repay a favor at once.

Obj. 2: Further, a good action would seem to be all the more praiseworthy according as it is done with greater earnestness. Now earnestness seems to make a man do his duty without any delay. Therefore it is apparently more praiseworthy to repay a favor at once.

Obj. 3: Further, Seneca says (De Benef. ii) that "it is proper to a benefactor to act freely and quickly." Now repayment ought to equal the favor received. Therefore it should be done at once.

On the contrary, Seneca says (De Benef. iv): "He that hastens to repay, is animated with a sense, not of gratitude but of indebtedness."

I answer that, Just as in conferring a favor two things are to be considered, namely, the affection of the heart and the gift, so also must these things be considered in repaying the favor. As regards the affection of the heart, repayment should be made at once, wherefore Seneca says (De Benef. ii): "Do you wish to repay a favor? Receive it graciously." As regards the gift, one ought to wait until such a time as will be convenient to the benefactor. In fact, if instead of choosing a convenient time, one wished to repay at once, favor for favor, it would not seem to be a virtuous, but a constrained repayment. For, as Seneca observes (De Benef. iv), "he that wishes to repay too soon, is an unwilling debtor, and an unwilling debtor is ungrateful."

Reply Obj. 1: A legal debt must be paid at once, else the equality of justice would not be preserved, if one kept another's property without his consent. But a moral debt depends on the equity of the debtor: and therefore it should be repaid in due time according as the rectitude of virtue demands.

Reply Obj. 2: Earnestness of the will is not virtuous unless it be regulated by reason; wherefore it is not praiseworthy to forestall the proper time through earnestness.

Reply Obj. 3: Favors also should be conferred at a convenient time and one should no longer delay when the convenient time comes; and the same is to be observed in repaying favors. _____

FIFTH ARTICLE [II-II, Q. 106, Art. 5]

Whether in Giving Thanks We Should Look at the Benefactor's Disposition or at the Deed?

Objection 1: It seems that in repaying favors we should not look at the benefactor's disposition but at the deed. For repayment is due to beneficence, and beneficence consists in deeds, as the word itself denotes. Therefore in repaying favors we should look at the deed.

Obj. 2: Further, thanksgiving, whereby we repay favors, is a part of justice. But justice considers equality between giving and taking. Therefore also in repaying

favors we should consider the deed rather than the disposition of the benefactor.

Obj. 3: Further, no one can consider what he does not know. Now God alone knows the interior disposition. Therefore it is impossible to repay a favor according to the benefactor's disposition.

On the contrary, Seneca says (De Benef. i): "We are sometimes under a greater obligation to one who has given little with a large heart, and has bestowed a small favor, yet willingly."

I answer that, The repayment of a favor may belong to three virtues, namely, justice, gratitude and friendship. It belongs to justice when the repayment has the character of a legal debt, as in a loan and the like: and in such cases repayment must be made according to the quantity received.

On the other hand, repayment of a favor belongs, though in different ways, to friendship and likewise to the virtue of gratitude when it has the character of a moral debt. For in the repayment of friendship we have to consider the cause of friendship; so that in the friendship that is based on the useful, repayment should be made according to the usefulness accruing from the favor conferred, and in the friendship based on virtue repayment should be made with regard for the choice or disposition of the giver, since this is the chief requisite of virtue, as stated in *Ethic.* viii, 13. And likewise, since gratitude regards the favor inasmuch as it is bestowed gratis, and this regards the disposition of the giver, it follows again that repayment of a favor depends more on the disposition of the giver than on the effect.

Reply Obj. 1: Every moral act depends on the will. Hence a kindly action, in so far as it is praiseworthy and is deserving of gratitude, consists materially in the thing done, but formally and chiefly in the will. Hence Seneca says (De Benef. i): "A kindly action consists not in deed or gift, but in the disposition of the giver or doer."

Reply Obj. 2: Gratitude is a part of justice, not indeed as a species is part of a genus, but by a kind of reduction to the genus of justice, as stated above (Q. 80). Hence it does not follow that we shall find the same kind of debt in both virtues.

Reply Obj. 3: God alone sees man's disposition in itself: but in so far as it is shown by certain signs, man also can know it. It is thus that a benefactor's disposition is known by the way in which he does the kindly action, for instance

through his doing it joyfully and readily. _____

SIXTH ARTICLE [II-II, Q. 106, Art. 6]

Whether the Repayment of Gratitude Should Surpass the Favor Received?

Objection 1: It seems that there is no need for the repayment of gratitude to surpass the favor received. For it is not possible to make even equal repayment to some, for instance, one's parents, as the Philosopher states (Ethic. viii, 14). Now virtue does not attempt the impossible. Therefore gratitude for a favor does not tend to something yet greater.

Obj. 2: Further, if one person repays another more than he has received by his favor, by that very fact he gives him something his turn, as it were. But the latter owes him repayment for the favor which in his turn the former has conferred on him. Therefore he that first conferred a favor will be bound to a yet greater repayment, and so on indefinitely. Now virtue does not strive at the indefinite, since "the indefinite removes the nature of good" (Metaph. ii, text. 8). Therefore repayment of gratitude should not surpass the favor received.

Obj. 3: Further, justice consists in equality. But "more" is excess of equality. Since therefore excess is sinful in every virtue, it seems that to repay more than the favor received is sinful and opposed to justice.

On the contrary, The Philosopher says (Ethic. v, 5): "We should repay those who are gracious to us, by being gracious to them return," and this is done by repaying more than we have received. Therefore gratitude should incline to do something greater.

I answer that, As stated above (A. 5), gratitude regards the favor received according the intention of the benefactor; who seems be deserving of praise, chiefly for having conferred the favor gratis without being bound to do so. Wherefore the beneficiary is under a moral obligation to bestow something gratis in return. Now he does not seem to bestow something gratis, unless he exceeds the quantity of the favor received: because so long as he repays less or an equivalent, he would seem to do nothing gratis, but only to return what he has received. Therefore gratitude always inclines, as far as possible, to pay back something more.

Reply Obj. 1: As stated above (A. 3, ad 5; A. 5), in repaying favors we must

consider the disposition rather than the deed. Accordingly, if we consider the effect of beneficence, which a son receives from his parents namely, to be and to live, the son cannot make an equal repayment, as the Philosopher states (Ethic. viii, 14). But if we consider the will of the giver and of the repayer, then it is possible for the son to pay back something greater to his father, as Seneca declares (De Benef. iii). If, however, he were unable to do so, the will to pay back would be sufficient for gratitude.

Reply Obj. 2: The debt of gratitude flows from charity, which the more it is paid the more it is due, according to Rom. 13:8, "Owe no man anything, but to love one another." Wherefore it is not unreasonable if the obligation of gratitude has no limit.

Reply Obj. 3: As in injustice, which is a cardinal virtue, we consider equality of things, so in gratitude we consider equality of wills. For while on the one hand the benefactor of his own free-will gave something he was not bound to give, so on the other hand the beneficiary repays something over and above what he has received. _____

QUESTION 107

OF INGRATITUDE
(In Four Articles)

We must now consider ingratitude, under which head there are four points of inquiry:

(1) Whether ingratitude is always a sin?

(2) Whether ingratitude is a special sin?

(3) Whether every act of ingratitude is a mortal sin?

(4) Whether favors should be withdrawn from the ungrateful?

FIRST ARTICLE [II-II, Q. 107, Art. 1]

Whether Ingratitude Is Always a Sin?

Objection 1: It seems that ingratitude is not always a sin. For Seneca says (De Benef. iii) that "he who does not repay a favor is ungrateful." But sometimes it is impossible to repay a favor without sinning, for instance if one man has helped another to commit a sin. Therefore, since it is not a sin to refrain from sinning, it seems that ingratitude is not always a sin.

Obj. 2: Further, every sin is in the power of the person who commits it: because, according to Augustine (De Lib. Arb. iii; Retract. i), "no man sins in what he cannot avoid." Now sometimes it is not in the power of the sinner to avoid ingratitude, for instance when he has not the means of repaying. Again forgetfulness is not in our power, and yet Seneca declares (De Benef. iii) that "to forget a kindness is the height of ingratitude." Therefore ingratitude is not always a sin.

Obj. 3: Further, there would seem to be no repayment in being unwilling to owe anything, according to the Apostle (Rom. 13:8), "Owe no man anything." Yet "an unwilling debtor is ungrateful," as Seneca declares (De Benef. iv). Therefore ingratitude is not always a sin.

On the contrary, Ingratitude is reckoned among other sins (2 Tim. 3:2), where it is written: "Disobedient to parents, ungrateful, wicked." etc.

I answer that, As stated above (Q. 106, A. 4, ad 1, A. 6) a debt of gratitude is a moral debt required by virtue. Now a thing is a sin from the fact of its being contrary to virtue. Wherefore it is evident that every ingratitude is a sin.

Reply Obj. 1: Gratitude regards a favor received: and he that helps another to commit a sin does him not a favor but an injury: and so no thanks are due to him, except perhaps on account of his good will, supposing him to have been deceived, and to have thought to help him in doing good, whereas he helped him to sin. In such a case the repayment due to him is not that he should be helped to commit a sin, because this would be repaying not good but evil, and this is contrary to gratitude.

Reply Obj. 2: No man is excused from ingratitude through inability to repay, for the very reason that the mere will suffices for the repayment of the debt of gratitude, as stated above (Q. 106, A. 6, ad 1).

Forgetfulness of a favor received amounts to ingratitude, not indeed the forgetfulness that arises from a natural defect, that is not subject to the will, but

that which arises from negligence. For, as Seneca observes (De Benef. iii), "when forgetfulness of favors lays hold of a man, he has apparently given little thought to their repayment."

Reply Obj. 3: The debt of gratitude flows from the debt of love, and from the latter no man should wish to be free. Hence that anyone should owe this debt unwillingly seems to arise from lack of love for his benefactor.

SECOND ARTICLE [II-II, Q. 107, Art. 2]

Whether Ingratitude Is a Special Sin?

Objection 1: It seems that ingratitude is not a special sin. For whoever sins acts against God his sovereign benefactor. But this pertains to ingratitude. Therefore ingratitude is not a special sin.

Obj. 2: Further, no special sin is contained under different kinds of sin. But one can be ungrateful by committing different kinds of sin, for instance by calumny, theft, or something similar committed against a benefactor. Therefore ingratitude is not a special sin.

Obj. 3: Further, Seneca writes (De Benef. iii): "It is ungrateful to take no notice of a kindness, it is ungrateful not to repay one, but it is the height of ingratitude to forget it." Now these do not seem to belong to the same species of sin. Therefore ingratitude is not a special sin.

On the contrary, Ingratitude is opposed to gratitude or thankfulness, which is a special virtue. Therefore it is a special sin.

I answer that, Every vice is denominated from a deficiency of virtue, because deficiency is more opposed to virtue: thus illiberality is more opposed to liberality than prodigality is. Now a vice may be opposed to the virtue of gratitude by way of excess, for instance if one were to show gratitude for things for which gratitude is not due, or sooner than it is due, as stated above (Q. 106, A. 4). But still more opposed to gratitude is the vice denoting deficiency of gratitude, because the virtue of gratitude, as stated above (Q. 106, A. 6), inclines to return something more. Wherefore ingratitude is properly denominated from being a deficiency of gratitude. Now every deficiency or privation takes its species from the opposite habit: for blindness and deafness differ according to

the difference of sight and hearing. Therefore just as gratitude or thankfulness is one special virtue, so also is ingratitude one special sin.

It has, however, various degrees corresponding in their order to the things required for gratitude. The first of these is to recognize the favor received, the second to express one's appreciation and thanks, and the third to repay the favor at a suitable place and time according to one's means. And since what is last in the order of generation is first in the order of destruction, it follows that the first degree of ingratitude is when a man fails to repay a favor, the second when he declines to notice or indicate that he has received a favor, while the third and supreme degree is when a man fails to recognize the reception of a favor, whether by forgetting it or in any other way. Moreover, since opposite affirmation includes negation, it follows that it belongs to the first degree of ingratitude to return evil for good, to the second to find fault with a favor received, and to the third to esteem kindness as though it were unkindness.

Reply Obj. 1: In every sin there is material ingratitude to God, inasmuch as a man does something that may pertain to ingratitude. But formal ingratitude is when a favor is actually contemned, and this is a special sin.

Reply Obj. 2: Nothing hinders the formal aspect of some special sin from being found materially in several kinds of sin, and in this way the aspect of ingratitude is to be found in many kinds of sin.

Reply Obj. 3: These three are not different species but different degrees of one special sin. _____

THIRD ARTICLE [II-II, Q. 107, Art. 3]

Whether Ingratitude Is Always a Mortal Sin?

Objection 1: It seems that ingratitude is always a mortal sin. For one ought to be grateful to God above all. But one is not ungrateful to God by committing a venial sin: else every man would be guilty of ingratitude. Therefore no ingratitude is a venial sin.

Obj. 2: Further, a sin is mortal through being contrary to charity, as stated above (Q. 24, A. 12). But ingratitude is contrary to charity, since the debt of gratitude proceeds from that virtue, as stated above (Q. 106, A. 1, ad 3; A. 6, ad 2). Therefore ingratitude is always a mortal sin.

Obj. 3: Further, Seneca says (De Benef. ii): "Between the giver and the receiver of a favor there is this law, that the former should forthwith forget having given, and the latter should never forget having received." Now, seemingly, the reason why the giver should forget is that he may be unaware of the sin of the recipient, should the latter prove ungrateful; and there would be no necessity for that if ingratitude were a slight sin. Therefore ingratitude is always a mortal sin.

Obj. 4: *On the contrary,* No one should be put in the way of committing a mortal sin. Yet, according to Seneca (De Benef. ii), "sometimes it is necessary to deceive the person who receives assistance, in order that he may receive without knowing from whom he has received." But this would seem to put the recipient in the way of ingratitude. Therefore ingratitude is not always a mortal sin.

I answer that, As appears from what we have said above (A. 2), a man may be ungrateful in two ways: first, by mere omission, for instance by failing to recognize the favor received, or to express his appreciation of it or to pay something in return, and this is not always a mortal sin, because, as stated above (Q. 106, A. 6), the debt of gratitude requires a man to make a liberal return, which, however, he is not bound to do; wherefore if he fail to do so, he does not sin mortally. It is nevertheless a venial sin, because it arises either from some kind of negligence or from some disinclination to virtue in him. And yet ingratitude of this kind may happen to be a mortal sin, by reason either of inward contempt, or of the kind of thing withheld, this being needful to the benefactor, either simply, or in some case of necessity.

Secondly, a man may be ungrateful, because he not only omits to pay the debt of gratitude, but does the contrary. This again is sometimes a mortal and sometimes a venial sin, according to the kind of thing that is done.

It must be observed, however, that when ingratitude arises from a mortal sin, it has the perfect character of ingratitude, and when it arises from venial sin, it has the imperfect character.

Reply Obj. 1: By committing a venial sin one is not ungrateful to God to the extent of incurring the guilt of perfect ingratitude: but there is something of ingratitude in a venial sin, in so far as it removes a virtuous act of obedience to God.

Reply Obj. 2: When ingratitude is a venial sin it is not contrary to, but beside

charity: since it does not destroy the habit of charity, but excludes some act thereof.

Reply Obj. 3: Seneca also says (De Benef. vii): "When we say that a man after conferring a favor should forget about it, it is a mistake to suppose that we mean him to shake off the recollection of a thing so very praiseworthy. When we say: He must not remember it, we mean that he must not publish it abroad and boast about it."

Reply Obj. 4: He that is unaware of a favor conferred on him is not ungrateful, if he fails to repay it, provided he be prepared to do so if he knew. It is nevertheless commendable at times that the object of a favor should remain in ignorance of it, both in order to avoid vainglory, as when Blessed Nicolas threw gold into a house secretly, wishing to avoid popularity: and because the kindness is all the greater through the benefactor wishing not to shame the person on whom he is conferring the favor. _____

FOURTH ARTICLE [II-II, Q. 107, Art. 4]

Whether Favors Should Be Withheld from the Ungrateful?

Objection 1: It seems that favors should withheld from the ungrateful. For it is written (Wis. 16:29): "The hope of the unthankful shall melt away as the winter's ice." But this hope would not melt away unless favors were withheld from him. Therefore favors should be withheld from the ungrateful.

Obj. 2: Further, no one should afford another an occasion of committing sin. But the ungrateful in receiving a favor is given an occasion of ingratitude. Therefore favors should not be bestowed on the ungrateful.

Obj. 3: Further, "By what things a man sinneth, by the same also he is tormented" (Wis. 11:17). Now he that is ungrateful when he receives a favor sins against the favor. Therefore he should be deprived of the favor.

On the contrary, It is written (Luke 6:35) that "the Highest . . . is kind to the unthankful, and to the evil." Now we should prove ourselves His children by imitating Him (Luke 6:36). Therefore we should not withhold favors from the ungrateful.

I answer that, There are two points to be considered with regard to an ungrateful

person. The first is what he deserves to suffer and thus it is certain that he deserves to be deprived of our favor. The second is, what ought his benefactor to do? For in the first place he should not easily judge him to be ungrateful, since, as Seneca remarks (De Benef. iii), "a man is often grateful although he repays not," because perhaps he has not the means or the opportunity of repaying. Secondly, he should be inclined to turn his ungratefulness into gratitude, and if he does not achieve this by being kind to him once, he may by being so a second time. If, however, the more he repeats his favors, the more ungrateful and evil the other becomes, he should cease from bestowing his favors upon him.

Reply Obj. 1: The passage quoted speaks of what the ungrateful man deserves to suffer.

Reply Obj. 2: He that bestows a favor on an ungrateful person affords him an occasion not of sin but of gratitude and love. And if the recipient takes therefrom an occasion of ingratitude, this is not to be imputed to the bestower.

Reply Obj. 3: He that bestows a favor must not at once act the part of a punisher of ingratitude, but rather that of a kindly physician, by healing the ingratitude with repeated favors. _____

QUESTION 108

OF VENGEANCE
(In Four Articles)

We must now consider vengeance, under which head there are four points of inquiry:

(1) Whether vengeance is lawful?

(2) Whether it is a special virtue?

(3) Of the manner of taking vengeance;

(4) On whom should vengeance be taken? _____

FIRST ARTICLE [II-II, Q. 108, Art. 1]

Whether Vengeance Is Lawful?

Objection 1: It seems that vengeance is not lawful. For whoever usurps what is God's sins. But vengeance belongs to God, for it is written (Deut. 32:35, Rom. 12:19): "Revenge to Me, and I will repay." Therefore all vengeance is unlawful.

Obj. 2: Further, he that takes vengeance on a man does not bear with him. But we ought to bear with the wicked, for a gloss on Cant. 2:2, "As the lily among the thorns," says: "He is not a good man that cannot bear with a wicked one." Therefore we should not take vengeance on the wicked.

Obj. 3: Further, vengeance is taken by inflicting punishment, which is the cause of servile fear. But the New Law is not a law of fear, but of love, as Augustine states (Contra Adamant. xvii). Therefore at least in the New Testament all vengeance is unlawful.

Obj. 4: Further, a man is said to avenge himself when he takes revenge for wrongs inflicted on himself. But, seemingly, it is unlawful even for a judge to punish those who have wronged him: for Chrysostom [*Cf. Opus Imperfectum, Hom. v in Matth., falsely ascribed to St. Chrysostom] says: "Let us learn after Christ's example to bear our own wrongs with magnanimity, yet not to suffer God's wrongs, not even by listening to them." Therefore vengeance seems to be unlawful.

Obj. 5: Further, the sin of a multitude is more harmful than the sin of only one: for it is written (Ecclus. 26:5-7): "Of three things my heart hath been afraid . . . the accusation of a city, and the gathering together of the people, and a false calumny." But vengeance should not be taken on the sin of a multitude, for a gloss on Matt. 13:29, 30, "Lest perhaps . . . you root up the wheat . . . suffer both to grow," says that "a multitude should not be excommunicated, nor should the sovereign." Neither therefore is any other vengeance lawful.

On the contrary, We should look to God for nothing save what is good and lawful. But we are to look to God for vengeance on His enemies: for it is written (Luke 18:7): "Will not God revenge His elect who cry to Him day and night?" as if to say: "He will indeed." Therefore vengeance is not essentially evil and unlawful.

I answer that, Vengeance consists in the infliction of a penal evil on one who has sinned. Accordingly, in the matter of vengeance, we must consider the mind of the avenger. For if his intention is directed chiefly to the evil of the person on

whom he takes vengeance and rests there, then his vengeance is altogether unlawful: because to take pleasure in another's evil belongs to hatred, which is contrary to the charity whereby we are bound to love all men. Nor is it an excuse that he intends the evil of one who has unjustly inflicted evil on him, as neither is a man excused for hating one that hates him: for a man may not sin against another just because the latter has already sinned against him, since this is to be overcome by evil, which was forbidden by the Apostle, who says (Rom. 12:21): "Be not overcome by evil, but overcome evil by good."

If, however, the avenger's intention be directed chiefly to some good, to be obtained by means of the punishment of the person who has sinned (for instance that the sinner may amend, or at least that he may be restrained and others be not disturbed, that justice may be upheld, and God honored), then vengeance may be lawful, provided other due circumstances be observed.

Reply Obj. 1: He who takes vengeance on the wicked in keeping with his rank and position does not usurp what belongs to God but makes use of the power granted him by God. For it is written (Rom. 13:4) of the earthly prince that "he is God's minister, an avenger to execute wrath upon him that doeth evil." If, however, a man takes vengeance outside the order of divine appointment, he usurps what is God's and therefore sins.

Reply Obj. 2: The good bear with the wicked by enduring patiently, and in due manner, the wrongs they themselves receive from them: but they do not bear with them as to endure the wrongs they inflict on God and their neighbor. For Chrysostom [*Cf. Opus Imperfectum, Hom. v in Matth., falsely ascribed to St. Chrysostom] says: "It is praiseworthy to be patient under our own wrongs, but to overlook God's wrongs is most wicked."

Reply Obj. 3: The law of the Gospel is the law of love, and therefore those who do good out of love, and who alone properly belong to the Gospel, ought not to be terrorized by means of punishment, but only those who are not moved by love to do good, and who, though they belong to the Church outwardly, do not belong to it in merit.

Reply Obj. 4: Sometimes a wrong done to a person reflects on God and the Church: and then it is the duty of that person to avenge the wrong. For example, Elias made fire descend on those who were come to seize him (4 Kings 1); likewise Eliseus cursed the boys that mocked him (4 Kings 2); and Pope

Sylverius excommunicated those who sent him into exile (XXIII, Q. iv, Cap. Guilisarius). But in so far as the wrong inflicted on a man affects his person, he should bear it patiently if this be expedient. For these precepts of patience are to be understood as referring to preparedness of the mind, as Augustine states (De Serm. Dom. in Monte i).

Reply Obj. 5: When the whole multitude sins, vengeance must be taken on them, either in respect of the whole multitude—thus the Egyptians were drowned in the Red Sea while they were pursuing the children of Israel (Ex. 14), and the people of Sodom were entirely destroyed (Gen. 19)—or as regards part of the multitude, as may be seen in the punishment of those who worshipped the calf.

Sometimes, however, if there is hope of many making amends, the severity of vengeance should be brought to bear on a few of the principals, whose punishment fills the rest with fear; thus the Lord (Num. 25) commanded the princes of the people to be hanged for the sin of the multitude.

On the other hand, if it is not the whole but only a part of the multitude that has sinned, then if the guilty can be separated from the innocent, vengeance should be wrought on them: provided, however, that this can be done without scandal to others; else the multitude should be spared and severity foregone. The same applies to the sovereign, whom the multitude follow. For his sin should be borne with, if it cannot be punished without scandal to the multitude: unless indeed his sin were such, that it would do more harm to the multitude, either spiritually or temporally, than would the scandal that was feared to arise from his punishment.

SECOND ARTICLE [II-II, Q. 108, Art. 2]

Whether Vengeance Is a Special Virtue?

Objection 1: It seems that vengeance is not a special and distinct virtue. For just as the good are rewarded for their good deeds, so are the wicked punished for their evil deeds. Now the rewarding of the good does not belong to a special virtue, but is an act of commutative justice. Therefore in the same way vengeance should not be accounted a special virtue.

Obj. 2: Further, there is no need to appoint a special virtue for an act to which a man is sufficiently disposed by the other virtues. Now man is sufficiently disposed by the virtues of fortitude or zeal to avenge evil. Therefore vengeance

should not be reckoned a special virtue.

Obj. 3: Further, there is a special vice opposed to every special virtue. But seemingly no special vice is opposed to vengeance. Therefore it is not a special virtue.

On the contrary, Tully (De Invent. Rhet. ii) reckons it a part of justice.

I answer that, As the Philosopher states (Ethic. ii, 1), aptitude to virtue is in us by nature, but the complement of virtue is in us through habituation or some other cause. Hence it is evident that virtues perfect us so that we follow in due manner our natural inclinations, which belong to the natural right. Wherefore to every definite natural inclination there corresponds a special virtue. Now there is a special inclination of nature to remove harm, for which reason animals have the irascible power distinct from the concupiscible. Man resists harm by defending himself against wrongs, lest they be inflicted on him, or he avenges those which have already been inflicted on him, with the intention, not of harming, but of removing the harm done. And this belongs to vengeance, for Tully says (De Invent. Rhet. ii) that by "vengeance we resist force, or wrong, and in general whatever is obscure" [**Obscurum.* Cicero wrote *obfuturum* but the sense is the same as St. Thomas gives in the parenthesis] "(i.e. derogatory), either by self-defense or by avenging it." Therefore vengeance is a special virtue.

Reply Obj. 1: Just as repayment of a legal debt belongs to commutative justice, and as repayment of a moral debt, arising from the bestowal of a particular favor, belongs to the virtue of gratitude, so too the punishment of sins, so far as it is the concern of public justice, is an act of commutative justice; while so far as it is concerned in defending the rights of the individual by whom a wrong is resisted, it belongs to the virtue of revenge.

Reply Obj. 2: Fortitude disposes to vengeance by removing an obstacle thereto, namely, fear of an imminent danger. Zeal, as denoting the fervor of love, signifies the primary root of vengeance, in so far as a man avenges the wrong done to God and his neighbor, because charity makes him regard them as his own. Now every act of virtue proceeds from charity as its root, since, according to Gregory (Hom. xxvii in Ev.), "there are no green leaves on the bough of good works, unless charity be the root."

Reply Obj. 3: Two vices are opposed to vengeance: one by way of excess,

namely, the sin of cruelty or brutality, which exceeds the measure in punishing: while the other is a vice by way of deficiency and consists in being remiss in punishing, wherefore it is written (Prov. 13:24): "He that spareth the rod hateth his son." But the virtue of vengeance consists in observing the due measure of vengeance with regard to all the circumstances. _____

THIRD ARTICLE [II-II, Q. 108, Art. 3]

Whether Vengeance Should Be Wrought by Means of Punishments Customary Among Men?

Objection 1: It seems that vengeance should not be wrought by means of punishments customary among men. For to put a man to death is to uproot him. But our Lord forbade (Matt. 13:29) the uprooting of the cockle, whereby the children of the wicked one are signified. Therefore sinners should not be put to death.

Obj. 2: Further, all who sin mortally seem to be deserving of the same punishment. Therefore if some who sin mortally are punished with death, it seems that all such persons should be punished with death: and this is evidently false.

Obj. 3: Further, to punish a man publicly for his sin seems to publish his sin: and this would seem to have a harmful effect on the multitude, since the example of sin is taken by them as an occasion for sin. Therefore it seems that the punishment of death should not be inflicted for a sin.

On the contrary, These punishments are fixed by the divine law as appears from what we have said above (I-II, Q. 105, A. 2).

I answer that, Vengeance is lawful and virtuous so far as it tends to the prevention of evil. Now some who are not influenced by motive of virtue are prevented from committing sin, through fear of losing those things which they love more than those they obtain by sinning, else fear would be no restraint to sin. Consequently vengeance for sin should be taken by depriving a man of what he loves most. Now the things which man loves most are life, bodily safety, his own freedom, and external goods such as riches, his country and his good name. Wherefore, according to Augustine's reckoning (De Civ. Dei xxi), "Tully writes that the laws recognize eight kinds of punishment": namely, "death," whereby man is deprived of life; "stripes," "retaliation," or the loss of eye for eye,

whereby man forfeits his bodily safety; "slavery," and "imprisonment," whereby he is deprived of freedom; "exile" whereby he is banished from his country; "fines," whereby he is mulcted in his riches; "ignominy," whereby he loses his good name.

Reply Obj. 1: Our Lord forbids the uprooting of the cockle, when there is fear lest the wheat be uprooted together with it. But sometimes the wicked can be uprooted by death, not only without danger, but even with great profit, to the good. Wherefore in such a case the punishment of death may be inflicted on sinners.

Reply Obj. 2: All who sin mortally are deserving of eternal death, as regards future retribution, which is in accordance with the truth of the divine judgment. But the punishments of this life are more of a medicinal character; wherefore the punishment of death is inflicted on those sins alone which conduce to the grave undoing of others.

Reply Obj. 3: The very fact that the punishment, whether of death or of any kind that is fearsome to man, is made known at the same time as the sin, makes man's will avers to sin: because the fear of punishment is greater than the enticement of the example of sin. _____

FOURTH ARTICLE [II-II, Q. 108, Art. 4]

Whether Vengeance Should Be Taken on Those Who Have Sinned Involuntarily?

Objection 1: It seems that vengeance should be taken on those who have sinned involuntarily. For the will of one man does not follow from the will of another. Yet one man is punished for another, according to Ex. 20:5, "I am . . . God . . . jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation." Thus for the sin of Cham, his son Chanaan was cursed (Gen. 9:25) and for the sin of Giezi, his descendants were struck with leprosy (4 Kings 5). Again the blood of Christ lays the descendants of the Jews under the ban of punishment, for they said (Matt. 27:25): "His blood be upon us and upon our children." Moreover we read (Josue 7) that the people of Israel were delivered into the hands of their enemies for the sin of Achan, and that the same people were overthrown by the Philistines on account of the sin of the sons of Heli (1 Kings 4). Therefore a person is to be punished without having deserved it

voluntarily.

Obj. 2: Further, nothing is voluntary except what is in a man's power. But sometimes a man is punished for what is not in his power; thus a man is removed from the administration of the Church on account of being infected with leprosy; and a Church ceases to be an episcopal see on account of the depravity or evil of the people. Therefore vengeance is taken not only for voluntary sins.

Obj. 3: Further, ignorance makes an act involuntary. Now vengeance is sometimes taken on the ignorant. Thus the children of the people of Sodom, though they were in invincible ignorance, perished with their parents (Gen. 19). Again, for the sin of Dathan and Abiron their children were swallowed up together with them (Num 16). Moreover, dumb animals, which are devoid of reason, were commanded to be slain on account of the sin of the Amalekites (1 Kings 15). Therefore vengeance is sometimes taken on those who have deserved it involuntarily.

Obj. 4: Further, compulsion is most opposed to voluntariness. But a man does not escape the debt of punishment through being compelled by fear to commit a sin. Therefore vengeance is sometimes taken on those who have deserved it involuntarily.

Obj. 5: Further Ambrose says on Luke 5 that "the ship in which Judas was, was in distress"; wherefore "Peter, who was calm in the security of his own merits, was in distress about those of others." But Peter did not will the sin of Judas. Therefore a person is sometimes punished without having voluntarily deserved it.

On the contrary, Punishment is due to sin. But every sin is voluntary according to Augustine (De Lib. Arb. iii; Retract. i). Therefore vengeance should be taken only on those who have deserved it voluntarily.

I answer that, Punishment may be considered in two ways. First, under the aspect of punishment, and in this way punishment is not due save for sin, because by means of punishment the equality of justice is restored, in so far as he who by sinning has exceeded in following his own will suffers something that is contrary to this will. Wherefore, since every sin is voluntary, not excluding original sin, as stated above (I-II, Q. 81, A. 1), it follows that no one is punished in this way, except for something done voluntarily. Secondly, punishment may

be considered as a medicine, not only healing the past sin, but also preserving from future sin, or conducing to some good, and in this way a person is sometimes punished without any fault of his own, yet not without cause.

It must, however, be observed that a medicine never removes a greater good in order to promote a lesser; thus the medicine of the body never blinds the eye, in order to repair the heel: yet sometimes it is harmful in lesser things that it may be helpful in things of greater consequence. And since spiritual goods are of the greatest consequence, while temporal goods are least important, sometimes a person is punished in his temporal goods without any fault of his own. Such are many of the punishments inflicted by God in this present life for our humiliation or probation. But no one is punished in spiritual goods without any fault on his part, neither in this nor in the future life, because in the latter punishment is not medicinal, but a result of spiritual condemnation.

Reply Obj. 1: A man is never condemned to a spiritual punishment for another man's sin, because spiritual punishment affects the soul, in respect of which each man is master of himself. But sometimes a man is condemned to punishment in temporal matters for the sin of another, and this for three reasons. First, because one man may be the temporal goods of another, and so he may be punished in punishment of the latter: thus children, as to the body, are a belonging of their father, and slaves are a possession of their master. Secondly, when one person's sin is transmitted to another, either by *imitation*, as children copy the sins of their parents, and slaves the sins of their masters, so as to sin with greater daring; or by way of *merit*, as the sinful subjects merit a sinful superior, according to Job 34:30, "Who maketh a man that is a hypocrite to reign for the sins of the people?" Hence the people of Israel were punished for David's sin in numbering the people (2 Kings 24). This may also happen through some kind of *consent* or *connivance:* thus sometimes even the good are punished in temporal matters together with the wicked, for not having condemned their sins, as Augustine says (De Civ. Dei i, 9). Thirdly, in order to mark the unity of human fellowship, whereby one man is bound to be solicitous for another, lest he sin; and in order to inculcate horror of sin, seeing that the punishment of one affects all, as though all were one body, as Augustine says in speaking of the sin of Achan (QQ. sup. Josue viii). The saying of the Lord, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation," seems to belong to mercy rather than to severity, since He does not take vengeance forthwith, but waits for some future time, in order that the descendants at least may mend their ways; yet should the wickedness of the descendants increase, it becomes almost necessary

to take vengeance on them.

Reply Obj. 2: As Augustine states (QQ. sup. Josue viii), human judgment should conform to the divine judgment, when this is manifest, and God condemns men spiritually for their own sins. But human judgment cannot be conformed to God's hidden judgments, whereby He punishes certain persons in temporal matters without any fault of theirs, since man is unable to grasp the reasons of these judgments so as to know what is expedient for each individual. Wherefore according to human judgment a man should never be condemned without fault of his own to an inflictive punishment, such as death, mutilation or flogging. But a man may be condemned, even according to human judgment, to a punishment of forfeiture, even without any fault on his part, but not without cause: and this in three ways.

First, through a person becoming, without any fault of his, disqualified for having or acquiring a certain good: thus for being infected with leprosy a man is removed from the administration of the Church: and for bigamy, or through pronouncing a death sentence a man is hindered from receiving sacred orders.

Secondly, because the particular good that he forfeits is not his own but common property: thus that an episcopal see be attached to a certain church belongs to the good of the whole city, and not only to the good of the clerics.

Thirdly, because the good of one person may depend on the good of another: thus in the crime of high treason a son loses his inheritance through the sin of his parent.

Reply Obj. 3: By the judgment of God children are punished in temporal matters together with their parents, both because they are a possession of their parents, so that their parents are punished also in their person, and because this is for their good lest, should they be spared, they might imitate the sins of their parents, and thus deserve to be punished still more severely. Vengeance is wrought on dumb animals and any other irrational creatures, because in this way their owners are punished; and also in horror of sin.

Reply Obj. 4: An act done through compulsion of fear is not involuntary simply, but has an admixture of voluntariness, as stated above (I-II, Q. 6, AA. 5, 6).

Reply Obj. 5: The other apostles were distressed about the sin of Judas, in the same way as the multitude is punished for the sin of one, in commendation of

unity, as state above (Reply Obj. 1, 2). _____

QUESTION 109

OF TRUTH
(In Four Articles)

We must now consider truth and the vices opposed thereto. Concerning truth there are four points of inquiry:

(1) Whether truth is a virtue?

(2) Whether it is a special virtue?

(3) Whether it is a part of justice?

(4) Whether it inclines to that which is less? _____

FIRST ARTICLE [II-II, Q. 109, Art. 1]

Whether Truth Is a Virtue?

Objection 1: It seems that truth is not a virtue. For the first of virtues is faith, whose object is truth. Since then the object precedes the habit and the act, it seems that truth is not a virtue, but something prior to virtue.

Obj. 2: Further, according to the Philosopher (Ethic. iv, 7), it belongs to truth that a man should state things concerning himself to be neither more nor less than they are. But this is not always praiseworthy—neither in good things, since according to Prov. 27:2, "Let another praise thee, and not thy own mouth"—nor even in evil things, because it is written in condemnation of certain people (Isa. 3:9): "They have proclaimed abroad their sin as Sodom, and they have not hid it." Therefore truth is not a virtue.

Obj. 3: Further, every virtue is either theological, or intellectual, or moral. Now truth is not a theological virtue, because its object is not God but temporal things. For Tully says (De Invent. Rhet. ii) that by "truth we faithfully represent things as they are, were, or will be." Likewise it is not one of the intellectual virtues, but their end. Nor again is it a moral virtue, since it is not a mean between excess and deficiency, for the more one tells the truth, the better it is.

Therefore truth is not a virtue.

On the contrary, The Philosopher both in the Second and in the Fourth Book of Ethics places truth among the other virtues.

I answer that, Truth can be taken in two ways. First, for that by reason of which a thing is said to be true, and thus truth is not a virtue, but the object or end of a virtue: because, taken in this way, truth is not a habit, which is the genus containing virtue, but a certain equality between the understanding or sign and the thing understood or signified, or again between a thing and its rule, as stated in the First Part (Q. 16, A. 1; Q. 21, A. 2). Secondly, truth may stand for that by which a person says what is true, in which sense one is said to be truthful. This truth or truthfulness must needs be a virtue, because to say what is true is a good act: and virtue is "that which makes its possessor good, and renders his action good."

Reply Obj. 1: This argument takes truth in the first sense.

Reply Obj. 2: To state that which concerns oneself, in so far as it is a statement of what is true, is good generically. Yet this does not suffice for it to be an act of virtue, since it is requisite for that purpose that it should also be clothed with the due circumstances, and if these be not observed, the act will be sinful. Accordingly it is sinful to praise oneself without due cause even for that which is true: and it is also sinful to publish one's sin, by praising oneself on that account, or in any way proclaiming it uselessly.

Reply Obj. 3: A person who says what is true, utters certain signs which are in conformity with things; and such signs are either words, or external actions, or any external thing. Now such kinds of things are the subject-matter of the moral virtues alone, for the latter are concerned with the use of the external members, in so far as this use is put into effect at the command of the will. Wherefore truth is neither a theological, nor an intellectual, but a moral virtue. And it is a mean between excess and deficiency in two ways. First, on the part of the object, secondly, on the part of the act. On the part of the object, because the true essentially denotes a kind of equality, and equal is a mean between more and less. Hence for the very reason that a man says what is true about himself, he observes the mean between one that says more than the truth about himself, and one that says less than the truth. On the part of the act, to observe the mean is to tell the truth, when one ought, and as one ought. Excess consists in making

known one's own affairs out of season, and deficiency in hiding them when one ought to make them known. _____

SECOND ARTICLE [II-II, Q. 109, Art. 2]

Whether Truth Is a Special Virtue?

Objection 1: It seems that truth is not a special virtue. For the true and the good are convertible. Now goodness is not a special virtue, in fact every virtue is goodness, because "it makes its possessor good." Therefore truth is not a special virtue.

Obj. 2: Further, to make known what belongs to oneself is an act of truth as we understand it here. But this belongs to every virtue, since every virtuous habit is made known by its own act. Therefore truth is not a special virtue.

Obj. 3: Further, the truth of life is the truth whereby one lives aright, and of which it is written (Isa. 38:3): "I beseech Thee . . . remember how I have walked before Thee in truth, and with a perfect heart." Now one lives aright by any virtue, as follows from the definition of virtue given above (I-II, Q. 55, A. 4). Therefore truth is not a special virtue.

Obj. 4: Further, truth seems to be the same as simplicity, since hypocrisy is opposed to both. But simplicity is not a special virtue, since it rectifies the intention, and that is required in every virtue. Therefore neither is truth a special virtue.

On the contrary, It is numbered together with other virtues (Ethic. ii, 7).

I answer that, The nature of human virtue consists in making a man's deed good. Consequently whenever we find a special aspect of goodness in human acts, it is necessary that man be disposed thereto by a special virtue. And since according to Augustine (De Nat. Boni iii) good consists in order, it follows that a special aspect of good will be found where there is a special order. Now there is a special order whereby our externals, whether words or deeds, are duly ordered in relation to some thing, as sign to thing signified: and thereto man is perfected by the virtue of truth. Wherefore it is evident that truth is a special virtue.

Reply Obj. 1: The true and the good are convertible as to subject, since every true thing is good, and every good thing is true. But considered logically, they

exceed one another, even as the intellect and will exceed one another. For the intellect understands the will and many things besides, and the will desires things pertaining to the intellect, and many others. Wherefore the *true* considered in its proper aspect as a perfection of the intellect is a particular good, since it is something appetible: and in like manner the *good* considered in its proper aspect as the end of the appetite is something true, since it is something intelligible. Therefore since virtue includes the aspect of goodness, it is possible for truth to be a special virtue, just as the *true* is a special good; yet it is not possible for goodness to be a special virtue, since rather, considered logically, it is the genus of virtue.

Reply Obj. 2: The habits of virtue and vice take their species from what is directly intended, and not from that which is accidental and beside the intention. Now that a man states that which concerns himself, belongs to the virtue of truth, as something directly intended: although it may belong to other virtues consequently and beside his principal intention. For the brave man intends to act bravely: and that he shows his fortitude by acting bravely is a consequence beside his principal intention.

Reply Obj. 3: The truth of life is the truth whereby a thing is true, not whereby a person says what is true. Life like anything else is said to be true, from the fact that it attains its rule and measure, namely, the divine law; since rectitude of life depends on conformity to that law. This truth or rectitude is common to every virtue.

Reply Obj. 4: Simplicity is so called from its opposition to duplicity, whereby, to wit, a man shows one thing outwardly while having another in his heart: so that simplicity pertains to this virtue. And it rectifies the intention, not indeed directly (since this belongs to every virtue), but by excluding duplicity, whereby a man pretends one thing and intends another. _____

THIRD ARTICLE [II-II, Q. 109, Art. 3]

Whether Truth Is a Part of Justice?

Objection 1: It seems that truth is not a part of justice. For it seems proper to justice to give another man his due. But, by telling the truth, one does not seem to give another man his due, as is the case in all the foregoing parts of justice. Therefore truth is not a part of justice.

Obj. 2: Further, truth pertains to the intellect: whereas justice is in the will, as stated above (Q. 58, A. 4). Therefore truth is not a part of justice.

Obj. 3: Further, according to Jerome truth is threefold, namely, "truth of life," "truth of justice," and "truth of doctrine." But none of these is a part of justice. For truth of life comprises all virtues, as stated above (A. 2, ad 3): truth of justice is the same as justice, so that it is not one of its parts; and truth of doctrine belongs rather to the intellectual virtues. Therefore truth is nowise a part of justice.

On the contrary, Tully (De Invent. Rhet. ii) reckons truth among the parts of justice.

I answer that, As stated above (Q. 80), a virtue is annexed to justice, as secondary to a principal virtue, through having something in common with justice, while falling short from the perfect virtue thereof. Now the virtue of truth has two things in common with justice. In the first place it is directed to another, since the manifestation, which we have stated to be an act of truth, is directed to another, inasmuch as one person manifests to another the things that concern himself. In the second place, justice sets up a certain equality between things, and this the virtue of truth does also, for it equals signs to the things which concern man himself. Nevertheless it falls short of the proper aspect of justice, as to the notion of debt: for this virtue does not regard legal debt, which justice considers, but rather the moral debt, in so far as, out of equity, one man owes another a manifestation of the truth. Therefore truth is a part of justice, being annexed thereto as a secondary virtue to its principal.

Reply Obj. 1: Since man is a social animal, one man naturally owes another whatever is necessary for the preservation of human society. Now it would be impossible for men to live together, unless they believed one another, as declaring the truth one to another. Hence the virtue of truth does, in a manner, regard something as being due.

Reply Obj. 2: Truth, as known, belongs to the intellect. But man, by his own will, whereby he uses both habits and members, utters external signs in order to manifest the truth, and in this way the manifestation of the truth is an act of the will.

Reply Obj. 3: The truth of which we are speaking now differs from the truth of

life, as stated in the preceding A. 2, ad 3.

We speak of the truth of justice in two ways. In one way we refer to the fact that justice itself is a certain rectitude regulated according to the rule of the divine law; and in this way the truth of justice differs from the truth of life, because by the truth of life a man lives aright in himself, whereas by the truth of justice a man observes the rectitude of the law in those judgments which refer to another man: and in this sense the truth of justice has nothing to do with the truth of which we speak now, as neither has the truth of life. In another way the truth of justice may be understood as referring to the fact that, out of justice, a man manifests the truth, as for instance when a man confesses the truth, or gives true evidence in a court of justice. This truth is a particular act of justice, and does not pertain directly to this truth of which we are now speaking, because, to wit, in this manifestation of the truth a man's chief intention is to give another man his due. Hence the Philosopher says (Ethic. iv, 7) in describing this virtue: "We are not speaking of one who is truthful in his agreements, nor does this apply to matters in which justice or injustice is questioned."

The truth of doctrine consists in a certain manifestation of truths relating to science wherefore neither does this truth directly pertain to this virtue, but only that truth whereby a man, both in life and in speech, shows himself to be such as he is, and the things that concern him, not other, and neither greater nor less, than they are. Nevertheless since truths of science, as known by us, are something concerning us, and pertain to this virtue, in this sense the truth of doctrine may pertain to this virtue, as well as any other kind of truth whereby a man manifests, by word or deed, what he knows. _____

FOURTH ARTICLE [II-II, Q. 109, Art. 4]

Whether the Virtue of Truth Inclines Rather to That Which Is Less?

Objection 1: It seems that the virtue of truth does not incline to that which is less. For as one incurs falsehood by saying more, so does one by saying less: thus it is no more false that four are five, than that four are three. But "every falsehood is in itself evil, and to be avoided," as the Philosopher declares (Ethic. iv, 7). Therefore the virtue of truth does not incline to that which is less rather than to that which is greater.

Obj. 2: Further, that a virtue inclines to the one extreme rather than to the other,

is owing to the fact that the virtue's mean is nearer to the one extreme than to the other: thus fortitude is nearer to daring than to timidity. But the mean of truth is not nearer to one extreme than to the other; because truth, since it is a kind of equality, holds to the exact mean. Therefore truth does not more incline to that which is less.

Obj. 3: Further, to forsake the truth for that which is less seems to amount to a denial of the truth, since this is to subtract therefrom; and to forsake the truth for that which is greater seems to amount to an addition thereto. Now to deny the truth is more repugnant to truth than to add something to it, because truth is incompatible with the denial of truth, whereas it is compatible with addition. Therefore it seems that truth should incline to that which is greater rather than to that which is less.

On the contrary, The Philosopher says (Ethic. iv, 7) that "by this virtue a man declines rather from the truth towards that which is less."

I answer that, There are two ways of declining from the truth to that which is less. First, by affirming, as when a man does not show the whole good that is in him, for instance science, holiness and so forth. This is done without prejudice to truth, since the lesser is contained in the greater: and in this way this virtue inclines to what is less. For, as the Philosopher says (Ethic. iv, 7), "this seems to be more prudent because exaggerations give annoyance." For those who represent themselves as being greater than they are, are a source of annoyance to others, since they seem to wish to surpass others: whereas those who make less account of themselves are a source of pleasure, since they seem to defer to others by their moderation. Hence the Apostle says (2 Cor. 12:6): "Though I should have a mind to glory, I shall not be foolish: for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me or anything he heareth from me."

Secondly, one may incline to what is less by denying, so as to say that what is in us is not. In this way it does not belong to this virtue to incline to what is less, because this would imply falsehood. And yet this would be less repugnant to the truth, not indeed as regards the proper aspect of truth, but as regards the aspect of prudence, which should be safeguarded in all the virtues. For since it is fraught with greater danger and is more annoying to others, it is more repugnant to prudence to think or boast that one has what one has not, than to think or say that one has not what one has.

This suffices for the Replies to the Objections. _____

QUESTION 110

OF THE VICES OPPOSED TO TRUTH, AND FIRST OF LYING
(In Four Articles)

We must now consider the vices opposed to truth, and (1) lying: (2) dissimulation or hypocrisy: (3) boasting and the opposite vice. Concerning lying there are four points of inquiry:

(1) Whether lying, as containing falsehood, is always opposed to truth?

(2) Of the species of lying;

(3) Whether lying is always a sin?

(4) Whether it is always a mortal sin? _____

FIRST ARTICLE [II-II, Q. 110, Art. 1]

Whether Lying Is Always Opposed to Truth?

Objection 1: It seems that lying is not always opposed to truth. For opposites are incompatible with one another. But lying is compatible with truth, since he that speaks the truth, thinking it to be false, lies, according to Augustine (Lib. De Mendac. iii). Therefore lying is not opposed to truth.

Obj. 2: Further, the virtue of truth applies not only to words but also to deeds, since according to the Philosopher (Ethic. iv, 7) by this virtue one tells the truth both in one's speech and in one's life. But lying applies only to words, for Augustine says (Contra Mend. xii) that "a lie is a false signification by words." Accordingly, it seems that lying is not directly opposed to the virtue of truth.

Obj. 3: Further, Augustine says (Lib. De Mendac. iii) that the "liar's sin is the desire to deceive." But this is not opposed to truth, but rather to benevolence or justice. Therefore lying is not opposed to truth.

On the contrary, Augustine says (Contra Mend. x): "Let no one doubt that it is a lie to tell a falsehood in order to deceive. Wherefore a false statement uttered

with intent to deceive is a manifest lie." But this is opposed to truth. Therefore lying is opposed to truth.

I answer that, A moral act takes its species from two things, its object, and its end: for the end is the object of the will, which is the first mover in moral acts. And the power moved by the will has its own object, which is the proximate object of the voluntary act, and stands in relation to the will's act towards the end, as material to formal, as stated above (I-II, Q. 18, AA. 6, 7).

Now it has been said above (Q. 109, A. 1, ad 3) that the virtue of truth—and consequently the opposite vices—regards a manifestation made by certain signs: and this manifestation or statement is an act of reason comparing sign with the thing signified; because every representation consists in comparison, which is the proper act of the reason. Wherefore though dumb animals manifest something, yet they do not intend to manifest anything: but they do something by natural instinct, and a manifestation is the result. But when this manifestation or statement is a moral act, it must needs be voluntary, and dependent on the intention of the will. Now the proper object of a manifestation or statement is the true or the false. And the intention of a bad will may bear on two things: one of which is that a falsehood may be told; while the other is the proper effect of a false statement, namely, that someone may be deceived.

Accordingly if these three things concur, namely, falsehood of what is said, the will to tell a falsehood, and finally the intention to deceive, then there is falsehood—materially, since what is said is false, formally, on account of the will to tell an untruth, and effectively, on account of the will to impart a falsehood.

However, the essential notion of a lie is taken from formal falsehood, from the fact namely, that a person intends to say what is false; wherefore also the word *mendacium* (lie) is derived from its being in opposition to the *mind.* Consequently if one says what is false, thinking it to be true, it is false materially, but not formally, because the falseness is beside the intention of the speaker so that it is not a perfect lie, since what is beside the speaker's intention is accidental for which reason it cannot be a specific difference. If, on the other hand, one utters falsehood formally, through having the will to deceive, even if what one says be true, yet inasmuch as this is a voluntary and moral act, it contains falseness essentially and truth accidentally, and attains the specific nature of a lie.

That a person intends to cause another to have a false opinion, by deceiving him, does not belong to the species of lying, but to perfection thereof, even as in the physical order, a thing acquires its species if it has its form, even though the form's effect be lacking; for instance a heavy body which is held up aloft by force, lest it come down in accordance with the exigency of its form. Therefore it is evident that lying is directly an formally opposed to the virtue of truth.

Reply Obj. 1: We judge of a thing according to what is in it formally and essentially rather than according to what is in it materially and accidentally. Hence it is more in opposition to truth, considered as a moral virtue, to tell the truth with the intention of telling a falsehood than to tell a falsehood with the intention of telling the truth.

Reply Obj. 2: As Augustine says (De Doctr. Christ. ii), words hold the chief place among other signs. And so when it is said that "a lie is a false signification by words," the term "words" denotes every kind of sign. Wherefore if a person intended to signify something false by means of signs, he would not be excused from lying.

Reply Obj. 3: The desire to deceive belongs to the perfection of lying, but not to its species, as neither does any effect belong to the species of its cause.

SECOND ARTICLE [II-II, Q. 110, Art. 2]

Whether Lies Are Sufficiently Divided into Officious, Jocose, and Mischievous Lies?

Objection 1: It seems that lies are not sufficiently divided into "officious," "jocose" and "mischievous" lies. For a division should be made according to that which pertains to a thing by reason of its nature, as the Philosopher states (Metaph. vii, text. 43; De Part. Animal i, 3). But seemingly the intention of the effect resulting from a moral act is something beside and accidental to the species of that act, so that an indefinite number of effects can result from one act. Now this division is made according to the intention of the effect: for a "jocose" lie is told in order to make fun, an "officious" lie for some useful purpose, and a "mischievous" lie in order to injure someone. Therefore lies are unfittingly divided in this way.

Obj. 2: Further, Augustine (Contra Mendac. xiv) gives eight kinds of lies. The

first is "in religious doctrine"; the second is "a lie that profits no one and injures someone"; the third "profits one party so as to injure another"; the fourth is "told out of mere lust of lying and deceiving"; the fifth is "told out of the desire to please"; the sixth "injures no one, and profits someone in saving his money"; the seventh "injures no one and profits someone in saving him from death"; the eighth "injures no one, and profits someone in saving him from defilement of the body." Therefore it seems that the first division of lies is insufficient.

Obj. 3: Further, the Philosopher (Ethic. iv, 7) divides lying into "boasting," which exceeds the truth in speech, and "irony," which falls short of the truth by saying something less: and these two are not contained under any one of the kinds mentioned above. Therefore it seems that the aforesaid division of lies is inadequate.

On the contrary, A gloss on Ps. 5:7, "Thou wilt destroy all that speak a lie," says "that there are three kinds of lies; for some are told for the wellbeing and convenience of someone; and there is another kind of lie that is told in fun; but the third kind of lie is told out of malice." The first of these is called an officious lie, the second a jocose lie, the third a mischievous lie. Therefore lies are divided into these three kinds.

I answer that, Lies may be divided in three ways. First, with respect to their nature as lies: and this is the proper and essential division of lying. In this way, according to the Philosopher (Ethic. iv, 7), lies are of two kinds, namely, the lie which goes beyond the truth, and this belongs to "boasting," and the lie which stops short of the truth, and this belongs to "irony." This division is an essential division of lying itself, because lying as such is opposed to truth, as stated in the preceding Article: and truth is a kind of equality, to which more and less are in essential opposition.

Secondly, lies may be divided with respect to their nature as sins, and with regard to those things that aggravate or diminish the sin of lying, on the part of the end intended. Now the sin of lying is aggravated, if by lying a person intends to injure another, and this is called a "mischievous" lie, while the sin of lying is diminished if it be directed to some good—either of pleasure and then it is a "jocose" lie, or of usefulness, and then we have the "officious" lie, whereby it is intended to help another person, or to save him from being injured. In this way lies are divided into the three kinds aforesaid.

Thirdly, lies are divided in a more general way, with respect to their relation to some end, whether or not this increase or diminish their gravity: and in this way the division comprises eight kinds, as stated in the Second Objection. Here the first three kinds are contained under "mischievous" lies, which are either against God, and then we have the lie "in religious doctrine," or against man, and this either with the sole intention of injuring him, and then it is the second kind of lie, which "profits no one, and injures someone"; or with the intention of injuring one and at the same time profiting another, and this is the third kind of lie, "which profits one, and injures another." Of these the first is the most grievous, because sins against God are always more grievous, as stated above (I-II, Q. 73, A. 3): and the second is more grievous than the third, since the latter's gravity is diminished by the intention of profiting another.

After these three, which aggravate the sin of lying, we have a fourth, which has its own measure of gravity without addition or diminution; and this is the lie which is told "out of mere lust of lying and deceiving." This proceeds from a habit, wherefore the Philosopher says (Ethic. iv, 7) that "the liar, when he lies from habit, delights in lying."

The four kinds that follow lessen the gravity of the sin of lying. For the fifth kind is the jocose lie, which is told "with a desire to please": and the remaining three are comprised under the officious lie, wherein something useful to another person is intended. This usefulness regards either external things, and then we have the sixth kind of lie, which "profits someone in saving his money"; or his body, and this is the seventh kind, which "saves a man from death"; or the morality of his virtue, and this is the eighth kind, which "saves him from unlawful defilement of his body."

Now it is evident that the greater the good intended, the more is the sin of lying diminished in gravity. Wherefore a careful consideration of the matter will show that these various kinds of lies are enumerated in their order of gravity: since the useful good is better than the pleasurable good, and life of the body than money, and virtue than the life of the body.

This suffices for the Replies to the Objections. _____

THIRD ARTICLE [II-II, Q. 110, Art. 3]

Whether Every Lie Is a Sin?

Objection 1: It seems that not every lie is a sin. For it is evident that the evangelists did not sin in the writing of the Gospel. Yet they seem to have told something false: since their accounts of the words of Christ and of others often differ from one another: wherefore seemingly one of them must have given an untrue account. Therefore not every lie is a sin.

Obj. 2: Further, no one is rewarded by God for sin. But the midwives of Egypt were rewarded by God for a lie, for it is stated that "God built them houses" (Ex. 1:21). Therefore a lie is not a sin.

Obj. 3: Further, the deeds of holy men are related in Sacred Writ that they may be a model of human life. But we read of certain very holy men that they lied. Thus (Gen. 12 and 20) we are told that Abraham said of his wife that she was his sister. Jacob also lied when he said that he was Esau, and yet he received a blessing (Gen. 27:27-29). Again, Judith is commended (Judith 15:10, 11) although she lied to Holofernes. Therefore not every lie is a sin.

Obj. 4: Further, one ought to choose the lesser evil in order to avoid the greater: even so a physician cuts off a limb, lest the whole body perish. Yet less harm is done by raising a false opinion in a person's mind, than by someone slaying or being slain. Therefore a man may lawfully lie, to save another from committing murder, or another from being killed.

Obj. 5: Further, it is a lie not to fulfill what one has promised.
Yet one is not bound to keep all one's promises: for Isidore says
(Synonym. ii): "Break your faith when you have promised ill."
Therefore not every lie is a sin.

Obj. 6: Further, apparently a lie is a sin because thereby we deceive our neighbor: wherefore Augustine says (Lib. De Mend. xxi): "Whoever thinks that there is any kind of lie that is not a sin deceives himself shamefully, since he deems himself an honest man when he deceives others." Yet not every lie is a cause of deception, since no one is deceived by a jocose lie; seeing that lies of this kind are told, not with the intention of being believed, but merely for the sake of giving pleasure. Hence again we find hyperbolical expressions in Holy Writ. Therefore not every lie is a sin.

On the contrary, It is written (Ecclus. 7:14): "Be not willing to make any manner of lie."

I answer that, An action that is naturally evil in respect of its genus can by no means be good and lawful, since in order for an action to be good it must be right in every respect: because good results from a complete cause, while evil results from any single defect, as Dionysius asserts (Div. Nom. iv). Now a lie is evil in respect of its genus, since it is an action bearing on undue matter. For as words are naturally signs of intellectual acts, it is unnatural and undue for anyone to signify by words something that is not in his mind. Hence the Philosopher says (Ethic. iv, 7) that "lying is in itself evil and to be shunned, while truthfulness is good and worthy of praise." Therefore every lie is a sin, as also Augustine declares (Contra Mend. i).

Reply Obj. 1: It is unlawful to hold that any false assertion is contained either in the Gospel or in any canonical Scripture, or that the writers thereof have told untruths, because faith would be deprived of its certitude which is based on the authority of Holy Writ. That the words of certain people are variously reported in the Gospel and other sacred writings does not constitute a lie. Hence Augustine says (De Consens. Evang. ii): "He that has the wit to understand that in order to know the truth it is necessary to get at the sense, will conclude that he must not be the least troubled, no matter by what words that sense is expressed." Hence it is evident, as he adds (De Consens. Evang. ii), that "we must not judge that someone is lying, if several persons fail to describe in the same way and in the same words a thing which they remember to have seen or heard."

Reply Obj. 2: The midwives were rewarded, not for their lie, but for their fear of God, and for their good-will, which latter led them to tell a lie. Hence it is expressly stated (Ex. 2:21): "And because the midwives feared God, He built them houses." But the subsequent lie was not meritorious.

Reply Obj. 3: In Holy Writ, as Augustine observes (Lib. De Mend. v), the deeds of certain persons are related as examples of perfect virtue: and we must not believe that such persons were liars. If, however, any of their statements appear to be untruthful, we must understand such statements to have been figurative and prophetic. Hence Augustine says (Lib. De Mend. v): "We must believe that whatever is related of those who, in prophetical times, are mentioned as being worthy of credit, was done and said by them prophetically." As to Abraham "when he said that Sara was his sister, he wished to hide the truth, not to tell a lie, for she is called his sister since she was the daughter of his father," Augustine says (QQ. Super. Gen. xxvi; Contra Mend. x; Contra Faust. xxii). Wherefore Abraham himself said (Gen. 20:12): "She is truly my sister, the

daughter of my father, and not the daughter of my mother," being related to him on his father's side. Jacob's assertion that he was Esau, Isaac's first-born, was spoken in a mystical sense, because, to wit, the latter's birthright was due to him by right: and he made use of this mode of speech being moved by the spirit of prophecy, in order to signify a mystery, namely, that the younger people, i.e. the Gentiles, should supplant the first-born, i.e. the Jews.

Some, however, are commended in the Scriptures, not on account of perfect virtue, but for a certain virtuous disposition, seeing that it was owing to some praiseworthy sentiment that they were moved to do certain undue things. It is thus that Judith is praised, not for lying to Holofernes, but for her desire to save the people, to which end she exposed herself to danger. And yet one might also say that her words contain truth in some mystical sense.

Reply Obj. 4: A lie is sinful not only because it injures one's neighbor, but also on account of its inordinateness, as stated above in this Article. Now it is not allowed to make use of anything inordinate in order to ward off injury or defects from another: as neither is it lawful to steal in order to give an alms, except perhaps in a case of necessity when all things are common. Therefore it is not lawful to tell a lie in order to deliver another from any danger whatever. Nevertheless it is lawful to hide the truth prudently, by keeping it back, as Augustine says (Contra Mend. x).

Reply Obj. 5: A man does not lie, so long as he has a mind to do what he promises, because he does not speak contrary to what he has in mind: but if he does not keep his promise, he seems to act without faith in changing his mind. He may, however, be excused for two reasons. First, if he has promised something evidently unlawful, because he sinned in promise, and did well to change his mind. Secondly, if circumstances have changed with regard to persons and the business in hand. For, as Seneca states (De Benef. iv), for a man to be bound to keep a promise, it is necessary for everything to remain unchanged: otherwise neither did he lie in promising—since he promised what he had in his mind, due circumstances being taken for granted—nor was he faithless in not keeping his promise, because circumstances are no longer the same. Hence the Apostle, though he did not go to Corinth, whither he had promised to go (2 Cor. 1), did not lie, because obstacles had arisen which prevented him.

Reply Obj. 6: An action may be considered in two ways. First, in itself,

secondly, with regard to the agent. Accordingly a jocose lie, from the very genus of the action, is of a nature to deceive; although in the intention of the speaker it is not told to deceive, nor does it deceive by the way it is told. Nor is there any similarity in the hyperbolical or any kind of figurative expressions, with which we meet in Holy Writ: because, as Augustine says (Lib. De Mend. v), "it is not a lie to do or say a thing figuratively: because every statement must be referred to the thing stated: and when a thing is done or said figuratively, it states what those to whom it is tendered understand it to signify." _____

FOURTH ARTICLE [II-II, Q. 110, Art. 4]

Whether Every Lie Is a Mortal Sin?

Objection 1: It seems that every lie is a mortal sin. For it is written (Ps. 6:7): "Thou wilt destroy all that speak a lie," and (Wis. 1:11): "The mouth that belieth killeth the soul." Now mortal sin alone causes destruction and death of the soul. Therefore every lie is a mortal sin.

Obj. 2: Further, whatever is against a precept of the decalogue is a mortal sin. Now lying is against this precept of the decalogue: "Thou shalt not bear false witness." Therefore every lie is a mortal sin.

Obj. 3: Further, Augustine says (De Doctr. Christ. i, 36): "Every liar breaks his faith in lying, since forsooth he wishes the person to whom he lies to have faith in him, and yet he does not keep faith with him, when he lies to him: and whoever breaks his faith is guilty of iniquity." Now no one is said to break his faith or "to be guilty of iniquity," for a venial sin. Therefore no lie is a venial sin.

Obj. 4: Further, the eternal reward is not lost save for a mortal sin. Now, for a lie the eternal reward was lost, being exchanged for a temporal meed. For Gregory says (Moral. xviii) that "we learn from the reward of the midwives what the sin of lying deserves: since the reward which they deserved for their kindness, and which they might have received in eternal life, dwindled into a temporal meed on account of the lie of which they were guilty." Therefore even an officious lie, such as was that of the midwives, which seemingly is the least of lies, is a mortal sin.

Obj. 5: Further, Augustine says (Lib. De Mend. xvii) that "it is a precept of perfection, not only not to lie at all, but not even to wish to lie." Now it is a mortal sin to act against a precept. Therefore every lie of the perfect is a mortal

sin: and consequently so also is a lie told by anyone else, otherwise the perfect would be worse off than others.

On the contrary, Augustine says on Ps. 5:7, "Thou wilt destroy," etc.: "There are two kinds of lie, that are not grievously sinful yet are not devoid of sin, when we lie either in joking, or for the sake of our neighbor's good." But every mortal sin is grievous. Therefore jocose and officious lies are not mortal sins.

I answer that, A mortal sin is, properly speaking, one that is contrary to charity whereby the soul lives in union with God, as stated above (Q. 24, A. 12; Q. 35, A. 3). Now a lie may be contrary to charity in three ways: first, in itself; secondly, in respect of the evil intended; thirdly, accidentally.

A lie may be in itself contrary to charity by reason of its false signification. For if this be about divine things, it is contrary to the charity of God, whose truth one hides or corrupts by such a lie; so that a lie of this kind is opposed not only to the virtue of charity, but also to the virtues of faith and religion: wherefore it is a most grievous and a mortal sin. If, however, the false signification be about something the knowledge of which affects a man's good, for instance if it pertain to the perfection of science or to moral conduct, a lie of this description inflicts an injury on one's neighbor, since it causes him to have a false opinion, wherefore it is contrary to charity, as regards the love of our neighbor, and consequently is a mortal sin. On the other hand, if the false opinion engendered by the lie be about some matter the knowledge of which is of no consequence, then the lie in question does no harm to one's neighbor; for instance, if a person be deceived as to some contingent particulars that do not concern him. Wherefore a lie of this kind, considered in itself, is not a mortal sin.

As regards the end in view, a lie may be contrary to charity, through being told with the purpose of injuring God, and this is always a mortal sin, for it is opposed to religion; or in order to injure one's neighbor, in his person, his possessions or his good name, and this also is a mortal sin, since it is a mortal sin to injure one's neighbor, and one sins mortally if one has merely the intention of committing a mortal sin. But if the end intended be not contrary to charity, neither will the lie, considered under this aspect, be a mortal sin, as in the case of a jocose lie, where some little pleasure is intended, or in an officious lie, where the good also of one's neighbor is intended. Accidentally a lie may be contrary to charity by reason of scandal or any other injury resulting therefrom: and thus again it will be a mortal sin, for instance if a man were not deterred through

scandal from lying publicly.

Reply Obj. 1: The passages quoted refer to the mischievous lie, as a gloss explains the words of Ps. 5:7, "Thou wilt destroy all that speak a lie."

Reply Obj. 2: Since all the precepts of the decalogue are directed to the love of God and our neighbor, as stated above (Q. 44, A. 1, ad 3; I-II, Q. 100, A. 5, ad 1), a lie is contrary to a precept of the decalogue, in so far as it is contrary to the love of God and our neighbor. Hence it is expressly forbidden to bear false witness against our neighbor.

Reply Obj. 3: Even a venial sin can be called "iniquity" in a broad sense, in so far as it is beside the equity of justice; wherefore it is written (1 John 3:4): "Every sin is iniquity [*Vulg.: 'And sin is iniquity.']." It is in this sense that Augustine is speaking.

Reply Obj. 4: The lie of the midwives may be considered in two ways. First as regards their feeling of kindliness towards the Jews, and their reverence and fear of God, for which their virtuous disposition is commended. For this an eternal reward is due. Wherefore Jerome (in his exposition of Isa. 65:21, 'And they shall build houses') explains that God "built them spiritual houses." Secondly, it may be considered with regard to the external act of lying. For thereby they could merit, not indeed eternal reward, but perhaps some temporal meed, the deserving of which was not inconsistent with the deformity of their lie, though this was inconsistent with their meriting an eternal reward. It is in this sense that we must understand the words of Gregory, and not that they merited by that lie to lose the eternal reward as though they had already merited it by their preceding kindliness, as the objection understands the words to mean.

Reply Obj. 5: Some say that for the perfect every lie is a mortal sin. But this assertion is unreasonable. For no circumstance causes a sin to be infinitely more grievous unless it transfers it to another species. Now a circumstance of person does not transfer a sin to another species, except perhaps by reason of something annexed to that person, for instance if it be against his vow: and this cannot apply to an officious or jocose lie. Wherefore an officious or a jocose lie is not a mortal sin in perfect men, except perhaps accidentally on account of scandal. We may take in this sense the saying of Augustine that "it is a precept of perfection not only not to lie at all, but not even to wish to lie": although Augustine says this not positively but dubiously, for he begins by saying: "Unless perhaps it is a

precept," etc. Nor does it matter that they are placed in a position to safeguard the truth: because they are bound to safeguard the truth by virtue of their office in judging or teaching, and if they lie in these matters their lie will be a mortal sin: but it does not follow that they sin mortally when they lie in other matters.

QUESTION 111

OF DISSIMULATION AND HYPOCRISY
(In Four Articles)

In due sequence we must consider dissimulation and hypocrisy. Under this head there are four points of inquiry:

(1) Whether all dissimulation is a sin?

(2) Whether hypocrisy is dissimulation?

(3) Whether it is opposed to truth?

(4) Whether it is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 111, Art. 1]

Whether All Dissimulation Is a Sin?

Objection 1: It seems that not all dissimulation is a sin. For it is written (Luke 24:28) that our Lord "pretended [Douay: 'made as though'] he would go farther"; and Ambrose in his book on the Patriarchs (De Abraham i) says of Abraham that he "spoke craftily to his servants, when he said" (Gen. 22:5): "I and the boy will go with speed as far as yonder, and after we have worshipped, will return to you." Now to pretend and to speak craftily savor of dissimulation: and yet it is not to be said that there was sin in Christ or Abraham. Therefore not all dissimulation is a sin.

Obj. 2: Further, no sin is profitable. But according to Jerome, in his commentary on Gal. 2:11, "When Peter [Vulg.: 'Cephas'] was come to Antioch:—The example of Jehu, king of Israel, who slew the priest of Baal, pretending that he desired to worship idols, should teach us that dissimulation is useful and sometimes to be employed"; and David "changed his countenance before" Achis,

king of Geth (1 Kings 21:13). Therefore not all dissimulation is a sin.

Obj. 3: Further, good is contrary to evil. Therefore if it is evil to simulate good, it is good to simulate evil.

Obj. 4: Further, it is written in condemnation of certain people (Isa. 3:9): "They have proclaimed abroad their sin as Sodom, and they have not hid it." Now it pertains to dissimulation to hide one's sin. Therefore it is reprehensible sometimes not to simulate. But it is never reprehensible to avoid sin. Therefore dissimulation is not a sin.

On the contrary, A gloss on Isa. 16:14, "In three years," etc., says: "Of the two evils it is less to sin openly than to simulate holiness." But to sin openly is always a sin. Therefore dissimulation is always a sin.

I answer that, As stated above (Q. 109, A. 3; Q. 110, A. 1), it belongs to the virtue of truth to show oneself outwardly by outward signs to be such as one is. Now outward signs are not only words, but also deeds. Accordingly just as it is contrary to truth to signify by words something different from that which is in one's mind, so also is it contrary to truth to employ signs of deeds or things to signify the contrary of what is in oneself, and this is what is properly denoted by dissimulation. Consequently dissimulation is properly a lie told by the signs of outward deeds. Now it matters not whether one lie in word or in any other way, as stated above (Q. 110, A. 1, Obj. 2). Wherefore, since every lie is a sin, as stated above (Q. 110, A. 3), it follows that also all dissimulation is a sin.

Reply Obj. 1: As Augustine says (De QQ. Evang. ii), "To pretend is not always a lie: but only when the pretense has no signification, then it is a lie. When, however, our pretense refers to some signification, there is no lie, but a representation of the truth." And he cites figures of speech as an example, where a thing is "pretended," for we do not mean it to be taken literally but as a figure of something else that we wish to say. In this way our Lord "pretended He would go farther," because He acted as if wishing to go farther; in order to signify something figuratively either because He was far from their faith, according to Gregory (Hom. xxiii in Ev.); or, as Augustine says (De QQ. Evang. ii), because, "as He was about to go farther away from them by ascending into heaven, He was, so to speak, held back on earth by their hospitality."

Abraham also spoke figuratively. Wherefore Ambrose (De Abraham i) says that

Abraham "foretold what he knew not": for he intended to return alone after sacrificing his son: but by his mouth the Lord expressed what He was about to do. It is evident therefore that neither dissembled.

Reply Obj. 2: Jerome employs the term "simulation" in a broad sense for any kind of pretense. David's change of countenance was a figurative pretense, as a gloss observes in commenting on the title of Ps. 33, "I will bless the Lord at all times." There is no need to excuse Jehu's dissimulation from sin or lie, because he was a wicked man, since he departed not from the idolatry of Jeroboam (4 Kings 10:29, 31). And yet he is praised withal and received an earthly reward from God, not for his dissimulation, but for his zeal in destroying the worship of Baal.

Reply Obj. 3: Some say that no one may pretend to be wicked, because no one pretends to be wicked by doing good deeds, and if he do evil deeds, he is evil. But this argument proves nothing. Because a man might pretend to be evil, by doing what is not evil in itself but has some appearance of evil: and nevertheless this dissimulation is evil, both because it is a lie, and because it gives scandal; and although he is wicked on this account, yet his wickedness is not the wickedness he simulates. And because dissimulation is evil in itself, its sinfulness is not derived from the thing simulated, whether this be good or evil.

Reply Obj. 4: Just as a man lies when he signifies by word that which he is not, yet lies not when he refrains from saying what he is, for this is sometimes lawful; so also does a man dissemble, when by outward signs of deeds or things he signifies that which he is not, yet he dissembles not if he omits to signify what he is. Hence one may hide one's sin without being guilty of dissimulation. It is thus that we must understand the saying of Jerome on the words of Isa. 3:9, that the "second remedy after shipwreck is to hide one's sin," lest, to wit, others be scandalized thereby. _____

SECOND ARTICLE [II-II, Q. 111, Art. 2]

Whether Hypocrisy Is the Same As Dissimulation?

Objection 1: It seems that hypocrisy is not the same as dissimulation. For dissimulation consists in lying by deeds. But there may be hypocrisy in showing outwardly what one does inwardly, according to Matt. 6:2, "When thou dost an alms-deed sound not a trumpet before thee, as the hypocrites do." Therefore

hypocrisy is not the same as dissimulation.

Obj. 2: Further, Gregory says (Moral. xxxi, 7): "Some there are who wear the habit of holiness, yet are unable to attain the merit of perfection. We must by no means deem these to have joined the ranks of the hypocrites, since it is one thing to sin from weakness, and another to sin from malice." Now those who wear the habit of holiness, without attaining the merit of perfection, are dissemblers, since the outward habit signifies works of perfection. Therefore dissimulation is not the same as hypocrisy.

Obj. 3: Further, hypocrisy consists in the mere intention. For our Lord says of hypocrites (Matt. 23:5) that "all their works they do for to be seen of men": and Gregory says (Moral. xxxi, 7) that "they never consider what it is that they do, but how by their every action they may please men." But dissimulation consists, not in the mere intention, but in the outward action: wherefore a gloss on Job 36:13, "Dissemblers and crafty men prove the wrath of God," says that "the dissembler simulates one thing and does another: he pretends chastity, and delights in lewdness, he makes a show of poverty and fills his purse." Therefore hypocrisy is not the same as dissimulation.

On the contrary, Isidore says (Etym. x): "'Hypocrite' is a Greek word corresponding to the Latin 'simulator,' for whereas he is evil within," he "shows himself outwardly as being good; *hypo* denoting falsehood, and *krisis*, judgment."

I answer that, As Isidore says (Etym. x), "the word hypocrite is derived from the appearance of those who come on to the stage with a disguised face, by changing the color of their complexion, so as to imitate the complexion of the person they simulate, at one time under the guise of a man, at another under the guise of a woman, so as to deceive the people in their acting." Hence Augustine says (De Serm. Dom. ii) that "just as hypocrites by simulating other persons act the parts of those they are not (since he that acts the part of Agamemnon is not that man himself but pretends to be), so too in the Church and in every department of human life, whoever wishes to seem what he is not is a hypocrite: for he pretends to be just without being so in reality."

We must conclude, therefore, that hypocrisy is dissimulation, not, however, any form of dissimulation, but only when one person simulates another, as when a sinner simulates the person of a just man.

Reply Obj. 1: The outward deed is a natural sign of the intention. Accordingly when a man does good works pertaining by their genus to the service of God, and seeks by their means to please, not God but man, he simulates a right intention which he has not. Wherefore Gregory says (Moral.) that "hypocrites make God's interests subservient to worldly purposes, since by making a show of saintly conduct they seek, not to turn men to God, but to draw to themselves the applause of their approval:" and so they make a lying pretense of having a good intention, which they have not, although they do not pretend to do a good deed without doing it.

Reply Obj. 2: The habit of holiness, for instance the religious or the clerical habit, signifies a state whereby one is bound to perform works of perfection. And so when a man puts on the habit of holiness, with the intention of entering the state of perfection, if he fail through weakness, he is not a dissembler or a hypocrite, because he is not bound to disclose his sin by laying aside the habit of holiness. If, however, he were to put on the habit of holiness in order to make a show of righteousness, he would be a hypocrite and a dissembler.

Reply Obj. 3: In dissimulation, as in a lie, there are two things: one by way of sign, the other by way of thing signified. Accordingly the evil intention in hypocrisy is considered as a thing signified, which does not tally with the sign: and the outward words, or deeds, or any sensible objects are considered in every dissimulation and lie as a sign. _____

THIRD ARTICLE [II-II, Q. 111, Art. 3]

Whether Hypocrisy Is Contrary to the Virtue of Truth?

Objection 1: It seems that hypocrisy is not contrary to the virtue of truth. For in dissimulation or hypocrisy there is a sign and a thing signified. Now with regard to neither of these does it seem to be opposed to any special virtue: for a hypocrite simulates any virtue, and by means of any virtuous deeds, such as fasting, prayer and alms deeds, as stated in Matt. 6:1-18. Therefore hypocrisy is not specially opposed to the virtue of truth.

Obj. 2: Further, all dissimulation seems to proceed from guile, wherefore it is opposed to simplicity. Now guile is opposed to prudence as above stated (Q. 55, A. 4). Therefore, hypocrisy which is dissimulation is not opposed to truth, but rather to prudence or simplicity.

Obj. 3: Further, the species of moral acts is taken from their end. Now the end of hypocrisy is the acquisition of gain or vainglory: wherefore a gloss on Job 27:8, "What is the hope of the hypocrite, if through covetousness he take by violence," says: "A hypocrite or, as the Latin has it, a dissimulator, is a covetous thief: for through desire of being honored for holiness, though guilty of wickedness, he steals praise for a life which is not his." [*The quotation is from St. Gregory's *Moralia*, Bk XVIII.] Therefore since covetousness or vainglory is not directly opposed to truth, it seems that neither is hypocrisy or dissimulation.

On the contrary, All dissimulation is a lie, as stated above (A. 1). Now a lie is directly opposed to truth. Therefore dissimulation or hypocrisy is also.

I answer that, According to the Philosopher (Metaph. text. 13, 24, x), "contrariety is opposition as regards form," i.e. the specific form. Accordingly we must reply that dissimulation or hypocrisy may be opposed to a virtue in two ways, in one way directly, in another way indirectly. Its direct opposition or contrariety is to be considered with regard to the very species of the act, and this species depends on that act's proper object. Wherefore since hypocrisy is a kind of dissimulation, whereby a man simulates a character which is not his, as stated in the preceding article, it follows that it is directly opposed to truth whereby a man shows himself in life and speech to be what he is, as stated in *Ethic.* iv, 7.

The indirect opposition or contrariety of hypocrisy may be considered in relation to any accident, for instance a remote end, or an instrument of action, or anything else of that kind.

Reply Obj. 1: The hypocrite in simulating a virtue regards it as his end, not in respect of its existence, as though he wished to have it, but in respect of appearance, since he wishes to seem to have it. Hence his hypocrisy is not opposed to that virtue, but to truth, inasmuch as he wishes to deceive men with regard to that virtue. And he performs acts of that virtue, not as intending them for their own sake, but instrumentally, as signs of that virtue, wherefore his hypocrisy has not, on that account, a direct opposition to that virtue.

Reply Obj. 2: As stated above (Q. 55, AA. 3, 4, 5), the vice directly opposed to prudence is cunning, to which it belongs to discover ways of achieving a purpose, that are apparent and not real: while it accomplishes that purpose, by guile in words, and by fraud in deeds: and it stands in relation to prudence, as guile and fraud to simplicity. Now guile and fraud are directed chiefly to

deception, and sometimes secondarily to injury. Wherefore it belongs directly to simplicity to guard oneself from deception, and in this way the virtue of simplicity is the same as the virtue of truth as stated above (Q. 109, A. 2, ad 4). There is, however, a mere logical difference between them, because by truth we mean the concordance between sign and thing signified, while simplicity indicates that one does not tend to different things, by intending one thing inwardly, and pretending another outwardly.

Reply Obj. 3: Gain or glory is the remote end of the dissembler as also of the liar. Hence it does not take its species from this end, but from the proximate end, which is to show oneself other than one is. Wherefore it sometimes happens to a man to pretend great things of himself, for no further purpose than the mere lust of hypocrisy, as the Philosopher says (Ethic. iv, 7), and as also we have said above with regard to lying (Q. 110, A. 2). _____

FOURTH ARTICLE [II-II, Q. 111, Art. 4]

Whether Hypocrisy Is Always a Mortal Sin?

Objection 1: It seems that hypocrisy is always a mortal sin. For Jerome says on Isa. 16:14: "Of the two evils it is less to sin openly than to simulate holiness": and a gloss on Job 1:21 [*St. Augustine, on Ps. 63:7], "As it hath pleased the Lord," etc., says that "pretended justice is no justice, but a twofold sin": and again a gloss on Lam. 4:6, "The iniquity . . . of my people is made greater than the sin of Sodom," says: "He deplores the sins of the soul that falls into hypocrisy, which is a greater iniquity than the sin of Sodom." Now the sins of Sodom are mortal sin. Therefore hypocrisy is always a mortal sin.

Obj. 2: Further, Gregory says (Moral. xxxi, 8) that hypocrites sin out of malice. But this is most grievous, for it pertains to the sin against the Holy Ghost. Therefore a hypocrite always sins mortally.

Obj. 3: Further, no one deserves the anger of God and exclusion from seeing God, save on account of mortal sin. Now the anger of God is deserved through hypocrisy according to Job 36:13, "Dissemblers and crafty men prove the wrath of God": and the hypocrite is excluded from seeing God, according to Job 13:16, "No hypocrite shall come before His presence." Therefore hypocrisy is always a mortal sin.

On the contrary, Hypocrisy is lying by deed since it is a kind of dissimulation.

But it is not always a mortal sin to lie by deed. Neither therefore is all hypocrisy a mortal sin.

Further, the intention of a hypocrite is to appear to be good. But this is not contrary to charity. Therefore hypocrisy is not of itself a mortal sin.

Further, hypocrisy is born of vainglory, as Gregory says (Moral. xxxi, 17). But vainglory is not always a mortal sin. Neither therefore is hypocrisy.

I answer that, There are two things in hypocrisy, lack of holiness, and simulation thereof. Accordingly if by a hypocrite we mean a person whose intention is directed to both the above, one, namely, who cares not to be holy but only to appear so, in which sense Sacred Scripture is wont to use the term, it is evident that hypocrisy is a mortal sin: for no one is entirely deprived of holiness save through mortal sin. But if by a hypocrite we mean one who intends to simulate holiness, which he lacks through mortal sin, then, although he is in mortal sin, whereby he is deprived of holiness, yet, in his case, the dissimulation itself is not always a mortal sin, but sometimes a venial sin. This will depend on the end in view; for if this be contrary to the love of God or of his neighbor, it will be a mortal sin: for instance if he were to simulate holiness in order to disseminate false doctrine, or that he may obtain ecclesiastical preferment, though unworthy, or that he may obtain any temporal good in which he fixes his end. If, however, the end intended be not contrary to charity, it will be a venial sin, as for instance when a man takes pleasure in the pretense itself: of such a man it is said in *Ethic.* iv, 7 that "he would seem to be vain rather than evil"; for the same applies to simulation as to a lie.

It happens also sometimes that a man simulates the perfection of holiness which is not necessary for spiritual welfare. Simulation of this kind is neither a mortal sin always, nor is it always associated with mortal sin.

This suffices for the Replies to the Objections. _____

QUESTION 112

OF BOASTING
(In Two Articles)

We must now consider boasting and irony, which are parts of lying according to

the Philosopher (Ethic. iv, 7). Under the first head, namely, boasting, there are two points of inquiry:

(1) To which virtue is it opposed?

(2) Whether it is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 112, Art. 1]

Whether Boasting Is Opposed to the Virtue of Truth?

Objection 1: It seems that boasting is not opposed to the virtue of truth. For lying is opposed to truth. But it is possible to boast even without lying, as when a man makes a show of his own excellence. Thus it is written (Esther 1:3, 4) that Assuerus "made a great feast . . . that he might show the riches of the glory" and "of his kingdom, and the greatness and boasting of his power." Therefore boasting is not opposed to the virtue of truth.

Obj. 2: Further, boasting is reckoned by Gregory (Moral. xxiii, 4) to be one of the four species of pride, "when," to wit, "a man boasts of having what he has not." Hence it is written (Jer. 48:29, 30): "We have heard the pride of Moab, he is exceeding proud: his haughtiness, and his arrogancy, and his pride, and the loftiness of his heart. I know, saith the Lord, his boasting, and that the strength thereof is not according to it." Moreover, Gregory says (Moral. xxxi, 7) that boasting arises from vainglory. Now pride and vainglory are opposed to the virtue of humility. Therefore boasting is opposed, not to truth, but to humility.

Obj. 3: Further, boasting seems to be occasioned by riches; wherefore it is written (Wis. 5:8): "What hath pride profited us? or what advantage hath the boasting of riches brought us?" Now excess of riches seems to belong to the sin of covetousness, which is opposed to justice or liberality. Therefore boasting is not opposed to truth.

On the contrary, The Philosopher says (Ethic. ii, 7; iv, 7), that boasting is opposed to truth.

I answer that, Jactantia (boasting) seems properly to denote the uplifting of self by words: since if a man wishes to throw (*jactare*) a thing far away, he lifts it up high. And to uplift oneself, properly speaking, is to talk of oneself above oneself [*Or 'tall-talking' as we should say in English]. This happens in two ways. For

sometimes a man speaks of himself, not above what he is in himself, but above that which he is esteemed by men to be: and this the Apostle declines to do when he says (2 Cor. 12:6): "I forbear lest any man should think of me above that which he seeth in me, or anything he heareth of me." In another way a man uplifts himself in words, by speaking of himself above that which he is in reality. And since we should judge of things as they are in themselves, rather than as others deem them to be, it follows that boasting denotes more properly the uplifting of self above what one is in oneself, than the uplifting of self above what others think of one: although in either case it may be called boasting. Hence boasting properly so called is opposed to truth by way of excess.

Reply Obj. 1: This argument takes boasting as exceeding men's opinion.

Reply Obj. 2: The sin of boasting may be considered in two ways. First, with regard to the species of the act, and thus it is opposed to truth; as stated (in the body of the article and Q. 110, A. 2). Secondly, with regard to its cause, from which more frequently though not always it arises: and thus it proceeds from pride as its inwardly moving and impelling cause. For when a man is uplifted inwardly by arrogance, it often results that outwardly he boasts of great things about himself; though sometimes a man takes to boasting, not from arrogance, but from some kind of vanity, and delights therein, because he is a boaster by habit. Hence arrogance, which is an uplifting of self above oneself, is a kind of pride; yet it is not the same as boasting, but is very often its cause. For this reason Gregory reckons boasting among the species of pride. Moreover, the boaster frequently aims at obtaining glory through his boasting, and so, according to Gregory, it arises from vainglory considered as its end.

Reply Obj. 3: Wealth also causes boasting, in two ways. First, as an occasional cause, inasmuch as a man prides himself on his riches. Hence (Prov. 8:18) "riches" are significantly described as "proud" [Douay: 'glorious']. Secondly, as being the end of boasting, since according to *Ethic.* iv, 7, some boast, not only for the sake of glory, but also for the sake of gain. Such people invent stories about themselves, so as to make profit thereby; for instance, they pretend to be skilled in medicine, wisdom, or divination. _____

SECOND ARTICLE [II-II, Q. 112, Art. 2]

Whether Boasting Is a Mortal Sin?

Objection 1: It seems that boasting is a mortal sin. For it is written (Prov. 28:25): "He that boasteth, and puffeth himself, stirreth up quarrels." Now it is a mortal sin to stir up quarrels, since God hates those that sow discord, according to Prov. 6:19. Therefore boasting is a mortal sin.

Obj. 2: Further, whatever is forbidden in God's law is a mortal sin. Now a gloss on Ecclus. 6:2, "Extol not thyself in the thoughts of thy soul," says: "This is a prohibition of boasting and pride." Therefore boasting is a mortal sin.

Obj. 3: Further, boasting is a kind of lie. But it is neither an officious nor a jocose lie. This is evident from the end of lying; for according to the Philosopher (Ethic. iv, 7), "the boaster pretends to something greater than he is, sometimes for no further purpose, sometimes for the sake of glory or honor, sometimes for the sake of money." Thus it is evident that it is neither an officious nor a jocose lie, and consequently it must be a mischievous lie. Therefore seemingly it is always a mortal sin.

On the contrary, Boasting arises from vainglory, according to Gregory (Moral. xxxi, 17). Now vainglory is not always a mortal sin, but is sometimes a venial sin which only the very perfect avoid. For Gregory says (Moral. viii, 30) that "it belongs to the very perfect, by outward deeds so to seek the glory of their author, that they are not inwardly uplifted by the praise awarded them." Therefore boasting is not always a mortal sin.

I answer that, As stated above (Q. 110, A. 4), a mortal sin is one that is contrary to charity. Accordingly boasting may be considered in two ways. First, in itself, as a lie, and thus it is sometimes a mortal, and sometimes a venial sin. It will be a mortal sin when a man boasts of that which is contrary to God's glory—thus it is said in the person of the king of Tyre (Ezech. 28:2): "Thy heart is lifted up, and thou hast said: I am God"—or contrary to the love of our neighbor, as when a man while boasting of himself breaks out into invectives against others, as told of the Pharisee who said (Luke 18:11): "I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican." Sometimes it is a venial sin, when, to wit, a man boasts of things that are against neither God nor his neighbor. Secondly, it may be considered with regard to its cause, namely, pride, or the desire of gain or of vainglory: and then if it proceeds from pride or from such vainglory as is a mortal sin, then the boasting will also be a mortal sin: otherwise it will be a venial sin. Sometimes, however, a man breaks out into boasting through desire of gain, and for this very reason he would seem to be aiming at

the deception and injury of his neighbor: wherefore boasting of this kind is more likely to be a mortal sin. Hence the Philosopher says (Ethic. iv, 7) that "a man who boasts for the sake of gain, is viler than one who boasts for the sake of glory or honor." Yet it is not always a mortal sin because the gain may be such as not to injure another man.

Reply Obj. 1: To boast in order to stir quarrels is a mortal sin. But it happens sometimes that boasts are the cause of quarrels, not intentionally but accidentally: and consequently boasting will not be a mortal sin on that account.

Reply Obj. 2: This gloss speaks of boasting as arising from pride that is a mortal sin.

Reply Obj. 3: Boasting does not always involve a mischievous lie, but only where it is contrary to the love of God or our neighbor, either in itself or in its cause. That a man boast, through mere pleasure in boasting, is an inane thing to do, as the Philosopher remarks (Ethic. iv, 7): wherefore it amounts to a jocose lie. Unless perchance he were to prefer this to the love of God, so as to contemn God's commandments for the sake of boasting: for then it would be against the charity of God, in Whom alone ought our mind to rest as in its last end.

To boast for the sake of glory or gain seems to involve an officious lie: provided it be done without injury to others, for then it would at once become a mischievous lie. _____

QUESTION 113

IRONY*
(In Two Articles)
[*Irony here must be given the signification of the Greek *eironia*, whence it is derived: dissimulation of one's own good points.]

We must now consider irony, under which head there are two points of inquiry:

(1) Whether irony is a sin?

(2) Of its comparison with boasting. _____

FIRST ARTICLE [II-II, Q. 113, Art. 1]

Whether Irony Is a Sin?

Objection 1: It seems that irony, which consists in belittling oneself, is not a sin. For no sin arises from one's being strengthened by God: and yet this leads one to belittle oneself, according to Prov. 30:1, 2: "The vision which the man spoke, with whom is God, and who being strengthened by God, abiding with him, said, I am the most foolish of men." Also it is written (Amos 7:14): "Amos answered . . . I am not a prophet." Therefore irony, whereby a man belittles himself in words, is not a sin.

Obj. 2: Further, Gregory says in a letter to Augustine, bishop of the English (Regist. xii): "It is the mark of a well-disposed mind to acknowledge one's fault when one is not guilty." But all sin is inconsistent with a well-disposed mind. Therefore irony is not a sin.

Obj. 3: Further, it is not a sin to shun pride. But "some belittle themselves in words, so as to avoid pride," according to the Philosopher (Ethic. iv, 7). Therefore irony is not a sin.

On the contrary, Augustine says (De Verb. Apost., Serm. xxix): "If thou liest on account of humility, if thou wert not a sinner before lying, thou hast become one by lying."

I answer that, To speak so as to belittle oneself may occur in two ways. First so as to safeguard truth, as when a man conceals the greater things in himself, but discovers and asserts lesser things of himself the presence of which in himself he perceives. To belittle oneself in this way does not belong to irony, nor is it a sin in respect of its genus, except through corruption of one of its circumstances. Secondly, a person belittles himself by forsaking the truth, for instance by ascribing to himself something mean the existence of which in himself he does not perceive, or by denying something great of himself, which nevertheless he perceives himself to possess: this pertains to irony, and is always a sin.

Reply Obj. 1: There is a twofold wisdom and a twofold folly. For there is a wisdom according to God, which has human or worldly folly annexed to it, according to 1 Cor. 3:18, "If any man among you seem to be wise in this world, let him become a fool that he may be wise." But there is another wisdom that is worldly, which as the same text goes on to say, "is foolishness with God." Accordingly, he that is strengthened by God acknowledges himself to be most

foolish in the estimation of men, because, to wit, he despises human things, which human wisdom seeks. Hence the text quoted continues, "and the wisdom of men is not with me," and farther on, "and I have known the science of the saints" [*Vulg.: 'and I have not known the science of the saints'].

It may also be replied that "the wisdom of men" is that which is acquired by human reason, while the "wisdom of the saints" is that which is received by divine inspiration.

Amos denied that he was a prophet by birth, since, to wit, he was not of the race of prophets: hence the text goes on, "nor am I the son of a prophet."

Reply Obj. 2: It belongs to a well-disposed mind that a man tend to perfect righteousness, and consequently deem himself guilty, not only if he fall short of common righteousness, which is truly a sin, but also if he fall short of perfect righteousness, which sometimes is not a sin. But he does not call sinful that which he does not acknowledge to be sinful: which would be a lie of irony.

Reply Obj. 3: A man should not commit one sin in order to avoid another: and so he ought not to lie in any way at all in order to avoid pride. Hence Augustine says (Tract. xliii in Joan.): "Shun not arrogance so as to forsake truth": and Gregory says (Moral. xxvi, 3) that "it is a reckless humility that entangles itself with lies." _____

SECOND ARTICLE [II-II, Q. 113, Art. 2]

Whether Irony Is a Less Grievous Sin Than Boasting?

Objection 1: It seems that irony is not a less grievous sin than boasting. For each of them is a sin through forsaking truth, which is a kind of equality. But one does not forsake truth by exceeding it any more than by diminishing it. Therefore irony is not a less grievous sin than boasting.

Obj. 2: Further, according to the Philosopher (Ethic. iv, 7), irony sometimes is boasting. But boasting is not irony. Therefore irony is not a less grievous sin than boasting.

Obj. 3: Further, it is written (Prov. 26:25): "When he shall speak low, trust him not: because there are seven mischiefs in his heart." Now it belongs to irony to speak low. Therefore it contains a manifold wickedness.

On the contrary, The Philosopher says (Ethic. iv, 7): "Those who speak with irony and belittle themselves are more gracious, seemingly, in their manners."

I answer that, As stated above (Q. 110, AA. 2, 4), one lie is more grievous than another, sometimes on account of the matter which it is about—thus a lie about a matter of religious doctrine is most grievous—and sometimes on account of the motive for sinning; thus a mischievous lie is more grievous than an officious or jocose lie. Now irony and boasting lie about the same matter, either by words, or by any other outward signs, namely, about matters affecting the person: so that in this respect they are equal.

But for the most part boasting proceeds from a viler motive, namely, the desire of gain or honor: whereas irony arises from a man's averseness, albeit inordinate, to be disagreeable to others by uplifting himself: and in this respect the Philosopher says (Ethic. iv, 7) that "boasting is a more grievous sin than irony."

Sometimes, however, it happens that a man belittles himself for some other motive, for instance that he may deceive cunningly: and then irony is more grievous.

Reply Obj. 1: This argument applies to irony and boasting, according as a lie is considered to be grievous in itself or on account of its matter: for it has been said that in this way they are equal.

Reply Obj. 2: Excellence is twofold: one is in temporal, the other in spiritual things. Now it happens at times that a person, by outward words or signs, pretends to be lacking in external things, for instance by wearing shabby clothes, or by doing something of the kind, and that he intends by so doing to make a show of some spiritual excellence. Thus our Lord said of certain men (Matt. 6:16) that "they disfigure their faces that they may appear unto men to fast." Wherefore such persons are guilty of both vices, irony and boasting, although in different respects, and for this reason they sin more grievously. Hence the Philosopher says (Ethic. iv, 7) that it is "the practice of boasters both to make overmuch of themselves, and to make very little of themselves": and for the same reason it is related of Augustine that he was unwilling to possess clothes that were either too costly or too shabby, because by both do men seek glory.

Reply Obj. 3: According to the words of Ecclus. 19:23, "There is one that humbleth himself wickedly, and his interior is full of deceit," and it is in this

sense that Solomon speaks of the man who, through deceitful humility, "speaks low" wickedly. _____

QUESTION 114

OF THE FRIENDLINESS WHICH IS CALLED AFFABILITY
(In Two Articles)

We must now consider the friendliness which is called affability, and the opposite vices which are flattery and quarreling. Concerning friendliness or affability, there are two points of inquiry:

(1) Whether it is a special virtue?

(2) Whether it is a part of justice? _____

FIRST ARTICLE [II-II, Q. 114, Art. 1]

Whether Friendliness Is a Special Virtue?

Objection 1: It seems that friendliness is not a special virtue. For the Philosopher says (Ethic. viii, 3) that "the perfect friendship is that which is on account of virtue." Now any virtue is the cause of friendship: "since the good is lovable to all," as Dionysius states (Div. Nom. iv). Therefore friendliness is not a special virtue, but a consequence of every virtue.

Obj. 2: Further, the Philosopher says (Ethic. iv, 6) of this kind of friend that he "takes everything in a right manner both from those he loves and from those who are not his friends." Now it seems to pertain to simulation that a person should show signs of friendship to those whom he loves not, and this is incompatible with virtue. Therefore this kind of friendliness is not a virtue.

Obj. 3: Further, virtue "observes the mean according as a wise man decides" (Ethic. ii, 6). Now it is written (Eccles. 7:5): "The heart of the wise is where there is mourning, and the heart of fools where there is mirth": wherefore "it belongs to a virtuous man to be most wary of pleasure" (Ethic. ii, 9). Now this kind of friendship, according to the Philosopher (Ethic. iv, 6), "is essentially desirous of sharing pleasures, but fears to give pain." Therefore this kind of friendliness is not a virtue.

On the contrary, The precepts of the law are about acts of virtue. Now it is written (Ecclus. 4:7): "Make thyself affable to the congregation of the poor." Therefore affability, which is what we mean by friendship, is a special virtue.

I answer that, As stated above (Q. 109, A. 2; I-II, Q. 55, A. 3), since virtue is directed to good, wherever there is a special kind of good, there must needs be a special kind of virtue. Now good consists in order, as stated above (Q. 109, A. 2). And it behooves man to be maintained in a becoming order towards other men as regards their mutual relations with one another, in point of both deeds and words, so that they behave towards one another in a becoming manner. Hence the need of a special virtue that maintains the becomingness of this order: and this virtue is called friendliness.

Reply Obj. 1: The Philosopher speaks of a twofold friendship in his *Ethics.* One consists chiefly in the affection whereby one man loves another and may result from any virtue. We have stated above, in treating of charity (Q. 23, A. 1, A. 3, ad 1; QQ. 25, 26), what things belong to this kind of friendship. But he mentions another friendliness, which consists merely in outward words or deeds; this has not the perfect nature of friendship, but bears a certain likeness thereto, in so far as a man behaves in a becoming manner towards those with whom he is in contact.

Reply Obj. 2: Every man is naturally every man's friend by a certain general love; even so it is written (Ecclus. 13:19) that "every beast loveth its like." This love is signified by signs of friendship, which we show outwardly by words or deeds, even to those who are strangers or unknown to us. Hence there is no dissimulation in this: because we do not show them signs of perfect friendship, for we do not treat strangers with the same intimacy as those who are united to us by special friendship.

Reply Obj. 3: When it is said that "the heart of the wise is where there is mourning" it is not that he may bring sorrow to his neighbor, for the Apostle says (Rom. 14:15): "If, because of thy meat, thy brother be grieved, thou walkest not now according to charity": but that he may bring consolation to the sorrowful, according to Ecclus. 7:38, "Be not wanting in comforting them that weep, and walk with them that mourn." Again, "the heart of fools is where there is mirth," not that they may gladden others, but that they may enjoy others' gladness. Accordingly, it belongs to the wise man to share his pleasures with those among whom he dwells, not lustful pleasures, which virtue shuns, but

honest pleasures, according to Ps. 132:1, "Behold how good and how pleasant it is for brethren to dwell together in unity."

Nevertheless, as the Philosopher says (Ethic. iv, 6), for the sake of some good that will result, or in order to avoid some evil, the virtuous man will sometimes not shrink from bringing sorrow to those among whom he lives. Hence the Apostle says (2 Cor. 7:8): "Although I made you sorrowful by my epistle, I do not repent," and further on (2 Cor. 7:9), "I am glad; not because you were made sorrowful, but because you were made sorrowful unto repentance." For this reason we should not show a cheerful face to those who are given to sin, in order that we may please them, lest we seem to consent to their sin, and in a way encourage them to sin further. Hence it is written (Ecclus. 7:26): "Hast thou daughters? Have a care of their body, and show not thy countenance gay towards them." _____

SECOND ARTICLE [II-II, Q. 114, Art. 2]

Whether This Kind of Friendship Is a Part of Justice?

Objection 1: It seems that this kind of friendship is not a part of justice. For justice consists in giving another man his due. But this virtue does not consist in doing that, but in behaving agreeably towards those among whom we live. Therefore this virtue is not a part of justice.

Obj. 2: Further, according to the Philosopher (Ethic. iv, 6), this virtue is concerned about the joys and sorrows of those who dwell in fellowship. Now it belongs to temperance to moderate the greatest pleasures, as stated above (I-II, Q. 60, A. 5; Q. 61, A. 3). Therefore this virtue is a part of temperance rather than of justice.

Obj. 3: Further, to give equal things to those who are unequal is contrary to justice, as stated above (Q. 59, AA. 1, 2). Now, according to the Philosopher (Ethic. iv, 6), this virtue "treats in like manner known and unknown, companions and strangers." Therefore this virtue rather than being a part of justice is opposed thereto.

On the contrary, Macrobius (De Somno Scip. i) accounts friendship a part of justice.

I answer that, This virtue is a part of justice, being annexed to it as to a principal

virtue. Because in common with justice it is directed to another person, even as justice is: yet it falls short of the notion of justice, because it lacks the full aspect of debt, whereby one man is bound to another, either by legal debt, which the law binds him to pay, or by some debt arising out of a favor received. For it regards merely a certain debt of equity, namely, that we behave pleasantly to those among whom we dwell, unless at times, for some reason, it be necessary to displease them for some good purpose.

Reply Obj. 1: As we have said above (Q. 109, A. 3, ad 1), because man is a social animal he owes his fellow-man, in equity, the manifestation of truth without which human society could not last. Now as man could not live in society without truth, so likewise, not without joy, because, as the Philosopher says (Ethic. viii), no one could abide a day with the sad nor with the joyless. Therefore, a certain natural equity obliges a man to live agreeably with his fellow-men; unless some reason should oblige him to sadden them for their good.

Reply Obj. 2: It belongs to temperance to curb pleasures of the senses. But this virtue regards the pleasures of fellowship, which have their origin in the reason, in so far as one man behaves becomingly towards another. Such pleasures need not to be curbed as though they were noisome.

Reply Obj. 3: This saying of the Philosopher does not mean that one ought to converse and behave in the same way with acquaintances and strangers, since, as he says (Ethic. iv, 6), "it is not fitting to please and displease intimate friends and strangers in the same way." This likeness consists in this, that we ought to behave towards all in a fitting manner. _____

QUESTION 115

OF FLATTERY
(In Two Articles)

We must now consider the vices opposed to the aforesaid virtue: (1) Flattery, and (2) Quarreling. Concerning flattery there are two points of inquiry:

(1) Whether flattery is a sin?

(2) Whether it is a mortal sin? _____

FIRST ARTICLE [II-II, Q. 115, Art. 1]

Whether Flattery Is a Sin?

Objection 1: It seems that flattery is not a sin. For flattery consists in words of praise offered to another in order to please him. But it is not a sin to praise a person, according to Prov. 31:28, "Her children rose up and called her blessed: her husband, and he praised her." Moreover, there is no evil in wishing to please others, according to 1 Cor. 10:33, "I . . . in all things please all men." Therefore flattery is not a sin.

Obj. 2: Further, evil is contrary to good, and blame to praise. But it is not a sin to blame evil. Neither, then, is it a sin to praise good, which seems to belong to flattery. Therefore flattery is not a sin.

Obj. 3: Further, detraction is contrary to flattery. Wherefore Gregory says (Moral. xxii, 5) that detraction is a remedy against flattery. "It must be observed," says he, "that by the wonderful moderation of our Ruler, we are often allowed to be rent by detractions but are uplifted by immoderate praise, so that whom the voice of the flatterer upraises, the tongue of the detractor may humble." But detraction is an evil, as stated above (Q. 73, AA. 2, 3). Therefore flattery is a good.

On the contrary, A gloss on Ezech. 13:18, "Woe to them that sew cushions under every elbow," says, "that is to say, sweet flattery." Therefore flattery is a sin.

I answer that, As stated above (Q. 114, A. 1, ad 3), although the friendship of which we have been speaking, or affability, intends chiefly the pleasure of those among whom one lives, yet it does not fear to displease when it is a question of obtaining a certain good, or of avoiding a certain evil. Accordingly, if a man were to wish always to speak pleasantly to others, he would exceed the mode of pleasing, and would therefore sin by excess. If he do this with the mere intention of pleasing he is said to be "complaisant," according to the Philosopher (Ethic. iv, 6): whereas if he do it with the intention of making some gain out of it, he is called a "flatterer" or "adulator." As a rule, however, the term "flattery" is wont to be applied to all who wish to exceed the mode of virtue in pleasing others by words or deeds in their ordinary behavior towards their fellows.

Reply Obj. 1: One may praise a person both well and ill, according as one observes or omits the due circumstances. For if while observing other due

circumstances one were to wish to please a person by praising him, in order thereby to console him, or that he may strive to make progress in good, this will belong to the aforesaid virtue of friendship. But it would belong to flattery, if one wished to praise a person for things in which he ought not to be praised; since perhaps they are evil, according to Ps. 9:24, "The sinner is praised in the desires of his soul"; or they may be uncertain, according to Ecclus. 27:8, "Praise not a man before he speaketh," and again (Ecclus. 11:2), "Praise not a man for his beauty"; or because there may be fear lest human praise should incite him to vainglory, wherefore it is written, (Ecclus. 11:30), "Praise not any man before death." Again, in like manner it is right to wish to please a man in order to foster charity, so that he may make spiritual progress therein. But it would be sinful to wish to please men for the sake of vainglory or gain, or to please them in something evil, according to Ps. 52:6, "God hath scattered the bones of them that please men," and according to the words of the Apostle (Gal. 1:10), "If I yet pleased men, I should not be the servant of Christ."

Reply Obj. 2: Even to blame evil is sinful, if due circumstances be not observed; and so too is it to praise good.

Reply Obj. 3: Nothing hinders two vices being contrary to one another. Wherefore even as detraction is evil, so is flattery, which is contrary thereto as regards what is said, but not directly as regards the end. Because flattery seeks to please the person flattered, whereas the detractor seeks not the displeasure of the person defamed, since at times he defames him in secret, but seeks rather his defamation. _____

SECOND ARTICLE [II-II, Q. 115, Art. 2]

Whether Flattery Is a Mortal Sin?

Objection 1: It seems that flattery is a mortal sin. For, according to Augustine (Enchiridion xii), "a thing is evil because it is harmful." But flattery is most harmful, according to Ps. 9:24, "For the sinner is praised in the desires of his soul, and the unjust man is blessed. The sinner hath provoked the Lord." Wherefore Jerome says (Ep. ad Celant): "Nothing so easily corrupts the human mind as flattery": and a gloss on Ps. 69:4, "Let them be presently turned away blushing for shame that say to me: 'Tis well, 'Tis well," says: "The tongue of the flatterer harms more than the sword of the persecutor." Therefore flattery is a most grievous sin.

Obj. 2: Further, whoever does harm by words, harms himself no less than others: wherefore it is written (Ps. 36:15): "Let their sword enter into their own hearts." Now he that flatters another induces him to sin mortally: hence a gloss on Ps. 140:5, "Let not the oil of the sinner fatten my head," says: "The false praise of the flatterer softens the mind by depriving it of the rigidity of truth and renders it susceptive of vice." Much more, therefore, does the flatterer sin in himself.

Obj. 3: Further, it is written in the Decretals (D. XLVI, Cap. 3): "The cleric who shall be found to spend his time in flattery and treachery shall be degraded from his office." Now such a punishment as this is not inflicted save for mortal sin. Therefore flattery is a mortal sin.

On the contrary, Augustine in a sermon on Purgatory (xli, de Sanctis) reckons among slight sins, "if one desire to flatter any person of higher standing, whether of one's own choice, or out of necessity."

I answer that, As stated above (Q. 112, A. 2), a mortal sin is one that is contrary to charity. Now flattery is sometimes contrary to charity and sometimes not. It is contrary to charity in three ways. First, by reason of the very matter, as when one man praises another's sin: for this is contrary to the love of God, against Whose justice he speaks, and contrary to the love of his neighbor, whom he encourages to sin. Wherefore this is a mortal sin, according to Isa. 5:20. "Woe to you that call evil good." Secondly, by reason of the intention, as when one man flatters another, so that by deceiving him he may injure him in body or in soul; this is also a mortal sin, and of this it is written (Prov. 27:6): "Better are the wounds of a friend than the deceitful kisses of an enemy." Thirdly, by way of occasion, as when the praise of a flatterer, even without his intending it, becomes to another an occasion of sin. In this case it is necessary to consider, whether the occasion were given or taken, and how grievous the consequent downfall, as may be understood from what has been said above concerning scandal (Q. 43, AA. 3, 4). If, however, one man flatters another from the mere craving to please others, or again in order to avoid some evil, or to acquire something in a case of necessity, this is not contrary to charity. Consequently it is not a mortal but a venial sin.

Reply Obj. 1: The passages quoted speak of the flatterer who praises another's sin. Flattery of this kind is said to harm more than the sword of the persecutor, since it does harm to goods that are of greater consequence, namely, spiritual goods. Yet it does not harm so efficaciously, since the sword of the persecutor slays effectively, being a sufficient cause of death; whereas no one by flattering

can be a sufficient cause of another's sinning, as was shown above (Q. 43, A. 1, ad 3; I-II, Q. 73, A. 8, ad 3; I-II, Q. 80, A. 1).

Reply Obj. 2: This argument applies to one that flatters with the intention of doing harm: for such a man harms himself more than others, since he harms himself, as the sufficient cause of sinning, whereas he is only the occasional cause of the harm he does to others.

Reply Obj. 3: The passage quoted refers to the man who flatters another treacherously, in order to deceive him. _____

QUESTION 116

OF QUARRELING
(In Two Articles)

We must now consider quarreling; concerning which there are two points of inquiry:

(1) Whether it is opposed to the virtue of friendship?

(2) Of its comparison with flattery? _____

FIRST ARTICLE [II-II, Q. 116, Art. 1]

Whether Quarreling Is Opposed to the Virtue of Friendship or Affability?

Objection 1: It seems that quarreling is not opposed to the virtue of friendship or affability. For quarreling seems to pertain to discord, just as contention does. But discord is opposed to charity, as stated above (Q. 37, A. 1). Therefore quarreling is also.

Obj. 2: Further, it is written (Prov. 26:21): "An angry man stirreth up strife." Now anger is opposed to meekness. Therefore strife or quarreling is also.

Obj. 3: Further, it is written (James 4:1): "From whence are wars and quarrels [Douay: 'contentions'] among you? Are they not hence, from your concupiscences which war in your members?" Now it would seem contrary to temperance to follow one's concupiscences. Therefore it seems that quarreling is opposed not to friendship but to temperance.

On the contrary, The Philosopher opposes quarreling to friendship (Ethic. iv, 6).

I answer that, Quarreling consists properly in words, when, namely, one person contradicts another's words. Now two things may be observed in this contradiction. For sometimes contradiction arises on account of the person who speaks, the contradictor refusing to consent with him from lack of that love which unites minds together, and this seems to pertain to discord, which is contrary to charity. Whereas at times contradiction arises by reason of the speaker being a person to whom someone does not fear to be disagreeable: whence arises quarreling, which is opposed to the aforesaid friendship or affability, to which it belongs to behave agreeably towards those among whom we dwell. Hence the Philosopher says (Ethic. iv, 6) that "those who are opposed to everything with the intent of being disagreeable, and care for nobody, are said to be peevish and quarrelsome."

Reply Obj. 1: Contention pertains rather to the contradiction of discord, while quarreling belongs to the contradiction which has the intention of displeasing.

Reply Obj. 2: The direct opposition of virtues to vices depends, not on their causes, since one vice may arise from many causes, but on the species of their

acts. And although quarreling arises at times from anger, it may arise from many other causes, hence it does not follow that it is directly opposed to meekness.

Reply Obj. 3: James speaks there of concupiscence considered as a general evil whence all vices arise. Thus, a gloss on Rom. 7:7 says: "The law is good, since by forbidding concupiscence, it forbids all evil." _____

SECOND ARTICLE [II-II, Q. 116, Art. 2]

Whether Quarreling Is a More Grievous Sin Than Flattery?

Objection 1: It seems that quarreling is a less grievous sin than the contrary vice, viz. adulation or flattery. For the more harm a sin does the more grievous it seems to be. Now flattery does more harm than quarreling, for it is written (Isa. 3:12): "O My people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps." Therefore flattery is a more grievous sin than quarreling.

Obj. 2: Further, there appears to be a certain amount of deceit in flattery, since the flatterer says one thing, and thinks another: whereas the quarrelsome man is without deceit, for he contradicts openly. Now he that sins deceitfully is a viler man, according to the Philosopher (Ethic. vii, 6). Therefore flattery is a more grievous sin than quarreling.

Obj. 3: Further, shame is fear of what is vile, according to the Philosopher (Ethic. iv, 9). But a man is more ashamed to be a flatterer than a quarreler. Therefore quarreling is a less grievous sin than flattery.

On the contrary, The more a sin is inconsistent with the spiritual state, the more it appears to be grievous. Now quarreling seems to be more inconsistent with the spiritual state: for it is written (1 Tim. 3:2, 3) that it "behooveth a bishop to be . . . not quarrelsome"; and (2 Tim. 3:24): "The servant of the Lord must not wrangle." Therefore quarreling seems to be a more grievous sin than flattery.

I answer that, We can speak of each of these sins in two ways. In one way we may consider the species of either sin, and thus the more a vice is at variance with the opposite virtue the more grievous it is. Now the virtue of friendship has a greater tendency to please than to displease: and so the quarrelsome man, who exceeds in giving displeasure sins more grievously than the adulator or flatterer, who exceeds in giving pleasure. In another way we may consider them as

regards certain external motives, and thus flattery is sometimes more grievous, for instance when one intends by deception to acquire undue honor or gain: while sometimes quarreling is more grievous; for instance, when one intends either to deny the truth, or to hold up the speaker to contempt.

Reply Obj. 1: Just as the flatterer may do harm by deceiving secretly, so the quarreler may do harm sometimes by assailing openly. Now, other things being equal, it is more grievous to harm a person openly, by violence as it were, than secretly. Wherefore robbery is a more grievous sin than theft, as stated above (Q. 66, A. 9).

Reply Obj. 2: In human acts, the more grievous is not always the more vile. For the comeliness of a man has its source in his reason: wherefore the sins of the flesh, whereby the flesh enslaves the reason, are viler, although spiritual sins are more grievous, since they proceed from greater contempt. In like manner, sins that are committed through deceit are viler, in so far as they seem to arise from a certain weakness, and from a certain falseness of the reason, although sins that are committed openly proceed sometimes from a greater contempt. Hence flattery, through being accompanied by deceit, seems to be a viler sin; while quarreling, through proceeding from greater contempt, is apparently more grievous.

Reply Obj. 3: As stated in the objection, shame regards the vileness of a sin; wherefore a man is not always more ashamed of a more grievous sin, but of a viler sin. Hence it is that a man is more ashamed of flattery than of quarreling, although quarreling is more grievous. _____

QUESTION 117

OF LIBERALITY
(In Six Articles)

We must now consider liberality and the opposite vices, namely, covetousness and prodigality.

Concerning liberality there are six points of inquiry:

(1) Whether liberality is a virtue?

(2) What is its matter?

(3) Of its act;

(4) Whether it pertains thereto to give rather than to take?

(5) Whether liberality is a part of justice?

(6) Of its comparison with other virtues. _____

FIRST ARTICLE [II-II, Q. 117, Art. 1]

Whether Liberality Is a Virtue?

Objection 1: It seems that liberality is not a virtue. For no virtue is contrary to a natural inclination. Now it is a natural inclination for one to provide for oneself more than for others: and yet it pertains to the liberal man to do the contrary, since, according to the Philosopher (Ethic. iv, 1), "it is the mark of a liberal man not to look to himself, so that he leaves for himself the lesser things." Therefore liberality is not a virtue.

Obj. 2: Further, man sustains life by means of riches, and wealth contributes to happiness instrumentally, as stated in *Ethic.* i, 8. Since, then, every virtue is directed to happiness, it seems that the liberal man is not virtuous, for the Philosopher says of him (Ethic. iv, 1) that "he is inclined neither to receive nor to keep money, but to give it away."

Obj. 3: Further, the virtues are connected with one another. But liberality does not seem to be connected with the other virtues: since many are virtuous who cannot be liberal, for they have nothing to give; and many give or spend liberally who are not virtuous otherwise. Therefore liberality is not a virtue.

On the contrary, Ambrose says (De Offic. i) that "the Gospel contains many instances in which a just liberality is inculcated." Now in the Gospel nothing is taught that does not pertain to virtue. Therefore liberality is a virtue.

I answer that, As Augustine says (De Lib. Arb. ii, 19), "it belongs to virtue to use well the things that we can use ill." Now we may use both well and ill, not only the things that are within us, such as the powers and the passions of the soul, but also those that are without, such as the things of this world that are granted us for our livelihood. Wherefore since it belongs to liberality to use these things well, it follows that liberality is a virtue.

Reply Obj. 1: According to Ambrose (Serm. lxiv de Temp.) and Basil (Hom. in Luc. xii, 18) excess of riches is granted by God to some, in order that they may obtain the merit of a good stewardship. But it suffices for one man to have few things. Wherefore the liberal man commendably spends more on others than on himself. Nevertheless we are bound to be more provident for ourselves in spiritual goods, in which each one is able to look after himself in the first place. And yet it does not belong to the liberal man even in temporal things to attend so much to others as to lose sight of himself and those belonging to him. Wherefore Ambrose says (De Offic. i): "It is a commendable liberality not to neglect your relatives if you know them to be in want."

Reply Obj. 2: It does not belong to a liberal man so to give away his riches that nothing is left for his own support, nor the wherewithal to perform those acts of virtue whereby happiness is acquired. Hence the Philosopher says (Ethic. iv, 1) that "the liberal man does not neglect his own, wishing thus to be of help to certain people"; and Ambrose says (De Offic. i) that "Our Lord does not wish a man to pour out his riches all at once, but to dispense them: unless he do as Eliseus did, who slew his oxen and fed the poor, that he might not be bound by any household cares." For this belongs to the state of perfection, of which we shall speak farther on (Q. 184; Q. 186, A. 3).

It must be observed, however, that the very act of giving away one's possessions liberally, in so far as it is an act of virtue, is directed to happiness.

Reply Obj. 3: As the Philosopher says (Ethic. iv, 1), "those who spend much on intemperance are not liberal but prodigal"; and likewise whoever spends what he has for the sake of other sins. Hence Ambrose says (De Offic. i): "If you assist to rob others of their possessions, your honesty is not to be commended, nor is your liberality genuine if you give for the sake of boasting rather than of pity." Wherefore those who lack other virtues, though they spend much on certain evil works, are not liberal.

Again, nothing hinders certain people from spending much on good uses, without having the habit of liberality: even as men perform works of other virtues, before having the habit of virtue, though not in the same way as virtuous people, as stated above (I-II, Q. 65, A. 1). In like manner nothing prevents a virtuous man from being liberal, although he be poor. Hence the Philosopher says (Ethic. iv, 1): "Liberality is proportionate to a man's substance," i.e. his means, "for it consists, not in the quantity given, but in the habit of the giver":

and Ambrose says (De Offic. i) that "it is the heart that makes a gift rich or poor, and gives things their value." _____

SECOND ARTICLE [II-II, Q. 117, Art. 2]

Whether Liberality Is About Money?

Objection 1: It seems that liberality is not about money. For every moral virtue is about operations and passions. Now it is proper to justice to be about operations, as stated in *Ethic.* v, 1. Therefore, since liberality is a moral virtue, it seems that it is about passions and not about money.

Obj. 2: Further, it belongs to a liberal man to make use of any kind of wealth. Now natural riches are more real than artificial riches, according to the Philosopher (Polit. i, 5, 6). Therefore liberality is not chiefly about money.

Obj. 3: Further, different virtues have different matter, since habits are distinguished by their objects. But external things are the matter of distributive and commutative justice. Therefore they are not the matter of liberality.

On the contrary, The Philosopher says (Ethic. iv, 1) that "liberality seems to be a mean in the matter of money."

I answer that, According to the Philosopher (Ethic. iv, 1) it belongs to the liberal man to part with things. Hence liberality is also called open-handedness (*largitas*), because that which is open does not withhold things but parts with them. The term "liberality" seems also to allude to this, since when a man quits hold of a thing he frees it (*liberat*), so to speak, from his keeping and ownership, and shows his mind to be free of attachment thereto. Now those things which are the subject of a man's free-handedness towards others are the goods he possesses, which are denoted by the term "money." Therefore the proper matter of liberality is money.

Reply Obj. 1: As stated above (A. 1, ad 3), liberality depends not on the quantity given, but on the heart of the giver. Now the heart of the giver is disposed according to the passions of love and desire, and consequently those of pleasure and sorrow, towards the things given. Hence the interior passions are the immediate matter of liberality, while exterior money is the object of those same passions.

Reply Obj. 2: As Augustine says in his book *De Disciplina Christi* (Tract. de divers, i), everything whatsoever man has on earth, and whatsoever he owns, goes by the name of *pecunia* (money), because in olden times men's possessions consisted entirely of *pecora* (flocks). And the Philosopher says (Ethic. iv, 1): "We give the name of money to anything that can be valued in currency."

Reply Obj. 3: Justice establishes equality in external things, but has nothing to do, properly speaking, with the regulation of internal passions: wherefore money is in one way the matter of liberality, and in another way of justice.

THIRD ARTICLE [II-II, Q. 117, Art. 3]

Whether Using Money Is the Act of Liberality?

Objection 1: It seems that using money is not the act of liberality. For different virtues have different acts. But using money is becoming to other virtues, such as justice and magnificence. Therefore it is not the proper act of liberality.

Obj. 2: Further, it belongs to a liberal man, not only to give but also to receive and keep. But receiving and keeping do not seem to be connected with the use of money. Therefore using money seems to be unsuitably assigned as the proper act of liberality.

Obj. 3: Further, the use of money consists not only in giving it but also in spending it. But the spending of money refers to the spender, and consequently is not an act of liberality: for Seneca says (De Benef. v): "A man is not liberal by giving to himself." Therefore not every use of money belongs to liberality.

On the contrary, The Philosopher says (Ethic. iv, 1): "In whatever matter a man is virtuous, he will make the best use of that matter: Therefore he that has the virtue with regard to money will make the best use of riches." Now such is the liberal man. Therefore the good use of money is the act of liberality.

I answer that, The species of an act is taken from its object, as stated above (I-II, Q. 18, A. 2). Now the object or matter of liberality is money and whatever has a money value, as stated in the foregoing Article (ad 2). And since every virtue is consistent with its object, it follows that, since liberality is a virtue, its act is consistent with money. Now money comes under the head of useful goods, since

all external goods are directed to man's use. Hence the proper act of liberality is making use of money or riches.

Reply Obj. 1: It belongs to liberality to make good use of riches as such, because riches are the proper matter of liberality. On the other hand it belongs to justice to make use of riches under another aspect, namely, that of debt, in so far as an external thing is due to another. And it belongs to magnificence to make use of riches under a special aspect, in so far, to wit, as they are employed for the fulfilment of some great deed. Hence magnificence stands in relation to liberality as something in addition thereto, as we shall explain farther on (Q. 134).

Reply Obj. 2: It belongs to a virtuous man not only to make good use of his matter or instrument, but also to provide opportunities for that good use. Thus it belongs to a soldier's fortitude not only to wield his sword against the foe, but also to sharpen his sword and keep it in its sheath. Thus, too, it belongs to liberality not only to use money, but also to keep it in preparation and safety in order to make fitting use of it.

Reply Obj. 3: As stated (A. 2, ad 1), the internal passions whereby man is affected towards money are the proximate matter of liberality. Hence it belongs to liberality before all that a man should not be prevented from making any due use of money through an inordinate affection for it. Now there is a twofold use of money: one consists in applying it to one's own use, and would seem to come under the designation of costs or expenditure; while the other consists in devoting it to the use of others, and comes under the head of gifts. Hence it belongs to liberality that one be not hindered by an immoderate love of money, either from spending it becomingly, or from making suitable gifts. Therefore liberality is concerned with giving and spending, according to the Philosopher (Ethic. iv, 1). The saying of Seneca refers to liberality as regards giving: for a man is not said to be liberal for the reason that he gives something to himself.

FOURTH ARTICLE [II-II, Q. 117, Art. 4]

Whether It Belongs to a Liberal Man Chiefly to Give?

Objection 1: It seems that it does not belong to a liberal man chiefly to give. For liberality, like all other moral virtues, is regulated by prudence. Now it seems to belong very much to prudence that a man should keep his riches. Wherefore the

Philosopher says (Ethic. iv, 1) that "those who have not earned money, but have received the money earned by others, spend it more liberally, because they have not experienced the want of it." Therefore it seems that giving does not chiefly belong to the liberal man.

Obj. 2: Further, no man is sorry for what he intends chiefly to do, nor does he cease from doing it. But a liberal man is sometimes sorry for what he has given, nor does he give to all, as stated in *Ethic.* iv, 1. Therefore it does not belong chiefly to a liberal man to give.

Obj. 3: Further, in order to accomplish what he intends chiefly, a man employs all the ways he can. Now a liberal man is not a beggar, as the Philosopher observes (Ethic. iv, 1); and yet by begging he might provide himself with the means of giving to others. Therefore it seems that he does not chiefly aim at giving.

Obj. 4: Further, man is bound to look after himself rather than others. But by spending he looks after himself, whereas by giving he looks after others. Therefore it belongs to a liberal man to spend rather than to give.

On the contrary, The Philosopher says (Ethic. iv, 1) that "it belongs to a liberal man to surpass in giving."

I answer that, It is proper to a liberal man to use money. Now the use of money consists in parting with it. For the acquisition of money is like generation rather than use: while the keeping of money, in so far as it is directed to facilitate the use of money, is like a habit. Now in parting with a thing—for instance, when we throw something—the farther we put it away the greater the force (*virtus*) employed. Hence parting with money by giving it to others proceeds from a greater virtue than when we spend it on ourselves. But it is proper to a virtue as such to tend to what is more perfect, since "virtue is a kind of perfection" (Phys. vii, text. 17, 18). Therefore a liberal man is praised chiefly for giving.

Reply Obj. 1: It belongs to prudence to keep money, lest it be stolen or spent uselessly. But to spend it usefully is not less but more prudent than to keep it usefully: since more things have to be considered in money's use, which is likened to movement, than in its keeping, which is likened to rest. As to those who, having received money that others have earned, spend it more liberally, through not having experienced the want of it, if their inexperience is the sole

cause of their liberal expenditure they have not the virtue of liberality. Sometimes, however, this inexperience merely removes the impediment to liberality, so that it makes them all the more ready to act liberally, because, not unfrequently, the fear of want that results from the experience of want hinders those who have acquired money from using it up by acting with liberality; as does likewise the love they have for it as being their own effect, according to the Philosopher (Ethic. iv, 1).

Reply Obj. 2: As stated in this and the preceding Article, it belongs to liberality to make fitting use of money, and consequently to give it in a fitting manner, since this is a use of money. Again, every virtue is grieved by whatever is contrary to its act, and avoids whatever hinders that act. Now two things are opposed to suitable giving; namely, not giving what ought suitably to be given, and giving something unsuitably. Wherefore the liberal man is grieved at both: but especially at the former, since it is more opposed to his proper act. For this reason, too, he does not give to all: since his act would be hindered were he to give to everyone: for he would not have the means of giving to those to whom it were fitting for him to give.

Reply Obj. 3: Giving and receiving are related to one another as action and passion. Now the same thing is not the principle of both action and passion. Hence, since liberality is a principle of giving, it does not belong to the liberal man to be ready to receive, and still less to beg. Hence the verse:

In this world he that wishes to be pleasing to many Should give often, take seldom, ask never.

But he makes provision in order to give certain things according as liberality requires; such are the fruits of his own possessions, for he is careful about realizing them that he may make a liberal use thereof.

Reply Obj. 4: To spend on oneself is an inclination of nature; hence to spend money on others belongs properly to a virtue. _____

FIFTH ARTICLE [II-II, Q. 117, Art. 5]

Whether Liberality Is a Part of Justice?

Objection 1: It seems that liberality is not a part of justice. For justice regards that which is due. Now the more a thing is due the less liberally is it given.

Therefore liberality is not a part of justice, but is incompatible with it.

Obj. 2: Further, justice is about operation as stated above (Q. 58, A. 9; I-II, Q. 60, AA. 2, 3): whereas liberality is chiefly about the love and desire of money, which are passions. Therefore liberality seems to belong to temperance rather than to justice.

Obj. 3: Further, it belongs chiefly to liberality to give becomingly, as stated (A. 4). But giving becomingly belongs to beneficence and mercy, which pertain to charity, as state above (QQ. 30, 31). Therefore liberality is a part of charity rather than of justice.

On the contrary, Ambrose says (De Offic. i): "Justice has to do with the fellowship of mankind. For the notion of fellowship is divided into two parts, justice and beneficence, also called liberality or kind-heartedness." Therefore liberality pertains to justice.

I answer that, Liberality is not a species of justice, since justice pays another what is his whereas liberality gives another what is one's own. There are, however, two points in which it agrees with justice: first, that it is directed chiefly to another, as justice is; secondly, that it is concerned with external things, and so is justice, albeit under a different aspect, a stated in this Article and above (A. 2, ad 3). Hence it is that liberality is reckoned by some to be a part of justice, being annexed thereto as to a principal virtue.

Reply Obj. 1: Although liberality does not consider the legal due that justice considers, it considers a certain moral due. This due is based on a certain fittingness and not on an obligation: so that it answers to the idea of due in the lowest degree.

Reply Obj. 2: Temperance is about concupiscence in pleasures of the body. But the concupiscence and delight in money is not referable to the body but rather to the soul. Hence liberality does not properly pertain to temperance.

Reply Obj. 3: The giving of beneficence and mercy proceeds from the fact that a man has a certain affection towards the person to whom he gives: wherefore this giving belongs to charity or friendship. But the giving of liberality arises from a person being affected in a certain way towards money, in that he desires it not nor loves it: so that when it is fitting he gives it not only to his friends but also to those whom he knows not. Hence it belong not to charity, but to justice, which is

about external things. _____

SIXTH ARTICLE [II-II, Q. 117, Art. 6]

Whether Liberality Is the Greatest of the Virtues?

Objection 1: It seems that liberality is the greatest of the virtues. For every virtue of man is a likeness to the divine goodness. Now man is likened chiefly by liberality to God, "Who giveth to all men abundantly, and upbraideth not" (James 1:5). Therefore liberality is the greatest of the virtues.

Obj. 2: Further, according to Augustine (De Trin. vi, 8), "in things that are great, but not in bulk, to be greatest is to be best." Now the nature of goodness seems to pertain mostly to liberality, since "the good is self-communicative," according to Dionysius (Div. Nom. iv). Hence Ambrose says (De Offic. i) that "justice reclines to severity, liberality to goodness." Therefore liberality is the greatest of virtues.

Obj. 3: Further, men are honored and loved on account of virtue. Now Boethius says (De Consol. ii) that "bounty above all makes a man famous": and the Philosopher says (Ethic. iv, 1) that "among the virtuous the liberal are the most beloved." Therefore liberality is the greatest of virtues.

On the contrary, Ambrose says (De Offic. i) that "justice seems to be more excellent than liberality, although liberality is more pleasing." The Philosopher also says (Rhet. i, 9) that "brave and just men are honored chiefly and, after them, those who are liberal."

I answer that, Every virtue tends towards a good; wherefore the greater virtue is that which tends towards the greater good. Now liberality tends towards a good in two ways: in one way, primarily and of its own nature; in another way, consequently. Primarily and of its very nature it tends to set in order one's own affection towards the possession and use of money. In this way temperance, which moderates desires and pleasures relating to one's own body, takes precedence of liberality: and so do fortitude and justice, which, in a manner, are directed to the common good, one in time of peace, the other in time of war: while all these are preceded by those virtues which are directed to the Divine good. For the Divine good surpasses all manner of human good; and among human goods the public good surpasses the good of the individual; and of the last named the good of the body surpasses those goods that consist of external

things. Again, liberality is ordained to a good consequently, and in this way it is directed to all the aforesaid goods. For by reason of his not being a lover of money, it follows that a man readily makes use of it, whether for himself, or for the good of others, or for God's glory. Thus it derives a certain excellence from being useful in many ways. Since, however, we should judge of things according to that which is competent to them primarily and in respect of their nature, rather than according to that which pertains to them. Consequently, it remains to be said that liberality is not the greatest of virtues.

Reply Obj. 1: God's giving proceeds from His love for those to whom He gives, not from His affection towards the things He gives, wherefore it seems to pertain to charity, the greatest of virtues, rather than to liberality.

Reply Obj. 2: Every virtue shares the nature of goodness by giving forth its own act: and the acts of certain other virtues are better than money which liberality gives forth.

Reply Obj. 3: The friendship whereby a liberal man is beloved is not that which is based on virtue, as though he were better than others, but that which is based on utility, because he is more useful in external goods, which as a rule men desire above all others. For the same reason he becomes famous.

QUESTION 118

OF THE VICES OPPOSED TO LIBERALITY, AND IN THE FIRST PLACE, OF
COVETOUSNESS
(In Eight Articles)

We must now consider the vices opposed to liberality: and (1) covetousness; (2) prodigality.

Under the first head there are eight points of inquiry:

(1) Whether covetousness is a sin?

(2) Whether it is a special sin?

(3) To which virtue it is opposed;

(4) Whether it is a mortal sin?

(5) Whether it is the most grievous of sins?

(6) Whether it is a sin of the flesh or a spiritual sin?

(7) Whether it is a capital vice?

(8) Of its daughters. _____

FIRST ARTICLE [II-II, Q. 118, Art. 1]

Whether Covetousness Is a Sin?

Objection 1: It seems that covetousness is not a sin. For covetousness (*avaritia*) denotes a certain greed for gold (*aeris aviditas*),* because, to wit, it consists in a desire for money, under which all external goods may be comprised. [*The Latin for covetousness *avaritia* is derived from *aveo* to desire; but the Greek *philargyria* signifies literally "love of money": and it is to this that St. Thomas is alluding (cf. A. 2, Obj. 2)]. Now it is not a sin to desire external goods: since man desires them naturally, both because they are naturally subject to man, and because by their means man's life is sustained (for which reason they are spoken of as his substance). Therefore covetousness is not a sin.

Obj. 2: Further, every sin is against either God, or one's neighbor, or oneself, as stated above (I-II, Q. 72, A. 4). But covetousness is not, properly speaking, a sin against God: since it is opposed neither to religion nor to the theological virtues, by which man is directed to God. Nor again is it a sin against oneself, for this pertains properly to gluttony and lust, of which the Apostle says (1 Cor. 6:18): "He that committeth fornication sinneth against his own body." In like manner neither is it apparently a sin against one's neighbor, since a man harms no one by keeping what is his own. Therefore covetousness is not a sin.

Obj. 3: Further, things that occur naturally are not sins. Now covetousness comes naturally to old age and every kind of defect, according to the Philosopher (Ethic. iv, 1). Therefore covetousness is not a sin.

On the contrary, It is written (Heb. 13:5): "Let your manners be without covetousness, contented with such things as you have."

I answer that, In whatever things good consists in a due measure, evil must of necessity ensue through excess or deficiency of that measure. Now in all things that are for an end, the good consists in a certain measure: since whatever is directed to an end must needs be commensurate with the end, as, for instance, medicine is commensurate with health, as the Philosopher observes (Polit. i, 6). External goods come under the head of things useful for an end, as stated above (Q. 117, A. 3; I-II, Q. 2, A. 1). Hence it must needs be that man's good in their respect consists in a certain measure, in other words, that man seeks, according to a certain measure, to have external riches, in so far as they are necessary for him to live in keeping with his condition of life. Wherefore it will be a sin for him to exceed this measure, by wishing to acquire or keep them immoderately. This is what is meant by covetousness, which is defined as "immoderate love of possessing." It is therefore evident that covetousness is a sin.

Reply Obj. 1: It is natural to man to desire external things as means to an end: wherefore this desire is devoid of sin, in so far as it is held in check by the rule taken from the nature of the end. But covetousness exceeds this rule, and therefore is a sin.

Reply Obj. 2: Covetousness may signify immoderation about external things in two ways. First, so as to regard immediately the acquisition and keeping of such things, when, to wit, a man acquires or keeps them more than is due. In this way it is a sin directly against one's neighbor, since one man cannot over-abound in external riches, without another man lacking them, for temporal goods cannot be possessed by many at the same time. Secondly, it may signify immoderation in the internal affection which a man has for riches when, for instance, a man loves them, desires them, or delights in them, immoderately. In this way by covetousness a man sins against himself, because it causes disorder in his affections, though not in his body as do the sins of the flesh.

As a consequence, however, it is a sin against God, just as all mortal sins, inasmuch as man contemns things eternal for the sake of temporal things.

Reply Obj. 3: Natural inclinations should be regulated according to reason, which is the governing power in human nature. Hence though old people seek more greedily the aid of external things, just as everyone that is in need seeks to have his need supplied, they are not excused from sin if they exceed this due measure of reason with regard to riches. _____

SECOND ARTICLE [II-II, Q. 118, Art. 2]

Whether Covetousness Is a Special Sin?

Objection 1: It seems that covetousness is not a special sin. For Augustine says (De Lib. Arb. iii): "Covetousness, which in Greek is called *philargyria*, applies not only to silver or money, but also to anything that is desired immoderately." Now in every sin there is immoderate desire of something, because sin consists in turning away from the immutable good, and adhering to mutable goods, as stated above (I-II, Q. 71, A. 6, Obj. 3). Therefore covetousness is a general sin.

Obj. 2: Further, according to Isidore (Etym. x), "the covetous (*avarus*) man" is so called because he is "greedy for brass (*avidus aeris*)," i.e. money: wherefore in Greek covetousness is called *philargyria*, i.e. "love of silver." Now silver, which stands for money, signifies all external goods the value of which can be measured by money, as stated above (Q. 117, A. 2, ad 2). Therefore covetousness is a desire for any external thing: and consequently seems to be a general sin.

Obj. 3: Further, a gloss on Rom. 7:7, "For I had not known concupiscence," says: "The law is good, since by forbidding concupiscence, it forbids all evil." Now the law seems to forbid especially the concupiscence of covetousness: hence it is written (Ex. 20:17): "Thou shalt not covet thy neighbor's goods." Therefore the concupiscence of covetousness is all evil, and so covetousness is a general sin.

On the contrary, Covetousness is numbered together with other special sins (Rom. 1:29), where it is written: "Being filled with all iniquity, malice, fornication, covetousness" [Douay: 'avarice'], etc.

I answer that, Sins take their species from their objects, as stated above (I-II, Q. 72, A. 1). Now the object of a sin is the good towards which an inordinate appetite tends. Hence where there is a special aspect of good inordinately desired, there is a special kind of sin. Now the useful good differs in aspect from the delightful good. And riches, as such, come under the head of useful good, since they are desired under the aspect of being useful to man. Consequently covetousness is a special sin, forasmuch as it is an immoderate love of having possessions, which are comprised under the name of money, whence covetousness (*avaritia*) is denominated.

Since, however, the verb "to have," which seems to have been originally

employed in connection with possessions whereof we are absolute masters, is applied to many other things (thus a man is said to have health, a wife, clothes, and so forth, as stated in *De Praedicamentis*), consequently the term "covetousness" has been amplified to denote all immoderate desire for having anything whatever. Thus Gregory says in a homily (xvi in Ev.) that "covetousness is a desire not only for money, but also for knowledge and high places, when prominence is immoderately sought after." In this way covetousness is not a special sin: and in this sense Augustine speaks of covetousness in the passage quoted in the First Objection. Wherefore this suffices for the Reply to the First Objection.

Reply Obj. 2: All those external things that are subject to the uses of human life are comprised under the term "money," inasmuch as they have the aspect of useful good. But there are certain external goods that can be obtained by money, such as pleasures, honors, and so forth, which are desirable under another aspect. Wherefore the desire for such things is not properly called covetousness, in so far as it is a special vice.

Reply Obj. 3: This gloss speaks of the inordinate concupiscence for anything whatever. For it is easy to understand that if it is forbidden to covet another's possessions it is also forbidden to covet those things that can be obtained by means of those possessions. _____

THIRD ARTICLE [II-II, Q. 118, Art. 3]

Whether Covetousness Is Opposed to Liberality?

Objection 1: It seems that covetousness is not opposed to liberality. For Chrysostom, commenting on Matt. 5:6, "Blessed are they that hunger and thirst after justice," says, (Hom. xv in Matth.) that there are two kinds of justice, one general, and the other special, to which covetousness is opposed: and the Philosopher says the same (Ethic. v, 2). Therefore covetousness is not opposed to liberality.

Obj. 2: Further, the sin of covetousness consists in a man's exceeding the measure in the things he possesses. But this measure is appointed by justice. Therefore covetousness is directly opposed to justice and not to liberality.

Obj. 3: Further, liberality is a virtue that observes the mean between two contrary vices, as the Philosopher states (Ethic. i, 7; iv, 1). But covetousness has

no contrary and opposite sin, according to the Philosopher (Ethic. v, 1, 2). Therefore covetousness is not opposed to liberality.

On the contrary, It is written (Eccles. 5:9): "A covetous man shall not be satisfied with money, and he that loveth riches shall have no fruits from them." Now not to be satisfied with money and to love it inordinately are opposed to liberality, which observes the mean in the desire of riches. Therefore covetousness is opposed to liberality.

I answer that, Covetousness denotes immoderation with regard to riches in two ways. First, immediately in respect of the acquisition and keeping of riches. In this way a man obtains money beyond his due, by stealing or retaining another's property. This is opposed to justice, and in this sense covetousness is mentioned (Ezech. 22:27): "Her princes in the midst of her are like wolves ravening the prey to shed blood . . . and to run after gains through covetousness." Secondly, it denotes immoderation in the interior affections for riches; for instance, when a man loves or desires riches too much, or takes too much pleasure in them, even if he be unwilling to steal. In this way covetousness is opposed to liberality, which moderates these affections, as stated above (Q. 117, A. 2, ad 3; A. 3, ad 3; A. 6). In this sense covetousness is spoken of (2 Cor. 9:5): "That they would . . . prepare this blessing before promised, to be ready, so as a blessing, not as covetousness," where a gloss observes: "Lest they should regret what they had given, and give but little."

Reply Obj. 1: Chrysostom and the Philosopher are speaking of covetousness in the first sense: covetousness in the second sense is called illiberality [**aneleutheria*] by the Philosopher.

Reply Obj. 2: It belongs properly to justice to appoint the measure in the acquisition and keeping of riches from the point of view of legal due, so that a man should neither take nor retain another's property. But liberality appoints the measure of reason, principally in the interior affections, and consequently in the exterior taking and keeping of money, and in the spending of the same, in so far as these proceed from the interior affection, looking at the matter from the point of view not of the legal but of the moral debt, which latter depends on the rule of reason.

Reply Obj. 3: Covetousness as opposed to justice has no opposite vice: since it consists in having more than one ought according to justice, the contrary of

which is to have less than one ought, and this is not a sin but a punishment. But covetousness as opposed to liberality has the vice of prodigality opposed to it.

FOURTH ARTICLE [II-II, Q. 118, Art. 4]

Whether Covetousness Is Always a Mortal Sin?

Objection 1: It seems that covetousness is always a mortal sin. For no one is worthy of death save for a mortal sin. But men are worthy of death on account of covetousness. For the Apostle after saying (Rom. 1:29): "Being filled with all iniquity . . . fornication, covetousness [Douay: 'avarice']," etc. adds (Rom. 1:32): "They who do such things are worthy of death." Therefore covetousness is a mortal sin.

Obj. 2: Further, the least degree of covetousness is to hold to one's own inordinately. But this seemingly is a mortal sin: for Basil says (Serm. super. Luc. xii, 18): "It is the hungry man's bread that thou keepest back, the naked man's cloak that thou hoardest, the needy man's money that thou possessest, hence thou despoilest as many as thou mightest succor."

Now it is a mortal sin to do an injustice to another, since it is contrary to the love of our neighbor. Much more therefore is all covetousness a mortal sin.

Obj. 3: Further, no one is struck with spiritual blindness save through a mortal sin, for this deprives a man of the light of grace. But, according to Chrysostom [*Hom. xv in the Opus Imperfectum, falsely ascribed to St. Chrysostom], "Lust for money brings darkness on the soul." Therefore covetousness, which is lust for money, is a mortal sin.

On the contrary, A gloss on 1 Cor. 3:12, "If any man build upon this foundation," says (cf. St. Augustine, De Fide et Oper. xvi) that "he builds wood, hay, stubble, who thinks in the things of the world, how he may please the world," which pertains to the sin of covetousness. Now he that builds wood, hay, stubble, sins not mortally but venially, for it is said of him that "he shall be saved, yet so as by fire." Therefore covetousness is some times a venial sin.

I answer that, As stated above (A. 3) covetousness is twofold. In one way it is opposed to justice, and thus it is a mortal sin in respect of its genus. For in this sense covetousness consists in the unjust taking or retaining of another's

property, and this belongs to theft or robbery, which are mortal sins, as stated above (Q. 66, AA. 6, 8). Yet venial sin may occur in this kind of covetousness by reason of imperfection of the act, as stated above (Q. 66, A. 6, ad 3), when we were treating of theft.

In another way covetousness may be taken as opposed to liberality: in which sense it denotes inordinate love of riches. Accordingly if the love of riches becomes so great as to be preferred to charity, in such wise that a man, through love of riches, fear not to act counter to the love of God and his neighbor, covetousness will then be a mortal sin. If, on the other hand, the inordinate nature of his love stops short of this, so that although he love riches too much, yet he does not prefer the love of them to the love of God, and is unwilling for the sake of riches to do anything in opposition to God or his neighbor, then covetousness is a venial sin.

Reply Obj. 1: Covetousness is numbered together with mortal sins, by reason of the aspect under which it is a mortal sin.

Reply Obj. 2: Basil is speaking of a case wherein a man is bound by a legal debt to give of his goods to the poor, either through fear of their want or on account of his having too much.

Reply Obj. 3: Lust for riches, properly speaking, brings darkness on the soul, when it puts out the light of charity, by preferring the love of riches to the love of God. _____

FIFTH ARTICLE [II-II, Q. 118, Art. 5]

Whether Covetousness Is the Greatest of Sins?

Objection 1: It seems that covetousness is the greatest of sins. For it is written (Ecclus. 10:9): "Nothing is more wicked than a covetous man," and the text continues: "There is not a more wicked thing than to love money: for such a one setteth even his own soul to sale." Tully also says (De Offic. i, under the heading, 'True magnanimity is based chiefly on two things'): "Nothing is so narrow or little minded as to love money." But this pertains to covetousness. Therefore covetousness is the most grievous of sins.

Obj. 2: Further, the more a sin is opposed to charity, the more grievous it is. Now covetousness is most opposed to charity: for

Augustine says (QQ. 83, qu. 36) that "greed is the bane of charity." Therefore covetousness is the greatest of sins.

Obj. 3: Further, the gravity of a sin is indicated by its being incurable: wherefore the sin against the Holy Ghost is said to be most grievous, because it is irremissible. But covetousness is an incurable sin: hence the Philosopher says (Ethic. iv, 1) that "old age and helplessness of any kind make men illiberal." Therefore covetousness is the most grievous of sins.

Obj. 4: Further, the Apostle says (Eph. 5:5) that covetousness is "a serving of idols." Now idolatry is reckoned among the most grievous sins. Therefore covetousness is also.

On the contrary, Adultery is a more grievous sin than theft, according to Prov. 6:30. But theft pertains to covetousness. Therefore covetousness is not the most grievous of sins.

I answer that, Every sin, from the very fact that it is an evil, consists in the corruption or privation of some good: while, in so far as it is voluntary, it consists in the desire of some good. Consequently the order of sins may be considered in two ways. First, on the part of the good that is despised or corrupted by sin, and then the greater the good the graver the sin. From this point of view a sin that is against God is most grievous; after this comes a sin that is committed against a man's person, and after this comes a sin against external things, which are deputed to man's use, and this seems to belong to covetousness. Secondly, the degrees of sin may be considered on the part of the good to which the human appetite is inordinately subjected; and then the lesser the good, the more deformed is the sin: for it is more shameful to be subject to a lower than to a higher good. Now the good of external things is the lowest of human goods: since it is less than the good of the body, and this is less than the good of the soul, which is less than the Divine good. From this point of view the sin of covetousness, whereby the human appetite is subjected even to external things, has in a way a greater deformity. Since, however, corruption or privation of good is the formal element in sin, while conversion to a mutable good is the material element, the gravity of the sin is to be judged from the point of view of the good corrupted, rather than from that of the good to which the appetite is subjected. Hence we must assert that covetousness is not simply the most grievous of sins.

Reply Obj. 1: These authorities speak of covetousness on the part of the good to which the appetite is subjected. Hence (Ecclus. 10:10) it is given as a reason that the covetous man "setteth his own soul to sale"; because, to wit, he exposes his soul—that is, his life—to danger for the sake of money. Hence the text continues: "Because while he liveth he hath cast away"—that is, despised—"his bowels," in order to make money. Tully also adds that it is the mark of a "narrow mind," namely, that one be willing to be subject to money.

Reply Obj. 2: Augustine is taking greed generally, in reference to any temporal good, not in its special acceptation for covetousness: because greed for any temporal good is the bane of charity, inasmuch as a man turns away from the Divine good through cleaving to a temporal good.

Reply Obj. 3: The sin against the Holy Ghost is incurable in one way, covetousness in another. For the sin against the Holy Ghost is incurable by reason of contempt: for instance, because a man contemns God's mercy, or His justice, or some one of those things whereby man's sins are healed: wherefore incurability of this kind points to the greater gravity of the sin. on the other hand, covetousness is incurable on the part of a human defect; a thing which human nature ever seeks to remedy, since the more deficient one is the more one seeks relief from external things, and consequently the more one gives way to covetousness. Hence incurability of this kind is an indication not of the sin being more grievous, but of its being somewhat more dangerous.

Reply Obj. 4: Covetousness is compared to idolatry on account of a certain likeness that it bears to it: because the covetous man, like the idolater, subjects himself to an external creature, though not in the same way. For the idolater subjects himself to an external creature by paying it Divine honor, whereas the covetous man subjects himself to an external creature by desiring it immoderately for use, not for worship. Hence it does not follow that covetousness is as grievous a sin as idolatry. _____

SIXTH ARTICLE [II-II, Q. 118, Art. 6]

Whether Covetousness Is a Spiritual Sin?

Objection 1: It seems that covetousness is not a spiritual sin. For spiritual sins seem to regard spiritual goods. But the matter of covetousness is bodily goods, namely, external riches. Therefore covetousness is not a spiritual sin.

Obj. 2: Further, spiritual sin is condivided with sin of the flesh. Now covetousness is seemingly a sin of the flesh, for it results from the corruption of the flesh, as instanced in old people who, through corruption of carnal nature, fall into covetousness. Therefore covetousness is not a spiritual sin.

Obj. 3: Further, a sin of the flesh is one by which man's body is disordered, according to the saying of the Apostle (1 Cor. 6:18), "He that committeth fornication sinneth against his own body." Now covetousness disturbs man even in his body; wherefore Chrysostom (Hom. xxix in Matth.) compares the covetous man to the man who was possessed by the devil (Mk. 5) and was troubled in body. Therefore covetousness seems not to be a spiritual sin.

On the contrary, Gregory (Moral. xxxi) numbers covetousness among spiritual vices.

I answer that, Sins are seated chiefly in the affections: and all the affections or passions of the soul have their term in pleasure and sorrow, according to the Philosopher (Ethic. ii, 5). Now some pleasures are carnal and some spiritual. Carnal pleasures are those which are consummated in the carnal senses—for instance, the pleasures of the table and sexual pleasures: while spiritual pleasures are those which are consummated in the mere apprehension of the soul. Accordingly, sins of the flesh are those which are consummated in carnal pleasures, while spiritual sins are consummated in pleasures of the spirit without pleasure of the flesh. Such is covetousness: for the covetous man takes pleasure in the consideration of himself as a possessor of riches. Therefore covetousness is a spiritual sin.

Reply Obj. 1: Covetousness with regard to a bodily object seeks the pleasure, not of the body but only of the soul, forasmuch as a man takes pleasure in the fact that he possesses riches: wherefore it is not a sin of the flesh. Nevertheless by reason of its object it is a mean between purely spiritual sins, which seek spiritual pleasure in respect of spiritual objects (thus pride is about excellence), and purely carnal sins, which seek a purely bodily pleasure in respect of a bodily object.

Reply Obj. 2: Movement takes its species from the term *whereto* and not from the term *wherefrom.* Hence a vice of the flesh is so called from its tending to a pleasure of the flesh, and not from its originating in some defect of the flesh.

Reply Obj. 3: Chrysostom compares a covetous man to the man who was possessed by the devil, not that the former is troubled in the flesh in the same way as the latter, but by way of contrast, since while the possessed man, of whom we read in Mk. 5, stripped himself, the covetous man loads himself with an excess of riches. _____

SEVENTH ARTICLE [II-II, Q. 118, Art. 7]

Whether Covetousness Is a Capital Vice?

Objection 1: It seems that covetousness is not a capital vice. For covetousness is opposed to liberality as the mean, and to prodigality as extreme. But neither is liberality a principal virtue, nor prodigality a capital vice. Therefore covetousness also should not be reckoned a capital vice.

Obj. 2: Further, as stated above (I-II, Q. 84, AA. 3, 4), those vices are called capital which have principal ends, to which the ends of other vices are directed. But this does not apply to covetousness: since riches have the aspect, not of an end, but rather of something directed to an end, as stated in *Ethic.* i, 5. Therefore covetousness is not a capital vice.

Obj. 3: Further, Gregory says (Moral. xv), that "covetousness arises sometimes from pride, sometimes from fear. For there are those who, when they think that they lack the needful for their expenses, allow the mind to give way to covetousness. And there are others who, wishing to be thought more of, are incited to greed for other people's property." Therefore covetousness arises from other vices instead of being a capital vice in respect of other vices.

On the contrary, Gregory (Moral. xxxi) reckons covetousness among the capital vices.

I answer that, As stated in the Second Objection, a capital vice is one which under the aspect of end gives rise to other vices: because when an end is very desirable, the result is that through desire thereof man sets about doing many things either good or evil. Now the most desirable end is happiness or felicity, which is the last end of human life, as stated above (I-II, Q. 1, AA. 4, 7, 8): wherefore the more a thing is furnished with the conditions of happiness, the more desirable it is. Also one of the conditions of happiness is that it be self-sufficing, else it would not set man's appetite at rest, as the last end does. Now riches give great promise of self-sufficiency, as Boethius says (De Consol. iii):

the reason of which, according to the Philosopher (Ethic. v, 5), is that we "use money in token of taking possession of something," and again it is written (Eccles. 10:19): "All things obey money." Therefore covetousness, which is desire for money, is a capital vice.

Reply Obj. 1: Virtue is perfected in accordance with reason, but vice is perfected in accordance with the inclination of the sensitive appetite. Now reason and sensitive appetite do not belong chiefly to the same genus, and consequently it does not follow that principal vice is opposed to principal virtue. Wherefore, although liberality is not a principal virtue, since it does not regard the principal good of the reason, yet covetousness is a principal vice, because it regards money, which occupies a principal place among sensible goods, for the reason given in the Article.

On the other hand, prodigality is not directed to an end that is desirable principally, indeed it seems rather to result from a lack of reason. Hence the Philosopher says (Ethic. iv, 1) that "a prodigal man is a fool rather than a knave."

Reply Obj. 2: It is true that money is directed to something else as its end: yet in so far as it is useful for obtaining all sensible things, it contains, in a way, all things virtually. Hence it has a certain likeness to happiness, as stated in the Article.

Reply Obj. 3: Nothing prevents a capital vice from arising sometimes out of other vices, as stated above (Q. 36, A. 4, ad 1; I-II, Q. 84, A. 4), provided that itself be frequently the source of others. _____

EIGHTH ARTICLE [II-II, Q. 118, Art. 8]

Whether Treachery, Fraud, Falsehood, Perjury, Restlessness, Violence, and Insensibility to Mercy Are Daughters of Covetousness?

Objection 1: It seems that the daughters of covetousness are not as commonly stated, namely, "treachery, fraud, falsehood, perjury, restlessness, violence, and insensibility to mercy." For covetousness is opposed to liberality, as stated above (A. 3). Now treachery, fraud, and falsehood are opposed to prudence, perjury to religion, restlessness to hope, or to charity which rests in the beloved object, violence to justice, insensibility to mercy. Therefore these vices have no connection with covetousness.

Obj. 2: Further, treachery, fraud and falsehood seem to pertain to the same thing, namely, the deceiving of one's neighbor. Therefore they should not be reckoned as different daughters of covetousness.

Obj. 3: Further, Isidore (Comment. in Deut.) enumerates nine daughters of covetousness; which are "lying, fraud, theft, perjury, greed of filthy lucre, false witnessing, violence, inhumanity, rapacity." Therefore the former reckoning of daughters is insufficient.

Obj. 4: Further, the Philosopher (Ethic. iv, 1) mentions many kinds of vices as belonging to covetousness which he calls illiberality, for he speaks of those who are "sparing, tight-fisted, skinflints [**kyminopristes*], misers [**kimbikes*], who do illiberal deeds," and of those who "batten on whoredom, usurers, gamblers, despoilers of the dead, and robbers." Therefore it seems that the aforesaid enumeration is insufficient.

Obj. 5: Further, tyrants use much violence against their subjects. But the Philosopher says (Ethic. iv, 1) that "tyrants who destroy cities and despoil sacred places are not to be called illiberal," i.e. covetous. Therefore violence should not be reckoned a daughter of covetousness.

On the contrary, Gregory (Moral. xxxi) assigns to covetousness the daughters mentioned above.

I answer that, The daughters of covetousness are the vices which arise therefrom, especially in respect of the desire of an end. Now since covetousness is excessive love of possessing riches, it exceeds in two things. For in the first place it exceeds in retaining, and in this respect covetousness gives rise to *insensibility to mercy,* because, to wit, a man's heart is not softened by mercy to assist the needy with his riches [*See Q. 30, A. 1]. In the second place it belongs to covetousness to exceed in receiving, and in this respect covetousness may be considered in two ways. First as in the thought (*affectu*). In this way it gives rise to *restlessness,* by hindering man with excessive anxiety and care, for "a covetous man shall not be satisfied with money" (Eccles. 5:9). Secondly, it may be considered in the execution (*effectu*). In this way the covetous man, in acquiring other people's goods, sometimes employs force, which pertains to *violence*, sometimes deceit, and then if he has recourse to words, it is *falsehood*, if it be mere words, *perjury* if he confirm his statement by oath; if he has recourse to deeds, and the deceit affects things, we have *fraud*; if persons, then

we have *treachery,* as in the case of Judas, who betrayed Christ through covetousness.

Reply Obj. 1: There is no need for the daughters of a capital sin to belong to that same kind of vice: because a sin of one kind allows of sins even of a different kind being directed to its end; seeing that it is one thing for a sin to have daughters, and another for it to have species.

Reply Obj. 2: These three are distinguished as stated in the Article.

Reply Obj. 3: These nine are reducible to the seven aforesaid. For lying and false witnessing are comprised under falsehood, since false witnessing is a special kind of lie, just as theft is a special kind of fraud, wherefore it is comprised under fraud; and greed of filthy lucre belongs to restlessness; rapacity is comprised under violence, since it is a species thereof; and inhumanity is the same as insensibility to mercy.

Reply Obj. 4: The vices mentioned by Aristotle are species rather than daughters of illiberality or covetousness. For a man may be said to be illiberal or covetous through a defect in giving. If he gives but little he is said to be "sparing"; if nothing, he is "tightfisted": if he gives with great reluctance, he is said to be *kyminopristes* ("skinflint"), a cumin-seller, as it were, because he makes a great fuss about things of little value. Sometimes a man is said to be illiberal or covetous, through an excess in receiving, and this in two ways. In one way, through making money by disgraceful means, whether in performing shameful and servile works by means of illiberal practices, or by acquiring more through sinful deeds, such as whoredom or the like, or by making a profit where one ought to have given gratis, as in the case of usury, or by laboring much to make little profit. In another way, in making money by unjust means, whether by using violence on the living, as robbers do, or by despoiling the dead, or by preying on one's friends, as gamblers do.

Reply Obj. 5: Just as liberality is about moderate sums of money, so is illiberality. Wherefore tyrants who take great things by violence, are said to be, not illiberal, but unjust. _____

QUESTION 119

OF PRODIGALITY

(In Three Articles)

We must now consider prodigality, under which head there are three points of inquiry:

(1) Whether prodigality is opposite to covetousness?

(2) Whether prodigality is a sin?

(3) Whether it is a graver sin that covetousness? _____

FIRST ARTICLE [II-II, Q. 119, Art. 1]

Whether Prodigality Is Opposite to Covetousness?

Objection 1: It seems that prodigality is not opposite to covetousness. For opposites cannot be together in the same subject. But some are at the same time prodigal and covetous. Therefore prodigality is not opposite to covetousness.

Obj. 2: Further, opposites relate to one same thing. But covetousness, as opposed to liberality, relates to certain passions whereby man is affected towards money: whereas prodigality does not seem to relate to any passions of the soul, since it is not affected towards money, or to anything else of the kind. Therefore prodigality is not opposite to covetousness.

Obj. 3: Further, sin takes its species chiefly from its end, as stated above (I-II, Q. 62, A. 3). Now prodigality seems always to be directed to some unlawful end, for the sake of which the prodigal squanders his goods. Especially is it directed to pleasures, wherefore it is stated (Luke 15:13) of the prodigal son that he "wasted his substance living riotously." Therefore it seems that prodigality is opposed to temperance and insensibility rather than to covetousness and liberality.

On the contrary, The Philosopher says (Ethic. ii, 7; iv, 1) that prodigality is opposed to liberality, and illiberality, to which we give here the name of covetousness.

I answer that, In morals vices are opposed to one another and to virtue in respect of excess and deficiency. Now covetousness and prodigality differ variously in respect of excess and deficiency. Thus, as regards affection for riches, the

covetous man exceeds by loving them more than he ought, while the prodigal is deficient, by being less careful of them than he ought: and as regards external action, prodigality implies excess in giving, but deficiency in retaining and acquiring, while covetousness, on the contrary, denotes deficiency in giving, but excess in acquiring and retaining. Hence it is evident that prodigality is opposed to covetousness.

Reply Obj. 1: Nothing prevents opposites from being in the same subject in different respects. For a thing is denominated more from what is in it principally. Now just as in liberality, which observes the mean, the principal thing is giving, to which receiving and retaining are subordinate, so, too, covetousness and prodigality regard principally giving. Wherefore he who exceeds in giving is said to be "prodigal," while he who is deficient in giving is said to be "covetous." Now it happens sometimes that a man is deficient in giving, without exceeding in receiving, as the Philosopher observes (Ethic. iv, 1). And in like manner it happens sometimes that a man exceeds in giving, and therefore is prodigal, and yet at the same time exceeds in receiving. This may be due either to some kind of necessity, since while exceeding in giving he is lacking in goods of his own, so that he is driven to acquire unduly, and this pertains to covetousness; or it may be due to inordinateness of the mind, for he gives not for a good purpose, but, as though despising virtue, cares not whence or how he receives. Wherefore he is prodigal and covetous in different respects.

Reply Obj. 2: Prodigality regards passions in respect of money, not as exceeding, but as deficient in them.

Reply Obj. 3: The prodigal does not always exceed in giving for the sake of pleasures which are the matter of temperance, but sometimes through being so disposed as not to care about riches, and sometimes on account of something else. More frequently, however, he inclines to intemperance, both because through spending too much on other things he becomes fearless of spending on objects of pleasure, to which the concupiscence of the flesh is more prone; and because through taking no pleasure in virtuous goods, he seeks for himself pleasures of the body. Hence the Philosopher says (Ethic. iv, 1) "that many a prodigal ends in becoming intemperate." _____

SECOND ARTICLE [II-II, Q. 119, Art. 2]

Whether Prodigality Is a Sin?

Objection 1: It seems that prodigality is not a sin. For the Apostle says (1 Tim. 6:10): "Covetousness [Douay: 'desire of money'] is the root of all evils." But it is not the root of prodigality, since this is opposed to it. Therefore prodigality is not a sin.

Obj. 2: Further, the Apostle says (1 Tim. 6:17, 18): "Charge the rich of this world . . . to give easily, to communicate to others." Now this is especially what prodigal persons do. Therefore prodigality is not a sin.

Obj. 3: Further, it belongs to prodigality to exceed in giving and to be deficient in solicitude about riches. But this is most becoming to the perfect, who fulfil the words of Our Lord (Matt. 6:34), "Be not . . . solicitous for tomorrow," and (Matt. 19:21), "Sell all [Vulg.: 'what'] thou hast, and give to the poor." Therefore prodigality is not a sin.

On the contrary, The prodigal son is held to blame for his prodigality.

I answer that, As stated above (A. 1), the opposition between prodigality and covetousness is one of excess and deficiency; either of which destroys the mean of virtue. Now a thing is vicious and sinful through corrupting the good of virtue. Hence it follows that prodigality is a sin.

Reply Obj. 1: Some expound this saying of the Apostle as referring, not to actual covetousness, but to a kind of habitual covetousness, which is the concupiscence of the *fomes* [*Cf. I-II, Q. 81, A. 3, ad 2], whence all sins arise. Others say that he is speaking of a general covetousness with regard to any kind of good: and in this sense also it is evident that prodigality arises from covetousness; since the prodigal seeks to acquire some temporal good inordinately, namely, to give pleasure to others, or at least to satisfy his own will in giving. But to one that reviews the passage correctly, it is evident that the Apostle is speaking literally of the desire of riches, for he had said previously (1 Tim. 6:9): "They that will become rich," etc. In this sense covetousness is said to be "the root of all evils," not that all evils always arise from covetousness, but because there is no evil that does not at some time arise from covetousness. Wherefore prodigality sometimes is born of covetousness, as when a man is prodigal in going to great expense in order to curry favor with certain persons from whom he may receive riches.

Reply Obj. 2: The Apostle bids the rich to be ready to give and communicate their riches, according as they ought. The prodigal does not do this: since, as the Philosopher remarks (Ethic. iv, 1), "his giving is neither good, nor for a good end, nor according as it ought to be. For sometimes they give much to those who ought to be poor, namely, to buffoons and flatterers, whereas to the good they give nothing."

Reply Obj. 3: The excess in prodigality consists chiefly, not in the total amount given, but in the amount over and above what ought to be given. Hence sometimes the liberal man gives more than the prodigal man, if it be necessary. Accordingly we must reply that those who give all their possessions with the intention of following Christ, and banish from their minds all solicitude for temporal things, are not prodigal but perfectly liberal.

THIRD ARTICLE [II-II, Q. 119, Art. 3]

Whether Prodigality Is a More Grievous Sin Than Covetousness?

Objection 1: It seems that prodigality is a more grievous sin than covetousness. For by covetousness a man injures his neighbor by not communicating his goods to him, whereas by prodigality a man injures himself, because the Philosopher says (Ethic. iv, 1) that "the wasting of riches, which are the means whereby a man lives, is an undoing of his very being." Now he that injures himself sins more grievously, according to Ecclus. 14:5, "He that is evil to himself, to whom will he be good?" Therefore prodigality is a more grievous sin than covetousness.

Obj. 2: Further, a disorder that is accompanied by a laudable circumstance is less sinful. Now the disorder of covetousness is sometimes accompanied by a laudable circumstance, as in the case of those who are unwilling to spend their own, lest they be driven to accept from others: whereas the disorder of prodigality is accompanied by a circumstance that calls for blame, inasmuch as we ascribe prodigality to those who are intemperate, as the Philosopher observes (Ethic. iv, 1). Therefore prodigality is a more grievous sin than covetousness.

Obj. 3: Further, prudence is chief among the moral virtues, as stated above (Q. 56, A. 1, ad 1; I-II, Q. 61, A. 2, ad 1). Now prodigality is more opposed to prudence than covetousness is: for it is written (Prov. 21:20): "There is a treasure

to be desired, and oil in the dwelling of the just; and the foolish man shall spend it": and the Philosopher says (Ethic. iv, 6) that "it is the mark of a fool to give too much and receive nothing." Therefore prodigality is a more grievous sin than covetousness.

On the contrary, The Philosopher says (Ethic. iv, 6) that "the prodigal seems to be much better than the illiberal man."

I answer that, Prodigality considered in itself is a less grievous sin than covetousness, and this for three reasons. First, because covetousness differs more from the opposite virtue: since giving, wherein the prodigal exceeds, belongs to liberality more than receiving or retaining, wherein the covetous man exceeds. Secondly, because the prodigal man is of use to the many to whom he gives, while the covetous man is of use to no one, not even to himself, as stated in *Ethic.* iv, 6. Thirdly, because prodigality is easily cured. For not only is the prodigal on the way to old age, which is opposed to prodigality, but he is easily reduced to a state of want, since much useless spending impoverishes him and makes him unable to exceed in giving. Moreover, prodigality is easily turned into virtue on account of its likeness thereto. On the other hand, the covetous man is not easily cured, for the reason given above (Q. 118, A. 5, ad 3).

Reply Obj. 1: The difference between the prodigal and the covetous man is not that the former sins against himself and the latter against another. For the prodigal sins against himself by spending that which is his, and his means of support, and against others by spending the wherewithal to help others. This applies chiefly to the clergy, who are the dispensers of the Church's goods, that belong to the poor whom they defraud by their prodigal expenditure. In like manner the covetous man sins against others, by being deficient in giving; and he sins against himself, through deficiency in spending: wherefore it is written (Eccles. 6:2): "A man to whom God hath given riches . . . yet doth not give him the power to eat thereof." Nevertheless the prodigal man exceeds in this, that he injures both himself and others yet so as to profit some; whereas the covetous man profits neither others nor himself, since he does not even use his own goods for his own profit.

Reply Obj. 2: In speaking of vices in general, we judge of them according to their respective natures: thus, with regard to prodigality we note that it consumes riches to excess, and with regard to covetousness that it retains them to excess. That one spend too much for the sake of intemperance points already to several

additional sins, wherefore the prodigal of this kind is worse, as stated in *Ethic.* iv, 1. That an illiberal or covetous man refrain from taking what belongs to others, although this appears in itself to call for praise, yet on account of the motive for which he does so it calls for blame, since he is unwilling to accept from others lest he be forced to give to others.

Reply Obj. 3: All vices are opposed to prudence, even as all virtues are directed by prudence: wherefore if a vice be opposed to prudence alone, for this very reason it is deemed less grievous. _____

QUESTION 120

OF "EPIKEIA" OR EQUITY
(In Two Articles)

We must now consider "epikeia," under which head there are two points of inquiry:

(1) Whether "epikeia" is a virtue?

(2) Whether it is a part of justice? _____

FIRST ARTICLE [II-II, Q. 120, Art. 1]

Whether "Epikeia" [**Epieikeia*] Is a Virtue?

Objection 1: It seems that *epikeia* is not a virtue. For no virtue does away with another virtue. Yet *epikeia* does away with another virtue, since it sets aside that which is just according to law, and seemingly is opposed to severity. Therefore *epikeia* is not a virtue.

Obj. 2: Further, Augustine says (De Vera Relig. xxxi): "With regard to these earthly laws, although men pass judgment on them when they make them, yet, when once they are made and established, the judge must pronounce judgment not on them but according to them." But seemingly *epikeia* pronounces judgment on the law, when it deems that the law should not be observed in some particular case. Therefore *epikeia* is a vice rather than a virtue.

Obj. 3: Further, apparently it belongs to *epikeia* to consider the intention of the lawgiver, as the Philosopher states (Ethic. v, 10). But it belongs to the sovereign

alone to interpret the intention of the lawgiver, wherefore the Emperor says in the *Codex of Laws and Constitutions,* under *Law* i: "It is fitting and lawful that We alone should interpret between equity and law." Therefore the act of *epikeia* is unlawful: and consequently *epikeia* is not a virtue.

On the contrary, The Philosopher (Ethic. v, 10) states it to be a virtue.

I answer that, As stated above (I-II, Q. 96, A. 6), when we were treating of laws, since human actions, with which laws are concerned, are composed of contingent singulars and are innumerable in their diversity, it was not possible to lay down rules of law that would apply to every single case. Legislators in framing laws attend to what commonly happens: although if the law be applied to certain cases it will frustrate the equality of justice and be injurious to the common good, which the law has in view. Thus the law requires deposits to be restored, because in the majority of cases this is just. Yet it happens sometimes to be injurious—for instance, if a madman were to put his sword in deposit, and demand its delivery while in a state of madness, or if a man were to seek the return of his deposit in order to fight against his country. In these and like cases it is bad to follow the law, and it is good to set aside the letter of the law and to follow the dictates of justice and the common good. This is the object of *epikeia* which we call equity. Therefore it is evident that *epikeia* is a virtue.

Reply Obj. 1: *Epikeia* does not set aside that which is just in itself but that which is just as by law established. Nor is it opposed to severity, which follows the letter of the law when it ought to be followed. To follow the letter of the law when it ought not to be followed is sinful. Hence it is written in the *Codex of Laws and Constitutions* under *Law* v: "Without doubt he transgresses the law who by adhering to the letter of the law strives to defeat the intention of the lawgiver."

Reply Obj. 2: It would be passing judgment on a law to say that it was not well made; but to say that the letter of the law is not to be observed in some particular case is passing judgment not on the law, but on some particular contingency.

Reply Obj. 3: Interpretation is admissible in doubtful cases where it is not allowed to set aside the letter of the law without the interpretation of the sovereign. But when the case is manifest there is need, not of interpretation, but of execution. _____

SECOND ARTICLE [II-II, Q. 120, Art. 2]

Whether *Epikeia* Is a Part of Justice?

Objection 1: It seems that *epikeia* is not a part of justice. For, as stated above (Q. 58, A. 7), justice is twofold, particular and legal. Now *epikeia* is not a part of particular justice, since it extends to all virtues, even as legal justice does. In like manner, neither is it a part of legal justice, since its operation is beside that which is established by law. Therefore it seems that *epikeia* is not a part of justice.

Obj. 2: Further, a more principal virtue is not assigned as the part of a less principal virtue: for it is to the cardinal virtue, as being principal, that secondary virtues are assigned as parts. Now *epikeia* seems to be a more principal virtue than justice, as implied by its name: for it is derived from *epi*, i.e. "above," and *dikaion*, i.e. "just." Therefore *epikeia* is not a part of justice.

Obj. 3: Further, it seems that *epikeia* is the same as modesty. For where the Apostle says (Phil. 4:5), "Let your modesty be known to all men," the Greek has *epieikeia* [**to epieikes*]. Now, according to Tully (De Invent. Rhet. ii), modesty is a part of temperance. Therefore *epikeia* is not a part of justice.

On the contrary, The Philosopher says (Ethic. v, 10) that "*epikeia* is a kind of justice."

I answer that, As stated above (Q. 48), a virtue has three kinds of parts, subjective, integral, and potential. A subjective part is one of which the whole is predicated essentially, and it is less than the whole. This may happen in two ways. For sometimes one thing is predicated of many in one common ratio, as animal of horse and ox: and sometimes one thing is predicated of many according to priority and posteriority, as *being* of substance and accident.

Accordingly, *epikeia* is a part of justice taken in a general sense, for it is a kind of justice, as the Philosopher states (Ethic. v, 10). Wherefore it is evident that *epikeia* is a subjective part of justice; and justice is predicated of it with priority to being predicated of legal justice, since legal justice is subject to the direction of *epikeia.* Hence *epikeia* is by way of being a higher rule of human actions.

Reply Obj. 1: *Epikeia* corresponds properly to legal justice, and in one way is contained under it, and in another way exceeds it. For if legal justice denotes that

which complies with the law, whether as regards the letter of the law, or as regards the intention of the lawgiver, which is of more account, then *epikeia* is the more important part of legal justice. But if legal justice denote merely that which complies with the law with regard to the letter, then *epikeia* is a part not of legal justice but of justice in its general acceptation, and is condivided with legal justice, as exceeding it.

Reply Obj. 2: As the Philosopher states (Ethic. v, 10), "*epikeia* is better than a certain," namely, legal, "justice," which observes the letter of the law: yet since it is itself a kind of justice, it is not better than all justice.

Reply Obj. 3: It belongs to *epikeia* to moderate something, namely, the observance of the letter of the law. But modesty, which is reckoned a part of temperance, moderates man's outward life—for instance, in his deportment, dress or the like. Possibly also the term *epieikeia* is applied in Greek by a similitude to all kinds of moderation. _____

QUESTION 121

OF PIETY
(In Two Articles)

We must now consider the gift that corresponds to justice; namely, piety. Under this head there are two points of inquiry:

(1) Whether it is a gift of the Holy Ghost?

(2) Which of the beatitudes and fruits corresponds to it?

FIRST ARTICLE [II-II, Q. 121, Art. 1]

Whether Piety Is a Gift?

Objection 1: It seems that piety is not a gift. For the gifts differ from the virtues, as stated above (I-II, Q. 68, A. 1). But piety is a virtue, as stated above (Q. 101, A. 3). Therefore piety is not a gift.

Obj. 2: Further, the gifts are more excellent than the virtues, above all the moral virtues, as above (I-II, Q. 68, A. 8). Now among the parts of justice religion is

greater than piety. Therefore if any part of justice is to be accounted a gift, it seems that religion should be a gift rather than piety.

Obj. 3: Further, the gifts and their acts remain in heaven, as stated above (I-II, Q. 68, A. 6). But the act of piety cannot remain in heaven: for Gregory says (Moral. i) that "piety fills the inmost recesses of the heart with works of mercy": and so there will be no piety in heaven since there will be no unhappiness [*Cf. Q. 30, A. 1]. Therefore piety is not a gift.

On the contrary, It is reckoned among the gifts in the eleventh chapter of Isaias (verse 2) [Douay: "godliness"] [**Pietas,* whence our English word "pity," which is the same as mercy.]

I answer that, As stated above (I-II, Q. 68, A. 1; Q. 69, AA. 1, 3), the gifts of the Holy Ghost are habitual dispositions of the soul, rendering it amenable to the motion of the Holy Ghost. Now the Holy Ghost moves us to this effect among others, of having a filial affection towards God, according to Rom. 8:15, "You have received the spirit of adoption of sons, whereby we cry: Abba (Father)." And since it belongs properly to piety to pay duty and worship to one's father, it follows that piety, whereby, at the Holy Ghost's instigation, we pay worship and duty to God as our Father, is a gift of the Holy Ghost.

Reply Obj. 1: The piety that pays duty and worship to a father in the flesh is a virtue: but the piety that is a gift pays this to God as Father.

Reply Obj. 2: To pay worship to God as Creator, as religion does, is more excellent than to pay worship to one's father in the flesh, as the piety that is a virtue does. But to pay worship to God as Father is yet more excellent than to pay worship to God as Creator and Lord. Wherefore religion is greater than the virtue of piety: while the gift of piety is greater than religion.

Reply Obj. 3: As by the virtue of piety man pays duty and worship not only to his father in the flesh, but also to all his kindred on account of their being related to his father, so by the gift of piety he pays worship and duty not only to God, but also to all men on account of their relationship to God. Hence it belongs to piety to honor the saints, and not to contradict the Scriptures whether one understands them or not, as Augustine says (De Doctr. Christ. ii). Consequently it also assists those who are in a state of unhappiness. And although this act has no place in heaven, especially after the Day of Judgment, yet piety will exercise

its principal act, which is to revere God with filial affection: for it is then above all that this act will be fulfilled, according to Wis. 5:5, "Behold how they are numbered among the children of God." The saints will also mutually honor one another. Now, however, before the Judgment Day, the saints have pity on those also who are living in this unhappy state. _____

SECOND ARTICLE [II-II, Q. 121, Art. 2]

Whether the Second Beatitude, "Blessed Are the Meek," Corresponds to the Gift of Piety?

Objection 1: It seems that the second beatitude, "Blessed are the meek," does not correspond to the gift of piety. For piety is the gift corresponding to justice, to which rather belongs the fourth beatitude, "Blessed are they that hunger and thirst after justice," or the fifth beatitude, "Blessed are the merciful," since as stated above (A. 1, Obj. 3), the works of mercy belong to piety. Therefore the second beatitude does not pertain to the gift of piety.

Obj. 2: Further, the gift of piety is directed by the gift of knowledge, which is united to it in the enumeration of the gifts (Isa. 11). Now direction and execution extend to the same matter. Since, then, the third beatitude, "Blessed are they that mourn," corresponds to the gift of knowledge, it seems that the second beatitude corresponds to piety.

Obj. 3: Further, the fruits correspond to the beatitudes and gifts, as stated above (I-II, Q. 70, A. 2). Now among the fruits, goodness and benignity seem to agree with piety rather than mildness, which pertains to meekness. Therefore the second beatitude does not correspond to the gift of piety.

On the contrary, Augustine says (De Serm. Dom. in Monte i): "Piety is becoming to the meek."

I answer that, In adapting the beatitudes to the gifts a twofold congruity may be observed. One is according to the order in which they are given, and Augustine seems to have followed this: wherefore he assigns the first beatitude to the lowest gift, namely, fear, and the second beatitude, "Blessed are the meek," to piety, and so on. Another congruity may be observed in keeping with the special nature of each gift and beatitude. In this way one must adapt the beatitudes to the gifts according to their objects and acts: and thus the fourth and fifth beatitudes would correspond to piety, rather than the second. Yet the second beatitude has a

certain congruity with piety, inasmuch as meekness removes the obstacles to acts of piety.

This suffices for the Reply to the First Objection.

Reply Obj. 2: Taking the beatitudes and gifts according to their proper natures, the same beatitude must needs correspond to knowledge and piety: but taking them according to their order, different beatitudes correspond to them, although a certain congruity may be observed, as stated above.

Reply Obj. 3: In the fruits goodness and benignity may be directly ascribed to piety; and mildness indirectly in so far as it removes obstacles to acts of piety, as stated above. _____

QUESTION 122

OF THE PRECEPTS OF JUSTICE
(In Six Articles)

We must now consider the precepts of justice, under which head there are six points of inquiry:

(1) Whether the precepts of the decalogue are precepts of justice?

(2) Of the first precept of the decalogue;

(3) Of the second;

(4) Of the third;

(5) Of the fourth;

(6) Of the other six. _____

FIRST ARTICLE [II-II, Q. 122, Art. 1]

Whether the Precepts of the Decalogue Are Precepts of Justice?

Objection 1: It seems that the precepts of the decalogue are not precepts of justice. For the intention of a lawgiver is "to make the citizens virtuous in respect

of every virtue," as stated in *Ethic.* ii, 1. Wherefore, according to *Ethic.* v, 1, "the law prescribes about all acts of all virtues." Now the precepts of the decalogue are the first principles of the whole Divine Law. Therefore the precepts of the decalogue do not pertain to justice alone.

Obj. 2: Further, it would seem that to justice belong especially the judicial precepts, which are condivided with the moral precepts, as stated above (I-II, Q. 99, A. 4). But the precepts of the decalogue are moral precepts, as stated above (I-II, Q. 100, A. 3). Therefore the precepts of the decalogue are not precepts of justice.

Obj. 3: Further, the Law contains chiefly precepts about acts of justice regarding the common good, for instance about public officers and the like. But there is no mention of these in the precepts of the decalogue. Therefore it seems that the precepts of the decalogue do not properly belong to justice.

Obj. 4: Further, the precepts of the decalogue are divided into two tables, corresponding to the love of God and the love of our neighbor, both of which regard the virtue of charity. Therefore the precepts of the decalogue belong to charity rather than to justice.

On the contrary, Seemingly justice is the sole virtue whereby we are directed to another. Now we are directed to another by all the precepts of the decalogue, as is evident if one consider each of them. Therefore all the precepts of the decalogue pertain to justice.

I answer that, The precepts of the decalogue are the first principles of the Law: and the natural reason assents to them at once, as to principles that are most evident. Now it is altogether evident that the notion of duty, which is essential to a precept, appears in justice, which is of one towards another. Because in those matters that relate to himself it would seem at a glance that man is master of himself, and that he may do as he likes: whereas in matters that refer to another it appears manifestly that a man is under obligation to render to another that which is his due. Hence the precepts of the decalogue must needs pertain to justice. Wherefore the first three precepts are about acts of religion, which is the chief part of justice; the fourth precept is about acts of piety, which is the second part of justice; and the six remaining are about justice commonly so called, which is observed among equals.

Reply Obj. 1: The intention of the law is to make all men virtuous, but in a certain order, namely, by first of all giving them precepts about those things where the notion of duty is most manifest, as stated above.

Reply Obj. 2: The judicial precepts are determinations of the moral precepts, in so far as these are directed to one's neighbor, just as the ceremonial precepts are determinations of the moral precepts in so far as these are directed to God. Hence neither precepts are contained in the decalogue: and yet they are determinations of the precepts of the decalogue, and therefore pertain to justice.

Reply Obj. 3: Things that concern the common good must needs be administered in different ways according to the difference of men. Hence they were to be given a place not among the precepts of the decalogue, but among the judicial precepts.

Reply Obj. 4: The precepts of the decalogue pertain to charity as their end, according to 1 Tim. 1:5, "The end of the commandment is charity": but they belong to justice, inasmuch as they refer immediately to acts of justice.

SECOND ARTICLE [II-II, Q. 122, Art. 2]

Whether the First Precept of the Decalogue Is Fittingly Expressed?

Objection 1: It seems that the first precept of the decalogue is unfittingly expressed. For man is more bound to God than to his father in the flesh, according to Heb. 12:9, "How much more shall we [Vulg.: 'shall we not much more'] obey the Father of spirits and live?" Now the precept of piety, whereby man honors his father, is expressed affirmatively in these words: "Honor thy father and thy mother." Much more, therefore, should the first precept of religion, whereby all honor God, be expressed affirmatively, especially as affirmation is naturally prior to negation.

Obj. 2: Further, the first precept of the decalogue pertains to religion, as stated above (A. 1). Now religion, since it is one virtue, has one act. Yet in the first precept three acts are forbidden: since we read first: "Thou shalt not have strange gods before Me"; secondly, "Thou shalt not make to thyself any graven thing"; and thirdly, "Thou shalt not adore them nor serve them." Therefore the first precept is unfittingly expressed.

Obj. 3: Further, Augustine says (De decem chord. ix) that "the first precept forbids the sin of superstition." But there are many wicked superstitions besides idolatry, as stated above (Q. 92, A. 2). Therefore it was insufficient to forbid idolatry alone.

On the contrary, stands the authority of Scripture.

I answer that, It pertains to law to make men good, wherefore it behooved the precepts of the Law to be set in order according to the order of generation, the order, to wit, of man's becoming good. Now two things must be observed in the order of generation. The first is that the first part is the first thing to be established; thus in the generation of an animal the first thing to be formed is the heart, and in building a home the first thing to be set up is the foundation: and in the goodness of the soul the first part is goodness of the will, the result of which is that a man makes good use of every other goodness. Now the goodness of the will depends on its object, which is its end. Wherefore since man was to be directed to virtue by means of the Law, the first thing necessary was, as it were, to lay the foundation of religion, whereby man is duly directed to God, Who is the last end of man's will.

The second thing to be observed in the order of generation is that in the first place contraries and obstacles have to be removed. Thus the farmer first purifies the soil, and afterwards sows his seed, according to Jer. 4:3, "Break up anew your fallow ground, and sow not upon thorns." Hence it behooved man, first of all to be instructed in religion, so as to remove the obstacles to true religion. Now the chief obstacle to religion is for man to adhere to a false god, according to Matt. 6:24, "You cannot serve God and mammon." Therefore in the first precept of the Law the worship of false gods is excluded.

Reply Obj. 1: In point of fact there is one affirmative precept about religion, namely: "Remember that thou keep holy the Sabbath Day." Still the negative precepts had to be given first, so that by their means the obstacles to religion might be removed. For though affirmation naturally precedes negation, yet in the process of generation, negation, whereby obstacles are removed, comes first, as stated in the Article. Especially is this true in matters concerning God, where negation is preferable to affirmation, on account of our insufficiency, as Dionysius observes (Coel. Hier. ii).

Reply Obj. 2: People worshiped strange gods in two ways. For some served

certain creatures as gods without having recourse to images. Hence Varro says that for a long time the ancient Romans worshiped gods without using images: and this worship is first forbidden by the words, "Thou shalt not have strange gods." Among others the worship of false gods was observed by using certain images: and so the very making of images was fittingly forbidden by the words, "Thou shalt not make to thyself any graven thing," as also the worship of those same images, by the words, "Thou shalt not adore them," etc.

Reply Obj. 3: All other kinds of superstition proceed from some compact, tacit or explicit, with the demons; hence all are understood to be forbidden by the words, "Thou shalt not have strange gods." _____

THIRD ARTICLE [II-II, Q. 122, Art. 3]

Whether the Second Precept of the Decalogue Is Fittingly Expressed?

Objection 1: It seems that the second precept of the decalogue is unfittingly expressed. For this precept, "Thou shalt not take the name of thy God in vain" is thus explained by a gloss on Ex. 20:7: "Thou shalt not deem the Son of God to be a creature," so that it forbids an error against faith. Again, a gloss on the words of Deut. 5:11, "Thou shalt not take the name of . . . thy God in vain," adds, i.e. "by giving the name of God to wood or stone," as though they forbade a false confession of faith, which, like error, is an act of unbelief. Now unbelief precedes superstition, as faith precedes religion. Therefore this precept should have preceded the first, whereby superstition is forbidden.

Obj. 2: Further, the name of God is taken for many purposes—for instance, those of praise, of working miracles, and generally speaking in conjunction with all we say or do, according to Col. 3:17, "All whatsoever you do in word or in work . . . do ye in the name of the Lord." Therefore the precept forbidding the taking of God's name in vain seems to be more universal than the precept forbidding superstition, and thus should have preceded it.

Obj. 3: Further, a gloss on Ex. 20:7 expounds the precept, "Thou shalt not take the name of . . . thy God in vain," namely, by swearing to nothing. Hence this precept would seem to forbid useless swearing, that is to say, swearing without judgment. But false swearing, which is without truth, and unjust swearing, which is without justice, are much more grievous. Therefore this precept should rather have forbidden them.

Obj. 4: Further, blasphemy or any word or deed that is an insult to God is much more grievous than perjury. Therefore blasphemy and other like sins should rather have been forbidden by this precept.

Obj. 5: Further, God's names are many. Therefore it should not have been said indefinitely: "Thou shalt not take the name of . . . thy God in vain."

On the contrary, stands the authority of Scripture.

I answer that, In one who is being instructed in virtue it is necessary to remove obstacles to true religion before establishing him in true religion. Now a thing is opposed to true religion in two ways. First, by excess, when, to wit, that which belongs to religion is given to others than to whom it is due, and this pertains to superstition. Secondly, by lack, as it were, of reverence, when, to wit, God is contemned, and this pertains to the vice of irreligion, as stated above (Q. 97, in the preamble, and in the Article that follows). Now superstition hinders religion by preventing man from acknowledging God so as to worship Him: and when a man's mind is engrossed in some undue worship, he cannot at the same time give due worship to God, according to Isa. 28:20, "The bed is straitened, so that one must fall out," i.e. either the true God or a false god must fall out from man's heart, "and a short covering cannot cover both." On the other hand, irreligion hinders religion by preventing man from honoring God after he has acknowledged Him. Now one must first of all acknowledge God with a view to worship, before honoring Him we have acknowledged.

For this reason the precept forbidding superstition is placed before the second precept, which forbids perjury that pertains to irreligion.

Reply Obj. 1: These expositions are mystical. The literal explanation is that which is given Deut. 5:11: "Thou shalt not take the name of . . . thy God in vain," namely, "by swearing on that which is not [*Vulg.: 'for he shall not be unpunished that taketh His name upon a vain thing']."

Reply Obj. 2: This precept does not forbid all taking of the name of God, but properly the taking of God's name in confirmation of a man's word by way of an oath, because men are wont to take God's name more frequently in this way. Nevertheless we may understand that in consequence all inordinate taking of the Divine name is forbidden by this precept: and it is in this sense that we are to take the explanation quoted in the First Objection.

Reply Obj. 3: To swear to nothing means to swear to that which is not. This pertains to false swearing, which is chiefly called perjury, as stated above (Q. 98, A. 1, ad 3). For when a man swears to that which is false, his swearing is vain in itself, since it is not supported by the truth. On the other hand, when a man swears without judgment, through levity, if he swear to the truth, there is no vanity on the part of the oath itself, but only on the part of the swearer.

Reply Obj. 4: Just as when we instruct a man in some science, we begin by putting before him certain general maxims, even so the Law, which forms man to virtue by instructing him in the precepts of the decalogue, which are the first of all precepts, gave expression, by prohibition or by command, to those things which are of most common occurrence in the course of human life. Hence the precepts of the decalogue include the prohibition of perjury, which is of more frequent occurrence than blasphemy, since man does not fall so often into the latter sin.

Reply Obj. 5: Reverence is due to the Divine names on the part of the thing signified, which is one, and not on the part of the signifying words, which are many. Hence it is expressed in the singular: "Thou shalt not take the name of . . . thy God in vain": since it matters not in which of God's names perjury is committed. _____

FOURTH ARTICLE [II-II, Q. 122, Art. 4]

Whether the Third Precept of the Decalogue, Concerning the Hallowing of the Sabbath, Is Fittingly Expressed?

Objection 1: It seems that the third precept of the decalogue, concerning the hallowing of the Sabbath, is unfittingly expressed. For this, understood spiritually, is a general precept: since Bede in commenting on Luke 13:14, "The ruler of the synagogue being angry that He had healed on the Sabbath," says (Comment. iv): "The Law forbids, not to heal man on the Sabbath, but to do servile works," i.e. "to burden oneself with sin." Taken literally it is a ceremonial precept, for it is written (Ex. 31:13): "See that you keep My Sabbath: because it is a sign between Me and you in your generations." Now the precepts of the decalogue are both spiritual and moral. Therefore it is unfittingly placed among the precepts of the decalogue.

Obj. 2: Further, the ceremonial precepts of the Law contain "sacred things,

sacrifices, sacraments and observances," as stated above (I-II, Q. 101, A. 4). Now sacred things comprised not only sacred days, but also sacred places and sacred vessels, and so on. Moreover, there were many sacred days other than the Sabbath. Therefore it was unfitting to omit all other ceremonial observances and to mention only that of the Sabbath.

Obj. 3: Further, whoever breaks a precept of the decalogue, sins. But in the Old Law some who broke the observances of the Sabbath did not sin—for instance, those who circumcised their sons on the eighth day, and the priests who worked in the temple on the Sabbath. Also Elias (3 Kings 19), who journeyed for forty days unto the mount of God, Horeb, must have traveled on a Sabbath: the priests also who carried the ark of the Lord for seven days, as related in Josue 7, must be understood to have carried it on a Sabbath. Again it is written (Luke 13:15): "Doth not every one of you on the Sabbath day loose his ox or his ass . . . and lead them to water?" Therefore it is unfittingly placed among the precepts of the decalogue.

Obj. 4: Further, the precepts of the decalogue have to be observed also under the New Law. Yet in the New Law this precept is not observed, neither in the point of the Sabbath day, nor as to the Lord's day, on which men cook their food, travel, fish, and do many like things. Therefore the precept of the observance of the Sabbath is unfittingly expressed.

On the contrary, stands the authority of Scripture.

I answer that, The obstacles to true religion being removed by the first and second precepts of the decalogue, as stated above (AA. 2, 3), it remained for the third precept to be given whereby man is established in true religion. Now it belongs to religion to give worship to God: and just as the Divine scriptures teach the interior worship under the guise of certain corporal similitudes, so is external worship given to God under the guise of sensible signs. And since for the most part man is induced to pay interior worship, consisting in prayer and devotion, by the interior prompting of the Holy Ghost, a precept of the Law as necessary respecting the exterior worship that consists in sensible signs. Now the precepts of the decalogue are, so to speak, first and common principles of the Law, and consequently the third precept of the decalogue describes the exterior worship of God as the sign of a universal boon that concerns all. This universal boon was the work of the Creation of the world, from which work God is stated to have rested on the seventh day: and sign of this we are commanded to keep

holy seventh day—that is, to set it aside as a day to be given to God. Hence after the precept about the hallowing of the Sabbath the reason for it is given: "For in six days the Lord made heaven and earth . . . and rested on the seventh day."

Reply Obj. 1: The precept about hallowing the Sabbath, understood literally, is partly moral and partly ceremonial. It is a moral precept in the point of commanding man to aside a certain time to be given to Divine things. For there is in man a natural inclination to set aside a certain time for each necessary thing, such as refreshment of the body, sleep, and so forth. Hence according to the dictate of reason, man sets aside a certain time for spiritual refreshment, by which man's mind is refreshed in God. And thus to have a certain time set aside for occupying oneself with Divine things is the matter of a moral precept. But, in so far as this precept specializes the time as a sign representing the Creation of the world, it is a ceremonial precept. Again, it is a ceremonial precept in its allegorical signification, as representative of Christ's rest in the tomb on the seventh day: also in its moral signification, as representing cessation from all sinful acts, and the mind's rest in God, in which sense, too, it is a general precept. Again, it is a ceremonial precept in its analogical signification, as foreshadowing the enjoyment of God in heaven. Hence the precept about hallowing the Sabbath is placed among the precepts of the decalogue, as a moral, but not as a ceremonial precept.

Reply Obj. 2: The other ceremonies of the Law are signs of certain particular Divine works: but the observance of the Sabbath is representative of a general boon, namely, the production of all creatures. Hence it was fitting that it should be placed among the general precepts of the decalogue, rather than any other ceremonial precept of the Law.

Reply Obj. 3: Two things are to be observed in the hallowing of the Sabbath. One of these is the end: and this is that man occupy himself with Divine things, and is signified in the words: "Remember that thou keep holy the Sabbath day." For in the Law those things are said to be holy which are applied to the Divine worship. The other thing is cessation from work, and is signified in the words (Ex. 20:11), "On the seventh day . . . thou shalt do no work." The kind of work meant appears from Lev. 23:3, "You shall do no servile work on that day [*Vulg.: 'You shall do no work on that day']." Now servile work is so called from servitude: and servitude is threefold. One, whereby man is the servant of sin, according to John 8:34, "Whosoever committeth sin is the servant of sin," and in this sense all sinful acts are servile. Another servitude is whereby one man

serves another. Now one man serves another not with his mind but with his body, as stated above (Q. 104, AA. 5, 6, ad 1). Wherefore in this respect those works are called servile whereby one man serves another. The third is the servitude of God; and in this way the work of worship, which pertains to the service of God, may be called a servile work. In this sense servile work is not forbidden on the Sabbath day, because that would be contrary to the end of the Sabbath observance: since man abstains from other works on the Sabbath day in order that he may occupy himself with works connected with God's service. For this reason, according to John 7:23, "a man [*Vulg.: 'If a man,' etc.] receives circumcision on the Sabbath day, that the law of Moses may not be broken": and for this reason too we read (Matt. 12:5), that "on the Sabbath days the priests in the temple break the Sabbath," i.e. do corporal works on the Sabbath, "and are without blame." Accordingly, the priests in carrying the ark on the Sabbath did not break the precept of the Sabbath observance. In like manner it is not contrary to the observance of the Sabbath to exercise any spiritual act, such as teaching by word or writing. Wherefore a gloss on Num 28 says that "smiths and like craftsmen rest on the Sabbath day, but the reader or teacher of the Divine law does not cease from his work. Yet he profanes not the Sabbath, even as the priests in the temple break the Sabbath, and are without blame." On the other hand, those works that are called servile in the first or second way are contrary to the observance of the Sabbath, in so far as they hinder man from applying himself to Divine things. And since man is hindered from applying himself to Divine things rather by sinful than by lawful albeit corporal works, it follows that to sin on a feast day is more against this precept than to do some other but lawful bodily work. Hence Augustine says (De decem chord. iii): "It would be better if the Jew did some useful work on his farm than spent his time seditiously in the theatre: and their womenfolk would do better to be making linen on the Sabbath than to be dancing lewdly all day in their feasts of the new moon." It is not, however, against this precept to sin venially on the Sabbath, because venial sin does not destroy holiness.

Again, corporal works, not pertaining to the spiritual worship of God, are said to be servile in so far as they belong properly to servants; while they are not said to be servile, in so far as they are common to those who serve and those who are free. Moreover, everyone, be he servant or free, is bound to provide necessaries both for himself and for his neighbor, chiefly in respect of things pertaining to the well-being of the body, according to Prov. 24:11, "Deliver them that are led to death": secondarily as regards avoiding damage to one's property, according to Deut. 22:1, "Thou shalt not pass by if thou seest thy brother's ox or his sheep go

astray, but thou shalt bring them back to thy brother." Hence a corporal work pertaining to the preservation of one's own bodily well-being does not profane the Sabbath: for it is not against the observance of the Sabbath to eat and do such things as preserve the health of the body. For this reason the Machabees did not profane the Sabbath when they fought in self-defense on the Sabbath day (1 Macc. 2), nor Elias when he fled from the face of Jezabel on the Sabbath. For this same reason our Lord (Matt. 12:3) excused His disciples for plucking the ears of corn on account of the need which they suffered. In like manner a bodily work that is directed to the bodily well-being of another is not contrary to the observance of the Sabbath: wherefore it is written (John 7:23): "Are you angry at Me because I have healed the whole man on the Sabbath day?" And again, a bodily work that is done to avoid an imminent damage to some external thing does not profane the Sabbath, wherefore our Lord says (Matt. 12:11): "What man shall there be among you, that hath one sheep, and if the same fall into a pit on the Sabbath day, will he not take hold on it and lift it up?"

Reply Obj. 4: In the New Law the observance of the Lord's day took the place of the observance of the Sabbath, not by virtue of the precept but by the institution of the Church and the custom of Christian people. For this observance is not figurative, as was the observance of the Sabbath in the Old Law. Hence the prohibition to work on the Lord's day is not so strict as on the Sabbath: and certain works are permitted on the Lord's day which were forbidden on the Sabbath, such as the cooking of food and so forth. And again in the New Law, dispensation is more easily granted than in the Old, in the matter of certain forbidden works, on account of their necessity, because the figure pertains to the protestation of truth, which it is unlawful to omit even in small things; while works, considered in themselves, are changeable in point of place and time.

FIFTH ARTICLE [II-II, Q. 122, Art. 5]

Whether the Fourth Precept, About Honoring One's Parents, Is Fittingly Expressed?

Objection 1: It seems that the fourth precept, about honoring one's parents, is unfittingly expressed. For this is the precept pertaining to piety. Now, just as piety is a part of justice, so are observance, gratitude, and others of which we have spoken (QQ. 101, 102, seq.). Therefore it seems that there should not have been given a special precept of piety, as none is given regarding the others.

Obj. 2: Further, piety pays worship not only to one's parents, but also to one's country, and also to other blood kindred, and to the well-wishers of our country, as stated above (Q. 101, AA. 1, 2). Therefore it was unfitting for this precept to mention only the honoring of one's father and mother.

Obj. 3: Further, we owe our parents not merely honor but also support. Therefore the mere honoring of one's parents is unfittingly prescribed.

Obj. 4: Further, sometimes those who honor their parents die young, and on the contrary those who honor them not live a long time. Therefore it was unfitting to supplement this precept with the promise, "That thou mayest be long-lived upon earth."

On the contrary, stands the authority of Scripture.

I answer that, The precepts of the decalogue are directed to the love of God and of our neighbor. Now to our parents, of all our neighbors, we are under the greatest obligation. Hence, immediately after the precepts directing us to God, a place is given to the precept directing us to our parents, who are the particular principle of our being, just as God is the universal principle: so that this precept has a certain affinity to the precepts of the First Table.

Reply Obj. 1: As stated above (Q. 101, A. 2), piety directs us to pay the debt due to our parents, a debt which is common to all. Hence, since the precepts of the decalogue are general precepts, they ought to contain some reference to piety rather than to the other parts of justice, which regard some special debt.

Reply Obj. 2: The debt to one's parents precedes the debt to one's kindred and country since it is because we are born of our parents that our kindred and country belong to us. Hence, since the precepts of the decalogue are the first precepts of the Law, they direct man to his parents rather than to his country and other kindred. Nevertheless this precept of honoring our parents is understood to command whatever concerns the payment of debt to any person, as secondary matter included in the principal matter.

Reply Obj. 3: Reverential honor is due to one's parents as such, whereas support and so forth are due to them accidentally, for instance, because they are in want, in slavery, or the like, as stated above (Q. 101, A. 2). And since that which belongs to a thing by nature precedes that which is accidental, it follows that among the first precepts of the Law, which are the precepts of the decalogue,

there is a special precept of honoring our parents: and this honor, as a kind of principle, is understood to comprise support and whatever else is due to our parents.

Reply Obj. 4: A long life is promised to those who honor their parents not only as to the life to come, but also as to the present life, according to the saying of the Apostle (1 Tim. 4:8): "Piety [Douay: 'godliness'] is profitable to all things, having promise of the life that now is and of that which is to come." And with reason. Because the man who is grateful for a favor deserves, with a certain congruity, that the favor should be continued to him, and he who is ungrateful for a favor deserves to lose it. Now we owe the favor of bodily life to our parents after God: wherefore he that honors his parents deserves the prolongation of his life, because he is grateful for that favor: while he that honors not his parents deserves to be deprived of life because he is ungrateful for the favor. However, present goods or evils are not the subject of merit or demerit except in so far as they are directed to a future reward, as stated above (I-II, Q. 114, A. 12). Wherefore sometimes in accordance with the hidden design of the Divine judgments, which regard chiefly the future reward, some, who are dutiful to their parents, are sooner deprived of life, while others, who are undutiful to their parents, live longer. _____

SIXTH ARTICLE [II-II, Q. 122, Art. 6]

Whether the Other Six Precepts of the Decalogue Are Fittingly Expressed?

Objection 1: It seems that the other six precepts of the decalogue are unfittingly expressed. For it is not sufficient for salvation that one refrain from injuring one's neighbor; but it is required that one pay one's debts, according to Rom. 13:7, "Render . . . to all men their dues." Now the last six precepts merely forbid one to injure one's neighbor. Therefore these precepts are unfittingly expressed.

Obj. 2: Further, these precepts forbid murder, adultery, stealing and bearing false witness. But many other injuries can be inflicted on one's neighbor, as appears from those which have been specified above (QQ. 72, seq.). Therefore it seems that the aforesaid precepts are unfittingly expressed.

Obj. 3: Further, concupiscence may be taken in two ways. First as denoting an act of the will, as in Wis. 6:21, "The desire (*concupiscentia*) of wisdom bringeth

to the everlasting kingdom": secondly, as denoting an act of the sensuality, as in James 4:1, "From whence are wars and contentions among you? Are they not . . . from your concupiscences which war in your members?" Now the concupiscence of the sensuality is not forbidden by a precept of the decalogue, otherwise first movements would be mortal sins, as they would be against a precept of the decalogue. Nor is the concupiscence of the will forbidden, since it is included in every sin. Therefore it is unfitting for the precepts of the decalogue to include some that forbid concupiscence.

Obj. 4: Further, murder is a more grievous sin than adultery or theft. But there is no precept forbidding the desire of murder. Therefore neither was it fitting to have precepts forbidding the desire of theft and of adultery.

On the contrary, stands the authority of Scripture.

I answer that, Just as by the parts of justice a man pays that which is due to certain definite persons, to whom he is bound for some special reason, so too by justice properly so called he pays that which is due to all in general. Hence, after the three precepts pertaining to religion, whereby man pays what is due God, and after the fourth precept pertaining to piety, whereby he pays what is due to his parents—which duty includes the paying of all that is due for any special reason—it was necessary in due sequence to give certain precepts pertaining to justice properly so called, which pays to all indifferently what is due to them.

Reply Obj. 1: Man is bound towards all persons in general to inflict injury on no one: hence the negative precepts, which forbid the doing of those injuries that can be inflicted on one's neighbor, had to be given a place, as general precepts, among the precepts of the decalogue. On the other hand, the duties we owe to our neighbor are paid in different ways to different people: hence it did not behoove to include affirmative precepts about those duties among the precepts of the decalogue.

Reply Obj. 2: All other injuries that are inflicted on our neighbor are reducible to those that are forbidden by these precepts, as taking precedence of others in point of generality and importance. For all injuries that are inflicted on the person of our neighbor are understood to be forbidden under the head of murder as being the principal of all. Those that are inflicted on a person connected with one's neighbor, especially by way of lust, are understood to be forbidden together with adultery: those that come under the head of damage done to

property are understood to be forbidden together with theft: and those that are comprised under speech, such as detractions, insults, and so forth, are understood to be forbidden together with the bearing of false witness, which is more directly opposed to justice.

Reply Obj. 3: The precepts forbidding concupiscence do not include the prohibition of first movements of concupiscence, that do not go farther than the bounds of sensuality. The direct object of their prohibition is the consent of the will, which is directed to deed or pleasure.

Reply Obj. 4: Murder in itself is an object not of concupiscence but of horror, since it has not in itself the aspect of good. On the other hand, adultery has the aspect of a certain kind of good, i.e. of something pleasurable, and theft has an aspect of good, i.e. of something useful: and good of its very nature has the aspect of something concupiscible. Hence the concupiscence of theft and adultery had to be forbidden by special precepts, but not the concupiscence of murder. _____

TREATISE ON FORTITUDE AND TEMPERANCE (QQ. 123-170)

_____

QUESTION 123

OF FORTITUDE
(In Twelve Articles)

After considering justice we must in due sequence consider fortitude. We must (1) consider the virtue itself of fortitude; (2) its parts; (3) the gift corresponding thereto; (4) the precepts that pertain to it.

Concerning fortitude three things have to be considered: (1) Fortitude itself; (2) its principal act, viz. martyrdom; (3) the vices opposed to fortitude.

Under the first head there are twelve points of inquiry:

(1) Whether fortitude is a virtue?

(2) Whether it is a special virtue?

(3) Whether fortitude is only about fear and daring?

(4) Whether it is only about fear of death?

(5) Whether it is only in warlike matters?

(6) Whether endurance is its chief act?

(7) Whether its action is directed to its own good?

(8) Whether it takes pleasure in its own action?

(9) Whether fortitude deals chiefly with sudden occurrences?

(10) Whether it makes use of anger in its action?

(11) Whether it is a cardinal virtue?

(12) Of its comparison with the other cardinal virtues.

FIRST ARTICLE [II-II, Q. 123, Art. 1]

Whether Fortitude Is a Virtue?

Objection 1: It seems that fortitude is not a virtue. For the Apostle says (2 Cor. 12:9): "Virtue is perfected in infirmity." But fortitude is contrary to infirmity. Therefore fortitude is not a virtue.

Obj. 2: Further, if it is a virtue, it is either theological, intellectual, or moral. Now fortitude is not contained among the theological virtues, nor among the intellectual virtues, as may be gathered from what we have said above (I-II, Q. 57, A. 2; Q. 62, A. 3). Neither, apparently, is it contained among the moral virtues, since according to the Philosopher (Ethic. iii, 7, 8): "Some seem to be brave through ignorance; or through experience, as soldiers," both of which cases seem to pertain to act rather than to moral virtue, "and some are called brave on account of certain passions"; for instance, on account of fear of threats, or of dishonor, or again on account of sorrow, anger, or hope. But moral virtue does not act from passion but from choice, as stated above (I-II, Q. 55, A. 4). Therefore fortitude is not a virtue.

Obj. 3: Further, human virtue resides chiefly in the soul, since it is a "good

quality of the mind," as stated above (Ethic. iii, 7, 8). But fortitude, seemingly, resides in the body, or at least results from the temperament of the body. Therefore it seems that fortitude is not a virtue.

On the contrary, Augustine (De Morib. Eccl. xv, xxi, xxii) numbers fortitude among the virtues.

I answer that, According to the Philosopher (Ethic. ii, 6) "virtue is that which makes its possessor good, and renders his work good." Hence human virtue, of which we are speaking now, is that which makes a man good, and renders his work good. Now man's good is to be in accordance with reason, according to Dionysius (Div. Nom. iv, 22). Wherefore it belongs to human virtue to make man good, to make his work accord with reason. This happens in three ways: first, by rectifying reason itself, and this is done by the intellectual virtues; secondly, by establishing the rectitude of reason in human affairs, and this belongs to justice; thirdly, by removing the obstacles to the establishment of this rectitude in human affairs. Now the human will is hindered in two ways from following the rectitude of reason. First, through being drawn by some object of pleasure to something other than what the rectitude of reason requires; and this obstacle is removed by the virtue of temperance. Secondly, through the will being disinclined to follow that which is in accordance with reason, on account of some difficulty that presents itself. In order to remove this obstacle fortitude of the mind is requisite, whereby to resist the aforesaid difficulty even as a man, by fortitude of body, overcomes and removes bodily obstacles.

Hence it is evident that fortitude is a virtue, in so far as it conforms man to reason.

Reply Obj. 1: The virtue of the soul is perfected, not in the infirmity of the soul, but in the infirmity of the body, of which the Apostle was speaking. Now it belongs to fortitude of the mind to bear bravely with infirmities of the flesh, and this belongs to the virtue of patience or fortitude, as also to acknowledge one's own infirmity, and this belongs to the perfection that is called humility.

Reply Obj. 2: Sometimes a person performs the exterior act of a virtue without having the virtue, and from some other cause than virtue. Hence the Philosopher (Ethic. iii, 8) mentions five ways in which people are said to be brave by way of resemblance, through performing acts of fortitude without having the virtue. This may be done in three ways. First, because they tend to that which is difficult

as though it were not difficult: and this again happens in three ways, for sometimes this is owing to ignorance, through not perceiving the greatness of the danger; sometimes it is owing to the fact that one is hopeful of overcoming dangers—when, for instance, one has often experienced escape from danger; and sometimes this is owing to a certain science and art, as in the case of soldiers who, through skill and practice in the use of arms, think little of the dangers of battle, as they reckon themselves capable of defending themselves against them; thus Vegetius says (De Re Milit. i), "No man fears to do what he is confident of having learned to do well." Secondly, a man performs an act of fortitude without having the virtue, through the impulse of a passion, whether of sorrow that he wishes to cast off, or again of anger. Thirdly, through choice, not indeed of a due end, but of some temporal advantage to be obtained, such as honor, pleasure, or gain, or of some disadvantage to be avoided, such as blame, pain, or loss.

Reply Obj. 3: The fortitude of the soul which is reckoned a virtue, as explained in the Reply to the First Objection, is so called from its likeness to fortitude of the body. Nor is it inconsistent with the notion of virtue, that a man should have a natural inclination to virtue by reason of his natural temperament, as stated above (I-II, Q. 63, A. 1). _____

SECOND ARTICLE [II-II, Q. 123, Art. 2]

Whether Fortitude Is a Special Virtue?

Objection 1: It seems that fortitude is not a special virtue. For it is written (Wis. 7:7): "She teacheth temperance, and prudence, and justice, and fortitude," where the text has "virtue" for "fortitude." Since then the term "virtue" is common to all virtues, it seems that fortitude is a general virtue.

Obj. 2: Further, Ambrose says (De Offic. i): "Fortitude is not lacking in courage, for alone she defends the honor of the virtues and guards their behests. She it is that wages an inexorable war on all vice, undeterred by toil, brave in face of dangers, steeled against pleasures, unyielding to lusts, avoiding covetousness as a deformity that weakens virtue"; and he says the same further on in connection with other vices. Now this cannot apply to any special virtue. Therefore fortitude is not a special virtue.

Obj. 3: Further, fortitude would seem to derive its name from firmness. But it belongs to every virtue to stand firm, as stated in *Ethic.* ii. Therefore fortitude is

a general virtue.

On the contrary, Gregory (Moral. xxii) numbers it among the other virtues.

I answer that, As stated above (I-II, Q. 61, AA. 3, 4), the term "fortitude" can be taken in two ways. First, as simply denoting a certain firmness of mind, and in this sense it is a general virtue, or rather a condition of every virtue, since as the Philosopher states (Ethic. ii), it is requisite for every virtue to act firmly and immovably. Secondly, fortitude may be taken to denote firmness only in bearing and withstanding those things wherein it is most difficult to be firm, namely in certain grave dangers. Therefore Tully says (Rhet. ii), that "fortitude is deliberate facing of dangers and bearing of toils." In this sense fortitude is reckoned a special virtue, because it has a special matter.

Reply Obj. 1: According to the Philosopher (De Coelo i, 116) the word virtue refers to the extreme limit of a power. Now a natural power is, in one sense, the power of resisting corruptions, and in another sense is a principle of action, as stated in *Metaph.* v, 17. And since this latter meaning is the more common, the term "virtue," as denoting the extreme limit of such a power, is a common term, for virtue taken in a general sense is nothing else than a habit whereby one acts well. But as denoting the extreme limit of power in the first sense, which sense is more specific, it is applied to a special virtue, namely fortitude, to which it belongs to stand firm against all kinds of assaults.

Reply Obj. 2: Ambrose takes fortitude in a broad sense, as denoting firmness of mind in face of assaults of all kinds. Nevertheless even as a special virtue with a determinate matter, it helps to resist the assaults of all vices. For he that can stand firm in things that are most difficult to bear, is prepared, in consequence, to resist those which are less difficult.

Reply Obj. 3: This objection takes fortitude in the first sense.

THIRD ARTICLE [II-II, Q. 123, Art. 3]

Whether Fortitude Is About Fear and Daring?

Objection 1: It seems that fortitude is not about fear and daring. For Gregory says (Moral. vii): "The fortitude of the just man is to overcome the flesh, to withstand self-indulgence, to quench the lusts of the present life." Therefore

fortitude seems to be about pleasures rather than about fear and daring.

Obj. 2: Further, Tully says (De Invent. Rhet. ii), that it belongs to fortitude to face dangers and to bear toil. But this seemingly has nothing to do with the passions of fear and daring, but rather with a man's toilsome deeds and external dangers. Therefore fortitude is not about fear and daring.

Obj. 3: Further, not only daring, but also hope, is opposed to fear, as stated above (I-II, Q. 45, A. 1, ad 2) in the treatise on passions. Therefore fortitude should not be about daring any more than about hope.

On the contrary, The Philosopher says (Ethic. ii, 7; iii, 9) that fortitude is about fear and daring.

I answer that, As stated above (A. 1), it belongs to the virtue of fortitude to remove any obstacle that withdraws the will from following the reason. Now to be withdrawn from something difficult belongs to the notion of fear, which denotes withdrawal from an evil that entails difficulty, as stated above (I-II, Q. 42, AA. 3, 5) in the treatise on passions. Hence fortitude is chiefly about fear of difficult things, which can withdraw the will from following the reason. And it behooves one not only firmly to bear the assault of these difficulties by restraining fear, but also moderately to withstand them, when, to wit, it is necessary to dispel them altogether in order to free oneself therefrom for the future, which seems to come under the notion of daring. Therefore fortitude is about fear and daring, as curbing fear and moderating daring.

Reply Obj. 1: Gregory is speaking then of the fortitude of the just man, as to its common relation to all virtues. Hence he first of all mentions matters pertaining to temperance, as in the words quoted, and then adds that which pertains properly to fortitude as a special virtue, by saying: "To love the trials of this life for the sake of an eternal reward."

Reply Obj. 2: Dangers and toils do not withdraw the will from the course of reason, except in so far as they are an object of fear. Hence fortitude needs to be immediately about fear and daring, but mediately about dangers and toils, these being the objects of those passions.

Reply Obj. 3: Hope is opposed to fear on the part of the object, for hope is of good, fear of evil: whereas daring is about the same object, and is opposed to fear by way of approach and withdrawal, as stated above (I-II, Q. 45, A. 1). And

since fortitude properly regards those temporal evils that withdraw one from virtue, as appears from Tully's definition quoted in the Second Objection, it follows that fortitude properly is about fear and daring and not about hope, except in so far as it is connected with daring, as stated above (I-II, Q. 45, A. 2).

FOURTH ARTICLE [II-II, Q. 123, Art. 4]

Whether Fortitude Is Only About Dangers of Death?

Objection 1: It seems that fortitude is not only about dangers of death. For Augustine says (De Morib. Eccl. xv) that "fortitude is love bearing all things readily for the sake of the object beloved": and (Music. vi) he says that fortitude is "the love which dreads no hardship, not even death." Therefore fortitude is not only about danger of death, but also about other afflictions.

Obj. 2: Further, all the passions of the soul need to be reduced to a mean by some virtue. Now there is no other virtue reducing fears to a mean. Therefore fortitude is not only about fear of death, but also about other fears.

Obj. 3: Further, no virtue is about extremes. But fear of death is about an extreme, since it is the greatest of fears, as stated in *Ethic.* iii. Therefore the virtue of fortitude is not about fear of death.

On the contrary, Andronicus says that "fortitude is a virtue of the irascible faculty that is not easily deterred by the fear of death."

I answer that, As stated above (A. 3), it belongs to the virtue of fortitude to guard the will against being withdrawn from the good of reason through fear of bodily evil. Now it behooves one to hold firmly the good of reason against every evil whatsoever, since no bodily good is equivalent to the good of the reason. Hence fortitude of soul must be that which binds the will firmly to the good of reason in face of the greatest evils: because he that stands firm against great things, will in consequence stand firm against less things, but not conversely. Moreover it belongs to the notion of virtue that it should regard something extreme: and the most fearful of all bodily evils is death, since it does away all bodily goods. Wherefore Augustine says (De Morib. Eccl. xxii) that "the soul is shaken by its fellow body, with fear of toil and pain, lest the body be stricken and harassed with fear of death lest it be done away and destroyed." Therefore the virtue of fortitude is about the fear of dangers of death.

Reply Obj. 1: Fortitude behaves well in bearing all manner of adversity: yet a man is not reckoned brave simply through bearing any kind of adversity, but only through bearing well even the greatest evils; while through bearing others he is said to be brave in a restricted sense.

Reply Obj. 2: Since fear is born of love, any virtue that moderates the love of certain goods must in consequence moderate the fear of contrary evils: thus liberality, which moderates the love of money, as a consequence, moderates the fear of losing it, and the same is the case with temperance and other virtues. But to love one's own life is natural: and hence the necessity of a special virtue modifying the fear of death.

Reply Obj. 3: In virtues the extreme consists in exceeding right reason: wherefore to undergo the greatest dangers in accordance with reason is not contrary to virtue. _____

FIFTH ARTICLE [II-II, Q. 123, Art. 5]

Whether Fortitude Is Properly About Dangers of Death in Battle?

Objection 1: It seems that fortitude is not properly about dangers of death in battle. For martyrs above all are commended for their fortitude. But martyrs are not commended in connection with battle. Therefore fortitude is not properly about dangers of death in battle.

Obj. 2: Further, Ambrose says (De Offic. i) that "fortitude is applicable both to warlike and to civil matters": and Tully (De Offic. i), under the heading, "That it pertains to fortitude to excel in battle rather than in civil life," says: "Although not a few think that the business of war is of greater importance than the affairs of civil life, this opinion must be qualified: and if we wish to judge the matter truly, there are many things in civil life that are more important and more glorious than those connected with war." Now greater fortitude is about greater things. Therefore fortitude is not properly concerned with death in battle.

Obj. 3: Further, war is directed to the preservation of a country's temporal peace: for Augustine says (De Civ. Dei xix) that "wars are waged in order to insure peace." Now it does not seem that one ought to expose oneself to the danger of death for the temporal peace of one's country, since this same peace is the occasion of much license in morals. Therefore it seems that the virtue of fortitude is not about the danger of death in battle.

On the contrary, The Philosopher says (Ethic. iii) that fortitude is chiefly about death in battle.

I answer that, As stated above (A. 4), fortitude strengthens a man's mind against the greatest danger, which is that of death. Now fortitude is a virtue; and it is essential to virtue ever to tend to good; wherefore it is in order to pursue some good that man does not fly from the danger of death. But the dangers of death arising out of sickness, storms at sea, attacks from robbers, and the like, do not seem to come on a man through his pursuing some good. On the other hand, the dangers of death which occur in battle come to man directly on account of some good, because, to wit, he is defending the common good by a just fight. Now a just fight is of two kinds. First, there is the general combat, for instance, of those who fight in battle; secondly, there is the private combat, as when a judge or even private individual does not refrain from giving a just judgment through fear of the impending sword, or any other danger though it threaten death. Hence it belongs to fortitude to strengthen the mind against dangers of death, not only such as arise in a general battle, but also such as occur in singular combat, which may be called by the general name of battle. Accordingly it must be granted that fortitude is properly about dangers of death occurring in battle.

Moreover, a brave man behaves well in face of danger of any other kind of death; especially since man may be in danger of any kind of death on account of

virtue: thus may a man not fail to attend on a sick friend through fear of deadly infection, or not refuse to undertake a journey with some godly object in view through fear of shipwreck or robbers.

Reply Obj. 1: Martyrs face the fight that is waged against their own person, and this for the sake of the sovereign good which is God; wherefore their fortitude is praised above all. Nor is it outside the genus of fortitude that regards warlike actions, for which reason they are said to have been valiant in battle. [*Office of Martyrs, ex. Heb. xi. 34.]

Reply Obj. 2: Personal and civil business is differentiated from the business of war that regards general wars. However, personal and civil affairs admit of dangers of death arising out of certain conflicts which are private wars, and so with regard to these also there may be fortitude properly so called.

Reply Obj. 3: The peace of the state is good in itself, nor does it become evil because certain persons make evil use of it. For there are many others who make good use of it; and many evils prevented by it, such as murders and sacrileges, are much greater than those which are occasioned by it, and which belong chiefly to the sins of the flesh. _____

SIXTH ARTICLE [II-II, Q. 123, Art. 6]

Whether Endurance Is the Chief Act of Fortitude?

Objection 1: It seems that endurance is not the chief act of fortitude. For virtue "is about the difficult and the good" (Ethic. ii, 3). Now it is more difficult to attack than to endure. Therefore endurance is not the chief act of fortitude.

Obj. 2: Further, to be able to act on another seems to argue greater power than not to be changed by another. Now to attack is to act on another, and to endure is to persevere unchangeably. Since then fortitude denotes perfection of power, it seems that it belongs to fortitude to attack rather than to endure.

Obj. 3: Further, one contrary is more distant from the other than its mere negation. Now to endure is merely not to fear, whereas to attack denotes a movement contrary to that of fear, since it implies pursuit. Since then fortitude above all withdraws the mind from fear, it seems that it regards attack rather than endurance.

On the contrary, The Philosopher says (Ethic. iii, 9) that "certain persons are" said to be brave chiefly because they endure affliction.

I answer that, As stated above (A. 3), and according to the Philosopher (Ethic. iii, 9), "fortitude is more concerned to allay fear, than to moderate daring." For it is more difficult to allay fear than to moderate daring, since the danger which is the object of daring and fear, tends by its very nature to check daring, but to increase fear. Now to attack belongs to fortitude in so far as the latter moderates daring, whereas to endure follows the repression of fear. Therefore the principal act of fortitude is endurance, that is to stand immovable in the midst of dangers rather than to attack them.

Reply Obj. 1: Endurance is more difficult than aggression, for three reasons. First, because endurance seemingly implies that one is being attacked by a stronger person, whereas aggression denotes that one is attacking as though one were the stronger party; and it is more difficult to contend with a stronger than with a weaker. Secondly, because he that endures already feels the presence of danger, whereas the aggressor looks upon danger as something to come; and it is more difficult to be unmoved by the present than by the future. Thirdly, because endurance implies length of time, whereas aggression is consistent with sudden movements; and it is more difficult to remain unmoved for a long time, than to be moved suddenly to something arduous. Hence the Philosopher says (Ethic. iii, 8) that "some hurry to meet danger, yet fly when the danger is present; this is not the behavior of a brave man."

Reply Obj. 2: Endurance denotes indeed a passion of the body, but an action of the soul cleaving most resolutely (*fortissime*) to good, the result being that it does not yield to the threatening passion of the body. Now virtue concerns the soul rather than the body.

Reply Obj. 3: He that endures fears not, though he is confronted with the cause of fear, whereas this cause is not present to the aggressor.

SEVENTH ARTICLE [II-II, Q. 123, Art. 7]

Whether the Brave Man Acts for the Sake of the Good of His Habit?

Objection 1: It seems that the brave man does not act for the sake of the good of his habit. For in matters of action the end, though first in intention, is last in

execution. Now the act of fortitude, in the order of execution, follows the habit of fortitude. Therefore it is impossible for the brave man to act for the sake of the good of his habit.

Obj. 2: Further, Augustine says (De Trin. xiii): "We love virtues for the sake of happiness, and yet some make bold to counsel us to be virtuous," namely by saying that we should desire virtue for its own sake, "without loving happiness. If they succeed in their endeavor, we shall surely cease to love virtue itself, since we shall no longer love that for the sake of which alone we love virtue." But fortitude is a virtue. Therefore the act of fortitude is directed not to fortitude but to happiness.

Obj. 3: Further, Augustine says (De Morib. Eccl. xv) that "fortitude is love ready to bear all things for God's sake." Now God is not the habit of fortitude, but something better, since the end must needs be better than what is directed to the end. Therefore the brave man does not act for the sake of the good of his habit.

On the contrary, The Philosopher says (Ethic. iii, 7) that "to the brave man fortitude itself is a good": and such is his end.

I answer that, An end is twofold: proximate and ultimate. Now the proximate end of every agent is to introduce a likeness of that agent's form into something else: thus the end of fire in heating is to introduce the likeness of its heat into some passive matter, and the end of the builder is to introduce into matter the likeness of his art. Whatever good ensues from this, if it be intended, may be called the remote end of the agent. Now just as in things made, external matter is fashioned by art, so in things done, human deeds are fashioned by prudence. Accordingly we must conclude that the brave man intends as his proximate end to reproduce in action a likeness of his habit, for he intends to act in accordance with his habit: but his remote end is happiness or God.

This suffices for the Replies to the Objections: for the First Objection proceeds as though the very essence of a habit were its end, instead of the likeness of the habit in act, as stated. The other two objections consider the ultimate end.

EIGHTH ARTICLE [II-II, Q. 123, Art. 8]

Whether the Brave Man Delights in His Act?

Objection 1: It seems that the brave man delights in his act. For "delight is the unhindered action of a connatural habit" (Ethic. x, 4, 6, 8). Now the brave deed proceeds from a habit which acts after the manner of nature. Therefore the brave man takes pleasure in his act.

Obj. 2: Further, Ambrose, commenting on Gal. 5:22, "But the fruit of the Spirit is charity, joy, peace," says that deeds of virtue are called "fruits because they refresh man's mind with a holy and pure delight." Now the brave man performs acts of virtue. Therefore he takes pleasure in his act.

Obj. 3: Further, the weaker is overcome by the stronger. Now the brave man has a stronger love for the good of virtue than for his own body, which he exposes to the danger of death. Therefore the delight in the good of virtue banishes the pain of the body; and consequently the brave man does all things with pleasure.

On the contrary, The Philosopher says (Ethic. iii, 9) that "the brave man seems to have no delight in his act."

I answer that, As stated above (I-II, Q. 31, AA. 3, 4, 5) where we were treating of the passions, pleasure is twofold; one is bodily, resulting from bodily contact, the other is spiritual, resulting from an apprehension of the soul. It is the latter which properly results from deeds of virtue, since in them we consider the good of reason. Now the principal act of fortitude is to endure, not only certain things that are unpleasant as apprehended by the soul—for instance, the loss of bodily life, which the virtuous man loves not only as a natural good, but also as being necessary for acts of virtue, and things connected with them—but also to endure things unpleasant in respect of bodily contact, such as wounds and blows. Hence the brave man, on one side, has something that affords him delight, namely as regards spiritual pleasure, in the act itself of virtue and the end thereof: while, on the other hand, he has cause for both spiritual sorrow, in the thought of losing his life, and for bodily pain. Hence we read (2 Macc. 6:30) that Eleazar said: "I suffer grievous pains in body: but in soul am well content to suffer these things because I fear Thee."

Now the sensible pain of the body makes one insensible to the spiritual delight of virtue, without the copious assistance of God's grace, which has more strength to raise the soul to the Divine things in which it delights, than bodily pains have to afflict it. Thus the Blessed Tiburtius, while walking barefoot on the burning coal, said that he felt as though he were walking on roses.

Yet the virtue of fortitude prevents the reason from being entirely overcome by bodily pain. And the delight of virtue overcomes spiritual sorrow, inasmuch as a man prefers the good of virtue to the life of the body and to whatever appertains thereto. Hence the Philosopher says (Ethic. ii, 3; iii, 9) that "it is not necessary for a brave man to delight so as to perceive his delight, but it suffices for him not to be sad."

Reply Obj. 1: The vehemence of the action or passion of one power hinders the action of another power: wherefore the pain in his senses hinders the mind of the brave man from feeling delight in its proper operation.

Reply Obj. 2: Deeds of virtue are delightful chiefly on account of their end; yet they can be painful by their nature, and this is principally the case with fortitude. Hence the Philosopher says (Ethic. iii, 9) that "to perform deeds with pleasure does not happen in all virtues, except in so far as one attains the end."

Reply Obj. 3: In the brave man spiritual sorrow is overcome by the delight of virtue. Yet since bodily pain is more sensible, and the sensitive apprehension is more in evidence to man, it follows that spiritual pleasure in the end of virtue fades away, so to speak, in the presence of great bodily pain.

NINTH ARTICLE [II-II, Q. 123, Art. 9]

Whether Fortitude Deals Chiefly with Sudden Occurrences?

Objection 1: It seems that fortitude does not deal chiefly with sudden occurrences. For it would seem that things occur suddenly when they are unforeseen. But Tully says (De Invent. Rhet. ii) that "fortitude is the deliberate facing of danger, and bearing of toil." Therefore fortitude does not deal chiefly with sudden happenings.

Obj. 2: Further, Ambrose says (De Offic. i): "The brave man is not unmindful of what may be likely to happen; he takes measures beforehand, and looks out as from the conning-tower of his mind, so as to encounter the future by his forethought, lest he should say afterwards: This befell me because I did not think it could possibly happen." But it is not possible to be prepared for the future in the case of sudden occurrences. Therefore the operation of fortitude is not concerned with sudden happenings.

Obj. 3: Further, the Philosopher says (Ethic. iii, 8) that the "brave man is of good hope." But hope looks forward to the future, which is inconsistent with sudden occurrences. Therefore the operation of fortitude is not concerned with sudden happenings.

On the contrary, The Philosopher says (Ethic. iii, 8) that "fortitude is chiefly about sudden dangers of death."

I answer that, Two things must be considered in the operation of fortitude. One is in regard to its choice: and thus fortitude is not about sudden occurrences: because the brave man chooses to think beforehand of the dangers that may arise, in order to be able to withstand them, or to bear them more easily: since according to Gregory (Hom. xxv in Evang.), "the blow that is foreseen strikes with less force, and we are able more easily to bear earthly wrongs, if we are forearmed with the shield of foreknowledge." The other thing to be considered in the operation of fortitude regards the display of the virtuous habit: and in this way fortitude is chiefly about sudden occurrences, because according to the Philosopher (Ethic. iii, 8) the habit of fortitude is displayed chiefly in sudden dangers: since a habit works by way of nature. Wherefore if a person without forethought does that which pertains to virtue, when necessity urges on account of some sudden danger, this is a very strong proof that habitual fortitude is firmly seated in his mind.

Yet is it possible for a person even without the habit of fortitude, to prepare his mind against danger by long forethought: in the same way as a brave man prepares himself when necessary. This suffices for the Replies to the Objections.

TENTH ARTICLE [II-II, Q. 123, Art. 10]

Whether the Brave Man Makes Use of Anger in His Action?

Objection 1: It seems that the brave man does not use anger in his action. For no one should employ as an instrument of his action that which he cannot use at will. Now man cannot use anger at will, so as to take it up and lay it aside when he will. For, as the Philosopher says (De Memoria ii), when a bodily passion is in movement, it does not rest at once just as one wishes. Therefore a brave man should not employ anger for his action.

Obj. 2: Further, if a man is competent to do a thing by himself, he should not

seek the assistance of something weaker and more imperfect. Now the reason is competent to achieve by itself deeds of fortitude, wherein anger is impotent: wherefore Seneca says (De Ira i): "Reason by itself suffices not only to make us prepared for action but also to accomplish it. In fact is there greater folly than for reason to seek help from anger? the steadfast from the unstaid, the trusty from the untrustworthy, the healthy from the sick?" Therefore a brave man should not make use of anger.

Obj. 3: Further, just as people are more earnest in doing deeds of fortitude on account of anger, so are they on account of sorrow or desire; wherefore the Philosopher says (Ethic. iii, 8) that wild beasts are incited to face danger through sorrow or pain, and adulterous persons dare many things for the sake of desire. Now fortitude employs neither sorrow nor desire for its action. Therefore in like manner it should not employ anger.

On the contrary, The Philosopher says (Ethic. iii, 8) that "anger helps the brave."

I answer that, As stated above (I-II, Q. 24, A. 2), concerning anger and the other passions there was a difference of opinion between the Peripatetics and the Stoics. For the Stoics excluded anger and all other passions of the soul from the mind of a wise or good man: whereas the Peripatetics, of whom Aristotle was the chief, ascribed to virtuous men both anger and the other passions of the soul albeit modified by reason. And possibly they differed not in reality but in their way of speaking. For the Peripatetics, as stated above (I-II, Q. 24, A. 2), gave the name of passions to all the movements of the sensitive appetite, however they may comport themselves. And since the sensitive appetite is moved by the command of reason, so that it may cooperate by rendering action more prompt, they held that virtuous persons should employ both anger and the other passions of the soul, modified according to the dictate of reason. On the other hand, the Stoics gave the name of passions to certain immoderate emotions of the sensitive appetite, wherefore they called them sicknesses or diseases, and for this reason severed them altogether from virtue.

Accordingly the brave man employs moderate anger for his action, but not immoderate anger.

Reply Obj. 1: Anger that is moderated in accordance with reason is subject to the command of reason: so that man uses it at his will, which would not be the case were it immoderate.

Reply Obj. 2: Reason employs anger for its action, not as seeking its assistance, but because it uses the sensitive appetite as an instrument, just as it uses the members of the body. Nor is it unbecoming for the instrument to be more imperfect than the principal agent, even as the hammer is more imperfect than the smith. Moreover, Seneca was a follower of the Stoics, and the above words were aimed by him directly at Aristotle.

Reply Obj. 3: Whereas fortitude, as stated above (A. 6), has two acts, namely endurance and aggression, it employs anger, not for the act of endurance, because the reason by itself performs this act, but for the act of aggression, for which it employs anger rather than the other passions, since it belongs to anger to strike at the cause of sorrow, so that it directly cooperates with fortitude in attacking. On the other hand, sorrow by its very nature gives way to the thing that hurts; though accidentally it helps in aggression, either as being the cause of anger, as stated above (I-II, Q. 47, A. 3), or as making a person expose himself to danger in order to escape from sorrow. In like manner desire, by its very nature, tends to a pleasurable good, to which it is directly contrary to withstand danger: yet accidentally sometimes it helps one to attack, in so far as one prefers to risk dangers rather than lack pleasure. Hence the Philosopher says (Ethic. iii, 5): "Of all the cases in which fortitude arises from a passion, the most natural is when a man is brave through anger, making his choice and acting for a purpose," i.e. for a due end; "this is true fortitude." _____

ELEVENTH ARTICLE [II-II, Q. 123, Art. 11]

Whether Fortitude Is a Cardinal Virtue?

Objection 1: It seems that fortitude is not a cardinal virtue. For, as stated above (A. 10), anger is closely allied with fortitude. Now anger is not accounted a principal passion; nor is daring which belongs to fortitude. Therefore neither should fortitude be reckoned a cardinal virtue.

Obj. 2: Further, the object of virtue is good. But the direct object of fortitude is not good, but evil, for it is endurance of evil and toil, as Tully says (De Invent. Rhet. ii). Therefore fortitude is not a cardinal virtue.

Obj. 3: Further, the cardinal virtues are about those things upon which human life is chiefly occupied, just as a door turns upon a hinge (*cardine*). But fortitude is about dangers of death which are of rare occurrence in human life. Therefore

fortitude should not be reckoned a cardinal or principal virtue.

On the contrary, Gregory (Moral. xxii), Ambrose in his commentary on Luke 6:20, and Augustine (De Moribus Eccl. xv), number fortitude among the four cardinal or principal virtues.

I answer that, As stated above (I-II, Q. 61, AA. 3, 4), those virtues are said to be cardinal or principal which have a foremost claim to that which belongs to the virtues in common. And among other conditions of virtue in general one is that it is stated to "act steadfastly," according to *Ethic.* ii, 4. Now fortitude above all lays claim to praise for steadfastness. Because he that stands firm is so much the more praised, as he is more strongly impelled to fall or recede. Now man is impelled to recede from that which is in accordance with reason, both by the pleasing good and the displeasing evil. But bodily pain impels him more strongly than pleasure. For Augustine says (QQ. 83, qu. 36): "There is none that does not shun pain more than he desires pleasure. For we perceive that even the most untamed beasts are deterred from the greatest pleasures by the fear of pain." And among the pains of the mind and dangers those are mostly feared which lead to death, and it is against them that the brave man stands firm. Therefore fortitude is a cardinal virtue.

Reply Obj. 1: Daring and anger do not cooperate with fortitude in its act of endurance, wherein its steadfastness is chiefly commended: for it is by that act that the brave man curbs fear, which is a principal passion, as stated above (I-II, Q. 25, A. 4).

Reply Obj. 2: Virtue is directed to the good of reason which it behooves to safeguard against the onslaught of evils. And fortitude is directed to evils of the body, as contraries which it withstands, and to the good of reason, as the end, which it intends to safeguard.

Reply Obj. 3: Though dangers of death are of rare occurrence, yet the occasions of those dangers occur frequently, since on account of justice which he pursues, and also on account of other good deeds, man encounters mortal adversaries.

TWELFTH ARTICLE [II-II, Q. 123, Art. 12]

Whether Fortitude Excels Among All Other Virtues?

Objection 1: It seems that fortitude excels among all other virtues. For Ambrose says (De Offic. i): "Fortitude is higher, so to speak, than the rest."

Obj. 2: Further, virtue is about that which is difficult and good. But fortitude is about most difficult things. Therefore it is the greatest of the virtues.

Obj. 3: Further, the person of a man is more excellent than his possessions. But fortitude is about a man's person, for it is this that a man exposes to the danger of death for the good of virtue: whereas justice and the other moral virtues are about other and external things. Therefore fortitude is the chief of the moral virtues.

Obj. 4: *On the contrary,* Tully says (De Offic. i): "Justice is the most resplendent of the virtues and gives its name to a good man."

Obj. 5: Further, the Philosopher says (Rhet. i, 19): "Those virtues must needs be greatest which are most profitable to others." Now liberality seems to be more useful than fortitude. Therefore it is a greater virtue.

I answer that, As Augustine says (De Trin. vi), "In things that are great, but not in bulk, to be great is to be good": wherefore the better a virtue the greater it is. Now reason's good is man's good, according to Dionysius (Div. Nom. iv) prudence, since it is a perfection of reason, has the good essentially: while justice effects this good, since it belongs to justice to establish the order of reason in all human affairs: whereas the other virtues safeguard this good, inasmuch as they moderate the passions, lest they lead man away from reason's good. As to the order of the latter, fortitude holds the first place, because fear of dangers of death has the greatest power to make man recede from the good of reason: and after fortitude comes temperance, since also pleasures of touch excel all others in hindering the good of reason. Now to be a thing essentially ranks before effecting it, and the latter ranks before safeguarding it by removing obstacles thereto. Wherefore among the cardinal virtues, prudence ranks first, justice second, fortitude third, temperance fourth, and after these the other virtues.

Reply Obj. 1: Ambrose places fortitude before the other virtues, in respect of a certain general utility, inasmuch as it is useful both in warfare, and in matters relating to civil or home life. Hence he begins by saying (De Offic. i): "Now we come to treat of fortitude, which being higher so to speak than the others, is

applicable both to warlike and to civil matters."

Reply Obj. 2: Virtue essentially regards the good rather than the difficult. Hence the greatness of a virtue is measured according to its goodness rather than its difficulty.

Reply Obj. 3: A man does not expose his person to dangers of death except in order to safeguard justice: wherefore the praise awarded to fortitude depends somewhat on justice. Hence Ambrose says (De Offic. i) that "fortitude without justice is an occasion of injustice; since the stronger a man is the more ready is he to oppress the weaker."

The Fourth argument is granted.

Reply Obj. 5: Liberality is useful in conferring certain particular favors: whereas a certain general utility attaches to fortitude, since it safeguards the whole order of justice. Hence the Philosopher says (Rhet. i, 9) that "just and brave men are most beloved, because they are most useful in war and peace."

QUESTION 124

OF MARTYRDOM
(In Five Articles)

We must now consider martyrdom, under which head there are five points of inquiry:

(1) Whether martyrdom is an act of virtue?

(2) Of what virtue is it the act?

(3) Concerning the perfection of this act;

(4) The pain of martyrdom;

(5) Its cause. _____

FIRST ARTICLE [II-II, Q. 124, Art. 1]

Whether Martyrdom Is an Act of Virtue?

Objection 1: It seems that martyrdom is not an act of virtue. For all acts of virtue are voluntary. But martyrdom is sometimes not voluntary, as in the case of the Innocents who were slain for Christ's sake, and of whom Hilary says (Super Matth. i) that "they attained the ripe age of eternity through the glory of martyrdom." Therefore martyrdom is not an act of virtue.

Obj. 2: Further, nothing unlawful is an act of virtue. Now it is unlawful to kill oneself, as stated above (Q. 64, A. 5), and yet martyrdom is achieved by so doing: for Augustine says (De Civ. Dei i) that "during persecution certain holy women, in order to escape from those who threatened their chastity, threw themselves into a river, and so ended their lives, and their martyrdom is honored in the Catholic Church with most solemn veneration." Therefore martyrdom is not an act of virtue.

Obj. 3: Further, it is praiseworthy to offer oneself to do an act of virtue. But it is not praiseworthy to court martyrdom, rather would it seem to be presumptuous and rash. Therefore martyrdom is not an act of virtue.

On the contrary, The reward of beatitude is not due save to acts of virtue. Now it is due to martyrdom, since it is written (Matt. 5:10): "Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven." Therefore martyrdom is an act of virtue.

I answer that, As stated above (Q. 123, AA. 1, 3), it belongs to virtue to safeguard man in the good of reason. Now the good of reason consists in the truth as its proper object, and in justice as its proper effect, as shown above (Q. 109, AA. 1, 2; Q. 123, A. 12). And martyrdom consists essentially in standing firmly to truth and justice against the assaults of persecution. Hence it is evident that martyrdom is an act of virtue.

Reply Obj. 1: Some have said that in the case of the Innocents the use of their free will was miraculously accelerated, so that they suffered martyrdom even voluntarily. Since, however, Scripture contains no proof of this, it is better to say that these babes in being slain obtained by God's grace the glory of martyrdom which others acquire by their own will. For the shedding of one's blood for Christ's sake takes the place of Baptism. Wherefore just as in the case of baptized children the merit of Christ is conducive to the acquisition of glory

through the baptismal grace, so in those who were slain for Christ's sake the merit of Christ's martyrdom is conducive to the acquisition of the martyr's palm. Hence Augustine says in a sermon on the Epiphany (De Diversis lxvi), as though he were addressing them: "A man that does not believe that children are benefited by the baptism of Christ will doubt of your being crowned in suffering for Christ. You were not old enough to believe in Christ's future sufferings, but you had a body wherein you could endure suffering of Christ Who was to suffer."

Reply Obj. 2: Augustine says (De Civ. Dei i) that "possibly the Church was induced by certain credible witnesses of Divine authority thus to honor the memory of those holy women [*Cf. Q. 64, A. 1, ad 2]."

Reply Obj. 3: The precepts of the Law are about acts of virtue. Now it has been stated (I-II, Q. 108, A. 1, ad 4) that some of the precepts of the Divine Law are to be understood in reference to the preparation of the mind, in the sense that man ought to be prepared to do such and such a thing, whenever expedient. In the same way certain things belong to an act of virtue as regards the preparation of the mind, so that in such and such a case a man should act according to reason. And this observation would seem very much to the point in the case of martyrdom, which consists in the right endurance of sufferings unjustly inflicted. Nor ought a man to give another an occasion of acting unjustly: yet if anyone act unjustly, one ought to endure it in moderation. _____

SECOND ARTICLE [II-II, Q. 124, Art. 2]

Whether Martyrdom Is an Act of Fortitude?

Objection 1: It seems that martyrdom is not an act of fortitude. For the Greek *martyr* signifies a witness. Now witness is borne to the faith of Christ. according to Acts 1:8, "You shall be witnesses unto Me," etc. and Maximus says in a sermon: "The mother of martyrs is the Catholic faith which those glorious warriors have sealed with their blood." Therefore martyrdom is an act of faith rather than of fortitude.

Obj. 2: Further, a praiseworthy act belongs chiefly to the virtue which inclines thereto, is manifested thereby, and without which the act avails nothing. Now charity is the chief incentive to martyrdom: Thus Maximus says in a sermon: "The charity of Christ is victorious in His martyrs." Again the greatest proof of

charity lies in the act of martyrdom, according to John 15:13, "Greater love than this no man hath, that a man lay down his life for his friends." Moreover without charity martyrdom avails nothing, according to 1 Cor. 13:3, "If I should deliver my body to be burned, and have not charity, it profiteth me nothing." Therefore martyrdom is an act of charity rather than of fortitude.

Obj. 3: Further, Augustine says in a sermon on St. Cyprian: "It is easy to honor a martyr by singing his praises, but it is a great thing to imitate his faith and patience." Now that which calls chiefly for praise in a virtuous act, is the virtue of which it is the act. Therefore martyrdom is an act of patience rather than of fortitude.

On the contrary, Cyprian says (Ep. ad Mart. et Conf. ii): "Blessed martyrs, with what praise shall I extol you? Most valiant warriors, how shall I find words to proclaim the strength of your courage?" Now a person is praised on account of the virtue whose act he performs. Therefore martyrdom is an act of fortitude.

I answer that, As stated above (Q. 123, A. 1, seqq.), it belongs to fortitude to strengthen man in the good of virtue, especially against dangers, and chiefly against dangers of death, and most of all against those that occur in battle. Now it is evident that in martyrdom man is firmly strengthened in the good of virtue, since he cleaves to faith and justice notwithstanding the threatening danger of death, the imminence of which is moreover due to a kind of particular contest with his persecutors. Hence Cyprian says in a sermon (Ep. ad Mart. et Conf. ii): "The crowd of onlookers wondered to see an unearthly battle, and Christ's servants fighting erect, undaunted in speech, with souls unmoved, and strength divine." Wherefore it is evident that martyrdom is an act of fortitude; for which reason the Church reads in the office of Martyrs: They "became valiant in battle" [*Heb. 11:34].

Reply Obj. 1: Two things must be considered in the act of fortitude. One is the good wherein the brave man is strengthened, and this is the end of fortitude; the other is the firmness itself, whereby a man does not yield to the contraries that hinder him from achieving that good, and in this consists the essence of fortitude. Now just as civic fortitude strengthens a man's mind in human justice, for the safeguarding of which he braves the danger of death, so gratuitous fortitude strengthens man's soul in the good of Divine justice, which is "through faith in Christ Jesus," according to Rom. 3:22. Thus martyrdom is related to faith as the end in which one is strengthened, but to fortitude as the eliciting habit.

Reply Obj. 2: Charity inclines one to the act of martyrdom, as its first and chief motive cause, being the virtue commanding it, whereas fortitude inclines thereto as being its proper motive cause, being the virtue that elicits it. Hence martyrdom is an act of charity as commanding, and of fortitude as eliciting. For this reason also it manifests both virtues. It is due to charity that it is meritorious, like any other act of virtue: and for this reason it avails not without charity.

Reply Obj. 3: As stated above (Q. 123, A. 6), the chief act of fortitude is endurance: to this and not to its secondary act, which is aggression, martyrdom belongs. And since patience serves fortitude on the part of its chief act, viz. endurance, hence it is that martyrs are also praised for their patience.

THIRD ARTICLE [II-II, Q. 124, Art. 3]

Whether Martyrdom Is an Act of the Greatest Perfection?

Objection 1: It seems that martyrdom is not an act of the greatest perfection. For seemingly that which is a matter of counsel and not of precept pertains to perfection, because, to wit, it is not necessary for salvation. But it would seem that martyrdom is necessary for salvation, since the Apostle says (Rom. 10:10), "With the heart we believe unto justice, but with the mouth confession is made unto salvation," and it is written (1 John 3:16), that "we ought to lay down our lives for the brethren." Therefore martyrdom does not pertain to perfection.

Obj. 2: Further, it seems to point to greater perfection that a man give his soul to God, which is done by obedience, than that he give God his body, which is done by martyrdom: wherefore Gregory says (Moral. xxxv) that "obedience is preferable to all sacrifices." Therefore martyrdom is not an act of the greatest perfection.

Obj. 3: Further, it would seem better to do good to others than to maintain oneself in good, since the "good of the nation is better than the good of the individual," according to the Philosopher (Ethic. i, 2). Now he that suffers martyrdom profits himself alone, whereas he that teaches does good to many. Therefore the act of teaching and guiding subjects is more perfect than the act of martyrdom.

On the contrary, Augustine (De Sanct. Virgin. xlvi) prefers martyrdom to virginity which pertains to perfection. Therefore martyrdom seems to belong to

perfection in the highest degree.

I answer that, We may speak of an act of virtue in two ways. First, with regard to the species of that act, as compared to the virtue proximately eliciting it. In this way martyrdom, which consists in the due endurance of death, cannot be the most perfect of virtuous acts, because endurance of death is not praiseworthy in itself, but only in so far as it is directed to some good consisting in an act of virtue, such as faith or the love of God, so that this act of virtue being the end is better.

A virtuous act may be considered in another way, in comparison with its first motive cause, which is the love of charity, and it is in this respect that an act comes to belong to the perfection of life, since, as the Apostle says (Col. 3:14), that "charity . . . is the bond of perfection." Now, of all virtuous acts martyrdom is the greatest proof of the perfection of charity: since a man's love for a thing is proved to be so much the greater, according as that which he despises for its sake is more dear to him, or that which he chooses to suffer for its sake is more odious. But it is evident that of all the goods of the present life man loves life itself most, and on the other hand he hates death more than anything, especially when it is accompanied by the pains of bodily torment, "from fear of which even dumb animals refrain from the greatest pleasures," as Augustine observes (QQ. 83, qu. 36). And from this point of view it is clear that martyrdom is the most perfect of human acts in respect of its genus, as being the sign of the greatest charity, according to John 15:13: "Greater love than this no man hath, that a man lay down his life for his friends."

Reply Obj. 1: There is no act of perfection, which is a matter of counsel, but what in certain cases is a matter of precept, as being necessary for salvation. Thus Augustine declares (De Adult. Conjug. xiii) that a man is under the obligation of observing continency, through the absence or sickness of his wife. Hence it is not contrary to the perfection of martyrdom if in certain cases it be necessary for salvation, since there are cases when it is not necessary for salvation to suffer martyrdom; thus we read of many holy martyrs who through zeal for the faith or brotherly love gave themselves up to martyrdom of their own accord. As to these precepts, they are to be understood as referring to the preparation of the mind.

Reply Obj. 2: Martyrdom embraces the highest possible degree of obedience, namely obedience unto death; thus we read of Christ (Phil. 2:8) that He became

"obedient unto death." Hence it is evident that martyrdom is of itself more perfect than obedience considered absolutely.

Reply Obj. 3: This argument considers martyrdom according to the proper species of its act, whence it derives no excellence over all other virtuous acts; thus neither is fortitude more excellent than all virtues.

FOURTH ARTICLE [II-II, Q. 124, Art. 4]

Whether Death Is Essential to Martyrdom?

Objection 1: It seems that death is not essential to martyrdom. For Jerome says in a sermon on the Assumption (Epist. ad Paul. et Eustoch.): "I should say rightly that the Mother of God was both virgin and martyr, although she ended her days in peace": and Gregory says (Hom. iii in Evang.): "Although persecution has ceased to offer the opportunity, yet the peace we enjoy is not without its martyrdom, since even if we no longer yield the life of the body to the sword, yet do we slay fleshly desires in the soul with the sword of the spirit." Therefore there can be martyrdom without suffering death.

Obj. 2: Further, we read of certain women as commended for despising life for the sake of safeguarding the integrity of the flesh: wherefore seemingly the integrity of chastity is preferable to the life of the body. Now sometimes the integrity of the flesh has been forfeited or has been threatened in confession of the Christian faith, as in the case of Agnes and Lucy. Therefore it seems that the name of martyr should be accorded to a woman who forfeits the integrity of the flesh for the sake of Christ's faith, rather than if she were to forfeit even the life of the body: wherefore also Lucy said: "If thou causest me to be violated against my will, my chastity will gain me a twofold crown."

Obj. 3: Further, martyrdom is an act of fortitude. But it belongs to fortitude to brave not only death but also other hardships, as Augustine declares (Music. vi). Now there are many other hardships besides death, which one may suffer for Christ's faith, namely imprisonment, exile, being stripped of one's goods, as mentioned in Heb. 10:34, for which reason we celebrate the martyrdom of Pope Saint Marcellus, notwithstanding that he died in prison. Therefore it is not essential to martyrdom that one suffer the pain of death.

Obj. 4: Further, martyrdom is a meritorious act, as stated above (A. 2, ad 1; A.

3). Now it cannot be a meritorious act after death. Therefore it is before death; and consequently death is not essential to martyrdom.

On the contrary, Maximus says in a sermon on the martyrs that "in dying for the faith he conquers who would have been vanquished in living without faith."

I answer that, As stated above (A. 2), a martyr is so called as being a witness to the Christian faith, which teaches us to despise things visible for the sake of things invisible, as stated in Heb. 11. Accordingly it belongs to martyrdom that a man bear witness to the faith in showing by deed that he despises all things present, in order to obtain invisible goods to come. Now so long as a man retains the life of the body he does not show by deed that he despises all things relating to the body. For men are wont to despise both their kindred and all they possess, and even to suffer bodily pain, rather than lose life. Hence Satan testified against Job (Job 2:4): "Skin for skin, and all that a man hath he will give for his soul" [Douay: 'life'] i.e. for the life of his body. Therefore the perfect notion of martyrdom requires that a man suffer death for Christ's sake.

Reply Obj. 1: The authorities quoted, and the like that one may meet with, speak of martyrdom by way of similitude.

Reply Obj. 2: When a woman forfeits the integrity of the flesh, or is condemned to forfeit it under pretext of the Christian faith, it is not evident to men whether she suffers this for love of the Christian faith, or rather through contempt of chastity. Wherefore in the sight of men her testimony is not held to be sufficient, and consequently this is not martyrdom properly speaking. In the sight of God, however, Who searcheth the heart, this may be deemed worthy of a reward, as Lucy said.

Reply Obj. 3: As stated above (Q. 123, AA. 4, 5), fortitude regards danger of death chiefly, and other dangers consequently; wherefore a person is not called a martyr merely for suffering imprisonment, or exile, or forfeiture of his wealth, except in so far as these result in death.

Reply Obj. 4: The merit of martyrdom is not after death, but in the voluntary endurance of death, namely in the fact that a person willingly suffers being put to death. It happens sometimes, however, that a man lives for some time after being mortally wounded for Christ's sake, or after suffering for the faith of Christ any other kind of hardship inflicted by persecution and continued until death ensues.

The act of martyrdom is meritorious while a man is in this state, and at the very time that he is suffering these hardships. _____

FIFTH ARTICLE [II-II, Q. 124, Art. 5]

Whether Faith Alone Is the Cause of Martyrdom?

Objection 1: It seems that faith alone is the cause of martyrdom. For it is written (1 Pet. 4:15, 16): "Let none of you suffer as a murderer, or a thief, or a railer, or a coveter of other men's things. But if as a Christian, let him not be ashamed, but let him glorify God in this name." Now a man is said to be a Christian because he holds the faith of Christ. Therefore only faith in Christ gives the glory of martyrdom to those who suffer.

Obj. 2: Further, a martyr is a kind of witness. But witness is borne to the truth alone. Now one is not called a martyr for bearing witness to any truth, but only for witnessing to the Divine truth, otherwise a man would be a martyr if he were to die for confessing a truth of geometry or some other speculative science, which seems ridiculous. Therefore faith alone is the cause of martyrdom.

Obj. 3: Further, those virtuous deeds would seem to be of most account which are directed to the common good, since "the good of the nation is better than the good of the individual," according to the Philosopher (Ethic. i, 2). If, then, some other good were the cause of martyrdom, it would seem that before all those would be martyrs who die for the defense of their country. Yet this is not consistent with Church observance, for we do not celebrate the martyrdom of those who die in a just war. Therefore faith alone is the cause of martyrdom.

On the contrary, It is written (Matt. 5:10): "Blessed are they that suffer persecution for justice' sake," which pertains to martyrdom, according to a gloss, as well as Jerome's commentary on this passage. Now not only faith but also the other virtues pertain to justice. Therefore other virtues can be the cause of martyrdom.

I answer that, As stated above (A. 4), martyrs are so called as being witnesses, because by suffering in body unto death they bear witness to the truth; not indeed to any truth, but to the truth which is in accordance with godliness, and was made known to us by Christ: wherefore Christ's martyrs are His witnesses. Now this truth is the truth of faith. Wherefore the cause of all martyrdom is the truth of faith.

But the truth of faith includes not only inward belief, but also outward profession, which is expressed not only by words, whereby one confesses the faith, but also by deeds, whereby a person shows that he has faith, according to James 2:18, "I will show thee, by works, my faith." Hence it is written of certain people (Titus 1:16): "They profess that they know God but in their works they deny Him." Thus all virtuous deeds, inasmuch as they are referred to God, are professions of the faith whereby we come to know that God requires these works of us, and rewards us for them: and in this way they can be the cause of martyrdom. For this reason the Church celebrates the martyrdom of Blessed John the Baptist, who suffered death, not for refusing to deny the faith, but for reproving adultery.

Reply Obj. 1: A Christian is one who is Christ's. Now a person is said to be Christ's, not only through having faith in Christ, but also because he is actuated to virtuous deeds by the Spirit of Christ, according to Rom. 8:9, "If any man have not the Spirit of Christ, he is none of His"; and again because in imitation of Christ he is dead to sins, according to Gal. 5:24, "They that are Christ's have crucified their flesh with the vices and concupiscences." Hence to suffer as a Christian is not only to suffer in confession of the faith, which is done by words, but also to suffer for doing any good work, or for avoiding any sin, for Christ's sake, because this all comes under the head of witnessing to the faith.

Reply Obj. 2: The truth of other sciences has no connection with the worship of the Godhead: hence it is not called truth according to godliness, and consequently the confession thereof cannot be said to be the direct cause of martyrdom. Yet, since every lie is a sin, as stated above (Q. 110, AA. 3, 4), avoidance of a lie, to whatever truth it may be contrary, may be the cause of martyrdom inasmuch as a lie is a sin against the Divine Law.

Reply Obj. 3: The good of one's country is paramount among human goods: yet the Divine good, which is the proper cause of martyrdom, is of more account than human good. Nevertheless, since human good may become Divine, for instance when it is referred to God, it follows that any human good in so far as it is referred to God, may be the cause of martyrdom. _____

QUESTION 125

OF FEAR* (In Four Articles) [* St. Thomas calls this vice indifferently 'fear' or 'timidity.' The translation requires one to adhere to these terms on account of the

connection with the passion of fear. Otherwise 'cowardice' would be a better rendering.]

We must now consider the vices opposed to fortitude: (1) Fear; (2) Fearlessness; (3) Daring.

Under the first head there are four points of inquiry:

(1) Whether fear is a sin?

(2) Whether it is opposed to fortitude?

(3) Whether it is a mortal sin?

(4) Whether it excuses from sin, or diminishes it? _____

FIRST ARTICLE [II-II, Q. 125, Art. 1]

Whether Fear Is a Sin?

Objection 1: It seems that fear is not a sin. For fear is a passion, as stated above (I-II, Q. 23, A. 4; Q. 42). Now we are neither praised nor blamed for passions, as stated in *Ethic.* ii. Since then every sin is blameworthy, it seems that fear is not a sin.

Obj. 2: Further, nothing that is commanded in the Divine Law is a sin: since the "law of the Lord is unspotted" (Ps. 18:8). Yet fear is commanded in God's law, for it is written (Eph. 6:5): "Servants, be obedient to them that are your lords according to the flesh, with fear and trembling." Therefore fear is not a sin.

Obj. 3: Further, nothing that is naturally in man is a sin, for sin is contrary to nature according to Damascene (De Fide Orth. iii). Now fear is natural to man: wherefore the Philosopher says (Ethic. iii, 7) that "a man would be insane or insensible to pain, if nothing, not even earthquakes nor deluges, inspired him with fear." Therefore fear is not a sin.

On the contrary, our Lord said (Matt. 10:28): "Fear ye not them that kill the body," and it is written (Ezech. 2:6): "Fear not, neither be thou afraid of their words."

I answer that, A human act is said to be a sin on account of its being inordinate, because the good of a human act consists in order, as stated above (Q. 109, A. 2; Q. 114, A. 1). Now this due order requires that the appetite be subject to the ruling of reason. And reason dictates that certain things should be shunned and some sought after. Among things to be shunned, it dictates that some are to be shunned more than others; and among things to be sought after, that some are to be sought after more than others. Moreover, the more a good is to be sought after, the more is the opposite evil to be shunned. The result is that reason dictates that certain goods are to be sought after more than certain evils are to be avoided. Accordingly when the appetite shuns what the reason dictates that we should endure rather than forfeit others that we should rather seek for, fear is inordinate and sinful. On the other hand, when the appetite fears so as to shun what reason requires to be shunned, the appetite is neither inordinate nor sinful.

Reply Obj. 1: Fear in its generic acceptation denotes avoidance in general. Hence in this way it does not include the notion of good or evil: and the same applies to every other passion. Wherefore the Philosopher says that passions call for neither praise nor blame, because, to wit, we neither praise nor blame those who are angry or afraid, but only those who behave thus in an ordinate or inordinate manner.

Reply Obj. 2: The fear which the Apostle inculcates is in accordance with reason, namely that servants should fear lest they be lacking in the service they owe their masters.

Reply Obj. 3: Reason dictates that we should shun the evils that we cannot withstand, and the endurance of which profits us nothing. Hence there is no sin in fearing them. _____

SECOND ARTICLE [II-II, Q. 125, Art. 2]

Whether the Sin of Fear Is Contrary to Fortitude?

Objection 1: It seems that the sin of fear is not contrary to fortitude: because fortitude is about dangers of death, as stated above (Q. 123, AA. 4, 5). But the sin of fear is not always connected with dangers of death, for a gloss on Ps. 127:1, "Blessed are all they that fear the Lord," says that "it is human fear whereby we dread to suffer carnal dangers, or to lose worldly goods." Again a gloss on Matt. 27:44, "He prayed the third time, saying the selfsame word," says

that "evil fear is threefold, fear of death, fear of pain, and fear of contempt." Therefore the sin of fear is not contrary to fortitude.

Obj. 2: Further, the chief reason why a man is commended for fortitude is that he exposes himself to the danger of death. Now sometimes a man exposes himself to death through fear of slavery or shame. Thus Augustine relates (De Civ. Dei i) that Cato, in order not to be Caesar's slave, gave himself up to death. Therefore the sin of fear bears a certain likeness to fortitude instead of being opposed thereto.

Obj. 3: Further, all despair arises from fear. But despair is opposed not to fortitude but to hope, as stated above (Q. 20, A. 1; I-II, Q. 40, A. 4). Neither therefore is the sin of fear opposed to fortitude.

On the contrary, The Philosopher (Ethic. ii, 7; iii, 7) states that timidity is opposed to fortitude.

I answer that, As stated above (Q. 19, A. 3; I-II, Q. 43, A. 1), all fear arises from love; since no one fears save what is contrary to something he loves. Now love is not confined to any particular kind of virtue or vice: but ordinate love is included in every virtue, since every virtuous man loves the good proper to his virtue; while inordinate love is included in every sin, because inordinate love gives use to inordinate desire. Hence in like manner inordinate fear is included in every sin; thus the covetous man fears the loss of money, the intemperate man the loss of pleasure, and so on. But the greatest fear of all is that which has the danger of death for its object, as we find proved in *Ethic.* iii, 6. Wherefore the inordinateness of this fear is opposed to fortitude which regards dangers of death. For this reason timidity is said to be antonomastically* opposed to fortitude. [*Antonomasia is the figure of speech whereby we substitute the general for the individual term; e.g. The Philosopher for Aristotle: and so timidity, which is inordinate fear of any evil, is employed to denote inordinate fear of the danger of death.]

Reply Obj. 1: The passages quoted refer to inordinate fear in its generic acceptation, which can be opposed to various virtues.

Reply Obj. 2: Human acts are estimated chiefly with reference to the end, as stated above (I-II, Q. 1, A. 3; Q. 18, A. 6): and it belongs to a brave man to expose himself to danger of death for the sake of a good. But a man who exposes

himself to danger of death in order to escape from slavery or hardships is overcome by fear, which is contrary to fortitude. Hence the Philosopher says (Ethic. iii, 7), that "to die in order to escape poverty, lust, or something disagreeable is an act not of fortitude but of cowardice: for to shun hardships is a mark of effeminacy."

Reply Obj. 3: As stated above (I-II, Q. 45, A. 2), fear is the beginning of despair even as hope is the beginning of daring. Wherefore, just as fortitude which employs daring in moderation presupposes hope, so on the other hand despair proceeds from some kind of fear. It does not follow, however, that any kind of despair results from any kind of fear, but that only from fear of the same kind. Now the despair that is opposed to hope is referred to another kind, namely to Divine things; whereas the fear that is opposed to fortitude regards dangers of death. Hence the argument does not prove. _____

THIRD ARTICLE [II-II, Q. 125, Art. 3]

Whether Fear Is a Mortal Sin?

Objection 1: It seems that fear is not a mortal sin. For, as stated above (I-II, Q. 23, A. 1), fear is in the irascible faculty which is a part of the sensuality. Now there is none but venial sin in the sensuality, as stated above (I-II, Q. 74, A. 4). Therefore fear is not a mortal sin.

Obj. 2: Further, every mortal sin turns the heart wholly from God. But fear does not this, for a gloss on Judges 7:3, "Whosoever is fearful," etc., says that "a man is fearful when he trembles at the very thought of conflict; yet he is not so wholly terrified at heart, but that he can rally and take courage." Therefore fear is not a mortal sin.

Obj. 3: Further, mortal sin is a lapse not only from perfection but also from a precept. But fear does not make one lapse from a precept, but only from perfection; for a gloss on Deut. 20:8, "What man is there that is fearful and fainthearted?" says: "We learn from this that no man can take up the profession of contemplation or spiritual warfare, if he still fears to be despoiled of earthly riches." Therefore fear is not a mortal sin.

On the contrary, For mortal sin alone is the pain of hell due: and yet this is due to the fearful, according to Apoc. 21:8, "But the fearful and unbelieving and the abominable," etc., "shall have their portion in the pool burning with fire and

brimstone which is the second death." Therefore fear is a mortal sin.

I answer that, As stated above (A. 1), fear is a sin through being inordinate, that is to say, through shunning what ought not to be shunned according to reason. Now sometimes this inordinateness of fear is confined to the sensitive appetites, without the accession of the rational appetite's consent: and then it cannot be a mortal, but only a venial sin. But sometimes this inordinateness of fear reaches to the rational appetite which is called the will, which deliberately shuns something against the dictate of reason: and this inordinateness of fear is sometimes a mortal, sometimes a venial sin. For if a man through fear of the danger of death or of any other temporal evil is so disposed as to do what is forbidden, or to omit what is commanded by the Divine law, such fear is a mortal sin: otherwise it is a venial sin.

Reply Obj. 1: This argument considers fear as confined to the sensuality.

Reply Obj. 2: This gloss also can be understood as referring to the fear that is confined within the sensuality. Or better still we may reply that a man is terrified with his whole heart when fear banishes his courage beyond remedy. Now even when fear is a mortal sin, it may happen nevertheless that one is not so wilfully terrified that one cannot be persuaded to put fear aside: thus sometimes a man sins mortally by consenting to concupiscence, and is turned aside from accomplishing what he purposed doing.

Reply Obj. 3: This gloss speaks of the fear that turns man aside from a good that is necessary, not for the fulfilment of a precept, but for the perfection of a counsel. Such like fear is not a mortal sin, but is sometimes venial: and sometimes it is not a sin, for instance when one has a reasonable cause for fear.

FOURTH ARTICLE [II-II, Q. 125, Art. 4]

Whether Fear Excuses from Sin?

Objection 1: It seems that fear does not excuse from sin. For fear is a sin, as stated above (A. 1). But sin does not excuse from sin, rather does it aggravate it. Therefore fear does not excuse from sin.

Obj. 2: Further, if any fear excuses from sin, most of all would this be true of the fear of death, to which, as the saying is, a courageous man is subject. Yet this

fear, seemingly, is no excuse, because, since death comes, of necessity, to all, it does not seem to be an object of fear. Therefore fear does not excuse from sin.

Obj. 3: Further, all fear is of evil, either temporal or spiritual. Now fear of spiritual evil cannot excuse sin, because instead of inducing one to sin, it withdraws one from sin: and fear of temporal evil does not excuse from sin, because according to the Philosopher (Ethic. iii, 6), "one should not fear poverty, nor sickness, nor anything that is not a result of one's own wickedness." Therefore it seems that in no sense does fear excuse from sin.

On the contrary, It is stated in the Decretals (I, Q. 1, Cap. Constat.): "A man who has been forcibly and unwillingly ordained by heretics, has an ostensible excuse."

I answer that, As stated above (A. 3), fear is sinful in so far as it runs counter to the order of reason. Now reason judges certain evils to be shunned rather than others. Wherefore it is no sin not to shun what is less to be shunned in order to avoid what reason judges to be more avoided: thus death of the body is more to be avoided than the loss of temporal goods. Hence a man would be excused from sin if through fear of death he were to promise or give something to a robber, and yet he would be guilty of sin were he to give to sinners, rather than to the good to whom he should give in preference. On the other hand, if through fear a man were to avoid evils which according to reason are less to be avoided, and so incur evils which according to reason are more to be avoided, he could not be wholly excused from sin, because such like fear would be inordinate. Now the evils of the soul are more to be feared than the evils of the body, and evils of the body more than evils of external things. Wherefore if one were to incur evils of the soul, namely sins, in order to avoid evils of the body, such as blows or death, or evils of external things, such as loss of money; or if one were to endure evils of the body in order to avoid loss of money, one would not be wholly excused from sin. Yet one's sin would be extenuated somewhat, for what is done through fear is less voluntary, because when fear lays hold of a man he is under a certain necessity of doing a certain thing. Hence the Philosopher (Ethic. iii, 1) says that these things that are done through fear are not simply voluntary, but a mixture of voluntary and involuntary.

Reply Obj. 1: Fear excuses, not in the point of its sinfulness, but in the point of its involuntariness.

Reply Obj. 2: Although death comes, of necessity, to all, yet the shortening of temporal life is an evil and consequently an object of fear.

Reply Obj. 3: According to the opinion of Stoics, who held temporal goods not to be man's goods, it follows in consequence that temporal evils are not man's evils, and that therefore they are nowise to be feared. But according to Augustine (De Lib. Arb. ii) these temporal things are goods of the least account, and this was also the opinion of the Peripatetics. Hence their contraries are indeed to be feared; but not so much that one ought for their sake to renounce that which is good according to virtue. _____

QUESTION 126

OF FEARLESSNESS
(In Two Articles)

We must now consider the vice of fearlessness: under which head there are two points of inquiry:

(1) Whether it is a sin to be fearless?

(2) Whether it is opposed to fortitude? _____

FIRST ARTICLE [II-II, Q. 126, Art. 1]

Whether Fearlessness Is a Sin?

Objection 1: It seems that fearlessness is not a sin. For that which is reckoned to the praise of a just man is not a sin. Now it is written in praise of the just man (Prov. 28:1): "The just, bold as a lion, shall be without dread." Therefore it is not a sin to be without fear.

Obj. 2: Further, nothing is so fearful as death, according to the Philosopher (Ethic. iii, 6). Yet one ought not to fear even death, according to Matt. 10:28, "Fear ye not them that kill the body," etc., nor anything that can be inflicted by man, according to Isa. 51:12, "Who art thou, that thou shouldst be afraid of a mortal man?" Therefore it is not a sin to be fearless.

Obj. 3: Further, fear is born of love, as stated above (Q. 125, A. 2). Now it belongs to the perfection of virtue to love nothing earthly, since according to

Augustine (De Civ. Dei xiv), "the love of God to the abasement of self makes us citizens of the heavenly city." Therefore it is seemingly not a sin to fear nothing earthly.

On the contrary, It is said of the unjust judge (Luke 18:2) that "he feared not God nor regarded man."

I answer that, Since fear is born of love, we must seemingly judge alike of love and fear. Now it is here a question of that fear whereby one dreads temporal evils, and which results from the love of temporal goods. And every man has it instilled in him by nature to love his own life and whatever is directed thereto; and to do so in due measure, that is, to love these things not as placing his end therein, but as things to be used for the sake of his last end. Hence it is contrary to the natural inclination, and therefore a sin, to fall short of loving them in due measure. Nevertheless, one never lapses entirely from this love: since what is natural cannot be wholly lost: for which reason the Apostle says (Eph. 5:29): "No man ever hated his own flesh." Wherefore even those that slay themselves do so from love of their own flesh, which they desire to free from present stress. Hence it may happen that a man fears death and other temporal evils less than he ought, for the reason that he loves them* less than he ought. [*Viz. the contrary goods. One would expect 'se' instead of 'ea.' We should then read: For the reason that he loves himself less than he ought.] But that he fear none of these things cannot result from an entire lack of love, but only from the fact that he thinks it impossible for him to be afflicted by the evils contrary to the goods he loves. This is sometimes the result of pride of soul presuming on self and despising others, according to the saying of Job 41:24, 25: "He [Vulg.: 'who'] was made to fear no one, he beholdeth every high thing": and sometimes it happens through a defect in the reason; thus the Philosopher says (Ethic. iii, 7) that the "Celts, through lack of intelligence, fear nothing." [*"A man would deserve to be called insane and senseless if there were nothing that he feared, not even an earthquake nor a storm at sea, as is said to be the case with the Celts."] It is therefore evident that fearlessness is a vice, whether it result from lack of love, pride of soul, or dullness of understanding: yet the latter is excused from sin if it be invincible.

Reply Obj. 1: The just man is praised for being without fear that withdraws him from good; not that he is altogether fearless, for it is written (Ecclus. 1:28): "He that is without fear cannot be justified."

Reply Obj. 2: Death and whatever else can be inflicted by mortal man are not to

be feared so that they make us forsake justice: but they are to be feared as hindering man in acts of virtue, either as regards himself, or as regards the progress he may cause in others. Hence it is written (Prov. 14:16): "A wise man feareth and declineth from evil."

Reply Obj. 3: Temporal goods are to be despised as hindering us from loving and serving God, and on the same score they are not to be feared; wherefore it is written (Ecclus. 34:16): "He that feareth the Lord shall tremble at nothing." But temporal goods are not to be despised, in so far as they are helping us instrumentally to attain those things that pertain to Divine fear and love.

SECOND ARTICLE [II-II, Q. 126, Art. 2]

Whether Fearlessness Is Opposed to Fortitude?

Objection 1: It seems that fearlessness is not opposed to fortitude. For we judge of habits by their acts. Now no act of fortitude is hindered by a man being fearless: since if fear be removed, one is both brave to endure, and daring to attack. Therefore fearlessness is not opposed to fortitude.

Obj. 2: Further, fearlessness is a vice, either through lack of due love, or on account of pride, or by reason of folly. Now lack of due love is opposed to charity, pride is contrary to humility, and folly to prudence or wisdom. Therefore the vice of fearlessness is not opposed to fortitude.

Obj. 3: Further, vices are opposed to virtue and extremes to the mean. But one mean has only one extreme on the one side. Since then fortitude has fear opposed to it on the one side and daring on the other, it seems that fearlessness is not opposed thereto.

On the contrary, The Philosopher (Ethic. iii) reckons fearlessness to be opposed to fortitude.

I answer that, As stated above (Q. 123, A. 3), fortitude is concerned about fear and daring. Now every moral virtue observes the rational mean in the matter about which it is concerned. Hence it belongs to fortitude that man should moderate his fear according to reason, namely that he should fear what he ought, and when he ought, and so forth. Now this mode of reason may be corrupted either by excess or by deficiency. Wherefore just as timidity is opposed to fortitude by excess of fear, in so far as a man fears what he ought not, and as he ought not, so too fearlessness is opposed thereto by deficiency of fear, in so far as a man fears not what he ought to fear.

Reply Obj. 1: The act of fortitude is to endure death without fear, and to be aggressive, not anyhow, but according to reason: this the fearless man does not do.

Reply Obj. 2: Fearlessness by its specific nature corrupts the mean of fortitude, wherefore it is opposed to fortitude directly. But in respect of its causes nothing hinders it from being opposed to other virtues.

Reply Obj. 3: The vice of daring is opposed to fortitude by excess of daring, and fearlessness by deficiency of fear. Fortitude imposes the mean on each passion. Hence there is nothing unreasonable in its having different extremes in different respects. _____

QUESTION 127

OF DARING*
[*Excessive daring or foolhardiness]
(In Two Articles)

We must now consider daring; and under this head there are two points of inquiry:

(1) Whether daring is a sin?

(2) Whether it is opposed to fortitude? _____

FIRST ARTICLE [II-II, Q. 127, Art. 1]

Whether Daring Is a Sin?

Objection 1: It seems that daring is not a sin. For it is written (Job 39:21) concerning the horse, by which according to Gregory (Moral. xxxi) the godly preacher is denoted, that "he goeth forth boldly to meet armed men [*Vulg.: 'he pranceth boldly, he goeth forth to meet armed men']." But no vice redounds to a man's praise. Therefore it is not a sin to be daring.

Obj. 2: Further, according to the Philosopher (Ethic. vi, 9), "one should take counsel in thought, and do quickly what has been counseled." But daring helps this quickness in doing. Therefore daring is not sinful but praiseworthy.

Obj. 3: Further, daring is a passion caused by hope, as stated above (I-II, Q. 45, A. 2) when we were treating of the passions. But hope is accounted not a sin but a virtue. Neither therefore should daring be accounted a sin.

On the contrary, It is written (Ecclus. 8:18): "Go not on the way with a bold man, lest he burden thee with his evils." Now no man's fellowship is to be avoided save on account of sin. Therefore daring is a sin.

I answer that, Daring, as stated above (I-II, Q. 23, A. 1; Q. 55), is a passion. Now a passion is sometimes moderated according to reason, and sometimes it lacks moderation, either by excess or by deficiency, and on this account the passion is sinful. Again, the names of the passions are sometimes employed in the sense of excess, thus we speak of anger meaning not any but excessive anger, in which case it is sinful, and in the same way daring as implying excess is accounted a sin.

Reply Obj. 1: The daring spoken of there is that which is moderated by reason, for in that sense it belongs to the virtue of fortitude.

Reply Obj. 2: It is praiseworthy to act quickly after taking counsel, which is an act of reason. But to wish to act quickly before taking counsel is not praiseworthy but sinful; for this would be to act rashly, which is a vice contrary to prudence, as stated above (Q. 58, A. 3). Wherefore daring which leads one to act quickly is so far praiseworthy as it is directed by reason.

Reply Obj. 3: Some vices are unnamed, and so also are some virtues, as the

Philosopher remarks (Ethic. ii, 7; iv, 4, 5, 6). Hence the names of certain passions have to be applied to certain vices and virtues: and in order to designate vices we employ especially the names of those passions the object of which is an evil, as in the case of hatred, fear, anger and daring. But hope and love have a good for this object, and so we use them rather to designate virtues.

SECOND ARTICLE [II-II, Q. 127, Art. 2]

Whether Daring Is Opposed to Fortitude?

Objection 1: It seems that daring is not opposed to fortitude. For excess of daring seems to result from presumption of mind. But presumption pertains to pride which is opposed to humility. Therefore daring is opposed to humility rather than to fortitude.

Obj. 2: Further, daring does not seem to call for blame, except in so far as it results in harm either to the daring person who puts himself in danger inordinately, or to others whom he attacks with daring, or exposes to danger. But this seemingly pertains to injustice. Therefore daring, as designating a sin, is opposed, not to fortitude but to justice.

Obj. 3: Further, fortitude is concerned about fear and daring, as stated above (Q. 123, A. 3). Now since timidity is opposed to fortitude in respect of an excess of fear, there is another vice opposed to timidity in respect of a lack of fear. If then, daring is opposed to fortitude, in the point of excessive daring, there will likewise be a vice opposed to it in the point of deficient daring. But there is no such vice. Therefore neither should daring be accounted a vice in opposition to fortitude.

On the contrary, The Philosopher in both the Second and Third Books of Ethics accounts daring to be opposed to fortitude.

I answer that, As stated above (Q. 126, A. 2), it belongs to a moral virtue to observe the rational mean in the matter about which it is concerned. Wherefore every vice that denotes lack of moderation in the matter of a moral virtue is opposed to that virtue, as immoderate to moderate. Now daring, in so far as it denotes a vice, implies excess of passion, and this excess goes by the name of daring. Wherefore it is evident that it is opposed to the virtue of fortitude which is concerned about fear and daring, as stated above (Q. 122, A. 3).

Reply Obj. 1: Opposition between vice and virtue does not depend chiefly on the cause of the vice but on the vice's very species. Wherefore it is not necessary that daring be opposed to the same virtue as presumption which is its cause.

Reply Obj. 2: Just as the direct opposition of a vice does not depend on its cause, so neither does it depend on its effect. Now the harm done by daring is its effect. Wherefore neither does the opposition of daring depend on this.

Reply Obj. 3: The movement of daring consists in a man taking the offensive against that which is in opposition to him: and nature inclines him to do this except in so far as such inclination is hindered by the fear of receiving harm from that source. Hence the vice which exceeds in daring has no contrary deficiency, save only timidity. Yet daring does not always accompany so great a lack of timidity, for as the Philosopher says (Ethic. iii, 7), "the daring are precipitate and eager to meet danger, yet fail when the danger is present," namely through fear. _____

QUESTION 128

OF THE PARTS OF FORTITUDE

We must now consider the parts of fortitude; first we shall consider what are the parts of fortitude; and secondly we shall treat of each part.

_____

ARTICLE [II-II, Q. 128, Art.]

Whether the Parts of Fortitude Are Suitably Assigned?

Objection 1: It seems that the parts of fortitude are unsuitably assigned. For Tully (De Invent. Rhet. ii) assigns four parts to fortitude, namely *magnificence, confidence, patience,* and *perseverance.* Now magnificence seems to pertain to liberality; since both are concerned about money, and "a magnificent man must needs be liberal," as the Philosopher observes (Ethic. iv, 2). But liberality is a part of justice, as stated above (Q. 117, A. 5). Therefore magnificence should not be reckoned a part of fortitude.

Obj. 2: Further, confidence is apparently the same as hope. But hope does not seem to pertain to fortitude, but is rather a virtue by itself. Therefore confidence should not be reckoned a part of fortitude.

Obj. 3: Further, fortitude makes a man behave aright in face of danger. But magnificence and confidence do not essentially imply any relation to danger. Therefore they are not suitably reckoned as parts of fortitude.

Obj. 4: Further, according to Tully (De Invent. Rhet. ii) patience denotes endurance of hardships, and he ascribes the same to fortitude. Therefore patience is the same as fortitude and not a part thereof.

Obj. 5: Further, that which is a requisite to every virtue should not be reckoned a part of a special virtue. But perseverance is required in every virtue: for it is written (Matt. 24:13): "He that shall persevere to the end he shall be saved." Therefore perseverance should not be accounted a part of fortitude.

Obj. 6: Further, Macrobius (De Somn. Scip. i) reckons seven parts of fortitude, namely "magnanimity, confidence, security, magnificence, constancy, forbearance, stability." Andronicus also reckons seven virtues annexed to fortitude, and these are, "courage, strength of will, magnanimity, manliness, perseverance, magnificence." Therefore it seems that Tully's reckoning of the parts of fortitude is incomplete.

Obj. 7: Further, Aristotle (Ethic. iii) reckons five parts of fortitude. The first is *civic* fortitude, which produces brave deeds through fear of dishonor or punishment; the second is *military* fortitude, which produces brave deeds as a result of warlike art or experience; the third is the fortitude which produces brave deeds resulting from passion, especially anger; the fourth is the fortitude which makes a man act bravely through being accustomed to overcome; the fifth is the fortitude which makes a man act bravely through being unaccustomed to danger. Now these kinds of fortitude are not comprised under any of the above enumerations. Therefore these enumerations of the parts of fortitude are unfitting.

I answer that, As stated above (Q. 48), a virtue can have three kinds of parts, subjective, integral, and potential. But fortitude, taken as a special virtue, cannot have subjective parts, since it is not divided into several specifically distinct virtues, for it is about a very special matter.

However, there are quasi-integral and potential parts assigned to it: integral parts, with regard to those things the concurrence of which is requisite for an act of fortitude; and potential parts, because what fortitude practices in face of the

greatest hardships, namely dangers of death, certain other virtues practice in the matter of certain minor hardships and these virtues are annexed to fortitude as secondary virtues to the principal virtue. As stated above (Q. 123, AA. 3, 6), the act of fortitude is twofold, aggression and endurance. Now two things are required for the act of aggression. The first regards preparation of the mind, and consists in one's having a mind ready for aggression. In this respect Tully mentions *confidence,* of which he says (De Invent. Rhet. ii) that "with this the mind is much assured and firmly hopeful in great and honorable undertakings." The second regards the accomplishment of the deed, and consists in not failing to accomplish what one has confidently begun. In this respect Tully mentions *magnificence,* which he describes as being "the discussion and administration," i.e. accomplishment "of great and lofty undertakings, with a certain broad and noble purpose of mind," so as to combine execution with greatness of purpose. Accordingly if these two be confined to the proper matter of fortitude, namely to dangers of death, they will be quasi-integral parts thereof, because without them there can be no fortitude; whereas if they be referred to other matters involving less hardship, they will be virtues specifically distinct from fortitude, but annexed thereto as secondary virtues to principal: thus *magnificence* is referred by the Philosopher (Ethic. iv) to great expenses, and *magnanimity,* which seems to be the same as confidence, to great honors. Again, two things are requisite for the other act of fortitude, viz. endurance. The first is that the mind be not broken by sorrow, and fall away from its greatness, by reason of the stress of threatening evil. In this respect he mentions *patience,* which he describes as "the voluntary and prolonged endurance of arduous and difficult things for the sake of virtue or profit." The other is that by the prolonged suffering of hardships man be not wearied so as to lose courage, according to Heb. 12:3, "That you be not wearied, fainting in your minds." In this respect he mentions *perseverance,* which accordingly he describes as "the fixed and continued persistence in a well considered purpose." If these two be confined to the proper matter of fortitude, they will be quasi-integral parts thereof; but if they be referred to any kind of hardship they will be virtues distinct from fortitude, yet annexed thereto as secondary to principal.

Reply Obj. 1: Magnificence in the matter of liberality adds a certain greatness: this is connected with the notion of difficulty which is the object of the irascible faculty, that is perfected chiefly by fortitude: and to this virtue, in this respect, it belongs.

Reply Obj. 2: Hope whereby one confides in God is accounted a theological

virtue, as stated above (Q. 17, A. 5; I-II, Q. 62, A. 3). But by confidence which here is accounted a part of fortitude, man hopes in himself, yet under God withal.

Reply Obj. 3: To venture on anything great seems to involve danger, since to fail in such things is very disastrous. Wherefore although magnificence and confidence are referred to the accomplishment of or venturing on any other great things, they have a certain connection with fortitude by reason of the imminent danger.

Reply Obj. 4: Patience endures not only dangers of death, with which fortitude is concerned, without excessive sorrow, but also any other hardships or dangers. In this respect it is accounted a virtue annexed to fortitude: but as referred to dangers of death, it is an integral part thereof.

Reply Obj. 5: Perseverance as denoting persistence in a good deed unto the end, may be a circumstance of every virtue, but it is reckoned a part of fortitude in the sense stated in the body of the Article.

Reply Obj. 6: Macrobius reckons the four aforesaid mentioned by Tully, namely *confidence, magnificence, forbearance,* which he puts in the place of patience, and *firmness,* which he substitutes for perseverance. And he adds three, two of which, namely *magnanimity* and *security,* are comprised by Tully under the head of confidence. But Macrobius is more specific in his enumeration. Because confidence denotes a man's hope for great things: and hope for anything presupposes an appetite stretching forth to great things by desire, and this belongs to magnanimity. For it has been stated above (I-II, Q. 40, A. 2) that hope presupposes love and desire of the thing hoped for.

A still better reply is that confidence pertains to the certitude of hope; while magnanimity refers to the magnitude of the thing hoped for. Now hope has no firmness unless its contrary be removed, for sometimes one, for one's own part, would hope for something, but hope is avoided on account of the obstacle of fear, since fear is somewhat contrary to hope, as stated above, (I-II, Q. 40, A. 4, ad 1). Hence Macrobius adds security, which banishes fear. He adds a third, namely constancy, which may be comprised under magnificence. For in performing deeds of magnificence one needs to have a constant mind. For this reason Tully says that magnificence consists not only in accomplishing great things, but also in discussing them generously in the mind. Constancy may also

pertain to perseverance, so that one may be called persevering through not desisting on account of delays, and constant through not desisting on account of any other obstacles.

Those that are mentioned by Andronicus seem to amount to the same as the above. For with Tully and Macrobius he mentions *perseverance* and *magnificence*, and with Macrobius, *magnanimity. Strength of will* is the same as patience or forbearance, for he says that "strength of will is a habit that makes one ready to attempt what ought to be attempted, and to endure what reason says should be endured"—i.e. good courage seems to be the same as assurance, for he defines it as "strength of soul in the accomplishment of its purpose." Manliness is apparently the same as confidence, for he says that "manliness is a habit of self-sufficiency in matters of virtue." Besides magnificence he mentions *andragathia*, i.e. manly goodness which we may render "strenuousness." For magnificence consists not only in being constant in the accomplishment of great deeds, which belongs to constancy, but also in bringing a certain manly prudence and solicitude to that accomplishment, and this belongs to *andragathia*, strenuousness: wherefore he says that *andragathia* is the virtue of a man, whereby he thinks out profitable works.

Accordingly it is evident that all these parts may be reduced to the four principal parts mentioned by Tully.

Reply Obj. 7: The five mentioned by Aristotle fall short of the true notion of virtue, for though they concur in the act of fortitude, they differ as to motive, as stated above (Q. 123, A. 1, ad 2); wherefore they are not reckoned parts but modes of fortitude. _____

QUESTION 129

OF MAGNANIMITY*
[*Not in the ordinary restricted sense but as explained by the author]
(In Eight Articles)

We must now consider each of the parts of fortitude, including, however, the other parts under those mentioned by Tully, with the exception of confidence, for which we shall substitute magnanimity, of which Aristotle treats. Accordingly we shall consider (1) Magnanimity; (2) Magnificence; (3) Patience; (4) Perseverance. As regards the first we shall treat (1) of magnanimity; (2) of its

contrary vices. Under the first head there are eight points of inquiry:

(1) Whether magnanimity is about honors?

(2) Whether magnanimity is only about great honors?

(3) Whether it is a virtue?

(4) Whether it is a special virtue?

(5) Whether it is a part of fortitude?

(6) Of its relation to confidence;

(7) Of its relation to assurance;

(8) Of its relation to goods of fortune. _____

FIRST ARTICLE [II-II, Q. 129, Art. 1]

Whether Magnanimity Is About Honors?

Objection 1: It seems that magnanimity is not about honors. For magnanimity is in the irascible faculty, as its very name shows, since "magnanimity" signifies greatness of mind, and "mind" denotes the irascible part, as appears from *De Anima* iii, 42, where the Philosopher says that "in the sensitive appetite are desire and mind," i.e. the concupiscible and irascible parts. But honor is a concupiscible good since it is the reward of virtue. Therefore it seems that magnanimity is not about honors.

Obj. 2: Further, since magnanimity is a moral virtue, it must needs be about either passions or operations. Now it is not about operations, for then it would be a part of justice: whence it follows that it is about passions. But honor is not a passion. Therefore magnanimity is not about honors.

Obj. 3: Further, the nature of magnanimity seems to regard pursuit rather than avoidance, for a man is said to be magnanimous because he tends to great things. But the virtuous are praised not for desiring honors, but for shunning them. Therefore magnanimity is not about honors.

On the contrary, The Philosopher says (Ethic. iv, 3) that "magnanimity is about honor and dishonor."

I answer that, Magnanimity by its very name denotes stretching forth of the mind to great things. Now virtue bears a relationship to two things, first to the matter about which is the field of its activity, secondly to its proper act, which consists in the right use of such matter. And since a virtuous habit is denominated chiefly from its act, a man is said to be magnanimous chiefly because he is minded to do some great act. Now an act may be called great in two ways: in one way proportionately, in another absolutely. An act may be called great proportionately, even if it consist in the use of some small or ordinary thing, if, for instance, one make a very good use of it: but an act is simply and absolutely great when it consists in the best use of the greatest thing.

The things which come into man's use are external things, and among these honor is the greatest simply, both because it is the most akin to virtue, since it is an attestation to a person's virtue, as stated above (Q. 103, AA. 1, 2); and because it is offered to God and to the best; and again because, in order to obtain honor even as to avoid shame, men set aside all other things. Now a man is said to be magnanimous in respect of things that are great absolutely and simply, just as a man is said to be brave in respect of things that are difficult simply. It follows therefore that magnanimity is about honors.

Reply Obj. 1: Good and evil absolutely considered regard the concupiscible faculty, but in so far as the aspect of difficult is added, they belong to the irascible. Thus it is that magnanimity regards honor, inasmuch, to wit, as honor has the aspect of something great or difficult.

Reply Obj. 2: Although honor is neither a passion nor an operation, yet it is the object of a passion, namely hope, which tends to a difficult good. Wherefore magnanimity is immediately about the passions of hope, and mediately about honor as the object of hope: even so, we have stated (Q. 123, AA. 4, 5) with regard to fortitude that it is about dangers of death in so far as they are the object of fear and daring.

Reply Obj. 3: Those are worthy of praise who despise riches in such a way as to do nothing unbecoming in order to obtain them, nor have too great a desire for them. If, however, one were to despise honors so as not to care to do what is worthy of honor, this would be deserving of blame. Accordingly magnanimity is

about honors in the sense that a man strives to do what is deserving of honor, yet not so as to think much of the honor accorded by man.

SECOND ARTICLE [II-II, Q. 129, Art. 2]

Whether Magnanimity Is Essentially About Great Honors?

Objection 1: It seems that magnanimity is not essentially about great honors. For the proper matter of magnanimity is honor, as stated above (A. 1). But great and little are accidental to honor. Therefore it is not essential to magnanimity to be about great honors.

Obj. 2: Further, just as magnanimity is about honor, so is meekness about anger. But it is not essential to meekness to be about either great or little anger. Therefore neither is it essential to magnanimity to be about great honor.

Obj. 3: Further, small honor is less aloof from great honor than is dishonor. But magnanimity is well ordered in relation to dishonor, and consequently in relation to small honors also. Therefore it is not only about great honors.

On the contrary, The Philosopher says (Ethic. ii, 7) that magnanimity is about great honors.

I answer that, According to the Philosopher (Phys. vii, 17, 18), virtue is a perfection, and by this we are to understand the perfection of a power, and that it regards the extreme limit of that power, as stated in *De Coelo* i, 116. Now the perfection of a power is not perceived in every operation of that power, but in such operations as are great or difficult: for every power, however imperfect, can extend to ordinary and trifling operations. Hence it is essential to a virtue to be about the difficult and the good, as stated in *Ethic.* ii, 3.

Now the difficult and the good (which amount to the same) in an act of virtue may be considered from two points of view. First, from the point of view of reason, in so far as it is difficult to find and establish the rational means in some particular matter: and this difficulty is found only in the act of intellectual virtues, and also of justice. The other difficulty is on the part of the matter, which may involve a certain opposition to the moderation of reason, which moderation has to be applied thereto: and this difficulty regards chiefly the other moral virtues, which are about the passions, because the passions resist reason as

Dionysius states (Div. Nom. iv, 4).

Now as regards the passions it is to be observed that the greatness of this power of resistance to reason arises chiefly in some cases from the passions themselves, and in others from the things that are the objects of the passions. The passions themselves have no great power of resistance, unless they be violent, because the sensitive appetite, which is the seat of the passions, is naturally subject to reason. Hence the resisting virtues that are about these passions regard only that which is great in such passions: thus fortitude is about very great fear and daring; temperance about the concupiscence of the greatest pleasures, and likewise meekness about the greatest anger. On the other hand, some passions have great power of resistance to reason arising from the external things themselves that are the objects of those passions: such are the love or desire of money or of honor. And for these it is necessary to have a virtue not only regarding that which is greatest in those passions, but also about that which is ordinary or little: because things external, though they be little, are very desirable, as being necessary for human life. Hence with regard to the desire of money there are two virtues, one about ordinary or little sums of money, namely liberality, and another about large sums of money, namely "magnificence."

In like manner there are two virtues about honors, one about ordinary honors. This virtue has no name, but is denominated by its extremes, which are *philotimia*, i.e. love of honor, and *aphilotimia*, i.e. without love of honor: for sometimes a man is commended for loving honor, and sometimes for not caring about it, in so far, to wit, as both these things may be done in moderation. But with regard to great honors there is *magnanimity.* Wherefore we must conclude that the proper matter of magnanimity is great honor, and that a magnanimous man tends to such things as are deserving of honor.

Reply Obj. 1: Great and little are accidental to honor considered in itself: but they make a great difference in their relation to reason, the mode of which has to be observed in the use of honor, for it is much more difficult to observe it in great than in little honors.

Reply Obj. 2: In anger and other matters only that which is greatest presents any notable difficulty, and about this alone is there any need of a virtue. It is different with riches and honors which are things existing outside the soul.

Reply Obj. 3: He that makes good use of great things is much more able to make

good use of little things. Accordingly the magnanimous man looks upon great honors as a thing of which he is worthy, or even little honors as something he deserves, because, to wit, man cannot sufficiently honor virtue which deserves to be honored by God. Hence he is not uplifted by great honors, because he does not deem them above him; rather does he despise them, and much more such as are ordinary or little. In like manner he is not cast down by dishonor, but despises it, since he recognizes that he does not deserve it.

THIRD ARTICLE [II-II, Q. 129, Art. 3]

Whether Magnanimity Is a Virtue?

Objection 1: It seems that magnanimity is not a virtue. For every moral virtue observes the mean. But magnanimity observes not the mean but the greater extreme: because the "magnanimous man deems himself worthy of the greatest things" (Ethic. iv, 3). Therefore magnanimity is not a virtue.

Obj. 2: Further, he that has one virtue has them all, as stated above (I-II, Q. 65, A. 1). But one may have a virtue without having magnanimity: since the Philosopher says (Ethic. iv, 3) that "whosoever is worthy of little things and deems himself worthy of them, is temperate, but he is not magnanimous." Therefore magnanimity is not a virtue.

Obj. 3: Further, "Virtue is a good quality of the mind," as stated above (I-II, Q. 55, A. 4). But magnanimity implies certain dispositions of the body: for the Philosopher says (Ethic. iv, 3) of "a magnanimous man that his gait is slow, his voice deep, and his utterance calm." Therefore magnanimity is not a virtue.

Obj. 4: Further, no virtue is opposed to another virtue. But magnanimity is opposed to humility, since "the magnanimous deems himself worthy of great things, and despises others," according to *Ethic*. iv, 3. Therefore magnanimity is not a virtue.

Obj. 5: Further, the properties of every virtue are praiseworthy. But magnanimity has certain properties that call for blame. For, in the first place, the magnanimous is unmindful of favors; secondly, he is remiss and slow of action; thirdly, he employs irony [*Cf. Q. 113] towards many; fourthly, he is unable to associate with others; fifthly, because he holds to the barren things rather than to those that are fruitful. Therefore magnanimity is not a virtue.

On the contrary, It is written in praise of certain men (2 Macc. 15:18): "Nicanor hearing of the valor of Judas' companions, and the greatness of courage (*animi magnitudinem*) with which they fought for their country, was afraid to try the matter by the sword." Now, only deeds of virtue are worthy of praise. Therefore magnanimity which consists in greatness of courage is a virtue.

I answer that, The essence of human virtue consists in safeguarding the good of reason in human affairs, for this is man's proper good. Now among external human things honors take precedence of all others, as stated above (A. 1; I-II, Q. 11, A. 2, Obj. 3). Therefore magnanimity, which observes the mode of reason in great honors, is a virtue.

Reply Obj. 1: As the Philosopher again says (Ethic. iv, 3), "the magnanimous in point of quantity goes to extremes," in so far as he tends to what is greatest, "but in the matter of becomingness, he follows the mean," because he tends to the greatest things according to reason, for "he deems himself worthy in accordance with his worth" (Ethic. iv, 3), since his aims do not surpass his deserts.

Reply Obj. 2: The mutual connection of the virtues does not apply to their acts, as though every one were competent to practice the acts of all the virtues. Wherefore the act of magnanimity is not becoming to every virtuous man, but only to great men. On the other hand, as regards the principles of virtue, namely prudence and grace, all virtues are connected together, since their habits reside together in the soul, either in act or by way of a proximate disposition thereto. Thus it is possible for one to whom the act of magnanimity is not competent, to have the habit of magnanimity, whereby he is disposed to practice that act if it were competent to him according to his state.

Reply Obj. 3: The movements of the body are differentiated according to the different apprehensions and emotions of the soul. And so it happens that to magnanimity there accrue certain fixed accidents by way of bodily movements. For quickness of movement results from a man being intent on many things which he is in a hurry to accomplish, whereas the magnanimous is intent only on great things; these are few and require great attention, wherefore they call for slow movement. Likewise shrill and rapid speaking is chiefly competent to those who are quick to quarrel about anything, and this becomes not the magnanimous who are busy only about great things. And just as these dispositions of bodily movements are competent to the magnanimous man according to the mode of his emotions, so too in those who are naturally disposed to magnanimity these

conditions are found naturally.

Reply Obj. 4: There is in man something great which he possesses through the gift of God; and something defective which accrues to him through the weakness of nature. Accordingly magnanimity makes a man deem himself worthy of great things in consideration of the gifts he holds from God: thus if his soul is endowed with great virtue, magnanimity makes him tend to perfect works of virtue; and the same is to be said of the use of any other good, such as science or external fortune. On the other hand, humility makes a man think little of himself in consideration of his own deficiency, and magnanimity makes him despise others in so far as they fall away from God's gifts: since he does not think so much of others as to do anything wrong for their sake. Yet humility makes us honor others and esteem them better than ourselves, in so far as we see some of God's gifts in them. Hence it is written of the just man (Ps. 14:4): "In his sight a vile person is contemned [*Douay: 'The malignant is brought to nothing, but he glorifieth,' etc.]," which indicates the contempt of magnanimity, "but he honoreth them that fear the Lord," which points to the reverential bearing of humility. It is therefore evident that magnanimity and humility are not contrary to one another, although they seem to tend in contrary directions, because they proceed according to different considerations.

Reply Obj. 5: These properties in so far as they belong to a magnanimous man call not for blame, but for very great praise. For in the first place, when it is said that the magnanimous is not mindful of those from whom he has received favors, this points to the fact that he takes no pleasure in accepting favors from others unless he repay them with yet greater favor; this belongs to the perfection of gratitude, in the act of which he wishes to excel, even as in the acts of other virtues. Again, in the second place, it is said that he is remiss and slow of action, not that he is lacking in doing what becomes him, but because he does not busy himself with all kinds of works, but only with great works, such as are becoming to him. He is also said, in the third place, to employ irony, not as opposed to truth, and so as either to say of himself vile things that are not true, or deny of himself great things that are true, but because he does not disclose all his greatness, especially to the large number of those who are beneath him, since, as also the Philosopher says (Ethic. iv, 3), "it belongs to a magnanimous man to be great towards persons of dignity and affluence, and unassuming towards the middle class." In the fourth place, it is said that he cannot associate with others: this means that he is not at home with others than his friends: because he altogether shuns flattery and hypocrisy, which belong to littleness of mind. But

he associates with all, both great and little, according as he ought, as stated above (ad 1). It is also said, fifthly, that he prefers to have barren things, not indeed any, but good, i.e. virtuous; for in all things he prefers the virtuous to the useful, as being greater: since the useful is sought in order to supply a defect which is inconsistent with magnanimity. _____

FOURTH ARTICLE [II-II, Q. 129, Art. 4]

Whether Magnanimity Is a Special Virtue?

Objection 1: It seems that magnanimity is not a special virtue. For no special virtue is operative in every virtue. But the Philosopher states (Ethic. iv, 3) that "whatever is great in each virtue belongs to the magnanimous." Therefore magnanimity is not a special virtue.

Obj. 2: Further, the acts of different virtues are not ascribed to any special virtue. But the acts of different virtues are ascribed to the magnanimous man. For it is stated in *Ethic.* iv, 3 that "it belongs to the magnanimous not to avoid reproof" (which is an act of prudence), "nor to act unjustly" (which is an act of justice), "that he is ready to do favors" (which is an act of charity), "that he gives his services readily" (which is an act of liberality), that "he is truthful" (which is an act of truthfulness), and that "he is not given to complaining" (which is an act of patience). Therefore magnanimity is not a special virtue.

Obj. 3: Further, every virtue is a special ornament of the soul, according to the saying of Isa. 61:10, "He hath clothed me with the garments of salvation," and afterwards he adds, "and as a bride adorned with her jewels." But magnanimity is the ornament of all the virtues, as stated in *Ethic.* iv. Therefore magnanimity is a general virtue.

On the contrary, The Philosopher (Ethic. ii, 7) distinguishes it from the other virtues.

I answer that, As stated above (Q. 123, A. 2), it belongs to a special virtue to establish the mode of reason in a determinate matter. Now magnanimity establishes the mode of reason in a determinate matter, namely honors, as stated above (AA. 1, 2): and honor, considered in itself, is a special good, and accordingly magnanimity considered in itself is a special virtue.

Since, however, honor is the reward of every virtue, as stated above (Q. 103, A.

1, ad 2), it follows that by reason of its matter it regards all the virtues.

Reply Obj. 1: Magnanimity is not about any kind of honor, but great honor. Now, as honor is due to virtue, so great honor is due to a great deed of virtue. Hence it is that the magnanimous is intent on doing great deeds in every virtue, in so far, to wit, as he tends to what is worthy of great honors.

Reply Obj. 2: Since the magnanimous tends to great things, it follows that he tends chiefly to things that involve a certain excellence, and shuns those that imply defect. Now it savors of excellence that a man is beneficent, generous and grateful. Wherefore he shows himself ready to perform actions of this kind, but not as acts of the other virtues. On the other hand, it is a proof of defect, that a man thinks so much of certain external goods or evils, that for their sake he abandons and gives up justice or any virtue whatever. Again, all concealment of the truth indicates a defect, since it seems to be the outcome of fear. Also that a man be given to complaining denotes a defect, because by so doing the mind seems to give way to external evils. Wherefore these and like things the magnanimous man avoids under a special aspect, inasmuch as they are contrary to his excellence or greatness.

Reply Obj. 3: Every virtue derives from its species a certain luster or adornment which is proper to each virtue: but further adornment results from the very greatness of a virtuous deed, through magnanimity which makes all virtues greater as stated in *Ethic.* iv, 3. _____

FIFTH ARTICLE [II-II, Q. 129, Art. 5]

Whether Magnanimity Is a Part of Fortitude?

Objection 1: It seems that magnanimity is not a part of fortitude. For a thing is not a part of itself. But magnanimity appears to be the same as fortitude. For Seneca says (De Quat. Virtut.): "If magnanimity, which is also called fortitude, be in thy soul, thou shalt live in great assurance": and Tully says (De Offic. i): "If a man is brave we expect him to be magnanimous, truth-loving, and far removed from deception." Therefore magnanimity is not a part of fortitude.

Obj. 2: Further, the Philosopher (Ethic. iv, 3) says that a magnanimous man is not *philokindynos*, that is, a lover of danger. But it belongs to a brave man to expose himself to danger. Therefore magnanimity has nothing in common with fortitude so as to be called a part thereof.

Obj. 3: Further, magnanimity regards the great in things to be hoped for, whereas fortitude regards the great in things to be feared or dared. But good is of more import than evil. Therefore magnanimity is a more important virtue than fortitude. Therefore it is not a part thereof.

On the contrary, Macrobius (De Somn. Scip. i) and Andronicus reckon magnanimity as a part of fortitude.

I answer that, As stated above (I-II, Q. 61, A. 3), a principal virtue is one to which it belongs to establish a general mode of virtue in a principal matter. Now one of the general modes of virtue is firmness of mind, because "a firm standing is necessary in every virtue," according to *Ethic.* ii. And this is chiefly commended in those virtues that tend to something difficult, in which it is most difficult to preserve firmness. Wherefore the more difficult it is to stand firm in some matter of difficulty, the more principal is the virtue which makes the mind firm in that matter.

Now it is more difficult to stand firm in dangers of death, wherein fortitude confirms the mind, than in hoping for or obtaining the greatest goods, wherein the mind is confirmed by magnanimity, for, as man loves his life above all things, so does he fly from dangers of death more than any others. Accordingly it is clear that magnanimity agrees with fortitude in confirming the mind about some difficult matter; but it falls short thereof, in that it confirms the mind about a matter wherein it is easier to stand firm. Hence magnanimity is reckoned a part of fortitude, because it is annexed thereto as secondary to principal.

Reply Obj. 1: As the Philosopher says (Ethic. v, 1, 3), "to lack evil is looked upon as a good," wherefore not to be overcome by a grievous evil, such as the danger of death, is looked upon as though it were the obtaining of a great good, the former belonging to fortitude, and the latter to magnanimity: in this sense fortitude and magnanimity may be considered as identical. Since, however, there is a difference as regards the difficulty on the part of either of the aforesaid, it follows that properly speaking magnanimity, according to the Philosopher (Ethic. ii, 7), is a distinct virtue from fortitude.

Reply Obj. 2: A man is said to love danger when he exposes himself to all kinds of dangers, which seems to be the mark of one who thinks "many" the same as "great." This is contrary to the nature of a magnanimous man, for no one seemingly exposes himself to danger for the sake of a thing that he does not

deem great. But for things that are truly great, a magnanimous man is most ready to expose himself to danger, since he does something great in the act of fortitude, even as in the acts of the other virtues. Hence the Philosopher says (Ethic. ii, 7) that the magnanimous man is not *mikrokindynos*, i.e. endangering himself for small things, but *megalokindynos*, i.e. endangering himself for great things. And Seneca says (De Quat. Virtut.): "Thou wilt be magnanimous if thou neither seekest dangers like a rash man, nor fearest them like a coward. For nothing makes the soul a coward save the consciousness of a wicked life."

Reply Obj. 3: Evil as such is to be avoided: and that one has to withstand it is accidental; in so far, to wit, as one has to suffer an evil in order to safeguard a good. But good as such is to be desired, and that one avoids it is only accidental, in so far, to wit, as it is deemed to surpass the ability of the one who desires it. Now that which is so essentially is always of more account than that which is so accidentally. Wherefore the difficult in evil things is always more opposed to firmness of mind than the difficult in good things. Hence the virtue of fortitude takes precedence of the virtue of magnanimity. For though good is simply of more import than evil, evil is of more import in this particular respect.

SIXTH ARTICLE [II-II, Q. 129, Art. 6]

Whether Confidence Belongs to Magnanimity?

Objection 1: It seems that confidence does not belong to magnanimity. For a man may have assurance not only in himself, but also in another, according to 2 Cor. 3:4, 5, "Such confidence we have, through Christ towards God, not that we are sufficient to think anything of ourselves, as of ourselves." But this seems inconsistent with the idea of magnanimity. Therefore confidence does not belong to magnanimity.

Obj. 2: Further, confidence seems to be opposed to fear, according to Isa. 12:2, "I will deal confidently and will not fear." But to be without fear seems more akin to fortitude. Therefore confidence also belongs to fortitude rather than to magnanimity.

Obj. 3: Further, reward is not due except to virtue. But a reward is due to confidence, according to Heb. 3:6, where it is said that we are the house of Christ, "if we hold fast the confidence and glory of hope unto the end."

Therefore confidence is a virtue distinct from magnanimity: and this is confirmed by the fact that Macrobius enumerates it with magnanimity (In Somn. Scip. i).

On the contrary, Tully (De Suv. Rhet. ii) seems to substitute confidence for magnanimity, as stated above in the preceding Question (ad 6) and in the prologue to this.

I answer that, Confidence takes its name from "fides" (faith): and it belongs to faith to believe something and in somebody. But confidence belongs to hope, according to Job 11:18, "Thou shalt have confidence, hope being set before thee." Wherefore confidence apparently denotes chiefly that a man derives hope through believing the word of one who promises to help him. Since, however, faith signifies also a strong opinion, and since one may come to have a strong opinion about something, not only on account of another's statement, but also on account of something we observe in another, it follows that confidence may denote the hope of having something, which hope we conceive through observing something either in oneself—for instance, through observing that he is healthy, a man is confident that he will live long. Or in another, for instance, through observing that another is friendly to him and powerful, a man is confident that he will receive help from him.

Now it has been stated above (A. 1, ad 2) that magnanimity is chiefly about the hope of something difficult. Wherefore, since confidence denotes a certain strength of hope arising from some observation which gives one a strong opinion that one will obtain a certain good, it follows that confidence belongs to magnanimity.

Reply Obj. 1: As the Philosopher says (Ethic. iv, 3), it belongs to the "magnanimous to need nothing," for need is a mark of the deficient. But this is to be understood according to the mode of a man, hence he adds "or scarcely anything." For it surpasses man to need nothing at all. For every man needs, first, the Divine assistance, secondly, even human assistance, since man is naturally a social animal, for he is [not] sufficient by himself to provide for his own life. Accordingly, in so far as he needs others, it belongs to a magnanimous man to have confidence in others, for it is also a point of excellence in a man that he should have at hand those who are able to be of service to him. And in so far as his own ability goes, it belongs to a magnanimous man to be confident in himself.

Reply Obj. 2: As stated above (I-II, Q. 23, A. 2; Q. 40, A. 4), when we were treating of the passions, hope is directly opposed to despair, because the latter is about the same object, namely good. But as regards contrariety of objects it is opposed to fear, because the latter's object is evil. Now confidence denotes a certain strength of hope, wherefore it is opposed to fear even as hope is. Since, however, fortitude properly strengthens a man in respect of evil, and magnanimity in respect of the obtaining of good, it follows that confidence belongs more properly to magnanimity than to fortitude. Yet because hope causes daring, which belongs to fortitude, it follows in consequence that confidence pertains to fortitude.

Reply Obj. 3: Confidence, as stated above, denotes a certain mode of hope: for confidence is hope strengthened by a strong opinion. Now the mode applied to an affection may call for commendation of the act, so that it become meritorious, yet it is not this that draws it to a species of virtue, but its matter. Hence, properly speaking, confidence cannot denote a virtue, though it may denote the conditions of a virtue. For this reason it is reckoned among the parts of fortitude, not as an annexed virtue, except as identified with magnanimity by Tully (De Suv. Rhet. ii), but as an integral part, as stated in the preceding Question.

SEVENTH ARTICLE [II-II, Q. 129, Art. 7]

Whether Security Belongs to Magnanimity?

Objection 1: It seems that security does not belong to magnanimity. For security, as stated above (Q. 128, ad 6), denotes freedom from the disturbance of fear. But fortitude does this most effectively. Wherefore security is seemingly the same as fortitude. But fortitude does not belong to magnanimity; rather the reverse is the case. Neither therefore does security belong to magnanimity.

Obj. 2: Further, Isidore says (Etym. x) that a man "is said to be secure because he is without care." But this seems to be contrary to virtue, which has a care for honorable things, according to 2 Tim. 2:15, "Carefully study to present thyself approved unto God." Therefore security does not belong to magnanimity, which does great things in all the virtues.

Obj. 3: Further, virtue is not its own reward. But security is accounted the reward of virtue, according to Job 11:14, 18, "If thou wilt put away from thee the

iniquity that is in thy hand . . . being buried thou shalt sleep secure." Therefore security does not belong to magnanimity or to any other virtue, as a part thereof.

On the contrary, Tully says (De Offic. i) under the heading: "Magnanimity consists of two things," that "it belongs to magnanimity to give way neither to a troubled mind, nor to man, nor to fortune." But a man's security consists in this. Therefore security belongs to magnanimity.

I answer that, As the Philosopher says (Rhet. ii, 5), "fear makes a man take counsel," because, to wit he takes care to avoid what he fears. Now security takes its name from the removal of this care, of which fear is the cause: wherefore security denotes perfect freedom of the mind from fear, just as confidence denotes strength of hope. Now, as hope directly belongs to magnanimity, so fear directly regards fortitude. Wherefore as confidence belongs immediately to magnanimity, so security belongs immediately to fortitude.

It must be observed, however, that as hope is the cause of daring, so is fear the cause of despair, as stated above when we were treating of the passion (I-II, Q. 45, A. 2). Wherefore as confidence belongs indirectly to fortitude, in so far as it makes use of daring, so security belongs indirectly to magnanimity, in so far as it banishes despair.

Reply Obj. 1: Fortitude is chiefly commended, not because it banishes fear, which belongs to security, but because it denotes a firmness of mind in the matter of the passion. Wherefore security is not the same as fortitude, but is a condition thereof.

Reply Obj. 2: Not all security is worthy of praise but only when one puts care aside, as one ought, and in things when one should not fear: in this way it is a condition of fortitude and of magnanimity.

Reply Obj. 3: There is in the virtues a certain likeness to, and participation of, future happiness, as stated above (I-II, Q. 5, AA. 3, 7). Hence nothing hinders a certain security from being a condition of a virtue, although perfect security belongs to virtue's reward. _____

EIGHTH ARTICLE [II-II, Q. 129, Art. 8]

Whether Goods of Fortune Conduce to Magnanimity?

Objection 1: It seems that goods of fortune do not conduce to magnanimity. For according to Seneca (De Ira i: De vita beata xvi): "virtue suffices for itself." Now magnanimity takes every virtue great, as stated above (A. 4, ad 3). Therefore goods of fortune do not conduce to magnanimity.

Obj. 2: Further, no virtuous man despises what is helpful to him. But the magnanimous man despises whatever pertains to goods of fortune: for Tully says (De Offic. i) under the heading: "Magnanimity consists of two things," that "a great soul is commended for despising external things." Therefore a magnanimous man is not helped by goods of fortune.

Obj. 3: Further, Tully adds (De Offic. i) that "it belongs to a great soul so to bear what seems troublesome, as nowise to depart from his natural estate, or from the dignity of a wise man." And Aristotle says (Ethic. iv, 3) that "a magnanimous man does not grieve at misfortune." Now troubles and misfortunes are opposed to goods of fortune, for every one grieves at the loss of what is helpful to him. Therefore external goods of fortune do not conduce to magnanimity.

On the contrary, The Philosopher says (Ethic. iv, 3) that "good fortune seems to conduce to magnanimity."

I answer that, As stated above (A. 1), magnanimity regards two things: honor as its matter, and the accomplishment of something great as its end. Now goods of fortune conduce to both these things. For since honor is conferred on the virtuous, not only by the wise, but also by the multitude who hold these goods of fortune in the highest esteem, the result is that they show greater honor to those who possess goods of fortune. Likewise goods of fortune are useful organs or instruments of virtuous deeds: since we can easily accomplish things by means of riches, power and friends. Hence it is evident that goods of fortune conduce to magnanimity.

Reply Obj. 1: Virtue is said to be sufficient for itself, because it can be without even these external goods; yet it needs them in order to act more expeditiously.

Reply Obj. 2: The magnanimous man despises external goods, inasmuch as he does not think them so great as to be bound to do anything unbecoming for their sake. Yet he does not despise them, but that he esteems them useful for the accomplishment of virtuous deeds.

Reply Obj. 3: If a man does not think much of a thing, he is neither very joyful at

obtaining it, nor very grieved at losing it. Wherefore, since the magnanimous man does not think much of external goods, that is goods of fortune, he is neither much uplifted by them if he has them, nor much cast down by their loss.

QUESTION 130

OF PRESUMPTION
(In Two Articles)

We must now consider the vices opposed to magnanimity; and in the first place, those that are opposed thereto by excess. These are three, namely, presumption, ambition, and vainglory. Secondly, we shall consider pusillanimity which is opposed to it by way of deficiency. Under the first head there are two points of inquiry:

(1) Whether presumption is a sin?

(2) Whether it is opposed to magnanimity by excess?

FIRST ARTICLE [II-II, Q. 130, Art. 1]

Whether Presumption Is a Sin?

Objection 1: It seems that presumption is not a sin. For the Apostle says: "Forgetting the things that are behind, I stretch forth [Vulg.: 'and stretching forth'] myself to those that are before." But it seems to savor of presumption that one should tend to what is above oneself. Therefore presumption is not a sin.

Obj. 2: Further, the Philosopher says (Ethic. i, 7) "we should not listen to those who would persuade us to relish human things because we are men, or mortal things because we are mortal, but we should relish those that make us immortal": and (Metaph. i) "that man should pursue divine things as far as possible." Now divine and immortal things are seemingly far above man. Since then presumption consists essentially in tending to what is above oneself, it seems that presumption is something praiseworthy, rather than a sin.

Obj. 3: Further, the Apostle says (2 Cor. 3:5): "Not that we are sufficient to think anything of ourselves, as of ourselves." If then presumption, by which one

strives at that for which one is not sufficient, be a sin, it seems that man cannot lawfully even think of anything good: which is absurd. Therefore presumption is not a sin.

On the contrary, It is written (Ecclus. 37:3): "O wicked presumption, whence camest thou?" and a gloss answers: "From a creature's evil will." Now all that comes of the root of an evil will is a sin. Therefore presumption is a sin.

I answer that, Since whatever is according to nature, is ordered by the Divine Reason, which human reason ought to imitate, whatever is done in accordance with human reason in opposition to the order established in general throughout natural things is vicious and sinful. Now it is established throughout all natural things, that every action is commensurate with the power of the agent, nor does any natural agent strive to do what exceeds its ability. Hence it is vicious and sinful, as being contrary to the natural order, that any one should assume to do what is above his power: and this is what is meant by presumption, as its very name shows. Wherefore it is evident that presumption is a sin.

Reply Obj. 1: [A thing may be] above the active power of a natural thing, and yet not above the passive power of that same thing: thus the air is possessed of a passive power by reason of which it can be so changed as to obtain the action and movement of fire, which surpass the active power of air. Thus too it would be sinful and presumptuous for a man while in a state of imperfect virtue to attempt the immediate accomplishment of what belongs to perfect virtue. But it is not presumptuous or sinful for a man to endeavor to advance towards perfect virtue. In this way the Apostle stretched himself forth to the things that were before him, namely continually advancing forward.

Reply Obj. 2: Divine and immortal things surpass man according to the order of nature. Yet man is possessed of a natural power, namely the intellect, whereby he can be united to immortal and Divine things. In this respect the Philosopher says that "man ought to pursue immortal and divine things," not that he should do what it becomes God to do, but that he should be united to Him in intellect and will.

Reply Obj. 3: As the Philosopher says (Ethic. iii, 3), "what we can do by the help of others we can do by ourselves in a sense." Hence since we can think and do good by the help of God, this is not altogether above our ability. Hence it is not presumptuous for a man to attempt the accomplishment of a virtuous deed: but it

would be presumptuous if one were to make the attempt without confidence in God's assistance. _____

SECOND ARTICLE [II-II, Q. 130, Art. 2]

Whether Presumption Is Opposed to Magnanimity by Excess?

Objection 1: It seems that presumption is not opposed to magnanimity by excess. For presumption is accounted a species of the sin against the Holy Ghost, as stated above (Q. 14, A. 2; Q. 21, A. 1). But the sin against the Holy Ghost is not opposed to magnanimity, but to charity. Neither therefore is presumption opposed to magnanimity.

Obj. 2: Further, it belongs to magnanimity that one should deem oneself worthy of great things. But a man is said to be presumptuous even if he deem himself worthy of small things, if they surpass his ability. Therefore presumption is not directly opposed to magnanimity.

Obj. 3: Further, the magnanimous man looks upon external goods as little things. Now according to the Philosopher (Ethic. iv, 3), "on account of external fortune the presumptuous disdain and wrong others, because they deem external goods as something great." Therefore presumption is opposed to magnanimity, not by excess, but only by deficiency.

On the contrary, The Philosopher says (Ethic. ii, 7; iv, 3) that the "vain man," i.e. a vaporer or a wind-bag, which with us denotes a presumptuous man, "is opposed to the magnanimous man by excess."

I answer that, As stated above (Q. 129, A. 3, ad 1), magnanimity observes the means, not as regards the quantity of that to which it tends, but in proportion to our own ability: for it does not tend to anything greater than is becoming to us.

Now the presumptuous man, as regards that to which he tends, does not exceed the magnanimous, but sometimes falls far short of him: but he does exceed in proportion to his own ability, whereas the magnanimous man does not exceed his. It is in this way that presumption is opposed to magnanimity by excess.

Reply Obj. 1: It is not every presumption that is accounted a sin against the Holy Ghost, but that by which one contemns the Divine justice through inordinate confidence in the Divine mercy. The latter kind of presumption, by reason of its

matter, inasmuch, to wit, as it implies contempt of something Divine, is opposed to charity, or rather to the gift of fear, whereby we revere God. Nevertheless, in so far as this contempt exceeds the proportion to one's own ability, it can be opposed to magnanimity.

Reply Obj. 2: Presumption, like magnanimity, seems to tend to something great. For we are not, as a rule, wont to call a man presumptuous for going beyond his powers in something small. If, however, such a man be called presumptuous, this kind of presumption is not opposed to magnanimity, but to that virtue which is about ordinary honor, as stated above (Q. 129, A. 2).

Reply Obj. 3: No one attempts what is above his ability, except in so far as he deems his ability greater than it is. In this one may err in two ways. First only as regards quantity, as when a man thinks he has greater virtue, or knowledge, or the like, than he has. Secondly, as regards the kind of thing, as when he thinks himself great, and worthy of great things, by reason of something that does not make him so, for instance by reason of riches or goods of fortune. For, as the Philosopher says (Ethic. iv, 3), "those who have these things without virtue, neither justly deem themselves worthy of great things, nor are rightly called magnanimous."

Again, the thing to which a man sometimes tends in excess of his ability, is sometimes in very truth something great, simply as in the case of Peter, whose intent was to suffer for Christ, which has exceeded his power; while sometimes it is something great, not simply, but only in the opinion of fools, such as wearing costly clothes, despising and wronging others. This savors of an excess of magnanimity, not in any truth, but in people's opinion. Hence Seneca says (De Quat. Virtut.) that "when magnanimity exceeds its measure, it makes a man high-handed, proud, haughty restless, and bent on excelling in all things, whether in words or in deeds, without any considerations of virtue." Thus it is evident that the presumptuous man sometimes falls short of the magnanimous in reality, although in appearance he surpasses him. _____

QUESTION 131

OF AMBITION
(In Two Articles)

We must now consider ambition: and under this head there are two points of

inquiry:

(1) Whether it is a sin?

(2) Whether it is opposed to magnanimity by excess?

FIRST ARTICLE [II-II, Q. 131, Art. 1]

Whether Ambition Is a Sin?

Objection 1: It seems that ambition is not a sin. For ambition denotes the desire of honor. Now honor is in itself a good thing, and the greatest of external goods: wherefore those who care not for honor are reproved. Therefore ambition is not a sin; rather is it something deserving of praise, in so far as a good is laudably desired.

Obj. 2: Further, anyone may, without sin, desire what is due to him as a reward. Now honor is the reward of virtue, as the Philosopher states (Ethic. i, 12; iv, 3; viii, 14). Therefore ambition of honor is not a sin.

Obj. 3: Further, that which heartens a man to do good and disheartens him from doing evil, is not a sin. Now honor heartens men to do good and to avoid evil; thus the Philosopher says (Ethic. iii, 8) that "with the bravest men, cowards are held in dishonor, and the brave in honor": and Tully says (De Tusc. Quaest. i) that "honor fosters the arts." Therefore ambition is not a sin.

On the contrary, It is written (1 Cor. 13:5) that "charity is not ambitious, seeketh not her own." Now nothing is contrary to charity, except sin. Therefore ambition is a sin.

I answer that, As stated above (Q. 103, AA. 1, 2), honor denotes reverence shown to a person in witness of his excellence. Now two things have to be considered with regard to man's honor. The first is that a man has not from himself the thing in which he excels, for this is, as it were, something Divine in him, wherefore on this count honor is due principally, not to him but to God. The second point that calls for observation is that the thing in which man excels is given to him by God, that he may profit others thereby: wherefore a man ought so far to be pleased that others bear witness to his excellence, as this enables him to profit others.

Now the desire of honor may be inordinate in three ways. First, when a man desires recognition of an excellence which he has not: this is to desire more than his share of honor. Secondly, when a man desires honor for himself without referring it to God. Thirdly, when a man's appetite rests in honor itself, without referring it to the profit of others. Since then ambition denotes inordinate desire of honor, it is evident that it is always a sin.

Reply Obj. 1: The desire for good should be regulated according to reason, and if it exceed this rule it will be sinful. In this way it is sinful to desire honor in disaccord with the order of reason. Now those are reproved who care not for honor in accordance with reason's dictate that they should avoid what is contrary to honor.

Reply Obj. 2: Honor is not the reward of virtue, as regards the virtuous man, in this sense that he should seek for it as his reward: since the reward he seeks is happiness, which is the end of virtue. But it is said to be the reward of virtue as regards others, who have nothing greater than honor whereby to reward the virtuous; which honor derives greatness from the very fact that it bears witness to virtue. Hence it is evident that it is not an adequate reward, as stated in *Ethic.* iv, 3.

Reply Obj. 3: Just as some are heartened to do good and disheartened from doing evil, by the desire of honor, if this be desired in due measure; so, if it be desired inordinately, it may become to man an occasion of doing many evil things, as when a man cares not by what means he obtains honor. Wherefore Sallust says (Catilin.) that "the good as well as the wicked covet honors for themselves, but the one," i.e. the good, "go about it in the right way," whereas "the other," i.e. the wicked, "through lack of the good arts, make use of deceit and falsehood." Yet they who, merely for the sake of honor, either do good or avoid evil, are not virtuous, according to the Philosopher (Ethic. iii, 8), where he says that they who do brave things for the sake of honor are not truly brave.

SECOND ARTICLE [II-II, Q. 131, Art. 2]

Whether Ambition Is Opposed to Magnanimity by Excess?

Objection 1: It seems that ambition is not opposed to magnanimity by excess. For one mean has only one extreme opposed to it on the one side. Now

presumption is opposed to magnanimity by excess as stated above (Q. 130, A. 2). Therefore ambition is not opposed to it by excess.

Obj. 2: Further, magnanimity is about honors; whereas ambition seems to regard positions of dignity: for it is written (2 Macc. 4:7) that "Jason ambitiously sought the high priesthood." Therefore ambition is not opposed to magnanimity.

Obj. 3: Further, ambition seems to regard outward show: for it is written (Acts 25:27) that "Agrippa and Berenice . . . with great pomp (*ambitione*) . . . had entered into the hall of audience" [*'Praetorium.' The Vulgate has 'auditorium,' but the meaning is the same], and (2 Para. 16:14) that when Asa died they "burned spices and . . . ointments over his body" with very great pomp (*ambitione*). But magnanimity is not about outward show. Therefore ambition is not opposed to magnanimity.

On the contrary, Tully says (De Offic. i) that "the more a man exceeds in magnanimity, the more he desires himself alone to dominate others." But this pertains to ambition. Therefore ambition denotes an excess of magnanimity.

I answer that, As stated above (A. 1), ambition signifies inordinate love of honor. Now magnanimity is about honors and makes use of them in a becoming manner. Wherefore it is evident that ambition is opposed to magnanimity as the inordinate to that which is well ordered.

Reply Obj. 1: Magnanimity regards two things. It regards one as its end, in so far as it is some great deed that the magnanimous man attempts in proportion to his ability. In this way presumption is opposed to magnanimity by excess: because the presumptuous man attempts great deeds beyond his ability. The other thing that magnanimity regards is its matter, viz. honor, of which it makes right use: and in this way ambition is opposed to magnanimity by excess. Nor is it impossible for one mean to be exceeded in various respects.

Reply Obj. 2: Honor is due to those who are in a position of dignity, on account of a certain excellence of their estate: and accordingly inordinate desire for positions of dignity pertains to ambition. For if a man were to have an inordinate desire for a position of dignity, not for the sake of honor, but for the sake of a right use of a dignity exceeding his ability, he would not be ambitious but presumptuous.

Reply Obj. 3: The very solemnity of outward worship is a kind of honor, wherefore in such cases honor is wont to be shown. This is signified by the words of James 2:2, 3: "If there shall come into your assembly a man having a golden ring, in fine apparel . . . and you . . . shall say to him: Sit thou here well," etc. Wherefore ambition does not regard outward worship, except in so far as this is a kind of honor. _____

QUESTION 132

OF VAINGLORY
(In Five Articles)

We must now consider vainglory: under which head there are five points of inquiry:

(1) Whether desire of glory is a sin?

(2) Whether it is opposed to magnanimity?

(3) Whether it is a mortal sin?

(4) Whether it is a capital vice?

(5) Of its daughters. _____

FIRST ARTICLE [II-II, Q. 132, Art. 1]

Whether the Desire of Glory Is a Sin?

Objection 1: It seems that the desire of glory is not a sin. For no one sins in being likened to God: in fact we are commanded (Eph. 5:1): "Be ye . . . followers of God, as most dear children." Now by seeking glory man seems to imitate God, Who seeks glory from men: wherefore it is written (Isa. 43:6, 7): "Bring My sons from afar, and My daughters from the ends of the earth. And every one that calleth on My name, I have created him for My glory." Therefore the desire for glory is not a sin.

Obj. 2: Further, that which incites a man to do good is apparently not a sin. Now the desire of glory incites men to do good. For Tully says (De Tusc. Quaest. i)

that "glory inflames every man to strive his utmost": and in Holy Writ glory is promised for good works, according to Rom. 2:7: "To them, indeed, who according to patience in good work . . . glory and honor" [*Vulg.: 'Who will render to every man according to his works, to them indeed who . . . seek glory and honor and incorruption, eternal life.']. Therefore the desire for glory is not a sin.

Obj. 3: Further, Tully says (De Invent. Rhet. ii) that glory is "consistent good report about a person, together with praise": and this comes to the same as what Augustine says (Contra Maximin. iii), viz. that glory is, "as it were, clear knowledge with praise." Now it is no sin to desire praiseworthy renown: indeed, it seems itself to call for praise, according to Ecclus. 41:15, "Take care of a good name," and Rom. 12:17, "Providing good things not only in the sight of God, but also in the sight of all men." Therefore the desire of vainglory is not a sin.

On the contrary, Augustine says (De Civ. Dei v): "He is better advised who acknowledges that even the love of praise is sinful."

I answer that, Glory signifies a certain clarity, wherefore Augustine says (Tract. lxxxii, c, cxiv in Joan.) that to be "glorified is the same as to be clarified." Now clarity and comeliness imply a certain display: wherefore the word glory properly denotes the display of something as regards its seeming comely in the sight of men, whether it be a bodily or a spiritual good. Since, however, that which is clear simply can be seen by many, and by those who are far away, it follows that the word glory properly denotes that somebody's good is known and approved by many, according to the saying of Sallust (Catilin.) [*The quotation is from Livy: Hist., Lib. XXII C, 39]: "I must not boast while I am addressing one man."

But if we take the word glory in a broader sense, it not only consists in the knowledge of many, but also in the knowledge of few, or of one, or of oneself alone, as when one considers one's own good as being worthy of praise. Now it is not a sin to know and approve one's own good: for it is written (1 Cor. 2:12): "Now we have received not the spirit of this world, but the Spirit that is of God that we may know the things that are given us from God." Likewise it is not a sin to be willing to approve one's own good works: for it is written (Matt. 5:16): "Let your light shine before men." Hence the desire for glory does not, of itself, denote a sin: but the desire for empty or vain glory denotes a sin: for it is sinful to desire anything vain, according to Ps. 4:3, "Why do you love vanity, and seek

after lying?"

Now glory may be called vain in three ways. First, on the part of the thing for which one seeks glory: as when a man seeks glory for that which is unworthy of glory, for instance when he seeks it for something frail and perishable: secondly, on the part of him from whom he seeks glory, for instance a man whose judgment is uncertain: thirdly, on the part of the man himself who seeks glory, for that he does not refer the desire of his own glory to a due end, such as God's honor, or the spiritual welfare of his neighbor.

Reply Obj. 1: As Augustine says on John 13:13, "You call Me Master and Lord; and you say well" (Tract. lviii in Joan.): "Self-complacency is fraught with danger of one who has to beware of pride. But He Who is above all, however much He may praise Himself, does not uplift Himself. For knowledge of God is our need, not His: nor does any man know Him unless he be taught of Him Who knows." It is therefore evident that God seeks glory, not for His own sake, but for ours. In like manner a man may rightly seek his own glory for the good of others, according to Matt. 5:16, "That they may see your good works, and glorify your Father Who is in heaven."

Reply Obj. 2: That which we receive from God is not vain but true glory: it is this glory that is promised as a reward for good works, and of which it is written (2 Cor. 10:17, 18): "He that glorieth let him glory in the Lord, for not he who commendeth himself is approved, but he whom God commendeth." It is true that some are heartened to do works of virtue, through desire for human glory, as also through the desire for other earthly goods. Yet he is not truly virtuous who does virtuous deeds for the sake of human glory, as Augustine proves (De Civ. Dei v).

Reply Obj. 3: It is requisite for man's perfection that he should know himself; but not that he should be known by others, wherefore it is not to be desired in itself. It may, however, be desired as being useful for something, either in order that God may be glorified by men, or that men may become better by reason of the good they know to be in another man, or in order that man, knowing by the testimony of others' praise the good which is in him, may himself strive to persevere therein and to become better. In this sense it is praiseworthy that a man should "take care of his good name," and that he should "provide good things in the sight of God and men": but not that he should take an empty pleasure in human praise. _____

SECOND ARTICLE [II-II, Q. 132, Art. 2]

Whether Vainglory Is Opposed to Magnanimity?

Objection 1: It seems that vainglory is not opposed to magnanimity. For, as stated above (A. 1), vainglory consists in glorying in things that are not, which pertains to falsehood; or in earthly and perishable things, which pertains to covetousness; or in the testimony of men, whose judgment is uncertain, which pertains to imprudence. Now these vices are not contrary to magnanimity. Therefore vainglory is not opposed to magnanimity.

Obj. 2: Further, vainglory is not, like pusillanimity, opposed to magnanimity by way of deficiency, for this seems inconsistent with vainglory. Nor is it opposed to it by way of excess, for in this way presumption and ambition are opposed to magnanimity, as stated above (Q. 130, A. 2; Q. 131, A. 2): and these differ from vainglory. Therefore vainglory is not opposed to magnanimity.

Obj. 3: Further, a gloss on Phil. 2:3, "Let nothing be done through contention, neither by vainglory," says: "Some among them were given to dissension and restlessness, contending with one another for the sake of vainglory." But contention [*Cf. Q. 38] is not opposed to magnanimity. Neither therefore is vainglory.

On the contrary, Tully says (De Offic. i) under the heading, "Magnanimity consists in two things": "We should beware of the desire for glory, since it enslaves the mind, which a magnanimous man should ever strive to keep untrammeled." Therefore it is opposed to magnanimity.

I answer that, As stated above (Q. 103, A. 1, ad 3), glory is an effect of honor and praise: because from the fact that a man is praised, or shown any kind of reverence, he acquires charity in the knowledge of others. And since magnanimity is about honor, as stated above (Q. 129, AA. 1, 2), it follows that it also is about glory: seeing that as a man uses honor moderately, so too does he use glory in moderation. Wherefore inordinate desire of glory is directly opposed to magnanimity.

Reply Obj. 1: To think so much of little things as to glory in them is itself opposed to magnanimity. Wherefore it is said of the magnanimous man (Ethic. iv) that honor is of little account to him. In like manner he thinks little of other things that are sought for honor's sake, such as power and wealth. Likewise it is

inconsistent with magnanimity to glory in things that are not; wherefore it is said of the magnanimous man (Ethic. iv) that he cares more for truth than for opinion. Again it is incompatible with magnanimity for a man to glory in the testimony of human praise, as though he deemed this something great; wherefore it is said of the magnanimous man (Ethic. iv), that he cares not to be praised. And so, when a man looks upon little things as though they were great, nothing hinders this from being contrary to magnanimity, as well as to other virtues.

Reply Obj. 2: He that is desirous of vainglory does in truth fall short of being magnanimous, because he glories in what the magnanimous man thinks little of, as stated in the preceding Reply. But if we consider his estimate, he is opposed to the magnanimous man by way of excess, because the glory which he seeks is something great in his estimation, and he tends thereto in excess of his deserts.

Reply Obj. 3: As stated above (Q. 127, A. 2, ad 2), the opposition of vices does not depend on their effects. Nevertheless contention, if done intentionally, is opposed to magnanimity: since no one contends save for what he deems great. Wherefore the Philosopher says (Ethic. iv, 3) that the magnanimous man is not contentious, because nothing is great in his estimation.

THIRD ARTICLE [II-II, Q. 132, Art. 3]

Whether Vainglory Is a Mortal Sin?

Objection 1: It seems that vainglory is a mortal sin. For nothing precludes the eternal reward except a mortal sin. Now vainglory precludes the eternal reward: for it is written (Matt. 6:1): "Take heed, that you do not give justice before men, to be seen by them: otherwise you shall not have a reward of your Father Who is in heaven." Therefore vainglory is a mortal sin.

Obj. 2: Further, whoever appropriates to himself that which is proper to God, sins mortally. Now by desiring vainglory, a man appropriates to himself that which is proper to God. For it is written (Isa. 42:8): "I will not give My glory to another," and (1 Tim. 1:17): "To . . . the only God be honor and glory." Therefore vainglory is a mortal sin.

Obj. 3: Further, apparently a sin is mortal if it be most dangerous and harmful. Now vainglory is a sin of this kind, because a gloss of Augustine on 1 Thess. 2:4, "God, Who proveth our hearts," says: "Unless a man war against the love of

human glory he does not perceive its baneful power, for though it be easy for anyone not to desire praise as long as one does not get it, it is difficult not to take pleasure in it, when it is given." Chrysostom also says (Hom. xix in Matth.) that "vainglory enters secretly, and robs us insensibly of all our inward possessions." Therefore vainglory is a mortal sin.

On the contrary, Chrysostom says [*Hom. xiii in the Opus Imperfectum falsely ascribed to St. John Chrysostom] that "while other vices find their abode in the servants of the devil, vainglory finds a place even in the servants of Christ." Yet in the latter there is no mortal sin. Therefore vainglory is not a mortal sin.

I answer that, As stated above (Q. 24, A. 12; Q. 110, A. 4; Q. 112, A. 2), a sin is mortal through being contrary to charity. Now the sin of vainglory, considered in itself, does not seem to be contrary to charity as regards the love of one's neighbor: yet as regards the love of God it may be contrary to charity in two ways. In one way, by reason of the matter about which one glories: for instance when one glories in something false that is opposed to the reverence we owe God, according to Ezech. 28:2, "Thy heart is lifted up, and Thou hast said: I am God," and 1 Cor. 4:7, "What hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received it?" Or again when a man prefers to God the temporal good in which he glories: for this is forbidden (Jer. 9:23, 24): "Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches. But let him that glorieth glory in this, that he understandeth and knoweth Me." Or again when a man prefers the testimony of man to God's; thus it is written in reproval of certain people (John 12:43): "For they loved the glory of men more than the glory of God."

In another way vainglory may be contrary to charity, on the part of the one who glories, in that he refers his intention to glory as his last end: so that he directs even virtuous deeds thereto, and, in order to obtain it, forbears not from doing even that which is against God. In this way it is a mortal sin. Wherefore Augustine says (De Civ. Dei v, 14) that "this vice," namely the love of human praise, "is so hostile to a godly faith, if the heart desires glory more than it fears or loves God, that our Lord said (John 5:44): How can you believe, who receive glory one from another, and the glory which is from God alone, you do not seek?"

If, however, the love of human glory, though it be vain, be not inconsistent with

charity, neither as regards the matter gloried in, nor as to the intention of him that seeks glory, it is not a mortal but a venial sin.

Reply Obj. 1: No man, by sinning, merits eternal life: wherefore a virtuous deed loses its power to merit eternal life, if it be done for the sake of vainglory, even though that vainglory be not a mortal sin. On the other hand when a man loses the eternal reward simply through vainglory, and not merely in respect of one act, vainglory is a mortal sin.

Reply Obj. 2: Not every man that is desirous of vainglory, desires the excellence which belongs to God alone. For the glory due to God alone differs from the glory due to a virtuous or rich man.

Reply Obj. 3: Vainglory is stated to be a dangerous sin, not only on account of its gravity, but also because it is a disposition to grave sins, in so far as it renders man presumptuous and too self-confident: and so it gradually disposes a man to lose his inward goods. _____

FOURTH ARTICLE [II-II, Q. 132, Art. 4]

Whether Vainglory Is a Capital Vice?

Objection 1: It seems that vainglory is not a capital vice. For a vice that always arises from another vice is seemingly not capital. But vainglory always arises from pride. Therefore vainglory is not a capital vice.

Obj. 2: Further, honor would seem to take precedence of glory, for this is its effect. Now ambition which is inordinate desire of honor is not a capital vice. Neither therefore is the desire of vainglory.

Obj. 3: Further, a capital vice has a certain prominence. But vainglory seems to have no prominence, neither as a sin, because it is not always a mortal sin, nor considered as an appetible good, since human glory is apparently a frail thing, and is something outside man himself. Therefore vainglory is not a capital vice.

On the contrary, Gregory (Moral. xxxi) numbers vainglory among the seven capital vices.

I answer that, The capital vices are enumerated in two ways. For some reckon pride as one of their number: and these do not place vainglory among the capital

vices. Gregory, however (Moral. xxxi), reckons pride to be the queen of all the vices, and vainglory, which is the immediate offspring of pride, he reckons to be a capital vice: and not without reason. For pride, as we shall state farther on (Q. 152, AA. 1, 2), denotes inordinate desire of excellence. But whatever good one may desire, one desires a certain perfection and excellence therefrom: wherefore the end of every vice is directed to the end of pride, so that this vice seems to exercise a kind of causality over the other vices, and ought not to be reckoned among the special sources of vice, known as the capital vices. Now among the goods that are the means whereby man acquires honor, glory seems to be the most conducive to that effect, inasmuch as it denotes the manifestation of a man's goodness: since good is naturally loved and honored by all. Wherefore, just as by the glory which is in God's sight man acquires honor in Divine things, so too by the glory which is in the sight of man he acquires excellence in human things. Hence on account of its close connection with excellence, which men desire above all, it follows that it is most desirable. And since many vices arise from the inordinate desire thereof, it follows that vainglory is a capital vice.

Reply Obj. 1: It is not impossible for a capital vice to arise from pride, since as stated above (in the body of the Article and I-II, Q. 84, A. 2) pride is the queen and mother of all the vices.

Reply Obj. 2: Praise and honor, as stated above (A. 2), stand in relation to glory as the causes from which it proceeds, so that glory is compared to them as their end. For the reason why a man loves to be honored and praised is that he thinks thereby to acquire a certain renown in the knowledge of others.

Reply Obj. 3: Vainglory stands prominent under the aspect of desirability, for the reason given above, and this suffices for it to be reckoned a capital vice. Nor is it always necessary for a capital vice to be a mortal sin; for mortal sin can arise from venial sin, inasmuch as venial sin can dispose man thereto.

FIFTH ARTICLE [II-II, Q. 132, Art. 5]

Whether the Daughters of Vainglory Are Suitably Reckoned to Be Disobedience, Boastfulness, Hypocrisy, Contention, Obstinacy, Discord, and Love of Novelties?

Objection 1: It seems that the daughters of vainglory are unsuitably reckoned to

be "disobedience, boastfulness, hypocrisy, contention, obstinacy, discord, and eccentricity [**Praesumptio novitatum,* literally 'presumption of novelties']." For according to Gregory (Moral. xxiii) boastfulness is numbered among the species of pride. Now pride does not arise from vainglory, rather is it the other way about, as Gregory says (Moral. xxxi). Therefore boastfulness should not be reckoned among the daughters of vainglory.

Obj. 2: Further, contention and discord seem to be the outcome chiefly of anger. But anger is a capital vice condivided with vainglory. Therefore it seems that they are not the daughters of vainglory.

Obj. 3: Further, Chrysostom says (Hom. xix in Matth.) that vainglory is always evil, but especially in philanthropy, i.e. mercy. And yet this is nothing new, for it is an established custom among men. Therefore eccentricity should not be specially reckoned as a daughter of vainglory.

On the contrary, stands the authority of Gregory (Moral. xxxi), who there assigns the above daughters to vainglory.

I answer that, As stated above (Q. 34, A. 5; Q. 35, A. 4; I-II, Q. 84, AA. 3, 4), the vices which by their very nature are such as to be directed to the end of a certain capital vice, are called its daughters. Now the end of vainglory is the manifestation of one's own excellence, as stated above (AA. 1, 4): and to this end a man may tend in two ways. In one way directly, either by words, and this is boasting, or by deeds, and then if they be true and call for astonishment, it is love of novelties which men are wont to wonder at most; but if they be false, it is hypocrisy. In another way a man strives to make known his excellence by showing that he is not inferior to another, and this in four ways. First, as regards the intellect, and thus we have *obstinacy,* by which a man is too much attached to his own opinion, being unwilling to believe one that is better. Secondly, as regards the will, and then we have *discord,* whereby a man is unwilling to give up his own will, and agree with others. Thirdly, as regards *speech,* and then we have *contention,* whereby a man quarrels noisily with another. Fourthly as regards deeds, and this is *disobedience,* whereby a man refuses to carry out the command of his superiors.

Reply Obj. 1: As stated above (Q. 112, A. 1, ad 2), boasting is reckoned a kind of pride, as regards its interior cause, which is arrogance: but outward boasting, according to *Ethic.* iv, is directed sometimes to gain, but more often to glory and

honor, and thus it is the result of vainglory.

Reply Obj. 2: Anger is not the cause of discord and contention, except in conjunction with vainglory, in that a man thinks it a glorious thing for him not to yield to the will and words of others.

Reply Obj. 3: Vainglory is reproved in connection with almsdeeds on account of the lack of charity apparent in one who prefers vainglory to the good of his neighbor, seeing that he does the latter for the sake of the former. But a man is not reproved for presuming to give alms as though this were something novel.

QUESTION 133

OF PUSILLANIMITY
(In Two Articles)

We must now consider pusillanimity. Under this head there are two points of inquiry:

(1) Whether pusillanimity is a sin?

(2) To what virtue is it opposed? _____

FIRST ARTICLE [II-II, Q. 133, Art. 1]

Whether Pusillanimity Is a Sin?

Objection 1: It seems that pusillanimity is not a sin. For every sin makes a man evil, just as every virtue makes a man good. But a fainthearted man is not evil, as the Philosopher says (Ethic. iv, 3). Therefore pusillanimity is not a sin.

Obj. 2: Further, the Philosopher says (Ethic. iv, 3) that "a fainthearted man is especially one who is worthy of great goods, yet does not deem himself worthy of them." Now no one is worthy of great goods except the virtuous, since as the Philosopher again says (Ethic. iv, 3), "none but the virtuous are truly worthy of honor." Therefore the fainthearted are virtuous: and consequently pusillanimity is not a sin.

Obj. 3: Further, "Pride is the beginning of all sin" (Ecclus. 10:15). But

pusillanimity does not proceed from pride, since the proud man sets himself above what he is, while the fainthearted man withdraws from the things he is worthy of. Therefore pusillanimity is not a sin.

Obj. 4: Further, the Philosopher says (Ethic. iv, 3) that "he who deems himself less worthy than he is, is said to be fainthearted." Now sometimes holy men deem themselves less worthy than they are; for instance, Moses and Jeremias, who were worthy of the office God chose them for, which they both humbly declined (Ex. 3:11; Jer. 1:6). Therefore pusillanimity is not a sin.

On the contrary, Nothing in human conduct is to be avoided save sin. Now pusillanimity is to be avoided: for it is written (Col. 3:21): "Fathers, provoke not your children to indignation, lest they be discouraged." Therefore pusillanimity is a sin.

I answer that, Whatever is contrary to a natural inclination is a sin, because it is contrary to a law of nature. Now everything has a natural inclination to accomplish an action that is commensurate with its power: as is evident in all natural things, whether animate or inanimate. Now just as presumption makes a man exceed what is proportionate to his power, by striving to do more than he can, so pusillanimity makes a man fall short of what is proportionate to his power, by refusing to tend to that which is commensurate thereto. Wherefore as presumption is a sin, so is pusillanimity. Hence it is that the servant who buried in the earth the money he had received from his master, and did not trade with it through fainthearted fear, was punished by his master (Matt. 25; Luke 19).

Reply Obj. 1: The Philosopher calls those evil who injure their neighbor: and accordingly the fainthearted is said not to be evil, because he injures no one, save accidentally, by omitting to do what might be profitable to others. For Gregory says (Pastoral. i) that if "they who demur to do good to their neighbor in preaching be judged strictly, without doubt their guilt is proportionate to the good they might have done had they been less retiring."

Reply Obj. 2: Nothing hinders a person who has a virtuous habit from sinning venially and without losing the habit, or mortally and with loss of the habit of gratuitous virtue. Hence it is possible for a man, by reason of the virtue which he has, to be worthy of doing certain great things that are worthy of great honor, and yet through not trying to make use of his virtue, he sins sometimes venially, sometimes mortally.

Again it may be replied that the fainthearted is worthy of great things in proportion to his ability for virtue, ability which he derives either from a good natural disposition, or from science, or from external fortune, and if he fails to use those things for virtue, he becomes guilty of pusillanimity.

Reply Obj. 3: Even pusillanimity may in some way be the result of pride: when, to wit, a man clings too much to his own opinion, whereby he thinks himself incompetent for those things for which he is competent. Hence it is written (Prov. 26:16): "The sluggard is wiser in his own conceit than seven men that speak sentences." For nothing hinders him from depreciating himself in some things, and having a high opinion of himself in others. Wherefore Gregory says (Pastoral. i) of Moses that "perchance he would have been proud, had he undertaken the leadership of a numerous people without misgiving: and again he would have been proud, had he refused to obey the command of his Creator."

Reply Obj. 4: Moses and Jeremias were worthy of the office to which they were appointed by God, but their worthiness was of Divine grace: yet they, considering the insufficiency of their own weakness, demurred; though not obstinately lest they should fall into pride. _____

SECOND ARTICLE [II-II, Q. 133, Art. 2]

Whether Pusillanimity Is Opposed to Magnanimity?

Objection 1: It seems that pusillanimity is not opposed to magnanimity. For the Philosopher says (Ethic., 3) that "the fainthearted man knows not himself: for he would desire the good things, of which he is worthy, if he knew himself." Now ignorance of self seems opposed to prudence. Therefore pusillanimity is opposed to prudence.

Obj. 2: Further our Lord calls the servant wicked and slothful who through pusillanimity refused to make use of the money. Moreover the Philosopher says (Ethic. iv, 3) that the fainthearted seem to be slothful. Now sloth is opposed to solicitude, which is an act of prudence, as stated above (Q. 47, A. 9). Therefore pusillanimity is not opposed to magnanimity.

Obj. 3: Further, pusillanimity seems to proceed from inordinate fear: hence it is written (Isa. 35:4): "Say to the fainthearted: Take courage and fear not." It also seems to proceed from inordinate anger, according to Col. 3:21, "Fathers, provoke not your children to indignation, lest they be discouraged." Now

inordinate fear is opposed to fortitude, and inordinate anger to meekness. Therefore pusillanimity is not opposed to magnanimity.

Obj. 4: Further, the vice that is in opposition to a particular virtue is the more grievous according as it is more unlike that virtue. Now pusillanimity is more unlike magnanimity than presumption is. Therefore if pusillanimity is opposed to magnanimity, it follows that it is a more grievous sin than presumption: yet this is contrary to the saying of Ecclus. 37:3, "O wicked presumption, whence camest thou?" Therefore pusillanimity is not opposed to magnanimity.

On the contrary, Pusillanimity and magnanimity differ as greatness and littleness of soul, as their very names denote. Now great and little are opposites. Therefore pusillanimity is opposed to magnanimity.

I answer that, Pusillanimity may be considered in three ways. First, in itself; and thus it is evident that by its very nature it is opposed to magnanimity, from which it differs as great and little differ in connection with the same subject. For just as the magnanimous man tends to great things out of greatness of soul, so the pusillanimous man shrinks from great things out of littleness of soul. Secondly, it may be considered in reference to its cause, which on the part of the intellect is ignorance of one's own qualification, and on the part of the appetite is the fear of failure in what one falsely deems to exceed one's ability. Thirdly, it may be considered in reference to its effect, which is to shrink from the great things of which one is worthy. But, as stated above (Q. 132, A. 2, ad 3), opposition between vice and virtue depends rather on their respective species than on their cause or effect. Hence pusillanimity is directly opposed to magnanimity.

Reply Obj. 1: This argument considers pusillanimity as proceeding from a cause in the intellect. Yet it cannot be said properly that it is opposed to prudence, even in respect of its cause: because ignorance of this kind does not proceed from indiscretion but from laziness in considering one's own ability, according to *Ethic.* iv, 3, or in accomplishing what is within one's power.

Reply Obj. 2: This argument considers pusillanimity from the point of view of its effect.

Reply Obj. 3: This argument considers the point of view of cause. Nor is the fear that causes pusillanimity always a fear of the dangers of death: wherefore it does not follow from this standpoint that pusillanimity is opposed to fortitude. As

regards anger, if we consider it under the aspect of its proper movement, whereby a man is roused to take vengeance, it does not cause pusillanimity, which disheartens the soul; on the contrary, it takes it away. If, however, we consider the causes of anger, which are injuries inflicted whereby the soul of the man who suffers them is disheartened, it conduces to pusillanimity.

Reply Obj. 4: According to its proper species pusillanimity is a graver sin than presumption, since thereby a man withdraws from good things, which is a very great evil according to *Ethic.* iv. Presumption, however, is stated to be "wicked" on account of pride whence it proceeds. _____

QUESTION 134

OF MAGNIFICENCE
(In Four Articles)

We must now consider magnificence and the vices opposed to it. With regard to magnificence there are four points of inquiry:

(1) Whether magnificence is a virtue?

(2) Whether it is a special virtue?

(3) What is its matter?

(4) Whether it is a part of fortitude? _____

FIRST ARTICLE [II-II, Q. 134, Art. 1]

Whether Magnificence Is a Virtue?

Objection 1: It seems that magnificence is not a virtue. For whoever has one virtue has all the virtues, as stated above (I-II, Q. 65, A. 1). But one may have the other virtues without having magnificence: because the Philosopher says (Ethic. iv, 2) that "not every liberal man is magnificent." Therefore magnificence is not a virtue.

Obj. 2: Further, moral virtue observes the mean, according to *Ethic.* ii, 6. But magnificence does not seemingly observe the mean, for it exceeds liberality in greatness. Now "great" and "little" are opposed to one another as extremes, the

mean of which is "equal," as stated in *Metaph.* x. Hence magnificence observes not the mean, but the extreme. Therefore it is not a virtue.

Obj. 3: Further, no virtue is opposed to a natural inclination, but on the contrary perfects it, as stated above (Q. 108, A. 2; Q. 117, A. 1, Obj. 1). Now according to the Philosopher (Ethic. iv, 2) the "magnificent man is not lavish towards himself": and this is opposed to the natural inclination one has to look after oneself. Therefore magnificence is not a virtue.

Obj. 4: Further, according to the Philosopher (Ethic. vi, 4) "act is right reason about things to be made." Now magnificence is about things to be made, as its very name denotes [*Magnificence = *magna facere*—i.e. to make great things]. Therefore it is an act rather than a virtue.

On the contrary, Human virtue is a participation of Divine power. But magnificence (*virtutis*) belongs to Divine power, according to Ps. 47:35: "His magnificence and His power is in the clouds." Therefore magnificence is a virtue.

I answer that, According to *De Coelo* i, 16, "we speak of virtue in relation to the extreme limit of a thing's power," not as regards the limit of deficiency, but as regards the limit of excess, the very nature of which denotes something great. Wherefore to do something great, whence magnificence takes its name, belongs properly to the very notion of virtue. Hence magnificence denotes a virtue.

Reply Obj. 1: Not every liberal man is magnificent as regards his actions, because he lacks the wherewithal to perform magnificent deeds. Nevertheless every liberal man has the habit of magnificence, either actually or in respect of a proximate disposition thereto, as explained above (Q. 129, A. 3, ad 2), as also (I-II, Q. 65, A. 1) when we were treating of the connection of virtues.

Reply Obj. 2: It is true that magnificence observes the extreme, if we consider the quantity of the thing done: yet it observes the mean, if we consider the rule of reason, which it neither falls short of nor exceeds, as we have also said of magnanimity (Q. 129, A. 3, ad 1).

Reply Obj. 3: It belongs to magnificence to do something great. But that which regards a man's person is little in comparison with that which regards Divine things, or even the affairs of the community at large. Wherefore the magnificent man does not intend principally to be lavish towards himself, not that he does

not seek his own good, but because to do so is not something great. Yet if anything regarding himself admits of greatness, the magnificent man accomplishes it magnificently: for instance, things that are done once, such as a wedding, or the like; or things that are of a lasting nature; thus it belongs to a magnificent man to provide himself with a suitable dwelling, as stated in *Ethic.* iv.

Reply Obj. 4: As the Philosopher says (Ethic. vi, 5) "there must needs be a virtue of act," i.e. a moral virtue, whereby the appetite is inclined to make good use of the rule of act: and this is what magnificence does. Hence it is not an act but a virtue. _____

SECOND ARTICLE [II-II, Q. 134, Art. 2]

Whether Magnificence Is a Special Virtue?

Objection 1: It seems that magnificence is not a special virtue. For magnificence would seem to consist in doing something great. But it may belong to any virtue to do something great, if the virtue be great: as in the case of one who has a great virtue of temperance, for he does a great work of temperance. Therefore, magnificence is not a special virtue, but denotes a perfect degree of any virtue.

Obj. 2: Further, seemingly that which tends to a thing is the same as that which does it. But it belongs to magnanimity to tend to something great, as stated above (Q. 129, AA. 1, 2). Therefore it belongs to magnanimity likewise to do something great. Therefore magnificence is not a special virtue distinct from magnanimity.

Obj. 3: Further, magnificence seems to belong to holiness, for it is written (Ex. 15:11): "Magnificent [Douay: 'glorious'] in holiness," and (Ps. 95:6): "Holiness and magnificence [Douay: 'Majesty'] in His sanctuary." Now holiness is the same as religion, as stated above (Q. 81, A. 8). Therefore magnificence is apparently the same as religion. Therefore it is not a special virtue, distinct from the others.

On the contrary, The Philosopher reckons it with other special virtues (Ethic. ii, 7; iv 2).

I answer that, It belongs to magnificence to do (*facere*) something great, as its name implies [* magnificence = *magna facere*—i.e. to make great things]. Now

facere may be taken in two ways, in a strict sense, and in a broad sense. Strictly *facere* means to work something in external matter, for instance to make a house, or something of the kind; in a broad sense *facere* is employed to denote any action, whether it passes into external matter, as to burn or cut, or remain in the agent, as to understand or will.

Accordingly if magnificence be taken to denote the doing of something great, the doing (*factio*) being understood in the strict sense, it is then a special virtue. For the work done is produced by act: in the use of which it is possible to consider a special aspect of goodness, namely that the work produced (*factum*) by the act is something great, namely in quantity, value, or dignity, and this is what magnificence does. In this way magnificence is a special virtue.

If, on the other hand, magnificence take its name from doing something great, the doing (*facere*) being understood in a broad sense, it is not a special virtue.

Reply Obj. 1: It belongs to every perfect virtue to do something great in the genus of that virtue, if "doing" (*facere*) be taken in the broad sense, but not if it be taken strictly, for this is proper to magnificence.

Reply Obj. 2: It belongs to magnanimity not only to tend to something great, but also to do great works in all the virtues, either by making (*faciendo*), or by any kind of action, as stated in *Ethic.* iv, 3: yet so that magnanimity, in this respect, regards the sole aspect of great, while the other virtues which, if they be perfect, do something great, direct their principal intention, not to something great, but to that which is proper to each virtue: and the greatness of the thing done is sometimes consequent upon the greatness of the virtue.

On the other hand, it belongs to magnificence not only to do something great, "doing" (*facere*) being taken in the strict sense, but also to tend with the mind to the doing of great things. Hence Tully says (De Invent. Rhet. ii) that "magnificence is the discussing and administering of great and lofty undertakings, with a certain broad and noble purpose of mind," "discussion" referring to the inward intention, and "administration" to the outward accomplishment. Wherefore just as magnanimity intends something great in every matter, it follows that magnificence does the same in every work that can be produced in external matter (*factibili*).

Reply Obj. 3: The intention of magnificence is the production of a great work.

Now works done by men are directed to an end: and no end of human works is so great as the honor of God: wherefore magnificence does a great work especially in reference to the Divine honor. Wherefore the Philosopher says (Ethic. iv, 2) that "the most commendable expenditure is that which is directed to Divine sacrifices": and this is the chief object of magnificence. For this reason magnificence is connected with holiness, since its chief effect is directed to religion or holiness. _____

THIRD ARTICLE [II-II, Q. 134, Art. 3]

Whether the Matter of Magnificence Is Great Expenditure?

Objection 1: It seems that the matter of magnificence is not great expenditure. For there are not two virtues about the same matter. But liberality is about expenditure, as stated above (Q. 117, A. 2). Therefore magnificence is not about expenditure.

Obj. 2: Further, "every magnificent man is liberal" (Ethic. iv, 2).
But liberality is about gifts rather than about expenditure.
Therefore magnificence also is not chiefly about expenditure, but
about gifts.

Obj. 3: Further, it belongs to magnificence to produce an external work. But not even great expenditure is always the means of producing an external work, for instance when one spends much in sending presents. Therefore expenditure is not the proper matter of magnificence.

Obj. 4: Further, only the rich are capable of great expenditure. But the poor are able to possess all the virtues, since "the virtues do not necessarily require external fortune, but are sufficient for themselves," as Seneca says (De Ira i: De vita beata xvi). Therefore magnificence is not about great expenditure.

On the contrary, The Philosopher says (Ethic. iv, 2) that "magnificence does not extend, like liberality, to all transactions in money, but only to expensive ones, wherein it exceeds liberality in scale." Therefore it is only about great expenditure.

I answer that, As stated above (A. 2), it belongs to magnificence to intend doing some great work. Now for the doing of a great work, proportionate expenditure is necessary, for great works cannot be produced without great expenditure.

Hence it belongs to magnificence to spend much in order that some great work may be accomplished in becoming manner. Wherefore the Philosopher says (Ethic. iv, 2) that "a magnificent man will produce a more magnificent work with equal," i.e. proportionate, "expenditure." Now expenditure is the outlay of a sum of money; and a man may be hindered from making that outlay if he love money too much. Hence the matter of magnificence may be said to be both this expenditure itself, which the magnificent man uses to produce a great work, and also the very money which he employs in going to great expense, and as well as the love of money, which love the magnificent man moderates, lest he be hindered from spending much.

Reply Obj. 1: As stated above (Q. 129, A. 2), those virtues that are about external things experience a certain difficulty arising from the genus itself of the thing about which the virtue is concerned, and another difficulty besides arising from the greatness of that same thing. Hence the need for two virtues, concerned about money and its use; namely, liberality, which regards the use of money in general, and magnificence, which regards that which is great in the use of money.

Reply Obj. 2: The use of money regards the liberal man in one way and the magnificent man in another. For it regards the liberal man, inasmuch as it proceeds from an ordinate affection in respect of money; wherefore all due use of money (such as gifts and expenditure), the obstacles to which are removed by a moderate love of money, belongs to liberality. But the use of money regards the magnificent man in relation to some great work which has to be produced, and this use is impossible without expenditure or outlay.

Reply Obj. 3: The magnificent man also makes gifts of presents, as stated in *Ethic.* iv, 2, but not under the aspect of gift, but rather under the aspect of expenditure directed to the production of some work, for instance in order to honor someone, or in order to do something which will reflect honor on the whole state: as when he brings to effect what the whole state is striving for.

Reply Obj. 4: The chief act of virtue is the inward choice, and a virtue may have this without outward fortune: so that even a poor man may be magnificent. But goods of fortune are requisite as instruments to the external acts of virtue: and in this way a poor man cannot accomplish the outward act of magnificence in things that are great simply. Perhaps, however, he may be able to do so in things that are great by comparison to some particular work; which, though little in

itself, can nevertheless be done magnificently in proportion to its genus: for little and great are relative terms, as the Philosopher says (De Praedic. Cap. Ad aliquid.). _____

FOURTH ARTICLE [II-II, Q. 134, Art. 4]

Whether Magnificence Is a Part of Fortitude?

Objection 1: It seems that magnificence is not a part of fortitude. For magnificence agrees in matter with liberality, as stated above (A. 3). But liberality is a part, not of fortitude, but of justice. Therefore magnificence is not a part of fortitude.

Obj. 2: Further, fortitude is about fear and darings. But magnificence seems to have nothing to do with fear, but only with expenditure, which is a kind of action. Therefore magnificence seems to pertain to justice, which is about actions, rather than to fortitude.

Obj. 3: Further, the Philosopher says (Ethic. iv, 2) that "the magnificent man is like the man of science." Now science has more in common with prudence than with fortitude. Therefore magnificence should not be reckoned a part of fortitude.

On the contrary, Tully (De Invent. Rhet. ii) and Macrobius (De Somn. Scip. i) and Andronicus reckon magnificence to be a part of fortitude.

I answer that, Magnificence, in so far as it is a special virtue, cannot be reckoned a subjective part of fortitude, since it does not agree with this virtue in the point of matter: but it is reckoned a part thereof, as being annexed to it as secondary to principal virtue.

In order for a virtue to be annexed to a principal virtue, two things are necessary, as stated above (Q. 80). The one is that the secondary virtue agree with the principal, and the other is that in some respect it be exceeded thereby. Now magnificence agrees with fortitude in the point that as fortitude tends to something arduous and difficult, so also does magnificence: wherefore seemingly it is seated, like fortitude, in the irascible. Yet magnificence falls short of fortitude, in that the arduous thing to which fortitude tends derives its difficulty from a danger that threatens the person, whereas the arduous thing to which magnificence tends, derives its difficulty from the dispossession of one's

property, which is of much less account than danger to one's person. Wherefore magnificence is accounted a part of fortitude.

Reply Obj. 1: Justice regards operations in themselves, as viewed under the aspect of something due: but liberality and magnificence regard sumptuary operations as related to the passions of the soul, albeit in different ways. For liberality regards expenditure in reference to the love and desire of money, which are passions of the concupiscible faculty, and do not hinder the liberal man from giving and spending: so that this virtue is in the concupiscible. On the other hand, magnificence regards expenditure in reference to hope, by attaining to the difficulty, not simply, as magnanimity does, but in a determinate matter, namely expenditure: wherefore magnificence, like magnanimity, is apparently in the irascible part.

Reply Obj. 2: Although magnificence does not agree with fortitude in matter, it agrees with it as the condition of its matter: since it tends to something difficult in the matter of expenditure, even as fortitude tends to something difficult in the matter of fear.

Reply Obj. 3: Magnificence directs the use of art to something great, as stated above and in the preceding Article. Now art is in the reason. Wherefore it belongs to the magnificent man to use his reason by observing proportion of expenditure to the work he has in hand. This is especially necessary on account of the greatness of both those things, since if he did not take careful thought, he would incur the risk of a great loss. _____

QUESTION 135

OF MEANNESS*
(In Two Articles)
[*"Parvificentia," or doing mean things, just as "magnificentia" is doing great things.]

We must now consider the vices opposed to magnificence: under which head there are two points of inquiry:

(1) Whether meanness is a vice?

(2) Of the vice opposed to it. _____

FIRST ARTICLE [II-II, Q. 135, Art. 1]

Whether Meanness Is a Vice?

Objection 1: It seems that meanness is not a vice. For just as vice moderates great things, so does it moderate little things: wherefore both the liberal and the magnificent do little things. But magnificence is a virtue. Therefore likewise meanness is a virtue rather than a vice.

Obj. 2: Further, the Philosopher says (Ethic. iv, 2) that "careful reckoning is mean." But careful reckoning is apparently praiseworthy, since man's good is to be in accordance with reason, as Dionysius states (Div. Nom. iv, 4). Therefore meanness is not a vice.

Obj. 3: Further, the Philosopher says (Ethic. iv, 2) that "a mean man is loth to spend money." But this belongs to covetousness or illiberality. Therefore meanness is not a distinct vice from the others.

On the contrary, The Philosopher (Ethic. ii) accounts meanness a special vice opposed to magnificence.

I answer that, As stated above (I-II, Q. 1, A. 3; Q. 18, A. 6), moral acts take their species from their end, wherefore in many cases they are denominated from that end. Accordingly a man is said to be mean (*parvificus*) because he intends to do something little (*parvum*). Now according to the Philosopher (De Praedic. Cap. Ad aliquid.) great and little are relative terms: and when we say that a mean man intends to do something little, this must be understood in relation to the kind of work he does. This may be little or great in two ways: in one way as regards the work itself to be done, in another as regards the expense. Accordingly the magnificent man intends principally the greatness of his work, and secondarily he intends the greatness of the expense, which he does not shirk, so that he may produce a great work. Wherefore the Philosopher says (Ethic. iv, 4) that "the magnificent man with equal expenditure will produce a more magnificent result." On the other hand, the mean man intends principally to spend little, wherefore the Philosopher says (Ethic. iv, 2) that "he seeks how he may spend least." As a result of this he intends to produce a little work, that is, he does not shrink from producing a little work, so long as he spends little. Wherefore the Philosopher says that "the mean man after going to great expense forfeits the good" of the magnificent work, "for the trifle" that he is unwilling to spend.

Therefore it is evident that the mean man fails to observe the proportion that reason demands between expenditure and work. Now the essence of vice is that it consists in failing to do what is in accordance with reason. Hence it is manifest that meanness is a vice.

Reply Obj. 1: Virtue moderates little things, according to the rule of reason: from which rule the mean man declines, as stated in the Article. For he is called mean, not for moderating little things, but for declining from the rule of reason in moderating great or little things: hence meanness is a vice.

Reply Obj. 2: As the Philosopher says (Rhet. ii, 5), "fear makes us take counsel": wherefore a mean man is careful in his reckonings, because he has an inordinate fear of spending his goods, even in things of the least account. Hence this is not praiseworthy, but sinful and reprehensible, because then a man does not regulate his affections according to reason, but, on the contrary, makes use of his reason in pursuance of his inordinate affections.

Reply Obj. 3: Just as the magnificent man has this in common with the liberal man, that he spends his money readily and with pleasure, so too the mean man in common with the illiberal or covetous man is loth and slow to spend. Yet they differ in this, that illiberality regards ordinary expenditure, while meanness regards great expenditure, which is a more difficult accomplishment: wherefore meanness is less sinful than illiberality. Hence the Philosopher says (Ethic. iv, 2) that "although meanness and its contrary vice are sinful, they do not bring shame on a man, since neither do they harm one's neighbor, nor are they very disgraceful." _____

SECOND ARTICLE [II-II, Q. 135, Art. 2]

Whether There Is a Vice Opposed to Meanness?

Objection 1: It seems that there is no vice opposed to meanness. For great is opposed to little. Now, magnificence is not a vice, but a virtue. Therefore no vice is opposed to meanness.

Obj. 2: Further, since meanness is a vice by deficiency, as stated above (A. 1), it seems that if any vice is opposed to meanness, it would merely consist in excessive spending. But those who spend much, where they ought to spend little, spend little where they ought to spend much, according to *Ethic*. iv, 2, and thus they have something of meanness. Therefore there is not a vice opposed to

meanness.

Obj. 3: Further, moral acts take their species from their end, as stated above (A. 1). Now those who spend excessively, do so in order to make a show of their wealth, as stated in *Ethic.* iv, 2. But this belongs to vainglory, which is opposed to magnanimity, as stated above (Q. 131, A. 2). Therefore no vice is opposed to meanness.

On the contrary, stands the authority of the Philosopher who (Ethic. ii, 8; iv, 2) places magnificence as a mean between two opposite vices.

I answer that, Great is opposed to little. Also little and great are relative terms, as stated above (A. 1). Now just as expenditure may be little in comparison with the work, so may it be great in comparison with the work in that it exceeds the proportion which reason requires to exist between expenditure and work. Hence it is manifest that the vice of meanness, whereby a man intends to spend less than his work is worth, and thus fails to observe due proportion between his expenditure and his work, has a vice opposed to it, whereby a man exceeds this same proportion, by spending more than is proportionate to his work. This vice is called in Greek *banausia*, so called from the Greek *baunos*, because, like the fire in the furnace, it consumes everything. It is also called *apyrokalia*, i.e. lacking good fire, since like fire it consumes all, but not for a good purpose. Hence in Latin it may be called *consumptio* (waste).

Reply Obj. 1: Magnificence is so called from the great work done, but not from the expenditure being in excess of the work: for this belongs to the vice which is opposed to meanness.

Reply Obj. 2: To the one same vice there is opposed the virtue which observes the mean, and a contrary vice. Accordingly, then, the vice of waste is opposed to meanness in that it exceeds in expenditure the value of the work, by spending much where it behooved to spend little. But it is opposed to magnificence on the part of the great work, which the magnificent man intends principally, in so far as when it behooves to spend much, it spends little or nothing.

Reply Obj. 3: Wastefulness is opposed to meanness by the very species of its act, since it exceeds the rule of reason, whereas meanness falls short of it. Yet nothing hinders this from being directed to the end of another vice, such as vainglory or any other. _____

QUESTION 136

OF PATIENCE
(In Five Articles)

We must now consider patience. Under this head there are five points of inquiry:

(1) Whether patience is a virtue?

(2) Whether it is the greatest of the virtues?

(3) Whether it can be had without grace?

(4) Whether it is a part of fortitude?

(5) Whether it is the same as longanimity? _____

FIRST ARTICLE [II-II, Q. 136, Art. 1]

Whether Patience Is a Virtue?

Objection 1: It seems that patience is not a virtue. For the virtues are most perfect in heaven, as Augustine says (De Trin. xiv). Yet patience is not there, since no evils have to be borne there, according to Isa. 49:10 and Apoc. 7:16, "They shall not hunger nor thirst, neither shall the heat nor the sun strike them." Therefore patience is not a virtue.

Obj. 2: Further, no virtue can be found in the wicked, since virtue it is "that makes its possessor good." Yet patience is sometimes found in wicked men; for instance, in the covetous, who bear many evils patiently that they may amass money, according to Eccles. 5:16, "All the days of his life he eateth in darkness, and in many cares, and in misery and in sorrow." Therefore patience is not a virtue.

Obj. 3: Further, the fruits differ from the virtues, as stated above (I-II, Q. 70, A. 1, ad 3). But patience is reckoned among the fruits (Gal. 5:22). Therefore patience is not a virtue.

On the contrary, Augustine says (De Patientia i): "The virtue of the soul that is called patience, is so great a gift of God, that we even preach the patience of

Him who bestows it upon us."

I answer that, As stated above (Q. 123, A. 1), the moral virtues are directed to the good, inasmuch as they safeguard the good of reason against the impulse of the passions. Now among the passions sorrow is strong to hinder the good of reason, according to 2 Cor. 7:10, "The sorrow of the world worketh death," and Ecclus. 30:25, "Sadness hath killed many, and there is no profit in it." Hence the necessity for a virtue to safeguard the good of reason against sorrow, lest reason give way to sorrow: and this patience does. Wherefore Augustine says (De Patientia ii): "A man's patience it is whereby he bears evil with an equal mind," i.e. without being disturbed by sorrow, "lest he abandon with an unequal mind the goods whereby he may advance to better things." It is therefore evident that patience is a virtue.

Reply Obj. 1: The moral virtues do not remain in heaven as regards the same act that they have on the way, in relation, namely, to the goods of the present life, which will not remain in heaven: but they will remain in their relation to the end, which will be in heaven. Thus justice will not be in heaven in relation to buying and selling and other matters pertaining to the present life, but it will remain in the point of being subject to God. In like manner the act of patience, in heaven, will not consist in bearing things, but in enjoying the goods to which we had aspired by suffering. Hence Augustine says (De Civ. Dei xiv) that "patience itself will not be in heaven, since there is no need for it except where evils have to be borne: yet that which we shall obtain by patience will be eternal."

Reply Obj. 2: As Augustine says (De Patientia ii; v) "properly speaking those are patient who would rather bear evils without inflicting them, than inflict them without bearing them. As for those who bear evils that they may inflict evil, their patience is neither marvelous nor praiseworthy, for it is no patience at all: we may marvel at their hardness of heart, but we must refuse to call them patient."

Reply Obj. 3: As stated above (I-II, Q. 11, A. 1), the very notion of fruit denotes pleasure. And works of virtue afford pleasure in themselves, as stated in *Ethic.* i, 8. Now the names of the virtues are wont to be applied to their acts. Wherefore patience as a habit is a virtue, but as to the pleasure which its act affords, it is reckoned a fruit, especially in this, that patience safeguards the mind from being overcome by sorrow. _____

SECOND ARTICLE [II-II, Q. 136, Art. 2]

Whether Patience Is the Greatest of the Virtues?

Objection 1: It seems that patience is the greatest of the virtues. For in every genus that which is perfect is the greatest. Now "patience hath a perfect work" (James 1:4). Therefore patience is the greatest of the virtues.

Obj. 2: Further, all the virtues are directed to the good of the soul. Now this seems to belong chiefly to patience; for it is written (Luke 21:19): "In your patience you shall possess your souls." Therefore patience is the greatest of the virtues.

Obj. 3: Further, seemingly that which is the safeguard and cause of other things is greater than they are. But according to Gregory (Hom. xxxv in Evang.) "patience is the root and safeguard of all the virtues." Therefore patience is the greatest of the virtues.

On the contrary, It is not reckoned among the four virtues which Gregory (Moral. xxii) and Augustine (De Morib. Eccl. xv) call principal.

I answer that, Virtues by their very nature are directed to good. For it is virtue that "makes its possessor good, and renders the latter's work good" (Ethic. ii, 6). Hence it follows that a virtue's superiority and preponderance over other virtues is the greater according as it inclines man to good more effectively and directly. Now those virtues which are effective of good, incline a man more directly to good than those which are a check on the things which lead man away from good: and just as among those that are effective of good, the greater is that which establishes man in a greater good (thus faith, hope, and charity are greater than prudence and justice); so too among those that are a check on things that withdraw man from good, the greater virtue is the one which is a check on a greater obstacle to good. But dangers of death, about which is fortitude, and pleasures of touch, with which temperance is concerned, withdraw man from good more than any kind of hardship, which is the object of patience. Therefore patience is not the greatest of the virtues, but falls short, not only of the theological virtues, and of prudence and justice which directly establish man in good, but also of fortitude and temperance which withdraw him from greater obstacles to good.

Reply Obj. 1: Patience is said to have a perfect work in bearing hardships: for these give rise first to sorrow, which is moderated by patience; secondly, to

anger, which is moderated by meekness; thirdly, to hatred, which charity removes; fourthly, to unjust injury, which justice forbids. Now that which removes the principle is the most perfect.

Yet it does not follow, if patience be more perfect in this respect, that it is more perfect simply.

Reply Obj. 2: Possession denotes undisturbed ownership; wherefore man is said to possess his soul by patience, in so far as it removes by the root the passions that are evoked by hardships and disturb the soul.

Reply Obj. 3: Patience is said to be the root and safeguard of all the virtues, not as though it caused and preserved them directly, but merely because it removes their obstacles. _____

THIRD ARTICLE [II-II, Q. 136, Art. 3]

Whether It Is Possible to Have Patience Without Grace?

Objection 1: It seems that it is possible to have patience without grace. For the more his reason inclines to a thing, the more is it possible for the rational creature to accomplish it. Now it is more reasonable to suffer evil for the sake of good than for the sake of evil. Yet some suffer evil for evil's sake, by their own virtue and without the help of grace; for Augustine says (De Patientia iii) that "men endure many toils and sorrows for the sake of the things they love sinfully." Much more, therefore, is it possible for man, without the help of grace, to bear evil for the sake of good, and this is to be truly patient.

Obj. 2: Further, some who are not in a state of grace have more abhorrence for sinful evils than for bodily evils: hence some heathens are related to have endured many hardships rather than betray their country or commit some other misdeed. Now this is to be truly patient. Therefore it seems that it is possible to have patience without the help of grace.

Obj. 3: Further, it is quite evident that some go through much trouble and pain in order to regain health of the body. Now the health of the soul is not less desirable than bodily health. Therefore in like manner one may, without the help of grace, endure many evils for the health of the soul, and this is to be truly patient.

On the contrary, It is written (Ps. 61:6): "From Him," i.e. from God, "is my

patience."

I answer that, As Augustine says (De Patientia iv), "the strength of desire helps a man to bear toil and pain: and no one willingly undertakes to bear what is painful, save for the sake of that which gives pleasure." The reason of this is because sorrow and pain are of themselves displeasing to the soul, wherefore it would never choose to suffer them for their own sake, but only for the sake of an end. Hence it follows that the good for the sake of which one is willing to endure evils, is more desired and loved than the good the privation of which causes the sorrow that we bear patiently. Now the fact that a man prefers the good of grace to all natural goods, the loss of which may cause sorrow, is to be referred to charity, which loves God above all things. Hence it is evident that patience, as a virtue, is caused by charity, according to 1 Cor. 13:4, "Charity is patient."

But it is manifest that it is impossible to have charity save through grace, according to Rom. 5:5, "The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us." Therefore it is clearly impossible to have patience without the help of grace.

Reply Obj. 1: The inclination of reason would prevail in human nature in the state of integrity. But in corrupt nature the inclination of concupiscence prevails, because it is dominant in man. Hence man is more prone to bear evils for the sake of goods in which the concupiscence delights here and now, than to endure evils for the sake of goods to come, which are desired in accordance with reason: and yet it is this that pertains to true patience.

Reply Obj. 2: The good of a social virtue [*Cf. I-II, Q. 61, A. 5] is commensurate with human nature; and consequently the human will can tend thereto without the help of sanctifying grace, yet not without the help of God's grace [*Cf. I-II, Q. 109, A. 2]. On the other hand, the good of grace is supernatural, wherefore man cannot tend thereto by a natural virtue. Hence the comparison fails.

Reply Obj. 3: Even the endurance of those evils which a man bears for the sake of his body's health, proceeds from the love a man naturally has for his own flesh. Hence there is no comparison between this endurance and patience which proceeds from a supernatural love. _____

FOURTH ARTICLE [II-II, Q. 136, Art. 4]

Whether Patience Is a Part of Fortitude?

Objection 1: It seems that patience is not a part of fortitude. For a thing is not part of itself. Now patience is apparently the same as fortitude: because, as stated above (Q. 123, A. 6), the proper act of fortitude is to endure; and this belongs also to patience. For it is stated in the Liber Sententiarum Prosperi [*The quotation is from St. Gregory, Hom. xxxv in Evang.] that "patience consists in enduring evils inflicted by others." Therefore patience is not a part of fortitude.

Obj. 2: Further, fortitude is about fear and daring, as stated above (Q. 123, A. 3), and thus it is in the irascible. But patience seems to be about sorrow, and consequently would seem to be in the concupiscible. Therefore patience is not a part of fortitude but of temperance.

Obj. 3: Further, the whole cannot be without its part. Therefore if patience is a part of fortitude, there can be no fortitude without patience. Yet sometimes a brave man does not endure evils patiently, but even attacks the person who inflicts the evil. Therefore patience is not a part of fortitude.

On the contrary, Tully (De Invent. Rhet. ii) reckons it a part of fortitude.

I answer that, Patience is a quasi-potential part of fortitude, because it is annexed thereto as secondary to principal virtue. For it belongs to patience "to suffer with an equal mind the evils inflicted by others," as Gregory says in a homily (xxxv in Evang.). Now of those evils that are inflicted by others, foremost and most difficult to endure are those that are connected with the danger of death, and about these evils fortitude is concerned. Hence it is clear that in this matter fortitude has the principal place, and that it lays claim to that which is principal in this matter. Wherefore patience is annexed to fortitude as secondary to principal virtue, for which reason Prosper calls patience brave (Sent. 811).

Reply Obj. 1: It belongs to fortitude to endure, not anything indeed, but that which is most difficult to endure, namely dangers of death: whereas it may pertain to patience to endure any kind of evil.

Reply Obj. 2: The act of fortitude consists not only in holding fast to good against the fear of future dangers, but also in not failing through sorrow or pain occasioned by things present; and it is in the latter respect that patience is akin to fortitude. Yet fortitude is chiefly about fear, which of itself evokes flight which

fortitude avoids; while patience is chiefly about sorrow, for a man is said to be patient, not because he does not fly, but because he behaves in a praiseworthy manner by suffering (*patiendo*) things which hurt him here and now, in such a way as not to be inordinately saddened by them. Hence fortitude is properly in the irascible, while patience is in the concupiscible faculty.

Nor does this hinder patience from being a part of fortitude, because the annexing of virtue to virtue does not regard the subject, but the matter or the form. Nevertheless patience is not to be reckoned a part of temperance, although both are in the concupiscible, because temperance is only about those sorrows that are opposed to pleasures of touch, such as arise through abstinence from pleasures of food and sex: whereas patience is chiefly about sorrows inflicted by other persons. Moreover it belongs to temperance to control these sorrows besides their contrary pleasures: whereas it belongs to patience that a man forsake not the good of virtue on account of such like sorrows, however great they be.

Reply Obj. 3: It may be granted that patience in a certain respect is an integral part of justice, if we consider the fact that a man may patiently endure evils pertaining to dangers of death; and it is from this point of view that the objection argues. Nor is it inconsistent with patience that a man should, when necessary, rise up against the man who inflicts evils on him; for Chrysostom [*Homily v. in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] says on Matt. 4:10, "Begone Satan," that "it is praiseworthy to be patient under our own wrongs, but to endure God's wrongs patiently is most wicked": and Augustine says in a letter to Marcellinus (Ep. cxxxviii) that "the precepts of patience are not opposed to the good of the commonwealth, since in order to ensure that good we fight against our enemies." But in so far as patience regards all kinds of evils, it is annexed to fortitude as secondary to principal virtue.

FIFTH ARTICLE [II-II, Q. 136, Art. 5]

Whether Patience Is the Same As Longanimity?* [*Longsuffering. It is necessary to preserve the Latin word, on account of the comparison with magnanimity.]

Objection 1: It seems that patience is the same as longanimity. For Augustine says (De Patientia i) that "we speak of patience in God, not as though any evil made Him suffer, but because He awaits the wicked, that they may be converted." Wherefore it is written (Ecclus. 5:4): "The Most High is a patient rewarder." Therefore it seems that patience is the same as longanimity.

Obj. 2: Further, the same thing is not contrary to two things. But impatience is

contrary to longanimity, whereby one awaits a delay: for one is said to be impatient of delay, as of other evils. Therefore it seems that patience is the same as longanimity.

Obj. 3: Further, just as time is a circumstance of wrongs endured, so is place. But no virtue is distinct from patience on the score of place. Therefore in like manner longanimity which takes count of time, in so far as a person waits for a long time, is not distinct from patience.

Obj. 4: *On the contrary,* a gloss [*Origen, Comment. in Ep. ad Rom. ii] on Rom. 2:4, "Or despisest thou the riches of His goodness, and patience, and longsuffering?" says: "It seems that longanimity differs from patience, because those who offend from weakness rather than of set purpose are said to be borne with longanimity: while those who take a deliberate delight in their crimes are said to be borne patiently."

I answer that, Just as by magnanimity a man has a mind to tend to great things, so by longanimity a man has a mind to tend to something a long way off. Wherefore as magnanimity regards hope, which tends to good, rather than daring, fear, or sorrow, which have evil as their object, so also does longanimity. Hence longanimity has more in common with magnanimity than with patience.

Nevertheless it may have something in common with patience, for two reasons. First, because patience, like fortitude, endures certain evils for the sake of good, and if this good is awaited shortly, endurance is easier: whereas if it be delayed a long time, it is more difficult. Secondly, because the very delay of the good we hope for, is of a nature to cause sorrow, according to Prov. 13:12, "Hope that is deferred afflicteth the soul." Hence there may be patience in bearing this trial, as in enduring any other sorrows. Accordingly longanimity and constancy are both comprised under patience, in so far as both the delay of the hoped for good (which regards longanimity) and the toil which man endures in persistently accomplishing a good work (which regards constancy) may be considered under the one aspect of grievous evil.

For this reason Tully (De Invent. Rhet. ii) in defining patience, says that "patience is the voluntary and prolonged endurance of arduous and difficult things for the sake of virtue or profit." By saying "arduous" he refers to constancy in good; when he says "difficult" he refers to the grievousness of evil, which is the proper object of patience; and by adding "continued" or "long

lasting," he refers to longanimity, in so far as it has something in common with patience.

This suffices for the Replies to the First and Second Objections.

Reply Obj. 3: That which is a long way off as to place, though distant from us, is not simply distant from things in nature, as that which is a long way off in point of time: hence the comparison fails. Moreover, what is remote as to place offers no difficulty save in the point of time, since what is placed a long way from us is a long time coming to us.

We grant the fourth argument. We must observe, however, that the reason for the difference assigned by this gloss is that it is hard to bear with those who sin through weakness, merely because they persist a long time in evil, wherefore it is said that they are borne with longanimity: whereas the very fact of sinning through pride seems to be unendurable; for which reason those who sin through pride are stated to be borne with patience. _____

QUESTION 137

OF PERSEVERANCE
(In Four Articles)

We must now consider perseverance and the vices opposed to it. Under the head of perseverance there are four points of inquiry:

(1) Whether perseverance is a virtue?

(2) Whether it is a part of fortitude?

(3) Of its relation to constancy;

(4) Whether it needs the help of grace? _____

FIRST ARTICLE [II-II, Q. 137, Art. 1]

Whether Perseverance Is a Virtue?

Objection 1: It seems that perseverance is not a virtue. For, according to the Philosopher (Ethic. vii, 7), continency is greater than perseverance. But

continency is not a virtue, as stated in *Ethic.* iv, 9. Therefore perseverance is not a virtue.

Obj. 2: Further, "by virtue man lives aright," according to Augustine (De Lib. Arb. ii, 19). Now according to the same authority (De Persever. i), no one can be said to have perseverance while living, unless he persevere until death. Therefore perseverance is not a virtue.

Obj. 3: Further, it is requisite of every virtue that one should persist unchangeably in the work of that virtue, as stated in *Ethic.* ii, 4. But this is what we understand by perseverance: for Tully says (De Invent. Rhet. ii) that "perseverance is the fixed and continued persistence in a well-considered purpose." Therefore perseverance is not a special virtue, but a condition of every virtue.

On the contrary, Andronicus [*Chrysippus: in De Affect.] says that "perseverance is a habit regarding things to which we ought to stand, and those to which we ought not to stand, as well as those that are indifferent." Now a habit that directs us to do something well, or to omit something, is a virtue. Therefore perseverance is a virtue.

I answer that, According to the Philosopher (Ethic. ii, 3), "virtue is about the difficult and the good"; and so where there is a special kind of difficulty or goodness, there is a special virtue. Now a virtuous deed may involve goodness or difficulty on two counts. First, from the act's very species, which is considered in respect of the proper object of that act: secondly, from the length of time, since to persist long in something difficult involves a special difficulty. Hence to persist long in something good until it is accomplished belongs to a special virtue.

Accordingly just as temperance and fortitude are special virtues, for the reason that the one moderates pleasures of touch (which is of itself a difficult thing), while the other moderates fear and daring in connection with dangers of death (which also is something difficult in itself), so perseverance is a special virtue, since it consists in enduring delays in the above or other virtuous deeds, so far as necessity requires.

Reply Obj. 1: The Philosopher is taking perseverance there, as it is found in one who bears those things which are most difficult to endure long. Now it is

difficult to endure, not good, but evil. And evils that involve danger of death, for the most part are not endured for a long time, because often they soon pass away: wherefore it is not on this account that perseverance has its chief title to praise. Among other evils foremost are those which are opposed to pleasures of touch, because evils of this kind affect the necessaries of life: such are the lack of food and the like, which at times call for long endurance. Now it is not difficult to endure these things for a long time for one who grieves not much at them, nor delights much in the contrary goods; as in the case of the temperate man, in whom these passions are not violent. But they are most difficult to bear for one who is strongly affected by such things, through lacking the perfect virtue that moderates these passions. Wherefore if perseverance be taken in this sense it is not a perfect virtue, but something imperfect in the genus of virtue. On the other hand, if we take perseverance as denoting long persistence in any kind of difficult good, it is consistent in one who has even perfect virtue: for even if it is less difficult for him to persist, yet he persists in the more perfect good. Wherefore such like perseverance may be a virtue, because virtue derives perfection from the aspect of good rather than from the aspect of difficulty.

Reply Obj. 2: Sometimes a virtue and its act go by the same name: thus Augustine says (Tract. in Joan. lxxix): "Faith is to believe without seeing." Yet it is possible to have a habit of virtue without performing the act: thus a poor man has the habit of magnificence without exercising the act. Sometimes, however, a person who has the habit, begins to perform the act, yet does not accomplish it, for instance a builder begins to build a house, but does not complete it. Accordingly we must reply that the term "perseverance" is sometimes used to denote the habit whereby one chooses to persevere, sometimes for the act of persevering: and sometimes one who has the habit of perseverance chooses to persevere and begins to carry out his choice by persisting for a time, yet completes not the act, through not persisting to the end. Now the end is twofold: one is the end of the work, the other is the end of human life. Properly speaking it belongs to perseverance to persevere to the end of the virtuous work, for instance that a soldier persevere to the end of the fight, and the magnificent man until his work be accomplished. There are, however, some virtues whose acts must endure throughout the whole of life, such as faith, hope, and charity, since they regard the last end of the entire life of man. Wherefore as regards these which are the principal virtues, the act of perseverance is not accomplished until the end of life. It is in this sense that Augustine speaks of perseverance as denoting the consummate act of perseverance.

Reply Obj. 3: Unchangeable persistence may belong to a virtue in two ways. First, on account of the intended end that is proper to that virtue; and thus to persist in good for a long time until the end, belongs to a special virtue called perseverance, which intends this as its special end. Secondly, by reason of the relation of the habit to its subject: and thus unchangeable persistence is consequent upon every virtue, inasmuch as virtue is a "quality difficult to change." _____

SECOND ARTICLE [II-II, Q. 137, Art. 2]

Whether Perseverance Is a Part of Fortitude?

Objection 1: It seems that perseverance is not a part of fortitude. For, according to the Philosopher (Ethic. viii, 7), "perseverance is about pains of touch." But these belong to temperance. Therefore perseverance is a part of temperance rather than of fortitude.

Obj. 2: Further, every part of a moral virtue is about certain passions which that virtue moderates. Now perseverance does not imply moderation of the passions: since the more violent the passions, the more praiseworthy is it to persevere in accordance with reason. Therefore it seems that perseverance is a part not of a moral virtue, but rather of prudence which perfects the reason.

Obj. 3: Further, Augustine says (De Persev. i) that no one can lose perseverance; whereas one can lose the other virtues. Therefore perseverance is greater than all the other virtues. Now a principal virtue is greater than its part. Therefore perseverance is not a part of a virtue, but is itself a principal virtue.

On the contrary, Tully (De Invent. Rhet. ii) reckons perseverance as a part of fortitude.

I answer that, As stated above (Q. 123, A. 2; I-II, Q. 61, AA. 3, 4), a principal virtue is one to which is principally ascribed something that lays claim to the praise of virtue, inasmuch as it practices it in connection with its own matter, wherein it is most difficult of accomplishment. In accordance with this it has been stated (Q. 123, A. 2) that fortitude is a principal virtue, because it observes firmness in matters wherein it is most difficult to stand firm, namely in dangers of death. Wherefore it follows of necessity that every virtue which has a title to praise for the firm endurance of something difficult must be annexed to fortitude as secondary to principal virtue. Now the endurance of difficulty arising from

delay in accomplishing a good work gives perseverance its claim to praise: nor is this so difficult as to endure dangers of death. Therefore perseverance is annexed to fortitude, as secondary to principal virtue.

Reply Obj. 1: The annexing of secondary to principal virtues depends not only on the matter [*Cf. Q. 136, A. 4, ad 2], but also on the mode, because in everything form is of more account than matter. Wherefore although, as to matter, perseverance seems to have more in common with temperance than with fortitude, yet, in mode, it has more in common with fortitude, in the point of standing firm against the difficulty arising from length of time.

Reply Obj. 2: The perseverance of which the Philosopher speaks (Ethic. vii, 4, 7) does not moderate any passions, but consists merely in a certain firmness of reason and will. But perseverance, considered as a virtue, moderates certain passions, namely fear of weariness or failure on account of the delay. Hence this virtue, like fortitude, is in the irascible.

Reply Obj. 3: Augustine speaks there of perseverance, as denoting, not a virtuous habit, but a virtuous act sustained to the end, according to Matt. 24:13, "He that shall persevere to the end, he shall be saved." Hence it is incompatible with such like perseverance for it to be lost, since it would no longer endure to the end. _____

THIRD ARTICLE [II-II, Q. 137. Art. 3]

Whether Constancy Pertains to Perseverance?

Objection 1: It seems that constancy does not pertain to perseverance. For constancy pertains to patience, as stated above (Q. 137, A. 5): and patience differs from perseverance. Therefore constancy does not pertain to perseverance.

Obj. 2: Further, "virtue is about the difficult and the good." Now it does not seem difficult to be constant in little works, but only in great deeds, which pertain to magnificence. Therefore constancy pertains to magnificence rather than to perseverance.

Obj. 3: Further, if constancy pertained to perseverance, it would seem nowise to differ from it, since both denote a kind of unchangeableness. Yet they differ: for Macrobius (In Somn. Scip. i) condivides constancy with firmness by which he indicates perseverance, as stated above (Q. 128, A. 6). Therefore constancy does

not pertain to perseverance.

On the contrary, One is said to be constant because one stands to a thing. Now it belongs to perseverance to stand to certain things, as appears from the definition given by Andronicus. Therefore constancy belongs to perseverance.

I answer that, Perseverance and constancy agree as to end, since it belongs to both to persist firmly in some good: but they differ as to those things which make it difficult to persist in good. Because the virtue of perseverance properly makes man persist firmly in good, against the difficulty that arises from the very continuance of the act: whereas constancy makes him persist firmly in good against difficulties arising from any other external hindrances. Hence perseverance takes precedence of constancy as a part of fortitude, because the difficulty arising from continuance of action is more intrinsic to the act of virtue than that which arises from external obstacles.

Reply Obj. 1: External obstacles to persistence in good are especially those which cause sorrow. Now patience is about sorrow, as stated above (Q. 136, A. 1). Hence constancy agrees with perseverance as to end: while it agrees with patience as to those things which occasion difficulty. Now the end is of most account: wherefore constancy pertains to perseverance rather than to patience.

Reply Obj. 2: It is more difficult to persist in great deeds: yet in little or ordinary deeds, it is difficult to persist for any length of time, if not on account of the greatness of the deed which magnificence considers, yet from its very continuance which perseverance regards. Hence constancy may pertain to both.

Reply Obj. 3: Constancy pertains to perseverance in so far as it has something in common with it: but it is not the same thing in the point of their difference, as stated in the Article. _____

FOURTH ARTICLE [II-II, Q. 137, Art. 4]

Whether Perseverance Needs the Help of Grace?
[*Cf. I-II, Q. 109, A. 10]

Objection 1: It seems that perseverance does not need the help of grace. For perseverance is a virtue, as stated above (A. 1). Now according to Tully (De Invent. Rhet. ii) virtue acts after the manner of nature. Therefore the sole inclination of virtue suffices for perseverance. Therefore this does not need the

help of grace.

Obj. 2: Further, the gift of Christ's grace is greater than the harm brought upon us by Adam, as appears from Rom. 5:15, seqq. Now "before sin man was so framed that he could persevere by means of what he had received," as Augustine says (De Correp. et Grat. xi). Much more therefore can man, after being repaired by the grace of Christ, persevere without the help of a further grace.

Obj. 3: Further, sinful deeds are sometimes more difficult than deeds of virtue: hence it is said in the person of the wicked (Wis. 5:7): "We . . . have walked through hard ways." Now some persevere in sinful deeds without the help of another. Therefore man can also persevere in deeds of virtue without the help of grace.

On the contrary, Augustine says (De Persev. i): "We hold that perseverance is a gift of God, whereby we persevere unto the end, in Christ."

I answer that, As stated above (A. 1, ad 2; A. 2, ad 3), perseverance has a twofold signification. First, it denotes the habit of perseverance, considered as a virtue. In this way it needs the gift of habitual grace, even as the other infused virtues. Secondly, it may be taken to denote the act of perseverance enduring until death: and in this sense it needs not only habitual grace, but also the gratuitous help of God sustaining man in good until the end of life, as stated above (I-II, Q. 109, A. 10), when we were treating of grace. Because, since the free-will is changeable by its very nature, which changeableness is not taken away from it by the habitual grace bestowed in the present life, it is not in the power of the free-will, albeit repaired by grace, to abide unchangeably in good, though it is in its power to choose this: for it is often in our power to choose yet not to accomplish.

Reply Obj. 1: The virtue of perseverance, so far as it is concerned, inclines one to persevere: yet since it is a habit, and a habit is a thing one uses at will, it does not follow that a person who has the habit of virtue uses it unchangeably until death.

Reply Obj. 2: As Augustine says (De Correp. et Grat. xi), "it was given to the first man, not to persevere, but to be able to persevere of his free-will: because then no corruption was in human nature to make perseverance difficult. Now, however, by the grace of Christ, the predestined receive not only the possibility

of persevering, but perseverance itself. Wherefore the first man whom no man threatened, of his own free-will rebelling against a threatening God, forfeited so great a happiness and so great a facility of avoiding sin: whereas these, although the world rage against their constancy, have persevered in faith."

Reply Obj. 3: Man is able by himself to fall into sin, but he cannot by himself arise from sin without the help of grace. Hence by falling into sin, so far as he is concerned man makes himself to be persevering in sin, unless he be delivered by God's grace. On the other hand, by doing good he does not make himself to be persevering in good, because he is able, by himself, to sin: wherefore he needs the help of grace for that end. _____

QUESTION 138

OF THE VICES OPPOSED TO PERSEVERANCE
(In Two Articles)

We must now consider the vices opposed to perseverance; under which head there are two points of inquiry:

(1) Of effeminacy;

(2) Of pertinacity. _____

FIRST ARTICLE [II-II, Q. 138, Art. 1]

Whether Effeminacy* Is Opposed to Perseverance? [* *Mollities,* literally "softness"]

Objection 1: It seems that effeminacy is not opposed to perseverance. For a gloss on 1 Cor. 6:9, 10, "Nor adulterers, nor the effeminate, nor liers with mankind," expounds the text thus: "Effeminate—i.e. obscene, given to unnatural vice." But this is opposed to chastity. Therefore effeminacy is not a vice opposed to perseverance.

Obj. 2: Further, the Philosopher says (Ethic. vii, 7) that "delicacy is a kind of effeminacy." But to be delicate seems akin to intemperance. Therefore effeminacy is not opposed to perseverance but to temperance.

Obj. 3: Further, the Philosopher says (Ethic. vii, 7) that "the man who is fond of

amusement is effeminate." Now immoderate fondness of amusement is opposed to *eutrapelia*, which is the virtue about pleasures of play, as stated in *Ethic.* iv, 8. Therefore effeminacy is not opposed to perseverance.

On the contrary, The Philosopher says (Ethic. vii, 7) that "the persevering man is opposed to the effeminate."

I answer that, As stated above (Q. 137, AA. 1, 2), perseverance is deserving of praise because thereby a man does not forsake a good on account of long endurance of difficulties and toils: and it is directly opposed to this, seemingly, for a man to be ready to forsake a good on account of difficulties which he cannot endure. This is what we understand by effeminacy, because a thing is said to be "soft" if it readily yields to the touch. Now a thing is not declared to be soft through yielding to a heavy blow, for walls yield to the battering-ram. Wherefore a man is not said to be effeminate if he yields to heavy blows. Hence the Philosopher says (Ethic. vii, 7) that "it is no wonder, if a person is overcome by strong and overwhelming pleasures or sorrows; but he is to be pardoned if he struggles against them." Now it is evident that fear of danger is more impelling than the desire of pleasure: wherefore Tully says (De Offic. i) under the heading "True magnanimity consists of two things": "It is inconsistent for one who is not cast down by fear, to be defeated by lust, or who has proved himself unbeaten by toil, to yield to pleasure." Moreover, pleasure itself is a stronger motive of attraction than sorrow, for the lack of pleasure is a motive of withdrawal, since lack of pleasure is a pure privation. Wherefore, according to the Philosopher (Ethic. vii, 7), properly speaking an effeminate man is one who withdraws from good on account of sorrow caused by lack of pleasure, yielding as it were to a weak motion.

Reply Obj. 1: This effeminacy is caused in two ways. In one way, by custom: for where a man is accustomed to enjoy pleasures, it is more difficult for him to endure the lack of them. In another way, by natural disposition, because, to wit, his mind is less persevering through the frailty of his temperament. This is how women are compared to men, as the Philosopher says (Ethic. vii, 7): wherefore those who are passively sodomitical are said to be effeminate, being womanish themselves, as it were.

Reply Obj. 2: Toil is opposed to bodily pleasure: wherefore it is only toilsome things that are a hindrance to pleasures. Now the delicate are those who cannot endure toils, nor anything that diminishes pleasure. Hence it is written (Deut.

28:56): "The tender and delicate woman, that could not go upon the ground, nor set down her foot for . . . softness [Douay: 'niceness']." Thus delicacy is a kind of effeminacy. But properly speaking effeminacy regards lack of pleasures, while delicacy regards the cause that hinders pleasure, for instance toil or the like.

Reply Obj. 3: In play two things may be considered. In the first place there is the pleasure, and thus inordinate fondness of play is opposed to *eutrapelia*. Secondly, we may consider the relaxation or rest which is opposed to toil. Accordingly just as it belongs to effeminacy to be unable to endure toilsome things, so too it belongs thereto to desire play or any other relaxation inordinately. _____

SECOND ARTICLE [II-II, Q. 138, Art. 2]

Whether Pertinacity Is Opposed to Perseverance?

Objection 1: It seems that pertinacity is not opposed to perseverance. For Gregory says (Moral. xxxi) that pertinacity arises from vainglory. But vainglory is not opposed to perseverance but to magnanimity, as stated above (Q. 132, A. 2). Therefore pertinacity is not opposed to perseverance.

Obj. 2: Further, if it is opposed to perseverance, this is so either by excess or by deficiency. Now it is not opposed by excess: because the pertinacious also yield to certain pleasure and sorrow, since according to the Philosopher (Ethic. vii, 9) "they rejoice when they prevail, and grieve when their opinions are rejected." And if it be opposed by deficiency, it will be the same as effeminacy, which is clearly false. Therefore pertinacity is nowise opposed to perseverance.

Obj. 3: Further, just as the persevering man persists in good against sorrow, so too do the continent and the temperate against pleasures, the brave against fear, and the meek against anger. But pertinacity is over-persistence in something. Therefore pertinacity is not opposed to perseverance more than to other virtues.

On the contrary, Tully says (De Invent. Rhet. ii) that pertinacity is to perseverance as superstition is to religion. But superstition is opposed to religion, as stated above (Q. 92, A. 1). Therefore pertinacity is opposed to perseverance.

I answer that, As Isidore says (Etym. x) "a person is said to be pertinacious who holds on impudently, as being utterly tenacious." "Pervicacious" has the same

meaning, for it signifies that a man "perseveres in his purpose until he is victorious: for the ancients called 'vicia' what we call victory." These the Philosopher (Ethic. vii, 9) calls *ischyrognomones*, that is "head-strong," or *idiognomones*, that is "self-opinionated," because they abide by their opinions more than they should; whereas the effeminate man does so less than he ought, and the persevering man, as he ought. Hence it is clear that perseverance is commended for observing the mean, while pertinacity is reproved for exceeding the mean, and effeminacy for falling short of it.

Reply Obj. 1: The reason why a man is too persistent in his own opinion, is that he wishes by this means to make a show of his own excellence: wherefore this is the result of vainglory as its cause. Now it has been stated above (Q. 127, A. 2, ad 1; Q. 133, A. 2), that opposition of vices to virtues depends, not on their cause, but on their species.

Reply Obj. 2: The pertinacious man exceeds by persisting inordinately in something against many difficulties: yet he takes a certain pleasure in the end, just as the brave and the persevering man. Since, however, this pleasure is sinful, seeing that he desires it too much, and shuns the contrary pain, he is like the incontinent or effeminate man.

Reply Obj. 3: Although the other virtues persist against the onslaught of the passions, they are not commended for persisting in the same way as perseverance is. As to continence, its claim to praise seems to lie rather in overcoming pleasures. Hence pertinacity is directly opposed to perseverance.

QUESTION 139

OF THE GIFT OF FORTITUDE
(In Two Articles)

We must next consider the gift corresponding to fortitude, and this is the gift of fortitude. Under this head there are two points of inquiry:

(1) Whether fortitude is a gift?

(2) Which among the beatitudes and fruits correspond to it?

FIRST ARTICLE [II-II, Q. 139, Art. 1]

Whether Fortitude Is a Gift?

Objection 1: It seems that fortitude is not a gift. For the virtues differ from the gifts: and fortitude is a virtue. Therefore it should not be reckoned a gift.

Obj. 2: Further, the acts of the gifts remain in heaven, as stated above (I-II, Q. 68, A. 6). But the act of fortitude does not remain in heaven: for Gregory says (Moral. i) that "fortitude encourages the fainthearted against hardships, which will be altogether absent from heaven." Therefore fortitude is not a gift.

Obj. 3: Further, Augustine says (De Doctr. Christ. ii) that "it is a sign of fortitude to cut oneself adrift from all the deadly pleasures of the passing show." Now noisome pleasures and delights are the concern of temperance rather than of fortitude. Therefore it seems that fortitude is not the gift corresponding to the virtue of fortitude.

On the contrary, Fortitude is reckoned among the other gifts of the Holy Ghost (Isa. 11:2).

I answer that, Fortitude denotes a certain firmness of mind, as stated above (Q. 123, A. 2; I-II, Q. 61, A. 3): and this firmness of mind is required both in doing good and in enduring evil, especially with regard to goods or evils that are difficult. Now man, according to his proper and connatural mode, is able to have this firmness in both these respects, so as not to forsake the good on account of difficulties, whether in accomplishing an arduous work, or in enduring grievous evil. In this sense fortitude denotes a special or general virtue, as stated above (Q. 123, A. 2).

Yet furthermore man's mind is moved by the Holy Ghost, in order that he may attain the end of each work begun, and avoid whatever perils may threaten. This surpasses human nature: for sometimes it is not in a man's power to attain the end of his work, or to avoid evils or dangers, since these may happen to overwhelm him in death. But the Holy Ghost works this in man, by bringing him to everlasting life, which is the end of all good deeds, and the release from all perils. A certain confidence of this is infused into the mind by the Holy Ghost Who expels any fear of the contrary. It is in this sense that fortitude is reckoned a gift of the Holy Ghost. For it has been stated above (I-II, Q. 68, AA. 1, 2) that the gifts regard the motion of the mind by the Holy Ghost.

Reply Obj. 1: Fortitude, as a virtue, perfects the mind in the endurance of all perils whatever; but it does not go so far as to give confidence of overcoming all dangers: this belongs to the fortitude that is a gift of the Holy Ghost.

Reply Obj. 2: The gifts have not the same acts in heaven as on the way: for they exercise acts in connection with the enjoyment of the end. Hence the act of fortitude there is to enjoy full security from toil and evil.

Reply Obj. 3: The gift of fortitude regards the virtue of fortitude not only because it consists in enduring dangers, but also inasmuch as it consists in accomplishing any difficult work. Wherefore the gift of fortitude is directed by the gift of counsel, which seems to be concerned chiefly with the greater goods.

SECOND ARTICLE [II-II, Q. 139, Art. 2]

Whether the Fourth Beatitude: "Blessed Are They That Hunger and Thirst After Justice," Corresponds to the Gift of Fortitude?

Objection 1: It seems that the fourth beatitude, "Blessed are they that hunger and thirst after justice," does not correspond to the gift of fortitude. For the gift of piety and not the gift of fortitude corresponds to the virtue of justice. Now hungering and thirsting after justice pertain to the act of justice. Therefore this beatitude corresponds to the gift of piety rather than to the gift of fortitude.

Obj. 2: Further, hunger and thirst after justice imply a desire for good. Now this belongs properly to charity, to which the gift of wisdom, and not the gift of fortitude, corresponds, as stated above (Q. 45). Therefore this beatitude corresponds, not to the gift of fortitude, but to the gift of wisdom.

Obj. 3: Further, the fruits are consequent upon the beatitudes, since delight is essential to beatitude, according to *Ethic.* i, 8. Now the fruits, apparently, include none pertaining to fortitude. Therefore neither does any beatitude correspond to it.

On the contrary, Augustine says (De Serm. Dom. in Monte i): "Fortitude becomes the hungry and thirsty: since those who desire to enjoy true goods, and wish to avoid loving earthly and material things, must toil."

I answer that, As stated above (Q. 121, A. 2), Augustine makes the beatitudes

correspond to the gifts according to the order in which they are set forth, observing at the same time a certain fittingness between them. Wherefore he ascribes the fourth beatitude, concerning the hunger and thirst for justice, to the fourth gift, namely fortitude.

Yet there is a certain congruity between them, because, as stated (A. 1), fortitude is about difficult things. Now it is very difficult, not merely to do virtuous deeds, which receive the common designation of works of justice, but furthermore to do them with an unsatiable desire, which may be signified by hunger and thirst for justice.

Reply Obj. 1: As Chrysostom says (Hom. xv in Matth.), we may understand here not only particular, but also universal justice, which is related to all virtuous deeds according to *Ethic.* v, 1, wherein whatever is hard is the object of that fortitude which is a gift.

Reply Obj. 2: Charity is the root of all the virtues and gifts, as stated above (Q. 23, A. 8, ad 3; I-II, Q. 68, A. 4, ad 3). Hence whatever pertains to fortitude may also be referred to charity.

Reply Obj. 3: There are two of the fruits which correspond sufficiently to the gift of fortitude: namely, patience, which regards the enduring of evils: and longanimity, which may regard the long delay and accomplishment of goods.

QUESTION 140

OF THE PRECEPTS OF FORTITUDE
(In Two Articles)

We must next consider the precepts of fortitude:

(1) The precepts of fortitude itself;

(2) The precepts of its parts. _____

FIRST ARTICLE [II-II, Q. 140, Art. 1]

Whether the Precepts of Fortitude Are Suitably Given in the Divine Law?

Objection 1: It seems that the precepts of fortitude are not suitably given in the Divine Law. For the New Law is more perfect than the Old Law. Yet the Old Law contains precepts of fortitude (Deut. 20). Therefore precepts of fortitude should have been given in the New Law also.

Obj. 2: Further, affirmative precepts are of greater import than negative precepts, since the affirmative include the negative, but not vice versa. Therefore it is unsuitable for the Divine Law to contain none but negative precepts in prohibition of fear.

Obj. 3: Further, fortitude is one of the principal virtues, as stated above (Q. 123, A. 2; I-II, Q. 61, A. 2). Now the precepts are directed to the virtues as to their end: wherefore they should be proportionate to them. Therefore the precepts of fortitude should have been placed among the precepts of the decalogue, which are the chief precepts of the Law.

On the contrary, stands Holy Writ which contains these precepts.

I answer that, Precepts of law are directed to the end intended by the lawgiver. Wherefore precepts of law must needs be framed in various ways according to the various ends intended by lawgivers, so that even in human affairs there are laws of democracies, others of kingdoms, and others again of tyrannical governments. Now the end of the Divine Law is that man may adhere to God: wherefore the Divine Law contains precepts both of fortitude and of the other virtues, with a view to directing the mind to God. For this reason it is written (Deut. 20:3, 4): "Fear ye them not: because the Lord your God is in the midst of you, and will fight for you against your enemies."

As to human laws, they are directed to certain earthly goods, and among them we find precepts of fortitude according to the requirements of those goods.

Reply Obj. 1: The Old Testament contained temporal promises, while the promises of the New Testament are spiritual and eternal, according to Augustine (Contra Faust. iv). Hence in the Old Law there was need for the people to be taught how to fight, even in a bodily contest, in order to obtain an earthly possession. But in the New Testament men were to be taught how to come to the possession of eternal life by fighting spiritually, according to Matt. 11:12, "The kingdom of heaven suffereth violence, and the violent bear it away." Hence Peter commands (1 Pet. 5:8, 9): "Your adversary the devil, as a roaring lion, goeth

about, seeking whom he may devour: whom resist ye, strong in faith," as also James 4:7: "Resist the devil, and he will fly from you." Since, however, men while tending to spiritual goods may be withdrawn from them by corporal dangers, precepts of fortitude had to be given even in the New Law, that they might bravely endure temporal evils, according to Matt. 10:28, "Fear ye not them that kill the body."

Reply Obj. 2: The law gives general directions in its precepts. But the things that have to be done in cases of danger are not, like the things to be avoided, reducible to some common thing. Hence the precepts of fortitude are negative rather than affirmative.

Reply Obj. 3: As stated above (Q. 122, A. 1), the precepts of the decalogue are placed in the Law, as first principles, which need to be known to all from the outset. Wherefore the precepts of the decalogue had to be chiefly about those acts of justice in which the notion of duty is manifest, and not about acts of fortitude, because it is not so evident that it is a duty for a person not to fear dangers of death. _____

SECOND ARTICLE [II-II, Q. 140, Art. 2]

Whether the Precepts of the Parts of Fortitude Are Suitably Given in the Divine Law?

Objection 1: It seems that the precept of the parts of fortitude are unsuitably given in the Divine Law. For just as patience and perseverance are parts of fortitude, so also are magnificence, magnanimity, and confidence, as stated above (Q. 128). Now we find precepts of patience in the Divine Law, as also of perseverance. Therefore there should also have been precepts of magnificence and magnanimity.

Obj. 2: Further, patience is a very necessary virtue, since it is the guardian of the other virtues, as Gregory says (Hom. in Evang. xxxv). Now the other virtues are commanded absolutely. Therefore patience should not have been commanded merely, as Augustine says (De Serm. Dom. in Monte i), as to the preparedness of the mind.

Obj. 3: Further, patience and perseverance are parts of fortitude, as stated above (Q. 128; Q. 136, A. 4; Q. 137, A. 2). Now the precepts of fortitude are not affirmative but only negative, as stated above (A. 1, ad 2). Therefore the precepts

of patience and perseverance should have been negative and not affirmative.

The contrary, however, follows from the way in which they are given by Holy Writ.

I answer that, The Divine Law instructs man perfectly about such things as are necessary for right living. Now in order to live aright man needs not only the principal virtues, but also the secondary and annexed virtues. Wherefore the Divine Law contains precepts not only about the acts of the principal virtues, but also about the acts of the secondary and annexed virtues.

Reply Obj. 1: Magnificence and magnanimity do not belong to the genus of fortitude, except by reason of a certain excellence of greatness which they regard in their respective matters. Now things pertaining to excellence come under the counsels of perfection rather than under precepts of obligation. Wherefore, there was need of counsels, rather than of precepts about magnificence and magnanimity. On the other hand, the hardships and toils of the present life pertain to patience and perseverance, not by reason of any greatness observable in them, but on account of the very nature of those virtues. Hence the need of precepts of patience and perseverance.

Reply Obj. 2: As stated above (Q. 3, A. 2), although affirmative precepts are always binding, they are not binding for always, but according to place and time. Wherefore just as the affirmative precepts about the other virtues are to be understood as to the preparedness of the mind, in the sense that man be prepared to fulfil them when necessary, so too are the precepts of patience to be understood in the same way.

Reply Obj. 3: Fortitude, as distinct from patience and perseverance, is about the greatest dangers wherein one must proceed with caution; nor is it necessary to determine what is to be done in particular. On the other hand, patience and perseverance are about minor hardships and toils, wherefore there is less danger in determining, especially in general, what is to be done in such cases.

QUESTION 141

OF TEMPERANCE
(In Eight Articles)

In the next place we must consider temperance: (1) Temperance itself; (2) its parts; (3) its precepts. With regard to temperance we must consider (1) temperance itself; (2) the contrary vices.

Under the first head there are eight points of inquiry:

(1) Whether temperance is a virtue?

(2) Whether it is a special virtue?

(3) Whether it is only about desires and pleasures?

(4) Whether it is only about pleasures of touch?

(5) Whether it is about pleasures of taste, as such, or only as a kind of touch?

(6) What is the rule of temperance?

(7) Whether it is a cardinal, or principal, virtue?

(8) Whether it is the greatest of virtues? _____

FIRST ARTICLE [II-II, Q. 141, Art. 1]

Whether Temperance Is a Virtue?

Objection 1: It seems that temperance is not a virtue. For no virtue goes against the inclination of nature, since "there is in us a natural aptitude for virtue," as stated in *Ethic.* ii, 1. Now temperance withdraws us from pleasures to which nature inclines, according to *Ethic.* ii, 3, 8. Therefore temperance is not a virtue.

Obj. 2: Further, virtues are connected with one another, as stated above (I-II, Q. 65, A. 1). But some people have temperance without having the other virtues: for we find many who are temperate, and yet covetous or timid. Therefore temperance is not a virtue.

Obj. 3: Further, to every virtue there is a corresponding gift, as appears from what we have said above (I-II, Q. 68, A. 4). But seemingly no gift corresponds to temperance, since all the gifts have been already ascribed to the other virtues (QQ. 8, 9, 19, 45, 52, 71, 139). Therefore temperance is not a virtue.

On the contrary, Augustine says (Music. vi, 15): "Temperance is the name of a virtue."

I answer that, As stated above (I-II, Q. 55, A. 3), it is essential to virtue to incline man to good. Now the good of man is to be in accordance with reason, as Dionysius states (Div. Nom. iv). Hence human virtue is that which inclines man to something in accordance with reason. Now temperance evidently inclines man to this, since its very name implies moderation or temperateness, which reason causes. Therefore temperance is a virtue.

Reply Obj. 1: Nature inclines everything to whatever is becoming to it. Wherefore man naturally desires pleasures that are becoming to him. Since, however, man as such is a rational being, it follows that those pleasures are becoming to man which are in accordance with reason. From such pleasures temperance does not withdraw him, but from those which are contrary to reason. Wherefore it is clear that temperance is not contrary to the inclination of human nature, but is in accord with it. It is, however, contrary to the inclination of the animal nature that is not subject to reason.

Reply Obj. 2: The temperance which fulfils the conditions of perfect virtue is not without prudence, while this is lacking to all who are in sin. Hence those who lack other virtues, through being subject to the opposite vices, have not the temperance which is a virtue, though they do acts of temperance from a certain natural disposition, in so far as certain imperfect virtues are either natural to man, as stated above (I-II, Q. 63, A. 1), or acquired by habituation, which virtues, through lack of prudence, are not perfected by reason, as stated above (I-II, Q. 65, A. 1).

Reply Obj. 3: Temperance also has a corresponding gift, namely, fear, whereby man is withheld from the pleasures of the flesh, according to Ps. 118:120: "Pierce Thou my flesh with Thy fear." The gift of fear has for its principal object God, Whom it avoids offending, and in this respect it corresponds to the virtue of hope, as stated above (Q. 19, A. 9, ad 1). But it may have for its secondary object whatever a man shuns in order to avoid offending God. Now man stands in the greatest need of the fear of God in order to shun those things which are most seductive, and these are the matter of temperance: wherefore the gift of fear corresponds to temperance also. _____

SECOND ARTICLE [II-II, Q. 141, Art. 2]

Whether Temperance Is a Special Virtue?

Objection 1: It would seem that temperance is not a special virtue. For Augustine says (De Morib. Eccl. xv) that "it belongs to temperance to preserve one's integrity and freedom from corruption for God's sake." But this is common to every virtue. Therefore temperance is not a special virtue.

Obj. 2: Further, Ambrose says (De Offic. i, 42) that "what we observe and seek most in temperance is tranquillity of soul." But this is common to every virtue. Therefore temperance is not a special virtue.

Obj. 3: Further, Tully says (De Offic. i, 27) that "we cannot separate the beautiful from the virtuous," and that "whatever is just is beautiful." Now the beautiful is considered as proper to temperance, according to the same authority (Tully, De Offic. i, 27). Therefore temperance is not a special virtue.

On the contrary, The Philosopher (Ethic. ii, 7; iii, 10) reckons it a special virtue.

I answer that, It is customary in human speech to employ a common term in a restricted sense in order to designate the principal things to which that common term is applicable: thus the word "city" is used antonomastically* to designate Rome. [*Antonomasia is the figure of speech whereby we substitute the general for the individual term; e.g. The Philosopher for Aristotle]. Accordingly the word "temperance" has a twofold acceptation. First, in accordance with its common signification: and thus temperance is not a special but a general virtue, because the word "temperance" signifies a certain temperateness or moderation, which reason appoints to human operations and passions: and this is common to every moral virtue. Yet there is a logical difference between temperance and fortitude, even if we take them both as general virtues: since temperance withdraws man from things which seduce the appetite from obeying reason, while fortitude incites him to endure or withstand those things on account of which he forsakes the good of reason.

On the other hand, if we take temperance antonomastically, as withholding the appetite from those things which are most seductive to man, it is a special virtue, for thus it has, like fortitude, a special matter.

Reply Obj. 1: Man's appetite is corrupted chiefly by those things which seduce him into forsaking the rule of reason and Divine law. Wherefore integrity, which Augustine ascribes to temperance, can, like the latter, be taken in two ways: first,

in a general sense, and secondly in a sense of excellence.

Reply Obj. 2: The things about which temperance is concerned have a most disturbing effect on the soul, for the reason that they are natural to man, as we shall state further on (AA. 4, 5). Hence tranquillity of soul is ascribed to temperance by way of excellence, although it is a common property of all the virtues.

Reply Obj. 3: Although beauty is becoming to every virtue, it is ascribed to temperance, by way of excellence, for two reasons. First, in respect of the generic notion of temperance, which consists in a certain moderate and fitting proportion, and this is what we understand by beauty, as attested by Dionysius (Div. Nom. iv). Secondly, because the things from which temperance withholds us, hold the lowest place in man, and are becoming to him by reason of his animal nature, as we shall state further on (AA. 4, 5; Q. 142, A. 4), wherefore it is natural that such things should defile him. In consequence beauty is a foremost attribute of temperance which above all hinders man from being defiled. In like manner honesty [*Honesty must be taken here in its broad sense as synonymous with moral goodness, from the point of view of decorum] is a special attribute of temperance: for Isidore says (Etym. x): "An honest man is one who has no defilement, for honesty means an honorable state." This is most applicable to temperance, which withstands the vices that bring most dishonor on man, as we shall state further on (Q. 142, A. 4). _____

THIRD ARTICLE [II-II, Q. 141, Art. 3]

Whether Temperance Is Only About Desires and Pleasures?

Objection 1: It would seem that temperance is not only about desires and pleasures. For Tully says (De Invent. Rhet. ii, 54) that "temperance is reason's firm and moderate mastery of lust and other wanton emotions of the mind." Now all the passions of the soul are called emotions of the mind. Therefore it seems that temperance is not only about desires and pleasures.

Obj. 2: Further, "Virtue is about the difficult and the good" [*Ethic. ii, 3]. Now it seems more difficult to temper fear, especially with regard to dangers of death, than to moderate desires and pleasures, which are despised on account of deadly pains and dangers, according to Augustine (QQ. 83, qu. 36). Therefore it seems that the virtue of temperance is not chiefly about desires and pleasures.

Obj. 3: Further, according to Ambrose (De Offic. i, 43) "the grace of moderation belongs to temperance": and Tully says (De Offic. ii, 27) that "it is the concern of temperance to calm all disturbances of the mind and to enforce moderation." Now moderation is needed, not only in desires and pleasures, but also in external acts and whatever pertains to the exterior. Therefore temperance is not only about desires and pleasures.

On the contrary, Isidore says (Etym.) [*The words quoted do not occur in the work referred to; Cf. his De Summo Bono xxxvii, xlii, and De Different. ii, 39]: that "it is temperance whereby lust and desire are kept under control."

I answer that, As stated above (Q. 123, A. 12; Q. 136, A. 1), it belongs to moral virtue to safeguard the good of reason against the passions that rebel against reason. Now the movement of the soul's passions is twofold, as stated above (I-II, Q. 23, A. 2), when we were treating of the passions: the one, whereby the sensitive appetite pursues sensible and bodily goods, the other whereby it flies from sensible and bodily evils.

The first of these movements of the sensitive appetite rebels against reason chiefly by lack of moderation. Because sensible and bodily goods, considered in their species, are not in opposition to reason, but are subject to it as instruments which reason employs in order to attain its proper end: and that they are opposed to reason is owing to the fact that the sensitive appetite fails to tend towards them in accord with the mode of reason. Hence it belongs properly to moral virtue to moderate those passions which denote a pursuit of the good.

On the other hand, the movement of the sensitive appetite in flying from sensible evil is mostly in opposition to reason, not through being immoderate, but chiefly in respect of its flight: because, when a man flies from sensible and bodily evils, which sometimes accompany the good of reason, the result is that he flies from the good of reason. Hence it belongs to moral virtue to make man while flying from evil to remain firm in the good of reason.

Accordingly, just as the virtue of fortitude, which by its very nature bestows firmness, is chiefly concerned with the passion, viz. fear, which regards flight from bodily evils, and consequently with daring, which attacks the objects of fear in the hope of attaining some good, so, too, temperance, which denotes a kind of moderation, is chiefly concerned with those passions that tend towards sensible goods, viz. desire and pleasure, and consequently with the sorrows that

arise from the absence of those pleasures. For just as daring presupposes objects of fear, so too such like sorrow arises from the absence of the aforesaid pleasures.

Reply Obj. 1: As stated above (I-II, Q. 23, AA. 1, 2; I-II, Q. 25, A. 1), when we were treating of the passions, those passions which pertain to avoidance of evil, presuppose the passions pertaining to the pursuit of good; and the passions of the irascible presuppose the passions of the concupiscible. Hence, while temperance directly moderates the passions of the concupiscible which tend towards good, as a consequence, it moderates all the other passions, inasmuch as moderation of the passions that precede results in moderation of the passions that follow: since he that is not immoderate in desire is moderate in hope, and grieves moderately for the absence of the things he desires.

Reply Obj. 2: Desire denotes an impulse of the appetite towards the object of pleasure and this impulse needs control, which belongs to temperance. On the other hand fear denotes a withdrawal of the mind from certain evils, against which man needs firmness of mind, which fortitude bestows. Hence temperance is properly about desires, and fortitude about fears.

Reply Obj. 3: External acts proceed from the internal passions of the soul: wherefore their moderation depends on the moderation of the internal passions.

FOURTH ARTICLE [II-II, Q. 141, Art. 4]

Whether Temperance Is Only About Desires and Pleasures of Touch?

Objection 1: It would seem that temperance is not only about desires and pleasures of touch. For Augustine says (De Morib. Eccl. xix) that "the function of temperance is to control and quell the desires which draw us to the things which withdraw us from the laws of God and from the fruit of His goodness"; and a little further on he adds that "it is the duty of temperance to spurn all bodily allurements and popular praise." Now we are withdrawn from God's laws not only by the desire for pleasures of touch, but also by the desire for pleasures of the other senses, for these, too, belong to the bodily allurements, and again by the desire for riches or for worldly glory: wherefore it is written (1 Tim. 6:10). "Desire [**Cupiditas,* which the Douay version following the Greek *philargyria* renders 'desire of money'] is the root of all evils." Therefore temperance is not

only about desires of pleasures of touch.

Obj. 2: Further, the Philosopher says (Ethic. iv, 3) that "one who is worthy of small things and deems himself worthy of them is temperate, but he is not magnificent." Now honors, whether small or great, of which he is speaking there, are an object of pleasure, not of touch, but in the soul's apprehension. Therefore temperance is not only about desires for pleasures of touch.

Obj. 3: Further, things that are of the same genus would seem to pertain to the matter of a particular virtue under one same aspect. Now all pleasures of sense are apparently of the same genus. Therefore they all equally belong to the matter of temperance.

Obj. 4: Further, spiritual pleasures are greater than the pleasures of the body, as stated above (I-II, Q. 31, A. 5) in the treatise on the passions. Now sometimes men forsake God's laws and the state of virtue through desire for spiritual pleasures, for instance, through curiosity in matters of knowledge: wherefore the devil promised man knowledge, saying (Gen. 3:5): "Ye shall be as Gods, knowing good and evil." Therefore temperance is not only about pleasures of touch.

Obj. 5: Further, if pleasures of touch were the proper matter of temperance, it would follow that temperance is about all pleasures of touch. But it is not about all, for instance, about those which occur in games. Therefore pleasures of touch are not the proper matter of temperance.

On the contrary, The Philosopher says (Ethic. iii, 10) that "temperance is properly about desires of pleasures of touch."

I answer that, As stated above (A. 3), temperance is about desires and pleasures in the same way as fortitude is about fear and daring. Now fortitude is about fear and daring with respect to the greatest evils whereby nature itself is dissolved; and such are dangers of death. Wherefore in like manner temperance must needs be about desires for the greatest pleasures. And since pleasure results from a natural operation, it is so much the greater according as it results from a more natural operation. Now to animals the most natural operations are those which preserve the nature of the individual by means of meat and drink, and the nature of the species by the union of the sexes. Hence temperance is properly about pleasures of meat and drink and sexual pleasures. Now these pleasures result

from the sense of touch. Wherefore it follows that temperance is about pleasures of touch.

Reply Obj. 1: In the passage quoted Augustine apparently takes temperance, not as a special virtue having a determinate matter, but as concerned with the moderation of reason, in any matter whatever: and this is a general condition of every virtue. However, we may also reply that if a man can control the greatest pleasures, much more can he control lesser ones. Wherefore it belongs chiefly and properly to temperance to moderate desires and pleasures of touch, and secondarily other pleasures.

Reply Obj. 2: The Philosopher takes temperance as denoting moderation in external things, when, to wit, a man tends to that which is proportionate to him, but not as denoting moderation in the soul's emotions, which pertains to the virtue of temperance.

Reply Obj. 3: The pleasures of the other senses play a different part in man and in other animals. For in other animals pleasures do not result from the other senses save in relation to sensibles of touch: thus the lion is pleased to see the stag, or to hear its voice, in relation to his food. On the other hand man derives pleasure from the other senses, not only for this reason, but also on account of the becomingness of the sensible object. Wherefore temperance is about the pleasures of the other senses, in relation to pleasures of touch, not principally but consequently: while in so far as the sensible objects of the other senses are pleasant on account of their becomingness, as when a man is pleased at a well-harmonized sound, this pleasure has nothing to do with the preservation of nature. Hence these passions are not of such importance that temperance can be referred to them antonomastically.

Reply Obj. 4: Although spiritual pleasures are by their nature greater than bodily pleasures, they are not so perceptible to the senses, and consequently they do not so strongly affect the sensitive appetite, against whose impulse the good of reason is safeguarded by moral virtue. We may also reply that spiritual pleasures, strictly speaking, are in accordance with reason, wherefore they need no control, save accidentally, in so far as one spiritual pleasure is a hindrance to another greater and more binding.

Reply Obj. 5: Not all pleasures of touch regard the preservation of nature, and consequently it does not follow that temperance is about all pleasures of touch.

FIFTH ARTICLE [II-II, Q. 141, Art. 5]

Whether Temperance Is About the Pleasures Proper to the Taste?

Objection 1: It would seem that temperance is about pleasures proper to the taste. For pleasures of the taste result from food and drink, which are more necessary to man's life than sexual pleasures, which regard the touch. But according to what has been said (A. 4), temperance is about pleasures in things that are necessary to human life. Therefore temperance is about pleasures proper to the taste rather than about those proper to the touch.

Obj. 2: Further, temperance is about the passions rather than about things themselves. Now, according to *De Anima* ii, 3, "the touch is the sense of food," as regards the very substance of the food, whereas "savor" which is the proper object of the taste, is "the pleasing quality of the food." Therefore temperance is about the taste rather than about the touch.

Obj. 3: Further, according to *Ethic.* vii, 4, 7: "temperance and intemperance are about the same things, and so are continence and incontinence, perseverance, and effeminacy," to which delicacy pertains. Now delicacy seems to regard the delight taken in savors which are the object of the taste. Therefore temperance is about pleasures proper to the taste.

On the contrary, The Philosopher says (Ethic. iii, 10) that "seemingly temperance and intemperance have little if anything to do with the taste."

I answer that, As stated above (A. 4), temperance is about the greatest pleasures, which chiefly regard the preservation of human life either in the species or in the individual. In these matters certain things are to be considered as principal and others as secondary. The principal thing is the use itself of the necessary means, of the woman who is necessary for the preservation of the species, or of food and drink which are necessary for the preservation of the individual: while the very use of these necessary things has a certain essential pleasure annexed thereto.

In regard to either use we consider as secondary whatever makes the use more pleasurable, such as beauty and adornment in woman, and a pleasing savor and likewise odor in food. Hence temperance is chiefly about the pleasure of touch, that results essentially from the use of these necessary things, which use is in all

cases attained by the touch. Secondarily, however, temperance and intemperance are about pleasures of the taste, smell, or sight, inasmuch as the sensible objects of these senses conduce to the pleasurable use of the necessary things that have relation to the touch. But since the taste is more akin to the touch than the other senses are, it follows that temperance is more about the taste than about the other senses.

Reply Obj. 1: The use of food and the pleasure that essentially results therefrom pertain to the touch. Hence the Philosopher says (De Anima ii, 3) that "touch is the sense of food, for food is hot or cold, wet or dry." To the taste belongs the discernment of savors, which make the food pleasant to eat, in so far as they are signs of its being suitable for nourishment.

Reply Obj. 2: The pleasure resulting from savor is additional, so to speak, whereas the pleasure of touch results essentially from the use of food and drink.

Reply Obj. 3: Delicacy regards principally the substance of the food, but secondarily it regards its delicious savor and the way in which it is served.

SIXTH ARTICLE [II-II, Q. 141, Art. 6]

Whether the Rule of Temperance Depends on the Need of the Present Life?

Objection 1: It would seem that the rule of temperance does not depend on the needs of the present life. For higher things are not regulated according to lower. Now, as temperance is a virtue of the soul, it is above the needs of the body. Therefore the rule of temperance does not depend on the needs of the body.

Obj. 2: Further, whoever exceeds a rule sins. Therefore if the needs of the body were the rule of temperance, it would be a sin against temperance to indulge in any other pleasure than those required by nature, which is content with very little. But this would seem unreasonable.

Obj. 3: Further, no one sins in observing a rule. Therefore if the need of the body were the rule of temperance, there would be no sin in using any pleasure for the needs of the body, for instance, for the sake of health. But this is apparently false. Therefore the need of the body is not the rule of temperance.

On the contrary, Augustine says (De Morib. Eccl. xxi): "In both Testaments the temperate man finds confirmation of the rule forbidding him to love the things of this life, or to deem any of them desirable for its own sake, and commanding him to avail himself of those things with the moderation of a user not the attachment of a lover, in so far as they are requisite for the needs of this life and of his station."

I answer that, As stated above (A. 1; Q. 109, A. 2; Q. 123, A. 12), the good of moral virtue consists chiefly in the order of reason: because "man's good is to be in accord with reason," as Dionysius asserts (Div. Nom. iv). Now the principal order of reason is that by which it directs certain things towards their end, and the good of reason consists chiefly in this order; since good has the aspect of end, and the end is the rule of whatever is directed to the end. Now all the pleasurable objects that are at man's disposal, are directed to some necessity of this life as to their end. Wherefore temperance takes the need of this life, as the rule of the pleasurable objects of which it makes use, and uses them only for as much as the need of this life requires.

Reply Obj. 1: As stated above, the need of this life is regarded as a rule in so far as it is an end. Now it must be observed that sometimes the end of the worker differs from the end of the work, thus it is clear that the end of building is a house, whereas sometimes the end of the builder is profit. Accordingly the end and rule of temperance itself is happiness; while the end and rule of the thing it makes use of is the need of human life, to which whatever is useful for life is subordinate.

Reply Obj. 2: The need of human life may be taken in two ways. First, it may be taken in the sense in which we apply the term "necessary" to that without which a thing cannot be at all; thus food is necessary to an animal. Secondly, it may be taken for something without which a thing cannot be becomingly. Now temperance regards not only the former of these needs, but also the latter. Wherefore the Philosopher says (Ethic. iii, 11) that "the temperate man desires pleasant things for the sake of health, or for the sake of a sound condition of body." Other things that are not necessary for this purpose may be divided into two classes. For some are a hindrance to health and a sound condition of body; and these temperance makes not use of whatever, for this would be a sin against temperance. But others are not a hindrance to those things, and these temperance uses moderately, according to the demands of place and time, and in keeping with those among whom one dwells. Hence the Philosopher (Ethic. iii, 11) says

that the "temperate man also desires other pleasant things," those namely that are not necessary for health or a sound condition of body, "so long as they are not prejudicial to these things."

Reply Obj. 3: As stated (ad 2), temperance regards need according to the requirements of life, and this depends not only on the requirements of the body, but also on the requirements of external things, such as riches and station, and more still on the requirements of good conduct. Hence the Philosopher adds (Ethic. iii, 11) that "the temperate man makes use of pleasant things provided that not only they be not prejudicial to health and a sound bodily condition, but also that they be not inconsistent with good," i.e. good conduct, nor "beyond his substance," i.e. his means. And Augustine says (De Morib. Eccl. xxi) that the "temperate man considers the need" not only "of this life" but also "of his station." _____

SEVENTH ARTICLE [II-II, Q. 141, Art. 7]

Whether Temperance Is a Cardinal Virtue?

Objection 1: It would seem that temperance is not a cardinal virtue. For the good of moral virtue depends on reason. But temperance is about those things that are furthest removed from reason, namely about pleasures common to us and the lower animals, as stated in *Ethic.* iii, 10. Therefore temperance, seemingly, is not a principal virtue.

Obj. 2: Further, the greater the impetus the more difficult is it to control. Now anger, which is controlled by meekness, seems to be more impetuous than desire, which is controlled by temperance. For it is written (Prov. 27:4): "Anger hath no mercy, nor fury when it breaketh forth; and who can bear the violence (*impetum*) of one provoked?" Therefore meekness is a principal virtue rather than temperance.

Obj. 3: Further, hope as a movement of the soul takes precedence of desire and concupiscence, as stated above (I-II, Q. 25, A. 4). But humility controls the presumption of immoderate hope. Therefore, seemingly, humility is a principal virtue rather than temperance which controls concupiscence.

On the contrary, Gregory reckons temperance among the principal virtues (Moral. ii, 49).

I answer that, As stated above (Q. 123, A. 11; Q. 61, A. 3), a principal or cardinal virtue is so called because it has a foremost claim to praise on account of one of those things that are requisite for the notion of virtue in general. Now

moderation, which is requisite in every virtue, deserves praise principally in pleasures of touch, with which temperance is concerned, both because these pleasures are most natural to us, so that it is more difficult to abstain from them, and to control the desire for them, and because their objects are more necessary to the present life, as stated above (A. 4). For this reason temperance is reckoned a principal or cardinal virtue.

Reply Obj. 1: The longer the range of its operation, the greater is the agent's power (*virtus*) shown to be: wherefore the very fact that the reason is able to moderate desires and pleasures that are furthest removed from it, proves the greatness of reason's power. This is how temperance comes to be a principal virtue.

Reply Obj. 2: The impetuousness of anger is caused by an accident, for instance, a painful hurt; wherefore it soon passes, although its impetus be great. On the other hand, the impetuousness of the desire for pleasures of touch proceeds from a natural cause, wherefore it is more lasting and more general, and consequently its control regards a more principal virtue.

Reply Obj. 3: The object of hope is higher than the object of desire, wherefore hope is accounted the principal passion in the irascible. But the objects of desires and pleasures of touch move the appetite with greater force, since they are more natural. Therefore temperance, which appoints the mean in such things, is a principal virtue. _____

EIGHTH ARTICLE [II-II, Q. 141, Art. 8]

Whether Temperance Is the Greatest of the Virtues?

Objection 1: It would seem that temperance is the greatest of the virtues. For Ambrose says (De Offic. i, 43) that "what we observe and seek most in temperance is the safeguarding of what is honorable, and the regard for what is beautiful." Now virtue deserves praise for being honorable and beautiful. Therefore temperance is the greatest of the virtues.

Obj. 2: Further, the more difficult the deed the greater the virtue. Now it is more difficult to control desires and pleasures of touch than to regulate external actions, the former pertaining to temperance and the latter to justice. Therefore temperance is a greater virtue than justice.

Obj. 3: Further, seemingly the more general a thing is, the more necessary and the better it is. Now fortitude is about dangers of death which occur less frequently than pleasures of touch, for these occur every day; so that temperance is in more general use than fortitude. Therefore temperance is a more excellent virtue than fortitude.

On the contrary, The Philosopher says (Rhet. i, 9) that the "greatest virtues are those which are most profitable to others, for which reason we give the greatest honor to the brave and the just."

I answer that, As the Philosopher declares (Ethic. i, 2) "the good of the many is more of the godlike than the good of the individual," wherefore the more a virtue regards the good of the many, the better it is. Now justice and fortitude regard the good of the many more than temperance does, since justice regards the relations between one man and another, while fortitude regards dangers of battle which are endured for the common weal: whereas temperance moderates only the desires and pleasures which affect man himself. Hence it is evident that justice and fortitude are more excellent virtues than temperance: while prudence and the theological virtues are more excellent still.

Reply Obj. 1: Honor and beauty are especially ascribed to temperance, not on account of the excellence of the good proper to temperance, but on account of the disgrace of the contrary evil from which it withdraws us, by moderating the pleasures common to us and the lower animals.

Reply Obj. 2: Since virtue is about the difficult and the good, the excellence of a virtue is considered more under the aspect of good, wherein justice excels, than under the aspect of difficult, wherein temperance excels.

Reply Obj. 3: That which is general because it regards the many conduces more to the excellence of goodness than that which is general because it occurs frequently: fortitude excels in the former way, temperance in the latter. Hence fortitude is greater simply, although in some respects temperance may be described as greater not only than fortitude but also than justice.

QUESTION 142

OF THE VICES OPPOSED TO TEMPERANCE

(In Four Articles)

We must now consider the vices opposed to temperance. Under this head there are four points of inquiry:

(1) Whether insensibility is a sin?

(2) Whether intemperance is a childish sin?

(3) Of the comparison between intemperance and timidity;

(4) Whether intemperance is the most disgraceful of vices?

FIRST ARTICLE [II-II, Q. 142, Art. 1]

Whether Insensibility Is a Vice?

Objection 1: It would seem that insensibility is not a vice. For those are called insensible who are deficient with regard to pleasures of touch. Now seemingly it is praiseworthy and virtuous to be altogether deficient in such matters: for it is written (Dan. 10:2, 3): "In those days Daniel mourned the days of three weeks, I ate no desirable bread, and neither flesh nor wine entered my mouth, neither was I anointed with ointment." Therefore insensibility is not a sin.

Obj. 2: Further, "man's good is to be in accord with reason," according to Dionysius (Div. Nom. iv). Now abstinence from all pleasures of touch is most conducive to man's progress in the good of reason: for it is written (Dan. 1:17) that "to the children" who took pulse for their food (Dan. 1:12), "God gave knowledge, and understanding in every book and wisdom." Therefore insensibility, which rejects these pleasures altogether, is not sinful.

Obj. 3: Further, that which is a very effective means of avoiding sin would seem not to be sinful. Now the most effective remedy in avoiding sin is to shun pleasures, and this pertains to insensibility. For the Philosopher says (Ethic. ii, 9) that "if we deny ourselves pleasures we are less liable to sin." Therefore there is nothing vicious in insensibility.

On the contrary, Nothing save vice is opposed to virtue. Now insensibility is opposed to the virtue of temperance according to the Philosopher (Ethic. ii, 7; iii,

11). Therefore insensibility is a vice.

I answer that, Whatever is contrary to the natural order is vicious. Now nature has introduced pleasure into the operations that are necessary for man's life. Wherefore the natural order requires that man should make use of these pleasures, in so far as they are necessary for man's well-being, as regards the preservation either of the individual or of the species. Accordingly, if anyone were to reject pleasure to the extent of omitting things that are necessary for nature's preservation, he would sin, as acting counter to the order of nature. And this pertains to the vice of insensibility.

It must, however, be observed that it is sometimes praiseworthy, and even necessary for the sake of an end, to abstain from such pleasures as result from these operations. Thus, for the sake of the body's health, certain persons refrain from pleasures of meat, drink, and sex; as also for the fulfilment of certain engagements: thus athletes and soldiers have to deny themselves many pleasures, in order to fulfil their respective duties. In like manner penitents, in order to recover health of soul, have recourse to abstinence from pleasures, as a kind of diet, and those who are desirous of giving themselves up to contemplation and Divine things need much to refrain from carnal things. Nor do any of these things pertain to the vice of insensibility, because they are in accord with right reason.

Reply Obj. 1: Daniel abstained thus from pleasures, not through any horror of pleasure as though it were evil in itself, but for some praiseworthy end, in order, namely, to adapt himself to the heights of contemplation by abstaining from pleasures of the body. Hence the text goes on to tell of the revelation that he received immediately afterwards.

Reply Obj. 2: Since man cannot use his reason without his sensitive powers, which need a bodily organ, as stated in the First Part (Q. 84, AA. 7, 8), man needs to sustain his body in order that he may use his reason. Now the body is sustained by means of operations that afford pleasure: wherefore the good of reason cannot be in a man if he abstain from all pleasures. Yet this need for using pleasures of the body will be greater or less, according as man needs more or less the powers of his body in accomplishing the act of reason. Wherefore it is commendable for those who undertake the duty of giving themselves to contemplation, and of imparting to others a spiritual good, by a kind of spiritual procreation, as it were, to abstain from many pleasures, but not for those who are

in duty bound to bodily occupations and carnal procreation.

Reply Obj. 3: In order to avoid sin, pleasure must be shunned, not altogether, but so that it is not sought more than necessity requires. _____

SECOND ARTICLE [II-II, Q. 142, Art. 2]

Whether Intemperance Is a Childish Sin?

Objection 1: It would seem that intemperance is not a childish sin. For Jerome in commenting on Matt. 18:3, "Unless you be converted, and become as little children," says that "a child persists not in anger, is unmindful of injuries, takes no pleasure in seeing a beautiful woman," all of which is contrary to intemperance. Therefore intemperance is not a childish sin.

Obj. 2: Further, children have none but natural desires. Now "in respect of natural desires few sin by intemperance," according to the Philosopher (Ethic. iii, 11). Therefore intemperance is not a childish sin.

Obj. 3: Further, children should be fostered and nourished: whereas concupiscence and pleasure, about which intemperance is concerned, are always to be thwarted and uprooted, according to Col. 3:5, "Mortify . . . your members upon the earth, which are . . . concupiscence" [*Vulg.: 'your members which are upon the earth, fornication . . concupiscence'], etc. Therefore intemperance is not a childish sin.

On the contrary, The Philosopher says (Ethic. iii, 12) that "we apply the term intemperance* to childish faults." [**Akolasia* which Aristotle refers to *kolazo* to punish, so that its original sense would be 'impunity' or 'unrestraint.']

I answer that, A thing is said to be childish for two reasons. First, because it is becoming to children, and the Philosopher does not mean that the sin of intemperance is childish in this sense. Secondly. by way of likeness, and it is in this sense that sins of intemperance are said to be childish. For the sin of intemperance is one of unchecked concupiscence, which is likened to a child in three ways. First, as regards that which they both desire, for like a child concupiscence desires something disgraceful. This is because in human affairs a thing is beautiful according as it harmonizes with reason. Wherefore Tully says (De Offic. i, 27) under the heading "Comeliness is twofold," that "the beautiful is that which is in keeping with man's excellence in so far as his nature differs from

other animals." Now a child does not attend to the order of reason; and in like manner "concupiscence does not listen to reason," according to *Ethic.* vii, 6. Secondly, they are alike as to the result. For a child, if left to his own will, becomes more self-willed: hence it is written (Ecclus. 30:8): "A horse not broken becometh stubborn, and a child left to himself will become headstrong." So, too, concupiscence, if indulged, gathers strength: wherefore Augustine says (Confess. viii, 5): "Lust served became a custom, and custom not resisted became necessity." Thirdly, as to the remedy which is applied to both. For a child is corrected by being restrained; hence it is written (Prov. 23:13, 14): "Withhold not correction from a child . . . Thou shalt beat him with a rod, and deliver his soul from Hell." In like manner by resisting concupiscence we moderate it according to the demands of virtue. Augustine indicates this when he says (Music. vi, 11) that if the mind be lifted up to spiritual things, and remain fixed "thereon, the impulse of custom," i.e. carnal concupiscence, "is broken, and being suppressed is gradually weakened: for it was stronger when we followed it, and though not wholly destroyed, it is certainly less strong when we curb it." Hence the Philosopher says (Ethic. iii, 12) that "as a child ought to live according to the direction of his tutor, so ought the concupiscible to accord with reason."

Reply Obj. 1: This argument takes the term "childish" as denoting what is observed in children. It is not in this sense that the sin of intemperance is said to be childish, but by way of likeness, as stated above.

Reply Obj. 2: A desire may be said to be natural in two ways. First, with regard to its genus, and thus temperance and intemperance are about natural desires, since they are about desires of food and sex, which are directed to the preservation of nature. Secondly, a desire may be called natural with regard to the species of the thing that nature requires for its own preservation; and in this way it does not happen often that one sins in the matter of natural desires, for nature requires only that which supplies its need, and there is no sin in desiring this, save only where it is desired in excess as to quantity. This is the only way in which sin can occur with regard to natural desires, according to the Philosopher (Ethic. iii, 11).

There are other things in respect of which sins frequently occur, and these are certain incentives to desire devised by human curiosity [*Cf. Q. 167], such as the nice (*curiosa*) preparation of food, or the adornment of women. And though children do not affect these things much, yet intemperance is called a childish sin

for the reason given above.

Reply Obj. 3: That which regards nature should be nourished and fostered in children, but that which pertains to the lack of reason in them should not be fostered, but corrected, as stated above. _____

THIRD ARTICLE [II-II, Q. 142, Art. 3]

Whether Cowardice* Is a Greater Vice Than Intemperance?
[*Cf. Q. 125]

Objection 1: It would seem that cowardice is a greater vice than intemperance. For a vice deserves reproach through being opposed to the good of virtue. Now cowardice is opposed to fortitude, which is a more excellent virtue than temperance, as stated above (A. 2; Q. 141, A. 8). Therefore cowardice is a greater vice than intemperance.

Obj. 2: Further, the greater the difficulty to be surmounted, the less is a man to be reproached for failure, wherefore the Philosopher says (Ethic. vii, 7) that "it is no wonder, in fact it is pardonable, if a man is mastered by strong and overwhelming pleasures or pains." Now seemingly it is more difficult to control pleasures than other passions; hence it is stated in *Ethic.* ii, 3, that "it is more difficult to contend against pleasure than against anger, which would seem to be stronger than fear." Therefore intemperance, which is overcome by pleasure, is a less grievous sin than cowardice, which is overcome by fear.

Obj. 3: Further, it is essential to sin that it be voluntary. Now cowardice is more voluntary than intemperance, since no man desires to be intemperate, whereas some desire to avoid dangers of death, which pertains to cowardice. Therefore cowardice is a more grievous sin than intemperance.

On the contrary, The Philosopher says (Ethic. iii, 12) that "intemperance seems more akin to voluntary action than cowardice." Therefore it is more sinful.

I answer that, one may be compared with another in two ways. First, with regard to the matter or object; secondly, on the part of the man who sins: and in both ways intemperance is a more grievous sin than cowardice.

First, as regards the matter. For cowardice shuns dangers of death, to avoid which the principal motive is the necessity of preserving life. On the other hand,

intemperance is about pleasures, the desire of which is not so necessary for the preservation of life, because, as stated above (A. 2, ad 2), intemperance is more about certain annexed pleasures or desires than about natural desires or pleasures. Now the more necessary the motive of sin the less grievous the sin. Wherefore intemperance is a more grievous vice than cowardice, on the part of the object or motive matter.

In like manner again, on the part of the man who sins, and this for three reasons. First, because the more sound-minded a man is, the more grievous his sin, wherefore sins are not imputed to those who are demented. Now grave fear and sorrow, especially in dangers of death, stun the human mind, but not so pleasure which is the motive of intemperance. Secondly, because the more voluntary a sin the graver it is. Now intemperance has more of the voluntary in it than cowardice has, and this for two reasons. The first is because actions done through fear have their origin in the compulsion of an external agent, so that they are not simply voluntary but mixed, as stated in *Ethic.* iii, 1, whereas actions done for the sake of pleasure are simply voluntary. The second reason is because the actions of an intemperate man are more voluntary individually and less voluntary generically. For no one would wish to be intemperate, yet man is enticed by individual pleasures which make of him an intemperate man. Hence the most effective remedy against intemperance is not to dwell on the consideration of singulars. It is the other way about in matters relating to cowardice: because the particular action that imposes itself on a man is less voluntary, for instance to cast aside his shield, and the like, whereas the general purpose is more voluntary, for instance to save himself by flight. Now that which is more voluntary in the particular circumstances in which the act takes place, is simply more voluntary. Wherefore intemperance, being simply more voluntary than cowardice, is a greater vice. Thirdly, because it is easier to find a remedy for intemperance than for cowardice, since pleasures of food and sex, which are the matter of intemperance, are of everyday occurrence, and it is possible for man without danger by frequent practice in their regard to become temperate; whereas dangers of death are of rare occurrence, and it is more dangerous for man to encounter them frequently in order to cease being a coward.

Reply Obj. 1: The excellence of fortitude in comparison with temperance may be considered from two standpoints. First, with regard to the end, which has the aspect of good: because fortitude is directed to the common good more than temperance is. And from this point of view cowardice has a certain precedence over intemperance, since by cowardice some people forsake the defense of the

common good. Secondly, with regard to the difficulty, because it is more difficult to endure dangers of death than to refrain from any pleasures whatever: and from this point of view there is no need for cowardice to take precedence of intemperance. For just as it is a greater strength that does not succumb to a stronger force, so on the other hand to be overcome by a stronger force is proof of a lesser vice, and to succumb to a weaker force, is the proof of a greater vice.

Reply Obj. 2: Love of self-preservation, for the sake of which one shuns perils of death, is much more connatural than any pleasures whatever of food and sex which are directed to the preservation of life. Hence it is more difficult to overcome the fear of dangers of death, than the desire of pleasure in matters of food and sex: although the latter is more difficult to resist than anger, sorrow, and fear, occasioned by certain other evils.

Reply Obj. 3: The voluntary, in cowardice, depends rather on a general than on a particular consideration: wherefore in such cases we have the voluntary not simply but in a restricted sense. _____

FOURTH ARTICLE [II-II, Q. 142, Art. 4]

Whether Intemperance Is the Most Disgraceful of Sins?

Objection 1: It would seem that intemperance is not the most disgraceful of sins. As honor is due to virtue so is disgrace due to sin. Now some sins are more grievous than intemperance: for instance murder, blasphemy, and the like. Therefore intemperance is not the most disgraceful of sins.

Obj. 2: Further, those sins which are the more common are seemingly less disgraceful, since men are less ashamed of them. Now sins of intemperance are most common, because they are about things connected with the common use of human life, and in which many happen to sin. Therefore sins of intemperance do not seem to be most disgraceful.

Obj. 3: Further, the Philosopher says (Ethic. vii, 6) temperance and intemperance are about human desires and pleasures. Now certain desires and pleasures are more shameful than human desires and pleasures; such are brutal pleasures and those caused by disease as the Philosopher states (Ethic. vii, 5). Therefore intemperance is not the most disgraceful of sins.

On the contrary, The Philosopher says (Ethic. iii, 10) that "intemperance is justly

more deserving of reproach than other vices."

I answer that, Disgrace is seemingly opposed to honor and glory. Now honor is due to excellence, as stated above (Q. 103, A. 1), and glory denotes clarity (Q. 103, A. 1, ad 3). Accordingly intemperance is most disgraceful for two reasons. First, because it is most repugnant to human excellence, since it is about pleasures common to us and the lower animals, as stated above (Q. 141, AA. 2, 3). Wherefore it is written (Ps. 48:21): "Man, when he was in honor, did not understand: he hath been compared to senseless beasts, and made like to them." Secondly, because it is most repugnant to man's clarity or beauty; inasmuch as the pleasures which are the matter of intemperance dim the light of reason from which all the clarity and beauty of virtue arises: wherefore these pleasures are described as being most slavish.

Reply Obj. 1: As Gregory says [*Moral. xxxiii. 12] "the sins of the flesh," which are comprised under the head of intemperance, although less culpable, are more disgraceful. The reason is that culpability is measured by inordinateness in respect of the end, while disgrace regards shamefulness, which depends chiefly on the unbecomingness of the sin in respect of the sinner.

Reply Obj. 2: The commonness of a sin diminishes the shamefulness and disgrace of a sin in the opinion of men, but not as regards the nature of the vices themselves.

Reply Obj. 3: When we say that intemperance is most disgraceful, we mean in comparison with human vices, those, namely, that are connected with human passions which to a certain extent are in conformity with human nature. But those vices which exceed the mode of human nature are still more disgraceful. Nevertheless such vices are apparently reducible to the genus of intemperance, by way of excess: for instance, if a man delight in eating human flesh, or in committing the unnatural vice. _____

QUESTION 143

OF THE PARTS OF TEMPERANCE, IN GENERAL

We must now consider the parts of temperance: we shall consider these same parts (1) in general; (2) each of them in particular. _____

ARTICLE [II-II, Q. 143, Art.]

Whether the Parts of Temperance Are Rightly Assigned?

Objection 1: It would seem that Tully (De Invent. Rhet. ii, 54) unbecomingly assigns the parts of temperance, when he asserts them to be "continence, mildness, and modesty." For continence is reckoned to be distinct from virtue (Ethic. vii, 1): whereas temperance is comprised under virtue. Therefore continence is not a part of temperance.

Obj. 2: Further, mildness seemingly softens hatred or anger. But temperance is not about these things, but about pleasures of touch, as stated above (Q. 141, A. 4). Therefore mildness is not a part of temperance.

Obj. 3: Further, modesty concerns external action, wherefore the Apostle says (Phil. 4:5): "Let your modesty be known to all men." Now external actions are the matter of justice, as stated above (Q. 58, A. 8). Therefore modesty is a part of justice rather than of temperance.

Obj. 4: Further, Macrobius (In Somn. Scip. i, 8) reckons many more parts of temperance: for he says that "temperance results in modesty, shamefacedness, abstinence, chastity, honesty, moderation, lowliness, sobriety, purity." Andronicus also says [*De Affectibus] that "the companions of temperance are gravity, continence, humility, simplicity, refinement, method, contentment." [**Per-se-sufficientiam* which could be rendered "self-sufficiency," but for the fact that this is taken in a bad sense. See Q. 169, A. 1.] Therefore it seems that Tully insufficiently reckoned the parts of temperance.

I answer that, As stated above (QQ. 48, 128), a cardinal virtue may have three kinds of parts, namely integral, subjective, and potential. The integral parts of a virtue are the conditions the concurrence of which are necessary for virtue: and in this respect there are two integral parts of temperance, *shamefacedness,* whereby one recoils from the disgrace that is contrary to temperance, and *honesty,* whereby one loves the beauty of temperance. For, as stated above (Q. 141, A. 2, ad 3), temperance more than any other virtue lays claim to a certain comeliness, and the vices of intemperance excel others in disgrace.

The subjective parts of a virtue are its species: and the species of a virtue have to be differentiated according to the difference of matter or object. Now temperance is about pleasures of touch, which are of two kinds. For some are directed to nourishment: and in these as regards meat, there is *abstinence,* and as regards

drink properly there is *sobriety.* Other pleasures are directed to the power of procreation, and in these as regards the principal pleasure of the act itself of procreation, there is *chastity,* and as to the pleasures incidental to the act, resulting, for instance, from kissing, touching, or fondling, we have *purity.*

The potential parts of a principal virtue are called secondary virtues: for while the principal virtue observes the mode in some principal matter, these observe the mode in some other matter wherein moderation is not so difficult. Now it belongs to temperance to moderate pleasures of touch, which are most difficult to moderate. Wherefore any virtue that is effective of moderation in some matter or other, and restrains the appetite in its impulse towards something, may be reckoned a part of temperance, as a virtue annexed thereto.

This happens in three ways: first, in the inward movements of the soul; secondly, in the outward movements and actions of the body; thirdly, in outward things. Now besides the movement of concupiscence, which temperance moderates and restrains, we find in the soul three movements towards a particular object. In the first place there is the movement of the will when stirred by the impulse of passion: and this movement is restrained by *continence,* the effect of which is that, although a man suffer immoderate concupiscences, his will does not succumb to them. Another inward movement towards something is the movement of hope, and of the resultant daring, and this is moderated or restrained by *humility.* The third movement is that of anger, which tends towards revenge, and this is restrained by *meekness* or *mildness.*

With regard to bodily movements and actions, moderation and restraint is the effect of *modesty,* which, according to Andronicus, has three parts. The first of these enables one to discern what to do and what not to do, and to observe the right order, and to persevere in what we do: this he assigns to *method.* The second is that a man observe decorum in what he does, and this he ascribes to *refinement.* The third has to do with the conversation or any other intercourse between a man and his friends, and this is called *gravity.*

With regard to external things, a twofold moderation has to be observed. First, we must not desire too many, and to this Macrobius assigns *lowliness,* and Andronicus *contentment*; secondly, we must not be too nice in our requirements, and to this Macrobius ascribes *moderation,* Andronicus *simplicity.*

Reply Obj. 1: It is true that continence differs from virtue, just as imperfect

differs from perfect, as we shall state further on (Q. 165, A. 1); and in this sense it is condivided with virtue. Yet it has something in common with temperance both as to matter, since it is about pleasures of touch, and as to mode, since it is a kind of restraint. Hence it is suitably assigned as a part of temperance.

Reply Obj. 2: Mildness or meekness is reckoned a part of temperance not because of a likeness of matter, but because they agree as to the mode of restraint and moderation as stated above.

Reply Obj. 3: In the matter of external action justice considers what is due to another. Modesty does not consider this, but only a certain moderation. Hence it is reckoned a part not of justice but of temperance.

Reply Obj. 4: Under modesty Tully includes whatever pertains to the moderation of bodily movements and external things, as well as the moderation of hope which we reckoned as pertaining to humility. _____

QUESTION 144

OF SHAMEFACEDNESS
(In Four Articles)

We must now consider the parts of temperance in particular: and in the first place the integral parts, which are shamefacedness and honesty. With regard to shamefacedness there are four points of inquiry:

(1) Whether shamefacedness is a virtue?

(2) What is its object?

(3) Who are the cause of a man being ashamed?

(4) What kind of people are ashamed? _____

FIRST ARTICLE [II-II, Q. 144, Art. 1]

Whether Shamefacedness Is a Virtue?

Objection 1: It seems that shamefacedness is a virtue. For it is proper to a virtue "to observe the mean as fixed by reason": this is clear from the definition of

virtue given in *Ethic.* ii, 6. Now shamefacedness observes the mean in this way, as the Philosopher observes (Ethic. ii, 7). Therefore shamefacedness is a virtue.

Obj. 2: Further, whatever is praiseworthy is either a virtue or something connected with virtue. Now shamefacedness is praiseworthy. But it is not part of a virtue. For it is not a part of prudence, since it is not in the reason but in the appetite; nor is it a part of justice. Since shamefacedness implies a certain passion, whereas justice is not about the passions; nor again is it a part of fortitude, because it belongs to fortitude to be persistent and aggressive, while it belongs to shamefacedness to recoil from something; nor lastly is it a part of temperance, since the latter is about desires, whereas shamefacedness is a kind of fear according as the Philosopher states (Ethic. iv, 9) and Damascene (De Fide Orth. ii, 15). Hence it follows that shamefacedness is a virtue.

Obj. 3: Further, the honest and the virtuous are convertible according to Tully (De Offic. i, 27). Now shamefacedness is a part of honesty: for Ambrose says (De Offic. i, 43) that "shamefacedness is the companion and familiar of the restful mind, averse to wantonness, a stranger to any kind of excess, the friend of sobriety and the support of what is honest, a seeker after the beautiful." Therefore shamefacedness is a virtue.

Obj. 4: Further, every vice is opposed to a virtue. Now certain vices are opposed to shamefacedness, namely shamelessness and inordinate prudery. Therefore shamefacedness is a virtue.

Obj. 5: Further, "like acts beget like habits," according to *Ethic.* ii, 1. Now shamefacedness implies a praiseworthy act; wherefore from many such acts a habit results. But a habit of praiseworthy deeds is a virtue, according to the Philosopher (Ethic. i, 12). Therefore shamefacedness is a virtue.

On the contrary, The Philosopher says (Ethic. ii, 7; iv, 9) that shamefacedness is not a virtue.

I answer that, Virtue is taken in two ways, in a strict sense and in a broad sense. Taken strictly virtue is a perfection, as stated in *Phys.* vii, 17, 18. Wherefore anything that is inconsistent with perfection, though it be good, falls short of the notion of virtue. Now shamefacedness is inconsistent with perfection, because it is the fear of something base, namely of that which is disgraceful. Hence Damascene says (De Fide Orth. ii, 15) that "shamefacedness is fear of a base

action." Now just as hope is about a possible and difficult good, so is fear about a possible and arduous evil, as stated above (I-II, Q. 40, A. 1; Q. 41, A. 2; Q. 42, A. 3), when we were treating of the passions. But one who is perfect as to a virtuous habit, does not apprehend that which would be disgraceful and base to do, as being possible and arduous, that is to say difficult for him to avoid; nor does he actually do anything base, so as to be in fear of disgrace. Therefore shamefacedness, properly speaking, is not a virtue, since it falls short of the perfection of virtue.

Taken, however, in a broad sense virtue denotes whatever is good and praiseworthy in human acts or passions; and in this way shamefacedness is sometimes called a virtue, since it is a praiseworthy passion.

Reply Obj. 1: Observing the mean is not sufficient for the notion of virtue, although it is one of the conditions included in virtue's definition: but it is requisite, in addition to this, that it be "an elective habit," that is to say, operating from choice. Now shamefacedness denotes, not a habit but a passion, nor does its movement result from choice, but from an impulse of passion. Hence it falls short of the notion of virtue.

Reply Obj. 2: As stated above, shamefacedness is fear of baseness and disgrace. Now it has been stated (Q. 142, A. 4) that the vice of intemperance is most base and disgraceful. Wherefore shamefacedness pertains more to temperance than to any other virtue, by reason of its motive cause, which is a base action though not according to the species of the passion, namely fear. Nevertheless in so far as the vices opposed to other virtues are base and disgraceful, shamefacedness may also pertain to other virtues.

Reply Obj. 3: Shamefacedness fosters honesty, by removing that which is contrary thereto, but not so as to attain to the perfection of honesty.

Reply Obj. 4: Every defect causes a vice, but not every good is sufficient for the notion of virtue. Consequently it does not follow that whatever is directly opposed to vice is a virtue, although every vice is opposed to a virtue, as regards its origin. Hence shamelessness, in so far as it results from excessive love of disgraceful things, is opposed to temperance.

Reply Obj. 5: Being frequently ashamed causes the habit of an acquired virtue whereby one avoids disgraceful things which are the object of shamefacedness,

without continuing to be ashamed in their regard: although as a consequence of this acquired virtue, a man would be more ashamed, if confronted with the matter of shamefacedness. _____

SECOND ARTICLE [II-II, Q. 144, Art. 2]

Whether Shamefacedness Is About a Disgraceful Action?

Objection 1: It would seem that shamefacedness is not about a disgraceful action. For the Philosopher says (Ethic. iv, 9) that "shamefacedness is fear of disgrace." Now sometimes those who do nothing wrong suffer ignominy, according to Ps. 67:8, "For thy sake I have borne reproach, shame hath covered my face." Therefore shamefacedness is not properly about a disgraceful action.

Obj. 2: Further, nothing apparently is disgraceful but what is sinful. Yet man is ashamed of things that are not sins, for instance when he performs a menial occupation. Therefore it seems that shamefacedness is not properly about a disgraceful action.

Obj. 3: Further, virtuous deeds are not disgraceful but most beautiful according to *Ethic.* i, 8. Yet sometimes people are ashamed to do virtuous deeds, according to Luke 9:26, "He that shall be ashamed of Me and My words, of him the Son of man shall be ashamed," etc. Therefore shamefacedness is not about a disgraceful action.

Obj. 4: Further, if shamefacedness were properly about a disgraceful action, it would follow that the more disgraceful the action the more ashamed would one be. Yet sometimes a man is more ashamed of lesser sins, while he glories in those which are most grievous, according to Ps. 51:3, "Why dost thou glory in malice?" Therefore shamefacedness is not properly about a disgraceful action.

On the contrary, Damascene (De Fide Orth. ii, 15) and Gregory of Nyssa [*Nemesius, (De Nat. Hom. xx)] say that "shamefacedness is fear of doing a disgraceful deed or of a disgraceful deed done."

I answer that, As stated above (I-II, Q. 41, A. 2; Q. 42, A. 3), when we were treating of the passions, fear is properly about an arduous evil, one, namely, that is difficult to avoid. Now disgrace is twofold. There is the disgrace inherent to vice, which consists in the deformity of a voluntary act: and this, properly speaking, has not the character of an arduous evil. For that which depends on the

will alone does not appear to be arduous and above man's ability: wherefore it is not apprehended as fearful, and for this reason the Philosopher says (Rhet. ii, 5) that such evils are not a matter of fear.

The other kind of disgrace is penal so to speak, and it consists in the reproach that attaches to a person, just as the clarity of glory consists in a person being honored. And since this reproach has the character of an arduous evil, just as honor has the character of an arduous good, shamefacedness, which is fear of disgrace, regards first and foremost reproach or ignominy. And since reproach is properly due to vice, as honor is due to virtue, it follows that shamefacedness regards also the disgrace inherent to vice. Hence the Philosopher says (Rhet. ii, 5) that "a man is less ashamed of those defects which are not the result of any fault of his own."

Now shamefacedness regards fault in two ways. In one way a man refrains from vicious acts through fear of reproach: in another way a man while doing a disgraceful deed avoids the public eye through fear of reproach. In the former case, according to Gregory of Nyssa (Nemesius, De Nat. Hom. xx), we speak of a person "blushing," in the latter we say that he is "ashamed." Hence he says that "the man who is ashamed acts in secret, but he who blushes fears to be disgraced."

Reply Obj. 1: Shamefacedness properly regards disgrace as due to sin which is a voluntary defect. Hence the Philosopher says (Rhet. ii, 6) that "a man is more ashamed of those things of which he is the cause." Now the virtuous man despises the disgrace to which he is subject on account of virtue, because he does not deserve it; as the Philosopher says of the magnanimous (Ethic. iv, 3). Thus we find it said of the apostles (Acts 5:41) that "they (the apostles) went from the presence of the council, rejoicing that they were accounted worthy to suffer reproach for the name of Jesus." It is owing to imperfection of virtue that a man is sometimes ashamed of the reproaches which he suffers on account of virtue, since the more virtuous a man is, the more he despises external things, whether good or evil. Wherefore it is written (Isa. 51:7): "Fear ye not the reproach of men."

Reply Obj. 2: As stated above (Q. 63, A. 3), though honor is not really due save to virtue alone, yet it regards a certain excellence: and the same applies to reproach, for though it is properly due to sin alone, yet, at least in man's opinion, it regards any kind of defect. Hence a man is ashamed of poverty, disrepute,

servitude, and the like.

Reply Obj. 3: Shamefacedness does not regard virtuous deeds as such. Yet it happens accidentally that a man is ashamed of them either because he looks upon them as vicious according to human opinion, or because he is afraid of being marked as presumptuous or hypocritical for doing virtuous deeds.

Reply Obj. 4: Sometimes more grievous sins are less shameful, either because they are less disgraceful, as spiritual sins in comparison with sins of the flesh, or because they connote a certain abundance of some temporal good; thus a man is more ashamed of cowardice than of daring, of theft than of robbery, on account of a semblance of power. The same applies to other sins.

THIRD ARTICLE [II-II, Q. 144, Art. 3]

Whether Man Is More Shamefaced of Those Who Are More Closely Connected with Him?

Objection 1: It would seem that man is not more shamefaced of those who are more closely connected with him. For it is stated in *Rhet.* ii, 6 that "men are more shamefaced of those from whom they desire approbation." Now men desire this especially from people of the better sort who are sometimes not connected with them. Therefore man is not more shamefaced of those who are more closely connected with him.

Obj. 2: Further, seemingly those are more closely connected who perform like deeds. Now man is not made ashamed of his sin by those whom he knows to be guilty of the same sin, because according to *Rhet.* ii, 6, "a man does not forbid his neighbor what he does himself." Therefore he is not more shamefaced of those who are most closely connected with him.

Obj. 3: Further, the Philosopher says (Rhet. ii, 6) that "men take more shame from those who retail their information to many, such as jokers and fable-tellers." But those who are more closely connected with a man do not retail his vices. Therefore one should not take shame chiefly from them.

Obj. 4: Further, the Philosopher says (Rhet. ii, 6) that "men are most liable to be made ashamed by those among whom they have done nothing amiss; by those of whom they ask something for the first time; by those whose friends they wish to

become." Now these are less closely connected with us. Therefore man is not made most ashamed by those who are more closely united to him.

On the contrary, It is stated in Rhet. ii, 6 that "man is made most ashamed by those who are to be continually with him."

I answer that, Since reproach is opposed to honor, just as honor denotes attestation to someone's excellence, especially the excellence which is according to virtue, so too reproach, the fear of which is shamefacedness, denotes attestation to a person's defect, especially that which results from sin. Hence the more weighty a person's attestation is considered to be, the more does he make another person ashamed. Now a person's attestation may be considered as being more weighty, either because he is certain of the truth or because of its effect. Certitude of the truth attaches to a person's attestations for two reasons. First on account of the rectitude of his judgement, as in the case of wise and virtuous men, by whom man is more desirous of being honored and by whom he is brought to a greater sense of shame. Hence children and the lower animals inspire no one with shame, by reason of their lack of judgment. Secondly, on account of his knowledge of the matter attested, because "everyone judges well of what is known to him" [*Ethic. i, 3]. In this way we are more liable to be made ashamed by persons connected with us, since they are better acquainted with our deeds: whereas strangers and persons entirely unknown to us, who are ignorant of what we do, inspire us with no shame at all.

An attestation receives weight from its effect by reason of some advantage or harm resulting therefrom; wherefore men are more desirous of being honored by those who can be of use to them, and are more liable to be made ashamed by those who are able to do them some harm. And for this reason again, in a certain respect, persons connected with us make us more ashamed, since we are to be continually in their society, as though this entailed a continual harm to us: whereas the harm that comes from strangers and passersby ceases almost at once.

Reply Obj. 1: People of the better sort make us ashamed for the same reason as those who are more closely connected with us; because just as the attestation of the better men carries more weight since they have a more universal knowledge of things, and in their judgments hold fast to the truth: so, too, the attestation of those among whom we live is more cogent since they know more about our concerns in detail.

Reply Obj. 2: We fear not the attestation of those who are connected with us in the likeness of sin, because we do not think that they look upon our defect as disgraceful.

Reply Obj. 3: Tale-bearers make us ashamed on account of the harm they do by making many think ill of us.

Reply Obj. 4: Even those among whom we have done no wrong, make us more ashamed, on account of the harm that would follow, because, to wit, we should forfeit the good opinion they had of us: and again because when contraries are put in juxtaposition their opposition seems greater, so that when a man notices something disgraceful in one whom he esteemed good, he apprehends it as being the more disgraceful. The reason why we are made more ashamed by those of whom we ask something for the first time, or whose friends we wish to be, is that we fear to suffer some injury, by being disappointed in our request, or by failing to become their friends. _____

FOURTH ARTICLE [II-II, Q. 144, Art. 4]

Whether Even Virtuous Men Can Be Ashamed?

Objection 1: It would seem that even virtuous men can be ashamed. For contraries have contrary effects. Now those who excel in wickedness are not ashamed, according to Jer. 3:3, "Thou hadst a harlot's forehead, thou wouldst not blush." Therefore those who are virtuous are more inclined to be ashamed.

Obj. 2: Further, the Philosopher says (Rhet. ii, 6) that "men are ashamed not only of vice, but also of the signs of evil": and this happens also in the virtuous. Therefore virtuous men can be ashamed.

Obj. 3: Further, shamefacedness is "fear of disgrace" [*Ethic. iv, 9]. Now virtuous people may happen to be ignominious, for instance if they are slandered, or if they suffer reproach undeservedly. Therefore a virtuous man can be ashamed.

Obj. 4: Further, shamefacedness is a part of temperance, as stated above (Q. 143). Now a part is not separated from its whole. Since then temperance is in a virtuous man, it means that shamefacedness is also.

On the contrary, The Philosopher says (Ethic. iv, 9) that a "virtuous man is not

shamefaced."

I answer that, As stated above (AA. 1, 2) shamefacedness is fear of some disgrace. Now it may happen in two ways that an evil is not feared: first, because it is not reckoned an evil; secondly because one reckons it impossible with regard to oneself, or as not difficult to avoid.

Accordingly shame may be lacking in a person in two ways. First, because the things that should make him ashamed are not deemed by him to be disgraceful; and in this way those who are steeped in sin are without shame, for instead of disapproving of their sins, they boast of them. Secondly, because they apprehend disgrace as impossible to themselves, or as easy to avoid. In this way the old and the virtuous are not shamefaced. Yet they are so disposed, that if there were anything disgraceful in them they would be ashamed of it. Wherefore the Philosopher says (Ethic. iv, 9) that "shame is in the virtuous hypothetically."

Reply Obj. 1: Lack of shame occurs in the best and in the worst men through different causes, as stated in the Article. In the average men it is found, in so far as they have a certain love of good, and yet are not altogether free from evil.

Reply Obj. 2: It belongs to the virtuous man to avoid not only vice, but also whatever has the semblance of vice, according to 1 Thess. 5:22, "From all appearance of evil refrain yourselves." The Philosopher, too, says (Ethic. iv, 9) that the virtuous man should avoid "not only what is really evil, but also those things that are regarded as evil."

Reply Obj. 3: As stated above (A. 1, ad 1) the virtuous man despises ignominy and reproach, as being things he does not deserve, wherefore he is not much ashamed of them. Nevertheless, to a certain extent, shame, like the other passions, may forestall reason.

Reply Obj. 4: Shamefacedness is a part of temperance, not as though it entered into its essence, but as a disposition to it: wherefore Ambrose says (De Offic. i, 43) that "shamefacedness lays the first foundation of temperance," by inspiring man with the horror of whatever is disgraceful. _____

QUESTION 145

OF HONESTY*

(In Four Articles)
[*Honesty must be taken here in its broad sense as synonymous with moral goodness, from the point of view of decorum.]

We must now consider honesty, under which head there are four points of inquiry:

(1) The relation between the honest and the virtuous;

(2) Its relation with the beautiful [*As honesty here denotes moral goodness, so beauty stands for moral beauty];

(3) Its relation with the useful and the pleasant;

(4) Whether honesty is a part of temperance? _____

FIRST ARTICLE [II-II, Q. 145, Art. 1]

Whether Honesty Is the Same As Virtue?

Objection 1: It would seem that honesty is not the same as virtue. For Tully says (De Invent. Rhet. ii, 53) that "the honest is what is desired for its own sake." Now virtue is desired, not for its own sake, but for the sake of happiness, for the Philosopher says (Ethic. i, 9) that "happiness is the reward and the end of virtue." Therefore honesty is not the same as virtue.

Obj. 2: Further, according to Isidore (Etym. x) "honesty means an honorable state." Now honor is due to many things besides virtue, since "it is praise that is the proper due of virtue" (Ethic. i, 12). Therefore honesty is not the same as virtue.

Obj. 3: Further, the "principal part of virtue is the interior choice," as the Philosopher says (Ethic. viii, 13). But honesty seems to pertain rather to exterior conduct, according to 1 Cor. 14:40, "Let all things be done decently (*honeste*) and according to order" among you. Therefore honesty is not the same as virtue.

Obj. 4: Further, honesty apparently consists in external wealth. According to Ecclus. 11:14, "good things and evil, life and death [poverty and riches] are from God" [*The words in brackets are omitted in the Leonine edition. For riches the Vulgate has *honestas*]. But virtue does not consist in external wealth. Therefore

honesty is not the same as virtue.

On the contrary, Tully (De Offic. i, 5; Rhet. ii, 53) divides honesty into the four principal virtues, into which virtue is also divided. Therefore honesty is the same as virtue.

I answer that, As Isidore says (Etym. x) "honesty means an honorable state," wherefore a thing may be said to be honest through being worthy of honor. Now honor, as stated above (Q. 144, A. 2, ad 2), is due to excellence: and the excellence of a man is gauged chiefly according to his virtue, as stated in *Phys.* vii, 17. Therefore, properly speaking, honesty refers to the same thing as virtue.

Reply Obj. 1: According to the Philosopher (Ethic. i, 7), of those things that are desired for their own sake, some are desired for their own sake alone, and never for the sake of something else, such as happiness which is the last end; while some are desired, not only for their own sake, inasmuch as they have an aspect of goodness in themselves, even if no further good accrued to us through them, but also for the sake of something else, inasmuch as they are conducive to some more perfect good. It is thus that the virtues are desirable for their own sake: wherefore Tully says (De Invent. Rhet. ii, 52) that "some things allure us by their own force, and attract us by their own worth, such as virtue, truth, knowledge." And this suffices to give a thing the character of honest.

Reply Obj. 2: Some of the things which are honored besides virtue are more excellent than virtue, namely God and happiness, and such like things are not so well known to us by experience as virtue which we practice day by day. Hence virtue has a greater claim to the name of honesty. Other things which are beneath virtue are honored, in so far as they are a help to the practice of virtue, such as rank, power, and riches [*Ethic. i, 8]. For as the Philosopher says (Ethic. iv, 3) that these things "are honored by some people, but in truth it is only the good man who is worthy of honor." Now a man is good in respect of virtue. Wherefore praise is due to virtue in so far as the latter is desirable for the sake of something else, while honor is due to virtue for its own sake: and it is thus that virtue has the character of honesty.

Reply Obj. 3: As we have stated honest denotes that to which honor is due. Now honor is an attestation to someone's excellence, as stated above (Q. 103, AA. 1, 2). But one attests only to what one knows; and the internal choice is not made known save by external actions. Wherefore external conduct has the character of

honesty, in so far as it reflects internal rectitude. For this reason honesty consists radically in the internal choice, but its expression lies in the external conduct.

Reply Obj. 4: It is because the excellence of wealth is commonly regarded as making a man deserving of honor, that sometimes the name of honesty is given to external prosperity. _____

SECOND ARTICLE [II-II, Q. 145, Art. 2]

Whether the Honest Is the Same As the Beautiful?

Objection 1: It would seem that the honest is not the same as the beautiful. For the aspect of honest is derived from the appetite, since the honest is "what is desirable for its own sake" [*Cicero, De Invent. Rhet. ii, 53]. But the beautiful regards rather the faculty of vision to which it is pleasing. Therefore the beautiful is not the same as the honest.

Obj. 2: Further, beauty requires a certain clarity, which is characteristic of glory: whereas the honest regards honor. Since then honor and glory differ, as stated above (Q. 103, A. 1, ad 3), it seems also that the honest and the beautiful differ.

Obj. 3: Further, honesty is the same as virtue, as stated above (A. 1). But a certain beauty is contrary to virtue, wherefore it is written (Ezech. 16:15): "Trusting in thy beauty thou playest the harlot because of thy renown." Therefore the honest is not the same as the beautiful.

On the contrary, The Apostle says (1 Cor. 12:23, 24): "Those that are our uncomely (*inhonesta*) parts, have more abundant comeliness (*honestatem*), but our comely (*honesta*) parts have no need." Now by uncomely parts he means the baser members, and by comely parts the beautiful members. Therefore the honest and the beautiful are apparently the same.

I answer that, As may be gathered from the words of Dionysius (Div. Nom. iv), beauty or comeliness results from the concurrence of clarity and due proportion. For he states that God is said to be beautiful, as being "the cause of the harmony and clarity of the universe." Hence the beauty of the body consists in a man having his bodily limbs well proportioned, together with a certain clarity of color. In like manner spiritual beauty consists in a man's conduct or actions being well proportioned in respect of the spiritual clarity of reason. Now this is what is meant by honesty, which we have stated (A. 1) to be the same as virtue; and it is

virtue that moderates according to reason all that is connected with man. Wherefore "honesty is the same as spiritual beauty." Hence Augustine says (QQ. 83, qu. 30): "By honesty I mean intelligible beauty, which we properly designate as spiritual," and further on he adds that "many things are beautiful to the eye, which it would be hardly proper to call honest."

Reply Obj. 1: The object that moves the appetite is an apprehended good. Now if a thing is perceived to be beautiful as soon as it is apprehended, it is taken to be something becoming and good. Hence Dionysius says (Div. Nom. iv) that "the beautiful and the good are beloved by all." Wherefore the honest, inasmuch as it implies spiritual beauty, is an object of desire, and for this reason Tully says (De Offic. i, 5): "Thou perceivest the form and the features, so to speak, of honesty; and were it to be seen with the eye, would, as Plato declares, arouse a wondrous love of wisdom."

Reply Obj. 2: As stated above (Q. 103, A. 1, ad 3), glory is the effect of honor: because through being honored or praised, a person acquires clarity in the eyes of others. Wherefore, just as the same thing makes a man honorable and glorious, so is the same thing honest and beautiful.

Reply Obj. 3: This argument applies to the beauty of the body: although it might be replied that to be proud of one's honesty is to play the harlot because of one's spiritual beauty, according to Ezech. 28:17, "Thy heart was lifted up with thy beauty, thou hast lost thy wisdom in thy beauty." _____

THIRD ARTICLE [II-II, Q. 145, Art. 3]

Whether the Honest Differs from the Useful and the Pleasant?

Objection 1: It would seem that the honest does not differ from the useful and the pleasant. For the honest is "what is desirable for its own sake" [*Cicero, De Invent. Rhet. ii, 53]. Now pleasure is desired for its own sake, for "it seems ridiculous to ask a man why he wishes to be pleased," as the Philosopher remarks (Ethic. x, 2). Therefore the honest does not differ from the pleasant.

Obj. 2: Further, riches are comprised under the head of useful good: for Tully says (De Invent. Rhet. ii, 52): "There is a thing that attracts the desire not by any force of its own, nor by its very nature, but on account of its fruitfulness and utility": and "that is money." Now riches come under the head of honesty, for it is written (Ecclus. 11:14): "Poverty and riches (*honestas*) are from God," and

(Ecclus. 13:2): "He shall take a burden upon him that hath fellowship with one more honorable," i.e. richer, "than himself." Therefore the honest differs not from the useful.

Obj. 3: Further, Tully proves (De Offic. ii, 3) that nothing can be useful unless it be honest: and Ambrose makes the same statement (De Offic. ii, 6). Therefore the useful differs not from the honest.

On the contrary, Augustine says (Q. 83, qu. 30): "The honest is that which is desirable for its own sake: the useful implies reference to something else."

I answer that, The honest concurs in the same subject with the useful and the pleasant, but it differs from them in aspect. For, as stated above (A. 2), a thing is said to be honest, in so far as it has a certain beauty through being regulated by reason. Now whatever is regulated in accordance with reason is naturally becoming to man. Again, it is natural for a thing to take pleasure in that which is becoming to it. Wherefore an honest thing is naturally pleasing to man: and the Philosopher proves this with regard to acts of virtue (Ethic. i, 8). Yet not all that is pleasing is honest, since a thing may be becoming according to the senses, but not according to reason. A pleasing thing of this kind is beside man's reason which perfects his nature. Even virtue itself, which is essentially honest, is referred to something else as its end namely happiness. Accordingly the honest the useful, and the pleasant concur in the one subject.

Nevertheless they differ in aspect. For a thing is said to be honest as having a certain excellence deserving of honor on account of its spiritual beauty: while it is said to be pleasing, as bringing rest to desire, and useful, as referred to something else. The pleasant, however, extends to more things than the useful and the honest: since whatever is useful and honest is pleasing in some respect, whereas the converse does not hold (Ethic. ii, 3).

Reply Obj. 1: A thing is said to be honest, if it is desired for its own sake by the rational appetite, which tends to that which is in accordance with reason: while a thing is said to be pleasant if it is desired for its own sake by the sensitive appetite.

Reply Obj. 2: Riches are denominated honesty according of the opinion of the many who honor wealth: or because they are intended to be the instruments of virtuous deeds, as stated above (A. 1, ad 2).

Reply Obj. 3: Tully and Ambrose mean to say that nothing incompatible with honesty can be simply and truly useful, since it follows that it is contrary to man's last end, which is a good in accordance with reason; although it may perhaps be useful in some respect, with regard to a particular end. But they do not mean to say that every useful thing as such may be classed among those that are honest. _____

FOURTH ARTICLE [II-II, Q. 145, Art. 4]

Whether Honesty Should Be Reckoned a Part of Temperance?

Objection 1: It would seem that honesty should not be reckoned a part of temperance. For it is not possible for a thing to be part and whole in respect of one same thing. Now "temperance is a part of honesty," according to Tully (De Invent. Rhet. ii, 53). Therefore honesty is not a part of temperance.

Obj. 2: Further, it is stated (3 Esdra 3:21) that "wine . . . makes all thoughts honest." But the use of wine, especially in excess, in which sense the passage quoted should seemingly be taken, pertains to intemperance rather than to temperance. Therefore honesty is not a part of temperance.

Obj. 3: Further, the honest is that which is deserving of honor. Now "it is the just and the brave who receive most honor," according to the Philosopher (Rhet. i, 9). Therefore honesty pertains, not to temperance, but rather to justice and fortitude: wherefore Eleazar said as related in 2 Macc. 6:28: "I suffer an honorable (*honesta*) death, for the most venerable and most holy laws."

On the contrary, Macrobius [*In Somn. Scip. i] reckons honesty a part of temperance, and Ambrose (De Offic. i, 43) ascribes honesty as pertaining especially to temperance.

I answer that, As stated above (A. 2), honesty is a kind of spiritual beauty. Now the disgraceful is opposed to the beautiful: and opposites are most manifest of one another. Wherefore seemingly honesty belongs especially to temperance, since the latter repels that which is most disgraceful and unbecoming to man, namely animal lusts. Hence by its very name temperance is most significative of the good of reason to which it belongs to moderate and temper evil desires. Accordingly honesty, as being ascribed for a special reason to temperance, is reckoned as a part thereof, not as a subjective part, nor as an annexed virtue, but as an integral part or condition attaching thereto.

Reply Obj. 1: Temperance is accounted a subjective part of honesty taken in a wide sense: it is not thus that the latter is reckoned a part of temperance.

Reply Obj. 2: When a man is intoxicated, "the wine makes his thoughts honest" according to his own reckoning because he deems himself great and deserving of honor [*Cf. Q. 148, A. 6].

Reply Obj. 3: Greater honor is due to justice and fortitude than to temperance, because they excel in the point of a greater good: yet greater honor is due to temperance, because the vices which it holds in check are the most deserving of reproach, as stated above. Thus honesty is more to be ascribed to temperance according to the rule given by the Apostle (1 Cor. 12:23) when he says that "our uncomely parts have more abundant comeliness," which, namely, destroys whatever is uncomely. _____

QUESTION 146

OF ABSTINENCE
(In Two Articles)

We must now consider the subjective parts of temperance: first, those which are about pleasures of food; secondly, those which are about pleasures of sex. The first consideration will include abstinence, which is about meat and drink, and sobriety, which is specifically about drink.

With regard to abstinence three points have to be considered: (1) Abstinence itself; (2) its act which is fasting; (3) its opposite vice which is gluttony. Under the first head there are two points of inquiry:

(1) Whether abstinence is a virtue?

(2) Whether it is a special virtue? _____

FIRST ARTICLE [II-II, Q. 146, Art. 1]

Whether Abstinence Is a Virtue?

Objection 1: It seems that abstinence is not a virtue. For the Apostle says (1 Cor. 4:20): "The kingdom of God is not in speech but in power (*virtute*)." Now the kingdom of God does not consist in abstinence, for the Apostle says (Rom.

14:17): "The kingdom of God is not meat and drink," where a gloss [*Cf. St. Augustine, QQ. Evang. ii, qu. 11] observes that "justice consists neither in abstaining nor in eating." Therefore abstinence is not a virtue.

Obj. 2: Further, Augustine says (Confess. x, 11) addressing himself to God: "This hast Thou taught me, that I should set myself to take food as physic." Now it belongs not to virtue, but to the medical art to regulate medicine. Therefore, in like manner, to regulate one's food, which belongs to abstinence, is an act not of virtue but of art.

Obj. 3: Further, every virtue "observes the mean," as stated in *Ethic.* ii, 6, 7. But abstinence seemingly inclines not to the mean but to deficiency, since it denotes retrenchment. Therefore abstinence is not a virtue.

Obj. 4: Further, no virtue excludes another virtue. But abstinence excludes patience: for Gregory says (Pastor. iii, 19) that "impatience not unfrequently dislodges the abstainer's mind from its peaceful seclusion." Likewise he says (Pastor. iii, 19) that "sometimes the sin of pride pierces the thoughts of the abstainer," so that abstinence excludes humility. Therefore abstinence is not a virtue.

On the contrary, It is written (2 Pet. 1:5, 6): "Join with your faith virtue, and with virtue knowledge, and with knowledge abstinence"; where abstinence is numbered among other virtues. Therefore abstinence is a virtue.

I answer that, Abstinence by its very name denotes retrenchment of food. Hence the term abstinence may be taken in two ways. First, as denoting retrenchment of food absolutely, and in this way it signifies neither a virtue nor a virtuous act, but something indifferent. Secondly, it may be taken as regulated by reason, and then it signifies either a virtuous habit or a virtuous act. This is the meaning of Peter's words quoted above, where he says that we ought "to join abstinence with knowledge," namely that in abstaining from food a man should act with due regard for those among whom he lives, for his own person, and for the requirements of health.

Reply Obj. 1: The use of and abstinence from food, considered in themselves, do not pertain to the kingdom of God, since the Apostle says (1 Cor. 8:8): "Meat doth not commend us to God. For neither, if we eat not [*Vulg.: 'Neither if we eat . . . nor if we eat not'], shall we have the less, nor if we eat, shall we have the more," i.e. spiritually. Nevertheless they both belong to the kingdom of God, in so far as they are done reasonably through faith and love of God.

Reply Obj. 2: The regulation of food, in the point of quantity and quality, belongs to the art of medicine as regards the health of the body: but in the point of internal affections with regard to the good of reason, it belongs to abstinence. Hence Augustine says (QQ. Evang. ii, qu. 11): "It makes no difference whatever to virtue what or how much food a man takes, so long as he does it with due regard for the people among whom he lives, for his own person, and for the requirements of his health: but it matters how readily and uncomplainingly he does without food when bound by duty or necessity to abstain."

Reply Obj. 3: It belongs to temperance to bridle the pleasures which are too alluring to the soul, just as it belongs to fortitude to strengthen the soul against fears that deter it from the good of reason. Wherefore, just as fortitude is commended on account of a certain excess, from which all the parts of fortitude take their name, so temperance is commended for a kind of deficiency, from which all its parts are denominated. Hence abstinence, since it is a part of temperance, is named from deficiency, and yet it observes the mean, in so far as it is in accord with right reason.

Reply Obj. 4: Those vices result from abstinence in so far as it is not in accord with right reason. For right reason makes one abstain as one ought, i.e. with gladness of heart, and for the due end, i.e. for God's glory and not one's own.

SECOND ARTICLE [II-II, Q. 146, Art. 1]

Whether Abstinence Is a Special Virtue?

Objection 1: It would seem that abstinence is not a special virtue. For every virtue is praiseworthy by itself. But abstinence is not praiseworthy by itself; for Gregory says (Pastor. iii, 19) that "the virtue of abstinence is praised only on account of the other virtues." Therefore abstinence is not a special virtue.

Obj. 2: Further, Augustine [*Fulgentius] says (De Fide ad Pet. xlii) that "the saints abstain from meat and drink, not that any creature of God is evil, but merely in order to chastise the body." Now this belongs to chastity, as its very name denotes. Therefore abstinence is not a special virtue distinct from chastity.

Obj. 3: Further, as man should be content with moderate meat, so should he be satisfied with moderate clothes, according to 1 Tim. 6:8, "Having food, and wherewith to be covered, with these we should be [Vulg.: 'are'] content." Now there is no special virtue in being content with moderate clothes. Neither, therefore, is there in abstinence which moderates food.

On the contrary, Macrobius [*In Somn. Scip. i, 8] reckons abstinence as a special part of temperance.

I answer that, As stated above (Q. 136, A. 1; Q. 141, A. 3) moral virtue maintains the good of reason against the onslaught of the passions: hence whenever we find a special motive why a passion departs from the good of reason, there is need of a special virtue. Now pleasures of the table are of a nature to withdraw man from the good of reason, both because they are so great, and because food is necessary to man who needs it for the maintenance of life, which he desires above all other things. Therefore abstinence is a special virtue.

Reply Obj. 1: Virtues are of necessity connected together, as stated above (I-II, Q. 65, A. 1). Wherefore one virtue receives help and commendation from another, as justice from fortitude. Accordingly in this way the virtue of abstinence receives commendation on account of the other virtues.

Reply Obj. 2: The body is chastised by means of abstinence, not only against the allurements of lust, but also against those of gluttony: since by abstaining a man gains strength for overcoming the onslaughts of gluttony, which increase in force the more he yields to them. Yet abstinence is not prevented from being a special virtue through being a help to chastity, since one virtue helps another.

Reply Obj. 3: The use of clothing was devised by art, whereas the use of food is from nature. Hence it is more necessary to have a special virtue for the moderation of food than for the moderation of clothing.

QUESTION 147

OF FASTING
(In Eight Articles)

We must now consider fasting: under which head there are eight points of inquiry:

(1) Whether fasting is an act of virtue?

(2) Of what virtue is it the act?

(3) Whether it is a matter of precept?

(4) Whether anyone is excused from fulfilling this precept?

(5) The time of fasting;

(6) Whether it is requisite for fasting to eat but once?

(7) The hour of eating for those who fast;

(8) The meats from which it is necessary to abstain. _____

FIRST ARTICLE [II-II, Q. 147, Art. 1]

Whether Fasting Is an Act of Virtue?

Objection 1: It would seem that fasting is not an act of virtue. For every act of virtue is acceptable to God. But fasting is not always acceptable to God, according to Isa. 58:3, "Why have we fasted and Thou hast not regarded?" Therefore fasting is not an act of virtue.

Obj. 2: Further, no act of virtue forsakes the mean of virtue. Now fasting forsakes the mean of virtue, which in the virtue of abstinence takes account of the necessity of supplying the needs of nature, whereas by fasting something is retrenched therefrom: else those who do not fast would not have the virtue of abstinence. Therefore fasting is not an act of virtue.

Obj. 3: Further, that which is competent to all, both good and evil, is not an act of virtue. Now such is fasting, since every one is fasting before eating. Therefore fasting is not an act of virtue.

On the contrary, It is reckoned together with other virtuous acts (2 Cor. 6:5, 6) where the Apostle says: "In fasting, in knowledge, in chastity, etc. [Vulg.: 'in chastity, in knowledge']."

I answer that, An act is virtuous through being directed by reason to some virtuous (*honestum*) [*Cf. Q. 145, A. 1] good. Now this is consistent with fasting, because fasting is practiced for a threefold purpose. First, in order to bridle the lusts of the flesh, wherefore the Apostle says (2 Cor. 6:5, 6): "In fasting, in chastity," since fasting is the guardian of chastity. For, according to Jerome [*Contra Jov. ii.] "Venus is cold when Ceres and Bacchus are not there," that is to say, lust is cooled by abstinence in meat and drink. Secondly, we have recourse to fasting in order that the mind may arise more freely to the contemplation of heavenly things: hence it is related (Dan. 10) of Daniel that he received a revelation from God after fasting for three weeks. Thirdly, in order to satisfy for sins: wherefore it is written (Joel 2:12): "Be converted to Me with all your heart, in fasting and in weeping and in mourning." The same is declared by Augustine in a sermon (De orat. et Jejun. [*Serm. lxxii] (ccxxx, de Tempore)): "Fasting cleanses the soul, raises the mind, subjects one's flesh to the spirit, renders the heart contrite and humble, scatters the clouds of concupiscence, quenches the fire of lust, kindles the true light of chastity."

Reply Obj. 1: An act that is virtuous generically may be rendered vicious by its connection with certain circumstances. Hence the text goes on to say: "Behold in the day of your fast your own will is founded," and a little further on (Isa. 58:4): "You fast for debates and strife and strike with the fist wickedly." These words are expounded by Gregory (Pastor. iii, 19) as follows: "The will indicates joy and the fist anger. In vain then is the flesh restrained if the mind allowed to drift to inordinate movements be wrecked by vice." And Augustine says (in the same sermon) that "fasting loves not many words, deems wealth superfluous, scorns pride, commends humility, helps man to perceive what is frail and paltry."

Reply Obj. 2: The mean of virtue is measured not according to quantity but according to right reason, as stated in *Ethic.* ii, 6. Now reason judges it expedient, on account of some special motive, for a man to take less food than would be becoming to him under ordinary circumstances, for instance in order to avoid sickness, or in order to perform certain bodily works with greater ease: and much more does reason direct this to the avoidance of spiritual evils and the pursuit of spiritual goods. Yet reason does not retrench so much from one's food as to refuse nature its necessary support: thus Jerome says:* "It matters not

whether thou art a long or a short time in destroying thyself, since to afflict the body immoderately, whether by excessive lack of nourishment, or by eating or sleeping too little, is to offer a sacrifice of stolen goods." [*The quotation is from the Corpus of Canon Law (Cap. Non mediocriter, De Consecrationibus, dist. 5). Gratian there ascribes the quotation to St. Jerome, but it is not to be found in the saint's works.] In like manner right reason does not retrench so much from a man's food as to render him incapable of fulfilling his duty. Hence Jerome says (in the same reference) "Rational man forfeits his dignity, if he sets fasting before chastity, or night-watchings before the well-being of his senses."

Reply Obj. 3: The fasting of nature, in respect of which a man is said to be fasting until he partakes of food, consists in a pure negation, wherefore it cannot be reckoned a virtuous act. Such is only the fasting of one who abstains in some measure from food for a reasonable purpose. Hence the former is called natural fasting (*jejunium jejunii*) [*Literally the 'fast of fasting']: while the latter is called the faster's fast, because he fasts for a purpose. _____

SECOND ARTICLE [II-II, Q. 147, Art. 2]

Whether Fasting Is an Act of Abstinence?

Objection 1: It would seem that fasting is not an act of abstinence. For Jerome [*The quotation is from the Ordinary Gloss, where the reference is lacking] commenting on Matt. 17:20, "This kind of devil" says: "To fast is to abstain not only from food but also from all manner of lusts." Now this belongs to every virtue. Therefore fasting is not exclusively an act of abstinence.

Obj. 2: Further, Gregory says in a Lenten Homily (xvi in Evang.) that "the Lenten fast is a tithe of the whole year." Now paying tithes is an act of religion, as stated above (Q. 87, A. 1). Therefore fasting is an act of religion and not of abstinence.

Obj. 3: Further, abstinence is a part of temperance, as stated above (QQ. 143, 146, A. 1, ad 3). Now temperance is condivided with fortitude, to which it belongs to endure hardships, and this seems very applicable to fasting. Therefore fasting is not an act of abstinence.

On the contrary, Isidore says (Etym. vi, 19) that "fasting is frugality of fare and abstinence from food."

I answer that, Habit and act have the same matter. Wherefore every virtuous act about some particular matter belongs to the virtue that appoints the mean in that matter. Now fasting is concerned with food, wherein the mean is appointed by abstinence. Wherefore it is evident that fasting is an act of abstinence.

Reply Obj. 1: Properly speaking fasting consists in abstaining from food, but speaking metaphorically it denotes abstinence from anything harmful, and such especially is sin.

We may also reply that even properly speaking fasting is abstinence from all manner of lust, since, as stated above (A. 1, ad 1), an act ceases to be virtuous by the conjunction of any vice.

Reply Obj. 2: Nothing prevents the act of one virtue belonging to another virtue, in so far as it is directed to the end of that virtue, as explained above (Q. 32, A. 1, ad 2; Q. 85, A. 3). Accordingly there is no reason why fasting should not be an act of religion, or of chastity, or of any other virtue.

Reply Obj. 3: It belongs to fortitude as a special virtue, to endure, not any kind of hardship, but only those connected with the danger of death. To endure hardships resulting from privation of pleasure of touch, belongs to temperance and its parts: and such are the hardships of fasting. _____

THIRD ARTICLE [II-II, Q. 147, Art. 3]

Whether Fasting Is a Matter of Precept?

Objection 1: It would seem that fasting is not a matter of precept. For precepts are not given about works of supererogation which are a matter of counsel. Now fasting is a work of supererogation: else it would have to be equally observed at all places and times. Therefore fasting is not a matter of precept.

Obj. 2: Further, whoever infringes a precept commits a mortal sin. Therefore if fasting were a matter of precept, all who do not fast would sin mortally, and a widespreading snare would be laid for men.

Obj. 3: Further, Augustine says (De Vera Relig. 17) that "the Wisdom of God having taken human nature, and called us to a state of freedom, instituted a few most salutary sacraments whereby the community of the Christian people, that is, of the free multitude, should be bound together in subjection to one God."

Now the liberty of the Christian people seems to be hindered by a great number of observances no less than by a great number of sacraments. For Augustine says (Ad inquis. Januar., Ep. lv) that "whereas God in His mercy wished our religion to be distinguished by its freedom and the evidence and small number of its solemn sacraments, some people render it oppressive with slavish burdens." Therefore it seems that the Church should not have made fasting a matter of precept.

On the contrary, Jerome (Ad Lucin., Ep. lxxi) speaking of fasting says: "Let each province keep to its own practice, and look upon the commands of the elders as though they were laws of the apostles." Therefore fasting is a matter of precept.

I answer that, Just as it belongs to the secular authority to make legal precepts which apply the natural law to matters of common weal in temporal affairs, so it belongs to ecclesiastical superiors to prescribe by statute those things that concern the common weal of the faithful in spiritual goods.

Now it has been stated above (A. 1) that fasting is useful as atoning for and preventing sin, and as raising the mind to spiritual things. And everyone is bound by the natural dictate of reason to practice fasting as far as it is necessary for these purposes. Wherefore fasting in general is a matter of precept of the natural law, while the fixing of the time and manner of fasting as becoming and profitable to the Christian people, is a matter of precept of positive law established by ecclesiastical authority: the latter is the Church fast, the former is the fast prescribed by nature.

Reply Obj. 1: Fasting considered in itself denotes something not eligible but penal: yet it becomes eligible in so far as it is useful to some end. Wherefore considered absolutely it is not binding under precept, but it is binding under precept to each one that stands in need of such a remedy. And since men, for the most part, need this remedy, both because "in many things we all offend" (James 3:2), and because "the flesh lusteth against the spirit" (Gal. 5:17), it was fitting that the Church should appoint certain fasts to be kept by all in common. In doing this the Church does not make a precept of a matter of supererogation, but particularizes in detail that which is of general obligation.

Reply Obj. 2: Those commandments which are given under the form of a general precept, do not bind all persons in the same way, but subject to the requirements

of the end intended by the lawgiver. It will be a mortal sin to disobey a commandment through contempt of the lawgiver's authority, or to disobey it in such a way as to frustrate the end intended by him: but it is not a mortal sin if one fails to keep a commandment, when there is a reasonable motive, and especially if the lawgiver would not insist on its observance if he were present. Hence it is that not all, who do not keep the fasts of the Church, sin mortally.

Reply Obj. 3: Augustine is speaking there of those things "that are neither contained in the authorities of Holy Scripture, nor found among the ordinances of bishops in council, nor sanctioned by the custom of the universal Church." On the other hand, the fasts that are of obligation are appointed by the councils of bishops and are sanctioned by the custom of the universal Church. Nor are they opposed to the freedom of the faithful, rather are they of use in hindering the slavery of sin, which is opposed to spiritual freedom, of which it is written (Gal. 5:13): "You, brethren, have been called unto liberty; only make not liberty an occasion to the flesh." _____

FOURTH ARTICLE [II-II, Q. 147, Art. 4]

Whether All Are Bound to Keep the Fasts of the Church?

Objection 1: It would seem that all are bound to keep the fasts of the Church. For the commandments of the Church are binding even as the commandments of God, according to Luke 10:16, "He that heareth you heareth Me." Now all are bound to keep the commandments of God. Therefore in like manner all are bound to keep the fasts appointed by the Church.

Obj. 2: Further, children especially are seemingly not exempt from fasting, on account of their age: for it is written (Joel 2:15): "Sanctify a fast," and further on (Joel 2:16): "Gather together the little ones, and them that suck the breasts." Much more therefore are all others bound to keep the fasts.

Obj. 3: Further, spiritual things should be preferred to temporal, and necessary things to those that are not necessary. Now bodily works are directed to temporal gain; and pilgrimages, though directed to spiritual things, are not a matter of necessity. Therefore, since fasting is directed to a spiritual gain, and is made a necessary thing by the commandment of the Church, it seems that the fasts of the Church ought not to be omitted on account of a pilgrimage, or bodily works.

Obj. 4: Further, it is better to do a thing willingly than through necessity, as

stated in 2 Cor. 9:7. Now the poor are wont to fast through necessity, owing to lack of food. Much more therefore ought they to fast willingly.

On the contrary, It seems that no righteous man is bound to fast. For the commandments of the Church are not binding in opposition to Christ's teaching. But our Lord said (Luke 5:34) that "the children of the bridegroom cannot fast whilst the bridegroom is with them [*Vulg.: 'Can you make the children of the bridegroom fast, whilst the bridegroom is with them?']." Now He is with all the righteous by dwelling in them in a special manner [*Cf. I, Q. 8, A. 3], wherefore our Lord said (Matt. 28:20): "Behold I am with you . . . even to the consummation of the world." Therefore the righteous are not bound by the commandment of the Church to fast.

I answer that, As stated above (I-II, Q. 90, A. 2; Q. 98, AA. 2, 6), general precepts are framed according to the requirements of the many. Wherefore in making such precepts the lawgiver considers what happens generally and for the most part, and he does not intend the precept to be binding on a person in whom for some special reason there is something incompatible with observance of the precept. Yet discretion must be brought to bear on the point. For if the reason be evident, it is lawful for a man to use his own judgment in omitting to fulfil the precept, especially if custom be in his favor, or if it be difficult for him to have recourse to superior authority. On the other hand, if the reason be doubtful, one should have recourse to the superior who has power to grant a dispensation in such cases. And this must be done in the fasts appointed by the Church, to which all are bound in general, unless there be some special obstacle to this observance.

Reply Obj. 1: The commandments of God are precepts of the natural law, which are, of themselves, necessary for salvation. But the commandments of the Church are about matters which are necessary for salvation, not of themselves, but only through the ordinance of the Church. Hence there may be certain obstacles on account of which certain persons are not bound to keep the fasts in question.

Reply Obj. 2: In children there is a most evident reason for not fasting, both on account of their natural weakness, owing to which they need to take food frequently, and not much at a time, and because they need much nourishment owing to the demands of growth, which results from the residuum of nourishment. Wherefore as long as the stage of growth lasts, which as a rule lasts

until they have completed the third period of seven years, they are not bound to keep the Church fasts: and yet it is fitting that even during that time they should exercise themselves in fasting, more or less, in accordance with their age. Nevertheless when some great calamity threatens, even children are commanded to fast, in sign of more severe penance, according to Jonah 3:7, "Let neither men nor beasts . . . taste anything . . . nor drink water."

Reply Obj. 3: Apparently a distinction should be made with regard to pilgrims and working people. For if the pilgrimage or laborious work can be conveniently deferred or lessened without detriment to the bodily health and such external conditions as are necessary for the upkeep of bodily or spiritual life, there is no reason for omitting the fasts of the Church. But if one be under the necessity of starting on the pilgrimage at once, and of making long stages, or of doing much work, either for one's bodily livelihood, or for some need of the spiritual life, and it be impossible at the same time to keep the fasts of the Church, one is not bound to fast: because in ordering fasts the Church would not seem to have intended to prevent other pious and more necessary undertakings. Nevertheless, in such cases one ought seemingly, to seek the superior's dispensation; except perhaps when the above course is recognized by custom, since when superiors are silent they would seem to consent.

Reply Obj. 4: Those poor who can provide themselves with sufficient for one meal are not excused, on account of poverty, from keeping the fasts of the Church. On the other hand, those would seem to be exempt who beg their food piecemeal, since they are unable at any one time to have a sufficiency of food.

Reply Obj. 5: This saying of our Lord may be expounded in three ways. First, according to Chrysostom (Hom. xxx in Matth.), who says that "the disciples, who are called children of the bridegroom, were as yet of a weakly disposition, wherefore they are compared to an old garment." Hence while Christ was with them in body they were to be fostered with kindness rather than drilled with the harshness of fasting. According to this interpretation, it is fitting that dispensations should be granted to the imperfect and to beginners, rather than to the elders and the perfect, according to a gloss on Ps. 130:2, "As a child that is weaned is towards his mother." Secondly, we may say with Jerome [*Bede, Comment. in Luc. v] that our Lord is speaking here of the fasts of the observances of the Old Law. Wherefore our Lord means to say that the apostles were not to be held back by the old observances, since they were to be filled with the newness of grace. Thirdly, according to Augustine (De Consensu

Evang. ii, 27), who states that fasting is of two kinds. One pertains to those who are humbled by disquietude, and this is not befitting perfect men, for they are called "children of the bridegroom"; hence when we read in Luke: "The children of the bridegroom cannot fast [*Hom. xiii, in Matth.]," we read in Matt. 9:15: "The children of the bridegroom cannot mourn [*Vulg.: 'Can the children of the bridegroom mourn?']." The other pertains to the mind that rejoices in adhering to spiritual things: and this fasting is befitting the perfect.

FIFTH ARTICLE [II-II, Q. 147, Art. 5]

Whether the Times for the Church Fast Are Fittingly Ascribed?

Objection 1: It would seem that the times for the Church fast are unfittingly appointed. For we read (Matt. 4) that Christ began to fast immediately after being baptized. Now we ought to imitate Christ, according to 1 Cor. 4:16, "Be ye followers of me, as I also am of Christ." Therefore we ought to fast immediately after the Epiphany when Christ's baptism is celebrated.

Obj. 2: Further, it is unlawful in the New Law to observe the ceremonies of the Old Law. Now it belongs to the solemnities of the Old Law to fast in certain particular months: for it is written (Zech. 8:19): "The fast of the fourth month and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the house of Judah, joy and gladness and great solemnities." Therefore the fast of certain months, which are called Ember days, are unfittingly kept in the Church.

Obj. 3: Further, according to Augustine (De Consensu Evang. ii, 27), just as there is a fast "of sorrow," so is there a fast "of joy." Now it is most becoming that the faithful should rejoice spiritually in Christ's Resurrection. Therefore during the five weeks which the Church solemnizes on account of Christ's Resurrection, and on Sundays which commemorate the Resurrection, fasts ought to be appointed.

On the contrary, stands the general custom of the Church.

I answer that, As stated above (AA. 1, 3), fasting is directed to two things, the deletion of sin, and the raising of the mind to heavenly things. Wherefore fasting ought to be appointed specially for those times, when it behooves man to be cleansed from sin, and the minds of the faithful to be raised to God by devotion:

and these things are particularly requisite before the feast of Easter, when sins are loosed by baptism, which is solemnly conferred on Easter-eve, on which day our Lord's burial is commemorated, because "we are buried together with Christ by baptism unto death" (Rom. 6:4). Moreover at the Easter festival the mind of man ought to be devoutly raised to the glory of eternity, which Christ restored by rising from the dead, and so the Church ordered a fast to be observed immediately before the Paschal feast; and for the same reason, on the eve of the chief festivals, because it is then that one ought to make ready to keep the coming feast devoutly. Again it is the custom in the Church for Holy Orders to be conferred every quarter of the year (in sign whereof our Lord fed four thousand men with seven loaves, which signify the New Testament year as Jerome says [*Comment. in Marc. viii]): and then both the ordainer, and the candidates for ordination, and even the whole people, for whose good they are ordained, need to fast in order to make themselves ready for the ordination. Hence it is related (Luke 6:12) that before choosing His disciples our Lord "went out into a mountain to pray": and Ambrose [*Exposit. in Luc.] commenting on these words says: "What shouldst thou do, when thou desirest to undertake some pious work, since Christ prayed before sending His apostles?"

With regard to the forty day's fast, according to Gregory (Hom. xvi in Evang.) there are three reasons for the number. First, "because the power of the Decalogue is accomplished in the four books of the Holy Gospels: since forty is the product of ten multiplied by four." Or "because we are composed of four elements in this mortal body through whose lusts we transgress the Lord's commandments which are delivered to us in the Decalogue. Wherefore it is fitting we should punish that same body forty times. Or, because, just as under the Law it was commanded that tithes should be paid of things, so we strive to pay God a tithe of days, for since a year is composed of three hundred and sixty-six days, by punishing ourselves for thirty-six days" (namely, the fasting days during the six weeks of Lent) "we pay God a tithe of our year." According to Augustine (De Doctr. Christ. ii, 16) a fourth reason may be added. For the Creator is the *Trinity,* Father, Son, and Holy Ghost: while the number *three* refers to the invisible creature, since we are commanded to love God, with our whole heart, with our whole soul, and with our whole mind: and the number *four* refers to the visible creature, by reason of heat, cold, wet and dry. Thus the number *ten* [*Ten is the sum of three, three, and four] signifies all things, and if this be multiplied by four which refers to the body whereby we make use of things, we have the number forty.

Each fast of the Ember days is composed of three days, on account of the number of months in each season: or on account of the number of Holy orders which are conferred at these times.

Reply Obj. 1: Christ needed not baptism for His own sake, but in order to commend baptism to us. Wherefore it was competent for Him to fast, not before, but after His baptism, in order to invite us to fast before our baptism.

Reply Obj. 2: The Church keeps the Ember fasts, neither at the very same time as the Jews, nor for the same reasons. For they fasted in July, which is the fourth month from April (which they count as the first), because it was then that Moses coming down from Mount Sinai broke the tables of the Law (Ex. 32), and that, according to Jer. 39:2, "the walls of the city were first broken through." In the fifth month, which we call August, they fasted because they were commanded not to go up on to the mountain, when the people had rebelled on account of the spies (Num. 14): also in this month the temple of Jerusalem was burnt down by Nabuchodonosor (Jer. 52) and afterwards by Titus. In the seventh month which we call October, Godolias was slain, and the remnants of the people were dispersed (Jer. 51). In the tenth month, which we call January, the people who were with Ezechiel in captivity heard of the destruction of the temple (Ezech. 4).

Reply Obj. 3: The "fasting of joy" proceeds from the instigation of the Holy Ghost Who is the Spirit of liberty, wherefore this fasting should not be a matter of precept. Accordingly the fasts appointed by the commandment of the Church are rather "fasts of sorrow" which are inconsistent with days of joy. For this reason fasting is not ordered by the Church during the whole of the Paschal season, nor on Sundays: and if anyone were to fast at these times in contradiction to the custom of Christian people, which as Augustine declares (Ep. xxxvi) "is to be considered as law," or even through some erroneous opinion (thus the Manichees fast, because they deem such fasting to be of obligation)—he would not be free from sin. Nevertheless fasting considered in itself is commendable at all times; thus Jerome wrote (Ad Lucin., Ep. lxxi): "Would that we might fast always." _____

SIXTH ARTICLE [II-II, Q. 147, Art. 6]

Whether It Is Requisite for Fasting That One Eat but Once?

Objection 1: It would seem that it is not requisite for fasting that one eat but

once. For, as stated above (A. 2), fasting is an act of the virtue of abstinence, which observes due quantity of food not less than the number of meals. Now the quantity of food is not limited for those who fast. Therefore neither should the number of meals be limited.

Obj. 2: Further, Just as man is nourished by meat, so is he by drink: wherefore drink breaks the fast, and for this reason we cannot receive the Eucharist after drinking. Now we are not forbidden to drink at various hours of the day. Therefore those who fast should not be forbidden to eat several times.

Obj. 3: Further, digestives are a kind of food: and yet many take them on fasting days after eating. Therefore it is not essential to fasting to take only one meal.

On the contrary, stands the common custom of the Christian people.

I answer that, Fasting is instituted by the Church in order to bridle concupiscence, yet so as to safeguard nature. Now only one meal is seemingly sufficient for this purpose, since thereby man is able to satisfy nature; and yet he withdraws something from concupiscence by minimizing the number of meals. Therefore it is appointed by the Church, in her moderation, that those who fast should take one meal in the day.

Reply Obj. 1: It was not possible to fix the same quantity of food for all, on account of the various bodily temperaments, the result being that one person needs more, and another less food: whereas, for the most part, all are able to satisfy nature by only one meal.

Reply Obj. 2: Fasting is of two kinds [*Cf. A. 1, ad 3]. One is the natural fast, which is requisite for receiving the Eucharist. This is broken by any kind of drink, even of water, after which it is not lawful to receive the Eucharist. The fast of the Church is another kind and is called the "fasting of the faster," and this is not broken save by such things as the Church intended to forbid in instituting the fast. Now the Church does not intend to command abstinence from drink, for this is taken more for bodily refreshment, and digestion of the food consumed, although it nourishes somewhat. It is, however, possible to sin and lose the merit of fasting, by partaking of too much drink: as also by eating immoderately at one meal.

Reply Obj. 3: Although digestives nourish somewhat they are not taken chiefly for nourishment, but for digestion. Hence one does not break one's fast by taking

them or any other medicines, unless one were to take digestives, with a fraudulent intention, in great quantity and by way of food.

SEVENTH ARTICLE [II-II, Q. 147, Art. 7]

Whether the Ninth Hour Is Suitably Fixed for the Faster's Meal?

Objection 1: It would seem that the ninth hour is not suitably fixed for the faster's meal. For the state of the New Law is more perfect than the state of the Old Law. Now in the Old Testament they fasted until evening, for it is written (Lev. 23:32): "It is a sabbath . . . you shall afflict your souls," and then the text continues: "From evening until evening you shall celebrate your sabbaths." Much more therefore under the New Testament should the fast be ordered until the evening.

Obj. 2: Further, the fast ordered by the Church is binding on all. But all are not able to know exactly the ninth hour. Therefore it seems that the fixing of the ninth hour should not form part of the commandment to fast.

Obj. 3: Further, fasting is an act of the virtue of abstinence, as stated above (A. 2). Now the mean of moral virtue does not apply in the same way to all, since what is much for one is little for another, as stated in *Ethic*. ii, 6. Therefore the ninth hour should not be fixed for those who fast.

On the contrary, The Council of Chalons [*The quotation is from the Capitularies (Cap. 39) of Theodulf, bishop of Orleans (760-821) and is said to be found in the Corpus Juris, Cap. Solent, dist. 1, De Consecratione] says: "During Lent those are by no means to be credited with fasting who eat before the celebration of the office of Vespers," which in the Lenten season is said after the ninth hour. Therefore we ought to fast until the ninth hour.

I answer that, As stated above (AA. 1, 3, 5), fasting is directed to the deletion and prevention of sin. Hence it ought to add something to the common custom, yet so as not to be a heavy burden to nature. Now the right and common custom is for men to eat about the sixth hour: both because digestion is seemingly finished (the natural heat being withdrawn inwardly at night-time on account of the surrounding cold of the night), and the humor spread about through the limbs (to which result the heat of the day conduces until the sun has reached its zenith), and again because it is then chiefly that the nature of the human body needs

assistance against the external heat that is in the air, lest the humors be parched within. Hence, in order that those who fast may feel some pain in satisfaction for their sins, the ninth hour is suitably fixed for their meal.

Moreover, this hour agrees with the mystery of Christ's Passion, which was brought to a close at the ninth hour, when "bowing His head, He gave up the ghost" (John 19:30): because those who fast by punishing their flesh, are conformed to the Passion of Christ, according to Gal. 5:24, "They that are Christ's, have crucified their flesh with the vices and concupiscences."

Reply Obj. 1: The state of the Old Testament is compared to the night, while the state of the New Testament is compared to the day, according to Rom. 13:12, "The night is passed and the day is at hand." Therefore in the Old Testament they fasted until night, but not in the New Testament.

Reply Obj. 2: Fasting requires a fixed hour based, not on a strict calculation, but on a rough estimate: for it suffices that it be about the ninth hour, and this is easy for anyone to ascertain.

Reply Obj. 3: A little more or a little less cannot do much harm. Now it is not a long space of time from the sixth hour at which men for the most part are wont to eat, until the ninth hour, which is fixed for those who fast. Wherefore the fixing of such a time cannot do much harm to anyone, whatever his circumstances may be. If however this were to prove a heavy burden to a man on account of sickness, age, or some similar reason, he should be dispensed from fasting, or be allowed to forestall the hour by a little.

EIGHTH ARTICLE [II-II, Q. 147, Art. 8]

Whether It Is Fitting That Those Who Fast Should Be Bidden to Abstain from Flesh Meat, Eggs, and Milk Foods?

Objection 1: It would seem unfitting that those who fast should be bidden to abstain from flesh meat, eggs, and milk foods. For it has been stated above (A. 6) that fasting was instituted as a curb on the concupiscence of the flesh. Now concupiscence is kindled by drinking wine more than by eating flesh; according to Prov. 20:1, "Wine is a luxurious thing," and Eph. 5:18, "Be not drunk with wine, wherein is luxury." Since then those who fast are not forbidden to drink wine, it seems that they should not be forbidden to eat flesh meat.

Obj. 2: Further, some fish are as delectable to eat as the flesh of certain animals. Now "concupiscence is desire of the delectable," as stated above (I-II, Q. 30, A. 1). Therefore since fasting which was instituted in order to bridle concupiscence does not exclude the eating of fish, neither should it exclude the eating of flesh meat.

Obj. 3: Further, on certain fasting days people make use of eggs and cheese. Therefore one can likewise make use of them during the Lenten fast.

On the contrary, stands the common custom of the faithful.

I answer that, As stated above (A. 6), fasting was instituted by the Church in order to bridle the concupiscences of the flesh, which regard pleasures of touch in connection with food and sex. Wherefore the Church forbade those who fast to partake of those foods which both afford most pleasure to the palate, and besides are a very great incentive to lust. Such are the flesh of animals that take their rest on the earth, and of those that breathe the air and their products, such as milk from those that walk on the earth, and eggs from birds. For, since such like animals are more like man in body, they afford greater pleasure as food, and greater nourishment to the human body, so that from their consumption there results a greater surplus available for seminal matter, which when abundant becomes a great incentive to lust. Hence the Church has bidden those who fast to abstain especially from these foods.

Reply Obj. 1: Three things concur in the act of procreation, namely, heat, spirit [*Cf. P. I., Q. 118, A. 1, ad 3], and humor. Wine and other things that heat the body conduce especially to heat: flatulent foods seemingly cooperate in the production of the vital spirit: but it is chiefly the use of flesh meat which is most productive of nourishment, that conduces to the production of humor. Now the alteration occasioned by heat, and the increase in vital spirits are of short duration, whereas the substance of the humor remains a long time. Hence those who fast are forbidden the use of flesh meat rather than of wine or vegetables which are flatulent foods.

Reply Obj. 2: In the institution of fasting, the Church takes account of the more common occurrences. Now, generally speaking, eating flesh meat affords more pleasure than eating fish, although this is not always the case. Hence the Church forbade those who fast to eat flesh meat, rather than to eat fish.

Reply Obj. 3: Eggs and milk foods are forbidden to those who fast, for as much as they originate from animals that provide us with flesh: wherefore the prohibition of flesh meat takes precedence of the prohibition of eggs and milk foods. Again the Lenten fast is the most solemn of all, both because it is kept in imitation of Christ, and because it disposes us to celebrate devoutly the mysteries of our redemption. For this reason the eating of flesh meat is forbidden in every fast, while the Lenten fast lays a general prohibition even on eggs and milk foods. As to the use of the latter things in other fasts the custom varies among different people, and each person is bound to conform to that custom which is in vogue with those among whom he is dwelling. Hence Jerome says [*Augustine, De Lib. Arb. iii, 18; cf. De Nat. et Grat. lxvii]: "Let each province keep to its own practice, and look upon the commands of the elders as though they were the laws of the apostles." _____

QUESTION 148

OF GLUTTONY
(In Six Articles)

We must now consider gluttony. Under this head there are six points of inquiry:

(1) Whether gluttony is a sin?

(2) Whether it is a mortal sin?

(3) Whether it is the greatest of sins?

(4) Its species;

(5) Whether it is a capital sin?

(6) Its daughters. _____

FIRST ARTICLE [II-II, Q. 148, Art. 1]

Whether Gluttony Is a Sin?

Objection 1: It would seem that gluttony is not a sin. For our Lord said (Matt. 15:11): "Not that which goeth into the mouth defileth a man." Now gluttony regards food which goes into a man. Therefore, since every sin defiles a man, it

seems that gluttony is not a sin.

Obj. 2: Further, "No man sins in what he cannot avoid" [*Ep. lxxi, ad Lucin.]. Now gluttony is immoderation in food; and man cannot avoid this, for Gregory says (Moral. xxx, 18): "Since in eating pleasure and necessity go together, we fail to discern between the call of necessity and the seduction of pleasure," and Augustine says (Confess. x, 31): "Who is it, Lord, that does not eat a little more than necessary?" Therefore gluttony is not a sin.

Obj. 3: Further, in every kind of sin the first movement is a sin. But the first movement in taking food is not a sin, else hunger and thirst would be sinful. Therefore gluttony is not a sin.

On the contrary, Gregory says (Moral. xxx, 18) that "unless we first tame the enemy dwelling within us, namely our gluttonous appetite, we have not even stood up to engage in the spiritual combat." But man's inward enemy is sin. Therefore gluttony is a sin.

I answer that, Gluttony denotes, not any desire of eating and drinking, but an inordinate desire. Now desire is said to be inordinate through leaving the order of reason, wherein the good of moral virtue consists: and a thing is said to be a sin through being contrary to virtue. Wherefore it is evident that gluttony is a sin.

Reply Obj. 1: That which goes into man by way of food, by reason of its substance and nature, does not defile a man spiritually. But the Jews, against whom our Lord is speaking, and the Manichees deemed certain foods to make a man unclean, not on account of their signification, but by reason of their nature [*Cf. I-II, Q. 102, A. 6, ad 1]. It is the inordinate desire of food that defiles a man spiritually.

Reply Obj. 2: As stated above, the vice of gluttony does not regard the substance of food, but in the desire thereof not being regulated by reason. Wherefore if a man exceed in quantity of food, not from desire of food, but through deeming it necessary to him, this pertains, not to gluttony, but to some kind of inexperience. It is a case of gluttony only when a man knowingly exceeds the measure in eating, from a desire for the pleasures of the palate.

Reply Obj. 3: The appetite is twofold. There is the natural appetite, which belongs to the powers of the vegetal soul. In these powers virtue and vice are impossible, since they cannot be subject to reason; wherefore the appetitive

power is differentiated from the powers of secretion, digestion, and excretion, and to it hunger and thirst are to be referred. Besides this there is another, the sensitive appetite, and it is in the concupiscence of this appetite that the vice of gluttony consists. Hence the first movement of gluttony denotes inordinateness in the sensitive appetite, and this is not without sin. _____

SECOND ARTICLE [II-II, Q. 148, Art. 2]

Whether Gluttony Is a Mortal Sin?

Objection 1: It would seem that gluttony is not a mortal sin. For every mortal sin is contrary to a precept of the Decalogue: and this, apparently, does not apply to gluttony. Therefore gluttony is not a mortal sin.

Obj. 2: Further, every mortal sin is contrary to charity, as stated above (Q. 132, A. 3). But gluttony is not opposed to charity, neither as regards the love of God, nor as regards the love of one's neighbor. Therefore gluttony is never a mortal sin.

Obj. 3: Further, Augustine says in a sermon on Purgatory [*Cf. Append. to St. Augustine's works: Serm. civ (xli, de sanctis)]: "Whenever a man takes more meat and drink than is necessary, he should know that this is one of the lesser sins." But this pertains to gluttony. Therefore gluttony is accounted among the lesser, that is to say venial, sins.

Obj. 4: *On the contrary,* Gregory says (Moral. xxx, 18): "As long as the vice of gluttony has a hold on a man, all that he has done valiantly is forfeited by him: and as long as the belly is unrestrained, all virtue comes to naught." But virtue is not done away save by mortal sin. Therefore gluttony is a mortal sin.

I answer that, As stated above (A. 1), the vice of gluttony properly consists in inordinate concupiscence. Now the order of reason in regulating the concupiscence may be considered from two points of view. First, with regard to things directed to the end, inasmuch as they may be incommensurate and consequently improportionate to the end; secondly, with regard to the end itself, inasmuch as concupiscence turns man away from his due end. Accordingly, if the inordinate concupiscence in gluttony be found to turn man away from the last end, gluttony will be a mortal sin. This is the case when he adheres to the pleasure of gluttony as his end, for the sake of which he contemns God, being ready to disobey God's commandments, in order to obtain those pleasures. On

the other hand, if the inordinate concupiscence in the vice of gluttony be found to affect only such things as are directed to the end, for instance when a man has too great a desire for the pleasures of the palate, yet would not for their sake do anything contrary to God's law, it is a venial sin.

Reply Obj. 1: The vice of gluttony becomes a mortal sin by turning man away from his last end: and accordingly, by a kind of reduction, it is opposed to the precept of hallowing the sabbath, which commands us to rest in our last end. For mortal sins are not all directly opposed to the precepts of the Decalogue, but only those which contain injustice: because the precepts of the Decalogue pertain specially to justice and its parts, as stated above (Q. 122, A. 1).

Reply Obj. 2: In so far as it turns man away from his last end, gluttony is opposed to the love of God, who is to be loved, as our last end, above all things: and only in this respect is gluttony a mortal sin.

Reply Obj. 3: This saying of Augustine refers to gluttony as denoting inordinate concupiscence merely in regard of things directed to the end.

Reply Obj. 4: Gluttony is said to bring virtue to naught, not so much on its own account, as on account of the vices which arise from it. For Gregory says (Pastor. iii, 19): "When the belly is distended by gluttony, the virtues of the soul are destroyed by lust." _____

THIRD ARTICLE [II-II, Q. 148, Art. 3]

Whether Gluttony Is the Greatest of Sins?

Objection 1: It would seem that gluttony is the greatest of sins. For the grievousness of a sin is measured by the grievousness of the punishment. Now the sin of gluttony is most grievously punished, for Chrysostom says [*Hom. xiii in Matth.]: "Gluttony turned Adam out of Paradise, gluttony it was that drew down the deluge at the time of Noah." According to Ezech. 16:49, "This was the iniquity of Sodom, thy sister . . . fulness of bread," etc. Therefore the sin of gluttony is the greatest of all.

Obj. 2: Further, in every genus the cause is the most powerful. Now gluttony is apparently the cause of other sins, for a gloss on Ps. 135:10, "Who smote Egypt with their first-born," says: "Lust, concupiscence, pride are the first-born of gluttony." Therefore gluttony is the greatest of sins.

Obj. 3: Further, man should love himself in the first place after God, as stated above (Q. 25, A. 4). Now man, by the vice of gluttony, inflicts an injury on himself: for it is written (Ecclus. 37:34): "By surfeiting many have perished." Therefore gluttony is the greatest of sins, at least excepting those that are against God.

On the contrary, The sins of the flesh, among which gluttony is reckoned, are less culpable according to Gregory (Moral. xxxiii).

I answer that, The gravity of a sin may be measured in three ways. First and foremost it depends on the matter in which the sin is committed: and in this way sins committed in connection with Divine things are the greatest. From this point of view gluttony is not the greatest sin, for it is about matters connected with the nourishment of the body. Secondly, the gravity of a sin depends on the person who sins, and from this point of view the sin of gluttony is diminished rather than aggravated, both on account of the necessity of taking food, and on account of the difficulty of proper discretion and moderation in such matters. Thirdly, from the point of view of the result that follows, and in this way gluttony has a certain gravity, inasmuch as certain sins are occasioned thereby.

Reply Obj. 1: These punishments are to be referred to the vices that resulted from gluttony, or to the root from which gluttony sprang, rather than to gluttony itself. For the first man was expelled from Paradise on account of pride, from which he went on to an act of gluttony: while the deluge and the punishment of the people of Sodom were inflicted for sins occasioned by gluttony.

Reply Obj. 2: This objection argues from the standpoint of the sins that result from gluttony. Nor is a cause necessarily more powerful, unless it be a direct cause: and gluttony is not the direct cause but the accidental cause, as it were, and the occasion of other vices.

Reply Obj. 3: The glutton intends, not the harm to his body, but the pleasure of eating: and if injury results to his body, this is accidental. Hence this does not directly affect the gravity of gluttony, the guilt of which is nevertheless aggravated, if a man incur some bodily injury through taking too much food.

FOURTH ARTICLE [II-II, Q. 148, Art. 4]

Whether the Species of Gluttony Are Fittingly Distinguished?

Objection 1: It seems that the species of gluttony are unfittingly distinguished by Gregory who says (Moral. xxx, 18): "The vice of gluttony tempts us in five ways. Sometimes it forestalls the hour of need; sometimes it seeks costly meats; sometimes it requires the food to be daintily cooked; sometimes it exceeds the measure of refreshment by taking too much; sometimes we sin by the very heat of an immoderate appetite"—which are contained in the following verse: "Hastily, sumptuously, too much, greedily, daintily."

For the above are distinguished according to diversity of circumstance. Now circumstances, being the accidents of an act, do not differentiate its species. Therefore the species of gluttony are not distinguished according to the aforesaid.

Obj. 2: Further, as time is a circumstance, so is place. If then gluttony admits of one species in respect of time, it seems that there should likewise be others in respect of place and other circumstances.

Obj. 3: Further, just as temperance observes due circumstances, so do the other moral virtues. Now the species of the vices opposed to the other moral virtues are not distinguished according to various circumstances. Neither, therefore, are the species of gluttony distinguished thus.

On the contrary, stands the authority of Gregory quoted above.

I answer that, As stated above (A. 1), gluttony denotes inordinate concupiscence in eating. Now two things are to be considered in eating, namely the food we eat, and the eating thereof. Accordingly, the inordinate concupiscence may be considered in two ways. First, with regard to the food consumed: and thus, as regards the substance or species of food a man seeks "sumptuous"—i.e. costly food; as regards its quality, he seeks food prepared too nicely—i.e. "daintily"; and as regards quantity, he exceeds by eating "too much."

Secondly, the inordinate concupiscence is considered as to the consumption of food: either because one forestalls the proper time for eating, which is to eat "hastily," or one fails to observe the due manner of eating, by eating "greedily."

Isidore [*De Summo Bon. ii, 42] comprises the first and second under one heading, when he says that the glutton exceeds in "what" he eats, or in "how much," "how" or "when he eats."

Reply Obj. 1: The corruption of various circumstances causes the various species of gluttony, on account of the various motives, by reason of which the species of moral things are differentiated. For in him that seeks sumptuous food, concupiscence is aroused by the very species of the food; in him that forestalls the time concupiscence is disordered through impatience of delay, and so forth.

Reply Obj. 2: Place and other circumstances include no special motive connected with eating, that can cause a different species of gluttony.

Reply Obj. 3: In all other vices, whenever different circumstances correspond to different motives, the difference of circumstances argues a specific difference of vice: but this does not apply to all circumstances, as stated above (I-II, Q. 72, A. 9). _____

FIFTH ARTICLE [II-II, Q. 148, Art. 5]

Whether Gluttony Is a Capital Vice?

Objection 1: It would seem that gluttony is not a capital vice. For capital vices denote those whence, under the aspect of final cause, other vices originate. Now food, which is the matter of gluttony, has not the aspect of end, since it is sought, not for its own sake, but for the body's nourishment. Therefore gluttony is not a capital vice.

Obj. 2: Further, a capital vice would seem to have a certain pre-eminence in sinfulness. But this does not apply to gluttony, which, in respect of its genus, is apparently the least of sins, seeing that it is most akin to what is [according to nature]. Therefore gluttony is not a capital vice.

Obj. 3: Further, sin results from a man forsaking the [good] of virtue on account of something useful to the present life, or pleasing to the senses. Now as regards goods having the aspect of utility, there is but one capital vice, namely covetousness. Therefore, seemingly, there would be but one capital vice in respect of pleasures: and this is lust, which is a greater vice than gluttony, and is about greater pleasures. Therefore gluttony is not a capital vice.

On the contrary, Gregory (Moral. xxxi, 45) reckons gluttony among the capital vices.

I answer that, As stated above (I-II, Q. 84, A. 3), a capital vice denotes one from

which, considered as final cause, i.e. as having a most desirable end, other vices originate: wherefore through desiring that end men are incited to sin in many ways. Now an end is rendered most desirable through having one of the conditions of happiness which is desirable by its very nature: and pleasure is essential to happiness, according to *Ethic.* i, 8; x, 3, 7, 8. Therefore the vice of gluttony, being about pleasures of touch which stand foremost among other pleasures, is fittingly reckoned among the capital vices.

Reply Obj. 1: It is true that food itself is directed to something as its end: but since that end, namely the sustaining of life, is most desirable and whereas life cannot be sustained without food, it follows that food too is most desirable: indeed, nearly all the toil of man's life is directed thereto, according to Eccles. 6:7, "All the labor of man is for his mouth." Yet gluttony seems to be about pleasures of food rather than about food itself; wherefore, as Augustine says (De Vera Relig. liii), "with such food as is good for the worthless body, men desire to be fed," wherein namely the pleasure consists, "rather than to be filled: since the whole end of that desire is this—not to thirst and not to hunger."

Reply Obj. 2: In sin the end is ascertained with respect to the conversion, while the gravity of sin is determined with regard to the aversion. Wherefore it does not follow that the capital sin which has the most desirable end surpasses the others in gravity.

Reply Obj. 3: That which gives pleasure is desirable in itself: and consequently corresponding to its diversity there are two capital vices, namely gluttony and lust. On the other hand, that which is useful is desirable, not in itself, but as directed to something else: wherefore seemingly in all useful things there is one aspect of desirability. Hence there is but one capital vice, in respect of such things. _____

SIXTH ARTICLE [II-II, Q. 148, Art. 6]

Whether [Five] Daughters Are Fittingly Assigned to Gluttony?

Objection 1: It would seem that [five] daughters are unfittingly assigned to gluttony, to wit, "unseemly joy, scurrility, uncleanness, loquaciousness, and dullness of mind as regards the understanding." For unseemly joy results from every sin, according to Prov. 2:14, "Who are glad when they have done evil, and rejoice in most wicked things." Likewise dullness of mind is associated with

every sin, according to Prov. 14:22, "They err that work evil." Therefore they are unfittingly reckoned to be daughters of gluttony.

Obj. 2: Further, the uncleanness which is particularly the result of gluttony would seem to be connected with vomiting, according to Isa. 28:8, "All tables were full of vomit and filth." But this seems to be not a sin but a punishment; or even a useful thing that is a matter of counsel, according to Ecclus. 31:25, "If thou hast been forced to eat much, arise, go out, and vomit; and it shall refresh thee." Therefore it should not be reckoned among the daughters of gluttony.

Obj. 3: Further, Isidore (QQ. in Deut. xvi) reckons scurrility as a daughter of lust. Therefore it should not be reckoned among the daughters of gluttony.

On the contrary, Gregory (Moral. xxxi, 45) assigns these daughters to gluttony.

I answer that, As stated above (AA. 1, 2, 3), gluttony consists properly in an immoderate pleasure in eating and drinking. Wherefore those vices are reckoned among the daughters of gluttony, which are the results of eating and drinking immoderately. These may be accounted for either on the part of the soul or on the part of the body. On the part of the soul these results are of four kinds. First, as regards the reason, whose keenness is dulled by immoderate meat and drink, and in this respect we reckon as a daughter of gluttony, "dullness of sense in the understanding," on account of the fumes of food disturbing the brain. Even so, on the other hand, abstinence conduces to the penetrating power of wisdom, according to Eccles. 2:3, "I thought in my heart to withdraw my flesh from wine, that I might turn my mind in wisdom." Secondly, as regards the appetite, which is disordered in many ways by immoderation in eating and drinking, as though reason were fast asleep at the helm, and in this respect "unseemly joy" is reckoned, because all the other inordinate passions are directed to joy or sorrow, as stated in *Ethic.* ii, 5. To this we must refer the saying of 3 Esdr. 3:20, that "wine . . . gives every one a confident and joyful mind." Thirdly, as regards inordinate words, and thus we have "loquaciousness," because as Gregory says (Pastor. iii, 19), "unless gluttons were carried away by immoderate speech, that rich man who is stated to have feasted sumptuously every day would not have been so tortured in his tongue." Fourthly, as regards inordinate action, and in this way we have "scurrility," i.e. a kind of levity resulting from lack of reason, which is unable not only to bridle the speech, but also to restrain outward behavior. Hence a gloss on Eph. 5:4, "Or foolish talking or scurrility," says that "fools call this geniality—i.e. jocularity, because it is wont to raise a laugh."

Both of these, however, may be referred to the words which may happen to be sinful, either by reason of excess which belongs to "loquaciousness," or by reason of unbecomingness, which belongs to "scurrility."

On the part of the body, mention is made of "uncleanness," which may refer either to the inordinate emission of any kind of superfluities, or especially to the emission of the semen. Hence a gloss on Eph. 5:3, "But fornication and all uncleanness," says: "That is, any kind of incontinence that has reference to lust."

Reply Obj. 1: Joy in the act or end of sin results from every sin, especially the sin that proceeds from habit, but the random riotous joy which is described as "unseemly" arises chiefly from immoderate partaking of meat or drink. In like manner, we reply that dullness of sense as regards matters of choice is common to all sin, whereas dullness of sense in speculative matters arises chiefly from gluttony, for the reason given above.

Reply Obj. 2: Although it does one good to vomit after eating too much, yet it is sinful to expose oneself to its necessity by immoderate meat or drink. However, it is no sin to procure vomiting as a remedy for sickness if the physician prescribes it.

Reply Obj. 3: Scurrility proceeds from the act of gluttony, and not from the lustful act, but from the lustful will: wherefore it may be referred to either vice.

QUESTION 149

OF SOBRIETY
(In Four Articles)

We must now consider sobriety and the contrary vice, namely drunkenness. As regards sobriety there are four points of inquiry:

(1) What is the matter of sobriety?

(2) Whether it is a special virtue?

(3) Whether the use of wine is lawful?

(4) To whom especially is sobriety becoming? _____

FIRST ARTICLE [II-II, Q. 149, Art. 1]

Whether Drink Is the Matter of Sobriety?

Objection 1: It would seem that drink is not the matter proper to sobriety. For it is written (Rom. 12:3): "Not to be more wise than it behooveth to be wise, but to be wise unto sobriety." Therefore sobriety is also about wisdom, and not only about drink.

Obj. 2: Further, concerning the wisdom of God, it is written (Wis. 8:7) that "she teacheth sobriety [Douay: 'temperance'], and prudence, and justice, and fortitude," where sobriety stands for temperance. Now temperance is not only about drink, but also about meat and sexual matters. Therefore sobriety is not only about drink.

Obj. 3: Further, sobriety would seem to take its name from "measure" [**Bria,* a measure, a cup; Cf. Facciolati and Forcellini's *Lexicon*]. Now we ought to be guided by the measure in all things appertaining to us: for it is written (Titus 2:12): "We should live soberly and justly and godly," where a gloss remarks: "Soberly, in ourselves"; and (1 Tim. 2:9): "Women . . . in decent apparel, adorning themselves with modesty and sobriety." Consequently it would seem that sobriety regards not only the interior man, but also things appertaining to external apparel. Therefore drink is not the matter proper to sobriety.

On the contrary, It is written (Ecclus. 31:32): "Wine taken with sobriety is equal life to men; if thou drink it moderately, thou shalt be sober."

I answer that, When a virtue is denominated from some condition common to the virtues, the matter specially belonging to it is that in which it is most difficult and most commendable to satisfy that condition of virtue: thus fortitude is about dangers of death, and temperance about pleasures of touch. Now sobriety takes its name from "measure," for a man is said to be sober because he observes the *bria,* i.e. the measure. Wherefore sobriety lays a special claim to that matter wherein the observance of the measure is most deserving of praise. Such matter is the drinking of intoxicants, because the measured use thereof is most profitable, while immoderate excess therein is most harmful, since it hinders the use of reason even more than excessive eating. Hence it is written (Ecclus. 31:37, 38): "Sober drinking is health to soul and body; wine drunken with excess raiseth quarrels, and wrath and many ruins." For this reason sobriety is especially

concerned with drink, not any kind of drink, but that which by reason of its volatility is liable to disturb the brain, such as wine and all intoxicants. Nevertheless, sobriety may be employed in a general sense so as to apply to any matter, as stated above (Q. 123, A. 2; Q. 141, A. 2) with regard to fortitude and temperance.

Reply Obj. 1: Just as the material wine intoxicates a man as to his body, so too, speaking figuratively, the consideration of wisdom is said to be an inebriating draught, because it allures the mind by its delight, according to Ps. 22:5, "My chalice which inebriateth me, how goodly is it!" Hence sobriety is applied by a kind of metaphor in speaking of the contemplation of wisdom.

Reply Obj. 2: All the things that belong properly to temperance are necessary to the present life, and their excess is harmful. Wherefore it behooves one to apply a measure in all such things. This is the business of sobriety: and for this reason sobriety is used to designate temperance. Yet slight excess is more harmful in drink than in other things, wherefore sobriety is especially concerned with drink.

Reply Obj. 3: Although a measure is needful in all things, sobriety is not properly employed in connection with all things, but only in those wherein there is most need for a measure. _____

SECOND ARTICLE [II-II, Q. 149, Art. 2]

Whether Sobriety Is by Itself a Special Virtue?

Objection 1: It would seem that sobriety is not by itself a special virtue. For abstinence is concerned with both meat and drink. Now there is no special virtue about meat. Therefore neither is sobriety, which is about drink, a special virtue.

Obj. 2: Further, abstinence and gluttony are about pleasures of touch as sensitive to food. Now meat and drink combine together to make food, since an animal needs a combination of wet and dry nourishment. Therefore sobriety, which is about drink, is not a. special virtue.

Obj. 3: Further, just as in things pertaining to nourishment, drink is distinguished from meat, so are there various kinds of meats and of drinks. Therefore if sobriety is by itself a special virtue, seemingly there will be a special virtue corresponding to each different kind of meat or drink, which is unreasonable. Therefore it would seem that sobriety is not a special virtue.

On the contrary, Macrobius [*In Somno Scip. i, 8] reckons sobriety to be a special part of temperance.

I answer that, As stated above (Q. 146, A. 2), it belongs to moral virtue to safeguard the good of reason against those things which may hinder it. Hence wherever we find a special hindrance to reason, there must needs be a special virtue to remove it. Now intoxicating drink is a special kind of hindrance to the use of reason, inasmuch as it disturbs the brain by its fumes. Wherefore in order to remove this hindrance to reason a special virtue, which is sobriety, is requisite.

Reply Obj. 1: Meat and drink are alike capable of hindering the good of reason, by embroiling the reason with immoderate pleasure: and in this respect abstinence is about both meat and drink alike. But intoxicating drink is a special kind of hindrance, as stated above, wherefore it requires a special virtue.

Reply Obj. 2: The virtue of abstinence is about meat and drink, considered, not as food but as a hindrance to reason. Hence it does not follow that special kinds of virtue correspond to different kinds of food.

Reply Obj. 3: In all intoxicating drinks there is one kind of hindrance to the use of reason: so that the difference of drinks bears an accidental relation to virtue. Hence this difference does not call for a difference of virtue. The same applies to the difference of meats. _____

THIRD ARTICLE [II-II, Q. 149, Art. 3]

Whether the Use of Wine Is Altogether Unlawful?

Objection 1: It would seem that the use of wine is altogether unlawful. For without wisdom, a man cannot be in the state of salvation: since it is written (Wis. 7:28): "God loveth none but him that dwelleth with wisdom," and further on (Wis. 9:19): "By wisdom they were healed, whosoever have pleased Thee, O Lord, from the beginning." Now the use of wine is a hindrance to wisdom, for it is written (Eccles. 2:3): "I thought in my heart to withdraw my flesh from wine, that I might turn my mind to wisdom." Therefore wine-drinking is altogether unlawful.

Obj. 2: Further, the Apostle says (Rom. 14:21): "It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended or scandalized, or made weak." Now it is sinful to forsake the good of virtue, as likewise to scandalize one's brethren. Therefore it is unlawful to make use of wine.

Obj. 3: Further, Jerome says [*Contra Jovin. i] that "after the deluge wine and flesh were sanctioned: but Christ came in the last of the ages and brought back the end into line with the beginning." Therefore it seems unlawful to use wine under the Christian law.

On the contrary, The Apostle says (1 Tim. 5:23): "Do not still drink water, but use a little wine for thy stomach's sake, and thy frequent infirmities"; and it is written (Ecclus. 31:36): "Wine drunken with moderation is the joy of the soul and the heart."

I answer that, No meat or drink, considered in itself, is unlawful, according to Matt. 15:11, "Not that which goeth into the mouth defileth a man." Wherefore it is not unlawful to drink wine as such. Yet it may become unlawful accidentally. This is sometimes owing to a circumstance on the part of the drinker, either because he is easily the worse for taking wine, or because he is bound by a vow not to drink wine: sometimes it results from the mode of drinking, because to wit he exceeds the measure in drinking: and sometimes it is on account of others who would be scandalized thereby.

Reply Obj. 1: A man may have wisdom in two ways. First, in a general way, according as it is sufficient for salvation: and in this way it is required, in order

to have wisdom, not that a man abstain altogether from wine, but that he abstain from its immoderate use. Secondly, a man may have wisdom in some degree of perfection: and in this way, in order to receive wisdom perfectly, it is requisite for certain persons that they abstain altogether from wine, and this depends on circumstances of certain persons and places.

Reply Obj. 2: The Apostle does not declare simply that it is good to abstain from wine, but that it is good in the case where this would give scandal to certain people.

Reply Obj. 3: Christ withdraws us from some things as being altogether unlawful, and from others as being obstacles to perfection. It is in the latter way that he withdraws some from the use of wine, that they may aim at perfection, even as from riches and the like. _____

FOURTH ARTICLE [II-II, Q. 149, Art. 4]

Whether Sobriety Is More Requisite in Persons of Greater Standing?

Objection 1: It would seem that sobriety is more requisite in persons of greater standing. For old age gives a man a certain standing; wherefore honor and reverence are due to the old, according to Lev. 19:32, "Rise up before the hoary head, and honor the person of the aged man." Now the Apostle declares that old men especially should be exhorted to sobriety, according to Titus 2:2, "That the aged man be sober." Therefore sobriety is most requisite in persons of standing.

Obj. 2: Further, a bishop has the highest degree in the Church: and the Apostle commands him to be sober, according to 1 Tim. 3:2, "It behooveth . . . a bishop to be blameless, the husband of one wife, sober, prudent," etc. Therefore sobriety is chiefly required in persons of high standing.

Obj. 3: Further, sobriety denotes abstinence from wine. Now wine is forbidden to kings, who hold the highest place in human affairs: while it is allowed to those who are in a state of affliction, according to Prov. 31:4, "Give not wine to kings," and further on (Prov. 31:6), "Give strong drink to them that are sad, and wine to them that are grieved in mind." Therefore sobriety is more requisite in persons of standing.

On the contrary, The Apostle says (1 Tim. 3:11): "The women in like manner, chaste . . . sober," etc., and (Titus 2:6) "Young men in like manner exhort that

they be sober."

I answer that, Virtue includes relationship to two things, to the contrary vices which it removes, and to the end to which it leads. Accordingly a particular virtue is more requisite in certain persons for two reasons. First, because they are more prone to the concupiscences which need to be restrained by virtue, and to the vices which are removed by virtue. In this respect, sobriety is most requisite in the young and in women, because concupiscence of pleasure thrives in the young on account of the heat of youth, while in women there is not sufficient strength of mind to resist concupiscence. Hence, according to Valerius Maximus [*Dict. Fact. Memor. ii, 1] among the ancient Romans women drank no wine. Secondly, sobriety is more requisite in certain persons, as being more necessary for the operations proper to them. Now immoderate use of wine is a notable obstacle to the use of reason: wherefore sobriety is specially prescribed to the old, in whom reason should be vigorous in instructing others: to bishops and all ministers of the Church, who should fulfil their spiritual duties with a devout mind; and to kings, who should rule their subjects with wisdom.

This suffices for the Replies to the Objections. _____

QUESTION 150

OF DRUNKENNESS
(In Four Articles)

We must now consider drunkenness. Under this head there are four points of inquiry:

(1) Whether drunkenness is a sin?

(2) Whether it is a mortal sin?

(3) Whether it is the most grievous sin?

(4) Whether it excuses from sin? _____

FIRST ARTICLE [II-II, Q. 150, Art. 1]

Whether Drunkenness Is a Sin?

Objection 1: It would seem that drunkenness is not a sin. For every sin has a corresponding contrary sin, thus timidity is opposed to daring, and presumption to pusillanimity. But no sin is opposed to drunkenness. Therefore drunkenness is not a sin.

Obj. 2: Further, every sin is voluntary [*Augustine, De Vera Relig. xiv]. But no man wishes to be drunk, since no man wishes to be deprived of the use of reason. Therefore drunkenness is not a sin.

Obj. 3: Further, whoever causes another to sin, sins himself. Therefore, if drunkenness were a sin, it would follow that it is a sin to ask a man to drink that which makes him drunk, which would seem very hard.

Obj. 4: Further, every sin calls for correction. But correction is not applied to drunkards: for Gregory [*Cf. Canon Denique, dist. 4 where Gratian refers to a letter of St. Gregory to St. Augustine of Canterbury] says that "we must forbear with their ways, lest they become worse if they be compelled to give up the habit." Therefore drunkenness is not a sin.

On the contrary, The Apostle says (Rom. 13:13): "Not in rioting and drunkenness."

I answer that, Drunkenness may be understood in two ways. First, it may signify the defect itself of a man resulting from his drinking much wine, the consequence being that he loses the use of reason. In this sense drunkenness denotes not a sin, but a penal defect resulting from a fault. Secondly, drunkenness may denote the act by which a man incurs this defect. This act may cause drunkenness in two ways. In one way, through the wine being too strong, without the drinker being cognizant of this: and in this way too, drunkenness may occur without sin, especially if it is not through his negligence, and thus we believe that Noah was made drunk as related in Gen. 9. In another way drunkenness may result from inordinate concupiscence and use of wine: in this way it is accounted a sin, and is comprised under gluttony as a species under its genus. For gluttony is divided into "surfeiting [Douay: 'rioting'] and drunkenness," which are forbidden by the Apostle (Rom. 13:13).

Reply Obj. 1: As the Philosopher says (Ethic. iii, 11), insensibility which is opposed to temperance "is not very common," so that like its species which are opposed to the species of intemperance it has no name. Hence the vice opposed

to drunkenness is unnamed; and yet if a man were knowingly to abstain from wine to the extent of molesting nature grievously, he would not be free from sin.

Reply Obj. 2: This objection regards the resulting defect which is involuntary: whereas immoderate use of wine is voluntary, and it is in this that the sin consists.

Reply Obj. 3: Even as he that is drunk is excused if he knows not the strength of the wine, so too is he that invites another to drink excused from sin, if he be unaware that the drinker is the kind of person to be made drunk by the drink offered. But if ignorance be lacking neither is excused from sin.

Reply Obj. 4: Sometimes the correction of a sinner is to be foregone, as stated above (Q. 33, A. 6). Hence Augustine says in a letter (Ad Aurel. Episc. Ep. xxii), "Meseems, such things are cured not by bitterness, severity, harshness, but by teaching rather than commanding, by advice rather than threats. Such is the course to be followed with the majority of sinners: few are they whose sins should be treated with severity." _____

SECOND ARTICLE [II-II, Q. 150, Art. 2]

Whether Drunkenness Is a Mortal Sin?

Objection 1: It would seem that drunkenness is not a mortal sin. For Augustine says in a sermon on Purgatory [*Serm. civ in the Appendix to St. Augustine's works] that "drunkenness if indulged in assiduously, is a mortal sin." Now assiduity denotes a circumstance which does not change the species of a sin; so that it cannot aggravate a sin infinitely, and make a mortal sin of a venial sin, as shown above (I-II, Q. 88, A. 5). Therefore if drunkenness is not a mortal sin for some other reason, neither is it for this.

Obj. 2: Further, Augustine says [*Serm. civ in the Appendix to St. Augustine's works]: "Whenever a man takes more meat and drink than is necessary, he should know that this is one of the lesser sins." Now the lesser sins are called venial. Therefore drunkenness, which is caused by immoderate drink, is a venial sin.

Obj. 3: Further, no mortal sin should be committed on the score of medicine. Now some drink too much at the advice of the physician, that they may be purged by vomiting; and from this excessive drink drunkenness ensues.

Therefore drunkenness is not a mortal sin.

On the contrary, We read in the Canons of the apostles (Can. xli, xlii): "A bishop, priest or deacon who is given to drunkenness or gambling, or incites others thereto, must either cease or be deposed; a subdeacon, reader or precentor who does these things must either give them up or be excommunicated; the same applies to the laity." Now such punishments are not inflicted save for mortal sins. Therefore drunkenness is a mortal sin.

I answer that, The sin of drunkenness, as stated in the foregoing Article, consists in the immoderate use and concupiscence of wine. Now this may happen to a man in three ways. First, so that he knows not the drink to be immoderate and intoxicating: and then drunkenness may be without sin, as stated above (A. 1). Secondly, so that he perceives the drink to be immoderate, but without knowing it to be intoxicating, and then drunkenness may involve a venial sin. Thirdly, it may happen that a man is well aware that the drink is immoderate and intoxicating, and yet he would rather be drunk than abstain from drink. Such a man is a drunkard properly speaking, because morals take their species not from things that occur accidentally and beside the intention, but from that which is directly intended. In this way drunkenness is a mortal sin, because then a man willingly and knowingly deprives himself of the use of reason, whereby he performs virtuous deeds and avoids sin, and thus he sins mortally by running the risk of falling into sin. For Ambrose says (De Patriarch. [*De Abraham i.]): "We learn that we should shun drunkenness, which prevents us from avoiding grievous sins. For the things we avoid when sober, we unknowingly commit through drunkenness." Therefore drunkenness, properly speaking, is a mortal sin.

Reply Obj. 1: Assiduity makes drunkenness a mortal sin, not on account of the mere repetition of the act, but because it is impossible for a man to become drunk assiduously, without exposing himself to drunkenness knowingly and willingly, since he has many times experienced the strength of wine and his own liability to drunkenness.

Reply Obj. 2: To take more meat or drink than is necessary belongs to the vice of gluttony, which is not always a mortal sin: but knowingly to take too much drink to the point of being drunk, is a mortal sin. Hence Augustine says (Confess. x, 31): "Drunkenness is far from me: Thou wilt have mercy, that it come not near me. But full feeding sometimes hath crept upon Thy servant."

Reply Obj. 3: As stated above (Q. 141, A. 6), meat and drink should be moderate in accordance with the demands of the body's health. Wherefore, just as it happens sometimes that the meat and drink which are moderate for a healthy man are immoderate for a sick man, so too it may happen conversely, that what is excessive for a healthy man is moderate for one that is ailing. In this way when a man eats or drinks much at the physician's advice in order to provoke vomiting, he is not to be deemed to have taken excessive meat or drink. There is, however, no need for intoxicating drink in order to procure vomiting, since this is caused by drinking lukewarm water: wherefore this is no sufficient cause for excusing a man from drunkenness. _____

THIRD ARTICLE [II-II, Q. 150, Art. 3]

Whether drunkenness is the gravest of sins?

Objection 1: It would seem that drunkenness is the gravest of sins. For Chrysostom says (Hom. lviii in Matth.) that "nothing gains the devil's favor so much as drunkenness and lust, the mother of all the vices." And it is written in the Decretals (Dist. xxxv, can. Ante omnia): "Drunkenness, more than anything else, is to be avoided by the clergy, for it foments and fosters all the vices."

Obj. 2: Further, from the very fact that a thing excludes the good of reason, it is a sin. Now this is especially the effect of drunkenness. Therefore drunkenness is the greatest of sins.

Obj. 3: Further, the gravity of a sin is shown by the gravity of its punishment. Now seemingly drunkenness is punished most severely; for Ambrose says [*De Elia et de Jejunio v] that "there would be no slavery, were there no drunkards." Therefore drunkenness is the greatest of sins.

On the contrary, According to Gregory (Moral. xxxiii, 12), spiritual vices are greater than carnal vices. Now drunkenness is one of the carnal vices. Therefore it is not the greatest of sins.

I answer that, A thing is said to be evil because it removes a good. Wherefore the greater the good removed by an evil, the graver the evil. Now it is evident that a Divine good is greater than a human good. Wherefore the sins that are directly against God are graver than the sin of drunkenness, which is directly opposed to the good of human reason.

Reply Obj. 1: Man is most prone to sins of intemperance, because such like concupiscences and pleasures are connatural to us, and for this reason these sins are said to find greatest favor with the devil, not for being graver than other sins, but because they occur more frequently among men.

Reply Obj. 2: The good of reason is hindered in two ways: in one way by that which is contrary to reason, in another by that which takes away the use of reason. Now that which is contrary to reason has more the character of an evil, than that which takes away the use of reason for a time, since the use of reason, which is taken away by drunkenness, may be either good or evil, whereas the goods of virtue, which are taken away by things that are contrary to reason, are always good.

Reply Obj. 3: Drunkenness was the occasional cause of slavery, in so far as Cham brought the curse of slavery on to his descendants, for having laughed at his father when the latter was made drunk. But slavery was not the direct punishment of drunkenness. _____

FOURTH ARTICLE [II-II, Q. 150, Art. 4]

Whether Drunkenness Excuses from Sin?

Objection 1: It would seem that drunkenness does not excuse from sin. For the Philosopher says (Ethic. iii, 5) that "the drunkard deserves double punishment." Therefore drunkenness aggravates a sin instead of excusing from it.

Obj. 2: Further, one sin does not excuse another, but increases it.
Now drunkenness is a sin. Therefore it is not an excuse for sin.

Obj. 3: Further, the Philosopher says (Ethic. vii, 3) that just as man's reason is tied by drunkenness, so is it by concupiscence. But concupiscence is not an excuse for sin: neither therefore is drunkenness.

On the contrary, According to Augustine (Contra Faust. xxii, 43), Lot was to be excused from incest on account of drunkenness.

I answer that, Two things are to be observed in drunkenness, as stated above (A. 1), namely the resulting defect and the preceding act. On the part of the resulting defect whereby the use of reason is fettered, drunkenness may be an excuse for sin, in so far as it causes an act to be involuntary through ignorance. But on the

part of the preceding act, a distinction would seem necessary; because, if the drunkenness that results from that act be without sin, the subsequent sin is entirely excused from fault, as perhaps in the case of Lot. If, however, the preceding act was sinful, the person is not altogether excused from the subsequent sin, because the latter is rendered voluntary through the voluntariness of the preceding act, inasmuch as it was through doing something unlawful that he fell into the subsequent sin. Nevertheless, the resulting sin is diminished, even as the character of voluntariness is diminished. Wherefore Augustine says (Contra Faust. xxii, 44) that "Lot's guilt is to be measured, not by the incest, but by his drunkenness."

Reply Obj. 1: The Philosopher does not say that the drunkard deserves more severe punishment, but that he deserves double punishment for his twofold sin. Or we may reply that he is speaking in view of the law of a certain Pittacus, who, as stated in Polit. ii, 9, ordered "those guilty of assault while drunk to be more severely punished than if they had been sober, because they do wrong in more ways than one." In this, as Aristotle observes (Polit. ii, 9), "he seems to have considered the advantage," namely of the prevention of wrong, "rather than the leniency which one should have for drunkards," seeing that they are not in possession of their faculties.

Reply Obj. 2: Drunkenness may be an excuse for sin, not in the point of its being itself a sin, but in the point of the defect that results from it, as stated above.

Reply Obj. 3: Concupiscence does not altogether fetter the reason, as drunkenness does, unless perchance it be so vehement as to make a man insane. Yet the passion of concupiscence diminishes sin, because it is less grievous to sin through weakness than through malice. _____

QUESTION 151

OF CHASTITY
(In Four Articles)

We must next consider chastity: (1) The virtue itself of chastity: (2) virginity, which is a part of chastity: (3) lust, which is the contrary vice. Under the first head there are four points of inquiry:

(1) Whether chastity is a virtue?

(2) Whether it is a general virtue?

(3) Whether it is a virtue distinct from abstinence?

(4) Of its relation to purity. _____

FIRST ARTICLE [II-II, Q. 151, Art. 1]

Whether Chastity Is a Virtue?

Objection 1: It would seem that chastity is not a virtue. For here we are treating of virtues of the soul. But chastity, seemingly, belongs to the body: for a person is said to be chaste because he behaves in a certain way as regards the use of certain parts of the body. Therefore chastity is not a virtue.

Obj. 2: Further, virtue is "a voluntary habit," as stated in *Ethic.* ii, 6. But chastity, apparently, is not voluntary, since it can be taken away by force from a woman to whom violence is done. Therefore it seems that chastity is not a virtue.

Obj. 3: Further, there is no virtue in unbelievers. Yet some unbelievers are chaste. Therefore chastity is not a virtue.

Obj. 4: Further, the fruits are distinct from the virtues. But chastity is reckoned among the fruits (Gal. 5:23). Therefore chastity is not a virtue.

On the contrary, Augustine says (De Decem Chord. [*Serm. ix de Tempore]): "Whereas thou shouldst excel thy wife in virtue, since chastity is a virtue, thou yieldest to the first onslaught of lust, while thou wishest thy wife to be victorious."

I answer that, Chastity takes its name from the fact that reason "chastises" concupiscence, which, like a child, needs curbing, as the Philosopher states (Ethic. iii, 12). Now the essence of human virtue consists in being something moderated by reason, as shown above (I-II, Q. 64, A. 1). Therefore it is evident that chastity is a virtue.

Reply Obj. 1: Chastity does indeed reside in the soul as its subject, though its matter is in the body. For it belongs to chastity that a man make moderate use of bodily members in accordance with the judgment of his reason and the choice of his will.

Reply Obj. 2: As Augustine says (De Civ. Dei i, 18), "so long as her mind holds to its purpose, whereby she has merited to be holy even in body, not even the violence of another's lust can deprive her body of its holiness, which is safeguarded by her persevering continency." He also says (De Civ. Dei i, 18) that "in the mind there is a virtue which is the companion of fortitude, whereby it is resolved to suffer any evil whatsoever rather than consent to evil."

Reply Obj. 3: As Augustine says (Contra Julian. iv, 3), "it is impossible to have any true virtue unless one be truly just; nor is it possible to be just unless one live by faith." Whence he argues that in unbelievers there is neither true chastity, nor any other virtue, because, to wit, they are not referred to the due end, and as he adds (Contra Julian. iv, 3) "virtues are distinguished from vices not by their functions," i.e. their acts, "but by their ends."

Reply Obj. 4: Chastity is a virtue in so far as it works in accordance with reason, but in so far as it delights in its act, it is reckoned among the fruits.

SECOND ARTICLE [II-II, Q. 151, Art. 2]

Whether Chastity Is a General Virtue?

Objection 1: It would seem that chastity is a general virtue. For Augustine says (De Mendacio xx) that "chastity of the mind is the well-ordered movement of the mind that does not prefer the lesser to the greater things." But this belongs to every virtue. Therefore chastity is a general virtue.

Obj. 2: Further, "Chastity" takes its name from "chastisement" [*Cf. A. 1]. Now every movement of the appetitive part should be chastised by reason. Since, then, every moral virtue curbs some movement of the appetite, it seems that every moral virtue is chastity.

Obj. 3: Further, chastity is opposed to fornication. But fornication seems to belong to every kind of sin: for it is written (Ps. 72:27): "Thou shalt destroy [Vulg.: 'hast destroyed'] all them that go awhoring from [Douay: 'are disloyal to'] Thee." Therefore chastity is a general virtue.

On the contrary, Macrobius [*In Somn. Scip. i, 8] reckons it to be a part of temperance.

I answer that, The word "chastity" is employed in two ways. First, properly; and thus it is a special virtue having a special matter, namely the concupiscences relating to venereal pleasures. Secondly, the word "chastity" is employed metaphorically: for just as a mingling of bodies conduces to venereal pleasure which is the proper matter of chastity and of lust its contrary vice, so too the spiritual union of the mind with certain things conduces to a pleasure which is the matter of a spiritual chastity metaphorically speaking, as well as of a spiritual fornication likewise metaphorically so called. For if the human mind delight in the spiritual union with that to which it behooves it to be united, namely God, and refrains from delighting in union with other things against the requirements of the order established by God, this may be called a spiritual chastity, according to 2 Cor. 11:2, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." If, on the other hand, the mind be united to any other things whatsoever, against the prescription of the Divine order, it will be called spiritual fornication, according to Jer. 3:1, "But thou hast prostituted thyself to many lovers." Taking chastity in this sense, it is a general virtue, because every virtue withdraws the human mind from delighting in a union with unlawful things. Nevertheless, the essence of this chastity consists principally in charity and the other theological virtues, whereby the human mind is united to God.

Reply Obj. 1: This argument takes chastity in the metaphorical sense.

Reply Obj. 2: As stated above (A. 1; Q. 142, A. 2), the concupiscence of that which gives pleasure is especially likened to a child, because the desire of pleasure is connatural to us, especially of pleasures of touch which are directed to the maintenance of nature. Hence it is that if the concupiscence of such pleasures be fostered by consenting to it, it will wax very strong, as in the case of a child left to his own will. Wherefore the concupiscence of these pleasures stands in very great need of being chastised: and consequently chastity is applied antonomastically to such like concupiscences, even as fortitude is about those matters wherein we stand in the greatest need of strength of mind.

Reply Obj. 3: This argument considers spiritual fornication metaphorically so called, which is opposed to spiritual chastity, as stated.

THIRD ARTICLE [II-II, Q. 151, Art. 3]

Whether Chastity Is a Distinct Virtue from Abstinence?

Objection 1: It would seem that chastity is not a distinct virtue from abstinence. Because where the matter is generically the same, one virtue suffices. Now it would seem that things pertaining to the same sense are of one genus. Therefore, since pleasures of the palate which are the matter of abstinence, and venereal pleasures which are the matter of chastity, pertain to the touch, it seems that chastity is not a distinct virtue from abstinence.

Obj. 2: Further, the Philosopher (Ethic. iii, 12) likens all vices of intemperance to childish sins, which need chastising. Now "chastity" takes its name from "chastisement" of the contrary vices. Since then certain vices are bridled by abstinence, it seems that abstinence is chastity.

Obj. 3: Further, the pleasures of the other senses are the concern of temperance in so far as they refer to pleasures of touch; which are the matter of temperance. Now pleasures of the palate, which are the matter of abstinence, are directed to venereal pleasures, which are the matter of chastity: wherefore Jerome says [*Ep. cxlvii ad Amand. Cf. Gratian, Dist. xliv.], commenting on Titus 1:7, "Not given to wine, no striker," etc.: "The belly and the organs of generation are neighbors, that the neighborhood of the organs may indicate their complicity in vice." Therefore abstinence and chastity are not distinct virtues.

On the contrary, The Apostle (2 Cor. 6:5, 6) reckons "chastity" together with "fastings" which pertain to abstinence.

I answer that, As stated above (Q. 141, A. 4), temperance is properly about the concupiscences of the pleasures of touch: so that where there are different kinds of pleasure, there are different virtues comprised under temperance. Now pleasures are proportionate to the actions whose perfections they are, as stated in *Ethic.* ix, 4, 5: and it is evident that actions connected with the use of food whereby the nature of the individual is maintained differ generically from actions connected with the use of matters venereal, whereby the nature of the species is preserved. Therefore chastity, which is about venereal pleasures, is a distinct virtue from abstinence, which is about pleasures of the palate.

Reply Obj. 1: Temperance is chiefly about pleasures of touch, not as regards the sense's judgment concerning the objects of touch, which judgment is of uniform character concerning all such objects, but as regards the use itself of those objects, as stated in *Ethic.* iii, 10. Now the uses of meats, drinks, and venereal matters differ in character. Wherefore there must needs be different virtues,

though they regard the one sense.

Reply Obj. 2: Venereal pleasures are more impetuous, and are more oppressive on the reason than the pleasures of the palate: and therefore they are in greater need of chastisement and restraint, since if one consent to them this increases the force of concupiscence and weakens the strength of the mind. Hence Augustine says (Soliloq. i, 10): "I consider that nothing so casts down the manly mind from its heights as the fondling of women, and those bodily contacts which belong to the married state."

Reply Obj. 3: The pleasures of the other senses do not pertain to the maintenance of man's nature, except in so far as they are directed to pleasures of touch. Wherefore in the matter of such pleasures there is no other virtue comprised under temperance. But the pleasures of the palate, though directed somewhat to venereal pleasures, are essentially directed to the preservation of man's life: wherefore by their very nature they have a special virtue, although this virtue which is called abstinence directs its act to chastity as its end.

FOURTH ARTICLE [II-II, Q. 151, Art. 4]

Whether Purity Belongs Especially to Chastity?

Objection 1: It would seem that purity does not belong especially to chastity. For Augustine says (De Civ. Dei i, 18) that "purity is a virtue of the soul." Therefore it is not something belonging to chastity, but is of itself a virtue distinct from chastity.

Obj. 2: Further, *pudicitia* (purity) is derived from *pudor,* which is equivalent to shame. Now shame, according to Damascene [*De Fide Orth. ii, 15], is about a disgraceful act, and this is common to all sinful acts. Therefore purity belongs no more to chastity than to the other virtues.

Obj. 3: Further, the Philosopher says (Ethic. iii, 12) that "every kind of intemperance is most deserving of reproach." Now it would seem to belong to purity to avoid all that is deserving of reproach. Therefore purity belongs to all the parts of temperance, and not especially to chastity.

On the contrary, Augustine says (De Perseverantia xx): "We must give praise to purity, that he who has ears to hear, may put to none but a lawful use the organs

intended for procreation." Now the use of these organs is the proper matter of chastity. Therefore purity belongs properly to chastity.

I answer that, As stated above (Obj. 2), *pudicitia* (purity) takes its name from *pudor,* which signifies shame. Hence purity must needs be properly about the things of which man is most ashamed. Now men are most ashamed of venereal acts, as Augustine remarks (De Civ. Dei xiv, 18), so much so that even the conjugal act, which is adorned by the honesty [*Cf. Q. 145] of marriage, is not devoid of shame: and this because the movement of the organs of generation is not subject to the command of reason, as are the movements of the other external members. Now man is ashamed not only of this sexual union but also of all the signs thereof, as the Philosopher observes (Rhet. ii, 6). Consequently purity regards venereal matters properly, and especially the signs thereof, such as impure looks, kisses, and touches. And since the latter are more wont to be observed, purity regards rather these external signs, while chastity regards rather sexual union. Therefore purity is directed to chastity, not as a virtue distinct therefrom, but as expressing a circumstance of chastity. Nevertheless the one is sometimes used to designate the other.

Reply Obj. 1: Augustine is here speaking of purity as designating chastity.

Reply Obj. 2: Although every vice has a certain disgrace, the vices of intemperance are especially disgraceful, as stated above (Q. 142, A. 4).

Reply Obj. 3: Among the vices of intemperance, venereal sins are most deserving of reproach, both on account of the insubordination of the genital organs, and because by these sins especially, the reason is absorbed.

QUESTION 152

OF VIRGINITY
(In Five Articles)

We must now consider virginity: and under this head there are five points of inquiry:

(1) In what does virginity consist?

(2) Whether it is lawful?

(3) Whether it is a virtue?

(4) Of its excellence in comparison with marriage;

(5) Of its excellence in comparison with the other virtues.

FIRST ARTICLE [II-II, Q. 152, Art. 1]

Whether Virginity Consists in Integrity of the Flesh?

Objection 1: It would seem that virginity does not consist in integrity of the flesh. For Augustine says (De Nup. et Concup.) [*The quotation is from De Sancta Virgin. xiii] that "virginity is the continual meditation on incorruption in a corruptible flesh." But meditation does not concern the flesh. Therefore virginity is not situated in the flesh.

Obj. 2: Further, virginity denotes a kind of purity. Now Augustine says (De Civ. Dei i, 18) that "purity dwells in the soul." Therefore virginity is not incorruption of the flesh.

Obj. 3: Further, the integrity of the flesh would seem to consist in the seal of virginal purity. Yet sometimes the seal is broken without loss of virginity. For Augustine says (De Civ. Dei i, 18) that "those organs may be injured through being wounded by mischance. Physicians, too, sometimes do for the sake of health that which makes one shudder to see: and a midwife has been known to destroy by touch the proof of virginity that she sought." And he adds: "Nobody, I think, would be so foolish as to deem this maiden to have forfeited even bodily sanctity, though she lost the integrity of that organ." Therefore virginity does not consist in incorruption of the flesh.

Obj. 4: Further, corruption of the flesh consists chiefly in resolution of the semen: and this may take place without copulation, whether one be asleep or awake. Yet seemingly virginity is not lost without copulation: for Augustine says (De Virgin. xiii) that "virginal integrity and holy continency that refrains from all sexual intercourse is the portion of angels." Therefore virginity does not consist in incorruption of the flesh.

On the contrary, Augustine says (De Virgin. viii) that "virginity is continence whereby integrity of the flesh is vowed, consecrated and observed in honor of

the Creator of both soul and flesh."

I answer that, Virginity takes its name apparently from *viror* (freshness), and just as a thing is described as fresh and retaining its freshness, so long as it is not parched by excessive heat, so too, virginity denotes that the person possessed thereof is unseared by the heat of concupiscence which is experienced in achieving the greatest bodily pleasure which is that of sexual intercourse. Hence, Ambrose says (De Virgin. i, 5) that "virginal chastity is integrity free of pollution."

Now venereal pleasures offer three points for consideration. The first is on the part of the body, viz. the violation of the seal of virginity. The second is the link between that which concerns the soul and that which concerns the body, and this is the resolution of the semen, causing sensible pleasure. The third is entirely on the part of the soul, namely the purpose of attaining this pleasure. Of these three the first is accidental to the moral act, which as such must be considered in reference to the soul. The second stands in the relation of matter to the moral act, since the sensible passions are the matters of moral acts. But the third stands in the position of form and complement, because the essence of morality is perfected in that which concerns the reason. Since then virginity consists in freedom from the aforesaid corruption, it follows that the integrity of the bodily organ is accidental to virginity; while freedom from pleasure in resolution of the semen is related thereto materially; and the purpose of perpetually abstaining from this pleasure is the formal and completive element in virginity.

Reply Obj. 1: This definition of Augustine's expresses directly that which is formal in virginity. For "meditation" denotes reason's purpose; and the addition "perpetual" does not imply that a virgin must always retain this meditation actually, but that she should bear in mind the purpose of always persevering therein. The material element is expressed indirectly by the words "on incorruption in a corruptible body." This is added to show the difficulty of virginity: for if the flesh were incorruptible, it would not be difficult to maintain a perpetual meditation on incorruption.

Reply Obj. 2: It is true that purity, as to its essence, is in the soul; but as to its matter, it is in the body: and it is the same with virginity. Wherefore Augustine says (De Virgin. viii) that "although virginity resides in the flesh," and for this reason is a bodily quality, "yet it is a spiritual thing, which a holy continency fosters and preserves."

Reply Obj. 3: As stated above, the integrity of a bodily organ is accidental to virginity, in so far as a person, through purposely abstaining from venereal pleasure, retains the integrity of a bodily organ. Hence if the organ lose its integrity by chance in some other way, this is no more prejudicial to virginity than being deprived of a hand or foot.

Reply Obj. 4: Pleasure resulting from resolution of semen may arise in two ways. If this be the result of the mind's purpose, it destroys virginity, whether copulation takes place or not. Augustine, however, mentions copulation, because such like resolution is the ordinary and natural result thereof. In another way this may happen beside the purpose of the mind, either during sleep, or through violence and without the mind's consent, although the flesh derives pleasure from it, or again through weakness of nature, as in the case of those who are subject to a flow of semen. In such cases virginity is not forfeit, because such like pollution is not the result of impurity which excludes virginity.

SECOND ARTICLE [II-II, Q. 152, Art. 2]

Whether Virginity Is Unlawful?

Objection 1: It would seem that virginity is unlawful. For whatever is contrary to a precept of the natural law is unlawful. Now just as the words of Gen. 2:16, "Of every tree" that is in "paradise, thou shalt eat," indicate a precept of the natural law, in reference to the preservation of the individual, so also the words of Gen. 1:28, "Increase and multiply, and fill the earth," express a precept of the natural law, in reference to the preservation of the species. Therefore just as it would be a sin to abstain from all food, as this would be to act counter to the good of the individual, so too it is a sin to abstain altogether from the act of procreation, for this is to act against the good of the species.

Obj. 2: Further, whatever declines from the mean of virtue is apparently sinful. Now virginity declines from the mean of virtue, since it abstains from all venereal pleasures: for the Philosopher says (Ethic. ii, 2), that "he who revels in every pleasure, and abstains from not even one, is intemperate: but he who refrains from all is loutish and insensible." Therefore virginity is something sinful.

Obj. 3: Further, punishment is not due save for a vice. Now in olden times those

were punished who led a celibate life, as Valerius Maximus asserts [*Dict. Fact. Mem. ii, 9]. Hence according to Augustine (De Vera Relig. iii) Plato "is said to have sacrificed to nature, in order that he might atone for his perpetual continency as though it were a sin." Therefore virginity is a sin.

On the contrary, No sin is a matter of direct counsel. But virginity is a matter of direct counsel: for it is written (1 Cor. 7:25): "Concerning virgins I have no commandment of the Lord: but I give counsel." Therefore virginity is not an unlawful thing.

I answer that, In human acts, those are sinful which are against right reason. Now right reason requires that things directed to an end should be used in a measure proportionate to that end. Again, man's good is threefold as stated in *Ethic.* i, 8; one consisting in external things, for instance riches; another, consisting in bodily goods; the third, consisting in the goods of the soul among which the goods of the contemplative life take precedence of the goods of the active life, as the Philosopher shows (Ethic. x, 7), and as our Lord declared (Luke 10:42), "Mary hath chosen the better part." Of these goods those that are external are directed to those which belong to the body, and those which belong to the body are directed to those which belong to the soul; and furthermore those which belong to the active life are directed to those which belong to the life of contemplation. Accordingly, right reason dictates that one use external goods in a measure proportionate to the body, and in like manner as regards the rest. Wherefore if a man refrain from possessing certain things (which otherwise it were good for him to possess), for the sake of his body's good, or of the contemplation of truth, this is not sinful, but in accord with right reason. In like manner if a man abstain from bodily pleasures, in order more freely to give himself to the contemplation of truth, this is in accordance with the rectitude of reason. Now holy virginity refrains from all venereal pleasure in order more freely to have leisure for Divine contemplation: for the Apostle says (1 Cor. 7:34): "The unmarried woman and the virgin thinketh on the things of the Lord: that she may be holy in both body and in spirit. But she that is married thinketh on the things of the world, how she may please her husband." Therefore it follows that virginity instead of being sinful is worthy of praise.

Reply Obj. 1: A precept implies a duty, as stated above (Q. 122, A. 1). Now there are two kinds of duty. There is the duty that has to be fulfilled by one person; and a duty of this kind cannot be set aside without sin. The other duty has to be fulfilled by the multitude, and the fulfilment of this kind of duty is not binding

on each one of the multitude. For the multitude has many obligations which cannot be discharged by the individual; but are fulfilled by one person doing this, and another doing that. Accordingly the precept of natural law which binds man to eat must needs be fulfilled by each individual, otherwise the individual cannot be sustained. On the other hand, the precept of procreation regards the whole multitude of men, which needs not only to multiply in body, but also to advance spiritually. Wherefore sufficient provision is made for the human multitude, if some betake themselves to carnal procreation, while others abstaining from this betake themselves to the contemplation of Divine things, for the beauty and welfare of the whole human race. Thus too in an army, some take sentry duty, others are standard-bearers, and others fight with the sword: yet all these things are necessary for the multitude, although they cannot be done by one person.

Reply Obj. 2: The person who, beside the dictate of right reason, abstains from all pleasures through aversion, as it were, for pleasure as such, is insensible as a country lout. But a virgin does not refrain from every pleasure, but only from that which is venereal: and abstains therefrom according to right reason, as stated above. Now the mean of virtue is fixed with reference, not to quantity but to right reason, as stated in *Ethic.* ii, 6: wherefore it is said of the magnanimous (Ethic. iv, 3) that "in point of quantity he goes to the extreme, but in point of becomingness he follows the mean."

Reply Obj. 3: Laws are framed according to what occurs more frequently. Now it seldom happened in olden times that anyone refrained from all venereal pleasure through love of the contemplation of truth: as Plato alone is related to have done. Hence it was not through thinking this a sin, that he offered sacrifice, but "because he yielded to the false opinion of his fellow countrymen," as Augustine remarks (De Vera Relig. iii). _____

THIRD ARTICLE [II-II, Q. 152, Art. 3]

Whether Virginity Is a Virtue?

Objection 1: It would seem that virginity is not a virtue. For "no virtue is in us by nature," as the Philosopher says (Ethic. ii, 1). Now virginity is in us by nature, since all are virgins when born. Therefore virginity is not a virtue.

Obj. 2: Further, whoever has one virtue has all virtues, as stated above (I-II, Q. 65, A. 1). Yet some have other virtues without having virginity: else, since none can go to the heavenly kingdom without virtue, no one could go there without virginity, which would involve the condemnation of marriage. Therefore virginity is not a virtue.

Obj. 3: Further, every virtue is recovered by penance. But virginity is not recovered by penance: wherefore Jerome says [*Ep. xxii ad Eustoch.]: "Other things God can do, but He cannot restore the virgin after her downfall." Therefore seemingly virginity is not a virtue.

Obj. 4: Further, no virtue is lost without sin. Yet virginity is lost without sin, namely by marriage. Therefore virginity is not a virtue.

Obj. 5: Further, virginity is condivided with widowhood and conjugal purity. But neither of these is a virtue. Therefore virginity is not a virtue.

On the contrary, Ambrose says (De Virgin. i, 3): "Love of virginity moves us to say something about virginity, lest by passing it over we should seem to cast a slight on what is a virtue of high degree."

I answer that, As stated above (A. 1), the formal and completive element in virginity is the purpose of abstaining from venereal pleasure, which purpose is rendered praiseworthy by its end, in so far, to wit, as this is done in order to have leisure for Divine things: while the material element in virginity is integrity of the flesh free of all experience of venereal pleasure. Now it is manifest that where a good action has a special matter through having a special excellence, there is a special kind of virtue: for example, magnificence which is about great expenditure is for this reason a special virtue distinct from liberality, which is about all uses of money in general. Now to keep oneself free from the experience of venereal pleasure has an excellence of its own deserving of greater praise than keeping oneself free from inordinate venereal pleasure. Wherefore virginity is a special virtue being related to chastity as magnificence to liberality.

Reply Obj. 1: Men have from their birth that which is material in virginity, namely integrity of the flesh and freedom from venereal experience. But they have not that which is formal in virginity, namely the purpose of safeguarding this integrity for God's sake, which purpose gives virginity its character of virtue. Hence Augustine says (De Virgin. xi): "Nor do we praise virgins for being

virgins, but, because their virginity is consecrated to God by holy continency."

Reply Obj. 2: Virtues are connected together by reason of that which is formal in them, namely charity, or by reason of prudence, as stated above (Q. 129, A. 3, ad 2), but not by reason of that which is material in them. For nothing hinders a virtuous man from providing the matter of one virtue, and not the matter of another virtue: thus a poor man has the matter of temperance, but not that of magnificence. It is in this way that one who has the other virtues lacks the matter of virginity, namely the aforesaid integrity of the flesh: nevertheless he can have that which is formal in virginity, his mind being so prepared that he has the purpose of safeguarding this same integrity of the flesh, should it be fitting for him to do so: even as a poor man may be so prepared in mind as to have the purpose of being magnificent in his expenditure, were he in a position to do so: or again as a prosperous man is so prepared in mind as to purpose bearing misfortune with equanimity: without which preparedness of the mind no man can be virtuous.

Reply Obj. 3: Virtue can be recovered by penance as regards that which is formal in virtue, but not as to that which is material therein. For if a magnificent man has squandered all his wealth he does not recover his riches by repenting of his sin. In like manner a person who has lost virginity by sin, recovers by repenting, not the matter of virginity but the purpose of virginity.

As regards the matter of virginity there is that which can be miraculously restored by God, namely the integrity of the organ, which we hold to be accidental to virginity: while there is something else which cannot be restored even by miracle, to wit, that one who has experienced venereal lust should cease to have had that experience. For God cannot make that which is done not to have been done, as stated in the First Part (Q. 25, A. 4).

Reply Obj. 4: Virginity as a virtue denotes the purpose, confirmed by vow, of observing perpetual integrity. For Augustine says (De Virgin. viii) that "by virginity, integrity of the flesh is vowed, consecrated and observed in honor of the Creator of both soul and flesh." Hence virginity, as a virtue, is never lost without sin.

Reply Obj. 5: Conjugal chastity is deserving of praise merely because it abstains from unlawful pleasures: hence no excellence attaches to it above that of chastity in general. Widowhood, however, adds something to chastity in general; but it

does not attain to that which is perfect in this matter, namely to entire freedom from venereal pleasure; virginity alone achieves this. Wherefore virginity alone is accounted a virtue above chastity, even as magnificence is reckoned above liberality. _____

FOURTH ARTICLE [II-II, Q. 152, Art. 4]

Whether Virginity Is More Excellent Than Marriage?

Objection 1: It would seem that virginity is not more excellent than marriage. For Augustine says (De Bono Conjug. xxi): "Continence was equally meritorious in John who remained unmarried and Abraham who begot children." Now a greater virtue has greater merit. Therefore virginity is not a greater virtue than conjugal chastity.

Obj. 2: Further, the praise accorded a virtuous man depends on his virtue. If, then, virginity were preferable to conjugal continence, it would seem to follow that every virgin is to be praised more than any married woman. But this is untrue. Therefore virginity is not preferable to marriage.

Obj. 3: Further, the common good takes precedence of the private good, according to the Philosopher (Ethic. i, 2). Now marriage is directed to the common good: for Augustine says (De Bono Conjug. xvi): "What food is to a man's wellbeing, such is sexual intercourse to the welfare of the human race." On the other hand, virginity is ordered to the individual good, namely in order to avoid what the Apostle calls the "tribulation of the flesh," to which married people are subject (1 Cor. 7:28). Therefore virginity is not greater than conjugal continence.

On the contrary, Augustine says (De Virgin. xix): "Both solid reason and the authority of Holy Writ show that neither is marriage sinful, nor is it to be equaled to the good of virginal continence or even to that of widowhood."

I answer that, According to Jerome (Contra Jovin. i) the error of Jovinian consisted in holding virginity not to be preferable to marriage. This error is refuted above all by the example of Christ Who both chose a virgin for His mother, and remained Himself a virgin, and by the teaching of the Apostle who (1 Cor. 7) counsels virginity as the greater good. It is also refuted by reason, both because a Divine good takes precedence of a human good, and because the good of the soul is preferable to the good of the body, and again because the good of

the contemplative life is better than that of the active life. Now virginity is directed to the good of the soul in respect of the contemplative life, which consists in thinking "on the things of God" [Vulg.: 'the Lord'], whereas marriage is directed to the good of the body, namely the bodily increase of the human race, and belongs to the active life, since the man and woman who embrace the married life have to think "on the things of the world," as the Apostle says (1 Cor. 7:34). Without doubt therefore virginity is preferable to conjugal continence.

Reply Obj. 1: Merit is measured not only by the kind of action, but still more by the mind of the agent. Now Abraham had a mind so disposed, that he was prepared to observe virginity, if it were in keeping with the times for him to do so. Wherefore in him conjugal continence was equally meritorious with the virginal continence of John, as regards the essential reward, but not as regards the accidental reward. Hence Augustine says (De Bono Conjug. xxi) that both "the celibacy of John and the marriage of Abraham fought Christ's battle in keeping with the difference of the times: but John was continent even in deed, whereas Abraham was continent only in habit."

Reply Obj. 2: Though virginity is better than conjugal continence, a married person may be better than a virgin for two reasons. First, on the part of chastity itself; if to wit, the married person is more prepared in mind to observe virginity, if it should be expedient, than the one who is actually a virgin. Hence Augustine (De Bono Conjug. xxii) charges the virgin to say: "I am no better than Abraham, although the chastity of celibacy is better than the chastity of marriage." Further on he gives the reason for this: "For what I do now, he would have done better, if it were fitting for him to do it then; and what they did I would even do now if it behooved me now to do it." Secondly, because perhaps the person who is not a virgin has some more excellent virtue. Wherefore Augustine says (De Virgin. xliv): "Whence does a virgin know the things that belong to the Lord, however solicitous she be about them, if perchance on account of some mental fault she be not yet ripe for martyrdom, whereas this woman to whom she delighted in preferring herself is already able to drink the chalice of the Lord?"

Reply Obj. 3: The common good takes precedence of the private good, if it be of the same genus: but it may be that the private good is better generically. It is thus that the virginity that is consecrated to God is preferable to carnal fruitfulness. Hence Augustine says (De Virgin. ix): "It must be confessed that the fruitfulness of the flesh, even of those women who in these times seek naught else from

marriage but children in order to make them servants of Christ, cannot compensate for lost virginity." _____

FIFTH ARTICLE [II-II, Q. 152, Art. 5]

Whether Virginity Is the Greatest of Virtues?

Objection 1: It would seem that virginity is the greatest of virtues. For Cyprian says (De Virgin. [*De Habitu Virg.]): "We address ourselves now to the virgins. Sublime is their glory, but no less exalted is their vocation. They are a flower of the Church's sowing, the pride and ornament of spiritual grace, the most honored portion of Christ's flock."

Obj. 2: Further, a greater reward is due to the greater virtue. Now the greatest reward is due to virginity, namely the hundredfold fruit, according to a gloss on Matt. 13:23. Therefore virginity is the greatest of the virtues.

Obj. 3: Further, the more a virtue conforms us to Christ, the greater it is. Now virginity above all conforms us to Christ; for it is declared in the Apocalypse (14:4) that virgins "follow the Lamb whithersoever He goeth," and (Apoc. 14:3) that they sing "a new canticle," which "no" other "man" could say. Therefore virginity is the greatest of the virtues.

On the contrary, Augustine says (De Virgin. xlvi): "No one, methinks, would dare prefer virginity to martyrdom," and (De Virgin. xlv): "The authority of the Church informs the faithful in no uncertain manner, so that they know in what place the martyrs and the holy virgins who have departed this life are commemorated in the Sacrament of the Altar." By this we are given to understand that martyrdom, and also the monastic state, are preferable to virginity.

I answer that, A thing may excel all others in two ways. First, in some particular genus: and thus virginity is most excellent, namely in the genus of chastity, since it surpasses the chastity both of widowhood and of marriage. And because comeliness is ascribed to chastity antonomastically, it follows that surpassing beauty is ascribed to chastity. Wherefore Ambrose says (De Virgin. i, 7): "Can anyone esteem any beauty greater than a virgin's, since she is beloved of her King, approved by her Judge, dedicated to her Lord, consecrated to her God?" Secondly, a thing may be most excellent simply, and in this way virginity is not the most excellent of the virtues. Because the end always excels that which is

directed to the end; and the more effectively a thing is directed to the end, the better it is. Now the end which renders virginity praiseworthy is that one may have leisure for Divine things, as stated above (A. 4). Wherefore the theological virtues as well as the virtue of religion, the acts of which consist in being occupied about Divine things, are preferable to virginity. Moreover, martyrs work more mightily in order to cleave to God—since for this end they hold their own life in contempt; and those who dwell in monasteries—since for this end they give up their own will and all that they may possess—than virgins who renounce venereal pleasure for that same purpose. Therefore virginity is not simply the greatest of virtues.

Reply Obj. 1: Virgins are "the more honored portion of Christ's flock," and "their glory more sublime" in comparison with widows and married women.

Reply Obj. 2: The hundredfold fruit is ascribed to virginity, according to Jerome [*Ep. cxxiii ad Ageruch.], on account of its superiority to widowhood, to which the sixtyfold fruit is ascribed, and to marriage, to which is ascribed the thirtyfold fruit. But according to Augustine (De QQ. Evang. i, 9), "the hundredfold fruit is given to martyrs, the sixtyfold to virgins, and the thirtyfold to married persons." Wherefore it does not follow that virginity is simply the greatest of virtues, but only in comparison with other degrees of chastity.

Reply Obj. 3: Virgins "follow the Lamb whithersoever He goeth," because they imitate Christ, by integrity not only of the mind but also of the flesh, as Augustine says (De Virgin. xxvii). Wherefore they follow the Lamb in more ways, but this does not imply that they follow more closely, because other virtues make us cleave to God more closely by imitation of the mind. The "new hymn" which virgins alone sing, is their joy at having preserved integrity of the flesh. _____

QUESTION 153

OF LUST
(In Five Articles)

We must next consider the vice of lust which is opposed to chastity: (1) Lust in general; (2) its species. Under the first head there are five points of inquiry:

(1) What is the matter of lust?

(2) Whether all copulation is unlawful?

(3) Whether lust is a mortal sin?

(4) Whether lust is a capital vice?

(5) Concerning its daughters. _____

FIRST ARTICLE [II-II, Q. 153, Art. 1]

Whether the Matter of Lust Is Only Venereal Desires and Pleasures?

Objection 1: It would seem that the matter of lust is not only venereal desires and pleasures. For Augustine says (Confess. ii, 6) that "lust affects to be called surfeit and abundance." But surfeit regards meat and drink, while abundance refers to riches. Therefore lust is not properly about venereal desires and pleasures.

Obj. 2: Further, it is written (Prov. 20:1): "Wine is a lustful [Douay: 'luxurious'] thing." Now wine is connected with pleasure of meat and drink. Therefore these would seem to be the matter of lust.

Obj. 3: Further, lust is defined "as the desire of wanton pleasure" [*Alexander of Hales, Summ. Theol. ii, cxvli]. But wanton pleasure regards not only venereal matters but also many others. Therefore lust is not only about venereal desires and pleasures.

On the contrary, To the lustful it is said (De Vera Relig. iii [*Written by St. Augustine]): "He that soweth in the flesh, of the flesh shall reap corruption." Now the sowing of the flesh refers to venereal pleasures. Therefore these belong to lust.

I answer that, As Isidore says (Etym. x), "a lustful man is one who is debauched with pleasures." Now venereal pleasures above all debauch a man's mind. Therefore lust is especially concerned with such like pleasures.

Reply Obj. 1: Even as temperance chiefly and properly applies to pleasures of touch, yet consequently and by a kind of likeness is referred to other matters, so too, lust applies chiefly to venereal pleasures, which more than anything else work the greatest havoc in a man's mind, yet secondarily it applies to any other

matters pertaining to excess. Hence a gloss on Gal. 5:19 says "lust is any kind of surfeit."

Reply Obj. 2: Wine is said to be a lustful thing, either in the sense in which surfeit in any matter is ascribed to lust, or because the use of too much wine affords an incentive to venereal pleasure.

Reply Obj. 3: Although wanton pleasure applies to other matters, the name of lust has a special application to venereal pleasures, to which also wantonness is specially applicable, as Augustine remarks (De Civ. xiv, 15, 16).

SECOND ARTICLE [II-II, Q. 153, Art. 2]

Whether No Venereal Act Can Be Without Sin?

Objection 1: It would seem that no venereal act can be without sin. For nothing but sin would seem to hinder virtue. Now every venereal act is a great hindrance to virtue. For Augustine says (Soliloq. i, 10): "I consider that nothing so casts down the manly mind from its height as the fondling of a woman, and those bodily contacts." Therefore, seemingly, no venereal act is without sin.

Obj. 2: Further, any excess that makes one forsake the good of reason is sinful, because virtue is corrupted by "excess" and "deficiency" as stated in *Ethic.* ii, 2. Now in every venereal act there is excess of pleasure, since it so absorbs the mind, that "it is incompatible with the act of understanding," as the Philosopher observes (Ethic. vii, 11); and as Jerome [*Origen, Hom. vi in Num.; Cf. Jerome, Ep. cxxiii ad Ageruch.] states, rendered the hearts of the prophets, for the moment, insensible to the spirit of prophecy. Therefore no venereal act can be without sin.

Obj. 3: Further, the cause is more powerful than its effect. Now original sin is transmitted to children by concupiscence, without which no venereal act is possible, as Augustine declares (De Nup. et Concup. i, 24). Therefore no venereal act can be without sin.

On the contrary, Augustine says (De Bono Conjug. xxv): "This is a sufficient answer to heretics, if only they will understand that no sin is committed in that which is against neither nature, nor morals, nor a commandment": and he refers to the act of sexual intercourse between the patriarchs of old and their several

wives. Therefore not every venereal act is a sin.

I answer that, A sin, in human acts, is that which is against the order of reason. Now the order of reason consists in its ordering everything to its end in a fitting manner. Wherefore it is no sin if one, by the dictate of reason, makes use of certain things in a fitting manner and order for the end to which they are adapted, provided this end be something truly good. Now just as the preservation of the bodily nature of one individual is a true good, so, too, is the preservation of the nature of the human species a very great good. And just as the use of food is directed to the preservation of life in the individual, so is the use of venereal acts directed to the preservation of the whole human race. Hence Augustine says (De Bono Conjug. xvi): "What food is to a man's well being, such is sexual intercourse to the welfare of the whole human race." Wherefore just as the use of food can be without sin, if it be taken in due manner and order, as required for the welfare of the body, so also the use of venereal acts can be without sin, provided they be performed in due manner and order, in keeping with the end of human procreation.

Reply Obj. 1: A thing may be a hindrance to virtue in two ways. First, as regards the ordinary degree of virtue, and as to this nothing but sin is an obstacle to virtue. Secondly, as regards the perfect degree of virtue, and as to this virtue may be hindered by that which is not a sin, but a lesser good. In this way sexual intercourse casts down the mind not from virtue, but from the height, i.e. the perfection of virtue. Hence Augustine says (De Bono Conjug. viii): "Just as that was good which Martha did when busy about serving holy men, yet better still that which Mary did in hearing the word of God: so, too, we praise the good of Susanna's conjugal chastity, yet we prefer the good of the widow Anna, and much more that of the Virgin Mary."

Reply Obj. 2: As stated above (Q. 152, A. 2, ad 2; I-II, Q. 64, A. 2), the mean of virtue depends not on quantity but on conformity with right reason: and consequently the exceeding pleasure attaching to a venereal act directed according to reason, is not opposed to the mean of virtue. Moreover, virtue is not concerned with the amount of pleasure experienced by the external sense, as this depends on the disposition of the body; what matters is how much the interior appetite is affected by that pleasure. Nor does it follow that the act in question is contrary to virtue, from the fact that the free act of reason in considering spiritual things is incompatible with the aforesaid pleasure. For it is not contrary to virtue, if the act of reason be sometimes interrupted for something that is done in

accordance with reason, else it would be against virtue for a person to set himself to sleep. That venereal concupiscence and pleasure are not subject to the command and moderation of reason, is due to the punishment of the first sin, inasmuch as the reason, for rebelling against God, deserved that its body should rebel against it, as Augustine says (De Civ. Dei xiii, 13).

Reply Obj. 3: As Augustine says (De Civ. Dei xiii, 13), "the child, shackled with original sin, is born of fleshly concupiscence (which is not imputed as sin to the regenerate) as of a daughter of sin." Hence it does not follow that the act in question is a sin, but that it contains something penal resulting from the first sin.

THIRD ARTICLE [II-II, Q. 153, Art. 3]

Whether the Lust That Is About Venereal Acts Can Be a Sin?

Objection 1: It would seem that lust about venereal acts cannot be a sin. For the venereal act consists in the emission of semen which is the surplus from food, according to the Philosopher (De Gener. Anim. i, 18). But there is no sin attaching to the emission of other superfluities. Therefore neither can there be any sin in venereal acts.

Obj. 2: Further, everyone can lawfully make what use he pleases of what is his. But in the venereal act a man uses only what is his own, except perhaps in adultery or rape. Therefore there can be no sin in venereal acts, and consequently lust is no sin.

Obj. 3: Further, every sin has an opposite vice. But, seemingly, no vice is opposed to lust. Therefore lust is not a sin.

On the contrary, The cause is more powerful than its effect. Now wine is forbidden on account of lust, according to the saying of the Apostle (Eph. 5:18), "Be not drunk with wine wherein is lust [Douay: 'luxury']." Therefore lust is forbidden.

Further, it is numbered among the works of the flesh: Gal. 5:19 [Douay: 'luxury'].

I answer that, The more necessary a thing is, the more it behooves one to observe the order of reason in its regard; wherefore the more sinful it becomes if

the order of reason be forsaken. Now the use of venereal acts, as stated in the foregoing Article, is most necessary for the common good, namely the preservation of the human race. Wherefore there is the greatest necessity for observing the order of reason in this matter: so that if anything be done in this connection against the dictate of reason's ordering, it will be a sin. Now lust consists essentially in exceeding the order and mode of reason in the matter of venereal acts. Wherefore without any doubt lust is a sin.

Reply Obj. 1: As the Philosopher says in the same book (De Gener. Anim. i, 18), "the semen is a surplus that is needed." For it is said to be superfluous, because it is the residue from the action of the nutritive power, yet it is needed for the work of the generative power. But the other superfluities of the human body are such as not to be needed, so that it matters not how they are emitted, provided one observe the decencies of social life. It is different with the emission of semen, which should be accomplished in a manner befitting the end for which it is needed.

Reply Obj. 2: As the Apostle says (1 Cor. 6:20) in speaking against lust, "You are bought with a great price: glorify and bear God in your body." Wherefore by inordinately using the body through lust a man wrongs God Who is the Supreme Lord of our body. Hence Augustine says (De Decem. Chord. 10 [*Serm. ix (xcvi de Temp.)]): "God Who thus governs His servants for their good, not for His, made this order and commandment, lest unlawful pleasures should destroy His temple which thou hast begun to be."

Reply Obj. 3: The opposite of lust is not found in many, since men are more inclined to pleasure. Yet the contrary vice is comprised under insensibility, and occurs in one who has such a dislike for sexual intercourse as not to pay the marriage debt. _____

FOURTH ARTICLE [II-II, Q. 153, Art. 4]

Whether Lust Is a Capital Vice?

Objection 1: It seems that lust is not a capital vice. For lust is apparently the same as "uncleanness," according to a gloss on Eph. 5:3 (Cf. 2 Cor. 12:21). But uncleanness is a daughter of gluttony, according to Gregory (Moral. xxxi, 45). Therefore lust is not a capital vice.

Obj. 2: Further, Isidore says (De Summo Bono ii, 39) that "as pride of mind leads to the depravity of lust, so does humility of mind safeguard the chastity of the flesh." Now it is seemingly contrary to the nature of a capital vice to arise from another vice. Therefore lust is not a capital vice.

Obj. 3: Further, lust is caused by despair, according to Eph. 4:19, "Who despairing, have given themselves up to lasciviousness." But despair is not a capital vice; indeed, it is accounted a daughter of sloth, as stated above (Q. 35,

A. 4, ad 2). Much less, therefore, is lust a capital vice.

On the contrary, Gregory (Moral. xxxi, 45) places lust among the capital vices.

I answer that, As stated above (Q. 148, A. 5; I-II, Q. 84, AA. 3, 4), a capital vice is one that has a very desirable end, so that through desire for that end, a man proceeds to commit many sins, all of which are said to arise from that vice as from a principal vice. Now the end of lust is venereal pleasure, which is very great. Wherefore this pleasure is very desirable as regards the sensitive appetite, both on account of the intensity of the pleasure, and because such like concupiscence is connatural to man. Therefore it is evident that lust is a capital vice.

Reply Obj. 1: As stated above (Q. 148, A. 6), according to some, the uncleanness which is reckoned a daughter of gluttony is a certain uncleanness of the body, and thus the objection is not to the point. If, however, it denote the uncleanness of lust, we must reply that it is caused by gluttony materially—in so far as gluttony provides the bodily matter of lust—and not under the aspect of final cause, in which respect chiefly the capital vices are said to be the cause of others.

Reply Obj. 2: As stated above (Q. 132, A. 4, ad 1), when we were treating of vainglory, pride is accounted the common mother of all sins, so that even the capital vices originate therefrom.

Reply Obj. 3: Certain persons refrain from lustful pleasures chiefly through hope of the glory to come, which hope is removed by despair, so that the latter is a cause of lust, as removing an obstacle thereto, not as its direct cause; whereas this is seemingly necessary for a capital vice. _____

FIFTH ARTICLE [II-II, Q. 153, Art. 5]

Whether the Daughters of Lust Are Fittingly Described?

Objection 1: It would seem that the daughters of lust are unfittingly reckoned to be "blindness of mind, thoughtlessness, inconstancy, rashness, self-love, hatred of God, love of this world and abhorrence or despair of a future world." For mental blindness, thoughtlessness and rashness pertain to imprudence, which is to be found in every sin, even as prudence is in every virtue. Therefore they should not be reckoned especially as daughters of lust.

Obj. 2: Further, constancy is reckoned a part of fortitude, as stated above (Q. 128, ad 6; Q. 137, A. 3). But lust is contrary, not to fortitude but to temperance. Therefore inconstancy is not a daughter of lust.

Obj. 3: Further, "Self-love extending to the contempt of God" is the origin of every sin, as Augustine says (De Civ. Dei xiv, 28). Therefore it should not be accounted a daughter of lust.

Obj. 4: Further, Isidore [*QQ. in Deut., qu. xvi] mentions four, namely, "obscene," "scurrilous," "wanton" and "foolish talking." There the aforesaid enumeration would seem to be superfluous.

On the contrary, stands the authority of Gregory (Moral. xxxi, 45).

I answer that, When the lower powers are strongly moved towards their objects, the result is that the higher powers are hindered and disordered in their acts. Now the effect of the vice of lust is that the lower appetite, namely the concupiscible, is most vehemently intent on its object, to wit, the object of pleasure, on account of the vehemence of the pleasure. Consequently the higher powers, namely the reason and the will, are most grievously disordered by lust.

Now the reason has four acts in matters of action. First there is simple understanding, which apprehends some end as good, and this act is hindered by lust, according to Dan. 13:56, "Beauty hath deceived thee, and lust hath perverted thy heart." In this respect we have "blindness of mind." The second act is counsel about what is to be done for the sake of the end: and this is also hindered by the concupiscence of lust. Hence Terence says (Eunuch., act 1, sc. 1), speaking of lecherous love: "This thing admits of neither counsel nor moderation, thou canst not control it by counseling." In this respect there is "rashness," which denotes absence of counsel, as stated above (Q. 53, A. 3). The third act is judgment about the things to be done, and this again is hindered by lust. For it is said of the lustful old men (Dan. 13:9): "They perverted their own mind . . . that they might not . . . remember just judgments." In this respect there is "thoughtlessness." The fourth act is the reason's command about the thing to be done, and this also is impeded by lust, in so far as through being carried away by concupiscence, a man is hindered from doing what his reason ordered to be done. [To this "inconstancy" must be referred.] [*The sentence in brackets is omitted in the Leonine edition.] Hence Terence says (Eunuch., act 1, sc. 1) of a man who declared that he would leave his mistress: "One little false tear will

undo those words."

On the part of the will there results a twofold inordinate act. One is the desire for the end, to which we refer "self-love," which regards the pleasure which a man desires inordinately, while on the other hand there is "hatred of God," by reason of His forbidding the desired pleasure. The other act is the desire for the things directed to the end. With regard to this there is "love of this world," whose pleasures a man desires to enjoy, while on the other hand there is "despair of a future world," because through being held back by carnal pleasures he cares not to obtain spiritual pleasures, since they are distasteful to him.

Reply Obj. 1: According to the Philosopher (Ethic. vi, 5), intemperance is the chief corruptive of prudence: wherefore the vices opposed to prudence arise chiefly from lust, which is the principal species of intemperance.

Reply Obj. 2: The constancy which is a part of fortitude regards hardships and objects of fear; but constancy in refraining from pleasures pertains to continence which is a part of temperance, as stated above (Q. 143). Hence the inconstancy which is opposed thereto is to be reckoned a daughter of lust. Nevertheless even the first named inconstancy arises from lust, inasmuch as the latter enfeebles a man's heart and renders it effeminate, according to Osee 4:11, "Fornication and wine and drunkenness take away the heart [Douay: 'understanding']." Vegetius, too, says (De Re Milit. iii) that "the less a man knows of the pleasures of life, the less he fears death." Nor is there any need, as we have repeatedly stated, for the daughters of a capital vice to agree with it in matter (cf. Q. 35, A. 4, ad 2; Q. 118, A. 8, ad 1; Q. 148, A. 6).

Reply Obj. 3: Self-love in respect of any goods that a man desires for himself is the common origin of all sins; but in the special point of desiring carnal pleasures for oneself, it is reckoned a daughter of lust.

Reply Obj. 4: The sins mentioned by Isidore are inordinate external acts, pertaining in the main to speech; wherein there is a fourfold inordinateness. First, on account of the matter, and to this we refer "obscene words": for since "out of the abundance of the heart the mouth speaketh" (Matt. 12:34), the lustful man, whose heart is full of lewd concupiscences, readily breaks out into lewd words. Secondly, on account of the cause: for, since lust causes thoughtlessness and rashness, the result is that it makes a man speak without weighing or giving a thought to his words, which are described as "scurrilous." Thirdly, on account

of the end: for since the lustful man seeks pleasure, he directs his speech thereto, and so gives utterance to "wanton words." Fourthly, on account of the sentiments expressed by his words, for through causing blindness of mind, lust perverts a man's sentiments, and so he gives way "to foolish talking," for instance, by expressing a preference for the pleasures he desires to anything else.

QUESTION 154

OF THE PARTS OF LUST
(In Twelve Articles)

We must now consider the parts of lust, under which head there are twelve points of inquiry:

(1) Into what parts is lust divided?

(2) Whether simple fornication is a mortal sin?

(3) Whether it is the greatest of sins?

(4) Whether there is mortal sin in touches, kisses and such like seduction?

(5) Whether nocturnal pollution is a mortal sin?

(6) Of seduction;

(7) Of rape;

(8) Of adultery;

(9) Of incest;

(10) Of sacrilege;

(11) Of the sin against nature;

(12) Of the order of gravity in the aforesaid sins. _____

FIRST ARTICLE [II-II, Q. 154, Art. 1]

Whether Six Species Are Fittingly Assigned to Lust?

Objection 1: It would seem that six species are unfittingly assigned to lust, namely, "simple fornication, adultery, incest, seduction, rape, and the unnatural vice." For diversity of matter does not diversify the species. Now the aforesaid division is made with regard to diversity of matter, according as the woman with whom a man has intercourse is married or a virgin, or of some other condition. Therefore it seems that the species of lust are diversified in this way.

Obj. 2: Further, seemingly the species of one vice are not differentiated by things that belong to another vice. Now adultery does not differ from simple fornication, save in the point of a man having intercourse with one who is another's, so that he commits an injustice. Therefore it seems that adultery should not be reckoned a species of lust.

Obj. 3: Further, just as a man may happen to have intercourse with a woman who is bound to another man by marriage, so may it happen that a man has intercourse with a woman who is bound to God by vow. Therefore sacrilege should be reckoned a species of lust, even as adultery is.

Obj. 4: Further, a married man sins not only if he be with another woman, but also if he use his own wife inordinately. But the latter sin is comprised under lust. Therefore it should be reckoned among the species thereof.

Obj. 5: Further, the Apostle says (2 Cor. 12:21): "Lest again, when I come, God humble me among you, and I mourn many of them that sinned before, and have not done penance for the uncleanness and fornication and lasciviousness that they have committed." Therefore it seems that also uncleanness and lasciviousness should be reckoned species of lust, as well as fornication.

Obj. 6: Further, the thing divided is not to be reckoned among its parts. But lust is reckoned together with the aforesaid: for it is written (Gal. 5:19): "The works of the flesh are manifest, which are fornication, uncleanness, immodesty, lust [Douay: 'luxury']." Therefore it seems that fornication is unfittingly reckoned a species of lust.

On the contrary, The aforesaid division is given in the Decretals 36, qu. i [*Append. Grat. ad can. Lex illa].

I answer that, As stated above (Q. 153, A. 3), the sin of lust consists in seeking

venereal pleasure not in accordance with right reason. This may happen in two ways. First, in respect of the matter wherein this pleasure is sought; secondly, when, whereas there is due matter, other due circumstances are not observed. And since a circumstance, as such, does not specify a moral act, whose species is derived from its object which is also its matter, it follows that the species of lust must be assigned with respect to its matter or object.

Now this same matter may be discordant with right reason in two ways. First, because it is inconsistent with the end of the venereal act. In this way, as hindering the begetting of children, there is the *vice against nature*, which attaches to every venereal act from which generation cannot follow; and, as hindering the due upbringing and advancement of the child when born, there is *simple fornication*, which is the union of an unmarried man with an unmarried woman. Secondly, the matter wherein the venereal act is consummated may be discordant with right reason in relation to other persons; and this in two ways. First, with regard to the woman, with whom a man has connection, by reason of due honor not being paid to her; and thus there is *incest*, which consists in the misuse of a woman who is related by consanguinity or affinity. Secondly, with regard to the person under whose authority the woman is placed: and if she be under the authority of a husband, it is *adultery*, if under the authority of her father, it is *seduction*, in the absence of violence, and *rape* if violence be employed.

These species are differentiated on the part of the woman rather than of the man, because in the venereal act the woman is passive and is by way of matter, whereas the man is by way of agent; and it has been stated above (Obj. 1) that the aforesaid species are assigned with regard to a difference of matter.

Reply Obj. 1: The aforesaid diversity of matter is connected with a formal difference of object, which difference results from different modes of opposition to right reason, as stated above.

Reply Obj. 2: As stated above (I-II, Q. 18, A. 7), nothing hinders the deformities of different vices concurring in the one act, and in this way adultery is comprised under lust and injustice. Nor is this deformity of injustice altogether accidental to lust: since the lust that obeys concupiscence so far as to lead to injustice, is thereby shown to be more grievous.

Reply Obj. 3: Since a woman, by vowing continence, contracts a spiritual

marriage with God, the sacrilege that is committed in the violation of such a woman is a spiritual adultery. In like manner, the other kinds of sacrilege pertaining to lustful matter are reduced to other species of lust.

Reply Obj. 4: The sin of a husband with his wife is not connected with undue matter, but with other circumstances, which do not constitute the species of a moral act, as stated above (I-II, Q. 18, A. 2).

Reply Obj. 5: As a gloss says on this passage, "uncleanness" stands for lust against nature, while "lasciviousness" is a man's abuse of boys, wherefore it would appear to pertain to seduction. We may also reply that "lasciviousness" relates to certain acts circumstantial to the venereal act, for instance kisses, touches, and so forth.

Reply Obj. 6: According to a gloss on this passage "lust" there signifies any kind of excess. _____

SECOND ARTICLE [II-II, Q. 154, Art. 2]

Whether Simple Fornication Is a Mortal Sin?

Objection 1: It would seem that simple fornication is not a mortal sin. For things that come under the same head would seem to be on a par with one another. Now fornication comes under the same head as things that are not mortal sins: for it is written (Acts 15:29): "That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication." But there is not mortal sin in these observances, according to 1 Tim. 4:4, "Nothing is rejected that is received with thanksgiving." Therefore fornication is not a mortal sin.

Obj. 2: Further, no mortal sin is the matter of a Divine precept. But the Lord commanded (Osee 1:2): "Go take thee a wife of fornications, and have of her children of fornications." Therefore fornication is not a mortal sin.

Obj. 3: Further, no mortal sin is mentioned in Holy Writ without disapprobation. Yet simple fornication is mentioned without disapprobation by Holy Writ in connection with the patriarchs. Thus we read (Gen. 16:4) that Abraham went in to his handmaid Agar; and further on (Gen. 30:5, 9) that Jacob went in to Bala and Zelpha the handmaids of his wives; and again (Gen. 38:18) that Juda was with Thamar whom he thought to be a harlot. Therefore simple fornication is not a mortal sin.

Obj. 4: Further, every mortal sin is contrary to charity. But simple fornication is not contrary to charity, neither as regards the love of God, since it is not a sin directly against God, nor as regards the love of our neighbor, since thereby no one is injured. Therefore simple fornication is not a mortal sin.

Obj. 5: Further, every mortal sin leads to eternal perdition. But simple fornication has not this result: because a gloss of Ambrose [*The quotation is from the Gloss of Peter Lombard, who refers it to St. Ambrose: whereas it is from Hilary the deacon] on 1 Tim. 4:8, "Godliness is profitable to all things," says: "The whole of Christian teaching is summed up in mercy and godliness: if a man conforms to this, even though he gives way to the inconstancy of the flesh, doubtless he will be punished, but he will not perish." Therefore simple fornication is not a mortal sin.

Obj. 6: Further, Augustine says (De Bono Conjug. xvi) that "what food is to the well-being of the body, such is sexual intercourse to the welfare of the human race." But inordinate use of food is not always a mortal sin. Therefore neither is all inordinate sexual intercourse; and this would seem to apply especially to simple fornication, which is the least grievous of the aforesaid species.

On the contrary, It is written (Tob. 4:13): "Take heed to keep thyself . . . from all fornication, and beside thy wife never endure to know a crime." Now crime denotes a mortal sin. Therefore fornication and all intercourse with other than one's wife is a mortal sin.

Further, nothing but mortal sin debars a man from God's kingdom. But fornication debars him, as shown by the words of the Apostle (Gal. 5:21), who after mentioning fornication and certain other vices, adds: "They who do such things shall not obtain the kingdom of God." Therefore simple fornication is a mortal sin.

Further, it is written in the Decretals (XXII, qu. i, can. Praedicandum): "They should know that the same penance is to be enjoined for perjury as for adultery, fornication, and wilful murder and other criminal offenses." Therefore simple fornication is a criminal or mortal sin.

I answer that, Without any doubt we must hold simple fornication to be a mortal sin, notwithstanding that a gloss [*St. Augustine, QQ. in Deut., qu. 37] on Deut. 23:17, says: "This is a prohibition against going with whores, whose vileness is

venial." For instead of "venial" it should be "venal," since such is the wanton's trade. In order to make this evident, we must take note that every sin committed directly against human life is a mortal sin. Now simple fornication implies an inordinateness that tends to injure the life of the offspring to be born of this union. For we find in all animals where the upbringing of the offspring needs care of both male and female, that these come together not indeterminately, but the male with a certain female, whether one or several; such is the case with all birds: while, on the other hand, among those animals, where the female alone suffices for the offspring's upbringing, the union is indeterminate, as in the case of dogs and like animals. Now it is evident that the upbringing of a human child requires not only the mother's care for his nourishment, but much more the care of his father as guide and guardian, and under whom he progresses in goods both internal and external. Hence human nature rebels against an indeterminate union of the sexes and demands that a man should be united to a determinate woman and should abide with her a long time or even for a whole lifetime. Hence it is that in the human race the male has a natural solicitude for the certainty of offspring, because on him devolves the upbringing of the child: and this certainly would cease if the union of sexes were indeterminate.

This union with a certain definite woman is called matrimony; which for the above reason is said to belong to the natural law. Since, however, the union of the sexes is directed to the common good of the whole human race, and common goods depend on the law for their determination, as stated above (I-II, Q. 90, A. 2), it follows that this union of man and woman, which is called matrimony, is determined by some law. What this determination is for us will be stated in the Third Part of this work (Suppl., Q. 50, seqq.), where we shall treat of the sacrament of matrimony. Wherefore, since fornication is an indeterminate union of the sexes, as something incompatible with matrimony, it is opposed to the good of the child's upbringing, and consequently it is a mortal sin.

Nor does it matter if a man having knowledge of a woman by fornication, make sufficient provision for the upbringing of the child: because a matter that comes under the determination of the law is judged according to what happens in general, and not according to what may happen in a particular case.

Reply Obj. 1: Fornication is reckoned in conjunction with these things, not as being on a par with them in sinfulness, but because the matters mentioned there were equally liable to cause dispute between Jews and Gentiles, and thus prevent them from agreeing unanimously. For among the Gentiles, fornication was not

deemed unlawful, on account of the corruption of natural reason: whereas the Jews, taught by the Divine law, considered it to be unlawful. The other things mentioned were loathsome to the Jews through custom introduced by the law into their daily life. Hence the Apostles forbade these things to the Gentiles, not as though they were unlawful in themselves, but because they were loathsome to the Jews, as stated above (I-II, Q. 103, A. 4, ad 3).

Reply Obj. 2: Fornication is said to be a sin, because it is contrary to right reason. Now man's reason is right, in so far as it is ruled by the Divine Will, the first and supreme rule. Wherefore that which a man does by God's will and in obedience to His command, is not contrary to right reason, though it may seem contrary to the general order of reason: even so, that which is done miraculously by the Divine power is not contrary to nature, though it be contrary to the usual course of nature. Therefore just as Abraham did not sin in being willing to slay his innocent son, because he obeyed God, although considered in itself it was contrary to right human reason in general, so, too, Osee sinned not in committing fornication by God's command. Nor should such a copulation be strictly called fornication, though it be so called in reference to the general course of things. Hence Augustine says (Confess. iii, 8): "When God commands a thing to be done against the customs or agreement of any people, though it were never done by them heretofore, it is to be done"; and afterwards he adds: "For as among the powers of human society, the greater authority is obeyed in preference to the lesser, so must God in preference to all."

Reply Obj. 3: Abraham and Jacob went in to their handmaidens with no purpose of fornication, as we shall show further on when we treat of matrimony (Suppl., Q. 65, A. 5, ad 2). As to Juda there is no need to excuse him, for he also caused Joseph to be sold.

Reply Obj. 4: Simple fornication is contrary to the love of our neighbor, because it is opposed to the good of the child to be born, as we have shown, since it is an act of generation accomplished in a manner disadvantageous to the future child.

Reply Obj. 5: A person, who, while given to works of piety, yields to the inconstancy of the flesh, is freed from eternal loss, in so far as these works dispose him to receive the grace to repent, and because by such works he makes satisfaction for his past inconstancy; but not so as to be freed by pious works, if he persist in carnal inconstancy impenitent until death.

Reply Obj. 6: One copulation may result in the begetting of a man, wherefore inordinate copulation, which hinders the good of the future child, is a mortal sin as to the very genus of the act, and not only as to the inordinateness of concupiscence. On the other hand, one meal does not hinder the good of a man's whole life, wherefore the act of gluttony is not a mortal sin by reason of its genus. It would, however, be a mortal sin, if a man were knowingly to partake of a food which would alter the whole condition of his life, as was the case with Adam.

Nor is it true that fornication is the least of the sins comprised under lust, for the marriage act that is done out of sensuous pleasure is a lesser sin.

THIRD ARTICLE [II-II, Q. 154, Art. 3]

Whether Fornication Is the Most Grievous of Sins?

Objection 1: It would seem that fornication is the most grievous of sins. For seemingly a sin is the more grievous according as it proceeds from a greater sensuous pleasure. Now the greatest sensuous pleasure is in fornication, for a gloss on 1 Cor. 7:9 says that the "flame of sensuous pleasure is most fierce in lust." Therefore it seems that fornication is the gravest of sins.

Obj. 2: Further, a sin is the more grievous that is committed against a person more closely united to the sinner: thus he sins more grievously who strikes his father than one who strikes a stranger. Now according to 1 Cor. 6:18, "He that committeth fornication sinneth against his own body," which is most intimately connected with a man. Therefore it seems that fornication is the most grievous of sins.

Obj. 3: Further, the greater a good is, the graver would seem to be the sin committed against it. Now the sin of fornication is seemingly opposed to the good of the whole human race, as appears from what was said in the foregoing Article. It is also against Christ, according to 1 Cor. 6:15, "Shall I . . . take the members of Christ, and make them the members of a harlot?" Therefore fornication is the most grievous of sins.

On the contrary, Gregory says (Moral. xxxiii, 12) that the sins of the flesh are less grievous than spiritual sins.

I answer that, The gravity of a sin may be measured in two ways, first with regard to the sin in itself, secondly with regard to some accident. The gravity of a sin is measured with regard to the sin itself, by reason of its species, which is determined according to the good to which that sin is opposed. Now fornication is contrary to the good of the child to be born. Wherefore it is a graver sin, as to its species, than those sins which are contrary to external goods, such as theft and the like; while it is less grievous than those which are directly against God, and sins that are injurious to the life of one already born, such as murder.

Reply Obj. 1: The sensual pleasure that aggravates a sin is that which is in the inclination of the will. But the sensual pleasure that is in the sensitive appetite, lessens sin, because a sin is the less grievous according as it is committed under the impulse of a greater passion. It is in this way that the greatest sensual pleasure is in fornication. Hence Augustine says (De Agone Christiano [*Serm. ccxciii; ccl de Temp.; see Appendix to St. Augustine's works]) that of all a Christian's conflicts, the most difficult combats are those of chastity; wherein the fight is a daily one, but victory rare: and Isidore declares (De Summo Bono ii, 39) that "mankind is subjected to the devil by carnal lust more than by anything else," because, to wit, the vehemence of this passion is more difficult to overcome.

Reply Obj. 2: The fornicator is said to sin against his own body, not merely because the pleasure of fornication is consummated in the flesh, which is also the case in gluttony, but also because he acts against the good of his own body by an undue resolution and defilement thereof, and an undue association with another. Nor does it follow from this that fornication is the most grievous sin, because in man reason is of greater value than the body, wherefore if there be a sin more opposed to reason, it will be more grievous.

Reply Obj. 3: The sin of fornication is contrary to the good of the human race, in so far as it is prejudicial to the individual begetting of the one man that may be born. Now one who is already an actual member of the human species attains to the perfection of the species more than one who is a man potentially, and from this point of view murder is a more grievous sin than fornication and every kind of lust, through being more opposed to the good of the human species. Again, a Divine good is greater than the good of the human race: and therefore those sins also that are against God are more grievous. Moreover, fornication is a sin against God, not directly as though the fornicator intended to offend God, but consequently, in the same way as all mortal sins. And just as the members of our

body are Christ's members, so too, our spirit is one with Christ, according to 1 Cor. 6:17, "He who is joined to the Lord is one spirit." Wherefore also spiritual sins are more against Christ than fornication is. _____

FOURTH ARTICLE [II-II, Q. 154, Art. 4]

Whether There Can Be Mortal Sin in Touches and Kisses?

Objection 1: It would seem that there is no mortal sin in touches and kisses. For the Apostle says (Eph. 5:3): "Fornication and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints," then he adds: "Or obscenity" (which a gloss refers to "kissing and fondling"), "or foolish talking" (as "soft speeches"), "or scurrility" (which "fools call geniality—i.e. jocularity"), and afterwards he continues (Eph. 5:5): "For know ye this and understand that no fornicator, or unclean, or covetous person (which is the serving of idols), hath inheritance in the kingdom of Christ and of God," thus making no further mention of obscenity, as neither of foolish talking or scurrility. Therefore these are not mortal sins.

Obj. 2: Further, fornication is stated to be a mortal sin as being prejudicial to the good of the future child's begetting and upbringing. But these are not affected by kisses and touches or blandishments. Therefore there is no mortal sin in these.

Obj. 3: Further, things that are mortal sins in themselves can never be good actions. Yet kisses, touches, and the like can be done sometimes without sin. Therefore they are not mortal sins in themselves.

On the contrary, A lustful look is less than a touch, a caress or a kiss. But according to Matt. 5:28, "Whosoever shall look on a woman to lust after her hath already committed adultery with her in his heart." Much more therefore are lustful kisses and other like things mortal sins.

Further, Cyprian says (Ad Pompon, de Virgin., Ep. lxii), "By their very intercourse, their blandishments, their converse, their embraces, those who are associated in a sleep that knows neither honor nor shame, acknowledge their disgrace and crime." Therefore by doing these things a man is guilty of a crime, that is, of mortal sin.

I answer that, A thing is said to be a mortal sin in two ways. First, by reason of its species, and in this way a kiss, caress, or touch does not, of its very nature,

imply a mortal sin, for it is possible to do such things without lustful pleasure, either as being the custom of one's country, or on account of some obligation or reasonable cause. Secondly, a thing is said to be a mortal sin by reason of its cause: thus he who gives an alms, in order to lead someone into heresy, sins mortally on account of his corrupt intention. Now it has been stated above (I-II, Q. 74, A. 8), that it is a mortal sin not only to consent to the act, but also to the delectation of a mortal sin. Wherefore since fornication is a mortal sin, and much more so the other kinds of lust, it follows that in such like sins not only consent to the act but also consent to the pleasure is a mortal sin. Consequently, when these kisses and caresses are done for this delectation, it follows that they are mortal sins, and only in this way are they said to be lustful. Therefore in so far as they are lustful, they are mortal sins.

Reply Obj. 1: The Apostle makes no further mention of these three because they are not sinful except as directed to those that he had mentioned before.

Reply Obj. 2: Although kisses and touches do not by their very nature hinder the good of the human offspring, they proceed from lust, which is the source of this hindrance: and on this account they are mortally sinful.

Reply Obj. 3: This argument proves that such things are not mortal sins in their species. _____

FIFTH ARTICLE [II-II, Q. 154, Art. 5]

Whether Nocturnal Pollution Is a Mortal Sin?

Objection 1: It would seem that nocturnal pollution is a sin. For the same things are the matter of merit and demerit. Now a man may merit while he sleeps, as was the case with Solomon, who while asleep obtained the gift of wisdom from the Lord (3 Kings 3:2, Par. 1). Therefore a man may demerit while asleep; and thus nocturnal pollution would seem to be a sin.

Obj. 2: Further, whoever has the use of reason can sin. Now a man has the use of reason while asleep, since in our sleep we frequently discuss matters, choose this rather than that, consenting to one thing, or dissenting to another. Therefore one may sin while asleep, so that nocturnal pollution is not prevented by sleep from being a sin, seeing that it is a sin according to its genus.

Obj. 3: Further, it is useless to reprove and instruct one who cannot act according

to or against reason. Now man, while asleep, is instructed and reproved by God, according to Job 33:15, 16, "By a dream in a vision by night, when deep sleep is wont to lay hold of men [*Vulg.: 'When deep sleep falleth upon men.' St. Thomas is apparently quoting from memory, as the passage is given correctly above, Q. 95, A. 6, Obj. 1.] . . . Then He openeth the ears of men, and teaching instructeth them in what they are to learn." Therefore a man, while asleep, can act according to or against his reason, and this is to do good or sinful actions, and thus it seems that nocturnal pollution is a sin.

On the contrary, Augustine says (Gen. ad lit. xii, 15): "When the same image that comes into the mind of a speaker presents itself to the mind of the sleeper, so that the latter is unable to distinguish the imaginary from the real union of bodies, the flesh is at once moved, with the result that usually follows such motions; and yet there is as little sin in this as there is in speaking and therefore thinking about such things while one is awake."

I answer that, Nocturnal pollution may be considered in two ways. First, in itself; and thus it has not the character of a sin. For every sin depends on the judgment of reason, since even the first movement of the sensuality has nothing sinful in it, except in so far as it can be suppressed by reason; wherefore in the absence of reason's judgment, there is no sin in it. Now during sleep reason has not a free judgment. For there is no one who while sleeping does not regard some of the images formed by his imagination as though they were real, as stated above in the First Part (Q. 84, A. 8, ad 2). Wherefore what a man does while he sleeps and is deprived of reason's judgment, is not imputed to him as a sin, as neither are the actions of a maniac or an imbecile.

Secondly, nocturnal pollution may be considered with reference to its cause. This may be threefold. One is a bodily cause. For when there is excess of seminal humor in the body, or when the humor is disintegrated either through overheating of the body or some other disturbance, the sleeper dreams things that are connected with the discharge of this excessive or disintegrated humor: the same thing happens when nature is cumbered with other superfluities, so that phantasms relating to the discharge of those superfluities are formed in the imagination. Accordingly if this excess of humor be due to a sinful cause (for instance excessive eating or drinking), nocturnal pollution has the character of sin from its cause: whereas if the excess or disintegration of these superfluities be not due to a sinful cause, nocturnal pollution is not sinful, neither in itself nor in its cause.

A second cause of nocturnal pollution is on the part of the soul and the inner man: for instance when it happens to the sleeper on account of some previous thought. For the thought which preceded while he was awake, is sometimes purely speculative, for instance when one thinks about the sins of the flesh for the purpose of discussion; while sometimes it is accompanied by a certain emotion either of concupiscence or of abhorrence. Now nocturnal pollution is more apt to arise from thinking about carnal sins with concupiscence for such pleasures, because this leaves its trace and inclination in the soul, so that the sleeper is more easily led in his imagination to consent to acts productive of pollution. In this sense the Philosopher says (Ethic. i, 13) that "in so far as certain movements in some degree pass" from the waking state to the state of sleep, "the dreams of good men are better than those of any other people": and Augustine says (Gen. ad lit. xii, 15) that "even during sleep, the soul may have conspicuous merit on account of its good disposition." Thus it is evident that nocturnal pollution may be sinful on the part of its cause. On the other hand, it may happen that nocturnal pollution ensues after thoughts about carnal acts, though they were speculative, or accompanied by abhorrence, and then it is not sinful, neither in itself nor in its cause.

The third cause is spiritual and external; for instance when by the work of a devil the sleeper's phantasms are disturbed so as to induce the aforesaid result. Sometimes this is associated with a previous sin, namely the neglect to guard against the wiles of the devil. Hence the words of the hymn at even: "Our enemy repress, that so our bodies no uncleanness know" [*Translation W. K. Blount].

On the other hand, this may occur without any fault on man's part, and through the wickedness of the devil alone. Thus we read in the *Collationes Patrum* (Coll. xxii, 6) of a man who was ever wont to suffer from nocturnal pollution on festivals, and that the devil brought this about in order to prevent him from receiving Holy Communion. Hence it is manifest that nocturnal pollution is never a sin, but is sometimes the result of a previous sin.

Reply Obj. 1: Solomon did not merit to receive wisdom from God while he was asleep. He received it in token of his previous desire. It is for this reason that his petition is stated to have been pleasing to God (3 Kings 3:10), as Augustine observes (Gen. ad lit. xii, 15).

Reply Obj. 2: The use of reason is more or less hindered in sleep, according as the inner sensitive powers are more or less overcome by sleep, on account of the

violence or attenuation of the evaporations. Nevertheless it is always hindered somewhat, so as to be unable to elicit a judgment altogether free, as stated in the First Part (Q. 84, A. 8, ad 2). Therefore what it does then is not imputed to it as a sin.

Reply Obj. 3: Reason's apprehension is not hindered during sleep to the same extent as its judgment, for this is accomplished by reason turning to sensible objects, which are the first principles of human thought. Hence nothing hinders man's reason during sleep from apprehending anew something arising out of the traces left by his previous thoughts and phantasms presented to him, or again through Divine revelation, or the interference of a good or bad angel.

SIXTH ARTICLE [II-II, Q. 154, Art. 6]

Whether Seduction Should Be Reckoned a Species of Lust?

Objection 1: It would seem that seduction should not be reckoned a species of lust. For seduction denotes the unlawful violation of a virgin, according to the Decretals (XXXVI, qu. 1) [*Append. Grat. ad can. Lex illa]. But this may occur between an unmarried man and an unmarried woman, which pertains to fornication. Therefore seduction should not be reckoned a species of lust, distinct from fornication.

Obj. 2: Further, Ambrose says (De Patriarch. [*De Abraham i, 4]): "Let no man be deluded by human laws: all seduction is adultery." Now a species is not contained under another that is differentiated in opposition to it. Therefore since adultery is a species of lust, it seems that seduction should not be reckoned a species of lust.

Obj. 3: Further, to do a person an injury would seem to pertain to injustice rather than to lust. Now the seducer does an injury to another, namely the violated maiden's father, who "can take the injury as personal to himself" [*Gratian, ad can. Lex illa], and sue the seducer for damages. Therefore seduction should not be reckoned a species of lust.

On the contrary, Seduction consists properly in the venereal act whereby a virgin is violated. Therefore, since lust is properly about venereal actions, it would seem that seduction is a species of lust.

I answer that, When the matter of a vice has a special deformity, we must reckon it to be a determinate species of that vice. Now lust is a sin concerned with venereal matter, as stated above (Q. 153, A. 1). And a special deformity attaches to the violation of a virgin who is under her father's care: both on the part of the maid, who through being violated without any previous compact of marriage is both hindered from contracting a lawful marriage and is put on the road to a wanton life from which she was withheld lest she should lose the seal of virginity: and on the part of the father, who is her guardian, according to Ecclus. 42:11, "Keep a sure watch over a shameless daughter, lest at any time she make thee become a laughing-stock to thy enemies." Therefore it is evident that seduction which denotes the unlawful violation of a virgin, while still under the guardianship of her parents, is a determinate species of lust.

Reply Obj. 1: Although a virgin is free from the bond of marriage, she is not free from her father's power. Moreover, the seal of virginity is a special obstacle to the intercourse of fornication, in that it should be removed by marriage only. Hence seduction is not simple fornication, since the latter is intercourse with harlots, women, namely, who are no longer virgins, as a gloss observes on 2 Cor. 12: "And have not done penance for the uncleanness and fornication," etc.

Reply Obj. 2: Ambrose here takes seduction in another sense, as applicable in a general way to any sin of lust. Wherefore seduction, in the words quoted, signifies the intercourse between a married man and any woman other than his wife. This is clear from his adding: "Nor is it lawful for the husband to do what the wife may not." In this sense, too, we are to understand the words of Num. 5:13: "If [Vulg.: 'But'] the adultery is secret, and cannot be provided by witnesses, because she was not found in adultery (*stupro*)."

Reply Obj. 3: Nothing prevents a sin from having a greater deformity through being united to another sin. Now the sin of lust obtains a greater deformity from the sin of injustice, because the concupiscence would seem to be more inordinate, seeing that it refrains not from the pleasurable object so that it may avoid an injustice. In fact a twofold injustice attaches to it. One is on the part of the virgin, who, though not violated by force, is nevertheless seduced, and thus the seducer is bound to compensation. Hence it is written (Ex. 22:16, 17): "If a man seduce a virgin not yet espoused, and lie with her, he shall endow her and have her to wife. If the maid's father will not give her to him, he shall give money according to the dowry, which virgins are wont to receive." The other injury is done to the maid's father: wherefore the seducer is bound by the Law to

a penalty in his regard. For it is written (Deut. 22:28, 29): "If a man find a damsel that is a virgin, who is not espoused, and taking her, lie with her, and the matter come to judgment: he that lay with her shall give to the father of the maid fifty sicles of silver, and shall have her to wife, and because he hath humbled her, he may not put her away all the days of his life": and this, lest he should prove to have married her in mockery, as Augustine observes. [*QQ. in Deut., qu. xxxiv.] _____

SEVENTH ARTICLE [II-II, Q. 154, Art. 7]

Whether Rape Is a Species of Lust, Distinct from Seduction?

Objection 1: It would seem that rape is not a species of lust, distinct from seduction. For Isidore says (Etym. v, 26) that "seduction (*stuprum*), or rape, properly speaking, is unlawful intercourse, and takes its name from its causing corruption: wherefore he that is guilty of rape is a seducer." Therefore it seems that rape should not be reckoned a species of lust distinct from seduction.

Obj. 2: Further, rape, apparently, implies violence. For it is stated in the Decretals (XXXVI, qu. 1 [*Append. Grat. ad can. Lex illa]) that "rape is committed when a maid is taken away by force from her father's house that after being violated she may be taken to wife." But the employment of force is accidental to lust, for this essentially regards the pleasure of intercourse. Therefore it seems that rape should not be reckoned a determinate species of lust.

Obj. 3: Further, the sin of lust is curbed by marriage: for it is written (1 Cor. 7:2): "For fear of fornication, let every man have his own wife." Now rape is an obstacle to subsequent marriage, for it was enacted in the council of Meaux: "We decree that those who are guilty of rape, or of abducting or seducing women, should not have those women in marriage, although they should have subsequently married them with the consent of their parents." Therefore rape is not a determinate species of lust distinct from seduction.

Obj. 4: Further, a man may have knowledge of his newly married wife without committing a sin of lust. Yet he may commit rape if he take her away by force from her parents' house, and have carnal knowledge of her. Therefore rape should not be reckoned a determinate species of lust.

On the contrary, Rape is unlawful sexual intercourse, as Isidore states (Etym. v,

26). But this pertains to the sin of lust. Therefore rape is a species of lust.

I answer that, Rape, in the sense in which we speak of it now, is a species of lust: and sometimes it coincides with seduction; sometimes there is rape without seduction, and sometimes seduction without rape.

They coincide when a man employs force in order unlawfully to violate a virgin. This force is employed sometimes both towards the virgin and towards her father; and sometimes towards the father and not to the virgin, for instance if she allows herself to be taken away by force from her father's house. Again, the force employed in rape differs in another way, because sometimes a maid is taken away by force from her parents' house, and is forcibly violated: while sometimes, though taken away by force, she is not forcibly violated, but of her own consent, whether by act of fornication or by the act of marriage: for the conditions of rape remain no matter how force is employed. There is rape without seduction if a man abduct a widow or one who is not a virgin. Hence Pope Symmachus says [*Ep. v ad Caesarium; Cf. can. Raptores xxxvi, qu. 2], "We abhor abductors whether of widows or of virgins on account of the heinousness of their crime."

There is seduction without rape when a man, without employing force, violates a virgin unlawfully.

Reply Obj. 1: Since rape frequently coincides with seduction, the one is sometimes used to signify the other.

Reply Obj. 2: The employment of force would seem to arise from the greatness of concupiscence, the result being that a man does not fear to endanger himself by offering violence.

Reply Obj. 3: The rape of a maiden who is promised in marriage is to be judged differently from that of one who is not so promised. For one who is promised in marriage must be restored to her betrothed, who has a right to her in virtue of their betrothal: whereas one that is not promised to another must first of all be restored to her father's care, and then the abductor may lawfully marry her with her parents' consent. Otherwise the marriage is unlawful, since whosoever steals a thing he is bound to restore it. Nevertheless rape does not dissolve a marriage already contracted, although it is an impediment to its being contracted. As to the decree of the council in question, it was made in abhorrence of this crime,

and has been abrogated. Wherefore Jerome [*The quotation is from Can. Tria. xxxvi, qu. 2] declares the contrary: "Three kinds of lawful marriage," says he, "are mentioned in Holy Writ. The first is that of a chaste maiden given away lawfully in her maidenhood to a man. The second is when a man finds a maiden in the city, and by force has carnal knowledge of her. If the father be willing, the man shall endow her according to the father's estimate, and shall pay the price of her purity [*Cf. Deut. 22:23-29]. The third is, when the maiden is taken away from such a man, and is given to another at the father's will."

We may also take this decree to refer to those who are promised to others in marriage, especially if the betrothal be expressed by words in the present tense.

Reply Obj. 4: The man who is just married has, in virtue of the betrothal, a certain right in her: wherefore, although he sins by using violence, he is not guilty of the crime of rape. Hence Pope Gelasius says [*Can. Lex illa, xxvii, qu. 2; xxxvi, qu. 1]: "This law of bygone rulers stated that rape was committed when a maiden, with regard to whose marriage nothing had so far been decided, was taken away by force." _____

EIGHTH ARTICLE [II-II, Q. 154, Art. 8]

Whether Adultery Is Determinate Species of Lust, Distinct from the Other Species?

Objection 1: It would seem that adultery is not a determinate species of lust, distinct from the other species. For adultery takes its name from a man having intercourse "with a woman who is not his own [ad alteram]," according to a gloss [*St. Augustine: Serm. li, 13 de Divers. lxiii] on Ex. 20:14. Now a woman who is not one's own may be of various conditions, namely either a virgin, or under her father's care, or a harlot, or of any other description. Therefore it seems that adultery is not a species of lust distinct from the others.

Obj. 2: Further, Jerome says [*Contra Jovin. i]: "It matters not for what reason a man behaves as one demented. Hence Sixtus the Pythagorean says in his Maxims: He that is insatiable of his wife is an adulterer," and in like manner one who is over enamored of any woman. Now every kind of lust includes a too ardent love. Therefore adultery is in every kind of lust: and consequently it should not be reckoned a species of lust.

Obj. 3: Further, where there is the same kind of deformity, there would seem to

be the same species of sin. Now, apparently, there is the same kind of deformity in seduction and adultery: since in either case a woman is violated who is under another person's authority. Therefore adultery is not a determinate species of lust, distinct from the others.

On the contrary, Pope Leo [*St. Augustine, De Bono Conjug. iv; Cf. Append. Grat. ad can. Ille autem. xxxii, qu. 5] says that "adultery is sexual intercourse with another man or woman in contravention of the marriage compact, whether through the impulse of one's own lust, or with the consent of the other party." Now this implies a special deformity of lust. Therefore adultery is a determinate species of lust.

I answer that, Adultery, as its name implies, "is access to another's marriage-bed (*ad alienum torum*)" [*Cf. Append. Gratian, ad can. Ille autem. xxxii, qu. 1]. By so doing a man is guilty of a twofold offense against chastity and the good of human procreation. First, by accession to a woman who is not joined to him in marriage, which is contrary to the good of the upbringing of his own children. Secondly, by accession to a woman who is united to another in marriage, and thus he hinders the good of another's children. The same applies to the married woman who is corrupted by adultery. Wherefore it is written (Ecclus. 23:32, 33): "Every woman . . . that leaveth her husband . . . shall be guilty of sin. For first she hath been unfaithful to the law of the Most High" (since there it is commanded: "Thou shalt not commit adultery"); "and secondly, she hath offended against her husband," by making it uncertain that the children are his: "thirdly, she hath fornicated in adultery, and hath gotten children of another man," which is contrary to the good of her offspring. The first of these, however, is common to all mortal sins, while the two others belong especially to the deformity of adultery. Hence it is manifest that adultery is a determinate species of lust, through having a special deformity in venereal acts.

Reply Obj. 1: If a married man has intercourse with another woman, his sin may be denominated either with regard to him, and thus it is always adultery, since his action is contrary to the fidelity of marriage, or with regard to the woman with whom he has intercourse; and thus sometimes it is adultery, as when a married man has intercourse with another's wife; and sometimes it has the character of seduction, or of some other sin, according to various conditions affecting the woman with whom he has intercourse: and it has been stated above (A. 1) that the species of lust correspond to the various conditions of women.

Reply Obj. 2: Matrimony is specially ordained for the good of human offspring, as stated above (A. 2). But adultery is specially opposed to matrimony, in the point of breaking the marriage faith which is due between husband and wife. And since the man who is too ardent a lover of his wife acts counter to the good of marriage if he use her indecently, although he be not unfaithful, he may in a sense be called an adulterer; and even more so than he that is too ardent a lover of another woman.

Reply Obj. 3: The wife is under her husband's authority, as united to him in marriage: whereas the maid is under her father's authority, as one who is to be married by that authority. Hence the sin of adultery is contrary to the good of marriage in one way, and the sin of seduction in another; wherefore they are reckoned to differ specifically. Of other matters concerning adultery we shall speak in the Third Part [* Cf. Suppl., Q. 59, A. 3; QQ. 60, 62], when we treat of matrimony. _____

NINTH ARTICLE [II-II, Q. 154, Art. 9]

Whether Incest Is a Determinate Species of Lust?

Objection 1: It would seem that incest is not a determinate species of lust. For incest [* *Incestus* is equivalent to *in-castus* = "unchaste"] takes its name from being a privation of chastity. But all kinds of lust are opposed to chastity. Therefore it seems that incest is not a species of lust, but is lust itself in general.

Obj. 2: Further, it is stated in the Decretals (XXXVI, qu. 1 [*Cf. Append. Grat. ad can. Lex illa]) that "incest is intercourse between a man and a woman related by consanguinity or affinity." Now affinity differs from consanguinity. Therefore it is not one but several species of lust.

Obj. 3: Further, that which does not, of itself, imply a deformity, does not constitute a determinate species of vice. But intercourse between those who are related by consanguinity or affinity does not, of itself, contain any deformity, else it would never have been lawful. Therefore incest is not a determinate species of lust.

On the contrary, The species of lust are distinguished according to the various conditions of women with whom a man has unlawful intercourse. Now incest implies a special condition on the part of the woman, because it is unlawful intercourse with a woman related by consanguinity or affinity as stated (Obj. 2).

Therefore incest is a determinate species of lust.

I answer that, As stated above (AA. 1, 6) wherever we find something incompatible with the right use of venereal actions, there must needs be a determinate species of lust. Now sexual intercourse with women related by consanguinity or affinity is unbecoming to venereal union on three counts. First, because man naturally owes a certain respect to his parents and therefore to his other blood relations, who are descended in near degree from the same parents: so much so indeed that among the ancients, as Valerius Maximus relates [*Dict. Fact. Memor. ii, 1], it was not deemed right for a son to bathe with his father, lest they should see one another naked. Now from what has been said (Q. 142, A. 4; Q. 151, A. 4), it is evident that in venereal acts there is a certain shamefulness inconsistent with respect, wherefore men are ashamed of them. Wherefore it is unseemly that such persons should be united in venereal intercourse. This reason seems to be indicated (Lev. 18:7) where we read: "She is thy mother, thou shalt not uncover her nakedness," and the same is expressed further on with regard to others.

The second reason is because blood relations must needs live in close touch with one another. Wherefore if they were not debarred from venereal union, opportunities of venereal intercourse would be very frequent and thus men's minds would be enervated by lust. Hence in the Old Law [*Lev. 18] the prohibition was apparently directed specially to those persons who must needs live together.

The third reason is, because this would hinder a man from having many friends: since through a man taking a stranger to wife, all his wife's relations are united to him by a special kind of friendship, as though they were of the same blood as himself. Wherefore Augustine says (De Civ. Dei xv, 16): "The demands of charity are most perfectly satisfied by men uniting together in the bonds that the various ties of friendship require, so that they may live together in a useful and becoming amity; nor should one man have many relationships in one, but each should have one."

Aristotle adds another reason (2 Polit. ii): for since it is natural that a man should have a liking for a woman of his kindred, if to this be added the love that has its origin in venereal intercourse, his love would be too ardent and would become a very great incentive to lust: and this is contrary to chastity. Hence it is evident that incest is a determinate species of lust.

Reply Obj. 1: Unlawful intercourse between persons related to one another would be most prejudicial to chastity, both on account of the opportunities it affords, and because of the excessive ardor of love, as stated in the Article. Wherefore the unlawful intercourse between such persons is called "incest" antonomastically.

Reply Obj. 2: Persons are related by affinity through one who is related by consanguinity: and therefore since the one depends on the other, consanguinity and affinity entail the same kind of unbecomingness.

Reply Obj. 3: There is something essentially unbecoming and contrary to natural reason in sexual intercourse between persons related by blood, for instance between parents and children who are directly and immediately related to one another, since children naturally owe their parents honor. Hence the Philosopher instances a horse (De Animal. ix, 47) which covered its own mother by mistake and threw itself over a precipice as though horrified at what it had done, because some animals even have a natural respect for those that have begotten them. There is not the same essential unbecomingness attaching to other persons who are related to one another not directly but through their parents: and, as to this, becomingness or unbecomingness varies according to custom, and human or Divine law: because, as stated above (A. 2), sexual intercourse, being directed to the common good, is subject to law. Wherefore, as Augustine says (De Civ. Dei xv, 16), whereas the union of brothers and sisters goes back to olden times, it became all the more worthy of condemnation when religion forbade it.

TENTH ARTICLE [II-II, Q. 154, Art. 1]

Whether Sacrilege Can Be a Species of Lust?

Objection 1: It would seem that sacrilege cannot be a species of lust. For the same species is not contained under different genera that are not subalternated to one another. Now sacrilege is a species of irreligion, as stated above (Q. 99, A. 2). Therefore sacrilege cannot be reckoned a species of lust.

Obj. 2: Further, the Decretals (XXXVI, qu. 1 [*Append. Grat. ad can. Lex illa]), do not place sacrilege among other sins which are reckoned species of lust. Therefore it would seem not to be a species of lust.

Obj. 3: Further, something derogatory to a sacred thing may be done by the other

kinds of vice, as well as by lust. But sacrilege is not reckoned a species of gluttony, or of any other similar vice. Therefore neither should it be reckoned a species of lust.

On the contrary, Augustine says (De Civ. Dei xv, 16) that "if it is wicked, through covetousness, to go beyond one's earthly bounds, how much more wicked is it through venereal lust to transgress the bounds of morals!" Now to go beyond one's earthly bounds in sacred matters is a sin of sacrilege. Therefore it is likewise a sin of sacrilege to overthrow the bounds of morals through venereal desire in sacred matters. But venereal desire pertains to lust. Therefore sacrilege is a species of lust.

I answer that, As stated above (I-II, Q. 18, AA. 6, 7), the act of a virtue or vice, that is directed to the end of another virtue or vice, assumes the latter's species: thus, theft committed for the sake of adultery, passes into the species of adultery. Now it is evident that as Augustine states (De Virgin. 8), the observance of chastity, by being directed to the worship of God, becomes an act of religion, as in the case of those who vow and keep chastity. Wherefore it is manifest that lust also, by violating something pertaining to the worship of God, belongs to the species of sacrilege: and in this way sacrilege may be accounted a species of lust.

Reply Obj. 1: Lust, by being directed to another vice as its end, becomes a species of that vice: and so a species of lust may be also a species of irreligion, as of a higher genus.

Reply Obj. 2: The enumeration referred to, includes those sins which are species of lust by their very nature: whereas sacrilege is a species of lust in so far as it is directed to another vice as its end, and may coincide with the various species of lust. For unlawful intercourse between persons mutually united by spiritual relationship, is a sacrilege after the manner of incest. Intercourse with a virgin consecrated to God, inasmuch as she is the spouse of Christ, is sacrilege resembling adultery. If the maiden be under her father's authority, it will be spiritual seduction; and if force be employed it will be spiritual rape, which kind of rape even the civil law punishes more severely than others. Thus the Emperor Justinian says [*Cod. i, iii de Episc. et Cler. 5]: "If any man dare, I will not say to rape, but even to tempt a consecrated virgin with a view to marriage, he shall be liable to capital punishment."

Reply Obj. 3: Sacrilege is committed on a consecrated thing. Now a consecrated thing is either a consecrated person, who is desired for sexual intercourse, and thus it is a kind of lust, or it is desired for possession, and thus it is a kind of injustice. Sacrilege may also come under the head of anger, for instance, if through anger an injury be done to a consecrated person. Again, one may commit a sacrilege by partaking gluttonously of sacred food. Nevertheless, sacrilege is ascribed more specially to lust which is opposed to chastity for the observance of which certain persons are specially consecrated.

ELEVENTH ARTICLE [II-II, Q. 154, Art. 11]

Whether the Unnatural Vice Is a Species of Lust?

Objection 1: It would seem that the unnatural vice is not a species of lust. For no mention of the vice against nature is made in the enumeration given above (A. 1, Obj. 1). Therefore it is not a species of lust.

Obj. 2: Further, lust is contrary to virtue; and so it is comprised under vice. But the unnatural vice is comprised not under vice, but under bestiality, according to the Philosopher (Ethic. vii, 5). Therefore the unnatural vice is not a species of lust.

Obj. 3: Further, lust regards acts directed to human generation, as stated above (Q. 153, A. 2): Whereas the unnatural vice concerns acts from which generation cannot follow. Therefore the unnatural vice is not a species of lust.

On the contrary, It is reckoned together with the other species of lust (2 Cor. 12:21) where we read: "And have not done penance for the uncleanness, and fornication, and lasciviousness," where a gloss says: "Lasciviousness, i.e., unnatural lust."

I answer that, As stated above (AA. 6, 9) wherever there occurs a special kind of deformity whereby the venereal act is rendered unbecoming, there is a determinate species of lust. This may occur in two ways: First, through being contrary to right reason, and this is common to all lustful vices; secondly, because, in addition, it is contrary to the natural order of the venereal act as becoming to the human race: and this is called "the unnatural vice." This may happen in several ways. First, by procuring pollution, without any copulation, for the sake of venereal pleasure: this pertains to the sin of "uncleanness" which

some call "effeminacy." Secondly, by copulation with a thing of undue species, and this is called "bestiality." Thirdly, by copulation with an undue sex, male with male, or female with female, as the Apostle states (Rom. 1:27): and this is called the "vice of sodomy." Fourthly, by not observing the natural manner of copulation, either as to undue means, or as to other monstrous and bestial manners of copulation.

Reply Obj. 1: There we enumerated the species of lust that are not contrary to human nature: wherefore the unnatural vice was omitted.

Reply Obj. 2: Bestiality differs from vice, for the latter is opposed to human virtue by a certain excess in the same matter as the virtue, and therefore is reducible to the same genus.

Reply Obj. 3: The lustful man intends not human generation but venereal pleasures. It is possible to have this without those acts from which human generation follows: and it is that which is sought in the unnatural vice.

TWELFTH ARTICLE [II-II, Q. 154, Art. 12]

Whether the Unnatural Vice Is the Greatest Sin Among the Species of Lust?

Objection 1: It would seem that the unnatural vice is not the greatest sin among the species of lust. For the more a sin is contrary to charity the graver it is. Now adultery, seduction and rape which are injurious to our neighbor are seemingly more contrary to the love of our neighbor, than unnatural sins, by which no other person is injured. Therefore the unnatural sin is not the greatest among the species of lust.

Obj. 2: Further, sins committed against God would seem to be the most grievous. Now sacrilege is committed directly against God, since it is injurious to the Divine worship. Therefore sacrilege is a graver sin than the unnatural vice.

Obj. 3: Further, seemingly, a sin is all the more grievous according as we owe a greater love to the person against whom that sin is committed. Now the order of charity requires that a man love more those persons who are united to him—and such are those whom he defiles by incest—than persons who are not connected with him, and whom in certain cases he defiles by the unnatural vice. Therefore

incest is a graver sin than the unnatural vice.

Obj. 4: Further, if the unnatural vice is most grievous, the more it is against nature the graver it would seem to be. Now the sin of uncleanness or effeminacy would seem to be most contrary to nature, since it would seem especially in accord with nature that agent and patient should be distinct from one another. Hence it would follow that uncleanness is the gravest of unnatural vices. But this is not true. Therefore unnatural vices are not the most grievous among sins of lust.

On the contrary, Augustine says (De adult. conjug. [*The quotation is from Cap. Adulterii xxxii, qu. 7. Cf. Augustine, De Bono Conjugali, viii.]) that "of all these," namely the sins belonging to lust, "that which is against nature is the worst."

I answer that, In every genus, worst of all is the corruption of the principle on which the rest depend. Now the principles of reason are those things that are according to nature, because reason presupposes things as determined by nature, before disposing of other things according as it is fitting. This may be observed both in speculative and in practical matters. Wherefore just as in speculative matters the most grievous and shameful error is that which is about things the knowledge of which is naturally bestowed on man, so in matters of action it is most grave and shameful to act against things as determined by nature. Therefore, since by the unnatural vices man transgresses that which has been determined by nature with regard to the use of venereal actions, it follows that in this matter this sin is gravest of all. After it comes incest, which, as stated above (A. 9), is contrary to the natural respect which we owe persons related to us.

With regard to the other species of lust they imply a transgression merely of that which is determined by right reason, on the presupposition, however, of natural principles. Now it is more against reason to make use of the venereal act not only with prejudice to the future offspring, but also so as to injure another person besides. Wherefore simple fornication, which is committed without injustice to another person, is the least grave among the species of lust. Then, it is a greater injustice to have intercourse with a woman who is subject to another's authority as regards the act of generation, than as regards merely her guardianship. Wherefore adultery is more grievous than seduction. And both of these are aggravated by the use of violence. Hence rape of a virgin is graver than seduction, and rape of a wife than adultery. And all these are aggravated by coming under the head of sacrilege, as stated above (A. 10, ad 2).

Reply Obj. 1: Just as the ordering of right reason proceeds from man, so the order of nature is from God Himself: wherefore in sins contrary to nature, whereby the very order of nature is violated, an injury is done to God, the Author of nature. Hence Augustine says (Confess. iii, 8): "Those foul offenses that are against nature should be everywhere and at all times detested and punished, such as were those of the people of Sodom, which should all nations commit, they should all stand guilty of the same crime, by the law of God which hath not so made men that they should so abuse one another. For even that very intercourse which should be between God and us is violated, when that same nature, of which He is the Author, is polluted by the perversity of lust."

Reply Obj. 2: Vices against nature are also against God, as stated above (ad 1), and are so much more grievous than the depravity of sacrilege, as the order impressed on human nature is prior to and more firm than any subsequently established order.

Reply Obj. 3: The nature of the species is more intimately united to each individual, than any other individual is. Wherefore sins against the specific nature are more grievous.

Reply Obj. 4: Gravity of a sin depends more on the abuse of a thing than on the omission of the right use. Wherefore among sins against nature, the lowest place belongs to the sin of uncleanness, which consists in the mere omission of copulation with another. While the most grievous is the sin of bestiality, because use of the due species is not observed. Hence a gloss on Gen. 37:2, "He accused

his brethren of a most wicked crime," says that "they copulated with cattle." After this comes the sin of sodomy, because use of the right sex is not observed. Lastly comes the sin of not observing the right manner of copulation, which is more grievous if the abuse regards the "vas" than if it affects the manner of copulation in respect of other circumstances. _____

QUESTION 155

OF CONTINENCE
(In Four Articles)

We must next consider the potential parts of temperance: (1) continence; (2) clemency; (3) modesty. Under the first head we must consider continence and incontinence. With regard to continence there are four points of inquiry:

(1) Whether continence is a virtue?

(2) What is its matter?

(3) What is its subject?

(4) Of its comparison with temperance. _____

FIRST ARTICLE [II-II, Q. 155, Art. 1]

Whether Continence Is a Virtue?

Objection 1: It would seem that continence is not a virtue. For species and genus are not co-ordinate members of the same division. But continence is co-ordinated with virtue, according to the Philosopher (Ethic. vii, 1, 9). Therefore continence is not a virtue.

Obj. 2: Further, no one sins by using a virtue, since, according to Augustine (De Lib. Arb. ii, 18, 19), "a virtue is a thing that no one makes ill use of." Yet one may sin by containing oneself: for instance, if one desire to do a good, and contain oneself from doing it. Therefore continence is not a virtue.

Obj. 3: Further, no virtue withdraws man from that which is lawful, but only from unlawful things: for a gloss on Gal. 5:23, "Faith, modesty," etc., says that by continence a man refrains even from things that are lawful. Therefore

continence is not a virtue.

On the contrary, Every praiseworthy habit would seem to be a virtue. Now such is continence, for Andronicus says [*De Affectibus] that "continence is a habit unconquered by pleasure." Therefore continence is a virtue.

I answer that, The word "continence" is taken by various people in two ways. For some understand continence to denote abstention from all venereal pleasure: thus the Apostle joins continence to chastity (Gal. 5:23). In this sense perfect continence is virginity in the first place, and widowhood in the second. Wherefore the same applies to continence understood thus, as to virginity which we have stated above (Q. 152, A. 3) to be a virtue. Others, however, understand continence as signifying that whereby a man resists evil desires, which in him are vehement. In this sense the Philosopher takes continence (Ethic. vii, 7), and thus also it is used in the Conferences of the Fathers (Collat. xii, 10, 11). In this way continence has something of the nature of a virtue, in so far, to wit, as the reason stands firm in opposition to the passions, lest it be led astray by them: yet it does not attain to the perfect nature of a moral virtue, by which even the sensitive appetite is subject to reason so that vehement passions contrary to reason do not arise in the sensitive appetite. Hence the Philosopher says (Ethic. iv, 9) that "continence is not a virtue but a mixture," inasmuch as it has something of virtue, and somewhat falls short of virtue.

If, however, we take virtue in a broad sense, for any principle of commendable actions, we may say that continence is a virtue.

Reply Obj. 1: The Philosopher includes continence in the same division with virtue in so far as the former falls short of virtue.

Reply Obj. 2: Properly speaking, man is that which is according to reason. Wherefore from the very fact that a man holds (*tenet se*) to that which is in accord with reason, he is said to contain himself. Now whatever pertains to perversion of reason is not according to reason. Hence he alone is truly said to be continent who stands to that which is in accord with right reason, and not to that which is in accord with perverse reason. Now evil desires are opposed to right reason, even as good desires are opposed to perverse reason. Wherefore he is properly and truly continent who holds to right reason, by abstaining from evil desires, and not he who holds to perverse reason, by abstaining from good desires: indeed, the latter should rather be said to be obstinate in evil.

Reply Obj. 3: The gloss quoted takes continence in the first sense, as denoting a perfect virtue, which refrains not merely from unlawful goods, but also from certain lawful things that are lesser goods, in order to give its whole attention to the more perfect goods. _____

SECOND ARTICLE [II-II, Q. 155, Art. 2]

Whether Desires for Pleasures of Touch Are the Matter of Continence?

Objection 1: It would seem that desires for pleasures of touch are not the matter of continence. For Ambrose says (De Offic. i, 46): "General decorum by its consistent form and the perfection of what is virtuous is restrained* in its every action." [*"Continentem" according to St. Thomas' reading; St. Ambrose wrote "concinentem = harmonious"].

Obj. 2: Further, continence takes its name from a man standing for the good of right reason, as stated above (A. 1, ad 2). Now other passions lead men astray from right reason with greater vehemence than the desire for pleasures of touch: for instance, the fear of mortal dangers, which stupefies a man, and anger which makes him behave like a madman, as Seneca remarks [*De Ira i, 1]. Therefore continence does not properly regard the desires for pleasures of touch.

Obj. 3: Further, Tully says (De Invent. Rhet. ii, 54): "It is continence that restrains cupidity with the guiding hand of counsel." Now cupidity is generally used to denote the desire for riches rather than the desire for pleasures of touch, according to 1 Tim. 6:10, "Cupidity [Douay: 'The desire of money'] (*philargyria*), is the root of all evils." Therefore continence is not properly about the desires for pleasures of touch.

Obj. 4: Further, there are pleasures of touch not only in venereal matters but also in eating. But continence is wont to be applied only to the use of venereal matters. Therefore the desire for pleasures of touch is not its proper matter.

Obj. 5: Further, among pleasures of touch some are not human but bestial, both as regards food—for instance, the pleasure of eating human flesh; and as regards venereal matters—for instance the abuse of animals or boys. But continence is not about such like things, as stated in *Ethic.* vii, 5. Therefore desires for pleasures of touch are not the proper matter of continence.

On the contrary, The Philosopher says (Ethic. vii, 4) that "continence and

incontinence are about the same things as temperance and intemperance." Now temperance and intemperance are about the desires for pleasures of touch, as stated above (Q. 141, A. 4). Therefore continence and incontinence are also about that same matter.

I answer that, Continence denotes, by its very name, a certain curbing, in so far as a man contains himself from following his passions. Hence continence is properly said in reference to those passions which urge a man towards the pursuit of something, wherein it is praiseworthy that reason should withhold man from pursuing: whereas it is not properly about those passions, such as fear and the like, which denote some kind of withdrawal: since in these it is praiseworthy to remain firm in pursuing what reason dictates, as stated above (Q. 123, AA. 3, 4). Now it is to be observed that natural inclinations are the principles of all supervening inclinations, as stated above (I, Q. 60, A. 2). Wherefore the more they follow the inclination of nature, the more strongly do the passions urge to the pursuance of an object. Now nature inclines chiefly to those things that are necessary to it, whether for the maintenance of the individual, such as food, or for the maintenance of the species, such as venereal acts, the pleasures of which pertain to the touch. Therefore continence and incontinence refer properly to desires for pleasures of touch.

Reply Obj. 1: Just as temperance may be used in a general sense in connection with any matter; but is properly applied to that matter wherein it is best for man to be curbed: so, too, continence properly speaking regards that matter wherein it is best and most difficult to contain oneself, namely desires for pleasures of touch, and yet in a general sense and relatively may be applied to any other matter: and in this sense Ambrose speaks of continence.

Reply Obj. 2: Properly speaking we do not speak of continence in relation to fear, but rather of firmness of mind which fortitude implies. As to anger, it is true that it begets an impulse to the pursuit of something, but this impulse follows an apprehension of the soul—in so far as a man apprehends that someone has injured him—rather than an inclination of nature. Wherefore a man may be said to be continent of anger, relatively but not simply.

Reply Obj. 3: External goods, such as honors, riches and the like, as the Philosopher says (Ethic. vii, 4), seem to be objects of choice in themselves indeed, but not as being necessary for the maintenance of nature. Wherefore in reference to such things we speak of a person as being continent or incontinent,

not simply, but relatively, by adding that they are continent or incontinent in regard to wealth, or honor and so forth. Hence Tully either understood continence in a general sense, as including relative continence, or understood cupidity in a restricted sense as denoting desire for pleasures of touch.

Reply Obj. 4: Venereal pleasures are more vehement than pleasures of the palate: wherefore we are wont to speak of continence and incontinence in reference to venereal matters rather than in reference to food; although according to the Philosopher they are applicable to both.

Reply Obj. 5: Continence is a good of the human reason: wherefore it regards those passions which can be connatural to man. Hence the Philosopher says (Ethic. vii, 5) that "if a man were to lay hold of a child with desire of eating him or of satisfying an unnatural passion whether he follow up his desire or not, he is said to be continent [*See A. 4], not absolutely, but relatively."

THIRD ARTICLE [II-II, Q. 155, Art. 3]

Whether the Subject of Continence Is the Concupiscible Power?

Objection 1: It would seem that the subject of continence is the concupiscible power. For the subject of a virtue should be proportionate to the virtue's matter. Now the matter of continence, as stated (A. 2), is desires for the pleasures of touch, which pertain to the concupiscible power. Therefore continence is in the concupiscible power.

Obj. 2: Further, "Opposites are referred to one same thing" [*Categ. viii]. But incontinence is in the concupiscible, whose passions overcome reason, for Andronicus says [*De Affectibus] that "incontinence is the evil inclination of the concupiscible, by following which it chooses wicked pleasures in disobedience to reason." Therefore continence is likewise in the concupiscible.

Obj. 3: Further, the subject of a human virtue is either the reason, or the appetitive power, which is divided into the will, the concupiscible and the irascible. Now continence is not in the reason, for then it would be an intellectual virtue; nor is it in the will, since continence is about the passions which are not in the will; nor again is it in the irascible, because it is not properly about the passions of the irascible, as stated above (A. 2, ad 2). Therefore it follows that it is in the concupiscible.

On the contrary, Every virtue residing in a certain power removes the evil act of that power. But continence does not remove the evil act of the concupiscible: since "the continent man has evil desires," according to the Philosopher (Ethic. vii, 9). Therefore continence is not in the concupiscible power.

I answer that, Every virtue while residing in a subject, makes that subject have a different disposition from that which it has while subjected to the opposite vice. Now the concupiscible has the same disposition in one who is continent and in one who is incontinent, since in both of them it breaks out into vehement evil desires. Wherefore it is manifest that continence is not in the concupiscible as its subject. Again the reason has the same disposition in both, since both the continent and the incontinent have right reason, and each of them, while undisturbed by passion, purposes not to follow his unlawful desires. Now the primary difference between them is to be found in their choice: since the continent man, though subject to vehement desires, chooses not to follow them, because of his reason; whereas the incontinent man chooses to follow them, although his reason forbids. Hence continence must needs reside in that power of the soul, whose act it is to choose; and that is the will, as stated above (I-II, Q. 13, A. 1).

Reply Obj. 1: Continence has for its matter the desires for pleasures of touch, not as moderating them (this belongs to temperance which is in the concupiscible), but its business with them is to resist them. For this reason it must be in another power, since resistance is of one thing against another.

Reply Obj. 2: The will stands between reason and the concupiscible, and may be moved by either. In the continent man it is moved by the reason, in the incontinent man it is moved by the concupiscible. Hence continence may be ascribed to the reason as to its first mover, and incontinence to the concupiscible power: though both belong immediately to the will as their proper subject.

Reply Obj. 3: Although the passions are not in the will as their subject, yet it is in the power of the will to resist them: thus it is that the will of the continent man resists desires. _____

FOURTH ARTICLE [II-II, Q. 155, Art. 4]

Whether Continence Is Better Than Temperance?

Objection 1: It would seem that continence is better than temperance. For it is

written (Ecclus. 26:20): "No price is worthy of a continent soul." Therefore no virtue can be equalled to continence.

Obj. 2: Further, the greater the reward a virtue merits, the greater the virtue. Now continence apparently merits the greater reward; for it is written (2 Tim. 2:5): "He . . . is not crowned, except he strive lawfully," and the continent man, since he is subject to vehement evil desires, strives more than the temperate man, in whom these things are not vehement. Therefore continence is a greater virtue than temperance.

Obj. 3: Further, the will is a more excellent power than the concupiscible. But continence is in the will, whereas temperance is in the concupiscible, as stated above (A. 3). Therefore continence is a greater virtue than temperance.

On the contrary, Tully (De Invent. Rhet. ii, 54) and Andronicus [*De Affectibus] reckon continence to be annexed to temperance, as to a principal virtue.

I answer that, As stated above (A. 1), continence has a twofold signification. In one way it denotes cessation from all venereal pleasures; and if continence be taken in this sense, it is greater than temperance considered absolutely, as may be gathered from what we said above (Q. 152, A. 5) concerning the preeminence of virginity over chastity considered absolutely. In another way continence may be taken as denoting the resistance of the reason to evil desires when they are vehement in a man: and in this sense temperance is far greater than continence, because the good of a virtue derives its praise from that which is in accord with reason. Now the good of reason flourishes more in the temperate man than in the continent man, because in the former even the sensitive appetite is obedient to reason, being tamed by reason so to speak, whereas in the continent man the sensitive appetite strongly resists reason by its evil desires. Hence continence is compared to temperance, as the imperfect to the perfect.

Reply Obj. 1: The passage quoted may be understood in two ways. First in reference to the sense in which continence denotes abstinence from all things venereal: and thus it means that "no price is worthy of a continent soul," in the genus of chastity; since not even the fruitfulness of the flesh which is the purpose of marriage is equalled to the continence of virginity or of widowhood, as stated above (Q. 152, AA. 4, 5). Secondly it may be understood in reference to the general sense in which continence denotes any abstinence from things unlawful: and thus it means that "no price is worthy of a continent soul," because

its value is not measured with gold or silver, which are appreciable according to weight.

Reply Obj. 2: The strength or weakness of concupiscence may proceed from two causes. For sometimes it is owing to a bodily cause: because some people by their natural temperament are more prone to concupiscence than others; and again opportunities for pleasure which inflame the concupiscence are nearer to hand for some people than for others. Such like weakness of concupiscence diminishes merit, whereas strength of concupiscence increases it. On the other hand, weakness or strength of concupiscence arises from a praiseworthy spiritual cause, for instance the vehemence of charity, or the strength of reason, as in the case of a temperate man. In this way weakness of concupiscence, by reason of its cause, increases merit, whereas strength of concupiscence diminishes it.

Reply Obj. 3: The will is more akin to the reason than the concupiscible power is. Wherefore the good of reason—on account of which virtue is praised by the very fact that it reaches not only to the will but also to the concupiscible power, as happens in the temperate man—is shown to be greater than if it reach only to the will, as in the case of one who is continent. _____

QUESTION 156

OF INCONTINENCE
(In Four Articles)

We must now consider incontinence: and under this head there are four points of inquiry:

(1) Whether incontinence pertains to the soul or to the body?

(2) Whether incontinence is a sin?

(3) The comparison between incontinence and intemperance;

(4) Which is the worse, incontinence in anger, or incontinence in desire?

_____

FIRST ARTICLE [II-II, Q. 156, Art. 1]

Whether Incontinence Pertains to the Soul or to the Body?

Objection 1: It would seem that incontinence pertains not to the soul but to the body. For sexual diversity comes not from the soul but from the body. Now sexual diversity causes diversity of incontinence: for the Philosopher says (Ethic. vii, 5) that women are not described either as continent or as incontinent. Therefore incontinence pertains not to the soul but to the body.

Obj. 2: Further, that which pertains to the soul does not result from the temperament of the body. But incontinence results from the bodily temperament: for the Philosopher says (Ethic. vii, 7) that "it is especially people of a quick or choleric and atrabilious temper whose incontinence is one of unbridled desire." Therefore incontinence regards the body.

Obj. 3: Further, victory concerns the victor rather than the vanquished. Now a man is said to be incontinent, because "the flesh lusteth against the spirit," and overcomes it. Therefore incontinence pertains to the flesh rather than to the soul.

On the contrary, Man differs from beast chiefly as regards the soul. Now they differ in respect of continence and incontinence, for we ascribe neither continence nor incontinence to the beasts, as the Philosopher states (Ethic. vii, 3). Therefore incontinence is chiefly on the part of the soul.

I answer that, Things are ascribed to their direct causes rather than to those which merely occasion them. Now that which is on the part of the body is merely an occasional cause of incontinence; since it is owing to a bodily disposition that vehement passions can arise in the sensitive appetite which is a power of the organic body. Yet these passions, however vehement they be, are not the sufficient cause of incontinence, but are merely the occasion thereof, since, so long as the use of reason remains, man is always able to resist his passions. If, however, the passions gain such strength as to take away the use of reason altogether—as in the case of those who become insane through the vehemence of their passions—the essential conditions of continence or incontinence cease, because such people do not retain the judgment of reason, which the continent man follows and the incontinent forsakes. From this it follows that the direct cause of incontinence is on the part of the soul, which fails to resist a passion by the reason. This happens in two ways, according to the Philosopher (Ethic. vii, 7): first, when the soul yields to the passions, before the reason has given its counsel; and this is called "unbridled incontinence" or "impetuosity": secondly, when a man does not stand to what has been counselled, through holding weakly to reason's judgment; wherefore this kind of

incontinence is called "weakness." Hence it is manifest that incontinence pertains chiefly to the soul.

Reply Obj. 1: The human soul is the form of the body, and has certain powers which make use of bodily organs. The operations of these organs conduce somewhat to those operations of the soul which are accomplished without bodily instruments, namely to the acts of the intellect and of the will, in so far as the intellect receives from the senses, and the will is urged by passions of the sensitive appetite. Accordingly, since woman, as regards the body, has a weak temperament, the result is that for the most part, whatever she holds to, she holds to it weakly; although in rare cases the opposite occurs, according to Prov. 31:10, "Who shall find a valiant woman?" And since small and weak things "are accounted as though they were not" [*Aristotle, *Phys.* ii, 5] the Philosopher speaks of women as though they had not the firm judgment of reason, although the contrary happens in some women. Hence he states that "we do not describe women as being continent, because they are vacillating" through being unstable of reason, and "are easily led" so that they follow their passions readily.

Reply Obj. 2: It is owing to the impulse of passion that a man at once follows his passion before his reason counsels him. Now the impulse of passion may arise either from its quickness, as in bilious persons [*Cf. I-II, Q. 46, A. 5], or from its vehemence, as in the melancholic, who on account of their earthy temperament are most vehemently aroused. Even so, on the other hand, a man fails to stand to that which is counselled, because he holds to it in weakly fashion by reason of the softness of his temperament, as we have stated with regard to woman (ad 1). This is also the case with phlegmatic temperaments, for the same reason as in women. And these results are due to the fact that the bodily temperament is an occasional but not a sufficient cause of incontinence, as stated above.

Reply Obj. 3: In the incontinent man concupiscence of the flesh overcomes the spirit, not necessarily, but through a certain negligence of the spirit in not resisting strongly. _____

SECOND ARTICLE [II-II, Q. 156, Art. 2]

Whether Incontinence Is a Sin?

Objection 1: It would seem that incontinence is not a sin. For as Augustine says (De Lib. Arb. iii, 18): "No man sins in what he cannot avoid." Now no man can

by himself avoid incontinence, according to Wis. 8:21, "I know [Vulg.: 'knew'] that I could not . . . be continent, except God gave it." Therefore incontinence is not a sin.

Obj. 2: Further, apparently every sin originates in the reason. But the judgment of reason is overcome in the incontinent man. Therefore incontinence is not a sin.

Obj. 3: Further, no one sins in loving God vehemently. Now a man becomes incontinent through the vehemence of divine love: for Dionysius says (Div. Nom. iv) that "Paul, through incontinence of divine love, exclaimed: I live, now not I" (Gal. 2:20). Therefore incontinence is not a sin.

On the contrary, It is numbered together with other sins (2 Tim. 3:3) where it is written: "Slanderers, incontinent, unmerciful," etc. Therefore incontinence is a sin.

I answer that, Incontinence about a matter may be considered in two ways. First it may be considered properly and simply: and thus incontinence is about concupiscences of pleasures of touch, even as intemperance is, as we have said in reference to continence (Q. 155, A. 2). In this way incontinence is a sin for two reasons: first, because the incontinent man goes astray from that which is in accord with reason; secondly, because he plunges into shameful pleasures. Hence the Philosopher says (Ethic. vii, 4) that "incontinence is censurable not only because it is wrong"—that is, by straying from reason—"but also because it is wicked"—that is, by following evil desires. Secondly, incontinence about a matter is considered, properly—inasmuch as it is a straying from reason—but not simply; for instance when a man does not observe the mode of reason in his desire for honor, riches, and so forth, which seem to be good in themselves. About such things there is incontinence, not simply but relatively, even as we have said above in reference to continence (Q. 155, A. 2, ad 3). In this way incontinence is a sin, not from the fact that one gives way to wicked desires, but because one fails to observe the mode of reason even in the desire for things that are of themselves desirable.

Thirdly, incontinence is said to be about a matter, not properly, but metaphorically, for instance about the desires for things of which one cannot make an evil use, such as the desire for virtue. A man may be said to be incontinent in these matters metaphorically, because just as the incontinent man

is entirely led by his evil desire, even so is a man entirely led by his good desire which is in accord with reason. Such like incontinence is no sin, but pertains to the perfection of virtue.

Reply Obj. 1: Man can avoid sin and do good, yet not without God's help, according to John 15:5: "Without Me you can do nothing." Wherefore the fact that man needs God's help in order to be continent, does not show incontinence to be no sin, for, as stated in *Ethic.* iii, 3, "what we can do by means of a friend we do, in a way, ourselves."

Reply Obj. 2: The judgment of reason is overcome in the incontinent man, not necessarily, for then he would commit no sin, but through a certain negligence on account of his not standing firm in resisting the passion by holding to the judgment formed by his reason.

Reply Obj. 3: This argument takes incontinence metaphorically and not properly.

THIRD ARTICLE [II-II, Q. 156, Art. 3]

Whether the Incontinent Man Sins More Gravely Than the Intemperate?

Objection 1: It would seem that the incontinent man sins more gravely than the intemperate. For, seemingly, the more a man acts against his conscience, the more gravely he sins, according to Luke 12:47, "That servant who knew the will of his lord . . . and did not . . . shall be beaten with many stripes." Now the incontinent man would seem to act against his conscience more than the intemperate because, according to *Ethic.* vii, 3, the incontinent man, though knowing how wicked are the things he desires, nevertheless acts through passion, whereas the intemperate man judges what he desires to be good. Therefore the incontinent man sins more gravely than the intemperate.

Obj. 2: Further, apparently, the graver a sin is, the more incurable it is: wherefore the sins against the Holy Ghost, being most grave, are declared to be unpardonable. Now the sin of incontinence would appear to be more incurable than the sin of intemperance. For a person's sin is cured by admonishment and correction, which seemingly are no good to the incontinent man, since he knows he is doing wrong, and does wrong notwithstanding: whereas it seems to the intemperate man that he is doing well, so that it were good for him to be admonished. Therefore it would appear that the incontinent man sins more

gravely than the intemperate.

Obj. 3: Further, the more eagerly man sins, the more grievous his sin. Now the incontinent sins more eagerly than the intemperate, since the incontinent man has vehement passions and desires, which the intemperate man does not always have. Therefore the incontinent man sins more gravely than the intemperate.

On the contrary, Impenitence aggravates every sin: wherefore Augustine says (De Verb. Dom. serm. xi, 12, 13) that "impenitence is a sin against the Holy Ghost." Now according to the Philosopher (Ethic. vii, 8) "the intemperate man is not inclined to be penitent, for he holds on to his choice: but every incontinent man is inclined to repentance." Therefore the intemperate man sins more gravely than the incontinent.

I answer that, According to Augustine [*De Duab. Anim. x, xi] sin is chiefly an act of the will, because "by the will we sin and live aright" [*Retract. i, 9]. Consequently where there is a greater inclination of the will to sin, there is a graver sin. Now in the intemperate man, the will is inclined to sin in virtue of its own choice, which proceeds from a habit acquired through custom: whereas in the incontinent man, the will is inclined to sin through a passion. And since passion soon passes, whereas a habit is "a disposition difficult to remove," the result is that the incontinent man repents at once, as soon as the passion has passed; but not so the intemperate man; in fact he rejoices in having sinned, because the sinful act has become connatural to him by reason of his habit. Wherefore in reference to such persons it is written (Prov. 2:14) that "they are glad when they have done evil, and rejoice in most wicked things." Hence it follows that "the intemperate man is much worse than the incontinent," as also the Philosopher declares (Ethic. vii, 7).

Reply Obj. 1: Ignorance in the intellect sometimes precedes the inclination of the appetite and causes it, and then the greater the ignorance, the more does it diminish or entirely excuse the sin, in so far as it renders it involuntary. On the other hand, ignorance in the reason sometimes follows the inclination of the appetite, and then such like ignorance, the greater it is, the graver the sin, because the inclination of the appetite is shown thereby to be greater. Now in both the incontinent and the intemperate man, ignorance arises from the appetite being inclined to something, either by passion, as in the incontinent, or by habit, as in the intemperate. Nevertheless greater ignorance results thus in the intemperate than in the incontinent. In one respect as regards duration, since in

the incontinent man this ignorance lasts only while the passion endures, just as an attack of intermittent fever lasts as long as the humor is disturbed: whereas the ignorance of the intemperate man endures without ceasing, on account of the endurance of the habit, wherefore it is likened to phthisis or any chronic disease, as the Philosopher says (Ethic. vii, 8). In another respect the ignorance of the intemperate man is greater as regards the thing ignored. For the ignorance of the incontinent man regards some particular detail of choice (in so far as he deems that he must choose this particular thing now): whereas the intemperate man's ignorance is about the end itself, inasmuch as he judges this thing good, in order that he may follow his desires without being curbed. Hence the Philosopher says (Ethic. vii, 7, 8) that "the incontinent man is better than the intemperate, because he retains the best principle [*_To beltiston, e arche_, 'the best thing, i.e. the principle']," to wit, the right estimate of the end.

Reply Obj. 2: Mere knowledge does not suffice to cure the incontinent man, for he needs the inward assistance of grace which quenches concupiscence, besides the application of the external remedy of admonishment and correction, which induce him to begin to resist his desires, so that concupiscence is weakened, as stated above (Q. 142, A. 2). By these same means the intemperate man can be cured. But his curing is more difficult, for two reasons. The first is on the part of reason, which is corrupt as regards the estimate of the last end, which holds the same position as the principle in demonstrations. Now it is more difficult to bring back to the truth one who errs as to the principle; and it is the same in practical matters with one who errs in regard to the end. The other reason is on the part of the inclination of the appetite: for in the intemperate man this proceeds from a habit, which is difficult to remove, whereas the inclination of the incontinent man proceeds from a passion, which is more easily suppressed.

Reply Obj. 3: The eagerness of the will, which increases a sin, is greater in the intemperate man than in the incontinent, as explained above. But the eagerness of concupiscence in the sensitive appetite is sometimes greater in the incontinent man, because he does not sin except through vehement concupiscence, whereas the intemperate man sins even through slight concupiscence and sometimes forestalls it. Hence the Philosopher says (Ethic. vii, 7) that we blame more the intemperate man, "because he pursues pleasure without desiring it or with calm," i.e. slight desire. "For what would he have done if he had desired it with passion?" _____

FOURTH ARTICLE [II-II, Q. 156, Art. 4]

Whether the Incontinent in Anger Is Worse Than the Incontinent in Desire?

Objection 1: It would seem that the incontinent in anger is worse than the incontinent in desire. For the more difficult it is to resist the passion, the less grievous, apparently is incontinence: wherefore the Philosopher says (Ethic. vii, 7): "It is not wonderful, indeed it is pardonable if a person is overcome by strong and overwhelming pleasures or pains." Now, "as Heraclitus says, it is more difficult to resist desire than anger" [*Ethic. ii. 3]. Therefore incontinence of desire is less grievous than incontinence of anger.

Obj. 2: Further, one is altogether excused from sin if the passion be so vehement as to deprive one of the judgment of reason, as in the case of one who becomes demented through passion. Now he that is incontinent in anger retains more of the judgment of reason, than one who is incontinent in desire: since "anger listens to reason somewhat, but desire does not" as the Philosopher states (Ethic. vii, 6). Therefore the incontinent in anger is worse than the incontinent in desire.

Obj. 3: Further, the more dangerous a sin the more grievous it is. Now incontinence of anger would seem to be more dangerous, since it leads a man to a greater sin, namely murder, for this is a more grievous sin than adultery, to which incontinence of desire leads. Therefore incontinence of anger is graver than incontinence of desire.

On the contrary, The Philosopher says (Ethic. vii, 6) that "incontinence of anger is less disgraceful than incontinence of desire."

I answer that, The sin of incontinence may be considered in two ways. First, on the part of the passion which occasions the downfall of reason. In this way incontinence of desire is worse than incontinence of anger, because the movement of desire is more inordinate than the movement of anger. There are four reasons for this, and the Philosopher indicates them, *Ethic.* vii, 6: First, because the movement of anger partakes somewhat of reason, since the angry man tends to avenge the injury done to him, and reason dictates this in a certain degree. Yet he does not tend thereto perfectly, because he does not intend the due mode of vengeance. On the other hand, the movement of desire is altogether in accord with sense and nowise in accord with reason. Secondly, because the movement of anger results more from the bodily temperament owing to the quickness of the movement of the bile which tends to anger. Hence one who by bodily temperament is disposed to anger is more readily angry than one who is

disposed to concupiscence is liable to be concupiscent: wherefore also it happens more often that the children of those who are disposed to anger are themselves disposed to anger, than that the children of those who are disposed to concupiscence are also disposed to concupiscence. Now that which results from the natural disposition of the body is deemed more deserving of pardon. Thirdly, because anger seeks to work openly, whereas concupiscence is fain to disguise itself and creeps in by stealth. Fourthly, because he who is subject to concupiscence works with pleasure, whereas the angry man works as though forced by a certain previous displeasure.

Secondly, the sin of incontinence may be considered with regard to the evil into which one falls through forsaking reason; and thus incontinence of anger is, for the most part, more grievous, because it leads to things that are harmful to one's neighbor.

Reply Obj. 1: It is more difficult to resist pleasure perseveringly than anger, because concupiscence is enduring. But for the moment it is more difficult to resist anger, on account of its impetuousness.

Reply Obj. 2: Concupiscence is stated to be without reason, not as though it destroyed altogether the judgment of reason, but because nowise does it follow the judgment of reason: and for this reason it is more disgraceful.

Reply Obj. 3: This argument considers incontinence with regard to its result.

QUESTION 157

OF CLEMENCY AND MEEKNESS
(In Four Articles)

We must next consider clemency and meekness, and the contrary vices. Concerning the virtues themselves there are four points of inquiry:

(1) Whether clemency and meekness are altogether identical?

(2) Whether each of them is a virtue?

(3) Whether each is a part of temperance?

(4) Of their comparison with the other virtues. _____

FIRST ARTICLE [II-II, Q. 157, Art. 1]

Whether Clemency and Meekness Are Absolutely the Same?

Objection 1: It would seem that clemency and meekness are absolutely the same. For meekness moderates anger, according to the Philosopher (Ethic. iv, 5). Now anger is "desire of vengeance" [*Aristotle, Rhet. ii, 2]. Since, then, clemency "is leniency of a superior in inflicting punishment on an inferior," as Seneca states (De Clementia ii, 3), and vengeance is taken by means of punishment, it would seem that clemency and meekness are the same.

Obj. 2: Further, Tully says (De Invent. Rhet. ii, 54) that "clemency is a virtue whereby the mind is restrained by kindness when unreasonably provoked to hatred of a person," so that apparently clemency moderates hatred. Now, according to Augustine [*Ep. ccxi], hatred is caused by anger; and this is the matter of meekness and clemency. Therefore seemingly clemency and meekness are absolutely the same.

Obj. 3: Further, the same vice is not opposed to different virtues. But the same vice, namely cruelty, is opposed to meekness and clemency. Therefore it seems that meekness and clemency are absolutely the same.

On the contrary, According to the aforesaid definition of Seneca (Obj. 1) "clemency is leniency of a superior towards an inferior": whereas meekness is not merely of superior to inferior, but of each to everyone. Therefore meekness and clemency are not absolutely the same.

I answer that, As stated in *Ethic.* ii, 3, a moral virtue is "about passions and actions." Now internal passions are principles of external actions, and are likewise obstacles thereto. Wherefore virtues that moderate passions, to a certain extent, concur towards the same effect as virtues that moderate actions, although they differ specifically. Thus it belongs properly to justice to restrain man from theft, whereunto he is inclined by immoderate love or desire of money, which is restrained by liberality; so that liberality concurs with justice towards the effect, which is abstention from theft. This applies to the case in point; because through the passion of anger a man is provoked to inflict a too severe punishment, while it belongs directly to clemency to mitigate punishment, and this might be prevented by excessive anger.

Consequently meekness, in so far as it restrains the onslaught of anger, concurs with clemency towards the same effect; yet they differ from one another, inasmuch as clemency moderates external punishment, while meekness properly mitigates the passion of anger.

Reply Obj. 1: Meekness regards properly the desire itself of vengeance; whereas clemency regards the punishment itself which is applied externally for the purpose of vengeance.

Reply Obj. 2: Man's affections incline to the moderation of things that are unpleasant to him in themselves. Now it results from one man loving another that he takes no pleasure in the latter's punishment in itself, but only as directed to something else, for instance justice, or the correction of the person punished. Hence love makes one quick to mitigate punishment—and this pertains to clemency—while hatred is an obstacle to such mitigation. For this reason Tully says that "the mind provoked to hatred" that is to punish too severely, "is restrained by clemency," from inflicting too severe a punishment, so that clemency directly moderates not hatred but punishment.

Reply Obj. 3: The vice of anger, which denotes excess in the passion of anger, is properly opposed to meekness, which is directly concerned with the passion of anger; while cruelty denotes excess in punishing. Wherefore Seneca says (De Clementia ii, 4) that "those are called cruel who have reason for punishing, but lack moderation in punishing." Those who delight in a man's punishment for its own sake may be called savage or brutal, as though lacking the human feeling that leads one man to love another. _____

SECOND ARTICLE [II-II, Q. 157, Art. 2]

Whether Both Clemency and Meekness Are Virtues?

Objection 1: It would seem that neither clemency nor meekness is a virtue. For no virtue is opposed to another virtue. Yet both of these are apparently opposed to severity, which is a virtue. Therefore neither clemency nor meekness is a virtue.

Obj. 2: Further, "Virtue is destroyed by excess and defect" [*Ethic. ii, 2]. But both clemency and meekness consist in a certain decrease; for clemency decreases punishment, and meekness decreases anger. Therefore neither clemency nor meekness is a virtue.

Obj. 3: Further, meekness or mildness is included (Matt. 5:4) among the beatitudes, and (Gal. 5:23) among the fruits. Now the virtues differ from the beatitudes and fruits. Therefore they are not comprised under virtue.

On the contrary, Seneca says (De Clementia ii, 5): "Every good man is conspicuous for his clemency and meekness." Now it is virtue properly that belongs to a good man, since "virtue it is that makes its possessor good, and renders his works good also" (Ethic. ii, 6). Therefore clemency and meekness are virtues.

I answer that, The nature of moral virtue consists in the subjection of appetite to reason, as the Philosopher declares (Ethic. i, 13). Now this is verified both in clemency and in meekness. For clemency, in mitigating punishment, "is guided by reason," according to Seneca (De Clementia ii, 5), and meekness, likewise, moderates anger according to right reason, as stated in *Ethic.* iv, 5. Wherefore it is manifest that both clemency and meekness are virtues.

Reply Obj. 1: Meekness is not directly opposed to severity; for meekness is about anger. On the other hand, severity regards the external infliction of punishment, so that accordingly it would seem rather to be opposed to clemency, which also regards external punishing, as stated above (A. 1). Yet they are not really opposed to one another, since they are both according to right reason. For severity is inflexible in the infliction of punishment when right reason requires it; while clemency mitigates punishment also according to right reason, when and where this is requisite. Wherefore they are not opposed to one another as they are not about the same thing.

Reply Obj. 2: According to the Philosopher (Ethic. iv, 5), "the habit that observes the mean in anger is unnamed; so that the virtue is denominated from the diminution of anger, and is designated by the name of meekness." For the virtue is more akin to diminution than to excess, because it is more natural to man to desire vengeance for injuries done to him, than to be lacking in that desire, since "scarcely anyone belittles an injury done to himself," as Sallust observes [*Cf. Q. 120]. As to clemency, it mitigates punishment, not in respect of that which is according to right reason, but as regards that which is according to common law, which is the object of legal justice: yet on account of some particular consideration, it mitigates the punishment, deciding, as it were, that a man is not to be punished any further. Hence Seneca says (De Clementia ii, 1): "Clemency grants this, in the first place, that those whom she sets free are

declared immune from all further punishment; and remission of punishment due amounts to a pardon." Wherefore it is clear that clemency is related to severity as equity [the Greek *epieikeia* [*Cf. Q. 120]] to legal justice, whereof severity is a part, as regards the infliction of punishment in accordance with the law. Yet clemency differs from equity, as we shall state further on (A. 3, ad 1).

Reply Obj. 3: The beatitudes are acts of virtue: while the fruits are delights in virtuous acts. Wherefore nothing hinders meekness being reckoned both virtue, and beatitude and fruit. _____

THIRD ARTICLE [II-II, Q. 157, Art. 3]

Whether the Aforesaid Virtues Are Parts of Temperance?

Objection 1: It would seem that the aforesaid virtues are not parts of temperance. For clemency mitigates punishment, as stated above (A. 2). But the Philosopher (Ethic. v, 10) ascribes this to equity, which pertains to justice, as stated above (Q. 120, A. 2). Therefore seemingly clemency is not a part of temperance.

Obj. 2: Further, temperance is concerned with concupiscences; whereas meekness and clemency regard, not concupiscences, but anger and vengeance. Therefore they should not be reckoned parts of temperance.

Obj. 3: Further, Seneca says (De Clementia ii, 4): "A man may be said to be of unsound mind when he takes pleasure in cruelty." Now this is opposed to clemency and meekness. Since then an unsound mind is opposed to prudence, it seems that clemency and meekness are parts of prudence rather than of temperance.

On the contrary, Seneca says (De Clementia ii, 3) that "clemency is temperance of the soul in exercising the power of taking revenge." Tully also (De Invent. Rhet. ii, 54) reckons clemency a part of temperance.

I answer that, Parts are assigned to the principal virtues, in so far as they imitate them in some secondary matter as to the mode whence the virtue derives its praise and likewise its name. Thus the mode and name of justice consist in a certain *equality,* those of fortitude in a certain *strength of mind,* those of temperance in a certain *restraint,* inasmuch as it restrains the most vehement concupiscences of the pleasures of touch. Now clemency and meekness likewise consist in a certain restraint, since clemency mitigates punishment, while

meekness represses anger, as stated above (AA. 1, 2). Therefore both clemency and meekness are annexed to temperance as principal virtue, and accordingly are reckoned to be parts thereof.

Reply Obj. 1: Two points must be considered in the mitigation of punishment. One is that punishment should be mitigated in accordance with the lawgiver's intention, although not according to the letter of the law; and in this respect it pertains to equity. The other point is a certain moderation of a man's inward disposition, so that he does not exercise his power of inflicting punishment. This belongs properly to clemency, wherefore Seneca says (De Clementia ii, 3) that "it is temperance of the soul in exercising the power of taking revenge." This moderation of soul comes from a certain sweetness of disposition, whereby a man recoils from anything that may be painful to another. Wherefore Seneca says (De Clementia ii, 3) that "clemency is a certain smoothness of the soul"; for, on the other hand, there would seem to be a certain roughness of soul in one who fears not to pain others.

Reply Obj. 2: The annexation of secondary to principal virtues depends on the mode of virtue, which is, so to speak, a kind of form of the virtue, rather than on the matter. Now meekness and clemency agree with temperance in mode, as stated above, though they agree not in matter.

Reply Obj. 3: *Unsoundness* is corruption of *soundness*. Now just as soundness of body is corrupted by the body lapsing from the condition due to the human species, so unsoundness of mind is due to the mind lapsing from the disposition due to the human species. This occurs both in respect of the reason, as when a man loses the use of reason, and in respect of the appetitive power, as when a man loses that humane feeling whereby "every man is naturally friendly towards all other men" (Ethic. viii, 1). The unsoundness of mind that excludes the use of reason is opposed to prudence. But that a man who takes pleasure in the punishment of others is said to be of unsound mind, is because he seems on this account to be devoid of the humane feeling which gives rise to clemency.

FOURTH ARTICLE [II-II, Q. 157, Art. 4]

Whether Clemency and Meekness Are the Greatest Virtues?

Objection 1: It would seem that clemency and meekness are the greatest virtues.

For virtue is deserving of praise chiefly because it directs man to happiness that consists in the knowledge of God. Now meekness above all directs man to the knowledge of God: for it is written (James 1:21): "With meekness receive the ingrafted word," and (Ecclus. 5:13): "Be meek to hear the word" of God. Again, Dionysius says (Ep. viii ad Demophil.) that "Moses was deemed worthy of the Divine apparition on account of his great meekness." Therefore meekness is the greatest of virtues.

Obj. 2: Further, seemingly a virtue is all the greater according as it is more acceptable to God and men. Now meekness would appear to be most acceptable to God. For it is written (Ecclus. 1:34, 35): "That which is agreeable" to God is "faith and meekness"; wherefore Christ expressly invites us to be meek like unto Himself (Matt. 11:29), where He says: "Learn of Me, because I am meek and humble of heart"; and Hilary declares [*Comment. in Matth. iv, 3] that "Christ dwells in us by our meekness of soul." Again, it is most acceptable to men; wherefore it is written (Ecclus. 3:19): "My son, do thy works in meekness, and thou shalt be beloved above the glory of men": for which reason it is also declared (Prov. 20:28) that the King's "throne is strengthened by clemency." Therefore meekness and clemency are the greatest of virtues.

Obj. 3: Further, Augustine says (De Serm. Dom. in Monte i, 2) that "the meek are they who yield to reproaches, and resist not evil, but overcome evil by good." Now this seems to pertain to mercy or piety which would seem to be the greatest of virtues: because a gloss of Ambrose [*Hilary the deacon] on 1 Tim. 4:8, "Piety [Douay: 'Godliness'] is profitable to all things," observes that "piety is the sum total of the Christian religion." Therefore meekness and clemency are the greatest virtues.

On the contrary, They are not reckoned as principal virtues, but are annexed to another, as to a principal, virtue.

I answer that, Nothing prevents certain virtues from being greatest, not indeed simply, nor in every respect, but in a particular genus. It is impossible for clemency or meekness to be absolutely the greatest virtues, since they owe their praise to the fact that they withdraw a man from evil, by mitigating anger or punishment. Now it is more perfect to obtain good than to lack evil. Wherefore those virtues like faith, hope, charity, and likewise prudence and justice, which direct one to good simply, are absolutely greater virtues than clemency and meekness.

Yet nothing prevents clemency and meekness from having a certain restricted excellence among the virtues which resist evil inclinations. For anger, which is mitigated by meekness, is, on account of its impetuousness, a very great obstacle to man's free judgment of truth: wherefore meekness above all makes a man self-possessed. Hence it is written (Ecclus. 10:31): "My son, keep thy soul in meekness." Yet the concupiscences of the pleasures of touch are more shameful, and harass more incessantly, for which reason temperance is more rightly reckoned as a principal virtue. as stated above (Q. 141, A. 7, ad 2). As to clemency, inasmuch as it mitigates punishment, it would seem to approach nearest to charity, the greatest of the virtues, since thereby we do good towards our neighbor, and hinder his evil.

Reply Obj. 1: Meekness disposes man to the knowledge of God, by removing an obstacle; and this in two ways. First, because it makes man self-possessed by mitigating his anger, as stated above; secondly, because it pertains to meekness that a man does not contradict the words of truth, which many do through being disturbed by anger. Wherefore Augustine says (De Doctr. Christ. ii, 7): "To be meek is not to contradict Holy Writ, whether we understand it, if it condemn our evil ways, or understand it not, as though we might know better and have a clearer insight of the truth."

Reply Obj. 2: Meekness and clemency make us acceptable to God and men, in so far as they concur with charity, the greatest of the virtues, towards the same effect, namely the mitigation of our neighbor's evils.

Reply Obj. 3: Mercy and piety agree indeed with meekness and clemency by concurring towards the same effect, namely the mitigation of our neighbor's evils. Nevertheless they differ as to motive. For piety relieves a neighbor's evil through reverence for a superior, for instance God or one's parents: mercy relieves a neighbor's evil, because this evil is displeasing to one, in so far as one looks upon it as affecting oneself, as stated above (Q. 30, A. 2): and this results from friendship which makes friends rejoice and grieve for the same things: meekness does this, by removing anger that urges to vengeance, and clemency does this through leniency of soul, in so far as it judges equitable that a person be no further punished. _____

QUESTION 158

OF ANGER

(In Eight Articles)

We must next consider the contrary vices: (1) Anger that is opposed to meekness; (2) Cruelty that is opposed to clemency. Concerning anger there are eight points of inquiry:

(1) Whether it is lawful to be angry?

(2) Whether anger is a sin?

(3) Whether it is a mortal sin?

(4) Whether it is the most grievous of sins?

(5) Of its species;

(6) Whether anger is a capital vice?

(7) Of its daughters;

(8) Whether it has a contrary vice? _____

FIRST ARTICLE [II-II, Q. 158, Art. 1]

Whether It Is Lawful to Be Angry?

Objection 1: It would seem that it cannot be lawful to be angry. For Jerome in his exposition on Matt. 5:22, "Whosoever is angry with his brother," etc. says: "Some codices add 'without cause.' However, in the genuine codices the sentence is unqualified, and anger is forbidden altogether." Therefore it is nowise lawful to be angry.

Obj. 2: Further, according to Dionysius (Div. Nom. iv) "The soul's evil is to be without reason." Now anger is always without reason: for the Philosopher says (Ethic. vii, 6) that "anger does not listen perfectly to reason"; and Gregory says (Moral. v, 45) that "when anger sunders the tranquil surface of the soul, it mangles and rends it by its riot"; and Cassian says (De Inst. Caenob. viii, 6): "From whatever cause it arises, the angry passion boils over and blinds the eye of the mind." Therefore it is always evil to be angry.

Obj. 3: Further, anger is "desire for vengeance" [*Aristotle, Rhet. ii, 2] according to a gloss on Lev. 19:17, "Thou shalt not hate thy brother in thy heart." Now it would seem unlawful to desire vengeance, since this should be left to God, according to Deut. 32:35, "Revenge is Mine." Therefore it would seem that to be angry is always an evil.

Obj. 4: Further, all that makes us depart from likeness to God is evil. Now anger always makes us depart from likeness to God, since God judges with tranquillity according to Wis. 12:18. Therefore to be angry is always an evil.

On the contrary, Chrysostom [*Hom. xi in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] says: "He that is angry without cause, shall be in danger; but he that is angry with cause, shall not be in danger: for without anger, teaching will be useless, judgments unstable, crimes unchecked." Therefore to be angry is not always an evil.

I answer that, Properly speaking anger is a passion of the sensitive appetite, and gives its name to the irascible power, as stated above (I-II, Q. 46, A. 1) when we were treating of the passions. Now with regard to the passions of the soul, it is to be observed that evil may be found in them in two ways. First by reason of the passion's very species, which is derived from the passion's object. Thus envy, in respect of its species, denotes an evil, since it is displeasure at another's good, and such displeasure is in itself contrary to reason: wherefore, as the Philosopher remarks (Ethic. ii, 6), "the very mention of envy denotes something evil." Now this does not apply to anger, which is the desire for revenge, since revenge may be desired both well and ill. Secondly, evil is found in a passion in respect of the passion's quantity, that is in respect of its excess or deficiency; and thus evil may be found in anger, when, to wit, one is angry, more or less than right reason demands. But if one is angry in accordance with right reason, one's anger is deserving of praise.

Reply Obj. 1: The Stoics designated anger and all the other passions as emotions opposed to the order of reason; and accordingly they deemed anger and all other passions to be evil, as stated above (I-II, Q. 24, A. 2) when we were treating of the passions. It is in this sense that Jerome considers anger; for he speaks of the anger whereby one is angry with one's neighbor, with the intent of doing him a wrong.—But, according to the Peripatetics, to whose opinion Augustine inclines (De Civ. Dei ix, 4), anger and the other passions of the soul are movements of the sensitive appetite, whether they be moderated or not, according to reason:

and in this sense anger is not always evil.

Reply Obj. 2: Anger may stand in a twofold relation to reason. First, antecedently; in this way it withdraws reason from its rectitude, and has therefore the character of evil. Secondly, consequently, inasmuch as the movement of the sensitive appetite is directed against vice and in accordance with reason, this anger is good, and is called "zealous anger." Wherefore Gregory says (Moral. v, 45): "We must beware lest, when we use anger as an instrument of virtue, it overrule the mind, and go before it as its mistress, instead of following in reason's train, ever ready, as its handmaid, to obey." This latter anger, although it hinder somewhat the judgment of reason in the execution of the act, does not destroy the rectitude of reason. Hence Gregory says (Moral. v, 45) that "zealous anger troubles the eye of reason, whereas sinful anger blinds it." Nor is it incompatible with virtue that the deliberation of reason be interrupted in the execution of what reason has deliberated: since art also would be hindered in its act, if it were to deliberate about what has to be done, while having to act.

Reply Obj. 3: It is unlawful to desire vengeance considered as evil to the man who is to be punished, but it is praiseworthy to desire vengeance as a corrective of vice and for the good of justice; and to this the sensitive appetite can tend, in so far as it is moved thereto by the reason: and when revenge is taken in accordance with the order of judgment, it is God's work, since he who has power to punish "is God's minister," as stated in Rom. 13:4.

Reply Obj. 4: We can and ought to be like to God in the desire for good; but we cannot be altogether likened to Him in the mode of our desire, since in God there is no sensitive appetite, as in us, the movement of which has to obey reason. Wherefore Gregory says (Moral. v, 45) that "anger is more firmly erect in withstanding vice, when it bows to the command of reason."

SECOND ARTICLE [II-II, Q. 158, Art. 2]

Whether Anger Is a Sin?

Objection 1: It would seem that anger is not a sin. For we demerit by sinning. But "we do not demerit by the passions, even as neither do we incur blame thereby," as stated in *Ethic.* ii, 5. Consequently no passion is a sin. Now anger is

a passion as stated above (I-II, Q. 46, A. 1) in the treatise on the passions. Therefore anger is not a sin.

Obj. 2: Further, in every sin there is conversion to some mutable good. But in anger there is conversion not to a mutable good, but to a person's evil. Therefore anger is not a sin.

Obj. 3: Further, "No man sins in what he cannot avoid," as Augustine asserts [*De Lib. Arb. iii, 18]. But man cannot avoid anger, for a gloss on Ps. 4:5, "Be ye angry and sin not," says: "The movement of anger is not in our power." Again, the Philosopher asserts (Ethic. vii, 6) that "the angry man acts with displeasure." Now displeasure is contrary to the will. Therefore anger is not a sin.

Obj. 4: Further, sin is contrary to nature, according to Damascene [*De Fide Orth. ii, 4, 30]. But it is not contrary to man's nature to be angry, and it is the natural act of a power, namely the irascible; wherefore Jerome says in a letter [*Ep. xii ad Anton. Monach.] that "to be angry is the property of man." Therefore it is not a sin to be angry.

On the contrary, The Apostle says (Eph. 4:31): "Let all indignation and anger [*Vulg.: 'Anger and indignation'] . . . be put away from you."

I answer that, Anger, as stated above (A. 1), is properly the name of a passion. A passion of the sensitive appetite is good in so far as it is regulated by reason, whereas it is evil if it set the order of reason aside. Now the order of reason, in regard to anger, may be considered in relation to two things. First, in relation to the appetible object to which anger tends, and that is revenge. Wherefore if one desire revenge to be taken in accordance with the order of reason, the desire of anger is praiseworthy, and is called "zealous anger" [*Cf. Greg., Moral. v, 45]. On the other hand, if one desire the taking of vengeance in any way whatever contrary to the order of reason, for instance if he desire the punishment of one who has not deserved it, or beyond his deserts, or again contrary to the order prescribed by law, or not for the due end, namely the maintaining of justice and the correction of defaults, then the desire of anger will be sinful, and this is called sinful anger.

Secondly, the order of reason in regard to anger may be considered in relation to the mode of being angry, namely that the movement of anger should not be

immoderately fierce, neither internally nor externally; and if this condition be disregarded, anger will not lack sin, even though just vengeance be desired.

Reply Obj. 1: Since passion may be either regulated or not regulated by reason, it follows that a passion considered absolutely does not include the notion of merit or demerit, of praise or blame. But as regulated by reason, it may be something meritorious and deserving of praise; while on the other hand, as not regulated by reason, it may be demeritorious and blameworthy. Wherefore the Philosopher says (Ethic. ii, 5) that "it is he who is angry in a certain way, that is praised or blamed."

Reply Obj. 2: The angry man desires the evil of another, not for its own sake but for the sake of revenge, towards which his appetite turns as to a mutable good.

Reply Obj. 3: Man is master of his actions through the judgment of his reason, wherefore as to the movements that forestall that judgment, it is not in man's power to prevent them as a whole, i.e. so that none of them arise, although his reason is able to check each one, if it arise. Accordingly it is stated that the movement of anger is not in man's power, to the extent namely that no such movement arise. Yet since this movement is somewhat in his power, it is not entirely sinless if it be inordinate. The statement of the Philosopher that "the angry man acts with displeasure," means that he is displeased, not with his being angry, but with the injury which he deems done to himself: and through this displeasure he is moved to seek vengeance.

Reply Obj. 4: The irascible power in man is naturally subject to his reason, wherefore its act is natural to man, in so far as it is in accord with reason, and in so far as it is against reason, it is contrary to man's nature.

THIRD ARTICLE [II-II, Q. 158, Art. 3]

Whether All Anger Is a Mortal Sin?

Objection 1: It would seem that all anger is a mortal sin. For it is written (Job 5:2): "Anger killeth the foolish man [*Vulg.: 'Anger indeed killeth the foolish']," and he speaks of the spiritual killing, whence mortal sin takes its name. Therefore all anger is a mortal sin.

Obj. 2: Further, nothing save mortal sin is deserving of eternal condemnation.

Now anger deserves eternal condemnation; for our Lord said (Matt. 5:22): "Whosoever is angry with his brother shall be in danger of the judgment": and a gloss on this passage says that "the three things mentioned there, namely judgment, council, and hell-fire, signify in a pointed manner different abodes in the state of eternal damnation corresponding to various sins." Therefore anger is a mortal sin.

Obj. 3: Further, whatsoever is contrary to charity is a mortal sin. Now anger is of itself contrary to charity, as Jerome declares in his commentary on Matt. 5:22, "Whosoever is angry with his brother," etc. where he says that this is contrary to the love of your neighbor. Therefore anger is a mortal sin.

On the contrary, A gloss on Ps. 4:5, "Be ye angry and sin not," says: "Anger is venial if it does not proceed to action."

I answer that, The movement of anger may be inordinate and sinful in two ways, as stated above (A. 2). First, on the part of the appetible object, as when one desires unjust revenge; and thus anger is a mortal sin in the point of its genus, because it is contrary to charity and justice. Nevertheless such like anger may happen to be a venial sin by reason of the imperfection of the act. This imperfection is considered either in relation to the subject desirous of vengeance, as when the movement of anger forestalls the judgment of his reason; or in relation to the desired object, as when one desires to be avenged in a trifling matter, which should be deemed of no account, so that even if one proceeded to action, it would not be a mortal sin, for instance by pulling a child slightly by the hair, or by some other like action. Secondly, the movement of anger may be inordinate in the mode of being angry, for instance, if one be too fiercely angry inwardly, or if one exceed in the outward signs of anger. In this way anger is not a mortal sin in the point of its genus; yet it may happen to be a mortal sin, for instance if through the fierceness of his anger a man fall away from the love of God and his neighbor.

Reply Obj. 1: It does not follow from the passage quoted that all anger is a mortal sin, but that the foolish are killed spiritually by anger, because, through not checking the movement of anger by their reason, they fall into mortal sins, for instance by blaspheming God or by doing injury to their neighbor.

Reply Obj. 2: Our Lord said this of anger, by way of addition to the words of the Law: "Whosoever shall kill shall be in danger of the judgment" (Matt. 5:21). Consequently our Lord is speaking here of the movement of anger wherein a man desires the killing or any grave injury of his neighbor: and should the consent of reason be given to this desire, without doubt it will be a mortal sin.

Reply Obj. 3: In the case where anger is contrary to charity, it is a mortal sin, but it is not always so, as appears from what we have said.

FOURTH ARTICLE [II-II, Q. 158, Art. 4]

Whether Anger Is the Most Grievous Sin?

Objection 1: It would seem that anger is the most grievous sin. For Chrysostom says [*Hom. xlviii in Joan.] that "nothing is more repulsive than the look of an angry man, and nothing uglier than a ruthless* face, and most of all than a cruel soul." [**Severo*. The correct text is *Si vero*. The translation would then run thus . . . "and nothing uglier." And if his "face is ugly, how much uglier is his soul!"]. Therefore anger is the most grievous sin.

Obj. 2: Further, the more hurtful a sin is, the worse it would seem to be; since, according to Augustine (Enchiridion xii), "a thing is said to be evil because it hurts." Now anger is most hurtful, because it deprives man of his reason, whereby he is master of himself; for Chrysostom says (Hom. xlviii in Joan.) that "anger differs in no way from madness; it is a demon while it lasts, indeed more troublesome than one harassed by a demon." Therefore anger is the most grievous sin.

Obj. 3: Further, inward movements are judged according to their outward effects. Now the effect of anger is murder, which is a most grievous sin. Therefore anger is a most grievous sin.

On the contrary, Anger is compared to hatred as the mote to the beam; for

Augustine says in his Rule (Ep. ccxi): "Lest anger grow into hatred and a mote become a beam." Therefore anger is not the most grievous sin.

I answer that, As stated above (AA. 1, 2), the inordinateness of anger is considered in a twofold respect, namely with regard to an undue object, and with regard to an undue mode of being angry. As to the appetible object which it desires, anger would seem to be the least of sins, for anger desires the evil of punishment for some person, under the aspect of a good that is vengeance. Hence on the part of the evil which it desires the sin of anger agrees with those sins which desire the evil of our neighbor, such as envy and hatred; but while hatred desires absolutely another's evil as such, and the envious man desires another's evil through desire of his own glory, the angry man desires another's evil under the aspect of just revenge. Wherefore it is evident that hatred is more grievous than envy, and envy than anger: since it is worse to desire evil as an evil, than as a good; and to desire evil as an external good such as honor or glory, than under the aspect of the rectitude of justice. On the part of the good, under the aspect of which the angry man desires an evil, anger concurs with the sin of concupiscence that tends to a good. In this respect again, absolutely speaking, the sin of anger is apparently less grievous than that of concupiscence, according as the good of justice, which the angry man desires, is better than the pleasurable or useful good which is desired by the subject of concupiscence. Wherefore the Philosopher says (Ethic. vii, 4) that "the incontinent in desire is more disgraceful than the incontinent in anger."

On the other hand, as to the inordinateness which regards the mode of being angry, anger would seem to have a certain pre-eminence on account of the strength and quickness of its movement, according to Prov. 27:4, "Anger hath no mercy, nor fury when it breaketh forth: and who can bear the violence of one provoked?" Hence Gregory says (Moral. v, 45): "The heart goaded by the pricks of anger is convulsed, the body trembles, the tongue entangles itself, the face is inflamed, the eyes are enraged and fail utterly to recognize those whom we know: the tongue makes sounds indeed, but there is no sense in its utterance."

Reply Obj. 1: Chrysostom is alluding to the repulsiveness of the outward gestures which result from the impetuousness of anger.

Reply Obj. 2: This argument considers the inordinate movement of anger, that results from its impetuousness, as stated above.

Reply Obj. 3: Murder results from hatred and envy no less than from anger: yet anger is less grievous, inasmuch as it considers the aspect of justice, as stated above. _____

FIFTH ARTICLE [II-II, Q. 158, Art. 5]

Whether the Philosopher Suitably Assigns the Species of Anger?

Objection 1: It would seem that the species of anger are unsuitably assigned by the Philosopher (Ethic. iv, 5) where he says that some angry persons are "choleric," some "sullen," and some "ill-tempered" or "stern." According to him, a person is said to be "sullen" whose anger "is appeased with difficulty and endures a long time." But this apparently pertains to the circumstance of time. Therefore it seems that anger can be differentiated specifically in respect also of the other circumstances.

Obj. 2: Further, he says (Ethic. iv, 5) that "ill-tempered" or "stern" persons "are those whose anger is not appeased without revenge, or punishment." Now this also pertains to the unquenchableness of anger. Therefore seemingly the ill-tempered is the same as bitterness.

Obj. 3: Further, our Lord mentions three degrees of anger, when He says (Matt. 5:22): "Whosoever is angry with his brother, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council, and whosoever shall say" to his brother, "Thou fool." But these degrees are not referable to the aforesaid species. Therefore it seems that the above division of anger is not fitting.

On the contrary, Gregory of Nyssa [*Nemesius, De Nat. Hom. xxi] says "there are three species of irascibility," namely, "the anger which is called wrath [**Fellea*, i.e. like gall. But in I-II, Q. 46, A. 8, St. Thomas quoting the same authority has *Cholos* which we render 'wrath']," and "ill-will" which is a disease of the mind, and "rancour." Now these three seem to coincide with the three aforesaid. For "wrath" he describes as "having beginning and movement," and the Philosopher (Ethic. iv, 5) ascribes this to "choleric" persons: "ill-will" he describes as "an anger that endures and grows old," and this the Philosopher ascribes to "sullenness"; while he describes "rancour" as "reckoning the time for vengeance," which tallies with the Philosopher's description of the "ill-tempered." The same division is given by Damascene (De Fide Orth. ii, 16).

Therefore the aforesaid division assigned by the Philosopher is not unfitting.

I answer that, The aforesaid distinction may be referred either to the passion, or to the sin itself of anger. We have already stated when treating of the passions (I-II, Q. 46, A. 8) how it is to be applied to the passion of anger. And it would seem that this is chiefly what Gregory of Nyssa and Damascene had in view. Here, however, we have to take the distinction of these species in its application to the sin of anger, and as set down by the Philosopher.

For the inordinateness of anger may be considered in relation to two things. First, in relation to the origin of anger, and this regards "choleric" persons, who are angry too quickly and for any slight cause. Secondly, in relation to the duration of anger, for that anger endures too long; and this may happen in two ways. In one way, because the cause of anger, to wit, the inflicted injury, remains too long in a man's memory, the result being that it gives rise to a lasting displeasure, wherefore he is "grievous" and "sullen" to himself. In another way, it happens on the part of vengeance, which a man seeks with a stubborn desire: this applies to "ill-tempered" or "stern" people, who do not put aside their anger until they have inflicted punishment.

Reply Obj. 1: It is not time, but a man's propensity to anger, or his pertinacity in anger, that is the chief point of consideration in the aforesaid species.

Reply Obj. 2: Both "sullen" and "ill-tempered" people have a long-lasting anger, but for different reasons. For a "sullen" person has an abiding anger on account of an abiding displeasure, which he holds locked in his breast; and as he does not break forth into the outward signs of anger, others cannot reason him out of it, nor does he of his own accord lay aside his anger, except his displeasure wear away with time and thus his anger cease. On the other hand, the anger of "ill-tempered" persons is long-lasting on account of their intense desire for revenge, so that it does not wear out with time, and can be quelled only by revenge.

Reply Obj. 3: The degrees of anger mentioned by our Lord do not refer to the different species of anger, but correspond to the course of the human act [*Cf. I-II, Q. 46, A. 8, Obj. 3]. For the first degree is an inward conception, and in reference to this He says: "Whosoever is angry with his brother." The second degree is when the anger is manifested by outward signs, even before it breaks out into effect; and in reference to this He says: "Whosoever shall say to his brother, Raca!" which is an angry exclamation. The third degree is when the sin

conceived inwardly breaks out into effect. Now the effect of anger is another's hurt under the aspect of revenge; and the least of hurts is that which is done by a mere word; wherefore in reference to this He says: "Whosoever shall say to his brother Thou fool!" Consequently it is clear that the second adds to the first, and the third to both the others; so that, if the first is a mortal sin, in the case referred to by our Lord, as stated above (A. 3, ad 2), much more so are the others. Wherefore some kind of condemnation is assigned as corresponding to each one of them. In the first case "judgment" is assigned, and this is the least severe, for as Augustine says [*Serm. Dom. in Monte i, 9], "where judgment is to be delivered, there is an opportunity for defense": in the second case "council" is assigned, "whereby the judges deliberate together on the punishment to be inflicted": to the third case is assigned "hell-fire," i.e. "decisive condemnation."

SIXTH ARTICLE [II-II, Q. 158, Art. 6]

Whether Anger Should Be Reckoned Among the Capital Vices?

Objection 1: It would seem that anger should not be reckoned among the capital sins. For anger is born of sorrow which is a capital vice known by the name of sloth. Therefore anger should not be reckoned a capital vice.

Obj. 2: Further, hatred is a graver sin than anger. Therefore it should be reckoned a capital vice rather than anger.

Obj. 3: Further, a gloss on Prov. 29:22, "An angry [Douay: 'passionate'] man provoketh quarrels," says: "Anger is the door to all vices: if it be closed, peace is ensured within to all the virtues; if it be opened, the soul is armed for every crime." Now no capital vice is the origin of all sins, but only of certain definite ones. Therefore anger should not be reckoned among the capital vices.

On the contrary, Gregory (Moral. xxxi, 45) places anger among the capital vices.

I answer that, As stated above (I-II, Q. 84, A. 3, 4), a capital vice is defined as one from which many vices arise. Now there are two reasons for which many vices can arise from anger. The first is on the part of its object which has much of the aspect of desirability, in so far as revenge is desired under the aspect of just or honest*, which is attractive by its excellence, as stated above (A. 4). [*Honesty must be taken here in its broad sense as synonymous with moral goodness, from the point of view of decorum; Cf. Q. 145, A. 1.] The second is

on the part of its impetuosity, whereby it precipitates the mind into all kinds of inordinate action. Therefore it is evident that anger is a capital vice.

Reply Obj. 1: The sorrow whence anger arises is not, for the most part, the vice of sloth, but the passion of sorrow, which results from an injury inflicted.

Reply Obj. 2: As stated above (Q. 118, A. 7; Q. 148, A. 5; Q. 153, A. 4; I-II, Q. 84, A. 4), it belongs to the notion of a capital vice to have a most desirable end, so that many sins are committed through the desire thereof. Now anger, which desires evil under the aspect of good, has a more desirable end than hatred has, since the latter desires evil under the aspect of evil: wherefore anger is more a capital vice than hatred is.

Reply Obj. 3: Anger is stated to be the door to the vices accidentally, that is by removing obstacles, to wit by hindering the judgment of reason, whereby man is withdrawn from evil. It is, however, directly the cause of certain special sins, which are called its daughters. _____

SEVENTH ARTICLE [II-II, Q. 158, Art. 7]

Whether Six Daughters Are Fittingly Assigned to Anger?

Objection 1: It would seem that six daughters are unfittingly assigned to anger, namely "quarreling, swelling of the mind, contumely, clamor, indignation and blasphemy." For blasphemy is reckoned by Isidore [*QQ. in Deut., qu. xvi] to be a daughter of pride. Therefore it should not be accounted a daughter of anger.

Obj. 2: Further, hatred is born of anger, as Augustine says in his rule (Ep. ccxi). Therefore it should be placed among the daughters of anger.

Obj. 3: Further, "a swollen mind" would seem to be the same as pride. Now pride is not the daughter of a vice, but "the mother of all vices," as Gregory states (Moral. xxxi, 45). Therefore swelling of the mind should not be reckoned among the daughters of anger.

On the contrary, Gregory (Moral. xxxi, 45) assigns these daughters to anger.

I answer that, Anger may be considered in three ways. First, as consisting in thought, and thus two vices arise from anger. One is on the part of the person with whom a man is angry, and whom he deems unworthy (*indignum*) of acting

thus towards him, and this is called "indignation." The other vice is on the part of the man himself, in so far as he devises various means of vengeance, and with such like thoughts fills his mind, according to Job 15:2, "Will a wise man . . . fill his stomach with burning heat?" And thus we have "swelling of the mind."

Secondly, anger may be considered, as expressed in words: and thus a twofold disorder arises from anger. One is when a man manifests his anger in his manner of speech, as stated above (A. 5, ad 3) of the man who says to his brother, "Raca": and this refers to "clamor," which denotes disorderly and confused speech. The other disorder is when a man breaks out into injurious words, and if these be against God, it is "blasphemy," if against one's neighbor, it is "contumely."

Thirdly, anger may be considered as proceeding to deeds; and thus anger gives rise to "quarrels," by which we are to understand all manner of injuries inflicted on one's neighbor through anger.

Reply Obj. 1: The blasphemy into which a man breaks out deliberately proceeds from pride, whereby a man lifts himself up against God: since, according to Ecclus. 10:14, "the beginning of the pride of man is to fall off from God," i.e. to fall away from reverence for Him is the first part of pride [*Cf. Q. 162, A. 7, ad 2]; and this gives rise to blasphemy. But the blasphemy into which a man breaks out through a disturbance of the mind, proceeds from anger.

Reply Obj. 2: Although hatred sometimes arises from anger, it has a previous cause, from which it arises more directly, namely displeasure, even as, on the other hand, love is born of pleasure. Now through displeasure, a man is moved sometimes to anger, sometimes to hatred. Wherefore it was fitting to reckon that hatred arises from sloth rather than from anger.

Reply Obj. 3: Swelling of the mind is not taken here as identical with pride, but for a certain effort or daring attempt to take vengeance; and daring is a vice opposed to fortitude. _____

EIGHTH ARTICLE [II-II, Q. 158, Art. 8]

Whether There Is a Vice Opposed to Anger Resulting from Lack of Anger?

Objection 1: It would seem that there is not a vice opposed to anger, resulting from lack of anger. For no vice makes us like to God. Now by being entirely

without anger, a man becomes like to God, Who judges "with tranquillity" (Wis. 12:18). Therefore seemingly it is not a vice to be altogether without anger.

Obj. 2: Further, it is not a vice to lack what is altogether useless. But the movement of anger is useful for no purpose, as Seneca proves in the book he wrote on anger (De Ira i, 9, seqq.). Therefore it seems that lack of anger is not a vice.

Obj. 3: Further, according to Dionysius (Div. Nom. iv), "man's evil is to be without reason." Now the judgment of reason remains unimpaired, if all movement of anger be done away. Therefore no lack of anger amounts to a vice.

On the contrary, Chrysostom [*Hom. xi in Matth. in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] says: "He who is not angry, whereas he has cause to be, sins. For unreasonable patience is the hotbed of many vices, it fosters negligence, and incites not only the wicked but even the good to do wrong."

I answer that, Anger may be understood in two ways. In one way, as a simple movement of the will, whereby one inflicts punishment, not through passion, but in virtue of a judgment of the reason: and thus without doubt lack of anger is a sin. This is the sense in which anger is taken in the saying of Chrysostom, for he says (Hom. xi in Matth., in the Opus Imperfectum, falsely ascribed to St. John Chrysostom): "Anger, when it has a cause, is not anger but judgment. For anger, properly speaking, denotes a movement of passion": and when a man is angry with reason, his anger is no longer from passion: wherefore he is said to judge, not to be angry. In another way anger is taken for a movement of the sensitive appetite, which is with passion resulting from a bodily transmutation. This movement is a necessary sequel, in man, to the movement of his will, since the lower appetite necessarily follows the movement of the higher appetite, unless there be an obstacle. Hence the movement of anger in the sensitive appetite cannot be lacking altogether, unless the movement of the will be altogether lacking or weak. Consequently lack of the passion of anger is also a vice, even as the lack of movement in the will directed to punishment by the judgment of reason.

Reply Obj. 1: He that is entirely without anger when he ought to be angry, imitates God as to lack of passion, but not as to God's punishing by judgment.

Reply Obj. 2: The passion of anger, like all other movements of the sensitive appetite, is useful, as being conducive to the more prompt execution [*Cf. I-II, Q. 24, A. 3] of reason's dictate: else, the sensitive appetite in man would be to no purpose, whereas "nature does nothing without purpose" [*Aristotle, De Coelo i, 4].

Reply Obj. 3: When a man acts inordinately, the judgment of his reason is cause not only of the simple movement of the will but also of the passion in the sensitive appetite, as stated above. Wherefore just as the removal of the effect is a sign that the cause is removed, so the lack of anger is a sign that the judgment of reason is lacking. _____

QUESTION 159

OF CRUELTY
(In Two Articles)

We must now consider cruelty, under which head there are two points of inquiry:

(1) Whether cruelty is opposed to clemency?

(2) Of its comparison with savagery or brutality. _____

FIRST ARTICLE [II-II, Q. 159, Art. 1]

Whether Cruelty Is Opposed to Clemency?

Objection 1: It would seem that cruelty is not opposed to clemency. For Seneca says (De Clementia ii, 4) that "those are said to be cruel who exceed in punishing," which is contrary to justice. Now clemency is reckoned a part, not of justice but of temperance. Therefore apparently cruelty is not opposed to clemency.

Obj. 2: Further, it is written (Jer. 6:23): "They are cruel, and will have no mercy"; so that cruelty would seem opposed to mercy. Now mercy is not the same as clemency, as stated above (Q. 157, A. 4, ad 3). Therefore cruelty is not opposed to clemency.

Obj. 3: Further, clemency is concerned with the infliction of punishment, as stated above (Q. 157, A. 1): whereas cruelty applies to the withdrawal of

beneficence, according to Prov. 11:17, "But he that is cruel casteth off even his own kindred." Therefore cruelty is not opposed to clemency.

On the contrary, Seneca says (De Clementia ii, 4) that "the opposite of clemency is cruelty, which is nothing else but hardness of heart in exacting punishment."

I answer that, Cruelty apparently takes its name from *cruditas* (rawness). Now just as things when cooked and prepared are wont to have an agreeable and sweet savor, so when raw they have a disagreeable and bitter taste. Now it has been stated above (Q. 157, A. 3, ad 1; A. 4, ad 3) that clemency denotes a certain smoothness or sweetness of soul, whereby one is inclined to mitigate punishment. Hence cruelty is directly opposed to clemency.

Reply Obj. 1: Just as it belongs to equity to mitigate punishment according to reason, while the sweetness of soul which inclines one to this belongs to clemency: so too, excess in punishing, as regards the external action, belongs to injustice; but as regards the hardness of heart, which makes one ready to increase punishment, belongs to cruelty.

Reply Obj. 2: Mercy and clemency concur in this, that both shun and recoil from another's unhappiness, but in different ways. For it belongs to mercy [*Cf. Q. 30, A. 1] to relieve another's unhappiness by a beneficent action, while it belongs to clemency to mitigate another's unhappiness by the cessation of punishment. And since cruelty denotes excess in exacting punishment, it is more directly opposed to clemency than to mercy; yet on account of the mutual likeness of these virtues, cruelty is sometimes taken for mercilessness.

Reply Obj. 3: Cruelty is there taken for mercilessness, which is lack of beneficence. We may also reply that withdrawal of beneficence is in itself a punishment. _____

SECOND ARTICLE [II-II, Q. 159, Art. 2]

Whether Cruelty Differs from Savagery or Brutality?

Objection 1: It would seem that cruelty differs not from savagery or brutality. For seemingly one vice is opposed in one way to one virtue. Now both savagery and cruelty are opposed to clemency by way of excess. Therefore it would seem that savagery and cruelty are the same.

Obj. 2: Further, Isidore says (Etym. x) that "severity is as it were savagery with verity, because it holds to justice without attending to piety": so that savagery would seem to exclude that mitigation of punishment in delivering judgment which is demanded by piety. Now this has been stated to belong to cruelty (A. 1, ad 1). Therefore cruelty is the same as savagery.

Obj. 3: Further, just as there is a vice opposed to a virtue by way of excess, so is there a vice opposed to it by way of deficiency, which latter is opposed both to the virtue which is the mean, and to the vice which is in excess. Now the same vice pertaining to deficiency is opposed to both cruelty and savagery, namely remission or laxity. For Gregory says (Moral. xx, 5): "Let there be love, but not that which enervates, let there be severity, but without fury, let there be zeal without unseemly savagery, let there be piety without undue clemency." Therefore savagery is the same as cruelty.

On the contrary, Seneca says (De Clementia ii, 4) that "a man who is angry without being hurt, or with one who has not offended him, is not said to be cruel, but to be brutal or savage."

I answer that, "Savagery" and "brutality" take their names from a likeness to wild beasts which are also described as savage. For animals of this kind attack man that they may feed on his body, and not for some motive of justice the consideration of which belongs to reason alone. Wherefore, properly speaking, brutality or savagery applies to those who in inflicting punishment have not in view a default of the person punished, but merely the pleasure they derive from a man's torture. Consequently it is evident that it is comprised under bestiality: for such like pleasure is not human but bestial, and resulting as it does either from evil custom, or from a corrupt nature, as do other bestial emotions. On the other hand, cruelty not only regards the default of the person punished, but exceeds in the mode of punishing: wherefore cruelty differs from savagery or brutality, as human wickedness differs from bestiality, as stated in *Ethic.* vii, 5.

Reply Obj. 1: Clemency is a human virtue; wherefore directly opposed to it is cruelty which is a form of human wickedness. But savagery or brutality is comprised under bestiality, wherefore it is directly opposed not to clemency, but to a more excellent virtue, which the Philosopher (Ethic. vii, 5) calls "heroic" or "god-like," which according to us, would seem to pertain to the gifts of the Holy Ghost. Consequently we may say that savagery is directly opposed to the gift of piety.

Reply Obj. 2: A severe man is not said to be simply savage, because this implies a vice; but he is said to be "savage as regards the truth," on account of some likeness to savagery which is not inclined to mitigate punishment.

Reply Obj. 3: Remission of punishment is not a vice, except it disregard the order of justice, which requires a man to be punished on account of his offense, and which cruelty exceeds. On the other hand, cruelty disregards this order altogether. Wherefore remission of punishment is opposed to cruelty, but not to savagery. _____

QUESTION 160

OF MODESTY
(In Two Articles)

We must now consider modesty: and (1) Modesty in general; (2) Each of its species. Under the first head there are two points of inquiry:

(1) Whether modesty is a part of temperance?

(2) What is the matter of modesty? _____

FIRST ARTICLE [II-II, Q. 160, Art. 1]

Whether Modesty Is a Part of Temperance?

Objection 1: It would seem that modesty is not a part of temperance. For modesty is denominated from mode. Now mode is requisite in every virtue: since virtue is directed to good; and "good," according to Augustine (De Nat. Boni 3), "consists in mode, species, and order." Therefore modesty is a general virtue, and consequently should not be reckoned a part of temperance.

Obj. 2: Further, temperance would seem to be deserving of praise chiefly on account of its moderation. Now this gives modesty its name. Therefore modesty is the same as temperance, and not one of its parts.

Obj. 3: Further, modesty would seem to regard the correction of our neighbor, according to 2 Tim. 2:24, 25, "The servant of the Lord must not wrangle, but be mild towards all men . . . with modesty admonishing them that resist the truth." Now admonishing wrong-doers is an act of justice or of charity, as stated above

(Q. 33, A. 1). Therefore seemingly modesty is a part of justice rather than of temperance.

On the contrary, Tully (De Invent. Rhet. ii, 54) reckons modesty as a part of temperance.

I answer that, As stated above (Q. 141, A. 4; Q. 157, A. 3), temperance brings moderation into those things wherein it is most difficult to be moderate, namely the concupiscences of pleasures of touch. Now whenever there is a special virtue about some matter of very great moment, there must needs be another virtue about matters of lesser import: because the life of man requires to be regulated by the virtues with regard to everything: thus it was stated above (Q. 134, A. 3, ad 1), that while magnificence is about great expenditure, there is need in addition for liberality, which is concerned with ordinary expenditure. Hence there is need for a virtue to moderate other lesser matters where moderation is not so difficult. This virtue is called modesty, and is annexed to temperance as its principal.

Reply Obj. 1: When a name is common to many it is sometimes appropriated to those of the lowest rank; thus the common name of angel is appropriated to the lowest order of angels. In the same way, mode which is observed by all virtues in common, is specially appropriated to the virtue which prescribes the mode in the slightest things.

Reply Obj. 2: Some things need tempering on account of their strength, thus we temper strong wine. But moderation is necessary in all things: wherefore temperance is more concerned with strong passions, and modesty about weaker passions.

Reply Obj. 3: Modesty is to be taken there for the general moderation which is necessary in all virtues. _____

SECOND ARTICLE [II-II, Q. 160, Art. 2]

Whether Modesty Is Only About Outward Actions?

Objection 1: It would seem that modesty is only about outward actions. For the inward movements of the passions cannot be known to other persons. Yet the Apostle enjoins (Phil. 4:5): "Let your modesty be known to all men." Therefore modesty is only about outward actions.

Obj. 2: Further, the virtues that are about the passions are distinguished from justice which is about operations. Now modesty is seemingly one virtue. Therefore, if it be about outward works, it will not be concerned with inward passions.

Obj. 3: Further, no one same virtue is both about things pertaining to the appetite —which is proper to the moral virtues—and about things pertaining to knowledge—which is proper to the intellectual virtues—and again about things pertaining to the irascible and concupiscible faculties. Therefore, if modesty be one virtue, it cannot be about all these things.

On the contrary, In all these things it is necessary to observe the "mode" whence modesty takes its name. Therefore modesty is about all of them.

I answer that, As stated above (A. 1), modesty differs from temperance, in that temperance moderates those matters where restraint is most difficult, while modesty moderates those that present less difficulty. Authorities seem to have had various opinions about modesty. For wherever they found a special kind of good or a special difficulty of moderation, they withdrew it from the province of modesty, which they confined to lesser matters. Now it is clear to all that the restraint of pleasures of touch presents a special difficulty: wherefore all distinguished temperance from modesty.

In addition to this, moreover, Tully (De Invent. Rhet. ii, 54) considered that there was a special kind of good in the moderation of punishment; wherefore he severed clemency also from modesty, and held modesty to be about the remaining ordinary matters that require moderation. These seemingly are of four kinds. One is the movement of the mind towards some excellence, and this is moderated by *humility.* The second is the desire of things pertaining to knowledge, and this is moderated by *studiousness* which is opposed to curiosity. The third regards bodily movements and actions, which require to be done becomingly and honestly [*Cf. Q. 145, A. 1], whether we act seriously or in play. The fourth regards outward show, for instance in dress and the like.

To some of these matters, however, other authorities appointed certain special virtues: thus Andronicus [*De Affectibus] mentions "meekness, simplicity, humility," and other kindred virtues, of which we have spoken above (Q. 143); while Aristotle (Ethic. ii, 7) assigned *eutrapelia* to pleasures in games, as stated above (I-II, Q. 60, A. 5). All these are comprised under modesty as understood

by Tully; and in this way modesty regards not only outward but also inward actions.

Reply Obj. 1: The Apostle speaks of modesty as regarding externals. Nevertheless the moderation of the inner man may be shown by certain outward signs.

Reply Obj. 2: Various virtues assigned by various authorities are comprised under modesty. Wherefore nothing prevents modesty from regarding matters which require different virtues. Yet there is not so great a difference between the various parts of modesty, as there is between justice, which is about operations, and temperance, which is about passions, because in actions and passions that present no great difficulty on the part of the matter, but only on the part of moderation, there is but one virtue, one namely for each kind of moderation.

Wherefore the Reply to the Third Objection also is clear.

QUESTION 161

OF HUMILITY
(In Six Articles)

We must consider next the species of modesty: (1) Humility, and pride which is opposed to it; (2) Studiousness, and its opposite, Curiosity; (3) Modesty as affecting words or deeds; (4) Modesty as affecting outward attire.

Concerning humility there are six points of inquiry:

(1) Whether humility is a virtue?

(2) Whether it resides in the appetite, or in the judgment of reason?

(3) Whether by humility one ought to subject oneself to all men?

(4) Whether it is a part of modesty or temperance?

(5) Of its comparison with the other virtues;

(6) Of the degrees of humility. _____

FIRST ARTICLE [II-II, Q. 161, Art. 1]

Whether Humility Is a Virtue?

Objection 1: It would seem that humility is not a virtue. For virtue conveys the notion of a good. But humility conveys the notion of a penal evil, according to Ps. 104:18, "They humbled his feet in fetters." Therefore humility is not a virtue.

Obj. 2: Further, virtue and vice are mutually opposed. Now humility seemingly denotes a vice, for it is written (Ecclus. 19:23): "There is one that humbleth himself wickedly." Therefore humility is not a virtue.

Obj. 3: Further, no virtue is opposed to another virtue. But humility is apparently opposed to the virtue of magnanimity, which aims at great things, whereas humility shuns them. Therefore it would seem that humility is not a virtue.

Obj. 4: Further, virtue is "the disposition of that which is perfect" (Phys. vii, text. 17). But humility seemingly belongs to the imperfect: wherefore it becomes not God to be humble, since He can be subject to none. Therefore it seems that humility is not a virtue.

Obj. 5: Further, every moral virtue is about actions and passions, according to *Ethic.* ii, 3. But humility is not reckoned by the Philosopher among the virtues that are about passions, nor is it comprised under justice which is about actions. Therefore it would seem not to be a virtue.

On the contrary, Origen commenting on Luke 1:48, "He hath regarded the humility of His handmaid," says (Hom. viii in Luc.): "One of the virtues, humility, is particularly commended in Holy Writ; for our Saviour said: 'Learn of Me, because I am meek, and humble of heart.'"

I answer that, As stated above (I-II, Q. 23, A. 2) when we were treating of the passions, the difficult good has something attractive to the appetite, namely the aspect of good, and likewise something repulsive to the appetite, namely the difficulty of obtaining it. In respect of the former there arises the movement of hope, and in respect of the latter, the movement of despair. Now it has been stated above (I-II, Q. 61, A. 2) that for those appetitive movements which are a kind of impulse towards an object, there is need of a moderating and restraining moral virtue, while for those which are a kind of recoil, there is need, on the part of the appetite, of a moral virtue to strengthen it and urge it on. Wherefore a

twofold virtue is necessary with regard to the difficult good: one, to temper and restrain the mind, lest it tend to high things immoderately; and this belongs to the virtue of humility: and another to strengthen the mind against despair, and urge it on to the pursuit of great things according to right reason; and this is magnanimity. Therefore it is evident that humility is a virtue.

Reply Obj. 1: As Isidore observes (Etym. x), "a humble man is so called because he is, as it were, *humo acclinis"* [*Literally, "bent to the ground"], i.e. inclined to the lowest place. This may happen in two ways. First, through an extrinsic principle, for instance when one is cast down by another, and thus humility is a punishment. Secondly, through an intrinsic principle: and this may be done sometimes well, for instance when a man, considering his own failings, assumes the lowest place according to his mode: thus Abraham said to the Lord (Gen. 18:27), "I will speak to my Lord, whereas I am dust and ashes." In this way humility is a virtue. Sometimes, however, this may be ill-done, for instance when man, "not understanding his honor, compares himself to senseless beasts, and becomes like to them" (Ps. 48:13).

Reply Obj. 2: As stated (ad 1), humility, in so far as it is a virtue, conveys the notion of a praiseworthy self-abasement to the lowest place. Now this is sometimes done merely as to outward signs and pretense: wherefore this is "false humility," of which Augustine says in a letter (Ep. cxlix) that it is "grievous pride," since to wit, it would seem to aim at excellence of glory. Sometimes, however, this is done by an inward movement of the soul, and in this way, properly speaking, humility is reckoned a virtue, because virtue does not consist in externals, but chiefly in the inward choice of the mind, as the Philosopher states (Ethic. ii, 5).

Reply Obj. 3: Humility restrains the appetite from aiming at great things against right reason: while magnanimity urges the mind to great things in accord with right reason. Hence it is clear that magnanimity is not opposed to humility: indeed they concur in this, that each is according to right reason.

Reply Obj. 4: A thing is said to be perfect in two ways. First absolutely; such a thing contains no defect, neither in its nature nor in respect of anything else, and thus God alone is perfect. To Him humility is fitting, not as regards His Divine nature, but only as regards His assumed nature. Secondly, a thing may be said to be perfect in a restricted sense, for instance in respect of its nature or state or time. Thus a virtuous man is perfect: although in comparison with God his

perfection is found wanting, according to the word of Isa. 40:17, "All nations are before Him as if they had no being at all." In this way humility may be competent to every man.

Reply Obj. 5: The Philosopher intended to treat of virtues as directed to civic life, wherein the subjection of one man to another is defined according to the ordinance of the law, and consequently is a matter of legal justice. But humility, considered as a special virtue, regards chiefly the subjection of man to God, for Whose sake he humbles himself by subjecting himself to others.

SECOND ARTICLE [II-II, Q. 161, Art. 2]

Whether Humility Has to Do with the Appetite?

Objection 1: It would seem that humility concerns, not the appetite but the judgment of reason. Because humility is opposed to pride. Now pride concerns things pertaining to knowledge: for Gregory says (Moral. xxxiv, 22) that "pride, when it extends outwardly to the body, is first of all shown in the eyes": wherefore it is written (Ps. 130:1), "Lord, my heart is not exalted, nor are my eyes lofty." Now eyes are the chief aids to knowledge. Therefore it would seem that humility is chiefly concerned with knowledge, whereby one thinks little of oneself.

Obj. 2: Further, Augustine says (De Virginit. xxxi) that "almost the whole of Christian teaching is humility." Consequently nothing contained in Christian teaching is incompatible with humility. Now Christian teaching admonishes us to seek the better things, according to 1 Cor. 12:31, "Be zealous for the better gifts." Therefore it belongs to humility to restrain not the desire of difficult things but the estimate thereof.

Obj. 3: Further, it belongs to the same virtue both to restrain excessive movement, and to strengthen the soul against excessive withdrawal: thus fortitude both curbs daring and fortifies the soul against fear. Now it is magnanimity that strengthens the soul against the difficulties that occur in the pursuit of great things. Therefore if humility were to curb the desire of great things, it would follow that humility is not a distinct virtue from magnanimity, which is evidently false. Therefore humility is concerned, not with the desire but with the estimate of great things.

Obj. 4: Further, Andronicus [*De Affectibus] assigns humility to outward show; for he says that humility is "the habit of avoiding excessive expenditure and parade." Therefore it is not concerned with the movement of the appetite.

On the contrary, Augustine says (De Poenit. [*Serm. cccli]) that "the humble man is one who chooses to be an abject in the house of the Lord, rather than to dwell in the tents of sinners." But choice concerns the appetite. Therefore humility has to do with the appetite rather than with the estimative power.

I answer that, As stated above (A. 1), it belongs properly to humility, that a man restrain himself from being borne towards that which is above him. For this purpose he must know his disproportion to that which surpasses his capacity. Hence knowledge of one's own deficiency belongs to humility, as a rule guiding the appetite. Nevertheless humility is essentially in the appetite itself; and consequently it must be said that humility, properly speaking, moderates the movement of the appetite.

Reply Obj. 1: Lofty eyes are a sign of pride, inasmuch as it excludes respect and fear: for fearing and respectful persons are especially wont to lower the eyes, as though not daring to compare themselves with others. But it does not follow from this that humility is essentially concerned with knowledge.

Reply Obj. 2: It is contrary to humility to aim at greater things through confiding in one's own powers: but to aim at greater things through confidence in God's help, is not contrary to humility; especially since the more one subjects oneself to God, the more is one exalted in God's sight. Hence Augustine says (De Virginit. xxxi): "It is one thing to raise oneself to God, and another to raise oneself up against God. He that abases himself before Him, him He raiseth up; he that raises himself up against Him, him He casteth down."

Reply Obj. 3: In fortitude there is the same reason for restraining daring and for strengthening the soul against fear: since the reason in both cases is that man should set the good of reason before dangers of death. But the reason for restraining presumptuous hope which pertains to humility is not the same as the reason for strengthening the soul against despair. Because the reason for strengthening the soul against despair is the acquisition of one's proper good lest man, by despair, render himself unworthy of a good which was competent to him; while the chief reason for suppressing presumptuous hope is based on divine reverence, which shows that man ought not to ascribe to himself more

than is competent to him according to the position in which God has placed him. Wherefore humility would seem to denote in the first place man's subjection to God; and for this reason Augustine (De Serm. Dom. in Monte i, 4) ascribes humility, which he understands by poverty of spirit, to the gift of fear whereby man reveres God. Hence it follows that the relation of fortitude to daring differs from that of humility to hope. Because fortitude uses daring more than it suppresses it: so that excess of daring is more like fortitude than lack of daring is. On the other hand, humility suppresses hope or confidence in self more than it uses it; wherefore excessive self-confidence is more opposed to humility than lack of confidence is.

Reply Obj. 4: Excess in outward expenditure and parade is wont to be done with a view of boasting, which is suppressed by humility. Accordingly humility has to do, in a secondary way, with externals, as signs of the inward movement of the appetite. _____

THIRD ARTICLE [II-II, Q. 161, Art. 3]

Whether One Ought, by Humility, to Subject Oneself to All Men?

Objection 1: It would seem that one ought not, by humility, to subject oneself to all men. For, as stated above (A. 2, ad 3), humility consists chiefly in man's subjection to God. Now one ought not to offer to a man that which is due to God, as is the case with all acts of religious worship. Therefore, by humility, one ought not to subject oneself to man.

Obj. 2: Further, Augustine says (De Nat. et Gratia xxxiv): "Humility should take the part of truth, not of falsehood." Now some men are of the highest rank, who cannot, without falsehood, subject themselves to their inferiors. Therefore one ought not, by humility, to subject oneself to all men.

Obj. 3: Further no one ought to do that which conduces to the detriment of another's spiritual welfare. But if a man subject himself to another by humility, this is detrimental to the person to whom he subjects himself; for the latter might wax proud, or despise the other. Hence Augustine says in his Rule (Ep. ccxi): "Lest through excessive humility the superior lose his authority." Therefore a man ought not, by humility, to subject himself to all.

On the contrary, It is written (Phil. 2:3): "In humility, let each esteem others better than themselves."

I answer that, We may consider two things in man, namely that which is God's, and that which is man's. Whatever pertains to defect is man's: but whatever pertains to man's welfare and perfection is God's, according to the saying of Osee 13:9, "Destruction is thy own, O Israel; thy help is only in Me." Now humility, as stated above (A. 1, ad 5; A. 2, ad 3), properly regards the reverence whereby man is subject to God. Wherefore every man, in respect of that which is his own, ought to subject himself to every neighbor, in respect of that which the latter has of God's: but humility does not require a man to subject what he has of God's to that which may seem to be God's in another. For those who have a share of God's gifts know that they have them, according to 1 Cor. 2:12: "That we may know the things that are given us from God." Wherefore without prejudice to humility they may set the gifts they have received from God above those that others appear to have received from Him; thus the Apostle says (Eph. 3:5): "(The mystery of Christ) was not known to the sons of men as it is now revealed to His holy apostles." In like manner, humility does not require a man to subject that which he has of his own to that which his neighbor has of man's: otherwise each one would have to esteem himself a greater sinner than anyone else: whereas the Apostle says without prejudice to humility (Gal. 2:15): "We by nature are Jews, and not of the Gentiles, sinners." Nevertheless a man may esteem his neighbor to have some good which he lacks himself, or himself to have some evil which another has not: by reason of which, he may subject himself to him with humility.

Reply Obj. 1: We must not only revere God in Himself, but also that which is His in each one, although not with the same measure of reverence as we revere God. Wherefore we should subject ourselves with humility to all our neighbors for God's sake, according to 1 Pet. 2:13, "Be ye subject . . . to every human creature for God's sake"; but to God alone do we owe the worship of latria.

Reply Obj. 2: If we set what our neighbor has of God's above that which we have of our own, we cannot incur falsehood. Wherefore a gloss [*St. Augustine, QQ. lxxxiii, qu. 71] on Phil. 2:3, "Esteem others better than themselves," says: "We must not esteem by pretending to esteem; but we should in truth think it possible for another person to have something that is hidden to us and whereby he is better than we are, although our own good whereby we are apparently better than he, be not hidden."

Reply Obj. 3: Humility, like other virtues, resides chiefly inwardly in the soul. Consequently a man, by an inward act of the soul, may subject himself to

another, without giving the other man an occasion of detriment to his spiritual welfare. This is what Augustine means in his Rule (Ep. ccxi): "With fear, the superior should prostrate himself at your feet in the sight of God." On the other hand, due moderation must be observed in the outward acts of humility even as of other virtues, lest they conduce to the detriment of others. If, however, a man does as he ought, and others take therefrom an occasion of sin, this is not imputed to the man who acts with humility; since he does not give scandal, although others take it. _____

FOURTH ARTICLE [II-II, Q. 161, Art. 4]

Whether Humility Is a Part of Modesty or Temperance?

Objection 1: It would seem that humility is not a part of modesty or temperance. For humility regards chiefly the reverence whereby one is subject to God, as stated above (A. 3). Now it belongs to a theological virtue to have God for its object. Therefore humility should be reckoned a theological virtue rather than a part of temperance or modesty.

Obj. 2: Further, temperance is in the concupiscible, whereas humility would seem to be in the irascible, just as pride which is opposed to it, and whose object is something difficult. Therefore apparently humility is not a part of temperance or modesty.

Obj. 3: Further, humility and magnanimity are about the same object, as stated above (A. 1, ad 3). But magnanimity is reckoned a part, not of temperance but of fortitude, as stated above (Q. 129, A. 5). Therefore it would seem that humility is not a part of temperance or modesty.

On the contrary, Origen says (Hom. viii super Luc.): "If thou wilt hear the name of this virtue, and what it was called by the philosophers, know that humility which God regards is the same as what they called *metriotes*, i.e. measure or moderation." Now this evidently pertains to modesty or temperance. Therefore humility is a part of modesty or temperance.

I answer that, As stated above (Q. 137, A. 2, ad 1; Q. 157, A. 3, ad 2), in assigning parts to a virtue we consider chiefly the likeness that results from the mode of the virtue. Now the mode of temperance, whence it chiefly derives its praise, is the restraint or suppression of the impetuosity of a passion. Hence whatever virtues restrain or suppress, and the actions which moderate the

impetuosity of the emotions, are reckoned parts of temperance. Now just as meekness suppresses the movement of anger, so does humility suppress the movement of hope, which is the movement of a spirit aiming at great things. Wherefore, like meekness, humility is accounted a part of temperance. For this reason the Philosopher (Ethic. iv, 3) says that a man who aims at small things in proportion to his mode is not magnanimous but "temperate," and such a man we may call humble. Moreover, for the reason given above (Q. 160, A. 2), among the various parts of temperance, the one under which humility is comprised is modesty as understood by Tully (De Invent. Rhet. ii, 54), inasmuch as humility is nothing else than a moderation of spirit: wherefore it is written (1 Pet. 3:4): "In the incorruptibility of a quiet and meek spirit."

Reply Obj. 1: The theological virtues, whose object is our last end, which is the first principle in matters of appetite, are the causes of all the other virtues. Hence the fact that humility is caused by reverence for God does not prevent it from being a part of modesty or temperance.

Reply Obj. 2: Parts are assigned to a principal virtue by reason of a sameness, not of subject or matter, but of formal mode, as stated above (Q. 137, A. 2, ad 1; Q. 157, A. 3, ad 2). Consequently, although humility is in the irascible as its subject, it is assigned as a part of modesty or temperance by reason of its mode.

Reply Obj. 3: Although humility and magnanimity agree as to matter, they differ as to mode, by reason of which magnanimity is reckoned a part of fortitude, and humility a part of temperance. _____

FIFTH ARTICLE [II-II, Q. 161, Art. 5]

Whether Humility Is the Greatest of the Virtues?

Objection 1: It would seem that humility is the greatest of the virtues. For Chrysostom, expounding the story of the Pharisee and the publican (Luke 18), says [*Eclog. hom. vii de Humil. Animi.] that "if humility is such a fleet runner even when hampered by sin that it overtakes the justice that is the companion of pride, whither will it not reach if you couple it with justice? It will stand among the angels by the judgment seat of God." Hence it is clear that humility is set above justice. Now justice is either the most exalted of all the virtues, or includes all virtues, according to the Philosopher (Ethic. v, 1). Therefore humility is the greatest of the virtues.

Obj. 2: Further, Augustine says (De Verb. Dom., Serm. [*S. 10, C. 1]): "Are you thinking of raising the great fabric of spirituality? Attend first of all to the foundation of humility." Now this would seem to imply that humility is the foundation of all virtue. Therefore apparently it is greater than the other virtues.

Obj. 3: Further, the greater virtue deserves the greater reward. Now the greatest reward is due to humility, since "he that humbleth himself shall be exalted" (Luke 14:11). Therefore humility is the greatest of virtues.

Obj. 4: Further, according to Augustine (De Vera Relig. 16), "Christ's whole life on earth was a lesson in moral conduct through the human nature which He assumed." Now He especially proposed His humility for our example, saying (Matt. 11:29): "Learn of Me, because I am meek and humble of heart." Moreover, Gregory says (Pastor. iii, 1) that the "lesson proposed to us in the mystery of our redemption is the humility of God." Therefore humility would seem to be the greatest of virtues.

On the contrary, Charity is set above all the virtues, according to Col. 3:14, "Above all . . . things have charity." Therefore humility is not the greatest of virtues.

I answer that, The good of human virtue pertains to the order of reason: which order is considered chiefly in reference to the end: wherefore the theological virtues are the greatest because they have the last end for their object. Secondarily, however, it is considered in reference to the ordering of the means to the end. This ordinance, as to its essence, is in the reason itself from which it issues, but by participation it is in the appetite ordered by the reason; and this ordinance is the effect of justice, especially of legal justice. Now humility makes a man a good subject to ordinance of all kinds and in all matters; while every other virtue has this effect in some special matter. Therefore after the theological virtues, after the intellectual virtues which regard the reason itself, and after justice, especially legal justice, humility stands before all others.

Reply Obj. 1: Humility is not set before justice, but before that justice which is coupled with pride, and is no longer a virtue; even so, on the other hand, sin is pardoned through humility: for it is said of the publican (Luke 18:14) that through the merit of his humility "he went down into his house justified." Hence Chrysostom says [*De incompr. Nat. Dei, Hom. v]: "Bring me a pair of two-horse chariots: in the one harness pride with justice, in the other sin with

humility: and you will see that sin outrunning justice wins not by its own strength, but by that of humility: while you will see the other pair beaten, not by the weakness of justice, but by the weight and size of pride."

Reply Obj. 2: Just as the orderly assembly of virtues is, by reason of a certain likeness, compared to a building, so again that which is the first step in the acquisition of virtue is likened to the foundation, which is first laid before the rest of the building. Now the virtues are in truth infused by God. Wherefore the first step in the acquisition of virtue may be understood in two ways. First by way of removing obstacles: and thus humility holds the first place, inasmuch as it expels pride, which "God resisteth," and makes man submissive and ever open to receive the influx of Divine grace. Hence it is written (James 4:6): "God resisteth the proud, and giveth grace to the humble." In this sense humility is said to be the foundation of the spiritual edifice. Secondly, a thing is first among virtues directly, because it is the first step towards God. Now the first step towards God is by faith, according to Heb. 11:6, "He that cometh to God must believe." In this sense faith is the foundation in a more excellent way than humility.

Reply Obj. 3: To him that despises earthly things, heavenly things are promised: thus heavenly treasures are promised to those who despise earthly riches, according to Matt. 6:19, 20, "Lay not up to yourselves treasures on earth . . . but lay up to yourselves treasures in heaven." Likewise heavenly consolations are promised to those who despise worldly joys, according to Matt. 4:5, "Blessed are they that mourn, for they shall be comforted." In the same way spiritual uplifting is promised to humility, not that humility alone merits it, but because it is proper to it to despise earthly uplifting. Wherefore Augustine says (De Poenit. [*Serm. cccli]): "Think not that he who humbles himself remains for ever abased, for it is written: 'He shall be exalted.' And do not imagine that his exaltation in men's eyes is effected by bodily uplifting."

Reply Obj. 4: The reason why Christ chiefly proposed humility to us, was because it especially removes the obstacle to man's spiritual welfare consisting in man's aiming at heavenly and spiritual things, in which he is hindered by striving to become great in earthly things. Hence our Lord, in order to remove an obstacle to our spiritual welfare, showed by giving an example of humility, that outward exaltation is to be despised. Thus humility is, as it were, a disposition to man's untrammeled access to spiritual and divine goods. Accordingly as perfection is greater than disposition, so charity, and other virtues whereby man

approaches God directly, are greater than humility. _____

SIXTH ARTICLE [II-II, Q. 161, Art. 6]

Whether Twelve Degrees of Humility Are Fittingly Distinguished in the Rule of the Blessed Benedict?

Objection 1: It would seem that the twelve degrees of humility that are set down in the Rule of the Blessed Benedict [*St. Thomas gives these degrees in the reverse order to that followed by St. Benedict] are unfittingly distinguished. The first is to be "humble not only in heart, but also to show it in one's very person, one's eyes fixed on the ground"; the second is "to speak few and sensible words, and not to be loud of voice"; the third is "not to be easily moved, and disposed to laughter"; the fourth is "to maintain silence until one is asked"; the fifth is "to do nothing but to what one is exhorted by the common rule of the monastery"; the sixth is "to believe and acknowledge oneself viler than all"; the seventh is "to think oneself worthless and unprofitable for all purposes"; the eighth is "to confess one's sin"; the ninth is "to embrace patience by obeying under difficult and contrary circumstances"; the tenth is "to subject oneself to a superior"; the eleventh is "not to delight in fulfilling one's own desires"; the twelfth is "to fear God and to be always mindful of everything that God has commanded." For among these there are some things pertaining to the other virtues, such as obedience and patience. Again there are some that seem to involve a false opinion—and this is inconsistent with any virtue—namely to declare oneself more despicable than all men, and to confess and believe oneself to be in all ways worthless and unprofitable. Therefore these are unfittingly placed among the degrees of humility.

Obj. 2: Further, humility proceeds from within to externals, as do other virtues. Therefore in the aforesaid degrees, those which concern outward actions are unfittingly placed before those which pertain to inward actions.

Obj. 3: Further, Anselm (De Simil. ci, seqq.) gives seven degrees of humility, the first of which is "to acknowledge oneself contemptible"; the second, "to grieve for this"; the third, "to confess it"; the fourth, "to convince others of this, that is to wish them to believe it"; the fifth, "to bear patiently that this be said of us"; the sixth, "to suffer oneself to be treated with contempt"; the seventh, "to love being thus treated." Therefore the aforesaid degrees would seem to be too numerous.

Obj. 4: Further, a gloss on Matt. 3:15 says: "Perfect humility has three degrees. The first is to subject ourselves to those who are above us, and not to set ourselves above our equals: this is sufficient. The second is to submit to our equals, and not to set ourselves before our inferiors; this is called abundant humility. The third degree is to subject ourselves to inferiors, and in this is perfect righteousness." Therefore the aforesaid degrees would seem to be too numerous.

Obj. 5: Further, Augustine says (De Virginit. xxxi): "The measure of humility is apportioned to each one according to his rank. It is imperiled by pride, for the greater a man is the more liable is he to be entrapped." Now the measure of a man's greatness cannot be fixed according to a definite number of degrees. Therefore it would seem that it is not possible to assign the aforesaid degrees to humility.

I answer that, As stated above (A. 2) humility has essentially to do with the appetite, in so far as a man restrains the impetuosity of his soul, from tending inordinately to great things: yet its rule is in the cognitive faculty, in that we should not deem ourselves to be above what we are. Also, the principle and origin of both these things is the reverence we bear to God. Now the inward disposition of humility leads to certain outward signs in words, deeds, and gestures, which manifest that which is hidden within, as happens also with the other virtues. For "a man is known by his look, and a wise man, when thou meetest him, by his countenance" (Ecclus. 19:26). Wherefore the aforesaid degrees of humility include something regarding the root of humility, namely the twelfth degree, "that a man fear God and bear all His commandments in mind."

Again, they include certain things with regard to the appetite, lest one aim inordinately at one's own excellence. This is done in three ways. First, by not following one's own will, and this pertains to the eleventh degree; secondly, by regulating it according to one's superior judgment, and this applies to the tenth degree; thirdly, by not being deterred from this on account of the difficulties and hardships that come in our way, and this belongs to the ninth degree.

Certain things also are included referring to the estimate a man forms in acknowledging his own deficiency, and this in three ways. First by acknowledging and avowing his own shortcomings; this belongs to the eighth degree: secondly, by deeming oneself incapable of great things, and this pertains to the seventh degree: thirdly, that in this respect one should put others before

oneself, and this belongs to the sixth degree.

Again, some things are included that refer to outward signs. One of these regards deeds, namely that in one's work one should not depart from the ordinary way; this applies to the fifth degree. Two others have reference to words, namely that one should not be in a hurry to speak, which pertains to the fourth degree, and that one be not immoderate in speech, which refers to the second. The others have to do with outward gestures, for instance in restraining haughty looks, which regards the first, and in outwardly checking laughter and other signs of senseless mirth, and this belongs to the third degree.

Reply Obj. 1: It is possible, without falsehood, to deem and avow oneself the most despicable of men, as regards the hidden faults which we acknowledge in ourselves, and the hidden gifts of God which others have. Hence Augustine says (De Virginit. lii): "Bethink you that some persons are in some hidden way better than you, although outwardly you are better than they." Again, without falsehood one may avow and believe oneself in all ways unprofitable and useless in respect of one's own capability, so as to refer all one's sufficiency to God, according to 2 Cor. 3:5, "Not that we are sufficient to think anything of ourselves as of ourselves: but our sufficiency is from God." And there is nothing unbecoming in ascribing to humility those things that pertain to other virtues, since, just as one vice arises from another, so, by a natural sequence, the act of one virtue proceeds from the act of another.

Reply Obj. 2: Man arrives at humility in two ways. First and chiefly by a gift of grace, and in this way the inner man precedes the outward man. The other way is by human effort, whereby he first of all restrains the outward man, and afterwards succeeds in plucking out the inward root. It is according to this order that the degrees of humility are here enumerated.

Reply Obj. 3: All the degrees mentioned by Anselm are reducible to knowledge, avowal, and desire of one's own abasement. For the first degree belongs to the knowledge of one's own deficiency; but since it would be wrong for one to love one's own failings, this is excluded by the second degree. The third and fourth degrees regard the avowal of one's own deficiency; namely that not merely one simply assert one's failing, but that one convince another of it. The other three degrees have to do with the appetite, which seeks, not outward excellence, but outward abasement, or bears it with equanimity, whether it consist of words or deeds. For as Gregory says (Regist. ii, 10, Ep. 36), "there is nothing great in

being humble towards those who treat us with regard, for even worldly people do this: but we should especially be humble towards those who make us suffer," and this belongs to the fifth and sixth degrees: or the appetite may even go so far as lovingly to embrace external abasement, and this pertains to the seventh degree; so that all these degrees are comprised under the sixth and seventh mentioned above.

Reply Obj. 4: These degrees refer, not to the thing itself, namely the nature of humility, but to the degrees among men, who are either of higher or lower or of equal degree.

Reply Obj. 5: This argument also considers the degrees of humility not according to the nature of the thing, in respect of which the aforesaid degrees are assigned, but according to the various conditions of men.

QUESTION 162

OF PRIDE
(In Eight Articles)

We must next consider pride, and (1) pride in general; (2) the first man's sin, which we hold to have been pride. Under the first head there are eight points of inquiry:

(1) Whether pride is a sin?

(2) Whether it is a special vice?

(3) Wherein does it reside as in its subject?

(4) Of its species;

(5) Whether it is a mortal sin?

(6) Whether it is the most grievous of all sins?

(7) Of its relation to other sins;

(8) Whether it should be reckoned a capital vice? _____

FIRST ARTICLE [II-II, Q. 162, Art. 1]

Whether Pride Is a Sin?

Objection 1: It would seem that pride is not a sin. For no sin is the object of God's promise. For God's promises refer to what He will do; and He is not the author of sin. Now pride is numbered among the Divine promises: for it is written (Isa. 60:15): "I will make thee to be an everlasting pride [Douay: 'glory'], a joy unto generation and generation." Therefore pride is not a sin.

Obj. 2: Further, it is not a sin to wish to be like unto God: for every creature has a natural desire for this; and especially does this become the rational creature which is made to God's image and likeness. Now it is said in Prosper's Lib. Sent. 294, that "pride is love of one's own excellence, whereby one is likened to God who is supremely excellent." Hence Augustine says (Confess. ii, 6): "Pride imitates exaltedness; whereas Thou alone art God exalted over all." Therefore pride is not a sin.

Obj. 3: Further, a sin is opposed not only to a virtue but also to a contrary vice, as the Philosopher states (Ethic. ii, 8). But no vice is found to be opposed to pride. Therefore pride is not a sin.

On the contrary, It is written (Tob. 4:14): "Never suffer pride to reign in thy mind or in thy words."

I answer that, Pride (*superbia*) is so called because a man thereby aims higher (*supra*) than he is; wherefore Isidore says (Etym. x): "A man is said to be proud, because he wishes to appear above (super) what he really is"; for he who wishes to overstep beyond what he is, is proud. Now right reason requires that every man's will should tend to that which is proportionate to him. Therefore it is evident that pride denotes something opposed to right reason, and this shows it to have the character of sin, because according to Dionysius (Div. Nom. iv, 4), "the soul's evil is to be opposed to reason." Therefore it is evident that pride is a sin.

Reply Obj. 1: Pride (*superbia*) may be understood in two ways. First, as overpassing (*supergreditur*) the rule of reason, and in this sense we say that it is a sin. Secondly, it may simply denominate "super-abundance"; in which sense any super-abundant thing may be called pride: and it is thus that God promises pride as significant of super-abundant good. Hence a gloss of Jerome on the same passage (Isa. 61:6) says that "there is a good and an evil pride"; or "a sinful pride which God resists, and a pride that denotes the glory which He bestows."

It may also be replied that pride there signifies abundance of those things in which men may take pride.

Reply Obj. 2: Reason has the direction of those things for which man has a natural appetite; so that if the appetite wander from the rule of reason, whether by excess or by default, it will be sinful, as is the case with the appetite for food which man desires naturally. Now pride is the appetite for excellence in excess of right reason. Wherefore Augustine says (De Civ. Dei xiv, 13) that pride is the "desire for inordinate exaltation": and hence it is that, as he asserts (De Civ. Dei xiv, 13; xix, 12), "pride imitates God inordinately: for it hath equality of fellowship under Him, and wishes to usurp His dominion over our fellow-creatures."

Reply Obj. 3: Pride is directly opposed to the virtue of humility, which, in a way, is concerned about the same matter as magnanimity, as stated above (Q. 161, A. 1, ad 3). Hence the vice opposed to pride by default is akin to the vice of pusillanimity, which is opposed by default to magnanimity. For just as it belongs to magnanimity to urge the mind to great things against despair, so it belongs to humility to withdraw the mind from the inordinate desire of great things against presumption. Now pusillanimity, if we take it for a deficiency in pursuing great things, is properly opposed to magnanimity by default; but if we take it for the mind's attachment to things beneath what is becoming to a man, it is opposed to humility by default; since each proceeds from a smallness of mind. In the same way, on the other hand, pride may be opposed by excess, both to magnanimity and humility, from different points of view: to humility, inasmuch as it scorns subjection, to magnanimity, inasmuch as it tends to great things inordinately. Since, however, pride implies a certain elation, it is more directly opposed to humility, even as pusillanimity, which denotes littleness of soul in tending towards great things, is more directly opposed to magnanimity.

SECOND ARTICLE [II-II, Q. 162, Art. 2]

Whether Pride Is a Special Sin?

Objection 1: It would seem that pride is not a special sin. For Augustine says (De Nat. et Grat. xxix) that "you will find no sin that is not labelled pride"; and Prosper says (De Vita Contempl. iii, 2) that "without pride no sin is, or was, or ever will be possible." Therefore pride is a general sin.

Obj. 2: Further, a gloss on Job 33:17, "That He may withdraw man from wickedness [*Vulg.: 'From the things that he is doing, and may deliver him from pride']," says that "a man prides himself when he transgresses His commandments by sin." Now according to Ambrose [*De Parad. viii], "every sin is a transgression of the Divine law, and a disobedience of the heavenly commandments." Therefore every sin is pride.

Obj. 3: Further, every special sin is opposed to a special virtue. But pride is opposed to all the virtues, for Gregory says (Moral. xxxiv, 23): "Pride is by no means content with the destruction of one virtue; it raises itself up against all the powers of the soul, and like an all-pervading and poisonous disease corrupts the whole body"; and Isidore says (Etym. [*De Summo Bono ii, 38]) that it is "the downfall of all virtues." Therefore pride is not a special sin.

Obj. 4: Further, every special sin has a special matter. Now pride has a general matter, for Gregory says (Moral. xxxiv, 23) that "one man is proud of his gold, another of his eloquence: one is elated by mean and earthly things, another by sublime and heavenly virtues." Therefore pride is not a special but a general sin.

On the contrary, Augustine says (De Nat. et Grat. xxix): "If he look into the question carefully, he will find that, according to God's law, pride is a very different sin from other vices." Now the genus is not different from its species. Therefore pride is not a general but a special sin.

I answer that, The sin of pride may be considered in two ways. First with regard to its proper species, which it has under the aspect of its proper object. In this way pride is a special sin, because it has a special object: for it is inordinate desire of one's own excellence, as stated (A. 1, ad 2). Secondly, it may be considered as having a certain influence towards other sins. In this way it has somewhat of a generic character, inasmuch as all sins may arise from pride, in two ways. First directly, through other sins being directed to the end of pride

which is one's own excellence, to which may be directed anything that is inordinately desired. Secondly, indirectly and accidentally as it were, that is by removing an obstacle, since pride makes a man despise the Divine law which hinders him from sinning, according to Jer. 2:20, "Thou hast broken My yoke, thou hast burst My bands, and thou saidst: I will not serve."

It must, however, be observed that this generic character of pride admits of the possibility of all vices arising from pride sometimes, but it does not imply that all vices originate from pride always. For though one may break the commandments of the Law by any kind of sin, through contempt which pertains to pride, yet one does not always break the Divine commandments through contempt, but sometimes through ignorance, and sometimes through weakness: and for this reason Augustine says (De Nat. et Grat. xxix) that "many things are done amiss which are not done through pride."

Reply Obj. 1: These words are introduced by Augustine into his book *De Nat. et Grat.*, not as being his own, but as those of someone with whom he is arguing. Hence he subsequently disproves the assertion, and shows that not all sins are committed through pride. We might, however, reply that these authorities must be understood as referring to the outward effect of pride, namely the breaking of the commandments, which applies to every sin, and not to the inward act of pride, namely contempt of the commandment. For sin is committed, not always through contempt, but sometimes through ignorance, sometimes through weakness, as stated above.

Reply Obj. 2: A man may sometimes commit a sin effectively, but not affectively; thus he who, in ignorance, slays his father, is a parricide effectively, but not affectively, since he did not intend it. Accordingly he who breaks God's commandment is said to pride himself against God, effectively always, but not always affectively.

Reply Obj. 3: A sin may destroy a virtue in two ways. In one way by direct contrariety to a virtue, and thus pride does not corrupt every virtue, but only humility; even as every special sin destroys the special virtue opposed to it, by acting counter thereto. In another way a sin destroys a virtue, by making ill use of that virtue: and thus pride destroys every virtue, in so far as it finds an occasion of pride in every virtue, just as in everything else pertaining to excellence. Hence it does not follow that it is a general sin.

Reply Obj. 4: Pride regards a special aspect in its object, which aspect may be found in various matters: for it is inordinate love of one's excellence, and excellence may be found in various things. _____

THIRD ARTICLE [II-II, Q. 162, Art. 3]

Whether the Subject of Pride Is the Irascible Faculty?

Objection 1: It would seem that the subject of pride is not the irascible faculty. For Gregory says (Moral. xxiii, 17): "A swollen mind is an obstacle to truth, for the swelling shuts out the light." Now the knowledge of truth pertains, not to the irascible but to the rational faculty. Therefore pride is not in the irascible.

Obj. 2: Further, Gregory says (Moral. xxiv, 8) that "the proud observe other people's conduct not so as to set themselves beneath them with humility, but so as to set themselves above them with pride": wherefore it would seem that pride originates in undue observation. Now observation pertains not to the irascible but to the rational faculty.

Obj. 3: Further, pride seeks pre-eminence not only in sensible things, but also in spiritual and intelligible things: while it consists essentially in the contempt of God, according to Ecclus. 10:14, "The beginning of the pride of man is to fall off from God." Now the irascible, since it is a part of the sensitive appetite, cannot extend to God and things intelligible. Therefore pride cannot be in the irascible.

Obj. 4: Further, as stated in Prosper's *Liber Sententiarum,* sent. 294, "Pride is love of one's own excellence." But love is not in the irascible, but in the concupiscible. Therefore pride is not in the irascible.

On the contrary, Gregory (Moral. ii, 49) opposes pride to the gift of fear. Now fear belongs to the irascible. Therefore pride is in the irascible.

I answer that, The subject of any virtue or vice is to be ascertained from its proper object: for the object of a habit or act cannot be other than the object of the power, which is the subject of both. Now the proper object of pride is something difficult, for pride is the desire of one's own excellence, as stated above (AA. 1, 2). Wherefore pride must needs pertain in some way to the irascible faculty. Now the irascible may be taken in two ways. First in a strict sense, and thus it is a part of the sensitive appetite, even as anger, strictly speaking, is a passion of the sensitive appetite. Secondly, the irascible may be

taken in a broader sense, so as to belong also to the intellective appetite, to which also anger is sometimes ascribed. It is thus that we attribute anger to God and the angels, not as a passion, but as denoting the sentence of justice pronouncing judgment. Nevertheless the irascible understood in this broad sense is not distinct from the concupiscible power, as stated above in the First Part (Q. 59, A. 4; I-II, Q. 82, A. 5, ad 1 and 2).

Consequently if the difficult thing which is the object of pride, were merely some sensible object, whereto the sensitive appetite might tend, pride would have to be in the irascible which is part of the sensitive appetite. But since the difficult thing which pride has in view is common both to sensible and to spiritual things, we must needs say that the subject of pride is the irascible not only strictly so called, as a part of the sensitive appetite, but also in its wider acceptation, as applicable to the intellective appetite. Wherefore pride is ascribed also to the demons.

Reply Obj. 1: Knowledge of truth is twofold. One is purely speculative, and pride hinders this indirectly by removing its cause. For the proud man subjects not his intellect to God, that he may receive the knowledge of truth from Him, according to Matt. 11:25, "Thou hast hid these things from the wise and the prudent," i.e. from the proud, who are wise and prudent in their own eyes, "and hast revealed them to little ones," i.e. to the humble.

Nor does he deign to learn anything from man, whereas it is written (Ecclus. 6:34): "If thou wilt incline thy ear, thou shalt receive instruction." The other knowledge of truth is affective, and this is directly hindered by pride, because the proud, through delighting in their own excellence, disdain the excellence of truth; thus Gregory says (Moral. xxiii, 17) that "the proud, although certain hidden truths be conveyed to their understanding, cannot realize their sweetness: and if they know of them they cannot relish them." Hence it is written (Prov. 11:2): "Where humility is there also is wisdom."

Reply Obj. 2: As stated above (Q. 161, AA. 2, 6), humility observes the rule of right reason whereby a man has true self-esteem. Now pride does not observe this rule of right reason, for he esteems himself greater than he is: and this is the outcome of an inordinate desire for his own excellence, since a man is ready to believe what he desires very much, the result being that his appetite is borne towards things higher than what become him. Consequently whatsoever things lead a man to inordinate self-esteem lead him to pride: and one of those is the

observing of other people's failings, just as, on the other hand, in the words of Gregory (Moral. xxiii, 17), "holy men, by a like observation of other people's virtues, set others above themselves." Accordingly the conclusion is not that pride is in the rational faculty, but that one of its causes is in the reason.

Reply Obj. 3: Pride is in the irascible, not only as a part of the sensitive appetite, but also as having a more general signification, as stated above.

Reply Obj. 4: According to Augustine (De Civ. Dei xiv, 7, 9), "love precedes all other emotions of the soul, and is their cause," wherefore it may be employed to denote any of the other emotions. It is in this sense that pride is said to be "love of one's own excellence," inasmuch as love makes a man presume inordinately on his superiority over others, and this belongs properly to pride.

FOURTH ARTICLE [II-II, Q. 162, Art. 4]

Whether the Four Species of Pride Are Fittingly Assigned by Gregory?

Objection 1: It seems that the four species of pride are unfittingly assigned by Gregory, who says (Moral. xxiii, 6): "There are four marks by which every kind of pride of the arrogant betrays itself; either when they think that their good is from themselves, or if they believe it to be from above, yet they think that it is due to their own merits; or when they boast of having what they have not, or despise others and wish to appear the exclusive possessors of what they have." For pride is a vice distinct from unbelief, just as humility is a distinct virtue from faith. Now it pertains to unbelief, if a man deem that he has not received his good from God, or that he has the good of grace through his own merits. Therefore this should not be reckoned a species of pride.

Obj. 2: Further, the same thing should not be reckoned a species of different genera. Now boasting is reckoned a species of lying, as stated above (Q. 110, A. 2; Q. 112). Therefore it should not be accounted a species of pride.

Obj. 3: Further, some other things apparently pertain to pride, which are not mentioned here. For Jerome [*Reference unknown] says that "nothing is so indicative of pride as to show oneself ungrateful": and Augustine says (De Civ. Dei xiv, 14) that "it belongs to pride to excuse oneself of a sin one has committed." Again, presumption whereby one aims at having what is above one, would seem to have much to do with pride. Therefore the aforesaid division does

not sufficiently account for the different species of pride.

Obj. 4: Further, we find other divisions of pride. For Anselm [*Eadmer, De Similit. xxii, seqq.] divides the uplifting of pride, saying that there is "pride of will, pride of speech, end pride of deed." Bernard [*De Grad. Humil. et Superb. x, seqq.] also reckons twelve degrees of pride, namely "curiosity, frivolity of mind, senseless mirth, boasting, singularity, arrogance, presumption, defense of one's sins, deceitful confession, rebelliousness, license, sinful habit." Now these apparently are not comprised under the species mentioned by Gregory. Therefore the latter would seem to be assigned unfittingly.

On the contrary, The authority of Gregory suffices.

I answer that, As stated above (AA. 1, 2, 3), pride denotes immoderate desire of one's own excellence, a desire, to wit, that is not in accord with right reason. Now it must be observed that all excellence results from a good possessed. Such a good may be considered in three ways. First, in itself. For it is evident that the greater the good that one has, the greater the excellence that one derives from it. Hence when a man ascribes to himself a good greater than what he has, it follows that his appetite tends to his own excellence in a measure exceeding his competency: and thus we have the third species of pride, namely "boasting of having what one has not."

Secondly, it may be considered with regard to its cause, in so far as to have a thing of oneself is more excellent than to have it of another. Hence when a man esteems the good he has received of another as though he had it of himself, the result is that his appetite is borne towards his own excellence immoderately. Now one is cause of one's own good in two ways, efficiently and meritoriously: and thus we have the first two species of pride, namely "when a man thinks he has from himself that which he has from God," or "when he believes that which he has received from above to be due to his own merits."

Thirdly, it may be considered with regard to the manner of having it, in so far as a man obtains greater excellence through possessing some good more excellently than other men; the result again being that his appetite is borne inordinately towards his own excellence: and thus we have the fourth species of pride, which is "when a man despises others and wishes to be singularly conspicuous."

Reply Obj. 1: A true judgment may be destroyed in two ways. First, universally:

and thus in matters of faith, a true judgment is destroyed by unbelief. Secondly, in some particular matter of choice, and unbelief does not do this. Thus a man who commits fornication, judges that for the time being it is good for him to commit fornication; yet he is not an unbeliever, as he would be, were he to say that universally fornication is good. It is thus in the question in point: for it pertains to unbelief to assert universally that there is a good which is not from God, or that grace is given to men for their merits, whereas, properly speaking, it belongs to pride and not to unbelief, through inordinate desire of one's own excellence, to boast of one's goods as though one had them of oneself, or of one's own merits.

Reply Obj. 2: Boasting is reckoned a species of lying, as regards the outward act whereby a man falsely ascribes to himself what he has not: but as regards the inward arrogance of the heart it is reckoned by Gregory to be a species of pride.

Reply Obj. 3: The ungrateful man ascribes to himself what he has from another: wherefore the first two species of pride pertain to ingratitude. To excuse oneself of a sin one has committed, belongs to the third species, since by so doing a man ascribes to himself the good of innocence which he has not. To aim presumptuously at what is above one, would seem to belong chiefly to the fourth species, which consists in wishing to be preferred to others.

Reply Obj. 4: The three mentioned by Anselm correspond to the progress of any particular sin: for it begins by being conceived in thought, then is uttered in word, and thirdly is accomplished in deed.

The twelve degrees mentioned by Bernard are reckoned by way of opposition to the twelve degrees of humility, of which we have spoken above (Q. 161, A. 6). For the first degree of humility is to "be humble in heart, and to show it in one's very person, one's eyes fixed on the ground": and to this is opposed "curiosity," which consists in looking around in all directions curiously and inordinately. The second degree of humility is "to speak few and sensible words, and not to be loud of voice": to this is opposed "frivolity of mind," by which a man is proud of speech. The third degree of humility is "not to be easily moved and disposed to laughter," to which is opposed "senseless mirth." The fourth degree of humility is "to maintain silence until one is asked," to which is opposed "boasting". The fifth degree of humility is "to do nothing but to what one is exhorted by the common rule of the monastery," to which is opposed "singularity," whereby a man wishes to seem more holy than others. The sixth degree of humility is "to

believe and acknowledge oneself viler than all," to which is opposed "arrogance," whereby a man sets himself above others. The seventh degree of humility is "to think oneself worthless and unprofitable for all purposes," to which is opposed "presumption," whereby a man thinks himself capable of things that are above him. The eighth degree of humility is "to confess one's sins," to which is opposed "defense of one's sins." The ninth degree is "to embrace patience by obeying under difficult and contrary circumstances," to which is opposed "deceitful confession," whereby a man being unwilling to be punished for his sins confesses them deceitfully. The tenth degree of humility is "obedience," to which is opposed "rebelliousness." The eleventh degree of humility is "not to delight in fulfilling one's own desires"; to this is opposed "license," whereby a man delights in doing freely whatever he will. The last degree of humility is "fear of God": to this is opposed "the habit of sinning," which implies contempt of God.

In these twelve degrees not only are the species of pride indicated, but also certain things that precede and follow them, as we have stated above with regard to humility (Q. 161, A. 6). _____

FIFTH ARTICLE [II-II, Q. 162, Art. 5]

Whether Pride Is a Mortal Sin?

Objection 1: It would seem that pride is not a mortal sin. For a gloss on Ps. 7:4, "O Lord my God, if I have done this thing," says: "Namely, the universal sin which is pride." Therefore if pride were a mortal sin, so would every sin be.

Obj. 2: Further, every mortal sin is contrary to charity. But pride is apparently not contrary to charity, neither as to the love of God, nor as to the love of one's neighbor, because the excellence which, by pride, one desires inordinately, is not always opposed to God's honor, or our neighbor's good. Therefore pride is not a mortal sin.

Obj. 3: Further, every mortal sin is opposed to virtue. But pride is not opposed to virtue; on the contrary, it arises therefrom, for as Gregory says (Moral. xxxiv, 23), "sometimes a man is elated by sublime and heavenly virtues." Therefore pride is not a mortal sin.

On the contrary, Gregory says (Moral. xxxiv, 23) that "pride is a most evident sign of the reprobate, and contrariwise, humility of the elect." But men do not

become reprobate on account of venial sins. Therefore pride is not a venial but a mortal sin.

I answer that, Pride is opposed to humility. Now humility properly regards the subjection of man to God, as stated above (Q. 161, A. 1, ad 5). Hence pride properly regards lack of this subjection, in so far as a man raises himself above that which is appointed to him according to the Divine rule or measure, against the saying of the Apostle (2 Cor. 10:13), "But we will not glory beyond our measure; but according to the measure of the rule which God hath measured to us." Wherefore it is written (Ecclus. 10:14): "The beginning of the pride of man is to fall off from God" because, to wit, the root of pride is found to consist in man not being, in some way, subject to God and His rule. Now it is evident that not to be subject to God is of its very nature a mortal sin, for this consists in turning away from God: and consequently pride is, of its genus, a mortal sin. Nevertheless just as in other sins which are mortal by their genus (for instance fornication and adultery) there are certain motions that are venial by reason of their imperfection (through forestalling the judgment of reason, and being without its consent), so too in the matter of pride it happens that certain motions of pride are venial sins, when reason does not consent to them.

Reply Obj. 1: As stated above (A. 2) pride is a general sin, not by its essence but by a kind of influence, in so far as all sins may have their origin in pride. Hence it does not follow that all sins are mortal, but only such as arise from perfect pride, which we have stated to be a mortal sin.

Reply Obj. 2: Pride is always contrary to the love of God, inasmuch as the proud man does not subject himself to the Divine rule as he ought. Sometimes it is also contrary to the love of our neighbor; when, namely, a man sets himself inordinately above his neighbor: and this again is a transgression of the Divine rule, which has established order among men, so that one ought to be subject to another.

Reply Obj. 3: Pride arises from virtue, not as from its direct cause, but as from an accidental cause, in so far as a man makes a virtue an occasion for pride. And nothing prevents one contrary from being the accidental cause of another, as stated in *Phys.* viii, 1. Hence some are even proud of their humility.

SIXTH ARTICLE [II-II, Q. 162, Art. 6]

Whether Pride Is the Most Grievous of Sins?

Objection 1: It would seem that pride is not the most grievous of sins. For the more difficult a sin is to avoid, the less grievous it would seem to be. Now pride is most difficult to avoid; for Augustine says in his Rule (Ep. ccxi), "Other sins find their vent in the accomplishment of evil deeds, whereas pride lies in wait for good deeds to destroy them." Therefore pride is not the most grievous of sins.

Obj. 2: Further, "The greater evil is opposed to the greater good," as the Philosopher asserts (Ethic. viii, 10). Now humility to which pride is opposed is not the greatest of virtues, as stated above (Q. 61, A. 5). Therefore the vices that are opposed to greater virtues, such as unbelief, despair, hatred of God, murder, and so forth, are more grievous sins than pride.

Obj. 3: Further, the greater evil is not punished by a lesser evil. But pride is sometimes punished by other sins according to Rom. 1:28, where it is stated that on account of their pride of heart, men of science were delivered "to a reprobate sense, to do those things which are not convenient." Therefore pride is not the most grievous of sins.

On the contrary, A gloss on Ps. 118:51, "The proud did iniquitously," says: "The greatest sin in man is pride."

I answer that, Two things are to be observed in sin, conversion to a mutable good, and this is the material part of sin; and aversion from the immutable good, and this gives sin its formal aspect and complement. Now on the part of the conversion, there is no reason for pride being the greatest of sins, because uplifting which pride covets inordinately, is not essentially most incompatible with the good of virtue. But on the part of the aversion, pride has extreme gravity, because in other sins man turns away from God, either through ignorance or through weakness, or through desire for any other good whatever; whereas pride denotes aversion from God simply through being unwilling to be subject to God and His rule. Hence Boethius [*Cf. Cassian, de Caenob. Inst. xii, 7] says that "while all vices flee from God, pride alone withstands God"; for which reason it is specially stated (James 4:6) that "God resisteth the proud." Wherefore aversion from God and His commandments, which is a consequence as it were in other sins, belongs to pride by its very nature, for its act is the contempt of God. And since that which belongs to a thing by its nature is always of greater weight than that which belongs to it through something else, it follows

that pride is the most grievous of sins by its genus, because it exceeds in aversion which is the formal complement of sin.

Reply Obj. 1: A sin is difficult to avoid in two ways. First, on account of the violence of its onslaught; thus anger is violent in its onslaught on account of its impetuosity; and "still more difficult is it to resist concupiscence, on account of its connaturality," as stated in *Ethic.* ii, 3, 9. A difficulty of this kind in avoiding sin diminishes the gravity of the sin; because a man sins the more grievously, according as he yields to a less impetuous temptation, as Augustine says (De Civ. Dei xiv, 12, 15).

Secondly, it is difficult to avoid a sin, on account of its being hidden. In this way it is difficult to avoid pride, since it takes occasion even from good deeds, as stated (A. 5, ad 3). Hence Augustine says pointedly that it "lies in wait for good deeds"; and it is written (Ps. 141:4): "In the way wherein I walked, the proud [*Cf. Ps. 139:6, 'The proud have hidden a net for me.'] [Vulg.: 'they'] have hidden a snare for me." Hence no very great gravity attaches to the movement of pride while creeping in secretly, and before it is discovered by the judgment of reason: but once discovered by reason, it is easily avoided, both by considering one's own infirmity, according to Ecclus. 10:9, "Why is earth and ashes proud?" and by considering God's greatness, according to Job 15:13, "Why doth thy spirit swell against God?" as well as by considering the imperfection of the goods on which man prides himself, according to Isa. 40:6, "All flesh is grass, and all the glory thereof as the flower of the field"; and farther on (Isa. 64:6), "all our justices" are become "like the rag of a menstruous woman."

Reply Obj. 2: Opposition between a vice and a virtue is inferred from the object, which is considered on the part of conversion. In this way pride has no claim to be the greatest of sins, as neither has humility to be the greatest of virtues. But it is the greatest on the part of aversion, since it brings greatness upon other sins. For unbelief, by the very fact of its arising out of proud contempt, is rendered more grievous than if it be the outcome of ignorance or weakness. The same applies to despair and the like.

Reply Obj. 3: Just as in syllogisms that lead to an impossible conclusion one is sometimes convinced by being faced with a more evident absurdity, so too, in order to overcome their pride, God punishes certain men by allowing them to fall into sins of the flesh, which though they be less grievous are more evidently shameful. Hence Isidore says (De Summo Bono ii, 38) that "pride is the worst of

all vices; whether because it is appropriate to those who are of highest and foremost rank, or because it originates from just and virtuous deeds, so that its guilt is less perceptible. On the other hand, carnal lust is apparent to all, because from the outset it is of a shameful nature: and yet, under God's dispensation, it is less grievous than pride. For he who is in the clutches of pride and feels it not, falls into the lusts of the flesh, that being thus humbled he may rise from his abasement."

From this indeed the gravity of pride is made manifest. For just as a wise physician, in order to cure a worse disease, allows the patient to contract one that is less dangerous, so the sin of pride is shown to be more grievous by the very fact that, as a remedy, God allows men to fall into other sins.

SEVENTH ARTICLE [II-II, Q. 162, Art. 7]

Whether Pride Is the First Sin of All?

Objection 1: It would seem that pride is not the first sin of all. For the first is maintained in all that follows. Now pride does not accompany all sins, nor is it the origin of all: for Augustine says (De Nat. et Grat. xx) that many things are done "amiss which are not done with pride." Therefore pride is not the first sin of all.

Obj. 2: Further, it is written (Ecclus. 10:14) that the "beginning of . . . pride is to fall off from God." Therefore falling away from God precedes pride.

Obj. 3: Further, the order of sins would seem to be according to the order of virtues. Now, not humility but faith is the first of all virtues. Therefore pride is not the first sin of all.

Obj. 4: Further, it is written (2 Tim. 3:13): "Evil men and seducers shall grow worse and worse"; so that apparently man's beginning of wickedness is not the greatest of sins. But pride is the greatest of sins as stated in the foregoing Article. Therefore pride is not the first sin.

Obj. 5: Further, resemblance and pretense come after the reality. Now the Philosopher says (Ethic. iii, 7) that "pride apes fortitude and daring." Therefore the vice of daring precedes the vice of pride.

On the contrary, It is written (Ecclus. 10:15): "Pride is the beginning of all sin."

I answer that, The first thing in every genus is that which is essential. Now it has been stated above (A. 6) that aversion from God, which is the formal complement of sin, belongs to pride essentially, and to other sins, consequently. Hence it is that pride fulfils the conditions of a first thing, and is "the beginning of all sins," as stated above (I-II, Q. 84, A. 2), when we were treating of the causes of sin on the part of the aversion which is the chief part of sin.

Reply Obj. 1: Pride is said to be "the beginning of all sin," not as though every sin originated from pride, but because any kind of sin is naturally liable to arise from pride.

Reply Obj. 2: To fall off from God is said to be the beginning of pride, not as though it were a distinct sin from pride, but as being the first part of pride. For it has been said above (A. 5) that pride regards chiefly subjection to God which it scorns, and in consequence it scorns to be subject to a creature for God's sake.

Reply Obj. 3: There is no need for the order of virtues to be the same as that of vices. For vice is corruptive of virtue. Now that which is first to be generated is the last to be corrupted. Wherefore as faith is the first of virtues, so unbelief is the last of sins, to which sometimes man is led by other sins. Hence a gloss on Ps. 136:7, "Rase it, rase it, even to the foundation thereof," says that "by heaping vice upon vice a man will lapse into unbelief," and the Apostle says (1 Tim. 1:19) that "some rejecting a good conscience have made shipwreck concerning the faith."

Reply Obj. 4: Pride is said to be the most grievous of sins because that which gives sin its gravity is essential to pride. Hence pride is the cause of gravity in other sins. Accordingly previous to pride there may be certain less grievous sins that are committed through ignorance or weakness. But among the grievous sins the first is pride, as the cause whereby other sins are rendered more grievous. And as that which is the first in causing sins is the last in the withdrawal from sin, a gloss on Ps. 18:13, "I shall be cleansed from the greatest sin," says: "Namely from the sin of pride, which is the last in those who return to God, and the first in those who withdraw from God."

Reply Obj. 5: The Philosopher associates pride with feigned fortitude, not that it consists precisely in this, but because man thinks he is more likely to be uplifted

before men, if he seem to be daring or brave. _____

EIGHTH ARTICLE [II-II, Q. 162, Art. 8]

Whether Pride Should Be Reckoned a Capital Vice?

Objection 1: It would seem that pride should be reckoned a capital vice, since Isidore [*Comment. in Deut. xvi] and Cassian [*De Inst. Caenob. v, 1: Collat. v, 2] number pride among the capital vices.

Obj. 2: Further, pride is apparently the same as vainglory, since both covet excellence. Now vainglory is reckoned a capital vice. Therefore pride also should be reckoned a capital vice.

Obj. 3: Further, Augustine says (De Virginit. xxxi) that "pride begets envy, nor is it ever without this companion." Now envy is reckoned a capital vice, as stated above (Q. 36, A. 4). Much more therefore is pride a capital vice.

On the contrary, Gregory (Moral. xxxi, 45) does not include pride among the capital vices.

I answer that, As stated above (AA. 2, 5, ad 1) pride may be considered in two ways; first in itself, as being a special sin; secondly, as having a general influence towards all sins. Now the capital vices are said to be certain special sins from which many kinds of sin arise. Wherefore some, considering pride in the light of a special sin, numbered it together with the other capital vices. But Gregory, taking into consideration its general influence towards all vices, as explained above (A. 2, Obj. 3), did not place it among the capital vices, but held it to be the "queen and mother of all the vices." Hence he says (Moral. xxxi, 45): "Pride, the queen of vices, when it has vanquished and captured the heart, forthwith delivers it into the hands of its lieutenants the seven principal vices, that they may despoil it and produce vices of all kinds."

This suffices for the Reply to the First Objection.

Reply Obj. 2: Pride is not the same as vainglory, but is the cause thereof: for pride covets excellence inordinately: while vainglory covets the outward show of excellence.

Reply Obj. 3: The fact that envy, which is a capital vice, arises from pride, does

not prove that pride is a capital vice, but that it is still more principal than the capital vices themselves. _____

QUESTION 163

OF THE FIRST MAN'S SIN
(In Four Articles)

We must now consider the first man's sin which was pride: and (1) his sin; (2) its punishment; (3) the temptation whereby he was led to sin.

Under the first head there are four points of inquiry:

(1) Whether pride was the first man's first sin?

(2) What the first man coveted by sinning?

(3) Whether his sin was more grievous than all other sins?

(4) Which sinned more grievously, the man or the woman?

_____

FIRST ARTICLE [II-II, Q. 163, Art. 1]

Whether Pride Was the First Man's First Sin?

Objection 1: It would seem that pride was not the first man's first sin. For the Apostle says (Rom. 5:19) that "by the disobedience of one man many were made sinners." Now the first man's first sin is the one by which all men were made sinners in the point of original sin. Therefore disobedience, and not pride, was the first man's first sin.

Obj. 2: Further, Ambrose says, commenting on Luke 4:3, "And the devil said to Him," that the devil in tempting Christ observed the same order as in overcoming the first man. Now Christ was first tempted to gluttony, as appears from Matt. 4:3, where it was said to Him: "If thou be the Son of God, command that these stones be made bread." Therefore the first man's first sin was not pride but gluttony.

Obj. 3: Further, man sinned at the devil's suggestion. Now the devil in tempting

man promised him knowledge (Gen. 3:5). Therefore inordinateness in man was through the desire of knowledge, which pertains to curiosity. Therefore curiosity, and not pride, was the first sin.

Obj. 4: Further, a gloss [*St. Augustine, Gen. ad lit. xi] on 1 Tim. 2:14, "The woman being seduced was in the transgression," says: "The Apostle rightly calls this seduction, for they were persuaded to accept a falsehood as being true; namely that God had forbidden them to touch that tree, because He knew that if they touched it, they would be like gods, as though He who made them men, begrudged them the godhead . . ." Now it pertains to unbelief to believe such a thing. Therefore man's first sin was unbelief and not pride.

On the contrary, It is written (Ecclus. 10:15): "Pride is the beginning of all sin." Now man's first sin is the beginning of all sin, according to Rom. 5:12, "By one man sin entered into this world." Therefore man's first sin was pride.

I answer that, Many movements may concur towards one sin, and the character of sin attaches to that one in which inordinateness is first found. And it is evident that inordinateness is in the inward movement of the soul before being in the outward act of the body; since, as Augustine says (De Civ. Dei i, 18), the sanctity of the body is not forfeited so long as the sanctity of the soul remains. Also, among the inward movements, the appetite is moved towards the end before being moved towards that which is desired for the sake of the end; and consequently man's first sin was where it was possible for his appetite to be directed to an inordinate end. Now man was so appointed in the state of innocence, that there was no rebellion of the flesh against the spirit. Wherefore it was not possible for the first inordinateness in the human appetite to result from his coveting a sensible good, to which the concupiscence of the flesh tends against the order of reason. It remains therefore that the first inordinateness of the human appetite resulted from his coveting inordinately some spiritual good. Now he would not have coveted it inordinately, by desiring it according to his measure as established by the Divine rule. Hence it follows that man's first sin consisted in his coveting some spiritual good above his measure: and this pertains to pride. Therefore it is evident that man's first sin was pride.

Reply Obj. 1: Man's disobedience to the Divine command was not willed by man for his own sake, for this could not happen unless one presuppose inordinateness in his will. It remains therefore that he willed it for the sake of something else. Now the first thing he coveted inordinately was his own excellence; and

consequently his disobedience was the result of his pride. This agrees with the statement of Augustine, who says (Ad Oros [*Dial. QQ. lxv, qu. 4]) that "man puffed up with pride obeyed the serpent's prompting, and scorned God's commands."

Reply Obj. 2: Gluttony also had a place in the sin of our first parents. For it is written (Gen. 3:6): "The woman saw that the tree was good to eat, and fair to the eyes, and delightful to behold, and she took of the fruit thereof, and did eat." Yet the very goodness and beauty of the fruit was not their first motive for sinning, but the persuasive words of the serpent, who said (Gen. 3:5): "Your eyes shall be opened and you shall be as Gods": and it was by coveting this that the woman fell into pride. Hence the sin of gluttony resulted from the sin of pride.

Reply Obj. 3: The desire for knowledge resulted in our first parents from their inordinate desire for excellence. Hence the serpent began by saying: "You shall be as Gods," and added: "Knowing good and evil."

Reply Obj. 4: According to Augustine (Gen. ad lit. xi, 30), "the woman had not believed the serpent's statement that they were debarred by God from a good and useful thing, were her mind not already filled with the love of her own power, and a certain proud self-presumption." This does not mean that pride preceded the promptings of the serpent, but that as soon as the serpent had spoken his words of persuasion, her mind was puffed up, the result being that she believed the demon to have spoken truly. _____

SECOND ARTICLE [II-II, Q. 163, Art. 2]

Whether the First Man's Pride Consisted in His Coveting God's Likeness?

Objection 1: It would seem that the first man's pride did not consist in his coveting the Divine likeness. For no one sins by coveting that which is competent to him according to his nature. Now God's likeness is competent to man according to his nature: for it is written (Gen. 1:26): "Let us make man to our image and likeness." Therefore he did not sin by coveting God's likeness.

Obj. 2: Further, it would seem that man coveted God's likeness in order that he might obtain knowledge of good and evil: for this was the serpent's suggestion: "You shall be as Gods knowing good and evil." Now the desire of knowledge is natural to man, according to the saying of the Philosopher at the beginning of his Metaphysics i, 1: "All men naturally desire knowledge." Therefore he did not sin

by coveting God's likeness.

Obj. 3: Further, no wise man chooses the impossible. Now the first man was endowed with wisdom, according to Ecclus. 17:5, "He filled them with the knowledge of understanding." Since then every sin consists in a deliberate act of the appetite, namely choice, it would seem that the first man did not sin by coveting something impossible. But it is impossible for man to be like God, according to the saying of Ex. 15:11, "Who is like to Thee among the strong, O Lord?" Therefore the first man did not sin by coveting God's likeness.

On the contrary, Augustine commenting on Ps. 68:5 [*Enarr. in Ps. 68], "Then did I restore [Douay: 'pay'] that which I took not away," says: "Adam and Eve wished to rob the Godhead and they lost happiness."

I answer that, likeness is twofold. One is a likeness of absolute equality [*Cf. I, Q. 93, A. 1]: and such a likeness to God our first parents did not covet, since such a likeness to God is not conceivable to the mind, especially of a wise man.

The other is a likeness of imitation, such as is possible for a creature in reference to God, in so far as the creature participates somewhat of God's likeness according to its measure. For Dionysius says (Div. Nom. ix): "The same things are like and unlike to God; like, according as they imitate Him, as far as He can be imitated; unlike, according as an effect falls short of its cause." Now every good existing in a creature is a participated likeness of the first good.

Wherefore from the very fact that man coveted a spiritual good above his measure, as stated in the foregoing Article, it follows that he coveted God's likeness inordinately.

It must, however, be observed that the proper object of the appetite is a thing not possessed. Now spiritual good, in so far as the rational creature participates in the Divine likeness, may be considered in reference to three things. First, as to natural being: and this likeness was imprinted from the very outset of their creation, both on man—of whom it is written (Gen. 1:26) that God made man "to His image and likeness"—and on the angel, of whom it is written (Ezech. 28:12): "Thou wast the seal of resemblance." Secondly, as to knowledge: and this likeness was bestowed on the angel at his creation, wherefore immediately after the words just quoted, "Thou wast the seal of resemblance," we read: "Full of wisdom." But the first man, at his creation, had not yet received this likeness

actually but only in potentiality. Thirdly, as to the power of operation: and neither angel nor man received this likeness actually at the very outset of his creation, because to each there remained something to be done whereby to obtain happiness.

Accordingly, while both (namely the devil and the first man) coveted God's likeness inordinately, neither of them sinned by coveting a likeness of nature. But the first man sinned chiefly by coveting God's likeness as regards "knowledge of good and evil," according to the serpent's instigation, namely that by his own natural power he might decide what was good, and what was evil for him to do; or again that he should of himself foreknow what good and what evil would befall him. Secondarily he sinned by coveting God's likeness as regards his own power of operation, namely that by his own natural power he might act so as to obtain happiness. Hence Augustine says (Gen. ad lit. xi, 30) that "the woman's mind was filled with love of her own power." On the other hand, the devil sinned by coveting God's likeness, as regards power. Wherefore Augustine says (De Vera Relig. 13) that "he wished to enjoy his own power rather than God's." Nevertheless both coveted somewhat to be equal to God, in so far as each wished to rely on himself in contempt of the order of the Divine rule.

Reply Obj. 1: This argument considers the likeness of nature: and man did not sin by coveting this, as stated.

Reply Obj. 2: It is not a sin to covet God's likeness as to knowledge, absolutely; but to covet this likeness inordinately, that is, above one's measure, this is a sin. Hence Augustine commenting on Ps. 70:18, "O God, who is like Thee?" says: "He who desires to be of himself, even as God is of no one, wishes wickedly to be like God. Thus did the devil, who was unwilling to be subject to Him, and man who refused to be, as a servant, bound by His command."

Reply Obj. 3: This argument considers the likeness of equality.

THIRD ARTICLE [II-II, Q. 163, Art. 7]

Whether the Sin of Our First Parents Was More Grievous Than Other Sins?

Objection 1: It would seem that the sin of our first parents was more grievous than other sins. For Augustine says (De Civ. Dei xiv, 15): "Great was the wickedness in sinning, when it was so easy to avoid sin." Now it was very easy

for our first parents to avoid sin, because they had nothing within them urging them to sin. Therefore the sin of our first parents was more grievous than other sins.

Obj. 2: Further, punishment is proportionate to guilt. Now the sin of our first parents was most severely punished, since by it "death entered into this world," as the Apostle says (Rom. 5:12). Therefore that sin was more grievous than other sins.

Obj. 3: Further, the first in every genus is seemingly the greatest (Metaph. ii, 4 [*Ed. Diel. i, 1]). Now the sin of our first parents was the first among sins of men. Therefore it was the greatest.

On the contrary, Origen says [*Peri Archon i, 3]: "I think that a man who stands on the highest step of perfection cannot fail or fall suddenly: this can happen only by degrees and little by little." Now our first parents were established on the highest and perfect grade. Therefore their first sin was not the greatest of all sins.

I answer that, There is a twofold gravity to be observed in sin. one results from the very species of the sin: thus we say that adultery is a graver sin than simple fornication. The other gravity of sin results from some circumstance of place, person, or time. The former gravity is more essential to sin and is of greater moment: hence a sin is said to be grave in respect of this gravity rather than of the other. Accordingly we must say that the first man's sin was not graver than all other sins of men, as regards the species of the sin. For though pride, of its genus, has a certain pre-eminence over other sins, yet the pride whereby one denies or blasphemes God is greater than the pride whereby one covets God's likeness inordinately, such as the pride of our first parents, as stated (A. 2).

But if we consider the circumstances of the persons who sinned, that sin was most grave on account of the perfection of their state. We must accordingly conclude that this sin was most grievous relatively but not simply.

Reply Obj. 1: This argument considers the gravity of sin as resulting from the person of the sinner.

Reply Obj. 2: The severity of the punishment awarded to that first sin corresponds to the magnitude of the sin, not as regards its species but as regards its being the first sin: because it destroyed the innocence of our original state, and by robbing it of innocence brought disorder upon the whole human nature.

Reply Obj. 3: Where things are directly subordinate, the first must needs be the greatest. Such is not the order among sins, for one follows from another accidentally. And thus it does not follow that the first sin is the greatest.

FOURTH ARTICLE [II-II, Q. 163, Art. 4]

Whether Adam's Sin Was More Grievous Than Eve's?

Objection 1: It would seem that Adam's sin was more grievous than Eve's. For it is written (1 Tim. 2:14): "Adam was not seduced, but the woman being seduced was in the transgression": and so it would seem that the woman sinned through ignorance, but the man through assured knowledge. Now the latter is the graver sin, according to Luke 12:47, 48, "That servant who knew the will of his lord . . . and did not according to his will, shall be beaten with many stripes: but he that knew not, and did things worthy of stripes, shall be beaten with few stripes." Therefore Adam's sin was more grievous than Eve's.

Obj. 2: Further, Augustine says (De Decem Chordis 3 [*Serm. ix; xcvi de Temp.]): "If the man is the head, he should live better, and give an example of good deeds to his wife, that she may imitate him." Now he who ought to do better, sins more grievously, if he commit a sin. Therefore Adam sinned more grievously than Eve.

Obj. 3: Further, the sin against the Holy Ghost would seem to be the most grievous. Now Adam, apparently, sinned against the Holy Ghost, because while sinning he relied on God's mercy [*Cf. Q. 21, A. 2, Obj. 3. St. Thomas is evidently alluding to the words of Peter Lombard quoted there], and this pertains to the sin of presumption. Therefore it seems that Adam sinned more grievously than Eve.

On the contrary, Punishment corresponds to guilt. Now the woman was more grievously punished than the man, as appears from Gen. 3. Therefore she sinned more grievously than the man.

I answer that, As stated (A. 3), the gravity of a sin depends on the species rather than on a circumstance of that sin. Accordingly we must assert that, if we consider the condition attaching to these persons, the man's sin is the more grievous, because he was more perfect than the woman.

As regards the genus itself of the sin, the sin of each is considered to be equal, for each sinned by pride. Hence Augustine says (Gen. ad lit. xi, 35): "Eve in excusing herself betrays disparity of sex, though parity of pride."

But as regards the species of pride, the woman sinned more grievously, for three reasons. First, because she was more puffed up than the man. For the woman believed in the serpent's persuasive words, namely that God had forbidden them to eat of the tree, lest they should become like to Him; so that in wishing to attain to God's likeness by eating of the forbidden fruit, her pride rose to the height of desiring to obtain something against God's will. On the other hand, the man did not believe this to be true; wherefore he did not wish to attain to God's likeness against God's will: but his pride consisted in wishing to attain thereto by his own power. Secondly, the woman not only herself sinned, but suggested sin to the man; wherefore she sinned against both God and her neighbor. Thirdly, the man's sin was diminished by the fact that, as Augustine says (Gen. ad lit. xi, 42), "he consented to the sin out of a certain friendly good-will, on account of which a man sometimes will offend God rather than make an enemy of his friend. That he ought not to have done so is shown by the just issue of the Divine sentence."

It is therefore evident that the woman's sin was more grievous than the man's.

Reply Obj. 1: The woman was deceived because she was first of all puffed up with pride. Wherefore her ignorance did not excuse, but aggravated her sin, in so far as it was the cause of her being puffed up with still greater pride.

Reply Obj. 2: This argument considers the circumstance of personal condition, on account of which the man's sin was more grievous than the woman's.

Reply Obj. 3: The man's reliance on God's mercy did not reach to contempt of God's justice, wherein consists the sin against the Holy Ghost, but as Augustine says (Gen. ad lit. xi [*De Civ. Dei xiv, 11]), it was due to the fact that, "having had no experience of God's severity, he thought the sin to be venial," i.e. easily forgiven [*Cf. I-II, Q. 89, A. 3, ad 1]. _____

QUESTION 164

OF THE PUNISHMENTS OF THE FIRST MAN'S SIN
(In Two Articles)

We must now consider the punishments of the first sin; and under this head there are two points of inquiry: (1) Death, which is the common punishment; (2) the other particular punishments mentioned in Genesis. _____

FIRST ARTICLE [II-II, Q. 164, Art. 1]

Whether Death Is the Punishment of Our First Parents' Sin?

Objection 1: It would seem that death is not the punishment of our first parents' sin. For that which is natural to man cannot be called a punishment of sin, because sin does not perfect nature but vitiates it. Now death is natural to man: and this is evident both from the fact that his body is composed of contraries, and because "mortal" is included in the definition of man. Therefore death is not a punishment of our first parents' sin.

Obj. 2: Further, death and other bodily defects are similarly found in man as well as in other animals, according to Eccles. 3:19, "The death of man and of beasts is one, and the condition of them both equal." But in dumb animals death is not a punishment of sin. Therefore neither is it so in men.

Obj. 3: Further, the sin of our first parents was the sin of particular individuals: whereas death affects the entire human nature. Therefore it would seem that it is not a punishment of our first parents' sin.

Obj. 4: Further, all are equally descended from our first parents. Therefore if death were the punishment of our first parents' sin, it would follow that all men would suffer death in equal measure. But this is clearly untrue, since some die sooner, and some more painfully, than others. Therefore death is not the punishment of the first sin.

Obj. 5: Further, the evil of punishment is from God, as stated above (I, Q. 48, A. 6; Q. 49, A. 2). But death, apparently, is not from God: for it is written (Wis. 1:13): "God made not death." Therefore death is not the punishment of the first sin.

Obj. 6: Further, seemingly, punishments are not meritorious, since merit is comprised under good, and punishment under evil. Now death is sometimes meritorious, as in the case of a martyr's death. Therefore it would seem that death is not a punishment.

Obj. 7: Further, punishment would seem to be painful. But death apparently cannot be painful, since man does not feel it when he is dead, and he cannot feel it when he is not dying. Therefore death is not a punishment of sin.

Obj. 8: Further, if death were a punishment of sin, it would have followed sin immediately. But this is not true, for our first parents lived a long time after their sin (Gen. 5:5). Therefore, seemingly, death is not a punishment of sin.

On the contrary, The Apostle says (Rom. 5:12): "By one man sin entered into this world, and by sin death."

I answer that, If any one, on account of his fault, be deprived of a favor bestowed on him the privation of that favor is a punishment of that fault. Now as we stated in the First Part (Q. 95, A. 1; Q. 97, A. 1), God bestowed this favor on man, in his primitive state, that as long as his mind was subject to God, the lower powers of his soul would be subject to his rational mind, and his body to his soul. But inasmuch as through sin man's mind withdrew from subjection to God, the result was that neither were his lower powers wholly subject to his reason, whence there followed so great a rebellion of the carnal appetite against the reason: nor was the body wholly subject to the soul; whence arose death and other bodily defects. For life and soundness of body depend on the body being subject to the soul, as the perfectible is subject to its perfection. Consequently, on the other hand, death, sickness, and all defects of the body are due to the lack of the body's subjection to the soul.

It is therefore evident that as the rebellion of the carnal appetite against the spirit is a punishment of our first parents' sin, so also are death and all defects of the body.

Reply Obj. 1: A thing is said to be natural if it proceeds from the principles of nature. Now the essential principles of nature are form and matter. The form of man is his rational soul, which is, of itself, immortal: wherefore death is not natural to man on the part of his form. The matter of man is a body such as is composed of contraries, of which corruptibility is a necessary consequence, and in this respect death is natural to man. Now this condition attached to the nature of the human body results from a natural necessity, since it was necessary for the human body to be the organ of touch, and consequently a mean between objects of touch: and this was impossible, were it not composed of contraries, as the Philosopher states (De Anima ii, 11). On the other hand, this condition is not

attached to the adaptability of matter to form because, if it were possible, since the form is incorruptible, its matter should rather be incorruptible. In the same way a saw needs to be of iron, this being suitable to its form and action, so that its hardness may make it fit for cutting. But that it be liable to rust is a necessary result of such a matter and is not according to the agent's choice; for, if the craftsman were able, of the iron he would make a saw that would not rust. Now God Who is the author of man is all-powerful, wherefore when He first made man, He conferred on him the favor of being exempt from the necessity resulting from such a matter: which favor, however, was withdrawn through the sin of our first parents. Accordingly death is both natural on account of a condition attaching to matter, and penal on account of the loss of the Divine favor preserving man from death [*Cf. I-II, Q. 85, A. 6].

Reply Obj. 2: This likeness of man to other animals regards a condition attaching to matter, namely the body being composed of contraries. But it does not regard the form, for man's soul is immortal, whereas the souls of dumb animals are mortal.

Reply Obj. 3: Our first parents were made by God not only as particular individuals, but also as principles of the whole human nature to be transmitted by them to their posterity, together with the Divine favor preserving them from death. Hence through their sin the entire human nature, being deprived of that favor in their posterity, incurred death.

Reply Obj. 4: A twofold defect arises from sin. One is by way of a punishment appointed by a judge: and such a defect should be equal in those to whom the sin pertains equally. The other defect is that which results accidentally from this punishment; for instance, that one who has been deprived of his sight for a sin he has committed, should fall down in the road. Such a defect is not proportionate to the sin, nor does a human judge take it into account, since he cannot foresee chance happenings. Accordingly, the punishment appointed for the first sin and proportionately corresponding thereto, was the withdrawal of the Divine favor whereby the rectitude and integrity of human nature was maintained. But the defects resulting from this withdrawal are death and other penalties of the present life. Wherefore these punishments need not be equal in those to whom the first sin equally appertains. Nevertheless, since God foreknows all future events, Divine providence has so disposed that these penalties are apportioned in different ways to various people. This is not on account of any merits or demerits previous to this life, as Origen held [*Peri Archon ii, 9]: for this is contrary to

the words of Rom. 9:11, "When they . . . had not done any good or evil"; and also contrary to statements made in the First Part (Q. 90, A. 4; Q. 118, A. 3), namely that the soul is not created before the body: but either in punishment of their parents' sins, inasmuch as the child is something belonging to the father, wherefore parents are often punished in their children; or again it is for a remedy intended for the spiritual welfare of the person who suffers these penalties, to wit that he may thus be turned away from his sins, or lest he take pride in his virtues, and that he may be crowned for his patience.

Reply Obj. 5: Death may be considered in two ways. First, as an evil of human nature, and thus it is not of God, but is a defect befalling man through his fault. Secondly, as having an aspect of good, namely as being a just punishment, and thus it is from God. Wherefore Augustine says (Retract. i, 21) that God is not the author of death, except in so far as it is a punishment.

Reply Obj. 6: As Augustine says (De Civ. Dei xiii, 5), "just as the wicked abuse not only evil but also good things, so do the righteous make good use not only of good but also of evil things. Hence it is that both evil men make evil use of the law, though the law is good, while good men die well, although death is an evil." Wherefore inasmuch as holy men make good use of death, their death is to them meritorious.

Reply Obj. 7: Death may be considered in two ways. First, as the privation of life, and thus death cannot be felt, since it is the privation of sense and life. In this way it involves not pain of sense but pain of loss. Secondly, it may be considered as denoting the corruption which ends in the aforesaid privation. Now we may speak of corruption even as of generation in two ways: in one way as being the term of alteration, and thus in the first instant in which life departs, death is said to be present. In this way also death has no pain of sense. In another way corruption may be taken as including the previous alteration: thus a person is said to die, when he is in motion towards death; just as a thing is said to be engendered, while in motion towards the state of having been engendered: and thus death may be painful.

Reply Obj. 8: According to Augustine (Gen. ad lit. [*De Pecc. Mer. et Rem. i, 16. Cf. Gen. ad lit. ii. 32]), "although our first parents lived thereafter many years, they began to die on the day when they heard the death-decree, condemning them to decline to old age." _____

SECOND ARTICLE [II-II, Q. 164, Art. 2]

Whether the Particular Punishments of Our First Parents Are Suitably Appointed in Scripture?

Objection 1: It would seem that the particular punishments of our first parents are unsuitably appointed in Scripture. For that which would have occurred even without sin should not be described as a punishment for sin. Now seemingly there would have been "pain in child-bearing," even had there been no sin: for the disposition of the female sex is such that offspring cannot be born without pain to the bearer. Likewise the "subjection of woman to man" results from the perfection of the male, and the imperfection of the female sex. Again it belongs to the nature of the earth "to bring forth thorns and thistles," and this would have occurred even had there been no sin. Therefore these are unsuitable punishments of the first sin.

Obj. 2: Further, that which pertains to a person's dignity does not, seemingly, pertain to his punishment. But the "multiplying of conceptions" pertains to a woman's dignity. Therefore it should not be described as the woman's punishment.

Obj. 3: Further, the punishment of our first parents' sin is transmitted to all, as we have stated with regard to death (A. 1). But all "women's conceptions" are not "multiplied," nor does "every man eat bread in the sweat of his face." Therefore these are not suitable punishments of the first sin.

Obj. 4: Further, the place of paradise was made for man. Now nothing in the order of things should be without purpose. Therefore it would seem that the exclusion of man from paradise was not a suitable punishment of man.

Obj. 5: Further, this place of the earthly paradise is said to be naturally inaccessible. Therefore it was useless to put other obstacles in the way lest man should return thither, to wit the cherubim, and the "flaming sword turning every way."

Obj. 6: Further, immediately after his sin man was subject to the necessity of dying, so that he could not be restored to immortality by the beneficial tree of life. Therefore it was useless to forbid him to eat of the tree of life, as instanced by the words of Gen. 3:22: "See, lest perhaps he . . . take . . . of the tree of life . . . and live for ever."

Obj. 7: Further, to mock the unhappy seems inconsistent with mercy and clemency, which are most of all ascribed to God in Scripture, according to Ps. 144:9, "His tender mercies are over all His works." Therefore God is unbecomingly described as mocking our first parents, already reduced through sin to unhappy straits, in the words of Gen. 3:22, "Behold Adam is become as one of Us, knowing good and evil."

Obj. 8: Further, clothes are necessary to man, like food, according to 1 Tim. 6:8, "Having food, and wherewith to be covered, with these we are content." Therefore just as food was appointed to our first parents before their sin, so also should clothing have been ascribed to them. Therefore after their sin it was unsuitable to say that God made for them garments of skin.

Objection 9: Further, the punishment inflicted for a sin should outweigh in evil the gain realized through the sin: else the punishment would not deter one from sinning. Now through sin our first parents gained in this, that their eyes were opened, according to Gen. 3:7. But this outweighs in good all the penal evils which are stated to have resulted from sin. Therefore the punishments resulting from our first parents' sin are unsuitably described.

On the contrary, These punishments were appointed by God, Who does all things, "in number, weight, and measure [*Vulg.: 'Thou hast ordered all things in measure, and number, and weight.']" (Wis. 11:21).

I answer that, As stated in the foregoing Article, on account of their sin, our first parents were deprived of the Divine favor, whereby the integrity of human nature was maintained in them, and by the withdrawal of this favor human nature incurred penal defects. Hence they were punished in two ways. In the first place by being deprived of that which was befitting the state of integrity, namely the place of the earthly paradise: and this is indicated (Gen. 3:23) where it is stated that "God sent him out of the paradise of pleasure." And since he was unable, of himself, to return to that state of original innocence, it was fitting that obstacles should be placed against his recovering those things that were befitting his original state, namely food (lest he should take of the tree of life) and place; for "God placed before . . . paradise . . . Cherubim, and a flaming sword." Secondly, they were punished by having appointed to them things befitting a nature bereft of the aforesaid favor: and this as regards both the body and the soul. With regard to the body, to which pertains the distinction of sex, one punishment was appointed to the woman and another to the man. To the woman

punishment was appointed in respect of two things on account of which she is united to the man; and these are the begetting of children, and community of works pertaining to family life. As regards the begetting of children, she was punished in two ways: first in the weariness to which she is subject while carrying the child after conception, and this is indicated in the words (Gen. 3:16), "I will multiply thy sorrows, and thy conceptions"; secondly, in the pain which she suffers in giving birth, and this is indicated by the words (Gen. 3:16), "In sorrow shalt thou bring forth." As regards family life she was punished by being subjected to her husband's authority, and this is conveyed in the words (Gen. 3:16), "Thou shalt be under thy husband's power."

Now, just as it belongs to the woman to be subject to her husband in matters relating to the family life, so it belongs to the husband to provide the necessaries of that life. In this respect he was punished in three ways. First, by the barrenness of the earth, in the words (Gen. 3:17), "Cursed is the earth in thy work." Secondly, by the cares of his toil, without which he does not win the fruits of the earth; hence the words (Gen. 3:17), "With labor and toil shalt thou eat thereof all the days of thy life." Thirdly, by the obstacles encountered by the tillers of the soil, wherefore it is written (Gen. 3:18), "Thorns and thistles shall it bring forth to thee."

Likewise a triple punishment is ascribed to them on the part of the soul. First, by reason of the confusion they experienced at the rebellion of the flesh against the spirit; hence it is written (Gen. 3:7): "The eyes of them both were opened; and . . . they perceived themselves to be naked." Secondly, by the reproach for their sin, indicated by the words (Gen. 3:22), "Behold Adam is become as one of Us." Thirdly, by the reminder of their coming death, when it was said to him (Gen. 3:19): "Dust thou art and into dust thou shalt return." To this also pertains that God made them garments of skin, as a sign of their mortality.

Reply Obj. 1: In the state of innocence child-bearing would have been painless: for Augustine says (De Civ. Dei xiv, 26): "Just as, in giving birth, the mother would then be relieved not by groans of pain, but by the instigations of maturity, so in bearing and conceiving the union of both sexes would be one not of lustful desire but of deliberate action" [*Cf. I, Q. 98, A. 2].

The subjection of the woman to her husband is to be understood as inflicted in punishment of the woman, not as to his headship (since even before sin the man was the "head" and governor "of the woman"), but as to her having now to obey her husband's will even against her own.

If man had not sinned, the earth would have brought forth thorns and thistles to be the food of animals, but not to punish man, because their growth would bring no labor or punishment for the tiller of the soil, as Augustine says (Gen. ad lit. iii, 18). Alcuin [*Interrog. et Resp. in Gen. lxxix], however, holds that, before sin, the earth brought forth no thorns and thistles, whatever: but the former opinion is the better.

Reply Obj. 2: The multiplying of her conceptions was appointed as a punishment

to the woman, not on account of the begetting of children, for this would have been the same even before sin, but on account of the numerous sufferings to which the woman is subject, through carrying her offspring after conception. Hence it is expressly stated: "I will multiply thy sorrows, and thy conceptions."

Reply Obj. 3: These punishments affect all somewhat. For any woman who conceives must needs suffer sorrows and bring forth her child with pain: except the Blessed Virgin, who "conceived without corruption, and bore without pain" [*St. Bernard, Serm. in Dom. inf. oct. Assum. B. V. M.], because her conceiving was not according to the law of nature, transmitted from our first parents. And if a woman neither conceives nor bears, she suffers from the defect of barrenness, which outweighs the aforesaid punishments. Likewise whoever tills the soil must needs eat his bread in the sweat of his brow: while those who do not themselves work on the land, are busied with other labors, for "man is born to labor" (Job 5:7): and thus they eat the bread for which others have labored in the sweat of their brow.

Reply Obj. 4: Although the place of the earthly paradise avails not man for his use, it avails him for a lesson; because he knows himself deprived of that place on account of sin, and because by the things that have a bodily existence in that paradise, he is instructed in things pertaining to the heavenly paradise, the way to which is prepared for man by Christ.

Reply Obj. 5: Apart from the mysteries of the spiritual interpretation, this place would seem to be inaccessible, chiefly on account of the extreme heat in the middle zone by reason of the nighness of the sun. This is denoted by the "flaming sword," which is described as "turning every way," as being appropriate to the circular movement that causes this heat. And since the movements of corporal creatures are set in order through the ministry of the angels, according to Augustine (De Trin. iii, 4), it was fitting that, besides the sword turning every way, there should be cherubim "to keep the way of the tree of life." Hence Augustine says (Gen. ad lit. xi, 40): "It is to be believed that even in the visible paradise this was done by heavenly powers indeed, so that there was a fiery guard set there by the ministry of angels."

Reply Obj. 6: After sin, if man had [eaten] of the tree of life, he would not thereby have recovered immortality, but by means of that beneficial food he might have prolonged his life. Hence in the words "And live for ever," "for ever" signifies "for a long time." For it was not expedient for man to remain longer in

the unhappiness of this life.

Reply Obj. 7: According to Augustine (Gen. ad lit. xi, 39), "these words of God are not so much a mockery of our first parents as a deterrent to others, for whose benefit these things are written, lest they be proud likewise, because Adam not only failed to become that which he coveted to be, but did not keep that to which he was made."

Reply Obj. 8: Clothing is necessary to man in his present state of unhappiness for two reasons. First, to supply a deficiency in respect of external harm caused by, for instance, extreme heat or cold. Secondly, to hide his ignominy and to cover the shame of those members wherein the rebellion of the flesh against the spirit is most manifest. Now these two motives do not apply to the primitive state. because then man's body could not be hurt by any outward thing, as stated in the First Part (Q. 97, A. 2), nor was there in man's body anything shameful that would bring confusion on him. Hence it is written (Gen. 2:23): "And they were both naked, to wit Adam and his wife, and were not ashamed." The same cannot be said of food, which is necessary to entertain the natural heat, and to sustain the body.

Reply Obj. 9: As Augustine says (Gen. ad lit. xi, 31), "We must not imagine that our first parents were created with their eyes closed, especially since it is stated that the woman saw that the tree was fair, and good to eat. Accordingly the eyes of both were opened so that they saw and thought on things which had not occurred to their minds before, this was a mutual concupiscence such as they had not hitherto." _____

QUESTION 165

OF OUR FIRST PARENTS' TEMPTATION
(In Two Articles)

We must now consider our first parents' temptation, concerning which there are two points of inquiry:

(1) Whether it was fitting for man to be tempted by the devil?

(2) Of the manner and order of that temptation. _____

FIRST ARTICLE [II-II, Q. 165, Art. 1]

Whether It Was Fitting for Man to Be Tempted by the Devil?

Objection 1: It would seem that it was not fitting for man to be tempted by the devil. For the same final punishment is appointed to the angels' sin and to man's, according to Matt. 25:41, "Go [Vulg.: 'Depart from Me'] you cursed into everlasting fire, which was prepared for the devil and his angels." Now the angels' first sin did not follow a temptation from without. Therefore neither should man's first sin have resulted from an outward temptation.

Obj. 2: Further, God, Who foreknows the future, knew that through the demon's temptation man would fall into sin, and thus He knew full well that it was not expedient for man to be tempted. Therefore it would seem unfitting for God to allow him to be tempted.

Obj. 3: Further, it seems to savor of punishment that anyone should have an assailant, just as on the other hand the cessation of an assault is akin to a reward. Now punishment should not precede fault. Therefore it was unfitting for man to be tempted before he sinned.

On the contrary, It is written (Ecclus. 34:11): "He that hath not been tempted [Douay: 'tried'], what manner of things doth he know?"

I answer that, God's wisdom "orders all things sweetly" (Wis. 8:1), inasmuch as His providence appoints to each one that which is befitting it according to its nature. For as Dionysius says (Div. Nom. iv), "it belongs to providence not to destroy, but to maintain, nature." Now it is a condition attaching to human nature that one creature can be helped or impeded by another. Wherefore it was fitting that God should both allow man in the state of innocence to be tempted by evil angels, and should cause him to be helped by good angels. And by a special favor of grace, it was granted him that no creature outside himself could harm him against his own will, whereby he was able even to resist the temptation of the demon.

Reply Obj. 1: Above the human nature there is another that admits of the possibility of the evil of fault: but there is not above the angelic nature. Now only one that is already become evil through sin can tempt by leading another into evil. Hence it was fitting that by an evil angel man should be tempted to sin, even as according to the order of nature he is moved forward to perfection by means of a good angel. An angel could be perfected in good by something above

him, namely by God, but he could not thus be led into sin, because according to James 1:13, "God is not a tempter of evils."

Reply Obj. 2: Just as God knew that man, through being tempted, would fall into sin, so too He knew that man was able, by his free will, to resist the tempter. Now the condition attaching to man's nature required that he should be left to his own will, according to Ecclus. 15:14, "God left" man "in the hand of his own counsel." Hence Augustine says (Gen. ad lit. xi, 4): "It seems to me that man would have had no prospect of any special praise, if he were able to lead a good life simply because there was none to persuade him to lead an evil life; since both by nature he had the power, and in his power he had the will, not to consent to the persuader."

Reply Obj. 3: An assault is penal if it be difficult to resist it: but, in the state of innocence, man was able, without any difficulty, to resist temptation. Consequently the tempter's assault was not a punishment to man.

SECOND ARTICLE [II-II, Q. 165, Art. 2]

Whether the Manner and Order of the First Temptation Was Fitting?

Objection 1: It would seem that the manner and order of the first temptation was not fitting. For just as in the order of nature the angel was above man, so was the man above the woman. Now sin came upon man through an angel: therefore in like manner it should have come upon the woman through the man; in other words the woman should have been tempted by the man, and not the other way about.

Obj. 2: Further, the temptation of our first parents was by suggestion. Now the devil is able to make suggestions to man without making use of an outward sensible creature. Since then our first parents were endowed with a spiritual mind, and adhered less to sensible than to intelligible things, it would have been more fitting for man to be tempted with a merely spiritual, instead of an outward, temptation.

Obj. 3: Further, one cannot fittingly suggest an evil except through some apparent good. But many other animals have a greater appearance of good than the serpent has. Therefore man was unfittingly tempted by the devil through a serpent.

Obj. 4: Further, the serpent is an irrational animal. Now wisdom, speech, and punishment are not befitting an irrational animal. Therefore the serpent is unfittingly described (Gen. 3:1) as "more subtle than any of the beasts of the earth," or as "the most prudent of all beasts" according to another version [*The Septuagint]: and likewise is unfittingly stated to have spoken to the woman, and to have been punished by God.

On the contrary, That which is first in any genus should be proportionate to all that follow it in that genus. Now in every kind of sin we find the same order as in the first temptation. For, according to Augustine (De Trin. xii, 12), it begins with the concupiscence of sin in the sensuality, signified by the serpent; extends to the lower reason, by pleasure, signified by the woman; and reaches to the higher reason by consent in the sin, signified by the man. Therefore the order of the first temptation was fitting.

I answer that, Man is composed of a twofold nature, intellective and sensitive. Hence the devil, in tempting man, made use of a twofold incentive to sin: one on the part of the intellect, by promising the Divine likeness through the acquisition of knowledge which man naturally desires to have; the other on the part of sense. This he did by having recourse to those sensible things, which are most akin to man, partly by tempting the man through the woman who was akin to him in the same species; partly by tempting the woman through the serpent, who was akin to them in the same genus; partly by suggesting to them to eat of the forbidden fruit, which was akin to them in the proximate genus.

Reply Obj. 1: In the act of tempting the devil was by way of principal agent; whereas the woman was employed as an instrument of temptation in bringing about the downfall of the man, both because the woman was weaker than the man, and consequently more liable to be deceived, and because, on account of her union with man, the devil was able to deceive the man especially through her. Now there is no parity between principal agent and instrument, because the principal agent must exceed in power, which is not requisite in the instrumental agent.

Reply Obj. 2: A suggestion whereby the devil suggests something to man spiritually, shows the devil to have more power against man than outward suggestion has, since by an inward suggestion, at least, man's imagination is changed by the devil [*Cf. First Part, Q. 91, A. 3]; whereas by an outward suggestion, a change is wrought merely on an outward creature. Now the devil

had a minimum of power against man before sin, wherefore he was unable to tempt him by inward suggestion, but only by outward suggestion.

Reply Obj. 3: According to Augustine (Gen. ad lit. xi, 3), "we are not to suppose that the devil chose the serpent as his means of temptation; but as he was possessed of the lust of deceit, he could only do so by the animal he was allowed to use for that purpose."

Reply Obj. 4: According to Augustine (Gen. ad lit. xi, 29), "the serpent is described as most prudent or subtle, on account of the cunning of the devil, who wrought his wiles in it: thus, we speak of a prudent or cunning tongue, because it is the instrument of a prudent or cunning man in advising something prudently or cunningly. Nor indeed (Gen. ad lit. xi, 28) did the serpent understand the sounds which were conveyed through it to the woman; nor again are we to believe that its soul was changed into a rational nature, since not even men, who are rational by nature, know what they say when a demon speaks in them. Accordingly (Gen. ad lit. xi, 29) the serpent spoke to man, even as the ass on which Balaam sat spoke to him, except that the former was the work of a devil, whereas the latter was the work of an angel. Hence (Gen. ad lit. xi, 36) the serpent was not asked why it had done this, because it had not done this in its own nature, but the devil in it, who was already condemned to everlasting fire on account of his sin: and the words addressed to the serpent were directed to him who wrought through the serpent."

Moreover, as again Augustine says (Super Gen. contra Manich. ii, 17, 18), "his, that is, the devil's, punishment mentioned here is that for which we must be on our guard against him, not that which is reserved till the last judgment. For when it was said to him: 'Thou art cursed among all cattle and beasts of the earth,' the cattle are set above him, not in power, but in the preservation of their nature, since the cattle lost no heavenly bliss, seeing that they never had it, but they continue to live in the nature which they received." It is also said to him: "'Upon thy breast and belly shalt thou creep,'" according to another version [*The Septuagint] "Here the breast signifies pride, because it is there that the impulse of the soul dominates, while the belly denotes carnal desire, because this part of the body is softest to the touch: and on these he creeps to those whom he wishes to deceive." The words, "'Earth shalt thou eat all the days of thy life' may be understood in two ways. Either 'Those shall belong to thee, whom thou shalt deceive by earthly lust,' namely sinners who are signified under the name of earth, or a third kind of temptation, namely curiosity, is signified by these words:

for to eat earth is to look into things deep and dark." The putting of enmities between him and the woman "means that we cannot be tempted by the devil, except through that part of the soul which bears or reflects the likeness of a woman. The seed of the devil is the temptation to evil, the seed of the woman is the fruit of good works, whereby the temptation to evil is resisted. Wherefore the serpent lies in wait for the woman's heel, that if at any time she fall away towards what is unlawful, pleasure may seize hold of her: and she watches his head that she may shut him out at the very outset of the evil temptation."

QUESTION 166

OF STUDIOUSNESS
(In Two Articles)

We must next consider studiousness and its opposite, curiosity. Concerning studiousness there are two points of inquiry:

(1) What is the matter of studiousness?

(2) Whether it is a part of temperance? _____

FIRST ARTICLE [II-II, Q. 166, Art. 1]

Whether the Proper Matter of Studiousness Is Knowledge?

Objection 1: It would seem that knowledge is not the proper matter of studiousness. For a person is said to be studious because he applies study to certain things. Now a man ought to apply study to every matter, in order to do aright what has to be done. Therefore seemingly knowledge is not the special matter of studiousness.

Obj. 2: Further, studiousness is opposed to curiosity. Now curiosity, which is derived from *cura* (care), may also refer to elegance of apparel and other such things, which regard the body; wherefore the Apostle says (Rom. 13:14): "Make not provision (*curam*) for the flesh in its concupiscences."

Obj. 3: Further it is written (Jer. 6:13): "From the least of them even to the greatest, all study [Douay: 'are given to'] covetousness." Now covetousness is not properly about knowledge, but rather about the possession of wealth, as

stated above (Q. 118, A. 2). Therefore studiousness, which is derived from "study," is not properly about knowledge.

On the contrary, It is written (Prov. 27:11): "Study wisdom, my son, and make my heart joyful, that thou mayest give an answer to him that reproacheth." Now study, which is commended as a virtue, is the same as that to which the Law urges. Therefore studiousness is properly about *knowledge.*

I answer that, Properly speaking, study denotes keen application of the mind to something. Now the mind is not applied to a thing except by knowing that thing. Wherefore the mind's application to knowledge precedes its application to those things to which man is directed by his knowledge. Hence study regards knowledge in the first place, and as a result it regards any other things the working of which requires to be directed by knowledge. Now the virtues lay claim to that matter about which they are first and foremost; thus fortitude is concerned about dangers of death, and temperance about pleasures of touch. Therefore studiousness is properly ascribed to knowledge.

Reply Obj. 1: Nothing can be done aright as regards other matters, except in so far as is previously directed by the knowing reason. Hence studiousness, to whatever matter it be applied, has a prior regard for knowledge.

Reply Obj. 2: Man's mind is drawn, on account of his affections, towards the things for which he has an affection, according to Matt. 6:21, "Where thy treasure is, there is thy heart also." And since man has special affection for those things which foster the flesh, it follows that man's thoughts are concerned about things that foster his flesh, so that man seeks to know how he may best sustain his body. Accordingly curiosity is accounted to be about things pertaining to the body by reason of things pertaining to knowledge.

Reply Obj. 3: Covetousness craves the acquisition of gain, and for this it is very necessary to be skilled in earthly things. Accordingly studiousness is ascribed to things pertaining to covetousness. _____

SECOND ARTICLE [II-II, Q. 166, Art. 2]

Whether Studiousness Is a Part of Temperance?

Objection 1: It would seem that studiousness is not a part of temperance. For a man is said to be studious by reason of his studiousness. Now all virtuous

persons without exception are called studious according to the Philosopher, who frequently employs the term "studious" (*spoudaios*) in this sense (Ethic. ix, 4, 8, 9). [*In the same sense Aristotle says in *Ethic.* iii, 2, that "every vicious person is ignorant of what he ought to do."] Therefore studiousness is a general virtue, and not a part of temperance.

Obj. 2: Further, studiousness, as stated (A. 1), pertains to knowledge. But knowledge has no connection with the moral virtues which are in the appetitive part of the soul, and pertains rather to the intellectual virtues which are in the cognitive part: wherefore solicitude is an act of prudence as stated above (Q. 47, A. 9). Therefore studiousness is not a part of temperance.

Obj. 3: Further, a virtue that is ascribed as part of a principal virtue resembles the latter as to mode. Now studiousness does not resemble temperance as to mode, because temperance takes its name from being a kind of restraint, wherefore it is more opposed to the vice that is in excess: whereas studiousness is denominated from being the application of the mind to something, so that it would seem to be opposed to the vice that is in default, namely, neglect of study, rather than to the vice which is in excess, namely curiosity. wherefore, on account of its resemblance to the latter, Isidore says (Etym. x) that "a studious man is one who is curious to study." Therefore studiousness is not a part of temperance.

On the contrary, Augustine says (De Morib. Eccl. 21): "We are forbidden to be curious: and this is a great gift that temperance bestows." Now curiosity is prevented by moderate studiousness. Therefore studiousness is a part of temperance.

I answer that, As stated above (Q. 141, AA. 3, 4, 5), it belongs to temperance to moderate the movement of the appetite, lest it tend excessively to that which is desired naturally. Now just as in respect of his corporeal nature man naturally desires the pleasures of food and sex, so, in respect of his soul, he naturally desires to know something; thus the Philosopher observes at the beginning of his *Metaphysics* (i, 1): "All men have a natural desire for knowledge."

The moderation of this desire pertains to the virtue of studiousness; wherefore it follows that studiousness is a potential part of temperance, as a subordinate virtue annexed to a principal virtue. Moreover, it is comprised under modesty for the reason given above (Q. 160, A. 2).

Reply Obj. 1: Prudence is the complement of all the moral virtues, as stated in *Ethic.* vi, 13. Consequently, in so far as the knowledge of prudence pertains to all the virtues, the term "studiousness," which properly regards knowledge, is applied to all the virtues.

Reply Obj. 2: The act of a cognitive power is commanded by the appetitive power, which moves all the powers, as stated above (I-II, Q. 9, A. 1). Wherefore knowledge regards a twofold good. One is connected with the act of knowledge itself; and this good pertains to the intellectual virtues, and consists in man having a true estimate about each thing. The other good pertains to the act of the appetitive power, and consists in man's appetite being directed aright in applying the cognitive power in this or that way to this or that thing. And this belongs to the virtue of seriousness. Wherefore it is reckoned among the moral virtues.

Reply Obj. 3: As the Philosopher says (Ethic. ii, 93) in order to be virtuous we must avoid those things to which we are most naturally inclined. Hence it is that, since nature inclines us chiefly to fear dangers of death, and to seek pleasures of the flesh, fortitude is chiefly commended for a certain steadfast perseverance against such dangers, and temperance for a certain restraint from pleasures of the flesh. But as regards knowledge, man has contrary inclinations. For on the part of the soul, he is inclined to desire knowledge of things; and so it behooves him to exercise a praiseworthy restraint on this desire, lest he seek knowledge immoderately: whereas on the part of his bodily nature, man is inclined to avoid the trouble of seeking knowledge. Accordingly, as regards the first inclination studiousness is a kind of restraint, and it is in this sense that it is reckoned a part of temperance. But as to the second inclination, this virtue derives its praise from a certain keenness of interest in seeking knowledge of things; and from this it takes its name. The former is more essential to this virtue than the latter: since the desire to know directly regards knowledge, to which studiousness is directed, whereas the trouble of learning is an obstacle to knowledge, wherefore it is regarded by this virtue indirectly, as by that which removes an obstacle.

QUESTION 167

OF CURIOSITY
(In Two Articles)

We must next consider curiosity, under which head there are two points of

inquiry:

(1) Whether the vice of curiosity can regard intellective knowledge?

(2) Whether it is about sensitive knowledge? _____

FIRST ARTICLE [II-II, Q. 167, Art. 1]

Whether Curiosity Can Be About Intellective Knowledge?

Objection 1: It would seem that curiosity cannot be about intellective knowledge. Because, according to the Philosopher (Ethic. ii, 6), there can be no mean and extremes in things which are essentially good. Now intellective knowledge is essentially good: because man's perfection would seem to consist in his intellect being reduced from potentiality to act, and this is done by the knowledge of truth. For Dionysius says (Div. Nom. iv) that "the good of the human soul is to be in accordance with reason," whose perfection consists in knowing the truth. Therefore the vice of curiosity cannot be about intellective knowledge.

Obj. 2: Further, that which makes man like to God, and which he receives from God, cannot be an evil. Now all abundance of knowledge is from God, according to Ecclus. 1:1, "All wisdom is from the Lord God," and Wis. 7:17, "He hath given me the true knowledge of things that are, to know the disposition of the whole world, and the virtues of the elements," etc. Again, by knowing the truth man is likened to God, since "all things are naked and open to His eyes" (Heb. 4:13), and "the Lord is a God of all knowledge" (1 Kings 2:3). Therefore however abundant knowledge of truth may be, it is not evil but good. Now the desire of good is not sinful. Therefore the vice of curiosity cannot be about the intellective knowledge of truth.

Obj. 3: Further, if the vice of curiosity can be about any kind of intellective knowledge, it would be chiefly about the philosophical sciences. But, seemingly, there is no sin in being intent on them: for Jerome says (Super Daniel 1:8): "Those who refused to partake of the king's meat and wine, lest they should be defiled, if they had considered the wisdom and teaching of the Babylonians to be sinful, would never have consented to learn that which was unlawful": and Augustine says (De Doctr. Christ. ii, 40) that "if the philosophers made any true statements, we must claim them for our own use, as from unjust possessors." Therefore curiosity about intellective knowledge cannot be sinful.

On the contrary, Jerome [*Comment. in Ep. ad Ephes. iv, 17] says: "Is it not evident that a man who day and night wrestles with the dialectic art, the student of natural science whose gaze pierces the heavens, walks in vanity of understanding and darkness of mind?" Now vanity of understanding and darkness of mind are sinful. Therefore curiosity about intellective sciences may be sinful.

I answer that, As stated above (Q. 166, A. 2, ad 2) studiousness is directly, not about knowledge itself, but about the desire and study in the pursuit of knowledge. Now we must judge differently of the knowledge itself of truth, and of the desire and study in the pursuit of the knowledge of truth. For the knowledge of truth, strictly speaking, is good, but it may be evil accidentally, by reason of some result, either because one takes pride in knowing the truth, according to 1 Cor. 8:1, "Knowledge puffeth up," or because one uses the knowledge of truth in order to sin.

On the other hand, the desire or study in pursuing the knowledge of truth may be right or wrong. First, when one tends by his study to the knowledge of truth as having evil accidentally annexed to it, for instance those who study to know the truth that they may take pride in their knowledge. Hence Augustine says (De Morib. Eccl. 21): "Some there are who forsaking virtue, and ignorant of what God is, and of the majesty of that nature which ever remains the same, imagine they are doing something great, if with surpassing curiosity and keenness they explore the whole mass of this body which we call the world. So great a pride is thus begotten, that one would think they dwelt in the very heavens about which they argue." In like manner, those who study to learn something in order to sin are engaged in a sinful study, according to the saying of Jer. 9:5, "They have taught their tongue to speak lies, they have labored to commit iniquity."

Secondly, there may be sin by reason of the appetite or study directed to the learning of truth being itself inordinate; and this in four ways. First, when a man is withdrawn by a less profitable study from a study that is an obligation incumbent on him; hence Jerome says [*Epist. xxi ad Damas]: "We see priests forsaking the gospels and the prophets, reading stage-plays, and singing the love songs of pastoral idylls." Secondly, when a man studies to learn of one, by whom it is unlawful to be taught, as in the case of those who seek to know the future through the demons. This is superstitious curiosity, of which Augustine says (De Vera Relig. 4): "Maybe, the philosophers were debarred from the faith by their sinful curiosity in seeking knowledge from the demons."

Thirdly, when a man desires to know the truth about creatures, without referring his knowledge to its due end, namely, the knowledge of God. Hence Augustine says (De Vera Relig. 29) that "in studying creatures, we must not be moved by empty and perishable curiosity; but we should ever mount towards immortal and abiding things."

Fourthly, when a man studies to know the truth above the capacity of his own intelligence, since by so doing men easily fall into error: wherefore it is written (Ecclus. 3:22): "Seek not the things that are too high for thee, and search not into things above thy ability . . . and in many of His works be not curious," and further on (Ecclus. 3:26), "For . . . the suspicion of them hath deceived many, and hath detained their minds in vanity."

Reply Obj. 1: Man's good consists in the knowledge of truth; yet man's sovereign good consists, not in the knowledge of any truth, but in the perfect knowledge of the sovereign truth, as the Philosopher states (Ethic. x, 7, 8). Hence there may be sin in the knowledge of certain truths, in so far as the desire of such knowledge is not directed in due manner to the knowledge of the sovereign truth, wherein supreme happiness consists.

Reply Obj. 2: Although this argument shows that the knowledge of truth is good in itself, this does not prevent a man from misusing the knowledge of truth for an evil purpose, or from desiring the knowledge of truth inordinately, since even the desire for good should be regulated in due manner.

Reply Obj. 3: The study of philosophy is in itself lawful and commendable, on account of the truth which the philosophers acquired through God revealing it to them, as stated in Rom. 1:19. Since, however, certain philosophers misuse the truth in order to assail the faith, the Apostle says (Col. 2:8): "Beware lest any man cheat you by philosophy and vain deceit, according to the tradition of men . . . and not according to Christ": and Dionysius says (Ep. vii ad Polycarp.) of certain philosophers that "they make an unholy use of divine things against that which is divine, and by divine wisdom strive to destroy the worship of God."

SECOND ARTICLE [II-II, Q. 167, Art. 2]

Whether the Vice of Curiosity Is About Sensitive Knowledge?

Objection 1: It would seem that the vice of curiosity is not about sensitive

knowledge. For just as some things are known by the sense of sight, so too are some things known by the senses of touch and taste. Now the vice concerned about objects of touch and taste is not curiosity but lust or gluttony. Therefore seemingly neither is the vice of curiosity about things known by the sight.

Obj. 2: Further, curiosity would seem to refer to watching games; wherefore Augustine says (Confess. vi, 8) that when "a fall occurred in the fight, a mighty cry of the whole people struck him strongly, and overcome by curiosity Alypius opened his eyes." But it does not seem to be sinful to watch games, because it gives pleasure on account of the representation, wherein man takes a natural delight, as the Philosopher states (Poet. vi). Therefore the vice of curiosity is not about the knowledge of sensible objects.

Obj. 3: Further, it would seem to pertain to curiosity to inquire into our neighbor's actions, as Bede observes [*Comment. in 1 John 2:16]. Now, seemingly, it is not a sin to inquire into the actions of others, because according to Ecclus. 17:12, God "gave to every one of them commandment concerning his neighbor." Therefore the vice of curiosity does not regard the knowledge of such like particular sensible objects.

On the contrary, Augustine says (De Vera Relig. 38) that "concupiscence of the eyes makes men curious." Now according to Bede (Comment. in 1 John 2:16) "concupiscence of the eyes refers not only to the learning of magic arts, but also to sight-seeing, and to the discovery and dispraise of our neighbor's faults," and all these are particular objects of sense. Therefore since concupiscence of the eves is a sin, even as concupiscence of the flesh and pride of life, which are members of the same division (1 John 2:16), it seems that the vice of curiosity is about the knowledge of sensible things.

I answer that, The knowledge of sensible things is directed to two things. For in the first place, both in man and in other animals, it is directed to the upkeep of the body, because by knowledge of this kind, man and other animals avoid what is harmful to them, and seek those things that are necessary for the body's sustenance. In the second place, it is directed in a manner special to man, to intellective knowledge, whether speculative or practical. Accordingly to employ study for the purpose of knowing sensible things may be sinful in two ways. First, when the sensitive knowledge is not directed to something useful, but turns man away from some useful consideration. Hence Augustine says (Confess. x, 35), "I go no more to see a dog coursing a hare in the circus; but in the open

country, if I happen to be passing, that coursing haply will distract me from some weighty thought, and draw me after it . . . and unless Thou, having made me see my weakness, didst speedily admonish me, I become foolishly dull." Secondly, when the knowledge of sensible things is directed to something harmful, as looking on a woman is directed to lust: even so the busy inquiry into other people's actions is directed to detraction. On the other hand, if one be ordinately intent on the knowledge of sensible things by reason of the necessity of sustaining nature, or for the sake of the study of intelligible truth, this studiousness about the knowledge of sensible things is virtuous.

Reply Obj. 1: Lust and gluttony are about pleasures arising from the use of objects of touch, whereas curiosity is about pleasures arising from the knowledge acquired through all the senses. According to Augustine (Confess. x, 35) "it is called concupiscence of the eyes" because "the sight is the sense chiefly used for obtaining knowledge, so that all sensible things are said to be seen," and as he says further on: "By this it may more evidently be discerned wherein pleasure and wherein curiosity is the object of the senses; for pleasure seeketh objects beautiful, melodious, fragrant, savory, soft; but curiosity, for trial's sake, seeketh even the contraries of these, not for the sake of suffering annoyance, but out of the lust of experiment and knowledge."

Reply Obj. 2: Sight-seeing becomes sinful, when it renders a man prone to the vices of lust and cruelty on account of things he sees represented. Hence Chrysostom says [*Hom. vi in Matth.] that such sights make men adulterers and shameless.

Reply Obj. 3: One may watch other people's actions or inquire into them, with a good intent, either for one's own good—that is in order to be encouraged to better deeds by the deeds of our neighbor—or for our neighbor's good—that is in order to correct him, if he do anything wrong, according to the rule of charity and the duty of one's position. This is praiseworthy, according to Heb. 10:24, "Consider one another to provoke unto charity and to good works." But to observe our neighbor's faults with the intention of looking down upon them, or of detracting them, or even with no further purpose than that of disturbing them, is sinful: hence it is written (Prov. 24:15), "Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest."

QUESTION 168

OF MODESTY AS CONSISTING IN THE OUTWARD MOVEMENTS OF THE BODY
(In Four Articles)

We must next consider modesty as consisting in the outward movements of the body, and under this head there are four points of inquiry:

(1) Whether there can be virtue and vice in the outward movements of the body that are done seriously?

(2) Whether there can be a virtue about playful actions?

(3) Of the sin consisting in excess of play;

(4) Of the sin consisting in lack of play. _____

FIRST ARTICLE [II-II, Q. 168, Art. 1]

Whether Any Virtue Regards the Outward Movements of the Body?

Objection 1: It would seem that no virtue regards the outward movements of the body. For every virtue pertains to the spiritual beauty of the soul, according to Ps. 44:14, "All the glory of the king's daughter is within," and a gloss adds, "namely, in the conscience." Now the movements of the body are not within, but without. Therefore there can be no virtue about them.

Obj. 2: Further, "Virtues are not in us by nature," as the Philosopher states (Ethic. ii, 1). But outward bodily movements are in man by nature, since it is by nature that some are quick, and some slow of movement, and the same applies to other differences of outward movements. Therefore there is no virtue about movements of this kind.

Obj. 3: Further, every moral virtue is either about actions directed to another person, as justice, or about passions, as temperance and fortitude. Now outward bodily movements are not directed to another person, nor are they passions. Therefore no virtue is connected with them.

Obj. 4: Further, study should be applied to all works of virtue, as stated above (Q. 166, A. 1, Obj. 1; A. 2, ad 1). Now it is censurable to apply study to the ordering of one's outward movements: for Ambrose says (De Offic. i, 18): "A

becoming gait is one that reflects the carriage of authority, has the tread of gravity, and the foot-print of tranquillity: yet so that there be neither study nor affectation, but natural and artless movement." Therefore seemingly there is no virtue about the style of outward movements.

On the contrary, The beauty of honesty [*Cf. Q. 145, A. 1] pertains to virtue. Now the style of outward movements pertains to the beauty of honesty. For Ambrose says (De Offic. i, 18): "The sound of the voice and the gesture of the body are distasteful to me, whether they be unduly soft and nerveless, or coarse and boorish. Let nature be our model; her reflection is gracefulness of conduct and beauty of honesty." Therefore there is a virtue about the style of outward movement.

I answer that, Moral virtue consists in the things pertaining to man being directed by his reason. Now it is manifest that the outward movements of man are dirigible by reason, since the outward members are set in motion at the command of reason. Hence it is evident that there is a moral virtue concerned with the direction of these movements.

Now the direction of these movements may be considered from a twofold standpoint. First, in respect of fittingness to the person; secondly, in respect of fittingness to externals, whether persons, business, or place. Hence Ambrose says (De Offic. i, 18): "Beauty of conduct consists in becoming behavior towards others, according to their sex and person," and this regards the first. As to the second, he adds: "This is the best way to order our behavior, this is the polish becoming to every action."

Hence Andronicus [*De Affectibus] ascribes two things to these outward movements: namely "taste" (*ornatus*) which regards what is becoming to the person, wherefore he says that it is the knowledge of what is becoming in movement and behavior; and "methodicalness" (*bona ordinatio*) which regards what is becoming to the business in hand, and to one's surroundings, wherefore he calls it "the practical knowledge of separation," i.e. of the distinction of "acts."

Reply Obj. 1: Outward movements are signs of the inward disposition, according to Ecclus. 19:27, "The attire of the body, and the laughter of the teeth, and the gait of the man, show what he is"; and Ambrose says (De Offic. i, 18) that "the habit of mind is seen in the gesture of the body," and that "the body's movement

is an index of the soul."

Reply Obj. 2: Although it is from natural disposition that a man is inclined to this or that style of outward movement, nevertheless what is lacking to nature can be supplied by the efforts of reason. Hence Ambrose says (De Offic. i, 18): "Let nature guide the movement: and if nature fail in any respect, surely effort will supply the defect."

Reply Obj. 3: As stated (ad 1) outward movements are indications of the inward disposition, and this regards chiefly the passions of the soul. Wherefore Ambrose says (De Offic. i, 18) that "from these things," i.e. the outward movements, "the man that lies hidden in our hearts is esteemed to be either frivolous, or boastful, or impure, or on the other hand sedate, steady, pure, and free from blemish." It is moreover from our outward movements that other men form their judgment about us, according to Ecclus. 19:26, "A man is known by his look, and a wise man, when thou meetest him, is known by his countenance." Hence moderation of outward movements is directed somewhat to other persons, according to the saying of Augustine in his Rule (Ep. ccxi), "In all your movements, let nothing be done to offend the eye of another, but only that which is becoming to the holiness of your state." Wherefore the moderation of outward movements may be reduced to two virtues, which the Philosopher mentions in *Ethic.* iv, 6, 7. For, in so far as by outward movements we are directed to other persons, the moderation of our outward movements belongs to "friendliness or affability" [*Cf. Q. 114, A. 1]. This regards pleasure or pain which may arise from words or deeds in reference to others with whom a man comes in contact. And, in so far as outward movements are signs of our inward disposition, their moderation belongs to the virtue of truthfulness [*Cf. Q. 9], whereby a man, by word and deed, shows himself to be such as he is inwardly.

Reply Obj. 4: It is censurable to study the style of one's outward movements, by having recourse to pretense in them, so that they do not agree with one's inward disposition. Nevertheless it behooves one to study them, so that if they be in any way inordinate, this may be corrected. Hence Ambrose says (De Offic. i, 18): "Let them be without artifice, but not without correction."

SECOND ARTICLE [II-II, Q. 168, Art. 2]

Whether There Can Be a Virtue About Games?

Objection 1: It would seem that there cannot be a virtue about games. For Ambrose says (De Offic. i, 23): "Our Lord said: 'Woe to you who laugh, for you shall weep.' Wherefore I consider that all, and not only excessive, games should be avoided." Now that which can be done virtuously is not to be avoided altogether. Therefore there cannot be a virtue about games.

Obj. 2: Further, "Virtue is that which God forms in us, without us," as stated above (I-II, Q. 55, A. 4). Now Chrysostom says [*Hom. vi in Matth.]: "It is not God, but the devil, that is the author of fun. Listen to what happened to those who played: 'The people sat down to eat and drink, and they rose up to play.'" Therefore there can be no virtue about games.

Obj. 3: Further, the Philosopher says (Ethic. x, 6) that "playful actions are not directed to something else." But it is a requisite of virtue that the agent in choosing should "direct his action to something else," as the Philosopher states (Ethic. ii, 4). Therefore there can be no virtue about games.

On the contrary, Augustine says (Music. ii, 15): "I pray thee, spare thyself at times: for it becomes a wise man sometimes to relax the high pressure of his attention to work." Now this relaxation of the mind from work consists in playful words or deeds. Therefore it becomes a wise and virtuous man to have recourse to such things at times. Moreover the Philosopher [*Ethic. ii, 7; iv, 8] assigns to games the virtue of *eutrapelia*, which we may call "pleasantness."

I answer that, Just as man needs bodily rest for the body's refreshment, because he cannot always be at work, since his power is finite and equal to a certain fixed amount of labor, so too is it with his soul, whose power is also finite and equal to a fixed amount of work. Consequently when he goes beyond his measure in a certain work, he is oppressed and becomes weary, and all the more since when the soul works, the body is at work likewise, in so far as the intellective soul employs forces that operate through bodily organs. Now sensible goods are connatural to man, and therefore, when the soul arises above sensibles, through being intent on the operations of reason, there results in consequence a certain weariness of soul, whether the operations with which it is occupied be those of the practical or of the speculative reason. Yet this weariness is greater if the soul be occupied with the work of contemplation, since thereby it is raised higher above sensible things; although perhaps certain outward works of the practical reason entail a greater bodily labor. In either case, however, one man is more soul-wearied than another, according as he is more intensely occupied with

works of reason. Now just as weariness of the body is dispelled by resting the body, so weariness of the soul must needs be remedied by resting the soul: and the soul's rest is pleasure, as stated above (I-II, Q. 25, A. 2; I-II, Q. 31, A. 1, ad 2). Consequently, the remedy for weariness of soul must needs consist in the application of some pleasure, by slackening the tension of the reason's study. Thus in the *Conferences of the Fathers* (xxiv, 21), it is related of Blessed John the Evangelist, that when some people were scandalized on finding him playing together with his disciples, he is said to have told one of them who carried a bow to shoot an arrow. And when the latter had done this several times, he asked him whether he could do it indefinitely, and the man answered that if he continued doing it, the bow would break. Whence the Blessed John drew the inference that in like manner man's mind would break if its tension were never relaxed.

Now such like words or deeds wherein nothing further is sought than the soul's delight, are called playful or humorous. Hence it is necessary at times to make use of them, in order to give rest, as it were, to the soul. This is in agreement with the statement of the Philosopher (Ethic. iv, 8) that "in the intercourse of this life there is a kind of rest that is associated with games": and consequently it is sometimes necessary to make use of such things.

Nevertheless it would seem that in this matter there are three points which require especial caution. The first and chief is that the pleasure in question should not be sought in indecent or injurious deeds or words. Wherefore Tully says (De Offic. i, 29) that "one kind of joke is discourteous, insolent, scandalous, obscene." Another thing to be observed is that one lose not the balance of one's mind altogether. Hence Ambrose says (De Offic. i, 20): "We should beware lest, when we seek relaxation of mind, we destroy all that harmony which is the concord of good works": and Tully says (De Offic. i, 29), that, "just as we do not allow children to enjoy absolute freedom in their games, but only that which is consistent with good behavior, so our very fun should reflect something of an upright mind." Thirdly, we must be careful, as in all other human actions, to conform ourselves to persons, time, and place, and take due account of other circumstances, so that our fun "befit the hour and the man," as Tully says (De Offic. i, 29).

Now these things are directed according to the rule of reason: and a habit that operates according to reason is virtue. Therefore there can be a virtue about games. The Philosopher gives it the name of wittiness (*eutrapelia*), and a man is said to be pleasant through having a happy turn* of mind, whereby he gives his

words and deeds a cheerful turn: and inasmuch as this virtue restrains a man from immoderate fun, it is comprised under modesty. [**Eutrapelia* is derived from *trepein* = "to turn"].

Reply Obj. 1: As stated above, fun should fit with business and persons; wherefore Tully says (De Invent. Rhet. i, 17) that "when the audience is weary, it will be useful for the speaker to try something novel or amusing, provided that joking be not incompatible with the gravity of the subject." Now the sacred doctrine is concerned with things of the greatest moment, according to Prov. 8:6, "Hear, for I will speak of great things." Wherefore Ambrose does not altogether exclude fun from human speech, but from the sacred doctrine; hence he begins by saying: "Although jokes are at times fitting and pleasant, nevertheless they are incompatible with the ecclesiastical rule; since how can we have recourse to things which are not to be found in Holy Writ?"

Reply Obj. 2: This saying of Chrysostom refers to the inordinate use of fun, especially by those who make the pleasure of games their end; of whom it is written (Wis. 15:12): "They have accounted our life a pastime." Against these Tully says (De Offic. i, 29): "We are so begotten by nature that we appear to be made not for play and fun, but rather for hardships, and for occupations of greater gravity and moment."

Reply Obj. 3: Playful actions themselves considered in their species are not directed to an end: but the pleasure derived from such actions is directed to the recreation and rest of the soul, and accordingly if this be done with moderation, it is lawful to make use of fun. Hence Tully says (De Offic. i, 29): "It is indeed lawful to make use of play and fun, but in the same way as we have recourse to sleep and other kinds of rest, then only when we have done our duty by grave and serious matters." _____

THIRD ARTICLE [II-II, Q. 168, Art. 3]

Whether There Can Be Sin in the Excess of Play?

Objection 1: It would seem that there cannot be sin in the excess of play. For that which is an excuse for sin is not held to be sinful. Now play is sometimes an excuse for sin, for many things would be grave sins if they were done seriously, whereas if they be done in fun, are either no sin or but slightly sinful. Therefore it seems that there is no sin in excessive play.

Obj. 2: Further, all other vices are reducible to the seven capital vices, as Gregory states (Moral. xxxi, 17). But excess of play does not seem reducible to any of the capital vices. Therefore it would seem not to be a sin.

Obj. 3: Further, comedians especially would seem to exceed in play, since they direct their whole life to playing. Therefore if excess of play were a sin, all actors would be in a state of sin; moreover all those who employ them, as well as those who make them any payment, would sin as accomplices of their sin. But this would seem untrue; for it is related in the Lives of the Fathers (ii. 16; viii. 63) that is was revealed to the Blessed Paphnutius that a certain jester would be with him in the life to come.

On the contrary, A gloss on Prov. 14:13, "Laughter shall be mingled with sorrow and mourning taketh hold of the end of joy," remarks: "A mourning that will last for ever." Now there is inordinate laughter and inordinate joy in excessive play. Therefore there is mortal sin therein, since mortal sin alone is deserving of everlasting mourning.

I answer that, In all things dirigible according to reason, the excessive is that which goes beyond, and the deficient is that which falls short of the rule of reason. Now it has been stated (A. 2) that playful or jesting words or deeds are dirigible according to reason. Wherefore excessive play is that which goes beyond the rule of reason: and this happens in two ways. First, on account of the very species of the acts employed for the purpose of fun, and this kind of jesting, according to Tully (De Offic. i, 29), is stated to be "discourteous, insolent, scandalous, and obscene," when to wit a man, for the purpose of jesting, employs indecent words or deeds, or such as are injurious to his neighbor, these being of themselves mortal sins. And thus it is evident that excessive play is a mortal sin.

Secondly, there may be excess in play, through lack of due circumstances: for instance when people make use of fun at undue times or places, or out of keeping with the matter in hand, or persons. This may be sometimes a mortal sin on account of the strong attachment to play, when a man prefers the pleasure he derives therefrom to the love of God, so as to be willing to disobey a commandment of God or of the Church rather than forego, such like amusements. Sometimes, however, it is a venial sin, for instance where a man is not so attached to amusement as to be willing for its sake to do anything in disobedience to God.

Reply Obj. 1: Certain things are sinful on account of the intention alone, because they are done in order to injure someone. Such an intention is excluded by their being done in fun, the intention of which is to please, not to injure: in these cases fun excuses from sin, or diminishes it. Other things, however, are sins according to their species, such as murder, fornication, and the like: and fun is no excuse for these; in fact they make fun scandalous and obscene.

Reply Obj. 2: Excessive play pertains to senseless mirth, which Gregory (Moral. xxxi, 17) calls a daughter of gluttony. Wherefore it is written (Ex. 32:6): "The people sat down to eat and drink, and they rose up to play."

Reply Obj. 3: As stated (A. 2), play is necessary for the intercourse of human life. Now whatever is useful to human intercourse may have a lawful employment ascribed to it. Wherefore the occupation of play-actors, the object of which is to cheer the heart of man, is not unlawful in itself; nor are they in a state of sin provided that their playing be moderated, namely that they use no unlawful words or deeds in order to amuse, and that they do not introduce play into undue matters and seasons. And although in human affairs, they have no other occupation in reference to other men, nevertheless in reference to themselves, and to God, they perform other actions both serious and virtuous, such as prayer and the moderation of their own passions and operations, while sometimes they give alms to the poor. Wherefore those who maintain them in moderation do not sin but act justly, by rewarding them for their services. On the other hand, if a man spends too much on such persons, or maintains those comedians who practice unlawful mirth, he sins as encouraging them in their sin. Hence Augustine says (Tract. c. in Joan.) that "to give one's property to comedians is a great sin, not a virtue"; unless by chance some play-actor were in extreme need, in which case one would have to assist him, for Ambrose says (De Offic. [*Quoted in Canon Pasce, dist. 86]): "Feed him that dies of hunger; for whenever thou canst save a man by feeding him, if thou hast not fed him, thou hast slain him." _____

FOURTH ARTICLE [II-II, Q. 168, Art. 4]

Whether There Is a Sin in Lack of Mirth?

Objection 1: It would seem that there is no sin in lack of mirth. For no sin is prescribed to a penitent. But Augustine speaking of a penitent says (De Vera et Falsa Poenit. 15) [*Spurious]: "Let him refrain from games and the sights of the

world, if he wishes to obtain the grace of a full pardon." Therefore there is no sin in lack of mirth.

Obj. 2: Further, no sin is included in the praise given to holy men. But some persons are praised for having refrained from mirth; for it is written (Jer. 15:17): "I sat not in the assembly of jesters," and (Tobias 3:17): "Never have I joined myself with them that play; neither have I made myself partaker with them that walk in lightness." Therefore there can be no sin in the lack of mirth.

Obj. 3: Further, Andronicus counts austerity to be one of the virtues, and he describes it as a habit whereby a man neither gives nor receives the pleasures of conversation. Now this pertains to the lack of mirth. Therefore the lack of mirth is virtuous rather than sinful.

On the contrary, The Philosopher (Ethic. ii, 7; iv, 8) reckons the lack of mirth to be a vice.

I answer that, In human affairs whatever is against reason is a sin. Now it is against reason for a man to be burdensome to others, by offering no pleasure to others, and by hindering their enjoyment. Wherefore Seneca [*Martin of Braga, Formula Vitae Honestae: cap. De Continentia] says (De Quat. Virt., cap. De Continentia): "Let your conduct be guided by wisdom so that no one will think you rude, or despise you as a cad." Now a man who is without mirth, not only is lacking in playful speech, but is also burdensome to others, since he is deaf to the moderate mirth of others. Consequently they are vicious, and are said to be boorish or rude, as the Philosopher states (Ethic. iv, 8).

Since, however, mirth is useful for the sake of the rest and pleasures it affords; and since, in human life, pleasure and rest are not in quest for their own sake, but for the sake of operation, as stated in *Ethic.* x, 6, it follows that "lack of mirth is less sinful than excess thereof." Hence the Philosopher says (Ethic. ix, 10): "We should make few friends for the sake of pleasure, since but little sweetness suffices to season life, just as little salt suffices for our meat."

Reply Obj. 1: Mirth is forbidden the penitent because he is called upon to mourn for his sins. Nor does this imply a vice in default, because this very diminishment of mirth in them is in accordance with reason.

Reply Obj. 2: Jeremias speaks there in accordance with the times, the state of which required that man should mourn; wherefore he adds: "I sat alone, because

Thou hast filled me with threats." The words of Tobias 3 refer to excessive mirth; and this is evident from his adding: "Neither have I made myself partaker with them that walk in lightness."

Reply Obj. 3: Austerity, as a virtue, does not exclude all pleasures, but only such as are excessive and inordinate; wherefore it would seem to pertain to affability, which the Philosopher (Ethic. iv, 6) calls "friendliness," or *eutrapelia*, otherwise wittiness. Nevertheless he names and defines it thus in respect of its agreement with temperance, to which it belongs to restrain pleasure.

QUESTION 169

OF MODESTY IN THE OUTWARD APPAREL
(In Two Articles)

We must now consider modesty as connected with the outward apparel, and under this head there are two points of inquiry:

(1) Whether there can be virtue and vice in connection with outward apparel?

(2) Whether women sin mortally by excessive adornment?

FIRST ARTICLE [II-II, Q. 169, Art. 1]

Whether There Can Be Virtue and Vice in Connection with Outward Apparel?

Objection 1: It would seem that there cannot be virtue and vice in connection with outward apparel. For outward adornment does not belong to us by nature, wherefore it varies according to different times and places. Hence Augustine says (De Doctr. Christ. iii, 12) that "among the ancient Romans it was scandalous for one to wear a cloak with sleeves and reaching to the ankles, whereas now it is scandalous for anyone hailing from a reputable place to be without them." Now according to the Philosopher (Ethic. ii, 1) there is in us a natural aptitude for the virtues. Therefore there is no virtue or vice about such things.

Obj. 2: Further, if there were virtue and vice in connection with outward attire,

excess in this matter would be sinful. Now excess in outward attire is not apparently sinful, since even the ministers of the altar use most precious vestments in the sacred ministry. Likewise it would seem not to be sinful to be lacking in this, for it is said in praise of certain people (Heb. 11:37): "They wandered about in sheepskins and in goatskins." Therefore it seems that there cannot be virtue and vice in this matter.

Obj. 3: Further, every virtue is either theological, or moral, or intellectual. Now an intellectual virtue is not conversant with matter of this kind, since it is a perfection regarding the knowledge of truth. Nor is there a theological virtue connected therewith, since that has God for its object; nor are any of the moral virtues enumerated by the Philosopher (Ethic. ii, 7), connected with it. Therefore it seems that there cannot be virtue and vice in connection with this kind of attire.

On the contrary, Honesty [*Cf. Q. 145] pertains to virtue. Now a certain honesty is observed in the outward apparel; for Ambrose says (De Offic. i, 19): "The body should be bedecked naturally and without affectation, with simplicity, with negligence rather than nicety, not with costly and dazzling apparel, but with ordinary clothes, so that nothing be lacking to honesty and necessity, yet nothing be added to increase its beauty." Therefore there can be virtue and vice in the outward attire.

I answer that, It is not in the outward things themselves which man uses, that there is vice, but on the part of man who uses them immoderately. This lack of moderation occurs in two ways. First, in comparison with the customs of those among whom one lives; wherefore Augustine says (Confess. iii, 8): "Those offenses which are contrary to the customs of men, are to be avoided according to the customs generally prevailing, so that a thing agreed upon and confirmed by custom or law of any city or nation may not be violated at the lawless pleasure of any, whether citizen or foreigner. For any part, which harmonizeth not with its whole, is offensive." Secondly, the lack of moderation in the use of these things may arise from the inordinate attachment of the user, the result being that a man sometimes takes too much pleasure in using them, either in accordance with the custom of those among whom he dwells or contrary to such custom. Hence Augustine says (De Doctr. Christ. iii, 12): "We must avoid excessive pleasure in the use of things, for it leads not only wickedly to abuse the customs of those among whom we dwell, but frequently to exceed their bounds, so that, whereas it lay hidden, while under the restraint of established

morality, it displays its deformity in a most lawless outbreak."

In point of excess, this inordinate attachment occurs in three ways. First when a man seeks glory from excessive attention to dress; in so far as dress and such like things are a kind of ornament. Hence Gregory says (Hom. xl in Ev.): "There are some who think that attention to finery and costly dress is no sin. Surely, if this were no fault, the word of God would not say so expressly that the rich man who was tortured in hell had been clothed in purple and fine linen. No one, forsooth, seeks costly apparel" (such, namely, as exceeds his estate) "save for vainglory." Secondly, when a man seeks sensuous pleasure from excessive attention to dress, in so far as dress is directed to the body's comfort. Thirdly, when a man is too solicitous [*Cf. Q. 55, A. 6] in his attention to outward apparel.

Accordingly Andronicus [*De Affectibus] reckons three virtues in connection with outward attire; namely "humility," which excludes the seeking of glory, wherefore he says that humility is "the habit of avoiding excessive expenditure and parade"; "contentment" [*Cf. Q. 143, Obj. 4], which excludes the seeking of sensuous pleasure, wherefore he says that "contentedness is the habit that makes a man satisfied with what is suitable, and enables him to determine what is becoming in his manner of life" (according to the saying of the Apostle, 1 Tim. 6:8): "Having food and wherewith to be covered, with these let us be content;"—and "simplicity," which excludes excessive solicitude about such things, wherefore he says that "simplicity is a habit that makes a man contented with what he has."

In the point of deficiency there may be inordinate attachment in two ways. First, through a man's neglect to give the requisite study or trouble to the use of outward apparel. Wherefore the Philosopher says (Ethic. vii, 7) that "it is a mark of effeminacy to let one's cloak trail on the ground to avoid the trouble of lifting it up." Secondly, by seeking glory from the very lack of attention to outward attire. Hence Augustine says (De Serm. Dom. in Monte ii, 12) that "not only the glare and pomp of outward things, but even dirt and the weeds of mourning may be a subject of ostentation, all the more dangerous as being a decoy under the guise of God's service"; and the Philosopher says (Ethic. iv, 7) that "both excess and inordinate defect are a subject of ostentation."

Reply Obj. 1: Although outward attire does not come from nature, it belongs to natural reason to moderate it; so that we are naturally inclined to be the

recipients of the virtue that moderates outward raiment.

Reply Obj. 2: Those who are placed in a position of dignity, or again the ministers of the altar, are attired in more costly apparel than others, not for the sake of their own glory, but to indicate the excellence of their office or of the Divine worship: wherefore this is not sinful in them. Hence Augustine says (De Doctr. Christ. iii, 12): "Whoever uses outward things in such a way as to exceed the bounds observed by the good people among whom he dwells, either signifies something by so doing, or is guilty of sin, inasmuch as he uses these things for sensual pleasure or ostentation."

Likewise there may be sin on the part of deficiency: although it is not always a sin to wear coarser clothes than other people. For, if this be done through ostentation or pride, in order to set oneself above others, it is a sin of superstition; whereas, if this be done to tame the flesh, or to humble the spirit, it belongs to the virtue of temperance. Hence Augustine says (De Doctr. Christ. iii, 12): "Whoever uses transitory things with greater restraint than is customary with those among whom he dwells, is either temperate or superstitious." Especially, however, is the use of coarse raiment befitting to those who by word and example urge others to repentance, as did the prophets of whom the Apostle is speaking in the passage quoted. Wherefore a gloss on Matt. 3:4, says: "He who preaches penance, wears the garb of penance."

Reply Obj. 3: This outward apparel is an indication of man's estate; wherefore excess, deficiency, and mean therein, are referable to the virtue of truthfulness, which the Philosopher (Ethic. ii, 7) assigns to deeds and words, which are indications of something connected with man's estate.

SECOND ARTICLE [II-II, Q. 169, Art. 2]

Whether the Adornment of Women Is Devoid of Mortal Sin?

Objection 1: It would seem that the adornment of women is not devoid of mortal sin. For whatever is contrary to a precept of the Divine law is a mortal sin. Now the adornment of women is contrary to a precept of the Divine law; for it is written (1 Pet. 3:3): "Whose," namely women's, "adorning, let it not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel." Wherefore a gloss of Cyprian says: "Those who are clothed in silk and purple

cannot sincerely put on Christ: those who are bedecked with gold and pearls and trinkets have forfeited the adornments of mind and body." Now this is not done without a mortal sin. Therefore the adornment of women cannot be devoid of mortal sin.

Obj. 2: Further, Cyprian says (De Habit. Virg.): "I hold that not only virgins and widows, but also wives and all women without exception, should be admonished that nowise should they deface God's work and fabric, the clay that He has fashioned, with the aid of yellow pigments, black powders or rouge, or by applying any dye that alters the natural features." And afterwards he adds: "They lay hands on God, when they strive to reform what He has formed. This is an assault on the Divine handiwork, a distortion of the truth. Thou shalt not be able to see God, having no longer the eyes that God made, but those the devil has unmade; with him shalt thou burn on whose account thou art bedecked." But this is not due except to mortal sin. Therefore the adornment of women is not devoid of mortal sin.

Obj. 3: Further, just as it is unbecoming for a woman to wear man's clothes, so is it unbecoming for her to adorn herself inordinately. Now the former is a sin, for it is written (Deut. 22:5): "A woman shall not be clothed with man's apparel, neither shall a man use woman's apparel." Therefore it seems that also the excessive adornment of women is a mortal sin.

Obj. 4: *On the contrary,* If this were true it would seem that the makers of these means of adornment sin mortally.

I answer that, As regards the adornment of women, we must bear in mind the general statements made above (A. 1) concerning outward apparel, and also something special, namely that a woman's apparel may incite men to lust, according to Prov. 7:10, "Behold a woman meeteth him in harlot's attire, prepared to deceive souls."

Nevertheless a woman may use means to please her husband, lest through despising her he fall into adultery. Hence it is written (1 Cor. 7:34) that the woman "that is married thinketh on the things of the world, how she may please her husband." Wherefore if a married woman adorn herself in order to please her husband she can do this without sin.

But those women who have no husband nor wish to have one, or who are in a state of life inconsistent with marriage, cannot without sin desire to give lustful pleasure to those men who see them, because this is to incite them to sin. And if indeed they adorn themselves with this intention of provoking others to lust, they sin mortally; whereas if they do so from frivolity, or from vanity for the sake of ostentation, it is not always mortal, but sometimes venial. And the same applies to men in this respect. Hence Augustine says (Ep. ccxlv ad Possid.): "I do not wish you to be hasty in forbidding the wearing of gold or costly attire except in the case of those who being neither married nor wishful to marry, should think how they may please God: whereas the others think on the things of the world, either husbands how they may please their wives, or wives how they may please their husbands, except that it is unbecoming for women though married to uncover their hair, since the Apostle commands them to cover the head." Yet in this case some might be excused from sin, when they do this not through vanity but on account of some contrary custom: although such a custom is not to be commended.

Reply Obj. 1: As a gloss says on this passage, "The wives of those who were in distress despised their husbands, and decked themselves that they might please other men": and the Apostle forbids this. Cyprian is speaking in the same sense; yet he does not forbid married women to adorn themselves in order to please their husbands, lest the latter be afforded an occasion of sin with other women. Hence the Apostle says (1 Tim. 2:9): "Women . . . in ornate [Douay: 'decent']

apparel, adorning themselves with modesty and sobriety, not with plaited hair, or gold, or pearls, or costly attire": whence we are given to understand that women are not forbidden to adorn themselves soberly and moderately but to do so excessively, shamelessly, and immodestly.

Reply Obj. 2: Cyprian is speaking of women painting themselves: this is a kind of falsification, which cannot be devoid of sin. Wherefore Augustine says (Ep. ccxlv ad Possid.): "To dye oneself with paints in order to have a rosier or a paler complexion is a lying counterfeit. I doubt whether even their husbands are willing to be deceived by it, by whom alone" (i.e. the husbands) "are they to be permitted, but not ordered, to adorn themselves." However, such painting does not always involve a mortal sin, but only when it is done for the sake of sensuous pleasure or in contempt of God, and it is to like cases that Cyprian refers.

It must, however, be observed that it is one thing to counterfeit a beauty one has not, and another to hide a disfigurement arising from some cause such as sickness or the like. For this is lawful, since according to the Apostle (1 Cor. 12:23), "such as we think to be the less honorable members of the body, about these we put more abundant honor."

Reply Obj. 3: As stated in the foregoing Article, outward apparel should be consistent with the estate of the person, according to the general custom. Hence it is in itself sinful for a woman to wear man's clothes, or vice versa; especially since this may be a cause of sensuous pleasure; and it is expressly forbidden in the Law (Deut. 22) because the Gentiles used to practice this change of attire for the purpose of idolatrous superstition. Nevertheless this may be done sometimes without sin on account of some necessity, either in order to hide oneself from enemies, or through lack of other clothes, or for some similar motive.

Reply Obj. 4: In the case of an art directed to the production of goods which men cannot use without sin, it follows that the workmen sin in making such things, as directly affording others an occasion of sin; for instance, if a man were to make idols or anything pertaining to idolatrous worship. But in the case of an art the products of which may be employed by man either for a good or for an evil use, such as swords, arrows, and the like, the practice of such an art is not sinful. These alone should be called arts; wherefore Chrysostom says [*Hom. xlix super Matth.]: "The name of art should be applied to those only which contribute towards and produce necessaries and mainstays of life." In the case of an art that

produces things which for the most part some people put to an evil use, although such arts are not unlawful in themselves, nevertheless, according to the teaching of Plato, they should be extirpated from the State by the governing authority. Accordingly, since women may lawfully adorn themselves, whether to maintain the fitness of their estate, or even by adding something thereto, in order to please their husbands, it follows that those who make such means of adornment do not sin in the practice of their art, except perhaps by inventing means that are superfluous and fantastic. Hence Chrysostom says (Super Matth.) that "even the shoemakers' and clothiers' arts stand in need of restraint, for they have lent their art to lust, by abusing its needs, and debasing art by art."

QUESTION 170

OF THE PRECEPTS OF TEMPERANCE
(In Two Articles)

We must next consider the precepts of temperance:

(1) The precepts of temperance itself;

(2) The precepts of its parts. _____

FIRST ARTICLE [II-II, Q. 170, Art. 1]

Whether the Precepts of Temperance Are Suitably Given in the Divine Law?

Objection 1: It would seem that the precepts of temperance are unsuitably given in the Divine law. Because fortitude is a greater virtue than temperance, as stated above (Q. 123, A. 12; Q. 141, A. 8; I-II, Q. 66, A. 4). Now there is no precept of fortitude among the precepts of the decalogue, which are the most important among the precepts of the Law. Therefore it was unfitting to include among the precepts of the decalogue the prohibition of adultery, which is contrary to temperance, as stated above (Q. 154, AA. 1, 8).

Obj. 2: Further, temperance is not only about venereal matters, but also about pleasures of meat and drink. Now the precepts of the decalogue include no prohibition of a vice pertaining to pleasures of meat and drink, or to any other species of lust. Neither, therefore, should they include a precept prohibiting

adultery, which pertains to venereal pleasure.

Obj. 3: Further, in the lawgiver's intention inducement to virtue precedes the prohibition of vice, since vices are forbidden in order that obstacles to virtue may be removed. Now the precepts of the decalogue are the most important in the Divine law. Therefore the precepts of the decalogue should have included an affirmative precept directly prescribing the virtue of temperance, rather than a negative precept forbidding adultery which is directly opposed thereto.

On the contrary, stands the authority of Scripture in the decalogue (Ex. 20:14, 17).

I answer that, As the Apostle says (1 Tim. 1:5), "the end of the commandment is charity," which is enjoined upon us in the two precepts concerning the love of God and of our neighbor. Wherefore the decalogue contains those precepts which tend more directly to the love of God and of our neighbor. Now among the vices opposed to temperance, adultery would seem most of all opposed to the love of our neighbor, since thereby a man lays hold of another's property for his own use, by abusing his neighbor's wife. Wherefore the precepts of the decalogue include a special prohibition of adultery, not only as committed in deed, but also as desired in thought.

Reply Obj. 1: Among the species of vices opposed to fortitude there is not one that is so directly opposed to the love of our neighbor as adultery, which is a species of lust that is opposed to temperance. And yet the vice of daring, which is opposed to fortitude, is wont to be sometimes the cause of murder, which is forbidden by one of the precepts of the decalogue: for it is written (Ecclus. 8:18): "Go not on the way with a bold man lest he burden thee with his evils."

Reply Obj. 2: Gluttony is not directly opposed to the love of our neighbor, as adultery is. Nor indeed is any other species of lust, for a father is not so wronged by the seduction of the virgin over whom he has no connubial right, as is the husband by the adultery of his wife, for he, not the wife herself, has power over her body [*1 Cor. 7:4].

Reply Obj. 3: As stated above (Q. 122, AA. 1, 4) the precepts of the decalogue are universal principles of the Divine law; hence they need to be common precepts. Now it was not possible to give any common affirmative precepts of temperance, because the practice of temperance varies according to different

times, as Augustine remarks (De Bono Conjug. xv, 7), and according to different human laws and customs. _____

SECOND ARTICLE [II-II, Q. 170, Art. 2]

Whether the Precepts of the Virtues Annexed to Temperance Are Suitably Given in the Divine Law?

Objection 1: It would seem that the precepts of the virtues annexed to temperance are unsuitably given in the Divine law. For the precepts of the Decalogue, as stated above (A. 1, ad 3), are certain universal principles of the whole Divine law. Now "pride is the beginning of all sin," according to Ecclus. 10:15. Therefore among the precepts of the Decalogue there should have been one forbidding pride.

Obj. 2: Further, a place before all should have been given in the decalogue to those precepts by which men are especially induced to fulfil the Law, because these would seem to be the most important. Now since humility subjects man to God, it would seem most of all to dispose man to the fulfilment of the Divine law; wherefore obedience is accounted one of the degrees of humility, as stated above (Q. 161, A. 6); and the same apparently applies to meekness, the effect of which is that a man does not contradict the Divine Scriptures, as Augustine observes (De Doctr. Christ. ii, 7). Therefore it seems that the Decalogue should have contained precepts of humility and meekness.

Obj. 3: Further, it was stated in the foregoing Article that adultery is forbidden in the decalogue, because it is contrary to the love of our neighbor. But inordinateness of outward movements, which is contrary to modesty, is opposed to neighborly love: wherefore Augustine says in his Rule (Ep. ccxii): "In all your movements let nothing be done to offend the eye of any person whatever." Therefore it seems that this kind of inordinateness should also have been forbidden by a precept of the Decalogue.

On the contrary, suffices the authority of Scripture.

I answer that, The virtues annexed to temperance may be considered in two ways: first, in themselves; secondly, in their effects. Considered in themselves they have no direct connection with the love of God or of our neighbor; rather do they regard a certain moderation of things pertaining to man himself. But considered in their effects, they may regard the love of God or of our neighbor:

and in this respect the decalogue contains precepts that relate to the prohibition of the effects of the vices opposed to the parts of temperance. Thus the effect of anger, which is opposed to meekness, is sometimes that a man goes on to commit murder (and this is forbidden in the Decalogue), and sometimes that he refuses due honor to his parents, which may also be the result of pride, which leads many to transgress the precepts of the first table.

Reply Obj. 1: Pride is the beginning of sin, but it lies hidden in the heart; and its inordinateness is not perceived by all in common. Hence there was no place for its prohibition among the precepts of the Decalogue, which are like first self-evident principles.

Reply Obj. 2: Those precepts which are essentially an inducement to the observance of the Law presuppose the Law to be already given, wherefore they cannot be first precepts of the Law so as to have a place in the Decalogue.

Reply Obj. 3: Inordinate outward movement is not injurious to one's neighbor, if we consider the species of the act, as are murder, adultery, and theft, which are forbidden in the decalogue; but only as being signs of an inward inordinateness, as stated above (Q. 168, A. 1, ad 1, 3). _____

TREATISE ON GRATUITOUS GRACES (QQ. 171-182)

_____

QUESTION 171

OF PROPHECY
(In Six Articles)

After treating individually of all the virtues and vices that pertain to men of all conditions and estates, we must now consider those things which pertain especially to certain men. Now there is a triple difference between men as regards things connected with the soul's habits and acts. First, in reference to the various gratuitous graces, according to 1 Cor. 12:4, 7: "There are diversities of graces . . . and to one . . . by the Spirit is given the word of wisdom, to another the word of knowledge," etc. Another difference arises from the diversities of life, namely the active and the contemplative life, which correspond to diverse purposes of operation, wherefore it is stated (1 Cor. 12:4, 7) that "there are diversities of operations." For the purpose of operation in Martha, who "was

busy about much serving," which pertains to the active life, differed from the purpose of operation in Mary, "who sitting . . . at the Lord's feet, heard His word" (Luke 10:39, 40), which pertains to the contemplative life. A third difference corresponds to the various duties and states of life, as expressed in Eph. 4:11, "And He gave some apostles; and some prophets; and other some evangelists; and other some pastors and doctors": and this pertains to diversity of ministries, of which it is written (1 Cor. 12:5): "There are diversities of ministries."

With regard to gratuitous graces, which are the first object to be considered, it must be observed that some of them pertain to knowledge, some to speech, and some to operation. Now all things pertaining to knowledge may be comprised under *prophecy,* since prophetic revelation extends not only to future events relating to man, but also to things relating to God, both as to those which are to be believed by all and are matters of *faith,* and as to yet higher mysteries, which concern the perfect and belong to *wisdom.* Again, prophetic revelation is about things pertaining to spiritual substances, by whom we are urged to good or evil; this pertains to the *discernment of spirits.* Moreover it extends to the direction of human acts, and this pertains to *knowledge,* as we shall explain further on (Q. 177). Accordingly we must first of all consider prophecy, and rapture which is a degree of prophecy.

Prophecy admits of four heads of consideration: (1) its essence; (2) its cause; (3) the mode of prophetic knowledge; (4) the division of prophecy.

Under the first head there are six points of inquiry:

(1) Whether prophecy pertains to knowledge?

(2) Whether it is a habit?

(3) Whether it is only about future contingencies?

(4) Whether a prophet knows all possible matters of prophecy?

(5) Whether a prophet distinguishes that which he perceives by the gift of God, from that which he perceives by his own spirit?

(6) Whether anything false can be the matter of prophecy?

FIRST ARTICLE [II-II, Q. 171, Art. 1]

Whether Prophecy Pertains to Knowledge?

Objection 1: It would seem that prophecy does not pertain to knowledge. For it is written (Ecclus. 48:14) that after death the body of Eliseus prophesied, and further on (Ecclus. 49:18) it is said of Joseph that "his bones were visited, and after death they prophesied." Now no knowledge remains in the body or in the bones after death. Therefore prophecy does not pertain to knowledge.

Obj. 2: Further, it is written (1 Cor. 14:3): "He that prophesieth, speaketh to men unto edification." Now speech is not knowledge itself, but its effect. Therefore it would seem that prophecy does not pertain to knowledge.

Obj. 3: Further, every cognitive perfection excludes folly and madness. Yet both of these are consistent with prophecy; for it is written (Osee 9:7): "Know ye, O Israel, that the prophet was foolish and mad [*Vulg.: 'the spiritual man was mad']." Therefore prophecy is not a cognitive perfection.

Obj. 4: Further, just as revelation regards the intellect, so inspiration regards, apparently, the affections, since it denotes a kind of motion. Now prophecy is described as "inspiration" or "revelation," according to Cassiodorus [*Prolog. super Psalt. i]. Therefore it would seem that prophecy does not pertain to the intellect more than to the affections.

On the contrary, It is written (1 Kings 9:9): "For he that is now called a prophet, in time past was called a seer." Now sight pertains to knowledge. Therefore prophecy pertains to knowledge.

I answer that, Prophecy first and chiefly consists in knowledge, because, to wit, prophets know things that are far (*procul*) removed from man's knowledge. Wherefore they may be said to take their name from *phanos*, "apparition," because things appear to them from afar. Wherefore, as Isidore states (Etym. vii, 8), "in the Old Testament, they were called Seers, because they saw what others saw not, and surveyed things hidden in mystery." Hence among heathen nations they were known as *vates*, "on account of their power of mind (*vi mentis*)," [*The Latin *vates* is from the Greek *phates*, and may be rendered "soothsayer"] (ibid. viii, 7).

Since, however, it is written (1 Cor. 12:7): "The manifestation of the Spirit is

given to every man unto profit," and further on (1 Cor. 14:12): "Seek to abound unto the edification of the Church," it follows that prophecy consists secondarily in speech, in so far as the prophets declare for the instruction of others, the things they know through being taught of God, according to the saying of Isa. 21:10, "That which I have heard of the Lord of hosts, the God of Israel, I have declared unto you." Accordingly, as Isidore says (Etym. viii, 7), "prophets" may be described as *praefatores* (foretellers), "because they tell from afar (*porro fantur*)," that is, speak from a distance, "and foretell the truth about things to come."

Now those things above human ken which are revealed by God cannot be confirmed by human reason, which they surpass as regards the operation of the Divine power, according to Mk. 16:20, "They . . . preached everywhere, the Lord working withal and confirming the word with signs that followed." Hence, thirdly, prophecy is concerned with the working of miracles, as a kind of confirmation of the prophetic utterances. Wherefore it is written (Deut. 34:10, 11): "There arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders."

Reply Obj. 1: These passages speak of prophecy in reference to the third point just mentioned, which regards the proof of prophecy.

Reply Obj. 2: The Apostle is speaking there of the prophetic utterances.

Reply Obj. 3: Those prophets who are described as foolish and mad are not true but false prophets, of whom it is said (Jer. 3:16): "Hearken not to the words of the prophets that prophesy to you, and deceive you; they speak a vision of their own heart, and not out of the mouth of the Lord," and (Ezech. 13:3): "Woe to the foolish prophets, that follow their own spirit, and see nothing."

Reply Obj. 4: It is requisite to prophecy that the intention of the mind be raised to the perception of Divine things: wherefore it is written (Ezech. 2:1): "Son of man, stand upon thy feet, and I will speak to thee." This raising of the intention is brought about by the motion of the Holy Ghost, wherefore the text goes on to say: "And the Spirit entered into me . . . and He set me upon my feet." After the mind's intention has been raised to heavenly things, it perceives the things of God; hence the text continues: "And I heard Him speaking to me." Accordingly inspiration is requisite for prophecy, as regards the raising of the mind, according to Job 32:8, "The inspiration of the Almighty giveth understanding": while

revelation is necessary, as regards the very perception of Divine things, whereby prophecy is completed; by its means the veil of darkness and ignorance is removed, according to Job 12:22, "He discovereth great things out of darkness."

SECOND ARTICLE [II-II, Q. 171, Art. 2]

Whether Prophecy Is a Habit?

Objection 1: It would seem that prophecy is a habit. For according to *Ethic.* ii, 5, "there are three things in the soul, power, passion, and habit." Now prophecy is not a power, for then it would be in all men, since the powers of the soul are common to them. Again it is not a passion, since the passions belong to the appetitive faculty, as stated above (I-II, Q. 22, A. 2); whereas prophecy pertains principally to knowledge, as stated in the foregoing Article. Therefore prophecy is a habit.

Obj. 2: Further, every perfection of the soul, which is not always in act, is a habit. Now prophecy is a perfection of the soul; and it is not always in act, else a prophet could not be described as asleep. Therefore seemingly prophecy is a habit.

Obj. 3: Further, prophecy is reckoned among the gratuitous graces. Now grace is something in the soul, after the manner of a habit, as stated above (I-II, Q. 110, A. 2). Therefore prophecy is a habit.

On the contrary, A habit is something "whereby we act when we will," as the Commentator [*Averroes or Ibn Roshd, 1120-1198] says (De Anima iii). But a man cannot make use of prophecy when he will, as appears in the case of Eliseus (4 Kings 3:15), "who on Josaphat inquiring of him concerning the future, and the spirit of prophecy failing him, caused a minstrel to be brought to him, that the spirit of prophecy might come down upon him through the praise of psalmody, and fill his mind with things to come," as Gregory observes (Hom. i super Ezech.). Therefore prophecy is not a habit.

I answer that, As the Apostle says (Eph. 5:13), "all that is made manifest is light," because, to wit, just as the manifestation of the material sight takes place through material light, so too the manifestation of intellectual sight takes place through intellectual light. Accordingly manifestation must be proportionate to the light by means of which it takes place, even as an effect is proportionate to

its cause. Since then prophecy pertains to a knowledge that surpasses natural reason, as stated above (A. 1), it follows that prophecy requires an intellectual light surpassing the light of natural reason. Hence the saying of Micah 7:8: "When I sit in darkness, the Lord is my light." Now light may be in a subject in two ways: first, by way of an abiding form, as material light is in the sun, and in fire; secondly, by way of a passion, or passing impression, as light is in the air. Now the prophetic light is not in the prophet's intellect by way of an abiding form, else a prophet would always be able to prophesy, which is clearly false. For Gregory says (Hom. i super Ezech.): "Sometimes the spirit of prophecy is lacking to the prophet, nor is it always within the call of his mind, yet so that in its absence he knows that its presence is due to a gift." Hence Eliseus said of the Sunamite woman (4 Kings 4:27): "Her soul is in anguish, and the Lord hath hid it from me, and hath not told me." The reason for this is that the intellectual light that is in a subject by way of an abiding and complete form, perfects the intellect chiefly to the effect of knowing the principle of the things manifested by that light; thus by the light of the active intellect the intellect knows chiefly the first principles of all things known naturally. Now the principle of things pertaining to supernatural knowledge, which are manifested by prophecy, is God Himself, Whom the prophets do not see in His essence, although He is seen by the blessed in heaven, in whom this light is by way of an abiding and complete form, according to Ps. 35:10, "In Thy light we shall see light."

It follows therefore that the prophetic light is in the prophet's soul by way of a passion or transitory impression. This is indicated Ex. 33:22: "When my glory shall pass, I will set thee in a hole of the rock," etc., and 3 Kings 19:11: "Go forth and stand upon the mount before the Lord; and behold the Lord passeth," etc. Hence it is that even as the air is ever in need of a fresh enlightening, so too the prophet's mind is always in need of a fresh revelation; thus a disciple who has not yet acquired the principles of an art needs to have every detail explained to him. Wherefore it is written (Isa. 1:4): "In the morning He wakeneth my ear, so that I may hear Him as a master." This is also indicated by the very manner in which prophecies are uttered: thus it is stated that "the Lord spake to such and such a prophet," or that "the word of the Lord," or "the hand of the Lord was made upon him."

But a habit is an abiding form. Wherefore it is evident that, properly speaking, prophecy is not a habit.

Reply Obj. 1: This division of the Philosopher's does not comprise absolutely all

that is in the soul, but only such as can be principles of moral actions, which are done sometimes from passion, sometimes from habit, sometimes from mere power, as in the case of those who perform an action from the judgment of their reason before having the habit of that action.

However, prophecy may be reduced to a passion, provided we understand passion to denote any kind of receiving, in which sense the Philosopher says (De Anima iii, 4) that "to understand is, in a way, to be passive." For just as, in natural knowledge, the possible intellect is passive to the light of the active intellect, so too in prophetic knowledge the human intellect is passive to the enlightening of the Divine light.

Reply Obj. 2: Just as in corporeal things, when a passion ceases, there remains a certain aptitude to a repetition of the passion—thus wood once ignited is more easily ignited again, so too in the prophet's intellect, after the actual enlightenment has ceased, there remains an aptitude to be enlightened anew—thus when the mind has once been aroused to devotion, it is more easily recalled to its former devotion. Hence Augustine says (De orando Deum. Ep. cxxx, 9) that our prayers need to be frequent, "lest devotion be extinguished as soon as it is kindled."

We might, however, reply that a person is called a prophet, even while his prophetic enlightenment ceases to be actual, on account of his being deputed by God, according to Jer. 1:5, "And I made thee a prophet unto the nations."

Reply Obj. 3: Every gift of grace raises man to something above human nature, and this may happen in two ways. First, as to the substance of the act—for instance, the working of miracles, and the knowledge of the uncertain and hidden things of Divine wisdom—and for such acts man is not granted a habitual gift of grace. Secondly, a thing is above human nature as to the mode but not the substance of the act—for instance to love God and to know Him in the mirror of His creatures—and for this a habitual gift of grace is bestowed.

THIRD ARTICLE [II-II, Q. 171, Art. 3]

Whether Prophecy Is Only About Future Contingencies?

Objection 1: It would seem that prophecy is only about future contingencies. For Cassiodorus says [*Prol. super Psalt. i] that "prophecy is a Divine inspiration or

revelation, announcing the issue of things with unchangeable truth." Now issues pertain to future contingencies. Therefore the prophetic revelation is about future contingencies alone.

Obj. 2: Further, according to 1 Cor. 12, the grace of prophecy is differentiated from wisdom and faith, which are about Divine things; and from the discernment of spirits, which is about created spirits; and from knowledge, which is about human things. Now habits and acts are differentiated by their objects, as stated above (I-II, Q. 54, A. 2). Therefore it seems that the object of prophecy is not connected with any of the above. Therefore it follows that it is about future contingencies alone.

Obj. 3: Further, difference of object causes difference of species, as stated above (I-II, Q. 54, A. 2). Therefore, if one prophecy is about future contingencies, and another about other things, it would seem to follow that these are different species of prophecy.

On the contrary, Gregory says (Hom. i super Ezech.) that some prophecies are "about the future, for instance (Isa. 7:14), 'Behold a virgin shall conceive, and bear a son'"; some are "about the past, as (Gen. 1:1), 'In the beginning God created heaven and earth'"; some are "about the present," as (1 Cor. 14:24, 25), "If all prophesy, and there come in one that believeth not . . . the secrets of his heart are made manifest." Therefore prophecy is not about future contingencies alone.

I answer that, A manifestation made by means of a certain light can extend to all those things that are subject to that light: thus the body's sight extends to all colors, and the soul's natural knowledge extends to whatever is subject to the light of the active intellect. Now prophetic knowledge comes through a Divine light, whereby it is possible to know all things both Divine and human, both spiritual and corporeal; and consequently the prophetic revelation extends to them all. Thus by the ministry of spirits a prophetic revelation concerning the perfections of God and the angels was made to Isa. 6:1, where it is written, "I saw the Lord sitting upon a throne high and elevated." Moreover his prophecy contains matters referring to natural bodies, according to the words of Isa. 40:12, "Who hath measured the waters in the hollow of His hand," etc. It also contains matters relating to human conduct, according to Isa. 58:1, "Deal thy bread to the hungry," etc.; and besides this it contains things pertaining to future events, according to Isa. 47:9, "Two things shall come upon thee suddenly in one day,

barrenness and widowhood."

Since, however, prophecy is about things remote from our knowledge, it must be observed that the more remote things are from our knowledge the more pertinent they are to prophecy. Of such things there are three degrees. One degree comprises things remote from the knowledge, either sensitive or intellective, of some particular man, but not from the knowledge of all men; thus a particular man knows by sense things present to him locally, which another man does not know by human sense, since they are removed from him. Thus Eliseus knew prophetically what his disciple Giezi had done in his absence (4 Kings 5:26), and in like manner the secret thoughts of one man are manifested prophetically to another, according to 1 Cor. 14:25; and again in this way what one man knows by demonstration may be revealed to another prophetically.

The second degree comprises those things which surpass the knowledge of all men without exception, not that they are in themselves unknowable, but on account of a defect in human knowledge; such as the mystery of the Trinity, which was revealed by the Seraphim saying: "Holy, Holy, Holy," etc. (Isa. 6:3).

The last degree comprises things remote from the knowledge of all men, through being in themselves unknowable; such are future contingencies, the truth of which is indeterminate. And since that which is predicated universally and by its very nature, takes precedence of that which is predicated in a limited and relative sense, it follows that revelation of future events belongs most properly to prophecy, and from this prophecy apparently takes its name. Hence Gregory says (Hom. i super Ezech.): "And since a prophet is so called because he foretells the future, his name loses its significance when he speaks of the past or present."

Reply Obj. 1: Prophecy is there defined according to its proper signification; and it is in this sense that it is differentiated from the other gratuitous graces.

Reply Obj. 2: This is evident from what has just been said. We might also reply that all those things that are the matter of prophecy have the common aspect of being unknowable to man except by Divine revelation; whereas those that are the matter of *wisdom, knowledge,* and the *interpretation of speeches,* can be known by man through natural reason, but are manifested in a higher way through the enlightening of the Divine light. As to *faith,* although it is about things invisible to man, it is not concerned with the knowledge of the things believed, but with a man's certitude of assent to things known by others.

Reply Obj. 3: The formal element in prophetic knowledge is the Divine light, which being one, gives unity of species to prophecy, although the things prophetically manifested by the Divine light are diverse.

FOURTH ARTICLE [II-II, Q. 171, Art. 4]

Whether by the Divine Revelation a Prophet Knows All That Can Be Known Prophetically?

Objection 1: It would seem that by the Divine revelation a prophet knows all that can be known prophetically. For it is written (Amos 3:7): "The Lord God doth nothing without revealing His secret to His servants the prophets." Now whatever is revealed prophetically is something done by God. Therefore there is not one of them but what is revealed to the prophet.

Obj. 2: Further, "God's works are perfect" (Deut. 32:4). Now prophecy is a "Divine revelation," as stated above (A. 3). Therefore it is perfect; and this would not be so unless all possible matters of prophecy were revealed prophetically, since "the perfect is that which lacks nothing" (Phys. iii, 6). Therefore all possible matters of prophecy are revealed to the prophet.

Obj. 3: Further, the Divine light which causes prophecy is more powerful than the right of natural reason which is the cause of human science. Now a man who has acquired a science knows whatever pertains to that science; thus a grammarian knows all matters of grammar. Therefore it would seem that a prophet knows all matters of prophecy.

On the contrary, Gregory says (Hom. i super Ezech.) that "sometimes the spirit of prophecy indicates the present to the prophet's mind and nowise the future; and sometimes it points not to the present but to the future." Therefore the prophet does not know all matters of prophecy.

I answer that, Things which differ from one another need not exist simultaneously, save by reason of some one thing in which they are connected and on which they depend: thus it has been stated above (I-II, Q. 65, AA. 1, 2) that all the virtues must needs exist simultaneously on account of prudence and charity. Now all the things that are known through some principle are connected in that principle and depend thereon. Hence he who knows a principle perfectly, as regards all to which its virtue extends, knows at the same time all that can be

known through that principle; whereas if the common principle is unknown, or known only in a general way, it does not follow that one knows all those things at the same time, but each of them has to be manifested by itself, so that consequently some of them may be known, and some not.

Now the principle of those things that are prophetically manifested by the Divine light is the first truth, which the prophets do not see in itself. Wherefore there is no need for their knowing all possible matters of prophecy; but each one knows some of them according to the special revelation of this or that matter.

Reply Obj. 1: The Lord reveals to the prophets all things that are necessary for the instruction of the faithful; yet not all to every one, but some to one, and some to another.

Reply Obj. 2: Prophecy is by way of being something imperfect in the genus of Divine revelation: hence it is written (1 Cor. 13:8) that "prophecies shall be made void," and that "we prophesy in part," i.e. imperfectly. The Divine revelation will be brought to its perfection in heaven; wherefore the same text continues (1 Cor. 113:10): "When that which is perfect is come, that which is in part shall be done away." Consequently it does not follow that nothing is lacking to prophetic revelation, but that it lacks none of those things to which prophecy is directed.

Reply Obj. 3: He who has a science knows the principles of that science, whence whatever is pertinent to that science depends; wherefore to have the habit of a science perfectly, is to know whatever is pertinent to that science. But God Who is the principle of prophetic knowledge is not known in Himself through prophecy; wherefore the comparison fails. _____

FIFTH ARTICLE [II-II, Q. 171, Art. 5]

Whether the Prophet Always Distinguishes What He Says by His Own Spirit from What He Says by the Prophetic Spirit?

Objection 1: It would seem that the prophet always distinguishes what he says by his own spirit from what he says by the prophetic spirit. For Augustine states (Confess. vi, 13) that his mother said "she could, through a certain feeling, which in words she could not express, discern betwixt Divine revelations, and the dreams of her own soul." Now prophecy is a Divine revelation, as stated above (A. 3). Therefore the prophet always distinguishes what he says by the spirit of prophecy, from what he says by his own spirit.

Obj. 2: Further, God commands nothing impossible, as Jerome [*Pelagius. Ep. xvi, among the supposititious works of St. Jerome] says. Now the prophets were commanded (Jer. 23:28): "The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word with truth." Therefore the prophet can distinguish what he has through the spirit of prophecy from what he sees otherwise.

Obj. 3: Further, the certitude resulting from a Divine light is greater than that which results from the light of natural reason. Now he that has science, by the light of natural reason knows for certain that he has it. Therefore he that has prophecy by a Divine light is much more certain that he has it.

On the contrary, Gregory says (Hom. i super Ezech.): "It must be observed that sometimes the holy prophets, when consulted, utter certain things by their own spirit, through being much accustomed to prophesying, and think they are speaking by the prophetic spirit."

I answer that, The prophet's mind is instructed by God in two ways: in one way by an express revelation, in another way by a most mysterious instinct to "which the human mind is subjected without knowing it," as Augustine says (Gen. ad lit. ii, 17). Accordingly the prophet has the greatest certitude about those things which he knows by an express revelation, and he has it for certain that they are revealed to him by God; wherefore it is written (Jer. 26:15): "In truth the Lord sent me to you, to speak all these words in your hearing." Else, were he not certain about this, the faith which relies on the utterances of the prophet would not be certain. A sign of the prophet's certitude may be gathered from the fact that Abraham being admonished in a prophetic vision, prepared to sacrifice his only-begotten son, which he nowise would have done had he not been most certain of the Divine revelation.

On the other hand, his position with regard to the things he knows by instinct is sometimes such that he is unable to distinguish fully whether his thoughts are conceived of Divine instinct or of his own spirit. And those things which we know by Divine instinct are not all manifested with prophetic certitude, for this instinct is something imperfect in the genus of prophecy. It is thus that we are to understand the saying of Gregory. Lest, however, this should lead to error, "they are very soon set aright by the Holy Ghost [*For instance, cf. 2 Kings 7:3 seqq.], and from Him they hear the truth, so that they reproach themselves for having said what was untrue," as Gregory adds (Hom. i super Ezech.).

The arguments set down in the first place consider the revelation that is made by the prophetic spirit; wherefore the answer to all the objections is clear.

SIXTH ARTICLE [II-II, Q. 171, Art. 6]

Whether Things Known or Declared Prophetically Can Be False?

Objection 1: It would seem that things known or declared prophetically can be false. For prophecy is about future contingencies, as stated above (A. 3). Now future contingencies may possibly not happen; else they would happen of necessity. Therefore the matter of prophecy can be false.

Obj. 2: Further, Isaias prophesied to Ezechias saying (Isa. 38:1): "Take order with thy house, for thou shalt surely die, and shalt not live," and yet fifteen years were added to his life (4 Kings 20:6). Again the Lord said (Jer. 18:7, 8): "I will suddenly speak against a nation and against a kingdom, to root out and to pull down and to destroy it. If that nation against which I have spoken shall repent of their evil, I also will repent of the evil that I have thought to do them." This is instanced in the example of the Ninevites, according to John 3:10: "The Lord [Vulg.: 'God'] had mercy with regard to the evil which He had said that He would do to them, and He did it not." Therefore the matter of prophecy can be false.

Obj. 3: Further, in a conditional proposition, whenever the antecedent is absolutely necessary, the consequent is absolutely necessary, because the consequent of a conditional proposition stands in the same relation to the antecedent, as the conclusion to the premises in a syllogism, and a syllogism whose premises are necessary always leads to a necessary conclusion, as we find proved in I Poster. 6. But if the matter of a prophecy cannot be false, the following conditional proposition must needs be true: "If a thing has been prophesied, it will be." Now the antecedent of this conditional proposition is absolutely necessary, since it is about the past. Therefore the consequent is also necessary absolutely; yet this is unfitting, for then prophecy would not be about contingencies. Therefore it is untrue that the matter of prophecy cannot be false.

On the contrary, Cassiodorus says [*Prol. in Psalt. i] that "prophecy is a Divine inspiration or revelation, announcing the issue of things with invariable truth." Now the truth of prophecy would not be invariable, if its matter could be false.

Therefore nothing false can come under prophecy.

I answer that, As may be gathered from what has been said (AA. 1, 3, 5), prophecy is a kind of knowledge impressed under the form of teaching on the prophet's intellect, by Divine revelation. Now the truth of knowledge is the same in disciple and teacher since the knowledge of the disciple is a likeness of the knowledge of the teacher, even as in natural things the form of the thing generated is a likeness of the form of the generator. Jerome speaks in this sense when he says [*Comment. in Daniel ii, 10] that "prophecy is the seal of the Divine foreknowledge." Consequently the same truth must needs be in prophetic knowledge and utterances, as in the Divine knowledge, under which nothing false can possibly come, as stated in the First Part (Q. 16, A. 8). Therefore nothing false can come under prophecy.

Reply Obj. 1: As stated in the First Part (Q. 14, A. 13) the certitude of the Divine foreknowledge does not exclude the contingency of future singular events, because that knowledge regards the future as present and already determinate to one thing. Wherefore prophecy also, which is an "impressed likeness" or "seal of the Divine foreknowledge," does not by its unchangeable truth exclude the contingency of future things.

Reply Obj. 2: The Divine foreknowledge regards future things in two ways. First, as they are in themselves, in so far, to wit, as it sees them in their presentiality: secondly, as in their causes, inasmuch as it sees the order of causes in relation to their effects. And though future contingencies, considered as in themselves, are determinate to one thing, yet, considered as in their causes, they are not so determined but that they can happen otherwise. Again, though this twofold knowledge is always united in the Divine intellect, it is not always united in the prophetic revelation, because an imprint made by an active cause is not always on a par with the virtue of that cause. Hence sometimes the prophetic revelation is an imprinted likeness of the Divine foreknowledge, in so far as the latter regards future contingencies in themselves: and such things happen in the same way as foretold, for example this saying of Isa. 7:14: "Behold a virgin shall conceive." Sometimes, however, the prophetic revelation is an imprinted likeness of the Divine foreknowledge as knowing the order of causes to effects; and then at times the event is otherwise than foretold. Yet the prophecy does not cover a falsehood, for the meaning of the prophecy is that inferior causes, whether they be natural causes or human acts, are so disposed as to lead to such a result. In this way we are to understand the saying of Isa. 38:1: "Thou shalt die,

and not live"; in other words, "The disposition of thy body has a tendency to death": and the saying of Jonah 3:4, "Yet forty days, and Nineveh shall be destroyed," that is to say, "Its merits demand that it should be destroyed." God is said "to repent," metaphorically, inasmuch as He bears Himself after the manner of one who repents, by "changing His sentence, although He changes not His counsel" [*Cf. I, Q. 19, A. 7, ad 2].

Reply Obj. 3: Since the same truth of prophecy is the same as the truth of Divine foreknowledge, as stated above, the conditional proposition: "If this was prophesied, it will be," is true in the same way as the proposition: "If this was foreknown, it will be": for in both cases it is impossible for the antecedent not to be. Hence the consequent is necessary, considered, not as something future in our regard, but as being present to the Divine foreknowledge, as stated in the First Part (Q. 14, A. 13, ad 2). _____

QUESTION 172

OF THE CAUSE OF PROPHECY
(In Six Articles)

We must now consider the cause of prophecy. Under this head there are six points of inquiry:

(1) Whether prophecy is natural?

(2) Whether it is from God by means of the angels?

(3) Whether a natural disposition is requisite for prophecy?

(4) Whether a good life is requisite?

(5) Whether any prophecy is from the demons?

(6) Whether prophets of the demons ever tell what is true?

FIRST ARTICLE [II-II, Q. 172, Art. 1]

Whether Prophecy Can Be Natural?

Objection 1: It would seem that prophecy can be natural. For Gregory says (Dial. iv, 26) that "sometimes the mere strength of the soul is sufficiently cunning to foresee certain things": and Augustine says (Gen. ad lit. xii, 13) that the human soul, according as it is withdrawn from the sense of the body, is able to foresee the future [*Cf. I, Q. 86, A. 4, ad 2]. Now this pertains to prophecy. Therefore the soul can acquire prophecy naturally.

Obj. 2: Further, the human soul's knowledge is more alert while one wakes than while one sleeps. Now some, during sleep, naturally foresee the future, as the Philosopher asserts (De Somn. et Vigil. [*De Divinat. per Somn. ii, which is annexed to the work quoted]). Much more therefore can a man naturally foreknow the future.

Obj. 3: Further, man, by his nature, is more perfect than dumb animals. Yet some dumb animals have foreknowledge of future things that concern them. Thus ants foreknow the coming rains, which is evident from their gathering grain into their nest before the rain commences; and in like manner fish foreknow a coming storm, as may be gathered from their movements in avoiding places exposed to storm. Much more therefore can men foreknow the future that concerns themselves, and of such things is prophecy. Therefore prophecy comes from nature.

Obj. 4: Further, it is written (Prov. 29:18): "When prophecy shall fail, the people shall be scattered abroad"; wherefore it is evident that prophecy is necessary for the stability of the human race. Now "nature does not fail in necessaries" [*Aristotle, *De Anima* iii, 9]. Therefore it seems that prophecy is from nature.

On the contrary, It is written (2 Pet. 1:21): "For prophecy came not by the will of man at any time, but the holy men of God spoke, inspired by the Holy Ghost." Therefore prophecy comes not from nature, but through the gift of the Holy Ghost.

I answer that, As stated above (Q. 171, A. 6, ad 2) prophetic foreknowledge may regard future things in two ways: in one way, as they are in themselves; in another way, as they are in their causes. Now, to foreknow future things, as they are in themselves, is proper to the Divine intellect, to Whose eternity all things are present, as stated in the First Part (Q. 14, A. 13). Wherefore such like foreknowledge of the future cannot come from nature, but from Divine revelation alone. On the other hand, future things can be foreknown in their

causes with a natural knowledge even by man: thus a physician foreknows future health or death in certain causes, through previous experimental knowledge of the order of those causes to such effects. Such like knowledge of the future may be understood to be in a man by nature in two ways. In one way that the soul, from that which it holds, is able to foreknow the future, and thus Augustine says (Gen. ad lit. xii, 13): "Some have deemed the human soul to contain a certain power of divination." This seems to be in accord with the opinion of Plato [*Phaed. xxvii; Civit. vi], who held that our souls have knowledge of all things by participating in the ideas; but that this knowledge is obscured in them by union with the body; yet in some more, in others less, according to a difference in bodily purity. According to this it might be said that men, whose souls are not much obscured through union with the body, are able to foreknow such like future things by their own knowledge. Against this opinion Augustine says (Gen. ad lit. xii, 13): "How is it that the soul cannot always have this power of divination, since it always wishes to have it?"

Since, however, it seems truer, according to the opinion of Aristotle, that the soul acquires knowledge from sensibles, as stated in the First Part (Q. 84, A. 6), it is better to have recourse to another explanation, and to hold that men have no such foreknowledge of the future, but that they can acquire it by means of experience, wherein they are helped by their natural disposition, which depends on the perfection of a man's imaginative power, and the clarity of his understanding.

Nevertheless this latter foreknowledge of the future differs in two ways from the former, which comes through Divine revelation. First, because the former can be about any events whatever, and this infallibly; whereas the latter foreknowledge, which can be had naturally, is about certain effects, to which human experience may extend. Secondly, because the former prophecy is "according to the unchangeable truth" [*Q. 171, A. 3, Obj. 1], while the latter is not, and can cover a falsehood. Now the former foreknowledge, and not the latter, properly belongs to prophecy, because, as stated above (Q. 171, A. 3), prophetic knowledge is of things which naturally surpass human knowledge. Consequently we must say that prophecy strictly so called cannot be from nature, but only from Divine revelation.

Reply Obj. 1: When the soul is withdrawn from corporeal things, it becomes more adapted to receive the influence of spiritual substances [*Cf. I, Q. 88, A. 4, ad 2], and also is more inclined to receive the subtle motions which take place in the human imagination through the impression of natural causes, whereas it is

hindered from receiving them while occupied with sensible things. Hence Gregory says (Dial. iv, 26) that "the soul, at the approach of death, foresees certain future things, by reason of the subtlety of its nature," inasmuch as it is receptive even of slight impressions. Or again, it knows future things by a revelation of the angels; but not by its own power, because according to Augustine (Gen. ad lit. xii, 13), "if this were so, it would be able to foreknow the future whenever it willed," which is clearly false.

Obj. 2: Knowledge of the future by means of dreams, comes either from the revelation of spiritual substances, or from a corporeal cause, as stated above (Q. 95, A. 6), when we were treating of divination. Now both these causes are more applicable to a person while asleep than while awake, because, while awake, the soul is occupied with external sensibles, so that it is less receptive of the subtle impressions either of spiritual substances, or even of natural causes; although as regards the perfection of judgment, the reason is more alert in waking than in sleeping.

Reply Obj. 3: Even dumb animals have no foreknowledge of future events, except as these are foreknown in their causes, whereby their imagination is moved more than man's, because man's imagination, especially in waking, is more disposed according to reason than according to the impression of natural causes. Yet reason effects much more amply in man, that which the impression of natural causes effects in dumb animals; and Divine grace by inspiring the prophecy assists man still more.

Reply Obj. 4: The prophetic light extends even to the direction of human acts; and in this way prophecy is requisite for the government of a people, especially in relation to Divine worship; since for this nature is not sufficient, and grace is necessary. _____

SECOND ARTICLE [II-II, Q. 172, Art. 2]

Whether Prophetic Revelation Comes Through the Angels?

Objection 1: It would seem that prophetic revelation does not come through the angels. For it is written (Wis. 7:27) that Divine wisdom "conveyeth herself into holy souls," and "maketh the friends of God, and the prophets." Now wisdom makes the friends of God immediately. Therefore it also makes the prophets immediately, and not through the medium of the angels.

Obj. 2: Further, prophecy is reckoned among the gratuitous graces. But the gratuitous graces are from the Holy Ghost, according to 1 Cor. 12:4, "There are diversities of graces, but the same Spirit." Therefore the prophetic revelation is not made by means of an angel.

Obj. 3: Further, Cassiodorus [*Prol. in Psalt. i] says that prophecy is a "Divine revelation": whereas if it were conveyed by the angels, it would be called an angelic revelation. Therefore prophecy is not bestowed by means of the angels.

On the contrary, Dionysius says (Coel. Hier. iv): "Our glorious fathers received Divine visions by means of the heavenly powers"; and he is speaking there of prophetic visions. Therefore prophetic revelation is conveyed by means of the angels.

I answer that, As the Apostle says (Rom. 13:1), "Things that are of God are well ordered [*Vulg.: 'Those that are, are ordained of God.']." Now the Divine ordering, according to Dionysius [*Coel. Hier. iv; Eccl. Hier. v], is such that the lowest things are directed by middle things. Now the angels hold a middle position between God and men, in that they have a greater share in the perfection of the Divine goodness than men have. Wherefore the Divine enlightenments and revelations are conveyed from God to men by the angels. Now prophetic knowledge is bestowed by Divine enlightenment and revelation. Therefore it is evident that it is conveyed by the angels.

Reply Obj. 1: Charity which makes man a friend of God, is a perfection of the will, in which God alone can form an impression; whereas prophecy is a perfection of the intellect, in which an angel also can form an impression, as stated in the First Part (Q. 111, A. 1), wherefore the comparison fails between the two.

Reply Obj. 2: The gratuitous graces are ascribed to the Holy Ghost as their first principle: yet He works grace of this kind in men by means of the angels.

Reply Obj. 3: The work of the instrument is ascribed to the principal agent by whose power the instrument acts. And since a minister is like an instrument, prophetic revelation, which is conveyed by the ministry of the angels, is said to be Divine. _____

THIRD ARTICLE [II-II, Q. 172, Art. 3]

Whether a Natural Disposition Is Requisite for Prophecy?

Objection 1: It would seem that a natural disposition is requisite for prophecy. For prophecy is received by the prophet according to the disposition of the recipient, since a gloss of Jerome on Amos 1:2, "The Lord will roar from Sion," says: "Anyone who wishes to make a comparison naturally turns to those things of which he has experience, and among which his life is spent. For example, sailors compare their enemies to the winds, and their losses to a shipwreck. In like manner Amos, who was a shepherd, likens the fear of God to that which is inspired by the lion's roar." Now that which is received by a thing according to the mode of the recipient requires a natural disposition. Therefore prophecy requires a natural disposition.

Obj. 2: Further, the considerations of prophecy are more lofty than those of acquired science. Now natural indisposition hinders the considerations of acquired science, since many are prevented by natural indisposition from succeeding to grasp the speculations of science. Much more therefore is a natural disposition requisite for the contemplation of prophecy.

Obj. 3: Further, natural indisposition is a much greater obstacle than an accidental impediment. Now the considerations of prophecy are hindered by an accidental occurrence. For Jerome says in his commentary on Matthew [*The quotation is from Origen, Hom. vi in Num.] that "at the time of the marriage act, the presence of the Holy Ghost will not be vouchsafed, even though it be a prophet that fulfils the duty of procreation." Much more therefore does a natural indisposition hinder prophecy; and thus it would seem that a good natural disposition is requisite for prophecy.

On the contrary, Gregory says in a homily for Pentecost (xxx in Ev.): "He," namely the Holy Ghost, "fills the boy harpist and makes him a Psalmist; He fills the herdsman plucking wild figs, and makes him a prophet." Therefore prophecy requires no previous disposition, but depends on the will alone of the Holy Ghost, of Whom it is written (1 Cor. 12:2): "All these things, one and the same Spirit worketh, dividing to every one according as He will."

I answer that, As stated above (A. 1), prophecy in its true and exact sense comes from Divine inspiration; while that which comes from a natural cause is not called prophecy except in a relative sense. Now we must observe that as God Who is the universal efficient cause requires neither previous matter nor

previous disposition of matter in His corporeal effects, for He is able at the same instant to bring into being matter and disposition and form, so neither does He require a previous disposition in His spiritual effects, but is able to produce both the spiritual effect and at the same time the fitting disposition as requisite according to the order of nature. More than this, He is able at the same time, by creation, to produce the subject, so as to dispose a soul for prophecy and give it the prophetic grace, at the very instant of its creation.

Reply Obj. 1: It matters not to prophecy by what comparisons the thing prophesied is expressed; and so the Divine operation makes no change in a prophet in this respect. Yet if there be anything in him incompatible with prophecy, it is removed by the Divine power.

Reply Obj. 2: The considerations of science proceed from a natural cause, and nature cannot work without a previous disposition in matter. This cannot be said of God Who is the cause of prophecy.

Reply Obj. 3: A natural indisposition, if not removed, might be an obstacle to prophetic revelation, for instance if a man were altogether deprived of the natural senses. In the same way a man might be hindered from the act of prophesying by some very strong passion, whether of anger, or of concupiscence as in coition, or by any other passion. But such a natural indisposition as this is removed by the Divine power, which is the cause of prophecy.

FOURTH ARTICLE [II-II, Q. 172, Art. 4]

Whether a Good Life Is Requisite for Prophecy?

Objection 1: It would seem that a good life is requisite for prophecy. For it is written (Wis. 7:27) that the wisdom of God "through nations conveyeth herself into holy souls," and "maketh the friends of God, and prophets." Now there can be no holiness without a good life and sanctifying grace. Therefore prophecy cannot be without a good life and sanctifying grace.

Obj. 2: Further, secrets are not revealed save to a friend, according to John 15:15, "But I have called you friends, because all things whatsoever I have heard of My Father, I have made known to you." Now God reveals His secrets to the prophets (Amos 3:7). Therefore it would seem that the prophets are the friends of God; which is impossible without charity. Therefore seemingly prophecy

cannot be without charity; and charity is impossible without sanctifying grace.

Obj. 3: Further, it is written (Matt. 7:15): "Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves." Now all who are without grace are likened inwardly to a ravening wolf, and consequently all such are false prophets. Therefore no man is a true prophet except he be good by grace.

Obj. 4: Further, the Philosopher says (De Somn. et Vigil. [*Cf. De Divinat. per Somn. i, which is annexed to the work quoted]) that "if interpretation of dreams is from God, it is unfitting for it to be bestowed on any but the best." Now it is evident that the gift of prophecy is from God. Therefore the gift of prophecy is vouchsafed only to the best men.

On the contrary, To those who had said, "Lord, have we not prophesied in Thy name?" this reply is made: "I never knew you" (Matt. 7:22, 23). Now "the Lord knoweth who are His" (2 Tim. 2:19). Therefore prophecy can be in those who are not God's by grace.

I answer that, A good life may be considered from two points of view. First, with regard to its inward root, which is sanctifying grace. Secondly, with regard to the inward passions of the soul and the outward actions. Now sanctifying grace is given chiefly in order that man's soul may be united to God by charity. Wherefore Augustine says (De Trin. xv, 18): "A man is not transferred from the left side to the right, unless he receive the Holy Ghost, by Whom he is made a lover of God and of his neighbor." Hence whatever can be without charity can be without sanctifying grace, and consequently without goodness of life. Now prophecy can be without charity; and this is clear on two counts. First, on account of their respective acts: for prophecy pertains to the intellect, whose act precedes the act of the will, which power is perfected by charity. For this reason the Apostle (1 Cor. 13) reckons prophecy with other things pertinent to the intellect, that can be had without charity. Secondly, on account of their respective ends. For prophecy like other gratuitous graces is given for the good of the Church, according to 1 Cor. 12:7, "The manifestation of the Spirit is given to every man unto profit"; and is not directly intended to unite man's affections to God, which is the purpose of charity. Therefore prophecy can be without a good life, as regards the first root of this goodness.

If, however, we consider a good life, with regard to the passions of the soul, and

external actions, from this point of view an evil life is an obstacle to prophecy. For prophecy requires the mind to be raised very high in order to contemplate spiritual things, and this is hindered by strong passions, and the inordinate pursuit of external things. Hence we read of the sons of the prophets (4 Kings 4:38) that they "dwelt together with [Vulg.: 'before']" Eliseus, leading a solitary life, as it were, lest worldly employment should be a hindrance to the gift of prophecy.

Reply Obj. 1: Sometimes the gift of prophecy is given to a man both for the good of others, and in order to enlighten his own mind; and such are those whom Divine wisdom, "conveying itself" by sanctifying grace to their minds, "maketh the friends of God, and prophets." Others, however, receive the gift of prophecy merely for the good of others. Hence Jerome commenting on Matt. 7:22, says: "Sometimes prophesying, the working of miracles, and the casting out of demons are accorded not to the merit of those who do these things, but either to the invoking the name of Christ, or to the condemnation of those who invoke, and for the good of those who see and hear."

Reply Obj. 2: Gregory [*Hom. xxvii in Ev.] expounding this passage [*John 15:15] says: "Since we love the lofty things of heaven as soon as we hear them, we know them as soon as we love them, for to love is to know. Accordingly He had made all things known to them, because having renounced earthly desires they were kindled by the torches of perfect love." In this way the Divine secrets are not always revealed to prophets.

Reply Obj. 3: Not all wicked men are ravening wolves, but only those whose purpose is to injure others. For Chrysostom says [*Opus Imperf. in Matth., Hom. xix, among the works of St. John Chrysostom, and falsely ascribed to him] that "Catholic teachers, though they be sinners, are called slaves of the flesh, but never ravening wolves, because they do not purpose the destruction of Christians." And since prophecy is directed to the good of others, it is manifest that such are false prophets, because they are not sent for this purpose by God.

Reply Obj. 4: God's gifts are not always bestowed on those who are simply the best, but sometimes are vouchsafed to those who are best as regards the receiving of this or that gift. Accordingly God grants the gift of prophecy to those whom He judges best to give it to. _____

FIFTH ARTICLE [II-II, Q. 172, Art. 5]

Whether Any Prophecy Comes from the Demons?

Objection 1: It would seem that no prophecy comes from the demons. For prophecy is "a Divine revelation," according to Cassiodorus [*Prol. in Psalt. i]. But that which is done by a demon is not Divine. Therefore no prophecy can be from a demon.

Obj. 2: Further, some kind of enlightenment is requisite for prophetic knowledge, as stated above (Q. 171, AA. 2, 3). Now the demons do not enlighten the human intellect, as stated above in the First Part (Q. 119, A. 3). Therefore no prophecy can come from the demons.

Obj. 3: Further, a sign is worthless if it betokens contraries. Now prophecy is a sign in confirmation of faith; wherefore a gloss on Rom. 12:6, "Either prophecy to be used according to the rule of faith," says: "Observe that in reckoning the graces, he begins with prophecy, which is the first proof of the reasonableness of our faith; since believers, after receiving the Spirit, prophesied." Therefore prophecy cannot be bestowed by the demons.

On the contrary, It is written (3 Kings 18:19): "Gather unto me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the grove four hundred, who eat at Jezebel's table." Now these were worshippers of demons. Therefore it would seem that there is also a prophecy from the demons.

I answer that, As stated above (Q. 171, A. 1), prophecy denotes knowledge far removed from human knowledge. Now it is evident that an intellect of a higher order can know some things that are far removed from the knowledge of an inferior intellect. Again, above the human intellect there is not only the Divine intellect, but also the intellects of good and bad angels according to the order of nature. Hence the demons, even by their natural knowledge, know certain things remote from men's knowledge, which they can reveal to men: although those things which God alone knows are remote simply and most of all.

Accordingly prophecy, properly and simply, is conveyed by Divine revelations alone; yet the revelation which is made by the demons may be called prophecy in a restricted sense. Wherefore those men to whom something is revealed by the demons are styled in the Scriptures as prophets, not simply, but with an addition, for instance as "false prophets," or "prophets of idols." Hence Augustine says

(Gen. ad lit. xii, 19): "When the evil spirit lays hold of a man for such purposes as these," namely visions, "he makes him either devilish, or possessed, or a false prophet."

Reply Obj. 1: Cassiodorus is here defining prophecy in its proper and simple acceptation.

Reply Obj. 2: The demons reveal what they know to men, not by enlightening the intellect, but by an imaginary vision, or even by audible speech; and in this way this prophecy differs from true prophecy.

Reply Obj. 3: The prophecy of the demons can be distinguished from Divine prophecy by certain, and even outward, signs. Hence Chrysostom says [*Opus Imperf. in Matth., Hom. xix, falsely ascribed to St. John Chrysostom] that "some prophesy by the spirit of the devil, such as diviners, but they may be discerned by the fact that the devil sometimes utters what is false, the Holy Ghost never." Wherefore it is written (Deut. 18:21, 22): "If in silent thought thou answer: How shall I know the word that the Lord hath spoken? Thou shalt have this sign: Whatsoever that same prophet foretelleth in the name of the Lord, and it come not to pass, that thing the Lord hath not spoken." _____

SIXTH ARTICLE [II-II, Q. 172, Art. 6]

Whether the Prophets of the Demons Ever Foretell the Truth?

Objection 1: It would seem that the prophets of the demons never foretell the truth. For Ambrose [*Hilary the Deacon (Ambrosiaster) on 1 Cor. 12:3] says that "Every truth, by whomsoever spoken, is from the Holy Ghost." Now the prophets of the demons do not speak from the Holy Ghost, because "there is no concord between Christ and Belial [*'What concord hath Christ with Belial?']" (2 Cor. 6:15). Therefore it would seem that they never foretell the truth.

Obj. 2: Further, just as true prophets are inspired by the Spirit of truth, so the prophets of the demons are inspired by the spirit of untruth, according to 3 Kings 22:22, "I will go forth, and be a lying spirit in the mouth of all his prophets." Now the prophets inspired by the Holy Ghost never speak false, as stated above (Q. 111, A. 6). Therefore the prophets of the demons never speak truth.

Obj. 3: Further, it is said of the devil (John 8:44) that "when he speaketh a lie, he speaketh of his own, for the devil is a liar, and the father thereof," i.e. of lying. Now by inspiring his prophets, the devil speaks only of his own, for he is not appointed God's minister to declare the truth, since "light hath no fellowship with darkness [*Vulg.: 'What fellowship hath light with darkness?']" (2 Cor. 6:14). Therefore the prophets of the demons never foretell the truth.

On the contrary, A gloss on Num. 22:14, says that "Balaam was a diviner, for he sometimes foreknew the future by help of the demons and the magic art." Now he foretold many true things, for instance that which is to be found in Num. 24:17: "A star shall rise out of Jacob, and a scepter shall spring up from Israel." Therefore even the prophets of the demons foretell the truth.

I answer that, As the good is in relation to things, so is the true in relation to knowledge. Now in things it is impossible to find one that is wholly devoid of good. Wherefore it is also impossible for any knowledge to be wholly false, without some mixture of truth. Hence Bede says [*Comment. in Luc. xvii, 12; Cf. Augustine, QQ. Evang. ii, 40] that "no teaching is so false that it never mingles truth with falsehood." Hence the teaching of the demons, with which they instruct their prophets, contains some truths whereby it is rendered acceptable. For the intellect is led astray to falsehood by the semblance of truth, even as the will is seduced to evil by the semblance of goodness. Wherefore Chrysostom says [*Opus Imperf. in Matth., Hom. xix, falsely ascribed to St. John Chrysostom]: "The devil is allowed sometimes to speak true things, in order that his unwonted truthfulness may gain credit for his lie."

Reply Obj. 1: The prophets of the demons do not always speak from the demons' revelation, but sometimes by Divine inspiration. This was evidently the case with Balaam, of whom we read that the Lord spoke to him (Num. 22:12), though he was a prophet of the demons, because God makes use even of the wicked for the profit of the good. Hence He foretells certain truths even by the demons' prophets, both that the truth may be rendered more credible, since even its foes bear witness to it, and also in order that men, by believing such men, may be more easily led on to truth. Wherefore also the Sibyls foretold many true things about Christ.

Yet even when the demons' prophets are instructed by the demons, they foretell the truth, sometimes by virtue of their own nature, the author of which is the Holy Ghost, and sometimes by revelation of the good spirits, as Augustine declares (Gen. ad lit. xii, 19): so that even then this truth which the demons proclaim is from the Holy Ghost.

Reply Obj. 2: A true prophet is always inspired by the Spirit of truth, in Whom there is no falsehood, wherefore He never says what is not true; whereas a false prophet is not always instructed by the spirit of untruth, but sometimes even by the Spirit of truth. Even the very spirit of untruth sometimes declares true things, sometimes false, as stated above.

Reply Obj. 3: Those things are called the demons' own, which they have of themselves, namely lies and sins; while they have, not of themselves but of God, those things which belong to them by nature: and it is by virtue of their own nature that they sometimes foretell the truth, as stated above (ad 1). Moreover God makes use of them to make known the truth which is to be accomplished through them, by revealing Divine mysteries to them through the angels, as already stated (Gen. ad lit. xii, 19; I, Q. 109, A. 4, ad 1).

QUESTION 173

OF THE MANNER IN WHICH PROPHETIC KNOWLEDGE IS CONVEYED (In Four Articles)

We must now consider the manner in which prophetic knowledge is conveyed, and under this head there are four points of inquiry:

(1) Whether the prophets see God's very essence?

(2) Whether the prophetic revelation is effected by the infusion of certain species, or by the infusion of Divine light alone?

(3) Whether prophetic revelation is always accompanied by abstraction from the sense?

(4) Whether prophecy is always accompanied by knowledge of the things prophesied? _____

FIRST ARTICLE [II-II, Q. 173, Art. 1]

Whether the Prophets See the Very Essence of God?

Objection 1: It would seem that the prophets see the very essence of God, for a gloss on Isa. 38:1, "Take order with thy house, for thou shalt die and not live," says: "Prophets can read in the book of God's foreknowledge in which all things are written." Now God's foreknowledge is His very essence. Therefore prophets see God's very essence.

Obj. 2: Further, Augustine says (De Trin. ix, 7) that "in that eternal truth from which all temporal things are made, we see with the mind's eye the type both of our being and of our actions." Now, of all men, prophets have the highest knowledge of Divine things. Therefore they, especially, see the Divine essence.

Obj. 3: Further, future contingencies are foreknown by the prophets "with unchangeable truth." Now future contingencies exist thus in God alone. Therefore the prophets see God Himself.

On the contrary, The vision of the Divine essence is not made void in heaven; whereas "prophecy is made void" (1 Cor. 13:8). Therefore prophecy is not conveyed by a vision of the Divine essence.

I answer that, Prophecy denotes Divine knowledge as existing afar off. Wherefore it is said of the prophets (Heb. 11:13) that "they were beholding . . . afar off." But those who are in heaven and in the state of bliss see, not as from afar off, but rather, as it were, from near at hand, according to Ps. 139:14, "The upright shall dwell with Thy countenance." Hence it is evident that prophetic knowledge differs from the perfect knowledge, which we shall have in heaven,

so that it is distinguished therefrom as the imperfect from the perfect, and when the latter comes the former is made void, as appears from the words of the Apostle (1 Cor. 13:10).

Some, however, wishing to discriminate between prophetic knowledge and the knowledge of the blessed, have maintained that the prophets see the very essence of God (which they call the "mirror of eternity") [*Cf. De Veritate, xii, 6; Sent. II, D, XI, part 2, art. 2, ad 4], not, however, in the way in which it is the object of the blessed, but as containing the types [*Cf. I, Q. 15] of future events. But this is altogether impossible. For God is the object of bliss in His very essence, according to the saying of Augustine (Confess. v, 4): "Happy whoso knoweth Thee, though he know not these," i.e. creatures. Now it is not possible to see the types of creatures in the very essence of God without seeing It, both because the Divine essence is Itself the type of all things that are made—the ideal type adding nothing to the Divine essence save only a relationship to the creature—and because knowledge of a thing in itself—and such is the knowledge of God as the object of heavenly bliss—precedes knowledge of that thing in its relation to something else—and such is the knowledge of God as containing the types of things. Consequently it is impossible for prophets to see God as containing the types of creatures, and yet not as the object of bliss. Therefore we must conclude that the prophetic vision is not the vision of the very essence of God, and that the prophets do not see in the Divine essence Itself the things they do see, but that they see them in certain images, according as they are enlightened by the Divine light.

Wherefore Dionysius (Coel. Hier. iv), in speaking of prophetic visions, says that "the wise theologian calls that vision divine which is effected by images of things lacking a bodily form through the seer being rapt in divine things." And these images illumined by the Divine light have more of the nature of a mirror than the Divine essence: since in a mirror images are formed from other things, and this cannot be said of God. Yet the prophet's mind thus enlightened may be called a mirror, in so far as a likeness of the truth of the Divine foreknowledge is formed therein, for which reason it is called the "mirror of eternity," as representing God's foreknowledge, for God in His eternity sees all things as present before Him, as stated above (Q. 172, A. 1).

Reply Obj. 1: The prophets are said to read the book of God's foreknowledge, inasmuch as the truth is reflected from God's foreknowledge on the prophet's mind.

Reply Obj. 2: Man is said to see in the First Truth the type of his existence, in so far as the image of the First Truth shines forth on man's mind, so that he is able to know himself.

Reply Obj. 3: From the very fact that future contingencies are in God according to unalterable truth, it follows that God can impress a like knowledge on the prophet's mind without the prophet seeing God in His essence.

SECOND ARTICLE [II-II, Q. 173, Art. 2]

Whether, in Prophetic Revelation, New Species of Things Are Impressed on the Prophet's Mind, or Merely a New Light?

Objection 1: It would seem that in prophetic revelation no new species of things are impressed on the prophet's mind, but only a new light. For a gloss of Jerome on Amos 1:2 says that "prophets draw comparisons from things with which they are conversant." But if prophetic vision were effected by means of species newly impressed, the prophet's previous experience of things would be inoperative. Therefore no new species are impressed on the prophet's soul, but only the prophetic light.

Obj. 2: Further, according to Augustine (Gen. ad lit. xii, 9), "it is not imaginative but intellective vision that makes the prophet"; wherefore it is declared (Dan. 10:1) that "there is need of understanding in a vision." Now intellective vision, as stated in the same book (Gen. ad lit. xii, 6) is not effected by means of images, but by the very truth of things. Therefore it would seem that prophetic revelation is not effected by impressing species on the soul.

Obj. 3: Further, by the gift of prophecy the Holy Ghost endows man with something that surpasses the faculty of nature. Now man can by his natural faculties form all kinds of species of things. Therefore it would seem that in prophetic revelation no new species of things are impressed, but merely an intellectual light.

On the contrary, It is written (Osee 12:10): "I have multiplied" their "visions, and I have used similitudes, by the ministry of the prophets." Now multiplicity of visions results, not from a diversity of intellectual light, which is common to every prophetic vision, but from a diversity of species, whence similitudes also result. Therefore it seems that in prophetic revelation new species of things are

impressed, and not merely an intellectual light.

I answer that, As Augustine says (Gen. ad lit. xii, 9), "prophetic knowledge pertains most of all to the intellect." Now two things have to be considered in connection with the knowledge possessed by the human mind, namely the acceptance or representation of things, and the judgment of the things represented. Now things are represented to the human mind under the form of species: and according to the order of nature, they must be represented first to the senses, secondly to the imagination, thirdly to the passive intellect, and these are changed by the species derived from the phantasms, which change results from the enlightening action of the active intellect. Now in the imagination there are the forms of sensible things not only as received from the senses, but also transformed in various ways, either on account of some bodily transformation (as in the case of people who are asleep or out of their senses), or through the coordination of the phantasms, at the command of reason, for the purpose of understanding something. For just as the various arrangements of the letters of the alphabet convey various ideas to the understanding, so the various coordinations of the phantasms produce various intelligible species of the intellect.

As to the judgment formed by the human mind, it depends on the power of the intellectual light.

Now the gift of prophecy confers on the human mind something which surpasses the natural faculty in both these respects, namely as to the judgment which depends on the inflow of intellectual light, and as to the acceptance or representation of things, which is effected by means of certain species. Human teaching may be likened to prophetic revelation in the second of these respects, but not in the first. For a man represents certain things to his disciple by signs of speech, but he cannot enlighten him inwardly as God does.

But it is the first of these two that holds the chief place in prophecy, since judgment is the complement of knowledge. Wherefore if certain things are divinely represented to any man by means of imaginary likenesses, as happened to Pharaoh (Gen. 41:1-7) and to Nabuchodonosor (Dan. 4:1-2), or even by bodily likenesses, as happened to Balthasar (Dan. 5:5), such a man is not to be considered a prophet, unless his mind be enlightened for the purpose of judgment; and such an apparition is something imperfect in the genus of prophecy. Wherefore some [*Rabbi Moyses, Doct. Perplex. II, xxxvi] have

called this "prophetic ecstasy," and such is divination by dreams. And yet a man will be a prophet, if his intellect be enlightened merely for the purpose of judging of things seen in imagination by others, as in the case of Joseph who interpreted Pharaoh's dream. But, as Augustine says (Gen. ad lit. xii, 9), "especially is he a prophet who excels in both respects, so," to wit, "as to see in spirit likenesses significant of things corporeal, and understand them by the quickness of his intellect."

Now sensible forms are divinely presented to the prophet's mind, sometimes externally by means of the senses—thus Daniel saw the writing on the wall (Dan. 5:25)—sometimes by means of imaginary forms, either of exclusively Divine origin and not received through the senses (for instance, if images of colors were imprinted on the imagination of one blind from birth), or divinely coordinated from those derived from the senses—thus Jeremiah saw the "boiling caldron . . . from the face of the north" (Jer. 1:13)—or by the direct impression of intelligible species on the mind, as in the case of those who receive infused scientific knowledge or wisdom, such as Solomon or the apostles.

But intellectual light is divinely imprinted on the human mind—sometimes for the purpose of judging of things seen by others, as in the case of Joseph, quoted above, and of the apostles whose understanding our Lord opened "that they might understand the scriptures" (Luke 24:45); and to this pertains the "interpretation of speeches"—sometimes for the purpose of judging according to Divine truth, of the things which a man apprehends in the ordinary course of nature—sometimes for the purpose of discerning truthfully and efficaciously what is to be done, according to Isa. 63:14, "The Spirit of the Lord was their leader."

Hence it is evident that prophetic revelation is conveyed sometimes by the mere infusion of light, sometimes by imprinting species anew, or by a new coordination of species.

Reply Obj. 1: As stated above, sometimes in prophetic revelation imaginary species previously derived from the senses are divinely coordinated so as to accord with the truth to be revealed, and then previous experience is operative in the production of the images, but not when they are impressed on the mind wholly from without.

Reply Obj. 2: Intellectual vision is not effected by means of bodily and

individual images, but by an intelligible image. Hence Augustine says (De Trin. ix, 11) that "the soul possesses a certain likeness of the species known to it." Sometimes this intelligible image is, in prophetic revelation, imprinted immediately by God, sometimes it results from pictures in the imagination, by the aid of the prophetic light, since a deeper truth is gathered from these pictures in the imagination by means of the enlightenment of the higher light.

Reply Obj. 3: It is true that man is able by his natural powers to form all kinds of pictures in the imagination, by simply considering these pictures, but not so that they be directed to the representation of intelligible truths that surpass his intellect, since for this purpose he needs the assistance of a supernatural light.

THIRD ARTICLE [II-II, Q. 173, Art. 3]

Whether the Prophetic Vision Is Always Accompanied by Abstraction from the Senses?

Objection 1: It would seem that the prophetic vision is always accompanied by abstraction from the senses. For it is written (Num. 12:6): "If there be among you a prophet of the Lord, I will appear to him in a vision, or I will speak to him in a dream." Now a gloss says at the beginning of the Psalter, "a vision that takes place by dreams and apparitions consists of things which seem to be said or done." But when things seem to be said or done, which are neither said nor done, there is abstraction from the senses. Therefore prophecy is always accompanied by abstraction from the senses.

Obj. 2: Further, when one power is very intent on its own operation, other powers are drawn away from theirs; thus men who are very intent on hearing something fail to see what takes place before them. Now in the prophetic vision the intellect is very much uplifted, and intent on its act. Therefore it seems that the prophetic vision is always accompanied by abstraction from the senses.

Obj. 3: Further, the same thing cannot, at the same time, tend in opposite directions. Now in the prophetic vision the mind tends to the acceptance of things from above, and consequently it cannot at the same time tend to sensible objects. Therefore it would seem necessary for prophetic revelation to be always accompanied by abstraction from the senses.

Obj. 4: *On the contrary,* It is written (1 Cor. 14:32): "The spirits of the prophets

are subject to the prophets." Now this were impossible if the prophet were not in possession of his faculties, but abstracted from his senses. Therefore it would seem that prophetic vision is not accompanied by abstraction from the senses.

I answer that, As stated in the foregoing Article, the prophetic revelation takes place in four ways: namely, by the infusion of an intelligible light, by the infusion of intelligible species, by impression or coordination of pictures in the imagination, and by the outward presentation of sensible images. Now it is evident that there is no abstraction from the senses, when something is presented to the prophet's mind by means of sensible species—whether these be divinely formed for this special purpose, as the bush shown to Moses (Ex. 3:2), and the writing shown to Daniel (Dan. 5:)—or whether they be produced by other causes; yet so that they are ordained by Divine providence to be prophetically significant of something, as, for instance, the Church was signified by the ark of Noah.

Again, abstraction from the external senses is not rendered necessary when the prophet's mind is enlightened by an intellectual light, or impressed with intelligible species, since in us the perfect judgment of the intellect is effected by its turning to sensible objects, which are the first principles of our knowledge, as stated in the First Part (Q. 84, A. 6).

When, however, prophetic revelation is conveyed by images in the imagination, abstraction from the senses is necessary lest the things thus seen in imagination be taken for objects of external sensation. Yet this abstraction from the senses is sometimes complete, so that a man perceives nothing with his senses; and sometimes it is incomplete, so that he perceives something with his senses, yet does not fully discern the things he perceives outwardly from those he sees in imagination. Hence Augustine says (Gen. ad lit. xii, 12): "Those images of bodies which are formed in the soul are seen just as bodily things themselves are seen by the body, so that we see with our eyes one who is present, and at the same time we see with the soul one who is absent, as though we saw him with our eyes."

Yet this abstraction from the senses takes place in the prophets without subverting the order of nature, as is the case with those who are possessed or out of their senses; but is due to some well-ordered cause. This cause may be natural —for instance, sleep—or spiritual—for instance, the intenseness of the prophets' contemplation; thus we read of Peter (Acts 10:9) that while he was praying in the

supper-room [*Vulg.: 'the house-top' or 'upper-chamber'] "he fell into an ecstasy"—or he may be carried away by the Divine power, according to the saying of Ezechiel 1:3: "The hand of the Lord was upon him."

Reply Obj. 1: The passage quoted refers to prophets in whom imaginary pictures were formed or coordinated, either while asleep, which is denoted by the word "dream," or while awake, which is signified by the word "vision."

Reply Obj. 2: When the mind is intent, in its act, upon distant things which are far removed from the senses, the intensity of its application leads to abstraction from the senses; but when it is intent, in its act, upon the coordination of or judgment concerning objects of sense, there is no need for abstraction from the senses.

Reply Obj. 3: The movement of the prophetic mind results not from its own power, but from a power acting on it from above. Hence there is no abstraction from the senses when the prophet's mind is led to judge or coordinate matters relating to objects of sense, but only when the mind is raised to the contemplation of certain more lofty things.

Reply Obj. 4: The spirit of the prophets is said to be subject to the prophets as regards the prophetic utterances to which the Apostle refers in the words quoted; because, to wit, the prophets in declaring what they have seen speak their own mind, and are not thrown off their mental balance, like persons who are possessed, as Priscilla and Montanus maintained. But as regards the prophetic revelation itself, it would be more correct to say that the prophets are subject to the spirit of prophecy, i.e. to the prophetic gift. _____

FOURTH ARTICLE [II-II, Q. 173, Art. 4]

Whether Prophets Always Know the Things Which They Prophesy?

Objection 1: It would seem that the prophets always know the things which they prophesy. For, as Augustine says (Gen. ad lit. xii, 9), "those to whom signs were shown in spirit by means of the likenesses of bodily things, had not the gift of prophecy, unless the mind was brought into action, so that those signs were also understood by them." Now what is understood cannot be unknown. Therefore the prophet is not ignorant of what he prophesies.

Obj. 2: Further, the light of prophecy surpasses the light of natural reason. Now

one who possesses a science by his natural light, is not ignorant of his scientific acquirements. Therefore he who utters things by the prophetic light cannot ignore them.

Obj. 3: Further, prophecy is directed for man's enlightenment; wherefore it is written (2 Pet. 1:19): "We have the more firm prophetical word, whereunto you do well to attend, as to a light that shineth in a dark place." Now nothing can enlighten others unless it be lightsome in itself. Therefore it would seem that the prophet is first enlightened so as to know what he declares to others.

On the contrary, It is written (John 11:51): "And this he" (Caiphas) "spoke, not of himself, but being the High Priest of that year, he prophesied that Jesus should die for the nation," etc. Now Caiphas knew this not. Therefore not every prophet knows what he prophesies.

I answer that, In prophetic revelation the prophet's mind is moved by the Holy Ghost, as an instrument that is deficient in regard to the principal agent. Now the prophet's mind is moved not only to apprehend something, but also to speak or to do something; sometimes indeed to all these three together, sometimes to two, sometimes to one only, and in each case there may be a defect in the prophet's knowledge. For when the prophet's mind is moved to think or apprehend a thing, sometimes he is led merely to apprehend that thing, and sometimes he is further led to know that it is divinely revealed to him.

Again, sometimes the prophet's mind is moved to speak something, so that he understands what the Holy Ghost means by the words he utters; like David who said (2 Kings 23:2): "The Spirit of the Lord hath spoken by me"; while, on the other hand, sometimes the person whose mind is moved to utter certain words knows not what the Holy Ghost means by them, as was the case with Caiphas (John 11:51).

Again, when the Holy Ghost moves a man's mind to do something, sometimes the latter understands the meaning of it, like Jeremias who hid his loin-cloth in the Euphrates (Jer. 13:1-11); while sometimes he does not understand it—thus the soldiers, who divided Christ's garments, understood not the meaning of what they did.

Accordingly, when a man knows that he is being moved by the Holy Ghost to think something, or signify something by word or deed, this belongs properly to

prophecy; whereas when he is moved, without his knowing it, this is not perfect prophecy, but a prophetic instinct. Nevertheless it must be observed that since the prophet's mind is a defective instrument, as stated above, even true prophets know not all that the Holy Ghost means by the things they see, or speak, or even do.

And this suffices for the Replies to the Objections, since the arguments given at the beginning refer to true prophets whose minds are perfectly enlightened from above. _____

QUESTION 174

OF THE DIVISION OF PROPHECY (SIX ARTICLES)

We must now consider the division of prophecy, and under this head there are six points of inquiry:

(1) The division of prophecy into its species;

(2) Whether the more excellent prophecy is that which is without imaginative vision?

(3) The various degrees of prophecy;

(4) Whether Moses was the greatest of the prophets?

(5) Whether a comprehensor can be a prophet?

(6) Whether prophecy advanced in perfection as time went on?

FIRST ARTICLE [II-II, Q. 174, Art. 1]

Whether Prophecy Is Fittingly Divided into the Prophecy of Divine Predestination, of Foreknowledge, and of Denunciation?

Objection 1: It would seem that prophecy is unfittingly divided according to a gloss on Matt. 1:23, "Behold a virgin shall be with child," where it is stated that "one kind of prophecy proceeds from the Divine predestination, and must in all respects be accomplished so that its fulfillment is independent of our will, for

instance the one in question. Another prophecy proceeds from God's foreknowledge: and into this our will enters. And another prophecy is called denunciation, which is significative of God's disapproval." For that which results from every prophecy should not be reckoned a part of prophecy. Now all prophecy is according to the Divine foreknowledge, since the prophets "read in the book of foreknowledge," as a gloss says on Isa. 38:1. Therefore it would seem that prophecy according to foreknowledge should not be reckoned a species of prophecy.

Obj. 2: Further, just as something is foretold in denunciation, so is something foretold in promise, and both of these are subject to alteration. For it is written (Jer. 18:7, 8): "I will suddenly speak against a nation and against a kingdom, to root out, and to pull down, and to destroy it. If that nation against which I have spoken shall repent of their evil, I also will repent"—and this pertains to the prophecy of denunciation, and afterwards the text continues in reference to the prophecy of promise (Jer. 18:9, 10): "I will suddenly speak of a nation and of a kingdom, to build up and plant it. If it shall do evil in My sight . . . I will repent of the good that I have spoken to do unto it." Therefore as there is reckoned to be a prophecy of denunciation, so should there be a prophecy of promise.

Obj. 3: Further, Isidore says (Etym. vii, 8): "There are seven kinds of prophecy. The first is an ecstasy, which is the transport of the mind: thus Peter saw a vessel descending from heaven with all manner of beasts therein. The second kind is a vision, as we read in Isaias, who says (Isa. 6:1): 'I saw the Lord sitting,' etc. The third kind is a dream: thus Jacob in a dream, saw a ladder. The fourth kind is from the midst of a cloud: thus God spake to Moses. The fifth kind is a voice from heaven, as that which called to Abraham saying (Gen. 22:11): 'Lay not thy hand upon the boy.' The sixth kind is taking up a parable, as in the example of Balaam (Num. 23:7; 24:15). The seventh kind is the fullness of the Holy Ghost, as in the case of nearly all the prophets." Further, he mentions three kinds of vision; "one by the eyes of the body, another by the soul's imagination, a third by the eyes of the mind." Now these are not included in the aforesaid division. Therefore it is insufficient.

On the contrary, stands the authority of Jerome to whom the gloss above quoted is ascribed.

I answer that, The species of moral habits and acts are distinguished according to their objects. Now the object of prophecy is something known by God and

surpassing the faculty of man. Wherefore, according to the difference of such things, prophecy is divided into various species, as assigned above. Now it has been stated above (Q. 71, A. 6, ad 2) that the future is contained in the Divine knowledge in two ways. First, as in its cause: and thus we have the prophecy of *denunciation,* which is not always fulfilled. but it foretells the relation of cause to effect, which is sometimes hindered by some other occurrence supervening. Secondly, God foreknows certain things in themselves—either as to be accomplished by Himself, and of such things is the prophecy of *predestination,* since, according to Damascene (De Fide Orth. ii, 30), "God predestines things which are not in our power"—or as to be accomplished through man's free-will, and of such is the prophecy of *foreknowledge.* This may regard either good or evil, which does not apply to the prophecy of predestination, since the latter regards good alone. And since predestination is comprised under foreknowledge, the gloss in the beginning of the Psalter assigns only two species to prophecy, namely of *foreknowledge,* and of *denunciation.*

Reply Obj. 1: Foreknowledge, properly speaking, denotes precognition of future events in themselves, and in this sense it is reckoned a species of prophecy. But in so far as it is used in connection with future events, whether as in themselves, or as in their causes, it is common to every species of prophecy.

Reply Obj. 2: The prophecy of promise is included in the prophecy of denunciation, because the aspect of truth is the same in both. But it is denominated in preference from denunciation, because God is more inclined to remit punishment than to withdraw promised blessings.

Reply Obj. 3: Isidore divides prophecy according to the manner of prophesying. Now we may distinguish the manner of prophesying—either according to man's cognitive powers, which are sense, imagination, and intellect, and then we have the three kinds of vision mentioned both by him and by Augustine (Gen. ad lit. xii, 6, 7)—or according to the different ways in which the prophetic current is received. Thus as regards the enlightening of the intellect there is the "fullness of the Holy Ghost" which he mentions in the seventh place. As to the imprinting of pictures on the imagination he mentions three, namely "dreams," to which he gives the third place; "vision," which occurs to the prophet while awake and regards any kind of ordinary object, and this he puts in the second place; and "ecstasy," which results from the mind being uplifted to certain lofty things, and to this he assigns the first place. As regards sensible signs he reckons three kinds of prophecy, because a sensible sign is—either a corporeal thing offered

externally to the sight, such as "a cloud," which he mentions in the fourth place —or a "voice" sounding from without and conveyed to man's hearing—this he puts in the fifth place—or a voice proceeding from a man, conveying something under a similitude, and this pertains to the "parable" to which he assigns the sixth place. _____

SECOND ARTICLE [II-II, Q. 174, Art. 2]

Whether the Prophecy Which Is Accompanied by Intellective and Imaginative Vision Is More Excellent Than That Which Is Accompanied by Intellective Vision Alone?

Objection 1: It would seem that the prophecy which has intellective and imaginative vision is more excellent than that which is accompanied by intellective vision alone. For Augustine says (Gen. ad lit. xii, 9): "He is less a prophet, who sees in spirit nothing but the signs representative of things, by means of the images of things corporeal: he is more a prophet, who is merely endowed with the understanding of these signs; but most of all is he a prophet, who excels in both ways," and this refers to the prophet who has intellective together with imaginative vision. Therefore this kind of prophecy is more excellent.

Obj. 2: Further, the greater a thing's power is, the greater the distance to which it extends. Now the prophetic light pertains chiefly to the mind, as stated above (Q. 173, A. 2). Therefore apparently the prophecy that extends to the imagination is greater than that which is confined to the intellect.

Obj. 3: Further, Jerome (Prol. in Lib. Reg.) distinguishes the "prophets" from the "sacred writers." Now all those whom he calls prophets (such as Isaias, Jeremias, and the like) had intellective together with imaginative vision: but not those whom he calls sacred writers, as writing by the inspiration of the Holy Ghost (such as Job, David, Solomon, and the like). Therefore it would seem more proper to call prophets those who had intellective together with imaginative vision, than those who had intellective vision alone.

Obj. 4: Further, Dionysius says (Coel. Hier. i) that "it is impossible for the Divine ray to shine on us, except as screened round about by the many-colored sacred veils." Now the prophetic revelation is conveyed by the infusion of the divine ray. Therefore it seems that it cannot be without the veils of phantasms.

On the contrary, A gloss says at the beginning of the Psalter that "the most excellent manner of prophecy is when a man prophesies by the mere inspiration of the Holy Ghost, apart from any outward assistance of deed, word, vision, or dream."

I answer that, The excellence of the means is measured chiefly by the end. Now the end of prophecy is the manifestation of a truth that surpasses the faculty of man. Wherefore the more effective this manifestation is, the more excellent the prophecy. But it is evident that the manifestation of divine truth by means of the bare contemplation of the truth itself, is more effective than that which is conveyed under the similitude of corporeal things, for it approaches nearer to the heavenly vision whereby the truth is seen in God's essence. Hence it follows that the prophecy whereby a supernatural truth is seen by intellectual vision, is more excellent than that in which a supernatural truth is manifested by means of the similitudes of corporeal things in the vision of the imagination.

Moreover the prophet's mind is shown thereby to be more lofty: even as in human teaching the hearer, who is able to grasp the bare intelligible truth the master propounds, is shown to have a better understanding than one who needs to be taken by the hand and helped by means of examples taken from objects of sense. Hence it is said in commendation of David's prophecy (2 Kings 23:3): "The strong one of Israel spoke to me," and further on (2 Kings 23:4): "As the light of the morning, when the sun riseth, shineth in the morning without clouds."

Reply Obj. 1: When a particular supernatural truth has to be revealed by means of corporeal images, he that has both, namely the intellectual light and the imaginary vision, is more a prophet than he that has only one, because his prophecy is more perfect; and it is in this sense that Augustine speaks as quoted above. Nevertheless the prophecy in which the bare intelligible truth is revealed is greater than all.

Reply Obj. 2: The same judgment does not apply to things that are sought for their own sake, as to things sought for the sake of something else. For in things sought for their own sake, the agent's power is the more effective according as it extends to more numerous and more remote objects; even so a physician is thought more of, if he is able to heal more people, and those who are further removed from health. On the other hand, in things sought only for the sake of something else, that agent would seem to have greater power, who is able to

achieve his purpose with fewer means and those nearest to hand: thus more praise is awarded the physician who is able to heal a sick person by means of fewer and more gentle remedies. Now, in the prophetic knowledge, imaginary vision is required, not for its own sake, but on account of the manifestation of the intelligible truth. Wherefore prophecy is all the more excellent according as it needs it less.

Reply Obj. 3: The fact that a particular predicate is applicable to one thing and less properly to another, does not prevent this latter from being simply better than the former: thus the knowledge of the blessed is more excellent than the knowledge of the wayfarer, although faith is more properly predicated of the latter knowledge, because faith implies an imperfection of knowledge. In like manner prophecy implies a certain obscurity, and remoteness from the intelligible truth; wherefore the name of prophet is more properly applied to those who see by imaginary vision. And yet the more excellent prophecy is that which is conveyed by intellectual vision, provided the same truth be revealed in either case. If, however, the intellectual light be divinely infused in a person, not that he may know some supernatural things, but that he may be able to judge, with the certitude of divine truth, of things that can be known by human reason, such intellectual prophecy is beneath that which is conveyed by an imaginary vision leading to a supernatural truth. It was this kind of prophecy that all those had who are included in the ranks of the prophets, who moreover were called prophets for the special reason that they exercised the prophetic calling officially. Hence they spoke as God's representatives, saying to the people: "Thus saith the Lord": but not so the authors of the *sacred writings*, several of whom treated more frequently of things that can be known by human reason, not in God's name, but in their own, yet with the assistance of the Divine light withal.

Reply Obj. 4: In the present life the enlightenment by the divine ray is not altogether without any veil of phantasms, because according to his present state of life it is unnatural to man not to understand without a phantasm. Sometimes, however, it is sufficient to have phantasms abstracted in the usual way from the senses without any imaginary vision divinely vouchsafed, and thus prophetic vision is said to be without imaginary vision. _____

THIRD ARTICLE [II-II, Q. 174, Art. 3]

Whether the Degrees of Prophecy Can Be Distinguished According to the

Imaginary Vision?

Objection 1: It would seem that the degrees of prophecy cannot be distinguished according to the imaginary vision. For the degrees of a thing bear relation to something that is on its own account, not on account of something else. Now, in prophecy, intellectual vision is sought on its own account, and imaginary vision on account of something else, as stated above (A. 2, ad 2). Therefore it would seem that the degrees of prophecy are distinguished not according to imaginary, but only according to intellectual, vision.

Obj. 2: Further, seemingly for one prophet there is one degree of prophecy. Now one prophet receives revelation through various imaginary visions. Therefore a difference of imaginary visions does not entail a difference of prophecy.

Obj. 3: Further, according to a gloss [*Cassiodorus, super Prolog. Hieron. in Psalt.], prophecy consists of words, deeds, dreams, and visions. Therefore the degrees of prophecy should not be distinguished according to imaginary vision, to which vision and dreams pertain, rather than according to words and deeds.

On the contrary, The medium differentiates the degrees of knowledge: thus science based on direct [**Propter quid*] proofs is more excellent than science based on indirect [**Quia*] premises or than opinion, because it comes through a more excellent medium. Now imaginary vision is a kind of medium in prophetic knowledge. Therefore the degrees of prophecy should be distinguished according to imaginary vision.

I answer that, As stated above (Q. 173, A. 2), the prophecy wherein, by the intelligible light, a supernatural truth is revealed through an imaginary vision, holds the mean between the prophecy wherein a supernatural truth is revealed without imaginary vision, and that wherein through the intelligible light and without an imaginary vision, man is directed to know or do things pertaining to human conduct. Now knowledge is more proper to prophecy than is action; wherefore the lowest degree of prophecy is when a man, by an inward instinct, is moved to perform some outward action. Thus it is related of Samson (Judges 15:14) that "the Spirit of the Lord came strongly upon him, and as the flax [**Lina.* St. Thomas apparently read *ligna* ('wood')] is wont to be consumed at the approach of fire, so the bands with which he was bound were broken and loosed." The second degree of prophecy is when a man is enlightened by an inward light so as to know certain things, which, however, do not go beyond the

bounds of natural knowledge: thus it is related of Solomon (3 Kings 4:32, 33) that "he spoke . . . parables . . . and he treated about trees from the cedar that is in Libanus unto the hyssop that cometh out of the wall, and he discoursed of beasts and of fowls, and of creeping things and of fishes": and all of this came from divine inspiration, for it was stated previously (3 Kings 4:29): "God gave to Solomon wisdom and understanding exceeding much."

Nevertheless these two degrees are beneath prophecy properly so called, because they do not attain to supernatural truth. The prophecy wherein supernatural truth is manifested through imaginary vision is differentiated first according to the difference between dreams which occur during sleep, and vision which occurs while one is awake. The latter belongs to a higher degree of prophecy, since the prophetic light that draws the soul away to supernatural things while it is awake and occupied with sensible things would seem to be stronger than that which finds a man's soul asleep and withdrawn from objects of sense. Secondly the degrees of this prophecy are differentiated according to the expressiveness of the imaginary signs whereby the intelligible truth is conveyed. And since words are the most expressive signs of intelligible truth, it would seem to be a higher degree of prophecy when the prophet, whether awake or asleep, hears words expressive of an intelligible truth, than when he sees things significative of truth, for instance "the seven full ears of corn" signified "seven years of plenty" (Gen. 41:22, 26). In such like signs prophecy would seem to be the more excellent, according as the signs are more expressive, for instance when Jeremias saw the burning of the city under the figure of a boiling cauldron (Jer. 1:13). Thirdly, it is evidently a still higher degree of prophecy when a prophet not only sees signs of words or deeds, but also, either awake or asleep, sees someone speaking or showing something to him, since this proves the prophet's mind to have approached nearer to the cause of the revelation. Fourthly, the height of a degree of prophecy may be measured according to the appearance of the person seen: for it is a higher degree of prophecy, if he who speaks or shows something to the waking or sleeping prophet be seen by him under the form of an angel, than if he be seen by him under the form of man: and higher still is it, if he be seen by the prophet whether asleep or awake, under the appearance of God, according to Isa. 6:1, "I saw the Lord sitting."

But above all these degrees there is a third kind of prophecy, wherein an intelligible and supernatural truth is shown without any imaginary vision. However, this goes beyond the bounds of prophecy properly so called, as stated above (A. 2, ad 3); and consequently the degrees of prophecy are properly

distinguished according to imaginary vision.

Reply Obj. 1: We are unable to know how to distinguish the intellectual light, except by means of imaginary or sensible signs. Hence the difference in the intellectual light is gathered from the difference in the things presented to the imagination.

Reply Obj. 2: As stated above (Q. 171, A. 2), prophecy is by way, not of an abiding habit, but of a transitory passion; wherefore there is nothing inconsistent if one and the same prophet, at different times, receive various degrees of prophetic revelation.

Reply Obj. 3: The words and deeds mentioned there do not pertain to the prophetic revelation, but to the announcement, which is made according to the disposition of those to whom that which is revealed to the prophet is announced; and this is done sometimes by words, sometimes by deeds. Now this announcement, and the working of miracles, are something consequent upon prophecy, as stated above (Q. 171, A. 1). _____

FOURTH ARTICLE [II-II, Q. 174, Art. 4]

Whether Moses Was the Greatest of the Prophets?

Objection 1: It would seem that Moses was not the greatest of the prophets. For a gloss at the beginning of the Psalter says that "David is called the prophet by way of excellence." Therefore Moses was not the greatest of all.

Obj. 2: Further, greater miracles were wrought by Josue, who made the sun and moon to stand still (Josh. 10:12-14), and by Isaias, who made the sun to turn back (Isa. 38:8), than by Moses, who divided the Red Sea (Ex. 14:21). In like manner greater miracles were wrought by Elias, of whom it is written (Ecclus. 48:4, 5): "Who can glory like to thee? Who raisedst up a dead man from below." Therefore Moses was not the greatest of the prophets.

Obj. 3: Further, it is written (Matt. 11:11) that "there hath not risen, among them that are born of women, a greater than John the Baptist." Therefore Moses was not greater than all the prophets.

On the contrary, It is written (Deut. 34:10): "There arose no more a prophet in Israel like unto Moses."

I answer that, Although in some respect one or other of the prophets was greater than Moses, yet Moses was simply the greatest of all. For, as stated above (A. 3; Q. 171, A. 1), in prophecy we may consider not only the knowledge, whether by intellectual or by imaginary vision, but also the announcement and the confirmation by miracles. Accordingly Moses was greater than the other prophets. First, as regards the intellectual vision, since he saw God's very essence, even as Paul in his rapture did, according to Augustine (Gen. ad lit. xii, 27). Hence it is written (Num. 12:8) that he saw God "plainly and not by riddles." Secondly, as regards the imaginary vision, which he had at his call, as it were, for not only did he hear words, but also saw one speaking to him under the form of God, and this not only while asleep, but even when he was awake. Hence it is written (Ex. 33:11) that "the Lord spoke to Moses face to face, as a man is wont to speak to his friend." Thirdly, as regards the working of miracles which he wrought on a whole nation of unbelievers. Wherefore it is written (Deut. 34:10, 11): "There arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face: in all the signs and wonders, which He sent by him, to do in the land of Egypt to Pharaoh, and to all his servants, and to his whole land."

Reply Obj. 1: The prophecy of David approaches near to the vision of Moses, as regards the intellectual vision, because both received a revelation of intelligible and supernatural truth, without any imaginary vision. Yet the vision of Moses was more excellent as regards the knowledge of the Godhead; while David more fully knew and expressed the mysteries of Christ's incarnation.

Reply Obj. 2: These signs of the prophets mentioned were greater as to the substance of the thing done; yet the miracles of Moses were greater as regards the way in which they were done, since they were wrought on a whole people.

Reply Obj. 3: John belongs to the New Testament, whose ministers take precedence even of Moses, since they are spectators of a fuller revelation, as stated in 2 Cor. 3. _____

FIFTH ARTICLE [II-II, Q. 174, Art. 6]

Whether There Is a Degree of Prophecy in the Blessed?

Objection 1: It would seem that there is a degree of prophecy in the blessed. For, as stated above (A. 4), Moses saw the Divine essence, and yet he is called a

prophet. Therefore in like manner the blessed can be called prophets.

Obj. 2: Further, prophecy is a "divine revelation." Now divine revelations are made even to the blessed angels. Therefore even blessed angels can be prophets.

Obj. 3: Further, Christ was a comprehensor from the moment of His conception; and yet He calls Himself a prophet (Matt. 13:57), when He says: "A prophet is not without honor, save in his own country." Therefore even comprehensors and the blessed can be called prophets.

Obj. 4: Further, it is written of Samuel (Ecclus. 46:23): "He lifted up his voice from the earth in prophecy to blot out the wickedness of the nation." Therefore other saints can likewise be called prophets after they have died.

On the contrary, The prophetic word is compared (2 Pet. 1:19) to a "light that shineth in a dark place." Now there is no darkness in the blessed. Therefore they cannot be called prophets.

I answer that, Prophecy denotes vision of some supernatural truth as being far remote from us. This happens in two ways. First, on the part of the knowledge itself, because, to wit, the supernatural truth is not known in itself, but in some of its effects; and this truth will be more remote if it be known by means of images of corporeal things, than if it be known in its intelligible effects; and such most of all is the prophetic vision, which is conveyed by images and likenesses of corporeal things. Secondly, vision is remote on the part of the seer, because, to wit, he has not yet attained completely to his ultimate perfection, according to 2 Cor. 5:6, "While we are in the body, we are absent from the Lord."

Now in neither of these ways are the blessed remote; wherefore they cannot be called prophets.

Reply Obj. 1: This vision of Moses was interrupted after the manner of a passion, and was not permanent like the beatific vision, wherefore he was as yet a seer from afar. For this reason his vision did not entirely lose the character of prophecy.

Reply Obj. 2: The divine revelation is made to the angels, not as being far distant, but as already wholly united to God; wherefore their revelation has not the character of prophecy.

Reply Obj. 3: Christ was at the same time comprehensor and wayfarer [*Cf. III, QQ. 9, seqq.]. Consequently the notion of prophecy is not applicable to Him as a comprehensor, but only as a wayfarer.

Reply Obj. 4: Samuel had not yet attained to the state of blessedness. Wherefore although by God's will the soul itself of Samuel foretold to Saul the issue of the war as revealed to him by God, this pertains to the nature of prophecy. It is not the same with the saints who are now in heaven. Nor does it make any difference that this is stated to have been brought about by the demons' art, because although the demons are unable to evoke the soul of a saint, or to force it to do any particular thing, this can be done by the power of God, so that when the demon is consulted, God Himself declares the truth by His messenger: even as He gave a true answer by Elias to the King's messengers who were sent to consult the god of Accaron (4 Kings 1).

It might also be replied [*The Book of Ecclesiasticus was not as yet declared by the Church to be Canonical Scripture; Cf. I, Q. 89, A. 8, ad 2] that it was not the soul of Samuel, but a demon impersonating him; and that the wise man calls him Samuel, and describes his prediction as prophetic, in accordance with the thoughts of Saul and the bystanders who were of this opinion.

SIXTH ARTICLE [II-II, Q. 174, Art. 6]

Whether the Degrees of Prophecy Change As Time Goes On?

Objection 1: It would seem that the degrees of prophecy change as time goes on. For prophecy is directed to the knowledge of Divine things, as stated above (A. 2). Now according to Gregory (Hom. in Ezech.), "knowledge of God went on increasing as time went on." Therefore degrees of prophecy should be distinguished according to the process of time.

Obj. 2: Further, prophetic revelation is conveyed by God speaking to man; while the prophets declared both in words and in writing the things revealed to them. Now it is written (1 Kings 3:1) that before the time of Samuel "the word of the Lord was precious," i.e. rare; and yet afterwards it was delivered to many. In like manner the books of the prophets do not appear to have been written before the time of Isaias, to whom it was said (Isa. 8:1): "Take thee a great book and write in it with a man's pen," after which many prophets wrote their prophecies.

Therefore it would seem that in course of time the degree of prophecy made progress.

Obj. 3: Further, our Lord said (Matt. 11:13): "The prophets and the law prophesied until John"; and afterwards the gift of prophecy was in Christ's disciples in a much more excellent manner than in the prophets of old, according to Eph. 3:5, "In other generations" the mystery of Christ "was not known to the sons of men, as it is now revealed to His holy apostles and prophets in the Spirit." Therefore it would seem that in course of time the degree of prophecy advanced.

On the contrary, As stated above (A. 4), Moses was the greatest of the prophets, and yet he preceded the other prophets. Therefore prophecy did not advance in degree as time went on.

I answer that, As stated above (A. 2), prophecy is directed to the knowledge of Divine truth, by the contemplation of which we are not only instructed in faith, but also guided in our actions, according to Ps. 42:3, "Send forth Thy light and Thy truth: they have conducted me." Now our faith consists chiefly in two things: first, in the true knowledge of God, according to Heb. 11:6, "He that cometh to God must believe that He is"; secondly, in the mystery of Christ's incarnation, according to John 14:1, "You believe in God, believe also in Me." Accordingly, if we speak of prophecy as directed to the Godhead as its end, it progressed according to three divisions of time, namely before the law, under the law, and under grace. For before the law, Abraham and the other patriarchs were prophetically taught things pertinent to faith in the Godhead. Hence they are called prophets, according to Ps. 104:15, "Do no evil to My prophets," which words are said especially on behalf of Abraham and Isaac. Under the Law prophetic revelation of things pertinent to faith in the Godhead was made in a yet more excellent way than hitherto, because then not only certain special persons or families but the whole people had to be instructed in these matters. Hence the Lord said to Moses (Ex. 6:2, 3): "I am the Lord that appeared to Abraham, to Isaac, and to Jacob, by the name of God almighty, and My name Adonai I did not show to them"; because previously the patriarchs had been taught to believe in a general way in God, one and Almighty, while Moses was more fully instructed in the simplicity of the Divine essence, when it was said to him (Ex. 3:14): "I am Who am"; and this name is signified by Jews in the word "Adonai" on account of their veneration for that unspeakable name. Afterwards in the time of grace the mystery of the Trinity was revealed by the Son of God Himself,

according to Matt. 28:19: "Going . . . teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

In each state, however, the most excellent revelation was that which was given first. Now the first revelation, before the Law, was given to Abraham, for it was at that time that men began to stray from faith in one God by turning aside to idolatry, whereas hitherto no such revelation was necessary while all persevered in the worship of one God. A less excellent revelation was made to Isaac, being founded on that which was made to Abraham. Wherefore it was said to him (Gen. 26:24): "I am the God of Abraham thy father," and in like manner to Jacob (Gen. 28:13): "I am the God of Abraham thy father, and the God of Isaac." Again in the state of the Law the first revelation which was given to Moses was more excellent, and on this revelation all the other revelations to the prophets were founded. And so, too, in the time of grace the entire faith of the Church is founded on the revelation vouchsafed to the apostles, concerning the faith in one God and three Persons, according to Matt. 16:18, "On this rock," i.e. of thy confession, "I will build My Church."

As to the faith in Christ's incarnation, it is evident that the nearer men were to Christ, whether before or after Him, the more fully, for the most part, were they instructed on this point, and after Him more fully than before, as the Apostle declares (Eph. 3:5).

As regards the guidance of human acts, the prophetic revelation varied not according to the course of time, but according as circumstances required, because as it is written (Prov. 29:18), "When prophecy shall fail, the people shall be scattered abroad." Wherefore at all times men were divinely instructed about what they were to do, according as it was expedient for the spiritual welfare of the elect.

Reply Obj. 1: The saying of Gregory is to be referred to the time before Christ's incarnation, as regards the knowledge of this mystery.

Reply Obj. 2: As Augustine says (De Civ. Dei xviii, 27), "just as in the early days of the Assyrian kingdom promises were made most explicitly to Abraham, so at the outset of the western Babylon," which is Rome, "and under its sway Christ was to come, in Whom were to be fulfilled the promises made through the prophetic oracles testifying in word and writing to that great event to come," the promises, namely, which were made to Abraham. "For while prophets were

scarcely ever lacking to the people of Israel from the time that they began to have kings, it was exclusively for their benefit, not for that of the nations. But when those prophetic writings were being set up with greater publicity, which at some future time were to benefit the nations, it was fitting to begin when this city," Rome to wit, "was being built, which was to govern the nations."

The reason why it behooved that nation to have a number of prophets especially at the time of the kings, was that then it was not over-ridden by other nations, but had its own king; wherefore it behooved the people, as enjoying liberty, to have prophets to teach them what to do.

Reply Obj. 3: The prophets who foretold the coming of Christ could not continue further than John, who with his finger pointed to Christ actually present. Nevertheless as Jerome says on this passage, "This does not mean that there were no more prophets after John. For we read in the Acts of the apostles that Agabus and the four maidens, daughters of Philip, prophesied." John, too, wrote a prophetic book about the end of the Church; and at all times there have not been lacking persons having the spirit of prophecy, not indeed for the declaration of any new doctrine of faith, but for the direction of human acts. Thus Augustine says (De Civ. Dei v, 26) that "the emperor Theodosius sent to John who dwelt in the Egyptian desert, and whom he knew by his ever-increasing fame to be endowed with the prophetic spirit: and from him he received a message assuring him of victory." _____

QUESTION 175

OF RAPTURE
(In Six Articles)

We must now consider rapture. Under this head there are six points of inquiry:

(1) Whether the soul of man is carried away to things divine?

(2) Whether rapture pertains to the cognitive or to the appetitive power?

(3) Whether Paul when in rapture saw the essence of God?

(4) Whether he was withdrawn from his senses?

(5) Whether, when in that state, his soul was wholly separated from his body?

(6) What did he know, and what did he not know about this matter?

FIRST ARTICLE [II-II, Q. 175, Art. 1]

Whether the Soul of Man Is Carried Away to Things Divine?

Objection 1: It would seem that the soul of man is not carried away to things divine. For some define rapture as "an uplifting by the power of a higher nature, from that which is according to nature to that which is above nature" [*Reference unknown; Cf. De Veritate xiii, 1]. Now it is in accordance with man's nature that he be uplifted to things divine; for Augustine says at the beginning of his Confessions: "Thou madest us, Lord, for Thyself, and our heart is restless, till it rest in Thee." Therefore man's soul is not carried away to things divine.

Obj. 2: Further, Dionysius says (Div. Nom. viii) that "God's justice is seen in this that He treats all things according to their mode and dignity." But it is not in accordance with man's mode and worth that he be raised above what he is according to nature. Therefore it would seem that man's soul is not carried away to things divine.

Obj. 3: Further, rapture denotes violence of some kind. But God rules us not by violence or force, as Damascene says [*De Fide Orth. ii, 30]. Therefore man's soul is not carried away to things divine.

On the contrary, The Apostle says (2 Cor. 12:2): "I know a man in Christ . . . rapt even to the third heaven." On which words a gloss says: "Rapt, that is to say, uplifted contrary to nature."

I answer that, Rapture denotes violence of a kind as stated above (Obj. 3); and "the violent is that which has its principle without, and in which he that suffers violence concurs not at all" (Ethic. iii, 1). Now everything concurs in that to which it tends in accordance with its proper inclination, whether voluntary or natural. Wherefore he who is carried away by some external agent, must be carried to something different from that to which his inclination tends. This difference arises in two ways: in one way from the end of the inclination—for instance a stone, which is naturally inclined to be borne downwards, may be thrown upwards; in another way from the manner of tending—for instance a stone may be thrown downwards with greater velocity than consistent with its

natural movement.

Accordingly man's soul also is said to be carried away, in a twofold manner, to that which is contrary to its nature: in one way, as regards the term of transport—as when it is carried away to punishment, according to Ps. 49:22, "Lest He snatch you away, and there be none to deliver you"; in another way, as regards the manner connatural to man, which is that he should understand the truth through sensible things. Hence when he is withdrawn from the apprehension of sensibles, he is said to be carried away, even though he be uplifted to things whereunto he is directed naturally: provided this be not done intentionally, as when a man betakes himself to sleep which is in accordance with nature, wherefore sleep cannot be called rapture, properly speaking.

This withdrawal, whatever its term may be, may arise from a threefold cause. First, from a bodily cause, as happens to those who suffer abstraction from the senses through weakness: secondly, by the power of the demons, as in those who are possessed: thirdly, by the power of God. In this last sense we are now speaking of rapture, whereby a man is uplifted by the spirit of God to things supernatural, and withdrawn from his senses, according to Ezech. 8:3, "The spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem."

It must be observed, however, that sometimes a person is said to be carried away, not only through being withdrawn from his senses, but also through being withdrawn from the things to which he was attending, as when a person's mind wanders contrary to his purpose. But this is to use the expression in a less proper signification.

Reply Obj. 1: It is natural to man to tend to divine things through the apprehension of things sensible, according to Rom. 1:20, "The invisible things of God . . . are clearly seen, being understood by the things that are made." But the mode, whereby a man is uplifted to divine things and withdrawn from his senses, is not natural to man.

Reply Obj. 2: It belongs to man's mode and dignity that he be uplifted to divine things, from the very fact that he is made to God's image. And since a divine good infinitely surpasses the faculty of man in order to attain that good, he needs the divine assistance which is bestowed on him in every gift of grace. Hence it is not contrary to nature, but above the faculty of nature that man's mind be thus

uplifted in rapture by God.

Reply Obj. 3: The saying of Damascene refers to those things which a man does by himself. But as to those things which are beyond the scope of the free-will, man needs to be uplifted by a stronger operation, which in a certain respect may be called force if we consider the mode of operation, but not if we consider its term to which man is directed both by nature and by his intention.

SECOND ARTICLE [II-II, Q. 175, Art. 2]

Whether Rapture Pertains to the Cognitive Rather Than to the Appetitive Power?

Objection 1: It would seem that rapture pertains to the appetitive rather than to the cognitive power. For Dionysius says (Div. Nom. iv): "The Divine love causes ecstasy." Now love pertains to the appetitive power. Therefore so does ecstasy or rapture.

Obj. 2: Further, Gregory says (Dial. ii, 3) that "he who fed the swine debased himself by a dissipated mind and an unclean life; whereas Peter, when the angel delivered him and carried him into ecstasy, was not beside himself, but above himself." Now the prodigal son sank into the depths by his appetite. Therefore in those also who are carried up into the heights it is the appetite that is affected.

Obj. 3: Further, a gloss on Ps. 30:1, "In Thee, O Lord, have I hoped, let me never be confounded," says in explaining the title [*Unto the end, a psalm for David, in an ecstasy]: "*Ekstasis* in Greek signifies in Latin *excessus mentis*, an aberration of the mind. This happens in two ways, either through dread of earthly things or through the mind being rapt in heavenly things and forgetful of this lower world." Now dread of earthly things pertains to the appetite. Therefore rapture of the mind in heavenly things, being placed in opposition to this dread, also pertains to the appetite.

On the contrary, A gloss on Ps. 115:2, "I said in my excess: Every man is a liar," says: "We speak of ecstasy, not when the mind wanders through fear, but when it is carried aloft on the wings of revelation." Now revelation pertains to the intellective power. Therefore ecstasy or rapture does also.

I answer that, We can speak of rapture in two ways. First, with regard to the term

of rapture, and thus, properly speaking, rapture cannot pertain to the appetitive, but only to the cognitive power. For it was stated (A. 1) that rapture is outside the inclination of the person who is rapt; whereas the movement of the appetitive power is an inclination to an appetible good. Wherefore, properly speaking, in desiring something, a man is not rapt, but is moved by himself.

Secondly, rapture may be considered with regard to its cause, and thus it may have a cause on the part of the appetitive power. For from the very fact that the appetite is strongly affected towards something, it may happen, owing to the violence of his affection, that a man is carried away from everything else. Moreover, it has an effect on the appetitive power, when for instance a man delights in the things to which he is rapt. Hence the Apostle said that he was rapt, not only "to the third heaven"—which pertains to the contemplation of the intellect—but also into "paradise," which pertains to the appetite.

Reply Obj. 1: Rapture adds something to ecstasy. For ecstasy means simply a going out of oneself by being placed outside one's proper order [*Cf. I-II, Q. 28, A. 3]; while rapture denotes a certain violence in addition. Accordingly ecstasy may pertain to the appetitive power, as when a man's appetite tends to something outside him, and in this sense Dionysius says that "the Divine love causes ecstasy," inasmuch as it makes man's appetite tend to the object loved. Hence he says afterwards that "even God Himself, the cause of all things, through the overflow of His loving goodness, goes outside Himself in His providence for all beings." But even if this were said expressly of rapture, it would merely signify that love is the cause of rapture.

Reply Obj. 2: There is a twofold appetite in man; to wit, the intellective appetite which is called the will, and the sensitive appetite known as the sensuality. Now it is proper to man that his lower appetite be subject to the higher appetite, and that the higher move the lower. Hence man may become outside himself as regards the appetite, in two ways. In one way, when a man's intellective appetite tends wholly to divine things, and takes no account of those things whereto the sensitive appetite inclines him; thus Dionysius says (Div. Nom. iv) that "Paul being in ecstasy through the vehemence of Divine love" exclaimed: "I live, now not I, but Christ liveth in me."

In another way, when a man tends wholly to things pertaining to the lower appetite, and takes no account of his higher appetite. It is thus that "he who fed the swine debased himself"; and this latter kind of going out of oneself, or being beside oneself, is more akin than the former to the nature of rapture because the higher appetite is more proper to man. Hence when through the violence of his lower appetite a man is withdrawn from the movement of his higher appetite, it is more a case of being withdrawn from that which is proper to him. Yet, because there is no violence therein, since the will is able to resist the passion, it falls short of the true nature of rapture, unless perchance the passion be so strong that it takes away entirely the use of reason, as happens to those who are mad with anger or love.

It must be observed, however, that both these excesses affecting the appetite may cause an excess in the cognitive power, either because the mind is carried away to certain intelligible objects, through being drawn away from objects of sense, or because it is caught up into some imaginary vision or fanciful apparition.

Reply Obj. 3: Just as love is a movement of the appetite with regard to good, so fear is a movement of the appetite with regard to evil. Wherefore either of them may equally cause an aberration of mind; and all the more since fear arises from love, as Augustine says (De Civ. Dei xiv, 7, 9). _____

THIRD ARTICLE [II-II, Q. 175, Art. 3]

Whether Paul, When in Rapture, Saw the Essence of God?

Objection 1: It would seem that Paul, when in rapture, did not see the essence of God. For just as we read of Paul that he was rapt to the third heaven, so we read of Peter (Acts 10:10) that "there came upon him an ecstasy of mind." Now Peter, in his ecstasy, saw not God's essence but an imaginary vision. Therefore it would seem that neither did Paul see the essence of God.

Obj. 2: Further, the vision of God is beatific. But Paul, in his rapture, was not beatified; else he would never have returned to the unhappiness of this life, but his body would have been glorified by the overflow from his soul, as will happen to the saints after the resurrection, and this clearly was not the case. Therefore Paul when in rapture saw not the essence of God.

Obj. 3: Further, according to 1 Cor. 13:10-12, faith and hope are incompatible

with the vision of the Divine essence. But Paul when in this state had faith and hope. Therefore he saw not the essence of God.

Obj. 4: Further, as Augustine states (Gen. ad lit. xii, 6, 7), "pictures of bodies are seen in the imaginary vision." Now Paul is stated (2 Cor. 12:2, 4) to have seen certain pictures in his rapture, for instance of the "third heaven" and of "paradise." Therefore he would seem to have been rapt to an imaginary vision rather than to the vision of the Divine essence.

On the contrary, Augustine (Ep. CXLVII, 13; ad Paulin., de videndo Deum) concludes that "possibly God's very substance was seen by some while yet in this life: for instance by Moses, and by Paul who in rapture heard unspeakable words, which it is not granted unto man to utter."

I answer that, Some have said that Paul, when in rapture, saw "not the very essence of God, but a certain reflection of His clarity." But Augustine clearly comes to an opposite decision, not only in his book (De videndo Deum), but also in Gen. ad lit. xii, 28 (quoted in a gloss on 2 Cor. 12:2). Indeed the words themselves of the Apostle indicate this. For he says that "he heard secret words, which it is not granted unto man to utter": and such would seem to be words pertaining to the vision of the blessed, which transcends the state of the wayfarer, according to Isa. 64:4, "Eye hath not seen, O God, besides Thee, what things Thou hast prepared for them that love [Vulg.: 'wait for'] Thee" [*1 Cor. 2:9]. Therefore it is more becoming to hold that he saw God in His essence.

Reply Obj. 1: Man's mind is rapt by God to the contemplation of divine truth in three ways. First, so that he contemplates it through certain imaginary pictures, and such was the ecstasy that came upon Peter. Secondly, so that he contemplates the divine truth through its intelligible effects; such was the ecstasy of David, who said (Ps. 115:11): "I said in my excess: Every man is a liar." Thirdly, so that he contemplates it in its essence. Such was the rapture of Paul, as also of Moses [*Cf. Q. 174, A. 4]; and not without reason, since as Moses was the first Teacher of the Jews, so was Paul the first "Teacher of the gentiles" [*Cf. I, Q. 68, A. 4].

Reply Obj. 2: The Divine essence cannot be seen by a created intellect save through the light of glory, of which it is written (Ps. 35:10): "In Thy light we shall see light." But this light can be shared in two ways. First by way of an abiding form, and thus it beatifies the saints in heaven. Secondly, by way of a

transitory passion, as stated above (Q. 171, A. 2) of the light of prophecy; and in this way that light was in Paul when he was in rapture. Hence this vision did not beatify him simply, so as to overflow into his body, but only in a restricted sense. Consequently this rapture pertains somewhat to prophecy.

Reply Obj. 3: Since, in his rapture, Paul was beatified not as to the habit, but only as to the act of the blessed, it follows that he had not the act of faith at the same time, although he had the habit.

Reply Obj. 4: In one way by the third heaven we may understand something corporeal, and thus the third heaven denotes the empyrean [*1 Tim. 2:7; Cf. I, Q. 12, A. 11, ad 2], which is described as the "third," in relation to the aerial and starry heavens, or better still, in relation to the aqueous and crystalline heavens. Moreover Paul is stated to be rapt to the "third heaven," not as though his rapture consisted in the vision of something corporeal, but because this place is appointed for the contemplation of the blessed. Hence the gloss on 2 Cor. 12 says that the "third heaven is a spiritual heaven, where the angels and the holy souls enjoy the contemplation of God: and when Paul says that he was rapt to this heaven he means that God showed him the life wherein He is to be seen forevermore."

In another way the third heaven may signify a supra-mundane vision. Such a vision may be called the third heaven in three ways. First, according to the order of the cognitive powers. In this way the first heaven would indicate a supramundane bodily vision, conveyed through the senses; thus was seen the hand of one writing on the wall (Dan. 5:5); the second heaven would be an imaginary vision such as Isaias saw, and John in the Apocalypse; and the third heaven would denote an intellectual vision according to Augustine's explanation (Gen. ad lit. xii, 26, 28, 34). Secondly, the third heaven may be taken according to the order of things knowable, the first heaven being "the knowledge of heavenly bodies, the second the knowledge of heavenly spirits, the third the knowledge of God Himself." Thirdly, the third heaven may denote the contemplation of God according to the degrees of knowledge whereby God is seen. The first of these degrees belongs to the angels of the lowest hierarchy [*Cf. I, Q. 108, A. 1], the second to the angels of the middle hierarchy, the third to the angels of the highest hierarchy, according to the gloss on 2 Cor. 12.

And since the vision of God cannot be without delight, he says that he was not only "rapt to the third heaven" by reason of his contemplation, but also into

"Paradise" by reason of the consequent delight. _____

FOURTH ARTICLE [II-II, Q. 175, Art. 4]

Whether Paul, When in Rapture, Was Withdrawn from His Senses?

Objection 1: It would seem that Paul, when in rapture, was not withdrawn from his senses. For Augustine says (Gen. ad lit. xii, 28): "Why should we not believe that when so great an apostle, the teacher of the gentiles, was rapt to this most sublime vision, God was willing to vouchsafe him a glimpse of that eternal life which is to take the place of the present life?" Now in that future life after the resurrection the saints will see the Divine essence without being withdrawn from the senses of the body. Therefore neither did such a withdrawal take place in Paul.

Obj. 2: Further, Christ was truly a wayfarer, and also enjoyed an uninterrupted vision of the Divine essence, without, however, being withdrawn from His senses. Therefore there was no need for Paul to be withdrawn from his senses in order for him to see the essence of God.

Obj. 3: Further, after seeing God in His essence, Paul remembered what he had seen in that vision; hence he said (2 Cor. 12:4): "He heard secret words, which it is not granted to man to utter." Now the memory belongs to the sensitive faculty according to the Philosopher (De Mem. et Remin. i). Therefore it seems that Paul, while seeing the essence of God, was not withdrawn from his senses.

On the contrary, Augustine says (Gen. ad lit. xii, 27): "Unless a man in some way depart this life, whether by going altogether out of his body or by turning away and withdrawing from his carnal senses, so that he truly knows not as the Apostle said, whether he be in the body or out of the body, he is not rapt and caught up into that vision.*" [*The text of St. Augustine reads: "when he is rapt," etc.]

I answer that, The Divine essence cannot be seen by man through any cognitive power other than the intellect. Now the human intellect does not turn to intelligible objects except by means of the phantasms [*Cf. I, Q. 84, A. 7] which it takes from the senses through the intelligible species; and it is in considering these phantasms that the intellect judges of and coordinates sensible objects. Hence in any operation that requires abstraction of the intellect from phantasms, there must be also withdrawal of the intellect from the senses. Now in the state

of the wayfarer it is necessary for man's intellect, if it see God's essence, to be withdrawn from phantasms. For God's essence cannot be seen by means of a phantasm, nor indeed by any created intelligible species [*Cf. I, Q. 12, A. 2], since God's essence infinitely transcends not only all bodies, which are represented by phantasms, but also all intelligible creatures. Now when man's intellect is uplifted to the sublime vision of God's essence, it is necessary that his mind's whole attention should be summoned to that purpose in such a way that he understand naught else by phantasms, and be absorbed entirely in God. Therefore it is impossible for man while a wayfarer to see God in His essence without being withdrawn from his senses.

Reply Obj. 1: As stated above (A. 3, Obj. 2), after the resurrection, in the blessed who see God in His essence, there will be an overflow from the intellect to the lower powers and even to the body. Hence it is in keeping with the rule itself of the divine vision that the soul will turn towards phantasms and sensible objects. But there is no such overflow in those who are raptured, as stated (A. 3, Obj. 2, ad 2), and consequently the comparison fails.

Reply Obj. 2: The intellect of Christ's soul was glorified by the habit of the light of glory, whereby He saw the Divine essence much more fully than an angel or a man. He was, however, a wayfarer on account of the passibility of His body, in respect of which He was "made a little lower than the angels" (Heb. 2:9), by dispensation, and not on account of any defect on the part of His intellect. Hence there is no comparison between Him and other wayfarers.

Reply Obj. 3: Paul, after seeing God in His essence, remembered what he had known in that vision, by means of certain intelligible species that remained in his intellect by way of habit; even as in the absence of the sensible object, certain impressions remain in the soul which it recollects when it turns to the phantasms. And so this was the knowledge that he was unable wholly to think over or express in words. _____

FIFTH ARTICLE [II-II, Q. 175, Art. 5]

Whether, While in This State, Paul's Soul Was Wholly Separated from His Body?

Objection 1: It would seem that, while in this state, Paul's soul was wholly separated from his body. For the Apostle says (2 Cor. 5:6, 7): "While we are in

the body we are absent from the Lord. For we walk by faith, and not by sight" [**Per speciem,* i.e. by an intelligible species]. Now, while in that state, Paul was not absent from the Lord, for he saw Him by a species, as stated above (A. 3). Therefore he was not in the body.

Obj. 2: Further, a power of the soul cannot be uplifted above the soul's essence wherein it is rooted. Now in this rapture the intellect, which is a power of the soul, was withdrawn from its bodily surroundings through being uplifted to divine contemplation. Much more therefore was the essence of the soul separated from the body.

Obj. 3: Further, the forces of the vegetative soul are more material than those of the sensitive soul. Now in order for him to be rapt to the vision of God, it was necessary for him to be withdrawn from the forces of the sensitive soul, as stated above (A. 4). Much more, therefore, was it necessary for him to be withdrawn from the forces of the vegetative soul. Now when these forces cease to operate, the soul is no longer in any way united to the body. Therefore it would seem that in Paul's rapture it was necessary for the soul to be wholly separated from the body.

On the contrary, Augustine says (Ep. CXLVII, 13, ad Paulin.; de videndo Deum): "It is not incredible that this sublime revelation" (namely, that they should see God in His essence) "was vouchsafed certain saints, without their departing this life so completely as to leave nothing but a corpse for burial." Therefore it was not necessary for Paul's soul, when in rapture, to be wholly separated from his body.

I answer that, As stated above (A. 1, Obj. 1), in the rapture of which we are speaking now, man is uplifted by God's power, "from that which is according to nature to that which is above nature." Wherefore two things have to be considered: first, what pertains to man according to nature; secondly, what has to be done by God in man above his nature. Now, since the soul is united to the body as its natural form, it belongs to the soul to have a natural disposition to understand by turning to phantasms; and this is not withdrawn by the divine power from the soul in rapture, since its state undergoes no change, as stated above (A. 3, ad 2, 3). Yet, this state remaining, actual conversion to phantasms and sensible objects is withdrawn from the soul, lest it be hindered from being uplifted to that which transcends all phantasms, as stated above (A. 4). Therefore it was not necessary that his soul in rapture should be so separated from the body

as to cease to be united thereto as its form; and yet it was necessary for his intellect to be withdrawn from phantasms and the perception of sensible objects.

Reply Obj. 1: In this rapture Paul was absent from the Lord as regards his state, since he was still in the state of a wayfarer, but not as regards the act by which he saw God by a species, as stated above (A. 3, ad 2, 3).

Reply Obj. 2: A faculty of the soul is not uplifted by the natural power above the mode becoming the essence of the soul; but it can be uplifted by the divine power to something higher, even as a body by the violence of a stronger power is lifted up above the place befitting it according to its specific nature.

Reply Obj. 3: The forces of the vegetative soul do not operate through the soul being intent thereon, as do the sensitive forces, but by way of nature. Hence in the case of rapture there is no need for withdrawal from them, as from the sensitive powers, whose operations would lessen the intentness of the soul on intellective knowledge. _____

SIXTH ARTICLE [II-II, Q. 175, Art. 6]

Did Paul Know Whether His Soul Were Separated from His Body?

Objection 1: It would seem that Paul was not ignorant whether his soul were separated from his body. For he says (2 Cor. 12:2): "I know a man in Christ rapt even to the third heaven." Now man denotes something composed of soul and body; and rapture differs from death. Seemingly therefore he knew that his soul was not separated from his body by death, which is the more probable seeing that this is the common opinion of the Doctors.

Obj. 2: Further, it appears from the same words of the Apostle that he knew whither he was rapt, since it was "to the third heaven." Now this shows that he knew whether he was in the body or not, for if he knew the third heaven to be something corporeal, he must have known that his soul was not separated from his body, since a corporeal thing cannot be an object of sight save through the body. Therefore it would seem that he was not ignorant whether his soul were separated from his body.

Obj. 3: Further, Augustine says (Gen. ad lit. xii, 28) that "when in rapture, he saw God with the same vision as the saints see Him in heaven." Now from the very fact that the saints see God, they know whether their soul is separated from

their body. Therefore Paul too knew this.

On the contrary, It is written (2 Cor. 12:3): "Whether in the body, or out of the body, I know not, God knoweth."

I answer that, The true answer to this question must be gathered from the Apostle's very words, whereby he says he knew something, namely that he was "rapt even to the third heaven," and that something he knew not, namely "whether" he were "in the body or out of the body." This may be understood in two ways. First, the words "whether in the body or out of the body" may refer not to the very being of the man who was rapt (as though he knew not whether his soul were in his body or not), but to the mode of rapture, so that he ignored whether his body besides his soul, or, on the other hand, his soul alone, were rapt to the third heaven. Thus Ezechiel is stated (Ezech. 8:3) to have been "brought in the vision of God into Jerusalem." This was the explanation of a certain Jew according to Jerome (Prolog. super Daniel.), where he says that "lastly our Apostle" (thus said the Jew) "durst not assert that he was rapt in his body, but said: 'Whether in the body or out of the body, I know not.'"

Augustine, however, disapproves of this explanation (Gen. ad lit. xii, 3 seqq.) for this reason that the Apostle states that he knew he was rapt even to the third heaven. Wherefore he knew it to be really the third heaven to which he was rapt, and not an imaginary likeness of the third heaven: otherwise if he gave the name of third heaven to an imaginary third heaven, in the same way he might state that he was rapt in the body, meaning, by body, an image of his body, such as appears in one's dreams. Now if he knew it to be really the third heaven, it follows that either he knew it to be something spiritual and incorporeal, and then his body could not be rapt thither; or he knew it to be something corporeal, and then his soul could not be rapt thither without his body, unless it were separated from his body. Consequently we must explain the matter otherwise, by saying that the Apostle knew himself to be rapt both in soul and body, but that he ignored how his soul stood in relation to his body, to wit, whether it were accompanied by his body or not.

Here we find a diversity of opinions. For some say that the Apostle knew his soul to be united to his body as its form, but ignored whether it were abstracted from its senses, or again whether it were abstracted from the operations of the vegetative soul. But he could not but know that it was abstracted from the senses, seeing that he knew himself to be rapt; and as to his being abstracted

from the operation of the vegetative soul, this was not of such importance as to require him to be so careful in mentioning it. It follows, then, that the Apostle ignored whether his soul were united to his body as its form, or separated from it by death. Some, however, granting this say that the Apostle did not consider the matter while he was in rapture, because he was wholly intent upon God, but that afterwards he questioned the point, when taking cognizance of what he had seen. But this also is contrary to the Apostle's words, for he there distinguishes between the past and what happened subsequently, since he states that at the present time he knows that he was rapt "fourteen years ago," and that at the present time he knows not "whether he was in the body or out of the body."

Consequently we must assert that both before and after he ignored whether his soul were separated from his body. Wherefore Augustine (Gen. ad lit. xii, 5), after discussing the question at length, concludes: "Perhaps then we must infer that he ignored whether, when he was rapt to the third heaven, his soul was in his body (in the same way as the soul is in the body, when we speak of a living body either of a waking or of a sleeping man, or of one that is withdrawn from his bodily senses during ecstasy), or whether his soul went out of his body altogether, so that his body lay dead."

Reply Obj. 1: Sometimes by the figure of synecdoche a part of man, especially the soul which is the principal part, denotes a man. Or again we might take this to mean that he whom he states to have been rapt was a man not at the time of his rapture, but fourteen years afterwards: for he says "I know a man," not "I know a rapt man." Again nothing hinders death brought about by God being called rapture; and thus Augustine says (Gen. ad lit. xii, 3): "If the Apostle doubted the matter, who of us will dare to be certain about it?" Wherefore those who have something to say on this subject speak with more conjecture than certainty.

Reply Obj. 2: The Apostle knew that either the heaven in question was something incorporeal, or that he saw something incorporeal in that heaven; yet this could be done by his intellect, even without his soul being separated from his body.

Reply Obj. 3: Paul's vision, while he was in rapture, was like the vision of the blessed in one respect, namely as to the thing seen; and, unlike, in another respect, namely as to the mode of seeing, because he saw not so perfectly as do the saints in heaven. Hence Augustine says (Gen. ad lit. xii, 36): "Although,

when the Apostle was rapt from his carnal senses to the third heaven, he lacked that full and perfect knowledge of things which is in the angels, in that he knew not whether he was in the body, or out of the body, this will surely not be lacking after reunion with the body in the resurrection of the dead, when this corruptible will put on incorruption." _____

QUESTION 176

OF THE GRACE OF TONGUES
(In Two Articles)

We must now consider those gratuitous graces that pertain to speech, and (1) the grace of tongues; (2) the grace of the word of wisdom and knowledge. Under the first head there are two points of inquiry:

(1) Whether by the grace of tongues a man acquires the knowledge of all languages?

(2) Of the comparison between this gift and the grace of prophecy.

_____

FIRST ARTICLE [II-II, Q. 176, Art. 1]

Whether Those Who Received the Gift of Tongues Spoke in Every Language?

Objection 1: It seems that those who received the gift of tongues did not speak in every language. For that which is granted to certain persons by the divine power is the best of its kind: thus our Lord turned the water into good wine, as stated in John 2:10. Now those who had the gift of tongues spoke better in their own language; since a gloss on Heb. 1, says that "it is not surprising that the epistle to the Hebrews is more graceful in style than the other epistles, since it is natural for a man to have more command over his own than over a strange language. For the Apostle wrote the other epistles in a foreign, namely the Greek, idiom; whereas he wrote this in the Hebrew tongue." Therefore the apostles did not receive the knowledge of all languages by a gratuitous grace.

Obj. 2: Further, nature does not employ many means where one is sufficient; and much less does God Whose work is more orderly than nature's. Now God could make His disciples to be understood by all, while speaking one tongue: hence a

gloss on Acts 2:6, "Every man heard them speak in his own tongue," says that "they spoke in every tongue, or speaking in their own, namely the Hebrew language, were understood by all, as though they spoke the language proper to each." Therefore it would seem that they had not the knowledge to speak in all languages.

Obj. 3: Further, all graces flow from Christ to His body, which is the Church, according to John 1:16, "Of His fullness we all have received." Now we do not read that Christ spoke more than one language, nor does each one of the faithful now speak save in one tongue. Therefore it would seem that Christ's disciples did not receive the grace to the extent of speaking in all languages.

On the contrary, It is written (Acts 2:4) that "they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak"; on which passage a gloss of Gregory [*Hom. xxx in Ev.] says that "the Holy Ghost appeared over the disciples under the form of fiery tongues, and gave them the knowledge of all tongues."

I answer that, Christ's first disciples were chosen by Him in order that they might disperse throughout the whole world, and preach His faith everywhere, according to Matt. 28:19, "Going . . . teach ye all nations." Now it was not fitting that they who were being sent to teach others should need to be taught by others, either as to how they should speak to other people, or as to how they were to understand those who spoke to them; and all the more seeing that those who were being sent were of one nation, that of Judea, according to Isa. 27:6, "When they shall rush out from Jacob [*Vulg.: 'When they shall rush in unto Jacob,' etc.] . . . they shall fill the face of the world with seed." Moreover those who were being sent were poor and powerless; nor at the outset could they have easily found someone to interpret their words faithfully to others, or to explain what others said to them, especially as they were sent to unbelievers. Consequently it was necessary, in this respect, that God should provide them with the gift of tongues; in order that, as the diversity of tongues was brought upon the nations when they fell away to idolatry, according to Gen. 11, so when the nations were to be recalled to the worship of one God a remedy to this diversity might be applied by the gift of tongues.

Reply Obj. 1: As it is written (1 Cor. 12:7), "the manifestation of the Spirit is given to every man unto profit"; and consequently both Paul and the other apostles were divinely instructed in the languages of all nations sufficiently for

the requirements of the teaching of the faith. But as regards the grace and elegance of style which human art adds to a language, the Apostle was instructed in his own, but not in a foreign tongue. Even so they were sufficiently instructed in wisdom and scientific knowledge, as required for teaching the faith, but not as to all things known by acquired science, for instance the conclusions of arithmetic and geometry.

Reply Obj. 2: Although either was possible, namely that, while speaking in one tongue they should be understood by all, or that they should speak in all tongues, it was more fitting that they should speak in all tongues, because this pertained to the perfection of their knowledge, whereby they were able not only to speak, but also to understand what was said by others. Whereas if their one language were intelligible to all, this would either have been due to the knowledge of those who understood their speech, or it would have amounted to an illusion, since a man's words would have had a different sound in another's ears, from that with which they were uttered. Hence a gloss says on Acts 2:6 that "it was a greater miracle that they should speak all kinds of tongues"; and Paul says (1 Cor. 14:18): "I thank my God I speak with all your tongues."

Reply Obj. 3: Christ in His own person purposed preaching to only one nation, namely the Jews. Consequently, although without any doubt He possessed most perfectly the knowledge of all languages, there was no need for Him to speak in every tongue. And therefore, as Augustine says (Tract. xxxii in Joan.), "whereas even now the Holy Ghost is received, yet no one speaks in the tongues of all nations, because the Church herself already speaks the languages of all nations: since whoever is not in the Church, receives not the Holy Ghost."

SECOND ARTICLE [II-II, Q. 176, Art. 2]

Whether the Gift of Tongues Is More Excellent Than the Grace of Prophecy?

Objection 1: It would seem that the gift of tongues is more excellent than the grace of prophecy. For, seemingly, better things are proper to better persons, according to the Philosopher (Topic. iii, 1). Now the gift of tongues is proper to the New Testament, hence we sing in the sequence of Pentecost [*The sequence: *Sancti Spiritus adsit nobis gratia* ascribed to King Robert of France, the reputed author of the *Veni Sancte Spiritus.* Cf. Migne, Patr. Lat. tom. CXLI]: "On this day Thou gavest Christ's apostles an unwonted gift, a marvel to all time":

whereas prophecy is more pertinent to the Old Testament, according to Heb. 1:1, "God Who at sundry times and in divers manners spoke in times past to the fathers by the prophets." Therefore it would seem that the gift of tongues is more excellent than the gift of prophecy.

Obj. 2: Further, that whereby we are directed to God is seemingly more excellent than that whereby we are directed to men. Now, by the gift of tongues, man is directed to God, whereas by prophecy he is directed to man; for it is written (1 Cor. 14:2, 3): "He that speaketh in a tongue, speaketh not unto men, but unto God . . . but he that prophesieth, speaketh unto men unto edification." Therefore it would seem that the gift of tongues is more excellent than the gift of prophecy.

Obj. 3: Further, the gift of tongues abides like a habit in the person who has it, and "he can use it when he will"; wherefore it is written (1 Cor. 14:18): "I thank my God I speak with all your tongues." But it is not so with the gift of prophecy, as stated above (Q. 171, A. 2). Therefore the gift of tongues would seem to be more excellent than the gift of prophecy.

Obj. 4: Further, the "interpretation of speeches" would seem to be contained under prophecy, because the Scriptures are expounded by the same Spirit from Whom they originated. Now the interpretation of speeches is placed after "divers kinds of tongues" (1 Cor. 12:10). Therefore it seems that the gift of tongues is more excellent than the gift of prophecy, particularly as regards a part of the latter.

On the contrary, The Apostle says (1 Cor. 14:5): "Greater is he that prophesieth than he that speaketh with tongues."

I answer that, The gift of prophecy surpasses the gift of tongues, in three ways. First, because the gift of tongues regards the utterance of certain words, which signify an intelligible truth, and this again is signified by the phantasms which appear in an imaginary vision; wherefore Augustine compares (Gen. ad lit. xii, 8) the gift of tongues to an imaginary vision. On the other hand, it has been stated above (Q. 173, A. 2) that the gift of prophecy consists in the mind itself being enlightened so as to know an intelligible truth. Wherefore, as the prophetic enlightenment is more excellent than the imaginary vision, as stated above (Q. 174, A. 2), so also is prophecy more excellent than the gift of tongues considered in itself. Secondly, because the gift of prophecy regards the knowledge of things, which is more excellent than the knowledge of words, to which the gift of

tongues pertains.

Thirdly, because the gift of prophecy is more profitable. The Apostle proves this in three ways (1 Cor. 14); first, because prophecy is more profitable to the edification of the Church, for which purpose he that speaketh in tongues profiteth nothing, unless interpretation follow (1 Cor. 14:4, 5). Secondly, as regards the speaker himself, for if he be enabled to speak in divers tongues without understanding them, which pertains to the gift of prophecy, his own mind would not be edified (1 Cor. 14:7-14). Thirdly, as to unbelievers for whose especial benefit the gift of tongues seems to have been given; since perchance they might think those who speak in tongues to be mad (1 Cor. 14:23), for instance the Jews deemed the apostles drunk when the latter spoke in various tongues (Acts 2:13): whereas by prophecies the unbeliever is convinced, because the secrets of his heart are made manifest (Acts 2:25).

Reply Obj. 1: As stated above (Q. 174, A. 3, ad 1), it belongs to the excellence of prophecy that a man is not only enlightened by an intelligible light, but also that he should perceive an imaginary vision: and so again it belongs to the perfection of the Holy Ghost's operation, not only to fill the mind with the prophetic light, and the imagination with the imaginary vision, as happened in the Old Testament, but also to endow the tongue with external erudition, in the utterance of various signs of speech. All this is done in the New Testament, according to 1 Cor. 14:26, "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation," i.e. a prophetic revelation.

Reply Obj. 2: By the gift of prophecy man is directed to God in his mind, which is more excellent than being directed to Him in his tongue. "He that speaketh in a tongue" is said to speak "not unto men," i.e. to men's understanding or profit, but unto God's understanding and praise. On the other hand, by prophecy a man is directed both to God and to man; wherefore it is the more perfect gift.

Reply Obj. 3: Prophetic revelation extends to the knowledge of all things supernatural; wherefore from its very perfection it results that in this imperfect state of life it cannot be had perfectly by way of habit, but only imperfectly by way of passion. On the other hand, the gift of tongues is confined to a certain particular knowledge, namely of human words; wherefore it is not inconsistent with the imperfection of this life, that it should be had perfectly and by way of habit.

Reply Obj. 4: The interpretation of speeches is reducible to the gift of prophecy, inasmuch as the mind is enlightened so as to understand and explain any obscurities of speech arising either from a difficulty in the things signified, or from the words uttered being unknown, or from the figures of speech employed, according to Dan. 5:16, "I have heard of thee, that thou canst interpret obscure things, and resolve difficult things." Hence the interpretation of speeches is more excellent than the gift of tongues, as appears from the saying of the Apostle (1 Cor. 14:5), "Greater is he that prophesieth than he that speaketh with tongues; unless perhaps he interpret." Yet the interpretation of speeches is placed after the gift of tongues, because the interpretation of speeches extends even to the interpretation of divers kinds of tongues. _____

QUESTION 177

OF THE GRATUITOUS GRACE CONSISTING IN WORDS
(In Two Articles)

We must now consider the gratuitous grace that attaches to words; of which the Apostle says (1 Cor. 12:8): "To one . . . by the Spirit is given the word of wisdom, and to another the word of knowledge." Under this head there are two points of inquiry:

(1) Whether any gratuitous grace attaches to words?

(2) To whom is the grace becoming? _____

FIRST ARTICLE [II-II, Q. 177, Art. 1]

Whether Any Gratuitous Grace Attaches to Words?

Objection 1: It would seem that a gratuitous grace does not attach to words. For grace is given for that which surpasses the faculty of nature. But natural reason has devised the art of rhetoric whereby a man is able to speak so as to teach, please, and persuade, as Augustine says (De Doctr. Christ. iv, 12). Now this belongs to the grace of words. Therefore it would seem that the grace of words is not a gratuitous grace.

Obj. 2: Further, all grace pertains to the kingdom of God. But the Apostle says (1 Cor. 4:20): "The kingdom of God is not in speech, but in power." Therefore there is no gratuitous grace connected with words.

Obj. 3: Further, no grace is given through merit, since "if by grace, it is not now of works" (Rom. 11:6). But the word is sometimes given to a man on his merits. For Gregory says (Moral. xi, 15) in explanation of Ps. 118:43, "Take not Thou the word of truth utterly out of my mouth" that "the word of truth is that which Almighty God gives to them that do it, and takes away from them that do it not." Therefore it would seem that the gift of the word is not a gratuitous grace.

Obj. 4: Further, it behooves man to declare in words things pertaining to the virtue of faith, no less than those pertaining to the gift of wisdom or of knowledge. Therefore if the word of wisdom and the word of knowledge are reckoned gratuitous graces, the word of faith should likewise be placed among the gratuitous graces.

On the contrary, It is written (Ecclus. 6:5): "A gracious tongue in a good man shall abound [Vulg.: 'aboundeth']." Now man's goodness is by grace. Therefore graciousness in words is also by grace.

I answer that, The gratuitous graces are given for the profit of others, as stated above (I-II, Q. 111, AA. 1, 4). Now the knowledge a man receives from God cannot be turned to another's profit, except by means of speech. And since the Holy Ghost does not fail in anything that pertains to the profit of the Church, He provides also the members of the Church with speech; to the effect that a man not only speaks so as to be understood by different people, which pertains to the gift of tongues, but also speaks with effect, and this pertains to the grace *of the word.*

This happens in three ways. First, in order to instruct the intellect, and this is the case when a man speaks so as *to teach.* Secondly, in order to move the affections, so that a man willingly hearkens to the word of God. This is the case when a man speaks so as *to please* his hearers, not indeed with a view to his own favor, but in order to draw them to listen to God's word. Thirdly, in order that men may love that which is signified by the word, and desire to fulfill it, and this is the case when a man so speaks as *to sway* his hearers. In order to effect this the Holy Ghost makes use of the human tongue as of an instrument; but He it is Who perfects the work within. Hence Gregory says in a homily for Pentecost (Hom. xxx in Ev.): "Unless the Holy Ghost fill the hearts of the hearers, in vain does the voice of the teacher resound in the ears of the body."

Reply Obj. 1: Even as by a miracle God sometimes works in a more excellent

way those things which nature also can work, so too the Holy Ghost effects more excellently by the grace of words that which art can effect in a less efficient manner.

Reply Obj. 2: The Apostle is speaking there of the word that relies on human eloquence without the power of the Holy Ghost. Wherefore he says just before (1 Cor. 4:19): "I . . . will know, not the speech of them that are puffed up, but the power": and of himself he had already said (1 Cor. 2:4): "My speech and my preaching was not in the persuasive words of human wisdom, but in the showing of the spirit and power."

Reply Obj. 3: As stated above, the grace of the word is given to a man for the profit of others. Hence it is withdrawn sometimes through the fault of the hearer, and sometimes through the fault of the speaker. The good works of either of them do not merit this grace directly, but only remove the obstacles thereto. For sanctifying grace also is withdrawn on account of a person's fault, and yet he does not merit it by his good works, which, however, remove the obstacles to grace.

Reply Obj. 4: As stated above, the grace of the word is directed to the profit of others. Now if a man communicates his faith to others this is by the word of knowledge or of wisdom. Hence Augustine says (De Trin. xiv, 1) that "to know how faith may profit the godly and be defended against the ungodly, is apparently what the Apostle means by knowledge." Hence it was not necessary for him to mention the word of faith, but it was sufficient for him to mention the word of knowledge and of wisdom. _____

SECOND ARTICLE [II-II, Q. 177, Art. 2]

Whether the Grace of the Word of Wisdom and Knowledge Is Becoming to Women?

Objection 1: It would seem that the grace of the word of wisdom and knowledge is becoming even to women. For teaching is pertinent to this grace, as stated in the foregoing Article. Now it is becoming to a woman to teach; for it is written (Prov. 4:3, 4): "I was an only son in the sight of my mother, and she taught me [*Vulg.: 'I was my father's son, tender, and as an only son in the sight of my mother. And he taught me.']." Therefore this grace is becoming to women.

Obj. 2: Further, the grace of prophecy is greater than the grace of the word, even

as the contemplation of truth is greater than its utterance. But prophecy is granted to women, as we read of Deborah (Judges 4:4), and of Holda the prophetess, the wife of Sellum (4 Kings 22:14), and of the four daughters of Philip (Acts 21:9). Moreover the Apostle says (1 Cor. 11:5): "Every woman praying or prophesying," etc. Much more therefore would it seem that the grace of the word is becoming to a woman.

Obj. 3: Further, it is written (1 Pet. 4:10): "As every man hath received grace ministering the same one to another." Now some women receive the grace of wisdom and knowledge, which they cannot minister to others except by the grace of the word. Therefore the grace of the word is becoming to women.

On the contrary, The Apostle says (1 Cor. 14:34): "Let women keep silence in the churches," and (1 Tim. 2:12): "I suffer not a woman to teach." Now this pertains especially to the grace of the word. Therefore the grace of the word is not becoming to women.

I answer that, Speech may be employed in two ways: in one way privately, to one or a few, in familiar conversation, and in this respect the grace of the word may be becoming to women; in another way, publicly, addressing oneself to the whole church, and this is not permitted to women. First and chiefly, on account of the condition attaching to the female sex, whereby woman should be subject to man, as appears from Gen. 3:16. Now teaching and persuading publicly in the church belong not to subjects but to the prelates (although men who are subjects may do these things if they be so commissioned, because their subjection is not a result of their natural sex, as it is with women, but of some thing supervening by accident). Secondly, lest men's minds be enticed to lust, for it is written (Ecclus. 9:11): "Her conversation burneth as fire." Thirdly, because as a rule women are not perfected in wisdom, so as to be fit to be intrusted with public teaching.

Reply Obj. 1: The passage quoted speaks of private teaching whereby a father instructs his son.

Reply Obj. 2: The grace of prophecy consists in God enlightening the mind, on the part of which there is no difference of sex among men, according to Col. 3:10, 11, "Putting on the new" man, "him who is renewed unto knowledge, according to the image of Him that created him, where there is neither male nor female [*Vulg.: 'Neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free.' Cf. I, Q. 93, A. 6, ad 2 footnote]." Now

the grace of the word pertains to the instruction of men among whom the difference of sex is found. Hence the comparison fails.

Reply Obj. 3: The recipients of a divinely conferred grace administer it in different ways according to their various conditions. Hence women, if they have the grace of wisdom or of knowledge, can administer it by teaching privately but not publicly. _____

QUESTION 178

OF THE GRACE OF MIRACLES
(In Two Articles)

We must next consider the grace of miracles, under which head there are two points of inquiry:

(1) Whether there is a gratuitous grace of working miracles?

(2) To whom is it becoming? _____

FIRST ARTICLE [II-II, Q. 178, Art. 1]

Whether There Is a Gratuitous Grace of Working Miracles?

Objection 1: It would seem that no gratuitous grace is directed to the working of miracles. For every grace puts something in the one to whom it is given (Cf. I-II, Q. 90, A. 1). Now the working of miracles puts nothing in the soul of the man who receives it since miracles are wrought at the touch even of a dead body. Thus we read (4 Kings 13:21) that "some . . . cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet." Therefore the working of miracles does not belong to a gratuitous grace.

Obj. 2: Further, the gratuitous graces are from the Holy Ghost, according to 1 Cor. 12:4, "There are diversities of graces, but the same Spirit." Now the working of miracles is effected even by the unclean spirit, according to Matt. 24:24, "There shall arise false Christs and false prophets, and shall show great signs and wonders." Therefore it would seem that the working of miracles does not belong to a gratuitous grace.

Obj. 3: Further, miracles are divided into "signs," "wonders" or "portents," and "virtues." [*Cf. 2 Thess. 2:9, where the Douay version renders *virtus* by "power." The use of the word "virtue" in the sense of a miracle is now obsolete, and the generic term "miracle" is elsewhere used in its stead: Cf. 1 Cor. 12:10, 28; Heb. 2:4; Acts 2:22]. Therefore it is unreasonable to reckon the "working of miracles" a gratuitous grace, any more than the "working of signs" and "wonders."

Obj. 4: Further, the miraculous restoring to health is done by the power of God. Therefore the grace of healing should not be distinguished from the working of miracles.

Obj. 5: Further, the working of miracles results from faith—either of the worker, according to 1 Cor. 13:2, "If I should have all faith, so that I could remove mountains," or of other persons for whose sake miracles are wrought, according to Matt. 13:58, "And He wrought not many miracles there, because of their unbelief." Therefore, if faith be reckoned a gratuitous grace, it is superfluous to reckon in addition the working of signs as another gratuitous grace.

On the contrary, The Apostle (1 Cor. 12:9, 10) says that among other gratuitous graces, "to another" is given "the grace of healing . . . to another, the working of miracles."

I answer that, As stated above (Q. 177, A. 1), the Holy Ghost provides sufficiently for the Church in matters profitable unto salvation, to which purpose the gratuitous graces are directed. Now just as the knowledge which a man receives from God needs to be brought to the knowledge of others through the gift of tongues and the grace of the word, so too the word uttered needs to be confirmed in order that it be rendered credible. This is done by the working of miracles, according to Mk. 16:20, "And confirming the word with signs that followed": and reasonably so. For it is natural to man to arrive at the intelligible truth through its sensible effects. Wherefore just as man led by his natural reason is able to arrive at some knowledge of God through His natural effects, so is he brought to a certain degree of supernatural knowledge of the objects of faith by certain supernatural effects which are called miracles. Therefore the working of miracles belongs to a gratuitous grace.

Reply Obj. 1: Just as prophecy extends to whatever can be known supernaturally, so the working of miracles extends to all things that can be done supernaturally; the cause whereof is the divine omnipotence which cannot be communicated to

any creature. Hence it is impossible for the principle of working miracles to be a quality abiding as a habit in the soul. On the other hand, just as the prophet's mind is moved by divine inspiration to know something supernaturally, so too is it possible for the mind of the miracle worker to be moved to do something resulting in the miraculous effect which God causes by His power. Sometimes this takes place after prayer, as when Peter raised to life the dead Tabitha (Acts 9:40): sometimes without any previous prayer being expressed, as when Peter by upbraiding the lying Ananias and Saphira delivered them to death (Acts 5:4, 9). Hence Gregory says (Dial. ii, 30) that "the saints work miracles, sometimes by authority, sometimes by prayer." In either case, however, God is the principal worker, for He uses instrumentally either man's inward movement, or his speech, or some outward action, or again the bodily contact of even a dead body. Thus when Josue had said as though authoritatively (Josh. 10:12): "Move not, O sun, toward Gabaon," it is said afterwards (Josh. 10:14): "There was not before or after so long a day, the Lord obeying the voice of a man."

Reply Obj. 2: Our Lord is speaking there of the miracles to be wrought at the time of Antichrist, of which the Apostle says (2 Thess. 2:9) that the coming of Antichrist will be "according to the working of Satan, in all power, and signs, and lying wonders." To quote the words of Augustine (De Civ. Dei xx, 19), "it is a matter of debate whether they are called signs and lying wonders, because he will deceive the senses of mortals by imaginary visions, in that he will seem to do what he does not, or because, though they be real wonders, they will seduce into falsehood them that believe." They are said to be real, because the things themselves will be real, just as Pharaoh's magicians made real frogs and real serpents; but they will not be real miracles, because they will be done by the power of natural causes, as stated in the First Part (Q. 114, A. 4); whereas the working of miracles which is ascribed to a gratuitous grace, is done by God's power for man's profit.

Reply Obj. 3: Two things may be considered in miracles. One is that which is done: this is something surpassing the faculty of nature, and in this respect miracles are called "virtues." The other thing is the purpose for which miracles are wrought, namely the manifestation of something supernatural, and in this respect they are commonly called "signs": but on account of some excellence they receive the name of "wonder" or "prodigy," as showing something from afar (*procul*).

Reply Obj. 4: The "grace of healing" is mentioned separately, because by its

means a benefit, namely bodily health, is conferred on man in addition to the common benefit bestowed in all miracles, namely the bringing of men to the knowledge of God.

Reply Obj. 5: The working of miracles is ascribed to faith for two reasons. First, because it is directed to the confirmation of faith, secondly, because it proceeds from God's omnipotence on which faith relies. Nevertheless, just as besides the grace of faith, the grace of the word is necessary that people may be instructed in the faith, so too is the grace of miracles necessary that people may be confirmed in their faith. _____

SECOND ARTICLE [II-II, Q. 178, Art. 2]

Whether the Wicked Can Work Miracles?

Objection 1: It would seem that the wicked cannot work miracles. For miracles are wrought through prayer, as stated above (A. 1, ad 1). Now the prayer of a sinner is not granted, according to John 9:31, "We know that God doth not hear sinners," and Prov. 28:9, "He that turneth away his ear from hearing the law, his prayer shall be an abomination." Therefore it would seem that the wicked cannot work miracles.

Obj. 2: Further, miracles are ascribed to faith, according to Matt. 17:19, "If you have faith as a grain of mustard seed you shall say to this mountain: Remove from hence hither, and it shall remove." Now "faith without works is dead," according to James 2:20, so that, seemingly, it is devoid of its proper operation. Therefore it would seem that the wicked, since they do not good works, cannot work miracles.

Obj. 3: Further, miracles are divine attestations, according to Heb. 2:4, "God also bearing them witness by signs and wonders and divers miracles": wherefore in the Church the canonization of certain persons is based on the attestation of miracles. Now God cannot bear witness to a falsehood. Therefore it would seem that wicked men cannot work miracles.

Obj. 4: Further, the good are more closely united to God than the wicked. But the good do not all work miracles. Much less therefore do the wicked.

On the contrary, The Apostle says (1 Cor. 13:2): "If I should have all faith, so that I could remove mountains, and have not charity, I am nothing." Now

whosoever has not charity is wicked, because "this gift alone of the Holy Ghost distinguishes the children of the kingdom from the children of perdition," as Augustine says (De Trin. xv, 18). Therefore it would seem that even the wicked can work miracles.

I answer that, Some miracles are not true but imaginary deeds, because they delude man by the appearance of that which is not; while others are true deeds, yet they have not the character of a true miracle, because they are done by the power of some natural cause. Both of these can be done by the demons, as stated above (A. 1, ad 2).

True miracles cannot be wrought save by the power of God, because God works them for man's benefit, and this in two ways: in one way for the confirmation of truth declared, in another way in proof of a person's holiness, which God desires to propose as an example of virtue. In the first way miracles can be wrought by any one who preaches the true faith and calls upon Christ's name, as even the wicked do sometimes. In this way even the wicked can work miracles. Hence Jerome commenting on Matt. 7:22, "Have not we prophesied in Thy name?" says: "Sometimes prophesying, the working of miracles, and the casting out of demons are accorded not to the merit of those who do these things, but to the invoking of Christ's name, that men may honor God, by invoking Whom such great miracles are wrought."

In the second way miracles are not wrought except by the saints, since it is in proof of their holiness that miracles are wrought during their lifetime or after death, either by themselves or by others. For we read (Acts 19:11, 12) that "God wrought by the hand of Paul . . . miracles" and "even there were brought from his body to the sick, handkerchiefs . . . and the diseases departed from them." In this way indeed there is nothing to prevent a sinner from working miracles by invoking a saint; but the miracle is ascribed not to him, but to the one in proof of whose holiness such things are done.

Reply Obj. 1: As stated above (Q. 83, A. 16) when we were treating of prayer, the prayer of impetration relies not on merit but on God's mercy, which extends even to the wicked, wherefore the prayers even of sinners are sometimes granted by God. Hence Augustine says (Tract. xliv in Joan.) that "the blind man spoke these words before he was anointed," that is, before he was perfectly enlightened; "since God does hear sinners." When it is said that the prayer of one who hears not the law is an abomination, this must be understood so far as the

sinner's merit is concerned; yet it is sometimes granted, either for the spiritual welfare of the one who prays—as the publican was heard (Luke 18:14)—or for the good of others and for God's glory.

Reply Obj. 2: Faith without works is said to be dead, as regards the believer, who lives not, by faith, with the life of grace. But nothing hinders a living thing from working through a dead instrument, as a man through a stick. It is thus that God works while employing instrumentally the faith of a sinner.

Reply Obj. 3: Miracles are always true witnesses to the purpose for which they are wrought. Hence wicked men who teach a false doctrine never work true miracles in confirmation of their teaching, although sometimes they may do so in praise of Christ's name which they invoke, and by the power of the sacraments which they administer. If they teach a true doctrine, sometimes they work true miracles as confirming their teaching, but not as an attestation of holiness. Hence Augustine says (QQ. lxxxiii, qu. 79): "Magicians work miracles in one way, good Christians in another, wicked Christians in another. Magicians by private compact with the demons, good Christians by their manifest righteousness, evil Christians by the outward signs of righteousness."

Reply Obj. 4: As Augustine says (QQ. lxxxiii, qu. 79), "the reason why these are not granted to all holy men is lest by a most baneful error the weak be deceived into thinking such deeds to imply greater gifts than the deeds of righteousness whereby eternal life is obtained." _____

QUESTION 179

OF THE DIVISION OF LIFE INTO ACTIVE AND CONTEMPLATIVE
(In Two Articles)

We must next consider active and contemplative life. This consideration will be fourfold: (1) Of the division of life into active and contemplative; (2) Of the contemplative life; (3) Of the active life; (4) Of the comparison between the active and the contemplative life.

Under the first head there are two points of inquiry:

(1) Whether life is fittingly divided into active and contemplative?

(2) Whether this is an adequate division? _____

FIRST ARTICLE [II-II, Q. 179, Art. 1]

Whether Life Is Fittingly Divided into Active and Contemplative?

Objection 1: It would seem that life is not fittingly divided into active and contemplative. For the soul is the principle of life by its essence: since the Philosopher says (De Anima ii, 4) that "in living things to live is to be." Now the soul is the principle of action and contemplation by its powers. Therefore it would seem that life is not fittingly divided into active and contemplative.

Obj. 2: Further, the division of that which comes afterwards is unfittingly applied to that which comes first. Now active and contemplative, or "speculative" and "practical," are differences of the intellect (De Anima iii, 10); while "to live" comes before "to understand," since "to live" comes first to living things through the vegetative soul, as the Philosopher states (De Anima ii, 4). Therefore life is unfittingly divided into active and contemplative.

Obj. 3: Further, the word "life" implies movement, according to Dionysius (Div. Nom. vi): whereas contemplation consists rather in rest, according to Wis. 8:16: "When I enter into my house, I shall repose myself with her." Therefore it would seem that life is unfittingly divided into active and contemplative.

On the contrary, Gregory says (Hom. xiv super Ezech.): "There is a twofold life wherein Almighty God instructs us by His holy word, the active life and the contemplative."

I answer that, Properly speaking, those things are said to live whose movement or operation is from within themselves. Now that which is proper to a thing and to which it is most inclined is that which is most becoming to it from itself; wherefore every living thing gives proof of its life by that operation which is most proper to it, and to which it is most inclined. Thus the life of plants is said to consist in nourishment and generation; the life of animals in sensation and movement; and the life of men in their understanding and acting according to reason. Wherefore also in men the life of every man would seem to be that wherein he delights most, and on which he is most intent; thus especially does he wish "to associate with his friends" (Ethic. ix, 12).

Accordingly since certain men are especially intent on the contemplation of truth, while others are especially intent on external actions, it follows that man's life is fittingly divided into active and contemplative.

Reply Obj. 1: Each thing's proper form that makes it actually *to be* is properly that thing's principle of operation. Hence *to live* is, in living things, *to be,* because living things through having *being* from their form, act in such and such a way.

Reply Obj. 2: Life in general is not divided into active and contemplative, but the life of man, who derives his species from having an intellect, wherefore the same division applies to intellect and human life.

Reply Obj. 3: It is true that contemplation enjoys rest from external movements. Nevertheless to contemplate is itself a movement of the intellect, in so far as every operation is described as a movement; in which sense the Philosopher says (De Anima iii, 7) that sensation and understanding are movements of a kind, in so far as movement is defined "the act of a perfect thing." In this way Dionysius (Div. Nom. iv) ascribes three movements to the soul in contemplation, namely, "straight," "circular," and "oblique" [*Cf. Q. 180, A. 6].

SECOND ARTICLE [II-II, Q. 179, Art. 2]

Whether Life Is Adequately Divided into Active and Contemplative?

Objection 1: It would seem that life is not adequately divided into active and contemplative. For the Philosopher says (Ethic. i, 5) that there are three most prominent kinds of life, the life of "pleasure," the "civil" which would seem to be the same as the active, and the "contemplative" life. Therefore the division of life into active and contemplative would seem to be inadequate.

Obj. 2: Further, Augustine (De Civ. Dei xix, 1, 2, 3, 19) mentions three kinds of life, namely the life of "leisure" which pertains to the contemplative, the "busy" life which pertains to the active, and a third "composed of both." Therefore it would seem that life is inadequately divided into active and contemplative.

Obj. 3: Further, man's life is diversified according to the divers actions in which men are occupied. Now there are more than two occupations of human actions. Therefore it would seem that life should be divided into more kinds than the active and the contemplative.

On the contrary, These two lives are signified by the two wives of Jacob; the active by Lia, and the contemplative by Rachel: and by the two hostesses of our

Lord; the contemplative life by Mary, and the active life by Martha, as Gregory declares (Moral. vi, 37 [*Hom. xiv in Ezech.]). Now this signification would not be fitting if there were more than two lives. Therefore life is adequately divided into active and contemplative.

I answer that, As stated above (A. 1, ad 2), this division applies to the human life as derived from the intellect. Now the intellect is divided into active and contemplative, since the end of intellective knowledge is either the knowledge itself of truth, which pertains to the contemplative intellect, or some external action, which pertains to the practical or active intellect. Therefore life too is adequately divided into active and contemplative.

Reply Obj. 1: The life of pleasure places its end in pleasures of the body, which are common to us and dumb animals; wherefore as the Philosopher says (Ethic. *Ethic.* i, 5), it is the life "of a beast." Hence it is not included in this division of the life of a man into active and contemplative.

Reply Obj. 2: A mean is a combination of extremes, wherefore it is virtually contained in them, as tepid in hot and cold, and pale in white and black. In like manner active and contemplative comprise that which is composed of both. Nevertheless as in every mixture one of the simples predominates, so too in the mean state of life sometimes the contemplative, sometimes the active element, abounds.

Reply Obj. 3: All the occupations of human actions, if directed to the requirements of the present life in accord with right reason, belong to the active life which provides for the necessities of the present life by means of well-ordered activity. If, on the other hand, they minister to any concupiscence whatever, they belong to the life of pleasure, which is not comprised under the active life. Those human occupations that are directed to the consideration of truth belong to the contemplative life. _____

QUESTION 180

OF THE CONTEMPLATIVE LIFE
(In Eight Articles)

We must now consider the contemplative life, under which head there are eight points of inquiry:

(1) Whether the contemplative life pertains to the intellect only, or also to the affections?

(2) Whether the moral virtues pertain to the contemplative life?

(3) Whether the contemplative life consists in one action or in several?

(4) Whether the consideration of any truth whatever pertains to the contemplative life?

(5) Whether the contemplative life of man in this state can arise to the vision of God?

(6) Of the movements of contemplation assigned by Dionysius (Div. Nom. iv);

(7) Of the pleasure of contemplation;

(8) Of the duration of contemplation. _____

FIRST ARTICLE [II-II, Q. 180, Art. 1]

Whether the Contemplative Life Has Nothing to Do with the Affections, and Pertains Wholly to the Intellect?

Objection 1: It would seem that the contemplative life has nothing to do with the affections and pertains wholly to the intellect. For the Philosopher says (Metaph. ii, text. 3 [*Ed Did. ia, 1]) that "the end of contemplation is truth." Now truth pertains wholly to the intellect. Therefore it would seem that the contemplative life wholly regards the intellect.

Obj. 2: Further, Gregory says (Moral. vi, 37; Hom. xix in Ezech.) that "Rachel, which is interpreted 'vision of the principle' [*Or rather, 'One seeing the principle,' if derived from *rah* and *irzn*; Cf. Jerome, De Nom. Hebr.], signifies the contemplative life." Now the vision of a principle belongs properly to the intellect. Therefore the contemplative life belongs properly to the intellect.

Obj. 3: Further, Gregory says (Hom. xiv in Ezech.) that it belongs to the contemplative life, "to rest from external action." Now the affective or appetitive power inclines to external actions. Therefore it would seem that the contemplative life has nothing to do with the appetitive power.

On the contrary, Gregory says (Hom. xiv in Ezech.) that "the contemplative life is to cling with our whole mind to the love of God and our neighbor, and to desire nothing beside our Creator." Now desire and love pertain to the affective or appetitive power, as stated above (I-II, Q. 25, A. 2; Q. 26, A. 2). Therefore the contemplative life has also something to do with the affective or appetitive power.

I answer that, As stated above (Q. 179, A. 1) theirs is said to be the contemplative who are chiefly intent on the contemplation of truth. Now intention is an act of the will, as stated above (I-II, Q. 12, A. 1), because intention is of the end which is the object of the will. Consequently the contemplative life, as regards the essence of the action, pertains to the intellect, but as regards the motive cause of the exercise of that action it belongs to the will, which moves all the other powers, even the intellect, to their actions, as stated above (I, Q. 82, A. 4; I-II, Q. 9, A. 1).

Now the appetitive power moves one to observe things either with the senses or with the intellect, sometimes for love of the thing seen because, as it is written (Matt. 6:21), "where thy treasure is, there is thy heart also," sometimes for love of the very knowledge that one acquires by observation. Wherefore Gregory makes the contemplative life to consist in the "love of God," inasmuch as through loving God we are aflame to gaze on His beauty. And since everyone delights when he obtains what he loves, it follows that the contemplative life terminates in delight, which is seated in the affective power, the result being that love also becomes more intense.

Reply Obj. 1: From the very fact that truth is the end of contemplation, it has the aspect of an appetible good, both lovable and delightful, and in this respect it pertains to the appetitive power.

Reply Obj. 2: We are urged to the vision of the first principle, namely God, by the love thereof; wherefore Gregory says (Hom. xiv in Ezech.) that "the contemplative life tramples on all cares and longs to see the face of its Creator."

Reply Obj. 3: The appetitive power moves not only the bodily members to perform external actions, but also the intellect to practice the act of contemplation, as stated above. _____

SECOND ARTICLE [II-II, Q. 180, Art. 2]

Whether the Moral Virtues Pertain to the Contemplative Life?

Objection 1: It would seem that the moral virtues pertain to the contemplative life. For Gregory says (Hom. xiv in Ezech.) that "the contemplative life is to cling to the love of God and our neighbor with the whole mind." Now all the moral virtues, since their acts are prescribed by the precepts of the Law, are reducible to the love of God and of our neighbor, for "love . . . is the fulfilling of the Law" (Rom. 13:10). Therefore it would seem that the moral virtues belong to the contemplative life.

Obj. 2: Further, the contemplative life is chiefly directed to the contemplation of God; for Gregory says (Hom. xiv in Ezech.) that "the mind tramples on all cares and longs to gaze on the face of its Creator." Now no one can accomplish this without cleanness of heart, which is a result of moral virtue [*Cf. Q. 8, A. 7]. For it is written (Matt. 5:8): "Blessed are the clean of heart, for they shall see God": and (Heb. 12:14): "Follow peace with all men, and holiness, without which no man shall see God." Therefore it would seem that the moral virtues pertain to the contemplative life.

Obj. 3: Further, Gregory says (Hom. xiv in Ezech.) that "the contemplative life gives beauty to the soul," wherefore it is signified by Rachel, of whom it is said (Gen. 29:17) that she was "of a beautiful countenance." Now the beauty of the soul consists in the moral virtues, especially temperance, as Ambrose says (De Offic. i, 43, 45, 46). Therefore it seems that the moral virtues pertain to the contemplative life.

On the contrary, The moral virtues are directed to external actions. Now Gregory says (Moral. vi [*Hom. xiv in Ezech.; Cf. A. 1, Obj. 3]) that it belongs to the contemplative life "to rest from external action." Therefore the moral virtues do not pertain to the contemplative life.

I answer that, A thing may belong to the contemplative life in two ways, essentially or dispositively. The moral virtues do not belong to the contemplative life essentially, because the end of the contemplative life is the consideration of truth: and as the Philosopher states (Ethic. ii, 4), "knowledge," which pertains to the consideration of truth, "has little influence on the moral virtues": wherefore he declares (Ethic. x, 8) that the moral virtues pertain to active but not to contemplative happiness.

On the other hand, the moral virtues belong to the contemplative life dispositively. For the act of contemplation, wherein the contemplative life essentially consists, is hindered both by the impetuosity of the passions which withdraw the soul's intention from intelligible to sensible things, and by outward disturbances. Now the moral virtues curb the impetuosity of the passions, and quell the disturbance of outward occupations. Hence moral virtues belong dispositively to the contemplative life.

Reply Obj. 1: As stated above (A. 1), the contemplative life has its motive cause on the part of the affections, and in this respect the love of God and our neighbor is requisite to the contemplative life. Now motive causes do not enter into the essence of a thing, but dispose and perfect it. Wherefore it does not follow that the moral virtues belong essentially to the contemplative life.

Reply Obj. 2: Holiness or cleanness of heart is caused by the virtues that are concerned with the passions which hinder the purity of the reason; and peace is caused by justice which is about operations, according to Isa. 32:17, "The work of justice shall be peace": since he who refrains from wronging others lessens the occasions of quarrels and disturbances. Hence the moral virtues dispose one to the contemplative life by causing peace and cleanness of heart.

Reply Obj. 3: Beauty, as stated above (Q. 145, A. 2), consists in a certain clarity and due proportion. Now each of these is found radically in the reason; because both the light that makes beauty seen, and the establishing of due proportion among things belong to reason. Hence since the contemplative life consists in an

act of the reason, there is beauty in it by its very nature and essence; wherefore it is written (Wis. 8:2) of the contemplation of wisdom: "I became a lover of her beauty."

On the other hand, beauty is in the moral virtues by participation, in so far as they participate in the order of reason; and especially is it in temperance, which restrains the concupiscences which especially darken the light of reason. Hence it is that the virtue of chastity most of all makes man apt for contemplation, since venereal pleasures most of all weigh the mind down to sensible objects, as Augustine says (Soliloq. i, 10). _____

THIRD ARTICLE [II-II, Q. 180, Art. 3]

Whether There Are Various Actions Pertaining to the Contemplative Life?

Objection 1: It would seem that there are various actions pertaining to the contemplative life. For Richard of St. Victor [*De Grat. Contempl. i, 3, 4] distinguishes between "contemplation," "meditation," and "cogitation." Yet all these apparently pertain to contemplation. Therefore it would seem that there are various actions pertaining to the contemplative life.

Obj. 2: Further, the Apostle says (2 Cor. 3:18): "But we . . . beholding (*speculantes*) the glory of the Lord with open face, are transformed into the same clarity [*Vulg.: 'into the same image from glory to glory.']." Now this belongs to the contemplative life. Therefore in addition to the three aforesaid, vision (*speculatio*) belongs to the contemplative life.

Obj. 3: Further, Bernard says (De Consid. v, 14) that "the first and greatest contemplation is admiration of the Majesty." Now according to Damascene (De Fide Orth. ii, 15) admiration is a kind of fear. Therefore it would seem that several acts are requisite for the contemplative life.

Obj. 4: Further, "Prayer," "reading," and "meditation" [*Hugh of St. Victor, Alleg. in N.T. iii, 4] are said to belong to the contemplative life. Again, "hearing" belongs to the contemplative life: since it is stated that Mary (by whom the contemplative life is signified) "sitting . . . at the Lord's feet, heard His word" (Luke 10:39). Therefore it would seem that several acts are requisite for the contemplative life.

On the contrary, Life signifies here the operation on which a man is chiefly intent. Wherefore if there are several operations of the contemplative life, there will be, not one, but several contemplative lives.

I answer that, We are now speaking of the contemplative life as applicable to man. Now according to Dionysius (Div. Nom. vii) between man and angel there is this difference, that an angel perceives the truth by simple apprehension, whereas man arrives at the perception of a simple truth by a process from several premises. Accordingly, then, the contemplative life has one act wherein it is finally completed, namely the contemplation of truth, and from this act it derives its unity. Yet it has many acts whereby it arrives at this final act. Some of these pertain to the reception of principles, from which it proceeds to the contemplation of truth; others are concerned with deducing from the principles, the truth, the knowledge of which is sought; and the last and crowning act is the contemplation itself of the truth.

Reply Obj. 1: According to Richard of St. Victor "cogitation" would seem to regard the consideration of the many things from which a person intends to gather one simple truth. Hence cogitation may comprise not only the perceptions of the senses in taking cognizance of certain effects, but also the imaginations. And again the reason's discussion of the various signs or of anything that conduces to the truth in view: although, according to Augustine (De Trin. xiv, 7), cogitation may signify any actual operation of the intellect. "Meditation" would seem to be the process of reason from certain principles that lead to the contemplation of some truth: and "consideration" has the same meaning, according to Bernard (De Consid. ii, 2), although, according to the Philosopher (De Anima ii, 1), every operation of the intellect may be called "consideration." But "contemplation" regards the simple act of gazing on the truth; wherefore Richard says again (De Grat. Contempl. i, 4) that "contemplation is the soul's clear and free dwelling upon the object of its gaze; meditation is the survey of the mind while occupied in searching for the truth: and cogitation is the mind's glance which is prone to wander."

Reply Obj. 2: According to a gloss [*Cf. De Trin. xv, 8] of Augustine on this passage, "beholding" (*speculatio*) denotes "seeing in a mirror (*speculo*), not from a watch-tower (*specula*)." Now to see a thing in a mirror is to see a cause in its effect wherein its likeness is reflected. Hence "beholding" would seem to be reducible to meditation.

Reply Obj. 3: Admiration is a kind of fear resulting from the apprehension of a thing that surpasses our faculties: hence it results from the contemplation of the sublime truth. For it was stated above (A. 1) that contemplation terminates in the affections.

Reply Obj. 4: Man reaches the knowledge of truth in two ways. First, by means of things received from another. In this way, as regards the things he receives from God, he needs *prayer,* according to Wis. 7:7, "I called upon" God, "and the spirit of wisdom came upon me": while as regards the things he receives from man, he needs *hearing,* in so far as he receives from the spoken word, and *reading,* in so far as he receives from the tradition of Holy Writ. Secondly, he needs to apply himself by his personal study, and thus he requires *meditation.*

FOURTH ARTICLE [II-II, Q. 180, Art. 4]

Whether the Contemplative Life Consists in the Mere Contemplation of God, or Also in the Consideration of Any Truth Whatever?

Objection 1: It would seem that the contemplative life consists not only in the contemplation of God, but also in the consideration of any truth. For it is written (Ps. 138:14): "Wonderful are Thy works, and my soul knoweth right well." Now the knowledge of God's works is effected by any contemplation of the truth. Therefore it would seem that it pertains to the contemplative life to contemplate not only the divine truth, but also any other.

Obj. 2: Further, Bernard says (De Consid. v, 14) that "contemplation consists in admiration first of God's majesty, secondly of His judgments, thirdly of His benefits, fourthly of His promises." Now of these four the first alone regards the divine truth, and the other three pertain to His effects. Therefore the contemplative life consists not only in the contemplation of the divine truth, but also in the consideration of truth regarding the divine effects.

Obj. 3: Further, Richard of St. Victor [*De Grat. Contempl. i, 6] distinguishes six species of contemplation. The first belongs to "the imagination alone," and consists in thinking of corporeal things. The second is in "the imagination guided by reason," and consists in considering the order and disposition of sensible objects. The third is in "the reason based on the imagination"; when, to wit, from the consideration of the visible we rise to the invisible. The fourth is in "the

reason and conducted by the reason," when the mind is intent on things invisible of which the imagination has no cognizance. The fifth is "above the reason," but not contrary to reason, when by divine revelation we become cognizant of things that cannot be comprehended by the human reason. The sixth is "above reason and contrary to reason"; when, to wit, by the divine enlightening we know things that seem contrary to human reason, such as the doctrine of the mystery of the Trinity. Now only the last of these would seem to pertain to the divine truth. Therefore the contemplation of truth regards not only the divine truth, but also that which is considered in creatures.

Obj. 4: Further, in the contemplative life the contemplation of truth is sought as being the perfection of man. Now any truth is a perfection of the human intellect. Therefore the contemplative life consists in the contemplation of any truth.

On the contrary, Gregory says (Moral. vi, 37) that "in contemplation we seek the principle which is God."

I answer that, As stated above (A. 2), a thing may belong to the contemplative life in two ways: principally, and secondarily, or dispositively. That which belongs principally to the contemplative life is the contemplation of the divine truth, because this contemplation is the end of the whole human life. Hence Augustine says (De Trin. i, 8) that "the contemplation of God is promised us as being the goal of all our actions and the everlasting perfection of our joys." This contemplation will be perfect in the life to come, when we shall see God face to face, wherefore it will make us perfectly happy: whereas now the contemplation of the divine truth is competent to us imperfectly, namely "through a glass" and "in a dark manner" (1 Cor. 13:12). Hence it bestows on us a certain inchoate beatitude, which begins now and will be continued in the life to come; wherefore the Philosopher (Ethic. x, 7) places man's ultimate happiness in the contemplation of the supreme intelligible good.

Since, however, God's effects show us the way to the contemplation of God Himself, according to Rom. 1:20, "The invisible things of God . . . are clearly seen, being understood by the things that are made," it follows that the contemplation of the divine effects also belongs to the contemplative life, inasmuch as man is guided thereby to the knowledge of God. Hence Augustine says (De Vera Relig. xxix) that "in the study of creatures we must not exercise an empty and futile curiosity, but should make them the stepping-stone to things unperishable and everlasting."

Accordingly it is clear from what has been said (AA. 1, 2, 3) that four things pertain, in a certain order, to the contemplative life; first, the moral virtues; secondly, other acts exclusive of contemplation; thirdly, contemplation of the divine effects; fourthly, the complement of all which is the contemplation of the divine truth itself.

Reply Obj. 1: David sought the knowledge of God's works, so that he might be led by them to God; wherefore he says elsewhere (Ps. 142:5, 6): "I meditated on all Thy works: I meditated upon the works of Thy hands: I stretched forth my hands to Thee."

Reply Obj. 2: By considering the divine judgments man is guided to the consideration of the divine justice; and by considering the divine benefits and promises, man is led to the knowledge of God's mercy or goodness, as by effects already manifested or yet to be vouchsafed.

Reply Obj. 3: These six denote the steps whereby we ascend by means of creatures to the contemplation of God. For the first step consists in the mere consideration of sensible objects; the second step consists in going forward from sensible to intelligible objects; the third step is to judge of sensible objects according to intelligible things; the fourth is the absolute consideration of the intelligible objects to which one has attained by means of sensibles; the fifth is the contemplation of those intelligible objects that are unattainable by means of sensibles, but which the reason is able to grasp; the sixth step is the consideration of such intelligible things as the reason can neither discover nor grasp, which pertain to the sublime contemplation of divine truth, wherein contemplation is ultimately perfected.

Reply Obj. 4: The ultimate perfection of the human intellect is the divine truth: and other truths perfect the intellect in relation to the divine truth.

FIFTH ARTICLE [II-II, Q. 180, Art. 5]

Whether in the Present State of Life the Contemplative Life Can Reach to the Vision of the Divine Essence?

Objection 1: It would seem that in the present state of life the contemplative life can reach to the vision of the Divine essence. For, as stated in Gen. 32:30, Jacob said: "I have seen God face to face, and my soul has been saved." Now the

vision of God's face is the vision of the Divine essence. Therefore it would seem that in the present life one may come, by means of contemplation, to see God in His essence.

Obj. 2: Further, Gregory says (Moral. vi, 37) that "contemplative men withdraw within themselves in order to explore spiritual things, nor do they ever carry with them the shadows of things corporeal, or if these follow them they prudently drive them away: but being desirous of seeing the incomprehensible light, they suppress all the images of their limited comprehension, and through longing to reach what is above them, they overcome that which they are." Now man is not hindered from seeing the Divine essence, which is the incomprehensible light, save by the necessity of turning to corporeal phantasms. Therefore it would seem that the contemplation of the present life can extend to the vision of the incomprehensible light in its essence.

Obj. 3: Further, Gregory says (Dial. ii, 35): "All creatures are small to the soul that sees its Creator: wherefore when the man of God," the blessed Benedict, to wit, "saw a fiery globe in the tower and angels returning to heaven, without doubt he could only see such things by the light of God." Now the blessed Benedict was still in this life. Therefore the contemplation of the present life can extend to the vision of the essence of God.

On the contrary, Gregory says (Hom. xiv in Ezech.): "As long as we live in this mortal flesh, no one reaches such a height of contemplation as to fix the eyes of his mind on the ray itself of incomprehensible light."

I answer that, As Augustine says (Gen. ad lit. xii, 27), "no one seeing God lives this mortal life wherein the bodily senses have their play: and unless in some way he depart this life, whether by going altogether out of his body, or by withdrawing from his carnal senses, he is not caught up into that vision." This has been carefully discussed above (Q. 175, AA. 4, 5), where we spoke of rapture, and in the First Part (Q. 12, A. 2), where we treated of the vision of God.

Accordingly we must state that one may be in this life in two ways. First, with regard to act, that is to say by actually making use of the bodily senses, and thus contemplation in the present life can nowise attain to the vision of God's essence. Secondly, one may be in this life potentially and not with regard to act, that is to say, when the soul is united to the mortal body as its form, yet so as to make use neither of the bodily senses, nor even of the imagination, as happens in rapture;

and in this way the contemplation of the present life can attain to the vision of the Divine essence. Consequently the highest degree of contemplation in the present life is that which Paul had in rapture, whereby he was in a middle state between the present life and the life to come.

Reply Obj. 1: As Dionysius says (Ep. i ad Caium. Monach.), "if anyone seeing God, understood what he saw, he saw not God Himself, but something belonging to God." And Gregory says (Hom. xiv in Ezech.): "By no means is God seen now in His glory; but the soul sees something of lower degree, and is thereby refreshed so that afterwards it may attain to the glory of vision." Accordingly the words of Jacob, "I saw God face to face" do not imply that he saw God's essence, but that he saw some shape [*Cf. I, Q. 12, A. 11, ad 1], imaginary of course, wherein God spoke to him. Or, "since we know a man by his face, by the face of God he signified his knowledge of Him," according to a gloss of Gregory on the same passage.

Reply Obj. 2: In the present state of life human contemplation is impossible without phantasms, because it is connatural to man to see the intelligible species in the phantasms, as the Philosopher states (De Anima iii, 7). Yet intellectual knowledge does not consist in the phantasms themselves, but in our contemplating in them the purity of the intelligible truth: and this not only in natural knowledge, but also in that which we obtain by revelation. For Dionysius says (Coel. Hier. i) that "the Divine glory shows us the angelic hierarchies under certain symbolic figures, and by its power we are brought back to the single ray of light," i.e. to the simple knowledge of the intelligible truth. It is in this sense that we must understand the statement of Gregory that "contemplatives do not carry along with them the shadows of things corporeal," since their contemplation is not fixed on them, but on the consideration of the intelligible truth.

Reply Obj. 3: By these words Gregory does not imply that the blessed Benedict, in that vision, saw God in His essence, but he wishes to show that because "all creatures are small to him that sees God," it follows that all things can easily be seen through the enlightenment of the Divine light. Wherefore he adds: "For however little he may see of the Creator's light, all created things become petty to him." _____

SIXTH ARTICLE [II-II, Q. 180, Art. 6]

Whether the Operation of Contemplation Is Fittingly Divided into a Threefold Movement, Circular, Straight and Oblique?

Objection 1: It would seem that the operation of contemplation is unfittingly divided into a threefold movement, "circular," "straight," and "oblique" (Div. Nom. iv). For contemplation pertains exclusively to rest, according to Wis. 8:16, "When I go into my house, I shall repose myself with her." Now movement is opposed to rest. Therefore the operations of the contemplative life should not be described as movements.

Obj. 2: Further, the action of the contemplative life pertains to the intellect, whereby man is like the angels. Now Dionysius describes these movements as being different in the angels from what they are in the soul. For he says (Div. Nom. iv) that the "circular" movement in the angel is "according to his enlightenment by the beautiful and the good." On the other hand, he assigns the circular movement of the soul to several things: the first of which is the "withdrawal of the soul into itself from externals"; the second is "a certain concentration of its powers, whereby it is rendered free of error and of outward occupation"; and the third is "union with those things that are above it." Again, he describes differently their respective straight movements. For he says that the straight movement of the angel is that by which he proceeds to the care of those things that are beneath him. On the other hand, he describes the straight movement of the soul as being twofold: first, "its progress towards things that are near it"; secondly, "its uplifting from external things to simple contemplation." Further, he assigns a different oblique movement to each. For he assigns the oblique movement of the angels to the fact that "while providing for those who have less they remain unchanged in relation to God": whereas he assigns the oblique movement of the soul to the fact that "the soul is enlightened in Divine knowledge by reasoning and discoursing." Therefore it would seem that the operations of contemplation are unfittingly assigned according to the ways mentioned above.

Obj. 3: Further, Richard of St. Victor (De Contempl. i, 5) mentions many other different movements in likeness to the birds of the air. "For some of these rise at one time to a great height, at another swoop down to earth, and they do so repeatedly; others fly now to the right, now to the left again and again; others go forwards or lag behind many times; others fly in a circle now more now less extended; and others remain suspended almost immovably in one place." Therefore it would seem that there are only three movements of contemplation.

On the contrary, stands the authority of Dionysius (Div. Nom. iv).

I answer that, As stated above (Q. 119, A. 1, ad 3), the operation of the intellect, wherein contemplation essentially consists, is called a movement, in so far as movement is the act of a perfect thing, according to the Philosopher (De Anima iii, 1). Since, however, it is through sensible objects that we come to the knowledge of intelligible things, and since sensible operations do not take place without movement, the result is that even intelligible operations are described as movements, and are differentiated in likeness to various movements. Now of bodily movements, local movements are the most perfect and come first, as proved in *Phys.* viii, 7; wherefore the foremost among intelligible operations are described by being likened to them. These movements are of three kinds; for there is the "circular" movement, by which a thing moves uniformly round one point as center, another is the "straight" movement, by which a thing goes from one point to another; the third is "oblique," being composed as it were of both the others. Consequently, in intelligible operations, that which is simply uniform is compared to circular movement; the intelligible operation by which one proceeds from one point to another is compared to the straight movement; while the intelligible operation which unites something of uniformity with progress to various points is compared to the oblique movement.

Reply Obj. 1: External bodily movements are opposed to the quiet of contemplation, which consists in rest from outward occupations: but the movements of intellectual operations belong to the quiet of contemplation.

Reply Obj. 2: Man is like the angels in intellect generically, but the intellective power is much higher in the angel than in man. Consequently these movements must be ascribed to souls and angels in different ways, according as they are differently related to uniformity. For the angelic intellect has uniform knowledge in two respects. First, because it does not acquire intelligible truth from the variety of composite objects; secondly, because it understands the truth of intelligible objects not discursively, but by simple intuition. On the other hand, the intellect of the soul acquires intelligible truth from sensible objects, and understands it by a certain discoursing of the reason.

Wherefore Dionysius assigns the "circular" movement of the angels to the fact that their intuition of God is uniform and unceasing, having neither beginning nor end: even as a circular movement having neither beginning nor end is uniformly around the one same center. But on the part of the soul, ere it arrive at

this uniformity, its twofold lack of uniformity needs to be removed. First, that which arises from the variety of external things: this is removed by the soul withdrawing from externals, and so the first thing he mentions regarding the circular movement of the soul is "the soul's withdrawal into itself from external objects." Secondly, another lack of uniformity requires to be removed from the soul, and this is owing to the discoursing of reason. This is done by directing all the soul's operations to the simple contemplation of the intelligible truth, and this is indicated by his saying in the second place that "the soul's intellectual powers must be uniformly concentrated," in other words that discoursing must be laid aside and the soul's gaze fixed on the contemplation of the one simple truth. In this operation of the soul there is no error, even as there is clearly no error in the understanding of first principles which we know by simple intuition. Afterwards these two things being done, he mentions thirdly the uniformity which is like that of the angels, for then all things being laid aside, the soul continues in the contemplation of God alone. This he expresses by saying: "Then being thus made uniform unitedly," i.e. conformably, "by the union of its powers, it is conducted to the good and the beautiful." The "straight" movement of the angel cannot apply to his proceeding from one thing to another by considering them, but only to the order of his providence, namely to the fact that the higher angel enlightens the lower angels through the angels that are intermediate. He indicates this when he says: "The angel's movement takes a straight line when he proceeds to the care of things subject to him, taking in his course whatever things are direct," i.e. in keeping with the dispositions of the direct order. Whereas he ascribes the "straight" movement in the soul to the soul's proceeding from exterior sensibles to the knowledge of intelligible objects. The "oblique" movement in the angels he describes as being composed of the straight and circular movements, inasmuch as their care for those beneath them is in accordance with their contemplation of God: while the "oblique" movement in the soul he also declares to be partly straight and partly circular, in so far as in reasoning it makes use of the light received from God.

Reply Obj. 3: These varieties of movement that are taken from the distinction between above and below, right and left, forwards and backwards, and from varying circles, are all comprised under either straight [or] oblique movement, because they all denote discursions of reason. For if the reason pass from the genus to the species, or from the part to the whole, it will be, as he explains, from above to below: if from one opposite to another, it will be from right to left; if from the cause to the effect, it will be backwards and forwards; if it be about accidents that surround a thing near at hand or far remote, the movement will be

circular. The discoursing of reason from sensible to intelligible objects, if it be according to the order of natural reason, belongs to the straight movement; but if it be according to the Divine enlightenment, it will belong to the oblique movement as explained above (ad 2). That alone which he describes as immobility belongs to the circular movement.

Wherefore it is evident that Dionysius describes the movement of contemplation with much greater fulness and depth. _____

SEVENTH ARTICLE [II-II, Q. 180, Art. 7]

Whether There Is Delight in Contemplation?

Objection 1: It would seem that there is no delight in contemplation. For delight belongs to the appetitive power; whereas contemplation resides chiefly in the intellect. Therefore it would seem that there is no delight in contemplation.

Obj. 2: Further, all strife and struggle is a hindrance to delight. Now there is strife and struggle in contemplation. For Gregory says (Hom. xiv in Ezech.) that "when the soul strives to contemplate God, it is in a state of struggle; at one time it almost overcomes, because by understanding and feeling it tastes something of the incomprehensible light, and at another time it almost succumbs, because even while tasting, it fails." Therefore there is no delight in contemplation.

Obj. 3: Further, delight is the result of a perfect operation, as stated in *Ethic.* x, 4. Now the contemplation of wayfarers is imperfect, according to 1 Cor. 13:12, "We see now through a glass in a dark manner." Therefore seemingly there is no delight in the contemplative life.

Obj. 4: Further, a lesion of the body is an obstacle to delight. Now contemplation causes a lesion of the body; wherefore it is stated (Gen. 32) that after Jacob had said (Gen. 32:30), "'I have seen God face to face' . . . he halted on his foot (Gen. 32:31) . . . because he touched the sinew of his thigh and it shrank" (Gen. 32:32). Therefore seemingly there is no delight in contemplation.

On the contrary, It is written of the contemplation of wisdom (Wis. 8:16): "Her conversation hath no bitterness, nor her company any tediousness, but joy and gladness": and Gregory says (Hom. xiv in Ezech.) that "the contemplative life is sweetness exceedingly lovable."

I answer that, There may be delight in any particular contemplation in two ways. First by reason of the operation itself [*Cf. I-II, Q. 3, A. 5], because each individual delights in the operation which befits him according to his own nature or habit. Now contemplation of the truth befits a man according to his nature as a rational animal: the result being that "all men naturally desire to know," so that consequently they delight in the knowledge of truth. And more delightful still does this become to one who has the habit of wisdom and knowledge, the result of which is that he contemplates without difficulty. Secondly, contemplation may be delightful on the part of its object, in so far as one contemplates that which one loves; even as bodily vision gives pleasure, not only because to see is pleasurable in itself, but because one sees a person whom one loves. Since, then, the contemplative life consists chiefly in the contemplation of God, of which charity is the motive, as stated above (AA. 1, 2, ad 1), it follows that there is delight in the contemplative life, not only by reason of the contemplation itself, but also by reason of the Divine love.

In both respects the delight thereof surpasses all human delight, both because spiritual delight is greater than carnal pleasure, as stated above (I-II, Q. 31, A. 5), when we were treating of the passions, and because the love whereby God is loved out of charity surpasses all love. Hence it is written (Ps. 33:9): "O taste and see that the Lord is sweet."

Reply Obj. 1: Although the contemplative life consists chiefly in an act of the intellect, it has its beginning in the appetite, since it is through charity that one is urged to the contemplation of God. And since the end corresponds to the beginning, it follows that the term also and the end of the contemplative life has its being in the appetite, since one delights in seeing the object loved, and the very delight in the object seen arouses a yet greater love. Wherefore Gregory says (Hom. xiv in Ezech.) that "when we see one whom we love, we are so aflame as to love him more." And this is the ultimate perfection of the contemplative life, namely that the Divine truth be not only seen but also loved.

Reply Obj. 2: Strife or struggle arising from the opposition of an external thing, hinders delight in that thing. For a man delights not in a thing against which he strives: but in that for which he strives; when he has obtained it, other things being equal, he delights yet more: wherefore Augustine says (Confess. viii, 3) that "the more peril there was in the battle, the greater the joy in the triumph." But there is no strife or struggle in contemplation on the part of the truth which we contemplate, though there is on the part of our defective understanding and

our corruptible body which drags us down to lower things, according to Wis. 9:15, "The corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things." Hence it is that when man attains to the contemplation of truth, he loves it yet more, while he hates the more his own deficiency and the weight of his corruptible body, so as to say with the Apostle (Rom. 7:24): "Unhappy man that I am, who shall deliver me from the body of this death?" Wherefore Gregory say (Hom. xiv in Ezech.): "When God is once known by desire and understanding, He withers all carnal pleasure in us."

Reply Obj. 3: The contemplation of God in this life is imperfect in comparison with the contemplation in heaven; and in like manner the delight of the wayfarer's contemplation is imperfect as compared with the delight of contemplation in heaven, of which it is written (Ps. 35:9): "Thou shalt make them drink of the torrent of Thy pleasure." Yet, though the contemplation of Divine things which is to be had by wayfarers is imperfect, it is more delightful than all other contemplation however perfect, on account of the excellence of that which is contemplated. Hence the Philosopher says (De Part. Animal. i, 5): "We may happen to have our own little theories about those sublime beings and godlike substances, and though we grasp them but feebly, nevertheless so elevating is the knowledge that they give us more delight than any of those things that are round about us": and Gregory says in the same sense (Hom. xiv in Ezech.): "The contemplative life is sweetness exceedingly lovable; for it carries the soul away above itself, it opens heaven and discovers the spiritual world to the eyes of the mind."

Reply Obj. 4: After contemplation Jacob halted with one foot, "because we need to grow weak in the love of the world ere we wax strong in the love of God," as Gregory says (Hom. xiv in Ezech.). "Thus when we have known the sweetness of God, we have one foot sound while the other halts; since every one who halts on one foot leans only on that foot which is sound." _____

EIGHTH ARTICLE [II-II, Q. 180, Art. 8]

Whether the Contemplative Life Is Continuous?

Objection 1: It would seem that the contemplative life is not continuous. For the contemplative life consists essentially in things pertaining to the intellect. Now all the intellectual perfections of this life will be made void, according to 1 Cor.

13:8, "Whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed." Therefore the contemplative life is made void.

Obj. 2: Further, a man tastes the sweetness of contemplation by snatches and for a short time only: wherefore Augustine says (Confess. x, 40), "Thou admittest me to a most unwonted affection in my inmost soul, to a strange sweetness . . . yet through my grievous weight I sink down again." Again, Gregory commenting on the words of Job 4:15, "When a spirit passed before me," says (Moral. v, 33): "The mind does not remain long at rest in the sweetness of inward contemplation, for it is recalled to itself and beaten back by the very immensity of the light." Therefore the contemplative life is not continuous.

Obj. 3: Further, that which is not connatural to man cannot be continuous. Now the contemplative life, according to the Philosopher (Ethic. x, 7), "is better than the life which is according to man." Therefore seemingly the contemplative life is not continuous.

On the contrary, our Lord said (Luke 10:42): "Mary hath chosen the best part, which shall not be taken away from her," since as Gregory says (Hom. xiv in Ezech.), "the contemplative life begins here so that it may be perfected in our heavenly home."

I answer that, A thing may be described as continuous in two ways: first, in regard to its nature; secondly, in regard to us. It is evident that in regard to itself contemplative life is continuous for two reasons: first, because it is about incorruptible and unchangeable things; secondly, because it has no contrary, for there is nothing contrary to the pleasure of contemplation, as stated in *Topic.* i, 13. But even in our regard contemplative life is continuous—both because it is competent to us in respect of the incorruptible part of the soul, namely the intellect, wherefore it can endure after this life—and because in the works of the contemplative life we work not with our bodies, so that we are the more able to persevere in the works thereof, as the Philosopher observes (Ethic. x, 7).

Reply Obj. 1: The manner of contemplation is not the same here as in heaven: yet the contemplative life is said to remain by reason of charity, wherein it has both its beginning and its end. Gregory speaks in this sense (Hom. xiv in Ezech.): "The contemplative life begins here, so as to be perfected in our heavenly home, because the fire of love which begins to burn here is aflame with a yet greater love when we see Him Whom we love."

Reply Obj. 2: No action can last long at its highest pitch. Now the highest point of contemplation is to reach the uniformity of Divine contemplation, according to Dionysius [*Cf. Coel. Hier. iii], and as we have stated above (A. 6, ad 2). Hence although contemplation cannot last long in this respect, it can be of long duration as regards the other contemplative acts.

Reply Obj. 3: The Philosopher declares the contemplative life to be above man, because it befits us "so far as there is in us something divine" (Ethic. x, 7), namely the intellect, which is incorruptible and impassible in itself, wherefore its act can endure longer. _____

QUESTION 181

OF THE ACTIVE LIFE
(In Four Articles)

We must now consider the active life, under which head there are four points of inquiry:

(1) Whether all the works of the moral virtues pertain to the active life?

(2) Whether prudence pertains to the active life?

(3) Whether teaching pertains to the active life?

(4) Of the duration of the active life. _____

FIRST ARTICLE [II-II, Q. 181, Art. 1]

Whether All the Actions of the Moral Virtues Pertain to the Active Life?

Objection 1: It would seem that the acts of the moral virtues do not all pertain to the active life. For seemingly the active life regards only our relations with other persons: hence Gregory says (Hom. xiv in Ezech.) that "the active life is to give bread to the hungry," and after mentioning many things that regard our relations with other people he adds finally, "and to give to each and every one whatever he needs." Now we are directed in our relations to others, not by all the acts of moral virtues, but only by those of justice and its parts, as stated above (Q. 58, AA. 2, 8; I-II, Q. 60, AA. 2, 3). Therefore the acts of the moral virtues do not all

pertain to the active life.

Obj. 2: Further, Gregory says (Hom. xiv in Ezech.) that Lia who was blear-eyed but fruitful signifies the active life: which "being occupied with work, sees less, and yet since it urges one's neighbor both by word and example to its imitation it begets a numerous offspring of good deeds." Now this would seem to belong to charity, whereby we love our neighbor, rather than to the moral virtues. Therefore seemingly the acts of moral virtue do not pertain to the active life.

Obj. 3: Further, as stated above (Q. 180, A. 2), the moral virtues dispose one to the contemplative life. Now disposition and perfection belong to the same thing. Therefore it would seem that the moral virtues do not pertain to the active life.

On the contrary, Isidore says (De Summo Bono iii, 15): "In the active life all vices must first of all be extirpated by the practice of good works, in order that in the contemplative life the mind's eye being purified one may advance to the contemplation of the Divine light." Now all vices are not extirpated save by acts of the moral virtues. Therefore the acts of the moral virtues pertain to the active life.

I answer that, As stated above (Q. 179, A. 1) the active and the contemplative life differ according to the different occupations of men intent on different ends: one of which occupations is the consideration of the truth; and this is the end of the contemplative life, while the other is external work to which the active life is directed.

Now it is evident that the moral virtues are directed chiefly, not to the contemplation of truth but to operation. Wherefore the Philosopher says (Ethic. ii, 4) that "for virtue knowledge is of little or no avail." Hence it is clear that the moral virtues belong essentially to the active life; for which reason the Philosopher (Ethic. x, 8) subordinates the moral virtues to active happiness.

Reply Obj. 1: The chief of the moral virtues is justice by which one man is directed in his relations towards another, as the Philosopher proves (Ethic. v, 1). Hence the active life is described with reference to our relations with other people, because it consists in these things, not exclusively, but principally.

Reply Obj. 2: It is possible, by the acts of all the moral virtues, for one to direct one's neighbor to good by example: and this is what Gregory here ascribes to the active life.

Reply Obj. 3: Even as the virtue that is directed to the end of another virtue passes, as it were, into the species of the latter virtue, so again when a man makes use of things pertaining to the active life, merely as dispositions to contemplation, such things are comprised under the contemplative life. On the other hand, when we practice the works of the moral virtues, as being good in themselves, and not as dispositions to the contemplative life, the moral virtues belong to the active life.

It may also be replied, however, that the active life is a disposition to the contemplative life. _____

SECOND ARTICLE [II-II, Q. 181, Art. 2]

Whether Prudence Pertains to the Active Life?

Objection 1: It would seem that prudence does not pertain to the active life. For just as the contemplative life belongs to the cognitive power, so the active life belongs to the appetitive power. Now prudence belongs not to the appetitive but to the cognitive power. Therefore prudence does not belong to the active life.

Obj. 2: Further, Gregory says (Hom. xiv in Ezech.) that the "active life being occupied with work, sees less," wherefore it is signified by Lia who was blear-eyed. But prudence requires clear eyes, so that one may judge aright of what has to be done. Therefore it seems that prudence does not pertain to the active life.

Obj. 3: Further, prudence stands between the moral and the intellectual virtues. Now just as the moral virtues belong to the active life, as stated above (A. 1), so do the intellectual virtues pertain to the contemplative life. Therefore it would seem that prudence pertains neither to the active nor to the contemplative life, but to an intermediate kind of life, of which Augustine makes mention (De Civ. Dei xix, 2, 3, 19).

On the contrary, The Philosopher says (Ethic. x, 8) that prudence pertains to active happiness, to which the moral virtues belong.

I answer that, As stated above (A. 1, ad 3; I-II, Q. 18, A. 6), if one thing be directed to another as its end, it is drawn, especially in moral matters, to the species of the thing to which it is directed: for instance "he who commits adultery that he may steal, is a thief rather than an adulterer," according to the Philosopher (Ethic. v, 2). Now it is evident that the knowledge of prudence is

directed to the works of the moral virtues as its end, since it is "right reason applied to action" (Ethic. vi, 5); so that the ends of the moral virtues are the principles of prudence, as the Philosopher says in the same book. Accordingly, as it was stated above (A. 1, ad 3) that the moral virtues in one who directs them to the quiet of contemplation belong to the contemplative life, so the knowledge of prudence, which is of itself directed to the works of the moral virtues, belongs directly to the active life, provided we take prudence in its proper sense as the Philosopher speaks of it.

If, however, we take it in a more general sense, as comprising any kind of human knowledge, then prudence, as regards a certain part thereof, belongs to the contemplative life. In this sense Tully (De Offic. i, 5) says that "the man who is able most clearly and quickly to grasp the truth and to unfold his reasons, is wont to be considered most prudent and wise."

Reply Obj. 1: Moral works take their species from their end, as stated above (I-II, Q. 18, AA. 4, 6), wherefore the knowledge pertaining to the contemplative life is that which has its end in the very knowledge of truth; whereas the knowledge of prudence, through having its end in an act of the appetitive power, belongs to the active life.

Reply Obj. 2: External occupation makes a man see less in intelligible things, which are separated from sensible objects with which the works of the active life are concerned. Nevertheless the external occupation of the active life enables a man to see more clearly in judging of what is to be done, which belongs to prudence, both on account of experience, and on account of the mind's attention, since "brains avail when the mind is attentive" as Sallust observes [*Bell. Catilin., LI].

Reply Obj. 3: Prudence is said to be intermediate between the intellectual and the moral virtues because it resides in the same subject as the intellectual virtues, and has absolutely the same matter as the moral virtues. But this third kind of life is intermediate between the active and the contemplative life as regards the things about which it is occupied, because it is occupied sometimes with the contemplation of the truth, sometimes with eternal things.

THIRD ARTICLE [II-II, Q. 811, Art. 3]

Whether Teaching Is a Work of the Active or of the Contemplative Life?

Objection 1: It would seem that teaching is a work not of the active but of the contemplative life. For Gregory says (Hom. v in Ezech.) that "the perfect who have been able to contemplate heavenly goods, at least through a glass, proclaim them to their brethren, whose minds they inflame with love for their hidden beauty." But this pertains to teaching. Therefore teaching is a work of the contemplative life.

Obj. 2: Further, act and habit would seem to be referable to the same kind of life. Now teaching is an act of wisdom: for the Philosopher says (Metaph. i, 1) that "to be able to teach is an indication of knowledge." Therefore since wisdom or knowledge pertain to the contemplative life, it would seem that teaching also belongs to the contemplative life.

Obj. 3: Further, prayer, no less than contemplation, is an act of the contemplative life. Now prayer, even when one prays for another, belongs to the contemplative life. Therefore it would seem that it belongs also to the contemplative life to acquaint another, by teaching him, of the truth we have meditated.

On the contrary, Gregory says (Hom. xiv in Ezech.): "The active life is to give bread to the hungry, to teach the ignorant the words of wisdom."

I answer that, The act of teaching has a twofold object. For teaching is conveyed by speech, and speech is the audible sign of the interior concept. Accordingly one object of teaching is the matter or object of the interior concept; and as to this object teaching belongs sometimes to the active, sometimes to the contemplative life. It belongs to the active life, when a man conceives a truth inwardly, so as to be directed thereby in his outward action; but it belongs to the contemplative life when a man conceives an intelligible truth, in the consideration and love whereof he delights. Hence Augustine says (De Verb. Dom. Serm. civ, 1): "Let them choose for themselves the better part," namely the contemplative life, "let them be busy with the word, long for the sweetness of teaching, occupy themselves with salutary knowledge," thus stating clearly that teaching belongs to the contemplative life.

The other object of teaching is on the part of the speech heard, and thus the object of teaching is the hearer. As to this object all doctrine belongs to the active life to which external actions pertain.

Reply Obj. 1: The authority quoted speaks expressly of doctrine as to its matter, in so far as it is concerned with the consideration and love of truth.

Reply Obj. 2: Habit and act have a common object. Hence this argument clearly considers the matter of the interior concept. For it pertains to the man having wisdom and knowledge to be able to teach, in so far as he is able to express his interior concept in words, so as to bring another man to understand the truth.

Reply Obj. 3: He who prays for another does nothing towards the man for whom he prays, but only towards God Who is the intelligible truth; whereas he who teaches another does something in his regard by external action. Hence the comparison fails. _____

FOURTH ARTICLE [II-II, Q. 181, Art. 4]

Whether the Active Life Remains After This Life?

Objection 1: It would seem that the active life remains after this life. For the acts of the moral virtues belong to the active life, as stated above (A. 1). But the moral virtues endure after this life according to Augustine (De Trin. xiv, 9). Therefore the active life remains after this life.

Obj. 2: Further, teaching others belongs to the active life, as stated above (A. 3). But in the life to come when "we shall be like the angels," teaching will be possible: even as apparently it is in the angels of whom one "enlightens, cleanses, and perfects" [*Coel. Hier. iii, viii] another, which refers to the "receiving of knowledge," according to Dionysius (Coel. Hier. vii). Therefore it would seem that the active life remains after this life.

Obj. 3: Further, the more lasting a thing is in itself, the more is it able to endure after this life. But the active life is seemingly more lasting in itself: for Gregory says (Hom. v in Ezech.) that "we can remain fixed in the active life, whereas we are nowise able to maintain an attentive mind in the contemplative life." Therefore the active life is much more able than the contemplative to endure after this life.

On the contrary, Gregory says (Hom. xiv in Ezech.): "The active life ends with this world, but the contemplative life begins here, to be perfected in our heavenly home."

I answer that, As stated above (A. 1), the active life has its end in external actions: and if these be referred to the quiet of contemplation, for that very reason they belong to the contemplative life. But in the future life of the blessed the occupation of external actions will cease, and if there be any external actions at all, these will be referred to contemplation as their end. For, as Augustine says at the end of *De Civitate Dei* xxii, 30, "there we shall rest and we shall see, we shall see and love, we shall love and praise." And he had said before (De Civ. Dei xxii, 30) that "there God will be seen without end, loved without wearying, praised without tiring: such will be the occupation of all, the common love, the universal activity."

Reply Obj. 1: As stated above (Q. 136, A. 1, ad 1), the moral virtues will remain not as to those actions which are about the means, but as to the actions which are about the end. Such acts are those that conduce to the quiet of contemplation, which in the words quoted above Augustine denotes by "rest," and this rest excludes not only outward disturbances but also the inward disturbance of the passions.

Reply Obj. 2: The contemplative life, as stated above (Q. 180, A. 4), consists chiefly in the contemplation of God, and as to this, one angel does not teach another, since according to Matt. 18:10, "the little ones' angels," who belong to the lower order, "always see the face of the Father"; and so, in the life to come, no man will teach another of God, but "we shall" all "see Him as He is" (1 John 3:2). This is in keeping with the saying of Jeremiah 31:34: "They shall teach no more every man his neighbor . . . saying: Know the Lord: for all shall know me, from the least of them even to the greatest."

But as regards things pertaining to the "dispensation of the mysteries of God," one angel teaches another by cleansing, enlightening, and perfecting him: and thus they have something of the active life so long as the world lasts, from the fact that they are occupied in administering to the creatures below them. This is signified by the fact that Jacob saw angels "ascending" the ladder—which refers to contemplation—and "descending"—which refers to action. Nevertheless, as Gregory remarks (Moral. ii, 3), "they do not wander abroad from the Divine vision, so as to be deprived of the joys of inward contemplation." Hence in them the active life does not differ from the contemplative life as it does in us for whom the works of the active life are a hindrance to contemplation.

Nor is the likeness to the angels promised to us as regards the administering to

lower creatures, for this is competent to us not by reason of our natural order, as it is to the angels, but by reason of our seeing God.

Reply Obj. 3: That the durability of the active life in the present state surpasses the durability of the contemplative life arises not from any property of either life considered in itself, but from our own deficiency, since we are withheld from the heights of contemplation by the weight of the body. Hence Gregory adds (Moral. ii, 3) that "the mind through its very weakness being repelled from that immense height recoils on itself." _____

QUESTION 182

OF THE ACTIVE LIFE IN COMPARISON WITH THE CONTEMPLATIVE LIFE
(In Four Articles)

We must now consider the active life in comparison with the contemplative life, under which head there are four points of inquiry:

(1) Which of them is of greater import or excellence?

(2) Which of them has the greater merit?

(3) Whether the contemplative life is hindered by the active life?

(4) Of their order. _____

FIRST ARTICLE [II-II, Q. 182, Art. 1]

Whether the Active Life Is More Excellent Than the Contemplative?

Objection 1: It would seem that the active life is more excellent than the contemplative. For "that which belongs to better men would seem to be worthier and better," as the Philosopher says (Top. iii, 1). Now the active life belongs to persons of higher rank, namely prelates, who are placed in a position of honor and power; wherefore Augustine says (De Civ. Dei xix, 19) that "in our actions we must not love honor or power in this life." Therefore it would seem that the active life is more excellent than the contemplative.

Obj. 2: Further, in all habits and acts, direction belongs to the more important;

thus the military art, being the more important, directs the art of the bridle-maker [*Ethic. i, 1]. Now it belongs to the active life to direct and command the contemplative, as appears from the words addressed to Moses (Ex. 19:21), "Go down and charge the people, lest they should have a mind to pass the" fixed "limits to see the Lord." Therefore the active life is more excellent than the contemplative.

Obj. 3: Further, no man should be taken away from a greater thing in order to be occupied with lesser things: for the Apostle says (1 Cor. 12:31): "Be zealous for the better gifts." Now some are taken away from the state of the contemplative life to the occupations of the active life, as in the case of those who are transferred to the state of prelacy. Therefore it would seem that the active life is more excellent than the contemplative.

On the contrary, Our Lord said (Luke 10:42): "Mary hath chosen the best part, which shall not be taken away from her." Now Mary figures the contemplative life. Therefore the contemplative life is more excellent than the active.

I answer that, Nothing prevents certain things being more excellent in themselves, whereas they are surpassed by another in some respect. Accordingly we must reply that the contemplative life is simply more excellent than the active: and the Philosopher proves this by eight reasons (Ethic. x, 7, 8). The first is, because the contemplative life becomes man according to that which is best in him, namely the intellect, and according to its proper objects, namely things intelligible; whereas the active life is occupied with externals. Hence Rachael, by whom the contemplative life is signified, is interpreted "the vision of the principle," [*Or rather, 'One seeing the principle,' if derived from *rah* and *irzn*; Cf. Jerome, De Nom. Hebr.] whereas as Gregory says (Moral. vi, 37) the active life is signified by Lia who was blear-eyed. The second reason is because the contemplative life can be more continuous, although not as regards the highest degree of contemplation, as stated above (Q. 180, A. 8, ad 2; Q. 181, A. 4, ad 3), wherefore Mary, by whom the contemplative life is signified, is described as "sitting" all the time "at the Lord's feet." Thirdly, because the contemplative life is more delightful than the active; wherefore Augustine says (De Verb. Dom. Serm. ciii) that "Martha was troubled, but Mary feasted." Fourthly, because in the contemplative life man is more self-sufficient, since he needs fewer things for that purpose; wherefore it was said (Luke 10:41): "Martha, Martha, thou art careful and art troubled about many things." Fifthly, because the contemplative life is loved more for its own sake, while the active life is directed to something

else. Hence it is written (Ps. 36:4): "One thing I have asked of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life, that I may see the delight of the Lord." Sixthly, because the contemplative life consists in leisure and rest, according to Ps. 45:11, "Be still and see that I am God." Seventhly, because the contemplative life is according to Divine things, whereas active life is according to human things; wherefore Augustine says (De Verb. Dom. Serm. civ): "'In the beginning was the Word': to Him was Mary hearkening: 'The Word was made flesh': Him was Martha serving." Eighthly, because the contemplative life is according to that which is most proper to man, namely his intellect; whereas in the works of the active life the lower powers also, which are common to us and brutes, have their part; wherefore (Ps. 35:7) after the words, "Men and beasts Thou wilt preserve, O Lord," that which is special to man is added (Ps. 35:10): "In Thy light we shall see light."

Our Lord adds a ninth reason (Luke 10:42) when He says: "Mary hath chosen the best part, which shall not be taken away from her," which words Augustine (De Verb. Dom. Serm. ciii) expounds thus: "Not—Thou hast chosen badly but—She has chosen better. Why better? Listen—because it shall not be taken away from her. But the burden of necessity shall at length be taken from thee: whereas the sweetness of truth is eternal."

Yet in a restricted sense and in a particular case one should prefer the active life on account of the needs of the present life. Thus too the Philosopher says (Topic. iii, 2): "It is better to be wise than to be rich, yet for one who is in need, it is better to be rich . . ."

Reply Obj. 1: Not only the active life concerns prelates, they should also excel in the contemplative life; hence Gregory says (Pastor. ii, 1): "A prelate should be foremost in action, more uplifted than others in contemplation."

Reply Obj. 2: The contemplative life consists in a certain liberty of mind. For Gregory says (Hom. iii in Ezech.) that "the contemplative life obtains a certain freedom of mind, for it thinks not of temporal but of eternal things." And Boethius says (De Consol. v, 2): "The soul of man must needs be more free while it continues to gaze on the Divine mind, and less so when it stoops to bodily things." Wherefore it is evident that the active life does not directly command the contemplative life, but prescribes certain works of the active life as dispositions to the contemplative life; which it accordingly serves rather than commands. Gregory refers to this when he says (Hom. iii in Ezech.) that "the

active life is bondage, whereas the contemplative life is freedom."

Reply Obj. 3: Sometimes a man is called away from the contemplative life to the works of the active life, on account of some necessity of the present life, yet not so as to be compelled to forsake contemplation altogether. Hence Augustine says (De Civ. Dei xix, 19): "The love of truth seeks a holy leisure, the demands of charity undertake an honest toil," the work namely of the active life. "If no one imposes this burden upon us we must devote ourselves to the research and contemplation of truth, but if it be imposed on us, we must bear it because charity demands it of us. Yet even then we must not altogether forsake the delights of truth, lest we deprive ourselves of its sweetness, and this burden overwhelm us." Hence it is clear that when a person is called from the contemplative life to the active life, this is done by way not of subtraction but of addition. _____

SECOND ARTICLE [II-II, Q. 182, Art. 2]

Whether the Active Life Is of Greater Merit Than the Contemplative?

Objection 1: It would seem that the active life is of greater merit than the contemplative. For merit implies relation to meed; and meed is due to labor, according to 1 Cor. 3:8, "Every man shall receive his own reward according to his own labor." Now labor is ascribed to the active life, and rest to the contemplative life; for Gregory says (Hom. xiv in Ezech.): "Whosoever is converted to God must first of all sweat from labor, i.e. he must take Lia, that afterwards he may rest in the embraces of Rachel so as to see the principle." Therefore the active life is of greater merit than the contemplative.

Obj. 2: Further, the contemplative life is a beginning of the happiness to come; wherefore Augustine commenting on John 21:22, "So I will have him to remain till I come," says (Tract. cxxiv in Joan.): "This may be expressed more clearly: Let perfect works follow Me conformed to the example of My passion, and let contemplation begun here remain until I come, that it may be perfected when I shall come." And Gregory says (Hom. xiv in Ezech.) that "contemplation begins here, so as to be perfected in our heavenly home." Now the life to come will be a state not of meriting but of receiving the reward of our merits. Therefore the contemplative life would seem to have less of the character of merit than the active, but more of the character of reward.

Obj. 3: Further, Gregory says (Hom. xii in Ezech.) that "no sacrifice is more acceptable to God than zeal for souls." Now by the zeal for souls a man turns to the occupations of the active life. Therefore it would seem that the contemplative life is not of greater merit than the active.

On the contrary, Gregory says (Moral. vi, 37): "Great are the merits of the active life, but greater still those of the contemplative."

I answer that, As stated above (I-II, Q. 114, A. 4), the root of merit is charity; and, while, as stated above (Q. 25, A. 1), charity consists in the love of God and our neighbor, the love of God is by itself more meritorious than the love of our neighbor, as stated above (Q. 27, A. 8). Wherefore that which pertains more directly to the love of God is generically more meritorious than that which pertains directly to the love of our neighbor for God's sake. Now the contemplative life pertains directly and immediately to the love of God; for Augustine says (De Civ. Dei xix, 19) that "the love of" the Divine "truth seeks a holy leisure," namely of the contemplative life, for it is that truth above all which the contemplative life seeks, as stated above (Q. 181, A. 4, ad 2). On the other hand, the active life is more directly concerned with the love of our neighbor, because it is "busy about much serving" (Luke 10:40). Wherefore the contemplative life is generically of greater merit than the active life. This is moreover asserted by Gregory (Hom. iii in Ezech.): "The contemplative life surpasses in merit the active life, because the latter labors under the stress of present work," by reason of the necessity of assisting our neighbor, "while the former with heartfelt relish has a foretaste of the coming rest," i.e. the contemplation of God.

Nevertheless it may happen that one man merits more by the works of the active life than another by the works of the contemplative life. For instance through excess of Divine love a man may now and then suffer separation from the sweetness of Divine contemplation for the time being, that God's will may be done and for His glory's sake. Thus the Apostle says (Rom. 9:3): "I wished myself to be an anathema from Christ, for my brethren"; which words Chrysostom expounds as follows (De Compunct. i, 7 [*Ad Demetr. de Compunct. Cordis.]): "His mind was so steeped in the love of Christ that, although he desired above all to be with Christ, he despised even this, because thus he pleased Christ."

Reply Obj. 1: External labor conduces to the increase of the accidental reward;

but the increase of merit with regard to the essential reward consists chiefly in charity, whereof external labor borne for Christ's sake is a sign. Yet a much more expressive sign thereof is shown when a man, renouncing whatsoever pertains to this life, delights to occupy himself entirely with Divine contemplation.

Reply Obj. 2: In the state of future happiness man has arrived at perfection, wherefore there is no room for advancement by merit; and if there were, the merit would be more efficacious by reason of the greater charity. But in the present life contemplation is not without some imperfection, and can always become more perfect; wherefore it does not remove the idea of merit, but causes a yet greater merit on account of the practice of greater Divine charity.

Reply Obj. 3: A sacrifice is rendered to God spiritually when something is offered to Him; and of all man's goods, God specially accepts that of the human soul when it is offered to Him in sacrifice. Now a man ought to offer to God, in the first place, his soul, according to Ecclus. 30:24, "Have pity on thy own soul, pleasing God"; in the second place, the souls of others, according to Apoc. 22:17, "He that heareth, let him say: Come." And the more closely a man unites his own or another's soul to God, the more acceptable is his sacrifice to God; wherefore it is more acceptable to God that one apply one's own soul and the souls of others to contemplation than to action. Consequently the statement that "no sacrifice is more acceptable to God than zeal for souls," does not mean that the merit of the active life is preferable to the merit of the contemplative life, but that it is more meritorious to offer to God one's own soul and the souls of others, than any other external gifts. _____

THIRD ARTICLE [II-II, Q. 182, Art. 3]

Whether the Contemplative Life Is Hindered by the Active Life?

Objection 1: It would seem that the contemplative life is hindered by the active life. For the contemplative life requires a certain stillness of mind, according to Ps. 45:11, "Be still, and see that I am God"; whereas the active life involves restlessness, according to Luke 10:41, "Martha, Martha, thou art careful and troubled about many things." Therefore the active life hinders the contemplative.

Obj. 2: Further, clearness of vision is a requisite for the contemplative life. Now active life is a hindrance to clear vision; for Gregory says (Hom. xiv in Ezech.) that it "is blear-eyed and fruitful, because the active life, being occupied with

work, sees less." Therefore the active life hinders the contemplative.

Obj. 3: Further, one contrary hinders the other. Now the active and the contemplative life are apparently contrary to one another, since the active life is busy about many things, while the contemplative life attends to the contemplation of one; wherefore they differ in opposition to one another. Therefore it would seem that the contemplative life is hindered by the active.

On the contrary, Gregory says (Moral. vi, 37): "Those who wish to hold the fortress of contemplation, must first of all train in the camp of action."

I answer that, The active life may be considered from two points of view. First, as regards the attention to and practice of external works: and thus it is evident that the active life hinders the contemplative, in so far as it is impossible for one to be busy with external action, and at the same time give oneself to Divine contemplation. Secondly, active life may be considered as quieting and directing the internal passions of the soul; and from this point of view the active life is a help to the contemplative, since the latter is hindered by the inordinateness of the internal passions. Hence Gregory says (Moral. vi, 37): "Those who wish to hold the fortress of contemplation must first of all train in the camp of action. Thus after careful study they will learn whether they no longer wrong their neighbor, whether they bear with equanimity the wrongs their neighbors do to them, whether their soul is neither overcome with joy in the presence of temporal goods, nor cast down with too great a sorrow when those goods are withdrawn. In this way they will know when they withdraw within themselves, in order to explore spiritual things, whether they no longer carry with them the shadows of the things corporeal, or, if these follow them, whether they prudently drive them away." Hence the work of the active life conduces to the contemplative, by quelling the interior passions which give rise to the phantasms whereby contemplation is hindered.

This suffices for the Replies to the Objections; for these arguments consider the occupation itself of external actions, and not the effect which is the quelling of the passions. _____

FOURTH ARTICLE [II-II, Q. 182, Art. 4]

Whether the Active Life Precedes the Contemplative?

Objection 1: It would seem that the active life does not precede the

contemplative. For the contemplative life pertains directly to the love of God; while the active life pertains to the love of our neighbor. Now the love of God precedes the love of our neighbor, since we love our neighbor for God's sake. Seemingly therefore the contemplative life also precedes the active life.

Obj. 2: Further, Gregory says (Hom. xiv in Ezech.): "It should be observed that while a well-ordered life proceeds from action to contemplation, sometimes it is useful for the soul to turn from the contemplative to the active life." Therefore the active is not simply prior to the contemplative.

Obj. 3: Further, it would seem that there is not necessarily any order between things that are suitable to different subjects. Now the active and the contemplative life are suitable to different subjects; for Gregory says (Moral. vi, 37): "Often those who were able to contemplate God so long as they were undisturbed have fallen when pressed with occupation; and frequently they who might live advantageously occupied with the service of their fellow-creatures are killed by the sword of their inaction."

I answer that, A thing is said to precede in two ways. First, with regard to its nature; and in this way the contemplative life precedes the active, inasmuch as it applies itself to things which precede and are better than others, wherefore it moves and directs the active life. For the higher reason which is assigned to contemplation is compared to the lower reason which is assigned to action, and the husband is compared to his wife, who should be ruled by her husband, as Augustine says (De Trin. xii, 3, 7, 12).

Secondly, a thing precedes with regard to us, because it comes first in the order of generation. In this way the active precedes the contemplative life, because it disposes one to it, as stated above (A. 1; Q. 181, A. 1, ad 3); and, in the order of generation, disposition precedes form, although the latter precedes simply and according to its nature.

Reply Obj. 1: The contemplative life is directed to the love of God, not of any degree, but to that which is perfect; whereas the active life is necessary for any degree of the love of our neighbor. Hence Gregory says (Hom. iii in Ezech.): "Without the contemplative life it is possible to enter the heavenly kingdom, provided one omit not the good actions we are able to do; but we cannot enter therein without the active life, if we neglect to do the good we can do."

From this it is also evident that the active precedes the contemplative life, as that which is common to all precedes, in the order of generation, that which is proper to the perfect.

Reply Obj. 2: Progress from the active to the contemplative life is according to

the order of generation; whereas the return from the contemplative life to the active is according to the order of direction, in so far as the active life is directed by the contemplative. Even thus habit is acquired by acts, and by the acquired habit one acts yet more perfectly, as stated in *Ethic.* ii, 7.

Reply Obj. 3: He that is prone to yield to his passions on account of his impulse to action is simply more apt for the active life by reason of his restless spirit. Hence Gregory says (Moral. vi, 37) that "there be some so restless that when they are free from labor they labor all the more, because the more leisure they have for thought, the worse interior turmoil they have to bear." Others, on the contrary, have the mind naturally pure and restful, so that they are apt for contemplation, and if they were to apply themselves wholly to action, this would be detrimental to them. Wherefore Gregory says (Moral. vi, 37) that "some are so slothful of mind that if they chance to have any hard work to do they give way at the very outset." Yet, as he adds further on, "often . . . love stimulates slothful souls to work, and fear restrains souls that are disturbed in contemplation." Consequently those who are more adapted to the active life can prepare themselves for the contemplative by the practice of the active life; while none the less, those who are more adapted to the contemplative life can take upon themselves the works of the active life, so as to become yet more apt for contemplation. _____

TREATISE ON THE STATES OF LIFE (QQ. 183-189)

_____

OF MAN'S VARIOUS DUTIES AND STATES IN GENERAL
(In Four Articles)

We must next consider man's various states and duties. We shall consider (1) man's duties and states in general; (2) the state of the perfect in particular.

Under the first head there are four points of inquiry:

(1) What constitutes a state among men?

(2) Whether among men there should be various states and duties?

(3) Of the diversity of duties;

(4) Of the diversity of states. _____

FIRST ARTICLE [II-II, Q. 183, Art. 1]

Whether the Notion of a State Denotes a Condition of Freedom or Servitude?

Objection 1: It would seem that the notion of a state does not denote a condition of freedom or servitude. For "state" takes its name from "standing." Now a person is said to stand on account of his being upright; and Gregory says (Moral. vii, 17): "To fall by speaking harmful words is to forfeit entirely the state of righteousness." But a man acquires spiritual uprightness by submitting his will to God; wherefore a gloss on Ps. 32:1, "Praise becometh the upright," says: "The upright are those who direct their heart according to God's will." Therefore it would seem that obedience to the Divine commandments suffices alone for the notion of a state.

Obj. 2: Further, the word "state" seems to denote immobility according to 1 Cor. 15:48, "Be ye steadfast (*stabiles*) and immovable"; wherefore Gregory says (Hom. xxi in Ezech.): "The stone is foursquare, and is stable on all sides, if no disturbance will make it fall." Now it is virtue that enables us "to act with immobility," according to *Ethic.* ii, 4. Therefore it would seem that a state is acquired by every virtuous action.

Obj. 3: Further, the word "state" seems to indicate height of a kind; because to stand is to be raised upwards. Now one man is made higher than another by various duties; and in like manner men are raised upwards in various ways by various grades and orders. Therefore the mere difference of grades, orders, or duties suffices for a difference of states.

On the contrary, It is thus laid down in the Decretals (II, qu. vi, can. Si Quando): "Whenever anyone intervene in a cause where life or state is at stake he must do so, not by a proxy, but in his own person"; and "state" here has reference to freedom or servitude. Therefore it would seem that nothing differentiates a man's state, except that which refers to freedom or servitude.

I answer that, "State," properly speaking, denotes a kind of position, whereby a thing is disposed with a certain immobility in a manner according with its nature. For it is natural to man that his head should be directed upwards, his feet set firmly on the ground, and his other intermediate members disposed in becoming order; and this is not the case if he lie down, sit, or recline, but only when he

stands upright: nor again is he said to stand, if he move, but only when he is still. Hence it is again that even in human acts, a matter is said to have stability (*statum*) in reference to its own disposition in the point of a certain immobility or restfulness. Consequently matters which easily change and are extrinsic to them do not constitute a state among men, for instance that a man be rich or poor, of high or low rank, and so forth. Wherefore in the civil law [*Dig. I, IX, De Senatoribus] (Lib. Cassius ff. De Senatoribus) it is said that if a man be removed from the senate, he is deprived of his dignity rather than of his state. But that alone seemingly pertains to a man's state, which regards an obligation binding his person, in so far, to wit, as a man is his own master or subject to another, not indeed from any slight or unstable cause, but from one that is firmly established; and this is something pertaining to the nature of freedom or servitude. Therefore state properly regards freedom or servitude whether in spiritual or in civil matters.

Reply Obj. 1: Uprightness as such does not pertain to the notion of state, except in so far as it is connatural to man with the addition of a certain restfulness. Hence other animals are said to stand without its being required that they should be upright; nor again are men said to stand, however upright their position be, unless they be still.

Reply Obj. 2: Immobility does not suffice for the notion of state; since even one who sits or lies down is still, and yet he is not said to stand.

Reply Obj. 3: Duty implies relation to act; while grades denote an order of superiority and inferiority. But state requires immobility in that which regards a condition of the person himself. _____

SECOND ARTICLE [II-II, Q. 183, Art. 2]

Whether There Should Be Different Duties or States in the Church?

Objection 1: It would seem that there should not be different duties or states in the Church. For distinction is opposed to unity. Now the faithful of Christ are called to unity according to John 17:21, 22: "That they . . . may be one in Us . . . as We also are one." Therefore there should not be a distinction of duties and states in the Church.

Obj. 2: Further, nature does not employ many means where one suffices. But the working of grace is much more orderly than the working of nature. Therefore it

were more fitting for things pertaining to the operations of grace to be administered by the same persons, so that there would not be a distinction of duties and states in the Church.

Obj. 3: Further, the good of the Church seemingly consists chiefly in peace, according to Ps. 147:3, "Who hath placed peace in thy borders," and 2 Cor. 13:11, "Have peace, and the God of peace . . . shall be with you." Now distinction is a hindrance to peace, for peace would seem to result from likeness, according to Ecclus. 13:19, "Every beast loveth its like," while the Philosopher says (Polit. vii, 5) that "a little difference causes dissension in a state." Therefore it would seem that there ought not to be a distinction of states and duties in the Church.

On the contrary, It is written in praise of the Church (Ps. 44:10) that she is "surrounded with variety": and a gloss on these words says that "the Queen," namely the Church, "is bedecked with the teaching of the apostles, the confession of martyrs, the purity of virgins, the sorrowings of penitents."

I answer that, The difference of states and duties in the Church regards three things. In the first place it regards the perfection of the Church. For even as in the order of natural things, perfection, which in God is simple and uniform, is not to be found in the created universe except in a multiform and manifold manner, so too, the fulness of grace, which is centered in Christ as head, flows forth to His members in various ways, for the perfecting of the body of the Church. This is the meaning of the Apostle's words (Eph. 4:11, 12): "He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors for the perfecting of the saints." Secondly, it regards the need of those actions which are necessary in the Church. For a diversity of actions requires a diversity of men appointed to them, in order that all things may be accomplished without delay or confusion; and this is indicated by the Apostle (Rom. 12:4, 5), "As in one body we have many members, but all the members have not the same office, so we being many are one body in Christ." Thirdly, this belongs to the dignity and beauty of the Church, which consist in a certain order; wherefore it is written (3 Kings 10:4, 5) that "when the queen of Saba saw all the wisdom of Solomon . . . and the apartments of his servants, and the order of his ministers . . . she had no longer any spirit in her." Hence the Apostle says (2 Tim. 2:20) that "in a great house there are not only vessels of gold and silver, but also of wood and of earth."

Reply Obj. 1: The distinction of states and duties is not an obstacle to the unity of the Church, for this results from the unity of faith, charity, and mutual service, according to the saying of the Apostle (Eph. 4:16): "From whom the whole body being compacted," namely by faith, "and fitly joined together," namely by charity, "by what every joint supplieth," namely by one man serving another.

Reply Obj. 2: Just as nature does not employ many means where one suffices, so neither does it confine itself to one where many are required, according to the saying of the Apostle (1 Cor. 12:17), "If the whole body were the eye, where would be the hearing?" Hence there was need in the Church, which is Christ's body, for the members to be differentiated by various duties, states, and grades.

Reply Obj. 3: Just as in the natural body the various members are held together in unity by the power of the quickening spirit, and are dissociated from one another as soon as that spirit departs, so too in the Church's body the peace of the various members is preserved by the power of the Holy Spirit, Who quickens the body of the Church, as stated in John 6:64. Hence the Apostle says (Eph. 4:3): "Careful to keep the unity of the Spirit in the bond of peace." Now a man departs from this unity of spirit when he seeks his own; just as in an earthly kingdom peace ceases when the citizens seek each man his own. Besides, the peace both of mind and of an earthly commonwealth is the better preserved by a distinction of duties and states, since thereby the greater number have a share in public actions. Wherefore the Apostle says (1 Cor. 12:24, 25) that "God hath tempered (*the body*) together that there might be no schism in the body, but the members might be mutually careful one for another." _____

THIRD ARTICLE [II-II, Q. 183, Art. 3]

Whether Duties Differ According to Their Actions?

Objection 1: It would seem that duties do not differ according to their actions. For there are infinite varieties of human acts both in spirituals and in temporals. Now there can be no certain distinction among things that are infinite in number. Therefore human duties cannot be differentiated according to a difference of acts.

Obj. 2: Further, the active and the contemplative life differ according to their acts, as stated above (Q. 179, A. 1). But the distinction of duties seems to be other than the distinction of lives. Therefore duties do not differ according to

their acts.

Obj. 3: Further, even ecclesiastical orders, states, and grades seemingly differ according to their acts. If, then, duties differ according to their acts it would seem that duties, grades, and states differ in the same way. Yet this is not true, since they are divided into their respective parts in different ways. Therefore duties do not differ according to their acts.

On the contrary, Isidore says (Etym. vi, 19) that "*officium* (duty) takes its name from *efficere* (to effect), as though it were instead of *efficium,* by the change of one letter for the sake of the sound." But effecting pertains to action. Therefore duties differ according to their acts.

I answer that, As stated above (A. 2), difference among the members of the Church is directed to three things: perfection, action, and beauty; and according to these three we may distinguish a threefold distinction among the faithful. One, with regard to perfection, and thus we have the difference of states, in reference to which some persons are more perfect than others. Another distinction regards action and this is the distinction of duties: for persons are said to have various duties when they are appointed to various actions. A third distinction regards the order of ecclesiastical beauty: and thus we distinguish various grades according as in the same state or duty one person is above another. Hence according to a variant text [*The Septuagint] it is written (Ps. 47:4): "In her grades shall God be known."

Reply Obj. 1: The material diversity of human acts is infinite. It is not thus that duties differ, but by their formal diversity which results from diverse species of acts, and in this way human acts are not infinite.

Reply Obj. 2: Life is predicated of a thing absolutely: wherefore diversity of lives results from a diversity of acts which are becoming to man considered in himself. But efficiency, whence we have the word "office" (as stated above), denotes action tending to something else according to *Metaph.* ix, text. 16 [*Ed. Did. viii, 8]. Hence offices differ properly in respect of acts that are referred to other persons; thus a teacher is said to have an office, and so is a judge, and so forth. Wherefore Isidore says (Etym. vi, 19) that "to have an office is to be officious," i.e. harmful "to no one, but to be useful to all."

Reply Obj. 3: Differences of state, offices and grades are taken from different

things, as stated above (A. 1, ad 3). Yet these three things may concur in the same subject: thus when a person is appointed to a higher action, he attains thereby both office and grade, and sometimes, besides this, a state of perfection, on account of the sublimity of the act, as in the case of a bishop. The ecclesiastical orders are particularly distinct according to divine offices. For Isidore says (Etym. vi): "There are various kinds of offices; but the foremost is that which relates to sacred and Divine things." _____

FOURTH ARTICLE [II-II, Q. 183, Art. 4]

Whether the Difference of States Applies to Those Who Are Beginning, Progressing, or Perfect?

Objection 1: It would seem that the difference of states does not apply to those who are beginning, progressing, or perfect. For "diverse genera have diverse species and differences" [*Aristotle, Categ. ii]. Now this difference of beginning, progress, and perfection is applied to the degrees of charity, as stated above (Q. 24, A. 9), where we were treating of charity. Therefore it would seem that the differences of states should not be assigned in this manner.

Obj. 2: Further, as stated above (A. 1), state regards a condition of servitude or freedom, which apparently has no connection with the aforesaid difference of beginning, progress, and perfection. Therefore it is unfitting to divide state in this way.

Obj. 3: Further, the distinction of beginning, progress, and perfection seems to refer to *more* and *less,* and this seemingly implies the notion of grades. But the distinction of grades differs from that of states, as we have said above (AA. 2, 3). Therefore state is unfittingly divided according to beginning, progress, and perfection.

On the contrary, Gregory says (Moral. xxiv, 11): "There are three states of the converted, the beginning, the middle, and the perfection"; and (Hom. xv in Ezech.): "Other is the beginning of virtue, other its progress, and other still its perfection."

I answer that, As stated above (A. 1) state regards freedom or servitude. Now in spiritual things there is a twofold servitude and a twofold freedom: for there is the servitude of sin and the servitude of justice; and there is likewise a twofold freedom, from sin, and from justice, as appears from the words of the Apostle

(Rom. 6:20, 22), "When you were the servants of sin, you were free men to justice . . . but now being made free from sin," you are . . . "become servants to God."

Now the servitude of sin or justice consists in being inclined to evil by a habit of sin, or inclined to good by a habit of justice: and in like manner freedom from sin is not to be overcome by the inclination to sin, and freedom from justice is not to be held back from evil for the love of justice. Nevertheless, since man, by his natural reason, is inclined to justice, while sin is contrary to natural reason, it follows that freedom from sin is true freedom which is united to the servitude of justice, since they both incline man to that which is becoming to him. In like manner true servitude is the servitude of sin, which is connected with freedom from justice, because man is thereby hindered from attaining that which is proper to him. That a man become the servant of justice or sin results from his efforts, as the Apostle declares (Rom. 6:16): "To whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or of obedience unto justice." Now in every human effort we can distinguish a beginning, a middle, and a term; and consequently the state of spiritual servitude and freedom is differentiated according to these things, namely, the beginning—to which pertains the state of beginners—the middle, to which pertains the state of the proficient—and the term, to which belongs the state of the perfect.

Reply Obj. 1: Freedom from sin results from charity which "is poured forth in our hearts by the Holy Ghost, Who is given to us" (Rom. 5:5). Hence it is written (2 Cor. 3:17): "Where the Spirit of the Lord is, there is liberty." Wherefore the same division applies to charity as to the state of those who enjoy spiritual freedom.

Reply Obj. 2: Men are said to be beginners, proficient, and perfect (so far as these terms indicate different states), not in relation to any occupation whatever, but in relation to such occupations as pertain to spiritual freedom or servitude, as stated above (A. 1).

Reply Obj. 3: As already observed (A. 3, ad 3), nothing hinders grade and state from concurring in the same subject. For even in earthly affairs those who are free, not only belong to a different state from those who are in service, but are also of a different grade. _____

QUESTION 184

OF THE STATE OF PERFECTION IN GENERAL
(In Eight Articles)

We must now consider those things that pertain to the state of perfection whereto the other states are directed. For the consideration of offices in relation to other acts belongs to the legislator; and in relation to the sacred ministry it comes under the consideration of orders of which we shall treat in the Third Part [*Suppl., Q. 34].

Concerning the state of the perfect, a three-fold consideration presents itself: (1) The state of perfection in general; (2) Things relating to the perfection of bishops; (3) Things relating to the perfection of religious.

Under the first head there are eight points of inquiry:

(1) Whether perfection bears any relation to charity?

(2) Whether one can be perfect in this life?

(3) Whether the perfection of this life consists chiefly in observing the counsels or the commandments?

(4) Whether whoever is perfect is in the state of perfection?

(5) Whether especially prelates and religious are in the state of perfection?

(6) Whether all prelates are in the state of perfection?

(7) Which is the more perfect, the episcopal or the religious state?

(8) The comparison between religious and parish priests and archdeacons.

FIRST ARTICLE [II-II, Q. 184, Art. 1]

Whether the Perfection of the Christian Life Consists Chiefly in Charity?

Objection 1: It would seem that the perfection of the Christian life does not

consist chiefly in charity. For the Apostle says (1 Cor. 14:20): "In malice be children, but in sense be perfect." But charity regards not the senses but the affections. Therefore it would seem that the perfection of the Christian life does not chiefly consist in charity.

Obj. 2: Further, it is written (Eph. 6:13): "Take unto you the armor of God, that you may be able to resist in the evil day, and to stand in all things perfect"; and the text continues (Eph. 6:14, 16), speaking of the armor of God: "Stand therefore having your loins girt about with truth, and having on the breast-plate of justice . . . in all things taking the shield of faith." Therefore the perfection of the Christian life consists not only in charity, but also in other virtues.

Obj. 3: Further, virtues like other habits, are specified by their acts. Now it is written (James 1:4) that "patience hath a perfect work." Therefore seemingly the state of perfection consists more specially in patience.

On the contrary, It is written (Col. 3:14): "Above all things have charity, which is the bond of perfection," because it binds, as it were, all the other virtues together in perfect unity.

I answer that, A thing is said to be perfect in so far as it attains its proper end, which is the ultimate perfection thereof. Now it is charity that unites us to God, Who is the last end of the human mind, since "he that abideth in charity abideth in God, and God in him" (1 John 4:16). Therefore the perfection of the Christian life consists radically in charity.

Reply Obj. 1: The perfection of the human senses would seem to consist chiefly in their concurring together in the unity of truth, according to 1 Cor. 1:10, "That you be perfect in the same mind (*sensu*), and in the same judgment." Now this is effected by charity which operates consent in us men. Wherefore even the perfection of the senses consists radically in the perfection of charity.

Reply Obj. 2: A man may be said to be perfect in two ways. First, simply: and this perfection regards that which belongs to a thing's nature, for instance an animal may be said to be perfect when it lacks nothing in the disposition of its members and in such things as are necessary for an animal's life. Secondly, a thing is said to be perfect relatively: and this perfection regards something connected with the thing externally, such as whiteness or blackness or something of the kind. Now the Christian life consists chiefly in charity whereby the soul is

united to God; wherefore it is written (1 John 3:14): "He that loveth not abideth in death." Hence the perfection of the Christian life consists simply in charity, but in the other virtues relatively. And since that which is simply, is paramount and greatest in comparison with other things, it follows that the perfection of charity is paramount in relation to the perfection that regards the other virtues.

Reply Obj. 3: Patience is stated to have a perfect work in relation to charity, in so far as it is an effect of the abundance of charity that a man bears hardships patiently, according to Rom. 8:35, "Who . . . shall separate us from the love of Christ? Shall tribulation? Or distress?" etc. _____

SECOND ARTICLE [II-II, Q. 184, Art. 2]

Whether Any One Can Be Perfect in This Life?

Objection 1: It would seem that none can be perfect in this life. For the Apostle says (1 Cor. 13:10): "When that which is perfect is come, that which is in part shall be done away." Now in this life that which is in part is not done away; for in this life faith and hope, which are in part, remain. Therefore none can be perfect in this life.

Obj. 2: Further, "The perfect is that which lacks nothing" (Phys. iii, 6). Now there is no one in this life who lacks nothing; for it is written (James 3:2): "In many things we all offend"; and (Ps. 138:16): "Thy eyes did see my imperfect being." Therefore none is perfect in this life.

Obj. 3: Further, the perfection of the Christian life, as stated (A. 1), relates to charity, which comprises the love of God and of our neighbor. Now, neither as to the love of God can one have perfect charity in this life, since according to Gregory (Hom. xiv in Ezech.) "the furnace of love which begins to burn here, will burn more fiercely when we see Him Whom we love"; nor as to the love of our neighbor, since in this life we cannot love all our neighbors actually, even though we love them habitually; and habitual love is imperfect. Therefore it seems that no one can be perfect in this life.

On the contrary, The Divine law does not prescribe the impossible. Yet it prescribes perfection according to Matt. 5:48, "Be you . . . perfect, as also your heavenly Father is perfect." Therefore seemingly one can be perfect in this life.

I answer that, As stated above (A. 1), the perfection of the Christian life consists

in charity. Now perfection implies a certain universality because according to *Phys.* iii, 6, "the perfect is that which lacks nothing." Hence we may consider a threefold perfection. One is absolute, and answers to a totality not only on the part of the lover, but also on the part of the object loved, so that God be loved as much as He is lovable. Such perfection as this is not possible to any creature, but is competent to God alone, in Whom good is wholly and essentially.

Another perfection answers to an absolute totality on the part of the lover, so that the affective faculty always actually tends to God as much as it possibly can; and such perfection as this is not possible so long as we are on the way, but we shall have it in heaven.

The third perfection answers to a totality neither on the part of the object served, nor on the part of the lover as regards his always actually tending to God, but on the part of the lover as regards the removal of obstacles to the movement of love towards God, in which sense Augustine says (QQ. LXXXIII, qu. 36) that "carnal desire is the bane of charity; to have no carnal desires is the perfection of charity." Such perfection as this can be had in this life, and in two ways. First, by the removal from man's affections of all that is contrary to charity, such as mortal sin; and there can be no charity apart from this perfection, wherefore it is necessary for salvation. Secondly, by the removal from man's affections not only of whatever is contrary to charity, but also of whatever hinders the mind's affections from tending wholly to God. Charity is possible apart from this perfection, for instance in those who are beginners and in those who are proficient.

Reply Obj. 1: The Apostle is speaking there of heavenly perfection which is not possible to those who are on the way.

Reply Obj. 2: Those who are perfect in this life are said to "offend in many things" with regard to venial sins, which result from the weakness of the present life: and in this respect they have an "imperfect being" in comparison with the perfection of heaven.

Reply Obj. 3: As the conditions of the present life do not allow of a man always tending actually to God, so neither does it allow of his tending actually to each individual neighbor; but it suffices for him to tend to all in common and collectively, and to each individual habitually and according to the preparedness of his mind. Now in the love of our neighbor, as in the love of God we may

observe a twofold perfection: one without which charity is impossible, and consisting in one's having in one's affections nothing that is contrary to the love of one's neighbor; and another without which it is possible to have charity. The latter perfection may be considered in three ways. First, as to the extent of love, through a man loving not only his friends and acquaintances but also strangers and even his enemies, for as Augustine says (Enchiridion lxxiii) this is a mark of the perfect children of God. Secondly, as to the intensity of love, which is shown by the things which man despises for his neighbor's sake, through his despising not only external goods for the sake of his neighbor, but also bodily hardships and even death, according to John 15:13, "Greater love than this no man hath, that a man lay down his life for his friends." Thirdly, as to the effect of love, so that a man will surrender not only temporal but also spiritual goods and even himself, for his neighbor's sake, according to the words of the Apostle (2 Cor. 12:15), "But I most gladly will spend and be spent myself for your souls."

THIRD ARTICLE [II-II, Q. 184, Art. 3]

Whether, in This Life, Perfection Consists in the Observance of the Commandments or of the Counsels?

Objection 1: It would seem that, in this life, perfection consists in the observance not of the commandments but of the counsels. For our Lord said (Matt. 19:21): "If thou wilt be perfect, go sell all [Vulg.: 'what'] thou hast, and give to the poor . . . and come, follow Me." Now this is a counsel. Therefore perfection regards the counsels and not the precepts.

Obj. 2: Further, all are bound to the observance of the commandments, since this is necessary for salvation. Therefore, if the perfection of the Christian life consists in observing the commandments, it follows that perfection is necessary for salvation, and that all are bound thereto; and this is evidently false.

Obj. 3: Further, the perfection of the Christian life is gauged according to charity, as stated above (A. 1). Now the perfection of charity, seemingly, does not consist in the observance of the commandments, since the perfection of charity is preceded both by its increase and by its beginning, as Augustine says (Super Canonic. Joan. Tract. ix). But the beginning of charity cannot precede the observance of the commandments, since according to John 14:23, "If any one love Me, he will keep My word." Therefore the perfection of life regards not the

commandments but the counsels.

On the contrary, It is written (Deut. 6:5): "Thou shalt love the Lord thy God with thy whole heart," and (Lev. 19:18): "Thou shalt love thy neighbor [Vulg.: 'friend'] as thyself"; and these are the commandments of which our Lord said (Matt. 22:40): "On these two commandments dependeth the whole law and the prophets." Now the perfection of charity, in respect of which the Christian life is said to be perfect, consists in our loving God with our whole heart, and our neighbor as ourselves. Therefore it would seem that perfection consists in the observance of the precepts.

I answer that, Perfection is said to consist in a thing in two ways: in one way, primarily and essentially; in another, secondarily and accidentally. Primarily and essentially the perfection of the Christian life consists in charity, principally as to the love of God, secondarily as to the love of our neighbor, both of which are the matter of the chief commandments of the Divine law, as stated above. Now the love of God and of our neighbor is not commanded according to a measure, so that what is in excess of the measure be a matter of counsel. This is evident from the very form of the commandment, pointing, as it does, to perfection—for instance in the words, "Thou shalt love the Lord thy God with thy whole heart": since "the whole" is the same as "the perfect," according to the Philosopher (Phys. iii, 6), and in the words, "Thou shalt love thy neighbor as thyself," since every one loves himself most. The reason of this is that "the end of the commandment is charity," according to the Apostle (1 Tim. 1:5); and the end is not subject to a measure, but only such things as are directed to the end, as the Philosopher observes (Polit. i, 3); thus a physician does not measure the amount of his healing, but how much medicine or diet he shall employ for the purpose of healing. Consequently it is evident that perfection consists essentially in the observance of the commandments; wherefore Augustine says (De Perf. Justit. viii): "Why then should not this perfection be prescribed to man, although no man has it in this life?"

Secondarily and instrumentally, however, perfection consists in the observance of the counsels, all of which, like the commandments, are directed to charity; yet not in the same way. For the commandments, other than the precepts of charity, are directed to the removal of things contrary to charity, with which, namely, charity is incompatible, whereas the counsels are directed to the removal of things that hinder the act of charity, and yet are not contrary to charity, such as marriage, the occupation of worldly business, and so forth. Hence Augustine

says (Enchiridion cxxi): "Whatever things God commands, for instance, 'Thou shalt not commit adultery,' and whatever are not commanded, yet suggested by a special counsel, for instance, 'It is good for a man not to touch a woman,' are then done aright when they are referred to the love of God, and of our neighbor for God's sake, both in this world and in the world to come." Hence it is that in the Conferences of the Fathers (Coll. i, cap. vii) the abbot Moses says: "Fastings, watchings, meditating on the Scriptures, penury and loss of all one's wealth, these are not perfection but means to perfection, since not in them does the school of perfection find its end, but through them it achieves its end," and he had already said that "we endeavor to ascend by these steps to the perfection of charity."

Reply Obj. 1: In this saying of our Lord something is indicated as being the way to perfection by the words, "Go, sell all thou hast, and give to the poor"; and something else is added wherein perfection consists, when He said, "And follow Me." Hence Jerome in his commentary on Matt. 19:27, says that "since it is not enough merely to leave, Peter added that which is perfect: 'And have followed Thee'"; and Ambrose, commenting on Luke 5:27, "Follow Me," says: "He commands him to follow, not with steps of the body, but with devotion of the soul, which is the effect of charity." Wherefore it is evident from the very way of speaking that the counsels are means of attaining to perfection, since it is thus expressed: "If thou wilt be perfect, go, sell," etc., as though He said: "By so doing thou shalt accomplish this end."

Reply Obj. 2: As Augustine says (De Perf. Justit. viii) "the perfection of charity is prescribed to man in this life, because one runs not right unless one knows whither to run. And how shall we know this if no commandment declares it to us?" And since that which is a matter of precept can be fulfilled variously, one does not break a commandment through not fulfilling it in the best way, but it is enough to fulfil it in any way whatever. Now the perfection of Divine love is a matter of precept for all without exception, so that even the perfection of heaven is not excepted from this precept, as Augustine says (De Perf. Justit. viii [*Cf. De Spir. et Lit. XXXVI]), and one escapes transgressing the precept, in whatever measure one attains to the perfection of Divine love. The lowest degree of Divine love is to love nothing more than God, or contrary to God, or equally with God, and whoever fails from this degree of perfection nowise fulfils the precept. There is another degree of the Divine love, which cannot be fulfilled so long as we are on the way, as stated above (A. 2), and it is evident that to fail from this is not to be a transgressor of the precept; and in like manner one does

not transgress the precept, if one does not attain to the intermediate degrees of perfection, provided one attain to the lowest.

Reply Obj. 3: Just as man has a certain perfection of his nature as soon as he is born, which perfection belongs to the very essence of his species, while there is another perfection which he acquires by growth, so again there is a perfection of charity which belongs to the very essence of charity, namely that man love God above all things, and love nothing contrary to God, while there is another perfection of charity even in this life, whereto a man attains by a kind of spiritual growth, for instance when a man refrains even from lawful things, in order more freely to give himself to the service of God. _____

FOURTH ARTICLE [II-II, Q. 184, Art. 4]

Whether Whoever Is Perfect Is in the State of Perfection?

Objection 1: It would seem that whoever is perfect is in the state of perfection. For, as stated above (A. 3, ad 3), just as bodily perfection is reached by bodily growth, so spiritual perfection is acquired by spiritual growth. Now after bodily growth one is said to have reached the state of perfect age. Therefore seemingly also after spiritual growth, when one has already reached spiritual perfection, one is in the state of perfection.

Obj. 2: Further, according to *Phys.* v, 2, movement "from one contrary to another" has the same aspect as "movement from less to more." Now when a man is changed from sin to grace, he is said to change his state, in so far as the state of sin differs from the state of grace. Therefore it would seem that in the same manner, when one progresses from a lesser to a greater grace, so as to reach the perfect degree, one is in the state of perfection.

Obj. 3: Further, a man acquires a state by being freed from servitude. But one is freed from the servitude of sin by charity, because "charity covereth all sins" (Prov. 10:12). Now one is said to be perfect on account of charity, as stated above (A. 1). Therefore, seemingly, whoever has perfection, for this very reason has the state of perfection.

On the contrary, Some are in the state of perfection, who are wholly lacking in charity and grace, for instance wicked bishops or religious. Therefore it would seem that on the other hand some have the perfection of life, who nevertheless have not the state of perfection.

I answer that, As stated above (Q. 183, A. 1), state properly regards a condition of freedom or servitude. Now spiritual freedom or servitude may be considered in man in two ways: first, with respect to his internal actions; secondly, with respect to his external actions. And since according to 1 Kings 16:7, "man seeth those things that appear, but the Lord beholdeth the heart," it follows that with regard to man's internal disposition we consider his spiritual state in relation to the Divine judgment, while with regard to his external actions we consider man's spiritual state in relation to the Church. It is in this latter sense that we are now speaking of states, namely in so far as the Church derives a certain beauty from the variety of states [*Cf. Q. 183, A. 2].

Now it must be observed, that so far as men are concerned, in order that any one attain to a state of freedom or servitude there is required first of all an obligation or a release. For the mere fact of serving someone does not make a man a slave, since even the free serve, according to Gal. 5:13, "By charity of the spirit serve one another": nor again does the mere fact of ceasing to serve make a man free, as in the case of a runaway slave; but properly speaking a man is a slave if he be bound to serve, and a man is free if he be released from service. Secondly, it is required that the aforesaid obligation be imposed with a certain solemnity; even as a certain solemnity is observed in other matters which among men obtain a settlement in perpetuity.

Accordingly, properly speaking, one is said to be in the state of perfection, not through having the act of perfect love, but through binding himself in perpetuity and with a certain solemnity to those things that pertain to perfection. Moreover it happens that some persons bind themselves to that which they do not keep, and some fulfil that to which they have not bound themselves, as in the case of the two sons (Matt. 21:28, 30), one of whom when his father said: "Work in my vineyard," answered: "I will not," and "afterwards . . . he went," while the other "answering said: I go . . . and he went not." Wherefore nothing hinders some from being perfect without being in the state of perfection, and some in the state of perfection without being perfect.

Reply Obj. 1: By bodily growth a man progresses in things pertaining to nature, wherefore he attains to the state of nature; especially since "what is according to nature is," in a way, "unchangeable" [*Ethic. v, 7], inasmuch as nature is determinate to one thing. In like manner by inward spiritual growth a man reaches the state of perfection in relation to the Divine judgment. But as regards the distinctions of ecclesiastical states, a man does not reach the state of

perfection except by growth in respect of external actions.

Reply Obj. 2: This argument also regards the interior state. Yet when a man passes from sin to grace, he passes from servitude to freedom; and this does not result from a mere progress in grace, except when a man binds himself to things pertaining to grace.

Reply Obj. 3: Again this argument considers the interior state. Nevertheless, although charity causes the change of condition from spiritual servitude to spiritual freedom, an increase of charity has not the same effect.

FIFTH ARTICLE [II-II, Q. 184, Art. 5]

Whether Religious and Prelates Are in the State of Perfection?

Objection 1: It would seem that prelates and religious are not in the state of perfection. For the state of perfection differs from the state of the beginners and the proficient. Now no class of men is specially assigned to the state of the proficient or of the beginners. Therefore it would seem that neither should any class of men be assigned to the state of perfection.

Obj. 2: Further, the outward state should answer to the inward, else one is guilty of lying, "which consists not only in false words, but also in deceitful deeds," according to Ambrose in one of his sermons (xxx de Tempore). Now there are many prelates and religious who have not the inward perfection of charity. Therefore, if all religious and prelates are in the state of perfection, it would follow that all of them that are not perfect are in mortal sin, as deceivers and liars.

Obj. 3: Further, as stated above (A. 1), perfection is measured according to charity. Now the most perfect charity would seem to be in the martyrs, according to John 15:13, "Greater love than this no man hath, that a man lay down his life for his friends": and a gloss on Heb. 12:4, "For you have not yet resisted unto blood," says: "In this life no love is more perfect than that to which the holy martyrs attained, who strove against sin even unto blood." Therefore it would seem that the state of perfection should be ascribed to the martyrs rather than to religious and bishops.

On the contrary, Dionysius (Eccl. Hier. v) ascribes perfection to bishops as being

perfecters, and (Eccl. Hier. vi) to religious (whom he calls monks or *therapeutai*, i.e. servants of God) as being perfected.

I answer that, As stated above (A. 4), there is required for the state of perfection a perpetual obligation to things pertaining to perfection, together with a certain solemnity. Now both these conditions are competent to religious and bishops. For religious bind themselves by vow to refrain from worldly affairs, which they might lawfully use, in order more freely to give themselves to God, wherein consists the perfection of the present life. Hence Dionysius says (Eccl. Hier. vi), speaking of religious: "Some call them *therapeutai*," i.e. servants, "on account of their rendering pure service and homage to God; others call them *monachoi*" [*i.e. solitaries; whence the English word 'monk'], "on account of the indivisible and single-minded life which by their being wrapped in," i.e. contemplating, "indivisible things, unites them in a Godlike union and a perfection beloved of God" [*Cf. Q. 180, A. 6]. Moreover, the obligation in both cases is undertaken with a certain solemnity of profession and consecration; wherefore Dionysius adds (Eccl. Hier. vi): "Hence the holy legislation in bestowing perfect grace on them accords them a hallowing invocation."

In like manner bishops bind themselves to things pertaining to perfection when they take up the pastoral duty, to which it belongs that a shepherd "lay down his life for his sheep," according to John 10:15. Wherefore the Apostle says (1 Tim. 6:12): "Thou . . . hast confessed a good confession before many witnesses," that is to say, "when he was ordained," as a gloss says on this passage. Again, a certain solemnity of consecration is employed together with the aforesaid profession, according to 2 Tim. 1:6: "Stir up the grace of God which is in thee by the imposition of my hands," which the gloss ascribes to the grace of the episcopate. And Dionysius says (Eccl. Hier. v) that "when the high priest," i.e. the bishop, "is ordained, he receives on his head the most holy imposition of the sacred oracles, whereby it is signified that he is a participator in the whole and entire hierarchical power, and that not only is he the enlightener in all things pertaining to his holy discourses and actions, but that he also confers this on others."

Reply Obj. 1: Beginning and increase are sought not for their own sake, but for the sake of perfection; hence it is only to the state of perfection that some are admitted under certain obligations and with solemnity.

Reply Obj. 2: Those who enter the state of perfection do not profess to be

perfect, but to tend to perfection. Hence the Apostle says (Phil. 3:12): "Not as though I had already attained, or were already perfect; but I follow after, if I may by any means apprehend": and afterwards (Phil. 3:15): "Let us therefore as many as are perfect, be thus minded." Hence a man who takes up the state of perfection is not guilty of lying or deceit through not being perfect, but through withdrawing his mind from the intention of reaching perfection.

Reply Obj. 3: Martyrdom is the most perfect act of charity. But an act of perfection does not suffice to make the state of perfection, as stated above (A. 4).

SIXTH ARTICLE [II-II, Q. 184, Art. 6]

Whether All Ecclesiastical Prelates Are in the State of Perfection?

Objection 1: It would seem that all ecclesiastical prelates are in a state of perfection. For Jerome commenting on Titus 1:5, "Ordain . . . in every city," etc. says: "Formerly priest was the same as bishop," and afterwards he adds: "Just as priests know that by the custom of the Church they are subject to the one who is placed over them, so too, bishops should recognize that, by custom rather than by the very ordinance of our Lord, they are above the priests, and are together the rightful governors of the Church." Now bishops are in the state of perfection. Therefore those priests also are who have the cure of souls.

Obj. 2: Further, just as bishops together with their consecration receive the cure of souls, so also do parish priests and archdeacons, of whom a gloss on Acts 6:3, "Brethren, look ye out . . . seven men of good reputation," says: "The apostles decided here to appoint throughout the Church seven deacons, who were to be of a higher degree, and as it were the supports of that which is nearest to the altar." Therefore it would seem that these also are in the state of perfection.

Obj. 3: Further, just as bishops are bound to "lay down their life for their sheep," so too are parish priests and archdeacons. But this belongs to the perfection of charity, as stated above (A. 2, ad 3). Therefore it would seem that parish priests and archdeacons also are in the state of perfection.

On the contrary, Dionysius says (Eccl. Hier. v): "The order of pontiffs is consummative and perfecting, that of the priests is illuminative and light-giving, that of the ministers is cleansing and discretive." Hence it is evident that perfection is ascribed to bishops only.

I answer that, In priests and deacons having cure of souls two things may be considered, namely their order and their cure. Their order is directed to some act in the Divine offices. Wherefore it has been stated above (Q. 183, A. 3, ad 3) that the distinction of orders is comprised under the distinction of offices. Hence by receiving a certain order a man receives the power of exercising certain sacred acts, but he is not bound on this account to things pertaining to perfection, except in so far as in the Western Church the receiving of a sacred order includes the taking of a vow of continence, which is one of the things pertaining to perfection, as we shall state further on (Q. 186, A. 4). Therefore it is clear that from the fact that a man receives a sacred order a man is not placed simply in the state of perfection, although inward perfection is required in order that one exercise such acts worthily.

In like manner, neither are they placed in the state of perfection on the part of the cure which they take upon themselves. For they are not bound by this very fact under the obligation of a perpetual vow to retain the cure of souls; but they can surrender it—either by entering religion, even without their bishop's permission (cf. Decret. xix, qu. 2, can. Duae sunt)—or again an archdeacon may with his bishop's permission resign his arch-deaconry or parish, and accept a simple prebend without cure, which would be nowise lawful, if he were in the state of perfection; for "no man putting his hand to the plough and looking back is fit for the kingdom of God" (Luke 9:62). On the other hand bishops, since they are in the state of perfection, cannot abandon the episcopal cure, save by the authority of the Sovereign Pontiff (to whom alone it belongs also to dispense from perpetual vows), and this for certain causes, as we shall state further on (Q. 185, A. 4). Wherefore it is manifest that not all prelates are in the state of perfection, but only bishops.

Reply Obj. 1: We may speak of priest and bishop in two ways. First, with regard to the name: and thus formerly bishops and priests were not distinct. For bishops are so called "because they watch over others," as Augustine observes (De Civ. Dei xix, 19); while the priests according to the Greek are "elders." [*Referring to the Greek *episkopos* and *presbyteros* from which the English 'bishop' and 'priest' are derived.] Hence the Apostle employs the term "priests" in reference to both, when he says (1 Tim. 5:17): "Let the priests that rule well be esteemed worthy of double honor"; and again he uses the term "bishops" in the same way, wherefore addressing the priests of the Church of Ephesus he says (Acts 20:28): "Take heed to yourselves" and "to the whole flock, wherein the Holy Ghost hath placed you bishops, to rule the church of God."

But as regards the thing signified by these terms, there was always a difference between them, even at the time of the apostles. This is clear on the authority of Dionysius (Eccl. Hier. v), and of a gloss on Luke 10:1, "After these things the Lord appointed," etc. which says: "Just as the apostles were made bishops, so the seventy-two disciples were made priests of the second order." Subsequently, however, in order to avoid schism, it became necessary to distinguish even the terms, by calling the higher ones bishops and the lower ones priests. But to assert that priests nowise differ from bishops is reckoned by Augustine among heretical doctrines (De Heres. liii), where he says that the Arians maintained that "no distinction existed between a priest and a bishop."

Reply Obj. 2: Bishops have the chief cure of the sheep of their diocese, while parish priests and archdeacons exercise an inferior ministry under the bishops. Hence a gloss on 1 Cor. 12:28, "to one, helps, to another, governments [*Vulg.: 'God hath set some in the church . . . helps, governments,' etc.]," says: "Helps, namely assistants to those who are in authority," as Titus was to the Apostle, or as archdeacons to the bishop; "governments, namely persons of lesser authority, such as priests who have to instruct the people": and Dionysius says (Eccl. Hier. v) that "just as we see the whole hierarchy culminating in Jesus, so each office culminates in its respective godlike hierarch or bishop." Also it is said (XVI, qu. i, can. Cunctis): "Priests and deacons must all take care not to do anything without their bishop's permission." Wherefore it is evident that they stand in relation to their bishop as wardens or mayors to the king; and for this reason, just as in earthly governments the king alone receives a solemn blessing, while others are appointed by simple commission, so too in the Church the episcopal cure is conferred with the solemnity of consecration, while the archdeacon or parish priest receives his cure by simple appointment; although they are consecrated by receiving orders before having a cure.

Reply Obj. 3: As parish priests and archdeacons have not the chief cure, but a certain ministry as committed to them by the bishop, so the pastoral office does not belong to them in chief, nor are they bound to lay down their life for the sheep, except in so far as they have a share in their cure. Hence we should say that they have an office pertaining to perfection rather than that they attain the state of perfection. _____

SEVENTH ARTICLE [II-II, Q. 184, Art. 7]

Whether the Religious State Is More Perfect Than That of Prelates?

Objection 1: It would seem that the religious state is more perfect than that of prelates. For our Lord said (Matt. 19:21): "If thou wilt be perfect, go" and "sell" all [Vulg.: 'what'] "thou hast, and give to the poor"; and religious do this. But bishops are not bound to do so; for it is said (XII, qu. i, can. Episcopi de rebus): "Bishops, if they wish, may bequeath to their heirs their personal or acquired property, and whatever belongs to them personally." Therefore religious are in a more perfect state than bishops.

Obj. 2: Further, perfection consists more especially in the love of God than in the love of our neighbor. Now the religious state is directly ordered to the love of God, wherefore it takes its name from "service and homage to God," as Dionysius says (Eccl. Hier. vi); [*Quoted above A. 5] whereas the bishop's state would seem to be ordered to the love of our neighbor, of whose cure he is the "warden," and from this he takes his name, as Augustine observes (De Civ. Dei. xix, 19). Therefore it would seem that the religious state is more perfect than that of bishops.

Obj. 3: Further, the religious state is directed to the contemplative life, which is more excellent than the active life to which the episcopal state is directed. For Gregory says (Pastor. i, 7) that "Isaias wishing to be of profit to his neighbor by means of the active life desired the office of preaching, whereas Jeremias, who was fain to hold fast to the love of his Creator, exclaimed against being sent to preach." Therefore it would seem that the religious state is more perfect than the episcopal state.

On the contrary, It is not lawful for anyone to pass from a more excellent to a less excellent state; for this would be to look back [*Cf. Luke 9:62]. Yet a man may pass from the religious to the episcopal state, for it is said (XVIII, qu. i, can. Statutum) that "the holy ordination makes a monk to be a bishop." Therefore the episcopal state is more perfect than the religious.

I answer that, As Augustine says (Gen. ad lit. xii, 16), "the agent is ever more excellent than the patient." Now in the genus of perfection according to Dionysius (Eccl. Hier. v, vi), bishops are in the position of "perfecters," whereas religious are in the position of being "perfected"; the former of which pertains to action, and the latter to passion. Whence it is evident that the state of perfection is more excellent in bishops than in religious.

Reply Obj. 1: Renunciation of one's possessions may be considered in two ways.

First, as being actual: and thus it is not essential, but a means, to perfection, as stated above (A. 3). Hence nothing hinders the state of perfection from being without renunciation of one's possessions, and the same applies to other outward practices. Secondly, it may be considered in relation to one's preparedness, in the sense of being prepared to renounce or give away all: and this belongs directly to perfection. Hence Augustine says (De QQ. Evang. ii, qu. 11): "Our Lord shows that the children of wisdom understand righteousness to consist neither in eating nor in abstaining, but in bearing want patiently." Wherefore the Apostle says (Phil. 4:12): "I know . . . both to abound and to suffer need." Now bishops especially are bound to despise all things for the honor of God and the spiritual welfare of their flock, when it is necessary for them to do so, either by giving to the poor of their flock, or by suffering "with joy the being stripped of" their "own goods" [*Heb. 10:34].

Reply Obj. 2: That bishops are busy about things pertaining to the love of their neighbor, arises out of the abundance of their love of God. Hence our Lord asked Peter first of all whether he loved Him, and afterwards committed the care of His flock to him. And Gregory says (Pastor. i, 5): "If the pastoral care is a proof of love, he who refuses to feed God's flock, though having the means to do so, is convicted of not loving the supreme Pastor." And it is a sign of greater love if a man devotes himself to others for his friend's sake, than if he be willing only to serve his friend.

Reply Obj. 3: As Gregory says (Pastor. ii, 1), "a prelate should be foremost in action, and more uplifted than others in contemplation," because it is incumbent on him to contemplate, not only for his own sake, but also for the purpose of instructing others. Hence Gregory applies (Hom. v in Ezech.) the words of Ps. 144:7, "They shall publish the memory . . . of Thy sweetness," to perfect men returning after their contemplation. _____

EIGHTH ARTICLE [II-II, Q. 184, Art. 8]

Whether Parish Priests and Archdeacons Are More Perfect Than Religious?

Objection 1: It would seem that also parish priests and archdeacons are more perfect than religious. For Chrysostom says in his Dialogue (De Sacerdot. vi): "Take for example a monk, such as Elias, if I may exaggerate somewhat, he is not to be compared with one who, cast among the people and compelled to carry

the sins of many, remains firm and strong." A little further on he says: "If I were given the choice, where would I prefer to please, in the priestly office, or in the monastic solitude, without hesitation I should choose the former." Again in the same book (ch. 5) he says: "If you compare the toils of this project, namely of the monastic life, with a well-employed priesthood, you will find them as far distant from one another as a common citizen is from a king." Therefore it would seem that priests who have the cure of souls are more perfect than religious.

Obj. 2: Further, Augustine says (ad Valerium, Ep. xxi): "Let thy religious prudence observe that in this life, and especially at these times, there is nothing so difficult, so onerous, so perilous as the office of bishop, priest, or deacon; while in God's sight there is no greater blessing, if one engage in the fight as ordered by our Commander-in-chief." Therefore religious are not more perfect than priests or deacons.

Obj. 3: Further, Augustine says (Ep. lx, ad Aurel.): "It would be most regrettable, were we to exalt monks to such a disastrous degree of pride, and deem the clergy deserving of such a grievous insult," as to assert that "'a bad monk is a good clerk,' since sometimes even a good monk makes a bad clerk." And a little before this he says that "God's servants," i.e. monks, "must not be allowed to think that they may easily be chosen for something better," namely the clerical state, "if they should become worse thereby," namely by leaving the monastic state. Therefore it would seem that those who are in the clerical state are more perfect than religious.

Obj. 4: Further, it is not lawful to pass from a more perfect to a less perfect state. Yet it is lawful to pass from the monastic state to a priestly office with a cure attached, as appears (XVI, qu. i, can. Si quis monachus) from a decree of Pope Gelasius, who says: "If there be a monk, who by the merit of his exemplary life is worthy of the priesthood, and the abbot under whose authority he fights for Christ his King, ask that he be made a priest, the bishop shall take him and ordain him in such place as he shall choose fitting." And Jerome says (Ad Rustic. Monach., Ep. cxxv): "In the monastery so live as to deserve to be a clerk." Therefore parish priests and archdeacons are more perfect than religious.

Obj. 5: Further, bishops are in a more perfect state than religious, as shown above (A. 7). But parish priests and archdeacons, through having cure of souls, are more like bishops than religious are. Therefore they are more perfect.

Obj. 6: Further, virtue "is concerned with the difficult and the good" (Ethic. ii, 3). Now it is more difficult to lead a good life in the office of parish priest or archdeacon than in the religious state. Therefore parish priests and archdeacons have more perfect virtue than religious.

On the contrary, It is stated (XIX, qu. ii, cap. Duce): "If a man while governing the people in his church under the bishop and leading a secular life is inspired by the Holy Ghost to desire to work out his salvation in a monastery or under some canonical rule, since he is led by a private law, there is no reason why he should be constrained by a public law." Now a man is not led by the law of the Holy Ghost, which is here called a "private law," except to something more perfect. Therefore it would seem that religious are more perfect than archdeacons or parish priests.

I answer that, When we compare things in the point of super-eminence, we look not at that in which they agree, but at that wherein they differ. Now in parish priests and archdeacons three things may be considered, their state, their order, and their office. It belongs to their state that they are seculars, to their order that they are priests or deacons, to their office that they have the cure of souls committed to them.

Accordingly, if we compare these with one who is a religious by state, a deacon or priest by order, having the cure of souls by office, as many monks and canons regular have, this one will excel in the first point, and in the other points he will be equal. But if the latter differ from the former in state and office, but agree in order, such as religious priests and deacons not having the cure of souls, it is evident that the latter will be more excellent than the former in state, less excellent in office, and equal in order.

We must therefore consider which is the greater, preeminence of state or of office; and here, seemingly, we should take note of two things, goodness and difficulty. Accordingly, if we make the comparison with a view to goodness, the religious state surpasses the office of parish priest or archdeacon, because a religious pledges his whole life to the quest of perfection, whereas the parish priest or archdeacon does not pledge his whole life to the cure of souls, as a bishop does, nor is it competent to him, as it is to a bishop, to exercise the cure of souls in chief, but only in certain particulars regarding the cure of souls committed to his charge, as stated above (A. 6, ad 2). Wherefore the comparison of their religious state with their office is like the comparisons of the universal

with the particular, and of a holocaust with a sacrifice which is less than a holocaust according to Gregory (Hom. xx in Ezech.). Hence it is said (XIX, qu. i, can. Clerici qui monachorum.): "Clerics who wish to take the monastic vows through being desirous of a better life must be allowed by their bishops the free entrance into the monastery."

This comparison, however, must be considered as regarding the genus of the deed; for as regards the charity of the doer it happens sometimes that a deed which is of less account in its genus is of greater merit if it be done out of greater charity.

On the other hand, if we consider the difficulty of leading a good life in religion, and in the office of one having the cure of souls, in this way it is more difficult to lead a good life together with the exercise of the cure of souls, on account of outward dangers: although the religious life is more difficult as regards the genus of the deed, by reason of the strictness of religious observance. If, however, the religious is also without orders, as in the case of religious lay brethren, then it is evident that the pre-eminence of order excels in the point of dignity, since by holy orders a man is appointed to the most august ministry of serving Christ Himself in the sacrament of the altar. For this requires a greater inward holiness than that which is requisite for the religious state, since as Dionysius says (Eccl. Hier. vi) the monastic order must follow the priestly orders, and ascend to Divine things in imitation of them. Hence, other things being equal, a cleric who is in holy orders, sins more grievously if he do something contrary to holiness than a religious who is not in holy orders: although a religious who is not in orders is bound to regular observance to which persons in holy orders are not bound.

Reply Obj. 1: We might answer briefly these quotations from Chrysostom by saying that he speaks not of a priest of lesser order who has the cure of souls, but of a bishop, who is called a high-priest; and this agrees with the purpose of that book wherein he consoles himself and Basil in that they were chosen to be bishops. We may, however, pass this over and reply that he speaks in view of the difficulty. For he had already said: "When the pilot is surrounded by the stormy sea and is able to bring the ship safely out of the tempest, then he deserves to be acknowledged by all as a perfect pilot"; and afterwards he concludes, as quoted, with regard to the monk, "who is not to be compared with one who, cast among the people . . . remains firm"; and he gives the reason why, because "both in the calm and in the storm he piloted himself to safety." This proves nothing more than that the state of one who has the cure of souls is fraught with more danger

than the monastic state; and to keep oneself innocent in face of a greater peril is proof of greater virtue. on the other hand, it also indicates greatness of virtue if a man avoid dangers by entering religion; hence he does not say that "he would prefer the priestly office to the monastic solitude," but that "he would rather please" in the former than in the latter, since this is a proof of greater virtue.

Reply Obj. 2: This passage quoted from Augustine also clearly refers to the question of difficulty which proves the greatness of virtue in those who lead a good life, as stated above (ad 1).

Reply Obj. 3: Augustine there compares monks with clerics as regards the pre-eminence of order, not as regards the distinction between religious and secular life.

Reply Obj. 4: Those who are taken from the religious state to receive the cure of souls, being already in sacred orders, attain to something they had not hitherto, namely the office of the cure, yet they do not put aside what they had already. For it is said in the Decretals (XVI, qu. i, can. De Monachis): "With regard to those monks who after long residence in a monastery attain to the order of clerics, we bid them not to lay aside their former purpose."

On the other hand, parish priests and archdeacons, when they enter religion, resign their cure, in order to enter the state of perfection. This very fact shows the excellence of the religious life. When religious who are not in orders are admitted to the clerical state and to the sacred orders, they are clearly promoted to something better, as stated: this is indicated by the very way in which Jerome expresses himself: "So live in the monastery as to deserve to be a clerk."

Reply Obj. 5: Parish priests and archdeacons are more like bishops than religious are, in a certain respect, namely as regards the cure of souls which they have subordinately; but as regards the obligation in perpetuity, religious are more like a bishop, as appears from what we have said above (AA. 5, 6).

Reply Obj. 6: The difficulty that arises from the arduousness of the deed adds to the perfection of virtue; but the difficulty that results from outward obstacles sometimes lessens the perfection of virtue—for instance, when a man loves not virtue so much as to wish to avoid the obstacles to virtue, according to the saying of the Apostle (1 Cor. 9:25), "Everyone that striveth for the mastery refraineth himself from all things": and sometimes it is a sign of perfect virtue—for

instance, when a man forsakes not virtue, although he is hindered in the practice of virtue unawares or by some unavoidable cause. In the religious state there is greater difficulty arising from the arduousness of deeds; whereas for those who in any way at all live in the world, there is greater difficulty resulting from obstacles to virtue, which obstacles the religious has had the foresight to avoid.

QUESTION 185

OF THINGS PERTAINING TO THE EPISCOPAL STATE
(In Eight Articles)

We must now consider things pertaining to the episcopal state. Under this head there are eight points of inquiry:

(1) Whether it is lawful to desire the office of a bishop?

(2) Whether it is lawful to refuse the office of bishop definitively?

(3) Whether the better man should be chosen for the episcopal office?

(4) Whether a bishop may pass over to the religious state?

(5) Whether he may lawfully abandon his subjects in a bodily manner?

(6) Whether he can have anything of his own?

(7) Whether he sins mortally by not distributing ecclesiastical goods to the poor?

(8) Whether religious who are appointed to the episcopal office are bound to religious observances? _____

FIRST ARTICLE [II-II, Q. 185, Art. 1]

Whether It Is Lawful to Desire the Office of a Bishop?

Objection 1: It would seem that it is lawful to desire the office of a bishop. For the Apostle says (1 Tim. 3:1): "He that desires [Vulg.: 'If a man desire'] the office of a bishop, he desireth a good work." Now it is lawful and praiseworthy to desire a good work. Therefore it is even praiseworthy to desire the office of a bishop.

Obj. 2: Further, the episcopal state is more perfect than the religious, as we have said above (Q. 184, A. 7). But it is praiseworthy to desire to enter the religious state. Therefore it is also praiseworthy to desire promotion to the episcopal state.

Obj. 3: Further, it is written (Prov. 11:26): "He that hideth up corn shall be cursed among the people; but a blessing upon the head of them that sell." Now a man who is apt, both in manner of life and by knowledge, for the episcopal

office, would seem to hide up the spiritual corn, if he shun the episcopal state, whereas by accepting the episcopal office he enters the state of a dispenser of spiritual corn. Therefore it would seem praiseworthy to desire the office of a bishop, and blameworthy to refuse it.

Obj. 4: Further, the deeds of the saints related in Holy Writ are set before us as an example, according to Rom. 15:4, "What things soever were written, were written for our learning." Now we read (Isa. 6:8) that Isaias offered himself for the office of preacher, which belongs chiefly to bishops. Therefore it would seem praiseworthy to desire the office of a bishop.

On the contrary, Augustine says (De Civ. Dei xix, 19): "The higher place, without which the people cannot be ruled, though it be filled becomingly, is unbecomingly desired."

I answer that, Three things may be considered in the episcopal office. One is principal and final, namely the bishop's work, whereby the good of our neighbor is intended, according to John 21:17, "Feed My sheep." Another thing is the height of degree, for a bishop is placed above others, according to Matt. 24:45, "A faithful and a wise servant, whom his lord hath appointed over his family." The third is something resulting from these, namely reverence, honor, and a sufficiency of temporalities, according to 1 Tim. 5:17, "Let the priests that rule well be esteemed worthy of double honor." Accordingly, to desire the episcopal office on account of these incidental goods is manifestly unlawful, and pertains to covetousness or ambition. Wherefore our Lord said against the Pharisees (Matt. 23:6, 7): "They love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi." As regards the second, namely the height of degree, it is presumptuous to desire the episcopal office. Hence our Lord reproved His disciples for seeking precedence, by saying to them (Matt. 20:25): "You know that the princes of the gentiles lord it over them." Here Chrysostom says (Hom. lxv in Matth.) that in these words "He points out that it is heathenish to seek precedence; and thus by comparing them to the gentiles He converted their impetuous soul."

On the other hand, to desire to do good to one's neighbor is in itself praiseworthy, and virtuous. Nevertheless, since considered as an episcopal act it has the height of degree attached to it, it would seem that, unless there be manifest and urgent reason for it, it would be presumptuous for any man to desire to be set over others in order to do them good. Thus Gregory says (Pastor.

i, 8) that "it was praiseworthy to seek the office of a bishop when it was certain to bring one into graver dangers." Wherefore it was not easy to find a person to accept this burden, especially seeing that it is through the zeal of charity that one divinely instigated to do so, according to Gregory, who says (Pastor. i, 7) that "Isaias being desirous of profiting his neighbor, commendably desired the office of preacher."

Nevertheless, anyone may, without presumption, desire to do such like works if he should happen to be in that office, or to be worthy of doing them; so that the object of his desire is the good work and not the precedence in dignity. Hence Chrysostom* says: "It is indeed good to desire a good work, but to desire the primacy of honor is vanity. For primacy seeks one that shuns it, and abhors one that desires it." [*The quotation is from the Opus Imperfectum in Matth. (Hom. xxxv), falsely ascribed to St. John Chrysostom.]

Reply Obj. 1: As Gregory says (Pastor. i, 8), "when the Apostle said this he who was set over the people was the first to be dragged to the torments of martyrdom," so that there was nothing to be desired in the episcopal office, save the good work. Wherefore Augustine says (De Civ. Dei xix, 19) that when the Apostle said, "'Whoever desireth the office of bishop, desireth a good work,' he wished to explain what the episcopacy is: for it denotes work and not honor: since *skopos* signifies 'watching.' Wherefore if we like we may render *episkopein* by the Latin *superintendere* (to watch over): thus a man may know himself to be no bishop if he loves to precede rather than to profit others." For, as he observed shortly before, "in our actions we should seek, not honor nor power in this life, since all things beneath the sun are vanity, but the work itself which that honor or power enables us to do." Nevertheless, as Gregory says (Pastor. i, 8), "while praising the desire" (namely of the good work) "he forthwith turns this object of praise into one of fear, when he adds: It behooveth . . . a bishop to be blameless," as though to say: "I praise what you seek, but learn first what it is you seek."

Reply Obj. 2: There is no parity between the religious and the episcopal state, for two reasons. First, because perfection of life is a prerequisite of the episcopal state, as appears from our Lord asking Peter if he loved Him more than the others, before committing the pastoral office to him, whereas perfection is not a prerequisite of the religious state, since the latter is the way to perfection. Hence our Lord did not say (Matt. 19:21): "If thou art perfect, go, sell all [Vulg.: 'what'] thou hast," but "If thou wilt be perfect." The reason for this difference is because, according to Dionysius (Eccl. Hier. vi), perfection pertains actively to the

bishop, as the "perfecter," but to the monk passively as one who is "perfected": and one needs to be perfect in order to bring others to perfection, but not in order to be brought to perfection. Now it is presumptuous to think oneself perfect, but it is not presumptuous to tend to perfection. Secondly, because he who enters the religious state subjects himself to others for the sake of a spiritual profit, and anyone may lawfully do this. Wherefore Augustine says (De Civ. Dei xix, 19): "No man is debarred from striving for the knowledge of truth, since this pertains to a praiseworthy ease." On the other hand, he who enters the episcopal state is raised up in order to watch over others, and no man should seek to be raised thus, according to Heb. 5:4, "Neither doth any man take the honor to himself, but he that is called by God": and Chrysostom says: "To desire supremacy in the Church is neither just nor useful. For what wise man seeks of his own accord to submit to such servitude and peril, as to have to render an account of the whole Church? None save him who fears not God's judgment, and makes a secular abuse of his ecclesiastical authority, by turning it to secular uses."

Reply Obj. 3: The dispensing of spiritual corn is not to be carried on in an arbitrary fashion, but chiefly according to the appointment and disposition of God, and in the second place according to the appointment of the higher prelates, in whose person it is said (1 Cor. 4:1): "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God." Wherefore a man is not deemed to hide spiritual corn if he avoids governing or correcting others, and is not competent to do so, neither in virtue of his office nor of his superior's command; thus alone is he deemed to hide it, when he neglects to dispense it while under obligation to do so in virtue of his office, or obstinately refuses to accept the office when it is imposed on him. Hence Augustine says (De Civ. Dei xix, 19): "The love of truth seeks a holy leisure, the demands of charity undertake an honest labor. If no one imposes this burden upon us, we must devote ourselves to the research and contemplation of truth, but if it be imposed on us, we must bear it because charity demands it of us."

Reply Obj. 4: As Gregory says (Pastor. i, 7), "Isaias, who wishing to be sent, knew himself to be already cleansed by the live coal taken from the altar, shows us that no one should dare uncleansed to approach the sacred ministry. Since, then, it is very difficult for anyone to be able to know that he is cleansed, it is safer to decline the office of preacher." _____

SECOND ARTICLE [II-II, Q. 185, Art. 2]

Whether It Is Lawful for a Man to Refuse Absolutely an Appointment to the Episcopate?

Objection 1: It would seem that it is lawful to refuse absolutely an appointment to the episcopate. For as Gregory says (Pastor. i, 7), "Isaias wishing to be of profit to his neighbor by means of the active life, desired the office of preaching, whereas Jeremias who was fain to hold fast to the love of his Creator by contemplation exclaimed against being sent to preach." Now no man sins by being unwilling to forgo better things in order to adhere to things that are not so good. Since then the love of God surpasses the love of our neighbor, and the contemplative life is preferable to the active, as shown above (Q. 25, A. 1; Q. 26, A. 2; Q. 182, A. 1) it would seem that a man sins not if he refuse absolutely the episcopal office.

Obj. 2: Further, as Gregory says (Pastor. i, 7), "it is very difficult for anyone to be able to know that he is cleansed: nor should anyone uncleansed approach the sacred ministry." Therefore if a man perceives that he is not cleansed, however urgently the episcopal office be enjoined him, he ought not to accept it.

Obj. 3: Further, Jerome (Prologue, super Marc.) says that "it is related of the Blessed Mark* that after receiving the faith he cut off his thumb that he might be excluded from the priesthood." [*This prologue was falsely ascribed to St. Jerome, and the passage quoted refers, not to St. Mark the Evangelist, but to a hermit of that name. (Cf. Baronius, Anno Christi, 45, num. XLIV)] Likewise some take a vow never to accept a bishopric. Now to place an obstacle to a thing amounts to the same as refusing it altogether. Therefore it would seem that one may, without sin, refuse the episcopal office absolutely.

On the contrary, Augustine says (Ep. xlviii ad Eudox.): "If Mother Church requires your service, neither accept with greedy conceit, nor refuse with fawning indolence"; and afterwards he adds: "Nor prefer your ease to the needs of the Church: for if no good men were willing to assist her in her labor, you would seek in vain how we could be born of her."

I answer that, Two things have to be considered in the acceptance of the episcopal office: first, what a man may fittingly desire according to his own will; secondly, what it behooves a man to do according to the will of another. As regards his own will it becomes a man to look chiefly to his own spiritual welfare, whereas that he look to the spiritual welfare of others becomes a man

according to the appointment of another having authority, as stated above (A. 1, ad 3). Hence just as it is a mark of an inordinate will that a man of his own choice incline to be appointed to the government of others, so too it indicates an inordinate will if a man definitively refuse the aforesaid office of government in direct opposition to the appointment of his superior: and this for two reasons.

First, because this is contrary to the love of our neighbor, for whose good a man should offer himself according as place and time demand: hence Augustine says (De Civ. Dei xix, 19) that "the demands of charity undertake an honest labor." Secondly, because this is contrary to humility, whereby a man submits to his superior's commands: hence Gregory says (Pastor. i, 6): "In God's sight humility is genuine when it does not obstinately refuse to submit to what is usefully prescribed."

Reply Obj. 1: Although simply and absolutely speaking the contemplative life is more excellent than the active, and the love of God better than the love of our neighbor, yet, on the other hand, the good of the many should be preferred to the good of the individual. Wherefore Augustine says in the passage quoted above: "Nor prefer your own ease to the needs of the Church," and all the more since it belongs to the love of God that a man undertake the pastoral care of Christ's sheep. Hence Augustine, commenting on John 21:17, "Feed My sheep," says (Tract. cxxiii in Joan.): "Be it the task of love to feed the Lord's flock, even as it was the mark of fear to deny the Shepherd."

Moreover prelates are not transferred to the active life, so as to forsake the contemplative; wherefore Augustine says (De Civ. Dei xix, 19) that "if the burden of the pastoral office be imposed, we must not abandon the delights of truth," which are derived from contemplation.

Reply Obj. 2: No one is bound to obey his superior by doing what is unlawful, as appears from what was said above concerning obedience (Q. 104, A. 5). Accordingly it may happen that he who is appointed to the office of prelate perceive something in himself on account of which it is unlawful for him to accept a prelacy. But this obstacle may sometimes be removed by the very person who is appointed to the pastoral cure—for instance, if he have a purpose to sin, he may abandon it—and for this reason he is not excused from being bound to obey definitely the superior who has appointed him. Sometimes, however, he is unable himself to remove the impediment that makes the pastoral office unlawful to him, yet the prelate who appoints him can do so—for instance,

if he be irregular or excommunicate. In such a case he ought to make known his defect to the prelate who has appointed him; and if the latter be willing to remove the impediment, he is bound humbly to obey. Hence when Moses had said (Ex. 4:10): "I beseech thee, Lord, I am not eloquent from yesterday, and the day before," the Lord answered (Ex. 4:12): "I will be in thy mouth, and I will teach thee what thou shalt speak." At other times the impediment cannot be removed, neither by the person appointing nor by the one appointed—for instance, if an archbishop be unable to dispense from an irregularity; wherefore a subject, if irregular, would not be bound to obey him by accepting the episcopate or even sacred orders.

Reply Obj. 3: It is not in itself necessary for salvation to accept the episcopal office, but it becomes necessary by reason of the superior's command. Now one may lawfully place an obstacle to things thus necessary for salvation, before the command is given; else it would not be lawful to marry a second time, lest one should thus incur an impediment to the episcopate or holy orders. But this would not be lawful in things necessary for salvation. Hence the Blessed Mark did not act against a precept by cutting off his finger, although it is credible that he did this by the instigation of the Holy Ghost, without which it would be unlawful for anyone to lay hands on himself. If a man take a vow not to accept the bishop's office, and by this intend to bind himself not even to accept it in obedience to his superior prelate, his vow is unlawful; but if he intend to bind himself, so far as it lies with him, not to seek the episcopal office, nor to accept it except under urgent necessity, his vow is lawful, because he vows to do what it becomes a man to do. _____

THIRD ARTICLE [II-II, Q. 185, Art. 3]

Whether He That Is Appointed to the Episcopate Ought to Be Better Than Others?

Objection 1: It would seem that one who is appointed to the episcopate ought to be better than others. For our Lord, when about to commit the pastoral office to Peter, asked him if he loved Him more than the others. Now a man is the better through loving God the more. Therefore it would seem that one ought not to be appointed to the episcopal office except he be better than others.

Obj. 2: Further, Pope Symmachus says (can. Vilissimus I, qu. 1): "A man is of very little worth who though excelling in dignity, excels not in knowledge and

holiness." Now he who excels in knowledge and holiness is better. Therefore a man ought not to be appointed to the episcopate unless he be better than others.

Obj. 3: Further, in every genus the lesser are governed by the greater, as corporeal things are governed by things spiritual, and the lower bodies by the higher, as Augustine says (De Trin. iii, 3). Now a bishop is appointed to govern others. Therefore he should be better than others.

On the contrary, The Decretal [*Can. Cum dilectus, de Electione] says that "it suffices to choose a good man, nor is it necessary to choose the better man."

I answer that, In designating a man for the episcopal office, something has to be considered on the part of the person designate, and something on the part of the designator. For on the part of the designator, whether by election or by appointment, it is required that he choose such a one as will dispense the divine mysteries faithfully. These should be dispensed for the good of the Church, according to 1 Cor. 14:12, "Seek to abound unto the edifying of the Church"; and the divine mysteries are not committed to men for their own meed, which they should await in the life to come. Consequently he who has to choose or appoint one for a bishop is not bound to take one who is best simply, i.e. according to charity, but one who is best for governing the Church, one namely who is able to instruct, defend, and govern the Church peacefully. Hence Jerome, commenting on Titus 1:5, says against certain persons that "some seek to erect as pillars of the Church, not those whom they know to be more useful to the Church, but those whom they love more, or those by whose obsequiousness they have been cajoled or undone, or for whom some person in authority has spoken, and, not to say worse than this, have succeeded by means of gifts in being made clerics."

Now this pertains to the respect of persons, which in such matters is a grave sin. Wherefore a gloss of Augustine [*Ep. clxvii ad Hieron.] on James 2:1, "Brethren, have not . . . with respect of persons," says: "If this distinction of sitting and standing be referred to ecclesiastical honors, we must not deem it a slight sin to 'have the faith of the Lord of glory with respect of persons.' For who would suffer a rich man to be chosen for the Church's seat of honor, in despite of a poor man who is better instructed and holier?"

On the part of the person appointed, it is not required that he esteem himself better than others, for this would be proud and presumptuous; but it suffices that he perceive nothing in himself which would make it unlawful for him to take up

the office of prelate. Hence although Peter was asked by our Lord if he loved Him more than the others, he did not, in his reply, set himself before the others, but answered simply that he loved Christ.

Reply Obj. 1: Our Lord knew that, by His own bestowal, Peter was in other respects fitted to govern the Church: wherefore He questioned him about his greater love, to show that when we find a man otherwise fitted for the government of the Church, we must look chiefly to his pre-eminence in the love of God.

Reply Obj. 2: This statement refers to the pursuits of the man who is placed in authority. For he should aim at showing himself to be more excellent than others in both knowledge and holiness. Wherefore Gregory says (Pastor. ii, 1) "the occupations of a prelate ought to excel those of the people, as much as the shepherd's life excels that of his flock." But he is not to be blamed and looked upon as worthless if he excelled not before being raised to the prelacy.

Reply Obj. 3: According to 1 Cor. 12:4 seqq., "there are diversities of graces . . . and . . . of ministries . . . and . . . of operations." Hence nothing hinders one from being more fitted for the office of governing, who does not excel in the grace of holiness. It is otherwise in the government of the natural order, where that which is higher in the natural order is for that very reason more fitted to dispose of those that are lower. _____

FOURTH ARTICLE [II-II, Q. 185, Art. 4]

Whether a Bishop May Lawfully Forsake the Episcopal Cure, in Order to Enter Religion?

Objection 1: It seems that a bishop cannot lawfully forsake his episcopal cure in order to enter religion. For no one can lawfully pass from a more perfect to a less perfect state; since this is "to look back," which is condemned by the words of our Lord (Luke 9:62), "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." Now the episcopal state is more perfect than the religious, as shown above (Q. 184, A. 7). Therefore just as it is unlawful to return to the world from the religious state, so is it unlawful to pass from the episcopal to the religious state.

Obj. 2: Further, the order of grace is more congruous than the order of nature. Now according to nature a thing is not moved in contrary directions; thus if a

stone be naturally moved downwards, it cannot naturally return upwards from below. But according to the order of grace it is lawful to pass from the religious to the episcopal state. Therefore it is not lawful to pass contrariwise from the episcopal to the religious state.

Obj. 3: Further, in the works of grace nothing should be inoperative. Now when once a man is consecrated bishop he retains in perpetuity the spiritual power of giving orders and doing like things that pertain to the episcopal office: and this power would seemingly remain inoperative in one who gives up the episcopal cure. Therefore it would seem that a bishop may not forsake the episcopal cure and enter religion.

On the contrary, No man is compelled to do what is in itself unlawful. Now those who seek to resign their episcopal cure are compelled to resign (Extra, de Renunt. cap. Quidam). Therefore apparently it is not unlawful to give up the episcopal cure.

I answer that, The perfection of the episcopal state consists in this that for love of God a man binds himself to work for the salvation of his neighbor, wherefore he is bound to retain the pastoral cure so long as he is able to procure the spiritual welfare of the subjects entrusted to his care: a matter which he must not neglect—neither for the sake of the quiet of divine contemplation, since the Apostle, on account of the needs of his subjects, suffered patiently to be delayed even from the contemplation of the life to come, according to Phil. 1:22-25, "What I shall choose I know not, but I am straitened between two, having a desire to be dissolved, and to be with Christ, a thing by far better. But to abide still in the flesh is needful for you. And having this confidence, I know that I shall abide"; nor for the sake of avoiding any hardships or of acquiring any gain whatsoever, because as it is written (John 10:11), "the good shepherd giveth his life for his sheep."

At times, however, it happens in several ways that a bishop is hindered from procuring the spiritual welfare of his subjects. Sometimes on account of his own defect, either of conscience (for instance if he be guilty of murder or simony), or of body (for example if he be old or infirm), or of irregularity arising, for instance, from bigamy. Sometimes he is hindered through some defect in his subjects, whom he is unable to profit. Hence Gregory says (Dial. ii, 3): "The wicked must be borne patiently, when there are some good who can be succored, but when there is no profit at all for the good, it is sometimes useless to labor for

the wicked. Wherefore the perfect when they find that they labor in vain are often minded to go elsewhere in order to labor with fruit." Sometimes again this hindrance arises on the part of others, as when scandal results from a certain person being in authority: for the Apostle says (1 Cor. 8:13): "If meat scandalize my brother, I will never eat flesh": provided, however, the scandal is not caused by the wickedness of persons desirous of subverting the faith or the righteousness of the Church; because the pastoral cure is not to be laid aside on account of scandal of this kind, according to Matt. 15:14, "Let them alone," those namely who were scandalized at the truth of Christ's teaching, "they are blind, and leaders of the blind."

Nevertheless just as a man takes upon himself the charge of authority at the appointment of a higher superior, so too it behooves him to be subject to the latter's authority in laying aside the accepted charge for the reasons given above. Hence Innocent III says (Extra, de Renunt., cap. Nisi cum pridem): "Though thou hast wings wherewith thou art anxious to fly away into solitude, they are so tied by the bonds of authority, that thou art not free to fly without our permission." For the Pope alone can dispense from the perpetual vow, by which a man binds himself to the care of his subjects, when he took upon himself the episcopal office.

Reply Obj. 1: The perfection of religious and that of bishops are regarded from different standpoints. For it belongs to the perfection of a religious to occupy oneself in working out one's own salvation, whereas it belongs to the perfection of a bishop to occupy oneself in working for the salvation of others. Hence so long as a man can be useful to the salvation of his neighbor, he would be going back, if he wished to pass to the religious state, to busy himself only with his own salvation, since he has bound himself to work not only for his own but also for others' salvation. Wherefore Innocent III says in the Decretal quoted above that "it is more easily allowable for a monk to ascend to the episcopacy, than for a bishop to descend to the monastic life. If, however, he be unable to procure the salvation of others it is meet he should seek his own."

Reply Obj. 2: On account of no obstacle should a man forego the work of his own salvation, which pertains to the religious state. But there may be an obstacle to the procuring of another's salvation; wherefore a monk may be raised to the episcopal state wherein he is able also to work out his own salvation. And a bishop, if he be hindered from procuring the salvation of others, may enter the religious life, and may return to his bishopric should the obstacle cease, for

instance by the correction of his subjects, cessation of the scandal, healing of his infirmity, removal of his ignorance by sufficient instruction. Again, if he owed his promotion to simony of which he was in ignorance, and resigning his episcopate entered the religious life, he can be reappointed to another bishopric [*Cap. Post translat., de Renunt.]. On the other hand, if a man be deposed from the episcopal office for some sin, and confined in a monastery that he may do penance, he cannot be reappointed to a bishopric. Hence it is stated (VII, qu. i, can. Hoc nequaquam): "The holy synod orders that any man who has been degraded from the episcopal dignity to the monastic life and a place of repentance, should by no means rise again to the episcopate."

Reply Obj. 3: Even in natural things power remains inactive on account of a supervening obstacle, for instance the act of sight ceases through an affliction of the eye. So neither is it unreasonable if, through the occurrence of some obstacle from without, the episcopal power remain without the exercise of its act.

FIFTH ARTICLE [II-II, Q. 185, Art. 5]

Whether It Is Lawful for a Bishop on Account of Bodily Persecution to Abandon the Flock Committed to His Care?

Objection 1: It would seem that it is unlawful for a bishop, on account of some temporal persecution, to withdraw his bodily presence from the flock committed to his care. For our Lord said (John 10:12) that he is a hireling and no true shepherd, who "seeth the wolf coming, and leaveth the sheep and flieth": and Gregory says (Hom. xiv in Ev.) that "the wolf comes upon the sheep when any man by his injustice and robbery oppresses the faithful and the humble." Therefore if, on account of the persecution of a tyrant, a bishop withdraws his bodily presence from the flock entrusted to his care, it would seem that he is a hireling and not a shepherd.

Obj. 2: Further, it is written (Prov. 6:1): "My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger," and afterwards (Prov. 6:3): "Run about, make haste, stir up thy friend." Gregory expounds these words and says (Pastor. iii, 4): "To be surety for a friend, is to vouch for his good conduct by engaging oneself to a stranger. And whoever is put forward as an example to the lives of others, is warned not only to watch but even to rouse his friend." Now he cannot do this if he withdraw his bodily presence from his flock. Therefore it

would seem that a bishop should not on account of persecution withdraw his bodily presence from his flock.

Obj. 3: Further, it belongs to the perfection of the bishop's state that he devote himself to the care of his neighbor. Now it is unlawful for one who has professed the state of perfection to forsake altogether the things that pertain to perfection. Therefore it would seem unlawful for a bishop to withdraw his bodily presence from the execution of his office, except perhaps for the purpose of devoting himself to works of perfection in a monastery.

On the contrary, our Lord commanded the apostles, whose successors bishops are (Matt. 10:23): "When they shall persecute you in this city, flee into another."

I answer that, In any obligation the chief thing to be considered is the end of the obligation. Now bishops bind themselves to fulfil the pastoral office for the sake of the salvation of their subjects. Consequently when the salvation of his subjects demands the personal presence of the pastor, the pastor should not withdraw his personal presence from his flock, neither for the sake of some temporal advantage, nor even on account of some impending danger to his person, since the good shepherd is bound to lay down his life for his sheep.

On the other hand, if the salvation of his subjects can be sufficiently provided for by another person in the absence of the pastor, it is lawful for the pastor to withdraw his bodily presence from his flock, either for the sake of some advantage to the Church, or on account of some danger to his person. Hence Augustine says (Ep. ccxxviii ad Honorat.): "Christ's servants may flee from one city to another, when one of them is specially sought out by persecutors: in order that the Church be not abandoned by others who are not so sought for. When, however, the same danger threatens all, those who stand in need of others must not be abandoned by those whom they need." For "if it is dangerous for the helmsman to leave the ship when the sea is calm, how much more so when it is stormy," as Pope Nicholas I says (cf. VII, qu. i, can. Sciscitaris).

Reply Obj. 1: To flee as a hireling is to prefer temporal advantage or one's bodily welfare to the spiritual welfare of one's neighbor. Hence Gregory says (Hom. xiv in Ev.): "A man cannot endanger himself for the sake of his sheep, if he uses his authority over them not through love of them but for the sake of earthly gain: wherefore he fears to stand in the way of danger lest he lose what he loves." But he who, in order to avoid danger, leaves the flock without endangering the flock,

does not flee as a hireling.

Reply Obj. 2: If he who is surety for another be unable to fulfil his engagement, it suffices that he fulfil it through another. Hence if a superior is hindered from attending personally to the care of his subjects, he fulfils his obligation if he do so through another.

Reply Obj. 3: When a man is appointed to a bishopric, he embraces the state of perfection as regards one kind of perfection; and if he be hindered from the practice thereof, he is not bound to another kind of perfection, so as to be obliged to enter the religious state. Yet he is under the obligation of retaining the intention of devoting himself to his neighbor's salvation, should an opportunity offer, and necessity require it of him. _____

SIXTH ARTICLE [II-II, Q. 185, Art. 6]

Whether It Is Lawful for a Bishop to Have Property of His Own?

Objection 1: It would seem that it is not lawful for a bishop to have property of his own. For our Lord said (Matt. 19:21): "If thou wilt be perfect, go sell all [Vulg.: 'what'] thou hast, and give to the poor . . . and come, follow Me"; whence it would seem to follow that voluntary poverty is requisite for perfection. Now bishops are in the state of perfection. Therefore it would seem unlawful for them to possess anything as their own.

Obj. 2: Further, bishops take the place of the apostles in the Church, according to a gloss on Luke 10:1. Now our Lord commanded the apostles to possess nothing of their own, according to Matt. 10:9, "Do not possess gold, nor silver, nor money in your purses"; wherefore Peter said for himself and the other apostles (Matt. 19:27): "Behold we have left all things and have followed Thee." Therefore it would seem that bishops are bound to keep this command, and to possess nothing of their own.

Obj. 3: Further, Jerome says (Ep. lii ad Nepotian.): "The Greek *kleros* denotes the Latin *sors.* Hence clerics are so called either because they are of the Lord's estate, or because the Lord Himself is the estate, i.e. portion of clerics. Now he that possesses the Lord, can have nothing besides God; and if he have gold and silver, possessions, and chattels of all kinds, with such a portion the Lord does not vouchsafe to be his portion also." Therefore it would seem that not only bishops but even clerics should have nothing of their own.

On the contrary, It is stated (XII, qu. i, can. Episcopi de rebus): "Bishops, if they wish, may bequeath to their heirs their personal or acquired property, and whatever belongs to them personally."

I answer that, No one is bound to works of supererogation, unless he binds himself specially thereto by vow. Hence Augustine says (Ep. cxxvii ad Paulin. et Arment.): "Since you have taken the vow, you have already bound yourself, you can no longer do otherwise. Before you were bound by the vow, you were free to submit." Now it is evident that to live without possessing anything is a work of supererogation, for it is a matter not of precept but of counsel. Wherefore our Lord after saying to the young man: "If thou wilt enter into life, keep the commandments," said afterwards by way of addition: "If thou wilt be perfect go sell" all "that thou hast, and give to the poor" (Matt. 19:17, 21). Bishops, however, do not bind themselves at their ordination to live without possessions of their own; nor indeed does the pastoral office, to which they bind themselves, make it necessary for them to live without anything of their own. Therefore bishops are not bound to live without possessions of their own.

Reply Obj. 1: As stated above (Q. 184, A. 3, ad 1) the perfection of the Christian life does not essentially consist in voluntary poverty, but voluntary poverty conduces instrumentally to the perfection of life. Hence it does not follow that where there is greater poverty there is greater perfection; indeed the highest perfection is compatible with great wealth, since Abraham, to whom it was said (Gen. 17:1): "Walk before Me and be perfect," is stated to have been rich (Gen. 13:2).

Reply Obj. 2: This saying of our Lord can be understood in three ways. First, mystically, that we should possess neither gold nor silver means that the preacher should not rely chiefly on temporal wisdom and eloquence; thus Jerome expounds the passage.

Secondly, according to Augustine's explanation (De Consens. Ev. ii, 30), we are to understand that our Lord said this not in command but in permission. For he permitted them to go preaching without gold or silver or other means, since they were to receive the means of livelihood from those to whom they preached; wherefore He added: "For the workman is worthy of his meat." And yet if anyone were to use his own means in preaching the Gospel, this would be a work of supererogation, as Paul says in reference to himself (1 Cor. 9:12, 15).

Thirdly, according to the exposition of Chrysostom [*Hom. ii in Rom. xvi, 3, we are to understand that our Lord laid these commands on His disciples in reference to the mission on which they were sent to preach to the Jews, so that they might be encouraged to trust in His power, seeing that He provided for their wants without their having means of their own. But it does not follow from this that they, or their successors, were obliged to preach the Gospel without having means of their own: since we read of Paul (2 Cor. 11:8) that he "received wages" of other churches for preaching to the Corinthians, wherefore it is clear that he possessed something sent to him by others. And it seems foolish to say that so many holy bishops as Athanasius, Ambrose, and Augustine would have disobeyed these commandments if they believed themselves bound to observe them.

Reply Obj. 3: Every part is less than the whole. Accordingly a man has other portions together with God, if he becomes less intent on things pertaining to God by occupying himself with things of the world. Now neither bishops nor clerics ought thus to possess means of their own, that while busy with their own they neglect those that concern the worship of God. _____

SEVENTH ARTICLE [II-II, Q. 185, Art. 7]

Whether Bishops Sin Mortally If They Distribute Not to the Poor the Ecclesiastical Goods Which Accrue to Them?

Objection 1: It would seem that bishops sin mortally if they distribute not to the poor the ecclesiastical goods which they acquire. For Ambrose [*Basil, Serm. lxiv, de Temp., among the supposititious works of St. Jerome] expounding Luke 12:16, "The land of a certain . . . man brought forth plenty of fruits," says: "Let no man claim as his own that which he has taken and obtained by violence from the common property in excess of his requirements"; and afterwards he adds: "It is not less criminal to take from him who has, than, when you are able and have plenty to refuse him who has not." Now it is a mortal sin to take another's property by violence. Therefore bishops sin mortally if they give not to the poor that which they have in excess.

Obj. 2: Further, a gloss of Jerome on Isa. 3:14, "The spoil of the poor is in your house," says that "ecclesiastical goods belong to the poor." Now whoever keeps for himself or gives to others that which belongs to another, sins mortally and is bound to restitution. Therefore if bishops keep for themselves, or give to their

relations or friends, their surplus of ecclesiastical goods, it would seem that they are bound to restitution.

Obj. 3: Further, much more may one take what is necessary for oneself from the goods of the Church, than accumulate a surplus therefrom. Yet Jerome says in a letter to Pope Damasus [*Cf. Can. Clericos, cause. i, qu. 2; Can. Quoniam; cause. xvi, qu. 1; Regul. Monach. iv, among the supposititious works of St. Jerome]: "It is right that those clerics who receive no goods from their parents and relations should be supported from the funds of the Church. But those who have sufficient income from their parents and their own possessions, if they take what belongs to the poor, they commit and incur the guilt of sacrilege." Wherefore the Apostle says (1 Tim. 5:16): "If any of the faithful have widows, let him minister to them, and let not the Church be charged, that there may be sufficient for them that are widows indeed." Much more therefore do bishops sin mortally if they give not to the poor the surplus of their ecclesiastical goods.

On the contrary, Many bishops do not give their surplus to the poor, but would seem commendably to lay it out so as to increase the revenue of the Church.

I answer that, The same is not to be said of their own goods which bishops may possess, and of ecclesiastical goods. For they have real dominion over their own goods; wherefore from the very nature of the case they are not bound to give these things to others, and may either keep them for themselves or bestow them on others at will. Nevertheless they may sin in this disposal by inordinate affection, which leads them either to accumulate more than they should, or not to assist others, in accordance with the demands of charity; yet they are not bound to restitution, because such things are entrusted to their ownership.

On the other hand, they hold ecclesiastical goods as dispensers or trustees. For Augustine says (Ep. clxxxv ad Bonif.): "If we possess privately what is enough for us, other things belong not to us but to the poor, and we have the dispensing of them; but we can claim ownership of them only by wicked theft." Now dispensing requires good faith, according to 1 Cor. 4:2, "Here now it is required among the dispensers that a man be found faithful." Moreover ecclesiastical goods are to be applied not only to the good of the poor, but also to the divine worship and the needs of its ministers. Hence it is said (XII, qu. ii, can. de reditibus): "Of the Church's revenues or the offerings of the faithful only one part is to be assigned to the bishop, two parts are to be used by the priest, under pain of suspension, for the ecclesiastical fabric, and for the benefit of the poor;

the remaining part is to be divided among the clergy according to their respective merits." Accordingly if the goods which are assigned to the use of the bishop are distinct from those which are appointed for the use of the poor, or the ministers, or for the ecclesiastical worship, and if the bishop keeps back for himself part of that which should be given to the poor, or to the ministers for their use, or expended on the divine worship, without doubt he is an unfaithful dispenser, sins mortally, and is bound to restitution.

But as regards those goods which are deputed to his private use, the same apparently applies as to his own property, namely that he sins through immoderate attachment thereto or use thereof, if he exceeds moderation in what he keeps for himself, and fails to assist others according to the demands of charity.

On the other hand, if no distinction is made in the aforesaid goods, their distribution is entrusted to his good faith; and if he fail or exceed in a slight degree, this may happen without prejudice to his good faith, because in such matters a man cannot possibly decide precisely what ought to be done. On the other hand, if the excess be very great he cannot be ignorant of the fact; consequently he would seem to be lacking in good faith, and is guilty of mortal sin. For it is written (Matt. 24:48-51) that "if that evil servant shall say in his heart: My lord is long a-coming," which shows contempt of God's judgment, "and shall begin to strike his fellow-servants," which is a sign of pride, "and shall eat and drink with drunkards," which proceeds from lust, "the lord of that servant shall come in a day that he hopeth not . . . and shall separate him," namely from the fellowship of good men, "and appoint his portion with hypocrites," namely in hell.

Reply Obj. 1: This saying of Ambrose refers to the administration not only of ecclesiastical things but also of any goods whatever from which a man is bound, as a duty of charity, to provide for those who are in need. But it is not possible to state definitely when this need is such as to impose an obligation under pain of mortal sin, as is the case in other points of detail that have to be considered in human acts: for the decision in such matters is left to human prudence.

Reply Obj. 2: As stated above the goods of the Church have to be employed not only for the use of the poor, but also for other purposes. Hence if a bishop or cleric wish to deprive himself of that which is assigned to his own use, and give it to his relations or others, he sins not so long as he observes moderation, so, to

wit, that they cease to be in want without becoming the richer thereby. Hence Ambrose says (De Offic. i, 30): "It is a commendable liberality if you overlook not your kindred when you know them to be in want; yet not so as to wish to make them rich with what you can give to the poor."

Reply Obj. 3: The goods of churches should not all be given to the poor, except in a case of necessity: for then, as Ambrose says (De Offic. ii, 28), even the vessels consecrated to the divine worship are to be sold for the ransom of prisoners, and other needs of the poor. In such a case of necessity a cleric would sin if he chose to maintain himself on the goods of the Church, always supposing him to have a patrimony of his own on which to support himself.

Reply Obj. 4: The goods of the churches should be employed for the good of the poor. Consequently a man is to be commended if, there being no present necessity for helping the poor, he spends the surplus from the Church revenue, in buying property, or lays it by for some future use connected with the Church or the needs of the poor. But if there be a pressing need for helping the poor, to lay by for the future is a superfluous and inordinate saving, and is forbidden by our Lord Who said (Matt. 6:34): "Be . . . not solicitous for the morrow."

EIGHTH ARTICLE [II-II, Q. 185, Art. 8]

Whether Religious Who Are Raised to the Episcopate Are Bound to Religious Observances?

Objection 1: It would seem that religious who are raised to the episcopate are not bound to religious observances. For it is said (XVIII, qu. i, can. Statutum) that a "canonical election loosens a monk from the yoke imposed by the rule of the monastic profession, and the holy ordination makes of a monk a bishop." Now the regular observances pertain to the yoke of the rule. Therefore religious who are appointed bishops are not bound to religious observances.

Obj. 2: Further, he who ascends from a lower to a higher degree is seemingly not bound to those things which pertain to the lower degree: thus it was stated above (Q. 88, A. 12, ad 1) that a religious is not bound to keep the vows he made in the world. But a religious who is appointed to the episcopate ascends to something greater, as stated above (Q. 84, A. 7). Therefore it would seem that a bishop is not bound to those things whereto he was bound in the state of religion.

Obj. 3: Further, religious would seem to be bound above all to obedience, and to live without property of their own. But religious who are appointed bishops, are not bound to obey the superiors of their order, since they are above them; nor apparently are they bound to poverty, since according to the decree quoted above (Obj. 1) "when the holy ordination has made of a monk a bishop he enjoys the right, as the lawful heir, of claiming his paternal inheritance." Moreover they are sometimes allowed to make a will. Much less therefore are they bound to other regular observances.

On the contrary, It is said in the Decretals (XVI, qu. i, can. De Monachis): "With regard to those who after long residence in a monastery attain to the order of clerics, we bid them not to lay aside their former purpose."

I answer that, As stated above (A. 1, ad 2) the religious state pertains to perfection, as a way of tending to perfection, while the episcopal state pertains to perfection, as a professorship of perfection. Hence the religious state is compared to the episcopal state, as the school to the professorial chair, and as disposition to perfection. Now the disposition is not voided at the advent of perfection, except as regards what perchance is incompatible with perfection, whereas as to that wherein it is in accord with perfection, it is confirmed the more. Thus when the scholar has become a professor it no longer becomes him to be a listener, but it becomes him to read and meditate even more than before. Accordingly we must assert that if there be among religious observances any that instead of being an obstacle to the episcopal office, are a safeguard of perfection, such as continence, poverty, and so forth, a religious, even after he has been made a bishop, remains bound to observe these, and consequently to wear the habit of his order, which is a sign of this obligation.

On the other hand, a man is not bound to keep such religious observances as may be incompatible with the episcopal office, for instance solitude, silence, and certain severe abstinences or watchings and such as would render him bodily unable to exercise the episcopal office. For the rest he may dispense himself from them, according to the needs of his person or office, and the manner of life of those among whom he dwells, in the same way as religious superiors dispense themselves in such matters.

Reply Obj. 1: He who from being a monk becomes a bishop is loosened from the yoke of the monastic profession, not in everything, but in those that are incompatible with the episcopal office, as stated above.

Reply Obj. 2: The vows of those who are living in the world are compared to the vows of religion as the particular to the universal, as stated above (Q. 88, A. 12, ad 1). But the vows of religion are compared to the episcopal dignity as disposition to perfection. Now the particular is superfluous when one has the universal, whereas the disposition is still necessary when perfection has been attained.

Reply Obj. 3: It is accidental that religious who are bishops are not bound to obey the superiors of their order, because, to wit, they have ceased to be their subjects; even as those same religious superiors. Nevertheless the obligation of the vow remains virtually, so that if any person be lawfully set above them, they would be bound to obey them, inasmuch as they are bound to obey both the statutes of their rule in the way mentioned above, and their superiors if they have any.

As to property they can nowise have it. For they claim their paternal inheritance not as their own, but as due to the Church. Hence it is added (XVIII, qu. i, can. Statutum) that after he has been ordained bishop at the altar to which he is consecrated and appointed according to the holy canons, he must restore whatever he may acquire.

Nor can he make any testament at all, because he is entrusted with the sole administration of things ecclesiastical, and this ends with his death, after which a testament comes into force according to the Apostle (Heb. 9:17). If, however, by the Pope's permission he make a will, he is not to be understood to bequeath property of his own, but we are to understand that by apostolic authority the power of his administration has been prolonged so as to remain in force after his death. _____

QUESTION 186

OF THOSE THINGS IN WHICH THE RELIGIOUS STATE PROPERLY CONSISTS
(In Ten Articles)

We must now consider things pertaining to the religious state: which consideration will be fourfold. In the first place we shall consider those things in which the religious state consists chiefly; secondly, those things which are lawfully befitting to religious; thirdly, the different kinds of religious orders;

fourthly, the entrance into the religious state.

Under the first head there are ten points of inquiry:

(1) Whether the religious state is perfect?

(2) Whether religious are bound to all the counsels?

(3) Whether voluntary poverty is required for the religious state?

(4) Whether continency is necessary?

(5) Whether obedience is necessary?

(6) Whether it is necessary that these should be the matter of a vow?

(7) Of the sufficiency of these vows;

(8) Of their comparison one with another;

(9) Whether a religious sins mortally whenever he transgresses a statute of his rule?

(10) Whether, other things being equal, a religious sins more grievously by the same kind of sin than a secular person? _____

FIRST ARTICLE [II-II, Q. 186, Art. 1]

Whether Religion Implies a State of Perfection?

Objection 1: It would seem that religion does not imply a state of perfection. For that which is necessary for salvation does not seemingly pertain to perfection. But religion is necessary for salvation, whether because "thereby we are bound (*religamur*) to the one almighty God," as Augustine says (De Vera Relig. 55), or because it takes its name from "our returning (*religimus*) to God Whom we had lost by neglecting Him" [*Cf. Q. 81, A. 1], according to Augustine (De Civ. Dei x, 3). Therefore it would seem that religion does not denote the state of perfection.

Obj. 2: Further, religion according to Tully (De Invent. Rhet. ii, 53) is that "which offers worship and ceremony to the Divine nature." Now the offering of

worship and ceremony to God would seem to pertain to the ministry of holy orders rather than to the diversity of states, as stated above (Q. 40, A. 2; Q. 183, A. 3). Therefore it would seem that religion does not denote the state of perfection.

Obj. 3: Further, the state of perfection is distinct from the state of beginners and that of the proficient. But in religion also some are beginners, and some are proficient. Therefore religion does not denote the state of perfection.

Obj. 4: Further, religion would seem a place of repentance; for it is said in the Decrees (VII, qu. i, can. Hoc nequaquam): "The holy synod orders that any man who has been degraded from the episcopal dignity to the monastic life and a place of repentance, should by no means rise again to the episcopate." Now a place of repentance is opposed to the state of perfection; hence Dionysius (Eccl. Hier. vi) places penitents in the lowest place, namely among those who are to be cleansed. Therefore it would seem that religion is not the state of perfection.

On the contrary, In the Conferences of the Fathers (Collat. i, 7) abbot Moses speaking of religious says: "We must recognize that we have to undertake the hunger of fasting, watchings, bodily toil, privation, reading, and other acts of virtue, in order by these degrees to mount to the perfection of charity." Now things pertaining to human acts are specified and denominated from the intention of the end. Therefore religious belong to the state of perfection.

Moreover Dionysius says (Eccl. Hier. vi) that those who are called servants of God, by reason of their rendering pure service and subjection to God, are united to the perfection beloved of Him.

I answer that, As stated above (Q. 141, A. 2) that which is applicable to many things in common is ascribed antonomastically to that to which it is applicable by way of excellence. Thus the name of "fortitude" is claimed by the virtue which preserves the firmness of the mind in regard to most difficult things, and the name of "temperance," by that virtue which tempers the greatest pleasures. Now religion as stated above (Q. 81, A. 2; A. 3, ad 2) is a virtue whereby a man offers something to the service and worship of God. Wherefore those are called religious antonomastically, who give themselves up entirely to the divine service, as offering a holocaust to God. Hence Gregory says (Hom. xx in Ezech.): "Some there are who keep nothing for themselves, but sacrifice to almighty God their tongue, their senses, their life, and the property they

possess." Now the perfection of man consists in adhering wholly to God, as stated above (Q. 184, A. 2), and in this sense religion denotes the state of perfection.

Reply Obj. 1: To offer something to the worship of God is necessary for salvation, but to offer oneself wholly, and one's possessions to the worship of God belongs to perfection.

Reply Obj. 2: As stated above (Q. 81, A. 1, ad 1; A. 4, ad 1, 2; Q. 85, A. 3) when we were treating of the virtue of religion, religion has reference not only to the offering of sacrifices and other like things that are proper to religion, but also to the acts of all the virtues which in so far as these are referred to God's service and honor become acts of religion. Accordingly if a man devotes his whole life to the divine service, his whole life belongs to religion, and thus by reason of the religious life that they lead, those who are in the state of perfection are called religious.

Reply Obj. 3: As stated above (Q. 184, AA. 4, 6) religion denotes the state of perfection by reason of the end intended. Hence it does not follow that whoever is in the state of perfection is already perfect, but that he tends to perfection. Hence Origen commenting on Matt. 19:21, "If thou wilt be perfect," etc., says (Tract. viii in Matth.) that "he who has exchanged riches for poverty in order to become perfect does not become perfect at the very moment of giving his goods to the poor; but from that day the contemplation of God will begin to lead him to all the virtues." Thus all are not perfect in religion, but some are beginners, some proficient.

Reply Obj. 4: The religious state was instituted chiefly that we might obtain perfection by means of certain exercises, whereby the obstacles to perfect charity are removed. By the removal of the obstacles of perfect charity, much more are the occasions of sin cut off, for sin destroys charity altogether. Wherefore since it belongs to penance to cut out the causes of sin, it follows that the religious state is a most fitting place for penance. Hence (XXXIII, qu. ii, cap. Admonere) a man who had killed his wife is counseled to enter a monastery which is described as "better and lighter," rather than to do public penance while remaining in the world. _____

SECOND ARTICLE [II-II, Q. 186, Art. 2]

Whether Every Religious Is Bound to Keep All the Counsels?

Objection 1: It would seem that every religious is bound to keep all the counsels. For whoever professes a certain state of life is bound to observe whatever belongs to that state. Now each religious professes the state of perfection. Therefore every religious is bound to keep all the counsels that pertain to the state of perfection.

Obj. 2: Further, Gregory says (Hom. xx in Ezech.) that "he who renounces this world, and does all the good he can, is like one who has gone out of Egypt and offers sacrifice in the wilderness." Now it belongs specially to religious to renounce the world. Therefore it belongs to them also to do all the good they can. and so it would seem that each of them is bound to fulfil all the counsels.

Obj. 3: Further, if it is not requisite for the state of perfection to fulfil all the counsels, it would seem enough to fulfil some of them. But this is false, since some who lead a secular life fulfil some of the counsels, for instance those who observe continence. Therefore it would seem that every religious who is in the state of perfection is bound to fulfil whatever pertains to perfection: and such are the counsels.

On the contrary, one is not bound, unless one bind oneself, to do works of supererogation. But every religious does not bind himself to keep all the counsels, but to certain definite ones, some to some, others to others. Therefore all are not bound to keep all of them.

I answer that, A thing pertains to perfection in three ways. First, essentially, and thus, as stated above (Q. 184, A. 3) the perfect observance of the precepts of charity belongs to perfection. Secondly, a thing belongs to perfection consequently: such are those things that result from the perfection of charity, for instance to bless them that curse you (Luke 6:27), and to keep counsels of a like kind, which though they be binding as regards the preparedness of the mind, so that one has to fulfil them when necessity requires; yet are sometimes fulfilled, without there being any necessity, through superabundance of charity. Thirdly, a thing belongs to perfection instrumentally and dispositively, as poverty, continence, abstinence, and the like.

Now it has been stated (A. 1) that the perfection of charity is the end of the religious state. And the religious state is a school or exercise for the attainment

of perfection, which men strive to reach by various practices, just as a physician may use various remedies in order to heal. But it is evident that for him who works for an end it is not necessary that he should already have attained the end, but it is requisite that he should by some means tend thereto. Hence he who enters the religious state is not bound to have perfect charity, but he is bound to tend to this, and use his endeavors to have perfect charity.

For the same reason he is not bound to fulfil those things that result from the perfection of charity, although he is bound to intend to fulfil them: against which intention he acts if he contemns them, wherefore he sins not by omitting them but by contempt of them.

In like manner he is not bound to observe all the practices whereby perfection may be attained, but only those which are definitely prescribed to him by the rule which he has professed.

Reply Obj. 1: He who enters religion does not make profession to be perfect, but he professes to endeavor to attain perfection; even as he who enters the schools does not profess to have knowledge, but to study in order to acquire knowledge. Wherefore as Augustine says (De Civ. Dei viii, 2), Pythagoras was unwilling to profess to be a wise man, but acknowledged himself, "a lover of wisdom." Hence a religious does not violate his profession if he be not perfect, but only if he despises to tend to perfection.

Reply Obj. 2: Just as, though all are bound to love God with their whole heart, yet there is a certain wholeness of perfection which cannot be omitted without sin, and another wholeness which can be omitted without sin (Q. 184, A. 2, ad 3), provided there be no contempt, as stated above (ad 1), so too, all, both religious and seculars, are bound, in a certain measure, to do whatever good they can, for to all without exception it is said (Eccles. 9:10): "Whatsoever thy hand is able to do, do it earnestly." Yet there is a way of fulfilling this precept, so as to avoid sin, namely if one do what one can as required by the conditions of one's state of life: provided there be no contempt of doing better things, which contempt sets the mind against spiritual progress.

Reply Obj. 3: There are some counsels such that if they be omitted, man's whole life would be taken up with secular business; for instance if he have property of his own, or enter the married state, or do something of the kind that regards the essential vows of religion themselves; wherefore religious are bound to keep all

such like counsels. Other counsels there are, however, about certain particular better actions, which can be omitted without one's life being taken up with secular actions; wherefore there is no need for religious to be bound to fulfil all of them. _____

THIRD ARTICLE [II-II, Q. 186, Art. 3]

Whether Poverty Is Required for Religious Perfection?

Objection 1: It would seem that poverty is not required for religious perfection. For that which it is unlawful to do does not apparently belong to the state of perfection. But it would seem to be unlawful for a man to give up all he possesses; since the Apostle (2 Cor. 8:12) lays down the way in which the faithful are to give alms saying: "If the will be forward, it is accepted according to that which a man hath," i.e. "you should keep back what you need," and afterwards he adds (2 Cor. 8:13): "For I mean not that others should be eased, and you burthened," i.e. "with poverty," according to a gloss. Moreover a gloss on 1 Tim. 6:8, "Having food, and wherewith to be covered," says: "Though we brought nothing, and will carry nothing away, we must not give up these temporal things altogether." Therefore it seems that voluntary poverty is not requisite for religious perfection.

Obj. 2: Further, whosoever exposes himself to danger sins. But he who renounces all he has and embraces voluntary poverty exposes himself to danger —not only spiritual, according to Prov. 30:9, "Lest perhaps . . . being compelled by poverty, I should steal and forswear the name of my God," and Ecclus. 27:1, "Through poverty many have sinned"—but also corporal, for it is written (Eccles. 7:13): "As wisdom is a defense, so money is a defense," and the Philosopher says (Ethic. iv, 1) that "the waste of property appears to be a sort of ruining of one's self, since thereby man lives." Therefore it would seem that voluntary poverty is not requisite for the perfection of religious life.

Obj. 3: Further, "Virtue observes the mean," as stated in *Ethic.* ii, 6. But he who renounces all by voluntary poverty seems to go to the extreme rather than to observe the mean. Therefore he does not act virtuously: and so this does not pertain to the perfection of life.

Obj. 4: Further, the ultimate perfection of man consists in happiness. Now riches conduce to happiness; for it is written (Ecclus. 31:8): "Blessed is the rich man

that is found without blemish," and the Philosopher says (Ethic. i, 8) that "riches contribute instrumentally to happiness." Therefore voluntary poverty is not requisite for religious perfection.

Obj. 5: Further, the episcopal state is more perfect than the religious state. But bishops may have property, as stated above (Q. 185, A. 6). Therefore religious may also.

Obj. 6: Further, almsgiving is a work most acceptable to God, and as Chrysostom says (Hom. ix in Ep. ad Hebr.) "is a most effective remedy in repentance." Now poverty excludes almsgiving. Therefore it would seem that poverty does not pertain to religious perfection.

On the contrary, Gregory says (Moral. viii, 26): "There are some of the righteous who bracing themselves up to lay hold of the very height of perfection, while they aim at higher objects within, abandon all things without." Now, as stated above, (AA. 1, 2), it belongs properly to religious to brace themselves up in order to lay hold of the very height of perfection. Therefore it belongs to them to abandon all outward things by voluntary poverty.

I answer that, As stated above (A. 2), the religious state is an exercise and a school for attaining to the perfection of charity. For this it is necessary that a man wholly withdraw his affections from worldly things; since Augustine says (Confess. x, 29), speaking to God: "Too little doth he love Thee, who loves anything with Thee, which he loveth not for Thee." Wherefore he says (QQ. lxxxiii, qu. 36) that "greater charity means less cupidity, perfect charity means no cupidity." Now the possession of worldly things draws a man's mind to the love of them: hence Augustine says (Ep. xxxi ad Paulin. et Theras.) that "we are more firmly attached to earthly things when we have them than when we desire them: since why did that young man go away sad, save because he had great wealth? For it is one thing not to wish to lay hold of what one has not, and another to renounce what one already has; the former are rejected as foreign to us, the latter are cut off as a limb." And Chrysostom says (Hom. lxiii in Matth.) that "the possession of wealth kindles a greater flame and the desire for it becomes stronger."

Hence it is that in the attainment of the perfection of charity the first foundation is voluntary poverty, whereby a man lives without property of his own, according to the saying of our Lord (Matt. 19:21), "If thou wilt be perfect, go,

sell all [Vulg.: 'what'] thou hast, and give to the poor . . . and come, follow Me."

Reply Obj. 1: As the gloss adds, "when the Apostle said this (namely 'not that you should be burthened,' i.e. with poverty)," he did not mean that "it were better not to give: but he feared for the weak, whom he admonished so to give as not to suffer privation." Hence in like manner the other gloss means not that it is unlawful to renounce all one's temporal goods, but that this is not required of necessity. Wherefore Ambrose says (De Offic. i, 30): "Our Lord does not wish," namely does not command us "to pour out our wealth all at once, but to dispense it; or perhaps to do as did Eliseus who slew his oxen, and fed the poor with that which was his own so that no household care might hold him back."

Reply Obj. 2: He who renounces all his possessions for Christ's sake exposes himself to no danger, neither spiritual nor corporal. For spiritual danger ensues from poverty when the latter is not voluntary; because those who are unwillingly poor, through the desire of money-getting, fall into many sins, according to 1 Tim. 6:9, "They that will become rich, fall into temptation and into the snare of the devil." This attachment is put away by those who embrace voluntary poverty, but it gathers strength in those who have wealth, as stated above. Again bodily danger does not threaten those who, intent on following Christ, renounce all their possessions and entrust themselves to divine providence. Hence Augustine says (De Serm. Dom. in Monte ii, 17): "Those who seek first the kingdom of God and His justice are not weighed down by anxiety lest they lack what is necessary."

Reply Obj. 3: According to the Philosopher (Ethic. ii, 6), the mean of virtue is taken according to right reason, not according to the quantity of a thing. Consequently whatever may be done in accordance with right reason is not rendered sinful by the greatness of the quantity, but all the more virtuous. It would, however, be against right reason to throw away all one's possessions through intemperance, or without any useful purpose; whereas it is in accordance with right reason to renounce wealth in order to devote oneself to the contemplation of wisdom. Even certain philosophers are said to have done this; for Jerome says (Ep. xlviii ad Paulin.): "The famous Theban, Crates, once a very wealthy man, when he was going to Athens to study philosophy, cast away a large amount of gold; for he considered that he could not possess both gold and virtue at the same time." Much more therefore is it according to right reason for a man to renounce all he has, in order perfectly to follow Christ. Wherefore Jerome says (Ep. cxxv ad Rust. Monach.): "Poor thyself, follow Christ poor."

Reply Obj. 4: Happiness or felicity is twofold. One is perfect, to which we look forward in the life to come; the other is imperfect, in respect of which some are said to be happy in this life. The happiness of this life is twofold, one is according to the active life, the other according to the contemplative life, as the Philosopher asserts (Ethic. x, 7, 8). Now wealth conduces instrumentally to the happiness of the active life which consists in external actions, because as the Philosopher says (Ethic. i, 8) "we do many things by friends, by riches, by political influence, as it were by instruments." On the other hand, it does not conduce to the happiness of the contemplative life, rather is it an obstacle thereto, inasmuch as the anxiety it involves disturbs the quiet of the soul, which is most necessary to one who contemplates. Hence it is that the Philosopher asserts (Ethic. x, 8) that "for actions many things are needed, but the contemplative man needs no such things," namely external goods, "for his operation; in fact they are obstacles to his contemplation."

Man is directed to future happiness by charity; and since voluntary poverty is an efficient exercise for the attaining of perfect charity, it follows that it is of great avail in acquiring the happiness of heaven. Wherefore our Lord said (Matt. 19:21): "Go, sell all [Vulg.: 'what'] thou hast, and give to the poor, and thou shalt have treasure in heaven." Now riches once they are possessed are in themselves of a nature to hinder the perfection of charity, especially by enticing and distracting the mind. Hence it is written (Matt. 13:22) that "the care of this world and the deceitfulness of riches choketh up the word" of God, for as Gregory says (Hom. xv in Ev.) by "preventing the good desire from entering into the heart, they destroy life at its very outset." Consequently it is difficult to safeguard charity amidst riches: wherefore our Lord said (Matt. 19:23) that "a rich man shall hardly enter into the kingdom of heaven," which we must understand as referring to one who actually has wealth, since He says that this is impossible for him who places his affection in riches, according to the explanation of Chrysostom (Hom. lxiii in Matth.), for He adds (Matt. 19:24): "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of heaven." Hence it is not said simply that the "rich man" is blessed, but "the rich man that is found without blemish, and that hath not gone after gold," and this because he has done a difficult thing, wherefore the text continues (Matt. 19:9): "Who is he? and we will praise him; for he hath done wonderful things in his life," namely by not loving riches though placed in the midst of them.

Reply Obj. 5: The episcopal state is not directed to the attainment of perfection, but rather to the effect that, in virtue of the perfection which he already has, a man may govern others, by administering not only spiritual but also temporal things. This belongs to the active life, wherein many things occur that may be done by means of wealth as an instrument, as stated (ad 4). Wherefore it is not required of bishops, who make profession of governing Christ's flock, that they have nothing of their own, whereas it is required of religious who make profession of learning to obtain perfection.

Reply Obj. 6: The renouncement of one's own wealth is compared to almsgiving as the universal to the particular, and as the holocaust to the sacrifice. Hence Gregory says (Hom. xx in Ezech.) that those who assist "the needy with the things they possess, by their good deeds offer sacrifice, since they offer up something to God and keep back something for themselves; whereas those who keep nothing for themselves offer a holocaust which is greater than a sacrifice."

Wherefore Jerome also says (Contra Vigilant.): "When you declare that those do better who retain the use of their possessions, and dole out the fruits of their possessions to the poor, it is not I but the Lord Who answers you; If thou wilt be perfect," etc., and afterwards he goes on to say: "This man whom you praise belongs to the second and third degree, and we too commend him: provided we acknowledge the first as to be preferred to the second and third." For this reason in order to exclude the error of Vigilantius it is said (De Eccl. Dogm. xxxviii): "It is a good thing to give away one's goods by dispensing them to the poor: it is better to give them away once for all with the intention of following the Lord, and, free of solicitude, to be poor with Christ." _____

FOURTH ARTICLE [II-II, Q. 186, Art. 4]

Whether Perpetual Continence Is Required for Religious Perfection?

Objection 1: It would seem that perpetual continence is not required for religious perfection. For all perfection of the Christian life began with Christ's apostles. Now the apostles do not appear to have observed continence, as evidenced by Peter, of whose mother-in-law we read Matt. 8:14. Therefore it would seem that perpetual continence is not requisite for religious perfection.

Obj. 2: Further, the first example of perfection is shown to us in the person of Abraham, to whom the Lord said (Gen. 17:1): "Walk before Me, and be perfect." Now the copy should not surpass the example. Therefore perpetual continence is not requisite for religious perfection.

Obj. 3: Further, that which is required for religious perfection is to be found in every religious order. Now there are some religious who lead a married life. Therefore religious perfection does not require perpetual continence.

On the contrary, The Apostle says (2 Cor. 7:1): "Let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting sanctification in the fear of God." Now cleanness of flesh and spirit is safeguarded by continence, for it is said (1 Cor. 7:34): "The unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in spirit and in body [Vulg.: 'both in body and in spirit']." Therefore religious perfection requires continence.

I answer that, The religious state requires the removal of whatever hinders man from devoting himself entirely to God's service. Now the use of sexual union hinders the mind from giving itself wholly to the service of God, and this for two

reasons. First, on account of its vehement delectation, which by frequent repetition increases concupiscence, as also the Philosopher observes (Ethic. iii, 12): and hence it is that the use of venery withdraws the mind from that perfect intentness on tending to God. Augustine expresses this when he says (Solil. i, 10): "I consider that nothing so casts down the manly mind from its height as the fondling of women, and those bodily contacts which belong to the married state." Secondly, because it involves man in solicitude for the control of his wife, his children, and his temporalities which serve for their upkeep. Hence the Apostle says (1 Cor. 7:32, 33): "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God: but he that is with a wife is solicitous for the things of the world, how he may please his wife."

Therefore perpetual continence, as well as voluntary poverty, is requisite for religious perfection. Wherefore just as Vigilantius was condemned for equaling riches to poverty, so was Jovinian condemned for equaling marriage to virginity.

Reply Obj. 1: The perfection not only of poverty but also of continence was introduced by Christ Who said (Matt. 19:12): "There are eunuchs who have made themselves eunuchs, for the kingdom of heaven," and then added: "He that can take, let him take it." And lest anyone should be deprived of the hope of attaining perfection, he admitted to the state of perfection those even who were married. Now the husbands could not without committing an injustice forsake their wives, whereas men could without injustice renounce riches. Wherefore Peter whom He found married, He severed not from his wife, while "He withheld from marriage John who wished to marry" [*Prolog. in Joan. among the supposititious works of St. Jerome].

Reply Obj. 2: As Augustine says (De Bono Conjug. xxii), "the chastity of celibacy is better than the chastity of marriage, one of which Abraham had in use, both of them in habit. For he lived chastely, and he might have been chaste without marrying, but it was not requisite then." Nevertheless if the patriarchs of old had perfection of mind together with wealth and marriage, which is a mark of the greatness of their virtue, this is no reason why any weaker person should presume to have such great virtue that he can attain to perfection though rich and married; as neither does a man unarmed presume to attack his enemy, because Samson slew many foes with the jaw-bone of an ass. For those fathers, had it been seasonable to observe continence and poverty, would have been most careful to observe them.

Reply Obj. 3: Such ways of living as admit of the use of marriage are not the religious life simply and absolutely speaking, but in a restricted sense, in so far as they have a certain share in those things that belong to the religious state.

FIFTH ARTICLE [II-II, Q. 186, Art. 5]

Whether Obedience Belongs to Religious Perfection?

Objection 1: It would seem that obedience does not belong to religious perfection. For those things seemingly belong to religious perfection, which are works of supererogation and are not binding upon all. But all are bound to obey their superiors, according to the saying of the Apostle (Heb. 13:17), "Obey your prelates, and be subject to them." Therefore it would seem that obedience does not belong to religious perfection.

Obj. 2: Further, obedience would seem to belong properly to those who have to be guided by the sense of others, and such persons are lacking in discernment. Now the Apostle says (Heb. 5:14) that "strong meat is for the perfect, for them who by custom have their senses exercised to the discerning of good and evil." Therefore it would seem that obedience does not belong to the state of the perfect.

Obj. 3: Further, if obedience were requisite for religious perfection, it would follow that it is befitting to all religious. But it is not becoming to all; since some religious lead a solitary life, and have no superior whom they obey. Again religious superiors apparently are not bound to obedience. Therefore obedience would seem not to pertain to religious perfection.

Obj. 4: Further, if the vow of obedience were requisite for religion, it would follow that religious are bound to obey their superiors in all things, just as they are bound to abstain from all venery by their vow of continence. But they are not bound to obey them in all things, as stated above (Q. 104, A. 5), when we were treating of the virtue of obedience. Therefore the vow of obedience is not requisite for religion.

Obj. 5: Further, those services are most acceptable to God which are done freely and not of necessity, according to 2 Cor. 9:7, "Not with sadness or of necessity." Now that which is done out of obedience is done of necessity of precept. Therefore those good works are more deserving of praise which are done of

one's own accord. Therefore the vow of obedience is unbecoming to religion whereby men seek to attain to that which is better.

On the contrary, Religious perfection consists chiefly in the imitation of Christ, according to Matt. 19:21, "If thou wilt be perfect, go sell all [Vulg.: 'what'] thou hast, and give to the poor, and follow Me." Now in Christ obedience is commended above all according to Phil. 2:8, "He became [Vulg.: 'becoming'] obedient unto death." Therefore seemingly obedience belongs to religious perfection.

I answer that, As stated above (AA. 2, 3) the religious state is a school and exercise for tending to perfection. Now those who are being instructed or exercised in order to attain a certain end must needs follow the direction of someone under whose control they are instructed or exercised so as to attain that end as disciples under a master. Hence religious need to be placed under the instruction and command of someone as regards things pertaining to the religious life; wherefore it is said (VII, qu. i, can. Hoc nequaquam): "The monastic life denotes subjection and discipleship." Now one man is subjected to another's command and instruction by obedience: and consequently obedience is requisite for religious perfection.

Reply Obj. 1: To obey one's superiors in matters that are essential to virtue is not a work of supererogation, but is common to all: whereas to obey in matters pertaining to the practice of perfection belongs properly to religious. This latter obedience is compared to the former as the universal to the particular. For those who live in the world, keep something for themselves, and offer something to God; and in the latter respect they are under obedience to their superiors: whereas those who live in religion give themselves wholly and their possessions to God, as stated above (AA. 1, 3). Hence their obedience is universal.

Reply Obj. 2: As the Philosopher says (Ethic. ii, 1, 2), by performing actions we contract certain habits, and when we have acquired the habit we are best able to perform the actions. Accordingly those who have not attained to perfection, acquire perfection by obeying, while those who have already acquired perfection are most ready to obey, not as though they need to be directed to the acquisition of perfection, but as maintaining themselves by this means in that which belongs to perfection.

Reply Obj. 3: The subjection of religious is chiefly in reference to bishops, who

are compared to them as perfecters to perfected, as Dionysius states (Eccl. Hier. vi), where he also says that the "monastic order is subjected to the perfecting virtues of the bishops, and is taught by their godlike enlightenment." Hence neither hermits nor religious superiors are exempt from obedience to bishops; and if they be wholly or partly exempt from obedience to the bishop of the diocese, they are nevertheless bound to obey the Sovereign Pontiff, not only in matters affecting all in common, but also in those which pertain specially to religious discipline.

Reply Obj. 4: The vow of obedience taken by religious, extends to the disposition of a man's whole life, and in this way it has a certain universality, although it does not extend to all individual acts. For some of these do not belong to religion, through not being of those things that concern the love of God and of our neighbor, such as rubbing one's beard, lifting a stick from the ground and so forth, which do not come under a vow nor under obedience; and some are contrary to religion. Nor is there any comparison with continence whereby acts are excluded which are altogether contrary to religion.

Reply Obj. 5: The necessity of coercion makes an act involuntary and consequently deprives it of the character of praise or merit; whereas the necessity which is consequent upon obedience is a necessity not of coercion but of a free will, inasmuch as a man is willing to obey, although perhaps he would not be willing to do the thing commanded considered in itself. Wherefore since by the vow of obedience a man lays himself under the necessity of doing for God's sake certain things that are not pleasing in themselves, for this very reason that which he does is the more acceptable to God, though it be of less account, because man can give nothing greater to God, than by subjecting his will to another man's for God's sake. Hence in the Conferences of the Fathers (Coll. xviii, 7) it is stated that "the Sarabaitae are the worst class of monks, because through providing for their own needs without being subject to superiors, they are free to do as they will; and yet day and night they are more busily occupied in work than those who live in monasteries." _____

SIXTH ARTICLE [II-II, Q. 186, Art. 6]

Whether It Is Requisite for Religious Perfection That Poverty, Continence, and Obedience Should Come Under a Vow?

Objection 1: It would seem that it is not requisite for religious perfection that the

three aforesaid, namely poverty, continence, and obedience, should come under a vow. For the school of perfection is founded on the principles laid down by our Lord. Now our Lord in formulating perfection (Matt. 19:21) said: "If thou wilt be perfect, go, sell all [Vulg.: 'what'] thou hast, and give to the poor," without any mention of a vow. Therefore it would seem that a vow is not necessary for the school of religion.

Obj. 2: Further, a vow is a promise made to God, wherefore (Eccles. 5:3) the wise man after saying: "If thou hast vowed anything to God, defer not to pay it," adds at once, "for an unfaithful and foolish promise displeaseth Him." But when a thing is being actually given there is no need for a promise. Therefore it suffices for religious perfection that one keep poverty, continence, and obedience without. vowing them.

Obj. 3: Further, Augustine says (Ad Pollent., de Adult. Conjug. i, 14): "The services we render are more pleasing when we might lawfully not render them, yet do so out of love." Now it is lawful not to render a service which we have not vowed, whereas it is unlawful if we have vowed to render it. Therefore seemingly it is more pleasing to God to keep poverty, continence, and obedience without a vow. Therefore a vow is not requisite for religious perfection.

On the contrary, In the Old Law the Nazareans were consecrated by vow according to Num. 6:2, "When a man or woman shall make a vow to be sanctified and will consecrate themselves to the Lord," etc. Now these were a figure of those "who attain the summit of perfection," as a gloss [*Cf. Moral. ii] of Gregory states. Therefore a vow is requisite for religious perfection.

I answer that, It belongs to religious to be in the state of perfection, as shown above (Q. 174, A. 5). Now the state of perfection requires an obligation to whatever belongs to perfection: and this obligation consists in binding oneself to God by means of a vow. But it is evident from what has been said (AA. 3, 4, 5) that poverty, continence, and obedience belong to the perfection of the Christian life. Consequently the religious state requires that one be bound to these three by vow. Hence Gregory says (Hom. xx in Ezech.): "When a man vows to God all his possessions, all his life, all his knowledge, it is a holocaust"; and afterwards he says that this refers to those who renounce the present world.

Reply Obj. 1: Our Lord declared that it belongs to the perfection of life that a man follow Him, not anyhow, but in such a way as not to turn back. Wherefore

He says again (Luke 9:62): "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." And though some of His disciples went back, yet when our Lord asked (John 6:68, 69), "Will you also go away?" Peter answered for the others: "Lord, to whom shall we go?" Hence Augustine says (De Consensu Ev. ii, 17) that "as Matthew and Mark relate, Peter and Andrew followed Him after drawing their boats on to the beach, not as though they purposed to return, but as following Him at His command." Now this unwavering following of Christ is made fast by a vow: wherefore a vow is requisite for religious perfection.

Reply Obj. 2: As Gregory says (Moral. ii) religious perfection requires that a man give "his whole life" to God. But a man cannot actually give God his whole life, because that life taken as a whole is not simultaneous but successive. Hence a man cannot give his whole life to God otherwise than by the obligation of a vow.

Reply Obj. 3: Among other services that we can lawfully give, is our liberty, which is dearer to man than aught else. Consequently when a man of his own accord deprives himself by vow of the liberty of abstaining from things pertaining to God's service, this is most acceptable to God. Hence Augustine says (Ep. cxxvii ad Paulin. et Arment.): "Repent not of thy vow; rejoice rather that thou canst no longer do lawfully, what thou mightest have done lawfully but to thy own cost. Happy the obligation that compels to better things."

SEVENTH ARTICLE [II-II, Q. 186, Art. 7]

Whether It Is Right to Say That Religious Perfection Consists in These Three Vows?

Objection 1: It would seem that it is not right to say that religious perfection consists in these three vows. For the perfection of life consists of inward rather than of outward acts, according to Rom. 14:17, "The Kingdom of God is not meat and drink, but justice and peace and joy in the Holy Ghost." Now the religious vow binds a man to things belonging to perfection. Therefore vows of inward actions, such as contemplation, love of God and our neighbor, and so forth, should pertain to the religious state, rather than the vows of poverty, continence, and obedience which refer to outward actions.

Obj. 2: Further, the three aforesaid come under the religious vow, in so far as they belong to the practice of tending to perfection. But there are many other things that religious practice, such as abstinence, watchings, and the like. Therefore it would seem that these three vows are incorrectly described as pertaining to the state of perfection.

Obj. 3: Further, by the vow of obedience a man is bound to do according to his superior's command whatever pertains to the practice of perfection. Therefore the vow of obedience suffices without the two other vows.

Obj. 4: Further, external goods comprise not only riches but also honors. Therefore, if religious, by the vow of poverty, renounce earthly riches, there should be another vow whereby they may despise worldly honors.

On the contrary, It is stated (Extra, de Statu Monach., cap. Cum ad monasterium) that "the keeping of chastity and the renouncing of property are affixed to the monastic rule."

I answer that, The religious state may be considered in three ways. First, as being a practice of tending to the perfection of charity: secondly, as quieting the human mind from outward solicitude, according to 1 Cor. 7:32: "I would have you to be without solicitude": thirdly, as a holocaust whereby a man offers himself and his possessions wholly to God; and in corresponding manner the religious state is constituted by these three vows.

First, as regards the practice of perfection a man is required to remove from himself whatever may hinder his affections from tending wholly to God, for it is in this that the perfection of charity consists. Such hindrances are of three kinds. First, the attachment to external goods, which is removed by the vow of poverty; secondly, the concupiscence of sensible pleasures, chief among which are venereal pleasures, and these are removed by the vow of continence; thirdly, the inordinateness of the human will, and this is removed by the vow of obedience. In like manner the disquiet of worldly solicitude is aroused in man in reference especially to three things. First, as regards the dispensing of external things, and this solicitude is removed from man by the vow of poverty; secondly, as regards the control of wife and children, which is cut away by the vow of continence; thirdly, as regards the disposal of one's own actions, which is eliminated by the vow of obedience, whereby a man commits himself to the disposal of another.

Again, "a holocaust is the offering to God of all that one has," according to Gregory (Hom. xx in Ezech.). Now man has a threefold good, according to the Philosopher (Ethic. i, 8). First, the good of external things, which he wholly offers to God by the vow of voluntary poverty: secondly, the good of his own body, and this good he offers to God especially by the vow of continence, whereby he renounces the greatest bodily pleasures. The third is the good of the soul, which man wholly offers to God by the vow of obedience, whereby he offers God his own will by which he makes use of all the powers and habits of the soul. Therefore the religious state is fittingly constituted by the three vows.

Reply Obj. 1: As stated above (A. 1), the end whereunto the religious vow is directed is the perfection of charity, since all the interior acts of virtue belong to charity as to their mother, according to 1 Cor. 13:4, "Charity is patient, is kind," etc. Hence the interior acts of virtue, for instance humility, patience, and so forth, do not come under the religious vow, but this is directed to them as its end.

Reply Obj. 2: All other religious observances are directed to the three aforesaid principal vows; for if any of them are ordained for the purpose of procuring a livelihood, such as labor, questing, and so on, they are to be referred to poverty; for the safeguarding of which religious seek a livelihood by these means. Other observances whereby the body is chastised, such as watching, fasting, and the like, are directly ordained for the observance of the vow of continence. And such religious observances as regard human actions whereby a man is directed to the end of religion, namely the love of God and his neighbor (such as reading, prayer, visiting the sick, and the like), are comprised under the vow of obedience that applies to the will, which directs its actions to the end according to the ordering of another person. The distinction of habit belongs to all three vows, as a sign of being bound by them: wherefore the religious habit is given or blessed at the time of profession.

Reply Obj. 3: By obedience a man offers to God his will, to which though all human affairs are subject, yet some are subject to it alone in a special manner, namely human actions, since passions belong also to the sensitive appetite. Wherefore in order to restrain the passions of carnal pleasures and of external objects of appetite, which hinder the perfection of life, there was need for the vows of continence and poverty; but for the ordering of one's own actions accordingly as the state of perfection requires, there was need for the vow of obedience.

Reply Obj. 4: As the Philosopher says (Ethic. iv, 3), strictly and truly speaking honor is not due save to virtue. Since, however, external goods serve instrumentally for certain acts of virtue, the consequence is that a certain honor is given to their excellence especially by the common people who acknowledge none but outward excellence. Therefore since religious tend to the perfection of virtue it becomes them not to renounce the honor which God and all holy men accord to virtue, according to Ps. 138:17, "But to me Thy friends, O God, are made exceedingly honorable." On the other hand, they renounce the honor that is given to outward excellence, by the very fact that they withdraw from a worldly life: hence no special vow is needed for this. _____

EIGHTH ARTICLE [II-II, Q. 186, Art. 8]

Whether the Vow of Obedience Is the Chief of the Three Religious Vows?

Objection 1: It would seem that the vow of obedience is not the chief of the three religious vows. For the perfection of the religious life was inaugurated by Christ. Now Christ gave a special counsel of poverty; whereas He is not stated to have given a special counsel of obedience. Therefore the vow of poverty is greater than the vow of obedience.

Obj. 2: Further, it is written (Ecclus. 26:20) that "no price is worthy of a continent soul." Now the vow of that which is more worthy is itself more excellent. Therefore the vow of continence is more excellent than the vow of obedience.

Obj. 3: Further, the greater a vow the more indispensable it would seem to be. Now the vows of poverty and continence "are so inseparable from the monastic rule, that not even the Sovereign Pontiff can allow them to be broken," according to a Decretal (De Statu Monach., cap. Cum ad monasterium): yet he can dispense a religious from obeying his superior. Therefore it would seem that the vow of obedience is less than the vow of poverty and continence.

On the contrary, Gregory says (Moral. xxxv, 14): "Obedience is rightly placed before victims, since by victims another's flesh, but by obedience one's own will, is sacrificed." Now the religious vows are holocausts, as stated above (AA. 1, 3, ad 6). Therefore the vow of obedience is the chief of all religious vows.

I answer that, The vow of obedience is the chief of the three religious vows, and this for three reasons.

First, because by the vow of obedience man offers God something greater, namely his own will; for this is of more account than his own body, which he offers God by continence, and than external things, which he offers God by the vow of poverty. Wherefore that which is done out of obedience is more acceptable to God than that which is done of one's own will, according to the saying of Jerome (Ep. cxxv ad Rustic Monach.): "My words are intended to teach you not to rely on your own judgment": and a little further on he says: "You may not do what you will; you must eat what you are bidden to eat, you may possess as much as you receive, clothe yourself with what is given to you." Hence fasting is not acceptable to God if it is done of one's own will, according to Isa. 58:3, "Behold in the day of your fast your own will is found."

Secondly, because the vow of obedience includes the other vows, but not vice versa: for a religious, though bound by vow to observe continence and poverty, yet these also come under obedience, as well as many other things besides the keeping of continence and poverty.

Thirdly, because the vow of obedience extends properly to those acts that are closely connected with the end of religion; and the more closely a thing is connected with the end, the better it is.

It follows from this that the vow of obedience is more essential to the religious life. For if a man without taking a vow of obedience were to observe, even by vow, voluntary poverty and continence, he would not therefore belong to the religious state, which is to be preferred to virginity observed even by vow; for Augustine says (De Virgin. xlvi): "No one, methinks, would prefer virginity to the monastic life." [*St. Augustine wrote not *monasterio* but *martyrio*—to "martyrdom"; and St. Thomas quotes the passage correctly above, Q. 124, A. 3, and Q. 152, A. 5].

Reply Obj. 1: The counsel of obedience was included in the very following of Christ, since to obey is to follow another's will. Consequently it is more pertinent to perfection than the vow of poverty, because as Jerome, commenting on Matt. 19:27, "Behold we have left all things," observes, "Peter added that which is perfect when he said: And have followed Thee."

Reply Obj. 2: The words quoted mean that continence is to be preferred, not to all other acts of virtue, but to conjugal chastity, or to external riches of gold and silver which are measured by weight [**Pondere,* referring to the Latin

ponderatio in the Vulgate, which the Douay version renders "price."]. Or again continence is taken in a general sense for abstinence from all evil, as stated above (Q. 155, A. 4, ad 1).

Reply Obj. 3: The Pope cannot dispense a religious from his vow of obedience so as to release him from obedience to every superior in matters relating to the perfection of life, for he cannot exempt him from obedience to himself. He can, however, exempt him from subjection to a lower superior, but this is not to dispense him from his vow of obedience. _____

NINTH ARTICLE [II-II, Q. 186, Art. 9]

Whether a Religious Sins Mortally Whenever He Transgresses the Things Contained in His Rule?

Objection 1: It would seem that a religious sins mortally whenever he transgresses the things contained in his rule. For to break a vow is a sin worthy of condemnation, as appears from 1 Tim. 5:11, 12, where the Apostle says that widows who "will marry have [Vulg.: 'having'] damnation, because they have made void their first faith." But religious are bound to a rule by the vows of their profession. Therefore they sin mortally by transgressing the things contained in their rule.

Obj. 2: Further, the rule is enjoined upon a religious in the same way as a law. Now he who transgresses a precept of law sins mortally. Therefore it would seem that a monk sins mortally if he transgresses the things contained in his rule.

Obj. 3: Further, contempt involves a mortal sin. Now whoever repeatedly does what he ought not to do seems to sin from contempt. Therefore it would seem that a religious sins mortally by frequently transgressing the things contained in his rule.

On the contrary, The religious state is safer than the secular state; wherefore Gregory at the beginning of his Morals [*Epist. Missoria, ad Leand. Episc. i] compares the secular life to the stormy sea, and the religious life to the calm port. But if every transgression of the things contained in his rule were to involve a religious in mortal sin, the religious life would be fraught with danger of account of its multitude of observances. Therefore not every transgression of the things contained in the rule is a mortal sin.

I answer that, As stated above (A. 1, ad 1, 2), a thing is contained in the rule in two ways. First, as the end of the rule, for instance things that pertain to the acts of the virtues; and the transgression of these, as regards those which come under a common precept, involves a mortal sin; but as regards those which are not included in the common obligation of a precept, the transgression thereof does not involve a mortal sin, except by reason of contempt, because, as stated above (A. 2), a religious is not bound to be perfect, but to tend to perfection, to which the contempt of perfection is opposed.

Secondly, a thing is contained in the rule through pertaining to the outward practice, such as all external observances, to some of which a religious is bound by the vow of his profession. Now the vow of profession regards chiefly the three things aforesaid, namely poverty, continence, and obedience, while all others are directed to these. Consequently the transgression of these three involves a mortal sin, while the transgression of the others does not involve a mortal sin, except either by reason of contempt of the rule (since this is directly contrary to the profession whereby a man vows to live according to the rule), or by reason of a precept, whether given orally by a superior, or expressed in the rule, since this would be to act contrary to the vow of obedience.

Reply Obj. 1: He who professes a rule does not vow to observe all the things contained in the rule, but he vows the regular life which consists essentially in the three aforesaid things. Hence in certain religious orders precaution is taken to profess, not the rule, but to live according to the rule, i.e. to tend to form one's conduct in accordance with the rule as a kind of model; and this is set aside by contempt. Yet greater precaution is observed in some religious orders by professing obedience according to the rule, so that only that which is contrary to a precept of the rule is contrary to the profession, while the transgression or omission of other things binds only under pain of venial sin, because, as stated above (A. 7, ad 2), such things are dispositions to the chief vows. And venial sin is a disposition to mortal, as stated above (I-II, Q. 88, A. 3), inasmuch as it hinders those things whereby a man is disposed to keep the chief precepts of Christ's law, namely the precepts of charity.

There is also a religious order, that of the Friars Preachers, where such like transgressions or omissions do not, by their very nature, involve sin, either mortal or venial; but they bind one to suffer the punishment affixed thereto, because it is in this way that they are bound to observe such things. Nevertheless they may sin venially or mortally through neglect, concupiscence, or contempt.

Reply Obj. 2: Not all the contents of the law are set forth by way of precept; for some are expressed under the form of ordinance or statute binding under pain of a fixed punishment. Accordingly, just as in the civil law the transgression of a legal statute does not always render a man deserving of bodily death, so neither in the law of the Church does every ordinance or statute bind under mortal sin; and the same applies to the statutes of the rule.

Reply Obj. 3: An action or transgression proceeds from contempt when a man's will refuses to submit to the ordinance of the law or rule, and from this he proceeds to act against the law or rule. On the other hand, he does not sin from contempt, but from some other cause, when he is led to do something against the ordinance of the law or rule through some particular cause such as concupiscence or anger, even though he often repeat the same kind of sin through the same or some other cause. Thus Augustine says (De Nat. et Grat. xxix) that "not all sins are committed through proud contempt." Nevertheless the frequent repetition of a sin leads dispositively to contempt, according to the words of Prov. 18:3, "The wicked man, when he is come into the depth of sins, contemneth." _____

TENTH ARTICLE [II-II, Q. 186, Art. 10]

Whether a Religious Sins More Grievously Than a Secular by the Same Kind of Sin?

Objection 1: It would seem that a religious does not sin more grievously than a secular by the same kind of sin. For it is written (2 Paralip. 30:18, 19): "The Lord Who is good will show mercy to all them who with their whole heart seek the Lord the God of their fathers, and will not impute it to them that they are not sanctified." Now religious apparently follow the Lord the God of their fathers with their whole heart rather than seculars, who partly give themselves and their possessions to God and reserve part for themselves, as Gregory says (Hom. xx in Ezech.). Therefore it would seem that it is less imputed to them if they fall short somewhat of their sanctification.

Obj. 2: Further, God is less angered at a man's sins if he does some good deeds, according to 2 Paralip. 19:2, 3, "Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord: but good works are found in thee." Now religious do more good works than seculars. Therefore if they commit any sins, God is less angry

with them.

Obj. 3: Further, this present life is not carried through without sin, according to James 3:2, "In many things we all offend." Therefore if the sins of religious were more grievous than those of seculars it would follow that religious are worse off than seculars: and consequently it would not be a wholesome counsel to enter religion.

On the contrary, The greater the evil the more it would seem to be deplored. But seemingly the sins of those who are in the state of holiness and perfection are the most deplorable, for it is written (Jer. 23:9): "My heart is broken within me," and afterwards (Jer. 23:11): "For the prophet and the priest are defiled; and in My house I have found their wickedness." Therefore religious and others who are in the state of perfection, other things being equal, sin more grievously.

I answer that, A sin committed by a religious may be in three ways more grievous than a like sin committed by a secular. First, if it be against his religious vow; for instance if he be guilty of fornication or theft, because by fornication he acts against the vow of continence, and by theft against the vow of poverty; and not merely against a precept of the divine law. Secondly, if he sin out of contempt, because thereby he would seem to be the more ungrateful for the divine favors which have raised him to the state of perfection. Thus the Apostle says (Heb. 10:29) that the believer "deserveth worse punishments" who through contempt tramples under foot the Son of God. Hence the Lord complains (Jer. 11:15): "What is the meaning that My beloved hath wrought much wickedness in My house?" Thirdly, the sin of a religious may be greater on account of scandal, because many take note of his manner of life: wherefore it is written (Jer. 23:14): "I have seen the likeness of adulterers, and the way of lying in the Prophets of Jerusalem; and they strengthened the hands of the wicked, that no man should return from his evil doings."

On the other hand, if a religious, not out of contempt, but out of weakness or ignorance, commit a sin that is not against the vow of his profession, without giving scandal (for instance if he commit it in secret) he sins less grievously in the same kind of sin than a secular, because his sin if slight is absorbed as it were by his many good works, and if it be mortal, he more easily recovers from it. First, because he has a right intention towards God, and though it be intercepted for the moment, it is easily restored to its former object. Hence Origen commenting on Ps. 36:24, "When he shall fall he shall not be bruised," says

(Hom. iv in Ps. 36): "The wicked man, if he sin, repents not, and fails to make amends for his sin. But the just man knows how to make amends and recover himself; even as he who had said: 'I know not the man,' shortly afterwards when the Lord had looked on him, knew to shed most bitter tears, and he who from the roof had seen a woman and desired her knew to say: 'I have sinned and done evil before Thee.'" Secondly, he is assisted by his fellow-religious to rise again, according to Eccles. 4:10, "If one fall he shall be supported by the other: woe to him that is alone, for when he falleth he hath none to lift him up."

Reply Obj. 1: The words quoted refer to things done through weakness or ignorance, but not to those that are done out of contempt.

Reply Obj. 2: Josaphat also, to whom these words were addressed, sinned not out of contempt, but out of a certain weakness of human affection.

Reply Obj. 3: The just sin not easily out of contempt; but sometimes they fall into a sin through ignorance or weakness from which they easily arise. If, however, they go so far as to sin out of contempt, they become most wicked and incorrigible, according to the word of Jer. 2:20: "Thou hast broken My yoke, thou hast burst My bands, and thou hast said: 'I will not serve.' For on every high hill and under every green tree thou didst prostitute thyself." Hence Augustine says (Ep. lxxviii ad Pleb. Hippon.): "From the time I began to serve God, even as I scarcely found better men than those who made progress in monasteries, so have I not found worse than those who in the monastery have fallen."

QUESTION 187

OF THOSE THINGS THAT ARE COMPETENT TO RELIGIOUS
(In Six Articles)

We must now consider the things that are competent to religious; and under this head there are six points of inquiry:

(1) Whether it is lawful for them to teach, preach, and do like things?

(2) Whether it is lawful for them to meddle in secular business?

(3) Whether they are bound to manual labor?

(4) Whether it is lawful for them to live on alms?

(5) Whether it is lawful for them to quest?

(6) Whether it is lawful for them to wear coarser clothes than other persons?

FIRST ARTICLE [II-II, Q. 187, Art. 1]

Whether It Is Lawful for Religious to Teach, Preach, and the Like?

Objection 1: It would seem unlawful for religious to teach, preach, and the like. For it is said (VII, qu. i, can. Hoc nequaquam) in an ordinance of a synod of Constantinople [*Pseudosynod held by Photius in the year 879]: "The monastic life is one of subjection and discipleship, not of teaching, authority, or pastoral care." And Jerome says (ad Ripar. et Desider. [*Contra Vigilant. xvi]): "A monk's duty is not to teach but to lament." Again Pope Leo [*Leo I, Ep. cxx ad Theodoret., 6, cf. XVI, qu. i, can. Adjicimus]: says "Let none dare to preach save the priests of the Lord, be he monk or layman, and no matter what knowledge he may boast of having." Now it is not lawful to exceed the bounds of one's office or transgress the ordinance of the Church. Therefore seemingly it is unlawful for religious to teach, preach, and the like.

Obj. 2: Further, in an ordinance of the Council of Nicea (cf. XVI, qu. i, can. Placuit) it is laid down as follows: "It is our absolute and peremptory command addressed to all that monks shall not hear confessions except of one another, as is right, that they shall not bury the dead except those dwelling with them in the monastery, or if by chance a brother happen to die while on a visit." But just as the above belong to the duty of clerics, so also do preaching and teaching. Therefore since "the business of a monk differs from that of a cleric," as Jerome says (Ep. xiv ad Heliod.), it would seem unlawful for religious to preach, teach, and the like.

Obj. 3: Further, Gregory says (Regist. v, Ep. 1): "No man can fulfil ecclesiastical duties, and keep consistently to the monastic rule": and this is quoted XVI, qu. i, can. Nemo potest. Now monks are bound to keep consistently to the monastic rule. Therefore it would seem that they cannot fulfil ecclesiastical duties, whereof teaching and preaching are a part. Therefore seemingly it is unlawful for them to preach, teach, and do similar things.

On the contrary, Gregory is quoted (XVI, qu. i, can. Ex auctoritate) as saying: "By authority of this decree framed in virtue of our apostolic power and the duty of our office, be it lawful to monk priests who are configured to the apostles, to preach, baptize, give communion, pray for sinners, impose penance, and absolve from sin."

I answer that, A thing is declared to be unlawful to a person in two ways. First, because there is something in him contrary to that which is declared unlawful to him: thus to no man is it lawful to sin, because each man has in himself reason and an obligation to God's law, to which things sin is contrary. And in this way it is said to be unlawful for a person to preach, teach, or do like things, because there is in him something incompatible with these things, either by reason of a precept—thus those who are irregular by ordinance of the Church may not be raised to the sacred orders—or by reason of sin, according to Ps. 49:16, "But to the sinner God hath said: Why dost thou declare My justice?"

In this way it is not unlawful for religious to preach, teach, and do like things, both because they are bound neither by vow nor by precept of their rule to abstain from these things, and because they are not rendered less apt for these things by any sin committed, but on the contrary they are the more apt through having taken upon themselves the practice of holiness. For it is foolish to say that a man is rendered less fit for spiritual duties through advancing himself in holiness; and consequently it is foolish to declare that the religious state is an obstacle to the fulfilment of such like duties. This error is rejected by Pope Boniface [*Boniface IV] for the reasons given above. His words which are quoted (XVI, qu. i, can. Sunt. nonnulli) are these: "There are some who without any dogmatic proof, and with extreme daring, inspired with a zeal rather of bitterness than of love, assert that monks though they be dead to the world and live to God, are unworthy of the power of the priestly office, and that they cannot confer penance, nor christen, nor absolve in virtue of the power divinely bestowed on them in the priestly office. But they are altogether wrong." He proves this first because it is not contrary to the rule; thus he continues: "For neither did the Blessed Benedict the saintly teacher of monks forbid this in any way," nor is it forbidden in other rules. Secondly, he refutes the above error from the usefulness of the monks, when he adds at the end of the same chapter: "The more perfect a man is, the more effective is he in these, namely in spiritual works."

Secondly, a thing is said to be unlawful for a man, not on account of there being

in him something contrary thereto, but because he lacks that which enables him to do it: thus it is unlawful for a deacon to say mass, because he is not in priestly orders; and it is unlawful for a priest to deliver judgment because he lacks the episcopal authority. Here, however, a distinction must be made. Because those things which are a matter of an order, cannot be deputed to one who has not the order, whereas matters of jurisdiction can be deputed to those who have not ordinary jurisdiction: thus the delivery of a judgment is deputed by the bishop to a simple priest. In this sense it is said to be unlawful for monks and other religious to preach, teach, and so forth, because the religious state does not give them the power to do these things. They can, however, do them if they receive orders, or ordinary jurisdiction, or if matters of jurisdiction be delegated to them.

Reply Obj. 1: It results from the words quoted that the fact of their being monks does not give monks the power to do these things, yet it does not involve in them anything contrary to the performance of these acts.

Reply Obj. 2: Again, this ordinance of the Council of Nicea forbids monks to claim the power of exercising those acts on the ground of their being monks, but it does not forbid those acts being delegated to them.

Reply Obj. 3: These two things are incompatible, namely, the ordinary cure of ecclesiastical duties, and the observance of the monastic rule in a monastery. But this does not prevent monks and other religious from being sometimes occupied with ecclesiastical duties through being deputed thereto by superiors having ordinary cure; especially members of religious orders that are especially instituted for that purpose, as we shall say further on (Q. 188, A. 4).

SECOND ARTICLE [II-II, Q. 187, Art. 2]

Whether It Is Lawful for Religious to Occupy Themselves with Secular Business?

Objection 1: It would seem unlawful for religious to occupy themselves with secular business. For in the decree quoted above (A. 1) of Pope Boniface it is said that the "Blessed Benedict bade them to be altogether free from secular business; and this is most explicitly prescribed by the apostolic doctrine and the teaching of all the Fathers, not only to religious, but also to all the canonical clergy," according to 2 Tim. 2:4, "No man being a soldier to God, entangleth

himself with secular business." Now it is the duty of all religious to be soldiers of God. Therefore it is unlawful for them to occupy themselves with secular business.

Obj. 2: Further, the Apostle says (1 Thess. 4:11): "That you use your endeavor to be quiet, and that you do your own business," which a gloss explains thus—"by refraining from other people's affairs, so as to be the better able to attend to the amendment of your own life." Now religious devote themselves in a special way to the amendment of their life. Therefore they should not occupy themselves with secular business.

Obj. 3: Further, Jerome, commenting on Matt. 11:8, "Behold they that are clothed in soft garments are in the houses of kings," says: "Hence we gather that an austere life and severe preaching should avoid the palaces of kings and the mansions of the voluptuous." But the needs of secular business induce men to frequent the palaces of kings. Therefore it is unlawful for religious to occupy themselves with secular business.

On the contrary, The Apostle says (Rom. 16:1): "I commend to you Phoebe our Sister," and further on (Rom. 16:2), "that you assist her in whatsoever business she shall have need of you."

I answer that, As stated above (Q. 186, AA. 1, 7, ad 1), the religious state is directed to the attainment of the perfection of charity, consisting principally in the love of God and secondarily in the love of our neighbor. Consequently that which religious intend chiefly and for its own sake is to give themselves to God. Yet if their neighbor be in need, they should attend to his affairs out of charity, according to Gal. 6:2, "Bear ye one another's burthens: and so you shall fulfil the law of Christ," since through serving their neighbor for God's sake, they are obedient to the divine love. Hence it is written (James 1:27): "Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their tribulation," which means, according to a gloss, to assist the helpless in their time of need.

We must conclude therefore that it is unlawful for either monks or clerics to carry on secular business from motives of avarice; but from motives of charity, and with their superior's permission, they may occupy themselves with due moderation in the administration and direction of secular business. Wherefore it is said in the Decretals (Dist. xxxviii, can. Decrevit): "The holy synod decrees

that henceforth no cleric shall buy property or occupy himself with secular business, save with a view to the care of the fatherless, orphans, or widows, or when the bishop of the city commands him to take charge of the business connected with the Church." And the same applies to religious as to clerics, because they are both debarred from secular business on the same grounds, as stated above.

Reply Obj. 1: Monks are forbidden to occupy themselves with secular business from motives of avarice, but not from motives of charity.

Reply Obj. 2: To occupy oneself with secular business on account of another's need is not officiousness but charity.

Reply Obj. 3: To haunt the palaces of kings from motives of pleasure, glory, or avarice is not becoming to religious, but there is nothing unseemly in their visiting them from motives of piety. Hence it is written (4 Kings 4:13): "Hast thou any business, and wilt thou that I speak to the king or to the general of the army?" Likewise it becomes religious to go to the palaces of kings to rebuke and guide them, even as John the Baptist rebuked Herod, as related in Matt. 14:4.

THIRD ARTICLE [II-II, Q. 187, Art. 3]

Whether Religious Are Bound to Manual Labor?

Objection 1: It would seem that religious are bound to manual labor. For religious are not exempt from the observance of precepts. Now manual labor is a matter of precept according to 1 Thess. 4:11, "Work with your own hands as we commanded you"; wherefore Augustine says (De oper. Monach. xxx): "But who can allow these insolent men," namely religious that do no work, of whom he is speaking there, "who disregard the most salutary admonishment of the Apostle, not merely to be borne with as being weaker than others, but even to preach as though they were holier than others." Therefore it would seem that religious are bound to manual labor.

Obj. 2: Further, a gloss [*St. Augustine, (De oper. Monach. xxi)] on 2 Thess. 3:10, "If any man will not work, neither let him eat," says: "Some say that this command of the Apostle refers to spiritual works, and not to the bodily labor of the farmer or craftsman"; and further on: "But it is useless for them to try to hide from themselves and from others the fact that they are unwilling not only to

fulfil, but even to understand the useful admonishments of charity"; and again: "He wishes God's servants to make a living by working with their bodies." Now religious especially are called servants of God, because they give themselves entirely to the service of God, as Dionysius asserts (Eccl. Hier. vi). Therefore it would seem that they are bound to manual labor.

Obj. 3: Further, Augustine says (De oper. Monach. xvii): "I would fain know how they would occupy themselves, who are unwilling to work with their body. We occupy our time, say they, with prayers, psalms, reading, and the word of God." Yet these things are no excuse, and he proves this, as regards each in particular. For in the first place, as to prayer, he says: "One prayer of the obedient man is sooner granted than ten thousand prayers of the contemptuous": meaning that those are contemptuous and unworthy to be heard who work not with their hands. Secondly, as to the divine praises he adds: "Even while working with their hands they can easily sing hymns to God." Thirdly, with regard to reading, he goes on to say: "Those who say they are occupied in reading, do they not find there what the Apostle commanded? What sort of perverseness is this, to wish to read but not to obey what one reads?" Fourthly, he adds in reference to preaching [*Cap. xviii]: "If one has to speak, and is so busy that he cannot spare time for manual work, can all in the monastery do this? And since all cannot do this, why should all make this a pretext for being exempt? And even if all were able, they should do so by turns, not only so that the others may be occupied in other works, but also because it suffices that one speak while many listen." Therefore it would seem that religious should not desist from manual labor on account of such like spiritual works to which they devote themselves.

Obj. 4: Further, a gloss on Luke 12:33, "Sell what you possess," says: "Not only give your clothes to the poor, but sell what you possess, that having once for all renounced all your possessions for the Lord's sake, you may henceforth work with the labor of your hands, so as to have wherewith to live or to give alms." Now it belongs properly to religious to renounce all they have. Therefore it would seem likewise to belong to them to live and give alms through the labor of their hands.

Obj. 5: Further, religious especially would seem to be bound to imitate the life of the apostles, since they profess the state of perfection. Now the apostles worked with their own hands, according to 1 Cor. 4:12: "We labor, working with our own hands." Therefore it would seem that religious are bound to manual labor.

On the contrary, Those precepts that are commonly enjoined upon all are equally binding on religious and seculars. But the precept of manual labor is enjoined upon all in common, as appears from 2 Thess. 3:6, "Withdraw yourselves from every brother walking disorderly," etc. (for by brother he signifies every Christian, according to 1 Cor. 7:12, "If any brother have a wife that believeth not"). Now it is written in the same passage (2 Thess. 3:10): "If any man will not work, neither let him eat." Therefore religious are not bound to manual labor any more than seculars are.

I answer that, Manual labor is directed to four things. First and principally to obtain food; wherefore it was said to the first man (Gen. 3:19): "In the sweat of thy face shalt thou eat bread," and it is written (Ps. 127:2): "For thou shalt eat the labors of thy hands." Secondly, it is directed to the removal of idleness whence arise many evils; hence it is written (Ecclus. 33:28, 29): "Send" thy slave "to work, that he be not idle, for idleness hath taught much evil." Thirdly, it is directed to the curbing of concupiscence, inasmuch as it is a means of afflicting the body; hence it is written (2 Cor. 6:5, 6): "In labors, in watchings, in fastings, in chastity." Fourthly, it is directed to almsgiving, wherefore it is written (Eph. 4:28): "He that stole, let him now steal no more; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need." Accordingly, in so far as manual labor is directed to obtaining food, it comes under a necessity of precept in so far as it is necessary for that end: since that which is directed to an end derives its necessity from that end, being, in effect, so far necessary as the end cannot be obtained without it. Consequently he who has no other means of livelihood is bound to work with his hands, whatever his condition may be. This is signified by the words of the Apostle: "If any man will not work, neither let him eat," as though to say: "The necessity of manual labor is the necessity of meat." So that if one could live without eating, one would not be bound to work with one's hands. The same applies to those who have no other lawful means of livelihood: since a man is understood to be unable to do what he cannot do lawfully. Wherefore we find that the Apostle prescribed manual labor merely as a remedy for the sin of those who gained their livelihood by unlawful means. For the Apostle ordered manual labor first of all in order to avoid theft, as appears from Eph. 4:28, "He that stole, let him now steal no more; but rather let him labor, working with his hands." Secondly, to avoid the coveting of others' property, wherefore it is written (1 Thess. 4:11): "Work with your own hands, as we commanded you, and that you walk honestly towards them that are without." Thirdly, to avoid the discreditable pursuits whereby some seek a livelihood. Hence he says (2 Thess. 3:10-12):

"When we were with you, this we declared to you: that if any man will not work, neither let him eat. For we have heard that there are some among you who walk disorderly, working not at all, but curiously meddling" (namely, as a gloss explains it, "who make a living by meddling in unlawful things). Now we charge them that are such, and beseech them . . . that working with silence, they would eat their own bread." Hence Jerome states (Super epist. ad Galat. [*Preface to Bk. ii of Commentary]) that the Apostle said this "not so much in his capacity of teacher as on account of the faults of the people."

It must, however, be observed that under manual labor are comprised all those human occupations whereby man can lawfully gain a livelihood, whether by using his hands, his feet, or his tongue. For watchmen, couriers, and such like who live by their labor, are understood to live by their handiwork: because, since the hand is "the organ of organs" [*De Anima iii, 8], handiwork denotes all kinds of work, whereby a man may lawfully gain a livelihood.

In so far as manual labor is directed to the removal of idleness, or the affliction of the body, it does not come under a necessity of precept if we consider it in itself, since there are many other means besides manual labor of afflicting the body or of removing idleness: for the flesh is afflicted by fastings and watchings, and idleness is removed by meditation on the Holy Scriptures and by the divine praises. Hence a gloss on Ps. 118:82, "My eyes have failed for Thy word," says: "He is not idle who meditates only on God's word; nor is he who works abroad any better than he who devotes himself to the study of knowing the truth." Consequently for these reasons religious are not bound to manual labor, as neither are seculars, except when they are so bound by the statutes of their order. Thus Jerome says (Ep. cxxv ad Rustic Monach.): "The Egyptian monasteries are wont to admit none unless they work or labor, not so much for the necessities of life, as for the welfare of the soul, lest it be led astray by wicked thoughts." But in so far as manual labor is directed to almsgiving, it does not come under the necessity of precept, save perchance in some particular case, when a man is under an obligation to give alms, and has no other means of having the wherewithal to assist the poor: for in such a case religious would be bound as well as seculars to do manual labor.

Reply Obj. 1: This command of the Apostle is of natural law: wherefore a gloss on 2 Thess. 3:6, "That you withdraw yourselves from every brother walking disorderly," says, "otherwise than the natural order requires," and he is speaking of those who abstained from manual labor. Hence nature has provided man with

hands instead of arms and clothes, with which she has provided other animals, in order that with his hands he may obtain these and all other necessaries. Hence it is clear that this precept, even as all the precepts of the natural law, is binding on both religious and seculars alike. Yet not everyone sins that works not with his hands, because those precepts of the natural law which regard the good of the many are not binding on each individual, but it suffices that one person apply himself to this business and another to that; for instance, that some be craftsmen, others husbandmen, others judges, and others teachers, and so forth, according to the words of the Apostle (1 Cor. 12:17), "If the whole body were the eye, where would be the hearing? If the whole were the hearing, where would be the smelling?"

Reply Obj. 2: This gloss is taken from Augustine's *De operibus Monachorum*, cap. 21, where he speaks against certain monks who declared it to be unlawful for the servants of God to work with their hands, on account of our Lord's saying (Matt. 6:25): "Be not solicitous for your life, what you shall eat." Nevertheless his words do not imply that religious are bound to work with their hands, if they have other means of livelihood. This is clear from his adding: "He wishes the servants of God to make a living by working with their bodies." Now this does not apply to religious any more than to seculars, which is evident for two reasons. First, on account of the way in which the Apostle expresses himself, by saying: "That you withdraw yourselves from every brother walking disorderly." For he calls all Christians brothers, since at that time religious orders were not as yet founded. Secondly, because religious have no other obligations than what seculars have, except as required by the rule they profess: wherefore if their rule contain nothing about manual labor, religious are not otherwise bound to manual labor than seculars are.

Reply Obj. 3: A man may devote himself in two ways to all the spiritual works mentioned by Augustine in the passage quoted: in one way with a view to the common good, in another with a view to his private advantage. Accordingly those who devote themselves publicly to the aforesaid spiritual works are thereby exempt from manual labor for two reasons: first, because it behooves them to be occupied exclusively with such like works; secondly, because those who devote themselves to such works have a claim to be supported by those for whose advantage they work.

On the other hand, those who devote themselves to such works not publicly but privately as it were, ought not on that account to be exempt from manual labor,

nor have they a claim to be supported by the offerings of the faithful, and it is of these that Augustine is speaking. For when he says: "They can sing hymns to God even while working with their hands; like the craftsmen who give tongue to fable telling without withdrawing their hands from their work," it is clear that he cannot refer to those who sing the canonical hours in the church, but to those who tell psalms or hymns as private prayers. Likewise what he says of reading and prayer is to be referred to the private prayer and reading which even lay people do at times, and not to those who perform public prayers in the church, or give public lectures in the schools. Hence he does not say: "Those who say they are occupied in teaching and instructing," but: "Those who say they are occupied in reading." Again he speaks of that preaching which is addressed, not publicly to the people, but to one or a few in particular by way of private admonishment. Hence he says expressly: "If one has to speak." For according to a gloss on 1 Cor. 2:4, "Speech is addressed privately, preaching to many."

Reply Obj. 4: Those who despise all for God's sake are bound to work with their hands, when they have no other means of livelihood, or of almsgiving (should the case occur where almsgiving were a matter of precept), but not otherwise, as stated in the Article. It is in this sense that the gloss quoted is to be understood.

Reply Obj. 5: That the apostles worked with their hands was sometimes a matter of necessity, sometimes a work of supererogation. It was of necessity when they failed to receive a livelihood from others. Hence a gloss on 1 Cor. 4:12, "We labor, working with our own hands," adds, "because no man giveth to us." It was supererogation, as appears from 1 Cor. 9:12, where the Apostle says that he did not use the power he had of living by the Gospel. The Apostle had recourse to this supererogation for three motives. First, in order to deprive the false apostles of the pretext for preaching, for they preached merely for a temporal advantage; hence he says (2 Cor. 11:12): "But what I do, that I will do that I may cut off the occasion from them," etc. Secondly, in order to avoid burdening those to whom he preached; hence he says (2 Cor. 12:13): "What is there that you have had less than the other churches, but that I myself was not burthensome to you?" Thirdly, in order to give an example of work to the idle; hence he says (2 Thess. 3:8, 9): "We worked night and day . . . that we might give ourselves a pattern unto you, to imitate us." However, the Apostle did not do this in places like Athens where he had facilities for preaching daily, as Augustine observes (De oper. Monach. xviii). Yet religious are not for this reason bound to imitate the Apostle in this matter, since they are not bound to all works of supererogation: wherefore neither did the other apostles work with their hands.

FOURTH ARTICLE [II-II, Q. 187, Art. 4]

Whether It Is Lawful for Religious to Live on Alms?

Objection 1: It would seem unlawful for religious to live on alms. For the Apostle (1 Tim. 5:16) forbids those widows who have other means of livelihood to live on the alms of the Church, so that the Church may have "sufficient for them that are widows indeed." And Jerome says to Pope Damasus [*Cf. Cf. Can. Clericos, cause. i, qu. 2; Can. Quoniam, cause xvi, qu. 1; Regul. Monach. iv among the supposititious works of St. Jerome] that "those who have sufficient income from their parents and their own possessions, if they take what belongs to the poor they commit and incur the guilt of sacrilege, and by the abuse of such things they eat and drink judgment to themselves." Now religious if they be able-bodied can support themselves by the work of their hands. Therefore it would seem that they sin if they consume the alms belonging to the poor.

Obj. 2: Further, to live at the expense of the faithful is the stipend appointed to those who preach the Gospel in payment of their labor or work, according to Matt. 10:10: "The workman is worthy of his meat." Now it belongs not to religious to preach the Gospel, but chiefly to prelates who are pastors and teachers. Therefore religious cannot lawfully live on the alms of the faithful.

Obj. 3: Further, religious are in the state of perfection. But it is more perfect to give than to receive alms; for it is written (Acts 20:35): "It is a more blessed thing to give, rather than to receive." Therefore they should not live on alms, but rather should they give alms of their handiwork.

Obj. 4: Further, it belongs to religious to avoid obstacles to virtue and occasions of sin. Now the receiving of alms offers an occasion of sin, and hinders an act of virtue; hence a gloss on 2 Thess. 3:9, "That we might give ourselves a pattern unto you," says: "He who through idleness eats often at another's table, must needs flatter the one who feeds him." It is also written (Ex. 23:8): "Neither shalt thou take bribes which . . . blind the wise, and pervert the words of the just," and (Prov. 22:7): "The borrower is servant to him that lendeth." This is contrary to religion, wherefore a gloss on 2 Thess. 3:9, "That we might give ourselves a pattern," etc., says, "our religion calls men to liberty." Therefore it would seem that religious should not live on alms.

Obj. 5: Further, religious especially are bound to imitate the perfection of the apostles; wherefore the Apostle says (Phil. 3:15): "Let us . . . as many as are perfect, be thus minded." But the Apostle was unwilling to live at the expense of the faithful, either in order to cut off the occasion from the false apostles as he himself says (2 Cor. 11:12), or to avoid giving scandal to the weak, as appears from 1 Cor. 9:12. It would seem therefore that religious ought for the same reasons to refrain from living on alms. Hence Augustine says (De oper. Monach. 28): "Cut off the occasion of disgraceful marketing whereby you lower yourselves in the esteem of others, and give scandal to the weak: and show men that you seek not an easy livelihood in idleness, but the kingdom of God by the narrow and strait way."

On the contrary, Gregory says (Dial. ii, 1): The Blessed Benedict after leaving his home and parents dwelt for three years in a cave, and while there lived on the food brought to him by a monk from Rome. Nevertheless, although he was able-bodied, we do not read that he sought to live by the labor of his hands. Therefore religious may lawfully live on alms.

I answer that, A man may lawfully live on what is his or due to him. Now that which is given out of liberality becomes the property of the person to whom it is given. Wherefore religious and clerics whose monasteries or churches have received from the munificence of princes or of any of the faithful any endowment whatsoever for their support, can lawfully live on such endowment without working with their hands, and yet without doubt they live on alms. Wherefore in like manner if religious receive movable goods from the faithful they can lawfully live on them. For it is absurd to say that a person may accept an alms of some great property but not bread or some small sum of money. Nevertheless since these gifts would seem to be bestowed on religious in order that they may have more leisure for religious works, in which the donors of temporal goods wish to have a share, the use of such gifts would become unlawful for them if they abstained from religious works, because in that case, so far as they are concerned, they would be thwarting the intention of those who bestowed those gifts.

A thing is due to a person in two ways. First, on account of necessity, which makes all things common, as Ambrose [*Basil, Serm. de Temp. lxiv, among the supposititious works of St. Ambrose] asserts. Consequently if religious be in need they can lawfully live on alms. Such necessity may occur in three ways. First, through weakness of body, the result being that they are unable to make a

living by working with their hands. Secondly, because that which they gain by their handiwork is insufficient for their livelihood: wherefore Augustine says (De oper. Monach. xvii) that "the good works of the faithful should not leave God's servants who work with their hands without a supply of necessaries, that when the hour comes for them to nourish their souls, so as to make it impossible for them to do these corporal works, they be not oppressed by want." Thirdly, because of the former mode of life of those who were unwont to work with their hands: wherefore Augustine says (De oper. Monach. xxi) that "if they had in the world the wherewithal easily to support this life without working, and gave it to the needy when they were converted to God, we must credit their weakness and bear with it." For those who have thus been delicately brought up are wont to be unable to bear the toil of bodily labor.

In another way a thing becomes due to a person through his affording others something whether temporal or spiritual, according to 1 Cor. 9:11, "If we have sown unto you spiritual things, is it a great matter if we reap your carnal things?" And in this sense religious may live on alms as being due to them in four ways. First, if they preach by the authority of the prelates. Secondly, if they be ministers of the altar, according to 1 Cor. 9:13, 14, "They that serve the altar partake with the altar. So also the lord ordained that they who preach the Gospel should live by the Gospel." Hence Augustine says (De oper. Monach. xxi): "If they be gospelers, I allow, they have" (a claim to live at the charge of the faithful): "if they be ministers of the altar and dispensers of the sacraments, they need not insist on it, but it is theirs by perfect right." The reason for this is because the sacrament of the altar wherever it be offered is common to all the faithful. Thirdly, if they devote themselves to the study of Holy Writ to the common profit of the whole Church. Wherefore Jerome says (Contra Vigil. xiii): "It is still the custom in Judea, not only among us but also among the Hebrews, for those who meditate on the law of the Lord day and night, and have no other share on earth but God alone, to be supported by the subscriptions of the synagogues and of the whole world." Fourthly, if they have endowed the monastery with the goods they possessed, they may live on the alms given to the monastery. Hence Augustine says (De oper. Monach. xxv) that "those who renouncing or distributing their means, whether ample or of any amount whatever, have desired with pious and salutary humility to be numbered among the poor of Christ, have a claim on the community and on brotherly love to receive a livelihood in return. They are to be commended indeed if they work with their hands, but if they be unwilling, who will dare to force them? Nor does it matter, as he goes on to say, to which monasteries, or in what place any one of them has bestowed his goods on his needy brethren; for all Christians belong to one commonwealth."

On the other hand, in the default of any necessity, or of their affording any profit to others, it is unlawful for religious to wish to live in idleness on the alms given to the poor. Hence Augustine says (De oper. Monach. xxii): "Sometimes those who enter the profession of God's service come from a servile condition of life, from tilling the soil or working at some trade or lowly occupation. In their case it is not so clear whether they came with the purpose of serving God, or of evading a life of want and toil with a view to being fed and clothed in idleness, and furthermore to being honored by those by whom they were wont to be despised and downtrodden. Such persons surely cannot excuse themselves from work on

the score of bodily weakness, for their former mode of life is evidence against them." And he adds further on (De oper. Monach. xxv): "If they be unwilling to work, neither let them eat. For if the rich humble themselves to piety, it is not that the poor may be exalted to pride; since it is altogether unseemly that in a life wherein senators become laborers, laborers should become idle, and that where the lords of the manor have come after renouncing their ease, the serfs should live in comfort."

Reply Obj. 1: These authorities must be understood as referring to cases of necessity, that is to say, when there is no other means of succoring the poor: for then they would be bound not only to refrain from accepting alms, but also to give what they have for the support of the needy.

Reply Obj. 2: Prelates are competent to preach in virtue of their office, but religious may be competent to do so in virtue of delegation; and thus when they work in the field of the Lord, they may make their living thereby, according to 2 Tim. 2:6, "The husbandman that laboreth must first partake of the fruits," which a gloss explains thus, "that is to say, the preacher, who in the field of the Church tills the hearts of his hearers with the plough of God's word." Those also who minister to the preachers may live on alms. Hence a gloss on Rom. 15:27, "If the Gentiles have been made partakers of their spiritual things, they ought also in carnal things to minister to them," says, "namely, to the Jews who sent preachers from Jerusalem." There are moreover other reasons for which a person has a claim to live at the charge of the faithful, as stated above.

Reply Obj. 3: Other things being equal, it is more perfect to give than to receive. Nevertheless to give or to give up all one's possessions for Christ's sake, and to receive a little for one's livelihood is better than to give to the poor part by part, as stated above (Q. 186, A. 3, ad 6).

Reply Obj. 4: To receive gifts so as to increase one's wealth, or to accept a livelihood from another without having a claim to it, and without profit to others or being in need oneself, affords an occasion of sin. But this does not apply to religious, as stated above.

Reply Obj. 5: Whenever there is evident necessity for religious living on alms without doing any manual work, as well as an evident profit to be derived by others, it is not the weak who are scandalized, but those who are full of malice like the Pharisees, whose scandal our Lord teaches us to despise (Matt. 15:12-

14). If, however, these motives of necessity and profit be lacking, the weak might possibly be scandalized thereby; and this should be avoided. Yet the same scandal might be occasioned through those who live in idleness on the common revenues. _____

FIFTH ARTICLE [II-II, Q. 187, Art. 5]

Whether It Is Lawful for Religious to Beg?

Objection 1: It would seem unlawful for religious to beg. For Augustine says (De oper. Monach. xxviii): "The most cunning foe has scattered on all sides a great number of hypocrites wearing the monastic habit, who go wandering about the country," and afterwards he adds: "They all ask, they all demand to be supported in their profitable penury, or to be paid for a pretended holiness." Therefore it would seem that the life of mendicant religious is to be condemned.

Obj. 2: Further, it is written (1 Thess. 4:11): "That you . . . work with your own hands as we commanded you, and that you walk honestly towards them that are without: and that you want nothing of any man's": and a gloss on this passage says: "You must work and not be idle, because work is both honorable and a light to the unbeliever: and you must not covet that which belongs to another and much less beg or take anything." Again a gloss [*St. Augustine, (De oper. Monach. iii)] on 2 Thess. 3:10, "If any man will not work," etc. says: "He wishes the servants of God to work with the body, so as to gain a livelihood, and not be compelled by want to ask for necessaries." Now this is to beg. Therefore it would seem unlawful to beg while omitting to work with one's hands.

Obj. 3: Further, that which is forbidden by law and contrary to justice, is unbecoming to religious. Now begging is forbidden in the divine law; for it is written (Deut. 15:4): "There shall be no poor nor beggar among you," and (Ps. 36:25): "I have not seen the just forsaken, nor his seed seeking bread." Moreover an able-bodied mendicant is punished by civil law, according to the law (XI, xxvi, de Valid. Mendicant.). Therefore it is unfitting for religious to beg.

Obj. 4: Further, "Shame is about that which is disgraceful," as Damascene says (De Fide Orth. ii, 15). Now Ambrose says (De Offic. i, 30) that "to be ashamed to beg is a sign of good birth." Therefore it is disgraceful to beg: and consequently this is unbecoming to religious.

Obj. 5: Further, according to our Lord's command it is especially becoming to

preachers of the Gospel to live on alms, as stated above (A. 4). Yet it is not becoming that they should beg, since a gloss on 2 Tim. 2:6, "The husbandman, that laboreth," etc. says: "The Apostle wishes the gospeler to understand that to accept necessaries from those among whom he labors is not mendicancy but a right." Therefore it would seem unbecoming for religious to beg.

On the contrary, It becomes religious to live in imitation of Christ. Now Christ was a mendicant, according to Ps. 39:18, "But I am a beggar and poor"; where a gloss says: "Christ said this of Himself as bearing the 'form of a servant,'" and further on: "A beggar is one who entreats another, and a poor man is one who has not enough for himself." Again it is written (Ps. 69:6): "I am needy and poor"; where a gloss says: "'Needy,' that is a suppliant; 'and poor,' that is, not having enough for myself, because I have no worldly wealth." And Jerome says in a letter [*Reference unknown]: "Beware lest whereas thy Lord," i.e. Christ, "begged, thou amass other people's wealth." Therefore it becomes religious to beg.

I answer that, Two things may be considered in reference to mendicancy. The first is on the part of the act itself of begging, which has a certain abasement attaching to it; since of all men those would seem most abased who are not only poor, but are so needy that they have to receive their meat from others. In this way some deserve praise for begging out of humility, just as they abase themselves in other ways, as being the most efficacious remedy against pride which they desire to quench either in themselves or in others by their example. For just as a disease that arises from excessive heat is most efficaciously healed by things that excel in cold, so proneness to pride is most efficaciously healed by those things which savor most of abasement. Hence it is said in the Decretals (II, cap. Si quis semel, de Paenitentia): "To condescend to the humblest duties, and to devote oneself to the lowliest service is an exercise of humility; for thus one is able to heal the disease of pride and human glory." Hence Jerome praises Fabiola (Ep. lxxvii ad ocean.) for that she desired "to receive alms, having poured forth all her wealth for Christ's sake." The Blessed Alexis acted in like manner, for, having renounced all his possessions for Christ's sake he rejoiced in receiving alms even from his own servants. It is also related of the Blessed Arsenius in the Lives of the Fathers (v, 6) that he gave thanks because he was forced by necessity to ask for alms. Hence it is enjoined to some people as a penance for grievous sins to go on a pilgrimage begging. Since, however, humility like the other virtues should not be without discretion, it behooves one to be discreet in becoming a mendicant for the purpose of humiliation, lest a man thereby incur

the mark of covetousness or of anything else unbecoming. Secondly, mendicancy may be considered on the part of that which one gets by begging: and thus a man may be led to beg by a twofold motive. First, by the desire to have wealth or meat without working for it, and such like mendicancy is unlawful; secondly, by a motive of necessity or usefulness. The motive is one of necessity if a man has no other means of livelihood save begging; and it is a motive of usefulness if he wishes to accomplish something useful, and is unable to do so without the alms of the faithful. Thus alms are besought for the building of a bridge, or church, or for any other work whatever that is conducive to the common good: thus scholars may seek alms that they may devote themselves to the study of wisdom. In this way mendicancy is lawful to religious no less than to seculars.

Reply Obj. 1: Augustine is speaking there explicitly of those who beg from motives of covetousness.

Reply Obj. 2: The first gloss speaks of begging from motives of covetousness, as appears from the words of the Apostle; while the second gloss speaks of those who without effecting any useful purpose, beg their livelihood in order to live in idleness. On the other hand, he lives not idly who in any way lives usefully.

Reply Obj. 3: This precept of the divine law does not forbid anyone to beg, but it forbids the rich to be so stingy that some are compelled by necessity to beg. The civil law imposes a penalty on able-bodied mendicants who beg from motives neither of utility nor of necessity.

Reply Obj. 4: Disgrace is twofold; one arises from lack of honesty [*Cf. Q. 145, A. 1], the other from an external defect, thus it is disgraceful for a man to be sick or poor. Such like uncomeliness of mendicancy does not pertain to sin, but it may pertain to humility, as stated above.

Reply Obj. 5: Preachers have the right to be fed by those to whom they preach: yet if they wish to seek this by begging so as to receive it as a free gift and not as a right this will be a mark of greater humility. _____

SIXTH ARTICLE [II-II, Q. 187, Art. 6]

Whether It Is Lawful for Religious to Wear Coarser Clothes Than Others?

Objection 1: It would seem unlawful for religious to wear coarser clothes than others. For according to the Apostle (1 Thess. 5:22) we ought to "refrain from all appearance of evil." Now coarseness of clothes has an appearance of evil; for our Lord said (Matt. 7:15): "Beware of false prophets who come to you in the clothing of sheep": and a gloss on Apoc. 6:8, "Behold a pale horse," says: "The devil finding that he cannot succeed, neither by outward afflictions nor by manifest heresies, sends in advance false brethren, who under the guise of religion assume the characteristics of the black and red horses by corrupting the faith." Therefore it would seem that religious should not wear coarse clothes.

Obj. 2: Further, Jerome says (Ep. lii ad Nepotian.): "Avoid somber," i.e. black, "equally with glittering apparel. Fine and coarse clothes are equally to be shunned, for the one exhales pleasure, the other vainglory." Therefore, since vainglory is a graver sin than the use of pleasure, it would seem that religious who should aim at what is more perfect ought to avoid coarse rather than fine clothes.

Obj. 3: Further, religious should aim especially at doing works of penance. Now in works of penance we should use, not outward signs of sorrow, but rather signs of joy; for our Lord said (Matt. 6:16): "When you fast, be not, as the hypocrites, sad," and afterwards He added: "But thou, when thou fastest, anoint thy head and wash thy face." Augustine commenting on these words (De Serm. Dom. in Monte ii, 12): "In this chapter we must observe that not only the glare and pomp of outward things, but even the weeds of mourning may be a subject of ostentation, all the more dangerous as being a decoy under the guise of God's service." Therefore seemingly religious ought not to wear coarse clothes.

On the contrary, The Apostle says (Heb. 11:37): "They wandered about in sheep-skins, in goat-skins," and a gloss adds—"as Elias and others." Moreover it is said in the Decretal XXI, qu. iv, can. Omnis jactantia: "If any persons be found to deride those who wear coarse and religious apparel they must be reproved. For in the early times all those who were consecrated to God went about in common and coarse apparel."

I answer that, As Augustine says (De Doctr. Christ. iii, 12), "in all external things, it is not the use but the intention of the user that is at fault." In order to judge of this it is necessary to observe that coarse and homely apparel may be considered in two ways. First, as being a sign of a man's disposition or condition, because according to Ecclus. 19:27, "the attire . . . of the man" shows "what he

is." In this way coarseness of attire is sometimes a sign of sorrow: wherefore those who are beset with sorrow are wont to wear coarser clothes, just as on the other hand in times of festivity and joy they wear finer clothes. Hence penitents make use of coarse apparel, for example, the king (Jonah 3:6) who "was clothed with sack-cloth," and Achab (3 Kings 21:27) who "put hair-cloth upon his flesh." Sometimes, however, it is a sign of the contempt of riches and worldly ostentation. Wherefore Jerome says (Ep. cxxv ad Rustico Monach.): "Let your somber attire indicate your purity of mind, your coarse robe prove your contempt of the world, yet so that your mind be not inflated withal, lest your speech belie your habit." In both these ways it is becoming for religious to wear coarse attire, since religion is a state of penance and of contempt of worldly glory.

But that a person wish to signify this to others arises from three motives. First, in order to humble himself: for just as a man's mind is uplifted by fine clothes, so is it humbled by lowly apparel. Hence speaking of Achab who "put hair-cloth on his flesh," the Lord said to Elias: "Hast thou not seen Achab humbled before Me?" (3 Kings 21:29). Secondly, in order to set an example to others; wherefore a gloss on Matt. 3:4, "(John) had his garments of camel's hair," says: "He who preaches penance is clothed in the habit of penance." Thirdly, on account of vainglory; thus Augustine says (cf. Obj. 3) that "even the weeds of mourning may be a subject of ostentation."

Accordingly in the first two ways it is praiseworthy to wear humble apparel, but in the third way it is sinful.

Secondly, coarse and homely attire may be considered as the result of covetousness or negligence, and thus also it is sinful.

Reply Obj. 1: Coarseness of attire has not of itself the appearance of evil, indeed it has more the appearance of good, namely of the contempt of worldly glory. Hence it is that wicked persons hide their wickedness under coarse clothing. Hence Augustine says (De Serm. Dom. in Monte ii, 24) that "the sheep should not dislike their clothing for the reason that the wolves sometimes hide themselves under it."

Reply Obj. 2: Jerome is speaking there of the coarse attire that is worn on account of human glory.

Reply Obj. 3: According to our Lord's teaching men should do no deeds of holiness for the sake of show: and this is especially the case when one does something strange. Hence Chrysostom [*Hom. xiii in Matth. in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] says: "While praying a man should do nothing strange, so as to draw the gaze of others, either by shouting or striking his breast, or casting up his hands," because the very strangeness draws people's attention to him. Yet blame does not attach to all strange behavior that draws people's attention, for it may be done well or ill. Hence Augustine says (De Serm. Dom. in Monte ii, 12) that "in the practice of the Christian religion when a man draws attention to himself by unwonted squalor and shabbiness, since he acts thus voluntarily and not of necessity, we can gather from his other deeds whether his behavior is motivated by contempt of excessive dress or by affectation." Religious, however, would especially seem not to act thus from affectation, since they wear a coarse habit as a sign of their profession whereby they profess contempt of the world.

QUESTION 188

OF THE DIFFERENT KINDS OF RELIGIOUS LIFE
(In Eight Articles)

We must now consider the different kinds of religious life, and under this head there are eight points of inquiry:

(1) Whether there are different kinds of religious life or only one?

(2) Whether a religious order can be established for the works of the active life?

(3) Whether a religious order can be directed to soldiering?

(4) Whether a religious order can be established for preaching and the exercise of like works?

(5) Whether a religious order can be established for the study of science?

(6) Whether a religious order that is directed to the contemplative life is more excellent than one that is directed to the active life?

(7) Whether religious perfection is diminished by possessing something in

common?

(8) Whether the religious life of solitaries is to be preferred to the religious life of those who live in community? _____

FIRST ARTICLE [II-II, Q. 188, Art. 1]

Whether There Is Only One Religious Order?

Objection 1: It would seem that there is but one religious order. For there can be no diversity in that which is possessed wholly and perfectly; wherefore there can be only one sovereign good, as stated in the First Part (Q. 6, AA. 2, 3, 4). Now as Gregory says (Hom. xx in Ezech.), "when a man vows to Almighty God all that he has, all his life, all his knowledge, it is a holocaust," without which there is no religious life. Therefore it would seem that there are not many religious orders but only one.

Obj. 2: Further, things which agree in essentials differ only accidentally. Now there is no religious order without the three essential vows of religion, as stated above (Q. 186, AA. 6, 7). Therefore it would seem that religious orders differ not specifically, but only accidentally.

Obj. 3: Further, the state of perfection is competent both to religious and to bishops, as stated above (Q. 185, AA. 5, 7). Now the episcopate is not diversified specifically, but is one wherever it may be; wherefore Jerome says (Ep. cxlvi ad Evan.): "Wherever a bishop is, whether at Rome, or Gubbio, or Constantinople, or Reggio, he has the same excellence, the same priesthood." Therefore in like manner there is but one religious order.

Obj. 4: Further, anything that may lead to confusion should be removed from the Church. Now it would seem that a diversity of religious orders might confuse the Christian people, as stated in the Decretal de Statu Monach. et Canon. Reg. [*Cap. Ne Nimia, de Relig. Dom.]. Therefore seemingly there ought not to be different religious orders.

On the contrary, It is written (Ps. 44:10) that it pertains to the adornment of the queen that she is "surrounded with variety."

I answer that, As stated above (Q. 186, A, 7; Q. 187, A. 2), the religious state is a training school wherein one aims by practice at the perfection of charity. Now

there are various works of charity to which a man may devote himself; and there are also various kinds of exercise. Wherefore religious orders may be differentiated in two ways. First, according to the different things to which they may be directed: thus one may be directed to the lodging of pilgrims, another to visiting or ransoming captives. Secondly, there may be various religious orders according to the diversity of practices; thus in one religious order the body is chastised by abstinence in food, in another by the practice of manual labor, scantiness of clothes, or the like.

Since, however, the end imports most in every matter, [*Arist., *Topic.* vi 8] religious orders differ more especially according to their various ends than according to their various practices.

Reply Obj. 1: The obligation to devote oneself wholly to God's service is common to every religious order; hence religious do not differ in this respect, as though in one religious order a person retained some one thing of his own, and in another order some other thing. But the difference is in respect of the different things wherein one may serve God, and whereby a man may dispose himself to the service of God.

Reply Obj. 2: The three essential vows of religion pertain to the practice of religion as principles to which all other matters are reduced, as stated above (Q. 186, A. 7). But there are various ways of disposing oneself to the observance of each of them. For instance one disposes oneself to observe the vow of continence, by solitude of place, by abstinence, by mutual fellowship, and by many like means. Accordingly it is evident that the community of the essential vows is compatible with diversity of religious life, both on account of the different dispositions and on account of the different ends, as explained above.

Reply Obj. 3: In matters relating to perfection, the bishop stands in the position of agent, and the religious as passive, as stated above (Q. 184, A. 7). Now the agent, even in natural things, the higher it is, is so much the more one, whereas the things that are passive are various. Hence with reason the episcopal state is one, while religious orders are many.

Reply Obj. 4: Confusion is opposed to distinction and order. Accordingly the multitude of religious orders would lead to confusion, if different religious orders were directed to the same end and in the same way, without necessity or utility. Wherefore to prevent this happening it has been wholesomely forbidden

to establish a new religious order without the authority of the Sovereign Pontiff.

SECOND ARTICLE [II-II, Q. 188, Art. 2]

Whether a Religious Order Should Be Established for the Works of the Active Life?

Objection 1: It would seem that no religious order should be established for the works of the active life. For every religious order belongs to the state of perfection, as stated above (Q. 184, A. 5; Q. 186, A. 1). Now the perfection of the religious state consists in the contemplation of divine things. For Dionysius says (Eccl. Hier. vi) that they are "called servants of God by reason of their rendering pure service and subjection to God, and on account of the indivisible and singular life which unites them by holy reflections," i.e. contemplations, "on invisible things, to the Godlike unity and the perfection beloved of God." Therefore seemingly no religious order should be established for the works of the active life.

Obj. 2: Further, seemingly the same judgment applies to canons regular as to monks, according to Extra, De Postul., cap. Ex parte; and De Statu Monach., cap. Quod Dei timorem: for it is stated that "they are not considered to be separated from the fellowship of monks": and the same would seem to apply to all other religious. Now the monastic rule was established for the purpose of the contemplative life; wherefore Jerome says (Ep. lviii ad Paulin.): "If you wish to be what you are called, a monk," i.e. a solitary, "what business have you in a city?" The same is found stated in Extra, De Renuntiatione, cap. Nisi cum pridem; and De Regular., cap. Licet quibusdam. Therefore it would seem that every religious order is directed to the contemplative life, and none to the active life.

Obj. 3: Further, the active life is concerned with the present world. Now all religious are said to renounce the world; wherefore Gregory says (Hom. xx in Ezech.): "He who renounces this world, and does all the good he can, is like one who has gone out of Egypt and offers sacrifice in the wilderness." Therefore it would seem that no religious order can be directed to the active life.

On the contrary, It is written (James 1:27): "Religion clean and undefiled before God and the Father, is this: to visit the fatherless and widows in their

tribulation." Now this belongs to the active life. Therefore religious life can be fittingly directed to the active life.

I answer that, As stated above (A. 1), the religious state is directed to the perfection of charity, which extends to the love of God and of our neighbor. Now the contemplative life which seeks to devote itself to God alone belongs directly to the love of God, while the active life, which ministers to our neighbor's needs, belongs directly to the love of one's neighbor. And just as out of charity we love our neighbor for God's sake, so the services we render our neighbor redound to God, according to Matt. 25:40, "What you have done [Vulg.: 'As long as you did it'] to one of these My least brethren, you did it to Me." Consequently those services which we render our neighbor, in so far as we refer them to God, are described as sacrifices, according to Heb. 13:16, "Do not forget to do good and to impart, for by such sacrifices God's favor is obtained." And since it belongs properly to religion to offer sacrifice to God, as stated above (Q. 81, A. 1, ad 1; A. 4, ad 1), it follows that certain religious orders are fittingly directed to the works of the active life. Wherefore in the Conferences of the Fathers (Coll. xiv, 4) the Abbot Nesteros in distinguishing the various aims of religious orders says: "Some direct their intention exclusively to the hidden life of the desert and purity of heart; some are occupied with the instruction of the brethren and the care of the monasteries; while others delight in the service of the guesthouse," i.e. in hospitality.

Reply Obj. 1: Service and subjection rendered to God are not precluded by the works of the active life, whereby a man serves his neighbor for God's sake, as stated in the Article. Nor do these works preclude singularity of life; not that they involve man's living apart from his fellow-men, but in the sense that each man individually devotes himself to things pertaining to the service of God; and since religious occupy themselves with the works of the active life for God's sake, it follows that their action results from their contemplation of divine things. Hence they are not entirely deprived of the fruit of the contemplative life.

Reply Obj. 2: The same judgment applies to monks and to all other religious, as regards things common to all religious orders: for instance as regards their devoting themselves wholly to the divine service, their observance of the essential vows of religion, and their refraining from worldly business. But it does not follow that this likeness extends to other things that are proper to the monastic profession, and are directed especially to the contemplative life. Hence in the aforesaid Decretal, De Postulando, it is not simply stated that "the same

judgment applies to canons regular" as "to monks," but that it applies "in matters already mentioned," namely that "they are not to act as advocates in lawsuits." Again the Decretal quoted, De Statu Monach., after the statement that "canons regular are not considered to be separated from the fellowship of monks," goes on to say: "Nevertheless they obey an easier rule." Hence it is evident that they are not bound to all that monks are bound.

Reply Obj. 3: A man may be in the world in two ways: in one way by his bodily presence, in another way by the bent of his mind. Hence our Lord said to His disciples (John 15:19): "I have chosen you out of the world," and yet speaking of them to His Father He said (John 17:11): "These are in the world, and I come to Thee." Although, then, religious who are occupied with the works of the active life are in the world as to the presence of the body, they are not in the world as regards their bent of mind, because they are occupied with external things, not as seeking anything of the world, but merely for the sake of serving God: for "they . . . use this world, as if they used it not," to quote 1 Cor. 7:31. Hence (James 1:27) after it is stated that "religion clean and undefiled . . . is . . . to visit the fatherless and widows in their tribulation," it is added, "and to keep one's self unspotted from this world," namely to avoid being attached to worldly things.

THIRD ARTICLE [II-II, Q. 188, Art. 3]

Whether a Religious Order Can Be Directed to Soldiering?

Objection 1: It would seem that no religious order can be directed to soldiering. For all religious orders belong to the state of perfection. Now our Lord said with reference to the perfection of Christian life (Matt. 5:39): "I say to you not to resist evil; but if one strike thee on the right cheek, turn to him also the other," which is inconsistent with the duties of a soldier. Therefore no religious order can be established for soldiering.

Obj. 2: Further, the bodily encounter of the battlefield is more grievous than the encounter in words that takes place between counsel at law. Yet religious are forbidden to plead at law, as appears from the Decretal De Postulando quoted above (A. 2, Obj. 2). Therefore it is much less seemly for a religious order to be established for soldiering.

Obj. 3: Further, the religious state is a state of penance, as we have said above

(Q. 187, A. 6). Now according to the code of laws soldiering is forbidden to penitents. For it is said in the Decretal De Poenit., Dist. v, cap. 3: "It is altogether opposed to the rules of the Church, to return to worldly soldiering after doing penance." Therefore it is unfitting for any religious order to be established for soldiering.

Obj. 4: Further, no religious order may be established for an unjust object. But as Isidore says (Etym. xviii, 1), "A just war is one that is waged by order of the emperor." Since then religious are private individuals, it would seem unlawful for them to wage war; and consequently no religious order may be established for this purpose.

On the contrary, Augustine says (Ep. clxxxix; ad Bonifac.), "Beware of thinking that none of those can please God who handle war-like weapons. Of such was holy David to whom the Lord gave great testimony." Now religious orders are established in order that men may please God. Therefore nothing hinders the establishing of a religious order for the purpose of soldiering.

I answer that, As stated above (A. 2), a religious order may be established not only for the works of the contemplative life, but also for the works of the active life, in so far as they are concerned in helping our neighbor and in the service of God, but not in so far as they are directed to a worldly object. Now the occupation of soldiering may be directed to the assistance of our neighbor, not only as regards private individuals, but also as regards the defense of the whole commonwealth. Hence it is said of Judas Machabeus (1 Macc. 3:2, 3) that "he [Vulg.: 'they'] fought with cheerfulness the battle of Israel, and he got his people great honor." It can also be directed to the upkeep of divine worship, wherefore (1 Macc. 3:21) Judas is stated to have said: "We will fight for our lives and our laws," and further on (1 Macc. 13:3) Simon said: "You know what great battles I and my brethren, and the house of my father, have fought for the laws and the sanctuary."

Hence a religious order may be fittingly established for soldiering, not indeed for any worldly purpose, but for the defense of divine worship and public safety, or also of the poor and oppressed, according to Ps. 81:4: "Rescue the poor, and deliver the needy out of the hand of the sinner."

Reply Obj. 1: Not to resist evil may be understood in two ways. First, in the sense of forgiving the wrong done to oneself, and thus it may pertain to

perfection, when it is expedient to act thus for the spiritual welfare of others. Secondly, in the sense of tolerating patiently the wrongs done to others: and this pertains to imperfection, or even to vice, if one be able to resist the wrongdoer in a becoming manner. Hence Ambrose says (De Offic. i, 27): "The courage whereby a man in battle defends his country against barbarians, or protects the weak at home, or his friends against robbers is full of justice": even so our Lord says in the passage quoted [*Luke 6:30: "Of him that taketh away thy goods, ask them not again"; Cf. Matt. 5:40," . . . thy goods, ask them not again."] If, however, a man were not to demand the return of that which belongs to another, he would sin if it were his business to do so: for it is praiseworthy to give away one's own, but not another's property. And much less should the things of God be neglected, for as Chrysostom [*Hom. v in Matth. in the Opus Imperfectum, falsely ascribed to St. John Chrysostom] says, "it is most wicked to overlook the wrongs done to God."

Reply Obj. 2: It is inconsistent with any religious order to act as counsel at law for a worldly object, but it is not inconsistent to do so at the orders of one's superior and in favor of one's monastery, as stated in the same Decretal, or for the defense of the poor and widows. Wherefore it is said in the Decretals (Dist. lxxxviii, cap. 1): "The holy synod has decreed that henceforth no cleric is to buy property or occupy himself with secular business, save with a view to the care of the fatherless . . . and widows." Likewise to be a soldier for the sake of some worldly object is contrary to all religious life, but this does not apply to those who are soldiers for the sake of God's service.

Reply Obj. 3: Worldly soldiering is forbidden to penitents, but the soldiering which is directed to the service of God is imposed as a penance on some people, as in the case of those upon whom it is enjoined to take arms in defense of the Holy Land.

Reply Obj. 4: The establishment of a religious order for the purpose of soldiering does not imply that the religious can wage war on their own authority; but they can do so only on the authority of the sovereign or of the Church.

FOURTH ARTICLE [II-II, Q. 188, Art. 4]

Whether a Religious Order Can Be Established for Preaching or Hearing Confessions?

Objection 1: It would seem that no religious order may be established for preaching, or hearing confessions. For it is said (VII, qu. i [*Cap. Hoc nequaquam; Cf. Q. 187, A. 1, Obj. 1]): "The monastic life is one of subjection and discipleship, not of teaching, authority, or pastoral care," and the same apparently applies to religious. Now preaching and hearing confessions are the actions of a pastor and teacher. Therefore a religious order should not be established for this purpose.

Obj. 2: Further, the purpose for which a religious order is established would seem to be something most proper to the religious life, as stated above (A. 1). Now the aforesaid actions are not proper to religious but to bishops. Therefore a religious order should not be established for the purpose of such actions.

Obj. 3: Further, it seems unfitting that the authority to preach and hear confessions should be committed to an unlimited number of men; and there is no fixed number of those who are received into a religious order. Therefore it is unfitting for a religious order to be established for the purpose of the aforesaid actions.

Obj. 4: Further, preachers have a right to receive their livelihood from the faithful of Christ, according to 1 Cor. 9. If then the office of preaching be committed to a religious order established for that purpose, it follows that the faithful of Christ are bound to support an unlimited number of persons, which would be a heavy burden on them. Therefore a religious order should not be established for the exercise of these actions.

Obj. 5: Further, the organization of the Church should be in accordance with Christ's institution. Now Christ sent first the twelve apostles to preach, as related in Luke 9, and afterwards He sent the seventy-two disciples, as stated in Luke 10. Moreover, according to the gloss of Bede on "And after these things" (Luke 10:1), "the apostles are represented by the bishops, the seventy-two disciples by the lesser priests," i.e. the parish priests. Therefore in addition to bishops and parish priests, no religious order should be established for the purpose of preaching and hearing confessions.

On the contrary, In the Conferences of the Fathers (Coll. xiv, 4), Abbot Nesteros, speaking of the various kinds of religious orders, says: "Some choosing the care of the sick, others devoting themselves to the relief of the afflicted and oppressed, or applying themselves to teaching, or giving alms to the poor, have

been most highly esteemed on account of their devotion and piety." Therefore just as a religious order may be established for the care of the sick, so also may one be established for teaching the people by preaching and like works.

I answer that, As stated above (A. 2), it is fitting for a religious order to be established for the works of the active life, in so far as they are directed to the good of our neighbor, the service of God, and the upkeep of divine worship. Now the good of our neighbor is advanced by things pertaining to the spiritual welfare of the soul rather than by things pertaining to the supplying of bodily needs, in proportion to the excellence of spiritual over corporal things. Hence it was stated above (Q. 32, A. 3) that spiritual works of mercy surpass corporal works of mercy. Moreover this is more pertinent to the service of God, to Whom no sacrifice is more acceptable than zeal for souls, as Gregory says (Hom. xii in Ezech.). Furthermore, it is a greater thing to employ spiritual arms in defending the faithful against the errors of heretics and the temptations of the devil, than to protect the faithful by means of bodily weapons. Therefore it is most fitting for a religious order to be established for preaching and similar works pertaining to the salvation of souls.

Reply Obj. 1: He who works by virtue of another, acts as an instrument. And a minister is like an "animated instrument," as the Philosopher says (Polit. i, 2 [*Cf. *Ethic.* viii, 11]). Hence if a man preach or do something similar by the authority of his superiors, he does not rise above the degree of "discipleship" or "subjection," which is competent to religious.

Reply Obj. 2: Some religious orders are established for soldiering, to wage war, not indeed on their own authority, but on that of the sovereign or of the Church who are competent to wage war by virtue of their office, as stated above (A. 3, ad 4). In the same way certain religious orders are established for preaching and hearing confessions, not indeed by their own authority, but by the authority of the higher and lower superiors, to whom these things belong by virtue of their office. Consequently to assist one's superiors in such a ministry is proper to a religious order of this kind.

Reply Obj. 3: Bishops do not allow these religious severally and indiscriminately to preach or hear confessions, but according to the discretion of the religious superiors, or according to their own appointment.

Reply Obj. 4: The faithful are not bound by law to contribute to the support of

other than their ordinary prelates, who receive the tithes and offerings of the faithful for that purpose, as well as other ecclesiastical revenues. But if some men are willing to minister to the faithful by exercising the aforesaid acts gratuitously, and without demanding payment as of right, the faithful are not burdened thereby because their temporal contributions can be liberally repaid by those men, nor are they bound by law to contribute, but by charity, and yet not so that they be burdened thereby and others eased, as stated in 2 Cor. 8:13. If, however, none be found to devote themselves gratuitously to services of this kind, the ordinary prelate is bound, if he cannot suffice by himself, to seek other suitable persons and support them himself.

Reply Obj. 5: The seventy-two disciples are represented not only by the parish priests, but by all those of lower order who in any way assist the bishops in their office. For we do not read that our Lord appointed the seventy-two disciples to certain fixed parishes, but that "He sent them two and two before His face into every city and place whither He Himself was to come." It was fitting, however, that in addition to the ordinary prelates others should be chosen for these duties on account of the multitude of the faithful, and the difficulty of finding a sufficient number of persons to be appointed to each locality, just as it was necessary to establish religious orders for military service, on account of the secular princes being unable to cope with unbelievers in certain countries.

FIFTH ARTICLE [II-II, Q. 188, Art. 5]

Whether a Religious Order Should Be Established for the Purpose of Study?

Objection 1: It would seem that a religious order should not be established for the purpose of study. For it is written (Ps. 70:15, 16): "Because I have not known letters [Douay: 'learning'], I will enter into the powers of the Lord," i.e. "Christian virtue," according to a gloss. Now the perfection of Christian virtue, seemingly, pertains especially to religious. Therefore it is not for them to apply themselves to the study of letters.

Obj. 2: Further, that which is a source of dissent is unbecoming to religious, who are gathered together in the unity of peace. Now study leads to dissent: wherefore different schools of thought arose among the philosophers. Hence Jerome (Super Epist. ad Tit. 1:5) says: "Before a diabolical instinct brought

study into religion, and people said: I am of Paul, I of Apollo, I of Cephas," etc. Therefore it would seem that no religious order should be established for the purpose of study.

Obj. 3: Further, those who profess the Christian religion should profess nothing in common with the Gentiles. Now among the Gentiles were some who professed philosophy, and even now some secular persons are known as professors of certain sciences. Therefore the study of letters does not become religious.

On the contrary, Jerome (Ep. liii ad Paulin.) urges him to acquire learning in the monastic state, saying: "Let us learn on earth those things the knowledge of which will remain in heaven," and further on: "Whatever you seek to know, I will endeavor to know with you."

I answer that As stated above (A. 2), religion may be ordained to the active and to the contemplative life. Now chief among the works of the active life are those which are directly ordained to the salvation of souls, such as preaching and the like. Accordingly the study of letters is becoming to the religious life in three ways. First, as regards that which is proper to the contemplative life, to which the study of letters helps in a twofold manner. In one way by helping directly to contemplate, namely by enlightening the intellect. For the contemplative life of which we are now speaking is directed chiefly to the consideration of divine things, as stated above (Q. 180, A. 4), to which consideration man is directed by study; for which reason it is said in praise of the righteous (Ps. 1:2) that "he shall meditate day and night" on the law of the Lord, and (Ecclus. 39:1): "The wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets." In another way the study of letters is a help to the contemplative life indirectly, by removing the obstacles to contemplation, namely the errors which in the contemplation of divine things frequently beset those who are ignorant of the scriptures. Thus we read in the Conferences of the Fathers (Coll. x, 3) that the Abbot Serapion through simplicity fell into the error of the Anthropomorphites, who thought that God had a human shape. Hence Gregory says (Moral. vi) that "some through seeking in contemplation more than they are able to grasp, fall away into perverse doctrines, and by failing to be the humble disciples of truth become the masters of error." Hence it is written (Eccles. 2:3): "I thought in my heart to withdraw my flesh from wine, that I might turn my mind to wisdom and might avoid folly."

Secondly, the study of letters is necessary in those religious orders that are founded for preaching and other like works; wherefore the Apostle (Titus 1:9), speaking of bishops to whose office these acts belong, says: "Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers." Nor does it matter that the apostles were sent to preach without having studied letters, because, as Jerome says (Ep. liii ad Paulin.), "whatever others acquire by exercise and daily meditation in God's law, was taught them by the Holy Ghost."

Thirdly, the study of letters is becoming to religious as regards that which is common to all religious orders. For it helps us to avoid the lusts of the flesh; wherefore Jerome says (Ep. cxxv ad Rust. Monach.): "Love the science of the Scriptures and thou shalt have no love for carnal vice." For it turns the mind away from lustful thoughts, and tames the flesh on account of the toil that study entails according to Ecclus. 31:1, "Watching for riches* consumeth the flesh." [*_Vigilia honestatis._ St. Thomas would seem to have taken _honestas_ in the sense of virtue]. It also helps to remove the desire of riches, wherefore it is written (Wis. 7:8): "I . . . esteemed riches nothing in comparison with her," and (1 Macc. 12:9): "We needed none of these things," namely assistance from without, "having for our comfort the holy books that are in our hands." It also helps to teach obedience, wherefore Augustine says (De oper. Monach. xvii): "What sort of perverseness is this, to wish to read, but not to obey what one reads?" Hence it is clearly fitting that a religious order be established for the study of letters.

Reply Obj. 1: This commentary of the gloss is an exposition of the Old Law of which the Apostle says (2 Cor. 3:6): "The letter killeth." Hence not to know letters is to disapprove of the circumcision of the "letter" and other carnal observances.

Reply Obj. 2: Study is directed to knowledge which, without charity, "puffeth up," and consequently leads to dissent, according to Prov. 13:10, "Among the proud there are always dissensions": whereas, with charity, it "edifieth and begets concord." Hence the Apostle after saying (1 Cor. 1:5): "You are made rich . . . in all utterance and in all knowledge," adds (1 Cor. 1:10): "That you all speak the same thing, and that there be no schisms among you." But Jerome is not speaking here of the study of letters, but of the study of dissensions which heretics and schismatics have brought into the Christian religion.

Reply Obj. 3: The philosophers professed the study of letters in the matter of

secular learning: whereas it becomes religious to devote themselves chiefly to the study of letters in reference to the doctrine that is "according to godliness" (Titus 1:1). It becomes not religious, whose whole life is devoted to the service of God, to seek for other learning, save in so far as it is referred to the sacred doctrine. Hence Augustine says at the end of *De Musica* vi, 17: "Whilst we think that we should not overlook those whom heretics delude by the deceitful assurance of reason and knowledge, we are slow to advance in the consideration of their methods. Yet we should not be praised for doing this, were it not that many holy sons of their most loving mother the Catholic Church had done the same under the necessity of confounding heretics." _____

SIXTH ARTICLE [II-II, Q. 188, Art. 6]

Whether a Religious Order That Is Devoted to the Contemplative Life Is More Excellent Than on That Is Given to the Active Life?

Objection 1: It would seem that a religious order which is devoted to the contemplative life is not more excellent than one which is given to the active life. For it is said (Extra, de Regular. et Transeunt. ad Relig., cap. Licet), quoting the words of Innocent III: "Even as a greater good is preferred to a lesser, so the common profit takes precedence of private profit: and in this case teaching is rightly preferred to silence, responsibility to contemplation, work to rest." Now the religious order which is directed to the greater good is better. Therefore it would seem that those religious orders that are directed to the active life are more excellent than those which are directed to the contemplative life.

Obj. 2: Further, every religious order is directed to the perfection of charity, as stated above (AA. 1, 2). Now a gloss on Heb. 12:4, "For you have not yet resisted unto blood," says: "In this life there is no more perfect love than that to which the holy martyrs attained, who fought against sin unto blood." Now to fight unto blood is becoming those religious who are directed to military service, and yet this pertains to the active life. Therefore it would seem that religious orders of this kind are the most excellent.

Obj. 3: Further, seemingly the stricter a religious order is, the more excellent it is. But there is no reason why certain religious orders directed to the active life should not be of stricter observance than those directed to the contemplative life. Therefore they are more excellent.

On the contrary, our Lord said (Luke 10:42) that the "best part" was Mary's, by whom the contemplative life is signified.

I answer that, As stated above (A. 1), the difference between one religious order and another depends chiefly on the end, and secondarily on the exercise. And since one thing cannot be said to be more excellent than another save in respect of that in which it differs therefrom, it follows that the excellence of one religious order over another depends chiefly on their ends, and secondarily on their respective exercises. Nevertheless each of these comparisons is considered in a different way. For the comparison with respect to the end is absolute, since the end is sought for its own sake; whereas the comparison with respect to exercise is relative, since exercise is sought not for its own sake, but for the sake of the end. Hence a religious order is preferable to another, if it be directed to an end that is absolutely more excellent either because it is a greater good or because it is directed to more goods. If, however, the end be the same, the excellence of one religious order over another depends secondarily, not on the amount of exercise, but on the proportion of the exercise to the end in view. Wherefore in the Conferences of the Fathers (Coll. ii, 2) Blessed Antony is quoted, as preferring discretion whereby a man moderates all his actions, to fastings, watchings, and all such observances.

Accordingly we must say that the work of the active life is twofold. one proceeds from the fulness of contemplation, such as teaching and preaching. Wherefore Gregory says (Hom. v in Ezech.) that the words of Ps. 144:7, "They shall publish the memory of . . . Thy sweetness," refer "to perfect men returning from their contemplation." And this work is more excellent than simple contemplation. For even as it is better to enlighten than merely to shine, so is it better to give to others the fruits of one's contemplation than merely to contemplate. The other work of the active life consists entirely in outward occupation, for instance almsgiving, receiving guests, and the like, which are less excellent than the works of contemplation, except in cases of necessity, as stated above (Q. 182, A. 1). Accordingly the highest place in religious orders is held by those which are directed to teaching and preaching, which, moreover, are nearest to the episcopal perfection, even as in other things "the end of that which is first is in conjunction with the beginning of that which is second," as Dionysius states (Div. Nom. vii). The second place belongs to those which are directed to contemplation, and the third to those which are occupied with external actions.

Moreover, in each of these degrees it may be noted that one religious order excels another through being directed to higher action in the same genus; thus among the works of the active life it is better to ransom captives than to receive guests, and among the works of the contemplative life prayer is better than study. Again one will excel another if it be directed to more of these actions than another, or if it have statutes more adapted to the attainment of the end in view.

Reply Obj. 1: This Decretal refers to the active life as directed to the salvation of souls.

Reply Obj. 2: Those religious orders that are established for the purpose of military service aim more directly at shedding the enemy's blood than at the shedding of their own, which latter is more properly competent to martyrs. Yet there is no reason why religious of this description should not acquire the merit of martyrdom in certain cases, and in this respect stand higher than other religious; even as in some cases the works of the active life take precedence of contemplation.

Reply Obj. 3: Strictness of observances, as the Blessed Antony remarks (Conferences of the Fathers; Coll. ii, 2), is not the chief object of commendation in a religious order; and it is written (Isa. 58:5): "Is this such a fast as I have chosen, for a man to afflict his soul for a day?" Nevertheless it is adopted in religious life as being necessary for taming the flesh, "which if done without discretion, is liable to make us fail altogether," as the Blessed Antony observes. Wherefore a religious order is not more excellent through having stricter observances, but because its observances are directed by greater discretion to the end of religion. Thus the taming of the flesh is more efficaciously directed to continence by means of abstinence in meat and drink, which pertain to hunger and thirst, than by the privation of clothing, which pertains to cold and nakedness, or by bodily labor. _____

SEVENTH ARTICLE [II-II, Q. 188, Art. 7]

Whether Religious Perfection Is Diminished by Possessing Something in Common?

Objection 1: It would seem that religious perfection is diminished by possessing something in common. For our Lord said (Matt. 19:21): "If thou wilt be perfect, go sell all [Vulg.: 'what'] thou hast and give to the poor." Hence it is clear that to

lack worldly wealth belongs to the perfection of Christian life. Now those who possess something in common do not lack worldly wealth. Therefore it would seem that they do not quite reach to the perfection of Christian life.

Obj. 2: Further, the perfection of the counsels requires that one should be without worldly solicitude; wherefore the Apostle in giving the counsel of virginity said (1 Cor. 7:32): "I would have you to be without solicitude." Now it belongs to the solicitude of the present life that certain people keep something to themselves for the morrow; and this solicitude was forbidden His disciples by our Lord (Matt. 6:34) saying: "Be not . . . solicitous for tomorrow." Therefore it would seem that the perfection of Christian life is diminished by having something in common.

Obj. 3: Further, possessions held in common belong in some way to each member of the community; wherefore Jerome (Ep. lx ad Heliod. Episc.) says in reference to certain people: "They are richer in the monastery than they had been in the world; though serving the poor Christ they have wealth which they had not while serving the rich devil; the Church rejects them now that they are rich, who in the world were beggars." But it is derogatory to religious perfection that one should possess wealth of one's own. Therefore it is also derogatory to religious perfection to possess anything in common.

Obj. 4: Further, Gregory (Dial. iii, 14) relates of a very holy man named Isaac, that "when his disciples humbly signified that he should accept the possessions offered to him for the use of the monastery, he being solicitous for the safeguarding of his poverty, held firmly to his opinion, saying: A monk who seeks earthly possessions is no monk at all": and this refers to possessions held in common, and which were offered him for the common use of the monastery. Therefore it would seem destructive of religious perfection to possess anything in common.

Obj. 5: Further, our Lord in prescribing religious perfection to His disciples, said (Matt. 10:9, 10): "Do not possess gold, nor silver, nor money in your purses, nor script for your journey." By these words, as Jerome says in his commentary, "He reproves those philosophers who are commonly called Bactroperatae [*i.e. staff and scrip bearers], who as despising the world and valuing all things at naught carried their pantry about with them." Therefore it would seem derogatory to religious perfection that one should keep something whether for oneself or for the common use.

On the contrary, Prosper [*Julianus Pomerius, among the works of Prosper] says (De Vita Contempl. ix) and his words are quoted (XII, qu. 1, can. Expedit): "It is sufficiently clear both that for the sake of perfection one should renounce having anything of one's own, and that the possession of revenues, which are of course common property, is no hindrance to the perfection of the Church."

I answer that, As stated above (Q. 184, A. 3, ad 1; Q. 185, A. 6, ad 1), perfection consists, essentially, not in poverty, but in following Christ, according to the saying of Jerome (Super Matth. xix, 27): "Since it is not enough to leave all, Peter adds that which is perfect, namely, 'We have followed Thee,'" while poverty is like an instrument or exercise for the attainment of perfection. Hence in the Conferences of the Fathers (Coll. i, 7) the abbot Moses says: "Fastings, watchings, meditating on the Scriptures, poverty, and privation of all one's possessions are not perfection, but means of perfection."

Now the privation of one's possessions, or poverty, is a means of perfection, inasmuch as by doing away with riches we remove certain obstacles to charity; and these are chiefly three. The first is the cares which riches bring with them; wherefore our Lord said (Matt. 13:22): "That which was sown [Vulg.: 'He that received the seed'] among thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choketh up the word." The second is the love of riches, which increases with the possession of wealth; wherefore Jerome says (Super Matth. xix, 23) that "since it is difficult to despise riches when we have them, our Lord did not say: 'It is impossible for a rich man to enter the kingdom of heaven,' but: 'It is difficult.'" The third is vainglory or elation which results from riches, according to Ps. 48:7, "They that trust in their own strength, and glory in the multitude of their riches."

Accordingly the first of these three cannot be altogether separated from riches whether great or small. For man must needs take a certain amount of care in acquiring or keeping external things. But so long as external things are sought or possessed only in a small quantity, and as much as is required for a mere livelihood, such like care does not hinder one much; and consequently is not inconsistent with the perfection of Christian life. For our Lord did not forbid all care, but only such as is excessive and hurtful; wherefore Augustine, commenting on Matt. 6:25, "Be not solicitous for your life, what you shall eat," says (De Serm. in Monte [*The words quoted are from De Operibus Monach. xxvi]): "In saying this He does not forbid them to procure these things in so far as they needed them, but to be intent on them, and for their sake to do whatever

they are bidden to do in preaching the Gospel." Yet the possession of much wealth increases the weight of care, which is a great distraction to man's mind and hinders him from giving himself wholly to God's service. The other two, however, namely the love of riches and taking pride or glorying in riches, result only from an abundance of wealth.

Nevertheless it makes a difference in this matter if riches, whether abundant or moderate, be possessed in private or in common. For the care that one takes of one's own wealth, pertains to love of self, whereby a man loves himself in temporal matters; whereas the care that is given to things held in common pertains to the love of charity which "seeketh not her own," but looks to the common good. And since religion is directed to the perfection of charity, and charity is perfected in "the love of God extending to contempt of self" [*Augustine, De Civ. Dei xiv, 28,] it is contrary to religious perfection to possess anything in private. But the care that is given to common goods may pertain to charity, although it may prove an obstacle to some higher act of charity, such as divine contemplation or the instructing of one's neighbor. Hence it is evident that to have excessive riches in common, whether in movable or in immovable property, is an obstacle to perfection, though not absolutely incompatible with it; while it is not an obstacle to religious perfection to have enough external things, whether movables or immovables, as suffice for a livelihood, if we consider poverty in relation to the common end of religious orders, which is to devote oneself to the service of God. But if we consider poverty in relation to the special end of any religious order, then this end being presupposed, a greater or lesser degree of poverty is adapted to that religious order; and each religious order will be the more perfect in respect of poverty, according as it professes a poverty more adapted to its end. For it is evident that for the purpose of the outward and bodily works of the active life a man needs the assistance of outward things, whereas few are required for contemplation. Hence the Philosopher says (Ethic. x, 8) that "many things are needed for action, and the more so, the greater and nobler the actions are. But the contemplative man requires no such things for the exercise of his act: he needs only the necessaries; other things are an obstacle to his contemplation." Accordingly it is clear that a religious order directed to the bodily actions of the active life, such as soldiering or the lodging of guests, would be imperfect if it lacked common riches; whereas those religious orders which are directed to the contemplative life are the more perfect, according as the poverty they profess burdens them with less care for temporal things. And the care of temporal things is so much a greater obstacle to religious life as the religious life requires a greater care of spiritual things.

Now it is manifest that a religious order established for the purpose of contemplating and of giving to others the fruits of one's contemplation by teaching and preaching, requires greater care of spiritual things than one that is established for contemplation only. Wherefore it becomes a religious order of this kind to embrace a poverty that burdens one with the least amount of care. Again it is clear that to keep what one has acquired at a fitting time for one's necessary use involves the least burden of care. Wherefore a threefold degree of poverty corresponds to the three aforesaid degrees of religious life. For it is fitting that a religious order which is directed to the bodily actions of the active life should have an abundance of riches in common; that the common possession of a religious order directed to contemplation should be more moderate, unless the said religious be bound, either themselves or through others, to give hospitality or to assist the poor; and that those who aim at giving the fruits of their contemplation to others should have their life most exempt from external cares; this being accomplished by their laying up the necessaries of life procured at a fitting time. This, our Lord, the Founder of poverty, taught by His example. For He had a purse which He entrusted to Judas, and in which were kept the things that were offered to Him, as related in John 12:6.

Nor should it be argued that Jerome (Super Matth. xvii, 26) says: "If anyone object that Judas carried money in the purse, we answer that He deemed it unlawful to spend the property of the poor on His own uses," namely by paying the tax—because among those poor His disciples held a foremost place, and the money in Christ's purse was spent chiefly on their needs. For it is stated (John 4:8) that "His disciples were gone into the city to buy meats," and (John 13:29) that the disciples "thought, because Judas had the purse, that Jesus had said to him: But those things which we have need of for the festival day, or that he should give something to the poor." From this it is evident that to keep money by, or any other common property for the support of religious of the same order, or of any other poor, is in accordance with the perfection which Christ taught by His example. Moreover, after the resurrection, the disciples from whom all religious orders took their origin kept the price of the lands, and distributed it according as each one had need (Acts 4:34, 35).

Reply Obj. 1: As stated above (Q. 184, A. 3, ad 1), this saying of our Lord does not mean that poverty itself is perfection, but that it is the means of perfection. Indeed, as shown above (Q. 186, A. 8), it is the least of the three chief means of perfection; since the vow of continence excels the vow of poverty, and the vow of obedience excels them both. Since, however, the means are sought not for

their own sake, but for the sake of the end, a thing is better, not for being a greater instrument, but for being more adapted to the end. Thus a physician does not heal the more the more medicine he gives, but the more the medicine is adapted to the disease. Accordingly it does not follow that a religious order is the more perfect, according as the poverty it professes is more perfect, but according as its poverty is more adapted to the end both common and special. Granted even that the religious order which exceeds others in poverty be more perfect in so far as it is poorer, this would not make it more perfect simply. For possibly some other religious order might surpass it in matters relating to continence, or obedience, and thus be more perfect simply, since to excel in better things is to be better simply.

Reply Obj. 2: Our Lord's words (Matt. 6:34), "Be not solicitous for tomorrow," do not mean that we are to keep nothing for the morrow; for the Blessed Antony shows the danger of so doing, in the Conferences of the Fathers (Coll. ii, 2), where he says: "It has been our experience that those who have attempted to practice the privation of all means of livelihood, so as not to have the wherewithal to procure themselves food for one day, have been deceived so unawares that they were unable to finish properly the work they had undertaken." And, as Augustine says (De oper. Monach. xxiii), "if this saying of our Lord, 'Be not solicitous for tomorrow,' means that we are to lay nothing by for the morrow, those who shut themselves up for many days from the sight of men, and apply their whole mind to a life of prayer, will be unable to provide themselves with these things." Again he adds afterwards: "Are we to suppose that the more holy they are, the less do they resemble the birds?" And further on (De oper. Monach. xxiv): "For if it be argued from the Gospel that they should lay nothing by, they answer rightly: Why then did our Lord have a purse, wherein He kept the money that was collected? Why, in days long gone by, when famine was imminent, was grain sent to the holy fathers? Why did the apostles thus provide for the needs of the saints?"

Accordingly the saying: "Be not solicitous for tomorrow," according to Jerome (Super Matth.) is to be rendered thus: "It is enough that we think of the present; the future being uncertain, let us leave it to God": according to Chrysostom [*Hom. xvi in the Opus Imperfectum, falsely ascribed to St. John Chrysostom], "It is enough to endure the toil for necessary things, labor not in excess for unnecessary things": according to Augustine (De Serm. Dom. in Monte ii, 17): "When we do any good action, we should bear in mind not temporal things which are denoted by the morrow, but eternal things."

Reply Obj. 3: The saying of Jerome applies where there are excessive riches, possessed in private as it were, or by the abuse of which even the individual members of a community wax proud and wanton. But they do not apply to moderate wealth, set by for the common use, merely as a means of livelihood of which each one stands in need. For it amounts to the same that each one makes use of things pertaining to the necessaries of life, and that these things be set by for the common use.

Reply Obj. 4: Isaac refused to accept the offer of possessions, because he feared lest this should lead him to have excessive wealth, the abuse of which would be an obstacle to religious perfection. Hence Gregory adds (Dial. iii, 14): "He was as afraid of forfeiting the security of his poverty, as the rich miser is careful of his perishable wealth." It is not, however, related that he refused to accept such things as are commonly necessary for the upkeep of life.

Reply Obj. 5: The Philosopher says (Polit. i, 5, 6) that bread, wine, and the like are natural riches, while money is artificial riches. Hence it is that certain philosophers declined to make use of money, and employed other things, living according to nature. Wherefore Jerome shows by the words of our Lord, Who equally forbade both, that it comes to the same to have money and to possess other things necessary for life. And though our Lord commanded those who were sent to preach not to carry these things on the way, He did not forbid them to be possessed in common. How these words of our Lord should be understood has been shown above (Q. 185, A. 6 ad 2; I-II, Q. 108, A. 2, ad 3).

EIGHTH ARTICLE [II-II, Q. 188, Art. 8]

Whether the Religious Life of Those Who Live in Community Is More Perfect Than That of Those Who Lead a Solitary Life?

Objection 1: It would seem that the religious life of those who live in community is more perfect than that of those who lead a solitary life. For it is written (Eccles. 4:9): "It is better . . . that two should be together, than one; for they have the advantage of their society." Therefore the religious life of those who live in community would seem to be more perfect.

Obj. 2: Further, it is written (Matt. 18:20): "Where there are two or three gathered together in My name, there am I in the midst of them." But nothing can be better than the fellowship of Christ. Therefore it would seem better to live in community than in solitude.

Obj. 3: Further, the vow of obedience is more excellent than the other religious vows; and humility is most acceptable to God. Now obedience and humility are better observed in company than in solitude; for Jerome says (Ep. cxxv ad Rustic. Monach.): "In solitude pride quickly takes man unawares, he sleeps as much as he will, he does what he likes"; whereas when instructing one who lives in community, he says: "You may not do what you will, you must eat what you are bidden to eat, you may possess so much as you receive, you must obey one you prefer not to obey, you must be a servant to your brethren, you must fear the superior of the monastery as God, love him as a father." Therefore it would seem that the religious life of those who live in community is more perfect than that of those who lead a solitary life.

Obj. 4: Further, our Lord said (Luke 11:33): "No man lighteth a candle and putteth it in a hidden place, nor under a bushel." Now those who lead a solitary life are seemingly in a hidden place, and to be doing no good to any man. Therefore it would seem that their religious life is not more perfect.

Obj. 5: Further, that which is in accord with man's nature is apparently more pertinent to the perfection of virtue. But man is naturally a social animal, as the Philosopher says (Polit. i, 1). Therefore it would seem that to lead a solitary life is not more perfect than to lead a community life.

On the contrary, Augustine says (De oper. Monach. xxiii) that "those are holier who keep themselves aloof from the approach of all, and give their whole mind to a life of prayer."

I answer that, Solitude, like poverty, is not the essence of perfection, but a means thereto. Hence in the Conferences of the Fathers (Coll. i, 7) the Abbot Moses says that "solitude," even as fasting and other like things, is "a sure means of acquiring purity of heart." Now it is evident that solitude is a means adapted not to action but to contemplation, according to Osee 2:14, "I . . . will lead her into solitude [Douay: 'the wilderness']; and I will speak to her heart." Wherefore it is not suitable to those religious orders that are directed to the works whether

corporal or spiritual of the active life; except perhaps for a time, after the example of Christ, Who as Luke relates (6:12), "went out into a mountain to pray; and He passed the whole night in the prayer of God." On the other hand, it is suitable to those religious orders that are directed to contemplation.

It must, however, be observed that what is solitary should be self-sufficing by itself. Now such a thing is one "that lacks nothing," and this belongs to the idea of a perfect thing [*Aristotle, *Phys.* iii, 6]. Wherefore solitude befits the contemplative who has already attained to perfection. This happens in two ways: in one way by the gift only of God, as in the case of John the Baptist, who was "filled with the Holy Ghost even from his mother's womb" (Luke 1:11), so that he was in the desert even as a boy; in another way by the practice of virtuous action, according to Heb. 5:14: "Strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil."

Now man is assisted in this practice by the fellowship of others in two ways. First, as regards his intellect, to the effect of his being instructed in that which he has to contemplate; wherefore Jerome says (ad Rustic. Monach., Ep. cxxv): "It pleases me that you have the fellowship of holy men, and teach not yourself." Secondly, as regards the affections, seeing that man's noisome affections are restrained by the example and reproof which he receives from others; for as Gregory says (Moral. xxx, 23), commenting on the words, "To whom I have given a house in the wilderness" (Job 39:6), "What profits solitude of the body, if solitude of the heart be lacking?" Hence a social life is necessary for the practice of perfection. Now solitude befits those who are already perfect; wherefore Jerome says (ad Rustic. Monach., Ep. cxxv): "Far from condemning the solitary life, we have often commended it. But we wish the soldiers who pass from the monastic school to be such as not to be deterred by the hard noviciate of the desert, and such as have given proof of their conduct for a considerable time."

Accordingly, just as that which is already perfect surpasses that which is being schooled in perfection, so the life of the solitaries, if duly practiced, surpasses the community life. But if it be undertaken without the aforesaid practice, it is fraught with very great danger, unless the grace of God supply that which others acquire by practice, as in the case of the Blessed Antony and the Blessed Benedict.

Reply Obj. 1: Solomon shows that two are better than one, on account of the help which one affords the other either by "lifting him" up, or by "warming

him," i.e. giving him spiritual heat (Eccles. 4:10, 11). But those who have already attained to perfection do not require this help.

Reply Obj. 2: According to 1 John 4:16, "He that abideth in charity abideth in God and God in him." Wherefore just as Christ is in the midst of those who are united together in the fellowship of brotherly love, so does He dwell in the heart of the man who devotes himself to divine contemplation through love of God.

Reply Obj. 3: Actual obedience is required of those who need to be schooled according to the direction of others in the attainment of perfection; but those who are already perfect are sufficiently "led by the spirit of God" so that they need not to obey others actually. Nevertheless they have obedience in the preparedness of the mind.

Reply Obj. 4: As Augustine says (De Civ. Dei xix, 19), "no one is forbidden to seek the knowledge of truth, for this pertains to a praiseworthy leisure." That a man be placed "on a candlestick," does not concern him but his superiors, and "if this burden is not placed on us," as Augustine goes on to say (De Civ. Dei xix, 19), "we must devote ourselves to the contemplation of truth," for which purpose solitude is most helpful. Nevertheless, those who lead a solitary life are most useful to mankind. Hence, referring to them, Augustine says (De Morib. Eccl. xxxi): "They dwell in the most lonely places, content to live on water and the bread that is brought to them from time to time, enjoying colloquy with God to whom they have adhered with a pure mind. To some they seem to have renounced human intercourse more than is right: but these understand not how much such men profit us by the spirit of their prayers, what an example to us is the life of those whom we are forbidden to see in the body."

Reply Obj. 5: A man may lead a solitary life for two motives. One is because he is unable, as it were, to bear with human fellowship on account of his uncouthness of mind; and this is beast-like. The other is with a view to adhering wholly to divine things; and this is superhuman. Hence the Philosopher says (Polit. i, 1) that "he who associates not with others is either a beast or a god," i.e. a godly man. _____

QUESTION 189

OF THE ENTRANCE INTO RELIGIOUS LIFE
(In Ten Articles)

We must now consider the entrance into religious life. Under this head there are ten points of inquiry:

(1) Whether those who are not practiced in the observance of the commandments should enter religion?

(2) Whether it is lawful for a person to be bound by vow to enter religion?

(3) Whether those who are bound by vow to enter religion are bound to fulfil their vow?

(4) Whether those who vow to enter religion are bound to remain there in perpetuity?

(5) Whether children should be received into religion?

(6) Whether one should be withheld from entering religion through deference to one's parents?

(7) Whether parish priests or archdeacons may enter religion?

(8) Whether one may pass from one religious order to another?

(9) Whether one ought to induce others to enter religion?

(10) Whether serious deliberation with one's relations and friends is requisite for entrance into religion? _____

FIRST ARTICLE [II-II, Q. 189, Art. 1]

Whether Those Who Are Not Practiced in Keeping the Commandments Should Enter Religion?

Objection 1: It would seem that none should enter religion but those who are practiced in the observance of the commandments. For our Lord gave the counsel of perfection to the young man who said that he had kept the commandments "from his youth." Now all religious orders originate from Christ. Therefore it would seem that none should be allowed to enter religion but those who are practiced in the observance of the commandments.

Obj. 2: Further, Gregory says (Hom. xv in Ezech., and Moral. xxii): "No one comes suddenly to the summit; but he must make a beginning of a good life in the smallest matters, so as to accomplish great things." Now the great things are the counsels which pertain to the perfection of life, while the lesser things are the commandments which belong to common righteousness. Therefore it would seem that one ought not to enter religion for the purpose of keeping the counsels, unless one be already practiced in the observance of the precepts.

Obj. 3: Further, the religious state, like the holy orders, has a place of eminence in the Church. Now, as Gregory writes to the bishop Siagrius [*Regist. ix, Ep. 106], "order should be observed in ascending to orders. For he seeks a fall who aspires to mount to the summit by overpassing the steps." [*The rest of the quotation is from Regist. v, Ep. 53, ad Virgil. Episc.]. "For we are well aware that walls when built receive not the weight of the beams until the new fabric is rid of its moisture, lest if they should be burdened with weight before they are seasoned they bring down the whole building" (Dist. xlviii, can. Sicut neophytus). Therefore it would seem that one should not enter religion unless one be practiced in the observance of the precepts.

Obj. 4: Further, a gloss on Ps. 130:2, "As a child that is weaned is towards his mother," says: "First we are conceived in the womb of Mother Church, by being taught the rudiments of faith. Then we are nourished as it were in her womb, by progressing in those same elements. Afterwards we are brought forth to the light by being regenerated in baptism. Then the Church bears us as it were in her hands and feeds us with milk, when after baptism we are instructed in good works and are nourished with the milk of simple doctrine while we progress; until having grown out of infancy we leave our mother's milk for a father's control, that is to say, we pass from simple doctrine, by which we are taught the Word made flesh, to the Word that was in the beginning with God." Afterwards it goes on to say: "For those who are just baptized on Holy Saturday are borne in the hands of the Church as it were and fed with milk until Pentecost, during which time nothing arduous is prescribed, no fasts, no rising at midnight. Afterwards they are confirmed by the Paraclete Spirit, and being weaned so to speak, begin to fast and keep other difficult observances. Many, like the heretics and schismatics, have perverted this order by being weaned before the time. Hence they have come to naught." Now this order is apparently perverted by those who enter religion, or induce others to enter religion, before they are practiced in the easier observance of the commandments. Therefore they would seem to be heretics or schismatics.

Obj. 5: Further, one should proceed from that which precedes to that which follows after. Now the commandments precede the counsels, because they are more universal, for "the implication of the one by the other is not convertible" [*Categor. ix], since whoever keeps the counsels keeps the commandments, but the converse does not hold. Seeing then that the right order requires one to pass from that which comes first to that which comes after, it follows that one ought not to pass to the observance of the counsels in religion, without being first of all practiced in the observance of the commandments.

On the contrary, Matthew the publican who was not practiced in the observance of the commandments was called by our Lord to the observance of the counsels. For it is stated (Luke 5:28) that "leaving all things he . . . followed Him." Therefore it is not necessary for a person to be practiced in the observance of the commandments before passing to the perfection of the counsels.

I answer that, As shown above (Q. 188, A. 1), the religious state is a spiritual schooling for the attainment of the perfection of charity. This is accomplished through the removal of the obstacles to perfect charity by religious observances; and these obstacles are those things which attach man's affections to earthly things. Now the attachment of man's affections to earthly things is not only an obstacle to the perfection of charity, but sometimes leads to the loss of charity, when through turning inordinately to temporal goods man turns away from the immutable good by sinning mortally. Hence it is evident that the observances of the religious state, while removing the obstacles to perfect charity, remove also the occasions of sin: for instance, it is clear that fasting, watching, obedience, and the like withdraw man from sins of gluttony and lust and all other manner of sins.

Consequently it is right that not only those who are practiced in the observance of the commandments should enter religion in order to attain to yet greater perfection, but also those who are not practiced, in order the more easily to avoid sin and attain to perfection.

Reply Obj. 1: Jerome (Super Matth. xix, 20) says: "The young man lies when he says: 'All these have I kept from my youth.' For if he had fulfilled this commandment, 'Thou shalt love thy neighbor as thyself,' why did he go away sad when he heard: Go, sell all thou hast and give to the poor?" But this means that he lied as to the perfect observance of this commandment. Hence Origen says (Tract. viii super Matth.) that "it is written in the Gospel according to the

Hebrews that when our Lord had said to him: 'Go, sell all thou hast,' the rich man began to scratch his head; and that our Lord said to him: How sayest thou: I have fulfilled the law and the prophets, seeing that it is written in the law: Thou shalt love thy neighbor as thyself? Behold many of thy brethren, children of Abraham, are clothed in filth, and die of hunger, whilst thy house is full of all manner of good things, and nothing whatever hath passed thence to them. And thus our Lord reproves him saying: If thou wilt be perfect, go, etc. For it is impossible to fulfil the commandment which says, Thou shalt love thy neighbor as thyself, and to be rich, especially to have such great wealth." This also refers to the perfect fulfilment of this precept. On the other hand, it is true that he kept the commandments imperfectly and in a general way. For perfection consists chiefly in the observance of the precepts of charity, as stated above (Q. 184, A. 3). Wherefore in order to show that the perfection of the counsels is useful both to the innocent and to sinners, our Lord called not only the innocent youth but also the sinner Matthew. Yet Matthew obeyed His call, and the youth obeyed not, because sinners are converted to the religious life more easily than those who presume on their innocency. It is to the former that our Lord says (Matt. 21:31): "The publicans and the harlots shall go into the kingdom of God before you."

Reply Obj. 2: The highest and the lowest place can be taken in three ways. First, in reference to the same state and the same man; and thus it is evident that no one comes to the summit suddenly, since every man that lives aright, progresses during the whole course of his life, so as to arrive at the summit. Secondly, in comparison with various states; and thus he who desires to reach to a higher state need not begin from a lower state: for instance, if a man wish to be a cleric he need not first of all be practiced in the life of a layman. Thirdly, in comparison with different persons; and in this way it is clear that one man begins straightway not only from a higher state, but even from a higher degree of holiness, than the highest degree to which another man attains throughout his whole life. Hence Gregory says (Dial. ii, 1): "All are agreed that the boy Benedict began at a high degree of grace and perfection in his daily life."

Reply Obj. 3: As stated above (Q. 184, A. 6) the holy orders prerequire holiness, whereas the religious state is a school for the attainment of holiness. Hence the burden of orders should be laid on the walls when these are already seasoned with holiness, whereas the burden of religion seasons the walls, i.e. men, by drawing out the damp of vice.

Reply Obj. 4: It is manifest from the words of this gloss that it is chiefly a

question of the order of doctrine, in so far as one has to pass from easy matter to that which is more difficult. Hence it is clear from what follows that the statement that certain "heretics" and "schismatics have perverted this order" refers to the order of doctrine. For it continues thus: "But he says that he has kept these things, namely the aforesaid order, binding himself by an oath [*Referring to the last words of the verse, and taking *retributio,* which Douay renders *reward,* as meaning 'punishment']. Thus I was humble not only in other things but also in knowledge, for 'I was humbly minded'; because I was first of all fed with milk, which is the Word made flesh, so that I grew up to partake of the bread of angels, namely the Word that is in the beginning with God." The example which is given in proof, of the newly baptized not being commanded to fast until Pentecost, shows that no difficult things are to be laid on them as an obligation before the Holy Ghost inspires them inwardly to take upon themselves difficult things of their own choice. Hence after Pentecost and the receiving of the Holy Ghost the Church observes a fast. Now the Holy Ghost, according to Ambrose (Super Luc. 1:15), "is not confined to any particular age; He ceases not when men die, He is not excluded from the maternal womb." Gregory also in a homily for Pentecost (xxx in Ev.) says: "He fills the boy harpist and makes him a psalmist: He fills the boy abstainer and makes him a wise judge [*Dan. 1:8-17]," and afterwards he adds: "No time is needed to learn whatsoever He will, for He teaches the mind by the merest touch." Again it is written (Eccles. 8:8), "It is not in man's power to stop the Spirit," and the Apostle admonishes us (1 Thess. 5:19): "Extinguish not the Spirit," and (Acts 7:51) it is said against certain persons: "You always resist the Holy Ghost."

Reply Obj. 5: There are certain chief precepts which are the ends, so to say, of the commandments and counsels. These are the precepts of charity, and the counsels are directed to them, not that these precepts cannot be observed without keeping the counsels, but that the keeping of the counsels conduces to the better observance of the precepts. The other precepts are secondary and are directed to the precepts of charity; in such a way that unless one observe them it is altogether impossible to keep the precepts of charity. Accordingly in the intention the perfect observance of the precepts of charity precedes the counsels, and yet sometimes it follows them in point of time. For such is the order of the end in relation to things directed to the end. But the observance in a general way of the precepts of charity together with the other precepts, is compared to the counsels as the common to the proper, because one can observe the precepts without observing the counsels, but not vice versa. Hence the common observance of the precepts precedes the counsels in the order of nature; but it

does not follow that it precedes them in point of time, for a thing is not in the genus before being in one of the species. But the observance of the precepts apart from the counsels is directed to the observance of the precepts together with the counsels; as an imperfect to a perfect species, even as the irrational to the rational animal. Now the perfect is naturally prior to the imperfect, since "nature," as Boethius says (De Consol. iii, 10), "begins with perfect things." And yet it is not necessary for the precepts first of all to be observed without the counsels, and afterwards with the counsels, just as it is not necessary for one to be an ass before being a man, or married before being a virgin. In like manner it is not necessary for a person first of all to keep the commandments in the world before entering religion; especially as the worldly life does not dispose one to religious perfection, but is more an obstacle thereto.

SECOND ARTICLE [II-II, Q. 189, Art. 2]

Whether One Ought to Be Bound by Vow to Enter Religion?

Objection 1: It would seem that one ought not to be bound by vow to enter religion. For in making his profession a man is bound by the religious vow. Now before profession a year of probation is allowed, according to the rule of the Blessed Benedict (lviii) and according to the decree of Innocent IV [*Sext. Decret., cap. Non solum., de Regular. et Transeunt, ad Relig.] who moreover forbade anyone to be bound to the religious life by profession before completing the year of probation. Therefore it would seem that much less ought anyone while yet in the world to be bound by vow to enter religion.

Obj. 2: Further, Gregory says (Regist. xi, Ep. 15): Jews "should be persuaded to be converted, not by compulsion but of their own free will" (Dist. xlv, can. De Judaeis). Now one is compelled to fulfil what one has vowed. Therefore no one should be bound by vow to enter religion.

Obj. 3: Further, no one should give another an occasion of falling; wherefore it is written (Ex. 21:33, 34): "If a man open a pit . . . and an ox or an ass fall into it, the owner of the pit shall pay the price of the beasts." Now through being bound by vow to enter religion it often happens that people fall into despair and various sins. Therefore it would seem that one ought not to be bound by vow to enter religion.

On the contrary, It is written, (Ps. 75:12): "Vow ye, and pay to the Lord your God"; and a gloss of Augustine says that "some vows concern the individual, such as vows of chastity, virginity, and the like." Consequently Holy Scripture invites us to vow these things. But Holy Scripture invites us only to that which is better. Therefore it is better to bind oneself by vow to enter religion.

I answer that, As stated above (Q. 88, A. 6), when we were treating of vows, one and the same work done in fulfilment of a vow is more praiseworthy than if it be done apart from a vow, both because to vow is an act of religion, which has a certain pre-eminence among the virtues, and because a vow strengthens a man's will to do good; and just as a sin is more grievous through proceeding from a will obstinate in evil, so a good work is the more praiseworthy through proceeding from a will confirmed in good by means of a vow. Therefore it is in itself praiseworthy to bind oneself by vow to enter religion.

Reply Obj. 1: The religious vow is twofold. One is the solemn vow which makes a man a monk or a brother in some other religious order. This is called the profession, and such a vow should be preceded by a year's probation, as the objection proves. The other is the simple vow which does not make a man a monk or a religious, but only binds him to enter religion, and such a vow need not be preceded by a year's probation.

Reply Obj. 2: The words quoted from Gregory must be understood as referring to absolute violence. But the compulsion arising from the obligation of a vow is not absolute necessity, but a necessity of end, because after such a vow one cannot attain to the end of salvation unless one fulfil that vow. Such a necessity is not to be avoided; indeed, as Augustine says (Ep. cxxvii ad Armentar. et Paulin.), "happy is the necessity that compels us to better things."

Reply Obj. 3: The vow to enter religion is a strengthening of the will for better things, and consequently, considered in itself, instead of giving a man an occasion of falling, withdraws him from it. But if one who breaks a vow falls more grievously, this does not derogate from the goodness of the vow, as neither does it derogate from the goodness of Baptism that some sin more grievously after being baptized. _____

THIRD ARTICLE [II-II, Q. 189, Art. 3]

Whether One Who Is Bound by a Vow to Enter Religion Is Under an

Obligation of Entering Religion?

Objection 1: It would seem that one who is bound by the vow to enter religion is not under an obligation of entering religion. For it is said in the Decretals (XVII, qu. ii, can. Consaldus): "Consaldus, a priest under pressure of sickness and emotional fervour, promised to become a monk. He did not, however, bind himself to a monastery or abbot; nor did he commit his promise to writing, but he renounced his benefice in the hands of a notary; and when he was restored to health he refused to become a monk." And afterwards it is added: "We adjudge and by apostolic authority we command that the aforesaid priest be admitted to his benefice and sacred duties, and that he be allowed to retain them in peace." Now this would not be if he were bound to enter religion. Therefore it would seem that one is not bound to keep one's vow of entering religion.

Obj. 2: Further, no one is bound to do what is not in his power. Now it is not in a person's power to enter religion, since this depends on the consent of those whom he wishes to join. Therefore it would seem that a man is not obliged to fulfil the vow by which he bound himself to enter religion.

Obj. 3: Further, a less useful vow cannot remit a more useful one. Now the fulfilment of a vow to enter religion might hinder the fulfilment of a vow to take up the cross in defense of the Holy Land; and the latter apparently is the more useful vow, since thereby a man obtains the forgiveness of his sins. Therefore it would seem that the vow by which a man has bound himself to enter religion is not necessarily to be fulfilled.

On the contrary, It is written (Eccles. 5:3): "If thou hast vowed anything to God, defer not to pay it, for an unfaithful and foolish promise displeaseth him"; and a gloss on Ps. 75:12, "Vow ye, and pay to the Lord your God," says: "To vow depends on the will: but after the vow has been taken the fulfilment is of obligation."

I answer that, As stated above (Q. 88, A. 1), when we were treating of vows, a vow is a promise made to God in matters concerning God. Now, as Gregory says in a letter to Boniface [*Innoc. I, Epist. ii, Victricio Epo. Rotomag., cap. 14; Cf. can. Viduas: cause. xxvii, qu. 1]: "If among men of good faith contracts are wont to be absolutely irrevocable, how much more shall the breaking of this promise given to God be deserving of punishment!" Therefore a man is under an obligation to fulfil what he has vowed, provided this be something pertaining to

God.

Now it is evident that entrance into religion pertains very much to God, since thereby man devotes himself entirely to the divine service, as stated above (Q. 186, A. 1). Hence it follows that he who binds himself to enter religion is under an obligation to enter religion according as he intends to bind himself by his vow: so that if he intend to bind himself absolutely, he is obliged to enter as soon as he can, through the cessation of a lawful impediment; whereas if he intend to bind himself to a certain fixed time, or under a certain fixed condition, he is bound to enter religion when the time comes or the condition is fulfilled.

Reply Obj. 1: This priest had made, not a solemn, but a simple vow. Hence he was not a monk in effect, so as to be bound by law to dwell in a monastery and renounce his cure. However, in the court of conscience one ought to advise him to renounce all and enter religion. Hence (Extra, De Voto et Voti Redemptione, cap. Per tuas) the Bishop of Grenoble, who had accepted the episcopate after vowing to enter religion, without having fulfilled his vow, is counseled that if "he wish to heal his conscience he should renounce the government of his see and pay his vows to the Most High."

Reply Obj. 2: As stated above (Q. 88, A. 3, ad 2), when we were treating of vows, he who has bound himself by vow to enter a certain religious order is bound to do what is in his power in order to be received in that order; and if he intend to bind himself simply to enter the religious life, if he be not admitted to one, he is bound to go to another; whereas if he intend to bind himself only to one particular order, he is bound only according to the measure of the obligation to which he has engaged himself.

Reply Obj. 3: The vow to enter religion being perpetual is greater than the vow of pilgrimage to the Holy Land, which is a temporal vow; and as Alexander III says (Extra, De Voto et Voti Redemptione, cap. Scripturae), "he who exchanges a temporary service for the perpetual service of religion is in no way guilty of breaking his vow."

Moreover it may be reasonably stated that also by entrance into religion a man obtains remission of all his sins. For if by giving alms a man may forthwith satisfy for his sins, according to Dan. 4:24, "Redeem thou thy sins with alms," much more does it suffice to satisfy for all his sins that a man devote himself wholly to the divine service by entering religion, for this surpasses all manner of

satisfaction, even that of public penance, according to the Decretals (XXXIII, qu. i, cap. Admonere) just as a holocaust exceeds a sacrifice, as Gregory declares (Hom. xx in Ezech.). Hence we read in the Lives of the Fathers (vi, 1) that by entering religion one receives the same grace as by being baptized. And yet even if one were not thereby absolved from all debt of punishment, nevertheless the entrance into religion is more profitable than a pilgrimage to the Holy Land, as regards the advancement in good, which is preferable to absolution from punishment. _____

FOURTH ARTICLE [II-II, Q. 189, Art. 4]

Whether He Who Has Vowed to Enter Religion Is Bound to Remain in Religion in Perpetuity?

Objection 1: It would seem that he who has vowed to enter religion, is bound in perpetuity to remain in religion. For it is better not to enter religion than to leave after entering, according to 2 Pet. 2:21, "It had been better for them not to have known the way of justice, than after they have known it to turn back," and Luke 9:62, "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." But he who bound himself by the vow to enter religion, is under the obligation to enter, as stated above (A. 3). Therefore he is also bound to remain for always.

Obj. 2: Further, everyone is bound to avoid that which gives rise to scandal, and is a bad example to others. Now by leaving after entering religion a man gives a bad example and is an occasion of scandal to others, who are thereby withdrawn from entering or incited to leave. Therefore it seems that he who enters religion in order to fulfil a vow which he had previously taken, is bound to remain evermore.

Obj. 3: Further, the vow to enter religion is accounted a perpetual vow: wherefore it is preferred to temporal vows, as stated above (A. 3, ad 3; Q. 88, A. 12, ad 1). But this would not be so if a person after vowing to enter religion were to enter with the intention of leaving. It seems, therefore, that he who vows to enter religion is bound also to remain in perpetuity.

On the contrary, The vow of religious profession, for the reason that it binds a man to remain in religion for evermore, has to be preceded by a year of probation; whereas this is not required before the simple vow whereby a man

binds himself to enter religion. Therefore it seems that he who vows to enter religion is not for that reason bound to remain there in perpetuity.

I answer that, The obligation of a vow proceeds from the will: because "to vow is an act of the will" according to Augustine [*Gloss of Peter Lombard on Ps. 75:12]. Consequently the obligation of a vow extends as far as the will and intention of the person who takes the vow. Accordingly if in vowing he intend to bind himself not only to enter religion, but also to remain there evermore, he is bound to remain in perpetuity. If, on the other hand, he intend to bind himself to enter religion for the purpose of trial, while retaining the freedom to remain or not remain, it is clear that he is not bound to remain. If, however, in vowing he thought merely of entering religion, without thinking of being free to leave, or of remaining in perpetuity, it would seem that he is bound to enter religion according to the form prescribed by common law, which is that those who enter should be given a year's probation. Wherefore he is not bound to remain for ever.

Reply Obj. 1: It is better to enter religion with the purpose of making a trial than not to enter at all, because by so doing one disposes oneself to remain always. Nor is a person accounted to turn or to look back, save when he omits to do that which he engaged to do: else whoever does a good work for a time, would be unfit for the kingdom of God, unless he did it always, which is evidently false.

Reply Obj. 2: A man who has entered religion gives neither scandal nor bad example by leaving, especially if he do so for a reasonable motive; and if others are scandalized, it will be passive scandal on their part, and not active scandal on the part of the person leaving, since in doing so, he has done what was lawful, and expedient on account of some reasonable motive, such as sickness, weakness, and the like.

Reply Obj. 3: He who enters with the purpose of leaving forthwith, does not seem to fulfil his vow, since this was not his intention in vowing. Hence he must change that purpose, at least so as to wish to try whether it is good for him to remain in religion, but he is not bound to remain for evermore.

FIFTH ARTICLE [II-II, Q. 189, Art. 5]

Whether Children Should Be Received in Religion?

Objection 1: It would seem that children ought not to be received in religion.

Because it is said (Extra, De Regular. et Transeunt. ad Relig., cap. Nullus): "No one should be tonsured unless he be of legal age and willing." But children, seemingly, are not of legal age; nor have they a will of their own, not having perfect use of reason. Therefore it seems that they ought not to be received in religion.

Obj. 2: Further, the state of religion would seem to be a state of repentance; wherefore religion is derived [*Cf. Q. 81, A. 1] from *religare* (to bind) or from *re-eligere* (to choose again), as Augustine says (De Civ. Dei x, 3 [*Cf. De Vera Relig. lv]). But repentance does not become children. Therefore it seems that they should not enter religion.

Obj. 3: Further, the obligation of a vow is like that of an oath. But children under the age of fourteen ought not to be bound by oath (Decret. XXII, qu. v, cap. Pueri and cap. Honestum.). Therefore it would seem that neither should they be bound by vow.

Obj. 4: Further, it is seemingly unlawful to bind a person to an obligation that can be justly canceled. Now if any persons of unripe age bind themselves to religion, they can be withdrawn by their parents or guardians. For it is written in the Decretals (XX, qu. ii, can. Puella) that "if a maid under twelve years of age shall take the sacred veil of her own accord, her parents or guardians, if they choose, can at once declare the deed null and void." It is therefore unlawful for children, especially of unripe age, to be admitted or bound to religion.

On the contrary, our Lord said (Matt. 19:14): "Suffer the little children, and forbid them not to come to Me." Expounding these words Origen says (Tract. vii in Matth.) that "the disciples of Jesus before they have been taught the conditions of righteousness [*Cf. Matt. 19:16-30], rebuke those who offer children and babes to Christ: but our Lord urges His disciples to stoop to the service of children. We must therefore take note of this, lest deeming ourselves to excel in wisdom we despise the Church's little ones, as though we were great, and forbid the children to come to Jesus."

I answer that, As stated above (A. 2, ad 1), the religious vow is twofold. One is the simple vow consisting in a mere promise made to God, and proceeding from the interior deliberation of the mind. Such a vow derives its efficacy from the divine law. Nevertheless it may encounter a twofold obstacle. First, through lack of deliberation, as in the case of the insane, whose vows are not binding [*Extra,

De Regular. et Transeunt. ad Relig., cap. Sicut tenor]. The same applies to children who have not reached the required use of reason, so as to be capable of guile, which use boys attain, as a rule, at about the age of fourteen, and girls at the age of twelve, this being what is called "the age of puberty," although in some it comes earlier and in others it is delayed, according to the various dispositions of nature. Secondly, the efficacy of a simple vow encounters an obstacle, if the person who makes a vow to God is not his own master; for instance, if a slave, though having the use of reason, vows to enter religion, or even is ordained, without the knowledge of his master: for his master can annul this, as stated in the Decretals (Dist. LIV, cap. Si servus). And since boys and girls under the age of puberty are naturally in their father's power as regards the disposal of their manner of life, their father may either cancel or approve their vow, if it please him to do so, as it is expressly said with regard to a woman (Num. 30:4).

Accordingly if before reaching the age of puberty a child makes a simple vow, not yet having full use of reason, he is not bound in virtue of the vow; but if he has the use of reason before reaching the age of puberty, he is bound, so far as he is concerned, by his vow; yet this obligation may be removed by his father's authority, under whose control he still remains, because the ordinance of the law whereby one man is subject to another considers what happens in the majority of cases. If, however, the child has passed the age of puberty, his vow cannot be annulled by the authority of his parents; though if he has not the full use of reason, he would not be bound in the sight of God.

The other is the solemn vow which makes a man a monk or a religious. Such a vow is subject to the ordinance of the Church, on account of the solemnity attached to it. And since the Church considers what happens in the majority of cases, a profession made before the age of puberty, however much the person who makes profession may have the use of reason, or be capable of guile, does not take effect so as to make him a religious (Extra, De Regular., etc. cap. Significatum est.).

Nevertheless, although they cannot be professed before the age of puberty, they can, with the consent of their parents, be received into religion to be educated there: thus it is related of John the Baptist (Luke 1:80) that "the child grew and was strengthened in spirit, and was in the deserts." Hence, as Gregory states (Dial. ii, 3), "the Roman nobles began to give their sons to the blessed Benedict to be nurtured for Almighty God"; and this is most fitting, according to Lam.

3:27, "It is good for a man when he has borne the yoke from his youth." It is for this reason that by common custom children are made to apply themselves to those duties or arts with which they are to pass their lives.

Reply Obj. 1: The legal age for receiving the tonsure and taking the solemn vow of religion is the age of puberty, when a man is able to make use of his own will; but before the age of puberty it is possible to have reached the lawful age to receive the tonsure and be educated in a religious house.

Reply Obj. 2: The religious state is chiefly directed to the atta[in]ment of perfection, as stated above (Q. 186, A. 1, ad 4); and accordingly it is becoming to children, who are easily drawn to it. But as a consequence it is called a state of repentance, inasmuch as occasions of sin are removed by religious observances, as stated above (Q. 186, A. 1, ad 4).

Reply Obj. 3: Even as children are not bound to take oaths (as the canon states), so are they not bound to take vows. If, however, they bind themselves by vow or oath to do something, they are bound in God's sight, if they have the use of reason, but they are not bound in the sight of the Church before reaching the age of fourteen.

Reply Obj. 4: A woman who has not reached the age of puberty is not rebuked (Num. 30:4) for taking a vow without her parents' consent: but the vow can be made void by her parents. Hence it is evident that she does not sin in vowing. But we are given to understand that she binds herself by vow, so far as she may, without prejudice to her parents' authority. _____

SIXTH ARTICLE [II-II, Q. 189, Art. 6]

Whether One Ought to Be Withdrawn from Entering Religion Through Deference to One's Parents?

Objection 1: It would seem that one ought to be withdrawn from entering religion through deference to one's parents. For it is not lawful to omit that which is of obligation in order to do that which is optional. Now deference to one's parents comes under an obligation of the precept concerning the honoring of our parents (Ex. 20:12); wherefore the Apostle says (1 Tim. 5:4): "If any widow have children or grandchildren, let her learn first to govern her own house, and to make a return of duty to her parents." But the entrance to religion is optional. Therefore it would seem that one ought not to omit deference to

one's parents for the sake of entering religion.

Obj. 2: Further, seemingly the subjection of a son to his father is greater than that of a slave to his master, since sonship is natural, while slavery results from the curse of sin, as appears from Gen. 9:25. Now a slave cannot set aside the service of his master in order to enter religion or take holy orders, as stated in the Decretals (Dist. LIV, cap. Si servus). Much less therefore can a son set aside the deference due to his father in order to enter religion.

Obj. 3: Further, a man is more indebted to his parents than to those to whom he owes money. Now persons who owe money to anyone cannot enter religion. For Gregory says (Regist. viii, Ep. 5) that "those who are engaged in trade must by no means be admitted into a monastery, when they seek admittance, unless first of all they withdraw from public business" (Dist. liii, can. Legem.). Therefore seemingly much less may children enter religion in despite of their duty to their parents.

On the contrary, It is related (Matt. 4:22) that James and John "left their nets and father, and followed our Lord." By this, says Hilary (Can. iii in Matth.), "we learn that we who intend to follow Christ are not bound by the cares of the secular life, and by the ties of home."

I answer that, As stated above (Q. 101, A. 2, ad 2) when we were treating of piety, parents as such have the character of a principle, wherefore it is competent to them as such to have the care of their children. Hence it is unlawful for a person having children to enter religion so as altogether to set aside the care for their children, namely without providing for their education. For it is written (1 Tim. 5:8) that "if any man have not care of his own . . . he hath denied the faith, and is worse than an infidel."

Nevertheless it is accidentally competent to parents to be assisted by their children, in so far, to wit, as they are placed in a condition of necessity. Consequently we must say that when their parents are in such need that they cannot fittingly be supported otherwise than by the help of their children, these latter may not lawfully enter religion in despite of their duty to their parents. If, however, the parents' necessity be not such as to stand in great need of their children's assistance, the latter may, in despite of the duty they owe their parents, enter religion even against their parents' command, because after the age of puberty every freeman enjoys freedom in things concerning the ordering of his

state of life, especially in such as belong to the service of God, and "we should more obey the Father of spirits that we may live [*'Shall we not much more obey the Father of Spirits, and live?']," as says the Apostle (Heb. 12:9), than obey our parents. Hence as we read (Matt. 8:22; Luke 9:62) our Lord rebuked the disciple who was unwilling to follow him forthwith on account of his father's burial: for there were others who could see to this, as Chrysostom remarks [*Hom. xxvii in Matth.].

Reply Obj. 1: The commandment of honoring our parents extends not only to bodily but also to spiritual service, and to the paying of deference. Hence even those who are in religion can fulfil the commandment of honoring their parents, by praying for them and by revering and assisting them, as becomes religious, since even those who live in the world honor their parents in different ways as befits their condition.

Reply Obj. 2: Since slavery was imposed in punishment of sin, it follows that by slavery man forfeits something which otherwise he would be competent to have, namely the free disposal of his person, for "a slave belongs wholly to his master" [*Aristotle, Polit. i, 2]. On the other hand, the son, through being subject to his father, is not hindered from freely disposing of his person by transferring himself to the service of God; which is most conducive to man's good.

Reply Obj. 3: He who is under a certain fixed obligation cannot lawfully set it aside so long as he is able to fulfil it. Wherefore if a person is under an obligation to give an account to someone or to pay a certain fixed debt, he cannot lawfully evade this obligation in order to enter religion. If, however, he owes a sum of money, and has not wherewithal to pay the debt, he must do what he can, namely by surrendering his goods to his creditor. According to civil law [*Cod. IV, x, de Oblig. et Action, 12] money lays an obligation not on the person of a freeman, but on his property, because the person of a freeman "is above all pecuniary consideration" [*Dig. L, xvii, de div. reg. Jur. ant. 106, 176]. Hence, after surrendering his property, he may lawfully enter religion, nor is he bound to remain in the world in order to earn the means of paying the debt.

On the other hand, he does not owe his father a special debt, except as may arise in a case of necessity, as stated above. _____

SEVENTH ARTICLE [II-II, Q. 189, Art. 7]

Whether Parish Priests May Lawfully Enter Religion?

Objection 1: It would seem that parish priests cannot lawfully enter religion. For Gregory says (Past. iii, 4) that "he who undertakes the cure of souls, receives an awful warning in the words: 'My son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger'" (Prov. 6:1); and he goes on to say, "because to be surety for a friend is to take charge of the soul of another on the surety of one's own behavior." Now he who is under an obligation to a man for a debt, cannot enter religion, unless he pay what he owes, if he can. Since then a priest is able to fulfil the cure of souls, to which obligation he has pledged his soul, it would seem unlawful for him to lay aside the cure of souls in order to enter religion.

Obj. 2: Further, what is lawful to one is likewise lawful to all. But if all priests having cure of souls were to enter religion, the people would be left without a pastor's care, which would be unfitting. Therefore it seems that parish priests cannot lawfully enter religion.

Obj. 3: Further, chief among the acts to which religious orders are directed are those whereby a man gives to others the fruit of his contemplation. Now such acts are competent to parish priests and archdeacons, whom it becomes by virtue of their office to preach and hear confessions. Therefore it would seem unlawful for a parish priest or archdeacon to pass over to religion.

On the contrary, It is said in the Decretals (XIX, qu. ii, cap. Duce sunt leges.): "If a man, while governing the people in his church under the bishop and leading a secular life, is inspired by the Holy Ghost to desire to work out his salvation in a monastery or under some canonical rule, even though his bishop withstand him, we authorize him to go freely."

I answer that, As stated above (A. 3, ad 3; Q. 88, A. 12, ad 1), the obligation of a perpetual vow stands before every other obligation. Now it belongs properly to bishops and religious to be bound by perpetual vow to devote themselves to the divine service [*Cf. Q. 184, A. 5], while parish priests and archdeacons are not, as bishops are, bound by a perpetual and solemn vow to retain the cure of souls. Wherefore bishops "cannot lay aside their bishopric for any pretext whatever, without the authority of the Roman Pontiff" (Extra, De Regular. et Transeunt. ad Relig., cap. Licet.): whereas archdeacons and parish priests are free to renounce in the hands of the bishop the cure entrusted to them, without the Pope's special

permission, who alone can dispense from perpetual vows. Therefore it is evident that archdeacons and parish priests may lawfully enter religion.

Reply Obj. 1: Parish priests and archdeacons have bound themselves to the care of their subjects, as long as they retain their archdeaconry or parish, but they did not bind themselves to retain their archdeaconry or parish for ever.

Reply Obj. 2: As Jerome says (Contra Vigil.): "Although they," namely religious, "are sorely smitten by thy poisonous tongue, about whom you argue, saying; 'If all shut themselves up and live in solitude, who will go to church? who will convert worldlings? who will be able to urge sinners to virtue?' If this holds true, if all are fools with thee, who can be wise? Nor will virginity be commendable, for if all be virgins, and none marry, the human race will perish. Virtue is rare, and is not desired by many." It is therefore evident that this is a foolish alarm; thus might a man fear to draw water lest the river run dry. [*St. Thomas gives no reply to the third objection, which is sufficiently solved in the body of the article.] _____

EIGHTH ARTICLE [II-II, Q. 189, Art. 8]

Whether It Is Lawful to Pass from One Religious Order to Another?

Objection 1: It seems unlawful to pass from one religious order to another, even a stricter one. For the Apostle says (Heb. 10:25): "Not forsaking our assembly, as some are accustomed"; and a gloss observes: "Those namely who yield through fear of persecution, or who presuming on themselves withdraw from the company of sinners or of the imperfect, that they may appear to be righteous." Now those who pass from one religious order to another more perfect one would seem to do this. Therefore this is seemingly unlawful.

Obj. 2: Further, the profession of monks is stricter than that of canons regular (Extra, De Statu Monach. et Canonic. Reg., cap. Quod Dei timorem). But it is unlawful for anyone to pass from the state of canon regular to the monastic state. For it is said in the Decretals (XIX, qu. iii, can. Mandamus): "We ordain and without any exception forbid any professed canon regular to become a monk, unless (which God forbid) he have fallen into public sin." Therefore it would seem unlawful for anyone to pass from one religious order to another of higher rank.

Obj. 3: Further, a person is bound to fulfil what he has vowed, as long as he is

able lawfully to do so; thus if a man has vowed to observe continence, he is bound, even after contracting marriage by words in the present tense, to fulfil his vow so long as the marriage is not consummated, because he can fulfil the vow by entering religion. Therefore if a person may lawfully pass from one religious order to another, he will be bound to do so if he vowed it previously while in the world. But this would seem objectionable, since in many cases it might give rise to scandal. Therefore a religious may not pass from one religious order to another stricter one.

On the contrary, It is said in the Decretals (XX, qu. iv, can. Virgines): "If sacred virgins design for the good of their soul to pass to another monastery on account of a stricter life, and decide to remain there, the holy synod allows them to do so": and the same would seem to apply to any religious. Therefore one may lawfully pass from one religious order to another.

I answer that, It is not commendable to pass from one religious order to another: both because this frequently gives scandal to those who remain; and because, other things being equal, it is easier to make progress in a religious order to which one is accustomed than in one to which one is not habituated. Hence in the Conferences of the Fathers (Coll. xiv, 5) Abbot Nesteros says: "It is best for each one that he should, according to the resolve he has made, hasten with the greatest zeal and care to reach the perfection of the work he has undertaken, and nowise forsake the profession he has chosen." And further on he adds (cap. 6) by way of reason: "For it is impossible that one and the same man should excel in all the virtues at once, since if he endeavor to practice them equally, he will of necessity, while trying to attain them all, end in acquiring none of them perfectly": because the various religious orders excel in respect of various works of virtue.

Nevertheless one may commendably pass from one religious order to another for three reasons. First, through zeal for a more perfect religious life, which excellence depends, as stated above (Q. 188, A. 6), not merely on severity, but chiefly on the end to which a religious order is directed, and secondarily on the discretion whereby the observances are proportionate to the due end. Secondly, on account of a religious order falling away from the perfection it ought to have: for instance, if in a more severe religious order, the religious begin to live less strictly, it is commendable for one to pass even to a less severe religious order if the observance is better. Hence in the Conferences of the Fathers (Coll. xix, 3, 5, 6) Abbot John says of himself that he had passed from the solitary life, in which

he was professed, to a less severe life, namely of those who lived in community, because the hermetical life had fallen into decline and laxity. Thirdly, on account of sickness or weakness, the result of which sometimes is that one is unable to keep the ordinances of a more severe religious order, though able to observe those of a less strict religion.

There is, however, a difference in these three cases. For in the first case one ought, on account of humility, to seek permission: yet this cannot be denied, provided it be certain that this other religion is more severe. "And if there be a probable doubt about this, one should ask one's superior to decide" (Extra, De Regular. et Transeunt. ad Relig., cap. Licet.). In like manner the superior's decision should be sought in the second case. In the third case it is also necessary to have a dispensation.

Reply Obj. 1: Those who pass to a stricter religious order, do so not out of presumption that they may appear righteous, but out of devotion, that they may become more righteous.

Reply Obj. 2: Religious orders whether of monks or of canons regular are destined to the works of the contemplative life. Chief among these are those which are performed in the divine mysteries, and these are the direct object of the orders of canons regular, the members of which are essentially religious clerics. On the other hand, monastic religious are not essentially clerics, according to the Decretals (XVI, qu. i, cap. Alia causa). Hence although monastic orders are more severe, it would be lawful, supposing the members to be lay monks, to pass from the monastic order to an order of canons regular, according to the statement of Jerome (Ep. cxxv, ad Rustic. Monach.): "So live in the monastery as to deserve to become a cleric"; but not conversely, as expressed in the Decretal quoted (XIX, qu. iii). If, however, the monks be clerics devoting themselves to the sacred ministry, they have this in common with canons regular coupled with greater severity, and consequently it will be lawful to pass from an order of canons regular to a monastic order, provided withal that one seek the superior's permission (XIX, qu. iii; cap. Statuimus).

Reply Obj. 3: The solemn vow whereby a person is bound to a less strict order, is more binding than the simple vow whereby a person is bound to a stricter order. For if after taking a simple vow a person were to be married, his marriage would not be invalid, as it would be after his taking a solemn vow. Consequently a person who is professed in a less severe order is not bound to fulfil a simple vow

he has taken on entering a more severe order. _____

NINTH ARTICLE [II-II, Q. 189, Art. 9]

Whether One Ought to Induce Others to Enter Religion?

Objection 1: It would seem that no one ought to induce others to enter religion. For the blessed Benedict prescribes in his Rule (lviii) that "those who seek to enter religion must not easily be admitted, but spirits must be tested whether they be of God"; and Cassian has the same instruction (De Inst. Caenob. iv, 3). Much less therefore is it lawful to induce anyone to enter religion.

Obj. 2: Further, our Lord said (Matt. 23:15): "Woe to you . . . because you go round about the sea and the land to make one proselyte, and when he is made you make him the child of hell twofold more than yourselves." Now thus would seem to do those who induce persons to enter religion. Therefore this would seem blameworthy.

Obj. 3: Further, no one should induce another to do what is to his prejudice. But those who are induced to enter religion, sometimes take harm therefrom, for sometimes they are under obligation to enter a stricter religion. Therefore it would not seem praiseworthy to induce others to enter religion.

On the contrary, It is written (Ex. 26:3, seqq. [*St. Thomas quotes the sense, not the words]): "Let one curtain draw the other." Therefore one man should draw another to God's service.

I answer that, Those who induce others to enter religion not only do not sin, but merit a great reward. For it is written (James 5:20): "He who causeth a sinner to be converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins"; and (Dan. 12:3): "They that instruct many to justice shall be as stars for all eternity."

Nevertheless such inducement may be affected by a threefold inordinateness. First, if one person force another by violence to enter religion: and this is forbidden in the Decretals (XX, qu. iii, cap. Praesens). Secondly, if one person persuade another simoniacally to enter religion, by giving him presents: and this is forbidden in the Decretal (I, qu. ii, cap. Quam pio). But this does not apply to the case where one provides a poor person with necessaries by educating him in the world for the religious life; or when without any compact one gives a person

little presents for the sake of good fellowship. Thirdly, if one person entices another by lies: for it is to be feared that the person thus enticed may turn back on finding himself deceived, and thus "the last state of that man" may become "worse than the first" (Luke 11:26).

Reply Obj. 1: Those who are induced to enter religion have still a time of probation wherein they make a trial of the hardships of religion, so that they are not easily admitted to the religious life.

Reply Obj. 2: According to Hilary (Can. xxiv in Matth.) this saying of our Lord was a forecast of the wicked endeavors of the Jews, after the preaching of Christ, to draw Gentiles or even Christians to observe the Jewish ritual, thereby making them doubly children of hell, because, to wit, they were not forgiven the former sins which they committed while adherents of Judaism, and furthermore they incurred the guilt of Jewish perfidy; and thus interpreted these words have nothing to do with the case in point.

According to Jerome, however, in his commentary on this passage of Matthew, the reference is to the Jews even at the time when it was yet lawful to keep the legal observances, in so far as he whom they converted to Judaism "from paganism, was merely misled; but when he saw the wickedness of his teachers, he returned to his vomit, and becoming a pagan deserved greater punishment for his treachery." Hence it is manifest that it is not blameworthy to draw others to the service of God or to the religious life, but only when one gives a bad example to the person converted, whence he becomes worse.

Reply Obj. 3: The lesser is included in the greater. Wherefore a person who is bound by vow or oath to enter a lesser order, may be lawfully induced to enter a greater one, unless there be some special obstacle, such as ill-health, or the hope of making greater progress in the lesser order. On the other hand, one who is bound by vow or oath to enter a greater order, cannot be lawfully induced to enter a lesser order, except for some special and evident motive, and then with the superior's dispensation. _____

TENTH ARTICLE [II-II, Q. 189, Art. 10]

Whether It Is Praiseworthy to Enter Religion Without Taking Counsel of Many, and Previously Deliberating for a Long Time?

Objection 1: It would not seem praiseworthy to enter religion without taking

counsel of many, and previously deliberating for a long time. For it is written (1 John 4:1): "Believe not every spirit, but try the spirits if they be of God." Now sometimes a man's purpose of entering religion is not of God, since it often comes to naught through his leaving the religious life; for it is written (Acts 5:38, 39): "If this counsel or this work be of God, you cannot overthrow it." Therefore it would seem that one ought to make a searching inquiry before entering religion.

Obj. 2: Further, it is written (Prov. 25:9): "Treat thy cause with thy friend." Now a man's cause would seem to be especially one that concerns a change in his state of life. Therefore seemingly one ought not to enter religion without discussing the matter with one's friends.

Obj. 3: Further, our Lord (Luke 14:28) in making a comparison with a man who has a mind to build a tower, says that he doth "first sit down and reckon the charges that are necessary, whether he have wherewithal to finish it," lest he become an object of mockery, for that "this man began to build and was not able to finish." Now the wherewithal to build the tower, as Augustine says (Ep. ad Laetum ccxliii), is nothing less than that "each one should renounce all his possessions." Yet it happens sometimes that many cannot do this, nor keep other religious observances; and in signification of this it is stated (1 Kings 17:39) that David could not walk in Saul's armor, for he was not used to it. Therefore it would seem that one ought not to enter religion without long deliberation beforehand and taking counsel of many.

On the contrary, It is stated (Matt. 4:20) that upon our Lord's calling them, Peter and Andrew "immediately leaving their nets, followed Him." Here Chrysostom says (Hom. xiv in Matth.): "Such obedience as this does Christ require of us, that we delay not even for a moment."

I answer that, Long deliberation and the advice of many are required in great matters of doubt, as the Philosopher says (Ethic. iii, 3); while advice is unnecessary in matters that are certain and fixed. Now with regard to entering religion three points may be considered. First, the entrance itself into religion, considered by itself; and thus it is certain that entrance into religion is a greater good, and to doubt about this is to disparage Christ Who gave this counsel. Hence Augustine says (De Verb. Dom., Serm. c, 2): "The East," that is Christ, "calleth thee, and thou turnest to the West," namely mortal and fallible man. Secondly, the entrance into religion may be considered in relation to the strength

of the person who intends to enter. And here again there is no room for doubt about the entrance to religion, since those who enter religion trust not to be able to stay by their own power, but by the assistance of the divine power, according to Isa. 40:31, "They that hope in the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint." Yet if there be some special obstacle (such as bodily weakness, a burden of debts, or the like) in such cases a man must deliberate and take counsel with such as are likely to help and not hinder him. Hence it is written (Ecclus. 37:12): "Treat with a man without religion concerning holiness [*The Douay version supplies the negative: 'Treat not . . . nor with . . .'], with an unjust man concerning justice," meaning that one should not do so, wherefore the text goes on (Ecclus. 37:14, 15), "Give no heed to these in any matter of counsel, but be continually with a holy man." In these matters, however, one should not take long deliberation. Wherefore Jerome says (Ep. and Paulin. liii): "Hasten, I pray thee, cut off rather than loosen the rope that holds the boat to the shore." Thirdly, we may consider the way of entering religion, and which order one ought to enter, and about such matters also one may take counsel of those who will not stand in one's way.

Reply Obj. 1: The saying: "Try the spirits, if they be of God," applies to matters admitting of doubt whether the spirits be of God; thus those who are already in religion may doubt whether he who offers himself to religion be led by the spirit of God, or be moved by hypocrisy. Wherefore they must try the postulant whether he be moved by the divine spirit. But for him who seeks to enter religion there can be no doubt but that the purpose of entering religion to which his heart has given birth is from the spirit of God, for it is His spirit "that leads" man "into the land of uprightness" (Ps. 142:10).

Nor does this prove that it is not of God that some turn back; since not all that is of God is incorruptible: else corruptible creatures would not be of God, as the Manicheans hold, nor could some who have grace from God lose it, which is also heretical. But God's "counsel" whereby He makes even things corruptible and changeable, is imperishable according to Isa. 46:10, "My counsel shall stand and all My will shall be done." Hence the purpose of entering religion needs not to be tried whether it be of God, because "it requires no further demonstration," as a gloss says on 1 Thess. 5:21, "Prove all things."

Reply Obj. 2: Even as "the flesh lusteth against the spirit" (Gal. 5:17), so too carnal friends often thwart our spiritual progress, according to Mic. 7:6, "A

man's enemies are they of his own household." Wherefore Cyril expounding Luke 9:61, "Let me first take my leave of them that are at my house," says [*Cf. St. Thomas's Catena Aurea]: "By asking first to take his leave of them that were at his house, he shows he was somewhat of two minds. For to communicate with his neighbors, and consult those who are unwilling to relish righteousness, is an indication of weakness and turning back. Hence he hears our Lord say: 'No man putting his hand to the plough, and looking back, is fit for the kingdom of God,' because he looks back who seeks delay in order to go home and confer with his kinsfolk."

Reply Obj. 3: The building of the tower signifies the perfection of Christian life; and the renunciation of one's possessions is the wherewithal to build this tower. Now no one doubts or deliberates about wishing to have the wherewithal, or whether he is able to build the tower if he have the wherewithal, but what does come under deliberation is whether one has the wherewithal. Again it need not be a matter of deliberation whether one ought to renounce all that one has, or whether by so doing one may be able to attain to perfection; whereas it is a matter of deliberation whether that which one is doing amounts to the renunciation of all that he has, since unless he does renounce (which is to have the wherewithal) he cannot, as the text goes on to state, be Christ's disciple, and this is to build the tower.

The misgiving of those who hesitate as to whether they may be able to attain to perfection by entering religion is shown by many examples to be unreasonable. Hence Augustine says (Confess. viii, 11): "On that side whither I had set my face, and whither I trembled to go, there appeared to me the chaste dignity of continency . . . honestly alluring me to come and doubt not, and stretching forth to receive and embrace me, her holy hands full of multitudes of good examples. There were so many young men and maidens here, a multitude of youth and every age, grave widows and aged virgins . . . And she smiled at me with a persuasive mockery as though to say: Canst not thou what these youths and these maidens can? Or can they either in themselves, and not rather in the Lord their God? . . . Why standest thou in thyself, and so standest not? Cast thyself upon Him; fear not, He will not withdraw Himself that thou shouldst fall. Cast thyself fearlessly upon Him: He will receive and will heal thee."

The example quoted of David is not to the point, because "the arms of Saul," as a gloss on the passage observes, "are the sacraments of the Law, as being burdensome": whereas religion is the sweet yoke of Christ, for as Gregory says

(Moral. iv, 33), "what burden does He lay on the shoulders of the mind, Who commands us to shun all troublesome desires, Who warns us to turn aside from the rough paths of this world?"

To those indeed who take this sweet yoke upon themselves He promises the refreshment of the divine fruition and the eternal rest of their souls.

To which may He Who made this promise bring us, Jesus Christ our Lord, "Who is over all things God blessed for ever. Amen."

End of the Project Gutenberg EBook of Summa Theologica, Part II-II (Secunda Secundae), by Thomas Aquinas

*** END OF THIS PROJECT GUTENBERG EBOOK SUMMA THEOLOGICA, PART II-II ***

***** This file should be named 18755-8.txt or 18755-8.zip ***** This and all associated files of various formats will be found in: http://www.gutenberg.org/1/8/7/5/18755/

Produced by Sandra K. Perry, with corrections and supplementation by David McClamrock

Updated editions will replace the previous one—the old editions will be renamed.

Creating the works from public domain print editions means that no one owns a United States copyright in these works, so the Foundation (and you!) can copy and distribute it in the United States without permission and without paying copyright royalties. Special rules, set forth in the General Terms of Use part of this license, apply to copying and distributing Project Gutenberg-tm electronic works to protect the PROJECT GUTENBERG-tm concept and trademark. Project Gutenberg is a registered trademark, and may not be used if you charge for the eBooks, unless you receive specific permission. If you do not charge

anything for copies of this eBook, complying with the rules is very easy. You may use this eBook for nearly any purpose such as creation of derivative works, reports, performances and research. They may be modified and printed and given away—you may do practically ANYTHING with public domain eBooks. Redistribution is subject to the trademark license, especially commercial redistribution.

*** START: FULL LICENSE ***

THE FULL PROJECT GUTENBERG LICENSE PLEASE READ THIS BEFORE YOU DISTRIBUTE OR USE THIS WORK

To protect the Project Gutenberg-tm mission of promoting the free distribution of electronic works, by using or distributing this work (or any other work associated in any way with the phrase "Project Gutenberg"), you agree to comply with all the terms of the Full Project Gutenberg-tm License (available with this file or online at http://gutenberg.org/license).

Section 1. General Terms of Use and Redistributing Project Gutenberg-tm electronic works

1.A. By reading or using any part of this Project Gutenberg-tm electronic work, you indicate that you have read, understand, agree to and accept all the terms of this license and intellectual property (trademark/copyright) agreement. If you do not agree to abide by all the terms of this agreement, you must cease using and return or destroy all copies of Project Gutenberg-tm electronic works in your possession. If you paid a fee for obtaining a copy of or access to a Project Gutenberg-tm electronic work and you do not agree to be bound by the terms of this agreement, you may obtain a refund from the person or entity to whom you paid the fee as set forth in paragraph 1.E.8.

1.B. "Project Gutenberg" is a registered trademark. It may only be used on or associated in any way with an electronic work by people who agree to be bound by the terms of this agreement. There are a few things that you can do with most Project Gutenberg-tm electronic works even without complying with the full terms of this agreement. See paragraph 1.C below. There are a lot of things you can do with Project Gutenberg-tm electronic works if you follow the terms of this agreement and help preserve free future access to Project Gutenberg-tm electronic works. See paragraph 1.E below.

1.C. The Project Gutenberg Literary Archive Foundation ("the Foundation" or PGLAF), owns a compilation copyright in the collection of Project Gutenberg-

tm electronic works. Nearly all the individual works in the collection are in the public domain in the United States. If an individual work is in the public domain in the United States and you are located in the United States, we do not claim a right to prevent you from copying, distributing, performing, displaying or creating derivative works based on the work as long as all references to Project Gutenberg are removed. Of course, we hope that you will support the Project Gutenberg-tm mission of promoting free access to electronic works by freely sharing Project Gutenberg-tm works in compliance with the terms of this agreement for keeping the Project Gutenberg-tm name associated with the work. You can easily comply with the terms of this agreement by keeping this work in the same format with its attached full Project Gutenberg-tm License when you share it without charge with others.

1.D. The copyright laws of the place where you are located also govern what you can do with this work. Copyright laws in most countries are in a constant state of change. If you are outside the United States, check the laws of your country in addition to the terms of this agreement before downloading, copying, displaying, performing, distributing or creating derivative works based on this work or any other Project Gutenberg-tm work. The Foundation makes no representations concerning the copyright status of any work in any country outside the United States.

1.E. Unless you have removed all references to Project Gutenberg:

1.E.1. The following sentence, with active links to, or other immediate access to, the full Project Gutenberg-tm License must appear prominently whenever any copy of a Project Gutenberg-tm work (any work on which the phrase "Project Gutenberg" appears, or with which the phrase "Project Gutenberg" is associated) is accessed, displayed, performed, viewed, copied or distributed:

This eBook is for the use of anyone anywhere at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at www.gutenberg.org

1.E.2. If an individual Project Gutenberg-tm electronic work is derived from the public domain (does not contain a notice indicating that it is posted with permission of the copyright holder), the work can be copied and distributed to anyone in the United States without paying any fees or charges. If you are

redistributing or providing access to a work with the phrase "Project Gutenberg" associated with or appearing on the work, you must comply either with the requirements of paragraphs 1.E.1 through 1.E.7 or obtain permission for the use of the work and the Project Gutenberg-tm trademark as set forth in paragraphs 1.E.8 or 1.E.9.

1.E.3. If an individual Project Gutenberg-tm electronic work is posted with the permission of the copyright holder, your use and distribution must comply with both paragraphs 1.E.1 through 1.E.7 and any additional terms imposed by the copyright holder. Additional terms will be linked to the Project Gutenberg-tm License for all works posted with the permission of the copyright holder found at the beginning of this work.

1.E.4. Do not unlink or detach or remove the full Project Gutenberg-tm License terms from this work, or any files containing a part of this work or any other work associated with Project Gutenberg-tm.

1.E.5. Do not copy, display, perform, distribute or redistribute this electronic work, or any part of this electronic work, without prominently displaying the sentence set forth in paragraph 1.E.1 with active links or immediate access to the full terms of the Project Gutenberg-tm License.

1.E.6. You may convert to and distribute this work in any binary, compressed, marked up, nonproprietary or proprietary form, including any word processing or hypertext form. However, if you provide access to or distribute copies of a Project Gutenberg-tm work in a format other than "Plain Vanilla ASCII" or other format used in the official version posted on the official Project Gutenberg-tm web site (www.gutenberg.org), you must, at no additional cost, fee or expense to the user, provide a copy, a means of exporting a copy, or a means of obtaining a copy upon request, of the work in its original "Plain Vanilla ASCII" or other form. Any alternate format must include the full Project Gutenberg-tm License as specified in paragraph 1.E.1.

1.E.7. Do not charge a fee for access to, viewing, displaying, performing, copying or distributing any Project Gutenberg-tm works unless you comply with paragraph 1.E.8 or 1.E.9.

1.E.8. You may charge a reasonable fee for copies of or providing access to or distributing Project Gutenberg-tm electronic works provided that

- You pay a royalty fee of 20% of the gross profits you derive from the use of Project Gutenberg-tm works calculated using the method you already use to calculate your applicable taxes. The fee is owed to the owner of the Project Gutenberg-tm trademark, but he has agreed to donate royalties under this paragraph to the Project Gutenberg Literary Archive Foundation. Royalty payments must be paid within 60 days following each date on which you prepare (or are legally required to prepare) your periodic tax returns. Royalty payments should be clearly marked as such and sent to the Project Gutenberg Literary Archive Foundation at the address specified in Section 4, "Information about donations to the Project Gutenberg Literary Archive Foundation."

- You provide a full refund of any money paid by a user who notifies you in writing (or by e-mail) within 30 days of receipt that s/he does not agree to the terms of the full Project Gutenberg-tm License. You must require such a user to return or destroy all copies of the works possessed in a physical medium and discontinue all use of and all access to other copies of Project Gutenberg-tm works.

- You provide, in accordance with paragraph 1.F.3, a full refund of any money paid for a work or a replacement copy, if a defect in the electronic work is discovered and reported to you within 90 days of receipt of the work.

- You comply with all other terms of this agreement for free distribution of Project Gutenberg-tm works.

1.E.9. If you wish to charge a fee or distribute a Project Gutenberg-tm electronic work or group of works on different terms than are set forth in this agreement, you must obtain permission in writing from both the Project Gutenberg Literary Archive Foundation and Michael Hart, the owner of the Project Gutenberg-tm trademark. Contact the Foundation as set forth in Section 3 below.

1.F.

1.F.1. Project Gutenberg volunteers and employees expend considerable effort to identify, do copyright research on, transcribe and proofread public domain works in creating the Project Gutenberg-tm collection. Despite these efforts, Project Gutenberg-tm electronic works, and the medium on which they may be stored, may contain "Defects," such as, but not limited to, incomplete, inaccurate or corrupt data, transcription errors, a copyright or other intellectual property

infringement, a defective or damaged disk or other medium, a computer virus, or computer codes that damage or cannot be read by your equipment.

1.F.2. LIMITED WARRANTY, DISCLAIMER OF DAMAGES - Except for the "Right of Replacement or Refund" described in paragraph 1.F.3, the Project Gutenberg Literary Archive Foundation, the owner of the Project Gutenberg-tm trademark, and any other party distributing a Project Gutenberg-tm electronic work under this agreement, disclaim all liability to you for damages, costs and expenses, including legal fees. YOU AGREE THAT YOU HAVE NO REMEDIES FOR NEGLIGENCE, STRICT LIABILITY, BREACH OF WARRANTY OR BREACH OF CONTRACT EXCEPT THOSE PROVIDED IN PARAGRAPH F3. YOU AGREE THAT THE FOUNDATION, THE TRADEMARK OWNER, AND ANY DISTRIBUTOR UNDER THIS AGREEMENT WILL NOT BE LIABLE TO YOU FOR ACTUAL, DIRECT, INDIRECT, CONSEQUENTIAL, PUNITIVE OR INCIDENTAL DAMAGES EVEN IF YOU GIVE NOTICE OF THE POSSIBILITY OF SUCH DAMAGE.

1.F.3. LIMITED RIGHT OF REPLACEMENT OR REFUND - If you discover a defect in this electronic work within 90 days of receiving it, you can receive a refund of the money (if any) you paid for it by sending a written explanation to the person you received the work from. If you received the work on a physical medium, you must return the medium with your written explanation. The person or entity that provided you with the defective work may elect to provide a replacement copy in lieu of a refund. If you received the work electronically, the person or entity providing it to you may choose to give you a second opportunity to receive the work electronically in lieu of a refund. If the second copy is also defective, you may demand a refund in writing without further opportunities to fix the problem.

1.F.4. Except for the limited right of replacement or refund set forth in paragraph 1.F.3, this work is provided to you 'AS-IS' WITH NO OTHER WARRANTIES OF ANY KIND, EXPRESS OR IMPLIED, INCLUDING BUT NOT LIMITED TO WARRANTIES OF MERCHANTIBILITY OR FITNESS FOR ANY PURPOSE.

1.F.5. Some states do not allow disclaimers of certain implied warranties or the exclusion or limitation of certain types of damages. If any disclaimer or limitation set forth in this agreement violates the law of the state applicable to this agreement, the agreement shall be interpreted to make the maximum

disclaimer or limitation permitted by the applicable state law. The invalidity or unenforceability of any provision of this agreement shall not void the remaining provisions.

1.F.6. INDEMNITY - You agree to indemnify and hold the Foundation, the trademark owner, any agent or employee of the Foundation, anyone providing copies of Project Gutenberg-tm electronic works in accordance with this agreement, and any volunteers associated with the production, promotion and distribution of Project Gutenberg-tm electronic works, harmless from all liability, costs and expenses, including legal fees, that arise directly or indirectly from any of the following which you do or cause to occur: (a) distribution of this or any Project Gutenberg-tm work, (b) alteration, modification, or additions or deletions to any Project Gutenberg-tm work, and (c) any Defect you cause.

Section 2. Information about the Mission of Project Gutenberg-tm

Project Gutenberg-tm is synonymous with the free distribution of electronic works in formats readable by the widest variety of computers including obsolete, old, middle-aged and new computers. It exists because of the efforts of hundreds of volunteers and donations from people in all walks of life.

Volunteers and financial support to provide volunteers with the assistance they need, is critical to reaching Project Gutenberg-tm's goals and ensuring that the Project Gutenberg-tm collection will remain freely available for generations to come. In 2001, the Project Gutenberg Literary Archive Foundation was created to provide a secure and permanent future for Project Gutenberg-tm and future generations. To learn more about the Project Gutenberg Literary Archive Foundation and how your efforts and donations can help, see Sections 3 and 4 and the Foundation web page at http://www.pglaf.org.

Section 3. Information about the Project Gutenberg Literary Archive Foundation

The Project Gutenberg Literary Archive Foundation is a non profit 501(c)(3) educational corporation organized under the laws of the state of Mississippi and granted tax exempt status by the Internal Revenue Service. The Foundation's EIN or federal tax identification number is 64-6221541. Its 501(c)(3) letter is

posted at http://pglaf.org/fundraising. Contributions to the Project Gutenberg Literary Archive Foundation are tax deductible to the full extent permitted by U.S. federal laws and your state's laws.

The Foundation's principal office is located at 4557 Melan Dr. S. Fairbanks, AK, 99712., but its volunteers and employees are scattered throughout numerous locations. Its business office is located at 809 North 1500 West, Salt Lake City, UT 84116, (801) 596-1887, email business@pglaf.org. Email contact links and up to date contact information can be found at the Foundation's web site and official page at http://pglaf.org

For additional contact information:
Dr. Gregory B. Newby
Chief Executive and Director
gbnewby@pglaf.org

Section 4. Information about Donations to the Project Gutenberg Literary Archive Foundation

Project Gutenberg-tm depends upon and cannot survive without wide spread public support and donations to carry out its mission of increasing the number of public domain and licensed works that can be freely distributed in machine readable form accessible by the widest array of equipment including outdated equipment. Many small donations ($1 to $5,000) are particularly important to maintaining tax exempt status with the IRS.

The Foundation is committed to complying with the laws regulating charities and charitable donations in all 50 states of the United States. Compliance requirements are not uniform and it takes a considerable effort, much paperwork and many fees to meet and keep up with these requirements. We do not solicit donations in locations where we have not received written confirmation of compliance. To SEND DONATIONS or determine the status of compliance for any particular state visit http://pglaf.org

While we cannot and do not solicit contributions from states where we have not met the solicitation requirements, we know of no prohibition against accepting unsolicited donations from donors in such states who approach us with offers to donate.

International donations are gratefully accepted, but we cannot make any statements concerning tax treatment of donations received from outside the United States. U.S. laws alone swamp our small staff.

Please check the Project Gutenberg Web pages for current donation methods and addresses. Donations are accepted in a number of other ways including checks, online payments and credit card donations. To donate, please visit: http://pglaf.org/donate

Section 5. General Information About Project Gutenberg-tm electronic works.

Professor Michael S. Hart is the originator of the Project Gutenberg-tm concept of a library of electronic works that could be freely shared with anyone. For thirty years, he produced and distributed Project Gutenberg-tm eBooks with only a loose network of volunteer support.

Project Gutenberg-tm eBooks are often created from several printed editions, all of which are confirmed as Public Domain in the U.S. unless a copyright notice is included. Thus, we do not necessarily keep eBooks in compliance with any particular paper edition.

Most people start at our Web site which has the main PG search facility:

http://www.gutenberg.org

This Web site includes information about Project Gutenberg-tm, including how to make donations to the Project Gutenberg Literary Archive Foundation, how to help produce our new eBooks, and how to subscribe to our email newsletter to hear about new eBooks.