Aquinas Reader On Aristotle or The Philosopher

St. Thomas Aquinas is often referred to as one of the greatest commentators of Aristotle. The aim of this work is to make St. Thomas the philosopher more accessible for a concentrated study. In order to accomplish this, his principle work, the Summa Theologica has been currated to only sections including the mention of 'Aristotle' or 'The Philosopher'. This subset of articles has been further divided by book from the Aristotelian corpus. Keywords have been added to enrich the learning experience with overarching snapshots. The sections presented are as they appear in the Summa Theologica for each reference book identified by headers. Each reference book in study is highlighted throughout in yellow for convenience. Books identified with multiple matching references have been adjudicated arbitrarily.

We hope you enjoy this study of Aristotle as he is depicted through the lens of St. Thomas.

**Keywords:**

man, wherefore, things, accords, natur, goods, certain, calling, sayings, virtus, ethics, acted, consequences, reasoner, gods, causing, powerful, secondly, liking, bodies, differed, perfectible, matters, knowledges, belonged, evils, accordingly, sinning, movements, regarded, pleasurably, sensing, souls, ways, viz, iii, personality, philosophers, greater, men, animality, formative, stating, contraries, passionate, lawful, actions, takes, spiritus, intellective.

# Metaph

**Keywords:**

things, object, metaph, naturally, accord, wherefore, saying, replied, gods, differing, calls, goods, man, formed, certain, caused, likeness, consequence, perfectively, matters, philosophers, sense, powerful, knowledge, acted, intellective, knowing, divines, species, souls, ways, bodies, substance, secondly, generations, human, belonged, principle, words, ideas existed, habits, actions, christ, text, sciences, relations, said, signifies, falsely, true.

## Volume 1 - Question 1. The nature and extent of sacred doctrine

**Article 1. Whether, besides philosophy, any further doctrine is required?**

Objection 2. Further, knowledge can be concerned only with being, for nothing can be known, save what is true; and all that is, is true. But everything that is, is treated of in philosophical science—even God Himself; so that there is a part of philosophy called theology, or the divine science, as Aristotle has proved (Metaph. vi). Therefore, besides philosophical science, there is no need of any further knowledge.

## Volume 1 - Question 2. The existence of God

**Article 1. Whether the existence of God is self-evident?**

On the contrary, No one can mentally admit the opposite of what is self-evident; as the Philosopher (Metaph. iv, lect. vi) states concerning the first principles of demonstration. But the opposite of the proposition "God is" can be mentally admitted: "The fool said in his heart, There is no God" (Psalm 53:2). Therefore, that God exists is not self-evident.

## Volume 1 - Question 4. The perfection of God

**Article 1. Whether God is perfect?**

I answer that, As the Philosopher relates (Metaph. xii), some ancient philosophers, namely, the Pythagoreans and Leucippus, did not predicate "best" and "most perfect" of the first principle. The reason was that the ancient philosophers considered only a material principle; and a material principle is most imperfect. For since matter as such is merely potential, the first material principle must be simply potential, and thus most imperfect. Now God is the first principle, not material, but in the order of efficient cause, which must be most perfect. For just as matter, as such, is merely potential, an agent, as such, is in the state of actuality. Hence, the first active principle must needs be most actual, and therefore most perfect; for a thing is perfect in proportion to its state of actuality, because we call that perfect which lacks nothing of the mode of its perfection.

**Article 3. Whether God exists?**

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble and the like. But "more" and "less" are predicated of different things, according as they resemble in their different ways something which is the maximum, as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something noblest and, consequently, something which is uttermost being; for those things that are greatest in truth are greatest in being, as it is written in Metaph. ii. Now the maximum in any genus is the cause of all in that genus; as fire, which is the maximum heat, is the cause of all hot things. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

**Article 4. Whether sacred doctrine is a practical science?**

Objection 1. It seems that sacred doctrine is a practical science; for a practical science is that which ends in action according to the Philosopher (Metaph. ii). But sacred doctrine is ordained to action: "Be ye doers of the word, and not hearers only" (James 1:22). Therefore sacred doctrine is a practical science.

## Volume 3 - Question 2. The act of faith

**Article 2. Whether the act of faith is suitably distinguished as believing God, believing in a God and believing in God?**

Reply to Objection 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 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."

**Article 5. Whether sacred doctrine is nobler than other sciences?**

Reply to Objection 1. It may well happen that what is in itself the more certain may seem to us the less certain on account of the weakness of our intelligence, "which is dazzled by the clearest objects of nature; as the owl is dazzled by the light of the sun" (Metaph. ii, lect. i). Hence the fact that some happen to doubt about articles of faith is not due to the uncertain nature of the truths, but to the weakness of human intelligence; yet the slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge obtained of lesser things, as is said in de Animalibus xi.

## Volume 2 - Question 1. Man's last end

**Article 4. Whether there is one last end of human life?**

On the contrary, The Philosopher says (Metaph. ii, 2) that "to suppose a thing to be indefinite is to deny that it is good." But the good is that which has the nature of an end. Therefore it is contrary to the nature of an end to proceed indefinitely. Therefore it is necessary to fix one last end.

## Volume 2 - Question 3. What is happiness

**Article 2. Whether happiness is an operation?**

Reply to Objection 3. As stated in Metaph. ix, 7 action is twofold. One proceeds from the agent into outward matter, such as "to burn" and "to cut." And such an operation cannot be happiness: for such an operation is an action and a perfection, not of the agent, but rather of the patient, as is stated in the same passage. The other is an action that remains in the agent, such as to feel, to understand, and to will: and such an action is a perfection and an act of the agent. And such an operation can be happiness.

**Article 2. Whether the perfections of all things are in God?**

I answer that, All created perfections are in God. Hence He is spoken of as universally perfect, because He lacks not (says the Commentator, Metaph. v) any excellence which may be found in any genus. This may be seen from two considerations.

## Volume 4 - Question 2. The mode of union of the Word incarnate

**Article 1. Whether the Union of Incarnate Word took place in the nature?**

Thirdly, a thing is made up of things not mixed nor changed, but imperfect; as man is made up of soul and body, and likewise of divers members. But this cannot be said of the mystery of Incarnation. First, because each nature, i.e. the Divine and the human, has its specific perfection. Secondly, because the Divine and human natures cannot constitute anything after the manner of quantitative parts, as the members make up the body; for the Divine Nature is incorporeal; nor after the manner of form and matter, for the Divine Nature cannot be the form of anything, especially of anything corporeal, since it would follow that the species resulting therefrom would be communicable to several, and thus there would be several Christs. Thirdly, because Christ would exist neither in human nature nor in the Divine Nature: since any difference varies the species, as unity varies number, as is said (Metaph. viii, text. 10).

**Article 6. Whether this doctrine is the same as wisdom?**

Objection 1. It seems that this doctrine is not the same as wisdom. For no doctrine which borrows its principles is worthy of the name of wisdom; seeing that the wise man directs, and is not directed (Metaph. i). But this doctrine borrows its principles. Therefore this science is not wisdom.

## Volume 2 - Question 2. Things in which man's happiness consists

**Article 4. Whether man's happiness consists in power?**

I answer that, It is impossible for happiness to consist in power; and this for two reasons. First because power has the nature of principle, as is stated in Metaph. v, 12, whereas happiness has the nature of last end. Secondly, because power has relation to good and evil: whereas happiness is man's proper and perfect good. Wherefore some happiness might consist in the good use of power, which is by virtue, rather than in power itself.

**Article 6. Whether man will all, whatsoever he wills, for the last end?**

Objection 2. Further, the Philosopher says at the beginning of his Metaphysics [1, 2] that speculative science is sought for its own sake. Now it cannot be said that each speculative science is the last end. Therefore man does not desire all, whatsoever he desires, for the last end.

## Volume 1 - Question 3. The simplicity of God

**Article 5. Whether God is contained in a genus?**

Secondly, since the existence of God is His essence, if God were in any genus, He would be the genus "being", because, since genus is predicated as an essential it refers to the essence of a thing. But the Philosopher has shown (Metaph. iii) that being cannot be a genus, for every genus has differences distinct from its generic essence. Now no difference can exist distinct from being; for non-being cannot be a difference. It follows then that God is not in a genus.

## Volume 1 - Question 5. Goodness in general

**Article 3. Whether every being is good?**

Objection 4. Further, the Philosopher notes (Metaph. iii) that "in mathematics goodness does not exist." But mathematics are entities; otherwise there would be no science of mathematics. Therefore not every being is good.

Objection 2. Further, nothing can be measured save by something of its own genus; as length is measured by length and numbers by number. But God is the measure of all substances, as the Commentator shows (Metaph. x). Therefore God is in the genus of substance.

## Volume 2 - Question 7. The circumstances of human acts

**Article 1. Whether a circumstance is an accident of a human act?**

I answer that, Since, according to the Philosopher (Peri Herm. i), "words are the signs of what we understand," it must needs be that in naming things we follow the process of intellectual knowledge. Now our intellectual knowledge proceeds from the better known to the less known. Accordingly with us, names of more obvious things are transferred so as to signify things less obvious: and hence it is that, as stated in Metaph. x, 4, "the notion of distance has been transferred from things that are apart locally, to all kinds of opposition": and in like manner words that signify local movement are employed to designate all other movements, because bodies which are circumscribed by place, are best known to us. And hence it is that the word "circumstance" has passed from located things to human acts.

## Volume 1 - Question 6. The goodness of God

**Article 3. Whether to be essentially good belongs to God alone?**

Objection 1. It seems that to be essentially good does not belong to God alone. For as "one" is convertible with "being," so is "good"; as we said above (I:5:1). But every being is one essentially, as appears from the Philosopher (Metaph. iv); therefore every being is good essentially.

**Article 5. Whether the essence of goodness consists in mode, species and order?**

I answer that, Everything is said to be good so far as it is perfect; for in that way only is it desirable (as shown above 1, 3). Now a thing is said to be perfect if it lacks nothing according to the mode of its perfection. But since everything is what it is by its form (and since the form presupposes certain things, and from the form certain things necessarily follow), in order for a thing to be perfect and good it must have a form, together with all that precedes and follows upon that form. Now the form presupposes determination or commensuration of its principles, whether material or efficient, and this is signified by the mode: hence it is said that the measure marks the mode. But the form itself is signified by the species; for everything is placed in its species by its form. Hence the number is said to give the species, for definitions signifying species are like numbers, according to the Philosopher (Metaph. x); for as a unit added to, or taken from a number, changes its species, so a difference added to, or taken from a definition, changes its species. Further, upon the form follows an inclination to the end, or to an action, or something of the sort; for everything, in so far as it is in act, acts and tends towards that which is in accordance with its form; and this belongs to weight and order. Hence the essence of goodness, so far as it consists in perfection, consists also in mode, species and order.

## Volume 4 - Question 5. The parts of human nature which were assumed

**Article 2. Whether the Son of God ought to have assumed a carnal or earthly body?**

I answer that, By the reasons which proved that the body of Christ was not an imaginary one, it may also be shown that it was not a heavenly body. First, because even as the truth of the human nature of Christ would not have been maintained had His body been an imaginary one, such as Manes supposed, so likewise it would not have been maintained if we supposed, as did Valentine, that it was a heavenly body. For since the form of man is a natural thing, it requires determinate matter, to wit, flesh and bones, which must be placed in the definition of man, as is plain from the Philosopher (Metaph. vii, 39). Secondly, because this would lessen the truth of such things as Christ did in the body. For since a heavenly body is impassible and incorruptible, as is proved De Coel. i, 20, if the Son of God had assumed a heavenly body, He would not have truly hungered or thirsted, nor would he have undergone His passion and death. Thirdly, this would have detracted from God's truthfulness. For since the Son of God showed Himself to men, as if He had a carnal and earthly body, the manifestation would have been false, had He had a heavenly body. Hence (De Eccles. Dogm. ii) it is said: "The Son of God was born, taking flesh of the Virgin's body, and not bringing it with Him from heaven."

## Volume 3 - Question 1. Faith

**Article 7. Whether the articles of faith have increased in course of time?**

Objection 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 Ephesians 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.

**Article 2. Whether theologians should take note of the circumstances of human acts?**

Objection 2. Further, circumstances are the accidents of acts. But one thing may be subject to an infinity of accidents; hence the Philosopher says (Metaph. vi, 2) that "no art or science considers accidental being, except only the art of sophistry." Therefore the theologian has not to consider circumstances.

## Volume 2 - Question 8. The will, in regard to what it wills

**Article 1. Whether the will is of good only?**

Objection 2. Further, rational powers can be directed to opposite purposes, according to the Philosopher (Metaph. ix, 2). But the will is a rational power, since it is "in the reason," as is stated in De Anima iii, 9. Therefore the will can be directed to opposites; and consequently its volition is not confined to good, but extends to evil.

**Article 6. Whether happiness consists in the consideration of speculative sciences?**

Accordingly perfect happiness cannot consist essentially in the consideration of speculative sciences. To prove this, we must observe that the consideration of a speculative science does not extend beyond the scope of the principles of that science: since the entire science is virtually contained in its principles. Now the first principles of speculative sciences are received through the senses, as the Philosopher clearly states at the beginning of the Metaphysics (i, 1), and at the end of the Posterior Analytics (ii, 15). Wherefore the entire consideration of speculative sciences cannot extend farther than knowledge of sensibles can lead. Now man's final happiness, which is his final perfection cannot consist in the knowledge of sensibles. For a thing is not perfected by something lower, except in so far as the lower partakes of something higher. Now it is evident that the form of a stone or of any sensible, is lower than man. Consequently the intellect is not perfected by the form of a stone, as such, but inasmuch as it partakes of a certain likeness to that which is above the human intellect, viz. the intelligible light, or something of the kind. Now whatever is by something else is reduced to that which is of itself. Therefore man's final perfection must needs be through knowledge of something above the human intellect. But it has been shown (I:88:2), that man cannot acquire through sensibles, the knowledge of separate substances, which are above the human intellect. Consequently it follows that man's happiness cannot consist in the consideration of speculative sciences. However, just as in sensible forms there is a participation of the higher substances, so the consideration of speculative sciences is a certain participation of true and perfect happiness.

Objection 2. Further, that which all desire for its own sake, seems to be man's final happiness. Now such is the consideration of speculative sciences; because, as stated in Metaph. i, 1, "all men naturally desire to know"; and, a little farther on (Article 2), it is stated that speculative sciences are sought for their own sakes. Therefore happiness consists in the consideration of speculative sciences.

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). On 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 Hebrews 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.

**Article 7. Whether happiness consists in the knowledge of separate substances, namely, angels?**

I answer that, As stated above (Article 6), man's perfect happiness consists not in that which perfects the intellect by some participation, but in that which is so by its essence. Now it is evident that whatever is the perfection of a power is so in so far as the proper formal object of that power belongs to it. Now the proper object of the intellect is the true. Therefore the contemplation of whatever has participated truth, does not perfect the intellect with its final perfection. Since, therefore, the order of things is the same in being and in truth (Metaph. ii, 1); whatever are beings by participation, are true by participation. Now angels have being by participation: because in God alone is His Being His Essence, as shown in I:44:1. It follows that contemplation of Him makes man perfectly happy. However, there is no reason why we should not admit a certain imperfect happiness in the contemplation of the angels; and higher indeed than in the consideration of speculative science.

**Article 8. Whether God enters into the composition of other things?**

Reply to Objection 3. Simple things do not differ by added differences—for this is the property of compounds. Thus man and horse differ by their differences, rational and irrational; which differences, however, do not differ from each other by other differences. Hence, to be quite accurate, it is better to say that they are, not different, but diverse. Hence, according to the Philosopher (Metaph. x), "things which are diverse are absolutely distinct, but things which are different differ by something." Therefore, strictly speaking, primary matter and God do not differ, but are by their very being, diverse. Hence it does not follow they are the same.

## Volume 1 - Question 9. The immutability of God

**Article 2. Whether to be immutable belongs to God alone?**

Objection 1. It seems that to be immutable does not belong to God alone. For the Philosopher says (Metaph. ii) that "matter is in everything which is moved." But, according to some, certain created substances, as angels and souls, have not matter. Therefore to be immutable does not belong to God alone.

## Volume 4 - Question 4. The mode of union of the part of the human nature

**Article 4. Whether the Son of God ought to have assumed human nature abstracted from all individuals?**

I answer that, The nature of man or of any other sensible thing, beyond the being which it has in individuals, may be taken in two ways: first, as if it had being of itself, away from matter, as the Platonists held; secondly, as existing in an intellect either human or Divine. Now it cannot subsist of itself, as the Philosopher proves (Metaph. vii, 26,27,29,51), because sensible matter belongs to the specific nature of sensible things, and is placed in its definition, as flesh and bones in the definition of man. Hence human nature cannot be without sensible matter. Nevertheless, if human nature were subsistent in this way, it would not be fitting that it should be assumed by the Word of God. First, because this assumption is terminated in a Person, and it is contrary to the nature of a common form to be thus individualized in a person. Secondly, because to a common nature can only be attributed common and universal operations, according to which man neither merits nor demerits, whereas, on the contrary, the assumption took place in order that the Son of God, having assumed our nature, might merit for us. Thirdly, because a nature so existing would not be sensible, but intelligible. But the Son of God assumed human nature in order to show Himself in men's sight, according to Baruch 3:38: "Afterwards He was seen upon earth, and conversed with men."

**Article 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 (Article 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.

**Article 6. Whether the human nature was united to the Word of God accidentally?**

Reply to Objection 3. Accident is divided against substance. Now substance, as is plain from Metaph. v, 25, is taken in two ways: first, for essence or nature; secondly, for suppositum or hypostasis—hence the union having taken place in the hypostasis, is enough to show that it is not an accidental union, although the union did not take place in the nature.

**Article 3. Whether the Son of God assumed a soul?**

I answer that, As Augustine says (De Haeres. 69,55), it was first of all the opinion of Arius and then of Apollinaris that the Son of God assumed only flesh, without a soul, holding that the Word took the place of a soul to the body. And consequently it followed that there were not two natures in Christ, but only one; for from a soul and body one human nature is constituted. But this opinion cannot hold, for three reasons. First, because it is counter to the authority of Scripture, in which our Lord makes mention of His soul, Matthew 26:38: "My soul is sorrowful even unto death"; and John 10:18: "I have power to lay down My soul [animam meam: Douay: 'My life']." But to this Apollinaris replied that in these words soul is taken metaphorically, in which way mention is made in the Old Testament of the soul of God (Isaiah 1:14): "My soul hateth your new moons and your solemnities." But, as Augustine says (Qq. lxxxiii, qu. 80), the Evangelists relate how Jesus wondered, was angered, sad, and hungry. Now these show that He had a true soul, just as that He ate, slept and was weary shows that He had a true human body: otherwise, if these things are a metaphor, because the like are said of God in the Old Testament, the trustworthiness of the Gospel story is undermined. For it is one thing that things were foretold in a figure, and another that historical events were related in very truth by the Evangelists. Secondly, this error lessens the utility of Incarnation, which is man's liberation. For Augustine [Vigilius Tapsensis] argues thus (Contra Felician. xiii): "If the Son of God in taking flesh passed over the soul, either He knew its sinlessness, and trusted it did not need a remedy; or He considered it unsuitable to Him, and did not bestow on it the boon of redemption; or He reckoned it altogether incurable, and was unable to heal it; or He cast it off as worthless and seemingly unfit for any use. Now two of these reasons imply a blasphemy against God. For how shall we call Him omnipotent, if He is unable to heal what is beyond hope? Or God of all, if He has not made our soul. And as regards the other two reasons, in one the cause of the soul is ignored, and in the other no place is given to merit. Is He to be considered to understand the cause of the soul, Who seeks to separate it from the sin of wilful transgression, enabled as it is to receive the law by the endowment of the habit of reason? Or how can His generosity be known to any one who says it was despised on account of its ignoble sinfulness? If you look at its origin, the substance of the soul is more precious than the body: but if at the sin of transgression, on account of its intelligence it is worse than the body. Now I know and declare that Christ is perfect wisdom, nor have I any doubt that He is most loving; and because of the first of these He did not despise what was better and more capable of prudence; and because of the second He protected what was most wounded." Thirdly, this position is against the truth of Incarnation. For flesh and the other parts of man receive their species through the soul. Hence, if the soul is absent, there are no bones nor flesh, except equivocally, as is plain from the Philosopher (De Anima ii, 9; Metaph. vii, 34).

**Article 4. Whether the Son of God assumed a human mind or intellect?**

I answer that, As Augustine says (De Haeres. 49,50), "the Apollinarists thought differently from the Catholic Church concerning the soul of Christ, saying with the Arians, that Christ took flesh alone, without a soul; and on being overcome on this point by the Gospel witness, they went on to say that the mind was wanting to Christ's soul, but that the Word supplied its place." But this position is refuted by the same arguments as the preceding. First, because it runs counter to the Gospel story, which relates how He marveled (as is plain from Matthew 8:10). Now marveling cannot be without reason, since it implies the collation of effect and cause, i.e. inasmuch as when we see an effect and are ignorant of its cause, we seek to know it, as is said Metaph. i, 2. Secondly, it is inconsistent with the purpose of Incarnation, which is the justification of man from sin. For the human soul is not capable of sin nor of justifying grace except through the mind. Hence it was especially necessary for the mind to be assumed. Hence Damascene says (De Fide Orth. iii, 6) that "the Word of God assumed a body and an intellectual and rational soul," and adds afterwards: "The whole was united to the whole, that He might bestow salvation on me wholly; for what was not assumed is not curable." Thirdly, it is against the truth of Incarnation. For since the body is proportioned to the soul as matter to its proper form, it is not truly human flesh if it is not perfected by human, i.e. a rational soul. And hence if Christ had had a soul without a mind, He would not have had true human flesh, but irrational flesh, since our soul differs from an animal soul by the mind alone. Hence Augustine says (Qq. lxxxiii, qu. 80) that from this error it would have followed that the Son of God "took an animal with the form of a human body," which, again, is against the Divine truth, which cannot suffer any fictitious untruth.

## Volume 2 - Question 10. The manner in which the will is moved

**Article 1. Whether the will is moved to anything naturally?**

I answer that, As Boethius says (De Duabus Nat.) and the Philosopher also (Metaph. v, 4) the word "nature" is used in a manifold sense. For sometimes it stands for the intrinsic principle in movable things. In this sense nature is either matter or the material form, as stated in Phys. ii, 1. In another sense nature stands for any substance, or even for any being. And in this sense, that is said to be natural to a thing which befits it in respect of its substance. And this is that which of itself is in a thing. Now all things that do not of themselves belong to the thing in which they are, are reduced to something which belongs of itself to that thing, as to their principle. Wherefore, taking nature in this sense, it is necessary that the principle of whatever belongs to a thing, be a natural principle. This is evident in regard to the intellect: for the principles of intellectual knowledge are naturally known. In like manner the principle of voluntary movements must be something naturally willed.

## Volume 2 - Question 5. The attainment of happiness

**Article 6. Whether man attains happiness through the action of some higher creature?**

Objection 1. It would seem that man can be made happy through the action of some higher creature, viz. an angel. For since we observe a twofold order in things—one, of the parts of the universe to one another, the other, of the whole universe to a good which is outside the universe; the former order is ordained to the second as to its end (Metaph. xii, 10). Thus the mutual order of the parts of an army is dependent on the order of the parts of an army is dependent on the order of the whole army to the general. But the mutual order of the parts of the universe consists in the higher creatures acting on the lower, as stated in the I:109:2: while happiness consists in the order of man to a good which is outside the universe, i.e. God. Therefore man is made happy, through a higher creature, viz. an angel, acting on him.

**Article 8. Whether man's happiness consists in the vision of the divine essence?**

I answer that, Final and perfect happiness can consist in nothing else than the vision of the Divine Essence. To make this clear, two points must be observed. First, that man is not perfectly happy, so long as something remains for him to desire and seek: secondly, that the perfection of any power is determined by the nature of its object. Now the object of the intellect is "what a thing is," i.e. the essence of a thing, according to De Anima iii, 6. Wherefore the intellect attains perfection, in so far as it knows the essence of a thing. If therefore an intellect knows the essence of some effect, whereby it is not possible to know the essence of the cause, i.e. to know of the cause "what it is"; that intellect cannot be said to reach that cause simply, although it may be able to gather from the effect the knowledge of that the cause is. Consequently, when man knows an effect, and knows that it has a cause, there naturally remains in the man the desire to know about the cause, "what it is." And this desire is one of wonder, and causes inquiry, as is stated in the beginning of the Metaphysics (i, 2). For instance, if a man, knowing the eclipse of the sun, consider that it must be due to some cause, and know not what that cause is, he wonders about it, and from wondering proceeds to inquire. Nor does this inquiry cease until he arrive at a knowledge of the essence of the cause.

**Article 2. Whether the will is moved, of necessity, by its object?**

On the contrary, The rational powers, according to the Philosopher (Metaph. ix, 2) are directed to opposites. But the will is a rational power, since it is in the reason, as stated in De Anima iii, 9. Therefore the will is directed to opposites. Therefore it is not moved, of necessity, to either of the opposites.

## Volume 4 - Question 9. Christ's knowledge in general

**Article 1. Whether Christ had any knowledge besides the Divine?**

Reply to Objection 1. Christ knew all things with the Divine knowledge by an uncreated operation which is the very Essence of God; since God's understanding is His substance, as the Philosopher proves (Metaph. xii, text. 39). Hence this act could not belong to the human soul of Christ, seeing that it belongs to another nature. Therefore, if there had been no other knowledge in the soul of Christ, it would have known nothing; and thus it would have been assumed to no purpose, since everything is on account of its operation.

## Volume 1 - Question 10. The eternity of God

**Article 3. Whether to be eternal belongs to God alone?**

Reply to Objection 3. Necessary means a certain mode of truth; and truth, according to the Philosopher (Metaph. vi), is in the mind. Therefore in this sense the true and necessary are eternal, because they are in the eternal mind, which is the divine intellect alone; hence it does not follow that anything beside God is eternal.

## Volume 1 - Question 11. The unity of God

**Article 2. Whether "one" and "many" are opposed to each other?**

I answer that, "One" is opposed to "many," but in various ways. The "one" which is the principle of number is opposed to "multitude" which is number, as the measure is to the thing measured. For "one" implies the idea of a primary measure; and number is "multitude" measured by "one," as is clear from Metaph. x. But the "one" which convertible with "being" is opposed to "multitude" by way of privation; as the undivided is to the thing divided.

## Volume 3 - Question 11. Heresy

**Article 1. Whether heresy is a species of unbelief?**

Reply to Objection 3. Just as heresy is so called from its being a choosing [From the Greek airein [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.

**Article 4. Whether God is supremely one?**

Objection 3. Further, what is essentially good is supremely good. Therefore what is essentially "one" is supremely "one." But every being is essentially "one," as the Philosopher says (Metaph. iv). Therefore every being is supremely "one"; and therefore God is not "one" more than any other being is "one."

## Volume 2 - Question 13. Choice, which is an act of the will with regard to the means

**Article 2. Whether choice is to be found in irrational animals?**

Objection 3. Further, according to Ethic. vi, 12, "it is from prudence that a man makes a good choice of means." But prudence is found in irrational animals: hence it is said in the beginning of Metaph. i, 1 that "those animals which, like bees, cannot hear sounds, are prudent by instinct." We see this plainly, in wonderful cases of sagacity manifested in the works of various animals, such as bees, spiders, and dogs. For a hound in following a stag, on coming to a crossroad, tries by scent whether the stag has passed by the first or the second road: and if he find that the stag has not passed there, being thus assured, takes to the third road without trying the scent; as though he were reasoning by way of exclusion, arguing that the stag must have passed by this way, since he did not pass by the others, and there is no other road. Therefore it seems that irrational animals are able to choose.

## Volume 4 - Question 10. The beatific knowledge of Christ's soul

**Article 3. Whether the soul of Christ can know the infinite in the Word?**

I answer that, Knowledge regards only being, since being and truth are convertible. Now a thing is said to be a being in two ways: First, simply, i.e. whatever is a being in act; secondly, relatively, i.e. whatever is a being in potentiality. And because, as is said Metaph. ix, 20, everything is known as it is in act, and not as it is in potentiality, knowledge primarily and essentially regards being in act, and secondarily regards being in potentiality, which is not knowable of itself, but inasmuch as that in whose power it exists is known. Hence, with regard to the first mode of knowledge, the soul of Christ does not know the infinite. Because there is not an infinite number in act, even though we were to reckon all that are in act at any time whatsoever, since the state of generation and corruption will not last for ever: consequently there is a certain number not only of things lacking generation and corruption, but also of things capable of generation and corruption. But with regard to the other mode of knowing, the soul of Christ knows infinite things in the Word, for it knows, as stated above (Article 2), all that is in the power of the creature. Hence, since in the power of the creature there is an infinite number of things, it knows the infinite, as it were, by a certain knowledge of simple intelligence, and not by a knowledge of vision.

## Volume 1 - Question 15. Ideas

**Article 1. Whether there are ideas?**

Reply to Objection 1. God does not understand things according to an idea existing outside Himself. Thus Aristotle (Metaph. ix) rejects the opinion of Plato, who held that ideas existed of themselves, and not in the intellect.

## Volume 1 - Question 16. Truth

**Article 1. Whether truth resides only in the intellect?**

Now we do not judge of a thing by what is in it accidentally, but by what is in it essentially. Hence, everything is said to be true absolutely, in so far as it is related to the intellect from which it depends; and thus it is that artificial things are said to be true a being related to our intellect. For a house is said to be true that expresses the likeness of the form in the architect's mind; and words are said to be true so far as they are the signs of truth in the intellect. In the same way natural things are said to be true in so far as they express the likeness of the species that are in the divine mind. For a stone is called true, which possesses the nature proper to a stone, according to the preconception in the divine intellect. Thus, then, truth resides primarily in the intellect, and secondarily in things according as they are related to the intellect as their principle. Consequently there are various definitions of truth. Augustine says (De Vera Relig. xxxvi), "Truth is that whereby is made manifest that which is;" and Hilary says (De Trin. v) that "Truth makes being clear and evident" and this pertains to truth according as it is in the intellect. As to the truth of things in so far as they are related to the intellect, we have Augustine's definition (De Vera Relig. xxxvi), "Truth is a supreme likeness without any unlikeness to a principle": also Anselm's definition (De Verit. xii), "Truth is rightness, perceptible by the mind alone"; for that is right which is in accordance with the principle; also Avicenna's definition (Metaph. viii, 6), "The truth of each thing is a property of the essence which is immutably attached to it." The definition that "Truth is the equation of thought and thing" is applicable to it under either aspect.

## Volume 1 - Question 14. God's knowledge

**Article 3. Whether God comprehends Himself?**

I answer that, God perfectly comprehends Himself, as can be thus proved. A thing is said to be comprehended when the end of the knowledge of it is attained, and this is accomplished when it is known as perfectly as it is knowable; as, for instance, a demonstrable proposition is comprehended when known by demonstration, not, however, when it is known by some probable reason. Now it is manifest that God knows Himself as perfectly as He is perfectly knowable. For everything is knowable according to the mode of its own actuality; since a thing is not known according as it is in potentiality, but in so far as it is in actuality, as said in Metaph. ix. Now the power of God in knowing is as great as His actuality in existing; because it is from the fact that He is in act and free from all matter and potentiality, that God is cognitive, as shown above (I:1:2). Whence it is manifest that He knows Himself as much as He is knowable; and for that reason He perfectly comprehends Himself.

On the contrary, The Philosopher says (Metaph. vi), "The true and the false reside not in things, but in the intellect."

**Article 2. Whether ideas are many?**

I answer that, It must necessarily be held that ideas are many. In proof of which it is to be considered that in every effect the ultimate end is the proper intention of the principal agent, as the order of an army (is the proper intention) of the general. Now the highest good existing in things is the good of the order of the universe, as the Philosopher clearly teaches in Metaph. xii. Therefore the order of the universe is properly intended by God, and is not the accidental result of a succession of agents, as has been supposed by those who have taught that God created only the first creature, and that this creature created the second creature, and so on, until this great multitude of beings was produced. According to this opinion God would have the idea of the first created thing alone; whereas, if the order itself of the universe was created by Him immediately, and intended by Him, He must have the idea of the order of the universe. Now there cannot be an idea of any whole, unless particular ideas are had of those parts of which the whole is made; just as a builder cannot conceive the idea of a house unless he has the idea of each of its parts. So, then, it must needs be that in the divine mind there are the proper ideas of all things. Hence Augustine says (Octog. Tri. Quaest. qu. xlvi), "that each thing was created by God according to the idea proper to it," from which it follows that in the divine mind ideas are many. Now it can easily be seen how this is not repugnant to the simplicity of God, if we consider that the idea of a work is in the mind of the operator as that which is understood, and not as the image whereby he understands, which is a form that makes the intellect in act. For the form of the house in the mind of the builder, is something understood by him, to the likeness of which he forms the house in matter. Now, it is not repugnant to the simplicity of the divine mind that it understand many things; though it would be repugnant to its simplicity were His understanding to be formed by a plurality of images. Hence many ideas exist in the divine mind, as things understood by it; as can be proved thus. Inasmuch as He knows His own essence perfectly, He knows it according to every mode in which it can be known. Now it can be known not only as it is in itself, but as it can be participated in by creatures according to some degree of likeness. But every creature has its own proper species, according to which it participates in some degree in likeness to the divine essence. So far, therefore, as God knows His essence as capable of such imitation by any creature, He knows it as the particular type and idea of that creature; and in like manner as regards other creatures. So it is clear that God understands many particular types of things and these are many ideas.

**Article 12. Whether the grace of union was natural to the man Christ?**

I answer that, According to the Philosopher (Metaph. v, 5), nature designates, in one way, nativity; in another, the essence of a thing. Hence natural may be taken in two ways: first, for what is only from the essential principles of a thing, as it is natural to fire to mount; secondly, we call natural to man what he has had from his birth, according to Ephesians 2:3: "We were by nature children of wrath"; and Wisdom 12:10: "They were a wicked generation, and their malice natural." Therefore the grace of Christ, whether of union or habitual, cannot be called natural as if caused by the principles of the human nature of Christ, although it may be called natural, as if coming to the human nature of Christ by the causality of His Divine Nature. But these two kinds of grace are said to be natural to Christ, inasmuch as He had them from His nativity, since from the beginning of His conception the human nature was united to the Divine Person, and His soul was filled with the gift of grace.

Reply to Objection 2. The ancient philosophers held that the species of natural things did not proceed from any intellect, but were produced by chance. But as they saw that truth implies relation to intellect, they were compelled to base the truth of things on their relation to our intellect. From this, conclusions result that are inadmissible, and which the Philosopher refutes (Metaph. iv). Such, however, do not follow, if we say that the truth of things consists in their relation to the divine intellect.

**Article 4. Whether the act of God's intellect is His substance?**

I answer that, It must be said that the act of God's intellect is His substance. For if His act of understanding were other than His substance, then something else, as the Philosopher says (Metaph. xii), would be the act and perfection of the divine substance, to which the divine substance would be related, as potentiality is to act, which is altogether impossible; because the act of understanding is the perfection and act of the one understanding. Let us now consider how this is. As was laid down above (Article 2), to understand is not an act passing to anything extrinsic; for it remains in the operator as his own act and perfection; as existence is the perfection of the one existing: just as existence follows on the form, so in like manner to understand follows on the intelligible species. Now in God there is no form which is something other than His existence, as shown above (Article 3). Hence as His essence itself is also His intelligible species, it necessarily follows that His act of understanding must be His essence and His existence.

**Article 2. Whether truth resides only in the intellect composing and dividing?**

On the contrary, the Philosopher says (Metaph. vi) that with regard to simple things and "what a thing is," truth is "found neither in the intellect nor in things."

## Volume 1 - Question 17. Falsity

**Article 1. Whether falsity exists in things?**

But in relation to our intellect, natural things which are compared thereto accidentally, can be called false; not simply, but relatively; and that in two ways. In one way according to the thing signified, and thus a thing is said to be false as being signified or represented by word or thought that is false. In this respect anything can be said to be false as regards any quality not possessed by it; as if we should say that a diameter is a false commensurable thing, as the Philosopher says (Metaph. v, 34). So, too, Augustine says (Soliloq. ii, 10): "The true tragedian is a false Hector": even as, on the contrary, anything can be called true, in regard to that which is becoming to it. In another way a thing can be called false, by way of cause—and thus a thing is said to be false that naturally begets a false opinion. And whereas it is innate in us to judge things by external appearances, since our knowledge takes its rise from sense, which principally and naturally deals with external accidents, therefore those external accidents, which resemble things other than themselves, are said to be false with respect to those things; thus gall is falsely honey; and tin, false gold. Regarding this, Augustine says (Soliloq. ii, 6): "We call those things false that appear to our apprehension like the true:" and the Philosopher says (Metaph. v, 34): "Things are called false that are naturally apt to appear such as they are not, or what they are not." In this way a man is called false as delighting in false opinions or words, and not because he can invent them; for in this way many wise and learned persons might be called false, as stated in Metaph. v, 34.

## Volume 1 - Question 13. The names of God

**Article 6. Whether names predicated of God are predicated primarily of creatures?**

I answer that, In names predicated of many in an analogical sense, all are predicated because they have reference to some one thing; and this one thing must be placed in the definition of them all. And since that expressed by the name is the definition, as the Philosopher says (Metaph. iv), such a name must be applied primarily to that which is put in the definition of such other things, and secondarily to these others according as they approach more or less to that first. Thus, for instance, "healthy" applied to animals comes into the definition of "healthy" applied to medicine, which is called healthy as being the cause of health in the animal; and also into the definition of "healthy" which is applied to urine, which is called healthy in so far as it is the sign of the animal's health. Thus all names applied metaphorically to God, are applied to creatures primarily rather than to God, because when said of God they mean only similitudes to such creatures. For as "smiling" applied to a field means only that the field in the beauty of its flowering is like the beauty of the human smile by proportionate likeness, so the name of "lion" applied to God means only that God manifests strength in His works, as a lion in his. Thus it is clear that applied to God the signification of names can be defined only from what is said of creatures. But to other names not applied to God in a metaphorical sense, the same rule would apply if they were spoken of God as the cause only, as some have supposed. For when it is said, "God is good," it would then only mean "God is the cause of the creature's goodness"; thus the term good applied to God would included in its meaning the creature's goodness. Hence "good" would apply primarily to creatures rather than to God. But as was shown above (Article 2), these names are applied to God not as the cause only, but also essentially. For the words, "God is good," or "wise," signify not only that He is the cause of wisdom or goodness, but that these exist in Him in a more excellent way. Hence as regards what the name signifies, these names are applied primarily to God rather than to creatures, because these perfections flow from God to creatures; but as regards the imposition of the names, they are primarily applied by us to creatures which we know first. Hence they have a mode of signification which belongs to creatures, as said above (Article 3).

**Article 3. Whether the true and being are convertible terms?**

On the contrary, the Philosopher says (Metaph. ii) that there is the same disposition of things in being and in truth.

**Article 2. Whether there is falsity in the senses?**

Objection 2. Further, the Philosopher says (Metaph. iv, 24) that falsity is not proper to the senses, but to the imagination.

Reply to Objection 2. Falsity is said not to be proper to sense, since sense is not deceived as to its proper object. Hence in another translation it is said more plainly, "Sense, about its proper object, is never false." Falsity is attributed to the imagination, as it represents the likeness of something even in its absence. Hence, when anyone perceives the likeness of a thing as if it were the thing itself, falsity results from such an apprehension; and for this reason the Philosopher says (Metaph. v, 34) that shadows, pictures, and dreams are said to be false inasmuch as they convey the likeness of things that are not present in substance.

**Article 6. Whether man chooses of necessity or freely?**

On the contrary, Choice is an act of a rational power; which according to the Philosopher (Metaph. ix, 2) stands in relation to opposites.

## Volume 2 - Question 18. The good and evil of human acts, in general

**Article 1. Whether every human action is good, or are there evil actions?**

Objection 2. Further, nothing acts except in so far as it is in act. Now a thing is evil, not according as it is in act, but according as its potentiality is void of act; whereas in so far as its potentiality is perfected by act, it is good, as stated in Metaph. ix, 9. Therefore nothing acts in so far as it is evil, but only according as it is good. Therefore every action is good, and none is evil.

**Article 7. Whether names which imply relation to creatures are predicated of God temporally?**

Again, sometimes a relation in one extreme may be a reality, while in the other extreme it is an idea only; and this happens whenever two extremes are not of one order; as sense and science refer respectively to sensible things and to intellectual things; which, inasmuch as they are realities existing in nature, are outside the order of sensible and intellectual existence. Therefore in science and in sense a real relation exists, because they are ordered either to the knowledge or to the sensible perception of things; whereas the things looked at in themselves are outside this order, and hence in them there is no real relation to science and sense, but only in idea, inasmuch as the intellect apprehends them as terms of the relations of science and sense. Hence the Philosopher says (Metaph. v) that they are called relative, not forasmuch as they are related to other things, but as others are related to them. Likewise for instance, "on the right" is not applied to a column, unless it stands as regards an animal on the right side; which relation is not really in the column, but in the animal.

Reply to Objection 4. Relations signified by these names which are applied to God temporally, are in God only in idea; but the opposite relations in creatures are real. Nor is it incongruous that God should be denominated from relations really existing in the thing, yet so that the opposite relations in God should also be understood by us at the same time; in the sense that God is spoken of relatively to the creature, inasmuch as the creature is related to Him: thus the Philosopher says (Metaph. v) that the object is said to be knowable relatively because knowledge relates to it.

## Volume 4 - Question 14. God's knowledge

**Article 3. Whether God comprehends Himself?**

I answer that, God perfectly comprehends Himself, as can be thus proved. A thing is said to be comprehended when the end of the knowledge of it is attained, and this is accomplished when it is known as perfectly as it is knowable; as, for instance, a demonstrable proposition is comprehended when known by demonstration, not, however, when it is known by some probable reason. Now it is manifest that God knows Himself as perfectly as He is perfectly knowable. For everything is knowable according to the mode of its own actuality; since a thing is not known according as it is in potentiality, but in so far as it is in actuality, as said in Metaph. ix. Now the power of God in knowing is as great as His actuality in existing; because it is from the fact that He is in act and free from all matter and potentiality, that God is cognitive, as shown above (I:1:2). Whence it is manifest that He knows Himself as much as He is knowable; and for that reason He perfectly comprehends Himself.

## Volume 3 - Question 14. Blasphemy against the Holy Ghost

**Article 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 Proverbs 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.

## Volume 4 - Question 17. Christ's unity of being

**Article 1. Whether Christ is one or two?**

Reply to Objection 7. Otherwise implies diversity of accident. Hence diversity of accident suffices for anything to be called "otherwise" simply. But "another thing" implies diversity of substance. Now not merely the nature, but also the suppositum is said to be a substance, as is said Metaph. v, text. 15. Hence diversity of nature does not suffice for anything to be called "another thing" simply, unless there is diversity of suppositum. But diversity of nature makes "another thing" relatively, i.e. in nature, if there is no diversity of suppositum.

## Volume 1 - Question 18. The life of God

**Article 3. Whether life is properly attributed to God?**

But although our intellect moves itself to some things, yet others are supplied by nature, as are first principles, which it cannot doubt; and the last end, which it cannot but will. Hence, although with respect to some things it moves itself, yet with regard to other things it must be moved by another. Wherefore that being whose act of understanding is its very nature, and which, in what it naturally possesses, is not determined by another, must have life in the most perfect degree. Such is God; and hence in Him principally is life. From this the Philosopher concludes (Metaph. xii, 51), after showing God to be intelligent, that God has life most perfect and eternal, since His intellect is most perfect and always in act.

Reply to Objection 1. As stated in Metaph. ix, 16, action is twofold. Actions of one kind pass out to external matter, as to heat or to cut; whilst actions of the other kind remain in the agent, as to understand, to sense and to will. The difference between them is this, that the former action is the perfection not of the agent that moves, but of the thing moved; whereas the latter action is the perfection of the agent. Hence, because movement is an act of the thing in movement, the latter action, in so far as it is the act of the operator, is called its movement, by this similitude, that as movement is an act of the thing moved, so an act of this kind is the act of the agent, although movement is an act of the imperfect, that is, of what is in potentiality; while this kind of act is an act of the perfect, that is to say, of what is in act as stated in De Anima iii, 28. In the sense, therefore, in which understanding is movement, that which understands itself is said to move itself. It is in this sense that Plato also taught that God moves Himself; not in the sense in which movement is an act of the imperfect.

**Article 4. Whether the act of God's intellect is His substance?**

I answer that, It must be said that the act of God's intellect is His substance. For if His act of understanding were other than His substance, then something else, as the Philosopher says (Metaph. xii), would be the act and perfection of the divine substance, to which the divine substance would be related, as potentiality is to act, which is altogether impossible; because the act of understanding is the perfection and act of the one understanding. Let us now consider how this is. As was laid down above (Article 2), to understand is not an act passing to anything extrinsic; for it remains in the operator as his own act and perfection; as existence is the perfection of the one existing: just as existence follows on the form, so in like manner to understand follows on the intelligible species. Now in God there is no form which is something other than His existence, as shown above (Article 3). Hence as His essence itself is also His intelligible species, it necessarily follows that His act of understanding must be His essence and His existence.

**Article 8. Whether this name "God" is a name of the nature?**

Reply to Objection 2. We can name a thing according to the knowledge we have of its nature from its properties and effects. Hence because we can know what stone is in itself from its property, this name "stone" signifies the nature of the stone itself; for it signifies the definition of stone, by which we know what it is, for the idea which the name signifies is the definition, as is said in Metaph. iv. Now from the divine effects we cannot know the divine nature in itself, so as to know what it is; but only by way of eminence, and by way of causality, and of negation as stated above (I:12:12). Thus the name "God" signifies the divine nature, for this name was imposed to signify something existing above all things, the principle of all things and removed from all things; for those who name God intend to signify all this.

**Article 4. Whether true and false are contraries?**

I answer that, True and false are opposed as contraries, and not, as some have said, as affirmation and negation. In proof of which it must be considered that negation neither asserts anything nor determines any subject, and can therefore be said of being as of not-being, for instance not-seeing or not-sitting. But privation asserts nothing, whereas it determines its subject, for it is "negation in a subject," as stated in Metaph. iv, 4: v. 27; for blindness is not said except of one whose nature it is to see. Contraries, however, both assert something and determine the subject, for blackness is a species of color. Falsity asserts something, for a thing is false, as the Philosopher says (Metaph. iv, 27), inasmuch as something is said or seems to be something that it is not, or not to be what it really is. For as truth implies an adequate apprehension of a thing, so falsity implies the contrary. Hence it is clear that true and false are contraries.

## Volume 1 - Question 19. The will of God

**Article 3. Whether whatever God wills He wills necessarily?**

Objection 3. Further, whatever belongs to the nature of God is necessary, for God is of Himself necessary being, and the principle of all necessity, as above shown (I:2:3). But it belongs to His nature to will whatever He wills; since in God there can be nothing over and above His nature as stated in Metaph. v, 6. Therefore whatever He wills, He wills necessarily.

**Article 3. Whether man's action is good or evil from a circumstance?**

Objection 1. It would seem that an action is not good or evil from a circumstance. For circumstances stand around [circumstant] an action, as being outside it, as stated above (I-II:7:1). But "good and evil are in things themselves," as is stated in Metaph. vi, 4. Therefore an action does not derive goodness or malice from a circumstance.

**Article 8. Whether the knowledge of God is the cause of things?**

Objection 3. Further, "The thing known is prior to knowledge, and is its measure," as the Philosopher says (Metaph. x). But what is posterior and measured cannot be a cause. Therefore the knowledge of God is not the cause of things.

Objection 2. Further, the goodness or malice of an action is considered principally in the doctrine of morals. But since circumstances are accidents of actions, it seems that they are outside the scope of art: because "no art takes notice of what is accidental" (Metaph. vi, 2). Therefore the goodness or malice of an action is not taken from a circumstance.

I answer that, The knowledge of God is the cause of things. For the knowledge of God is to all creatures what the knowledge of the artificer is to things made by his art. Now the knowledge of the artificer is the cause of the things made by his art from the fact that the artificer works by his intellect. Hence the form of the intellect must be the principle of action; as heat is the principle of heating. Nevertheless, we must observe that a natural form, being a form that remains in that to which it gives existence, denotes a principle of action according only as it has an inclination to an effect; and likewise, the intelligible form does not denote a principle of action in so far as it resides in the one who understands unless there is added to it the inclination to an effect, which inclination is through the will. For since the intelligible form has a relation to opposite things (inasmuch as the same knowledge relates to opposites), it would not produce a determinate effect unless it were determined to one thing by the appetite, as the Philosopher says (Metaph. ix). Now it is manifest that God causes things by His intellect, since His being is His act of understanding; and hence His knowledge must be the cause of things, in so far as His will is joined to it. Hence the knowledge of God as the cause of things is usually called the "knowledge of approbation."

## Volume 4 - Question 19. The unity of Christ's operation

**Article 1. Whether in Christ there is only one operation of the Godhead and Manhood?**

Objection 3. Further, since in Christ there are two natures in one hypostasis or person, whatever pertains to the hypostasis or person is one and the same. But operation pertains to the hypostasis or person, for it is only a subsisting suppositum that operates; hence, according to the Philosopher (Metaph. i, 1), acts belong to singulars. Hence in Christ there is only one operation of the Godhead and the Manhood.

## Volume 1 - Question 21. The justice and mercy of God

**Article 2. Whether the justice of God is truth?**

Objection 1. It seems that the justice of God is not truth. For justice resides in the will; since, as Anselm says (Dial. Verit. 13), it is a rectitude of the will, whereas truth resides in the intellect, as the Philosopher says (Metaph. vi; Ethic. vi, 2,6). Therefore justice does not appertain to truth.

## Volume 2 - Question 20. Goodness and malice in external human affairs

**Article 2. Whether the whole goodness and malice of the external action depends on the goodness of the will?**

Objection 3. Further, the good and evil of which we are speaking now are differences of the moral act. Now differences make an essential division in a genus, according to the Philosopher (Metaph. vii, 12). Since therefore an act is moral from being voluntary, it seems that goodness and malice in an act are derived from the will alone.

## Volume 4 - Question 20. Christ's subjection to the Father

**Article 1. Whether we may say that Christ is subject to the Father?**

Reply to Objection 2. The relation of subservience and dominion is based upon action and passion, inasmuch as it belongs to a servant to be moved by the will of his master. Now to act is not attributed to the nature as agent, but to the person, since "acts belong to supposita and to singulars," according to the Philosopher (Metaph. i, 1). Nevertheless action is attributed to the nature as to that whereby the person or hypostasis acts. Hence, although the nature is not properly said to rule or serve, yet every hypostasis or person may be properly said to be ruling or serving in this or that nature. And in this way nothing prevents Christ being subject or servant to the Father in human nature.

## Volume 2 - Question 19. The goodness and malice of the interior act of the will

**Article 4. Whether the goodness of the will depends on the eternal law?**

Objection 2. Further, "a measure is homogeneous with the thing measured" (Metaph. x, 1). But the eternal law is not homogeneous with the human will. Therefore the eternal law cannot be the measure on which the goodness of the human will depends.

**Article 5. Whether a human action is good or evil in its species?**

Objection 2. Further, since evil is a privation, it is a non-being. But non-being cannot be a difference, according to the Philosopher (Metaph. iii, 3). Since therefore the difference constitutes the species, it seems that an action is not constituted in a species through being evil. Consequently good and evil do not diversify the species of human actions.

**Article 8. Whether the knowledge of God is the cause of things?**

I answer that, The knowledge of God is the cause of things. For the knowledge of God is to all creatures what the knowledge of the artificer is to things made by his art. Now the knowledge of the artificer is the cause of the things made by his art from the fact that the artificer works by his intellect. Hence the form of the intellect must be the principle of action; as heat is the principle of heating. Nevertheless, we must observe that a natural form, being a form that remains in that to which it gives existence, denotes a principle of action according only as it has an inclination to an effect; and likewise, the intelligible form does not denote a principle of action in so far as it resides in the one who understands unless there is added to it the inclination to an effect, which inclination is through the will. For since the intelligible form has a relation to opposite things (inasmuch as the same knowledge relates to opposites), it would not produce a determinate effect unless it were determined to one thing by the appetite, as the Philosopher says (Metaph. ix). Now it is manifest that God causes things by His intellect, since His being is His act of understanding; and hence His knowledge must be the cause of things, in so far as His will is joined to it. Hence the knowledge of God as the cause of things is usually called the "knowledge of approbation."

## Volume 3 - Question 19. The gift of fear

**Article 4. Whether servile fear is good?**

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.

## Volume 2 - Question 22. The subject of the soul's passions

**Article 2. Whether passion is in the appetitive rather than in the apprehensive part?**

I answer that, As we have already stated (Article 1) the word "passion" implies that the patient is drawn to that which belongs to the agent. Now the soul is drawn to a thing by the appetitive power rather than by the apprehensive power: because the soul has, through its appetitive power, an order to things as they are in themselves: hence the Philosopher says (Metaph. vi, 4) that "good and evil," i.e. the objects of the appetitive power, "are in things themselves." On the other hand the apprehensive power is not drawn to a thing, as it is in itself; but knows it by reason of an "intention" of the thing, which "intention" it has in itself, or receives in its own way. Hence we find it stated (Metaph. vi, 4) that "the true and the false," which pertain to knowledge, "are not in things, but in the mind." Consequently it is evident that the nature of passion is consistent with the appetitive, rather than with the apprehensive part.

Objection 3. Further, "The thing known is prior to knowledge, and is its measure," as the Philosopher says (Metaph. x). But what is posterior and measured cannot be a cause. Therefore the knowledge of God is not the cause of things.

## Volume 1 - Question 22. The providence of God

**Article 3. Whether God has immediate providence over everything?**

Objection 3. Further, Augustine says (Enchiridion 17) that, "It is better to be ignorant of some things than to know them, for example, vile things": and the Philosopher says the same (Metaph. xii, 51). But whatever is better must be assigned to God. Therefore He has not immediate providence over bad and vile things.

**Article 11. Whether God knows singular things?**

I answer that, God knows singular things. For all perfections found in creatures pre-exist in God in a higher way, as is clear from the foregoing (I:4:2). Now to know singular things is part of our perfection. Hence God must know singular things. Even the Philosopher considers it incongruous that anything known by us should be unknown to God; and thus against Empedocles he argues (De Anima i and Metaph. iii) that God would be most ignorant if He did not know discord. Now the perfections which are divided among inferior beings, exist simply and unitedly in God; hence, although by one faculty we know the universal and immaterial, and by another we know singular and material things, nevertheless God knows both by His simple intellect.

Objection 1. It would seem that passion is in the apprehensive part of the soul rather than in the appetitive. Because that which is first in any genus, seems to rank first among all things that are in that genus, and to be their cause, as is stated in Metaph. ii, 1. Now passion is found to be in the apprehensive, before being in the appetitive part: for the appetitive part is not affected unless there be a previous passion in the apprehensive part. Therefore passion is in the apprehensive part more than in the appetitive.

## Volume 4 - Question 15. The defects of soul assumed by Christ

**Article 8. Whether there was wonder in Christ?**

Objection 1. It would seem that in Christ there was no wonder. For the Philosopher says (Metaph. i, 2) that wonder results when we see an effect without knowing its cause; and thus wonder belongs only to the ignorant. Now there was no ignorance in Christ, as was said [Article 3]. Therefore there was no wonder in Christ.

**Article 7. Whether the species derived from the end is contained under the species derived from the object, as under its genus, or conversely?**

I answer that, The object of the external act can stand in a twofold relation to the end of the will: first, as being of itself ordained thereto; thus to fight well is of itself ordained to victory; secondly, as being ordained thereto accidentally; thus to take what belongs to another is ordained accidentally to the giving of alms. Now the differences that divide a genus, and constitute the species of that genus, must, as the Philosopher says (Metaph. vii, 12), divide that genus essentially: and if they divide it accidentally, the division is incorrect: as, if one were to say: "Animals are divided into rational and irrational; and the irrational into animals with wings, and animals without wings"; for "winged" and "wingless" are not essential determinations of the irrational being. But the following division would be correct: "Some animals have feet, some have no feet: and of those that have feet, some have two feet, some four, some many": because the latter division is an essential determination of the former. Accordingly when the object is not of itself ordained to the end, the specific difference derived from the object is not an essential determination of the species derived from the end, nor is the reverse the case. Wherefore one of these species is not under the other; but then the moral action is contained under two species that are disparate, as it were. Consequently we say that he that commits theft for the sake of adultery, is guilty of a twofold malice in one action. On the other hand, if the object be of itself ordained to the end, one of these differences is an essential determination of the other. Wherefore one of these species will be contained under the other.

**Article 4. Whether providence imposes any necessity on things foreseen?**

Objection 1. It seems that divine providence imposes necessity upon things foreseen. For every effect that has a per se cause, either present or past, which it necessarily follows, happens from necessity; as the Philosopher proves (Metaph. vi, 7). But the providence of God, since it is eternal, pre-exists; and the effect flows from it of necessity, for divine providence cannot be frustrated. Therefore divine providence imposes a necessity upon things foreseen.

## Volume 1 - Question 25. The power of God

**Article 1. Whether there is power in God?**

I answer that, Power is twofold—namely, passive, which exists not at all in God; and active, which we must assign to Him in the highest degree. For it is manifest that everything, according as it is in act and is perfect, is the active principle of something: whereas everything is passive according as it is deficient and imperfect. Now it was shown above (I:3:2; I:4:1 and I:4:2), that God is pure act, simply and in all ways perfect, nor in Him does any imperfection find place. Whence it most fittingly belongs to Him to be an active principle, and in no way whatsoever to be passive. On the other hand, the notion of active principle is consistent with active power. For active power is the principle of acting upon something else; whereas passive power is the principle of being acted upon by something else, as the Philosopher says (Metaph. v, 17). It remains, therefore, that in God there is active power in the highest degree.

Objection 2. Further, according to the Philosopher (Metaph. vi, 19), better than every power is its act. For form is better than matter; and action than active power, since it is its end. But nothing is better than what is in God; because whatsoever is in God, is God, as was shown above (I:3:3). Therefore, there is no power in God.

**Article 3. Whether God is omnipotent?**

I answer that, All confess that God is omnipotent; but it seems difficult to explain in what His omnipotence precisely consists: for there may be doubt as to the precise meaning of the word 'all' when we say that God can do all things. If, however, we consider the matter aright, since power is said in reference to possible things, this phrase, "God can do all things," is rightly understood to mean that God can do all things that are possible; and for this reason He is said to be omnipotent. Now according to the Philosopher (Metaph. v, 17), a thing is said to be possible in two ways.

**Article 11. Whether God knows singular things?**

I answer that, God knows singular things. For all perfections found in creatures pre-exist in God in a higher way, as is clear from the foregoing (I:4:2). Now to know singular things is part of our perfection. Hence God must know singular things. Even the Philosopher considers it incongruous that anything known by us should be unknown to God; and thus against Empedocles he argues (De Anima i and Metaph. iii) that God would be most ignorant if He did not know discord. Now the perfections which are divided among inferior beings, exist simply and unitedly in God; hence, although by one faculty we know the universal and immaterial, and by another we know singular and material things, nevertheless God knows both by His simple intellect.

## Volume 2 - Question 23. How the passions differ from one another

**Article 4. Whether in the same power, there are any passions, specifically different, but not contrary to one another?**

Objection 2. Further, difference of species implies a difference of form. But every difference of form is in respect of some contrariety, as stated in Metaph. x, 8. Therefore passions of the same power, that are not contrary to one another, do not differ specifically.

**Article 8. Whether initial fear differs substantially from filial fear?**

Reply to Objection 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.

## Volume 4 - Question 16. Things which are applicable to Christ in his being and becoming

**Article 10. Whether this is true: "Christ as Man is a creature"?**

Objection 3. Further, whatever is predicated of a man as man is predicated of him per se and simply, for per se is the same as "inasmuch as itself," as is said Metaph. v, text. 23. But this is false: "Christ as Man is per se and simply a creature." Hence this, too, is false; "Christ as Man is a creature."

## Volume 3 - Question 26. The order of charity

**Article 1. Whether there is order in charity?**

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 (II-II:23:1; II-II:25:12) 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.

**Article 16. Whether God has a speculative knowledge of things?**

On the contrary, Whatever is the more excellent must be attributed to God. But speculative knowledge is more excellent than practical knowledge, as the Philosopher says in the beginning of Metaphysics. Therefore God has a speculative knowledge of things.

## Volume 1 - Question 29. The divine persons

**Article 1. The definition of "person"**

Reply to Objection 4. According to the Philosopher (Metaph. v, 5), the word "nature" was first used to signify the generation of living things, which is called nativity. And because this kind of generation comes from an intrinsic principle, this term is extended to signify the intrinsic principle of any kind of movement. In this sense he defines "nature" (Phys. ii, 3). And since this kind of principle is either formal or material, both matter and form are commonly called nature. And as the essence of anything is completed by the form; so the essence of anything, signified by the definition, is commonly called nature. And here nature is taken in that sense. Hence Boethius says (De Duab. Nat.) that, "nature is the specific difference giving its form to each thing," for the specific difference completes the definition, and is derived from the special form of a thing. So in the definition of "person," which means the singular in a determined "genus," it is more correct to use the term "nature" than "essence," because the latter is taken from being, which is most common.

**Article 6. Whether God can do better than what He does?**

I answer that, The goodness of anything is twofold; one, which is of the essence of it—thus, for instance, to be rational pertains to the essence of man. As regards this good, God cannot make a thing better than it is itself; although He can make another thing better than it; even as He cannot make the number four greater than it is; because if it were greater it would no longer be four, but another number. For the addition of a substantial difference in definitions is after the manner of the addition of unity of numbers (Metaph. viii, 10). Another kind of goodness is that which is over and above the essence; thus, the good of a man is to be virtuous or wise. As regards this kind of goodness, God can make better the things He has made. Absolutely speaking, however, God can make something else better than each thing made by Him.

## Volume 3 - Question 24. The subject of charity

**Article 5. Whether 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.

**Article 2. Whether "person" is the same as hypostasis, subsistence, and essence?**

I answer that, According to the Philosopher (Metaph. v), substance is twofold. In one sense it means the quiddity of a thing, signified by its definition, and thus we say that the definition means the substance of a thing; in which sense substance is called by the Greeks ousia, what we may call "essence." In another sense substance means a subject or "suppositum," which subsists in the genus of substance. To this, taken in a general sense, can be applied a name expressive of an intention; and thus it is called "suppositum." It is also called by three names signifying a reality—that is, "a thing of nature," "subsistence," and "hypostasis," according to a threefold consideration of the substance thus named. For, as it exists in itself and not in another, it is called "subsistence"; as we say that those things subsist which exist in themselves, and not in another. As it underlies some common nature, it is called "a thing of nature"; as, for instance, this particular man is a human natural thing. As it underlies the accidents, it is called "hypostasis," or "substance." What these three names signify in common to the whole genus of substances, this name "person" signifies in the genus of rational substances.

## Volume 1 - Question 28. The divine relations

**Article 4. Whether in God there are only four real relations—paternity, filiation, spiration, and procession?**

I answer that, According to the Philosopher (Metaph. v), every relation is based either on quantity, as double and half; or on action and passion, as the doer and the deed, the father and the son, the master and the servant, and the like. Now as there is no quantity in God, for He is great without quantity, as Augustine says (De Trin. i, 1) it follows that a real relation in God can be based only on action. Such relations are not based on the actions of God according to any extrinsic procession, forasmuch as the relations of God to creatures are not real in Him (I:13:7. Hence, it follows that real relations in God can be understood only in regard to those actions according to which there are internal, and not external, processions in God. These processions are two only, as above explained (I:27:5, one derived from the action of the intellect, the procession of the Word; and the other from the action of the will, the procession of love. In respect of each of these processions two opposite relations arise; one of which is the relation of the person proceeding from the principle; the other is the relation of the principle Himself. The procession of the Word is called generation in the proper sense of the term, whereby it is applied to living things. Now the relation of the principle of generation in perfect living beings is called paternity; and the relation of the one proceeding from the principle is called filiation. But the procession of Love has no proper name of its own (I:27:4; and so neither have the ensuing relations a proper name of their own. The relation of the principle of this procession is called spiration; and the relation of the person proceeding is called procession: although these two names belong to the processions or origins themselves, and not to the relations.

**Article 4. Whether this word "person" signifies relation?**

Objection 3. According to the Philosopher (Metaph. iv), the meaning of a word is its definition. But the definition of "person" is this: "The individual substance of the rational nature," as above stated. Therefore "person" signifies substance.

**Article 16. Whether God has a speculative knowledge of things?**

On the contrary, Whatever is the more excellent must be attributed to God. But speculative knowledge is more excellent than practical knowledge, as the Philosopher says in the beginning of Metaphysics. Therefore God has a speculative knowledge of things.

**Article 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.

## Volume 1 - Question 33. The person of the Father

**Article 1. Whether it belongs to the Father to be the principle?**

Objection 1. It would seem that the Father cannot be called the principle of the Son, or of the Holy Ghost. For principle and cause are the same, according to the Philosopher (Metaph. iv). But we do not say that the Father is the cause of the Son. Therefore we must not say that He is the principle of the Son.

## Volume 2 - Question 29. Hatred

**Article 5. Whether a man can hate the truth?**

Objection 2. Further, "All men have a natural desire for knowledge," as stated in the beginning of the Metaphysics i, 1. But knowledge is only of truth. Therefore truth is naturally desired and loved. But that which is in a thing naturally, is always in it. Therefore no man can hate the truth.

## Volume 2 - Question 30. Concupiscence

**Article 4. Whether concupiscence is infinite?**

Objection 1. It would seem that concupiscence is not infinite. For the object of concupiscence is good, which has the aspect of an end. But where there is infinity there is no end (Metaph. ii, 2). Therefore concupiscence cannot be infinite.

**Article 6. Whether anything can be an object of universal hatred?**

Objection 3. Further, the object of hatred is evil. But "evil is in things, and not in the mind" (Metaph. vi, 4). Since therefore the universal is in the mind only, which abstracts the universal from the particular, it would seem that hatred cannot have a universal object.

## Volume 2 - Question 31. Pleasure considered in itself

**Article 6. Whether the pleasures of touch are greater than the pleasures afforded by the other senses?**

Reply to Objection 2. The sight is loved most, "on account of knowledge, because it helps us to distinguish many things," as is stated in the same passage (Metaph. i, 1).

Objection 2. Further, "every one finds treasure in what he loves," as the Philosopher says (Rhet. i, 11). But "of all the senses the sight is loved most" [Metaph. i, 1. Therefore the greatest pleasure seems to be afforded by sight.

## Volume 2 - Question 36. The causes of sorrow or pain

**Article 1. Whether sorrow is caused by the loss of good or by the presence of evil?**

Reply to Objection 2. Pleasure and its contrary pain have the same object, but under contrary aspects: because if the presence of a particular thin be the object of pleasure, the absence of that same thing is the object of sorrow. Now one contrary includes the privation of the other, as stated in Metaph. x, 4: and consequently sorrow in respect of one contrary is, in a way, directed to the same thing under a contrary aspect.

I answer that, As stated above (I-II:25:2 ad 1; I-II:27:4 ad 1), everything gives pleasure according as it is loved. Now, as stated in Metaph. i, 1, the senses are loved for two reasons: for the purpose of knowledge, and on account of their usefulness. Wherefore the senses afford pleasure in both these ways. But because it is proper to man to apprehend knowledge itself as something good, it follows that the former pleasures of the senses, i.e. those which arise from knowledge, are proper to man: whereas pleasures of the senses, as loved for their usefulness, are common to all animals.

## Volume 2 - Question 35. Pain or sorrow, in itself

**Article 3. Whether sorrow or pain is contrary to pleasure?**

I answer that, As the Philosopher says (Metaph. x, 4), contrariety is a difference in respect of a form. Now the form or species of a passion or movement is taken from the object or term. Consequently, since the objects of pleasure and sorrow or pain, viz. present good and present evil, are contrary to one another, it follows that pain and pleasure are contrary to one another.

## Volume 2 - Question 34. The goodness and malice of pleasures

**Article 4. Whether pleasure is the measure or rule by which to judge of moral good or evil?**

Objection 2. Further, a measure or rule should be uniform; hence that movement which is the most uniform, is the measure and rule of all movements (Metaph. x, 1). But pleasures are various and multiform: since some of them are good, and some evil. Therefore pleasure is not the measure and rule of morals.

## Volume 4 - Question 35. Christ's nativity

**Article 1. Whether nativity regards the nature rather than the person?**

Objection 2. Further, according to the Philosopher (Metaph. v), "nature" is so denominated from "nativity." But things are denominated from one another by reason of some likeness. Therefore it seems that nativity regards the nature rather than the person.

## Volume 4 - Question 33. The mode and order of Christ's conception

**Article 3. Whether Christ's flesh was first of all conceived and afterwards assumed?**

Objection 3. Further, in everything generated, that which is imperfect precedes in time that which is perfect: which is made clear by the Philosopher (Metaph. ix). But Christ's body is something generated. Therefore it did not attain to its ultimate perfection, which consisted in the union with the Word of God, at the first instant of its conception; but, first of all, the flesh was conceived and afterwards assumed.

Objection 1. It would seem that pleasure is not the measure or rule of moral good and evil. Because "that which is first in a genus is the measure of all the rest" (Metaph. x, 1). But pleasure is not the first thing in the moral genus, for it is preceded by love and desire. Therefore it is not the rule of goodness and malice in moral matters.

**Article 7. Whether any pleasure is not natural?**

Objection 2. Further, what is against nature is violent. But "whatever is violent causes grief" (Metaph. v, 5). Therefore nothing which is unnatural can give pleasure.

**Article 4. Whether all sorrow is contrary to all pleasure?**

I answer that, As stated in Metaph. x, 4 contrariety is a difference in respect of a form. Now a form may be generic or specific. Consequently things may be contraries in respect of a generic form, as virtue and vice; or in respect of a specific form, as justice and injustice.

Reply to Objection 2. Genus is taken from matter, as is stated in Metaph. viii, 2; and in accidents the subject takes the place of matter. Now it has been said above that pleasure and sorrow are generically contrary to one another. Consequently in every sorrow the subject has a disposition contrary to the disposition of the subject of pleasure: because in every pleasure the appetite is viewed as accepting what it possesses, and in every sorrow, as avoiding it. And therefore on the part of the subject every pleasure is a remedy for any kind of sorrow, and every sorrow is a hindrance of all manner of pleasure: but chiefly when pleasure is opposed to sorrow specifically.

**Article 8. Whether one pleasure can be contrary to another?**

Objection 2. Further, to one thing there is one contrary, as is proved in Metaph. x, 4. But sadness is contrary to pleasure. Therefore pleasure is not contrary to pleasure.

Objection 3. Further, if one pleasure is contrary to another, this is only on account of the contrariety of the things which give pleasure. But this difference is material: whereas contrariety is a difference of form, as stated in Metaph. x, 4. Therefore there is no contrariety between one pleasure and another.

## Volume 2 - Question 32. The cause of pleasure

**Article 8. Whether wonder is a cause of pleasure?**

Objection 2. Further, wonder is the beginning of wisdom, being as it were, the road to the search of truth, as stated in the beginning of Metaph. i, 2. But "it is more pleasant to think of what we know, than to seek what we know not," as the Philosopher says (Ethic. x, 7): since in the latter case we encounter difficulties and hindrances, in the former not; while pleasure arises from an operation which is unhindered, as stated in Ethic. vii, 12,13. Therefore wonder hinders rather than causes pleasure.

**Article 5. Whether there is any sorrow contrary to the pleasure of contemplation?**

Objection 3. Further, as the object of pleasure is good, so the object of sorrow is evil. But contemplation can be an evil: since the Philosopher says (Metaph. xii, 9) that "it is unfitting to think of certain things." Therefore sorrow can be contrary to the pleasure of contemplation.

## Volume 4 - Question 37. Christ's circumcision, and of the other legal observances accomplished in regard to the child Christ

**Article 2. Whether His name was suitably given to Christ?**

I answer that, A name should answer to the nature of a thing. This is clear in the names of genera and species, as stated Metaph. iv: "Since a name is but an expression of the definition" which designates a thing's proper nature.

## Volume 1 - Question 42. Equality and likeness among the divine persons

**Article 1. Whether there is equality in God?**

Objection 1. It would seem that equality is not becoming to the divine persons. For equality is in relation to things which are one in quantity as the Philosopher says (Metaph. v, text 20). But in the divine persons there is no quantity, neither continuous intrinsic quantity, which we call size, nor continuous extrinsic quantity, which we call place and time. Nor can there be equality by reason of discrete quantity, because two persons are more than one. Therefore equality is not becoming to the divine persons.

**Article 5. Whether there are two filiations in Christ?**

Reply to Objection 3. One and being are mutually consequent, as is said Metaph. iv. Therefore, just as it happens that in one of the extremes of a relation there is something real, whereas in the other there is not something real, but merely a certain aspect, as the Philosopher observes of knowledge and the thing known; so also it happens that on the part of one extreme there is one relation, whereas on the part of the other there are many. Thus in man on the part of his parents there is a twofold relation, the one of paternity, the other of motherhood, which are specifically diverse, inasmuch as the father is the principle of generation in one way, and the mother in another (whereas if many be the principle of one action and in the same way—for instance, if many. together draw a ship along—there would be one and the same relation in all of them); but on the part of the child there is but one filiation in reality, though there be two in aspect, corresponding to the two relations in the parents, as considered by the intellect. And thus in one way there is only one real filiation in Christ, which is in respect of the Eternal Father: yet there is another temporal relation in regard to His temporal mother.

I answer that, We must needs admit equality among the divine persons. For, according to the Philosopher (Metaph. x, text 15,16, 17), equality signifies the negation of greater or less. Now we cannot admit anything greater or less in the divine persons; for as Boethius says (De Trin. i): "They must needs admit a difference [namely, of Godhead] who speak of either increase or decrease, as the Arians do, who sunder the Trinity by distinguishing degrees as of numbers, thus involving a plurality." Now the reason of this is that unequal things cannot have the same quantity. But quantity, in God, is nothing else than His essence. Wherefore it follows, that if there were any inequality in the divine persons, they would not have the same essence; and thus the three persons would not be one God; which is impossible. We must therefore admit equality among the divine persons.

## Volume 2 - Question 40. The irascible passions, and first, of hope and despair

**Article 3. Whether hope is in dumb animals?**

Objection 2. Further, the object of hope is a future good, possible of attainment. But possible and impossible are differences of the true and the false, which are only in the mind, as the Philosopher states (Metaph. vi, 4). Therefore there is no hope in dumb animals, since they have no mind.

Reply to Objection 2. The object of hope is not the possible as differentiating the true, for thus the possible ensues from the relation of a predicate to a subject. The object of hope is the possible as compared to a power. For such is the division of the possible given in Metaph. v, 12, i.e. into the two kinds we have just mentioned.

**Article 8. Whether there are only four species of sorrow?**

I answer that, It belongs to the notion of a species that it is something added to the genus. But a thing can be added to a genus in two ways. First, as something belonging of itself to the genus, and virtually contained therein: thus "rational" is added to "animal." Such an addition makes true species of a genus: as the Philosopher says (Metaph. vii, 12; viii, 2,3). But, secondly, a thing may be added to a genus, that is, as it were, foreign to the notion conveyed by that genus: thus "white" or something of the kind may be added to "animal." Such an addition does not make true species of the genus, according to the usual sense in which we speak of genera and species. But sometimes a thing is said to be a species of a certain genus, through having something foreign to that genus indeed, but to which the notion of that genus is applicable: thus a live coal or a flame is said to be a species of fire, because in each of them the nature of fire is applied to a foreign matter. In like manner we speak of astronomy and perspective as being species of mathematics, inasmuch as the principles of mathematics are applied to natural matter.

**Article 4. Whether despair is contrary to hope?**

Objection 1. It would seem that despair is not contrary to hope. Because "to one thing there is one contrary" (Metaph. x, 5). But fear is contrary to hope. Therefore despair is not contrary to hope.

## Volume 1 - Question 44. The procession of creatures from God, and of the first cause of all things

**Article 1. Whether it is necessary that every being be created by God?**

Objection 3. Further, whatever things have a cause, can be demonstrated by that cause. But in mathematics demonstration is not made by the efficient cause, as appears from the Philosopher (Metaph. iii, text 3); therefore not all beings are from God as from their efficient cause.

Reply to Objection 2. This objection has led some to say that what is necessary has no cause (Phys. viii, text 46). But this is manifestly false in the demonstrative sciences, where necessary principles are the causes of necessary conclusions. And therefore Aristotle says (Metaph. v, text 6), that there are some necessary things which have a cause of their necessity. But the reason why an efficient cause is required is not merely because the effect is not necessary, but because the effect might not be if the cause were not. For this conditional proposition is true, whether the antecedent and consequent be possible or impossible.

Hence Plato said (Parmen. xxvi) that unity must come before multitude; and Aristotle said (Metaph. ii, text 4) that whatever is greatest in being and greatest in truth, is the cause of every being and of every truth; just as whatever is the greatest in heat is the cause of all heat.

## Volume 2 - Question 41. Fear, in itself

**Article 4. Whether the species of fear is suitably assigned?**

Objection 5. Further, Philosophers have been led by amazement to seek the truth, as stated in the beginning of Metaphysics. But fear leads to flight rather than to search. Therefore amazement is not a species of fear.

## Volume 1 - Question 41. The persons in reference to the notional acts

**Article 5. Whether the power of begetting signifies a relation, and not the essence?**

Objection 1. It would seem that the power of begetting, or of spirating, signifies the relation and not the essence. For power signifies a principle, as appears from its definition: for active power is the principle of action, as we find in Metaph. v, text 17. But in God principle in regard to Person is said notionally. Therefore, in God, power does not signify essence but relation.

**Article 2. Whether primary matter is created by God?**

Reply to Objection 2. Passion is an effect of action. Hence it is reasonable that the first passive principle should be the effect of the first active principle, since every imperfect thing is caused by one perfect. For the first principle must be most perfect, as Aristotle says (Metaph. xii, text 40).

## Volume 1 - Question 46. The beginning of the duration of creatures

**Article 1. Whether the universe of creatures always existed?**

I answer that, Nothing except God can be eternal. And this statement is far from impossible to uphold: for it has been shown above (I:19:4) that the will of God is the cause of things. Therefore things are necessary, according as it is necessary for God to will them, since the necessity of the effect depends on the necessity of the cause (Metaph. v, text 6). Now it was shown above (I:19:3), that, absolutely speaking, it is not necessary that God should will anything except Himself. It is not therefore necessary for God to will that the world should always exist; but the world exists forasmuch as God wills it to exist, since the being of the world depends on the will of God, as on its cause. It is not therefore necessary for the world to be always; and hence it cannot be proved by demonstration.

Reply to Objection 1. Before the world existed it was possible for the world to be, not, indeed, according to a passive power which is matter, but according to the active power of God; and also, according as a thing is called absolutely possible, not in relation to any power, but from the sole habitude of the terms which are not repugnant to each other; in which sense possible is opposed to impossible, as appears from the Philosopher (Metaph. v, text 17).

## Volume 2 - Question 45. Daring

**Article 1. Whether daring is contrary to fear?**

I answer that, It is of the essence of contraries to be "farthest removed from one another," as stated in Metaph. x, 4. Now that which is farthest removed from fear, is daring: since fear turns away from the future hurt, on account of its victory over him that fears it; whereas daring turns on threatened danger because of its own victory over that same danger. Consequently it is evident that daring is contrary to fear.

**Article 2. Whether it is an article of faith that the world began?**

Reply to Objection 2. Those who would say that the world was eternal, would say that the world was made by God from nothing, not that it was made after nothing, according to what we understand by the word creation, but that it was not made from anything; and so also some of them do not reject the word creation, as appears from Avicenna (Metaph. ix, text 4).

Objection 7. Further, if the world was eternal, generation also was eternal. Therefore one man was begotten of another in an infinite series. But the father is the efficient cause of the son (Phys. ii, text 5). Therefore in efficient causes there could be an infinite series, which is disproved (Metaph. ii, text 5).

## Volume 3 - Question 45. The gift of wisdom

**Article 1. Whether wisdom should be reckoned among the gifts of the Holy Ghost?**

Reply to Objection 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 Jeremiah 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 to Objection 8. Those who hold the eternity of the world evade this reason in many ways. For some do not think it impossible for there to be an actual infinity of souls, as appears from the Metaphysics of Algazel, who says that such a thing is an accidental infinity. But this was disproved above (I:7:4). Some say that the soul is corrupted with the body. And some say that of all souls only one will remain. But others, as Augustine says [Serm. xiv, De Temp. 4,5; De Haeres., haeres. 46; De Civ. Dei xii. 13], asserted on this account a circuit of souls—viz. that souls separated from their bodies return again thither after a course of time; a fuller consideration of which matters will be given later (I:75:2; I:118:6). But be it noted that this argument considers only a particular case. Hence one might say that the world was eternal, or least some creature, as an angel, but not man. But we are considering the question in general, as to whether any creature can exist from eternity.

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 Corinthians 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.

## Volume 1 - Question 47. The distinction of things in general

**Article 2. Whether the inequality of things is from God?**

Therefore it must be said that as the wisdom of God is the cause of the distinction of things, so the same wisdom is the cause of their inequality. This may be explained as follows. A twofold distinction is found in things; one is a formal distinction as regards things differing specifically; the other is a material distinction as regards things differing numerically only. And as the matter is on account of the form, material distinction exists for the sake of the formal distinction. Hence we see that in incorruptible things there is only one individual of each species, forasmuch as the species is sufficiently preserved in the one; whereas in things generated and corruptible there are many individuals of one species for the preservation of the species. Whence it appears that formal distinction is of greater consequence than material. Now, formal distinction always requires inequality, because as the Philosopher says (Metaph. viii, 10), the forms of things are like numbers in which species vary by addition or subtraction of unity. Hence in natural things species seem to be arranged in degrees; as the mixed things are more perfect than the elements, and plants than minerals, and animals than plants, and men than other animals; and in each of these one species is more perfect than others. Therefore, as the divine wisdom is the cause of the distinction of things for the sake of the perfection of the universe, so it is the cause of inequality. For the universe would not be perfect if only one grade of goodness were found in things.

Objection 2. Further, equality is the effect of unity (Metaph. v, text 20). But God is one. Therefore, He has made all things equal.

## Volume 1 - Question 45. The mode of emanation of things from the first principle

**Article 4. Whether to be created belongs to composite and subsisting things?**

I answer that, To be created is, in a manner, to be made, as was shown above (I:44:2 ad 2-3). Now, to be made is directed to the being of a thing. Hence to be made and to be created properly belong to whatever being belongs; which, indeed, belongs properly to subsisting things, whether they are simple things, as in the case of separate substances, or composite, as in the case of material substances. For being belongs to that which has being—that is, to what subsists in its own being. But forms and accidents and the like are called beings, not as if they themselves were, but because something is by them; as whiteness is called a being, inasmuch as its subject is white by it. Hence, according to the Philosopher (Metaph. vii, text 2) accident is more properly said to be "of a being" than "a being." Therefore, as accidents and forms and the like non-subsisting things are to be said to co-exist rather than to exist, so they ought to be called rather "concreated" than "created" things; whereas, properly speaking, created things are subsisting beings.

## Volume 1 - Question 48. The distinction of things in particular

**Article 1. Whether evil is a nature?**

Reply to Objection 1. Aristotle speaks there according to the opinion of Pythagoreans, who thought that evil was a kind of nature; and therefore they asserted the existence of the genus of good and evil. For Aristotle, especially in his logical works, brings forward examples that in his time were probable in the opinion of some philosophers. Or, it may be said that, as the Philosopher says (Metaph. iv, text 6), "the first kind of contrariety is habit and privation," as being verified in all contraries; since one contrary is always imperfect in relation to another, as black in relation to white, and bitter in relation to sweet. And in this way good and evil are said to be genera not simply, but in regard to contraries; because, as every form has the nature of good, so every privation, as such, has the nature of evil.

**Article 2. Whether evil is found in things?**

Reply to Objection 2. As the Philosopher says (Metaph. v, text 14), being is twofold. In one way it is considered as signifying the entity of a thing, as divisible by the ten "predicaments"; and in that sense it is convertible with thing, and thus no privation is a being, and neither therefore is evil a being. In another sense being conveys the truth of a proposition which unites together subject and attribute by a copula, notified by this word "is"; and in this sense being is what answers to the question, "Does it exist?" and thus we speak of blindness as being in the eye; or of any other privation. In this way even evil can be called a being. Through ignorance of this distinction some, considering that things may be evil, or that evil is said to be in things, believed that evil was a positive thing in itself.

## Volume 4 - Question 46. The passion of Christ

**Article 1. Whether it was necessary for Christ to suffer for the deliverance of the human race?**

I answer that, As the Philosopher teaches (Metaph. v), there are several acceptations of the word "necessary." In one way it means anything which of its nature cannot be otherwise; and in this way it is evident that it was not necessary either on the part of God or on the part of man for Christ to suffer. In another sense a thing may be necessary from some cause quite apart from itself; and should this be either an efficient or a moving cause then it brings about the necessity of compulsion; as, for instance, when a man cannot get away owing to the violence of someone else holding him. But if the external factor which induces necessity be an end, then it will be said to be necessary from presupposing such end—namely, when some particular end cannot exist at all, or not conveniently, except such end be presupposed. It was not necessary, then, for Christ to suffer from necessity of compulsion, either on God's part, who ruled that Christ should suffer, or on Christ's own part, who suffered voluntarily. Yet it was necessary from necessity of the end proposed; and this can be accepted in three ways. First of all, on our part, who have been delivered by His Passion, according to John (3:14): "The Son of man must be lifted up, that whosoever believeth in Him may not perish, but may have life everlasting." Secondly, on Christ's part, who merited the glory of being exalted, through the lowliness of His Passion: and to this must be referred Luke 24:26: "Ought not Christ to have suffered these things, and so to enter into His glory?" Thirdly, on God's part, whose determination regarding the Passion of Christ, foretold in the Scriptures and prefigured in the observances of the Old Testament, had to be fulfilled. And this is what St. Luke says (22:22): "The Son of man indeed goeth, according to that which is determined"; and (Luke 24:44-46): "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning Me: for it is thus written, and thus it behooved Christ to suffer, and to rise again from the dead."

## Volume 5 - Question 44. The definition of Matrimony

**Article 2. Whether matrimony is fittingly named?**

Objection 2. Further, a thing should be named from that which is essential to it, since a "definition expresses the nature signified by a name" (Metaph. iv, 28). Now nuptials are not essential to matrimony. Therefore matrimony should not be called nuptials.

**Article 3. Whether there is only one world?**

Reply to Objection 1. This reason proves that the world is one because all things must be arranged in one order, and to one end. Therefore from the unity of order in things Aristotle infers (Metaph. xii, text 52) the unity of God governing all; and Plato (Tim.), from the unity of the exemplar, proves the unity of the world, as the thing designed.

## Volume 2 - Question 49. Habits in general, as to their substance

**Article 1. Whether habit is a quality?**

But if "to have" be taken according as a thing has a relation in regard to itself or to something else; in that case habit is a quality; since this mode of having is in respect of some quality: and of this the Philosopher says (Metaph. v, text. 25) that "habit is a disposition whereby that which is disposed is disposed well or ill, and this, either in regard to itself or in regard to another: thus health is a habit." And in this sense we speak of habit now. Wherefore we must say that habit is a quality.

**Article 3. Whether evil is in good as in its subject?**

Reply to Objection 2. "Not-being," understood negatively, does not require a subject; but privation is negation in a subject, as the Philosopher says (Metaph. iv, text 4), and such "not-being" is an evil.

Objection 3. Further, "every habit is a disposition," as is stated in the Book of the Predicaments (Categor. vi). Now disposition is "the order of that which has parts," as stated in Metaph. v, text. 24. But this belongs to the predicament Position. Therefore habit is not a quality.

Concerning the first, we must observe that "to have," as said in regard to anything that is "had," is common to the various predicaments. And so the Philosopher puts "to have" among the "post-predicaments," so called because they result from the various predicaments; as, for instance, opposition, priority, posterity, and such like. Now among things which are had, there seems to be this distinction, that there are some in which there is no medium between the "haver" and that which is had: as, for instance, there is no medium between the subject and quality or quantity. Then there are some in which there is a medium, but only a relation: as, for instance, a man is said to have a companion or a friend. And, further, there are some in which there is a medium, not indeed an action or passion, but something after the manner of action or passion: thus, for instance, something adorns or covers, and something else is adorned or covered: wherefore the Philosopher says (Metaph. v, text. 25) that "a habit is said to be, as it were, an action or a passion of the haver and that which is had"; as is the case in those things which we have about ourselves. And therefore these constitute a special genus of things, which are comprised under the predicament of "habit": of which the Philosopher says (Metaph. v, text. 25) that "there is a habit between clothing and the man who is clothed."

Reply to Objection 3. Disposition does always, indeed, imply an order of that which has parts: but this happens in three ways, as the Philosopher goes on at once to say (Metaph. v, text. 25): namely, "either as to place, or as to power, or as to species." "In saying this," as Simplicius observes in his Commentary on the Predicaments, "he includes all dispositions: bodily dispositions, when he says 'as to place,'" and this belongs to the predicament "Position," which is the order of parts in a place: "when he says 'as to power,' he includes all those dispositions which are in course of formation and not yet arrived at perfect usefulness," such as inchoate science and virtue: "and when he says, 'as to species,' he includes perfect dispositions, which are called habits," such as perfected science and virtue.

## Volume 3 - Question 49. Each quasi-integral part of prudence

**Article 1. Whether memory is a part of prudence?**

I answer that, Prudence regards contingent matters of action, as stated above (II-II:47:5). 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.

## Volume 1 - Question 50. The substance of the angels absolutely considered

**Article 2. Whether an angel is composed of matter and form?**

Objection 1. It would seem that an angel is composed of matter and form. For everything which is contained under any genus is composed of the genus, and of the difference which added to the genus makes the species. But the genus comes from the matter, and the difference from the form (Metaph. xiii, text 6). Therefore everything which is in a genus is composed of matter and form. But an angel is in the genus of substance. Therefore he is composed of matter and form.

**Article 2. Whether habit is a distinct species of quality?**

On the other hand, the mode or determination of the subject, in regard to the nature of the thing, belongs to the first species of quality, which is habit and disposition: for the Philosopher says (Phys. vii, text. 17), when speaking of habits of the soul and of the body, that they are "dispositions of the perfect to the best; and by perfect I mean that which is disposed in accordance with its nature." And since the form itself and the nature of a thing is the end and the cause why a thing is made (Phys. ii, text. 25), therefore in the first species we consider both evil and good, and also changeableness, whether easy or difficult; inasmuch as a certain nature is the end of generation and movement. And so the Philosopher (Metaph. v, text. 25) defines habit, a "disposition whereby someone is disposed, well or ill"; and in Ethic. ii, 4, he says that by "habits we are directed well or ill in reference to the passions." For when the mode is suitable to the thing's nature, it has the aspect of good: and when it is unsuitable, it has the aspect of evil. And since nature is the first object of consideration in anything, for this reason habit is reckoned as the first species of quality.

**Article 5. Whether wisdom is in all who have grace?**

Objection 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 [Vulgate: '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.

Reply to Objection 1. It is difference which constitutes the species. Now everything is constituted in a species according as it is determined to some special grade of being because "the species of things are like numbers," which differ by addition and subtraction of unity, as the Philosopher says (Metaph. viii, text 10). But in material things there is one thing which determines to a special grade, and that is the form; and another thing which is determined, and this is the matter; and hence from the latter the "genus" is derived, and from the former the "difference." Whereas in immaterial things there is no separate determinator and thing determined; each thing by its own self holds a determinate grade in being; and therefore in them "genus" and "difference" are not derived from different things, but from one and the same. Nevertheless, this differs in our mode of conception; for, inasmuch as our intellect considers it as indeterminate, it derives the idea of their "genus"; and inasmuch as it considers it determinately, it derives the idea of their "difference."

Objection 3. Further, "difficult to change" is not a difference belonging to the predicament of quality, but rather to movement or passion. Now, no genus should be contracted to a species by a difference of another genus; but "differences should be proper to a genus," as the Philosopher says in Metaph. vii, text. 42. Therefore, since habit is "a quality difficult to change," it seems not to be a distinct species of quality.

Therefore we must explain otherwise the distinction of dispositions and habits from other qualities. For quality, properly speaking, implies a certain mode of substance. Now mode, as Augustine says (Gen. ad lit. iv, 3), "is that which a measure determines": wherefore it implies a certain determination according to a certain measure. Therefore, just as that in accordance with which the material potentiality [potentia materiae] is determined to its substantial being, is called quality, which is a difference affecting the substance, so that, in accordance with the potentiality of the subject is determined to its accidental being, is called an accidental quality, which is also a kind of difference, as is clear from the Philosopher (Metaph. v, text. 19).

Reply to Objection 3. This difference, "difficult to change," does not distinguish habit from the other species of quality, but from disposition. Now disposition may be taken in two ways; in one way, as the genus of habit, for disposition is included in the definition of habit (Metaph. v, text. 25): in another way, according as it is divided against habit. Again, disposition, properly so called, can be divided against habit in two ways: first, as perfect and imperfect within the same species; and thus we call it a disposition, retaining the name of the genus, when it is had imperfectly, so as to be easily lost: whereas we call it a habit, when it is had perfectly, so as not to be lost easily. And thus a disposition becomes a habit, just as a boy becomes a man. Secondly, they may be distinguished as diverse species of the one subaltern genus: so that we call dispositions, those qualities of the first species, which by reason of their very nature are easily lost, because they have changeable causes; e.g. sickness and health: whereas we call habits those qualities which, by reason of their very nature, are not easily changed, in that they have unchangeable causes, e.g. sciences and virtues. And in this sense, disposition does not become habit. The latter explanation seems more in keeping with the intention of Aristotle: for in order to confirm this distinction he adduces the common mode of speaking, according to which, when a quality is, by reason of its nature, easily changeable, and, through some accident, becomes difficultly changeable, then it is called a habit: while the contrary happens in regard to qualities, by reason of their nature, difficultly changeable: for supposing a man to have a science imperfectly, so as to be liable to lose it easily, we say that he is disposed to that science, rather than that he has the science. From this it is clear that the word "habit" implies a certain lastingness: while the word "disposition" does not.

## Volume 2 - Question 50. The subject of habits

**Article 2. Whether the soul is the subject of habit in respect of its essence or in respect of its power?**

Reply to Objection 3. Habit takes precedence of power, according as it implies a disposition to nature: whereas power always implies a relation to operation, which is posterior, since nature is the principle of operation. But the habit whose subject is a power, does not imply relation to nature, but to operation. Wherefore it is posterior to power. Or, we may say that habit takes precedence of power, as the complete takes precedence of the incomplete, and as act takes precedence of potentiality. For act is naturally prior to potentiality, though potentiality is prior in order of generation and time, as stated in Metaph. vii, text. 17; ix, text. 13.

**Article 3. Whether habit implies order to an act?**

Objection 2. Further, that which is put in the definition of a thing, belongs to it essentially. But to be a principle of action, is put in the definition of power, as we read in Metaph. v, text. 17. Therefore to be the principle of an act belongs to power essentially. Now that which is essential is first in every genus. If therefore, habit also is a principle of act, it follows that it is posterior to power. And so habit and disposition will not be the first species of quality.

**Article 3. Whether the angels exist in any great number?**

But since this appears to militate against the teachings of Sacred Scripture, Rabbi Moses the Jew, wishing to bring both into harmony, held that the angels, in so far as they are styled immaterial substances, are multiplied according to the number of heavenly movements or bodies, as Aristotle held (Metaph. xi, text 43); while he contended that in the Scriptures even men bearing a divine message are styled angels; and again, even the powers of natural things, which manifest God's almighty power. It is, however, quite foreign to the custom of the Scriptures for the powers of irrational things to be designated as angels.

**Article 6. Whether the seventh beatitude corresponds to the gift of wisdom?**

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 Romans 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.

I answer that, To have relation to an act may belong to habit, both in regard to the nature of habit, and in regard to the subject in which the habit is. In regard to the nature of habit, it belongs to every habit to have relation to an act. For it is essential to habit to imply some relation to a thing's nature, in so far as it is suitable or unsuitable thereto. But a thing's nature, which is the end of generation, is further ordained to another end, which is either an operation, or the product of an operation, to which one attains by means of operation. Wherefore habit implies relation not only to the very nature of a thing, but also, consequently, to operation, inasmuch as this is the end of nature, or conducive to the end. Whence also it is stated (Metaph. v, text. 25) in the definition of habit, that it is a disposition whereby that which is disposed, is well or ill disposed either in regard to itself, that is to its nature, or in regard to something else, that is to the end.

Reply to Objection 3. This is Aristotle's argument (Metaph. xii, text 44), and it would conclude necessarily if the separate substances were made for corporeal substances. For thus the immaterial substances would exist to no purpose, unless some movement from them were to appear in corporeal things. But it is not true that the immaterial substances exist on account of the corporeal, because the end is nobler than the means to the end. Hence Aristotle says (Metaph. xii, text 44) that this is not a necessary argument, but a probable one. He was forced to make use of this argument, since only through sensible things can we come to know intelligible ones.

I answer that, There have been various opinions with regard to the number of the separate substances. Plato contended that the separate substances are the species of sensible things; as if we were to maintain that human nature is a separate substance of itself: and according to this view it would have to be maintained that the number of the separate substances is the number of the species of sensible things. Aristotle, however, rejects this view (Metaph. i, text 31) because matter is of the very nature of the species of sensible things. Consequently the separate substances cannot be the exemplar species of these sensible things; but have their own fixed natures, which are higher than the natures of sensible things. Nevertheless Aristotle held (Metaph. xi, text 43) that those more perfect natures bear relation to these sensible things, as that of mover and end; and therefore he strove to find out the number of the separate substances according to the number of the first movements.

## Volume 2 - Question 52. The increase of habits

**Article 1. Whether habits increase?**

Now it is possible to explain yet further the reason of this diversity. For, as we have said, that from which a thing receives its species must remain indivisibly fixed and constant in something indivisible. Wherefore in two ways it may happen that a form cannot be participated more or less. First because the participator has its species in respect of that form. And for this reason no substantial form is participated more or less. Wherefore the Philosopher says (Metaph. viii, text. 10) that, "as a number cannot be more or less, so neither can that which is in the species of substance," that is, in respect of its participation of the specific form: "but in so far as substance may be with matter," i.e. in respect of material dispositions, "more or less are found in substance."

**Article 4. Whether the angels differ in species?**

On the contrary, In things of one species there is no such thing as "first" and "second" [prius et posterius], as the Philosopher says (Metaph. iii, text 2). But in the angels even of the one order there are first, middle, and last, as Dionysius says (Hier. Ang. x). Therefore the angels are not of the same species.

In order that the truth in this matter be made clear, we must observe that, in respect of which a thing receives its species, must be something fixed and stationary, and as it were indivisible: for whatever attains to that thing, is contained under the species, and whatever recedes from it more or less, belongs to another species, more or less perfect. Wherefore, the Philosopher says (Metaph. viii, text. 10) that species of things are like numbers, in which addition or subtraction changes the species. If, therefore, a form, or anything at all, receives its specific nature in respect of itself, or in respect of something belonging to it, it is necessary that, considered in itself, it be something of a definite nature, which can be neither more nor less. Such are heat, whiteness or other like qualities which are not denominated from a relation to something else: and much more so, substance, which is per se being. But those things which receive their species from something to which they are related, can be diversified, in respect of themselves, according to more or less: and nonetheless they remain in the same species, on account of the oneness of that to which they are related, and from which they receive their species. For example, movement is in itself more intense or more remiss: and yet it remains in the same species, on account of the oneness of the term by which it is specified. We may observe the same thing in health; for a body attains to the nature of health, according as it has a disposition suitable to an animal's nature, to which various dispositions may be suitable; which disposition is therefore variable as regards more or less, and withal the nature of health remains. Whence the Philosopher says (Ethic. x, 2,3): "Health itself may be more or less: for the measure is not the same in all, nor is it always the same in one individual; but down to a certain point it may decrease and still remain health."

**Article 4. Whether habits are necessary?**

The third condition is that in disposing the subject to one of those things to which it is in potentiality, several things should occur, capable of being adjusted in various ways: so as to dispose the subject well or ill to its form or to its operation. Wherefore the simple qualities of the elements which suit the natures of the elements in one single fixed way, are not called dispositions or habits, but "simple qualities": but we call dispositions or habits, such things as health, beauty, and so forth, which imply the adjustment of several things which may vary in their relative adjustability. For this reason the Philosopher says (Metaph. v, text. 24,25) that "habit is a disposition": and disposition is "the order of that which has parts either as to place, or as to potentiality, or as to species," as we have said above (Article 1, Reply to Objection 3). Wherefore, since there are many things for whose natures and operations several things must concur which may vary in their relative adjustability, it follows that habit is necessary.

**Article 4. Whether there is any habit in the intellect?**

Objection 3. Further, habit is a disposition whereby we are well or ill disposed in regard to something, as is said (Metaph. v, text. 25). But that anyone should be well or ill disposed to an act of the intellect is due to some disposition of the body: wherefore also it is stated (De Anima ii, text. 94) that "we observe men with soft flesh to be quick witted." Therefore the habits of knowledge are not in the intellect, which is separate, but in some power which is the act of some part of the body.

## Volume 1 - Question 54. The knowledge of the angels

**Article 1. Whether an angel's act of understanding is his substance?**

Objection 2. Further, the Philosopher says (Metaph. xii, text 39) that "the action of the intellect is life." But "since in living things to live is to be," as he says (De Anima ii, text 37), it seems that life is essence. Therefore the action of the intellect is the essence of an angel who understands.

**Article 2. Whether habits increases by addition?**

I answer that, The solution of this question depends on what we have said above (Article 1). For we said that increase and decrease in forms which are capable of intensity and remissness, happen in one way not on the part of the very form considered in itself, through the diverse participation thereof by the subject. Wherefore such increase of habits and other forms, is not caused by an addition of form to form; but by the subject participating more or less perfectly, one and the same form. And just as, by an agent which is in act, something is made actually hot, beginning, as it were, to participate a form, not as though the form itself were made, as is proved in Metaph. vii, text. 32, so, by an intense action of the agent, something is made more hot, as it were participating the form more perfectly, not as though something were added to the form.

## Volume 2 - Question 53. How habits are corrupted or diminished

**Article 1. Whether a habit can be corrupted?**

Objection 2. Further, whenever a form is corrupted, this is due either to corruption of its subject, or to its contrary: thus sickness ceases through corruption of the animal, or through the advent of health. Now science, which is a habit, cannot be lost through corruption of its subject: since "the intellect," which is its subject, "is a substance that is incorruptible" (De Anima i, text. 65). In like manner, neither can it be lost through the action of its contrary: since intelligible species are not contrary to one another (Metaph. vii, text. 52). Therefore the habit of science can nowise be lost.

## Volume 1 - Question 55. The medium of the angelic knowledge

**Article 1. Whether the angels know all things by their substance?**

Objection 2. Further, according to the Philosopher (Metaph. xii, text. 51; De Anima iii, text. 15), "in things which are without matter, the intellect is the same as the object understood." But the object understood is the same as the one who understands it, as regards that whereby it is understood. Therefore in things without matter, such as the angels, the medium whereby the object is understood is the very substance of the one understanding it.

## Volume 2 - Question 54. The distinction of habits

**Article 1. Whether many habits can be in one power?**

Reply to Objection 1. Even as in natural things, diversity of species is according to the form, and diversity of genus, according to matter, as stated in Metaph. v, text. 33 (since things that differ in matter belong to different genera): so, too, generic diversity of objects entails a difference of powers (wherefore the Philosopher says in Ethic. vi, 1, that "those objects that differ generically belong to different departments of the soul"); while specific difference of objects entails a specific difference of acts, and consequently of habits also. Now things that differ in genus differ in species, but not vice versa. Wherefore the acts and habits of different powers differ in species: but it does not follow that different habits are in different powers, for several can be in one power. And even as several genera may be included in one genus, and several species be contained in one species; so does it happen that there are several species of habits and powers.

**Article 2. Whether in the angel to understand is to exist?**

I answer that, The action of the angel, as also the action of any creature, is not his existence. For as it is said (Metaph. ix, text. 16), there is a twofold class of action; one which passes out to something beyond, and causes passion in it, as burning and cutting; and another which does not pass outwards, but which remains within the agent, as to feel, to understand, to will; by such actions nothing outside is changed, but the whole action takes place within the agent. It is quite clear regarding the first kind of action that it cannot be the agent's very existence: because the agent's existence is signified as within him, while such an action denotes something as issuing from the agent into the thing done. But the second action of its own nature has infinity, either simple or relative. As an example of simple infinity, we have the act "to understand," of which the object is "the true"; and the act "to will," of which the object is "the good"; each of which is convertible with being; and so, to understand and to will, of themselves, bear relation to all things, and each receives its species from its object. But the act of sensation is relatively infinite, for it bears relation to all sensible things; as sight does to all things visible. Now the being of every creature is restricted to one in genus and species; God's being alone is simply infinite, comprehending all things in itself, as Dionysius says (Div. Nom. v). Hence the Divine nature alone is its own act of understanding and its own act of will.

**Article 6. Whether there are habits in the angels?**

Objection 3. Further, habit is a disposition (Metaph. v, text. 25). But disposition, as is said in the same book, is "the order of that which has parts." Since, therefore, angels are simple substances, it seems that there are no dispositions and habits in them.

## Volume 4 - Question 50. The death of Christ

**Article 5. Whether Christ's was identically the same body living and dead?**

Objection 2. Further, according to the Philosopher (Metaph. v, text. 12), things specifically diverse are also numerically diverse. But Christ's body, living and dead, was specifically diverse: because the eye or flesh of the dead is only called so equivocally, as is evident from the Philosopher (De Anima ii, text. 9; Metaph. vii). Therefore Christ's body was not simply identically the same, living and dead.

**Article 5. Whether there is only intellectual knowledge in the angels?**

The Commentator (Metaph. xii) says the same thing, namely, that the separated substances are divided into intellect and will. And it is in keeping with the order of the universe for the highest intellectual creature to be entirely intelligent; and not in part, as is our soul. For this reason the angels are called "intellects" and "minds," as was said above (Article 3, Reply to Objection 1).

Objection 2. Further, Isidore says (De Summo Bono) that the angels have learnt many things by experience. But experience comes of many remembrances, as stated in Metaph. i, 1. Consequently they have likewise a power of memory.

## Volume 2 - Question 55. The virtues, as to their essence

**Article 3. Whether human virtue is a good habit?**

Reply to Objection 1. Just as bad things are said metaphorically to be perfect, so are they said to be good: for we speak of a perfect thief or robber; and of a good thief or robber, as the Philosopher explains (Metaph. v, text. 21). In this way therefore virtue is applied to evil things: so that the "virtue" of sin is said to be law, in so far as occasionally sin is aggravated through the law, so as to attain to the limit of its possibility.

## Volume 1 - Question 57. The angel's knowledge of material things

**Article 2. Whether an angel knows singulars?**

Therefore, it must be said differently, that, as man by his various powers of knowledge knows all classes of things, apprehending universals and immaterial things by his intellect, and things singular and corporeal by the senses, so an angel knows both by his one mental power. For the order of things runs in this way, that the higher a thing is, so much the more is its power united and far-reaching: thus in man himself it is manifest that the common sense which is higher than the proper sense, although it is but one faculty, knows everything apprehended by the five outward senses, and some other things which no outer sense knows; for example, the difference between white and sweet. The same is to be observed in other cases. Accordingly, since an angel is above man in the order of nature, it is unreasonable to say that a man knows by any one of his powers something which an angel by his one faculty of knowledge, namely, the intellect, does not know. Hence Aristotle pronounces it ridiculous to say that a discord, which is known to us, should be unknown to God (De Anima i, text. 80; Metaph. text. 15).

## Volume 2 - Question 57. The intellectual virtues

**Article 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?**

On the other hand, a truth which is known through another, is understood by the intellect, not at once, but by means of the reason's inquiry, and is as a "term." This may happen in two ways: first, so that it is the last in some particular genus; secondly, so that it is the ultimate term of all human knowledge. And, since "things that are knowable last from our standpoint, are knowable first and chiefly in their nature" (Phys. i, text. 2, 3); hence that which is last with respect to all human knowledge, is that which is knowable first and chiefly in its nature. And about these is "wisdom," which considers the highest causes, as stated in Metaph. i, 1,2. Wherefore it rightly judges all things and sets them in order, because there can be no perfect and universal judgment that is not based on the first causes. But in regard to that which is last in this or that genus of knowable matter, it is "science" which perfects the intellect. Wherefore according to the different kinds of knowable matter, there are different habits of scientific knowledge; whereas there is but one wisdom.

## Volume 4 - Question 56. The causality of Christ's Resurrection

**Article 1. Whether Christ's Resurrection is the cause of the resurrection of our bodies?**

I answer that, As stated in 2 Metaphysics, text 4: "Whatever is first in any order, is the cause of all that come after it." But Christ's Resurrection was the first in the order of our resurrection, as is evident from what was said above (III:53:3). Hence Christ's Resurrection must be the cause of ours: and this is what the Apostle says (1 Corinthians 15:20-21): "Christ is risen from the dead, the first-fruits of them that sleep; for by a man came death, and by a man the resurrection of the dead."

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 3. Whether an angel's knowledge is discursive?**

Objection 3. Further, Isidore (De sum. bono i, 10) says that "demons learn more things by experience." But experimental knowledge is discursive: for, "one experience comes of many remembrances, and one universal from many experiences," as Aristotle observes (Poster. ii; Metaph. vii). Therefore an angel's knowledge is discursive.

## Volume 3 - Question 57. The intellectual virtues

**Article 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?**

On the other hand, a truth which is known through another, is understood by the intellect, not at once, but by means of the reason's inquiry, and is as a "term." This may happen in two ways: first, so that it is the last in some particular genus; secondly, so that it is the ultimate term of all human knowledge. And, since "things that are knowable last from our standpoint, are knowable first and chiefly in their nature" (Phys. i, text. 2, 3); hence that which is last with respect to all human knowledge, is that which is knowable first and chiefly in its nature. And about these is "wisdom," which considers the highest causes, as stated in Metaph. i, 1,2. Wherefore it rightly judges all things and sets them in order, because there can be no perfect and universal judgment that is not based on the first causes. But in regard to that which is last in this or that genus of knowable matter, it is "science" which perfects the intellect. Wherefore according to the different kinds of knowable matter, there are different habits of scientific knowledge; whereas there is but one wisdom.

## Volume 5 - Question 55. The impediment of affinity

**Article 2. Whether affinity remains after the death of husband or wife?**

I answer that, A relation ceases in two ways: in one way through the corruption of its subject, in another way by the removal of its cause; thus likeness ceases when one of the like subjects dies, or when the quality that caused the likeness is removed. Now there are certain relations which have for their cause an action, or a passion or movement (Metaph. v, 20): and some of these are caused by movement, through something being moved actually; such is the relation between mover and moved: some of them are caused through something being adapted to movement, for instance the relations between the motive power and the movable, or between master and servant; and some of them result from something, having been moved previously, such as the relation between father and son, for the relation between them is caused not by (the con) being begotten now, but by his having been begotten. Now aptitude for movement and for being moved is transitory; whereas the fact of having been moved is everlasting, since what has been never ceases having been. Consequently fatherhood and sonship are never dissolved through the removal of the cause, but only through the corruption of the subject, that is of one of the subjects. The same applies to affinity, for this is caused by certain persons having been joined together not by their being actually joined. Wherefore it is not done away, as long as the persons between whom affinity has been contracted survive, although the person die through whom it was contracted.

**Article 4. Whether prudence is a distinct virtue from art?**

The reason for this difference is that art is the "right reason of things to be made"; whereas prudence is the "right reason of things to be done." Now "making" and "doing" differ, as stated in Metaph. ix, text. 16, in that "making" is an action passing into outward matter, e.g. "to build," "to saw," and so forth; whereas "doing" is an action abiding in the agent, e.g. "to see," "to will," and the like. Accordingly prudence stands in the same relation to such like human actions, consisting in the use of powers and habits, as art does to outward making: since each is the perfect reason about the things with which it is concerned. But perfection and rectitude of reason in speculative matters, depend on the principles from which reason argues; just as we have said above (Article 2, Reply to Objection 2) that science depends on and presupposes understanding, which is the habit of principles. Now in human acts the end is what the principles are in speculative matters, as stated in Ethic. vii, 8. Consequently, it is requisite for prudence, which is right reason about things to be done, that man be well disposed with regard to the ends: and this depends on the rectitude of his appetite. Wherefore, for prudence there is need of a moral virtue, which rectifies the appetite. On the other hand the good things made by art is not the good of man's appetite, but the good of those things themselves: wherefore art does not presuppose rectitude of the appetite. The consequence is that more praise is given to a craftsman who is at fault willingly, than to one who is unwillingly; whereas it is more contrary to prudence to sin willingly than unwillingly, since rectitude of the will is essential to prudence, but not to art. Accordingly it is evident that prudence is a virtue distinct from art.

## Volume 1 - Question 61. The production of the angels in the order of natural being

**Article 1. Whether the angels have a cause of their existence?**

Objection 2. Further, the Philosopher says (Metaph. viii, text. 16) that if any substance be a form without matter, "straightway it has being and unity of itself, and has no cause of its being and unity." But the angels are immaterial forms, as was shown above (I:50:2). Therefore they have no cause of their being.

**Article 4. Whether prudence is a distinct virtue from art?**

The reason for this difference is that art is the "right reason of things to be made"; whereas prudence is the "right reason of things to be done." Now "making" and "doing" differ, as stated in Metaph. ix, text. 16, in that "making" is an action passing into outward matter, e.g. "to build," "to saw," and so forth; whereas "doing" is an action abiding in the agent, e.g. "to see," "to will," and the like. Accordingly prudence stands in the same relation to such like human actions, consisting in the use of powers and habits, as art does to outward making: since each is the perfect reason about the things with which it is concerned. But perfection and rectitude of reason in speculative matters, depend on the principles from which reason argues; just as we have said above (Article 2, Reply to Objection 2) that science depends on and presupposes understanding, which is the habit of principles. Now in human acts the end is what the principles are in speculative matters, as stated in Ethic. vii, 8. Consequently, it is requisite for prudence, which is right reason about things to be done, that man be well disposed with regard to the ends: and this depends on the rectitude of his appetite. Wherefore, for prudence there is need of a moral virtue, which rectifies the appetite. On the other hand the good things made by art is not the good of man's appetite, but the good of those things themselves: wherefore art does not presuppose rectitude of the appetite. The consequence is that more praise is given to a craftsman who is at fault willingly, than to one who is unwillingly; whereas it is more contrary to prudence to sin willingly than unwillingly, since rectitude of the will is essential to prudence, but not to art. Accordingly it is evident that prudence is a virtue distinct from art.

**Article 5. Whether there can be falsehood in the intellect of an angel?**

I answer that, The truth of this question depends partly upon what has gone before. For it has been said (Article 4) that an angel understands not by composing and dividing, but by understanding what a thing is. Now the intellect is always true as regards what a thing is, just as the sense regarding its proper object, as is said in De Anima iii, text. 26. But by accident, deception and falsehood creep in, when we understand the essence of a thing by some kind of composition, and this happens either when we take the definition of one thing for another, or when the parts of a definition do not hang together, as if we were to accept as the definition of some creature, "a four-footed flying beast," for there is no such animal. And this comes about in things composite, the definition of which is drawn from diverse elements, one of which is as matter to the other. But there is no room for error in understanding simple quiddities, as is stated in Metaph. ix, text. 22; for either they are not grasped at all, and so we know nothing respecting them; or else they are known precisely as they exist.

## Volume 3 - Question 58. Justice

**Article 3. Whether justice is a virtue?**

Objection 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.

## Volume 1 - Question 63. The malice of the angels with regard to sin

**Article 1. Whether the evil of fault can be in the angels?**

Objection 1. It would seem that there can be no evil of fault in the angels. For there can be no evil except in things which are in potentiality, as is said by the Philosopher (Metaph. ix, text. 19), because the subject of privation is a being in potentiality. But the angels have not being in potentiality, since they are subsisting forms. Therefore there can be no evil in them.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 16. Whether prudence can be lost through forgetfulness?**

Objection 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.

## Volume 2 - Question 64. The mean of virtue

**Article 2. Whether the mean of moral virtue is the real mean, or the rational mean?**

Objection 1. It would seem that the mean of moral virtue is not the rational mean, but the real mean. For the good of moral virtue consists in its observing the mean. Now, good, as stated in Metaph. ii, text. 8, is in things themselves. Therefore the mean of moral virtue is a real mean.

## Volume 4 - Question 62. The sacraments' principal effect, which is grace

**Article 2. Whether sacramental grace confers anything in addition to the grace of the virtues and gifts?**

Objection 3. Further, every addition or subtraction of form varies the species (Metaph. viii). If, therefore, sacramental grace confers anything in addition to the grace of the virtues and gifts, it follows that it is called grace equivocally: and so we are none the wiser when it is said that the sacraments cause grace.

## Volume 1 - Question 66. The order of creation towards distinction

**Article 2. Whether the formless matter of all corporeal things is the same?**

Reply to Objection 2. If genus is taken in a physical sense, corruptible and incorruptible things are not in the same genus, on account of their different modes of potentiality, as is said in Metaph. x, text. 26. Logically considered, however, there is but one genus of all bodies, since they are all included in the one notion of corporeity.

## Volume 4 - Question 63. The other effect of the sacraments, which is a character

**Article 2. Whether a character is a spiritual power?**

Objection 4. Further, a power is in the nature of a cause and principle (Metaph. v). But a "sign" which is set down in the definition of a character is rather in the nature of an effect. Therefore a character is not a spiritual power.

Objection 2. Further, the Philosopher says (Metaph. v, text. 10): "Things that are one in genus are one in matter." But all corporeal things are in the same genus of body. Therefore the matter of all bodies is the same.

**Article 3. Whether the intellectual virtues observe the mean?**

Objection 3. Further, a mean is, properly speaking, between contraries, as the Philosopher explains (Metaph. x, text. 22,23). But there seems to be no contrariety in the intellect; since contraries themselves, as they are in the intellect, are not in opposition to one another, but are understood together, as white and black, healthy and sick. Therefore there is no mean in the intellectual virtues.

Now truth apprehended by our intellect, if we consider it absolutely, is measured by things; since things are the measure of our intellect, as stated in Metaph. x, text. 5; because there is truth in what we think or say, according as the thing is so or not. Accordingly the good of speculative intellectual virtue consists in a certain mean, by way of conformity with things themselves, in so far as the intellect expresses them as being what they are, or as not being what they are not: and it is in this that the nature of truth consists. There will be excess if something false is affirmed, as though something were, which in reality it is not: and there will be deficiency if something is falsely denied, and declared not to be, whereas in reality it is.

## Volume 1 - Question 65. The work of creation of corporeal creatures

**Article 3. Whether corporeal creatures were produced by God through the medium of the angels?**

Objection 1. It would seem that corporeal creatures were produced by God through the medium of the angels. For, as all things are governed by the Divine wisdom, so by it were all things made, according to Psalm 103:24 "Thou hast made all things in wisdom." But "it belongs to wisdom to ordain," as stated in the beginning of the Metaphysics (i, 2). Hence in the government of things the lower is ruled by the higher in a certain fitting order, as Augustine says (De Trin. iii, 4). Therefore in the production of things it was ordained that the corporeal should be produced by the spiritual, as the lower by the higher.

## Volume 1 - Question 67. The work of distinction in itself

**Article 2. Whether light is a body?**

Reply to Objection 3. All these properties are assigned to light metaphorically, and might in the same way be attributed to heat. For because movement from place to place is naturally first in the order of movement as is proved Phys. viii, text. 55, we use terms belonging to local movement in speaking of alteration and movement of all kinds. For even the word distance is derived from the idea of remoteness of place, to that of all contraries, as is said Metaph. x, text. 13.

**Article 4. Whether the forms of bodies are from the angels?**

But all these opinions seem to have a common origin; they all, in fact, sought for a cause of forms as though the form were of itself brought into being. Whereas, as Aristotle (Metaph. vii, text. 26,27,28), proves, what is, properly speaking, made, is the "composite." Now, such are the forms of corruptible things that at one time they exist and at another exist not, without being themselves generated or corrupted, but by reason of the generation or corruption of the "composite"; since even forms have not being, but composites have being through forms: for, according to a thing's mode of being, is the mode in which it is brought into being. Since, then, like is produced from like, we must not look for the cause of corporeal forms in any immaterial form, but in something that is composite, as this fire is generated by that fire. Corporeal forms, therefore, are caused, not as emanations from some immaterial form, but by matter being brought from potentiality into act by some composite agent. But since the composite agent, which is a body, is moved by a created spiritual substance, as Augustine says (De Trin. iii, 4,5), it follows further that even corporeal forms are derived from spiritual substances, not emanating from them, but as the term of their movement. And, further still, the species of the angelic intellect, which are, as it were, the seminal types of corporeal forms, must be referred to God as the first cause. But in the first production of corporeal creatures no transmutation from potentiality to act can have taken place, and accordingly, the corporeal forms that bodies had when first produced came immediately form God, whose bidding alone matter obeys, as its own proper cause. To signify this, Moses prefaces each work with the words, "God said, Let this thing be," or "that," to denote the formation of all things by the Word of God, from Whom, according to Augustine [Tract. i. in Joan. and Gen. ad lit. i. 4], is "all form and fitness and concord of parts."

**Article 10. Whether the mean of justice is the real mean?**

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.

## Volume 1 - Question 62. The perfection of the angels in the order of grace and of glory

**Article 8. Whether a beatified angel can sin?**

Objection 2. Further, the rational powers are referred to opposites, as the Philosopher observes (Metaph. iv, text. 3). But the will of the angel in beatitude does not cease to be rational. Therefore it is inclined towards good and evil.

## Volume 4 - Question 60. What is a sacrament?

**Article 8. Whether it is lawful to add anything to the words in which the sacramental form consists?**

Objection 2. Further, in the sacraments words are by way of form, as stated above (Article 6, Reply to Objection 2; Article 7). But any addition or subtraction in forms changes the species, as also in numbers (Metaph. viii). Therefore it seems that if anything be added to or subtracted from a sacramental form, it will not be the same sacrament.

## Volume 2 - Question 66. Equality among the virtues

**Article 5. Whether wisdom is the greatest of the intellectual virtues?**

I answer that, As stated above (Article 3), the greatness of a virtue, as to its species, is taken from its object. Now the object of wisdom surpasses the objects of all the intellectual virtues: because wisdom considers the Supreme Cause, which is God, as stated at the beginning of the Metaphysics. And since it is by the cause that we judge of an effect, and by the higher cause that we judge of the lower effects; hence it is that wisdom exercises judgment over all the other intellectual virtues, directs them all, and is the architect of them all.

Reply to Objection 3. As the Philosopher says (De Anima i, text. 1), "one knowledge is preferable to another, either because it is about a higher object, or because it is more certain." Hence if the objects be equally good and sublime, that virtue will be greater which possesses more certain knowledge. But a virtue which is less certain about a higher and better object, is preferable to that which is more certain about an object of inferior degree. Wherefore the Philosopher says (De Coelo ii, text. 60) that "it is a great thing to be able to know something about celestial beings, though it be based on weak and probable reasoning"; and again (De Part. Animal. i, 5) that "it is better to know a little about sublime things, than much about mean things." Accordingly wisdom, to which knowledge about God pertains, is beyond the reach of man, especially in this life, so as to be his possession: for this "belongs to God alone" (Metaph. i, 2): and yet this little knowledge about God which we can have through wisdom is preferable to all other knowledge.

## Volume 2 - Question 71. Vice and sin considered in themselves

**Article 1. Whether vice is contrary to virtue?**

Objection 1. It would seem that vice is not contrary to virtue. For one thing has one contrary, as proved in Metaph. x, text. 17. Now sin and malice are contrary to virtue. Therefore vice is not contrary to it: since vice applies also to undue disposition of bodily members or of any things whatever.

## Volume 4 - Question 68. Those who receive Baptism

**Article 2. Whether a man can be saved without Baptism?**

Objection 3. Further, as stated above (Article 1; III:65:4), the sacrament of Baptism is necessary for salvation. Now that is necessary "without which something cannot be" (Metaph. v). Therefore it seems that none can obtain salvation without Baptism.

## Volume 1 - Question 70. The work of adornment, as regards the fourth day

**Article 3. Whether the lights of heaven are living beings?**

Objection 4. Further, the movement of the heaven and the heavenly bodies are natural (De Coel. i, text. 7,8): and natural movement is from an intrinsic principle. Now the principle of movement in the heavenly bodies is a substance capable of apprehension, and is moved as the desirer is moved by the object desired (Metaph. xii, text. 36). Therefore, seemingly, the apprehending principle is intrinsic to the heavenly bodies: and consequently they are living beings.

## Volume 5 - Question 70. The quality of the soul after leaving the body, and of the punishment inflicted on it by material fire

**Article 1. Whether the sensitive powers remain in the separated soul? [Cf. I, 77, 8]**

Further, the Philosopher, speaking of the separation of the soul, expresses himself thus (Metaph. xi, 3): "If, however, anything remain at last, we must ask what this is: because in certain subjects it is not impossible, for instance if the soul be of such a disposition, not the whole soul but the intellect; for as regards the whole soul this is probably impossible." Hence it seems that the whole soul is not separated from the body, but only the intellective powers of the soul, and consequently not the sensitive or vegetative powers.

**Article 3. Whether vice is worse than a vicious act?**

I answer that, A habit stands midway between power and act. Now it is evident that both in good and in evil, act precedes power, as stated in Metaph. ix, 19. For it is better to do well than to be able to do well, and in like manner, it is more blameworthy to do evil, than to be able to do evil: whence it also follows that both in goodness and in badness, habit stands midway between power and act, so that, to wit, even as a good or evil habit stands above the corresponding power in goodness or in badness, so does it stand below the corresponding act. This is also made clear from the fact that a habit is not called good or bad, save in so far as it induces to a good or bad act: wherefore a habit is called good or bad by reason of the goodness or badness of its act: so that an act surpasses its habit in goodness or badness, since "the cause of a thing being such, is yet more so."

## Volume 2 - Question 72. The distinction of sins

**Article 3. Whether sins differ specifically in reference to their causes?**

Reply to Objection 1. The active principles in voluntary acts, not being determined to one act, do not suffice for the production of human acts, unless the will be determined to one by the intention of the end, as the Philosopher proves (Metaph. ix, text. 15,16), and consequently sin derives both its being and its species from the end.

## Volume 3 - Question 72. The distinction of sins

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## Volume 2 - Question 75. The causes of sin, in general

**Article 1. Whether sin has a cause?**

Reply to Objection 2. If this definition is to be verified in all cases, it must be understood as applying to a cause which is sufficient and not impeded. For it happens that a thing is the sufficient cause of something else, and that the effect does not follow of necessity, on account of some supervening impediment: else it would follow that all things happen of necessity, as is proved in Metaph. vi, text. 5. Accordingly, though sin has a cause, it does not follow that this is a necessary cause, since its effect can be impeded.

## Volume 1 - Question 76. The union of body and soul

**Article 1. Whether the intellectual principle is united to the body as its form?**

On the contrary, According to the Philosopher, Metaph. viii (Did. vii 2), difference is derived from the form. But the difference which constitutes man is "rational," which is applied to man on account of his intellectual principle. Therefore the intellectual principle is the form of man.

## Volume 4 - Question 73. The sacrament of the Eucharist

**Article 2. Whether the Eucharist is one sacrament or several?**

I answer that, As stated in Metaph. v, a thing is said to be one, not only from being indivisible, or continuous, but also when it is complete; thus we speak of one house, and one man. A thing is one in perfection, when it is complete through the presence of all that is needed for its end; as a man is complete by having all the members required for the operation of his soul, and a house by having all the parts needful for dwelling therein. And so this sacrament is said to be one. Because it is ordained for spiritual refreshment, which is conformed to corporeal refreshment. Now there are two things required for corporeal refreshment, namely, food, which is dry sustenance, and drink, which is wet sustenance. Consequently, two things concur for the integrity of this sacrament, to wit, spiritual food and spiritual drink, according to John: "My flesh is meat indeed, and My blood is drink indeed." Therefore, this sacrament is materially many, but formally and perfectively one.

**Article 3. Whether besides the intellectual soul there are in man other souls essentially different from one another?**

In the first place, an animal would not be absolutely one, in which there were several souls. For nothing is absolutely one except by one form, by which a thing has existence: because a thing has from the same source both existence and unity; and therefore things which are denominated by various forms are not absolutely one; as, for instance, "a white man." If, therefore, man were 'living' by one form, the vegetative soul, and 'animal' by another form, the sensitive soul, and "man" by another form, the intellectual soul, it would follow that man is not absolutely one. Thus Aristotle argues, Metaph. viii (Did. vii, 6), against Plato, that if the idea of an animal is distinct from the idea of a biped, then a biped animal is not absolutely one. For this reason, against those who hold that there are several souls in the body, he asks (De Anima i, 5), "what contains them?"—that is, what makes them one? It cannot be said that they are united by the one body; because rather does the soul contain the body and make it one, than the reverse.

Objection 2. Further, if it be said that the sensitive soul in man is incorruptible; on the contrary, "corruptible and incorruptible differ generically," says the Philosopher, Metaph. x (Did. ix, 10). But the sensitive soul in the horse, the lion, and other brute animals, is corruptible. If, therefore, in man it be incorruptible, the sensitive soul in man and brute animals will not be of the same "genus." Now an animal is so called from its having a sensitive soul; and, therefore, "animal" will not be one genus common to man and other animals, which is absurd.

We must therefore conclude that in man the sensitive soul, the intellectual soul, and the nutritive soul are numerically one soul. This can easily be explained, if we consider the differences of species and forms. For we observe that the species and forms of things differ from one another, as the perfect and imperfect; as in the order of things, the animate are more perfect than the inanimate, and animals more perfect than plants, and man than brute animals; and in each of these genera there are various degrees. For this reason Aristotle, Metaph. viii (Did. vii, 3), compares the species of things to numbers, which differ in species by the addition or subtraction of unity. And (De Anima ii, 3) he compares the various souls to the species of figures, one of which contains another; as a pentagon contains and exceeds a tetragon. Thus the intellectual soul contains virtually whatever belongs to the sensitive soul of brute animals, and to the nutritive souls of plants. Therefore, as a surface which is of a pentagonal shape, is not tetragonal by one shape, and pentagonal by another—since a tetragonal shape would be superfluous as contained in the pentagonal—so neither is Socrates a man by one soul, and animal by another; but by one and the same soul he is both animal and man.

Objection 4. Further, the Philosopher says, Metaph. viii (Did. vii, 2), that the genus is taken from the matter, and difference from the form. But "rational," which is the difference constituting man, is taken from the intellectual soul; while he is called "animal" by reason of his having a body animated by a sensitive soul. Therefore the intellectual soul may be compared to the body animated by a sensitive soul, as form to matter. Therefore in man the intellectual soul is not essentially the same as the sensitive soul, but presupposes it as a material subject.

## Volume 5 - Question 73. The signs that will precede the judgment

**Article 3. Whether the virtues of heaven will be moved when our Lord shall come?**

Objection 2. Further, ignorance is the cause of wonder (Metaph. i, 2). Now ignorance, like fear, is far from the angels, for as Gregory says (Dial. iv, 33; Moral. ii, 3), "what do they not see, who see Him Who sees all." Therefore it will be impossible for them to be moved with wonder, as stated in the text (Sent. iv, D, 48).

**Article 4. Whether in man there is another form besides the intellectual soul?**

Averroes maintained that the forms of elements, by reason of their imperfection, are a medium between accidental and substantial forms, and so can be "more" or "less"; and therefore in the mixture they are modified and reduced to an average, so that one form emerges from them. But this is even still more impossible. For the substantial being of each thing consists in something indivisible, and every addition and subtraction varies the species, as in numbers, as stated in Metaph. viii (Did. vii, 3); and consequently it is impossible for any substantial form to receive "more" or "less." Nor is it less impossible for anything to be a medium between substance and accident.

## Volume 1 - Question 75. Man who is composed of a spiritual and a corporeal substance: and in the first place, concerning what belongs to the essence of the soul

**Article 5. Whether the soul is composed of matter and form?**

Objection 3. Further, things which have no matter, have no cause of their existence, as the Philosopher says Metaph. viii (Did. vii, 6). But the soul has a cause of its existence, since it is created by God. Therefore the soul has matter.

**Article 8. Whether excess and deficiency diversify the species of sins?**

Objection 3. Further, "one species cannot be made out of two," as Porphyry declares [Isagog.; cf. Arist. Metaph. i]. Now excess and deficiency are united in one sin; for some are at once illiberal and wasteful—illiberality being a sin of deficiency, and prodigality, by excess. Therefore excess and deficiency do not diversify the species of sins.

On the contrary, Contraries differ specifically, for "contrariety is a difference of form," as stated in Metaph. x, text. 13,14. Now vices that differ according to excess and deficiency are contrary to one another, as illiberality to wastefulness. Therefore they differ specifically.

## Volume 5 - Question 76. The cause of the resurrection

**Article 1. Whether the resurrection of Christ is the cause of our resurrection?**

On the contrary, "In every genus that which is first is the cause of those that come after it" (Metaph. ii, 1). Now Christ, by reason of His bodily resurrection, is called "the first-fruits of them that sleep" (1 Corinthians 15:20), and "the first-begotten of the dead" (Apocalypse 1:5). Therefore His resurrection is the cause of the resurrection of others.

## Volume 4 - Question 77. The accidents which remain in this sacrament

**Article 1. Whether the accidents remain in this sacrament without a subject?**

Objection 2. Further, not even by miracle can the definition of a thing be severed from it, or the definition of another thing be applied to it; for instance, that, while man remains a man, he can be an irrational animal. For it would follow that contradictories can exist at the one time: for the "definition of a thing is what its name expresses," as is said in Metaph. iv. But it belongs to the definition of an accident for it to be in a subject, while the definition of substance is that it must subsist of itself, and not in another. Therefore it cannot come to pass, even by miracle, that the accidents exist without a subject in this sacrament.

## Volume 1 - Question 80. The appetitive powers in general

**Article 2. Whether the sensitive and intellectual appetites are distinct powers?**

I answer that, We must needs say that the intellectual appetite is a distinct power from the sensitive appetite. For the appetitive power is a passive power, which is naturally moved by the thing apprehended: wherefore the apprehended appetible is a mover which is not moved, while the appetite is a mover moved, as the Philosopher says in De Anima iii, 10 and Metaph. xii (Did. xi, 7). Now things passive and movable are differentiated according to the distinction of the corresponding active and motive principles; because the motive must be proportionate to the movable, and the active to the passive: indeed, the passive power itself has its very nature from its relation to its active principle. Therefore, since what is apprehended by the intellect and what is apprehended by sense are generically different; consequently, the intellectual appetite is distinct from the sensitive.

**Article 6. Whether the intellectual soul is united to the body through the medium of accidental dispositions?**

On the contrary, Accident is posterior to substance, both in the order of time and in the order of reason, as the Philosopher says, Metaph. vii (Did. vi, 1). Therefore it is unintelligible that any accidental form exist in matter before the soul, which is the substantial form.

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**Article 7. Whether the soul is of the same species as an angel?**

I answer that, Origen (Peri Archon iii, 5) held that human souls and angels are all of the same species; and this because he supposed that in these substances the difference of degree was accidental, as resulting from their free-will: as we have seen above (I:47:2). But this cannot be; for in incorporeal substances there cannot be diversity of number without diversity of species and inequality of nature; because, as they are not composed of matter and form, but are subsistent forms, it is clear that there is necessarily among them a diversity of species. For a separate form cannot be understood otherwise than as one of a single species; thus, supposing a separate whiteness to exist, it could only be one; forasmuch as one whiteness does not differ from another except as in this or that subject. But diversity of species is always accompanied with a diversity of nature; thus in species of colors one is more perfect than another; and the same applies to other species, because differences which divide a "genus" are contrary to one another. Contraries, however, are compared to one another as the perfect to the imperfect, since the "principle of contrariety is habit, and privation thereof," as is written Metaph. x (Did. ix, 4). The same would follow if the aforesaid substances were composed of matter and form. For if the matter of one be distinct from the matter of another, it follows that either the form is the principle of the distinction of matter—that is to say, that the matter is distinct on account of its relation to divers forms; and even then there would result a difference of species and inequality of nature: or else the matter is the principle of the distinction of forms. But one matter cannot be distinct from another, except by a distinction of quantity, which has no place in these incorporeal substances, such as an angel and the soul. So that it is not possible for the angel and the soul to be of the same species. How it is that there can be many souls of one species will be explained later (I:76:2 ad 1).

## Volume 5 - Question 75. The resurrection

**Article 3. Whether the resurrection is natural?**

Now nature cannot be the principle of resurrection, although resurrection terminates in the life of nature. For nature is the principle of movement in the thing wherein nature is—either the active principle, as in the movement of heavy and light bodies and in the natural alterations of animals—or the passive principle, as in the generation of simple bodies. The passive principle of natural generation is the natural passive potentiality which always has an active principle corresponding to it in nature, according to Metaphysics viii, 1: nor as to this does it matter whether the active principle in nature correspond to the passive principle in respect of its ultimate perfection, namely the form; or in respect of a disposition in virtue of which it demands the ultimate form, as in the generation of a man according to the teaching of faith, or in all other generations according to the opinions of Plato and Avicenna. But in nature there is no active principle of the resurrection, neither as regards the union of the soul with the body, nor as regards the disposition which is the demand for that union: since such a disposition cannot be produced by nature, except in a definite way by the process of generation from seed. Wherefore even granted a passive potentiality on the part of the body, or any kind of inclination to its union with the soul, it is not such as to suffice for the conditions of natural movement. Therefore the resurrection, strictly speaking, is miraculous and not natural except in a restricted sense, as we have explained.

**Article 2. Whether in this sacrament the dimensive quantity of the bread or wine is the subject of the other accidents?**

I answer that, It is necessary to say that the other accidents which remain in this sacrament are subjected in the dimensive quantity of the bread and wine that remains: first of all, because something having quantity and color and affected by other accidents is perceived by the senses; nor is sense deceived in such. Secondly, because the first disposition of matter is dimensive quantity, hence Plato also assigned "great" and "small" as the first differences of matter (Aristotle, Metaph. iv). And because the first subject is matter, the consequence is that all other accidents are related to their subject through the medium of dimensive quantity; just as the first subject of color is said to be the surface, on which account some have maintained that dimensions are the substances of bodies, as is said in Metaph. iii. And since, when the subject is withdrawn, the accidents remain according to the being which they had before, it follows that all accidents remain founded upon dimensive quantity.

## Volume 4 - Question 74. The matter of this sacrament

**Article 5. Whether wine of the grape is the proper matter of this sacrament?**

Reply to Objection 2. Wine becomes vinegar by corruption; hence there is no returning from vinegar to wine, as is said in Metaph. viii. And consequently, just as this sacrament may not be made from bread which is utterly corrupt, so neither can it be made from vinegar. It can, however, be made from wine which is turning sour, just as from bread turning corrupt, although he who does so sins, as stated above (Article 3).

Reply to Objection 4. Mathematical quantity abstracts not from intelligible matter, but from sensible matter, as is said in Metaph. vii. But matter is termed sensible because it underlies sensible qualities. And therefore it is manifest that the dimensive quantity, which remains in this sacrament without a subject, is not mathematical quantity.

## Volume 4 - Question 75. The change of bread and wine into the Body and Blood of Christ

**Article 5. Whether the accidents of the bread and wine remain in this sacrament after the change?**

Objection 4. Further, what remains after the change has taken place seems to be the subject of change. If therefore the accidents of the bread remain after the change has been effected, it seems that the accidents are the subject of the change. But this is impossible; for "an accident cannot have an accident" (Metaph. iii). Therefore the accidents of the bread and wine ought not to remain in this sacrament.

## Volume 1 - Question 82. The will

**Article 1. Whether the will desires something of necessity?**

Objection 2. Further, the rational powers, according to the Philosopher (Metaph. viii, 2), extend to opposite things. But the will is a rational power, because, as he says (De Anima iii, 9), "the will is in the reason." Therefore the will extends to opposite things, and therefore it is determined to nothing of necessity.

**Article 7. Whether the soul is united to the animal body by means of a body?**

If, however, the soul is united to the body as its form, as we have said (Article 1), it is impossible for it to be united by means of another body. The reason of this is that a thing is one, according as it is a being. Now the form, through itself, makes a thing to be actual since it is itself essentially an act; nor does it give existence by means of something else. Wherefore the unity of a thing composed of matter and form, is by virtue of the form itself, which by reason of its very nature is united to matter as its act. Nor is there any other cause of union except the agent, which causes matter to be in act, as the Philosopher says, Metaph. viii (Did. vii, 6).

## Volume 1 - Question 77. The powers of the soul in general

**Article 6. Whether the powers of the soul flow from its essence?**

On the contrary, The powers of the soul are its natural properties. But the subject is the cause of its proper accidents; whence also it is included in the definition of accident, as is clear from Metaph. vii (Did. vi, 4). Therefore the powers of the soul proceed from its essence as their cause.

## Volume 2 - Question 77. The cause of sin, on the part of the sensitive appetite

**Article 5. Whether concupiscence of the flesh, concupiscence of the eyes, and pride of life are fittingly described as causes of sin?**

Reply to Objection 3. The sense of sight is the most excellent of all the senses, and covers a larger ground, as stated in Metaph. i: and so its name is transferred to all the other senses, and even to the inner apprehensions, as Augustine states (De Verb. Dom., serm. xxxiii).

Objection 1. It seems that the accidents of the bread and wine do not remain in this sacrament. For when that which comes first is removed, that which follows is also taken away. But substance is naturally before accident, as is proved in Metaph. vii. Since, then, after consecration, the substance of the bread does not remain in this sacrament, it seems that its accidents cannot remain.

## Volume 4 - Question 76. The way in which Christ is in this sacrament

**Article 4. Whether the whole dimensive quantity of Christ's body is in this sacrament?**

Objection 2. Further, it is impossible for two dimensive quantities to be together, even though one be separate from its subject, and the other in a natural body, as is clear from the Philosopher (Metaph. iii). But the dimensive quantity of the bread remains in this sacrament, as is evident to our senses. Consequently, the dimensive quantity of Christ's body is not there.

**Article 4. Whether the sacramental species can be corrupted?**

But such accidents could have been previously corrupted in two ways: in one way, of themselves; in another way, accidentally. They could be corrupted of themselves, as by alteration of the qualities, and increase or decrease of the quantity, not in the way in which increase or decrease is found only in animated bodies, such as the substances of the bread and wine are not, but by addition or division; for, as is said in Metaph. iii, one dimension is dissolved by division, and two dimensions result; while on the contrary, by addition, two dimensions become one. And in this way such accidents can be corrupted manifestly after consecration, because the dimensive quantity which remains can receive division and addition; and since it is the subject of sensible qualities, as stated above (Article 1), it can likewise be the subject of their alteration, for instance, if the color or the savor of the bread or wine be altered.

## Volume 1 - Question 83. Free-will

**Article 1. Whether man has free-will?**

Objection 3. Further, what is "free is cause of itself," as the Philosopher says (Metaph. i, 2). Therefore what is moved by another is not free. But God moves the will, for it is written (Proverbs 21:1): "The heart of the king is in the hand of the Lord; whithersoever He will He shall turn it" and (Philippians 2:13): "It is God Who worketh in you both to will and to accomplish." Therefore man has not free-will.

## Volume 1 - Question 84. How the soul while united to the body understands corporeal things beneath it

**Article 1. Whether the soul knows bodies through the intellect?**

I answer that, It should be said in order to elucidate this question, that the early philosophers, who inquired into the natures of things, thought there was nothing in the world save bodies. And because they observed that all bodies are mobile, and considered them to be ever in a state of flux, they were of opinion that we can have no certain knowledge of the true nature of things. For what is in a continual state of flux, cannot be grasped with any degree of certitude, for it passes away ere the mind can form a judgment thereon: according to the saying of Heraclitus, that "it is not possible twice to touch a drop of water in a passing torrent," as the Philosopher relates (Metaph. iv, Did. iii, 5).

## Volume 3 - Question 79. The quasi-integral parts of Justice

**Article 4. Whether a sin of omission is more grievous than a sin of transgression?**

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.

**Article 3. Whether the will is a higher power than the intellect?**

I answer that, The superiority of one thing over another can be considered in two ways: "absolutely" and "relatively." Now a thing is considered to be such absolutely which is considered such in itself: but relatively as it is such with regard to something else. If therefore the intellect and will be considered with regard to themselves, then the intellect is the higher power. And this is clear if we compare their respective objects to one another. For the object of the intellect is more simple and more absolute than the object of the will; since the object of the intellect is the very idea of appetible good; and the appetible good, the idea of which is in the intellect, is the object of the will. Now the more simple and the more abstract a thing is, the nobler and higher it is in itself; and therefore the object of the intellect is higher than the object of the will. Therefore, since the proper nature of a power is in its order to its object, it follows that the intellect in itself and absolutely is higher and nobler than the will. But relatively and by comparison with something else, we find that the will is sometimes higher than the intellect, from the fact that the object of the will occurs in something higher than that in which occurs the object of the intellect. Thus, for instance, I might say that hearing is relatively nobler than sight, inasmuch as something in which there is sound is nobler than something in which there is color, though color is nobler and simpler than sound. For as we have said above (I:16:1; I:27:4), the action of the intellect consists in this—that the idea of the thing understood is in the one who understands; while the act of the will consists in this—that the will is inclined to the thing itself as existing in itself. And therefore the Philosopher says in Metaph. vi (Did. v, 2) that "good and evil," which are objects of the will, "are in things," but "truth and error," which are objects of the intellect, "are in the mind." When, therefore, the thing in which there is good is nobler than the soul itself, in which is the idea understood; by comparison with such a thing, the will is higher than the intellect. But when the thing which is good is less noble than the soul, then even in comparison with that thing the intellect is higher than the will. Wherefore the love of God is better than the knowledge of God; but, on the contrary, the knowledge of corporeal things is better than the love thereof. Absolutely, however, the intellect is nobler than the will.

## Volume 1 - Question 85. The mode and order of understanding

**Article 1. Whether our intellect understands corporeal and material things by abstraction from phantasms?**

Reply to Objection 2. Some have thought that the species of a natural thing is a form only, and that matter is not part of the species. If that were so, matter would not enter into the definition of natural things. Therefore it must be said otherwise, that matter is twofold, common, and "signate" or individual; common, such as flesh and bone; and individual, as this flesh and these bones. The intellect therefore abstracts the species of a natural thing from the individual sensible matter, but not from the common sensible matter; for example, it abstracts the species of man from "this flesh and these bones," which do not belong to the species as such, but to the individual (Metaph. vii, Did. vi, 10), and need not be considered in the species: whereas the species of man cannot be abstracted by the intellect form "flesh and bones."

**Article 2. Whether the soul understands corporeal things through its essence?**

But this opinion will not hold. First, because in the material principle of which they spoke, the various results do not exist save in potentiality. But a thing is not known according as it is in potentiality, but only according as it is in act, as is shown Metaph. ix (Did. viii, 9): wherefore neither is a power known except through its act. It is therefore insufficient to ascribe to the soul the nature of the principles in order to explain the fact that it knows all, unless we further admit in the soul natures and forms of each individual result, for instance, of bone, flesh, and the like; thus does Aristotle argue against Empedocles (De Anima i, 5). Secondly, because if it were necessary for the thing known to exist materially in the knower, there would be no reason why things which have a material existence outside the soul should be devoid of knowledge; why, for instance, if by fire the soul knows fire, that fire also which is outside the soul should not have knowledge of fire.

**Article 2. Whether the intelligible species abstracted from the phantasm is related to our intellect as that which is understood?**

Secondly, it is untrue, because it would lead to the opinion of the ancients who maintained that "whatever seems, is true" [Aristotle, Metaph. iii. 5], and that consequently contradictories are true simultaneously. For if the faculty knows its own impression only, it can judge of that only. Now a thing seems according to the impression made on the cognitive faculty. Consequently the cognitive faculty will always judge of its own impression as such; and so every judgment will be true: for instance, if taste perceived only its own impression, when anyone with a healthy taste perceives that honey is sweet, he would judge truly; and if anyone with a corrupt taste perceives that honey is bitter, this would be equally true; for each would judge according to the impression on his taste. Thus every opinion would be equally true; in fact, every sort of apprehension.

## Volume 5 - Question 82. The impassibility of the bodies of the blessed after their resurrection

**Article 1. Whether the bodies of the saints will be impassible after the resurrection?**

Reply to Objection 1. According to Anselm (Cur Deus Homo ii, 11), "mortal is included in the philosophers' definition of man, because they did not believe that the whole man could be ever immortal, for they had no experience of man otherwise than in this state of mortality." Or we may say that since, according to the Philosopher (Metaph. vi, 12), essential differences are unknown to us, we sometimes employ accidental differences in order to signify essential differences from which the accidental differences result. Hence "mortal" is put in the definition of man, not as though mortality were essential to man, but because that which causes passibility and mortality in the present state of life, namely composition of contraries, is essential to man, but it will not cause it then, on account of the triumph of the soul over the body.

Therefore it must be said that the intelligible species is related to the intellect as that by which it understands: which is proved thus. There is a twofold action (Metaph. ix, Did. viii, 8), one which remains in the agent; for instance, to see and to understand; and another which passes into an external object; for instance, to heat and to cut; and each of these actions proceeds in virtue of some form. And as the form from which proceeds an act tending to something external is the likeness of the object of the action, as heat in the heater is a likeness of the thing heated; so the form from which proceeds an action remaining in the agent is the likeness of the object. Hence that by which the sight sees is the likeness of the visible thing; and the likeness of the thing understood, that is, the intelligible species, is the form by which the intellect understands. But since the intellect reflects upon itself, by such reflection it understands both its own act of intelligence, and the species by which it understands. Thus the intelligible species is that which is understood secondarily; but that which is primarily understood is the object, of which the species is the likeness. This also appears from the opinion of the ancient philosophers, who said that "like is known by like." For they said that the soul knows the earth outside itself, by the earth within itself; and so of the rest. If, therefore, we take the species of the earth instead of the earth, according to Aristotle (De Anima iii, 8), who says "that a stone is not in the soul, but only the likeness of the stone"; it follows that the soul knows external things by means of its intelligible species.

**Article 4. Whether the intelligible species are derived by the soul from certain separate forms?**

But since it is contrary to the nature of sensible things that their forms should subsist without matter, as Aristotle proves in many ways (Metaph. vi), Avicenna (De Anima v) setting this opinion aside, held that the intelligible species of all sensible things, instead of subsisting in themselves without matter, pre-exist immaterially in the separate intellects: from the first of which, said he, such species are derived by a second, and so on to the last separate intellect which he called the "active intelligence," from which, according to him, intelligible species flow into our souls, and sensible species into corporeal matter. And so Avicenna agrees with Plato in this, that the intelligible species of our intellect are derived from certain separate forms; but these Plato held to subsist of themselves, while Avicenna placed them in the "active intelligence." They differ, too, in this respect, that Avicenna held that the intelligible species do not remain in our intellect after it has ceased actually to understand, and that it needs to turn (to the active intellect) in order to receive them anew. Consequently he does not hold that the soul has innate knowledge, as Plato, who held that the participated ideas remain immovably in the soul.

## Volume 2 - Question 83. The subject of original sin

**Article 4. Whether the aforesaid powers are more infected than the others?**

Objection 3. Further, of all the senses the sight is the most spiritual and the nearest to reason, in so far "as it shows us how a number of things differ" (Metaph. i). But the infection of guilt is first of all in the reason. Therefore the sight is more infected than touch.

## Volume 1 - Question 87. How the intellectual soul knows itself and all within itself

**Article 1. Whether the intellectual soul knows itself by its essence?**

I answer that, Everything is knowable so far as it is in act, and not, so far as it is in potentiality (Metaph. ix, Did. viii, 9): for a thing is a being, and is true, and therefore knowable, according as it is actual. This is quite clear as regards sensible things, for the eye does not see what is potentially, but what is actually colored. In like manner it is clear that the intellect, so far as it knows material things, does not know save what is in act: and hence it does not know primary matter except as proportionate to form, as is stated Phys. i, 7. Consequently immaterial substances are intelligible by their own essence according as each one is actual by its own essence.

**Article 3. Whether the more universal is first in our intellectual cognition?**

Reply to Objection 4. The universal, as understood with the intention of universality, is, indeed, in a way, a principle of knowledge, in so far as the intention of universality results from the mode of understanding by way of abstraction. But what is a principle of knowledge is not of necessity a principle of existence, as Plato thought: since at times we know a cause through its effect, and substance through accidents. Wherefore the universal thus considered, according to the opinion of Aristotle, is neither a principle of existence, nor a substance, as he makes clear (Metaph. vii, Did. vi, 13). But if we consider the generic or specific nature itself as existing in the singular, thus in a way it is in the nature of a formal principle in regard to the singulars: for the singular is the result of matter, while the idea of species is from the form. But the generic nature is compared to the specific nature rather after the fashion of a material principle, because the generic nature is taken from that which is material in a thing, while the idea of species is taken from that which is formal: thus the notion of animal is taken from the sensitive part, whereas the notion of man is taken from the intellectual part. Thus it is that the ultimate intention of nature is to the species and not to the individual, or the genus: because the form is the end of generation, while matter is for the sake of the form. Neither is it necessary that, as regards us, knowledge of any cause or principle should be secondary: since at times through sensible causes we become acquainted with unknown effects, and sometimes conversely.

## Volume 5 - Question 80. The integrity of the bodies in the resurrection

**Article 4. Whether whatever in the body belonged to the truth of human nature will rise again in it?**

I answer that, "Everything is related to truth in the same way as to being" (Metaph. ii), because a thing is true when it is as it appears to him who actually knows it. For this reason Avicenna (Metaph. ii) says that "the truth of anything is a property of the being immutably attached thereto." Accordingly a thing is said to belong to the truth of human nature, because it belongs properly to the being of human nature, and this is what shares the form of human nature, just as true gold is what has the true form of gold whence gold derives its proper being. In order therefore to see what it is that belongs to the truth of human nature, we must observe that there have been three opinions on the question. For some have maintained that nothing begins anew to belong to the truth of human nature and that whatever belongs to the truth of human nature, all of it belonged to the truth of human nature when this was created; and that this multiplies by itself, so that it is possible for the seed whereof the child is begotten to be detached therefrom by the begetter, and that again the detached part multiplies in the child, so that he reaches perfect quantity by growth, and so on, and that thus was the whole human race multiplied. Wherefore according to this opinion, whatever is produced by nourishment. although it seem to have the appearance of flesh and blood, does not belong to the truth of human nature.

## Volume 1 - Question 88. How the human soul knows what is above itself

**Article 1. Whether the human soul in the present state of life can understand immaterial substances in themselves?**

Objection 4. Further, the Commentator says (Metaph. ii) that "nature would be frustrated in its end" were we unable to understand abstract substances, "because it would have made what in itself is naturally intelligible not to be understood at all." But in nature nothing is idle or purposeless. Therefore immaterial substances can be understood by us.

## Volume 1 - Question 79. The intellectual powers

**Article 10. Whether intelligence is a power distinct from intellect?**

Secondly, it directs what it apprehends to the knowledge of something else, or to some operation; and this is called "intention." And when it goes on in search of what it "intends," it is called "invention." When, by reference to something known for certain, it examines what it has found, it is said to know or to be wise, which belongs to "phronesis" or "wisdom"; for "it belongs to the wise man to judge," as the Philosopher says (Metaph. i, 2). And when once it has obtained something for certain, as being fully examined, it thinks about the means of making it known to others; and this is the ordering of "interior speech," from which proceeds "external speech." For every difference of acts does not make the powers vary, but only what cannot be reduced to the one same principle, as we have said above (I:78:4).

## Volume 5 - Question 83. The subtlety of the bodies of the blessed

**Article 2. Whether by reason of this subtlety a glorified body is able to be in the same place with another body not glorified?**

I answer that, It cannot be maintained that a glorified body, by reason of its subtlety, is able to be in the same place with another body, unless the obstacle to its being now in the same place with another body be removed by that subtlety. Some say that in the present state this obstacle is its grossness by virtue of which it is able to occupy a place; and that this grossness is removed by the gift of subtlety. But there are two reasons why this cannot be maintained. First, because the grossness which the gift of subtlety removes is a kind of defect, for instance an inordinateness of matter in not being perfectly subject to its form. For all that pertains to the integrity of the body will rise again in the body, both as regards the matter and as regards the form. And the fact that a body is able to fill a place belongs to it by reason of that which pertains to its integrity, and not on account of any defect of nature. For since fulness is opposed to vacancy, that alone does not fill a place, which being put in a place, nevertheless leaves a place vacant. Now a vacuum is defined by the Philosopher (Phys. iv, 6,7) as being "a place not filled by a sensible body." And a body is said to be sensible by reason of its matter, form, and natural accidents, all of which pertain to the integrity of nature. It is also plain that the glorified body will be sensible even to touch, as evidenced by the body of our Lord (Luke 24:39): nor will it lack matter, or form, or natural accidents, namely heat, cold, and so forth. Hence it is evident that the glorified body, the gift of subtlety notwithstanding, will fill a place: for it would seem madness to say that the place in which there will be a glorified body will be empty. Secondly their aforesaid argument does not avail, because to hinder the co-existence of a body in the same place is more than to fill a place. For if we suppose dimensions separate from matter, those dimensions do not fill a place. Hence some who held the possibility of a vacuum, said that a vacuum is a place wherein such like dimensions exist apart from a sensible body; and yet those dimensions hinder another body from being together with them in the same place. This is made clear by the Philosopher (Phys. iv, 1,8; Metaph. ii, 2), where he considers it impossible for a mathematical body, which is nothing but separate dimensions, to be together with another natural sensible body. Consequently, granted that the subtlety of a glorified body hindered it from filling a place, nevertheless it would not follow that for this reason it is able to be in the same place with another body, since the removal of the lesser does not involve the removal of the greater.

**Article 3. Whether it is possible, by a miracle, for two bodies to be in the same place?**

Reply to Objection 4. It is impossible for one body to be miraculously in two places locally (for Christ's body is not locally on the altar), although it is possible by a miracle for two bodies to be in the same place. Because to be in several places at once is incompatible with the individual, by reason of its having being undivided in itself, for it would follow that it is divided as to place. on the other hand, to be in the same place with another body is incompatible with the individual as distinct from aught else. Now the nature of unity is perfected in indivision (Metaph. v), whereas distinction from others is a result of the nature of unity. Wherefore that one same body be locally in several places at once implies a contradiction, even as for a man to lack reason, while for two bodies to be in the same place does not imply a contradiction, as explained above. Hence the comparison fails.

## Volume 2 - Question 85. The effects of sin, and, first, of the corruption of the good of nature

**Article 4. Whether privation of mode, species and order is the effect of sin?**

I answer that, As stated in the I:5:5, mode, species and order are consequent upon every created good, as such, and also upon every being. Because every being and every good as such depends on its form from which it derives its "species." Again, any kind of form, whether substantial or accidental, of anything whatever, is according to some measure, wherefore it is stated in Metaph. viii, that "the forms of things are like numbers," so that a form has a certain "mode" corresponding to its measure. Lastly owing to its form, each thing has a relation of "order" to something else.

**Article 6. Whether intellectual knowledge is derived from sensible things?**

On the contrary, The Philosopher says (Metaph. i, 1; Poster. ii, 15) that the principle of knowledge is in the senses.

**Article 3. Whether our intellect knows its own act?**

I answer that, As stated above (Articles 1 and 2) a thing is intelligible according as it is in act. Now the ultimate perfection of the intellect consists in its own operation: for this is not an act tending to something else in which lies the perfection of the work accomplished, as building is the perfection of the thing built; but it remains in the agent as its perfection and act, as is said Metaph. ix, Did. viii, 8. Therefore the first thing understood of the intellect is its own act of understanding. This occurs in different ways with different intellects. For there is an intellect, namely, the Divine, which is Its own act of intelligence, so that in God the understanding of His intelligence, and the understanding of His Essence, are one and the same act, because His Essence is His act of understanding. But there is another intellect, the angelic, which is not its own act of understanding, as we have said above (I:79:1), and yet the first object of that act is the angelic essence. Wherefore although there is a logical distinction between the act whereby he understands that he understands, and that whereby he understands his essence, yet he understands both by one and the same act; because to understand his own essence is the proper perfection of his essence, and by one and the same act is a thing, together with its perfection, understood. And there is yet another, namely, the human intellect, which neither is its own act of understanding, nor is its own essence the first object of its act of understanding, for this object is the nature of a material thing. And therefore that which is first known by the human intellect is an object of this kind, and that which is known secondarily is the act by which that object is known; and through the act the intellect itself is known, the perfection of which is this act of understanding. For this reason did the Philosopher assert that objects are known before acts, and acts before powers (De Anima ii, 4).

**Article 12. Whether synderesis is a special power of the soul distinct from the others?**

On the contrary, According to the Philosopher (Metaph. viii, 2), "rational powers regard opposite things." But "synderesis" does not regard opposites, but inclines to good only. Therefore "synderesis" is not a power. For if it were a power it would be a rational power, since it is not found in brute animals.

**Article 6. Whether the intellect can be false?**

The intellect, however, may be accidentally deceived in the quiddity of composite things, not by the defect of its organ, for the intellect is a faculty that is independent of an organ; but on the part of the composition affecting the definition, when, for instance, the definition of a thing is false in relation to something else, as the definition of a circle applied to a triangle; or when a definition is false in itself as involving the composition of things incompatible; as, for instance, to describe anything as "a rational winged animal." Hence as regards simple objects not subject to composite definitions we cannot be deceived unless, indeed, we understand nothing whatever about them, as is said Metaph. ix, Did. viii, 10.

Objection 1. It would seem that the intellect can be false; for the Philosopher says (Metaph. vi, Did. v, 4) that "truth and falsehood are in the mind." But the mind and intellect are the same, as is shown above (I:79:1). Therefore falsehood may be in the mind.

**Article 6. Whether death and other defects are natural to man?**

Objection 1. It would seem that death and such like defects are natural to man. For "the corruptible and the incorruptible differ generically" (Metaph. x, text. 26). But man is of the same genus as other animals which are naturally corruptible. Therefore man is naturally corruptible.

## Volume 1 - Question 90. The first production of man's soul

**Article 2. Whether the soul was produced by creation?**

I answer that, The rational soul can be made only by creation; which, however, is not true of other forms. The reason is because, since to be made is the way to existence, a thing must be made in such a way as is suitable to its mode of existence. Now that properly exists which itself has existence; as it were, subsisting in its own existence. Wherefore only substances are properly and truly called beings; whereas an accident has not existence, but something is (modified) by it, and so far is it called a being; for instance, whiteness is called a being, because by it something is white. Hence it is said Metaph. vii, Did. vi, 1 that an accident should be described as "of something rather than as something." The same is to be said of all non-subsistent forms. Therefore, properly speaking, it does not belong to any non-existing form to be made; but such are said to be made through the composite substances being made. On the other hand, the rational soul is a subsistent form, as above explained (I:75:2. Wherefore it is competent to be and to be made. And since it cannot be made of pre-existing matter—whether corporeal, which would render it a corporeal being—or spiritual, which would involve the transmutation of one spiritual substance into another, we must conclude that it cannot exist except by creation.

**Article 8. Whether the intellect understands the indivisible before the divisible?**

Secondly, the indivisible is so called in relation to species, as man's reason is something indivisible. This way, also, the indivisible is understood before its division into logical parts, as we have said above (De Anima iii, 6); and again before the intellect disposes and divides by affirmation and negation. The reason of this is that both these kinds of indivisible are understood by the intellect of itself, as being its proper object. The third kind of indivisible is what is altogether indivisible, as a point and unity, which cannot be divided either actually or potentially. And this indivisible is known secondarily, through the privation of divisibility. Wherefore a point is defined by way of privation "as that which has no parts"; and in like manner the notion of "one" is that is "indivisible," as stated in Metaph. x, Did. ix, 1. And the reason of this is that this indivisible has a certain opposition to a corporeal being, the quiddity of which is the primary and proper object of the intellect.

## Volume 1 - Question 91. The production of the first man's body

**Article 2. Whether the human body was immediately produced by God?**

I answer that, The first formation of the human body could not be by the instrumentality of any created power, but was immediately from God. Some, indeed, supposed that the forms which are in corporeal matter are derived from some immaterial forms; but the Philosopher refutes this opinion (Metaph. vii), for the reason that forms cannot be made in themselves, but only in the composite, as we have explained (I:65:4; and because the agent must be like its effect, it is not fitting that a pure form, not existing in matter, should produce a form which is in matter, and which form is only made by the fact that the composite is made. So a form which is in matter can only be the cause of another form that is in matter, according as composite is made by composite. Now God, though He is absolutely immaterial, can alone by His own power produce matter by creation: wherefore He alone can produce a form in matter, without the aid of any preceding material form. For this reason the angels cannot transform a body except by making use of something in the nature of a seed, as Augustine says (De Trin. iii, 19). Therefore as no pre-existing body has been formed whereby another body of the same species could be generated, the first human body was of necessity made immediately by God.

Objection 2. Further, the definition of a thing contains what is known previously, for a definition "proceeds from the first and more known," as is said Topic. vi, 4. But the indivisible is part of the definition of the divisible; as a point comes into the definition of a line; for as Euclid says, "a line is length without breadth, the extremities of which are points"; also unity comes into the definition of number, for "number is multitude measured by one," as is said Metaph. x, Did. ix, 6. Therefore our intellect understands the indivisible before the divisible.

**Article 3. Whether the rational soul is produced by God immediately?**

Objection 3. Further, "perfect is that which can produce its like," as is stated Metaph. v. But spiritual substances are much more perfect than corporeal. Therefore, since bodies produce their like in their own species, much more are angels able to produce something specifically inferior to themselves; and such is the rational soul.

## Volume 3 - Question 89. Oaths

**Article 4. Whether an oath is an act of religion or latria?**

I answer that, As appears from what has been said above (Article 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 (Hebrews 6:16) that "men swear by one greater than themselves," and Jerome commenting on Matthew 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.

## Volume 2 - Question 91. The various kinds of law

**Article 3. Whether there is a human law?**

Objection 3. Further, a measure should be most certain, as stated in Metaph. x, text. 3. But the dictates of human reason in matters of conduct are uncertain, according to Wisdom 9:14: "The thoughts of mortal men are fearful, and our counsels uncertain." Therefore no law can emanate from human reason.

Objection 2. Further, a law bears the character of a measure, as stated above (I-II:90:1). But human reason is not a measure of things, but vice versa, as stated in Metaph. x, text. 5. Therefore no law can emanate from human reason.

## Volume 3 - Question 88. Vows

**Article 6. Whether it is more praiseworthy and meritorious to do something in fulfilment of a vow, than without a vow?**

Objection 2. Further, the Apostle says (2 Corinthians 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.

## Volume 5 - Question 91. The quality of the world after the judgment

**Article 2. Whether the movement of the heavenly bodies will cease?**

Further, all movement is for some end (Metaph. ii). But all movement for an end ceases when the end is obtained. Therefore either the movement of the heaven will never obtain its end, and thus it would be useless, or it will cease at length.

## Volume 1 - Question 94. The state and condition of the first man as regards his intellect

**Article 3. Whether the first man knew all things?**

Objection 1. It would seem that the first man did not know all things. For if he had such knowledge it would be either by acquired species, or by connatural species, or by infused species. Not, however, by acquired species; for this kind of knowledge is acquired by experience, as stated in Metaph. i, 1; and the first man had not then gained experience of all things. Nor through connatural species, because he was of the same nature as we are; and our soul, as Aristotle says (De Anima iii, 4), is "like a clean tablet on which nothing is written." And if his knowledge came by infused species, it would have been of a different kind from ours, which we acquire from things themselves.

## Volume 5 - Question 92. The vision of the divine essence in reference to the blessed

**Article 1. Whether the human intellect can attain to the vision of God in His essence?**

Objection 9. Further, the Divine essence is more distant from our intellect than any angel or intelligence. Now according to Avicenna (Metaph. iii), "the existence of an intelligence in our intellect does not imply that its essence is in our intellect," because in that case our knowledge of the intelligence would be a substance and not an accident, "but that its likeness is impressed on our intellect." Therefore neither is God in our intellect, to be understood by us, except in so far as an impression of Him is in our intellect. But this impression cannot lead to the knowledge of the Divine essence, for since it is infinitely distant from the Divine essence, it degenerates to another image much more than if the image of a white thing were to degenerate to the image of a black thing. Therefore, just as a person in whose sight the image of a white thing degenerates to the image of a black thing, on account of an indisposition in the organ, is not said to see a white thing, so neither will our intellect be able to see God in His essence, since it understands God only by means of this impression.

## Volume 5 - Question 90. The form of the judge in coming to the judgment

**Article 3. Whether the Godhead can be seen by the wicked without joy?**

Further, the essence of the Godhead is the essence of truth. Now it is delightful to every one to see the truth, wherefore "all naturally desire to know," as stated at the beginning of the Metaphysics. Therefore it is impossible to see the Godhead without joy.

But this reasoning is seemingly inconclusive. First, because the quiddity of the material substance, which the intellect abstracts, is not of the same nature as the quiddity of the separate substances, and consequently from the fact that our intellect abstracts the quiddities of material substances and knows them, it does not follow that it knows the quiddity of a separate substance, especially of the Divine essence, which more than any other is of a different nature from any created quiddity. Secondly, because granted that it be of the same nature, nevertheless the knowledge of a composite thing would not lead to the knowledge of a separate substance, except in the point of the most remote genus, namely substance: and such a knowledge is imperfect unless it reach to the properties of a thing. For to know a man only as an animal is to know him only in a restricted sense and potentially: and much less is it to know only the nature of substance in him. Hence to know God thus, or other separate substances, is not to see the essence of God or the quiddity of a separate substance, but to know Him in His effect and in a mirror as it were. For this reason Avicenna in his Metaphysics. propounds another way of understanding separate substances, to wit that separate substances are understood by us by means of intentions of their quiddities, such intentions being images of their substances, not indeed abstracted therefrom, since they are immaterial, but impressed thereby on our souls. But this way also seems inadequate to the Divine vision which we seek. For it is agreed that "whatever is received into any thing is therein after the mode of the recipient": and consequently the likeness of the Divine essence impressed on our intellect will be according to the mode of our intellect: and the mode of our intellect falls short of a perfect reception of the Divine likeness. Now the lack of perfect likeness may occur in as many ways, as unlikeness may occur. For in one way there is a deficient likeness, when the form is participated according to the same specific nature, but not in the same measure of perfection: such is the defective likeness in a subject that has little whiteness in comparison with one that has much. In another way the likeness is yet more defective, when it does not attain to the same specific nature but only to the same generic nature: such is the likeness of an orange-colored or yellowish object in comparison with a white one. In another way, still more defective is the likeness when it does not attain to the same generic nature, but only to a certain analogy or proportion: such is the likeness of whiteness to man, in that each is a being: and in this way every likeness received into a creature is defective in comparison with the Divine essence. Now in order that the sight know whiteness, it is necessary for it to receive the likeness of whiteness according to its specific nature, although not according to the same manner of being because the form has a manner of being in the sense other from that which it has in the thing outside the soul: for if the form of yellowness were received into the eye, the eye would not be said to see whiteness. In like manner in order that the intellect understand a quiddity, it is necessary for it to receive its likeness according to the same specific nature, although there may possibly not be the same manner of being on either side: for the form which is in the intellect or sense is not the principle of knowledge according to its manner of being on both sides, but according to its common ratio with the external object. Hence it is clear that by no likeness received in the created intellect can God be understood, so that His essence be seen immediately. And for this reason those who held the Divine essence to be seen in this way alone, said that the essence itself will not be seen, but a certain brightness, as it were a radiance thereof. Consequently neither does this way suffice for the Divine vision that we seek.

## Volume 2 - Question 94. The natural law

**Article 2. Whether the natural law contains several precepts, or only one?**

Now a certain order is to be found in those things that are apprehended universally. For that which, before aught else, falls under apprehension, is "being," the notion of which is included in all things whatsoever a man apprehends. Wherefore the first indemonstrable principle is that "the same thing cannot be affirmed and denied at the same time," which is based on the notion of "being" and "not-being": and on this principle all others are based, as is stated in Metaph. iv, text. 9. Now as "being" is the first thing that falls under the apprehension simply, so "good" is the first thing that falls under the apprehension of the practical reason, which is directed to action: since every agent acts for an end under the aspect of good. Consequently the first principle of practical reason is one founded on the notion of good, viz. that "good is that which all things seek after." Hence this is the first precept of law, that "good is to be done and pursued, and evil is to be avoided." All other precepts of the natural law are based upon this: so that whatever the practical reason naturally apprehends as man's good (or evil) belongs to the precepts of the natural law as something to be done or avoided.

## Volume 2 - Question 93. The eternal law

**Article 4. Whether necessary and eternal things are subject to the eternal law?**

Reply to Objection 4. As the Philosopher says (Metaph. v, text. 6), some necessary things have a cause of their necessity: and thus they derive from something else the fact that they cannot be otherwise. And this is in itself a most effective restraint; for whatever is restrained, is said to be restrained in so far as it cannot do otherwise than it is allowed to.

## Volume 1 - Question 97. The preservation of the individual in the primitive state

**Article 1. Whether in the state of innocence man would have been immortal?**

Objection 2. Further, corruptible and incorruptible are generically distinct, as the Philosopher says (Metaph. x, Did. ix, 10). But there can be no passing from one genus to another. Therefore if the first man was incorruptible, man could not be corruptible in the present state.

## Volume 3 - Question 95. Superstition in divinations

**Article 1. Whether divination is a sin?**

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 I:14:13; I:57:3; I:86:4. Hence it is written (Isaiah 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."

## Volume 2 - Question 96. The power of human law

**Article 1. Whether human law should be framed for the community rather than for the individual?**

Objection 3. Further, law is a rule and measure of human acts, as stated above (Question 90, Articles 1 and 2). But a measure should be most certain, as stated in Metaph. x. Since therefore in human acts no general proposition can be so certain as not to fail in some individual cases, it seems that laws should be framed not in general but for individual cases.

Reply to Objection 2. A principle of direction should be applicable to many; wherefore (Metaph. x, text. 4) the Philosopher says that all things belonging to one genus, are measured by one, which is the principle in that genus. For if there were as many rules or measures as there are things measured or ruled, they would cease to be of use, since their use consists in being applicable to many things. Hence law would be of no use, if it did not extend further than to one single act. Because the decrees than to one single act. Because the decrees of prudent men are made for the purpose of directing individual actions; whereas law is a general precept, as stated above (I-II:92:2 Objection 2).

**Article 2. Whether it belongs to the human law to repress all vices?**

I answer that, As stated above (Question 90, Articles 1 and 2), law is framed as a rule or measure of human acts. Now a measure should be homogeneous with that which it measures, as stated in Metaph. x, text. 3,4, since different things are measured by different measures. Wherefore laws imposed on men should also be in keeping with their condition, for, as Isidore says (Etym. v, 21), law should be "possible both according to nature, and according to the customs of the country." Now possibility or faculty of action is due to an interior habit or disposition: since the same thing is not possible to one who has not a virtuous habit, as is possible to one who has. Thus the same is not possible to a child as to a full-grown man: for which reason the law for children is not the same as for adults, since many things are permitted to children, which in an adult are punished by law or at any rate are open to blame. In like manner many things are permissible to men not perfect in virtue, which would be intolerable in a virtuous man.

## Volume 1 - Question 96. The mastership belonging to man in the state of innocence

**Article 4. Whether in the state of innocence man would have been master over man?**

First, as opposed to slavery, in which sense a master means one to whom another is subject as a slave. In another sense mastership is referred in a general sense to any kind of subject; and in this sense even he who has the office of governing and directing free men, can be called a master. In the state of innocence man could have been a master of men, not in the former but in the latter sense. This distinction is founded on the reason that a slave differs from a free man in that the latter has the disposal of himself, as is stated in the beginning of the Metaphysics, whereas a slave is ordered to another. So that one man is master of another as his slave when he refers the one whose master he is, to his own—namely the master's use. And since every man's proper good is desirable to himself, and consequently it is a grievous matter to anyone to yield to another what ought to be one's own, therefore such dominion implies of necessity a pain inflicted on the subject; and consequently in the state of innocence such a mastership could not have existed between man and man.

**Article 4. Whether in the state of innocence man would have acquired immortality by the tree of life?**

Objection 3. Further, this would seem to be reduced to the ancient fable, that the gods, by eating a certain food, became immortal; which the Philosopher ridicules (Metaph. iii, Did. ii, 4).

## Volume 1 - Question 93. The end or term of the production of man

**Article 9. Whether "likeness" is properly distinguished from "image"?**

I answer that, Likeness is a kind of unity, for oneness in quality causes likeness, as the Philosopher says (Metaph. v, Did. iv, 15). Now, since "one" is a transcendental, it is both common to all, and adapted to each single thing, just as the good and the true. Wherefore, as the good can be compared to each individual thing both as its preamble, and as subsequent to it, as signifying some perfection in it, so also in the same way there exists a kind of comparison between "likeness" and "image." For the good is a preamble to man, inasmuch as man is an individual good; and, again, the good is subsequent to man, inasmuch as we may say of a certain man that he is good, by reason of his perfect virtue. In like manner, likeness may be considered in the light of a preamble to image, inasmuch as it is something more general than image, as we have said above (Article 1): and, again, it may be considered as subsequent to image, inasmuch as it signifies a certain perfection of image. For we say that an image is like or unlike what it represents, according as the representation is perfect or imperfect. Thus likeness may be distinguished from image in two ways: first as its preamble and existing in more things, and in this sense likeness regards things which are more common than the intellectual properties, wherein the image is properly to be seen. In this sense it is stated (QQ. 83, qu. 51) that "the spirit" (namely, the mind) without doubt was made to the image of God. "But the other parts of man," belonging to the soul's inferior faculties, or even to the body, "are in the opinion of some made to God's likeness." In this sense he says (De Quant. Animae ii) that the likeness of God is found in the soul's incorruptibility; for corruptible and incorruptible are differences of universal beings. But likeness may be considered in another way, as signifying the expression and perfection of the image. In this sense Damascene says (De Fide Orth. ii, 12) that the image implies "an intelligent being, endowed with free-will and self-movement, whereas likeness implies a likeness of power, as far as this may be possible in man." In the same sense "likeness" is said to belong to "the love of virtue": for there is no virtue without love of virtue.

**Article 5. Whether divination by the stars is unlawful?**

Objection 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.

## Volume 5 - Question 96. The aureoles

**Article 2. Whether the aureole differs from the fruit?**

I answer that, Metaphorical expressions can be taken in various ways, according as we find resemblances to the various properties of the thing from which the comparison is taken. Now since fruit, properly speaking, is applied to material things born of the earth, we employ it variously in a spiritual sense, with reference to the various conditions that obtain in material fruits. For the material fruit has sweetness whereby it refreshes so far as it is used by man: again it is the last thing to which the operation of nature attains: moreover it is that to which husbandry looks forward as the result of sowing or any other process. Accordingly fruit is taken in a spiritual sense sometimes for that which refreshes as being the last end: and according to this signification we are said to enjoy [frui] God perfectly in heaven, and imperfectly on the way. From this signification we have fruition which is a dowry: but we are not speaking of fruit in this sense now. Sometimes fruit signifies spiritually that which refreshes only, though it is not the last end; and thus the virtues are called fruits, inasmuch as "they refresh the mind with genuine sweetness," as Ambrose says [De Parad. xiii]. In this sense fruit is taken (Galatians 6:22): "The fruit of the Spirit is charity, joy," etc. Nor again is this the sense in which we speak of fruit now; for we have treated of this already [Cf. I-II:70:1 ad 2].

Now two kinds of effects escape the causality of heavenly bodies. On 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.

## Volume 2 - Question 102. The causes of the ceremonial precepts

**Article 1. Whether there was any cause for the ceremonial precepts?**

I answer that, Since, according to the Philosopher (Metaph. i, 2), it is the function of a "wise man to do everything in order," those things which proceed from the Divine wisdom must needs be well ordered, as the Apostle states (Romans 13:1). Now there are two conditions required for things to be well ordered. First, that they be ordained to their due end, which is the principle of the whole order in matters of action: since those things that happen by chance outside the intention of the end, or which are not done seriously but for fun, are said to be inordinate. Secondly, that which is done in view of the end should be proportionate to the end. From this it follows that the reason for whatever conduces to the end is taken from the end: thus the reason for the disposition of a saw is taken from cutting, which is its end, as stated in Phys. ii, 9. Now it is evident that the ceremonial precepts, like all the other precepts of the Law, were institutions of Divine wisdom: hence it is written (Deuteronomy 4:6): "This is your wisdom and understanding in the sight of nations." Consequently we must needs say that the ceremonial precepts were ordained to a certain end, wherefrom their reasonable causes can be gathered.

## Volume 1 - Question 103. The government of things in general

**Article 2. Whether the end of the government of the world is something outside the world?**

Reply to Objection 3. A good existing in the universe, namely, the order of the universe, is an end thereof; this. however, is not its ultimate end, but is ordered to the extrinsic good as to the end: thus the order in an army is ordered to the general, as stated in Metaph. xii, Did. xi, 10.

## Volume 5 - Question 97. The punishment of the damned

**Article 4. Whether the damned are in material darkness?**

I answer that, The disposition of hell will be such as to be adapted to the utmost unhappiness of the damned. Wherefore accordingly both light and darkness are there, in so far as they are most conducive to the unhappiness of the damned. Now seeing is in itself pleasant for, as stated in Metaph. i, "the sense of sight is most esteemed, because thereby many things are known."

**Article 3. Whether the world is governed by one?**

I answer that, We must of necessity say that the world is governed by one. For since the end of the government of the world is that which is essentially good, which is the greatest good; the government of the world must be the best kind of government. Now the best government is the government by one. The reason of this is that government is nothing but the directing of the things governed to the end; which consists in some good. But unity belongs to the idea of goodness, as Boethius proves (De Consol. iii, 11) from this, that, as all things desire good, so do they desire unity; without which they would cease to exist. For a thing so far exists as it is one. Whence we observe that things resist division, as far as they can; and the dissolution of a thing arises from defect therein. Therefore the intention of a ruler over a multitude is unity, or peace. Now the proper cause of unity is one. For it is clear that several cannot be the cause of unity or concord, except so far as they are united. Furthermore, what is one in itself is a more apt and a better cause of unity than several things united. Therefore a multitude is better governed by one than by several. From this it follows that the government of the world, being the best form of government, must be by one. This is expressed by the Philosopher (Metaph. xii, Did. xi, 10): "Things refuse to be ill governed; and multiplicity of authorities is a bad thing, therefore there should be one ruler."

## Volume 1 - Question 105. The change of creatures by God

**Article 1. Whether God can move the matter immediately to the form?**

Objection 1. It would seem that God cannot move the matter immediately to receive the form. For as the Philosopher proves (Metaph. vii, Did. vi, 8), nothing can bring a form into any particular matter, except that form which is in matter; because, like begets like. But God is not a form in matter. Therefore He cannot cause a form in matter.

## Volume 1 - Question 104. The special effects of the divine government

**Article 2. Whether God preserves every creature immediately?**

For this reason, even in things corporeal, the preservation and continuation of things is ascribed to the higher causes: thus the Philosopher says (Metaph. xii, Did. xi, 6), that the first, namely the diurnal movement is the cause of the continuation of things generated; whereas the second movement, which is from the zodiac, is the cause of diversity owing to generation and corruption. In like manner astrologers ascribe to Saturn, the highest of the planets, those things which are permanent and fixed. So we conclude that God keeps certain things in being, by means of certain causes.

**Article 6. Whether the fire of hell is of the same species as ours?**

Objection 3. Further, the everlasting and the corruptible differ essentially, since they agree not even in genus, according to the Philosopher (Metaph. x). But this fire of ours is corruptible, whereas the other is everlasting: "Depart from Me, you cursed, into everlasting fire" (Matthew 25:41). Therefore they are not of the same nature.

**Article 3. Whether God moves the created intellect immediately?**

Objection 1. It would seem that God does not immediately move the created intellect. For the action of the intellect is governed by its own subject; since it does not pass into external matter; as stated in Metaph. ix, Did. viii, 8. But the action of what is moved by another does not proceed from that wherein it is; but from the mover. Therefore the intellect is not moved by another; and so apparently God cannot move the created intellect.

**Article 8. Whether an aureole is due to Christ?**

On the contrary, An aureole is described as "joy in being conformed to Christ." Now no one is conformed or likened to himself, as the Philosopher says (Metaph., lib. ix, 3). Therefore an aureole is not due to Christ.

## Volume 1 - Question 108. The angelic degrees of hierarchies and orders

**Article 1. Whether all the angels are of one hierarchy?**

Objection 1. It would seem that all the angels belong to one hierarchy. For since the angels are supreme among creatures, it is evident that they are ordered for the best. But the best ordering of a multitude is for it to be governed by one authority, as the Philosopher shows (Metaph. xii, Did. xi, 10; Polit. iii, 4). Therefore as a hierarchy is nothing but a sacred principality, it seems that all the angels belong to one hierarchy.

## Volume 2 - Question 108. Things that are contained in the New Law

**Article 1. Whether the New Law ought to prescribe or prohibit any external acts?**

Reply to Objection 2. According to the Philosopher (Metaph. i, 2), what is "free is cause of itself." Therefore he acts freely, who acts of his own accord. Now man does of his own accord that which he does from a habit that is suitable to his nature: since a habit inclines one as a second nature. If, however, a habit be in opposition to nature, man would not act according to his nature, but according to some corruption affecting that nature. Since then the grace of the Holy Ghost is like an interior habit bestowed on us and inclining us to act aright, it makes us do freely those things that are becoming to grace, and shun what is opposed to it.

## Volume 1 - Question 110. How angels act on bodies

**Article 1. Whether the corporeal creature is governed by the angels?**

Reply to Objection 2. The reason alleged is according to the opinion of Aristotle who laid down (Metaph. xi, 8) that the heavenly bodies are moved by spiritual substances; the number of which he endeavored to assign according to the number of motions apparent in the heavenly bodies. But he did not say that there were any spiritual substances with immediate rule over the inferior bodies, except perhaps human souls; and this was because he did not consider that any operations were exercised in the inferior bodies except the natural ones for which the movement of the heavenly bodies sufficed. But because we assert that many things are done in the inferior bodies besides the natural corporeal actions, for which the movements of the heavenly bodies are not sufficient; therefore in our opinion we must assert that the angels possess an immediate presidency not only over the heavenly bodies, but also over the inferior bodies.

**Article 7. Whether whatever God does outside the natural order is miraculous?**

I answer that, The word miracle is derived from admiration, which arises when an effect is manifest, whereas its cause is hidden; as when a man sees an eclipse without knowing its cause, as the Philosopher says in the beginning of his Metaphysics. Now the cause of a manifest effect may be known to one, but unknown to others. Wherefore a thing is wonderful to one man, and not at all to others: as an eclipse is to a rustic, but not to an astronomer. Now a miracle is so called as being full of wonder; as having a cause absolutely hidden from all: and this cause is God. Wherefore those things which God does outside those causes which we know, are called miracles.

**Article 2. Whether corporeal matter obeys the mere will of an angel?**

I answer that, The Platonists [Phaedo. xlix: Tim. (Did.) vol. ii, p. 218 asserted that the forms which are in matter are caused by immaterial forms, because they said that the material forms are participations of immaterial forms. Avicenna followed them in this opinion to some extent, for he said that all forms which are in matter proceed from the concept of the "intellect"; and that corporeal agents only dispose [matter] for the forms. They seem to have been deceived on this point, through supposing a form to be something made "per se," so that it would be the effect of a formal principle. But, as the Philosopher proves (Metaph. vii, Did. vi, 8), what is made, properly speaking, is the "composite": for this properly speaking, is, as it were, what subsists. Whereas the form is called a being, not as that which is, but as that by which something is; and consequently neither is a form, properly speaking, made; for that is made which is; since to be is nothing but the way to existence.

## Volume 2 - Question 110. The grace of God as regards its essence

**Article 2. Whether grace is a quality of the soul?**

Reply to Objection 3. As Boethius [Pseudo-Bede, Sent. Phil. ex Artist] says, the "being of an accident is to inhere." Hence no accident is called being as if it had being, but because by it something is; hence it is said to belong to a being rather to be a being (Metaph. vii, text. 2). And because to become and to be corrupted belong to what is, properly speaking, no accident comes into being or is corrupted, but is said to come into being and to be corrupted inasmuch as its subject begins or ceases to be in act with this accident. And thus grace is said to be created inasmuch as men are created with reference to it, i.e. are given a new being out of nothing, i.e. not from merits, according to Ephesians 2:10, "created in Jesus Christ in good works."

## Volume 3 - Question 106. Thankfulness or gratitude

**Article 6. Whether the repayment of gratitude should surpass the favor received?**

Objection 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.

**Article 6. Whether the grades of the orders are properly assigned?**

As regards the end, three things may be considered. For firstly we consider the end; then we acquire perfect knowledge of the end; thirdly, we fix our intention on the end; of which the second is an addition to the first, and the third an addition to both. And because God is the end of creatures, as the leader is the end of an army, as the Philosopher says (Metaph. xii, Did. xi, 10); so a somewhat similar order may be seen in human affairs. For there are some who enjoy the dignity of being able with familiarity to approach the king or leader; others in addition are privileged to know his secrets; and others above these ever abide with him, in a close union. According to this similitude, we can understand the disposition in the orders of the first hierarchy; for the "Thrones" are raised up so as to be the familiar recipients of God in themselves, in the sense of knowing immediately the types of things in Himself; and this is proper to the whole of the first hierarchy. The "Cherubim" know the Divine secrets supereminently; and the "Seraphim" excel in what is the supreme excellence of all, in being united to God Himself; and all this in such a manner that the whole of this hierarchy can be called the "Thrones"; as, from what is common to all the heavenly spirits together, they are all called "Angels."

## Volume 3 - Question 110. The vices opposed to truth, and first of lying

**Article 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.

## Volume 3 - Question 111. Dissimulation and hypocrisy

**Article 3. Whether hypocrisy is contrary to the virtue of truth?**

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.

## Volume 1 - Question 115. The action of the corporeal creature

**Article 2. Whether there are any seminal virtues in corporeal matter?**

I answer that, It is customary to name things after what is more perfect, as the Philosopher says (De Anima ii, 4). Now in the whole corporeal nature, living bodies are the most perfect: wherefore the word "nature" has been transferred from living things to all natural things. For the word itself, "nature," as the Philosopher says (Metaph. v, Did. iv, 4), was first applied to signify the generation of living things, which is called "nativity": and because living things are generated from a principle united to them, as fruit from a tree, and the offspring from the mother, to whom it is united, consequently the word "nature" has been applied to every principle of movement existing in that which is moved. Now it is manifest that the active and passive principles of the generation of living things are the seeds from which living things are generated. Therefore Augustine fittingly gave the name of "seminal virtues" [seminales rationes] to all those active and passive virtues which are the principles of natural generation and movement.

## Volume 2 - Question 111. The division of grace

**Article 5. Whether gratuitous grace is nobler than sanctifying grace?**

Reply to Objection 1. As the Philosopher says (Metaph. xii, text. 52), a multitude, as an army, has a double good; the first is in the multitude itself, viz. the order of the army; the second is separate from the multitude, viz. the good of the leader—and this is better good, since the other is ordained to it. Now gratuitous grace is ordained to the common good of the Church, which is ecclesiastical order, whereas sanctifying grace is ordained to the separate common good, which is God. Hence sanctifying grace is the nobler.

## Volume 1 - Question 119. The propagation of man as to the body

**Article 1. Whether some part of the food is changed into true human nature?**

I answer that, According to the Philosopher (Metaph. ii), "The relation of a thing to truth is the same as its relation to being." Therefore that belongs to the true nature of any thing which enters into the constitution of that nature. But nature can be considered in two ways: firstly, in general according to the species; secondly, as in the individual. And whereas the form and the common matter belong to a thing's true nature considered in general; individual signate matter, and the form individualized by that matter belong to the true nature considered in this particular individual. Thus a soul and body belong to the true human nature in general, but to the true human nature of Peter and Martin belong this soul and this body.

**Article 6. Whether heavenly bodies impose necessity on things subject to their action?**

But in natural things there is no such principle, endowed with freedom to follow or not to follow the impressions produced by heavenly agents. Wherefore it seems that in such things at least, everything happens of necessity; according to the reasoning of some of the ancients who supposing that everything that is, has a cause; and that, given the cause, the effect follows of necessity; concluded that all things happen of necessity. This opinion is refuted by Aristotle (Metaph. vi, Did. v, 3) as to this double supposition.

## Volume 3 - Question 123. Fortitude

**Article 2. Whether fortitude is a special virtue?**

Reply to Objection 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.

## Volume 3 - Question 130. Presumption

**Article 1. Whether presumption is a sin?**

Objection 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.

## Volume 3 - Question 134. Magnificence

**Article 1. Whether magnificence is a virtue?**

Objection 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.

## Volume 3 - Question 163. The first man's sin

**Article 2. Whether the first man's pride consisted in his coveting God's likeness?**

Objection 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.

**Article 3. Whether the sin of our first parents was more grievous than other sins?**

Objection 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.

## Volume 3 - Question 166. Studiousness

**Article 2. Whether studiousness is a part of temperance?**

I answer that, As stated above (141, 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."

## Volume 3 - Question 180. The contemplative life

**Article 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.

## Volume 3 - Question 181. The active life

**Article 3. Whether teaching is a work of the active or of the contemplative life?**

Objection 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.

## Volume 3 - Question 183. Man's various duties and states in general

**Article 3. Whether duties differ according to their actions?**

Reply to Objection 2. Life is predicated of a thing absolutely: wherefore 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."

# Poster

**Keywords:**

object, thing, knowledge, natures, difference, principle, powers, poster, shrewdness, philosopher, sciences, god, knows scientifically, certain, intellects, says, reasoning, universals, proposition, secondly, particular, prudence, understanding, wherefore, conditions, existence, intelligence, perfected, necessary, happy, sinful, counsel, sacred, analytics, tully, learns, aright, deemed, sense, consideration, consists, conjecture, habit, process, ghost, according, sensible, sign, memory, man.

## Volume 1 - Question 2. The existence of God

**Article 1. Whether the existence of God is self-evident?**

Objection 2. Further, those things are said to be self-evident which are known as soon as the terms are known, which the Philosopher (1 Poster. iii) says is true of the first principles of demonstration. Thus, when the nature of a whole and of a part is known, it is at once recognized that every whole is greater than its part. But as soon as the signification of the word "God" is understood, it is at once seen that God exists. For by this word is signified that thing than which nothing greater can be conceived. But that which exists actually and mentally is greater than that which exists only mentally. Therefore, since as soon as the word "God" is understood it exists mentally, it also follows that it exists actually. Therefore the proposition "God exists" is self-evident.

## Volume 1 - Question 1. The nature and extent of sacred doctrine

**Article 3. Whether sacred doctrine is one science?**

Objection 1. It seems that sacred doctrine is not one science; for according to the Philosopher (Poster. i) "that science is one which treats only of one class of subjects." But the creator and the creature, both of whom are treated of in sacred doctrine, cannot be grouped together under one class of subjects. Therefore sacred doctrine is not one science.

## Volume 2 - Question 1. Man's last end

**Article 4. Whether there is one last end of human life?**

Reply to Objection 2. In things which are of themselves, reason begins from principles that are known naturally, and advances to some term. Wherefore the Philosopher proves (Poster. i, 3) that there is no infinite process in demonstrations, because there we find a process of things having an essential, not an accidental, connection with one another. But in those things which are accidentally connected, nothing hinders the reason from proceeding indefinitely. Now it is accidental to a stated quantity or number, as such, that quantity or unity be added to it. Wherefore in such like things nothing hinders the reason from an indefinite process.

## Volume 3 - Question 1. Faith

**Article 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]?**

Reply to Objection 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.

Objection 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.

## Volume 2 - Question 3. What is happiness

**Article 6. Whether happiness consists in the consideration of speculative sciences?**

Accordingly perfect happiness cannot consist essentially in the consideration of speculative sciences. To prove this, we must observe that the consideration of a speculative science does not extend beyond the scope of the principles of that science: since the entire science is virtually contained in its principles. Now the first principles of speculative sciences are received through the senses, as the Philosopher clearly states at the beginning of the Metaphysics (i, 1), and at the end of the Posterior Analytics (ii, 15). Wherefore the entire consideration of speculative sciences cannot extend farther than knowledge of sensibles can lead. Now man's final happiness, which is his final perfection cannot consist in the knowledge of sensibles. For a thing is not perfected by something lower, except in so far as the lower partakes of something higher. Now it is evident that the form of a stone or of any sensible, is lower than man. Consequently the intellect is not perfected by the form of a stone, as such, but inasmuch as it partakes of a certain likeness to that which is above the human intellect, viz. the intelligible light, or something of the kind. Now whatever is by something else is reduced to that which is of itself. Therefore man's final perfection must needs be through knowledge of something above the human intellect. But it has been shown (I:88:2), that man cannot acquire through sensibles, the knowledge of separate substances, which are above the human intellect. Consequently it follows that man's happiness cannot consist in the consideration of speculative sciences. However, just as in sensible forms there is a participation of the higher substances, so the consideration of speculative sciences is a certain participation of true and perfect happiness.

## Volume 1 - Question 8. The existence of God in things

**Article 4. Whether to be everywhere belongs to God alone?**

Objection 1. It seems that to be everywhere does not belong to God alone. For the universal, according to the Philosopher (Poster. i), is everywhere, and always; primary matter also, since it is in all bodies, is everywhere. But neither of these is God, as appears from what is said above (Article 3). Therefore to be everywhere does not belong to God alone.

## Volume 3 - Question 9. The gift of knowledge

**Article 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.

## Volume 4 - Question 2. The mode of union of the Word incarnate

**Article 7. Whether the union of the Divine nature and the human is anything created?**

Objection 3. Further, "That which is the cause of a thing being such is still more so" (Poster. i). But man is said to be the Creator on account of the union. Therefore much more is the union itself nothing created, but the Creator.

## Volume 3 - Question 2. The act of faith

**Article 9. Whether to believe is meritorious?**

Reply to Objection 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.

## Volume 3 - Question 13. The sin of blasphemy, in general

**Article 1. Whether blasphemy is opposed to the confession of faith?**

Reply to Objection 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.

## Volume 1 - Question 16. Truth

**Article 1. Whether truth resides only in the intellect?**

Objection 3. Further, "that, on account of which a thing is so, is itself more so," as is evident from the Philosopher (Poster. i). But it is from the fact that a thing is or is not, that our thought or word is true or false, as the Philosopher teaches (Praedicam. iii). Therefore truth resides rather in things than in the intellect.

## Volume 4 - Question 11. The knowledge imprinted or infused in the soul of Christ

**Article 6. Whether this knowledge was distinguished by divers habits?**

I answer that, As stated above (Article 4,Article 5), the knowledge imprinted on Christ's soul has a mode connatural to a human soul. Now it is connatural to a human soul to receive species of a lesser universality than the angels receive; so that it knows different specific natures by different intelligible species. But it so happens that we have different habits of knowledge, because there are different classes of knowable things, inasmuch as what are in one genus are known by one habit; thus it is said (Poster. i, 42) that "one science is of one class of object." And hence the knowledge imprinted on Christ's soul was distinguished by different habits.

## Volume 1 - Question 14. God's knowledge

**Article 13. Whether the knowledge of God is of future contingent things?**

Objection 2. Further, every conditional proposition of which the antecedent is absolutely necessary must have an absolutely necessary consequent. For the antecedent is to the consequent as principles are to the conclusion: and from necessary principles only a necessary conclusion can follow, as is proved in Poster. i. But this is a true conditional proposition, "If God knew that this thing will be, it will be," for the knowledge of God is only of true things. Now the antecedent conditional of this is absolutely necessary, because it is eternal, and because it is signified as past. Therefore the consequent is also absolutely necessary. Therefore whatever God knows, is necessary; and so the knowledge of God is not of contingent things.

## Volume 4 - Question 14. God's knowledge

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## Volume 3 - Question 48. The parts of prudence

**Article 1. Whether three parts of prudence are fittingly assigned?**

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. On 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. On 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."

## Volume 2 - Question 51. The cause of habits, as to their formation

**Article 1. Whether any habit is from nature?**

There are, therefore, in man certain natural habits, owing their existence, partly to nature, and partly to some extrinsic principle: in one way, indeed, in the apprehensive powers; in another way, in the appetitive powers. For in the apprehensive powers there may be a natural habit by way of a beginning, both in respect of the specific nature, and in respect of the individual nature. This happens with regard to the specific nature, on the part of the soul itself: thus the understanding of first principles is called a natural habit. For it is owing to the very nature of the intellectual soul that man, having once grasped what is a whole and what is a part, should at once perceive that every whole is larger than its part: and in like manner with regard to other such principles. Yet what is a whole, and what is a part—this he cannot know except through the intelligible species which he has received from phantasms: and for this reason, the Philosopher at the end of the Posterior Analytics shows that knowledge of principles comes to us from the senses.

## Volume 3 - Question 49. Each quasi-integral part of prudence

**Article 4. Whether shrewdness is part of prudence?**

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. 48, Objection 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."

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.

Objection 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.

Reply to Objection 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). On this way shrewdness belongs to prudence.

## Volume 2 - Question 54. The distinction of habits

**Article 2. Whether habits are distinguished by their objects?**

Reply to Objection 2. The physicist proves the earth to be round by one means, the astronomer by another: for the latter proves this by means of mathematics, e.g. by the shapes of eclipses, or something of the sort; while the former proves it by means of physics, e.g. by the movement of heavy bodies towards the center, and so forth. Now the whole force of a demonstration, which is "a syllogism producing science," as stated in Poster. i, text. 5, depends on the mean. And consequently various means are as so many active principles, in respect of which the habits of science are distinguished.

## Volume 1 - Question 57. The angel's knowledge of material things

**Article 2. Whether an angel knows singulars?**

Objection 1. It would seem that angels do not know singulars. For the Philosopher says (Poster. i, text. 22): "The sense has for its object singulars, but the intellect, universals." Now, in the angels there is no power of understanding save the intellectual power, as is evident from what was said above (I:54:5). Consequently they do not know singulars.

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 3. Whether an angel's knowledge is discursive?**

Objection 3. Further, Isidore (De sum. bono i, 10) says that "demons learn more things by experience." But experimental knowledge is discursive: for, "one experience comes of many remembrances, and one universal from many experiences," as Aristotle observes (Poster. ii; Metaph. vii). Therefore an angel's knowledge is discursive.

## Volume 4 - Question 55. The manifestation of the Resurrection

**Article 5. Whether Christ should have demonstrated the truth of His Resurrection by proofs?**

I answer that, The word "proof" is susceptible of a twofold meaning: sometimes it is employed to designate any sort "of reason in confirmation of what is a matter of doubt" [Tully, Topic. ii]: and sometimes it means a sensible sign employed to manifest the truth; thus also Aristotle occasionally uses the term in his works [Cf. Prior. Anal. ii; Rhetor. i]. Taking "proof" in the first sense, Christ did not demonstrate His Resurrection to the disciples by proofs, because such argumentative proof would have to be grounded on some principles: and if these were not known to the disciples, nothing would thereby be demonstrated to them, because nothing can be known from the unknown. And if such principles were known to them, they would not go beyond human reason, and consequently would not be efficacious for establishing faith in the Resurrection, which is beyond human reason, since principles must be assumed which are of the same order, according to 1 Poster. But it was from the authority of the Sacred Scriptures that He proved to them the truth of His Resurrection, which authority is the basis of faith, when He said: "All things must needs be fulfilled which are written in the Law, and in the prophets, and in the Psalms, concerning Me": as is set forth Luke 24:44.

## Volume 2 - Question 77. The cause of sin, on the part of the sensitive appetite

**Article 2. Whether the reason can be overcome by a passion, against its knowledge?**

Objection 4. Further, whoever knows the universal, knows also the particular which he knows to be contained in the universal: thus who knows that every mule is sterile, knows that this particular animal is sterile, provided he knows it to be a mule, as is clear from Poster. i, text. 2. Now he who knows something in general, e.g. that "no fornication is lawful," knows this general proposition to contain, for example, the particular proposition, "This is an act of fornication." Therefore it seems that his knowledge extends to the particular.

## Volume 1 - Question 78. The specific powers of the soul

**Article 4. Whether the interior senses are suitably distinguished?**

Objection 4. Further, the intellect depends on the senses less than any power of the sensitive part. But the intellect knows nothing but what it receives from the senses; whence we read (Poster. i, 8), that "those who lack one sense lack one kind of knowledge." Therefore much less should we assign to the sensitive part a power, which they call the "estimative" power, for the perception of intentions which the sense does not perceive.

## Volume 1 - Question 84. How the soul while united to the body understands corporeal things beneath it

**Article 6. Whether intellectual knowledge is derived from sensible things?**

On the contrary, The Philosopher says (Metaph. i, 1; Poster. ii, 15) that the principle of knowledge is in the senses.

## Volume 3 - Question 98. Perjury

**Article 3. Whether all perjury 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 (Article 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.

## Volume 1 - Question 117. The action of man

**Article 1. Whether one man can teach another?**

Secondly, by strengthening the intellect of the learner; not, indeed, by some active power as of a higher nature, as explained above (I:106:1; I:111:1) of the angelic enlightenment, because all human intellects are of one grade in the natural order; but inasmuch as he proposes to the disciple the order of principles to conclusions, by reason of his not having sufficient collating power to be able to draw the conclusions from the principles. Hence the Philosopher says (Poster. i, 2) that "a demonstration is a syllogism that causes knowledge." In this way a demonstrator causes his hearer to know.

Now knowledge is acquired in man, both from an interior principle, as is clear in one who procures knowledge by his own research; and from an exterior principle, as is clear in one who learns (by instruction). For in every man there is a certain principle of knowledge, namely the light of the active intellect, through which certain universal principles of all the sciences are naturally understood as soon as proposed to the intellect. Now when anyone applies these universal principles to certain particular things, the memory or experience of which he acquires through the senses; then by his own research advancing from the known to the unknown, he obtains knowledge of what he knew not before. Wherefore anyone who teaches, leads the disciple from things known by the latter, to the knowledge of things previously unknown to him; according to what the Philosopher says (Poster. i, 1): "All teaching and all learning proceed from previous knowledge."

## Volume 3 - Question 171. Prophecy

**Article 6. Whether things known or declared prophetically can be false?**

Objection 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.

# Ethic

**Keywords:**

man, wherefore, accorded, thing, goodness, ethics, certain, virtues, natures, reasonable, acted, calling, sayings, pleasurably, sinning, consequences, secondly, accordingly, likely, evils, justice, loving, perfections, greater, belonged, viz, regarded, differences, person, powerful, actions, causing, gods, desiring, matters, men, philosophers, humane, passionate, prudence, ways, lawful, bodily, stated, angered, life, happy, consisted, contraries, habits.

## Volume 2 - Question 1. Man's last end

**Article 1. Whether it belongs to man to act for an end?**

Objection 2. Further, that which is itself the last end is not for an end. But in some cases the last end is an action, as the Philosopher states (Ethic. i, 1). Therefore man does not do everything for an end.

## Volume 2 - Question 2. Things in which man's happiness consists

**Article 1. Whether man's happiness consists in wealth?**

Objection 2. Further, according to Boethius (De Consol. iii), happiness is "a state of life made perfect by the aggregate of all good things." Now money seems to be the means of possessing all things: for, as the Philosopher says (Ethic. v, 5), money was invented, that it might be a sort of guarantee for the acquisition of whatever man desires. Therefore happiness consists in wealth.

**Article 2. Whether man's happiness consists in honors?**

Reply to Objection 1. As the Philosopher says (Ethic. i, 5), honor is not that reward of virtue, for which the virtuous work: but they receive honor from men by way of reward, "as from those who have nothing greater to offer." But virtue's true reward is happiness itself, for which the virtuous work: whereas if they worked for honor, it would no longer be a virtue, but ambition.

Objection 1. It would seem that man's happiness consists in honors. For happiness or bliss is "the reward of virtue," as the Philosopher says (Ethic. i, 9). But honor more than anything else seems to be that by which virtue is rewarded, as the Philosopher says (Ethic. iv, 3). Therefore happiness consists especially in honor.

Objection 2. Further, that which belongs to God and to persons of great excellence seems especially to be happiness, which is the perfect good. But that is honor, as the Philosopher says (Ethic. iv, 3). Moreover, the Apostle says (1 Timothy 1:17): "To . . . the only God be honor and glory." Therefore happiness consists in honor.

On the contrary, Happiness is in the happy. But honor is not in the honored, but rather in him who honors, and who offers deference to the person honored, as the Philosopher says (Ethic. i, 5). Therefore happiness does not consist in honor.

## Volume 2 - Question 3. What is happiness

**Article 2. Whether happiness is an operation?**

On the contrary, The Philosopher says (Ethic. i, 13) that "happiness is an operation according to perfect virtue."

Reply to Objection 2. Boethius, in defining happiness, considered happiness in general: for considered thus it is the perfect common good; and he signified this by saying that happiness is "a state made perfect by the aggregate of all good things," thus implying that the state of a happy man consists in possessing the perfect good. But Aristotle expressed the very essence of happiness, showing by what man is established in this state, and that it is by some kind of operation. And so it is that he proves happiness to be "the perfect good" (Ethic. i, 7).

## Volume 5 - Question 1. The Quality of Those Souls Who Depart This Life With Original Sin Only

**Article 1. Whether those souls which depart with original sin alone, suffer from a bodily fire, and are punished by fire?**

Further, the grief of sensible punishment corresponds to the pleasure of sin (Apocalypse 18:7): "As much as she hath glorified herself and lived in delicacies, so much torment and sorrow give ye to her." But there is no pleasure in original sin, as neither is there operation, for pleasure follows operation, as stated in Ethic. x, 4. Therefore punishment by fire is not due to original sin.

## Volume 2 - Question 4. Things that are required for happiness

**Article 1. Whether delight is required for happiness?**

Objection 2. Further, happiness is "the most self-sufficient of all goods," as the Philosopher declares (Ethic. i, 7). But that which needs something else is not self-sufficient. Since then the essence of happiness consists in seeing God, as stated above (I-II:3:8); it seems that delight is not necessary for happiness.

## Volume 3 - Question 1. Faith

**Article 3. Whether anything 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 (II-II:4:5). Therefore nothing false can come under it.

Objection 3. Further, the "operation of bliss or happiness should be unhindered" (Ethic. vii, 13). But delight hinders the operation of the intellect: since it destroys the estimate of prudence (Ethic. vi, 5). Therefore delight is not necessary for happiness.

## Volume 1 - Question 5. Goodness in general

**Article 1. Whether goodness differs really from being?**

I answer that, Goodness and being are really the same, and differ only in idea; which is clear from the following argument. The essence of goodness consists in this, that it is in some way desirable. Hence the Philosopher says (Ethic. i): "Goodness is what all desire." Now it is clear that a thing is desirable only in so far as it is perfect; for all desire their own perfection. But everything is perfect so far as it is actual. Therefore it is clear that a thing is perfect so far as it exists; for it is existence that makes all things actual, as is clear from the foregoing (I:3:4; I:4:1). Hence it is clear that goodness and being are the same really. But goodness presents the aspect of desirableness, which being does not present.

Reply to Objection 4. Since happiness signifies some final perfection; according as various things capable of happiness can attain to various degrees of perfection, so must there be various meanings applied to happiness. For in God there is happiness essentially; since His very Being is His operation, whereby He enjoys no other than Himself. In the happy angels, the final perfection is in respect of some operation, by which they are united to the Uncreated Good: and this operation of theirs is one only and everlasting. But in men, according to their present state of life, the final perfection is in respect of an operation whereby man is united to God: but this operation neither can be continual, nor, consequently, is it one only, because operation is multiplied by being discontinued. And for this reason in the present state of life, perfect happiness cannot be attained by man. Wherefore the Philosopher, in placing man's happiness in this life (Ethic. i, 10), says that it is imperfect, and after a long discussion, concludes: "We call men happy, but only as men." But God has promised us perfect happiness, when we shall be "as the angels . . . in heaven" (Matthew 22:30).

Objection 1. It would seem that delight is not required for happiness. For Augustine says (De Trin. i, 8) that "vision is the entire reward of faith." But the prize or reward of virtue is happiness, as the Philosopher clearly states (Ethic. i, 9). Therefore nothing besides vision is required for happiness.

Reply to Objection 3. Delight that is attendant upon the operation of the intellect does not hinder it, rather does it perfect it, as stated in Ethic. x, 4: since what we do with delight, we do with greater care and perseverance. On the other hand, delight which is extraneous to the operation is a hindrance thereto: sometimes by distracting the attention because, as already observed, we are more attentive to those things that delight us; and when we are very attentive to one thing, we must needs be less attentive to another: sometimes on account of opposition; thus a sensual delight that is contrary to reason, hinders the estimate of prudence more than it hinders the estimate of the speculative intellect.

**Article 2. Whether in happiness vision ranks before delight?**

I answer that, The Philosopher discusses this question (Ethic. x, 4), and leaves it unsolved. But if one consider the matter carefully, the operation of the intellect which is vision, must needs rank before delight. For delight consists in a certain repose of the will. Now that the will finds rest in anything, can only be on account of the goodness of that thing in which it reposes. If therefore the will reposes in an operation, the will's repose is caused by the goodness of the operation. Nor does the will seek good for the sake of repose; for thus the very act of the will would be the end, which has been disproved above (I-II:1:1 ad 2; I-II:3:4): but it seeks to be at rest in the operation, because that operation is its good. Consequently it is evident that the operation in which the will reposes ranks before the resting of the will therein.

Reply to Objection 1. As the Philosopher says (Ethic. x, 4) "delight perfects operation as vigor perfects youth," because it is a result of youth. Consequently delight is a perfection attendant upon vision; but not a perfection whereby vision is made perfect in its own species.

## Volume 1 - Question 1. The nature and extent of sacred doctrine

**Article 6. Whether this doctrine is the same as wisdom?**

Objection 2. Further, it is a part of wisdom to prove the principles of other sciences. Hence it is called the chief of sciences, as is clear in Ethic. vi. But this doctrine does not prove the principles of other sciences. Therefore it is not the same as wisdom.

**Article 2. Whether these same souls suffer spiritual affliction on account of the state in which they are?**

Reply to Objection 2. Although the will may be directed both to the possible and to the impossible as stated in Ethic. iii, 5, an ordinate and complete will is only of things which in some way are proportionate to our capability; and we grieve if we fail to obtain this will, but not if we fail in the will that is of impossibilities, and which should be called "velleity" [Cf. I-II:13:5 ad 1; III:21:4] rather than "will"; for one does not will such things absolutely, but one would if they were possible.

**Article 3. Whether happiness is an operation of the sensitive part, or of the intellective part only?**

Objection 3. Further, happiness is the perfect good, as we find proved in Ethic. i, 7: which would not be true, were not man perfected thereby in all his parts. But some parts of the soul are perfected by sensitive operations. Therefore sensitive operation is required for happiness.

Objection 1. It would seem that contrition is not an act of virtue. For passions are not acts of virtue, since "they bring us neither praise nor blame" (Ethic. ii, 5). But sorrow is a passion. As therefore contrition is sorrow, it seems that it is not an act of virtue.

**Article 4. Whether man's happiness consists in power?**

Now four general reasons may be given to prove that happiness consists in none of the foregoing external goods. First, because, since happiness is man's supreme good, it is incompatible with any evil. Now all the foregoing can be found both in good and in evil men. Secondly, because, since it is the nature of happiness to "satisfy of itself," as stated in Ethic. i, 7, having gained happiness, man cannot lack any needful good. But after acquiring any one of the foregoing, man may still lack many goods that are necessary to him; for instance, wisdom, bodily health, and such like. Thirdly, because, since happiness is the perfect good, no evil can accrue to anyone therefrom. This cannot be said of the foregoing: for it is written (Ecclesiastes 5:12) that "riches" are sometimes "kept to the hurt of the owner"; and the same may be said of the other three. Fourthly, because man is ordained to happiness through principles that are in him; since he is ordained thereto naturally. Now the four goods mentioned above are due rather to external causes, and in most cases to fortune; for which reason they are called goods of fortune. Therefore it is evident that happiness nowise consists in the foregoing.

Objection 1. It would seem that in happiness, delight ranks before vision. For "delight is the perfection of operation" (Ethic. x, 4). But perfection ranks before the thing perfected. Therefore delight ranks before the operation of the intellect, i.e. vision.

## Volume 4 - Question 1. The fitness of the Incarnation

**Article 4. Whether God became incarnate in order to take away actual sin, rather than to take away original sin?**

Moreover, the more grievous the sin, the more particularly did Christ come to blot it out. But "greater" is said in two ways: in one way "intensively," as a more intense whiteness is said to be greater, and in this way actual sin is greater than original sin; for it has more of the nature of voluntary, as has been shown (I-II:81:1). In another way a thing is said to be greater "extensively," as whiteness on a greater superficies is said to be greater; and in this way original sin, whereby the whole human race is infected, is greater than any actual sin, which is proper to one person. And in this respect Christ came principally to take away original sin, inasmuch as "the good of the race is a more Divine thing than the good of an individual," as is said Ethic. i, 2.

## Volume 5 - Question 3. The degree of contrition

**Article 1. Whether contrition is the greatest possible sorrow in the world?**

Reply to Objection 3. The joy which a penitent has for his sorrow does not lessen his displeasure (for it is not contrary to it), but increases it, according as every operation is increased by the delight which it causes, as stated in Ethic. x, 5. Thus he who delights in learning a science, learns the better, and, in like manner, he who rejoices in his displeasure, is the more intensely displeased. But it may well happen that this joy tempers the sorrow that results from the reason in the sensitive part.

## Volume 2 - Question 5. The attainment of happiness

**Article 2. Whether one man can be happier than another?**

Objection 1. It would seem that one man cannot be happier than another. For Happiness is "the reward of virtue," as the Philosopher says (Ethic. i, 9). But equal reward is given for all the works of virtue; because it is written (Matthew 20:10) that all who labor in the vineyard "received every man a penny"; for, as Gregory says (Hom. xix in Evang.), "each was equally rewarded with eternal life." Therefore one man cannot be happier than another.

Objection 3. Further, since Happiness is "the perfect and sufficient good" (Ethic. i, 7) it brings rest to man's desire. But his desire is not at rest, if he yet lacks some good that can be got. And if he lack nothing that he can get, there can be no still greater good. Therefore either man is not happy; or, if he be happy, no other Happiness can be greater.

## Volume 1 - Question 6. The goodness of God

**Article 2. Whether God is the supreme good?**

Objection 2. Further, "Good is what all desire," as the Philosopher says (Ethic. i, 1). Now what all desire is nothing but God, Who is the end of all things: therefore there is no other good but God. This appears also from what is said (Luke 18:19): "None is good but God alone." But we use the word supreme in comparison with others, as e.g. supreme heat is used in comparison with all other heats. Therefore God cannot be called the supreme good.

## Volume 2 - Question 6. The voluntary and the involuntary

**Article 1. Whether there is anything voluntary in human acts?**

Objection 1. It would seem that there is nothing voluntary in human acts. For that is voluntary "which has its principle within itself." as Gregory of Nyssa [Nemesius, De Natura Hom. xxxii.], Damascene (De Fide Orth. ii, 24), and Aristotle (Ethic. iii, 1) declare. But the principle of human acts is not in man himself, but outside him: since man's appetite is moved to act, by the appetible object which is outside him, and is as a "mover unmoved" (De Anima iii, 10). Therefore there is nothing voluntary in human acts.

**Article 6. Whether man's happiness consists in pleasure?**

Objection 1. It would seem that man's happiness consists in pleasure. For since happiness is the last end, it is not desired for something else, but other things for it. But this answers to pleasure more than to anything else: "for it is absurd to ask anyone what is his motive in wishing to be pleased" (Ethic. x, 2). Therefore happiness consists principally in pleasure and delight.

**Article 5. Whether happiness is an operation of the speculative, or of the practical intellect?**

I answer that, Happiness consists in an operation of the speculative rather than of the practical intellect. This is evident for three reasons. First because if man's happiness is an operation, it must needs be man's highest operation. Now man's highest operation is that of his highest power in respect of its highest object: and his highest power is the intellect, whose highest object is the Divine Good, which is the object, not of the practical but of the speculative intellect. Consequently happiness consists principally in such an operation, viz. in the contemplation of Divine things. And since that "seems to be each man's self, which is best in him," according to Ethic. ix, 8, and x, 7, therefore such an operation is most proper to man and most delightful to him.

I answer that, Because bodily delights are more generally known, "the name of pleasure has been appropriated to them" (Ethic. vii, 13), although other delights excel them: and yet happiness does not consist in them. Because in every thing, that which pertains to its essence is distinct from its proper accident: thus in man it is one thing that he is a mortal rational animal, and another that he is a risible animal. We must therefore consider that every delight is a proper accident resulting from happiness, or from some part of happiness; since the reason that a man is delighted is that he has some fitting good, either in reality, or in hope, or at least in memory. Now a fitting good, if indeed it be the perfect good, is precisely man's happiness: and if it is imperfect, it is a share of happiness, either proximate, or remote, or at least apparent. Therefore it is evident that neither is delight, which results from the perfect good, the very essence of happiness, but something resulting therefrom as its proper accident.

Therefore the last and perfect happiness, which we await in the life to come, consists entirely in contemplation. But imperfect happiness, such as can be had here, consists first and principally in contemplation, but secondarily, in an operation of the practical intellect directing human actions and passions, as stated in Ethic. x, 7,8.

## Volume 5 - Question 2. The object of contrition

**Article 3. Whether we should have contrition for every actual sin?**

Objection 3. Further, by voluntary contrition those sins are blotted out which we committed voluntarily. But ignorance takes away voluntariness, as the Philosopher declares (Ethic. iii, 1). Therefore contrition need not cover things which have occurred through ignorance.

**Article 2. Whether there is anything voluntary in irrational animals?**

On the contrary, The Philosopher says (Ethic. iii, 2) that "both children and irrational animals participate in the voluntary." The same is said by Damascene (De Fide Orth. 24) and Gregory of Nyssa [Nemesius, De Nat. Hom. xxxii.].

## Volume 2 - Question 7. The circumstances of human acts

**Article 1. Whether a circumstance is an accident of a human act?**

On the contrary, The particular conditions of any singular thing are called its individuating accidents. But the Philosopher (Ethic. iii, 1) calls the circumstances particular things [ta kath' ekasta], i.e. the particular conditions of each act. Therefore the circumstances are individual accidents of human acts.

## Volume 5 - Question 4. The time for contrition

**Article 2. Whether it is expedient to grieve for sin continually?**

I answer that, We find this condition in the acts of the virtues, that in them excess and defect are not possible, as is proved in Ethic. ii, 6,7. Wherefore, since contrition, so far as it is a kind of displeasure seated in the rational appetite, is an act of the virtue of penance, there can never be excess in it, either as to its intensity, or as to its duration, except in so far as the act of one virtue hinders the act of another which is more urgent for the time being. Consequently the more continually a man can perform acts of this displeasure, the better it is, provided he exercises the acts of other virtues when and how he ought to. On the other hand, passions can have excess and defect, both in intensity and in duration. Wherefore, as the passion of sorrow, which the will takes upon itself, ought to be moderately intense, so ought it to be of moderate duration, lest, if it should last too long, man fall into despair, cowardice, and such like vices.

## Volume 2 - Question 8. The will, in regard to what it wills

**Article 1. Whether the will is of good only?**

Reply to Objection 3. That which is not a being in nature, is considered as a being in the reason, wherefore negations and privations are said to be "beings of reason." In this way, too, future things, in so far as they are apprehended, are beings. Accordingly, in so far as such like are beings, they are apprehended under the aspect of good; and it is thus that the will is directed to them. Wherefore the Philosopher says (Ethic. v, 1) that "to lack evil is considered as a good."

**Article 2. Whether theologians should take note of the circumstances of human acts?**

Reply to Objection 1. Good directed to the end is said to be useful; and this implies some kind of relation: wherefore the Philosopher says (Ethic. i, 6) that "the good in the genus 'relation' is the useful." Now, in the genus "relation" a thing is denominated not only according to that which is inherent in the thing, but also according to that which is extrinsic to it: as may be seen in the expressions "right" and "left," "equal" and "unequal," and such like. Accordingly, since the goodness of acts consists in their utility to the end, nothing hinders their being called good or bad according to their proportion to extrinsic things that are adjacent to them.

**Article 4. Whether a man is bound to have contrition for his future sins?**

Objection 1. It would seem that a man is bound to have contrition for his future sins also. For contrition is an act of the free-will: and the free-will extends to the future rather than to the past, since choice, which is an act of the free-will, is about future contingents, as stated in Ethic. iii. Therefore contrition is about future sins rather than about past sins.

## Volume 5 - Question 5. The effect of contrition

**Article 1. Whether the forgiveness of sin is the effect of contrition?**

Further, virtue and vice are engendered and corrupted by the same causes, as stated in Ethic. ii, 1,2. Now sin is committed through the heart's inordinate love. Therefore it is destroyed by sorrow caused by the heart's ordinate love; and consequently contrition blots out sin.

**Article 5. Whether the body is necessary for man's happiness?**

Objection 4. Further, according to the Philosopher (Ethic. vii, 13) "the operation of bliss," in which operation happiness consists, is "not hindered." But the operation of the separate soul is hindered; because, as Augustine says (Gen. ad lit. xii, 35), the soul "has a natural desire to rule the body, the result of which is that it is held back, so to speak, from tending with all its might to the heavenward journey," i.e. to the vision of the Divine Essence. Therefore the soul cannot be happy without the body.

**Article 6. Whether happiness consists in the consideration of speculative sciences?**

Reply to Objection 1. In his book on Ethics the Philosopher treats of imperfect happiness, such as can be had in this life, as stated above (Article 2, Reply to Objection 4).

Objection 2. Further, that which, in itself, is an evil and a thing to be avoided should not be taken upon oneself, except in so far as it is necessary as a remedy against something, as in the case of burning or cutting a wound. Now sorrow is in itself an evil; wherefore it is written (Sirach 30:24): "Drive away sadness far from thee," and the reason is given (Sirach 30:25): "For sadness hath killed many, and there is no profit in it." Moreover the Philosopher says the same (Ethic. vii, 13,14; x, 5). Therefore one should not grieve for sin any longer than suffices for the sin to be blotted out. Now sin is already blotted out after the first sorrow of contrition. Therefore it is not expedient to grieve any longer.

**Article 4. Whether happiness once had can be lost?**

This is also clear of active happiness: since man's will can be changed so as to fall to vice from the virtue, in whose act that happiness principally consists. If, however, the virtue remain unimpaired, outward changes can indeed disturb such like happiness, in so far as they hinder many acts of virtue; but they cannot take it away altogether because there still remains an act of virtue, whereby man bears these trials in a praiseworthy manner. And since the happiness of this life can be lost, a circumstance that appears to be contrary to the nature of happiness, therefore did the Philosopher state (Ethic. i, 10) that some are happy in this life, not simply, but "as men," whose nature is subject to change.

Objection 1. It would seem that man's happiness consists in the consideration of speculative sciences. For the Philosopher says (Ethic. i, 13) that "happiness is an operation according to perfect virtue." And in distinguishing the virtues, he gives no more than three speculative virtues—"knowledge," "wisdom" and "understanding," which all belong to the consideration of speculative sciences. Therefore man's final happiness consists in the consideration of speculative sciences.

This, however, is evidently false, for two reasons. First, from the general notion of happiness. For since happiness is the "perfect and sufficient good," it must needs set man's desire at rest and exclude every evil. Now man naturally desires to hold to the good that he has, and to have the surety of his holding: else he must of necessity be troubled with the fear of losing it, or with the sorrow of knowing that he will lose it. Therefore it is necessary for true Happiness that man have the assured opinion of never losing the good that he possesses. If this opinion be true, it follows that he never will lose happiness: but if it be false, it is in itself an evil that he should have a false opinion: because the false is the evil of the intellect, just as the true is its good, as stated in Ethic. vi, 2. Consequently he will no longer be truly happy, if evil be in him.

I answer that, The will is a rational appetite. Now every appetite is only of something good. The reason of this is that the appetite is nothing else than an inclination of a person desirous of a thing towards that thing. Now every inclination is to something like and suitable to the thing inclined. Since, therefore, everything, inasmuch as it is being and substance, is a good, it must needs be that every inclination is to something good. And hence it is that the Philosopher says (Ethic. i, 1) that "the good is that which all desire."

**Article 3. Whether the circumstances are properly set forth in the third book of Ethics?**

Objection 1. It would seem that the circumstances are not properly set forth in Ethic. iii, 1. For a circumstance of an act is described as something outside the act. Now time and place answer to this description. Therefore there are only two circumstances, to wit, "when" and "where."

**Article 5. Whether man can attain happiness by his natural powers?**

Objection 3. Further, Happiness is a "perfect operation," according to the Philosopher (Ethic. vii, 13). Now the beginning of a thing belongs to the same principle as the perfecting thereof. Since, therefore, the imperfect operation, which is as the beginning in human operations, is subject to man's natural power, whereby he is master of his own actions; it seems that he can attain to perfect operation, i.e. Happiness, by his natural powers.

## Volume 3 - Question 4. The virtue itself of faith

**Article 5. Whether faith is a virtue?**

Objection 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.

Who, what, where, by what aids, why, how, and when." For in acts we must take note of "who" did it, "by what aids" or "instruments" he did it, "what" he did, "where" he did it, "why" he did it, "how" and "when" he did it. But Aristotle in Ethic. iii, 1 adds yet another, to wit, "about what," which Tully includes in the circumstance "what."

**Article 6. Whether goodness is rightly divided into the virtuous, the useful and the pleasant?**

Objection 1. It seems that goodness is not rightly divided into the virtuous, the useful and the pleasant. For goodness is divided by the ten predicaments, as the Philosopher says (Ethic. i). But the virtuous, the useful and the pleasant can be found under one predicament. Therefore goodness is not rightly divided by them.

On the contrary is the authority of the Philosopher in Ethic. iii, 1.

## Volume 5 - Question 6. Confession, as regards its necessity

**Article 1. Whether confession is necessary for salvation?**

Reply to Objection 3. The sin that is contracted from another, viz. original sin, can be remedied by an entirely extrinsic cause, as in the case of infants: whereas actual sin, which a man commits of himself, cannot be expiated, without some operation on the part of the sinner. Nevertheless man is not sufficient to expiate his sin by himself, though he was sufficient to sin by himself, because sin is finite on the part of the thing to which it turns, in which respect the sinner returns to self; while, on the part of the aversion, sin derives infinity, in which respect the remission of sin must needs begin from someone else, because "that which is last in order of generation is first in the order of intention" (Ethic. iii). Consequently actual sin also must needs take its remedy from another.

**Article 2. Whether volition is of the end only, or also of the means?**

If, however, we speak of the will in regard to its act, then, properly speaking, volition is of the end only. Because every act denominated from a power, designates the simple act of that power: thus "to understand" designates the simple act of the understanding. Now the simple act of a power is referred to that which is in itself the object of that power. But that which is good and willed in itself is the end. Wherefore volition, properly speaking, is of the end itself. On the other hand, the means are good and willed, not in themselves, but as referred to the end. Wherefore the will is directed to them, only in so far as it is directed to the end: so that what it wills in them, is the end. Thus, to understand, is properly directed to things that are known in themselves, i.e. first principles: but we do not speak of understanding with regard to things known through first principles, except in so far as we see the principles in those things. For in morals the end is what principles are in speculative science (Ethic. viii, 8).

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.

Reply to Objection 1. Just as nature does not fail man in necessaries, although it has not provided him with weapons and clothing, as it provided other animals, because it gave him reason and hands, with which he is able to get these things for himself; so neither did it fail man in things necessary, although it gave him not the wherewithal to attain Happiness: since this it could not do. But it did give him free-will, with which he can turn to God, that He may make him happy. "For what we do by means of our friends, is done, in a sense, by ourselves" (Ethic. iii, 3).

**Article 6. Whether perfection of the body is necessary for happiness?**

I answer that, If we speak of that happiness which man can acquire in this life, it is evident that a well-disposed body is of necessity required for it. For this happiness consists, according to the Philosopher (Ethic. i, 13) in "an operation according to perfect virtue"; and it is clear that man can be hindered, by indisposition of the body, from every operation of 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 Romans 5:1: "Being justified therefore by faith let us have peace," etc. Therefore faith is a virtue.

Objection 2. Further, "For objects differing in genus there are corresponding different powers of the soul" (Ethic. vi, 1). Now, the end and the means are in different genera of good: because the end, which is a good either of rectitude or of pleasure, is in the genus "quality," or "action," or "passion"; whereas the good which is useful, and is directed to an end, is in the genus "relation" (Ethic. i, 6). Therefore, if volition is of the end, it is not of the means.

## Volume 3 - Question 8. The gift of understanding

**Article 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.

Objection 1. It would seem that volition is not of the means, but of the end only. For the Philosopher says (Ethic. iii, 2) that "volition is of the end, while choice is of the means."

**Article 7. Whether any external goods are necessary for happiness?**

I answer that, For imperfect happiness, such as can be had in this life, external goods are necessary, not as belonging to the essence of happiness, but by serving as instruments to happiness, which consists in an operation of virtue, as stated in Ethic. i, 13. For man needs in this life, the necessaries of the body, both for the operation of contemplative virtue, and for the operation of active virtue, for which latter he needs also many other things by means of which to perform its operations.

## Volume 4 - Question 7. The grace of Christ as an individual man

**Article 2. Whether in Christ there were virtues?**

Reply to Objection 3. Liberality and magnificence are praiseworthy in regard to riches, inasmuch as anyone does not esteem wealth to the extent of wishing to retain it, so as to forego what ought to be done. But he esteems them least who wholly despises them, and casts them aside for love of perfection. And hence by altogether contemning all riches, Christ showed the highest kind of liberality and magnificence; although He also performed the act of liberality, as far as it became Him, by causing to be distributed to the poor what was given to Himself. Hence, when our Lord said to Judas (John 13:21), "That which thou dost do quickly," the disciples understood our Lord to have ordered him to give something to the poor. But Christ had no evil desires whatever, as will be shown (III:15:2); yet He was not thereby prevented from having temperance, which is the more perfect in man, as he is without evil desires. Hence, according to the Philosopher (Ethic. vii, 9), the temperate man differs from the continent in this—that the temperate has not the evil desires which the continent suffers. Hence, taking continence in this sense, as the Philosopher takes it, Christ, from the very fact that He had all virtue, had not continence, since it is not a virtue, but something less than virtue.

Objection 2. Further, according to the Philosopher (Ethic. vii, 1), virtue is contrasted with a "certain heroic or godlike habit" which is attributed to godlike men. But this belongs chiefly to Christ. Therefore Christ had not virtues, but something higher than virtue.

## Volume 2 - Question 9. That which moves the will

**Article 2. Whether the will is moved by the sensitive appetite?**

I answer that, As stated above (Article 1), that which is apprehended as good and fitting, moves the will by way of object. Now, that a thing appear to be good and fitting, happens from two causes: namely, from the condition, either of the thing proposed, or of the one to whom it is proposed. For fitness is spoken of by way of relation; hence it depends on both extremes. And hence it is that taste, according as it is variously disposed, takes to a thing in various ways, as being fitting or unfitting. Wherefore as the Philosopher says (Ethic. iii, 5): "According as a man is, such does the end seem to him."

**Article 5. Whether violence causes involuntariness?**

On the contrary, The Philosopher (Ethic. iii, 1) and Damascene (De Fide Orth. ii, 24) say that "things done under compulsion are involuntary."

Objection 2. Further, that which is done involuntarily is done with grief, as Damascene (De Fide Orth. ii, 24) and the Philosopher (Ethic. iii, 5) say. But sometimes a man suffers compulsion without being grieved thereby. Therefore violence does not cause involuntariness.

On the other hand, such goods as these are nowise necessary for perfect Happiness, which consists in seeing God. The reason of this is that all suchlike external goods are requisite either for the support of the animal body; or for certain operations which belong to human life, which we perform by means of the animal body: whereas that perfect Happiness which consists in seeing God, will be either in the soul separated from the body, or in the soul united to the body then no longer animal but spiritual. Consequently these external goods are nowise necessary for that Happiness, since they are ordained to the animal life. And since, in this life, the felicity of contemplation, as being more Godlike, approaches nearer than that of action to the likeness of that perfect Happiness, therefore it stands in less need of these goods of the body as stated in Ethic. x, 8.

**Article 4. Whether the most important circumstances are "why" and "in what the act consists"?**

Objection 1. It would seem that these are not the most important circumstances, namely, "why" and those "in which the act is, [hen ois e praxis]" as stated in Ethic. iii, 1. For those in which the act is seem to be place and time: and these do not seem to be the most important of the circumstances, since, of them all, they are the most extrinsic to the act. Therefore those things in which the act is are not the most important circumstances.

**Article 7. Whether any good works are necessary that man may receive happiness from God?**

I answer that, Rectitude of the will, as stated above (I-II:4:4), is necessary for Happiness; since it is nothing else than the right order of the will to the last end; and it is therefore necessary for obtaining the end, just as the right disposition of matter, in order to receive the form. But this does not prove that any work of man need precede his Happiness: for God could make a will having a right tendency to the end, and at the same time attaining the end; just as sometimes He disposes matter and at the same time introduces the form. But the order of Divine wisdom demands that it should not be thus; for as is stated in De Coel. ii, 12, "of those things that have a natural capacity for the perfect good, one has it without movement, some by one movement, some by several." Now to possess the perfect good without movement, belongs to that which has it naturally: and to have Happiness naturally belongs to God alone. Therefore it belongs to God alone not to be moved towards Happiness by any previous operation. Now since Happiness surpasses every created nature, no pure creature can becomingly gain Happiness, without the movement of operation, whereby it tends thereto. But the angel, who is above man in the natural order, obtained it, according to the order of Divine wisdom, by one movement of a meritorious work, as was explained in I:62:5; whereas man obtains it by many movements of works which are called merits. Wherefore also according to the Philosopher (Ethic. i, 9), happiness is the reward of works of virtue.

**Article 3. Whether the gift of understanding is merely speculative or also practical?**

Objection 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.

## Volume 5 - Question 7. The nature of confession

**Article 2. Whether confession is an act of virtue?**

Objection 1. It would seem that confession is not an act of virtue. For every act of virtue belongs to the natural law, since "we are naturally capable of virtue," as the Philosopher says (Ethic. ii, 1). But confession does not belong to the natural law. Therefore it is not an act of virtue.

**Article 6. Whether fear causes involuntariness simply?**

I answer that, As the Philosopher says (Ethic. iii) and likewise Gregory of Nyssa in his book on Man (Nemesius, De Nat. Hom. xxx), such things are done through fear "are of a mixed character," being partly voluntary and partly involuntary. For that which is done through fear, considered in itself, is not voluntary; but it becomes voluntary in this particular case, in order, namely, to avoid the evil feared.

**Article 8. Whether the fellowship of friend is necessary for happiness?**

I answer that, If we speak of the happiness of this life, the happy man needs friends, as the Philosopher says (Ethic. ix, 9), not, indeed, to make use of them, since he suffices himself; nor to delight in them, since he possesses perfect delight in the operation of virtue; but for the purpose of a good operation, viz. that he may do good to them; that he may delight in seeing them do good; and again that he may be helped by them in his good work. For in order that man may do well, whether in the works of the active life, or in those of the contemplative life, he needs the fellowship of friends.

On the contrary, Gregory of Nyssa [Nemesius, De Nat. Hom. xxx.] and the Philosopher (Ethic. iii, 1) say that such things as are done through fear are "voluntary rather than involuntary."

**Article 4. Whether the will is moved by an exterior principle?**

Objection 2. Further, the will cannot suffer violence, as was shown above (I-II:6:4). But the violent act is one "the principle of which is outside the agent" [Aristotle, Ethic. iii, 1. Therefore the will cannot be moved by anything exterior.

## Volume 3 - Question 2. The act of faith

**Article 10. Whether reasons in support of what we believe lessen the merit of faith?**

Objection 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 (II-II:1:5). 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.

For everything that is at one time an agent actually, and at another time an agent in potentiality, needs to be moved by a mover. Now it is evident that the will begins to will something, whereas previously it did not will it. Therefore it must, of necessity, be moved by something to will it. And, indeed, it moves itself, as stated above (Article 3), in so far as through willing the end it reduces itself to the act of willing the means. Now it cannot do this without the aid of counsel: for when a man wills to be healed, he begins to reflect how this can be attained, and through this reflection he comes to the conclusion that he can be healed by a physician: and this he wills. But since he did not always actually will to have health, he must, of necessity, have begun, through something moving him, to will to be healed. And if the will moved itself to will this, it must, of necessity, have done this with the aid of counsel following some previous volition. But this process could not go on to infinity. Wherefore we must, of necessity, suppose that the will advanced to its first movement in virtue of the instigation of some exterior mover, as Aristotle concludes in a chapter of the Eudemian Ethics (vii, 14).

## Volume 2 - Question 10. The manner in which the will is moved

**Article 3. Whether the will is moved, of necessity, by the lower appetite?**

Objection 2. Further, as stated in Ethic. iii, 5, "according as a man is, such does the end seem to him." But it is not in man's power to cast aside a passion once. Therefore it is not in man's power not to will that to which the passion inclines him.

**Article 3. Whether confession is an act of the virtue of penance?**

I answer that, It must be observed with regard to virtues, that when a special reason of goodness or difficulty is added over and above the object of a virtue, there is need of a special virtue: thus the expenditure of large sums is the object of magnificence, although the ordinary kind of average expenditure and gifts belongs to liberality, as appears from Ethic. ii, 7; iv, 1. The same applies to the confession of truth, which, although it belongs to the virtue of truth absolutely, yet, on account of the additional reason of goodness, begins to belong to another kind of virtue. Hence the Philosopher says (Ethic. iv, 7) that a confession made in a court of justice belongs to the virtue of justice rather than to truth. In like manner the confession of God's favors in praise of God, belongs not to truth, but to religion: and so too the confession of sins, in order to receive pardon for them, is not the elicited act of the virtue of truth, as some say, but of the virtue of penance. It may, however, be the commanded act of many virtues, in so far as the act of confession can be directed to the end of many virtues.

**Article 8. Whether faith is more certain than science and the other intellectual virtues?**

I answer that, As stated above (I-II:57:4 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:57:5 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. On 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. On 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.

## Volume 3 - Question 11. Heresy

**Article 1. Whether heresy is a species of unbelief?**

Objection 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.

**Article 7. Whether concupiscence causes involuntariness?**

Objection 3. Further, knowledge is necessary for voluntariness. But concupiscence impairs knowledge; for the Philosopher says (Ethic. vi, 5) that "delight," or the lust of pleasure, "destroys the judgment of prudence." Therefore concupiscence causes involuntariness.

**Article 8. Whether ignorance causes involuntariness?**

I answer that, If ignorance causes involuntariness, it is in so far as it deprives one of knowledge, which is a necessary condition of voluntariness, as was declared above (Article 1). But it is not every ignorance that deprives one of this knowledge. Accordingly, we must take note that ignorance has a threefold relationship to the act of the will: in one way, "concomitantly"; in another, "consequently"; in a third way, "antecedently." "Concomitantly," when there is ignorance of what is done; but, so that even if it were known, it would be done. For then, ignorance does not induce one to wish this to be done, but it just happens that a thing is at the same time done, and not known: thus in the example given (Objection 3) a man did indeed wish to kill his foe, but killed him in ignorance, thinking to kill a stag. And ignorance of this kind, as the Philosopher states (Ethic. iii, 1), does not cause involuntariness, since it is not the cause of anything that is repugnant to the will: but it causes "non-voluntariness," since that which is unknown cannot be actually willed. Ignorance is "consequent" to the act of the will, in so far as ignorance itself is voluntary: and this happens in two ways, in accordance with the two aforesaid modes of voluntary (Article 3). First, because the act of the will is brought to bear on the ignorance: as when a man wishes not to know, that he may have an excuse for sin, or that he may not be withheld from sin; according to Job 21:14: "We desire not the knowledge of Thy ways." And this is called "affected ignorance." Secondly, ignorance is said to be voluntary, when it regards that which one can and ought to know: for in this sense "not to act" and "not to will" are said to be voluntary, as stated above (Article 3). And ignorance of this kind happens, either when one does not actually consider what one can and ought to consider; this is called "ignorance of evil choice," and arises from some passion or habit: or when one does not take the trouble to acquire the knowledge which one ought to have; in which sense, ignorance of the general principles of law, which one to know, is voluntary, as being due to negligence. Accordingly, if in either of these ways, ignorance is voluntary, it cannot cause involuntariness simply. Nevertheless it causes involuntariness in a certain respect, inasmuch as it precedes the movement of the will towards the act, which movement would not be, if there were knowledge. Ignorance is "antecedent" to the act of the will, when it is not voluntary, and yet is the cause of man's willing what he would not will otherwise. Thus a man may be ignorant of some circumstance of his act, which he was not bound to know, the result being that he does that which he would not do, if he knew of that circumstance; for instance, a man, after taking proper precaution, may not know that someone is coming along the road, so that he shoots an arrow and slays a passer-by. Such ignorance causes involuntariness simply.

## Volume 2 - Question 13. Choice, which is an act of the will with regard to the means

**Article 1. Whether choice is an act of will or of reason?**

Objection 2. Further, it is for the same faculty to form a syllogism, and to draw the conclusion. But, in practical matters, it is the reason that forms syllogisms. Since therefore choice is a kind of conclusion in practical matters, as stated in Ethic. vii, 3, it seems that it is an act of reason.

## Volume 4 - Question 11. The knowledge imprinted or infused in the soul of Christ

**Article 1. Whether by this imprinted or infused knowledge Christ knew all things?**

Reply to Objection 3. The knowledge of singulars pertains to the perfection of the intellective soul, not in speculative knowledge, but in practical knowledge, which is imperfect without the knowledge of singulars, in which operations exist, as is said Ethic. vi, 7. Hence for prudence are required the remembrance of past things, knowledge of present things, and foresight of future things, as Tully says (De Invent. ii). Therefore, since Christ had the fulness of prudence by the gift of counsel, He consequently knew all singular things—present, past, and future.

On the contrary, The Philosopher says (Ethic. iii, 3) that choice is "the desire of things in our power." But desire is an act of will. Therefore choice is too.

**Article 5. Whether in Christ there were the gifts?**

Objection 3. Further, four gifts would seem to pertain to the contemplation of earth, viz. wisdom, knowledge, understanding, and counsel which pertains to prudence; hence the Philosopher (Ethic. vi, 3) enumerates these with the intellectual virtues. But Christ had the contemplation of heaven. Therefore He had not these gifts.

On the contrary, Damascene (De Fide Orth. ii, 24) and the Philosopher (Ethic. iii, 1) say that "what is done through ignorance is involuntary."

I answer that, The word choice implies something belonging to the reason or intellect, and something belonging to the will: for the Philosopher says (Ethic. vi, 2) that choice is either "intellect influenced by appetite or appetite influenced by intellect." Now whenever two things concur to make one, one of them is formal in regard to the other. Hence Gregory of Nyssa [Nemesius, De Nat. Hom. xxxiii.] says that choice "is neither desire only, nor counsel only, but a combination of the two. For just as we say that an animal is composed of soul and body, and that it is neither a mere body, nor a mere soul, but both; so is it with choice."

Objection 3. Further, ignorance does not belong to the will but to the cognitive power. Now there is an "ignorance of choice," as is stated in Ethic. iii, 1. Therefore it seems that choice does not belong to the will but to the reason.

## Volume 4 - Question 9. Christ's knowledge in general

**Article 4. Whether Christ had any acquired knowledge?**

Reply to Objection 1. Since there is a twofold way of acquiring knowledge—by discovery and by being taught—the way of discovery is the higher, and the way of being taught is secondary. Hence it is said (Ethic. i, 4): "He indeed is the best who knows everything by himself: yet he is good who obeys him that speaks aright." And hence it was more fitting for Christ to possess a knowledge acquired by discovery than by being taught, especially since He was given to be the Teacher of all, according to Joel 2:23: "Be joyful in the Lord your God, because He hath given you a Teacher of justice."

## Volume 2 - Question 14. Counsel, which precedes choice

**Article 1. Whether counsel is an inquiry?**

I answer that, Choice, as stated above (I-II:13:1 ad 2; Article 3), follows the judgment of the reason about what is to be done. Now there is much uncertainty in things that have to be done; because actions are concerned with contingent singulars, which by reason of their vicissitude, are uncertain. Now in things doubtful and uncertain the reason does not pronounce judgment, without previous inquiry: wherefore the reason must of necessity institute an inquiry before deciding on the objects of choice; and this inquiry is called counsel. Hence the Philosopher says (Ethic. iii, 2) that choice is the "desire of what has been already counselled."

Reply to Objection 1. When the acts of two powers are ordained to one another, in each of them there is something belonging to the other power: consequently each act can be denominated from either power. Now it is evident that the act of the reason giving direction as to the means, and the act of the will tending to these means according to the reason's direction, are ordained to one another. Consequently there is to be found something of the reason, viz. order, in that act of the will, which is choice: and in counsel, which is an act of reason, something of the will—both as matter (since counsel is of what man wills to do)—and as motive (because it is from willing the end, that man is moved to take counsel in regard to the means). And therefore, just as the Philosopher says (Ethic. vi, 2) that choice "is intellect influenced by appetite," thus pointing out that both concur in the act of choosing; so Damascene says (De Fide Orth. ii, 22) that counsel is "appetite based on inquiry," so as to show that counsel belongs, in a way, both to the will, on whose behalf and by whose impulsion the inquiry is made, and to the reason that executes the inquiry.

**Article 2. Whether choice is to be found in irrational animals?**

Objection 1. It would seem that irrational animals are able to choose. For choice "is the desire of certain things on account of an end," as stated in Ethic. iii, 2,3. But irrational animals desire something on account of an end: since they act for an end, and from desire. Therefore choice is in irrational animals.

**Article 6. Whether in Christ there was the gift of fear?**

Reply to Objection 1. The habits of virtues and gifts regard goodness properly and of themselves; but evil, consequently; since it pertains to the nature of virtue to render acts good, as is said Ethic. ii, 6. And hence the nature of the gift of fear regards not that evil which fear is concerned with, but the pre-eminence of that goodness, viz. of God, by Whose power evil may be inflicted. on the other hand, hope, as a virtue, regards not only the author of good, but even the good itself, as far as it is not yet possessed. And hence to Christ, Who already possessed the perfect good of beatitude, we do not attribute the virtue of hope, but we do attribute the gift of fear.

Objection 3. Further, according to Ethic. vi, 12, "it is from prudence that a man makes a good choice of means." But prudence is found in irrational animals: hence it is said in the beginning of Metaph. i, 1 that "those animals which, like bees, cannot hear sounds, are prudent by instinct." We see this plainly, in wonderful cases of sagacity manifested in the works of various animals, such as bees, spiders, and dogs. For a hound in following a stag, on coming to a crossroad, tries by scent whether the stag has passed by the first or the second road: and if he find that the stag has not passed there, being thus assured, takes to the third road without trying the scent; as though he were reasoning by way of exclusion, arguing that the stag must have passed by this way, since he did not pass by the others, and there is no other road. Therefore it seems that irrational animals are able to choose.

## Volume 5 - Question 12. Satisfaction, as to its nature

**Article 1. Whether satisfaction is a virtue or an act of virtue?**

Objection 3. Further, according to the Philosopher (Ethic. viii, 13): "Choice holds the chief place in moral virtue." But satisfaction is not an act of choice but regards chiefly external works. Therefore it is not an act of virtue.

**Article 2. Whether counsel is of the end, or only of the means?**

Objection 2. Further, the matter of counsel is human actions. But some human actions are ends, as stated in Ethic. i, 1. Therefore counsel can be of the end.

## Volume 5 - Question 9. The quality of confession

**Article 4. Whether the sixteen conditions usually assigned are necessary for confession?**

I answer that, Some of the above conditions are essential to confession, and some are requisite for its well-being. Now those things which are essential to confession belong to it either as to an act of virtue, or as to part of a sacrament. If in the first way, it is either by reason of virtue in general, or by reason of the special virtue of which it is the act, or by reason of the act itself. Now there are four conditions of virtue in general, as stated in Ethic. ii, 4. The first is knowledge, in respect of which confession is said to be "discreet," inasmuch as prudence is required in every act of virtue: and this discretion consists in giving greater weight to greater sins. The second condition is choice, because acts of virtue should be voluntary, and in this respect confession is said to be "voluntary." The third condition is that the act be done for a particular purpose, viz. the due end, and in this respect confession is said to be "pure," i.e. with a right intention. The fourth condition is that one should act immovably, and in this respect it is said that confession should be "courageous," viz. that the truth should not be forsaken through shame.

**Article 3. Whether choice is only of the means, or sometimes also of the end?**

On the contrary, The Philosopher says (Ethic. iii, 2) that "volition is of the end, but choice of the means."

## Volume 3 - Question 10. Unbelief in general

**Article 5. Whether there are 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.

Objection 1. It would seem that choice is not only of the means. For the Philosopher says (Ethic. vi, 12) that "virtue makes us choose aright; but it is not the part of virtue, but of some other power to direct aright those things which are to be done for its sake." But that for the sake of which something is done is the end. Therefore choice is of the end.

## Volume 5 - Question 13. The possibility of satisfaction

**Article 1. Whether man can make satisfaction to God?**

Further, there is due satisfaction when the punishment balances the fault, since "justice is the same as counterpassion," as the Pythagoreans said [Aristotle, Ethic. v, 5; Cf. II-II, 61, 4]. Now punishment may equal the pleasure contained in a sin committed. Therefore satisfaction can be made to God.

**Article 2. Whether satisfaction is an act of justice?**

I answer that, According to the Philosopher (Ethic. v, 3,4), the mean of justice is considered with regard to an equation between thing and thing according to a certain proportion. Wherefore, since the very name of satisfaction implies an equation of the kind, because the adverb "satis" [enough] denotes an equality of proportion, it is evident that satisfaction is formally an act of justice. Now the act of justice, according to the Philosopher (Ethic. v, 2,4), is either an act done by one man to another, as when a man pays another what he owes him, or an act done by one man between two others, as when a judge does justice between two men. When it is an act of justice of one man to another, the equality is set up in the agent, while when it is something done between two others, the equality is set up in the subject that has suffered an injustice. And since satisfaction expresses equality in the agent, it denotes, properly speaking, an act of justice of one man to another. Now a man may do justice to another either in actions and passions or in external things; even as one may do an injustice to another, either by taking something away, or by a hurtful action. And since to give is to use an external thing, the act of justice, in so far as it establishes equality between external things, signifies, properly speaking, a giving back: but to make satisfaction clearly points to equality between actions, although sometimes one is put for the other. Now equalization concerns only such things as are unequal, wherefore satisfaction presupposes inequality among actions, which inequality constitutes an offense; so that satisfaction regards a previous offense. But no part of justice regards a previous offense, except vindictive justice, which establishes equality indifferently, whether the patient be the same subject as the agent, as when anyone punishes himself, or whether they be distinct, as when a judge punishes another man, since vindictive justice deals with both cases. The same applies to penance, which implies equality in the agent only, since it is the penitent who holds to the penance [poenam tenet], so that penance is in a way a species of vindictive justice. This proves that satisfaction, which implies equality in the agent with respect to a previous offense, is a work of justice, as to that part which is called penance.

I answer that, Man becomes God's debtor in two ways; first, by reason of favors received, secondly, by reason of sin committed: and just as thanksgiving or worship or the like regard the debt for favors received, so satisfaction regards the debt for sin committed. Now in giving honor to one's parents or to the gods, as indeed the Philosopher says (Ethic. viii, 14), it is impossible to repay them measure for measure, but it suffices that man repay as much as he can, for friendship does not demand measure for measure, but what is possible. Yet even this is equal somewhat, viz. according to proportion, for as the debt due to God is, in comparison with God, so is what man can do, in comparison with himself, so that in another way the form of justice is preserved. It is the same as regards satisfaction. Consequently man cannot make satisfaction to God if "satis" [enough] denotes quantitative equality; but he can, if it denote proportionate equality, as explained above, and as this suffices for justice, so does it suffice for satisfaction.

Objection 2. Further, the causes of sin in us are the passions of the soul, which incline us to evil. But justice, according to the Philosopher (Ethic. v, 2,3), is not about passions, but about operations. Since therefore satisfaction aims at removing the causes of sin, as stated in the text (Sent. iv, D, 15), it seems that it is not an act of justice.

**Article 4. Whether choice is of those things only that are done by us?**

On the contrary, The Philosopher says (Ethic. iii, 2) that "no man chooses save what he can do himself."

Reply to Objection 3. Each moral virtue shares in the act of prudence, because this virtue completes in it the conditions essential to virtue, since each moral virtue takes its mean according to the ruling of prudence, as is evident from the definition of virtue given in Ethic. ii, 6.

**Article 5. Whether choice is only of possible things?**

On the contrary, The Philosopher says (Ethic. iii, 2) that "there is no choice of impossibilities."

**Article 3. Whether the definition of satisfaction given in the text is suitable?**

I answer that, Justice aims not only at removing inequality already existing, by punishing the past fault, but also at safeguarding equality for the future, because according to the Philosopher (Ethic. ii, 3) "punishments are medicinal." Wherefore satisfaction which is the act of justice inflicting punishment, is a medicine healing past sins and preserving from future sins: so that when one man makes satisfaction to another, he offers compensation for the past, and takes heed for the future. Accordingly satisfaction may be defined in two ways, first with regard to past sin, which it heals by making compensation, and thus it is defined as "compensation for an inflicted injury according to the equality of justice." The definition of Anselm amounts to the same, for he says that "satisfaction consists in giving God due honor"; where duty is considered in respect of the sin committed. Secondly, satisfaction may be defined, considered as preserving us from future sins; and as Augustine (Cf. Objection 1) defines it. Now preservation from bodily sickness is assured by removing the causes from which the sickness may ensue, for if they be taken away the sickness cannot follow. But it is not thus in spiritual diseases, for the free-will cannot be forced, so that even in the presence of their causes, they can, though with difficulty, be avoided, while they can be incurred even when their causes are removed. Hence he puts two things in the definition of satisfaction, viz. removal of the causes, as to the first, and the free-will's refusal to sin.

**Article 4. Whether counsel is about all things that we do?**

Objection 3. Further, the Philosopher says (Ethic. iii, 3) that "if it appears that something can be done by more means than one, we take counsel by inquiring whereby it may be done most easily and best; but if it can be accomplished by one means, how it can be done by this." But whatever is done, is done by one means or by several. Therefore counsel takes place in all things that we do.

I answer that, Counsel is a kind of inquiry, as stated above (Article 1). But we are wont to inquire about things that admit of doubt; hence the process of inquiry, which is called an argument, "is a reason that attests something that admitted of doubt" [Cicero, Topic. ad Trebat.]. Now, that something in relation to human acts admits of no doubt, arises from a twofold source. First, because certain determinate ends are gained by certain determinate means: as happens in the arts which are governed by certain fixed rules of action; thus a writer does not take counsel how to form his letters, for this is determined by art. Secondly, from the fact that it little matters whether it is done this or that way; this occurs in minute matters, which help or hinder but little with regard to the end aimed at; and reason looks upon small things as mere nothings. Consequently there are two things of which we do not take counsel, although they conduce to the end, as the Philosopher says (Ethic. iii, 3): namely, minute things, and those which have a fixed way of being done, as in works produced by art, with the exception of those arts that admit of conjecture such as medicine, commerce, and the like, as Gregory of Nyssa says [Nemesius, De Nat. Hom. xxiv.].

## Volume 3 - Question 15. The vices opposed to knowledge and understanding

**Article 2. Whether dulness of sense is a sin distinct from blindness of mind?**

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.

Objection 1. It would seem that choice in not only of possible things. For choice is an act of the will, as stated above (Article 1). Now there is "a willing of impossibilities" (Ethic. iii, 2). Therefore there is also a choice of impossibilities.

## Volume 2 - Question 17. The acts commanded by the will

**Article 1. Whether command is an act of the reason or of the will?**

On the contrary, Gregory of Nyssa [Nemesius, De Nat. Hom. xvi.] and the Philosopher (Ethic. i, 13) say that "the appetite obeys reason." Therefore command is an act of the reason.

## Volume 5 - Question 15. The means of making satisfaction

**Article 1. Whether satisfaction must be made by means of penal works?**

Again punishment preserves from future sin, because a man does not easily fall back into sin when he has had experience of the punishment. Wherefore, according to the Philosopher (Ethic. ii, 3) punishments are medicinal.

## Volume 2 - Question 15. Consent, which is an act of the will in regard to the means

**Article 4. Whether consent to the act belongs only to the higher part of the soul?**

Objection 1. It would seem that consent to the act does not always belong to the higher reason. For "delight follows action, and perfects it, just as beauty perfects youth" [oion tois akmaiois he hora—as youthful vigor perfects a man in his prime] (Ethic. x, 4). But consent to delight belongs to the lower reason, as Augustine says (De Trin. xii, 12). Therefore consent to the act does not belong only to the higher reason.

**Article 6. Whether man chooses of necessity or freely?**

Objection 1. It would seem that man chooses of necessity. For the end stands in relation to the object of choice, as the principle of that which follows from the principles, as declared in Ethic. vii, 8. But conclusions follow of necessity from their principles. Therefore man is moved of necessity from (willing) the end of the choice (of the means).

## Volume 3 - Question 14. Blasphemy against the Holy Ghost

**Article 4. Whether a man can sin first of all against the Holy Ghost?**

Objection 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.

## Volume 1 - Question 18. The life of God

**Article 2. Whether life is an operation?**

Reply to Objection 1. The Philosopher here takes "to live" to mean an operation of life. Or it would be better to say that sensation and intelligence and the like, are sometimes taken for the operations, sometimes for the existence itself of the operator. For he says (Ethic. ix, 9) that to live is to sense or to understand—in other words, to have a nature capable of sensation or understanding. Thus, then, he distinguishes life by the four operations mentioned. For in this lower world there are four kinds of living things. It is the nature of some to be capable of nothing more than taking nourishment, and, as a consequence, of growing and generating. Others are able, in addition, to sense, as we see in the case of shellfish and other animals without movement. Others have the further power of moving from place to place, as perfect animals, such as quadrupeds, and birds, and so on. Others, as man, have the still higher faculty of understanding.

**Article 5. Whether the process of counsel is one of analysis?**

On the contrary, The Philosopher says (Ethic. iii, 3) that "he who takes counsel seems to inquire and analyze."

## Volume 4 - Question 15. The defects of soul assumed by Christ

**Article 2. Whether there was the "fomes" of sin in Christ?**

Reply to Objection 1. The inferior powers pertaining to the sensitive appetite have a natural capacity to be obedient to reason; but not the bodily powers, nor those of the bodily humors, nor those of the vegetative soul, as is made plain Ethic. i, 13. And hence perfection of virtue, which is in accordance with right reason, does not exclude passibility of body; yet it excludes the "fomes" of sin, the nature of which consists in the resistance of the sensitive appetite to reason.

Objection 3. Further, counsel is only of such things as are possible to us, according to Ethic. iii, 3. But the question as to whether a certain thing is possible to us, depends on what we are able or unable to do, in order to gain such and such an end. Therefore the inquiry of counsel should begin from things present.

## Volume 3 - Question 16. The precepts of faith, knowledge and understanding

**Article 2. Whether the precepts referring to knowledge and understanding were fittingly set down in the Old Law?**

Reply to Objection 4. That precept of the Law does not mean that man should meditate on God's law of 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). On 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.

**Article 3. Whether blindness of mind and dulness of sense arise from sins of the flesh?**

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.

## Volume 1 - Question 16. Truth

**Article 4. Whether good is logically prior to the true?**

Objection 3. Further, truth is a species of virtue, as is clear from Ethic. iv. But virtue is included under good; since, as Augustine says (De Lib. Arbit. ii, 19), it is a good quality of the mind. Therefore the good is prior to the true.

## Volume 3 - Question 17. Hope, considered in itself

**Article 1. Whether 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 (II-II:8:3 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:40:1), 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.

Hence "living" is not an accidental but an essential predicate. Sometimes, however, life is used less properly for the operations from which its name is taken, and thus the Philosopher says (Ethic. ix, 9) that to live is principally to sense or to understand.

## Volume 5 - Question 14. The quality of satisfaction

**Article 2. Whether, when deprived of charity, a man can make satisfaction for sins for which he was previously contrite?**

But this cannot be, because satisfaction requires the reinstatement of friendship and the restoration of the equality of justice, the contrary of which destroys friendship, as the Philosopher states (Ethic. ix, 1,3). Now in satisfaction made to God, the equality is based, not on equivalence but rather on God's acceptation: so that, although the offense be already removed by previous contrition, the works of satisfaction must be acceptable to God, and for this they are dependent on charity. Consequently works done without charity are not satisfactory.

Further, the wound caused by sin should be perfectly healed by satisfaction. Now punishment is the remedy for sins, as the Philosopher says (Ethic. ii, 3). Therefore satisfaction should be made by means of penal works.

## Volume 1 - Question 20. God's love

**Article 1. Whether love exists in God?**

Reply to Objection 1. The cognitive faculty does not move except through the medium of the appetitive: and just as in ourselves the universal reason moves through the medium of the particular reason, as stated in De Anima iii, 58,75, so in ourselves the intellectual appetite, or the will as it is called, moves through the medium of the sensitive appetite. Hence, in us the sensitive appetite is the proximate motive-force of our bodies. Some bodily change therefore always accompanies an act of the sensitive appetite, and this change affects especially the heart, which, as the Philosopher says (De part. animal. iii, 4), is the first principle of movement in animals. Therefore acts of the sensitive appetite, inasmuch as they have annexed to them some bodily change, are called passions; whereas acts of the will are not so called. Love, therefore, and joy and delight are passions; in so far as they denote acts of the intellective appetite, they are not passions. It is in this latter sense that they are in God. Hence the Philosopher says (Ethic. vii): "God rejoices by an operation that is one and simple," and for the same reason He loves without passion.

## Volume 2 - Question 19. The goodness and malice of the interior act of the will

**Article 1. Whether the goodness of the will depends on the object?**

On the contrary, the Philosopher says (Ethic. v, 1) that justice is that habit "from which men wish for just things": and accordingly, virtue is a habit from which men wish for good things. But a good will is one which is in accordance with virtue. Therefore the goodness of the will is from the fact that a man wills that which is good.

Objection 2. Further, good is first of all in the end: wherefore the goodness of the end, as such, does not depend on any other. But, according to the Philosopher (Ethic. vi, 5), "goodness of action is the end, but goodness of making is never the end": because the latter is always ordained to the thing made, as to its end. Therefore the goodness of the act of the will does not depend on any object.

**Article 4. Whether works done without charity merit any, at least temporal, good?**

Reply to Objection 1. As the Philosopher states (Ethic. viii, 14), since no matter what a son may do, he can never give back to his father the equal of what he has received from him a father can never become his son's debtor: and much less can man make God his debtor on account of equivalence of work. Consequently no work of ours can merit a reward by reason of its measure of goodness, but it can by reason of charity, which makes friends hold their possessions in common. Therefore, no matter how good a work may be, if it be done without charity, it does not give man a claim to receive anything from God. On the other hand, an evil deed deserves an equivalent punishment according to the measure of its malice, because no evil has been done to us on the part of God, like the good which He has done. Therefore, although an evil deed deserves condign punishment, nevertheless a good deed without charity does not merit condign reward.

## Volume 2 - Question 18. The good and evil of human acts, in general

**Article 3. Whether man's action is good or evil from a circumstance?**

On the contrary, the Philosopher says (Ethic. ii, 3) that a virtuous man acts as he should, and when he should, and so on in respect of the other circumstances. Therefore, on the other hand, the vicious man, in the matter of each vice, acts when he should not, or where he should not, and so on with the other circumstances. Therefore human actions are good or evil according to circumstances.

## Volume 1 - Question 21. The justice and mercy of God

**Article 1. Whether there is justice in God?**

Reply to Objection 1. Certain of the moral virtues are concerned with the passions, as temperance with concupiscence, fortitude with fear and daring, meekness with anger. Such virtues as these can only metaphorically be attributed to God; since, as stated above (I:20:1), in God there are no passions; nor a sensitive appetite, which is, as the Philosopher says (Ethic. iii, 10), the subject of those virtues. On the other hand, certain moral virtues are concerned with works of giving and expending; such as justice, liberality, and magnificence; and these reside not in the sensitive faculty, but in the will. Hence, there is nothing to prevent our attributing these virtues to God; although not in civil matters, but in such acts as are not unbecoming to Him. For, as the Philosopher says (Ethic. x, 8), it would be absurd to praise God for His political virtues.

## Volume 4 - Question 18. Christ's unity of will

**Article 1. Whether there are two wills in Christ?**

Reply to Objection 2. It is proper to an instrument to be moved by the principal agent, yet diversely, according to the property of its nature. For an inanimate instrument, as an axe or a saw, is moved by the craftsman with only a corporeal movement; but an instrument animated by a sensitive soul is moved by the sensitive appetite, as a horse by its rider; and an instrument animated with a rational soul is moved by its will, as by the command of his lord the servant is moved to act, the servant being like an animate instrument, as the Philosopher says (Polit. i, 2,4; Ethic. viii, 11). And hence it was in this manner that the human nature of Christ was the instrument of the Godhead, and was moved by its own will.

**Article 2. Whether God loves all things?**

Objection 3. Further, love is twofold—the love, namely, of desire, and the love of friendship. Now God does not love irrational creatures with the love of desire, since He needs no creature outside Himself. Nor with the love of friendship; since there can be no friendship with irrational creatures, as the Philosopher shows (Ethic. viii, 2). Therefore God does not love all things.

I answer that, There are two kinds of justice. The one consists in mutual giving and receiving, as in buying and selling, and other kinds of intercourse and exchange. This the Philosopher (Ethic. v, 4) calls commutative justice, that directs exchange and intercourse of business. This does not belong to God, since, as the Apostle says: "Who hath first given to Him, and recompense shall be made him?" (Romans 11:35). The other consists in distribution, and is called distributive justice; whereby a ruler or a steward gives to each what his rank deserves. As then the proper order displayed in ruling a family or any kind of multitude evinces justice of this kind in the ruler, so the order of the universe, which is seen both in effects of nature and in effects of will, shows forth the justice of God. Hence Dionysius says (Div. Nom. viii, 4): "We must needs see that God is truly just, in seeing how He gives to all existing things what is proper to the condition of each; and preserves the nature of each in the order and with the powers that properly belong to it."

**Article 2. Whether the justice of God is truth?**

Objection 1. It seems that the justice of God is not truth. For justice resides in the will; since, as Anselm says (Dial. Verit. 13), it is a rectitude of the will, whereas truth resides in the intellect, as the Philosopher says (Metaph. vi; Ethic. vi, 2,6). Therefore justice does not appertain to truth.

## Volume 3 - Question 20. Despair

**Article 1. Whether despair is a sin?**

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 Ezekiel 18:23, "I desire not the death of the sinner, but that he should be converted, and live" [Vulgate: 'Is it My will that a sinner should die . . . and not that he should be converted and live?' Cf. Ezekiel 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.

**Article 3. Whether the goodness of the will depends on reason?**

Objection 2. Further, the Philosopher says (Ethic. vi, 2) that the goodness of the practical intellect is "a truth that is in conformity with right desire." But right desire is a good will. Therefore the goodness of the practical reason depends on the goodness of the will, rather than conversely.

## Volume 5 - Question 18. The effect of the keys

**Article 1. Whether the power of the keys extends to the remission of guilt? [St. Thomas here follows the opinion of Peter Lombard, and replies in the negative. Later in life he altered his opinion. Cf. III, 62, 1; III, 64, 1; III, 86, 6]**

I answer that, According to Hugh (De Sacram. ii), "the sacraments, by virtue of their sanctification, contain an invisible grace." Now this sanctification is sometimes essential to the sacrament both as regards the matter and as regards the minister, as may be seen in Confirmation, and then the sacramental virtue is in both together. Sometimes, however, the essence of the sacrament requires only sanctification of the matter, as in Baptism, which has no fixed minister on whom it depends necessarily, and then the whole virtue of the sacrament is in the matter. Again, sometimes the essence of the sacrament requires the consecration or sanctification of the minister without any sanctification of the matter, and then the entire sacramental virtue is in the minister, as in Penance. Hence the power of the keys which is in the priest, stands in the same relation to the effect of Penance, as the virtue in the baptismal water does to the effect of Baptism. Now Baptism and the sacrament of Penance agree somewhat in their effect, since each is directly ordained against guilt, which is not the case in the other sacraments: yet they differ in this, that the sacrament of Penance, since the acts of the recipient are as its matter, cannot be given save to adults, who need to be disposed for the reception of the sacramental effect; whereas Baptism is given, sometimes to adults, sometimes to children and others who lack the use of reason, so that by Baptism children receive grace and remission of sin without any previous disposition, while adults do not, for they require to be disposed by the removal of insincerity. This disposition sometimes precedes their Baptism by priority of time, being sufficient for the reception of grace, before they are actually baptized, but not before they have come to the knowledge of the truth and have conceived the desire for Baptism. At other times this disposition does not precede the reception of Baptism by a priority of time, but is simultaneous with it, and then the grace of the remission of guilt is bestowed through the reception of Baptism. On the other hand, grace is never given through the sacrament of Penance unless the recipient be disposed either simultaneously or before. Hence the power of the keys operates unto the remission of guilt, either through being desired or through being actually exercised, even as the waters of Baptism. But just as Baptism acts, not as a principal agent but as an instrument, and does not go so far as to cause the reception itself of grace, even instrumentally [See note at beginning of this article], but merely disposes the recipient to the grace whereby his guilt is remitted, so is it with the power of the keys. Wherefore God alone directly remits guilt, and Baptism acts through His power instrumentally, as an inanimate instrument, and the priest as an animate instrument, such as a servant is, according to the Philosopher (Ethic. viii, 11): and consequently the priest acts as a minister. Hence it is clear that the power of the keys is ordained, in a manner, to the remission of guilt, not as causing that remission, but as disposing thereto. Consequently if a man, before receiving absolution, were not perfectly disposed for the reception of grace, he would receive grace at the very time of sacramental confession and absolution, provided he offered no obstacle. For if the key were in no way ordained to the remission of guilt, but only to the remission of punishment, as some hold, it would not be necessary to have a desire of receiving the effect of the keys in order to have one's sins forgiven, just as it is not necessary to have a desire of receiving the other sacraments which are ordained, not to the remission of guilt, but against punishment. But this enables us to see that it is not ordained unto the remission of guilt, because the use of the keys, in order to be effective, always requires a disposition on the part of the recipient of the sacrament. And the same would apply to Baptism, were it never given save to adults.

**Article 2. Whether in Christ there was a will of sensuality besides the will of reason?**

I answer that, As was said (III:9:1), the Son of God assumed human nature together with everything pertaining to the perfection of human nature. Now in human nature is included animal nature, as the genus in its species. Hence the Son of God must have assumed together with the human nature whatever belongs to animal nature; one of which things is the sensitive appetite, which is called the sensuality. Consequently it must be allowed that in Christ there was a sensual appetite, or sensuality. But it must be borne in mind that sensuality or the sensual appetite, inasmuch as it naturally obeys reason, is said to be "rational by participation," as is clear from the Philosopher (Ethic. i, 13). And because "the will is in the reason," as stated above, it may equally be said that the sensuality is "a will by participation."

## Volume 5 - Question 16. Those who receive the sacrament of penance

**Article 3. Whether an angel can be the subject of penance?**

Objection 2. Further, the Philosopher says (Ethic. ix, 4) that "evil men are full of repentance, and this is a great punishment for them." Now the devils are exceeding evil, nor is there any punishment that they lack. Therefore they can repent.

## Volume 1 - Question 22. The providence of God

**Article 1. Whether providence can suitably be attributed to God?**

I answer that, It is necessary to attribute providence to God. For all the good that is in created things has been created by God, as was shown above (I:6:4). In created things good is found not only as regards their substance, but also as regards their order towards an end and especially their last end, which, as was said above, is the divine goodness (I:21:4. This good of order existing in things created, is itself created by God. Since, however, God is the cause of things by His intellect, and thus it behooves that the type of every effect should pre-exist in Him, as is clear from what has gone before (I:19:4, it is necessary that the type of the order of things towards their end should pre-exist in the divine mind: and the type of things ordered towards an end is, properly speaking, providence. For it is the chief part of prudence, to which two other parts are directed—namely, remembrance of the past, and understanding of the present; inasmuch as from the remembrance of what is past and the understanding of what is present, we gather how to provide for the future. Now it belongs to prudence, according to the Philosopher (Ethic. vi, 12), to direct other things towards an end whether in regard to oneself—as for instance, a man is said to be prudent, who orders well his acts towards the end of life—or in regard to others subject to him, in a family, city or kingdom; in which sense it is said (Matthew 24:45), "a faithful and wise servant, whom his lord hath appointed over his family." In this way prudence or providence may suitably be attributed to God. For in God Himself there can be nothing ordered towards an end, since He is the last end. This type of order in things towards an end is therefore in God called providence. Whence Boethius says (De Consol. iv, 6) that "Providence is the divine type itself, seated in the Supreme Ruler; which disposeth all things": which disposition may refer either to the type of the order of things towards an end, or to the type of the order of parts in the whole.

Objection 1. It seems that providence is not becoming to God. For providence, according to Tully (De Invent. ii), is a part of prudence. But prudence, since, according to the Philosopher (Ethic. vi, 5, 9, 18), it gives good counsel, cannot belong to God, Who never has any doubt for which He should take counsel. Therefore providence cannot belong to God.

Reply to Objection 1. According to the Philosopher (Ethic. vi, 9,10), "Prudence is what, strictly speaking, commands all that 'ebulia' has rightly counselled and 'synesis' rightly judged" [Cf. I-II:57:6]. Whence, though to take counsel may not be fitting to God, from the fact that counsel is an inquiry into matters that are doubtful, nevertheless to give a command as to the ordering of things towards an end, the right reason of which He possesses, does belong to God, according to Psalm 148:6: "He hath made a decree, and it shall not pass away." In this manner both prudence and providence belong to God. Although at the same time it may be said that the very reason of things to be done is called counsel in God; not because of any inquiry necessitated, but from the certitude of the knowledge, to which those who take counsel come by inquiry. Whence it is said: "Who worketh all things according to the counsel of His will" (Ephesians 1:11).

Objection 2. Further, according to the Philosopher (Ethic. iv, 7), truth is a virtue distinct from justice. Truth therefore does not appertain to the idea of justice.

## Volume 2 - Question 20. Goodness and malice in external human affairs

**Article 3. Whether the goodness and malice of the external action are the same as those of the interior act?**

Reply to Objection 2. As stated in Ethic. vi, 12, a moral virtue is ordained to the act of that virtue, which act is the end, as it were, of that virtue; whereas prudence, which is in the reason, is ordained to things directed to the end. For this reason various virtues are necessary. But right reason in regard to the very end of a virtue has no other goodness than the goodness of that virtue, in so far as the goodness of the reason is participated in each virtue.

## Volume 2 - Question 21. The consequences of human actions by reason of their goodness and malice

**Article 2. Whether a human action deserves praise or blame, by reason of its being good or evil?**

Reply to Objection 2. Reason stands in different relations to the productions of art, and to moral actions. In matters of art, reason is directed to a particular end, which is something devised by reason: whereas in moral matters, it is directed to the general end of all human life. Now a particular end is subordinate to the general end. Since therefore sin is a departure from the order to the end, as stated above (Article 1), sin may occur in two ways, in a production of art. First, by a departure from the particular end intended by the artist: and this sin will be proper to the art; for instance, if an artist produce a bad thing, while intending to produce something good; or produce something good, while intending to produce something bad. Secondly, by a departure from the general end of human life: and then he will be said to sin, if he intend to produce a bad work, and does so in effect, so that another is taken in thereby. But this sin is not proper to the artist as such, but as man. Consequently for the former sin the artist is blamed as an artist; while for the latter he is blamed as a man. On the other hand, in moral matters, where we take into consideration the order of reason to the general end of human life, sin and evil are always due to a departure from the order of reason to the general end of human life. Wherefore man is blamed for such a sin, both as man and as a moral being. Hence the Philosopher says (Ethic. vi, 5) that "in art, he who sins voluntarily is preferable; but in prudence, as in the moral virtues," which prudence directs, "he is the reverse."

**Article 5. Whether a human action is good or evil in its species?**

On the contrary, According to the Philosopher (Ethic. ii. 1) "like habits produce like actions." But a good and a bad habit differ in species, as liberality and prodigality. Therefore also good and bad actions differ in species.

## Volume 3 - Question 19. The gift of fear

**Article 3. Whether worldly fear is always evil?**

Reply to Objection 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.

On the contrary, The Philosopher says (De Virt. et Vit. i) that "virtuous deeds deserve praise, while deeds that are opposed to virtue deserve censure and blame." But good actions are virtuous; because "virtue makes that which has it, good, and makes its action good" (Ethic. ii, 6): wherefore actions opposed to virtue are evil. Therefore a human action deserves praise or blame, through being good or evil.

**Article 2. Whether everything is subject to the providence of God?**

Objection 3. Further, whatever happens of necessity does not require providence or prudence. Hence, according to the Philosopher (Ethic. vi, 5,9, 10,11): "Prudence is the right reason of things contingent concerning which there is counsel and choice." Since, then, many things happen from necessity, everything cannot be subject to providence.

**Article 6. Whether the act of the reason is commanded?**

Objection 2. Further, that which is essential is different from that which is by participation. But the power whose act is commanded by reason, is rational by participation, as stated in Ethic. i, 13. Therefore the act of that power, which is essentially rational, is not commanded.

Objection 2. Further, "A virtue makes that, which has it, good, and renders its action good also" (Ethic. ii, 6). But the intellective virtue in the commanding power is distinct from the moral virtue in the power commanded, as is declared in Ethic. i, 13. Therefore the goodness of the interior act, which belongs to the commanding power, is distinct from the goodness of the external action, which belongs to the power commanded.

Objection 1. It would seem that a human action does not deserve praise or blame by reason of its being good or evil. For "sin happens even in things done by nature" (Phys. ii, 8). And yet natural things are not deserving of praise or blame (Ethic. iii, 5). Therefore a human action does not deserve blame, by reason of its being evil or sinful; and, consequently, neither does it deserve praise, by reason of its being good.

## Volume 4 - Question 19. The unity of Christ's operation

**Article 2. Whether in Christ there are several human operations?**

I answer that, Since it is by his reason that man is what he is; that operation is called human simply, which proceeds from the reason through the will, which is the rational appetite. Now if there is any operation in man which does not proceed from the reason and the will, it is not simply a human operation, but belongs to man by reason of some part of human nature—sometimes by reason of the nature of elementary bodies, as to be borne downwards—sometimes by reason of the force of the vegetative soul, as to be nourished, and to grow—sometimes by reason of the sensitive part, as to see and hear, to imagine and remember, to desire and to be angry. Now between these operations there is a difference. For the operations of the sensitive soul are to some extent obedient to reason, and consequently they are somewhat rational and human inasmuch as they obey reason, as is clear from the Philosopher (Ethic. i, 13). But the operations that spring from the vegetative soul, or from the nature of elemental bodies, are not subject to reason; consequently they are nowise rational; nor simply human, but only as regards a part of human nature. Now it was said (Article 1) that when a subordinate agent acts by its own form, the operations of the inferior and of the superior agent are distinct; but when the inferior agent acts only as moved by the superior agent, then the operation of the superior and the inferior agent is one.

**Article 6. Whether there was sorrow in Christ?**

Objection 3. Further, the Philosopher says (Ethic. vii, 13,14) that all sorrow is "evil, and to be shunned." But in Christ there was no evil to be shunned. Therefore there was no sorrow in Christ.

## Volume 4 - Question 20. Christ's subjection to the Father

**Article 2. Whether Christ is subject to Himself?**

Reply to Objection 3. On account of the divers parts of man, one of which is superior and the other inferior, the Philosopher says (Ethic. v, 11) that there is justice between a man and himself inasmuch as the irascible and concupiscible powers obey reason. Hence this way a man may be said to be subject and subservient to Himself as regards His different parts.

**Article 3. Whether despair is the greatest of sins?**

Objection 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 Corinthians 13:13. Therefore hatred of God is a greater sin than despair.

**Article 6. Whether an action has the species of good or evil from its end?**

Now that which is on the part of the will is formal in regard to that which is on the part of the external action: because the will uses the limbs to act as instruments; nor have external actions any measure of morality, save in so far as they are voluntary. Consequently the species of a human act is considered formally with regard to the end, but materially with regard to the object of the external action. Hence the Philosopher says (Ethic. v, 2) that "he who steals that he may commit adultery, is strictly speaking, more adulterer than thief."

**Article 4. Whether there was free-will in Christ?**

I answer that, As was said above (Article 3), there was a twofold act of the will in Christ; one whereby He was drawn to anything willed in itself, which implies the nature of an end; the other whereby His will was drawn to anything willed on account of its being ordained to another—which pertains to the nature of means. Now, as the Philosopher says (Ethic. iii, 2) choice differs from will in this, that will of itself regards the end, while choice regards the means. And thus simple will is the same as the "will as nature"; but choice is the same as the "will as reason," and is the proper act of free-will, as was said in I:83:3. Hence, since "will as reason" is placed in Christ, we must also place choice, and consequently free-will, whose act is choice, as was said in I:83:3; I-II:13:1.

**Article 5. Whether the will is evil when it is at variance with erring reason?**

But this is unreasonable. For in matters of indifference, the will that is at variance with erring reason or conscience, is evil in some way on account of the object, on which the goodness or malice of the will depends; not indeed on account of the object according as it is in its own nature; but according as it is accidentally apprehended by reason as something evil to do or to avoid. And since the object of the will is that which is proposed by the reason, as stated above (Article 3), from the very fact that a thing is proposed by the reason as being evil, the will by tending thereto becomes evil. And this is the case not only in indifferent matters, but also in those that are good or evil in themselves. For not only indifferent matters can received the character of goodness or malice accidentally; but also that which is good, can receive the character of evil, or that which is evil, can receive the character of goodness, on account of the reason apprehending it as such. For instance, to refrain from fornication is good: yet the will does not tend to this good except in so far as it is proposed by the reason. If, therefore, the erring reason propose it as an evil, the will tends to it as to something evil. Consequently the will is evil, because it wills evil, not indeed that which is evil in itself, but that which is evil accidentally, through being apprehended as such by the reason. In like manner, to believe in Christ is good in itself, and necessary for salvation: but the will does not tend thereto, except inasmuch as it is proposed by the reason. Consequently if it be proposed by the reason as something evil, the will tends to it as to something evil: not as if it were evil in itself, but because it is evil accidentally, through the apprehension of the reason. Hence the Philosopher says (Ethic. vii, 9) that "properly speaking the incontinent man is one who does not follow right reason; but accidentally, he is also one who does not follow false reason." We must therefore conclude that, absolutely speaking, every will at variance with reason, whether right or erring, is always evil.

## Volume 2 - Question 23. How the passions differ from one another

**Article 1. Whether the passions of the concupiscible part are different from those of the irascible part?**

Objection 1. It would seem that the same passions are in the irascible and concupiscible parts. For the Philosopher says (Ethic. ii, 5) that the passions of the soul are those emotions "which are followed by joy or sorrow." But joy and sorrow are in the concupiscible part. Therefore all the passions are in the concupiscible part, and not some in the irascible, others in the concupiscible part.

Reply to Objection 2. Choice presupposes counsel; yet it follows counsel only as determined by judgment. For what we judge to be done, we choose, after the inquiry of counsel, as is stated (Ethic. iii, 2,3). Hence if anything is judged necessary to be done, without any preceding doubt or inquiry, this suffices for choice. Therefore it is plain that doubt or inquiry belong to choice not essentially, but only when it is in an ignorant nature.

Objection 2. Further, the Philosopher says (Ethic. iii, 2) that choice is "a desire of something after taking counsel." Now counsel does not appear to be in Christ, because we do not take counsel concerning such things as we are certain of. But Christ was certain of everything. Hence there was no counsel and consequently no free-will in Christ.

## Volume 3 - Question 21. Presumption

**Article 3. Whether presumption is more opposed to fear than 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.

## Volume 2 - Question 24. Good and evil in the passions of the soul

**Article 1. Whether moral good and evil can be found in the passions of the soul?**

Reply to Objection 2. Even the lower appetitive powers are called rational, in so far as "they partake of reason in some sort" (Ethic. i, 13).

## Volume 3 - Question 23. Charity, considered in itself

**Article 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" (Daniel 2:11). Therefore charity is not friendship.

Objection 3. Further, the Philosopher says (Ethic. ii, 5) that "we are neither praised nor blamed for our passions." But we are praised and blamed for moral good and evil. Therefore the passions are not morally good or evil.

Objection 2. Further, there is no friendship without return of love (Ethic. viii, 2). But charity extends even to one's enemies, according to Matthew 5:44: "Love your enemies." Therefore charity is not friendship.

## Volume 5 - Question 19. The ministers of the keys

**Article 3. Whether priests alone have the keys?**

Reply to Objection 3. Just as in civil matters the whole power is sometimes vested in a judge, as in a kingdom, whereas sometimes it is vested in many exercising various offices but acting together with equal rights (Ethic. viii, 10,11), so too, spiritual jurisdiction may be exercised both by one alone, e.g. a bishop, and by many together, e.g. by a Chapter, and thus they have the key of jurisdiction, but they have not all together the key of order.

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.

**Article 8. Whether there was wonder in Christ?**

Objection 2. Further, Damascene says (De Fide Orth. ii, 15) that "wonder is fear springing from the imagination of something great"; and hence the Philosopher says (Ethic. iv, 3) that the "magnanimous man does not wonder." But Christ was most magnanimous. Therefore there was no wonder in Christ.

**Article 5. Whether the human will of Christ was altogether conformed to the Divine will in the thing willed?**

Objection 2. Further, Christ's soul had most perfect charity, which, indeed, surpasses the comprehension of all our knowledge, according to Ephesians 3:19, "the charity of Christ, which surpasseth all knowledge." Now charity makes men will what God wills; hence the Philosopher says (Ethic. ix, 4) that one mark of friendship is "to will and choose the same." Therefore the human will in Christ willed nothing else than was willed by His Divine will.

**Article 2. Whether the contrariety of the irascible passions is based on the contrariety of good and evil?**

On the contrary, Fear and daring are contrary to one another, as stated in Ethic. iii, 7. But fear and daring do not differ in respect of good and evil: because each regards some kind of evil. Therefore not every contrariety of the irascible passions is that of good and evil.

Reply to Objection 4. According to the Apostle (1 Timothy 2:11; Titus 2:5), woman is in a state of subjection: wherefore she can have no spiritual jurisdiction, since the Philosopher also says (Ethic. viii) that it is a corruption of public life when the government comes into the hands of a woman. Consequently a woman has neither the key of order nor the key of jurisdiction. Nevertheless a certain use of the keys is allowed to women, such as the right to correct other women who are under them, on account of the danger that might threaten if men were to dwell under the same roof.

Objection 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.

Objection 3. Further, "every passion of the soul is by way of approach and withdrawal," as Avicenna declares in his sixth book of Physics. Now approach results from the apprehension of good; withdrawal, from the apprehension of evil: since just as "good is what all desire" (Ethic. i, 1), so evil is what all shun. Therefore, in the passions of the soul, there can be no other contrariety than that of good and evil.

**Article 5. Whether the consequences of the external action increase its goodness or malice?**

Objection 1. It would seem that the consequences of the external action increase its goodness or malice. For the effect pre-exists virtually in its cause. But the consequences result from the action as an effect from its cause. Therefore they pre-exist virtually in actions. Now a thing is judged to be good or bad according to its virtue, since a virtue "makes that which has it to be good" (Ethic. ii, 6). Therefore the consequences increase the goodness or malice of an action.

## Volume 1 - Question 26. The divine beatitude

**Article 1. Whether beatitude belongs to God?**

Objection 2. Further, beatitude or happiness is the reward of virtue, according to the Philosopher (Ethic. i, 9). But reward does not apply to God; as neither does merit. Therefore neither does beatitude.

**Article 3. Whether any passion of the soul has no contrariety?**

On the contrary, Anger is a passion of the soul. But no passion is set down as being contrary to anger, as stated in Ethic. iv, 5. Therefore not every passion has a contrary.

## Volume 3 - Question 24. The subject of charity

**Article 1. Whether the will is the subject of charity?**

Reply to Objection 3. As stated in I:83:4, 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.

## Volume 2 - Question 25. The order of the passions to one another

**Article 1. Whether the irascible passions precede the concupiscible passions, or vice versa?**

Objection 3. Further, joy and sadness are concupiscible passions. But joy and sadness succeed to the irascible passions: for the Philosopher says (Ethic. iv, 5) that"retaliation causes anger to cease, because it produces pleasure instead of the previous pain." Therefore the concupiscible passions follow the irascible passions.

**Article 9. Whether there was anger in Christ?**

Objection 2. Further, anger is opposed to meekness, as is plain from Ethic. iv, 5. But Christ was most meek. Therefore there was no anger in Him.

## Volume 5 - Question 21. The definition, congruity and cause of excommunication

**Article 3. Whether anyone should be excommunicated for inflicting temporal harm?**

I answer that, By excommunication the ecclesiastical judge excludes a man, in a sense, from the kingdom. Wherefore, since he ought not to exclude from the kingdom others than the unworthy, as was made clear from the definition of the keys (Supplement:17:2, and since no one becomes unworthy, unless, through committing a mortal sin, he lose charity which is the way leading to the kingdom, it follows that no man should be excommunicated except for a mortal sin. And since by injuring a man in his body or in his temporalities, one may sin mortally and act against charity, the Church can excommunicate a man for having inflicted temporal injury on anyone. Yet, as excommunication is the most severe punishment, and since punishments are intended as remedies, according to the Philosopher (Ethic. ii), and again since a prudent physician begins with lighter and less risky remedies, therefore excommunication should not be inflicted, even for a mortal sin, unless the sinner be obstinate, either by not coming up for judgment, or by going away before judgment is pronounced, or by failing to obey the decision of the court. For then, if, after due warning, he refuse to obey, he is reckoned to be obstinate, and the judge, not being able to proceed otherwise against him, must excommunicate him.

## Volume 3 - Question 25. The object of charity

**Article 1. Whether the love of charity stops at God, or extends to our neighbor?**

Objection 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.

**Article 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.

Reply to Objection 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.

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, (II-II:4:5) and hope (II-II:17:1. 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.

**Article 9. Whether an individual action can be indifferent?**

Objection 2. Further, individual actions cause like habits, as stated in Ethic. ii, 1. But a habit can be indifferent: for the Philosopher says (Ethic. iv, 1) that those who are of an even temper and prodigal disposition are not evil; and yet it is evident that they are not good, since they depart from virtue; and thus they are indifferent in respect of a habit. Therefore some individual actions are indifferent.

**Article 10. Whether Christ was at once a wayfarer and a comprehensor?**

Reply to Objection 2. Beatitude principally and properly belongs to the soul with regard to the mind, yet secondarily and, so to say, instrumentally, bodily goods are required for beatitude; thus the Philosopher says (Ethic. i, 8), that exterior goods minister "organically" to beatitude.

**Article 2. Whether love is the first of the concupiscible passions?**

Objection 3. Further, the cause precedes its effect. But pleasure is sometimes the cause of love: since some love on account of pleasure (Ethic. viii, 3,4). Therefore pleasure precedes love; and consequently love is not the first of the concupiscible passions.

## Volume 4 - Question 25. The adoration of Christ

**Article 1. Whether Christ's humanity and Godhead are to be adored with the same adoration?**

Reply to Objection 3. If the soul of Christ were not united to the Word of God, it would be the principal thing in that Man. Wherefore honor would be due to it principally, since man is that which is principal in him [Cf. Ethic. ix, 8]. But since Christ's soul is united to a Person of greater dignity, to that Person is honor principally due to Whom Christ's soul is united. Nor is the dignity of Christ's soul hereby diminished, but rather increased, as stated above (III:2:2 ad 2).

**Article 3. Whether hope is the first of the irascible passions?**

And if we wish to know the order of all the passions in the way of generation, love and hatred are first; desire and aversion, second; hope and despair, third; fear and daring, fourth; anger, fifth; sixth and last, joy and sadness, which follow from all the passions, as stated in Ethic. ii, 5: yet so that love precedes hatred; desire precedes aversion; hope precedes despair; fear precedes daring; and joy precedes sadness, as may be gathered from what has been stated above.

**Article 4. Whether charity is a special virtue?**

Reply to Objection 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 (Answers 7 and 8). On 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.

**Article 4. Whether any passion is good or evil in its species?**

On the contrary, Augustine says (De Civ. Dei ix, 5) that "pity is a kind of virtue." Moreover, the Philosopher says (Ethic. ii, 7) that modesty is a praiseworthy passion. Therefore some passions are good or evil according to their species.

Reply to Objection 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.

## Volume 2 - Question 26. The passions of the soul in particular: and first, of love

**Article 2. Whether love is a passion?**

On the contrary, The Philosopher says (Ethic. viii, 5) that "love is a passion."

## Volume 1 - Question 25. The power of God

**Article 4. Whether God can make the past not to have been?**

I answer that, As was said above (I:7:2), there does not fall under the scope of God's omnipotence anything that implies a contradiction. Now that the past should not have been implies a contradiction. For as it implies a contradiction to say that Socrates is sitting, and is not sitting, so does it to say that he sat, and did not sit. But to say that he did sit is to say that it happened in the past. To say that he did not sit, is to say that it did not happen. Whence, that the past should not have been, does not come under the scope of divine power. This is what Augustine means when he says (Contra Faust. xxix, 5): "Whosoever says, If God is almighty, let Him make what is done as if it were not done, does not see that this is to say: If God is almighty let Him effect that what is true, by the very fact that it is true, be false": and the Philosopher says (Ethic. vi, 2): "Of this one thing alone is God deprived—namely, to make undone the things that have been done."

**Article 2. Whether we should love charity out of charity?**

Objection 3. Further, charity is a kind of friendship, as stated above (II-II:23:1). 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.

Objection 2. Further, honor is properly "the reward of virtue," as the Philosopher says (Ethic. iv, 3). But virtue merits its reward by action. Since, therefore, in Christ the action of the Divine Nature is distinct from that of the human nature, as stated above (III:19:1), it seems that Christ's humanity is to be adored with a different adoration from that which is given to His Godhead.

**Article 3. Whether God is the beatitude of each of the blessed?**

Reply to Objection 2. End is twofold, namely, "objective" and "subjective," as the Philosopher says (Greater Ethics i, 3), namely, the "thing itself" and "its use." Thus to a miser the end is money, and its acquisition. Accordingly God is indeed the last end of a rational creature, as the thing itself; but created beatitude is the end, as the use, or rather fruition, of the thing.

**Article 5. Whether charity is one virtue?**

Objection 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.

**Article 3. Whether love is the same as dilection?**

I answer that, We find four words referring in a way, to the same thing: viz. love, dilection, charity and friendship. They differ, however, in this, that "friendship," according to the Philosopher (Ethic. viii, 5), "is like a habit," whereas "love" and "dilection" are expressed by way of act or passion; and "charity" can be taken either way.

## Volume 3 - Question 26. The order of charity

**Article 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.

## Volume 2 - Question 28. The effects of love

**Article 1. Whether union is an effect of love?**

I answer that, The union of lover and beloved is twofold. The first is real union; for instance, when the beloved is present with the lover. The second is union of affection: and this union must be considered in relation to the preceding apprehension; since movement of the appetite follows apprehension. Now love being twofold, viz. love of concupiscence and love of friendship; each of these arises from a kind of apprehension of the oneness of the thing loved with the lover. For when we love a thing, by desiring it, we apprehend it as belonging to our well-being. In like manner when a man loves another with the love of friendship, he wills good to him, just as he wills good to himself: wherefore he apprehends him as his other self, in so far, to wit, as he wills good to him as to himself. Hence a friend is called a man's "other self" (Ethic. ix, 4), and Augustine says (Confess. iv, 6), "Well did one say to his friend: Thou half of my soul."

## Volume 3 - Question 27. The principle act of charity, which is to love

**Article 1. Whether to be loved is more proper to charity than to love?**

Reply to Objection 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.

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.

## Volume 2 - Question 27. The cause of love

**Article 2. Whether knowledge is a cause of love?**

I answer that, As stated above (Article 1), good is the cause of love, as being its object. But good is not the object of the appetite, except as apprehended. And therefore love demands some apprehension of the good that is loved. For this reason the Philosopher (Ethic. ix, 5,12) says that bodily sight is the beginning of sensitive love: and in like manner the contemplation of spiritual beauty or goodness is the beginning of spiritual love. Accordingly knowledge is the cause of love for the same reason as good is, which can be loved only if known.

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."

Objection 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.

**Article 3. Whether irrational creatures also ought to be loved out of charity?**

I answer that, According to what has been stated above (II-II:13:1) 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.

**Article 4. Whether these are the four principal passions: joy, sadness, hope and fear?**

I answer that, These four are commonly called the principal passions. Two of them, viz. joy and sadness, are said to be principal because in them all the other passions have their completion and end; wherefore they arise from all the other passions, as is stated in Ethic. ii, 5. Fear and hope are principal passions, not because they complete the others simply, but because they complete them as regards the movement of the appetite towards something: for in respect of good, movement begins in love, goes forward to desire, and ends in hope; while in respect of evil, it begins in hatred, goes on to aversion, and ends in fear. Hence it is customary to distinguish these four passions in relation to the present and the future: for movement regards the future, while rest is in something present: so that joy relates to present good, sadness relates to present evil; hope regards future good, and fear, future evil.

I answer that, Charity, as stated above (Article 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).

## Volume 1 - Question 19. The will of God

**Article 12. Whether five expressions of will are rightly assigned to the divine will?**

Objection 4. Further, evil happens in more ways than good, since "good happens in one way, but evil in all kinds of ways," as declared by the Philosopher (Ethic. ii, 6), and Dionysius (Div. Nom. iv, 22). It is not right therefore to assign one expression only in the case of evil—namely, prohibition—and two—namely, counsel and precept—in the case of good.

**Article 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.

**Article 2. Whether to love considered as an act of charity is the same as goodwill?**

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."

**Article 4. Whether a man ought to love himself out of charity?**

I answer that, Since charity is a kind of friendship, as stated above (II-II:23:1), 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.

**Article 6. Whether charity is the most excellent of the virtues?**

Reply to Objection 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.

**Article 4. Whether love is properly divided into love of friendship and love of concupiscence?**

Objection 1. It would seem that love is not properly divided into love of friendship and love of concupiscence. For "love is a passion, while friendship is a habit," according to the Philosopher (Ethic. viii, 5). But habit cannot be the member of a division of passions. Therefore love is not properly divided into love of concupiscence and love of friendship.

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.

**Article 2. Whether mutual indwelling is an effect of love?**

As the appetitive power, the object loved is said to be in the lover, inasmuch as it is in his affections, by a kind of complacency: causing him either to take pleasure in it, or in its good, when present; or, in the absence of the object loved, by his longing, to tend towards it with the love of concupiscence, or towards the good that he wills to the beloved, with the love of friendship: not indeed from any extrinsic cause (as when we desire one thing on account of another, or wish good to another on account of something else), but because the complacency in the beloved is rooted in the lover's heart. For this reason we speak of love as being "intimate"; and "of the bowels of charity." On the other hand, the lover is in the beloved, by the love of concupiscence and by the love of friendship, but not in the same way. For the love of concupiscence is not satisfied with any external or superficial possession or enjoyment of the beloved; but seeks to possess the beloved perfectly, by penetrating into his heart, as it were. Whereas, in the love of friendship, the lover is in the beloved, inasmuch as he reckons what is good or evil to his friend, as being so to himself; and his friend's will as his own, so that it seems as though he felt the good or suffered the evil in the person of his friend. Hence it is proper to friends "to desire the same things, and to grieve and rejoice at the same," as the Philosopher says (Ethic. ix, 3 and Rhet. ii, 4). Consequently in so far as he reckons what affects his friend as affecting himself, the lover seems to be in the beloved, as though he were become one with him: but in so far as, on the other hand, he wills and acts for his friend's sake as for his own sake, looking on his friend as identified with himself, thus the beloved is in the lover.

Objection 3. Further, according to the Philosopher (Ethic. viii, 3) friendship is threefold, that which is founded on "usefulness," that which is founded on "pleasure," and that which is founded on "goodness." But useful and pleasant friendship are not without concupiscence. Therefore concupiscence should not be contrasted with friendship.

**Article 3. Whether likeness is a cause of love?**

Objection 1. It would seem that likeness is not a cause of love. For the same thing is not the cause of contraries. But likeness is the cause of hatred; for it is written (Proverbs 13:10) that "among the proud there are always contentions"; and the Philosopher says (Ethic. viii, 1) that "potters quarrel with one another." Therefore likeness is not a cause of love.

Objection 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.

Objection 2. Further, friendship, by its very nature, implies mutual love and equality (Ethic. viii, 2,7), which cannot be of one man towards himself.

On the contrary, We are said to love certain things, because we desire them: thus "a man is said to love wine, on account of its sweetness which he desires"; as stated in Topic. ii, 3. But we have no friendship for wine and suchlike things, as stated in Ethic. viii, 2. Therefore love of concupiscence is distinct from love of friendship.

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 (II-II:23:1). Therefore goodwill is not the same as to love considered as an act of charity.

**Article 7. Whether any true virtue is possible without charity?**

Objection 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.

**Article 4. Whether any other passion of the soul is a cause of love?**

Objection 1. It would seem that some other passion can be the cause of love. For the Philosopher (Ethic. viii, 3) says that some are loved for the sake of the pleasure they give. But pleasure is a passion. Therefore another passion is a cause of love.

**Article 5. Whether a man ought to love his neighbor more than his own body?**

Reply to Objection 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.

## Volume 2 - Question 31. Pleasure considered in itself

**Article 1. Whether delight is a passion?**

Objection 3. Further, delight is a kind of a perfection of the one who is delighted; since it "perfects operation," as stated in Ethic. x, 4,5. But to be perfected does not consist in being passive or in being altered, as stated in Phys. vii, 3 and De Anima ii, 5. Therefore delight is not a passion.

**Article 6. Whether we ought to love sinners out of charity?**

Reply to Objection 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.

Objection 1. It would seem that delight is not a passion. For Damascene (De Fide Orth. ii, 22) distinguishes operation from passion, and says that "operation is a movement in accord with nature, while passion is a movement contrary to nature." But delight is an operation, according to the Philosopher (Ethic. vii, 12; x, 5). Therefore delight is not a passion.

## Volume 3 - Question 30. Mercy

**Article 1. Whether evil is properly the motive of mercy?**

Reply to Objection 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 (Sirach 30:24): "Have pity on thy own soul, pleasing God" [Cf. II-II:106:3 ad 1].

In order to understand this, we must observe that just as in natural things some happen to attain to their natural perfections, so does this happen in animals. And though movement towards perfection does not occur all at once, yet the attainment of natural perfection does occur all at once. Now there is this difference between animals and other natural things, that when these latter are established in the state becoming their nature, they do not perceive it, whereas animals do. And from this perception there arises a certain movement of the soul in the sensitive appetite; which movement is called delight. Accordingly by saying that delight is "a movement of the soul," we designate its genus. By saying that it is "an establishing in keeping with the thing's nature," i.e. with that which exists in the thing, we assign the cause of delight, viz. the presence of a becoming good. By saying that this establishing is "all at once," we mean that this establishing is to be understood not as in the process of establishment, but as in the fact of complete establishment, in the term of the movement, as it were: for delight is not a "becoming" as Plato [Phileb. 32,33 maintained, but a "complete fact," as stated in Ethic. vii, 12. Lastly, by saying that this establishing is "sensible," we exclude the perfections of insensible things wherein there is no delight. It is therefore evident that, since delight is a movement of the animal appetite arising from an apprehension of sense, it is a passion of the soul.

Objection 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 Corinthians 6:17: "Go ye out from among them." Therefore we should not love sinners out of charity.

## Volume 2 - Question 32. The cause of pleasure

**Article 1. Whether operation is the proper cause of pleasure?**

On the contrary, The Philosopher says (Ethic. vii, 12,13; x, 4) that "pleasure is a connatural and uninterrupted operation."

**Article 2. Whether the reason for taking pity is a defect in the person who pities?**

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 (Romans 12:15): "Rejoice with them that rejoice, weep with them that weep."

**Article 2. Whether delight is in time?**

On the contrary, The Philosopher says (Ethic. x, 4) that "no one takes pleasure according to time."

## Volume 2 - Question 30. Concupiscence

**Article 3. Whether some concupiscences are natural, and some not natural?**

Accordingly concupiscences of the first kind, or natural concupiscences, are common to men and other animals: because to both is there something suitable and pleasurable according to nature: and in these all men agree; wherefore the Philosopher (Ethic. iii, 11) calls them "common" and "necessary." But concupiscences of the second kind are proper to men, to whom it is proper to devise something as good and suitable, beyond that which nature requires. Hence the Philosopher says (Rhet. i, 11) that the former concupiscences are "irrational," but the latter, "rational." And because different men reason differently, therefore the latter are also called (Ethic. iii, 11) "peculiar and acquired," i.e. in addition to those that are natural.

On the contrary, The Philosopher (Ethic. iii, 11 and Rhetor. i, 11) distinguishes natural concupiscences from those that are not natural.

## Volume 3 - Question 29. Peace

**Article 3. Whether peace is the proper effect of charity?**

I answer that, Peace implies a twofold union, as stated above (Article 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.)

## Volume 3 - Question 31. Beneficence

**Article 1. Whether beneficence is an act of charity?**

On the contrary, Charity is a kind of friendship, as stated above (II-II:23:1. 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.

Reply to Objection 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. On 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.

**Article 2. Whether movement is a cause of pleasure?**

Objection 1. It would seem that movement is not a cause of pleasure. Because, as stated above (I-II:31:1), the good which is obtained and is actually possessed, is the cause of pleasure: wherefore the Philosopher says (Ethic. vii, 12) that pleasure is not compared with generation, but with the operation of a thing already in existence. Now that which is being moved towards something has it not as yet; but, so to speak, is being generated in its regard, forasmuch as generation or corruption are united to every movement, as stated in Phys. viii, 3. Therefore movement is not a cause of pleasure.

**Article 3. Whether mercy is a virtue?**

Objection 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.

I answer that, Three things are requisite for pleasure; two, i.e. the one that is pleased and the pleasurable object conjoined to him; and a third, which is knowledge of this conjunction: and in respect of these three, movement is pleasant, as the Philosopher says (Ethic. vii, 14 and Rhetor. i, 11). For as far as we who feel pleasure are concerned, change is pleasant to us because our nature is changeable: for which reason that which is suitable to us at one time is not suitable at another; thus to warm himself at a fire is suitable to man in winter but not in summer. Again, on the part of the pleasing good which is united to us, change is pleasant. Because the continued action of an agent increases its effect: thus the longer a person remains near the fire, the more he is warmed and dried. Now the natural mode of being consists in a certain measure; and therefore when the continued presence of a pleasant object exceeds the measure of one's natural mode of being, the removal of that object becomes pleasant. On the part of the knowledge itself (change becomes pleasant), because man desires to know something whole and perfect: when therefore a thing cannot be apprehended all at once as a whole, change in such a thing is pleasant, so that one part may pass and another succeed, and thus the whole be perceived. Hence Augustine says (Confess. iv, 11): "Thou wouldst not have the syllables stay, but fly away, that others may come, and thou hear the whole. And so whenever any one thing is made up of many, all of which do not exist together, all would please collectively more than they do severally, if all could be perceived collectively."

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.

**Article 6. Whether love is cause of all that the lover does?**

Objection 1. It would seem that the lover does not do everything from love. For love is a passion, as stated above (I-II:26:2). But man does not do everything from passion: but some things he does from choice, and some things from ignorance, as stated in Ethic. v, 8. Therefore not everything that a man does, is done from love.

## Volume 3 - Question 32. Almsdeeds

**Article 1. Whether almsgiving is an act of charity?**

Objection 4. Further, the Philosopher says (Ethic. iv, l) 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.

## Volume 2 - Question 34. The goodness and malice of pleasures

**Article 1. Whether every pleasure is evil?**

Objection 1. It would seem that every pleasure is evil. For that which destroys prudence and hinders the use of reason, seems to be evil in itself: since man's good is to be "in accord with reason," as Dionysius says (Div. Nom. iv). But pleasure destroys prudence and hinders the use of reason; and so much the more, as the pleasure is greater: wherefore "in sexual pleasures," which are the greatest of all, "it is impossible to understand anything," as stated in Ethic. vii, 11. Moreover, Jerome says in his commentary on Matthew [Origen, Hom. vi in Num.] that "at the time of conjugal intercourse, the presence of the Holy Ghost is not vouchsafed, even if it be a prophet that fulfils the conjugal duty." Therefore pleasure is evil in itself; and consequently every pleasure is evil.

Objection 3. Further, "virtue and art are concerned about the difficult and the good" (Ethic. ii, 3). But no art is ordained to pleasure. Therefore pleasure is not something good.

**Article 3. Whether we ought to do good to those rather who are more closely united to us?**

Reply to Objection 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.

## Volume 3 - Question 33. Fraternal correction

**Article 1. Whether fraternal correction is an act of charity?**

Objection 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.

**Article 8. Whether we ought to love more those who are connected with us by ties of blood?**

I answer that, As stated above (Article 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."

Reply to Objection 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.

**Article 10. Whether charity can decrease?**

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:53:3). 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 (Article 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.

Reply to Objection 3. Art is not concerned with all kinds of good, but with the making of external things, as we shall state further on (I-II:57:3. But actions and passions, which are within us, are more the concern of prudence and virtue than of art. Nevertheless there is an art of making pleasure, namely, "the art of cookery and the art of making arguments," as stated in Ethic. vii, 12.

Reply to Objection 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. viii, 14).

Objection 2. Further, that which the virtuous man shuns, and the man lacking in virtue seeks, seems to be evil in itself, and should be avoided; because, as stated in Ethic. x, 5 "the virtuous man is a kind of measure and rule of human actions"; and the Apostle says (1 Corinthians 2:15): "The spiritual man judgeth all things." But children and dumb animals, in whom there is no virtue, seek pleasure: whereas the man who is master of himself does not. Therefore pleasures are evil in themselves and should be avoided.

I answer that, As stated in Ethic. x, 2,[3]. some have maintained that all pleasure is evil. The reason seems to have been that they took account only of sensible and bodily pleasures which are more manifest; since, also in other respects, the ancient philosophers did not discriminate between the intelligible and the sensible, nor between intellect and sense (De Anima iii, 3). And they held that all bodily pleasures should be reckoned as bad, and thus that man, being prone to immoderate pleasures, arrives at the mean of virtue by abstaining from pleasure. But they were wrong in holding this opinion. Because, since none can live without some sensible and bodily pleasure, if they who teach that all pleasures are evil, are found in the act of taking pleasure; men will be more inclined to pleasure by following the example of their works instead of listening to the doctrine of their words: since, in human actions and passions, wherein experience is of great weight, example moves more than words.

**Article 4. Whether delight is in the intellectual appetite?**

Reply to Objection 2. Delight has the character of passion, properly speaking, when accompanied by bodily transmutation. It is not thus in the intellectual appetite, but according to simple movement: for thus it is also in God and the angels. Hence the Philosopher says (Ethic. vii, 14) that "God rejoices by one simple act": and Dionysius says at the end of De Coel. Hier., that "the angels are not susceptible to our passible delight, but rejoice together with God with the gladness of incorruption."

Reply to Objection 1. In this definition of the Philosopher, he uses the word "sensible" in its wide acceptation for any kind of perception. For he says (Ethic. x, 4) that "delight is attendant upon every sense, as it is also upon every act of the intellect and contemplation." Or we may say that he is defining delight of the sensitive appetite.

**Article 11. Whether we can lose charity when once we have it?**

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.

**Article 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 (Matthew 4:44): "Love your enemies, do good to them that hate you." Therefore beneficence is a virtue distinct from charity.

**Article 5. Whether bodily and sensible pleasures are greater than spiritual and intellectual pleasures?**

Objection 1. It would seem that bodily and sensible pleasures are greater than spiritual and intelligible pleasures. For all men seek some pleasure, according to the Philosopher (Ethic. x, 2,4). But more seek sensible pleasures, than intelligible spiritual pleasures. Therefore bodily pleasures are greater.

## Volume 2 - Question 33. The effects of pleasure

**Article 3. Whether pleasure hinders the use of reason?**

On the contrary, The Philosopher says (Ethic. vi, 5), that "pleasure destroys the estimate of prudence."

**Article 8. Whether it is more meritorious to love one's neighbor than to love God?**

Objection 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.

I answer that, As is stated in Ethic. x, 5, "appropriate pleasures increase activity . . . whereas pleasures arising from other sources are impediments to activity." Accordingly there is a certain pleasure that is taken in the very act of reason, as when one takes pleasure in contemplating or in reasoning: and such pleasure does not hinder the act of reason, but helps it; because we are more attentive in doing that which gives us pleasure, and attention fosters activity.

Objection 2. Further, the greatness of a cause is known by its effect. But bodily pleasures have greater effects; since "they alter the state of the body, and in some they cause madness" (Ethic. vii, 3). Therefore bodily pleasures are greater.

**Article 9. Whether a man ought, out of charity, to love his children more than his father?**

Objection 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.

**Article 2. Whether every pleasure is good?**

Objection 3. Further, that which is desired by all, seems to be good of itself: because good is "what all things seek," as stated in Ethic. i, 1. But everyone seeks some kind of pleasure, even children and dumb animals. Therefore pleasure is good in itself: and consequently all pleasure is good.

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 Sirach 9:14: "Forsake not an old friend, for the new will not be like to him."

**Article 10. Whether we ought to love the angels out of charity?**

Objection 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, It is written (Psalm 118:103): "How sweet are Thy words to my palate; more than honey to my mouth!" And the Philosopher says (Ethic. x, 7) that "the greatest pleasure is derived from the operation of wisdom."

**Article 2. Whether 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.

Objection 2. Further, that which is not sought for the sake of something else, is good in itself, as stated in Ethic. i, 6,7. But pleasure is not sought for the sake of something else; for it seems absurd to ask anyone why he seeks to be pleased. Therefore pleasure is good in itself. Now that which is predicated to a thing considered in itself, is predicated thereof universally. Therefore every pleasure is good.

**Article 4. Whether pleasure perfects operation?**

Objection 2. Further, nothing perfects itself or its cause. But pleasure is an operation (Ethic. vii, 12; x, 4), i.e. either in its essence or in its cause. Therefore pleasure does not perfect operation.

**Article 5. Whether the actions of others are a cause of pleasure to us?**

Objection 3. Further, action is pleasant through proceeding from an innate habit; hence it is stated in Ethic. ii, 3 that "we must reckon the pleasure which follows after action, as being the sign of a habit existing in us." But the actions of others do not proceed from habits existing in us, but, sometimes, from habits existing in the agents. Therefore the actions of others are not pleasing to us, but to the agents themselves.

## Volume 3 - Question 35. Sloth

**Article 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:35:8). Therefore sloth is not a sin.

I answer that, Pleasure perfects operation in two ways. First, as an end: not indeed according as an end is that on "account of which a thing is"; but according as every good which is added to a thing and completes it, can be called its end. And in this sense the Philosopher says (Ethic. x, 4) that "pleasure perfects operation . . . as some end added to it": that is to say, inasmuch as to this good, which is operation, there is added another good, which is pleasure, denoting the repose of the appetite in a good that is presupposed. Secondly, as agent; not indeed directly, for the Philosopher says (Ethic. x, 4) that "pleasure perfects operation, not as a physician makes a man healthy, but as health does": but it does so indirectly; inasmuch as the agent, through taking pleasure in his action, is more eagerly intent on it, and carries it out with greater care. And in this sense it is said in Ethic. x, 5 that "pleasures increase their appropriate activities, and hinder those that are not appropriate."

**Article 6. Whether the pleasures of touch are greater than the pleasures afforded by the other senses?**

If therefore we speak of that sensible pleasure by which reason of knowledge, it is evident that the sight affords greater pleasure than any other sense. On the other hand, if we speak of that sensible pleasure which is by reason of usefulness, then the greatest pleasure is afforded by the touch. For the usefulness of sensible things is gauged by their relation to the preservation of the animal's nature. Now the sensible objects of touch bear the closest relation to this usefulness: for the touch takes cognizance of those things which are vital to an animal, namely, of things hot and cold and the like. Wherefore in this respect, the pleasures of touch are greater as being more closely related to the end. For this reason, too, other animals which do not experience sensible pleasure save by reason of usefulness, derive no pleasure from the other senses except as subordinated to the sensible objects of the touch: "for dogs do not take delight in the smell of hares, but in eating them; . . . nor does the lion feel pleasure in the lowing of an ox, but in devouring it" (Ethic. iii, 10).

**Article 3. Whether any pleasure is the greatest good?**

Reply to Objection 2. This argument is true of the greatest good simply, by participation of which all things are good; wherefore no addition can make it better: whereas in regard to other goods, it is universally true that any good becomes better by the addition of another good. Moreover it might be said that pleasure is not something extraneous to the operation of virtue, but that it accompanies it, as stated in Ethic. i, 8.

On the contrary, The Philosopher says (Ethic. x, 4) that "pleasure perfects operation."

On the contrary, The Philosopher says (Ethic. iii, 10), that the greatest pleasures are those which are afforded by the touch.

**Article 10. Whether a man ought to love his mother more than his father?**

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."

Objection 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."

## Volume 3 - Question 34. Hatred

**Article 2. Whether hatred of God is the greatest of sins?**

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.

Objection 3. Further, if pleasure perfects operation, it does so either as end, or as form, or as agent. But not as end; because operation is not sought for the sake of pleasure, but rather the reverse, as stated above (I-II:4:2): nor as agent, because rather is it the operation that causes pleasure: nor again as form, because, according to the Philosopher (Ethic. x, 4), "pleasure does not perfect operation, as a habit does." Therefore pleasure does not perfect operation.

## Volume 2 - Question 35. Pain or sorrow, in itself

**Article 2. Whether sorrow is the same as pain?**

Reply to Objection 3. The sensibles of touch are painful, not only in so far as they are disproportionate to the apprehensive power, but also in so far as they are contrary to nature: whereas the objects of the other senses can indeed be disproportionate to the apprehensive power, but they are not contrary to nature, save as they are subordinate to the sensibles of touch. Consequently man alone, who is a perfectly cognizant animal, takes pleasure in the objects of the other senses for their own sake; whereas other animals take no pleasure in them save as referable to the sensibles of touch, as stated in Ethic. iii, 10. Accordingly, in referring to the objects of the other senses, we do not speak of pain in so far as it is contrary to natural pleasure: but rather of sorrow, which is contrary to joy. So then if pain be taken as denoting bodily pain, which is its more usual meaning, then it is contrasted with sorrow, according to the distinction of interior and exterior apprehension; although, on the part of the objects, pleasure extends further than does bodily pain. But if pain be taken in a wide sense, then it is the genus of sorrow, as stated above.

**Article 7. Whether any pleasure is not natural?**

On the contrary, The Philosopher says (Ethic. vii, 5,6) that some things are pleasant "not from nature but from disease."

**Article 4. Whether pleasure is the measure or rule by which to judge of moral good or evil?**

Objection 3. Further, judgment of the effect from its cause is more certain than judgment of cause from effect. Now goodness or malice of operation is the cause of goodness or malice of pleasure: because "those pleasures are good which result from good operations, and those are evil which arise from evil operations," as stated in Ethic. x, 5. Therefore pleasures are not the rule and measure of moral goodness and malice.

On the contrary, Augustine, commenting on Psalm 7:10 "The searcher of hearts and reins is God," says: "The end of care and thought is the pleasure which each one aims at achieving." And the Philosopher says (Ethic. vii, 11) that "pleasure is the architect," i.e. the principal, "end [St. Thomas took "finis" as being the nominative, whereas it is the genitive—tou telous; and the Greek reads "He" (i.e. the political philosopher), "is the architect of the end."], in regard to which, we say absolutely that this is evil, and that, good."

## Volume 2 - Question 37. The effects of pain or sorrow

**Article 1. Whether pain deprives one of the power to learn?**

Reply to Objection 2. Both pleasure and pain, in so far as they draw upon themselves the soul's intention, hinder the reason from the act of consideration, wherefore it is stated in Ethic. vii, 11 that "in the moment of sexual pleasure, a man cannot understand anything." Nevertheless pain attracts the soul's intention more than pleasure does: thus we observe in natural things that the action of a natural body is more intense in regard to its contrary; for instance, hot water is more accessible to the action of cold, and in consequence freezes harder. If therefore pain or sorrow be moderate, it can conduce accidentally to the facility of learning, in so far as it takes away an excess of pleasure. But, of itself, it is a hindrance; and if it be intense, it prevents it altogether.

**Article 11. Whether a man ought to love his wife more than his father and mother?**

Objection 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.

**Article 6. Whether doing good to another is a cause of pleasure?**

Objection 2. Further, the Philosopher says (Ethic. iv, 1) that "illiberality is more connatural to man than prodigality." Now it is a mark of prodigality to do good to others; while it is a mark of illiberality to desist from doing good. Since therefore everyone takes pleasure in a connatural operation, as stated in Ethic. vii, 14 and x, 4, it seems that doing good to others is not a cause of pleasure.

**Article 3. Whether sorrow or pain is contrary to pleasure?**

Objection 3. Further, one contrary is not the matter of the other; because contraries cannot co-exist together. But sorrow can be the matter of pleasure; for Augustine says (De Poenit. xiii): "The penitent should ever sorrow, and rejoice in his sorrow." The Philosopher too says (Ethic. ix, 4) that, on the other hand, "the evil man feels pain at having been pleased." Therefore pleasure and pain are not contrary to one another.

## Volume 4 - Question 34. The perfection of the child conceived

**Article 2. Whether Christ as man had the use of free-will in the first instant of His conception?**

Objection 2. Further, the use of free-will consists in choice. But choice presupposes the deliberation of counsel: for the Philosopher says (Ethic. iii) that choice is "the desire of what has been previously the object of deliberation." Therefore it seems impossible that Christ should have had the use of free-will in the first instant of His conception.

Objection 2. Further, it is written (Isaiah 28:9): "Whom shall He teach knowledge? And whom shall He make to understand the hearing? Them that are weaned from the milk, that are drawn away from the breasts," i.e. from pleasures. But pain and sorrow are most destructive of pleasure; since sorrow hinders all pleasure, as stated in Ethic. vii, 4: and (Sirach 11:29) it is stated that "the affliction of an hour maketh one forget great delights." Therefore pain, instead of taking away, increases the faculty of learning.

**Article 7. Whether likeness is a cause of pleasure?**

Reply to Objection 2. That which gives pleasure to the sorrowful man, though it be unlike sorrow, bears some likeness to the man that is sorrowful: because sorrows are contrary to his own good. Wherefore the sorrowful man seeks pleasure as making for his own good, in so far as it is a remedy for its contrary. And this is why bodily pleasures, which are contrary to certain sorrows, are more sought than intellectual pleasures, which have no contrary sorrow, as we shall state later on (I-II:35:5. And this explains why all animals naturally desire pleasure: because animals ever work through sense and movement. For this reason also young people are most inclined to seek pleasures; on account of the many changes to which they are subject, while yet growing. Moreover this is why the melancholic has a strong desire for pleasures, in order to drive away sorrow: because his "body is corroded by a base humor," as stated in Ethic. vii, 14.

**Article 12. Whether a man ought to love more his benefactor than one he has benefited?**

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.

## Volume 2 - Question 38. The remedies of sorrow or pain

**Article 1. Whether pain or sorrow is assuaged by every pleasure?**

Objection 1. It would seem that not every pleasure assuages every pain or sorrow. For pleasure does not assuage sorrow, save in so far as it is contrary to it: for "remedies work by contraries" (Ethic. ii, 3). But not every pleasure is contrary to every sorrow; as stated above (I-II:35:4). Therefore not every pleasure assuages every sorrow.

**Article 8. Whether one pleasure can be contrary to another?**

On the contrary, Things of the same genus that impede one another are contraries, as the Philosopher states (Phys. viii, 8). But some pleasures impede one another, as stated in Ethic. x, 5. Therefore some pleasures are contrary to one another.

**Article 4. Whether all sorrow is contrary to all pleasure?**

Objection 3. Further, contraries are hindrances to one another. But every sorrow hinders any kind of pleasure: as is evident from Ethic. x, 5. Therefore every sorrow is contrary to every pleasure.

Objection 2. Further, remedies are made of things contrary (to the evil). But every pleasure is a remedy for all manner of sorrow, as the Philosopher declares (Ethic. vii, 14). Therefore every pleasure is contrary to every sorrow.

On the contrary, The Philosopher says (Ethic. vii, 14) that "sorrow is driven forth by pleasure, both by a contrary pleasure and by any other, provided it be intense."

## Volume 2 - Question 36. The causes of sorrow or pain

**Article 3. Whether the craving for unity is a cause of sorrow?**

Objection 1. It would seem that the craving for unity is not a cause of sorrow. For the Philosopher says (Ethic. x, 3) that "this opinion," which held repletion to be the cause of pleasure, and division [Aristotle wrote endeian, 'want'; St. Thomas, in the Latin version, read 'incisionem'; should he have read 'indigentiam'?], the cause of sorrow, "seems to have originated in pains and pleasures connected with food." But not every pleasure or sorrow is of this kind. Therefore the craving for unity is not the universal cause of sorrow; since repletion pertains to unity, and division is the cause of multitude.

Objection 2. Further, nothing is more unlike pleasure than sorrow. But those who are burdened by sorrow are most inclined to seek pleasures, as the Philosopher says (Ethic. vii, 14). Therefore unlikeness, rather than likeness, is a cause of pleasure.

**Article 6. Whether one ought to give alms out of what one needs?**

Objection 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.

Now sorrow and pleasure, being passions, are specified by their objects. According to their respective genera, they are contrary to one another: since one is a kind of "pursuit," the other a kind of "avoidance," which "are to the appetite, what affirmation and denial are to the intellect" (Ethic. vi, 2). Consequently sorrow and pleasure in respect of the same object, are specifically contrary to one another: whereas sorrow and pleasure in respect of objects that are not contrary but disparate, are not specifically contrary to one another, but are also disparate; for instance, sorrow at the death of a friend, and pleasure in contemplation. If, however, those diverse objects be contrary to one another, then pleasure and sorrow are not only specifically contrary, but they also have a certain mutual fittingness and affinity: for instance to rejoice in good and to sorrow for evil.

On the contrary, The Philosopher says (Ethic. ix, 7), that "benefactors seem to love recipients of their benefactions, rather than vice versa."

Objection 2. Further, that which causes sorrow does not assuage it. But some pleasures cause sorrow; since, as stated in Ethic. ix, 4, "the wicked man feels pain at having been pleased." Therefore not every pleasure assuages sorrow.

**Article 4. Whether sloth should be accounted a capital vice?**

Reply to Objection 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." On 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.

## Volume 2 - Question 39. The goodness and malice of sorrow or pain

**Article 1. Whether all sorrow is evil?**

I answer that, A thing may be good or evil in two ways: first considered simply and in itself; and thus all sorrow is an evil, because the mere fact of a man's appetite being uneasy about a present evil, is itself an evil, because it hinders the response of the appetite in good. Secondly, a thing is said to be good or evil, on the supposition of something else: thus shame is said to be good, on the supposition of a shameful deed done, as stated in Ethic. iv, 9. Accordingly, supposing the presence of something saddening or painful, it is a sign of goodness if a man is in sorrow or pain on account of this present evil. For if he were not to be in sorrow or pain, this could only be either because he feels it not, or because he does not reckon it as something unbecoming, both of which are manifest evils. Consequently it is a condition of goodness, that, supposing an evil to be present, sorrow or pain should ensue. Wherefore Augustine says (Gen. ad lit. viii, 14): "It is also a good thing that he sorrows for the good he has lost: for had not some good remained in his nature, he could not be punished by the loss of good." Because, however, in the science of Morals, we consider things individually—for actions are concerned about individuals—that which is good on some supposition, should be considered as good: just as that which is voluntary on some supposition, is judged to be voluntary, as stated in Ethic. iii, 1, and likewise above (I-II:6:6).

**Article 8. Whether wonder is a cause of pleasure?**

Reply to Objection 3. It is pleasant to do what we are wont to do, inasmuch as this is connatural to us, as it were. And yet things that are of rare occurrence can be pleasant, either as regards knowledge, from the fact that we desire to know something about them, in so far as they are wonderful; or as regards action, from the fact that "the mind is more inclined by desire to act intensely in things that are new," as stated in Ethic. x, 4, since more perfect operation causes more perfect pleasure.

Objection 2. Further, wonder is the beginning of wisdom, being as it were, the road to the search of truth, as stated in the beginning of Metaph. i, 2. But "it is more pleasant to think of what we know, than to seek what we know not," as the Philosopher says (Ethic. x, 7): since in the latter case we encounter difficulties and hindrances, in the former not; while pleasure arises from an operation which is unhindered, as stated in Ethic. vii, 12,13. Therefore wonder hinders rather than causes pleasure.

**Article 7. Whether one may give alms out of ill-gotten goods?**

Objection 2. Further, all filthy lucre seems to be ill-gotten. But the profits from whoredom are filthy lucre; wherefore it was forbidden (Deuteronomy 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." On 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.

Objection 2. Further, that which all, even the virtuous, avoid, is evil. But all avoid sorrow, even the virtuous, since as stated in Ethic. vii, 11, "though the prudent man does not aim at pleasure, yet he aims at avoiding sorrow." Therefore sorrow is evil.

**Article 3. Whether sorrow or pain weakens all activity?**

Objection 2. Further, sorrow causes desire in many cases, as stated in Ethic. vii, 14. But desire causes intensity of action. Therefore sorrow does too.

**Article 5. Whether there is any sorrow contrary to the pleasure of contemplation?**

In another way, the pleasure of contemplation is understood, so that contemplation is its object and cause; as when one takes pleasure in the very act of contemplating. And thus, according to Gregory of Nyssa [Nemesius, De Nat. Hom. xviii.], "no sorrow is contrary to that pleasure which is about contemplation": and the Philosopher says the same (Topic. i, 13; Ethic. x, 3). This, however, is to be understood as being the case properly speaking. The reason is because sorrow is of itself contrary to pleasure in a contrary object: thus pleasure in heat is contrary to sorrow caused by cold. But there is no contrary to the object of contemplation: because contraries, as apprehended by the mind, are not contrary, but one is the means of knowing the other. Wherefore, properly speaking, there cannot be a sorrow contrary to the pleasure of contemplation. Nor has it any sorrow annexed to it, as bodily pleasures have, which are like remedies against certain annoyances; thus a man takes pleasure in drinking through being troubled with thirst, but when the thirst is quite driven out, the pleasure of drinking ceases also. Because the pleasure of contemplation is not caused by one's being quit of an annoyance, but by the fact that contemplation is pleasant in itself: for pleasure is not a "becoming" but a perfect operation, as stated above (I-II:31:1).

Objection 4. Further, any work, so far as it is unhindered, can be a cause of pleasure, as stated in Ethic. vii, 12,13; x, 4. But the work of contemplation can be hindered in many ways, either so as to destroy it altogether, or as to make it difficult. Therefore in contemplation there can be a sorrow contrary to the pleasure.

On the contrary, The Philosopher says (Ethic. x, 4) that "pleasure perfects action," whereas on the other hand, "sorrow hinders it" (Ethic. x, 5).

**Article 6. Whether sorrow is to be shunned more than pleasure is to be sought?**

Reply to Objection 3. A brave man is not praised because, in accordance with reason, he is not overcome by any kind of sorrow or pain whatever, but because he is not overcome by that which is concerned with the dangers of death. And this kind of sorrow is more shunned, than pleasures of the table or of sexual intercourse are sought, which latter pleasures are the object of temperance: thus life is loved more than food and sexual pleasure. But the temperate man is praised for refraining from pleasures of touch, more than for not shunning the pains which are contrary to them, as is stated in Ethic. iii, 11.

**Article 6. Whether hatred arises from envy?**

I answer that, As stated above (Article 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."

**Article 4. Whether sorrow is more harmful to the body than the other passions of the soul?**

Objection 3. Further, the Philosopher says (Ethic. vii, 3) that "anger and desire drive some to madness": which seems to be a very great harm, since reason is the most excellent thing in man. Moreover, despair seems to be more harmful than sorrow; for it is the cause of sorrow. Therefore sorrow is not more harmful to the body than the other passions of the soul.

**Article 3. Whether pain or sorrow are assuaged by the sympathy of friends?**

On the contrary, The Philosopher says (Ethic. ix, 11) that those who are in pain are consoled when their friends sympathize with them.

I answer that, When one is in pain, it is natural that the sympathy of a friend should afford consolation: whereof the Philosopher indicates a twofold reason (Ethic. ix, 11). The first is because, since sorrow has a depressing effect, it is like a weight whereof we strive to unburden ourselves: so that when a man sees others saddened by his own sorrow, it seems as though others were bearing the burden with him, striving, as it were, to lessen its weight; wherefore the load of sorrow becomes lighter for him: something like what occurs in the carrying of bodily burdens. The second and better reason is because when a man's friends condole with him, he sees that he is loved by them, and this affords him pleasure, as stated above (I-II:32:5). Consequently, since every pleasure assuages sorrow, as stated above (Article 1), it follows that sorrow is mitigated by a sympathizing friend.

## Volume 5 - Question 37. The distinction of Orders, of their acts, and the imprinting of the character

**Article 1. Whether we ought to distinguish several Orders?**

Objection 3. Further, according to the Philosopher (Ethic. viii, 10) the form of authority in which one alone governs is a better government of the common weal than aristocracy, where different persons occupy different offices. But the government of the Church should be the best of all. Therefore in the Church there should be no distinction of Orders for different acts, but the whole power should reside in one person; and consequently there ought to be only one Order.

Objection 3. Further, the stronger the passion which a man resists according to reason, the more worthy is he of praise, and the more virtuous: since "virtue is concerned with the difficult and the good" (Ethic. ii, 3). But the brave man who resists the movement of shunning sorrow, is more virtuous than the temperate man, who resists the movement of desire for pleasure: since the Philosopher says (Rhet. ii, 4) that "the brave and the just are chiefly praised." Therefore the movement of shunning sorrow is more eager than the movement of seeking pleasure.

Objection 3. Further, sorrow arises from every evil affecting a friend, as though it affected oneself: since "a friend is one's other self" (Ethic. ix, 4,9). But sorrow is an evil. Therefore the sorrow of the sympathizing friend increases the sorrow of the friend with whom he sympathizes.

## Volume 3 - Question 39. Schism

**Article 2. Whether schism is a graver sin than unbelief?**

Objection 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 (II-II:10:2; II-II:23:6). Therefore schism is a graver sin than unbelief.

Objection 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.

## Volume 2 - Question 41. Fear, in itself

**Article 1. Whether fear is a passion of the soul?**

Objection 1. It would seem that fear is not a passion of the soul. For Damascene says (De Fide Orth. iii, 23) that "fear is a power, by way of systole"—i.e. of contraction—"desirous of vindicating nature." But no virtue is a passion, as is proved in Ethic. ii, 5. Therefore fear is not a passion.

**Article 3. Whether sorrow can be a useful good?**

Objection 3. Further, "Everything is for the sake of its own operation," as stated in De Coel. ii, 3. But "sorrow hinders operation," as stated in Ethic. x, 5. Therefore sorrow is not a useful good.

## Volume 5 - Question 38. Those who confer this sacrament

**Article 1. Whether a bishop alone confers the sacrament of Order?**

I answer that, The episcopal power stands in the same relation to the power of the lower Orders, as political science, which seeks the common good, to the lower acts and virtues which seek some special good, as appears from what was said above (Supplement:37:1). Now political science, as stated in Ethic. i, 2, lays down the law to lower sciences, namely what science each one ought to cultivate, and how far he should pursue it and in what way. Wherefore it belongs to a bishop to assign others to places in all the Divine services. Hence he alone confirms, because those who are confirmed receive the office, as it were, of confessing the faith; again he alone blesses virgins who are images of the Church, Christ's spouse, the care of which is entrusted chiefly to him; and he it is who consecrates the candidates for ordination to the ministry of Orders, and, by his consecration, appoints the vessels that they are to use; even as secular offices in various cities are allotted by him who holds the highest power, for instance by the king.

**Article 4. Whether bodily pain is the greatest evil?**

Objection 1. It would seem that pain is the greatest evil. Because "the worst is contrary to the best" (Ethic. viii, 10). But a certain pleasure is the greatest good, viz. the pleasure of bliss. Therefore a certain pain is the greatest evil.

## Volume 2 - Question 42. The object of fear

**Article 1. Whether the object of fear is good or evil?**

I answer that, Fear is a movement of the appetitive power. Now it belongs to the appetitive power to pursue and to avoid, as stated in Ethic. vi, 2: and pursuit is of good, while avoidance is of evil. Consequently whatever movement of the appetitive power implies pursuit, has some good for its object: and whatever movement implies avoidance, has an evil for its object. Wherefore, since fear implies an avoidance, in the first place and of its very nature it regards evil as its proper object.

**Article 2. Whether fear is a special passion?**

Objection 2. Further, the Philosopher says (Ethic. vi, 2) that "pursuit and avoidance in the appetite are what affirmation and denial are in the intellect." But denial is nothing special in the intellect, as neither is affirmation, but something common to many. Therefore neither is avoidance anything special in the appetite. But fear is nothing but a kind of avoidance of evil. Therefore it is not a special passion.

**Article 2. Whether evil of nature is an object of fear?**

On the contrary, The Philosopher says (Ethic. iii, 6) that "the most terrible of all things is death," which is an evil of nature.

## Volume 2 - Question 40. The irascible passions, and first, of hope and despair

**Article 4. Whether despair is contrary to hope?**

I answer that, As stated above (I-II:23:2), there is a twofold contrariety of movements. One is in respect of approach to contrary terms: and this contrariety alone is to be found in the concupiscible passions, for instance between love and hatred. The other is according to approach and withdrawal with regard to the same term; and is to be found in the irascible passions, as stated above (I-II:23:2). Now the object of hope, which is the arduous good, has the character of a principle of attraction, if it be considered in the light of something attainable; and thus hope tends thereto, for it denotes a kind of approach. But in so far as it is considered as unobtainable, it has the character of a principle of repulsion, because, as stated in Ethic. iii, 3, "when men come to an impossibility they disperse." And this is how despair stands in regard to this object, wherefore it implies a movement of withdrawal: and consequently it is contrary to hope, as withdrawal is to approach.

Objection 1. It would seem that evil of nature is not an object of fear. For the Philosopher says (Rhet. ii, 5) that "fear makes us take counsel." But we do not take counsel about things which happen naturally, as stated in Ethic. iii, 3. Therefore evil of nature is not an object of fear.

## Volume 5 - Question 41. The sacrament of Matrimony as directed to an office of nature

**Article 1. Whether matrimony is of natural law?**

I answer that, A thing is said to be natural in two ways. First, as resulting of necessity from the principles of nature; thus upward movement is natural to fire. In this way matrimony is not natural, nor are any of those things that come to pass at the intervention or motion of the free-will. Secondly, that is said to be natural to which nature inclines although it comes to pass through the intervention of the free-will; thus acts of virtue and the virtues themselves are called natural; and in this way matrimony is natural, because natural reason inclines thereto in two ways. First, in relation to the principal end of matrimony, namely the good of the offspring. For nature intends not only the begetting of offspring, but also its education and development until it reach the perfect state of man as man, and that is the state of virtue. Hence, according to the Philosopher (Ethic. viii, 11,12), we derive three things from our parents, namely "existence," "nourishment," and "education." Now a child cannot be brought up and instructed unless it have certain and definite parents, and this would not be the case unless there were a tie between the man and a definite woman and it is in this that matrimony consists. Secondly, in relation to the secondary end of matrimony, which is the mutual services which married persons render one another in household matters. For just as natural reason dictates that men should live together, since one is not self-sufficient in all things concerning life, for which reason man is described as being naturally inclined to political society, so too among those works that are necessary for human life some are becoming to men, others to women. Wherefore nature inculcates that society of man and woman which consists in matrimony. These two reasons are given by the Philosopher (Ethic. viii, 11,12).

**Article 3. Whether the evil of sin is an object of fear?**

Objection 3. Further, hope is contrary to fear. But the good of virtue can be the object of hope, as the Philosopher declares (Ethic. ix, 4): and the Apostle says (Galatians 5:10): "I have confidence in you in the Lord, that you will not be of another mind." Therefore fear can regard evil of sin.

**Article 5. Whether experience is a cause of hope?**

Objection 1. It would seem that experience is not a cause of hope. Because experience belongs to the cognitive power; wherefore the Philosopher says (Ethic. ii, 1) that "intellectual virtue needs experience and time." But hope is not in the cognitive power, but in the appetite, as stated above (Article 2). Therefore experience is not a cause of hope.

Reply to Objection 3. According to the Philosopher (Ethic. vii) "human nature is not unchangeable as the Divine nature is." Hence things that are of natural law vary according to the various states and conditions of men; although those which naturally pertain to things Divine nowise vary.

On the contrary, The Philosopher says (Ethic. iii, 8) "some are hopeful, through having been victorious often and over many opponents": which seems to pertain to experience. Therefore experience is a cause of hope.

## Volume 2 - Question 44. The effects of fear

**Article 1. Whether fear causes contraction?**

Objection 3. Further, shame is a kind of fear, as stated above (I-II:41:4). But "those who are ashamed blush," as Cicero (De Quaest. Tusc. iv, 8), and the Philosopher (Ethic. iv, 9) observe. But blushing is an indication, not of contraction, but of the reverse. Therefore contraction is not an effect of fear.

## Volume 3 - Question 42. Sedition

**Article 2. Whether sedition is always a mortal sin?**

Reply to Objection 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.

Further, the Philosopher (Ethic. viii, 12) says that "man is an animal more inclined by nature to connubial than political society." But "man is naturally a political and gregarious animal," as the same author asserts (Polit. i, 2). Therefore he is naturally inclined to connubial union, and thus the conjugal union or matrimony is natural.

Reply to Objection 1. Man's nature inclines to a thing in two ways. In one way, because that thing is becoming to the generic nature, and this is common to all animals; in another way because it is becoming to the nature of the difference, whereby the human species in so far as it is rational overflows the genus; such is an act of prudence or temperance. And just as the generic nature, though one in all animals, yet is not in all in the same way, so neither does it incline in the same way in all, but in a way befitting each one. Accordingly man's nature inclines to matrimony on the part of the difference, as regards the second reason given above; wherefore the Philosopher (Ethic. viii, 11,12; Polit. i) gives this reason in men over other animals; but as regards the first reason it inclines on the part of the genus; wherefore he says that the begetting of offspring is common to all animals. Yet nature does not incline thereto in the same way in all animals; since there are animals whose offspring are able to seek food immediately after birth, or are sufficiently fed by their mother; and in these there is no tie between male and female; whereas in those whose offspring needs the support of both parents, although for a short time, there is a certain tie, as may be seen in certain birds. In man, however, since the child needs the parents' care for a long time, there is a very great tie between male and female, to which tie even the generic nature inclines.

Reply to Objection 3. Mortal perils are contrary not only to the appetite of the soul, but also to nature. Consequently in such like fear, there is contraction not only in the appetite, but also in the corporeal nature: for when an animal is moved by the imagination of death, it experiences a contraction of heat towards the inner parts of the body, as though it were threatened by a natural death. Hence it is that "those who are in fear of death turn pale" (Ethic. iv, 9). But the evil that shame fears, is contrary, not to nature, but only to the appetite of the soul. Consequently there results a contraction in this appetite, but not in the corporeal nature; in fact, the soul, as though contracted in itself, is free to set the vital spirits and heat in movement, so that they spread to the outward parts of the body: the result being that those who are ashamed blush.

**Article 6. Whether hope abounds in young men and drunkards?**

On the contrary, The Philosopher says (Ethic. iii, 8) that "drunken men are hopeful": and (Rhet. ii, 12) that "the young are full of hope."

**Article 2. Whether matrimony still comes under a precept?**

Objection 3. Further, the good of the species is better than the good of the individual, "for the good of the State is more Godlike than the good of one man" (Ethic. i, 2). Now the precept given to the first man concerning the preservation of the good of the individual by the act of the nutritive power is still in force. Much more therefore does the precept concerning matrimony still hold, since it refers to the preservation of the species.

**Article 2. Whether fear makes one suitable for counsel?**

I answer that, A man of counsel may be taken in two ways. First, from his being willing or anxious to take counsel. And thus fear makes men of counsel. Because, as the Philosopher says (Ethic. iii, 3), "we take counsel on great matters, because therein we distrust ourselves." Now things which make us afraid, are not simply evil, but have a certain magnitude, both because they seem difficult to repel, and because they are apprehended as near to us, as stated above (I-II:42:2). Wherefore men seek for counsel especially when they are afraid.

Reply to Objection 3. Hope also makes man a good counsellor: because, as the Philosopher says (Rhet. ii, 5), "no man takes counsel in matters he despairs of," nor about impossible things, as he says in Ethic. iii, 3. But fear incites to counsel more than hope does. Because hope is of good things, as being possible of attainment; whereas fear is of evil things, as being difficult to repel, so that fear regards the aspect of difficulty more than hope does. And it is in matters of difficulty, especially when we distrust ourselves, that we take counsel, as stated above.

**Article 5. Whether sudden things are especially feared?**

Objection 3. Further, we think less about things that happen suddenly. But the more we think about a thing, the more we fear it; hence the Philosopher says (Ethic. iii, 8) that "some appear to be courageous through ignorance, but as soon as they discover that the case is different from what they expected, they run away." Therefore sudden things are feared less.

## Volume 3 - Question 43. Scandal

**Article 3. Whether scandal is a special sin?**

Objection 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.

## Volume 2 - Question 45. Daring

**Article 2. Whether daring ensues from hope?**

On the contrary, The Philosopher says (Ethic. iii, 8) that "those are hopeful are full of daring." Therefore it seems that daring ensues from hope.

Objection 1. It would seem that daring does not ensue from hope. Because daring regards evil and fearful things, as stated in Ethic. iii, 7. But hope regards good things, as stated above (I-II:40:1). Therefore they have different objects and are not in the same order. Therefore daring does not ensue from hope.

## Volume 3 - Question 45. The gift of wisdom

**Article 1. Whether wisdom should be reckoned among the gifts of the Holy Ghost?**

Reply to Objection 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 former is "descending from above" (James 3:15). On 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).

**Article 3. Whether the marriage act is always sinful?**

Objection 6. Further, excess in the passions corrupts virtue. Now there is always excess of pleasure in the marriage act, so much so that it absorbs the reason which is man's principal good, wherefore the Philosopher says (Ethic. vii, 11) that "in that act it is impossible to understand anything." Therefore the marriage act is always a sin.

## Volume 2 - Question 46. Anger, in itself

**Article 2. Whether the object of anger is good or evil?**

Objection 3. Further, anger arises from sorrow; wherefore the Philosopher says (Ethic. viii, 6) that "anger acts with sorrow." But evil is the object of sorrow. Therefore it is also the object of anger.

**Article 6. Whether those things are more feared, for which there is no remedy?**

Objection 3. Further, the Philosopher says (Ethic. i, 6) that "a thing which lasts long is no better than that which lasts but one day: nor is that which lasts for ever any better than that which is not everlasting": and the same applies to evil. But things that cannot be remedied seem to differ from other things, merely in the point of their lasting long or for ever. Consequently they are not therefore any worse or more to be feared.

## Volume 5 - Question 42. Matrimony as a sacrament

**Article 3. Whether matrimony confers grace?**

Objection 4. Further, sickness does not seek a remedy where it finds aggravation. Now concupiscence is aggravated by concupiscence, because, according to the Philosopher (Ethic. iii, 12), "the desire of concupiscence is insatiable, and is increased by congenial actions." Therefore it would seem that grace is not conferred in matrimony, as a remedy for concupiscence.

## Volume 5 - Question 43. Matrimony with regard to the betrothal

**Article 2. Whether seven years is fittingly assigned as the age for betrothal?**

I answer that, The age of seven years is fixed reasonably enough by law for the contracting of betrothals, for since a betrothal is a promise of the future, as already stated (Article 1), it follows that they are within the competency of those who can make a promise in some way, and this is only for those who can have some foresight of the future, and this requires the use of reason, of which three degrees are to be observed, according to the Philosopher (Ethic. i, 4). The first is when a person neither understands by himself nor is able to learn from another; the second stage is when a man can learn from another but is incapable by himself of consideration and understanding; the third degree is when a man is both able to learn from another and to consider by himself. And since reason develops in man by little and little, in proportion as the movement and fluctuation of the humors is calmed, man reaches the first stage of reason before his seventh year; and consequently during that period he is unfit for any contract, and therefore for betrothal. But he begins to reach the second stage at the end of his first seven years, wherefore children at that age are sent to school. But man begins to reach the third stage at the end of his second seven years, as regards things concerning his person, when his natural reason develops; but as regards things outside his person, at the end of his third seven years. Hence before his first seven years a man is not fit to make any contract, but at the end of that period he begins to be fit to make certain promises for the future, especially about those things to which natural reason inclines us more, though he is not fit to bind himself by a perpetual obligation, because as yet he has not a firm will. Hence at that age betrothals can be contracted. But at the end of the second seven years he can already bind himself in matters concerning his person, either to religion or to wedlock. And after the third seven years he can bind himself in other matters also; and according to the laws he is given the power of disposing of his property after his twenty-second year.

**Article 3. Whether some defect is a cause of daring?**

Objection 3. Further, those who have suffered wrongs are wont to be daring; "like the beasts when beaten," as stated in Ethic. iii, 5. But the suffering of wrongs pertains to defect. Therefore daring is caused by a defect.

## Volume 1 - Question 48. The distinction of things in particular

**Article 1. Whether evil is a nature?**

Reply to Objection 3. This appears from the above. For the Philosopher speaks there of good and evil in morality. Because in that respect, between good and evil there is a medium, as good is considered as something rightly ordered, and evil as a thing not only out of right order, but also as injurious to another. Hence the Philosopher says (Ethic. iv, i) that a "prodigal man is foolish, but not evil." And from this evil in morality, there may be a return to good, but not from any sort of evil, for from blindness there is no return to sight, although blindness is an evil.

## Volume 2 - Question 48. The effects of anger

**Article 1. Whether anger causes pleasure?**

Objection 1. It would seem that anger does not cause pleasure. Because sorrow excludes pleasure. But anger is never without sorrow, since, as stated in Ethic. vii, 6, "everyone that acts from anger, acts with pain." Therefore anger does not cause pleasure.

On the contrary, The Philosopher (Ethic. iv, 5) quotes the saying that anger is "Sweet to the soul as honey to the taste" (Iliad, xviii, 109 [trl. Pope]).

Objection 2. Further, the Philosopher says (Ethic. iv, 5) that "vengeance makes anger to cease, because it substitutes pleasure for pain": whence we may gather that the angry man derives pleasure from vengeance, and that vengeance quells his anger. Therefore on the advent of pleasure, anger departs: and consequently anger is not an effect united with pleasure.

## Volume 2 - Question 47. The cause that provokes anger, and the remedies of anger

**Article 2. Whether the sole motive of anger is slight or contempt?**

I answer that, All the causes of anger are reduced to slight. For slight is of three kinds, as stated in Rhet. ii, 2, viz. "contempt," "despiteful treatment," i.e. hindering one from doing one's will, and "insolence": and all motives of anger are reduced to these three. Two reasons may be assigned for this. First, because anger seeks another's hurt as being a means of just vengeance: wherefore it seeks vengeance in so far as it seems just. Now just vengeance is taken only for that which is done unjustly; hence that which provokes anger is always something considered in the light of an injustice. Wherefore the Philosopher says (Rhet. ii, 3) that "men are not angry—if they think they have wronged some one and are suffering justly on that account; because there is no anger at what is just." Now injury is done to another in three ways: namely, through ignorance, through passion, and through choice. Then, most of all, a man does an injustice, when he does an injury from choice, on purpose, or from deliberate malice, as stated in Ethic. v, 8. Wherefore we are most of all angry with those who, in our opinion, have hurt us on purpose. For if we think that some one has done us an injury through ignorance or through passion, either we are not angry with them at all, or very much less: since to do anything through ignorance or through passion takes away from the notion of injury, and to a certain extent calls for mercy and forgiveness. Those, on the other hand, who do an injury on purpose, seem to sin from contempt; wherefore we are angry with them most of all. Hence the Philosopher says (Rhet. ii, 3) that "we are either not angry at all, or not very angry with those who have acted through anger, because they do not seem to have acted slightingly."

## Volume 5 - Question 40. The things annexed to the sacrament of Order

**Article 6. Whether in the Church there can be anyone above the bishops?**

I answer that, Wherever there are several authorities directed to one purpose, there must needs be one universal authority over the particular authorities, because in all virtues and acts the order is according to the order of their ends (Ethic. i, 1,2). Now the common good is more Godlike than the particular good. Wherefore above the governing power which aims at a particular good there must be a universal governing power in respect of the common good, otherwise there would be no cohesion towards the one object. Hence since the whole Church is one body, it behooves, if this oneness is to be preserved, that there be a governing power in respect of the whole Church, above the episcopal power whereby each particular Church is governed, and this is the power of the Pope. Consequently those who deny this power are called schismatics as causing a division in the unity of the Church. Again, between a simple bishop and the Pope there are other degrees of rank corresponding to the degrees of union, in respect of which one congregation or community includes another; thus the community of a province includes the community of a city, and the community of a kingdom includes the community of one province, and the community of the whole world includes the community of one kingdom.

I answer that, As the Philosopher says (Ethic. vii, 14), pleasures, chiefly sensible and bodily pleasures, are remedies against sorrow: and therefore the greater the sorrow or anxiety, the more sensible are we to the pleasure which heals it, as is evident in the case of thirst which increases the pleasure of drink. Now it is clear from what has been said (Question 47, Articles 1 and 3), that the movement of anger arises from a wrong done that causes sorrow, for which sorrow vengeance is sought as a remedy. Consequently as soon as vengeance is present, pleasure ensues, and so much the greater according as the sorrow was greater. Therefore if vengeance be really present, perfect pleasure ensues, entirely excluding sorrow, so that the movement of anger ceases. But before vengeance is really present, it becomes present to the angry man in two ways: in one way, by hope; because none is angry except he hopes for vengeance, as stated above (I-II:46:1); in another way, by thinking of it continually, for to everyone that desires a thing it is pleasant to dwell on the thought of what he desires; wherefore the imaginings of dreams are pleasant. Accordingly an angry man takes pleasure in thinking much about vengeance. This pleasure, however, is not perfect, so as to banish sorrow and consequently anger.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 1. Whether prudence is in the cognitive or in the appetitive faculty?**

Reply to Objection 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.

**Article 4. Whether the brave are more eager at first than in the midst of danger?**

On the contrary, It is said in Ethic. iii, 7 that "the daring are precipitate and full of eagerness before the danger, yet in the midst of dangers they stand aloof."

Objection 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.

Reply to Objection 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:57:4) it includes application to action, which application is an act of the will.

Objection 2. Further, desire for honor and grief for a slight belong to the same subject. But dumb animals do not desire honor. Therefore they are not grieved by being slighted. And yet "they are roused to anger, when wounded," as the Philosopher says (Ethic. iii, 8). Therefore a slight is not the sole motive of anger.

**Article 4. Whether anger requires an act of reason?**

Reply to Objection 3. As stated in Ethic. vii, 6, "anger listens somewhat to reason" in so far as reason denounces the injury inflicted, "but listens not perfectly," because it does not observe the rule of reason as to the measure of vengeance. Anger, therefore, requires an act of reason; and yet proves a hindrance to reason. Wherefore the Philosopher says (De Problem. iii, 2,27) that whose who are very drunk, so as to be incapable of the use of reason, do not get angry: but those who are slightly drunk, do get angry, through being still able, though hampered, to form a judgment of reason.

## Volume 3 - Question 48. The parts of prudence

**Article 1. Whether three parts of prudence are fittingly assigned?**

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. On 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. On 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."

**Article 2. Whether prudence belongs to the practical reason alone or also to the speculative reason?**

Objection 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.

Reply to Objection 1. As stated above (II-II:45:1 and II-II:45:3), 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.

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.

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. 80, Objection 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.

Reply to Objection 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.

**Article 2. Whether anger above all causes fervor in the heart?**

Reply to Objection 2. Time, of necessity, weakens all those things, the causes of which are impaired by time. Now it is evident that memory is weakened by time; for things which happened long ago easily slip from our memory. But anger is caused by the memory of a wrong done. Consequently the cause of anger is impaired little by little as time goes on, until at length it vanishes altogether. Moreover a wrong seems greater when it is first felt; and our estimate thereof is gradually lessened the further the sense of present wrong recedes into the past. The same applies to love, so long as the cause of love is in the memory alone; wherefore the Philosopher says (Ethic. viii, 5) that "if a friend's absence lasts long, it seems to make men forget their friendship." But in the presence of a friend, the cause of friendship is continually being multiplied by time: wherefore the friendship increases: and the same would apply to anger, were its cause continually multiplied.

On the contrary, The Philosopher says (Ethic. vii, 6) that "anger listens to reason somewhat."

I answer that, As stated above (Article 2), anger is a desire for vengeance. Now vengeance implies a comparison between the punishment to be inflicted and the hurt done; wherefore the Philosopher says (Ethic. vii, 6) that "anger, as if it had drawn the inference that it ought to quarrel with such a person, is therefore immediately exasperated." Now to compare and to draw an inference is an act of reason. Therefore anger, in a fashion, requires an act of reason.

**Article 3. Whether anger above all hinders the use of reason?**

Objection 1. It would seem that anger does not hinder the use of reason. Because that which presupposes an act of reason, does not seem to hinder the use of reason. But "anger listens to reason," as stated in Ethic. vii, 6. Therefore anger does not hinder reason.

## Volume 5 - Question 47. Compulsory and conditional consent

**Article 1. Whether a compulsory consent is possible?**

Objection 2. Further, violent is the same as compulsory. Now, according to the Philosopher (Ethic. iii, 1), "a violent action is one the principle of which is without, the patient concurring not at all." But the principle of consent is always within. Therefore no consent can be compulsory.

**Article 3. Whether prudence takes 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."

## Volume 2 - Question 49. Habits in general, as to their substance

**Article 2. Whether habit is a distinct species of quality?**

On the other hand, the mode or determination of the subject, in regard to the nature of the thing, belongs to the first species of quality, which is habit and disposition: for the Philosopher says (Phys. vii, text. 17), when speaking of habits of the soul and of the body, that they are "dispositions of the perfect to the best; and by perfect I mean that which is disposed in accordance with its nature." And since the form itself and the nature of a thing is the end and the cause why a thing is made (Phys. ii, text. 25), therefore in the first species we consider both evil and good, and also changeableness, whether easy or difficult; inasmuch as a certain nature is the end of generation and movement. And so the Philosopher (Metaph. v, text. 25) defines habit, a "disposition whereby someone is disposed, well or ill"; and in Ethic. ii, 4, he says that by "habits we are directed well or ill in reference to the passions." For when the mode is suitable to the thing's nature, it has the aspect of good: and when it is unsuitable, it has the aspect of evil. And since nature is the first object of consideration in anything, for this reason habit is reckoned as the first species of quality.

## Volume 2 - Question 50. The subject of habits

**Article 1. Whether there is a habit in the body?**

I answer that, As we have said above (Question 49, Article 2 seqq.), habit is a disposition of a subject which is in a state of potentiality either to form or to operation. Therefore in so far as habit implies disposition to operation, no habit is principally in the body as its subject. For every operation of the body proceeds either from a natural quality of the body or from the soul moving the body. Consequently, as to those operations which proceed from its nature, the body is not disposed by a habit: because the natural forces are determined to one mode of operation; and we have already said (I-II:49:4 that it is when the subject is in potentiality to many things that a habitual disposition is required. As to the operations which proceed from the soul through the body, they belong principally to the soul, and secondarily to the body. Now habits are in proportion to their operations: whence "by like acts like habits are formed" (Ethic. ii, 1,2). And therefore the dispositions to such operations are principally in the soul. But they can be secondarily in the body: to wit, in so far as the body is disposed and enabled with promptitude to help in the operations of the soul.

Reply to Objection 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 principle subject, for it is chiefly in the reason, yet by a kind of application it extends to this sense.

I answer that, Compulsion or violence is twofold. One is the cause of absolute necessity, and violence of this kind the Philosopher calls (Ethic. iii, 1) "violent simply," as when by bodily strength one forces a person to move; the other causes conditional necessity, and the Philosopher calls this a "mixed violence," as when a person throws his merchandise overboard in order to save himself. In the latter kind of violence, although the thing done is not voluntary in itself, yet taking into consideration the circumstances of place and time it is voluntary. And since actions are about particulars, it follows that it is voluntary simply, and involuntary in a certain respect (Cf. I-II:6:6). Wherefore this latter violence or compulsion is consistent with consent, but not the former. And since this compulsion results from one's fear of a threatening danger, it follows that this violence coincides with fear which, in a manner, compels the will, whereas the former violence has to do with bodily actions. Moreover, since the law considers not merely internal actions, but rather external actions, consequently it takes violence to mean absolute compulsion, for which reason it draws a distinction between violence and fear. Here, however, it is a question of internal consent which cannot be influenced by compulsion or violence as distinct from fear. Therefore as to the question at issue compulsion and fear are the same. Now, according to lawyers fear is "the agitation of the mind occasioned by danger imminent or future" (Ethic. iii, 1).

**Article 5. Whether anger is more natural than desire?**

On the contrary, The Philosopher says (Ethic. vii, 6) that "anger is more natural than desire."

## Volume 3 - Question 49. Each quasi-integral part of prudence

**Article 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.

I answer that, Prudence regards contingent matters of action, as stated above (II-II:47:5). 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.

## Volume 1 - Question 49. The cause of evil

**Article 3. Whether there be one supreme evil which is the cause of every evil?**

Secondly, because the first principle of good is the highest and perfect good which pre-contains in itself all goodness, as shown above (I:6:2). But there cannot be a supreme evil; because, as was shown above (I:48:4), although evil always lessens good, yet it never wholly consumes it; and thus, while good ever remains, nothing can be wholly and perfectly bad. Therefore, the Philosopher says (Ethic. iv, 5) that "if the wholly evil could be, it would destroy itself"; because all good being destroyed (which it need be for something to be wholly evil), evil itself would be taken away, since its subject is good.

If, however, we consider the cause of anger on the part of the subject, thus anger, in a manner, is more natural; and, in a manner, desire is more natural. Because the nature of an individual man may be considered either as to the generic, or as to the specific nature, or again as to the particular temperament of the individual. If then we consider the generic nature, i.e. the nature of this man considered as an animal; thus desire is more natural than anger; because it is from this very generic nature that man is inclined to desire those things which tend to preserve in him the life both of the species and of the individual. If, however, we consider the specific nature, i.e. the nature of this man as a rational being; then anger is more natural to man than desire, in so far as anger follows reason more than desire does. Wherefore the Philosopher says (Ethic. iv, 5) that "revenge" which pertains to anger "is more natural to man than meekness": for it is natural to everything to rise up against things contrary and hurtful. And if we consider the nature of the individual, in respect of his particular temperament, thus anger is more natural than desire; for the reason that anger is prone to ensue from the natural tendency to anger, more than desire, or any other passion, is to ensue from a natural tendency to desire, which tendencies result from a man's individual temperament. Because disposition to anger is due to a bilious temperament; and of all the humors, the bile moves quickest; for it is like fire. Consequently he that is temperamentally disposed to anger is sooner incensed with anger, than he that is temperamentally disposed to desire, is inflamed with desire: and for this reason the Philosopher says (Ethic. vii, 6) that a disposition to anger is more liable to be transmitted from parent to child, than a disposition to desire.

Objection 2. Further, reason is contrasted with nature: since those things that act according to reason, are not said to act according to nature. Now "anger requires an act of reason, but desire does not," as stated in Ethic. vii, 6. Therefore desire is more natural than anger.

Objection 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.

Objection 2. Further, the more the reason is hindered, the less does a man show his thoughts. But the Philosopher says (Ethic. vii, 6) that "an angry man is not cunning but is open." Therefore anger does not seem to hinder the use of reason, as desire does; for desire is cunning, as he also states (Ethic. vii, 6.).

Reply to Objection 2. An angry man is said to be open, not because it is clear to him what he ought to do, but because he acts openly, without thought of hiding himself. This is due partly to the reason being hindered, so as not to discern what should be hidden and what done openly, nor to devise the means of hiding; and partly to the dilatation of the heart which pertains to magnanimity which is an effect of anger: wherefore the Philosopher says of the magnanimous man (Ethic. iv, 3) that "he is open in his hatreds and his friendships . . . and speaks and acts openly." Desire, on the other hand, is said to lie low and to be cunning, because, in many cases, the pleasurable things that are desired, savor of shame and voluptuousness, wherein man wishes not to be seen. But in those things that savor of manliness and excellence, such as matters of vengeance, man seeks to be in the open.

**Article 2. Whether a constant man can be compelled by fear?**

Reply to Objection 2. Sin is the greatest of evils, and consequently a constant man can nowise be compelled to sin; indeed a man should die rather than suffer the like, as again the Philosopher says (Ethic. iii, 6,9). Yet certain bodily injuries are less grievous than certain others; and chief among them are those which relate to the person, such as death, blows, the stain resulting from rape, and slavery. Wherefore the like compel a constant man to suffer other bodily injuries. They are contained in the verse: "Rape, status, blows, and death." Nor does it matter whether they refer to his own person, or to the person of his wife or children, or the like.

**Article 4. Whether prudence is a virtue?**

Reply to Objection 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.

**Article 2. Whether the soul is the subject of habit in respect of its essence or in respect of its power?**

On the contrary, The Philosopher (Ethic. i, 13) puts various habits in the various powers of the soul.

## Volume 2 - Question 51. The cause of habits, as to their formation

**Article 1. Whether any habit is from nature?**

On the contrary, In Ethic. vi, 6, among other habits, place is given to understanding of first principles, which habit is from nature: wherefore also first principles are said to be known naturally.

Reply to Objection 1. The constant man, like the brave man, is fearless, as the Philosopher states (Ethic. iii, 4), not that he is altogether without fear, but because he fears not what he ought not to fear, or where, or when he ought not to fear.

**Article 2. Whether understanding is a part of prudence? Understanding: Otherwise intuition; Aristotle's word is nous**

Reply to Objection 1. The reasoning of prudence terminates, as in a conclusion, in the particular matter of action, to which, as stated above (Question 47, Articles 3 and 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 (II-II:47:6). 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 (II-II:47:6). 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.

Objection 2. Further, "Of all fearsome things death is the limit," according to the Philosopher (Ethic. iii, 6), as though it were the most perfect of all things that inspire fear. But the constant man is not compelled by death, since the brave face even mortal dangers. Therefore no fear influences a constant man.

Reply to Objection 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.

## Volume 3 - Question 44. The precepts of charity

**Article 7. Whether the precept of love of our neighbor is fittingly expressed?**

Objection 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.

## Volume 3 - Question 50. The subjective parts of prudence

**Article 1. Whether a species of prudence is regnative?**

Objection 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.

Objection 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 Chronicles 2:14) 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.

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.

Reply to Objection 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.

Objection 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.

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.

Objection 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.

## Volume 5 - Question 49. The marriage goods

**Article 1. Whether certain blessings are necessary in order to excuse marriage?**

I answer that, No wise man should allow himself to lose a thing except for some compensation in the shape of an equal or better good. Wherefore for a thing that has a loss attached to it to be eligible, it needs to have some good connected with it, which by compensating for that loss makes that thing ordinate and right. Now there is a loss of reason incidental to the union of man and woman, both because the reason is carried away entirely on account of the vehemence of the pleasure, so that it is unable to understand anything at the same time, as the Philosopher says (Ethic. vii, 11); and again because of the tribulation of the flesh which such persons have to suffer from solicitude for temporal things (1 Corinthians 7:28). Consequently the choice of this union cannot be made ordinate except by certain compensations whereby that same union is righted. and these are the goods which excuse marriage and make it right.

## Volume 3 - Question 51. The virtues which are connected with prudence

**Article 1. Whether euboulia (deliberating well) is a virtue?**

On the contrary, According to the Philosopher (Ethic. vi, 9) euboulia (deliberating well) "is a right counselling." Now the perfection of virtue consists in right reason. Therefore euboulia (deliberating well) is a virtue.

**Article 2. Whether any habit is caused by acts?**

On the contrary, The Philosopher (Ethic. ii, 1,2) teaches that habits of virtue and vice are caused by acts.

**Article 2. Whether political prudence is fittingly accounted a part of prudence?**

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."

**Article 3. Whether compulsory consent invalidates a marriage?**

I answer that, The marriage bond is everlasting. Hence whatever is inconsistent with its perpetuity invalidates marriage. Now the fear which compels a constant man deprives the contract of its perpetuity, since its complete rescission can be demanded. Wherefore this compulsion by fear which influences a constant man, invalidates marriage, but not the other compulsion. Now a constant man is reckoned a virtuous man who, according to the Philosopher (Ethic. iii, 4), is a measure in all human actions.

**Article 5. Whether prudence is a special virtue?**

Objection 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.

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.

## Volume 2 - Question 52. The increase of habits

**Article 1. Whether habits increase?**

In order that the truth in this matter be made clear, we must observe that, in respect of which a thing receives its species, must be something fixed and stationary, and as it were indivisible: for whatever attains to that thing, is contained under the species, and whatever recedes from it more or less, belongs to another species, more or less perfect. Wherefore, the Philosopher says (Metaph. viii, text. 10) that species of things are like numbers, in which addition or subtraction changes the species. If, therefore, a form, or anything at all, receives its specific nature in respect of itself, or in respect of something belonging to it, it is necessary that, considered in itself, it be something of a definite nature, which can be neither more nor less. Such are heat, whiteness or other like qualities which are not denominated from a relation to something else: and much more so, substance, which is per se being. But those things which receive their species from something to which they are related, can be diversified, in respect of themselves, according to more or less: and nonetheless they remain in the same species, on account of the oneness of that to which they are related, and from which they receive their species. For example, movement is in itself more intense or more remiss: and yet it remains in the same species, on account of the oneness of the term by which it is specified. We may observe the same thing in health; for a body attains to the nature of health, according as it has a disposition suitable to an animal's nature, to which various dispositions may be suitable; which disposition is therefore variable as regards more or less, and withal the nature of health remains. Whence the Philosopher says (Ethic. x, 2,3): "Health itself may be more or less: for the measure is not the same in all, nor is it always the same in one individual; but down to a certain point it may decrease and still remain health."

Objection 2. Further, according to the Philosopher (Ethic. iii, 1), that which is done on account of mixed violence is more voluntary than involuntary. Now consent cannot be compelled except by mixed violence. Therefore it is not entirely involuntary, and consequently the marriage is valid.

**Article 3. Whether docility should be accounted a part of prudence?**

Reply to Objection 3. By prudence man makes precepts not only for others, but also for himself, as stated above (II-II:47:12 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.

**Article 7. Whether anger is only towards those to whom one has an obligation of justice?**

Objection 2. Further, "there is no justice towards oneself . . . nor is there justice towards one's own" (Ethic. v, 6). But sometimes a man is angry with himself; for instance, a penitent, on account of his sin; hence it is written (Psalm 4:5): "Be ye angry and sin not." Therefore anger is not only towards those with whom one has a relation of justice.

I answer that, As stated above (Article 2, Reply to Objection 1; II-II:47:3) 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 (Proverbs 3:5): "Lean not on thy own prudence," and (Sirach 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

I answer that, In the agent there is sometimes only the active principle of its act: for instance in fire there is only the active principle of heating. And in such an agent a habit cannot be caused by its own act: for which reason natural things cannot become accustomed or unaccustomed, as is stated in Ethic. ii, 1. But a certain agent is to be found, in which there is both the active and the passive principle of its act, as we see in human acts. For the acts of the appetitive power proceed from that same power according as it is moved by the apprehensive power presenting the object: and further, the intellective power, according as it reasons about conclusions, has, as it were, an active principle in a self-evident proposition. Wherefore by such acts habits can be caused in their agents; not indeed with regard to the first active principle, but with regard to that principle of the act, which principle is a mover moved. For everything that is passive and moved by another, is disposed by the action of the agent; wherefore if the acts be multiplied a certain quality is formed in the power which is passive and moved, which quality is called a habit: just as the habits of moral virtue are caused in the appetitive powers, according as they are moved by the reason, and as the habits of science are caused in the intellect, according as it is moved by first propositions.

Reply to Objection 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 (deliberating well), as the Philosopher declares (Ethic. vi, 9).

Objection 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.

**Article 3. Whether there can be any habits in the powers of the sensitive parts?**

On the contrary, The Philosopher says (Ethic. iii, 10) that "some virtues," namely, temperance and fortitude, "belong to the irrational part."

Reply to Objection 1. The powers of the nutritive part have not an inborn aptitude to obey the command of reason, and therefore there are no habits in them. But the sensitive powers have an inborn aptitude to obey the command of reason; and therefore habits can be in them: for in so far as they obey reason, in a certain sense they are said to be rational, as stated in Ethic. i, 13.

Reply to Objection 2. As the Philosopher says (Ethic. v, 11), "metaphorically speaking there is a certain justice and injustice between a man and himself," in so far as the reason rules the irascible and concupiscible parts of the soul. And in this sense a man is said to be avenged on himself, and consequently, to be angry with himself. But properly, and in accordance with the nature of things, a man is never angry with himself.

I answer that, As stated above (II-II:47:4) 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.

Objection 2. Further, according to the Philosopher (Ethic. viii, 12) the friendship between husband and wife is natural, and includes the virtuous, the useful, and the pleasant. But that which is virtuous in itself needs no excuse. Therefore neither should any goods be assigned for the excuse of matrimony.

**Article 2. Whether euboulia (deliberating well) is a special virtue, distinct from prudence?**

On the contrary, Prudence is preceptive, according to Ethic. vi, 10. But this does not apply to euboulia (deliberating well). Therefore euboulia (deliberating well) is a distinct virtue from prudence.

## Volume 2 - Question 53. How habits are corrupted or diminished

**Article 1. Whether a habit can be corrupted?**

On the contrary, The Philosopher says (De Long. et Brev. Vitae ii) that "forgetfulness and deception are the corruption of science." Moreover, by sinning a man loses a habit of virtue: and again, virtues are engendered and corrupted by contrary acts (Ethic. ii, 2).

**Article 3. Whether a habit can be caused by one act?**

On the contrary, The Philosopher (Ethic. i, 7): "As neither does one swallow nor one day make spring: so neither does one day nor a short time make a man blessed and happy." But "happiness is an operation in respect of a habit of perfect virtue" (Ethic. i, 7,10,13). Therefore a habit of virtue, and for the same reason, other habits, is not caused by one act.

**Article 3. Whether a part of prudence should be reckoned to be domestic?**

Reply to Objection 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.

Reply to Objection 1. As stated in Ethic. vii, 10, a habit is like a second nature, and yet it falls short of it. And so it is that while the nature of a thing cannot in any way be taken away from a thing, a habit is removed, though with difficulty.

**Article 4. Whether there is any habit in the intellect?**

Now, in the first place, this supposition is contrary to the mind of Aristotle. For it is manifest that the sensitive powers are rational, not by their essence, but only by participation (Ethic. i, 13). Now the Philosopher puts the intellectual virtues, which are wisdom, science and understanding, in that which is rational by its essence. Wherefore they are not in the sensitive powers, but in the intellect itself. Moreover he says expressly (De Anima iii, text. 8,18) that when the "possible" intellect "is thus identified with each thing," that is, when it is reduced to act in respect of singulars by the intelligible species, "then it is said to be in act, as the knower is said to be in act; and this happens when the intellect can act of itself," i.e. by considering: "and even then it is in potentiality in a sense; but not in the same way as before learning and discovering." Therefore the "possible" intellect itself is the subject of the habit of science, by which the intellect, even though it be not actually considering, is able to consider. In the second place, this supposition is contrary to the truth. For as to whom belongs the operation, belongs also the power to operate, belongs also the habit. But to understand and to consider is the proper act of the intellect. Therefore also the habit whereby one considers is properly in the intellect itself.

Reply to Objection 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 (deliberating well) is not a distinct virtue from prudence, but that it is subordinate thereto, as a secondary to a principal virtue.

We must therefore inquire whether habits of this kind can be corrupted directly. If then there be a habit having a contrary, either on the part of itself or on the part of its cause, it can be corrupted directly: but if it has no contrary, it cannot be corrupted directly. Now it is evident that an intelligible species residing in the "possible" intellect, has no contrary; nor can the active intellect, which is the cause of that species, have a contrary. Wherefore if in the "possible" intellect there be a habit caused immediately by the active intellect, such a habit is incorruptible both directly and indirectly. Such are the habits of the first principles, both speculative and practical, which cannot be corrupted by any forgetfulness or deception whatever: even as the Philosopher says about prudence (Ethic. vi, 5) that "it cannot be lost by being forgotten." There is, however, in the "possible" intellect a habit caused by the reason, to wit, the habit of conclusions, which is called science, to the cause of which something may be contrary in two ways. First, on the part of those very propositions which are the starting point of the reason: for the assertion "Good is not good" is contrary to the assertion "Good is good" (Peri Herm. ii). Secondly, on the part of the process of reasoning; forasmuch as a sophistical syllogism is contrary to a dialectic or demonstrative syllogism. Wherefore it is clear that a false reason can corrupt the habit of a true opinion or even of science. Hence the Philosopher, as stated above, says that "deception is the corruption of science." As to virtues, some of them are intellectual, residing in reason itself, as stated in Ethic. vi, 1: and to these applies what we have said of science and opinion. Some, however, viz. the moral virtues, are in the appetitive part of the soul; and the same may be said of the contrary vices. Now the habits of the appetitive part are caused therein because it is natural to it to be moved by the reason. Therefore a habit either of virtue or of vice, may be corrupted by a judgment of reason, whenever its motion is contrary to such vice or virtue, whether through ignorance, passion or deliberate choice.

**Article 4. Whether shrewdness is part of prudence?**

Objection 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.

**Article 2. Whether the goods of marriage are sufficiently enumerated?**

Objection 1. It would seem that the goods of marriage are insufficiently enumerated by the Master (Sent. iv, D, 31), namely "faith, offspring, and sacrament." For the object of marriage among men is not only the begetting and feeding of children, but also the partnership of a common life, whereby each one contributes his share of work to the common stock, as stated in Ethic. viii, 12. Therefore as the offspring is reckoned a good of matrimony, so also should the communication of works.

On the contrary, The Philosopher (Ethic. vi, 2,3,10) puts science, wisdom and understanding, which is the habit of first principles, in the intellective part of the soul.

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."

## Volume 4 - Question 46. The passion of Christ

**Article 6. Whether the pain of Christ's Passion was greater than all other pains?**

Objection 2. Further, strength of soul mitigates pain, so much so that the Stoics held there was no sadness in the soul of a wise man; and Aristotle (Ethic. ii) holds that moral virtue fixes the mean in the passions. But Christ had most perfect strength of soul. Therefore it seems that the greatest pain did not exist in Christ.

**Article 6. Whether prudence appoints the end to moral virtues?**

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.

Objection 2. Further, human acts to which human virtues are directed, are specified chiefly by their end, as stated above (I-II:01:3; I-II:18:4; I-II:18:6). Now euboulia (deliberating well) 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 (deliberating well) is not a distinct virtue from prudence.

Objection 1. It would seem that euboulia (deliberating well) 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 (deliberating well) as stated above. Therefore euboulia (deliberating well) is not distinct from prudence.

Reply to Objection 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.

**Article 8. Whether the species of anger are suitably assigned?**

I answer that, The species of anger given by Damascene and Gregory of Nyssa are taken from those things which give increase to anger. This happens in three ways. First from facility of the movement itself, and he calls this kind of anger cholos [bile] because it quickly aroused. Secondly, on the part of the grief that causes anger, and which dwells some time in the memory; this belongs to menis [ill-will] which is derived from menein [to dwell]. Thirdly, on the part of that which the angry man seeks, viz. vengeance; and this pertains to kotos [rancor] which never rests until it is avenged [Ephesians 4:31: "Let all bitterness and anger and indignation . . . be put away from you."]. Hence the Philosopher (Ethic. iv, 5) calls some angry persons akrocholoi [choleric], because they are easily angered; some he calls pikroi [bitter], because they retain their anger for a long time; and some he calls chalepoi [ill-tempered], because they never rest until they have retaliated [Cf. II-II:158:5].

**Article 4. Whether compulsory consent makes a marriage as regards the party who uses compulsion?**

Reply to Objection 1. Although the act of the lover can be directed to one who loves not, there can be no union between them, unless love be mutual. Wherefore the Philosopher says (Ethic. viii, 2) that friendship which consists in a kind of union requires a return of love.

Reply to Objection 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. On 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.

Objection 3. Further, all corruption results from some movement. But the habit of science, which is in the soul, cannot be corrupted by a direct movement of the soul itself, since the soul is not moved directly. It is, however, moved indirectly through the movement of the body: and yet no bodily change seems capable of corrupting the intelligible species residing in the intellect: since the intellect independently of the body is the proper abode of the species; for which reason it is held that habits are not lost either through old age or through death. Therefore science cannot be corrupted. For the same reason neither can habits of virtue be corrupted, since they also are in the rational soul, and, as the Philosopher declares (Ethic. i, 10), "virtue is more lasting than learning."

Reply to Objection 4. Christ grieved not only over the loss of His own bodily life, but also over the sins of all others. And this grief in Christ surpassed all grief of every contrite heart, both because it flowed from a greater wisdom and charity, by which the pang of contrition is intensified, and because He grieved at the one time for all sins, according to Isaiah 53:4: "Surely He hath carried our sorrows." But such was the dignity of Christ's life in the body, especially on account of the Godhead united with it, that its loss, even for one hour, would be a matter of greater grief than the loss of another man's life for howsoever long a time. Hence the Philosopher says (Ethic. iii) that the man of virtue loves his life all the more in proportion as he knows it to be better; and yet he exposes it for virtue's sake. And in like fashion Christ laid down His most beloved life for the good of charity, according to Jeremiah 12:7: "I have given My dear soul into the hands of her enemies."

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.

## Volume 4 - Question 47. The efficient cause of Christ's passion

**Article 6. Whether the sin of those who crucified Christ was most grievous?**

Reply to Objection 3. Christ, indeed willed His Passion just as the Father willed it; yet He did not will the unjust action of the Jews. Consequently Christ's slayers are not excused of their injustice. Nevertheless, whoever slays a man not only does a wrong to the one slain, but likewise to God and to the State; just as he who kills himself, as the Philosopher says (Ethic. v). Hence it was that David condemned to death the man who "did not fear to lay hands upon the Lord's anointed," even though he (Saul) had requested it, as related in 2 Samuel 1:5-14.

**Article 5. Whether reason should be reckoned a part of prudence?**

Reply to Objection 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.

**Article 4. Whether any habits are infused in man by God?**

Objection 3. Further, if any habit be infused into man by God, man can by that habit perform many acts. But "from those acts a like habit is caused" (Ethic. ii, 1,2). Consequently there will be two habits of the same species in the same man, one acquired, the other infused. Now this seems impossible: for the two forms of the same species cannot be in the same subject. Therefore a habit is not infused into man by God.

## Volume 3 - Question 53. Imprudence

**Article 1. Whether imprudence is a sin?**

Reply to Objection 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."

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.

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.

## Volume 5 - Question 51. The impediment of error

**Article 1. Whether it is right to reckon error as an impediment to marriage?**

Objection 1. It would seem that error should not be reckoned in itself an impediment to marriage. For consent, which is the efficient cause of marriage, is hindered in the same way as the voluntary. Now the voluntary, according to the Philosopher (Ethic. iii, 1), may be hindered by ignorance. But ignorance is not the same as error, because ignorance excludes knowledge altogether, whereas error does not, since "error is to approve the false as though it were true," according to Augustine (De Trin. ix, 11). Therefore ignorance rather than error should have been reckoned here as an impediment to marriage.

**Article 3. Whether synesis (judging well according to common law) 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 (judging well according to common law) is natural to some, as the Philosopher states (Ethic. vi, 11). Therefore synesis (judging well according to common law) is not a virtue.

**Article 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.

**Article 3. Whether every act increases its habit?**

On the contrary, Opposite effects do not result from the same cause. But according to Ethic. ii, 2, some acts lessen the habit whence they proceed, for instance if they be done carelessly. Therefore it is not every act that increases a habit.

Objection 2. Further, of like things a like judgment should be formed. But all the acts proceeding from one and the same habit are alike (Ethic. ii, 1,2). Therefore if some acts increase a habit, every act should increase it.

I answer that, "Like acts cause like habits" (Ethic. ii, 1,2). Now things are like or unlike not only in respect of their qualities being the same or various, but also in respect of the same or a different mode of participation. For it is not only black that is unlike white, but also less white is unlike more white, since there is movement from less white to more white, even as from one opposite to another, as stated in Phys. v, text. 52.

Further, consent denotes something voluntary. Now error is an obstacle to the voluntary, since "the voluntary," according to the Philosopher (Ethic. iii, 1), Damascene (De Fide Orth. ii, 24), and Gregory of Nyssa [Nemesius] (De Nat. Hom. xxxii), "is that which has its principle in one who has knowledge of singulars which are the matter of actions." But this does not apply to one who is in error. Therefore error is an impediment to matrimony.

## Volume 2 - Question 54. The distinction of habits

**Article 1. Whether many habits can be in one power?**

Reply to Objection 1. Even as in natural things, diversity of species is according to the form, and diversity of genus, according to matter, as stated in Metaph. v, text. 33 (since things that differ in matter belong to different genera): so, too, generic diversity of objects entails a difference of powers (wherefore the Philosopher says in Ethic. vi, 1, that "those objects that differ generically belong to different departments of the soul"); while specific difference of objects entails a specific difference of acts, and consequently of habits also. Now things that differ in genus differ in species, but not vice versa. Wherefore the acts and habits of different powers differ in species: but it does not follow that different habits are in different powers, for several can be in one power. And even as several genera may be included in one genus, and several species be contained in one species; so does it happen that there are several species of habits and powers.

**Article 5. Whether any habit is in the will?**

On the contrary, Justice is a habit. But justice is in the will; for it is "a habit whereby men will and do that which is just" (Ethic. v, 1). Therefore the will is the subject of a habit.

Objection 3. Further, according to the Philosopher (Ethic. v): "No one suffers injustice willingly"; and in the same place he adds: "Where no one suffers injustice, nobody works injustice." Consequently nobody wreaks injustice upon a willing subject. But Christ suffered willingly, as was shown above (Article 1,Article 2). Therefore those who crucified Christ did Him no injustice; and hence their sin was not the most grievous.

## Volume 4 - Question 50. The death of Christ

**Article 4. Whether Christ was a man during the three days of His death?**

Objection 2. Further, the Philosopher says (Ethic. ix) that "each man is his intellect"; consequently, when we address the soul of Peter after his death we say: "Saint Peter, pray for us." But the Son of God after death was not separated from His intellectual soul. Therefore, during those three days the Son of God was a man.

## Volume 3 - Question 52. The gift of counsel

**Article 3. Whether the gift of counsel remains in heaven?**

Objection 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.

**Article 2. Whether every error is an impediment to matrimony?**

Reply to Objection 7. In contracts money is regarded as the measure of other things (Ethic. v, 5), and not as being sought for its own sake. Hence if the coin paid is not what it is thought to be but another of equal value, this does not void the contract. But if there be error about a thing sought for its own sake, the contract is voided, for instance if one were to sell a donkey for a horse; and thus it is in the case in point.

**Article 3. Whether a habit is corrupted or diminished through mere cessation from act?**

On the contrary, The Philosopher says (De Long. et Brev. Vitae ii) that not only "deception," but also "forgetfulness, is the corruption of science." Moreover he says (Ethic. viii, 5) that "want of intercourse has dissolved many a friendship." In like manner other habits of virtue are diminished or destroyed through cessation from act.

**Article 4. Whether gnome (judging well according to general law) is a special virtue?**

On the contrary, The Philosopher concludes (Ethic. vi, 11) that gnome (judging well according to general law) is a special virtue.

**Article 8. Whether command is the chief act of prudence?**

On the contrary, The Philosopher says (Ethic. vi, 10) that "prudence commands."

**Article 8. Whether Christ's entire soul enjoyed blessed fruition during the Passion?**

Objection 2. Further, the Philosopher says (Ethic. vii) that, if sadness be vehement, it not only checks the contrary delight, but every delight; and conversely. But the grief of Christ's Passion was the greatest, as shown above (Article 6); and likewise the enjoyment of fruition is also the greatest, as was laid down in the first volume of I-II:34:3. Consequently, it was not possible for Christ's whole soul to be suffering and rejoicing at the one time.

**Article 2. Whether habits are distinguished by their objects?**

Reply to Objection 3. As the Philosopher says (Phys. ii, text. 89; Ethic. vii, 8), the end is, in practical matters, what the principle is in speculative matters. Consequently diversity of ends demands a diversity of virtues, even as diversity of active principles does. Moreover the ends are objects of the internal acts, with which, above all, the virtues are concerned, as is evident from what has been said (I-II:18:6; I-II:19:2 ad 1; I-II:34:4).

Objection 3. Further, error does not void marriage except as removing voluntariness. Now ignorance about any circumstance takes away voluntariness (Ethic. iii, 1). Therefore it is not only error about condition or person that is an impediment to matrimony.

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.

Objection 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:57:6). Therefore command is not the chief act of prudence.

## Volume 2 - Question 55. The virtues, as to their essence

**Article 2. Whether human virtue is an operative habit?**

On the contrary, The Philosopher (Ethic. ii, 6) says that "virtue of a thing is that which makes its work good."

**Article 9. Whether solicitude belongs to prudence?**

Reply to Objection 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.

**Article 3. Whether habits are divided into good and bad?**

Objection 3. Further, there can be different evil habits about one same object; for instance, intemperance and insensibility about matters of concupiscence: and in like manner there can be several good habits; for instance, human virtue and heroic or godlike virtue, as the Philosopher clearly states (Ethic. vii, 1). Therefore, habits are not divided into good and bad.

**Article 3. Whether precipitation is a sin included in imprudence?**

Objection 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.

Objection 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.

Reply to Objection 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.

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."

## Volume 2 - Question 56. The subject of virtue

**Article 1. Whether the subject of virtue is a power of the soul?**

Objection 2. Further, the Philosopher says (Ethic. ii, 6) that "virtue is that which makes its possessor good, and his work good likewise." But as work is set up by power, so he that has a virtue is set up by the essence of the soul. Therefore virtue does not belong to the power, any more than to the essence of the soul.

## Volume 2 - Question 57. The intellectual virtues

**Article 1. Whether the habits of the speculative intellect are virtues?**

Objection 2. Further, virtue is about those things by which man is made happy or blessed: for "happiness is the reward of virtue" (Ethic. i, 9). Now intellectual habits do not consider human acts or other human goods, by which man acquires happiness, but rather things pertaining to nature or to God. Therefore such like habits cannot be called virtues.

**Article 10. Whether prudence extends to the governing of many?**

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 Corinthians 13:5): wherefore the Apostle says of himself (1 Corinthians 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.

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 1. Whether the angel's intellect is sometimes in potentiality, sometimes in act?**

In the second way an angel's intellect can be in potentiality with regard to things learnt by natural knowledge; for he is not always actually considering everything that he knows by natural knowledge. But as to the knowledge of the Word, and of the things he beholds in the Word, he is never in this way in potentiality; because he is always actually beholding the Word, and the things he sees in the Word. For the bliss of the angels consists in such vision; and beatitude does not consist in habit, but in act, as the Philosopher says (Ethic. i, 8).

## Volume 3 - Question 55. Vices opposed to prudence by way of resemblance

**Article 2. Whether prudence of the flesh is a mortal sin?**

Objection 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, The speculative habits alone consider necessary things which cannot be otherwise than they are. Now the Philosopher (Ethic. vi, 1) places certain intellectual virtues in that part of the soul which considers necessary things that cannot be otherwise than they are. Therefore the habits of the speculative intellect are virtues.

**Article 6. Whether it is a mortal sin for a man to have knowledge of his wife, with the intention not of a marriage good but merely of pleasure?**

I answer that, Some say that whenever pleasure is the chief motive for the marriage act it is a mortal sin; that when it is an indirect motive it is a venial sin; and that when it spurns the pleasure altogether and is displeasing, it is wholly void of venial sin; so that it would be a mortal sin to seek pleasure in this act, a venial sin to take the pleasure when offered, but that perfection requires one to detest it. But this is impossible, since according to the Philosopher (Ethic. x, 3,4) the same judgment applies to pleasure as to action, because pleasure in a good action is good, and in an evil action, evil; wherefore, as the marriage act is not evil in itself, neither will it be always a mortal sin to seek pleasure therein. Consequently the right answer to this question is that if pleasure be sought in such a way as to exclude the honesty of marriage, so that, to wit, it is not as a wife but as a woman that a man treats his wife, and that he is ready to use her in the same way if she were not his wife, it is a mortal sin; wherefore such a man is said to be too ardent a lover of his wife, because his ardor carries him away from the goods of marriage. If, however, he seek pleasure within the bounds of marriage, so that it would not be sought in another than his wife, it is a venial sin.

## Volume 5 - Question 54. The impediment of consanguinity

**Article 1. Whether consanguinity is rightly defined?**

I answer that, According to the Philosopher (Ethic. iii, 11, 12) "all friendship is based on some kind of fellowship." And since friendship is a knot or union, it follows that the fellowship which is the cause of friendship is called "a tie." Wherefore in respect of any kind of a fellowship certain persons are denominated as though they were tied together: thus we speak of fellow-citizens who are connected by a common political life, of fellow-soldiers who are connected by the common business of soldiering, and in the same way those who are connected by the fellowship of nature are said to be tied by blood [consanguinei]. Hence in the above definition "tie" is included as being the genus of consanguinity; the "persons descending from the same common ancestor," who are thus tied together are the subject of this tie. while "carnal procreation" is mentioned as being its origin.

**Article 3. Whether human virtue is a good habit?**

On the contrary, Augustine says (De Moribus Eccl. vi): "No one can doubt that virtue makes the soul exceeding good": and the Philosopher says (Ethic. ii, 6): "Virtue is that which makes its possessor good, and his work good likewise."

**Article 2. Whether one virtue can be in several powers?**

Objection 3. Further, prudence is in the reason since it is "the right reason of things to be done" (Ethic. vi, 5). And it is also in the will: for it cannot exist together with a perverse will (Ethic. vi, 12). Therefore one virtue can be in two powers.

Objection 2. Further, the Philosopher says (Ethic. ii, 4) that three things are required for virtue, namely: "to know, to will, and to work steadfastly." But "to know" belongs to the intellect, and "to will" belongs to the will. Therefore virtue can be in several powers.

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.

Reply to Objection 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.

**Article 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?**

Reply to Objection 3. As stated above (Question 55, Articles 3 and 4), a virtuous habit has a fixed relation to good, and is nowise referable to evil. Now the good of the intellect is truth, and falsehood is its evil. Wherefore those habits alone are called intellectual virtues, whereby we tell the truth and never tell a falsehood. But opinion and suspicion can be about both truth and falsehood: and so, as stated in Ethic. vi, 3, they are not intellectual virtues.

## Volume 3 - Question 57. Right

**Article 1. Whether right is the object of justice?**

Objection 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.

## Volume 5 - Question 55. The impediment of affinity

**Article 1. Whether a person contracts affinity through the marriage of a blood-relation?**

I answer that, A certain natural friendship is founded on natural fellowship. Now natural fellowship, according to the Philosopher (Ethic. viii, 12), arises in two ways; first, from carnal procreation; secondly, from connection with orderly carnal procreation, wherefore he says (Ethic. viii, 12) that the friendship of a husband towards his wife is natural. Consequently even as a person through being connected with another by carnal procreation is bound to him by a tie of natural friendship, so does one person become connected with another through carnal intercourse. But there is a difference in this, that one who is connected with another through carnal procreation, as a son with his father, shares in the same common stock and blood, so that a son is connected with his father's kindred by the same kind of tie as the father was, the tie, namely of consanguinity, albeit in a different degree on account of his being more distant from the stock: whereas one who is connected with another through carnal intercourse does not share in the same stock, but is as it were an extraneous addition thereto: whence arises another kind of tie known by the name of "affinity." This is expressed in the verse: Marriage makes a new kind of connection, While birth makes a new degree, because, to wit, the person begotten is in the same kind of relationship, but in a different degree, whereas through carnal intercourse he enters into a new kind of relationship.

## Volume 2 - Question 58. The difference between moral and intellectual virtues

**Article 1. Whether every virtue is a moral virtue?**

Objection 2. Further, the Philosopher says (Ethic. ii, 6) that moral virtue is "a habit of choosing the rational mean." But every virtue is a habit of choosing: since the acts of any virtue can be done from choice. And, moreover, every virtue consists in following the rational mean in some way, as we shall explain further on (I-II:64:1-3). Therefore every virtue is a moral virtue.

**Article 4. Whether virtue is suitably defined?**

Objection 3. Further, as Augustine says (De Trin. xii, 3): "When we come across anything that is not common to us and the beasts of the field, it is something appertaining to the mind." But there are virtues even of the irrational parts; as the Philosopher says (Ethic. iii, 10). Every virtue, therefore, is not a good quality "of the mind."

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."

On the contrary, The Philosopher (Ethic. vi, 1) reckons these three alone as being intellectual virtues, viz. wisdom, science and understanding.

On the contrary, The speculative habits alone consider necessary things which cannot be otherwise than they are. Now the Philosopher (Ethic. vi, 1) places certain intellectual virtues in that part of the soul which considers necessary things that cannot be otherwise than they are. Therefore the habits of the speculative intellect are virtues.

Objection 2. Further, virtue is about those things by which man is made happy or blessed: for "happiness is the reward of virtue" (Ethic. i, 9). Now intellectual habits do not consider human acts or other human goods, by which man acquires happiness, but rather things pertaining to nature or to God. Therefore such like habits cannot be called virtues.

Objection 1. It would seem unfitting to distinguish three virtues of the speculative intellect, viz. wisdom, science and understanding. Because a species is a kind of science, as stated in Ethic. vi, 7. Therefore wisdom should not be condivided with science among the intellectual virtues.

**Article 3. Whether the intellect can be the subject of virtue?**

Objection 3. Further, virtue is that "which makes its possessor good," as the Philosopher says (Ethic. ii, 6). But the habit which perfects the intellect does not make its possessor good: since a man is not said to be a good man on account of his science or his art. Therefore the intellect is not the subject of virtue.

**Article 2. Whether consanguinity is fittingly distinguished by degrees and lines?**

I answer that, Consanguinity as stated (Article 1) is a certain propinquity based on the natural communication by the act of procreation whereby nature is propagated. Wherefore according to the Philosopher (Ethic. viii, 12) this communication is threefold. one corresponds to the relationship between cause and effect, and this is the consanguinity of father to son, wherefore he says that "parents love their children as being a part of themselves." Another corresponds to the relation of effect to cause, and this is the consanguinity of son to father, wherefore he says that "children love their parents as being themselves something which owes its existence to them." The third corresponds to the mutual relation between things that come from the same cause, as brothers, "who are born of the same parents," as he again says (Ethic. viii, 12). And since the movement of a point makes a line, and since a father by procreation may be said to descend to his son, hence it is that corresponding to these three relationships there are three lines of consanguinity, namely the "descending" line corresponding to the first relationship, the "ascending" line corresponding to the second, and the "collateral" line corresponding to the third. Since however the movement of propagation does not rest in one term but continues beyond, the result is that one can point to the father's father and to the son's son, and so on, and according to the various steps we take we find various degrees in one line. And seeing that the degrees of a thing are parts of that thing, there cannot be degrees of propinquity where there is no propinquity. Consequently identity and too great a distance do away with degrees of consanguinity; since no man is kin to himself any more than he is like himself: for which reason there is no degree of consanguinity where there is but one person, but only when one person is compared to another.

**Article 5. Whether inconstancy is a vice contained under prudence?**

Objection 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.

Reply to Objection 3. Virtue cannot be in the irrational part of the soul, except in so far as this participates in the reason (Ethic. i, 13). And therefore reason, or the mind, is the proper subject of virtue.

**Article 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."

**Article 3. Whether craftiness is a special sin?**

Reply to Objection 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.

And since good, and, in like manner, being, is said of a thing simply, in respect, not of what it is potentially, but of what it is actually: therefore from having habits of the latter sort, man is said simply to do good, and to be good; for instance, because he is just, or temperate; and in like manner as regards other such virtues. And since virtue is that "which makes its possessor good, and his work good likewise," these latter habits are called virtuous simply: because they make the work to be actually good, and the subject good simply. But the first kind of habits are not called virtues simply: because they do not make the work good except in regard to a certain aptness, nor do they make their possessor good simply. For through being gifted in science or art, a man is said to be good, not simply, but relatively; for instance, a good grammarian or a good smith. And for this reason science and art are often divided against virtue; while at other times they are called virtues (Ethic. vi, 2).

On the contrary, The Philosopher (Ethic. i, 13): "When we speak of a man's morals, we do not say that he is wise or intelligent, but that he is gentle or sober." Accordingly, then, wisdom and understanding are not moral virtues: and yet they are virtues, as stated above (I-II:57:2). Therefore not every virtue is a moral virtue.

Hence the subject of a habit which is called a virtue in a relative sense, can be the intellect, and not only the practical intellect, but also the speculative, without any reference to the will: for thus the Philosopher (Ethic. vi, 3) holds that science, wisdom and understanding, and also art, are intellectual virtues. But the subject of a habit which is called a virtue simply, can only be the will, or some power in so far as it is moved by the will. And the reason of this is, that the will moves to their acts all those other powers that are in some way rational, as we have said above (I-II:9:1; Question 17, Articles 1 and 5; I:82:4): and therefore if man do well actually, this is because he has a good will. Therefore the virtue which makes a man to do well actually, and not merely to have the aptness to do well, must be either in the will itself; or in some power as moved by the will.

## Volume 3 - Question 58. Justice

**Article 1. Whether justice is fittingly defined as being the perpetual and constant will to render to each one his right?**

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."

**Article 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?**

Reply to Objection 3. As stated above (Question 55, Articles 3 and 4), a virtuous habit has a fixed relation to good, and is nowise referable to evil. Now the good of the intellect is truth, and falsehood is its evil. Wherefore those habits alone are called intellectual virtues, whereby we tell the truth and never tell a falsehood. But opinion and suspicion can be about both truth and falsehood: and so, as stated in Ethic. vi, 3, they are not intellectual virtues.

Objection 1. It would seem unfitting to distinguish three virtues of the speculative intellect, viz. wisdom, science and understanding. Because a species is a kind of science, as stated in Ethic. vi, 7. Therefore wisdom should not be condivided with science among the intellectual virtues.

Reply to Objection 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 (Isaiah 10:1): "Woe to them that make wicked laws."

**Article 4. Whether the irascible and concupiscible powers are the subject of virtue?**

On the contrary, Fortitude is assigned to the irascible power, and temperance to the concupiscible power. Whence the Philosopher (Ethic. iii, 10) says that "these virtues belong to the irrational part of the soul."

**Article 2. Whether moral virtue differs from intellectual virtue?**

Objection 3. Further, Augustine says (Soliloq. i, 6) that "virtue is the rectitude and perfection of reason." But this belongs to the intellectual virtues, as stated in Ethic. vi, 13. Therefore moral virtue does not differ from intellectual.

On the contrary, The Philosopher says (Ethic. v, 7) that "political justice is partly natural and partly legal," i.e. established by law.

Objection 4. Further, a thing does not differ from that which is included in its definition. But intellectual virtue is included in the definition of moral virtue: for the Philosopher says (Ethic. ii, 6) that "moral virtue is a habit of choosing the mean appointed by reason as a prudent man would appoint it." Now this right reason that fixes the mean of moral virtue, belongs to an intellectual virtue, as stated in Ethic. vi, 13. Therefore moral virtue does not differ from intellectual.

**Article 12. Whether prudence is in subjects, or only in their 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.

**Article 6. Whether 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 (Articles 2 and 5), it follows that they arise chiefly from lust.

On the contrary, It is stated in Ethic. i, 13 that "there are two kinds of virtue: some we call intellectual; some moral."

## Volume 2 - Question 59. Moral virtue in relation to the passions

**Article 1. Whether moral virtue is a passion?**

On the contrary, It is stated in Ethic. ii, 5 that "passions are neither virtues nor vices."

I answer that, Moral virtue cannot be a passion. This is clear for three reasons. First, because a passion is a movement of the sensitive appetite, as stated above (I-II:22:3): whereas moral virtue is not a movement, but rather a principle of the movement of the appetite, being a kind of habit. Secondly, because passions are not in themselves good or evil. For man's good or evil is something in reference to reason: wherefore the passions, considered in themselves, are referable both to good and evil, for as much as they may accord or disaccord with reason. Now nothing of this sort can be a virtue: since virtue is referable to good alone, as stated above (I-II:55:3). Thirdly, because, granted that some passions are, in some way, referable to good only, or to evil only; even then the movement of passion, as passion, begins in the appetite, and ends in the reason, since the appetite tends to conformity with reason. On the other hand, the movement of virtue is the reverse, for it begins in the reason and ends in the appetite, inasmuch as the latter is moved by reason. Hence the definition of moral virtue (Ethic. ii, 6) states that it is "a habit of choosing the mean appointed by reason as a prudent man would appoint it."

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.

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."

**Article 3. Whether the intellectual habit, art, is a virtue?**

On the contrary, The Philosopher (Ethic. vi, 3,4) says that art is a virtue; and yet he does not reckon it among the speculative virtues, which, according to him, reside in the scientific part of the soul.

Reply to Objection 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."

On the contrary, The Philosopher (Ethic. vi, 1) reckons these three alone as being intellectual virtues, viz. wisdom, science and understanding.

Objection 4. Further, "the principal act of moral virtue is choice" (Ethic. viii, 13). Now choice is not an act of the irascible and concupiscible powers, but of the rational power, as we have said above (I-II:13:2). Therefore moral virtue is not in the irascible and concupiscible powers, but in the reason.

## Volume 1 - Question 57. The angel's knowledge of material things

**Article 4. Whether angels know secret thoughts?**

Reply to Objection 3. The appetite of the brute does not control its act, but follows the impression of some other corporeal or spiritual cause. Since, therefore, the angels know corporeal things and their dispositions, they can thereby know what is passing in the appetite or in the imaginative apprehension of the brute beasts, and even of man, in so far as the sensitive appetite sometimes, through following some bodily impression, influences his conduct, as always happens in brutes. Yet the angels do not necessarily know the movement of the sensitive appetite and the imaginative apprehension of man in so far as these are moved by the will and reason; because, even the lower part of the soul has some share of reason, as obeying its ruler, as is said in Ethics iii, 12. But it does not follow that, if the angel knows what is passing through man's sensitive appetite or imagination, he knows what is in the thought or will: because the intellect or will is not subject to the sensitive appetite or the imagination, but can make various uses of them.

Reply to Objection 4. In choice there are two things, namely, the intention of the end, and this belongs to the moral virtue; and the preferential choice of that which is unto the end, and this belongs to prudence (Ethic. vi, 2,5). But that the irascible and concupiscible powers have a right intention of the end in regard to the passions of the soul, is due to the good disposition of these powers. And therefore those moral virtues which are concerned with the passions are in the irascible and concupiscible powers, but prudence is in the reason.

Reply to Objection 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.

I answer that, Reason is the first principle of all human acts; and whatever other principles of human acts may be found, they obey reason somewhat, but in various ways. For some obey reason blindly and without any contradiction whatever: such are the limbs of the body, provided they be in a healthy condition, for as soon as reason commands, the hand or the foot proceeds to action. Hence the Philosopher says (Polit. i, 3) that "the soul rules the body like a despot," i.e. as a master rules his slave, who has no right to rebel. Accordingly some held that all the active principles in man are subordinate to reason in this way. If this were true, for man to act well it would suffice that his reason be perfect. Consequently, since virtue is a habit perfecting man in view of his doing good actions, it would follow that it is only in the reason, so that there would be none but intellectual virtues. This was the opinion of Socrates, who said "every virtue is a kind of prudence," as stated in Ethic. vi, 13. Hence he maintained that as long as man is in possession of knowledge, he cannot sin; and that every one who sins, does so through ignorance.

Objection 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.

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.

Objection 2. Further, there is no virtue of a virtue. But "there is a virtue of art," according to the Philosopher (Ethic. vi, 5). Therefore art is not a virtue.

**Article 4. Whether prudence is a distinct virtue from art?**

The reason for this difference is that art is the "right reason of things to be made"; whereas prudence is the "right reason of things to be done." Now "making" and "doing" differ, as stated in Metaph. ix, text. 16, in that "making" is an action passing into outward matter, e.g. "to build," "to saw," and so forth; whereas "doing" is an action abiding in the agent, e.g. "to see," "to will," and the like. Accordingly prudence stands in the same relation to such like human actions, consisting in the use of powers and habits, as art does to outward making: since each is the perfect reason about the things with which it is concerned. But perfection and rectitude of reason in speculative matters, depend on the principles from which reason argues; just as we have said above (Article 2, Reply to Objection 2) that science depends on and presupposes understanding, which is the habit of principles. Now in human acts the end is what the principles are in speculative matters, as stated in Ethic. vii, 8. Consequently, it is requisite for prudence, which is right reason about things to be done, that man be well disposed with regard to the ends: and this depends on the rectitude of his appetite. Wherefore, for prudence there is need of a moral virtue, which rectifies the appetite. On the other hand the good things made by art is not the good of man's appetite, but the good of those things themselves: wherefore art does not presuppose rectitude of the appetite. The consequence is that more praise is given to a craftsman who is at fault willingly, than to one who is unwillingly; whereas it is more contrary to prudence to sin willingly than unwillingly, since rectitude of the will is essential to prudence, but not to art. Accordingly it is evident that prudence is a virtue distinct from art.

**Article 3. Whether the intellectual habit, art, is a virtue?**

On the contrary, The Philosopher (Ethic. vi, 3,4) says that art is a virtue; and yet he does not reckon it among the speculative virtues, which, according to him, reside in the scientific part of the soul.

**Article 13. Whether prudence can be in sinners?**

Objection 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.

Objection 3. Further, it belongs to prudence, "to be of good counsel" (Ethic. vi, 5). But counselling takes place in certain arts also, as stated in Ethic. iii, 3, e.g. in the arts of warfare, of seamanship, and of medicine. Therefore prudence is not distinct from art.

## Volume 2 - Question 60. How the moral virtues differ from one another

**Article 1. Whether there is only one moral virtue?**

Now it is evident that in moral matters the reason holds the place of commander and mover, while the appetitive power is commanded and moved. But the appetite does not receive the direction of reason univocally so to say; because it is rational, not essentially, but by participation (Ethic. i, 13). Consequently objects made appetible by the direction of reason belong to various species, according to their various relations to reason: so that it follows that moral virtues are of various species and are not one only.

## Volume 1 - Question 60. The love or dilection of the angels

**Article 2. Whether there is love of choice in the angels?**

Objection 1. It would seem that there is no love of choice in the angels. For love of choice appears to be rational love; since choice follows counsel, which lies in inquiry, as stated in Ethic. iii, 3. Now rational love is contrasted with intellectual, which is proper to angels, as is said (Div. Nom. iv). Therefore there is no love of choice in the angels.

Objection 2. Further, there is no virtue of a virtue. But "there is a virtue of art," according to the Philosopher (Ethic. vi, 5). Therefore art is not a virtue.

On the contrary, The Philosopher distinguishes prudence from art (Ethic. vi, 5).

**Article 4. Whether the degrees of consanguinity that are an impediment to marriage could be fixed by the Church?**

Reply to Objection 7. In prohibiting the degrees of consanguinity the Church considers chiefly the point of view of affection. And since the reason for affection towards one's brother's son is not less but even greater than the reasons for affection towards one's father's brother, inasmuch as the son is more akin to the father than the father to the son (Ethic. viii, 12), therefore did the Church equally prohibit the degrees of consanguinity in uncles and nephews. On the other hand the Old Law in debarring certain persons looked chiefly to the danger of concupiscence arising from cohabitation; and debarred those persons who were in closer intimacy with one another on account of their living together. Now it is more usual for a niece to live with her uncle than an aunt with her nephew: because a daughter is more identified with her father, being part of him, whereas a sister is not in this way identified with her brother, for she is not part of him but is born of the same parent. Hence there was not the same reason for debarring a niece and an aunt.

## Volume 5 - Question 56. The impediment of spiritual relationship

**Article 2. Whether spiritual relationship is contracted by baptism only?**

Reply to Objection 9. A spiritual father is so called from his likeness to a carnal father. Now as the Philosopher says (Ethic. viii, 2) a carnal father gives his child three things, being nourishment and instruction: and consequently a person's spiritual father is so called from one of these three things. Nevertheless he has not, through being his spiritual father, a spiritual relationship with him, unless he is like a (carnal) father as to generation which is the way to being. This solution may also be applied to the foregoing Eighth Objection.

**Article 3. Whether virtue is adequately divided into moral and intellectual?**

Reply to Objection 2. Contingency and perseverance are not perfections of the sensitive appetite. This is clear from the fact that passions abound in the continent and persevering man, which would not be the case if his sensitive appetite were perfected by a habit making it conformable to reason. Contingency and perseverance are, however, perfections of the rational faculty, and withstand the passions lest reason be led astray. But they fall short of being virtues: since intellectual virtue, which makes reason to hold itself well in respect of moral matters, presupposes a right appetite of the end, so that it may hold itself aright in respect of principles, i.e. the ends, on which it builds its argument: and this is wanting in the continent and persevering man. Nor again can an action proceeding from two principles be perfect, unless each principle be perfected by the habit corresponding to that operation: thus, however perfect be the principal agent employing an instrument, it will produce an imperfect effect, if the instrument be not well disposed also. Hence if the sensitive faculty, which is moved by the rational faculty, is not perfect; however perfect the rational faculty may be, the resulting action will be imperfect: and consequently the principle of that action will not be a virtue. And for this reason, contingency, desisting from pleasures, and perseverance in the midst of pains, are not virtues, but something less than a virtue, as the Philosopher maintains (Ethic. vii, 1,9).

**Article 2. Whether there can be moral virtue with passion?**

Objection 3. Further, moral virtue requires perfect use of reason even in particular matters. But the passions are an obstacle to this: for the Philosopher says (Ethic. vi, 5) that "pleasures destroy the judgment of prudence": and Sallust says (Catilin.) that "when they," i.e. the soul's passions, "interfere, it is not easy for the mind to grasp the truth." Therefore passion is incompatible with moral virtue.

Objection 2. Further, prudence has more in common with art than the speculative habits have; for they are both "about contingent matters that may be otherwise than they are" (Ethic. vi, 4,5). Now some speculative habits are called arts. Much more, therefore, should prudence be called an art.

Reply to Objection 1. The Philosopher quotes this, as well as many other examples in his books on Logic, in order to illustrate, not his own mind, but that of others. It was the opinion of the Stoics that the passions of the soul were incompatible with virtue: and the Philosopher rejects this opinion (Ethic. ii, 3), when he says that virtue is not freedom from passion. It may be said, however, that when he says "a gentle man is not passionate," we are to understand this of inordinate passion.

**Article 5. Whether the sensitive powers of apprehension are the subject of virtue?**

On the contrary, All virtues are either intellectual or moral (Ethic. ii, 1). Now all the moral virtues are in the appetite; while the intellectual virtues are in the intellect or reason, as is clear from Ethic. vi, 1. Therefore there is no virtue in the interior sensitive powers of apprehension.

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.

Objection 1. It would seem that virtue is not adequately divided into moral and intellectual. For prudence seems to be a mean between moral and intellectual virtue, since it is reckoned among the intellectual virtues (Ethic. vi, 3,5); and again is placed by all among the four cardinal virtues, which are moral virtues, as we shall show further on (I-II:61:1. Therefore virtue is not adequately divided into intellectual and moral, as though there were no mean between them.

**Article 3. Whether unlawful intercourse causes affinity?**

I answer that, According to the Philosopher (Ethic. viii, 12) the union of husband and wife is said to be natural chiefly on account of the procreation of offspring, and secondly on account of the community of works: the former of which belongs to marriage by reason of carnal copulation, and the latter, in so far as marriage is a partnership directed to a common life. Now the former is to be found in every carnal union where there is a mingling of seeds, since such a union may be productive of offspring, but the latter may be wanting. Consequently since marriage caused affinity, in so far as it was a carnal mingling, it follows that also an unlawful intercourse causes affinity in so far as it has something of natural copulation.

Reply to Objection 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."

Accordingly, if the passions be taken for inordinate emotions, they cannot be in a virtuous man, so that he consent to them deliberately; as the Stoics maintained. But if the passions be taken for any movements of the sensitive appetite, they can be in a virtuous man, in so far as they are subordinate to reason. Hence Aristotle says (Ethic. ii, 3) that "some describe virtue as being a kind of freedom from passion and disturbance; this is incorrect, because the assertion should be qualified": they should have said virtue is freedom from those passions "that are not as they should be as to manner and time."

## Volume 1 - Question 59. The will of the angels

**Article 3. Whether there is free-will in the angels?**

Objection 1. It would seem that there is no free-will in the angels. For the act of free-will is to choose. But there can be no choice with the angels, because choice is "the desire of something after taking counsel," while counsel is "a kind of inquiry," as stated in Ethic. iii, 3. But the angels' knowledge is not the result of inquiring, for this belongs to the discursiveness of reason. Therefore it appears that there is no free-will in the angels.

On the contrary, The Philosopher says (Ethic. ii, 1) that "virtue is twofold, intellectual and moral."

**Article 2. Whether justice is always towards one another?**

I answer that, As stated above (II-II:57:1) 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 (II-II:57:1; I-II:113:1) this otherness which justice demands must needs be between beings capable of action. Now actions belong to supposits [Cf. I:29:2] 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."

**Article 4. Whether prudence is a distinct virtue from art?**

On the contrary, The Philosopher distinguishes prudence from art (Ethic. vi, 5).

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." On 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 (Ephesians 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."

**Article 3. Whether sorrow is compatible with moral virtue?**

Objection 2. Further, sorrow is a hindrance to work, as the Philosopher states (Ethic. vii, 13; x, 5). But a hindrance to good works is incompatible with virtue. Therefore sorrow is incompatible with virtue.

On the contrary, The Philosopher (Ethic. v, 6) distinguishes right of dominion, paternal right and so on as species distinct from civil right.

## Volume 3 - Question 59. Injustice

**Article 2. Whether a man is called unjust through doing an unjust thing?**

Objection 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.

**Article 2. Whether moral virtues about operations are different from those that are about passions?**

On the contrary, The Philosopher reckons justice to be about operations; and temperance, fortitude and gentleness, about passions (Ethic. ii, 3,7; v, 1, seqq.).

**Article 6. Whether the will can be the subject of virtue?**

Objection 2. Further, every virtue is either intellectual or moral (Ethic. i, 13; ii, 1). But intellectual virtue is subjected in the intellect and reason, and not in the will: while moral virtue is subjected in the irascible and concupiscible powers which are rational by participation. Therefore no virtue is subjected in the will.

## Volume 5 - Question 57. Legal relationship, which is by adoption

**Article 2. Whether a tie that is an impediment to marriage is contracted through adoption?**

Objection 3. Further, a natural father provides for his child chiefly in three things, as the Philosopher states (Ethic. viii, 11,12), namely by giving him being, nourishment and education; and hereditary succession is subsequent to these. Now no tie of relationship is contracted by one's providing for a person's nourishment and education, else a person would be related to his nourishers, tutors and masters, which is false. Therefore neither is any relationship contracted through adoption by which one inherits another's estate.

Their second reason for holding this opinion was that sorrow is about evil present, whereas fear is for evil to come: even as pleasure is about a present good, while desire is for a future good. Now the enjoyment of a good possessed, or the desire to have good that one possesses not, may be consistent with virtue: but depression of the mind resulting from sorrow for a present evil, is altogether contrary to reason: wherefore it is incompatible with virtue. But this is unreasonable. For there is an evil which can be present to the virtuous man, as we have just stated; which evil is rejected by reason. Wherefore the sensitive appetite follows reason's rejection by sorrowing for that evil; yet moderately, according as reason dictates. Now it pertains to virtue that the sensitive appetite be conformed to reason, as stated above (Article 1, Reply to Objection 2). Wherefore moderated sorrow for an object which ought to make us sorrowful, is a mark of virtue; as also the Philosopher says (Ethic. ii, 6,7). Moreover, this proves useful for avoiding evil: since, just as good is more readily sought for the sake of pleasure, so is evil more undauntedly shunned on account of sorrow.

## Volume 3 - Question 60. Judgment

**Article 1. Whether judgment is an act of justice?**

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 (II-II:57:1). 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."

**Article 5. Whether prudence is a virtue necessary to man?**

Objection 1. It would seem that prudence is not a virtue necessary to lead a good life. For as art is to things that are made, of which it is the right reason, so is prudence to things that are done, in respect of which we judge of a man's life: for prudence is the right reason about these things, as stated in Ethic. vi, 5. Now art is not necessary in things that are made, save in order that they be made, but not after they have been made. Neither, therefore is prudence necessary to man in order to lead a good life, after he has become virtuous; but perhaps only in order that he may become virtuous.

On the contrary, The Philosopher says (Ethic. v, 6) that "a man may do an unjust thing without being unjust."

Reply to Objection 2. Not only the irascible and concupiscible powers are rational by participation but "the appetitive power altogether," i.e. in its entirety (Ethic. i, 13). Now the will is included in the appetitive power. And therefore whatever virtue is in the will must be a moral virtue, unless it be theological, as we shall see later on (I-II:62:3.

Objection 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.

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 (II-II:58:4).

Reply to Objection 3. As stated in Ethic. vi, 2, truth is not the same for the practical as for the speculative intellect. Because the truth of the speculative intellect depends on conformity between the intellect and the thing. And since the intellect cannot be infallibly in conformity with things in contingent matters, but only in necessary matters, therefore no speculative habit about contingent things is an intellectual virtue, but only such as is about necessary things. On the other hand, the truth of the practical intellect depends on conformity with right appetite. This conformity has no place in necessary matters, which are not affected by the human will; but only in contingent matters which can be effected by us, whether they be matters of interior action, or the products of external work. Hence it is only about contingent matters that an intellectual virtue is assigned to the practical intellect, viz. art, as regards things to be made, and prudence, as regards things to be done.

**Article 3. Whether the angel loves himself with both natural love, and love of choice?**

On the contrary, The Philosopher says (Ethic. ix, 8): "Love for others comes of love for oneself."

Objection 1. It would seem that moral virtues are not divided into those which are about operations and those which are about passions. For the Philosopher says (Ethic. ii, 3) that moral virtue is "an operative habit whereby we do what is best in matters of pleasure or sorrow." Now pleasure and sorrow are passions, as stated above (I-II:31:1; I-II:35:1). Therefore the same virtue which is about passions is also about operations, since it is an operative habit.

Objection 3. Further, it belongs to prudence, "to be of good counsel" (Ethic. vi, 5). But counselling takes place in certain arts also, as stated in Ethic. iii, 3, e.g. in the arts of warfare, of seamanship, and of medicine. Therefore prudence is not distinct from art.

**Article 3. Whether justice is a virtue?**

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."

I answer that, Since the object of love is good, and good is to be found both in substance and in accident, as is clear from Ethic. i, 6, a thing may be loved in two ways; first of all as a subsisting good; and secondly as an accidental or inherent good. That is loved as a subsisting good, which is so loved that we wish well to it. But that which we wish unto another, is loved as an accidental or inherent good: thus knowledge is loved, not that any good may come to it but that it may be possessed. This kind of love has been called by the name "concupiscence" while the first is called "friendship."

Objection 2. Further, "It is by prudence that we are of good counsel," as stated in Ethic. vi, 5. But man can act not only from his own, but also from another's good counsel. Therefore man does not need prudence in order to lead a good life, but it is enough that he follow the counsels of prudent men.

The reason for this difference is that art is the "right reason of things to be made"; whereas prudence is the "right reason of things to be done." Now "making" and "doing" differ, as stated in Metaph. ix, text. 16, in that "making" is an action passing into outward matter, e.g. "to build," "to saw," and so forth; whereas "doing" is an action abiding in the agent, e.g. "to see," "to will," and the like. Accordingly prudence stands in the same relation to such like human actions, consisting in the use of powers and habits, as art does to outward making: since each is the perfect reason about the things with which it is concerned. But perfection and rectitude of reason in speculative matters, depend on the principles from which reason argues; just as we have said above (Article 2, Reply to Objection 2) that science depends on and presupposes understanding, which is the habit of principles. Now in human acts the end is what the principles are in speculative matters, as stated in Ethic. vii, 8. Consequently, it is requisite for prudence, which is right reason about things to be done, that man be well disposed with regard to the ends: and this depends on the rectitude of his appetite. Wherefore, for prudence there is need of a moral virtue, which rectifies the appetite. On the other hand the good things made by art is not the good of man's appetite, but the good of those things themselves: wherefore art does not presuppose rectitude of the appetite. The consequence is that more praise is given to a craftsman who is at fault willingly, than to one who is unwillingly; whereas it is more contrary to prudence to sin willingly than unwillingly, since rectitude of the will is essential to prudence, but not to art. Accordingly it is evident that prudence is a virtue distinct from art.

**Article 14. Whether prudence is in all who have grace?**

Reply to Objection 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 (Hebrews 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."

**Article 4. Whether there can be moral without intellectual virtue?**

Reply to Objection 3. The natural inclination to a good of virtue is a kind of beginning of virtue, but is not perfect virtue. For the stronger this inclination is, the more perilous may it prove to be, unless it be accompanied by right reason, which rectifies the choice of fitting means towards the due end. Thus if a running horse be blind, the faster it runs the more heavily will it fall, and the more grievously will it be hurt. And consequently, although moral virtue be not right reason, as Socrates held, yet not only is it "according to right reason," in so far as it inclines man to that which is, according to right reason, as the Platonists maintained [Cf. Plato, Meno xli.]; but also it needs to be "joined with right reason," as Aristotle declares (Ethic. vi, 13).

## Volume 1 - Question 62. The perfection of the angels in the order of grace and of glory

**Article 1. Whether the angels were created in beatitude?**

I answer that, By the name of beatitude is understood the ultimate perfection of rational or of intellectual nature; and hence it is that it is naturally desired, since everything naturally desires its ultimate perfection. Now there is a twofold ultimate perfection of rational or of intellectual nature. The first is one which it can procure of its own natural power; and this is in a measure called beatitude or happiness. Hence Aristotle (Ethic. x) says that man's ultimate happiness consists in his most perfect contemplation, whereby in this life he can behold the best intelligible object; and that is God. Above this happiness there is still another, which we look forward to in the future, whereby "we shall see God as He is." This is beyond the nature of every created intellect, as was shown above (I:12:4).

Objection 2. Further, prudence has more in common with art than the speculative habits have; for they are both "about contingent matters that may be otherwise than they are" (Ethic. vi, 4,5). Now some speculative habits are called arts. Much more, therefore, should prudence be called an art.

Reply to Objection 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).

**Article 4. Whether an angel loves another with natural love as he loves himself?**

Objection 2. Further, the cause is more powerful than the effect; and the principle than what is derived from it. But love for another comes of love for self, as the Philosopher says (Ethic. ix, 8). Therefore one angel does not love another as himself, but loves himself more.

**Article 5. Whether prudence is a virtue necessary to man?**

Objection 2. Further, "It is by prudence that we are of good counsel," as stated in Ethic. vi, 5. But man can act not only from his own, but also from another's good counsel. Therefore man does not need prudence in order to lead a good life, but it is enough that he follow the counsels of prudent men.

**Article 4. Whether all the moral virtues are about the passions?**

Objection 3. Further, some passion is to be found in every moral virtue: and so either all are about the passions, or none are. But some are about the passions, as fortitude and temperance, as stated in Ethic. iii, 6,10. Therefore all the moral virtues are about the passions.

**Article 15. Whether prudence is in us by nature?**

I answer that, As shown above (Article 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 (Article 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.

**Article 5. Whether there can be intellectual without moral virtue?**

Objection 3. Further, prudence is "a virtue whereby we are of good counsel" (Ethic. vi, 9). Now many are of good counsel without having the moral virtues. Therefore prudence can be without a moral virtue.

Reply to Objection 3. As stated in Ethic. vi, 2, truth is not the same for the practical as for the speculative intellect. Because the truth of the speculative intellect depends on conformity between the intellect and the thing. And since the intellect cannot be infallibly in conformity with things in contingent matters, but only in necessary matters, therefore no speculative habit about contingent things is an intellectual virtue, but only such as is about necessary things. On the other hand, the truth of the practical intellect depends on conformity with right appetite. This conformity has no place in necessary matters, which are not affected by the human will; but only in contingent matters which can be effected by us, whether they be matters of interior action, or the products of external work. Hence it is only about contingent matters that an intellectual virtue is assigned to the practical intellect, viz. art, as regards things to be made, and prudence, as regards things to be done.

**Article 3. Whether we can suffer injustice willingly?**

Objection 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.

## Volume 3 - Question 61. The parts of Justice

**Article 1. Whether two species of justice are suitably assigned, viz. commutative and distributive?**

On the contrary, The Philosopher assigns two parts to justice and says (Ethic. v, 2) that "one directs distributions, the other, commutations."

## Volume 2 - Question 61. The cardinal virtues

**Article 2. Whether there are four cardinal virtues?**

Objection 2. Further, the principal virtues are, in a way, moral virtues. Now we are directed to moral works both by the practical reason, and by a right appetite, as stated in Ethic. vi, 2. Therefore there are only two cardinal virtues.

**Article 3. Whether there is only one moral virtue about operations?**

Objection 3. Further, if there are various moral virtues about various operations, diversity of moral virtues would needs follow diversity of operations. But this is clearly untrue: for it is the function of justice to establish rectitude in various kinds of commutations, and again in distributions, as is set down in Ethic. v, 2. Therefore there are not different virtues about different operations.

**Article 6. Whether "eubulia, synesis, and gnome" are virtues annexed to prudence? [euboulia, synesis, gnome]**

Objection 1. It would seem that "euboulia, synesis, and gnome" are unfittingly assigned as virtues annexed to prudence. For "euboulia" is "a habit whereby we take good counsel" (Ethic. vi, 9). Now it "belongs to prudence to take good counsel," as stated (Ethic. vi, 9). Therefore "euboulia" is not a virtue annexed to prudence, but rather is prudence itself.

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 (Article 4). Therefore prudence is in us, not by nature, but by teaching and experience.

Objection 1. It would seem that prudence is not a virtue necessary to lead a good life. For as art is to things that are made, of which it is the right reason, so is prudence to things that are done, in respect of which we judge of a man's life: for prudence is the right reason about these things, as stated in Ethic. vi, 5. Now art is not necessary in things that are made, save in order that they be made, but not after they have been made. Neither, therefore is prudence necessary to man in order to lead a good life, after he has become virtuous; but perhaps only in order that he may become virtuous.

Reply to Objection 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.

**Article 4. Whether justice is in the will 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 I:81:2. 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 (Article 1).

On the contrary, To wish to do evil is directly opposed to moral virtue; and yet it is not opposed to anything that can be without moral virtue. Now it is contrary to prudence "to sin willingly" (Ethic. vi, 5). Therefore prudence cannot be without moral virtue.

Objection 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.

Objection 2. Further, those operations seem to differ most, which are directed on the one side to the good of the individual, and on the other to the good of the many. But this diversity does not cause diversity among the moral virtues: for the Philosopher says (Ethic. v, 1) that legal justice, which directs human acts to the common good, does not differ, save logically, from the virtue which directs a man's actions to one man only. Therefore diversity of operations does not cause a diversity of moral virtues.

I answer that, Other intellectual virtues can, but prudence cannot, be without moral virtue. The reason for this is that prudence is the right reason about things to be done (and this, not merely in general, but also in particular); about which things actions are. Now right reason demands principles from which reason proceeds to argue. And when reason argues about particular cases, it needs not only universal but also particular principles. As to universal principles of action, man is rightly disposed by the natural understanding of principles, whereby he understands that he should do no evil; or again by some practical science. But this is not enough in order that man may reason aright about particular cases. For it happens sometimes that the aforesaid universal principle, known by means of understanding or science, is destroyed in a particular case by a passion: thus to one who is swayed by concupiscence, when he is overcome thereby, the object of his desire seems good, although it is opposed to the universal judgment of his reason. Consequently, as by the habit of natural understanding or of science, man is made to be rightly disposed in regard to the universal principles of action; so, in order that he be rightly disposed with regard to the particular principles of action, viz. the ends, he needs to be perfected by certain habits, whereby it becomes connatural, as it were, to man to judge aright to the end. This is done by moral virtue: for the virtuous man judges aright of the end of virtue, because "such a man is, such does the end seem to him" (Ethic. iii, 5). Consequently the right reason about things to be done, viz. prudence, requires man to have moral virtue.

Objection 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.

On the contrary, Justice, which is a moral virtue, is not about the passions; as stated in Ethic. v, 1, seqq.

Objection 2. Further, the subject of the moral virtues is a faculty which is rational by participation, as the Philosopher states (Ethic. i, 13). But the passions are in this part of the soul, as stated above (I-II:22:3). Therefore every moral virtue is about the passions.

Reply to Objection 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.

## Volume 4 - Question 59. Christ's judiciary power

**Article 2. Whether judiciary power belongs to Christ as man?**

Reply to Objection 1. Judgment belongs to truth as its standard, while it belongs to the man imbued with truth, according as he is as it were one with truth, as a kind of law and "living justice" [Aristotle, Ethic. v]. Hence Augustine quotes (De Verb. Dom., Serm. cxxvii) the saying of 1 Corinthians 2:15: "The spiritual man judgeth all things." But beyond all creatures Christ's soul was more closely united with truth, and more full of truth; according to John 1:14: "We saw Him . . . full of grace and truth." And according to this it belongs principally to the soul of Christ to judge all things.

Objection 1. It would seem that all the moral virtues are about the passions. For the Philosopher says (Ethic. ii, 3) that "moral virtue is about objects of pleasure and sorrow." But pleasure and sorrow are passions, as stated above (I-II:23:4; I-II:31:1; I-II:35:1-2). Therefore all the moral virtues are about the passions.

On the contrary, stands the authority of the Philosopher (Ethic. vi, 9,10,11), who assigns these three virtues as being annexed to prudence.

## Volume 2 - Question 62. The theological virtues

**Article 2. Whether the theological virtues are distinct from the intellectual and moral virtues?**

Reply to Objection 2. The wisdom which the Philosopher (Ethic. vi, 3,7) reckons as an intellectual virtue, considers Divine things so far as they are open to the research of human reason. Theological virtue, on the other hand, is about those same things so far as they surpass human reason.

**Article 16. Whether prudence can be lost through forgetfulness?**

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 (Article 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 (Daniel 13:56): "Beauty hath deceived thee, and lust hath subverted thy heart," and (Exodus 23:8): "Neither shalt thou take bribes which blind even the prudent [Douay: 'wise']."

**Article 2. Whether the mean is to be observed in the same way in distributive as in commutative justice?**

I answer that, As stated above (Article 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 1-1/2; 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.

**Article 5. Whether justice is a general virtue?**

On the contrary, The Philosopher says (Ethic. v, 1) that "justice is every virtue."

**Article 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.

Reply to Objection 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 (Article 2)

**Article 5. Whether there can be moral virtue without passion?**

On the contrary, "No man is just who rejoices not in his deeds," as stated in Ethic. i, 8. But joy is a passion. Therefore justice cannot be without passion; and still less can the other virtues be.

**Article 3. Whether any other virtues should be called principal rather than these?**

Objection 1. It would seem that other virtues should be called principal rather than these. For, seemingly, the greatest is the principal in any genus. Now "magnanimity has a great influence on all the virtues" (Ethic. iv, 3). Therefore magnanimity should more than any be called a principal virtue.

**Article 6. Whether "eubulia, synesis, and gnome" are virtues annexed to prudence? [euboulia, synesis, gnome]**

On the contrary, stands the authority of the Philosopher (Ethic. vi, 9,10,11), who assigns these three virtues as being annexed to prudence.

**Article 8. Whether these vices arise from covetousness?**

Reply to Objection 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.

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."

Objection 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.

**Article 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.

Reply to Objection 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.

Objection 1. It would seem that these vices do not arise from covetousness. As stated above (II-II:43:6) 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."

## Volume 2 - Question 63. The cause of virtues

**Article 1. Whether virtue is in us by nature?**

In like manner with regard to sciences and virtues, some held that they are wholly from within, so that all virtues and sciences would pre-exist in the soul naturally, but that the hindrances to science and virtue, which are due to the soul being weighed down by the body, are removed by study and practice, even as iron is made bright by being polished. This was the opinion of the Platonists. Others said that they are wholly from without, being due to the inflow of the active intellect, as Avicenna maintained. Others said that sciences and virtues are within us by nature, so far as we are adapted to them, but not in their perfection: this is the teaching of the Philosopher (Ethic. ii, 1), and is nearer the truth.

**Article 5. Whether spiritual relationship passes to the godfather's carnal children?**

I answer that, A son is something of his father and not conversely (Ethic. viii, 12): wherefore spiritual relationship passes from father to his carnal son and not conversely. Thus it is clear that there are three spiritual relationships: one called spiritual fatherhood between godfather and godchild; another called co-paternity between the godparent and carnal parent of the same person; and the third is called spiritual brotherhood, between godchild and the carnal children of the same parent. Each of these hinders the contracting of marriage and voids the contract.

Objection 1. It would seem that "euboulia, synesis, and gnome" are unfittingly assigned as virtues annexed to prudence. For "euboulia" is "a habit whereby we take good counsel" (Ethic. vi, 9). Now it "belongs to prudence to take good counsel," as stated (Ethic. vi, 9). Therefore "euboulia" is not a virtue annexed to prudence, but rather is prudence itself.

Objection 2. Further, the principal virtues are, in a way, moral virtues. Now we are directed to moral works both by the practical reason, and by a right appetite, as stated in Ethic. vi, 2. Therefore there are only two cardinal virtues.

Objection 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.

On the contrary, The Philosopher says (Ethic. vi, 5) that "forgetfulness is possible to art but not to prudence."

**Article 4. Whether there are different moral virtues about different passions?**

On the contrary, Fortitude is about fear and daring; temperance about desire; meekness about anger; as stated in Ethic. iii, 6,10; iv, 5.

**Article 4. Whether doubts should be interpreted for the best?**

Reply to Objection 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.

## Volume 2 - Question 64. The mean of virtue

**Article 1. Whether moral virtues observe the mean?**

Reply to Objection 1. Moral virtue derives goodness from the rule of reason, while its matter consists in passions or operations. If therefore we compare moral virtue to reason, then, if we look at that which is has of reason, it holds the position of one extreme, viz. conformity; while excess and defect take the position of the other extreme, viz. deformity. But if we consider moral virtue in respect of its matter, then it holds the position of mean, in so far as it makes the passion conform to the rule of reason. Hence the Philosopher says (Ethic. ii, 6) that "virtue, as to its essence, is a mean state," in so far as the rule of virtue is imposed on its proper matter: "but it is an extreme in reference to the 'best' and the 'excellent,'" viz. as to its conformity with reason.

Objection 2. Further, the maximum is not a mean. Now some moral virtues tend to a maximum: for instance, magnanimity to very great honors, and magnificence to very large expenditure, as stated in Ethic. iv, 2,3. Therefore not every moral virtue observes the mean.

**Article 5. Whether the moral virtues differ in point of the various objects of the passions?**

Accordingly, if we take a good, and it be something discerned by the sense of touch, and something pertaining to the upkeep of human life either in the individual or in the species, such as the pleasures of the table or of sexual intercourse, it will belong to the virtue of "temperance." As regards the pleasures of the other senses, they are not intense, and so do not present much difficulty to the reason: hence there is no virtue corresponding to them; for virtue, "like art, is about difficult things" (Ethic. ii, 3).

**Article 3. Whether there is a different matter for both kinds of justice?**

On the contrary, It is stated in Ethic. v, 2 that "one kind of justice directs distributions, and another commutations."

**Article 6. Whether justice, as a general virtue, is essentially the same as all virtue?**

Objection 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.

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.

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.

As regards man's good in relation to other men, it does not seem hard to obtain, but is considered absolutely, as the object of the concupiscible passions. This good may be pleasurable to a man in his behavior towards another either in some serious matter, in actions, to wit, that are directed by reason to a due end, or in playful actions, viz. that are done for mere pleasure, and which do not stand in the same relation to reason as the former. Now one man behaves towards another in serious matters, in two ways. First, as being pleasant in his regard, by becoming speech and deeds: and this belongs to a virtue which Aristotle (Ethic. ii, 7) calls "friendship" [philia], and may be rendered "affability." Secondly, one man behaves towards another by being frank with him, in words and deeds: this belongs to another virtue which (Ethic. iv, 7) he calls "truthfulness" [aletheia]. For frankness is more akin to the reason than pleasure, and serious matters than play. Hence there is another virtue about the pleasures of games, which the Philosopher "eutrapelia" [eutrapelia] (Ethic. iv, 8).

Objection 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.

Reply to Objection 2. In actions and passions the mean and the extremes depend on various circumstances: hence nothing hinders something from being extreme in a particular virtue as to one circumstance, while the same thing is a mean in respect of other circumstances, through being in conformity with reason. This is the case with magnanimity and magnificence. For if we look at the absolute quantity of the respective objects of these virtues, we shall call it an extreme and a maximum: but if we consider the quantity in relation to other circumstances, then it has the character of a mean: since these virtues tend to this maximum in accordance with the rule of reason, i.e. "where" it is right, "when" it is right, and for an "end" that is right. There will be excess, if one tends to this maximum "when" it is not right, or "where" it is not right, or for an undue "end"; and there will be deficiency if one fails to tend thereto "where" one ought, and "when" one aught. This agrees with the saying of the Philosopher (Ethic. iv, 3) that the "magnanimous man observes the extreme in quantity, but the mean in the right mode of his action."

## Volume 3 - Question 62. Restitution

**Article 2. Whether restitution of what has been taken away is necessary for salvation?**

Reply to Objection 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.

**Article 4. Whether the four cardinal virtues differ from one another?**

Objection 3. Further, the Philosopher says (Ethic. ii, 4) that the necessary conditions of virtue are first of all "that a man should have knowledge; secondly, that he should exercise choice for a particular end; thirdly, that he should possess the habit and act with firmness and steadfastness." But the first of these seems to belong to prudence which is rectitude of reason in things to be done; the second, i.e. choice, belongs to temperance, whereby a man, holding his passions on the curb, acts, not from passion but from choice; the third, that a man should act for the sake of a due end, implies a certain rectitude, which seemingly belongs to justice; while the last, viz. firmness and steadfastness, belongs to fortitude. Therefore each of these virtues is general in comparison to other virtues. Therefore they are not distinct from one another.

Objection 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.

**Article 4. Whether an angel merits his beatitude?**

But if he had no grace before entering upon beatitude, it would then have to be said that he had beatitude without merit, even as we have grace. This, however, is quite foreign to the idea of beatitude; which conveys the notion of an end, and is the reward of virtue, as even the Philosopher says (Ethic. i, 9). Or else it will have to be said, as some others have maintained, that the angels merit beatitude by their present ministrations, while in beatitude. This is quite contrary, again, to the notion of merit: since merit conveys the idea of a means to an end; while what is already in its end cannot, properly speaking, be moved towards such end; and so no one merits to produce what he already enjoys. Or else it will have to be said that one and the same act of turning to God, so far as it comes of free-will, is meritorious; and so far as it attains the end, is the fruition of beatitude. Even this view will not stand, because free-will is not the sufficient cause of merit; and, consequently, an act cannot be meritorious as coming from free-will, except in so far as it is informed by grace; but it cannot at the same time be informed by imperfect grace, which is the principle of meriting, and by perfect grace, which is the principle of enjoying. Hence it does not appear to be possible for anyone to enjoy beatitude, and at the same time to merit it.

On the contrary, The Philosopher says (Ethic. ii, 6) that "moral virtue is a habit of choosing the mean."

Objection 1. It would seem that other virtues should be called principal rather than these. For, seemingly, the greatest is the principal in any genus. Now "magnanimity has a great influence on all the virtues" (Ethic. iv, 3). Therefore magnanimity should more than any be called a principal virtue.

**Article 5. Whether the cardinal virtues are fittingly divided into social virtues, perfecting, perfect, and exemplar virtues?**

Objection 1. It would seem that these four virtues are unfittingly divided into exemplar virtues, perfecting virtues, perfect virtues, and social virtues. For as Macrobius says (Super Somn. Scip. 1), the "exemplar virtues are such as exist in the mind of God." Now the Philosopher says (Ethic. x, 8) that "it is absurd to ascribe justice, fortitude, temperance, and prudence to God." Therefore these virtues cannot be exemplar.

## Volume 2 - Question 65. The connection of virtues

**Article 1. Whether the moral virtues are connected with one another?**

Objection 1. It would seem that the moral virtues are not connected with one another. Because moral virtues are sometimes caused by the exercise of acts, as is proved in Ethic. ii, 1,2. But man can exercise himself in the acts of one virtue, without exercising himself in the acts of some other virtue. Therefore it is possible to have one moral virtue without another.

Reply to Objection 4. Legal justice alone regards the common weal directly: but by commanding the other virtues it draws them all into the service of the common weal, as the Philosopher declares (Ethic. v, 1). For we must take note that it concerns the human virtues, as we understand them here, to do well not only towards the community, but also towards the parts of the community, viz. towards the household, or even towards one individual.

Others, however, differentiate these virtues in respect of their matters, and it is in this way that Aristotle assigns the reason for their connection (Ethic. vi, 13). Because, as stated above (I-II:58:4), no moral virtue can be without prudence; since it is proper to moral virtue to make a right choice, for it is an elective habit. Now right choice requires not only the inclination to a due end, which inclination is the direct outcome of moral virtue, but also correct choice of things conducive to the end, which choice is made by prudence, that counsels, judges, and commands in those things that are directed to the end. In like manner one cannot have prudence unless one has the moral virtues: since prudence is "right reason about things to be done," and the starting point of reason is the end of the thing to be done, to which end man is rightly disposed by moral virtue. Hence, just as we cannot have speculative science unless we have the understanding of the principles, so neither can we have prudence without the moral virtues: and from this it follows clearly that the moral virtues are connected with one another.

**Article 4. Whether 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.

Objection 4. Further, he says (Macrobius: Super Somn. Scip. 1) that the "social" virtues are those "whereby good men work for the good of their country and for the safety of the city." But it is only legal justice that is directed to the common weal, as the Philosopher states (Ethic. v, 1). Therefore other virtues should not be called "social."

But since it behooves a man to do his utmost to strive onward even to Divine things, as even the Philosopher declares in Ethic. x, 7, and as Scripture often admonishes us—for instance: "Be ye . . . perfect, as your heavenly Father is perfect" (Matthew 5:48), we must needs place some virtues between the social or human virtues, and the exemplar virtues which are Divine. Now these virtues differ by reason of a difference of movement and term: so that some are virtues of men who are on their way and tending towards the Divine similitude; and these are called "perfecting" virtues. Thus prudence, by contemplating the things of God, counts as nothing all things of the world, and directs all the thoughts of the soul to God alone: temperance, so far as nature allows, neglects the needs of the body; fortitude prevents the soul from being afraid of neglecting the body and rising to heavenly things; and justice consists in the soul giving a whole-hearted consent to follow the way thus proposed. Besides these there are the virtues of those who have already attained to the Divine similitude: these are called the "perfect virtues." Thus prudence sees nought else but the things of God; temperance knows no earthly desires; fortitude has no knowledge of passion; and justice, by imitating the Divine Mind, is united thereto by an everlasting covenant. Such as the virtues attributed to the Blessed, or, in this life, to some who are at the summit of perfection.

Objection 3. Further, the Philosopher says (Ethic. ii, 4) that the necessary conditions of virtue are first of all "that a man should have knowledge; secondly, that he should exercise choice for a particular end; thirdly, that he should possess the habit and act with firmness and steadfastness." But the first of these seems to belong to prudence which is rectitude of reason in things to be done; the second, i.e. choice, belongs to temperance, whereby a man, holding his passions on the curb, acts, not from passion but from choice; the third, that a man should act for the sake of a due end, implies a certain rectitude, which seemingly belongs to justice; while the last, viz. firmness and steadfastness, belongs to fortitude. Therefore each of these virtues is general in comparison to other virtues. Therefore they are not distinct from one another.

**Article 5. Whether we should always judge according to the written law?**

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.

**Article 7. Whether there is a particular besides a general justice?**

Reply to Objection 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.

**Article 2. Whether the mean of moral virtue is the real mean, or the rational mean?**

Objection 3. Further, a mean that is observed according to arithmetical or geometrical proportion is a real mean. Now such is the mean of justice, as stated in Ethic. v, 3. Therefore the mean of moral virtue is not the rational, but the real mean.

On the contrary, The Philosopher says (Ethic. ii, 6) that "moral virtue observes the mean fixed, in our regard, by reason."

Objection 2. Further, magnificence and magnanimity are moral virtues. Now a man may have other moral virtues without having magnificence or magnanimity: for the Philosopher says (Ethic. iv, 2,3) that "a poor man cannot be magnificent," and yet he may have other virtues; and (Ethic. iv) that "he who is worthy of small things, and so accounts his worth, is modest, but not magnanimous." Therefore the moral virtues are not connected with one another.

## Volume 2 - Question 66. Equality among the virtues

**Article 1. Whether one virtue can be greater or less than another?**

If, however, we consider virtue on the part of the subject, it may then be greater or less, either in relation to different times, or in different men. Because one man is better disposed than another to attain to the mean of virtue which is defined by right reason; and this, on account of either greater habituation, or a better natural disposition, or a more discerning judgment of reason, or again a greater gift of grace, which is given to each one "according to the measure of the giving of Christ," as stated in Ephesians 4:9. And here the Stoics erred, for they held that no man should be deemed virtuous, unless he were, in the highest degree, disposed to virtue. Because the nature of virtue does not require that man should reach the mean of right reason as though it were an indivisible point, as the Stoics thought; but it is enough that he should approach the mean, as stated in Ethic. ii, 6. Moreover, one same indivisible mark is reached more nearly and more readily by one than by another: as may be seen when several arches aim at a fixed target.

**Article 8. Whether particular justice has a special matter?**

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.

**Article 3. Whether the intellectual virtues observe the mean?**

I answer that, The good of anything consists in its observing the mean, by conforming with a rule or measure in respect of which it may happen to be excessive or deficient, as stated above (Article 1). Now intellectual virtue, like moral virtue, is directed to the good, as stated above (I-II:56:3). Hence the good of an intellectual virtue consists in observing the mean, in so far as it is subject to a measure. Now the good of intellectual virtue is the true; in the case of contemplative virtue, it is the true taken absolutely (Ethic. vi, 2); in the case of practical virtue, it is the true in conformity with a right appetite.

**Article 5. Whether the cardinal virtues are fittingly divided into social virtues, perfecting, perfect, and exemplar virtues?**

But since it behooves a man to do his utmost to strive onward even to Divine things, as even the Philosopher declares in Ethic. x, 7, and as Scripture often admonishes us—for instance: "Be ye . . . perfect, as your heavenly Father is perfect" (Matthew 5:48), we must needs place some virtues between the social or human virtues, and the exemplar virtues which are Divine. Now these virtues differ by reason of a difference of movement and term: so that some are virtues of men who are on their way and tending towards the Divine similitude; and these are called "perfecting" virtues. Thus prudence, by contemplating the things of God, counts as nothing all things of the world, and directs all the thoughts of the soul to God alone: temperance, so far as nature allows, neglects the needs of the body; fortitude prevents the soul from being afraid of neglecting the body and rising to heavenly things; and justice consists in the soul giving a whole-hearted consent to follow the way thus proposed. Besides these there are the virtues of those who have already attained to the Divine similitude: these are called the "perfect virtues." Thus prudence sees nought else but the things of God; temperance knows no earthly desires; fortitude has no knowledge of passion; and justice, by imitating the Divine Mind, is united thereto by an everlasting covenant. Such as the virtues attributed to the Blessed, or, in this life, to some who are at the summit of perfection.

**Article 2. Whether moral virtues can be without charity?**

Objection 2. Further, moral virtues can be acquired by means of human acts, as stated in Ethic. ii, 1,2, whereas charity cannot be had otherwise than by infusion, according to Romans 5:5: "The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us." Therefore it is possible to have the other virtues without charity.

## Volume 3 - Question 64. Murder

**Article 2. Whether it is lawful to kill sinners?**

Reply to Objection 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 Psalm 48:21: "Man, when he was in honor, did not understand; he hath been compared to senseless beasts, and made like to them," and Proverbs 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).

I answer that, When it is asked whether one virtue can be greater than another, the question can be taken in two senses. First, as applying to virtues of different species. In this sense it is clear that one virtue is greater than another; since a cause is always more excellent than its effect; and among effects, those nearest to the cause are the most excellent. Now it is clear from what has been said (I-II:18:5; I-II:61:2) that the cause and root of human good is the reason. Hence prudence which perfects the reason, surpasses in goodness the other moral virtues which perfect the appetitive power, in so far as it partakes of reason. And among these, one is better than another, according as it approaches nearer to the reason. Consequently justice, which is in the will, excels the remaining moral virtues; and fortitude, which is in the irascible part, stands before temperance, which is in the concupiscible, which has a smaller share of reason, as stated in Ethic. vii, 6.

Reply to Objection 4. Legal justice alone regards the common weal directly: but by commanding the other virtues it draws them all into the service of the common weal, as the Philosopher declares (Ethic. v, 1). For we must take note that it concerns the human virtues, as we understand them here, to do well not only towards the community, but also towards the parts of the community, viz. towards the household, or even towards one individual.

## Volume 4 - Question 63. The other effect of the sacraments, which is a character

**Article 2. Whether a character is a spiritual power?**

On the contrary, The Philosopher says (Ethic. ii): "There are three things in the soul, power, habit, and passion." Now a character is not a passion: since a passion passes quickly, whereas a character is indelible, as will be made clear further on (Article 5). In like manner it is not a habit: because no habit is indifferent to acting well or ill: whereas a character is indifferent to either, since some use it well, some ill. Now this cannot occur with a habit: because no one abuses a habit of virtue, or uses well an evil habit. It remains, therefore, that a character is a power.

Objection 1. It would seem that these four virtues are unfittingly divided into exemplar virtues, perfecting virtues, perfect virtues, and social virtues. For as Macrobius says (Super Somn. Scip. 1), the "exemplar virtues are such as exist in the mind of God." Now the Philosopher says (Ethic. x, 8) that "it is absurd to ascribe justice, fortitude, temperance, and prudence to God." Therefore these virtues cannot be exemplar.

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On the contrary, The Philosopher reckons (Ethic. v, 2) particular justice to be specially about those things which belong to social life.

Objection 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.

**Article 4. Whether a man is bound to restore what he has not taken?**

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.

On the contrary, Art is an intellectual virtue; and yet there is a mean in art (Ethic. ii, 6). Therefore also intellectual virtue observes the mean.

Objection 2. Further, the mean of moral virtue is fixed by an intellectual virtue: for it is stated in Ethic. ii, 6, that "virtue observes the mean appointed by reason, as a prudent man would appoint it." If therefore intellectual virtue also observe the mean, this mean will have to be appointed for them by another virtue, so that there would be an indefinite series of virtues.

## Volume 3 - Question 63. Respect of persons

**Article 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 (Exodus 20:12): "Honor thy father and thy mother." Again masters, though they be wicked, should be honored by their servants, according to 1 Timothy 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.

## Volume 5 - Question 64. Things annexed to marriage, and first the payment of the marriage debt

**Article 1. Whether husband and wife are mutually bound to the payment of the marriage debt?**

Objection 4. Further, according to the Philosopher (Ethic. viii, 12), marriage is directed to the begetting and rearing of children, as well as to the community of life. Now leprosy is opposed to both these ends of marriage, for since it is a contagious disease, the wife is not bound to cohabit with a leprous husband; and besides this disease is often transmitted to the offspring. Therefore it would seem that a wife is not bound to pay the debt to a leprous husband.

**Article 7. Whether natural knowledge and love remain in the beatified angels?**

Objection 3. Further, the same faculty has not two simultaneous acts, as the same line cannot, at the same end, be terminated in two points. But the beatified angels are always exercising their beatified knowledge and love; for, as is said Ethic. i, 8, happiness consists not in habit, but in act. Therefore there can never be natural knowledge and love in the angels.

**Article 9. Whether justice is about the passions?**

On the contrary, The Philosopher says (Ethic. v, 1) that justice is about operations.

**Article 3. Whether charity can be without moral virtue?**

Objection 2. Further, he that has a habit of virtue easily performs the works of that virtue, and those works are pleasing to him for their own sake: hence "pleasure taken in a work is a sign of habit" (Ethic. ii, 3). Now many have charity, being free from mortal sin, and yet they find it difficult to do works of virtue; nor are these works pleasing to them for their own sake, but only for the sake of charity. Therefore many have charity without the other virtues.

On the contrary, The whole Law is fulfilled through charity, for it is written (Romans 13:8): "He that loveth his neighbor, hath fulfilled the Law." Now it is not possible to fulfil the whole Law, without having all the moral virtues: since the law contains precepts about all acts of virtue, as stated in Ethic. v, 1,2. Therefore he that has charity, has all the moral virtues. Moreover, Augustine says in a letter (Epis. clxvii) [Cf. Serm. xxxix and xlvi de Temp.] that charity contains all the cardinal virtues.

## Volume 2 - Question 67. The duration of virtues after this life

**Article 1. Whether the moral virtues remain after this life?**

Objection 1. It would seem that the moral virtues do not remain after this life. For in the future state of glory men will be like angels, according to Matthew 22:30. But it is absurd to put moral virtues in the angels ["Whatever relates to moral action is petty, and unworthy of the gods" (Ethic. x, 8)], as stated in Ethic. x, 8. Therefore neither in man will there be moral virtues after this life.

Reply to Objection 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).

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:23:4; I-II:31:1; I-II:35:1] when we were treating of the passions. Therefore justice, being a moral virtue, is about the passions.

Reply to Objection 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).

## Volume 3 - Question 65. Other injuries committed on the person

**Article 2. Whether it is lawful for parents to strike their children, or masters their slaves?**

Objection 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.

Objection 3. Further, temperance and fortitude, which are moral virtues, are in the irrational parts of the soul, as the Philosopher states (Ethic. iii, 10). Now the irrational parts of the soul are corrupted, when the body is corrupted: since they are acts of bodily organs. Therefore it seems that the moral virtues do not remain after this life.

**Article 3. Whether the moral virtues are better than the intellectual virtues?**

On the contrary, Moral virtue is in that part of the soul which is rational by participation; while intellectual virtue is in the essentially rational part, as stated in Ethic. i, 13. Now rational by essence is more excellent than rational by participation. Therefore intellectual virtue is better than moral virtue.

Objection 3. Further, the end is more excellent than the means. But according to Ethic. vi, 12, "moral virtue gives right intention of the end; whereas prudence gives right choice of the means." Therefore moral virtue is more excellent than prudence, which is the intellectual virtue that regards moral matters.

## Volume 2 - Question 68. The gifts

**Article 1. Whether the Gifts differ from the virtues?**

Now it is evident that whatever is moved must be proportionate to its mover: and the perfection of the mobile as such, consists in a disposition whereby it is disposed to be well moved by its mover. Hence the more exalted the mover, the more perfect must be the disposition whereby the mobile is made proportionate to its mover: thus we see that a disciple needs a more perfect disposition in order to receive a higher teaching from his master. Now it is manifest that human virtues perfect man according as it is natural for him to be moved by his reason in his interior and exterior actions. Consequently man needs yet higher perfections, whereby to be disposed to be moved by God. These perfections are called gifts, not only because they are infused by God, but also because by them man is disposed to become amenable to the Divine inspiration, according to Isaiah 50:5: "The Lord . . . hath opened my ear, and I do not resist; I have not gone back." Even the Philosopher says in the chapter On Good Fortune (Ethic. Eudem., vii, 8) that for those who are moved by Divine instinct, there is no need to take counsel according to human reason, but only to follow their inner promptings, since they are moved by a principle higher than human reason. This then is what some say, viz. that the gifts perfect man for acts which are higher than acts of virtue.

## Volume 5 - Question 62. The impediment that supervenes to marriage after its consummation, namely fornication

**Article 4. Whether in a case of divorce husband and wife should be judged on a par with each other?**

Objection 5. On the contrary, It would seem in this matter the wife ought to have the preference. For the more frail the sinner the more is his sin deserving of pardon. Now there is greater frailty in women than in men, for which reason Chrysostom [Hom. xl in the Opus Imperfectum falsely ascribed to St. John Chrysostom] says that "lust is a passion proper to women," and the Philosopher says (Ethic. vii, 7) that "properly speaking women are not said to be continent on account of their being easily inclined to concupiscence," for neither can dumb animals be continent, because they have nothing to stand in the way of their desires. Therefore women are rather to be spared in the punishment of divorce.

**Article 10. Whether the mean of justice is the real mean?**

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.

## Volume 5 - Question 65. Plurality of wives

**Article 1. Whether it is against the natural law to have several wives?**

Now marriage has for its principal end the begetting and rearing of children, and this end is competent to man according to his generic nature, wherefore it is common to other animals (Ethic. viii, 12), and thus it is that the "offspring" is assigned as a marriage good. But for its secondary end, as the Philosopher says (Ethic. viii, 12), it has, among men alone, the community of works that are a necessity of life, as stated above (Supplement:41:1). And in reference to this they owe one another "fidelity" which is one of the goods of marriage. Furthermore it has another end, as regards marriage between believers, namely the signification of Christ and the Church: and thus the "sacrament" is said to be a marriage good. Wherefore the first end corresponds to the marriage of man inasmuch as he is an animal: the second, inasmuch as he is a man; the third, inasmuch as he is a believer. Accordingly plurality of wives neither wholly destroys nor in any way hinders the first end of marriage, since one man is sufficient to get children of several wives, and to rear the children born of them. But though it does not wholly destroy the second end, it hinders it considerably for there cannot easily be peace in a family where several wives are joined to one husband, since one husband cannot suffice to satisfy the requisitions of several wives, and again because the sharing of several in one occupation is a cause of strife: thus "potters quarrel with one another" [Aristotle, Rhet. ii, 4], and in like manner the several wives of one husband. The third end, it removes altogether, because as Christ is one, so also is the Church one. It is therefore evident from what has been said that plurality of wives is in a way against the law of nature, and in a way not against it.

Accordingly, in order to differentiate the gifts from the virtues, we must be guided by the way in which Scripture expresses itself, for we find there that the term employed is "spirit" rather than "gift." For thus it is written (Isaiah 11:2-3): "The spirit . . . of wisdom and of understanding . . . shall rest upon him," etc.: from which words we are clearly given to understand that these seven are there set down as being in us by Divine inspiration. Now inspiration denotes motion from without. For it must be noted that in man there is a twofold principle of movement, one within him, viz. the reason; the other extrinsic to him, viz. God, as stated above (I-II:9:4,6): moreover the Philosopher says this in the chapter On Good Fortune (Ethic. Eudem. vii, 8).

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.

Reply to Objection 1. Sometimes these gifts are called virtues, in the broad sense of the word. Nevertheless, they have something over and above the virtues understood in this broad way, in so far as they are Divine virtues, perfecting man as moved by God. Hence the Philosopher (Ethic. vii, 1) above virtue commonly so called, places a kind of "heroic" or "divine virtue [arete heroike kai theia]," in respect of which some men are called "divine."

Objection 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.

Objection 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.

**Article 4. Whether faith and hope can be without charity?**

Accordingly faith and hope can exist indeed in a fashion without charity: but they have not the perfect character of virtue without charity. For, since the act of faith is to believe in God; and since to believe is to assent to someone of one's own free will: to will not as one ought, will not be a perfect act of faith. To will as one ought is the outcome of charity which perfects the will: since every right movement of the will proceeds from a right love, as Augustine says (De Civ. Dei xiv, 9). Hence faith may be without charity, but not as a perfect virtue: just as temperance and fortitude can be without prudence. The same applies to hope. Because the act of hope consists in looking to God for future bliss. This act is perfect, if it is based on the merits which we have; and this cannot be without charity. But to expect future bliss through merits which one has not yet, but which one proposes to acquire at some future time, will be an imperfect act; and this is possible without charity. Consequently, faith and hope can be without charity; yet, without charity, they are not virtues properly so-called; because the nature of virtue requires that by it, we should not only do what is good, but also that we should do it well (Ethic. ii, 6).

Objection 1. It would seem that the moral virtues are better than the intellectual. Because that which is more necessary, and more lasting, is better. Now the moral virtues are "more lasting even than the sciences" (Ethic. i) which are intellectual virtues: and, moreover, they are more necessary for human life. Therefore they are preferable to the intellectual virtues.

Reply to Objection 3. Prudence directs the moral virtues not only in the choice of the means, but also in appointing the end. Now the end of each moral virtue is to attain the mean in the matter proper to that virtue; which mean is appointed according to the right ruling of prudence, as stated in Ethic. ii, 6; vi, 13.

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.

## Volume 3 - Question 67. The injustice of a judge, in judging

**Article 1. Whether a man can justly judge one who is not subject to his jurisdiction?**

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.

**Article 4. Whether justice is the chief of the moral virtues?**

I answer that, A virtue considered in its species may be greater or less, either simply or relatively. A virtue is said to be greater simply, whereby a greater rational good shines forth, as stated above (Article 1). In this way justice is the most excellent of all the moral virtues, as being most akin to reason. This is made evident by considering its subject and its object: its subject, because this is the will, and the will is the rational appetite, as stated above (I-II:8:1; I-II:26:1): its object or matter, because it is about operations, whereby man is set in order not only in himself, but also in regard to another. Hence "justice is the most excellent of virtues" (Ethic. v, 1). Among the other moral virtues, which are about the passions, the more excellent the matter in which the appetitive movement is subjected to reason, so much the more does the rational good shine forth in each. Now in things touching man, the chief of all is life, on which all other things depend. Consequently fortitude which subjects the appetitive movement to reason in matters of life and death, holds the first place among those moral virtues that are about the passions, but is subordinate to justice. Hence the Philosopher says (Rhet. 1) that "those virtues must needs be greatest which receive the most praise: since virtue is a power of doing good. Hence the brave man and the just man are honored more than others; because the former," i.e. fortitude, "is useful in war, and the latter," i.e. justice, "both in war and in peace." After fortitude comes temperance, which subjects the appetite to reason in matters directly relating to life, in the one individual, or in the one species, viz. in matters of food and of sex. And so these three virtues, together with prudence, are called principal virtues, in excellence also.

## Volume 4 - Question 65. The number of the sacraments

**Article 3. Whether the Eucharist is the greatest of the sacraments?**

Objection 1. It seems that the Eucharist is not the principal of the sacraments. For the common good is of more account than the good of the individual (1 Ethic. ii). But Matrimony is ordained to the common good of the human race by means of generation: whereas the sacrament of the Eucharist is ordained to the private good of the recipient. Therefore it is not the greatest of the sacraments.

**Article 5. Whether it is lawful to kill oneself?**

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 Deuteronomy 32:39, "I will kill and I will make to live."

**Article 2. Whether it was ever lawful to have several wives?**

I answer that, As stated above (Article 1, Replies to 7 and 8), plurality of wives is said to be against the natural law, not as regards its first precepts, but as regards the secondary precepts, which like conclusions are drawn from its first precepts. Since, however, human acts must needs vary according to the various conditions of persons, times, and other circumstances, the aforesaid conclusions do not proceed from the first precepts of the natural law, so as to be binding in all cases, but only in the majority. for such is the entire matter of Ethics according to the Philosopher (Ethic. i, 3,7). Hence, when they cease to be binding, it is lawful to disregard them. But because it is not easy to determine the above variations, it belongs exclusively to him from whose authority he derives its binding force to permit the non-observance of the law in those cases to which the force of the law ought not to extend, and this permission is called a dispensation. Now the law prescribing the one wife was framed not by man but by God, nor was it ever given by word or in writing, but was imprinted on the heart, like other things belonging in any way to the natural law. Consequently a dispensation in this matter could be granted by God alone through an inward inspiration, vouchsafed originally to the holy patriarchs, and by their example continued to others, at a time when it behooved the aforesaid precept not to be observed, in order to ensure the multiplication of the offspring to be brought up in the worship of God. For the principal end is ever to be borne in mind before the secondary end. Wherefore, since the good of the offspring is the principal end of marriage, it behooved to disregard for a time the impediment that might arise to the secondary ends, when it was necessary for the offspring to be multiplied; because it was for the removal of this impediment that the precept forbidding a plurality of wives was framed, as stated above (Article 1).

Reply to Objection 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. On 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" (Romans 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.

Objection 3. Further, "Magnanimity has a great influence on every virtue," as stated in Ethic. iv, 3. Therefore it magnifies even justice. Therefore it is greater than justice.

Reply to Objection 1. The natural law, considered in itself, has the same force at all times and places; but accidentally on account of some impediment it may vary at certain times and places, as the Philosopher (Ethic. i, 3,7) instances in the case of other natural things. For at all times and places the right hand is better than the left according to nature, but it may happen accidentally that a person is ambidextrous, because our nature is variable; and the same applies to the natural, just as the Philosopher states (Ethic. i, 3,7).

**Article 5. Whether charity can be without faith and hope?**

I answer that, Charity signifies not only the love of God, but also a certain friendship with Him; which implies, besides love, a certain mutual return of love, together with mutual communion, as stated in Ethic. viii, 2. That this belongs to charity is evident from 1 John 4:16: "He that abideth in charity, abideth in God, and God in him," and from 1 Corinthians 1:9, where it is written: "God is faithful, by Whom you are called unto the fellowship of His Son." Now this fellowship of man with God, which consists in a certain familiar colloquy with Him, is begun here, in this life, by grace, but will be perfected in the future life, by glory; each of which things we hold by faith and hope. Wherefore just as friendship with a person would be impossible, if one disbelieved in, or despaired of, the possibility of their fellowship or familiar colloquy; so too, friendship with God, which is charity, is impossible without faith, so as to believe in this fellowship and colloquy with God, and to hope to attain to this fellowship. Therefore charity is quite impossible without faith and hope.

## Volume 2 - Question 69. The beatitudes

**Article 1. Whether the beatitudes differ from the virtues and gifts?**

I answer that, As stated above (I-II:2:7; I-II:3:1), happiness is the last end of human life. Now one is said to possess the end already, when one hopes to possess it; wherefore the Philosopher says (Ethic. i, 9) that "children are said to be happy because they are full of hope"; and the Apostle says (Romans 8:24): "We are saved by hope." Again, we hope to obtain an end, because we are suitably moved towards that end, and approach thereto; and this implies some action. And a man is moved towards, and approaches the happy end by works of virtue, and above all by the works of the gifts, if we speak of eternal happiness, for which our reason is not sufficient, since we need to be moved by the Holy Ghost, and to be perfected with His gifts that we may obey and follow him. Consequently the beatitudes differ from the virtues and gifts, not as habit, but as act from habit.

Reply to Objection 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.

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.

On the contrary, The Philosopher says (Ethic. v, 1) that "justice is the most excellent of the virtues."

Reply to Objection 3. There can be no magnanimity without the other virtues, as stated in Ethic. iv, 3. Hence it is compared to them as their ornament, so that relatively it is greater than all the others, but not simply.

Objection 1. It would seem that it can never have been lawful to have several wives. For, according to the Philosopher (Ethic. v, 7), "The natural law has the same power at all times and places." Now plurality of wives is forbidden by the natural law, as stated above (Article 1). Therefore as it is unlawful now, it was unlawful at all times.

**Article 11. Whether the act of justice is to render to each one his own?**

Reply to Objection 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.

## Volume 3 - Question 66. Theft and robbery

**Article 4. Whether theft and robbery are sins of different species?**

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.

**Article 3. Whether it is against the natural law to have a concubine?**

I answer that, As stated above (Article 1), an action is said to be against the natural law, if it is not in keeping with the due end intended by nature, whether through not being directed thereto by the action of the agent, or through being directed thereto by the action of the agent, or through being in itself improportionate to that end. Now the end which nature intends in sexual union is the begetting and rearing of the offspring. and that this good might be sought after, it attached pleasure to the union; as Augustine says (De Nup. et Concup. i, 8). Accordingly to make use of sexual intercourse on account of its inherent pleasure, without reference to the end for which nature intended it, is to act against nature, as also is it if the intercourse be not such as may fittingly be directed to that end. And since, for the most part, things are denominated from their end, as being that which is of most consequence to them, just as the marriage union took its name from the good of the offspring [Cf. Supplement:44:2], which is the end chiefly sought after in marriage, so the name of concubine is expressive of that union where sexual intercourse is sought after for its own sake. Moreover even though sometimes a man may seek to have offspring of such an intercourse, this is not befitting to the good of the offspring, which signifies not only the begetting of children from which they take their being, but also their rearing and instruction, by which means they receive nourishment and learning from their parents, in respect of which three things the parents are bound to their children, according to the Philosopher (Ethic. viii, 11,12). Now since the rearing and teaching of the children remain a duty of the parents during a long period of time, the law of nature requires the father and mother to dwell together for a long time, in order that together they may be of assistance to their children. Hence birds that unite together in rearing their young do not sever their mutual fellowship from the time when they first come together until the young are fully fledged. Now this obligation which binds the female and her mate to remain together constitutes matrimony. Consequently it is evident that it is contrary to the natural law for a man to have intercourse with a woman who is not married to him, which is the signification of a concubine.

**Article 5. Whether wisdom is the greatest of the intellectual virtues?**

Objection 1. It would seem that wisdom is not the greatest of the intellectual virtues. Because the commander is greater than the one commanded. Now prudence seems to command wisdom, for it is stated in Ethic. i, 2 that political science, which belongs to prudence (Ethic. vi, 8), "orders that sciences should be cultivated in states, and to which of these each individual should devote himself, and to what extent." Since, then, wisdom is one of the sciences, it seems that prudence is greater than wisdom.

**Article 12. Whether justice stands foremost among all moral virtues?**

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. On 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."

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 to Objection 1. Since prudence is about human affairs, and wisdom about the Supreme Cause, it is impossible for prudence to be a greater virtue than wisdom, "unless," as stated in Ethic. vi, 7, "man were the greatest thing in the world." Wherefore we must say, as stated in the same book (Ethic. vi), that prudence does not command wisdom, but vice versa: because "the spiritual man judgeth all things; and he himself is judged by no man" (1 Corinthians 2:15). For prudence has no business with supreme matters which are the object of wisdom: but its command covers things directed to wisdom, viz. how men are to obtain wisdom. Wherefore prudence, or political science, is, in this way, the servant of wisdom; for it leads to wisdom, preparing the way for her, as the doorkeeper for the king.

On the contrary, The Philosopher says (Ethic. vi, 7) that wisdom is "the head" among "the intellectual virtues."

Objection 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.

## Volume 1 - Question 63. The malice of the angels with regard to sin

**Article 9. Whether those who sinned were as many as those who remained firm?**

Objection 1. It would seem that more angels sinned than stood firm. For, as the Philosopher says (Ethic. ii, 6): "Evil is in many, but good is in few."

Objection 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.

**Article 3. Whether a judge may condemn a man who is 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 (II-II:58:2), 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.

**Article 2. Whether the rewards assigned to the beatitudes refer to this life?**

Reply to Objection 2. Although sometimes the wicked do not undergo temporal punishment in this life, yet they suffer spiritual punishment. Hence Augustine says (Confess. i): "Thou hast decreed, and it is so, Lord—that the disordered mind should be its own punishment." The Philosopher, too, says of the wicked (Ethic. ix, 4) that "their soul is divided against itself . . . one part pulls this way, another that"; and afterwards he concludes, saying: "If wickedness makes a man so miserable, he should strain every nerve to avoid vice." In like manner, although, on the other hand, the good sometimes do not receive material rewards in this life, yet they never lack spiritual rewards, even in this life, according to Matthew 19:29, and Mark 10:30: "Ye shall receive a hundred times as much" even "in this time."

**Article 4. Whether the judge can lawfully remit the punishment?**

Reply to Objection 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.

## Volume 3 - Question 69. Sins committed against justice: of the part of the defendant

**Article 2. Whether it is lawful for the accused to defend himself with calumnies?**

Reply to Objection 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.

**Article 4. Whether the seven gifts of the Holy Ghost are suitably enumerated?**

Reply to Objection 1. The gifts of the Holy Ghost perfect man in matters concerning a good life: whereas art is not directed to such matters, but to external things that can be made, since art is the right reason, not about things to be done, but about things to be made (Ethic. vi, 4). However, we may say that, as regards the infusion of the gifts, the art is on the part of the Holy Ghost, Who is the principal mover, and not on the part of men, who are His organs when He moves them. The gift of fear corresponds, in a manner, to temperance: for just as it belongs to temperance, properly speaking, to restrain man from evil pleasures for the sake of the good appointed by reason, so does it belong to the gift of fear, to withdraw man from evil pleasures through fear of God.

**Article 3. Whether the beatitudes are suitably enumerated?**

Reply to Objection 2. In things pertaining to the active life, knowledge is not sought for its own sake, but for the sake of operation, as even the Philosopher states (Ethic. ii, 2). And therefore, since beatitude implies something ultimate, the beatitudes do not include the acts of those gifts which direct man in the active life, such acts, to wit, as are elicited by those gifts, as, e.g. to counsel is the act of counsel, and to judge, the act of knowledge: but, on the other hand, they include those operative acts of which the gifts have the direction, as, e.g. mourning in respect of knowledge, and mercy in respect of counsel.

## Volume 4 - Question 64. The causes of the sacraments

**Article 6. Whether wicked men sin in administering the sacraments?**

I answer that, A sinful action consists in this, that a man "fails to act as he ought to," as the Philosopher explains (Ethic. ii). Now it has been said (Article 5, Reply to Objection 3) that it is fitting for the ministers of sacraments to be righteous; because ministers should be like unto their Lord, according to Leviticus 19:2: "Be ye holy, because I . . . am holy"; and Sirach 10:2: "As the judge of the people is himself, so also are his ministers." Consequently, there can be no doubt that the wicked sin by exercising the ministry of God and the Church, by conferring the sacraments. And since this sin pertains to irreverence towards God and the contamination of holy things, as far as the man who sins is concerned, although holy things in themselves cannot be contaminated; it follows that such a sin is mortal in its genus.

**Article 6. Whether charity remains after this life, in glory?**

Reply to Objection 3. The reason why charity of the wayfarer cannot attain to the perfection of the charity of heaven, is a difference on the part of the cause: for vision is a cause of love, as stated in Ethic. ix, 5: and the more perfectly we know God, the more perfectly we love Him.

## Volume 3 - Question 70. Injustice with regard to the person of the witness

**Article 2. Whether the evidence of two or three persons suffices?**

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 a about things contingent and variable. Hence the certitude of probability suffices, such as may reach the truth in the greater number, cases, although it fail in the minority. No it is probable that the assertion of sever 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 (Ecclesiastes 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."

## Volume 3 - Question 68. Matters concerning unjust accusation

**Article 4. Whether an accuser who fails to prove his indictment is bound to the punishment of retaliation?**

Reply to Objection 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.

## Volume 2 - Question 71. Vice and sin considered in themselves

**Article 2. Whether vice is contrary to nature?**

Objection 2. Further, it is impossible to become habituated to that which is contrary to nature: thus "a stone never becomes habituated to upward movement" (Ethic. ii, 1). But some men become habituated to vice. Therefore vice is not contrary to nature.

## Volume 2 - Question 70. The fruits of the Holy Ghost

**Article 3. Whether the fruits are suitably enumerated by the Apostle?**

Accordingly man's mind is well disposed in regard to itself when it has a good disposition towards good things and towards evil things. Now the first disposition of the human mind towards the good is effected by love, which is the first of our emotions and the root of them all, as stated above (I-II:27:4). Wherefore among the fruits of the Holy Ghost, we reckon "charity," wherein the Holy Ghost is given in a special manner, as in His own likeness, since He Himself is love. Hence it is written (Romans 5:5): "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to us." The necessary result of the love of charity is joy: because every lover rejoices at being united to the beloved. Now charity has always actual presence in God Whom it loves, according to 1 John 4:16: "He that abideth in charity, abideth in God, and God in Him": wherefore the sequel of charity is "joy." Now the perfection of joy is peace in two respects. First, as regards freedom from outward disturbance; for it is impossible to rejoice perfectly in the beloved good, if one is disturbed in the enjoyment thereof; and again, if a man's heart is perfectly set at peace in one object, he cannot be disquieted by any other, since he accounts all others as nothing; hence it is written (Psalm 118:165): "Much peace have they that love Thy Law, and to them there is no stumbling-block," because, to wit, external things do not disturb them in their enjoyment of God. Secondly, as regards the calm of the restless desire: for he does not perfectly rejoice, who is not satisfied with the object of his joy. Now peace implies these two things, namely, that we be not disturbed by external things, and that our desires rest altogether in one object. Wherefore after charity and joy, "peace" is given the third place. In evil things the mind has a good disposition, in respect of two things. First, by not being disturbed whenever evil threatens: which pertains to "patience"; secondly, by not being disturbed, whenever good things are delayed; which belongs to "long suffering," since "to lack good is a kind of evil" (Ethic. v, 3).

## Volume 5 - Question 70. The quality of the soul after leaving the body, and of the punishment inflicted on it by material fire

**Article 1. Whether the sensitive powers remain in the separated soul? [Cf. I, 77, 8]**

Reply to Objection 2. The senses which the soul takes away with it are not these external senses, but the internal, those, namely, which pertain to the intellective part, for the intellect is sometimes called sense, as Basil states in his commentary on the Proverbs, and again the Philosopher (Ethic. vi, 11). If, however, he means the external senses we must reply as above to the first objection.

## Volume 2 - Question 73. The comparison of one sin with another

**Article 1. Whether all sins are connected with one another?**

On the contrary, Some vices are contrary to one another, as the Philosopher states (Ethic. ii, 8). But contraries cannot be together in the same subject. Therefore it is impossible for all sins and vices to be connected with one another.

**Article 7. Whether it is lawful to steal through stress of need?**

Objection 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.

**Article 7. Whether the gifts are set down by Isaias in their order of dignity?**

Reply to Objection 3. Although knowledge stands before counsel by reason of its judgment, yet counsel is more excellent by reason of its matter: for counsel is only concerned with matters of difficulty (Ethic. iii, 3), whereas the judgment of knowledge embraces all matters.

## Volume 3 - Question 72. Reviling

**Article 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:60:5] to which it pertains to rail well, according to the Philosopher (Ethic. iv, 8). Therefore railing or reviling is not a mortal sin.

## Volume 2 - Question 72. The distinction of sins

**Article 3. Whether sins differ specifically in reference to their causes?**

Reply to Objection 2. Objects, in relation to external acts, have the character of matter "about which"; but, in relation to the interior act of the will, they have the character of end; and it is owing to this that they give the act its species. Nevertheless, even considered as the matter "about which," they have the character of term, from which movement takes its species (Phys. v, text. 4; Ethic. x, 4); yet even terms of movement specify movements, in so far as term has the character of end.

**Article 2. Whether all sins are equal?**

I answer that, The opinion of the Stoics, which Cicero adopts in the book on Paradoxes (Paradox. iii), was that all sins are equal: from which opinion arose the error of certain heretics, who not only hold all sins to be equal, but also maintain that all the pains of hell are equal. So far as can be gathered from the words of Cicero the Stoics arrived at their conclusion through looking at sin on the side of the privation only, in so far, to wit, as it is a departure from reason; wherefore considering simply that no privation admits of more or less, they held that all sins are equal. Yet, if we consider the matter carefully, we shall see that there are two kinds of privation. For there is a simple and pure privation, which consists, so to speak, in "being" corrupted; thus death is privation of life, and darkness is privation of light. Such like privations do not admit of more or less, because nothing remains of the opposite habit; hence a man is not less dead on the first day after his death, or on the third or fourth days, than after a year, when his corpse is already dissolved; and, in like manner, a house is no darker if the light be covered with several shades, than if it were covered by a single shade shutting out all the light. There is, however, another privation which is not simple, but retains something of the opposite habit; it consists in "becoming" corrupted rather than in "being" corrupted, like sickness which is a privation of the due commensuration of the humors, yet so that something remains of that commensuration, else the animal would cease to live: and the same applies to deformity and the like. Such privations admit of more or less on the part of what remains or the contrary habit. For it matters much in sickness or deformity, whether one departs more or less from the due commensuration of humors or members. The same applies to vices and sins: because in them the privation of the due commensuration of reason is such as not to destroy the order of reason altogether; else evil, if total, destroys itself, as stated in Ethic. iv, 5. For the substance of the act, or the affection of the agent could not remain, unless something remained of the order of reason. Therefore it matters much to the gravity of a sin whether one departs more or less from the rectitude of reason: and accordingly we must say that sins are not all equal.

**Article 4. Whether sin is compatible with virtue?**

On the contrary, The Philosopher says (Ethic. ii, 2,3) that "virtue is engendered and corrupted by contrary causes." Now one virtuous act does not cause a virtue, as stated above (I-II:51:3): and, consequently, one sinful act does not corrupt virtue. Therefore they can be together in the same subject.

**Article 2. Whether the acts of the sensitive powers remain in the separated soul?**

Reply to Objection 5. Love, joy, sorrow, and the like, have a twofold signification. Sometimes they denote passions of the sensitive appetite, and thus they will not be in the separated soul, because in this way they are not exercised without a definite movement of the heart. In another way they denote acts of the will which is in the intellective part: and in this way they will be in the separated soul, even as delight will be there without bodily movement, even as it is in God, namely in so far as it is a simple movement of the will. In this sense the Philosopher says (Ethic. vii, 14) that "God's joy is one simple delight."

## Volume 5 - Question 71. The suffrages for the dead

**Article 1. Whether the suffrages of one person can profit others?**

Reply to Objection 3. Praise is not given to a person save according to his relation to an act, wherefore praise is "in relation to something" (Ethic. i, 12). And since no man is made or shown to be well- or ill-disposed to something by another's deed, it follows that no man is praised for another's deeds save accidentally in so far as he is somewhat the cause of those deeds, by giving counsel, assistance, inducement, or by any other means. on the other hand, a work is meritorious to a person, not only by reason of his disposition, but also in view of something consequent upon his disposition or state, as evidenced by what has been said.

**Article 2. Whether the dead can be assisted by the works of the living?**

Objection 4. Further, no one is assisted by the deed of another, unless there be some community of life between them. Now there is no community between the dead and the living, as the Philosopher says (Ethic. i, 11). Therefore the suffrages of the living do not profit the dead.

## Volume 1 - Question 76. The union of body and soul

**Article 1. Whether the intellectual principle is united to the body as its form?**

The same can be clearly shown from the nature of the human species. For the nature of each thing is shown by its operation. Now the proper operation of man as man is to understand; because he thereby surpasses all other animals. Whence Aristotle concludes (Ethic. x, 7) that the ultimate happiness of man must consist in this operation as properly belonging to him. Man must therefore derive his species from that which is the principle of this operation. But the species of anything is derived from its form. It follows therefore that the intellectual principle is the proper form of man.

**Article 9. Whether theft is a more grievous sin than robbery?**

Objection 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.

**Article 5. Whether every sin includes an action?**

Reply to Objection 2. The term "voluntary" is applied not only to that on which the act of the will is brought to bear, but also to that which we have the power to do or not to do, as stated in Ethic. iii, 5. Hence even not to will may be called voluntary, in so far as man has it in his power to will, and not to will.

**Article 3. Whether sins differ specifically in reference to their causes?**

Reply to Objection 2. Objects, in relation to external acts, have the character of matter "about which"; but, in relation to the interior act of the will, they have the character of end; and it is owing to this that they give the act its species. Nevertheless, even considered as the matter "about which," they have the character of term, from which movement takes its species (Phys. v, text. 4; Ethic. x, 4); yet even terms of movement specify movements, in so far as term has the character of end.

## Volume 3 - Question 74. Tale-bearing

**Article 2. Whether backbiting is a graver sin than tale-bearing?**

I answer that, As stated above (II-II:73:3; I-II:73:8), 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 (Sirach 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).

**Article 5. Whether the division of sins according to their debt of punishment diversifies their species?**

Now the difference between venial and mortal sin is consequent to the diversity of that inordinateness which constitutes the notion of sin. For inordinateness is twofold, one that destroys the principle of order, and another which, without destroying the principle of order, implies inordinateness in the things which follow the principle: thus, in an animal's body, the frame may be so out of order that the vital principle is destroyed; this is the inordinateness of death; while, on the other hand, saving the vital principle, there may be disorder in the bodily humors; and then there is sickness. Now the principle of the entire moral order is the last end, which stands in the same relation to matters of action, as the indemonstrable principle does to matters of speculation (Ethic. vii, 8). Therefore when the soul is so disordered by sin as to turn away from its last end, viz. God, to Whom it is united by charity, there is mortal sin; but when it is disordered without turning away from God, there is venial sin. For even as in the body, the disorder of death which results from the destruction of the principle of life, is irreparable according to nature, while the disorder of sickness can be repaired by reason of the vital principle being preserved, so it is in matters concerning the soul. Because, in speculative matters, it is impossible to convince one who errs in the principles, whereas one who errs, but retains the principles, can be brought back to the truth by means of the principles. Likewise in practical matters, he who, by sinning, turns away from his last end, if we consider the nature of his sin, falls irreparably, and therefore is said to sin mortally and to deserve eternal punishment: whereas when a man sins without turning away from God, by the very nature of his sin, his disorder can be repaired, because the principle of the order is not destroyed; wherefore he is said to sin venially, because, to wit, he does not sin so as to deserve to be punished eternally.

## Volume 4 - Question 67. The ministers by whom the sacrament of Baptism is conferred

**Article 8. Whether he who raises anyone from the sacred font is bound to instruct him?**

Objection 2. Further, a son is instructed by his father better than by a stranger: for, as the Philosopher says (Ethic. viii), a son receives from his father, "being, food, and education." If, therefore, godparents are bound to instruct their godchildren, it would be fitting for the carnal father, rather than another, to be the godparent of his own child. And yet this seems to be forbidden, as may be seen in the Decretals (xxx, qu. 1, Cap. Pervenit and Dictum est).

**Article 4. Whether the gravity of sins depends on the excellence of the virtues to which they are opposed?**

On the contrary, The Philosopher says (Ethic. 8:10) that the "worst is opposed to the best." Now in morals the best is the greatest virtue; and the worst is the most grievous sin. Therefore the most grievous sin is opposed to the greatest virtue.

## Volume 2 - Question 76. The causes of sin, in particular

**Article 1. Whether ignorance can be a cause of sin?**

Now we must observe that the reason directs human acts in accordance with a twofold knowledge, universal and particular: because in conferring about what is to be done, it employs a syllogism, the conclusion of which is an act of judgment, or of choice, or an operation. Now actions are about singulars: wherefore the conclusion of a practical syllogism is a singular proposition. But a singular proposition does not follow from a universal proposition, except through the medium of a particular proposition: thus a man is restrained from an act of parricide, by the knowledge that it is wrong to kill one's father, and that this man is his father. Hence ignorance about either of these two propositions, viz. of the universal principle which is a rule of reason, or of the particular circumstance, could cause an act of parricide. Hence it is clear that not every kind of ignorance is the cause of a sin, but that alone which removes the knowledge which would prevent the sinful act. Consequently if a man's will be so disposed that he would not be restrained from the act of parricide, even though he recognized his father, his ignorance about his father is not the cause of his committing the sin, but is concomitant with the sin: wherefore such a man sins, not "through ignorance" but "in ignorance," as the Philosopher states (Ethic. iii, 1).

Objection 2. Further, it is stated in Ethic. ii, 3 that "virtue is about the difficult and the good": whence it seems to follow that the greater virtue is about what is more difficult. But it is a less grievous sin to fail in what is more difficult, than in what is less difficult. Therefore the less grievous sin is opposed to the greater virtue.

**Article 4. Whether reviling arises from anger?**

Reply to Objection 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.

## Volume 2 - Question 74. The subject of sin

**Article 3. Whether there can be sin in the sensuality?**

Objection 3. Further, that which man himself does not do is not imputed to him as a sin. Now "that alone do we seem to do ourselves, which we do with the deliberation of reason," as the Philosopher says (Ethic. ix, 8). Therefore the movement of the sensuality, which is without the deliberation of reason, is not imputed to a man as a sin.

**Article 5. Whether carnal sins are of less guilt than spiritual sins?**

Reply to Objection 3. As the Philosopher himself says (Ethic. vii, 6), the reason why it is more shameful to be incontinent in lust than in anger, is that lust partakes less of reason; and in the same sense he says (Ethic. iii, 10) that "sins of intemperance are most worthy of reproach, because they are about those pleasures which are common to us and irrational minds": hence, by these sins man is, so to speak, brutalized; for which same reason Gregory says (Moral. xxxi, 17) that they are more shameful.

## Volume 1 - Question 75. Man who is composed of a spiritual and a corporeal substance: and in the first place, concerning what belongs to the essence of the soul

**Article 4. Whether the soul is man?**

Reply to Objection 1. According to the Philosopher (Ethic. ix, 8), a thing seems to be chiefly what is principle in it; thus what the governor of a state does, the state is said to do. In this way sometimes what is principle in man is said to be man; sometimes, indeed, the intellectual part which, in accordance with truth, is called the "inward" man; and sometimes the sensitive part with the body is called man in the opinion of those whose observation does not go beyond the senses. And this is called the "outward" man.

Reply to Objection 2. The devil is said to rejoice chiefly in the sin of lust, because it is of the greatest adhesion, and man can with difficulty be withdrawn from it. "For the desire of pleasure is insatiable," as the Philosopher states (Ethic. iii, 12).

## Volume 4 - Question 75. The change of bread and wine into the Body and Blood of Christ

**Article 1. Whether the body of Christ be in this sacrament in very truth, or merely as in a figure or sign?**

Secondly, this belongs to Christ's love, out of which for our salvation He assumed a true body of our nature. And because it is the special feature of friendship to live together with friends, as the Philosopher says (Ethic. ix), He promises us His bodily presence as a reward, saying (Matthew 24:28): "Where the body is, there shall the eagles be gathered together." Yet meanwhile in our pilgrimage He does not deprive us of His bodily presence; but unites us with Himself in this sacrament through the truth of His body and blood. Hence (John 6:57) he says: "He that eateth My flesh, and drinketh My blood, abideth in Me, and I in him." Hence this sacrament is the sign of supreme charity, and the uplifter of our hope, from such familiar union of Christ with us.

**Article 5. Whether the division of sins according to their debt of punishment diversifies their species?**

Now the difference between venial and mortal sin is consequent to the diversity of that inordinateness which constitutes the notion of sin. For inordinateness is twofold, one that destroys the principle of order, and another which, without destroying the principle of order, implies inordinateness in the things which follow the principle: thus, in an animal's body, the frame may be so out of order that the vital principle is destroyed; this is the inordinateness of death; while, on the other hand, saving the vital principle, there may be disorder in the bodily humors; and then there is sickness. Now the principle of the entire moral order is the last end, which stands in the same relation to matters of action, as the indemonstrable principle does to matters of speculation (Ethic. vii, 8). Therefore when the soul is so disordered by sin as to turn away from its last end, viz. God, to Whom it is united by charity, there is mortal sin; but when it is disordered without turning away from God, there is venial sin. For even as in the body, the disorder of death which results from the destruction of the principle of life, is irreparable according to nature, while the disorder of sickness can be repaired by reason of the vital principle being preserved, so it is in matters concerning the soul. Because, in speculative matters, it is impossible to convince one who errs in the principles, whereas one who errs, but retains the principles, can be brought back to the truth by means of the principles. Likewise in practical matters, he who, by sinning, turns away from his last end, if we consider the nature of his sin, falls irreparably, and therefore is said to sin mortally and to deserve eternal punishment: whereas when a man sins without turning away from God, by the very nature of his sin, his disorder can be repaired, because the principle of the order is not destroyed; wherefore he is said to sin venially, because, to wit, he does not sin so as to deserve to be punished eternally.

Objection 3. Further, the Philosopher proves (Ethic. vii, 6) that "it is more shameful to be incontinent in lust than in anger." But anger is a spiritual sin, according to Gregory (Moral. xxxi, 17); while lust pertains to carnal sins. Therefore carnal sin is more grievous than spiritual sin.

**Article 4. Whether mortal sin can be in the sensuality?**

Objection 2. Further, mortal sin is opposed to virtue. But virtue can be in the sensuality; for temperance and fortitude are virtues of the irrational parts, as the Philosopher states (Ethic. iii, 10). Therefore, since it is natural to contraries to be about the same subject, sensuality can be the subject of mortal sin.

## Volume 2 - Question 77. The cause of sin, on the part of the sensitive appetite

**Article 2. Whether the reason can be overcome by a passion, against its knowledge?**

Experience, however, shows that many act contrary to the knowledge that they have, and this is confirmed by Divine authority, according to the words of Luke 12:47: "The servant who knew that the will of his lord . . . and did not . . . shall be beaten with many stripes," and of James 4:17: "To him . . . who knoweth to do good, and doth it not, to him it is a sin." Consequently he was not altogether right, and it is necessary, with the Philosopher (Ethic. vii, 3) to make a distinction. Because, since man is directed to right action by a twofold knowledge, viz. universal and particular, a defect in either of them suffices to hinder the rectitude of the will and of the deed, as stated above (I-II:76:1). It may happen, then, that a man has some knowledge in general, e.g. that no fornication is lawful, and yet he does not know in particular that this act, which is fornication, must not be done; and this suffices for the will not to follow the universal knowledge of the reason. Again, it must be observed that nothing prevents a thing which is known habitually from not being considered actually: so that it is possible for a man to have correct knowledge not only in general but also in particular, and yet not to consider his knowledge actually: and in such a case it does not seem difficult for a man to act counter to what he does not actually consider. Now, that a man sometimes fails to consider in particular what he knows habitually, may happen through mere lack of attention: for instance, a man who knows geometry, may not attend to the consideration of geometrical conclusions, which he is ready to consider at any moment. Sometimes man fails to consider actually what he knows habitually, on account of some hindrance supervening, e.g. some external occupation, or some bodily infirmity; and, in this way, a man who is in a state of passion, fails to consider in particular what he knows in general, in so far as the passions hinder him from considering it. Now it hinders him in three ways. First, by way of distraction, as explained above (Article 1). Secondly, by way of opposition, because a passion often inclines to something contrary to what man knows in general. Thirdly, by way of bodily transmutation, the result of which is that the reason is somehow fettered so as not to exercise its act freely; even as sleep or drunkenness, on account of some change wrought on the body, fetters the use of reason. That this takes place in the passions is evident from the fact that sometimes, when the passions are very intense, man loses the use of reason altogether: for many have gone out of their minds through excess of love or anger. It is in this way that passion draws the reason to judge in particular, against the knowledge which it has in general.

## Volume 3 - Question 77. Cheating, which is committed in buying and selling

**Article 1. Whether it is lawful to sell a thing for more than its worth?**

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.

## Volume 2 - Question 78. That cause of sin which is malice

**Article 1. Whether anyone sins through certain malice?**

Reply to Objection 3. The malice through which anyone sins, may be taken to denote habitual malice, in the sense in which the Philosopher (Ethic. v, 1) calls an evil habit by the name of malice, just as a good habit is called virtue: and in this way anyone is said to sin through malice when he sins through the inclination of a habit. It may also denote actual malice, whether by malice we mean the choice itself of evil (and thus anyone is said to sin through malice, in so far as he sins through making a choice of evil), or whether by malice we mean some previous fault that gives rise to a subsequent fault, as when anyone impugns the grace of his brother through envy. Nor does this imply that a thing is its own cause: for the interior act is the cause of the exterior act, and one sin is the cause of another; not indefinitely, however, since we can trace it back to some previous sin, which is not caused by any previous sin, as was explained above (I-II:75:4 ad 3).

Reply to Objection 4. He that has knowledge in a universal, is hindered, on account of a passion, from reasoning about that universal, so as to draw the conclusion: but he reasons about another universal proposition suggested by the inclination of the passion, and draws his conclusion accordingly. Hence the Philosopher says (Ethic. vii, 3) that the syllogism of an incontinent man has four propositions, two particular and two universal, of which one is of the reason, e.g. No fornication is lawful, and the other, of passion, e.g. Pleasure is to be pursued. Hence passion fetters the reason, and hinders it from arguing and concluding under the first proposition; so that while the passions lasts, the reason argues and concludes under the second.

**Article 7. Whether sins are fittingly divided into sins of thought, word, and deed?**

I answer that, Things differ specifically in two ways: first, when each has the complete species; thus a horse and an ox differ specifically: secondly, when the diversity of species is derived from diversity of degree in generation or movement: thus the building is the complete generation of a house, while the laying of the foundations, and the setting up of the walls are incomplete species, as the Philosopher declares (Ethic. x, 4); and the same can apply to the generation of animals. Accordingly sins are divided into these three, viz. sins of thought, word, and deed, not as into various complete species: for the consummation of sin is in the deed, wherefore sins of deed have the complete species; but the first beginning of sin is its foundation, as it were, in the sin of thought; the second degree is the sin of word, in so far as man is ready to break out into a declaration of his thought; while the third degree consists in the consummation of the deed. Consequently these three differ in respect of the various degrees of sin. Nevertheless it is evident that these three belong to the one complete species of sin, since they proceed from the same motive. For the angry man, through desire of vengeance, is at first disturbed in thought, then he breaks out into words of abuse, and lastly he goes on to wrongful deeds; and the same applies to lust and to any other sin.

**Article 3. Whether ignorance excuses from sin altogether?**

I answer that, Ignorance, by its very nature, renders the act which it causes involuntary. Now it has already been stated (Articles 1 and 2) that ignorance is said to cause the act which the contrary knowledge would have prevented; so that this act, if knowledge were to hand, would be contrary to the will, which is the meaning of the word involuntary. If, however, the knowledge, which is removed by ignorance, would not have prevented the act, on account of the inclination of the will thereto, the lack of this knowledge does not make that man unwilling, but not willing, as stated in Ethic. iii, 1: and such like ignorance which is not the cause of the sinful act, as already stated, since it does not make the act to be involuntary, does not excuse from sin. The same applies to any ignorance that does not cause, but follows or accompanies the sinful act.

Objection 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.

Reply to Objection 5. Even as a drunken man sometimes gives utterance to words of deep signification, of which, however, he is incompetent to judge, his drunkenness hindering him; so that a man who is in a state of passion, may indeed say in words that he ought not to do so and so, yet his inner thought is that he must do it, as stated in Ethic. vii, 3.

I answer that, As the Philosopher states (Ethic. vii, 2), the opinion of Socrates was that knowledge can never be overcome by passion; wherefore he held every virtue to be a kind of knowledge, and every sin a kind of ignorance. In this he was somewhat right, because, since the object of the will is a good or an apparent good, it is never moved to an evil, unless that which is not good appear good in some respect to the reason; so that the will would never tend to evil, unless there were ignorance or error in the reason. Hence it is written (Proverbs 14:22): "They err that work evil."

## Volume 5 - Question 69. Matters concerning the resurrection, and first of the place where souls are after death

**Article 7. Whether so many abodes should be distinguished?**

Reply to Objection 1. Good happens in one way, but evil in many ways, according to Dionysius (Div. Nom. iv) and the Philosopher (Ethic. ii, 6): wherefore it is not unfitting if there be one place of blissful reward and several places of punishment.

Objection 1. It would seem that no one sins purposely, or through certain malice. Because ignorance is opposed to purpose or certain malice. Now "every evil man is ignorant," according to the Philosopher (Ethic. iii, 1); and it is written (Proverbs 14:22): "They err that work evil." Therefore no one sins through certain malice.

**Article 2. Whether everyone that sins through habit, sins through certain malice?**

Objection 3. Further, when a man commits a sin through certain malice, he is glad after having done it, according to Proverbs 2:14: "Who are glad when they have done evil, and rejoice in most wicked things": and this, because it is pleasant to obtain what we desire, and to do those actions which are connatural to us by reason of habit. But those who sin through habit, are sorrowful after committing a sin: because "bad men," i.e. those who have a vicious habit, "are full of remorse" (Ethic. ix, 4). Therefore sins that arise from habit are not committed through certain malice.

Objection 2. Further, "Acts proceeding from habits are like the acts by which those habits were formed" (Ethic. ii, 1,2). But the acts which precede a vicious habit are not committed through certain malice. Therefore the sins that arise from habit are not committed through certain malice.

**Article 4. Whether ignorance diminishes a sin?**

Objection 1. It would seem that ignorance does not diminish a sin. For that which is common to all sins does not diminish sin. Now ignorance is common to all sins, for the Philosopher says (Ethic. iii, 1) that "every evil man is ignorant." Therefore ignorance does not diminish sin.

**Article 2. Whether a sale is rendered unlawful through a fault in the thing sold?**

Objection 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.

## Volume 1 - Question 79. The intellectual powers

**Article 2. Whether the intellect is a passive power?**

Reply to Objection 2. "Passive intellect" is the name given by some to the sensitive appetite, in which are the passions of the soul; which appetite is also called "rational by participation," because it "obeys the reason" (Ethic. i, 13). Others give the name of passive intellect to the cogitative power, which is called the "particular reason." And in each case "passive" may be taken in the two first senses; forasmuch as this so-called intellect is the act of a corporeal organ. But the intellect which is in potentiality to things intelligible, and which for this reason Aristotle calls the "possible" intellect (De Anima iii, 4) is not passive except in the third sense: for it is not an act of a corporeal organ. Hence it is incorruptible.

**Article 7. Whether a circumstance aggravates a sin?**

On the contrary, Ignorance of a circumstance diminishes sin: for he who sins through ignorance of a circumstance, deserves to be forgiven (Ethic. iii, 1). Now this would not be the case unless a circumstance aggravated a sin. Therefore a circumstance makes a sin more grievous.

**Article 7. Whether sins are fittingly divided into sins of thought, word, and deed?**

I answer that, Things differ specifically in two ways: first, when each has the complete species; thus a horse and an ox differ specifically: secondly, when the diversity of species is derived from diversity of degree in generation or movement: thus the building is the complete generation of a house, while the laying of the foundations, and the setting up of the walls are incomplete species, as the Philosopher declares (Ethic. x, 4); and the same can apply to the generation of animals. Accordingly sins are divided into these three, viz. sins of thought, word, and deed, not as into various complete species: for the consummation of sin is in the deed, wherefore sins of deed have the complete species; but the first beginning of sin is its foundation, as it were, in the sin of thought; the second degree is the sin of word, in so far as man is ready to break out into a declaration of his thought; while the third degree consists in the consummation of the deed. Consequently these three differ in respect of the various degrees of sin. Nevertheless it is evident that these three belong to the one complete species of sin, since they proceed from the same motive. For the angry man, through desire of vengeance, is at first disturbed in thought, then he breaks out into words of abuse, and lastly he goes on to wrongful deeds; and the same applies to lust and to any other sin.

Objection 4. Further, if any kind of ignorance diminishes a sin, this would seem to be chiefly the case as regards the ignorance which removes the use of reason altogether. Now this kind of ignorance does not diminish sin, but increases it: for the Philosopher says (Ethic. iii, 5) that the "punishment is doubled for a drunken man." Therefore ignorance does not diminish sin.

I answer that, As the Philosopher says in speaking of habits of virtue (Ethic. ii, 1,2), "it is natural for a thing to be increased by that which causes it." Now it is evident that a sin is caused by a defect in some circumstance: because the fact that a man departs from the order of reason is due to his not observing the due circumstances in his action. Wherefore it is evident that it is natural for a sin to be aggravated by reason of its circumstances. This happens in three ways. First, in so far as a circumstance draws a sin from one kind to another: thus fornication is the intercourse of a man with one who is not his wife: but if to this be added the circumstance that the latter is the wife of another, the sin is drawn to another kind of sin, viz. injustice, in so far as he usurps another's property; and in this respect adultery is a more grievous sin than fornication. Secondly, a circumstance aggravates a sin, not by drawing it into another genus, but only by multiplying the ratio of sin: thus if a wasteful man gives both when he ought not, and to whom he ought not to give, he commits the same kind of sin in more ways than if he were to merely to give to whom he ought not, and for that very reason his sin is more grievous; even as that sickness is the graver which affects more parts of the body. Hence Cicero says (Paradox. iii) that "in taking his father's life a man commits many sins; for he outrages one who begot him, who fed him, who educated him, to whom he owes his lands, his house, his position in the republic." Thirdly, a circumstance aggravates a sin by adding to the deformity which the sin derives from another circumstance: thus, taking another's property constitutes the sin of theft; but if to this be added the circumstance that much is taken of another's property, the sin will be more grievous; although in itself, to take more or less has not the character of a good or of an evil act.

## Volume 1 - Question 80. The appetitive powers in general

**Article 1. Whether the appetite is a special power of the soul?**

Objection 1. It would seem that the appetite is not a special power of the soul. For no power of the soul is to be assigned for those things which are common to animate and to inanimate things. But appetite is common to animate and inanimate things: since "all desire good," as the Philosopher says (Ethic. i, 1). Therefore the appetite is not a special power of the soul.

**Article 8. Whether excess and deficiency diversify the species of sins?**

Reply to Objection 1. Although "more" and "less" do not cause diversity of species, yet they are sometimes consequent to specific difference, in so far as they are the result of diversity of form; thus we may say that fire is lighter than air. Hence the Philosopher says (Ethic. viii, 1) that "those who held that there are no different species of friendship, by reason of its admitting of degree, were led by insufficient proof." In this way to exceed reason or to fall short thereof belongs to sins specifically different, in so far as they result from different motives.

On the contrary, A sin committed through certain malice is one that is done through choice of evil. Now we make choice of those things to which we are inclined by habit, as stated in Ethic. vi, 2 with regard to virtuous habits. Therefore a sin that arises from habit is committed through certain malice.

## Volume 3 - Question 78. The sin of usury

**Article 1. Whether it is a sin to take usury for money lent?**

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.

**Article 3. Whether a sin committed through passion, should be called a sin of weakness?**

I answer that, The cause of sin is on the part of the soul, in which, chiefly, sin resides. Now weakness may be applied to the soul by way of likeness to weakness of the body. Accordingly, man's body is said to be weak, when it is disabled or hindered in the execution of its proper action, through some disorder of the body's parts, so that the humors and members of the human body cease to be subject to its governing and motive power. Hence a member is said to be weak, when it cannot do the work of a healthy member, the eye, for instance, when it cannot see clearly, as the Philosopher states (De Hist. Animal. x, 1). Therefore weakness of the soul is when the soul is hindered from fulfilling its proper action on account of a disorder in its parts. Now as the parts of the body are said to be out of order, when they fail to comply with the order of nature, so too the parts of the soul are said to be inordinate, when they are not subject to the order of reason, for the reason is the ruling power of the soul's parts. Accordingly, when the concupiscible or irascible power is affected by any passion contrary to the order of reason, the result being that an impediment arises in the aforesaid manner to the due action of man, it is said to be a sin of weakness. Hence the Philosopher (Ethic. vii, 8) compares the incontinent man to an epileptic, whose limbs move in a manner contrary to his intention.

**Article 3. Whether the seller is bound to state the defects of the thing sold?**

Reply to Objection 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.

**Article 8. Whether excess and deficiency diversify the species of sins?**

Reply to Objection 1. Although "more" and "less" do not cause diversity of species, yet they are sometimes consequent to specific difference, in so far as they are the result of diversity of form; thus we may say that fire is lighter than air. Hence the Philosopher says (Ethic. viii, 1) that "those who held that there are no different species of friendship, by reason of its admitting of degree, were led by insufficient proof." In this way to exceed reason or to fall short thereof belongs to sins specifically different, in so far as they result from different motives.

**Article 2. Whether it is lawful to ask for any other kind of consideration for money lent?**

Objection 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.

**Article 3. Whether one who sins through certain malice, sins through habit?**

Objection 1. It would seem that whoever sins through certain malice, sins through habit. For the Philosopher says (Ethic. v, 9) that "an unjust action is not done as an unjust man does it," i.e. through choice, "unless it be done through habit." Now to sin through certain malice is to sin through making a choice of evil, as stated above (Article 1). Therefore no one sins through certain malice, unless he has the habit of sin.

## Volume 2 - Question 80. The cause of sin, as regards the devil

**Article 1. Whether the devil is directly the cause of man's sinning?**

Objection 3. Further, the Philosopher says in a chapter of the Eudemein Ethics (vii, 18): "There must needs be some extrinsic principle of human counsel." Now human counsel is not only about good things but also about evil things. Therefore, as God moves man to take good counsel, and so is the cause of good, so the devil moves him to take evil counsel, and consequently is directly the cause of sin.

**Article 4. Whether self-love is the source of every sin?**

Reply to Objection 4. A friend is like another self (Ethic. ix): wherefore the sin which is committed through love for a friend, seems to be committed through self-love.

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.

**Article 9. Whether sins differ specifically in respect of different circumstances?**

On the contrary, The Philosopher says (Ethic. iii, 7; iv, 1) that "every vice sins by doing more than one ought, and when one ought not"; and in like manner as to the other circumstances. Therefore the species of sins are not diversified in this respect.

## Volume 1 - Question 82. The will

**Article 1. Whether the will desires something of necessity?**

Reply to Objection 3. We are masters of our own actions by reason of our being able to choose this or that. But choice regards not the end, but "the means to the end," as the Philosopher says (Ethic. iii, 9). Wherefore the desire of the ultimate end does not regard those actions of which we are masters.

**Article 8. Whether consent to delectation is a mortal sin?**

Objection 3. Further, delectations differ in goodness and malice, according to the difference of the deeds, as the Philosopher states (Ethic. x, 3,5). Now the inward thought is one thing, and the outward deed, e.g. fornication, is another. Therefore the delectation consequent to the act of inward thought, differs in goodness and malice from the pleasure of fornication, as much as the inward thought differs from the outward deed; and consequently there is a like difference of consent on either hand. But the inward thought is not a mortal sin, nor is the consent to that thought: and therefore neither is the consent to the delectation.

## Volume 3 - Question 80. The potential parts of Justice

**Article 1. Whether the virtues annexed to justice are suitably 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 (II-II:58:2), 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 (II-II:58:11). 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. On 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 Psalm 115:12, "What shall I render to the Lord for all the things that He hath rendered to me?" On 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."

## Volume 2 - Question 81. The cause of sin, on the part of man

**Article 1. Whether the first sin of our first parent is contracted by his descendants, by way of origin?**

But all these explanations are insufficient. Because, granted that some bodily defects are transmitted by way of origin from parent to child, and granted that even some defects of the soul are transmitted in consequence, on account of a defect in the bodily habit, as in the case of idiots begetting idiots; nevertheless the fact of having a defect by the way of origin seems to exclude the notion of guilt, which is essentially something voluntary. Wherefore granted that the rational soul were transmitted, from the very fact that the stain on the child's soul is not in its will, it would cease to be a guilty stain binding its subject to punishment; for, as the Philosopher says (Ethic. iii, 5), "no one reproaches a man born blind; one rather takes pity on him."

**Article 4. Whether it is more grievous to sin through certain malice than through passion?**

I answer that, A sin committed through malice is more grievous than a sin committed through passion, for three reasons. First, because, as sin consists chiefly in an act of the will, it follows that, other things being equal, a sin is all the more grievous, according as the movement of the sin belongs more to the will. Now when a sin is committed through malice, the movement of sin belongs more to the will, which is then moved to evil of its own accord, than when a sin is committed through passion, when the will is impelled to sin by something extrinsic, as it were. Wherefore a sin is aggravated by the very fact that it is committed through certain malice, and so much the more, as the malice is greater; whereas it is diminished by being committed through passion, and so much the more, as the passion is stronger. Secondly, because the passion which incites the will to sin, soon passes away, so that man repents of his sin, and soon returns to his good intentions; whereas the habit, through which a man sins, is a permanent quality, so that he who sins through malice, abides longer in his sin. For this reason the Philosopher (Ethic. vii, 8) compares the intemperate man, who sins through malice, to a sick man who suffers from a chronic disease, while he compares the incontinent man, who sins through passion, to one who suffers intermittently. Thirdly, because he who sins through certain malice is ill-disposed in respect of the end itself, which is the principle in matters of action; and so the defect is more dangerous than in the case of the man who sins through passion, whose purpose tends to a good end, although this purpose is interrupted on account of the passion, for the time being. Now the worst of all defects is defect of principle. Therefore it is evident that a sin committed through malice is more grievous than one committed through passion.

Objection 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.

Objection 1. It would seem that it is not more grievous to sin through certain malice than through passion. Because ignorance excuses from sin either altogether or in part. Now ignorance is greater in one who sins through certain malice, than in one who sins through passion; since he that sins through certain malice suffers from the worst form of ignorance, which according to the Philosopher (Ethic. vii, 8) is ignorance of principle, for he has a false estimation of the end, which is the principle in matters of action. Therefore there is more excuse for one who sins through certain malice, than for one who sins through passion.

I answer that, There have been various opinions on this point, for some have held that consent to delectation is not a mortal sin, but only a venial sin, while others have held it to be a mortal sin, and this opinion is more common and more probable. For we must take note that since every delectation results from some action, as stated in Ethic. x, 4, and again, that since every delectation may be compared to two things, viz. to the operation from which it results, and to the object in which a person takes delight. Now it happens that an action, just as a thing, is an object of delectation, because the action itself can be considered as a good and an end, in which the person who delights in it, rests. Sometimes the action itself, which results in delectation, is the object of delectation, in so far as the appetitive power, to which it belongs to take delight in anything, is brought to bear on the action itself as a good: for instance, when a man thinks and delights in his thought, in so far as his thought pleases him; while at other times the delight consequent to an action, e.g. a thought, has for its object another action, as being the object of his thought; and then his thought proceeds from the inclination of the appetite, not indeed to the thought, but to the action thought of. Accordingly a man who is thinking of fornication, may delight in either of two things: first, in the thought itself, secondly, in the fornication thought of. Now the delectation in the thought itself results from the inclination of the appetite to the thought; and the thought itself is not in itself a mortal sin; sometimes indeed it is only a venial sin, as when a man thinks of such a thing for no purpose; and sometimes it is no sin at all, as when a man has a purpose in thinking of it; for instance, he may wish to preach or dispute about it. Consequently such affection or delectation in respect of the thought of fornication is not a mortal sin in virtue of its genus, but is sometimes a venial sin and sometimes no sin at all: wherefore neither is it a mortal sin to consent to such a thought. In this sense the first opinion is true.

Reply to Objection 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." On 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. On 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.

**Article 9. Whether a sin is aggravated by reason of the condition of the person against whom it is committed?**

Objection 2. Further, if the condition of the person aggravated the sin, this would be still more the case if the person be near of kin, because, as Cicero says (Paradox. iii): "The man who kills his slave sins once: he that takes his father's life sins many times." But the kinship of a person sinned against does not apparently aggravate a sin, because every man is most akin to himself; and yet it is less grievous to harm oneself than another, e.g. to kill one's own, than another's horse, as the Philosopher declares (Ethic. v, 11). Therefore kinship of the person sinned against does not aggravate the sin.

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 108, 2. Cicero, however, wrote 'obfuturum,' i.e. 'hurtful.']

**Article 9. Whether sins differ specifically in respect of different circumstances?**

On the contrary, The Philosopher says (Ethic. iii, 7; iv, 1) that "every vice sins by doing more than one ought, and when one ought not"; and in like manner as to the other circumstances. Therefore the species of sins are not diversified in this respect.

Reply to Objection 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 (II-II:51:4) 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 (II-II:81:8. 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."

Objection 5. Further, the Philosopher says (Ethic. iii, 5): "No one finds fault with those who are ugly by nature, but only those who are so through want of exercise and through carelessness." Now those are said to be "naturally ugly," who are so from their origin. Therefore nothing which comes by way of origin is blameworthy or sinful.

## Volume 4 - Question 72. The sacrament of Confirmation

**Article 9. Whether this sacrament should be given to man on the forehead?**

Secondly, because man is hindered from freely confessing Christ's name, by two things—by fear and by shame. Now both these things betray themselves principally on the forehead on account of the proximity of the imagination, and because the (vital) spirits mount directly from the heart to the forehead: hence "those who are ashamed, blush, and those who are afraid, pale" (Ethic. iv). And therefore man is signed with chrism, that neither fear nor shame may hinder him from confessing the name of Christ.

## Volume 1 - Question 83. Free-will

**Article 1. Whether man has free-will?**

Objection 5. Further, the Philosopher says (Ethic. iii, 5): "According as each one is, such does the end seem to him." But it is not in our power to be of one quality or another; for this comes to us from nature. Therefore it is natural to us to follow some particular end, and therefore we are not free in so doing.

**Article 4. Whether it is lawful to borrow money under a condition of usury?**

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.

## Volume 3 - Question 81. Religion

**Article 2. Whether religion is a virtue?**

Objection 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. 1, and ceremonial matters, as stated above (I-II:99:3 ad 2; I-II:101), do not belong to the dictate of natural reason. Therefore religion is not a virtue.

Objection 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 (Article 1, Reply to Objection 3) "latria" belongs to religion, and "latria" denotes a kind of servitude. Therefore religion is not a virtue.

## Volume 3 - Question 79. The quasi-integral parts of Justice

**Article 4. Whether a sin of omission is more grievous than a sin of transgression?**

Objection 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 (Article 1, Reply to Objection 3). Therefore omission is a graver sin than transgression.

**Article 2. Whether free-will is a power?**

Secondly, this is clear because habits are defined as that "by reason of which we are well or ill disposed with regard to actions and passions" (Ethic. ii, 5); for by temperance we are well-disposed as regards concupiscences, and by intemperance ill-disposed: and by knowledge we are well-disposed to the act of the intellect when we know the truth, and by the contrary ill-disposed. But the free-will is indifferent to good and evil choice: wherefore it is impossible for free-will to be a habit. Therefore it is a power.

## Volume 3 - Question 82. Devotion

**Article 2. Whether devotion is 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 and 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 (Article 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.

**Article 3. Whether free-will is an appetitive power?**

Reply to Objection 2. Judgment, as it were, concludes and terminates counsel. Now counsel is terminated, first, by the judgment of reason; secondly, by the acceptation of the appetite: whence the Philosopher (Ethic. iii, 3) says that, "having formed a judgment by counsel, we desire in accordance with that counsel." And in this sense choice itself is a judgment from which free-will takes its name.

## Volume 2 - Question 82. Original sin, as to its essence

**Article 3. Whether original sin is concupiscence?**

Objection 3. Further, by original sin, all the parts of the soul are disordered, as stated above (Article 2, Objection 3). But the intellect is the highest of the soul's parts, as the Philosopher states (Ethic. x, 7). Therefore original sin is ignorance rather than concupiscence.

## Volume 2 - Question 84. The cause of sin, in respect of one sin being the cause of another

**Article 1. Whether covetousness is the root of all sins?**

Objection 2. Further, the desire for the means proceeds from desire for the end. Now riches, the desire for which is called covetousness, are not desired except as being useful for some end, as stated in Ethic. i, 5. Therefore covetousness is not the root of all sins, but proceeds from some deeper root.

On the contrary, The Philosopher says (Ethic. iii, 3) that choice is "the desire of those things which are in us." But desire is an act of the appetitive power: therefore choice is also. But free-will is that by which we choose. Therefore free-will is an appetitive power.

I answer that, The proper act of free-will is choice: for we say that we have a free-will because we can take one thing while refusing another; and this is to choose. Therefore we must consider the nature of free-will, by considering the nature of choice. Now two things concur in choice: one on the part of the cognitive power, the other on the part of the appetitive power. On the part of the cognitive power, counsel is required, by which we judge one thing to be preferred to another: and on the part of the appetitive power, it is required that the appetite should accept the judgment of counsel. Therefore Aristotle (Ethic. vi, 2) leaves it in doubt whether choice belongs principally to the appetitive or the cognitive power: since he says that choice is either "an appetitive intellect or an intellectual appetite." But (Ethic. iii, 3) he inclines to its being an intellectual appetite when he describes choice as "a desire proceeding from counsel." And the reason of this is because the proper object of choice is the means to the end: and this, as such, is in the nature of that good which is called useful: wherefore since good, as such, is the object of the appetite, it follows that choice is principally an act of the appetitive power. And thus free-will is an appetitive power.

## Volume 3 - Question 83. Prayer

**Article 1. Whether prayer is an act of the appetitive power?**

I answer that, According to Cassiodorus [Comment. in Psalm 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."

## Volume 1 - Question 86. What our intellect knows in material things

**Article 1. Whether our intellect knows singulars?**

Reply to Objection 2. The choice of a particular thing to be done is as the conclusion of a syllogism formed by the practical intellect, as is said Ethic. vii, 3. But a singular proposition cannot be directly concluded from a universal proposition, except through the medium of a singular proposition. Therefore the universal principle of the practical intellect does not move save through the medium of the particular apprehension of the sensitive part, as is said De Anima iii, 11.

**Article 4. Whether free-will is a power distinct from the will?**

Objection 2. Further, powers are known by their acts. But choice, which is the act of free-will, is distinct from the act of willing, because "the act of the will regards the end, whereas choice regards the means to the end" (Ethic. iii, 2). Therefore free-will is a distinct power from the will.

**Article 4. Whether religion is a special virtue, distinct from the others?**

Objection 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.

**Article 9. Whether the higher and lower reason are distinct powers?**

Objection 3. Further, the Philosopher says (Ethic. vi, 1) that "the scientific part" of the soul, by which the soul knows necessary things, is another principle, and another part from the "opinionative" and "reasoning" part by which it knows contingent things. And he proves this from the principle that for those things which are "generically different, generically different parts of the soul are ordained." Now contingent and necessary are generically different, as corruptible and incorruptible. Since, therefore, necessary is the same as eternal, and temporal the same as contingent, it seems that what the Philosopher calls the "scientific" part must be the same as the higher reason, which, according to Augustine (De Trin. xii, 7) "is intent on the consideration and consultation of things eternal"; and that what the Philosopher calls the "reasoning" or "opinionative" part is the same as the lower reason, which, according to Augustine, "is intent on the disposal of temporal things." Therefore the higher reason is another power than the lower.

**Article 2. Whether our intellect can know the infinite?**

For the same reason we cannot have habitual knowledge of the infinite: because in us habitual knowledge results from actual consideration: since by understanding we acquire knowledge, as is said Ethic. ii, 1. Wherefore it would not be possible for us to have a habit of an infinity of things distinctly known, unless we had already considered the entire infinity thereof, counting them according to the succession of our knowledge: which is impossible. And therefore neither actually nor habitually can our intellect know the infinite, but only potentially as explained above.

## Volume 2 - Question 83. The subject of original sin

**Article 4. Whether the aforesaid powers are more infected than the others?**

Objection 2. Further, no power of the soul is infected by guilt, except in so far as it can obey reason. Now the generative power cannot obey reason, as stated in Ethic. i, 13. Therefore the generative power is not the most infected by original sin.

## Volume 1 - Question 88. How the human soul knows what is above itself

**Article 1. Whether the human soul in the present state of life can understand immaterial substances in themselves?**

Fourthly, this opinion is untrue, because it is hardly possible for anyone in this world to understand all material things: and thus no one, or very few, could reach to perfect felicity; which is against what the Philosopher says (Ethic. i, 9), that happiness is a "kind of common good, communicable to all capable of virtue." Further, it is unreasonable that only the few of any species attain to the end of the species.

## Volume 4 - Question 85. Penance as a virtue

**Article 1. Whether Penance is a virtue?**

Objection 3. Further, according to the Philosopher (Ethic. iv, 3), "no virtuous man is foolish." But it seems foolish to deplore what has been done in the past, since it cannot be otherwise, and yet this is what we understand by penance. Therefore penance is not a virtue.

Fifthly, the Philosopher expressly says (Ethic. i, 10), that happiness is "an operation according to perfect virtue"; and after enumerating many virtues in the tenth book, he concludes (Ethic. i, 7) that ultimate happiness consisting in the knowledge of the highest things intelligible is attained through the virtue of wisdom, which in the sixth chapter he had named as the chief of speculative sciences. Hence Aristotle clearly places the ultimate felicity of man in the knowledge of separate substances, obtainable by speculative science; and not by being united to the active intellect as some imagined.

## Volume 5 - Question 82. The impassibility of the bodies of the blessed after their resurrection

**Article 3. Whether impassibility excludes actual sensation from glorified bodies?**

I answer that, All are agreed that there is some sensation in the bodies of the blessed: else the bodily life of the saints after the resurrection would be likened to sleep rather than to vigilance. Now this is not befitting that perfection, because in sleep a sensible body is not in the ultimate act of life, for which reason sleep is described as half-life. [This is what Aristotle says: "The good and the bad are in sleep least distinguishable: hence men say that for half their lives there is no difference between the happy and the unhappy" (Ethic. i, 13)] But there is a difference of opinion as to the mode of sensation.

I answer that, As stated above (Objection 2; III:84:10 ad 4), to repent is to deplore something one has done. Now it has been stated above (III:84:9 that sorrow or sadness is twofold. First, it denotes a passion of the sensitive appetite, and in this sense penance is not a virtue, but a passion. Secondly, it denotes an act of the will, and in this way it implies choice, and if this be right, it must, of necessity, be an act of virtue. For it is stated in Ethic. ii, 6 that virtue is a habit of choosing according to right reason. Now it belongs to right reason than one should grieve for a proper object of grief as one ought to grieve, and for an end for which one ought to grieve. And this is observed in the penance of which we are speaking now; since the penitent assumes a moderated grief for his past sins, with the intention of removing them. Hence it is evident that the penance of which we are speaking now, is either a virtue or the act of a virtue.

**Article 3. Whether our intellect can know contingent things?**

Objection 1. It would seem that the intellect cannot know contingent things: because, as the Philosopher says (Ethic. vi, 6), the objects of understanding, wisdom and knowledge are not contingent, but necessary things.

On the contrary, The precepts of the Law are about acts of virtue, because "a lawgiver intends to make the citizens virtuous" (Ethic. ii, 1). But there is a precept about penance in the Divine law, according to Matthew 4:17: "Do penance," etc. Therefore penance is a virtue.

**Article 4. Whether the seven capital vices are suitably reckoned?**

Or again, good moves the appetite chiefly through possessing some property of happiness, which all men seek naturally. Now in the first place happiness implies perfection, since happiness is a perfect good, to which belongs excellence or renown, which is desired by "pride" or "vainglory." Secondly, it implies satiety, which "covetousness" seeks in riches that give promise thereof. Thirdly, it implies pleasure, without which happiness is impossible, as stated in Ethic. i, 7; x, 6,7,[8] and this "gluttony" and "lust" pursue.

## Volume 5 - Question 81. The quality of those who rise again

**Article 4. Whether all will rise again to animal life so as to exercise the functions of nutrition and generation?**

Reply to Objection 3. The aforesaid operations do not belong to man as man, as also the Philosopher states (Ethic. x, 7), wherefore the happiness of the human body does not consist therein. But the human body will be glorified by an overflow from the reason whereby man is man, inasmuch as the body will be subject to reason.

Objection 3. Further, the whole man will be beatified both in soul and in body. Now beatitude or happiness, according to the Philosopher (Ethic. i, 7), consists in a perfect operation. Therefore it must needs be that all the powers of the soul and all the members should have their respective acts after the resurrection. And so the same conclusion follows as above.

Objection 2. Further, according to the Philosopher (Ethic. iv, 9), "shame is not a virtue," both because it is a passion accompanied by a bodily alteration, and because it is not the disposition of a perfect thing, since it is about an evil act, so that it has no place in a virtuous man. Now, in like manner, penance is a passion accompanied by a bodily alteration, viz. tears, according to Gregory, who says (Hom. xxxiv in Evang.) that "penance consists in deploring past sins": moreover it is about evil deeds, viz. sins, which have no place in a virtuous man. Therefore penance is not a virtue.

Reply to Objection 4. As the Philosopher says (Ethic. vii, 12, x, 5), the pleasures of the body are medicinal, because they are applied to man for the removal of weariness; or again, they are unhealthy, in so far as man indulges in those pleasures inordinately, as though they were real pleasures: just as a man whose taste is vitiated delights in things which are not delightful to the healthy. Consequently it does not follow that such pleasures as these belong to the perfection of beatitude, as the Jews and Turks maintain, and certain heretics known as the Chiliasts asserted; who, moreover, according to the Philosopher's teaching, would seem to have an unhealthy appetite, since according to him none but spiritual pleasures are pleasures simply, and to be sought for their own sake: wherefore these alone are requisite for beatitude.

**Article 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.

## Volume 2 - Question 87. The debt of punishment

**Article 2. Whether sin can be the punishment of sin?**

Objection 1. It would seem that sin cannot be the punishment of sin. For the purpose of punishment is to bring man back to the good of virtue, as the Philosopher declares (Ethic. x, 9). Now sin does not bring man back to the good of virtue, but leads him in the opposite direction. Therefore sin is not the punishment of sin.

**Article 3. Whether any sin incurs a debt of eternal punishment?**

Objection 2. Further, "punishments are a kind of medicine" (Ethic. ii, 3). But no medicine should be infinite, because it is directed to an end, and "what is directed to an end, is not infinite," as the Philosopher states (Polit. i, 6). Therefore no punishment should be infinite.

**Article 6. Whether man ought to ask God for temporal things when he prays?**

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."

**Article 3. Whether the virtue of penance is a species of justice?**

It must be observed, however, that according to the Philosopher (Ethic. v, 6) a thing is said to be just in two ways, simply and relatively. A thing is just simply when it is between equals, since justice is a kind of equality, and he calls this the politic or civil just, because all citizens are equal, in the point of being immediately under the ruler, retaining their freedom. But a thing is just relatively when it is between parties of whom one is subject to the other, as a servant under his master, a son under his father, a wife under her husband. It is this kind of just that we consider in penance. Wherefore the penitent has recourse to God with a purpose of amendment, as a servant to his master, according to Psalm 122:2: "Behold, as the eyes of servants are on the hands of their masters . . . so are our eyes unto the Lord our God, until He have mercy on us"; and as a son to his father, according to Luke 15:21: "Father, I have sinned against heaven and before thee"; and as a wife to her husband, according to Jeremiah 3:1: "Thou hast prostituted thyself to many lovers; nevertheless return to Me, saith the Lord."

## Volume 5 - Question 86. The conditions under which the bodies of the damned will rise again

**Article 1. Whether the bodies of the damned will rise again with their deformities?**

Reply to Objection 2. There is no parity between the good and the wicked, because a thing can be altogether good, but not altogether evil. Hence the final happiness of the saints requires that they should be altogether exempt from all evil; whereas the final unhappiness of the wicked will not exclude all good, because "if a thing be wholly evil it destroys itself," as the Philosopher says (Ethic. iv, 5). Hence it is necessary for the good of their nature to underlie the unhappiness of the damned, which good is the work of their perfect Creator, Who will restore that same nature to the perfection of its species.

Reply to Objection 1. As stated in Ethic. v, 1, justice is a virtue towards another person, and the matter of justice is not so much the person to whom justice is due as the thing which is the subject of distribution or commutation. Hence the matter of penance is not God, but human acts, whereby God is offended or appeased; whereas God is as one to whom justice is due. Wherefore it is evident that penance is not a theological virtue, because God is not its matter or object.

## Volume 3 - Question 87. Tithes

**Article 2. Whether men are bound to pay tithes of all things?**

Reply to Objection 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 (Matthew 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.

**Article 12. Whether synderesis is a special power of the soul distinct from the others?**

I answer that, "Synderesis" is not a power but a habit; though some held that it is a power higher than reason; while others [Cf. Alexander of Hales, Sum. Theol. II, 73] said that it is reason itself, not as reason, but as a nature. In order to make this clear we must observe that, as we have said above (Article 8), man's act of reasoning, since it is a kind of movement, proceeds from the understanding of certain things—namely, those which are naturally known without any investigation on the part of reason, as from an immovable principle—and ends also at the understanding, inasmuch as by means of those principles naturally known, we judge of those things which we have discovered by reasoning. Now it is clear that, as the speculative reason argues about speculative things, so that practical reason argues about practical things. Therefore we must have, bestowed on us by nature, not only speculative principles, but also practical principles. Now the first speculative principles bestowed on us by nature do not belong to a special power, but to a special habit, which is called "the understanding of principles," as the Philosopher explains (Ethic. vi, 6). Wherefore the first practical principles, bestowed on us by nature, do not belong to a special power, but to a special natural habit, which we call "synderesis". Whence "synderesis" is said to incite to good, and to murmur at evil, inasmuch as through first principles we proceed to discover, and judge of what we have discovered. It is therefore clear that "synderesis" is not a power, but a natural habit.

Reply to Objection 2. The mean of justice is the equality that is established between those between whom justice is, as stated in Ethic. v. But in certain cases perfect equality cannot be established, on account of the excellence of one, as between father and son, God and man, as the Philosopher states (Ethic. viii, 14), wherefore in such cases, he that falls short of the other must do whatever he can. Yet this will not be sufficient simply, but only according to the acceptance of the higher one; and this is what is meant by ascribing excess to penance.

Objection 3. Further, there are two species of justice, as stated in Ethic. v, 4, viz. "distributive" and "commutative." But penance does not seem to be contained under either of them. Therefore it seems that penance is not a species of justice.

## Volume 2 - Question 88. Venial and mortal sin

**Article 3. Whether venial sin is a disposition to mortal sin?**

Objection 2. Further, an act disposes to something of like species, wherefore it is stated in Ethic. ii, 1,2, that "from like acts like dispositions and habits are engendered." But mortal and venial sin differ in genus or species, as stated above (Article 2). Therefore venial sin does not dispose to mortal sin.

**Article 2. Whether the bodies of the damned will be incorruptible?**

Reply to Objection 3. Although death is simply the greatest of punishments, yet nothing prevents death conducing, in a certain respect, to a cessation of punishments; and consequently the removal of death may contribute to the increase of punishment. For as the Philosopher says (Ethic. ix, 9), "Life is pleasant to all, for all desire to be . . . But we must not apply this to a wicked or corrupt life, nor one passed in sorrow." Accordingly just as life is simply pleasant, but not the life that is passed in sorrows, so too death, which is the privation of life, is painful simply, and the greatest of punishments, inasmuch as it deprives one of the primary good, namely being, with which other things are withdrawn. But in so far as it deprives one of a wicked life, and of such as is passed in sorrow, it is a remedy for pains, since it puts an end to them. and consequently the withdrawal of death leads to the increase of punishments by making them everlasting. If however we say that death is penal by reason of the bodily pain which the dying feel, without doubt the damned will continue to feel a far greater pain: wherefore they are said to be in "everlasting death," according to the Psalm (48:15): "Death shall feed upon them."

## Volume 2 - Question 90. The essence of law

**Article 1. Whether law is something pertaining to reason?**

Reply to Objection 2. Just as, in external action, we may consider the work and the work done, for instance the work of building and the house built; so in the acts of reason, we may consider the act itself of reason, i.e. to understand and to reason, and something produced by this act. With regard to the speculative reason, this is first of all the definition; secondly, the proposition; thirdly, the syllogism or argument. And since also the practical reason makes use of a syllogism in respect of the work to be done, as stated above (I-II:13:3; I-II:76:1) and since as the Philosopher teaches (Ethic. vii, 3); hence we find in the practical reason something that holds the same position in regard to operations, as, in the speculative intellect, the proposition holds in regard to conclusions. Such like universal propositions of the practical intellect that are directed to actions have the nature of law. And these propositions are sometimes under our actual consideration, while sometimes they are retained in the reason by means of a habit.

Objection 3. Further, it would seem inconsistent to withdraw the greatest of punishments from those who are in the highest degree of unhappiness. Now death is the greatest of punishments, as the Philosopher declares (Ethic. iii, 6). Therefore death should not be withdrawn from the damned, since they are in the highest degree of unhappiness. Therefore their bodies will be corruptible.

**Article 2. Whether the law is always something directed to the common good?**

I answer that, As stated above (Article 1), the law belongs to that which is a principle of human acts, because it is their rule and measure. Now as reason is a principle of human acts, so in reason itself there is something which is the principle in respect of all the rest: wherefore to this principle chiefly and mainly law must needs be referred. Now the first principle in practical matters, which are the object of the practical reason, is the last end: and the last end of human life is bliss or happiness, as stated above (I-II:2:7; I-II:3:1). Consequently the law must needs regard principally the relationship to happiness. Moreover, since every part is ordained to the whole, as imperfect to perfect; and since one man is a part of the perfect community, the law must needs regard properly the relationship to universal happiness. Wherefore the Philosopher, in the above definition of legal matters mentions both happiness and the body politic: for he says (Ethic. v, 1) that we call those legal matters "just, which are adapted to produce and preserve happiness and its parts for the body politic": since the state is a perfect community, as he says in Polit. i, 1.

## Volume 4 - Question 89. The recovery of virtue by means of Penance

**Article 1. Whether the virtues are restored through Penance?**

Objection 3. Further, he that has virtue performs works of virtue with ease and pleasure: wherefore the Philosopher says (Ethic. i, 8) that "a man is not just if he does not rejoice in just deeds." Now many penitents find difficulty in performing deeds of virtue. Therefore the virtues are not restored through Penance.

## Volume 1 - Question 89. The knowledge of the separated soul

**Article 5. Whether the habit of knowledge here acquired remains in the separated soul?**

But, since knowledge resides in the intellect, which is "the abode of species," as the Philosopher says (De Anima iii, 4), the habit of knowledge here acquired must be partly in the aforesaid sensitive powers and partly in the intellect. This can be seen by considering the very actions from which knowledge arises. For "habits are like the actions whereby they are acquired" (Ethic. ii, 1). Now the actions of the intellect, by which knowledge is here acquired, are performed by the mind turning to the phantasms in the aforesaid sensitive powers. Hence through such acts the passive intellect acquires a certain facility in considering the species received: and the aforesaid sensitive powers acquire a certain aptitude in seconding the action of the intellect when it turns to them to consider the intelligible object. But as the intellectual act resides chiefly and formally in the intellect itself, whilst it resides materially and dispositively in the inferior powers, the same distinction is to be applied to habit.

**Article 6. Whether the debt of punishment remains after sin?**

Objection 3. Further, "Punishments are a kind of medicine" (Ethic. ii, 3). But a man is not given medicine after being cured of his disease. Therefore, when sin is removed the debt of punishment does not remain.

**Article 3. Whether the reason of any man is competent to make laws?**

Objection 2. Further, as the Philosopher says (Ethic. ii. 1), "the intention of the lawgiver is to lead men to virtue." But every man can lead another to virtue. Therefore the reason of any man is competent to make laws.

## Volume 2 - Question 92. The effects of law

**Article 1. Whether an effect of law is to make men good?**

Objection 1. It seems that it is not an effect of law to make men good. For men are good through virtue, since virtue, as stated in Ethic. ii, 6 is "that which makes its subject good." But virtue is in man from God alone, because He it is Who "works it in us without us," as we stated above (I-II:55:4) in giving the definition of virtue. Therefore the law does not make men good.

## Volume 3 - Question 91. Taking the divine name for the purpose of invoking it by means of praise

**Article 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 (Sirach 43:33) to be "above all praise."

Reply to Objection 1. Virtue is twofold, as explained above (I-II:63:2), viz. acquired and infused. Now the fact of being accustomed to an action contributes to both, but in different ways; for it causes the acquired virtue; while it disposes to infused virtue, and preserves and fosters it when it already exists. And since law is given for the purpose of directing human acts; as far as human acts conduce to virtue, so far does law make men good. Wherefore the Philosopher says in the second book of the Politics (Ethic. ii) that "lawgivers make men good by habituating them to good works."

Reply to Objection 2. A private person cannot lead another to virtue efficaciously: for he can only advise, and if his advice be not taken, it has no coercive power, such as the law should have, in order to prove an efficacious inducement to virtue, as the Philosopher says (Ethic. x. 9). But this coercive power is vested in the whole people or in some public personage, to whom it belongs to inflict penalties, as we shall state further on (I-II:92:2 ad 3 and II-II:64:3). Wherefore the framing of laws belongs to him alone.

## Volume 1 - Question 92. The production of the woman

**Article 2. Whether woman should have been made from man?**

Thirdly, because, as the Philosopher says (Ethic. viii, 12), the human male and female are united, not only for generation, as with other animals, but also for the purpose of domestic life, in which each has his or her particular duty, and in which the man is the head of the woman. Wherefore it was suitable for the woman to be made out of man, as out of her principle.

On the contrary, The Philosopher says (Ethic. ii, 1) that the "intention of every lawgiver is to make good citizens."

**Article 6. Whether the act of knowledge acquired here remains in the separated soul?**

Objection 3. Further, the Philosopher says (Ethic. ii, 1), that "habits produce acts similar to those whereby they are acquired." But the habit of knowledge is acquired here by acts of the intellect turning to phantasms: therefore it cannot produce any other acts. These acts, however, are not adapted to the separated soul. Therefore the soul in the state of separation cannot produce any act of knowledge acquired in this life.

## Volume 3 - Question 92. Superstition

**Article 1. Whether superstition is a vice contrary to religion?**

I answer that, As stated above (II-II:81:5), religion is a moral virtue. Now every moral virtue observes a mean, as stated above (I-II:64:1). 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).

**Article 2. Whether the acts of law are suitably assigned?**

Now the precepts of law are concerned with human acts, in which the law directs, as stated above (Question 90, Articles 1 and 2; I-II:91:4). Again there are three kinds of human acts: for, as stated above (I-II:18:8), some acts are good generically, viz. acts of virtue; and in respect of these the act of the law is a precept or command, for "the law commands all acts of virtue" (Ethic. v, 1). Some acts are evil generically, viz. acts of vice, and in respect of these the law forbids. Some acts are generically indifferent, and in respect of these the law permits; and all acts that are either not distinctly good or not distinctly bad may be called indifferent. And it is the fear of punishment that law makes use of in order to ensure obedience: in which respect punishment is an effect of law.

## Volume 4 - Question 88. The return of sins which have been taken away by Penance

**Article 4. Whether the ingratitude whereby a subsequent sin causes the return of previous sins, is a special sin?**

Objection 1. It would seem that the ingratitude, whereby a subsequent sin causes the return of sins previously forgiven, is a special sin. For the giving of thanks belongs to counterpassion which is a necessary condition of justice, as the Philosopher shows (Ethic. v, 5). But justice is a special virtue. Therefore this ingratitude is a special sin.

Reply to Objection 3. The acts which produce a habit are like the acts caused by that habit, in species, but not in mode. For example, to do just things, but not justly, that is, pleasurably, causes the habit of political justice, whereby we act pleasurably. (Cf. Aristotle, Ethic. v, 8: Magn. Moral. i, 34).

I answer that, The ingratitude of the sinner is sometimes a special sin; and sometimes it is not, but a circumstance arising from all mortal sins in common committed against God. For a sin takes its species according to the sinner's intention, wherefore the Philosopher says (Ethic. v, 2) that "he who commits adultery in order to steal is a thief rather than an adulterer."

## Volume 4 - Question 84. The sacrament of Penance

**Article 9. Whether Penance can be continuous?**

Reply to Objection 2. Of sorrow and joy we may speak in two ways: first, as being passions of the sensitive appetite; and thus they can no wise be together, since they are altogether contrary to one another, either on the part of the object (as when they have the same object), or at least on the part of the movement, for joy is with expansion [Cf. I-II:33:1] of the heart, whereas sorrow is with contraction; and it is in this sense that the Philosopher speaks in Ethic. ix. Secondly, we may speak of joy and sorrow as being simple acts of the will, to which something is pleasing or displeasing. Accordingly, they cannot be contrary to one another, except on the part of the object, as when they concern the same object in the same respect, in which way joy and sorrow cannot be simultaneous, because the same thing in the same respect cannot be pleasing and displeasing. If, on the other hand, joy and sorrow, understood thus, be not of the same object in the same respect, but either of different objects, or of the same object in different respects, in that case joy and sorrow are not contrary to one another, so that nothing hinders a man from being joyful and sorrowful at the same time—for instance, if we see a good man suffer, we both rejoice at his goodness and at the same time grieve for his suffering. In this way a man may be displeased at having sinned, and be pleased at his displeasure together with his hope for pardon, so that his very sorrow is a matter of joy. Hence Augustine says [De vera et falsa Poenitentia, the authorship of which is unknown]: "The penitent should ever grieve and rejoice at his grief."

Reply to Objection 3. According to the Philosopher (Ethic. ii, 3,6,7,9) it belongs to virtue to establish the mean in the passions. Now the sorrow which, in the sensitive appetite of the penitent, arises from the displeasure of his will, is a passion; wherefore it should be moderated according to virtue, and if it be excessive it is sinful, because it leads to despair, as the Apostle teaches (2 Corinthians 2:7), saying: "Lest such an one be swallowed up with overmuch sorrow." Accordingly comfort, of which the Apostle speaks, moderates sorrow but does not destroy it altogether.

## Volume 2 - Question 93. The eternal law

**Article 2. Whether the eternal law is known to all?**

Objection 3. Further, Augustine says (De Vera Relig. xxxi) that "the eternal law is not subject to the judgment of man." But according to Ethic. i, "any man can judge well of what he knows." Therefore the eternal law is not known to us.

## Volume 2 - Question 94. The natural law

**Article 1. Whether the natural law is a habit?**

Objection 1. It would seem that the natural law is a habit. Because, as the Philosopher says (Ethic. ii, 5), "there are three things in the soul: power, habit, and passion." But the natural law is not one of the soul's powers: nor is it one of the passions; as we may see by going through them one by one. Therefore the natural law is a habit.

## Volume 3 - Question 88. Vows

**Article 6. Whether it is more praiseworthy and meritorious to do something in fulfilment of a vow, than without a vow?**

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 (II-II:14:2).

Objection 2. Further, man ought to rejoice at every good work, according to Psalm 99:1: "Serve ye the Lord with gladness." Now to do penance is a good work. Therefore man should rejoice at it. But man cannot rejoice and grieve at the same time, as the Philosopher declares (Ethic. ix, 4). Therefore a penitent cannot grieve continually for his past sins, which is essential to penance. Therefore penance cannot be continuous.

## Volume 1 - Question 95. Things pertaining to the first man's will—namely, grace and righteousness

**Article 2. Whether passions existed in the soul of the first man?**

Reply to Objection 3. Perfection of moral virtue does not wholly take away the passions, but regulates them; for the temperate man desires as he ought to desire, and what he ought to desire, as stated in Ethic. iii, 11.

## Volume 2 - Question 95. Human law

**Article 1. Whether it was useful for laws to be framed by men?**

Objection 2. Further, as the Philosopher says (Ethic. v, 4), "men have recourse to a judge as to animate justice." But animate justice is better than inanimate justice, which contained in laws. Therefore it would have been better for the execution of justice to be entrusted to the decision of judges, than to frame laws in addition.

## Volume 5 - Question 92. The vision of the divine essence in reference to the blessed

**Article 1. Whether the human intellect can attain to the vision of God in His essence?**

I answer that, Even as we hold by faith that the last end of man's life is to see God, so the philosophers maintained that man's ultimate happiness is to understand immaterial substances according to their being. Hence in reference to this question we find that philosophers and theologians encounter the same difficulty and the same difference of opinion. For some philosophers held that our passive intellect can never come to understand separate substances. thus Alfarabius expresses himself at the end of his Ethics, although he says the contrary in his book On the Intelligence, as the Commentator attests (De Anima iii). In like manner certain theologians held that the human intellect can never attain to the vision of God in His essence. on either side they were moved by the distance which separates our intellect from the Divine essence and from separate substances. For since the intellect in act is somewhat one with the intelligible object in act, it would seem difficult to understand how the created intellect is made to be an uncreated essence. Wherefore Chrysostom says (Hom. xiv in Joan.): "How can the creature see the uncreated?" Those who hold the passive intellect to be the subject of generation and corruption, as being a power dependent on the body, encounter a still greater difficulty not only as regards the vision of God but also as regards the vision of any separate substances. But this opinion is altogether untenable. First, because it is in contradiction to the authority of canonical scripture, as Augustine declares (De Videndo Deo: Ep. cxlvii). Secondly, because, since understanding is an operation most proper to man, it follows that his happiness must be held to consist in that operation when perfected in him. Now since the perfection of an intelligent being as such is the intelligible object, if in the most perfect operation of his intellect man does not attain to the vision of the Divine essence, but to something else, we shall be forced to conclude that something other than God is the object of man's happiness: and since the ultimate perfection of a thing consists in its being united to its principle, it follows that something other than God is the effective principle of man, which is absurd, according to us, and also according to the philosophers who maintain that our souls emanate from the separate substances, so that finally we may be able to understand these substances. Consequently, according to us, it must be asserted that our intellect will at length attain to the vision of the Divine essence, and according to the philosophers, that it will attain to the vision of separate substances.

**Article 2. Whether every human law is derived from the natural law?**

Objection 1. It would seem that not every human law is derived from the natural law. For the Philosopher says (Ethic. v, 7) that "the legal just is that which originally was a matter of indifference." But those things which arise from the natural law are not matters of indifference. Therefore the enactments of human laws are not derived from the natural law.

## Volume 1 - Question 94. The state and condition of the first man as regards his intellect

**Article 4. Whether man in his first state could be deceived?**

Such an opinion, however, is not fitting as regards the integrity of the primitive state of life; because, as Augustine says (De Civ. Dei xiv, 10), in that state of life "sin was avoided without struggle, and while it remained so, no evil could exist." Now it is clear that as truth is the good of the intellect, so falsehood is its evil, as the Philosopher says (Ethic. vi, 2). So that, as long as the state of innocence continued, it was impossible for the human intellect to assent to falsehood as if it were truth. For as some perfections, such as clarity, were lacking in the bodily members of the first man, though no evil could be therein; so there could be in his intellect the absence of some knowledge, but no false opinion.

## Volume 2 - Question 96. The power of human law

**Article 1. Whether human law should be framed for the community rather than for the individual?**

Reply to Objection 1. The Philosopher (Ethic. v, 7) divides the legal just, i.e. positive law, into three parts. For some things are laid down simply in a general way: and these are the general laws. Of these he says that "the legal is that which originally was a matter of indifference, but which, when enacted, is so no longer": as the fixing of the ransom of a captive. Some things affect the community in one respect, and individuals in another. These are called "privileges," i.e. "private laws," as it were, because they regard private persons, although their power extends to many matters; and in regard to these, he adds, "and further, all particular acts of legislation." Other matters are legal, not through being laws, but through being applications of general laws to particular cases: such are decrees which have the force of law; and in regard to these, he adds "all matters subject to decrees."

## Volume 5 - Question 93. The happiness of the saints and their mansions

**Article 1. Whether the happiness of the saints will be greater after the judgment than before?**

Reply to Objection 3. Although in the act of understanding the soul does not make use of the body, the perfection of the body will somewhat conduce to the perfection of the intellectual operation in so far as through being united to a glorified body, the soul will be more perfect in its nature, and consequently more effective in its operation, and accordingly the good itself of the body will conduce instrumentally, as it were, to the operation wherein happiness consists: thus the Philosopher asserts (Ethic. i, 8,10) that external goods conduce instrumentally to the happiness of life.

**Article 3. Whether Adam had all the virtues?**

It must, however, be noted that some virtues of their very nature do not involve imperfection, such as charity and justice; and these virtues did exist in the primitive state absolutely, both in habit and in act. But other virtues are of such a nature as to imply imperfection either in their act, or on the part of the matter. If such imperfection be consistent with the perfection of the primitive state, such virtues necessarily existed in that state; as faith, which is of things not seen, and hope which is of things not yet possessed. For the perfection of that state did not extend to the vision of the Divine Essence, and the possession of God with the enjoyment of final beatitude. Hence faith and hope could exist in the primitive state, both as to habit and as to act. But any virtue which implies imperfection incompatible with the perfection of the primitive state, could exist in that state as a habit, but not as to the act; for instance, penance, which is sorrow for sin committed; and mercy, which is sorrow for others' unhappiness; because sorrow, guilt, and unhappiness are incompatible with the perfection of the primitive state. Wherefore such virtues existed as habits in the first man, but not as to their acts; for he was so disposed that he would repent, if there had been a sin to repent for; and had he seen unhappiness in his neighbor, he would have done his best to remedy it. This is in accordance with what the Philosopher says, "Shame, which regards what is ill done, may be found in a virtuous man, but only conditionally; as being so disposed that he would be ashamed if he did wrong" (Ethic. iv, 9).

Reply to Objection 4. Although finite added to infinite does not make a greater thing, it makes more things, since finite and infinite are two things, while infinite taken by itself is one. Now the greater extent of joy regards not a greater thing but more things. Wherefore joy is increased in extent, through referring to God and to the body's glory, in comparison with the joy which referred to God. Moreover, the body's glory will conduce to the intensity of the joy that refers to God, in so far as it will conduce to the more perfect operation whereby the soul tends to God: since the more perfect is a becoming operation, the greater the delight [Cf. I-II:32:1], as stated in Ethic. x, 8.

Objection 3. Further, the law of nature is the same for all; since the Philosopher says (Ethic. v, 7) that "the natural just is that which is equally valid everywhere." If therefore human laws were derived from the natural law, it would follow that they too are the same for all: which is clearly false.

Hence the Philosopher says (Ethic. vi, 11) that in such matters, "we ought to pay as much attention to the undemonstrated sayings and opinions of persons who surpass us in experience, age and prudence, as to their demonstrations."

Objection 1. It would seem that human law should be framed not for the community, but rather for the individual. For the Philosopher says (Ethic. v, 7) that "the legal just . . . includes all particular acts of legislation . . . and all those matters which are the subject of decrees," which are also individual matters, since decrees are framed about individual actions. Therefore law is framed not only for the community, but also for the individual.

Objection 2. Further, positive law is contrasted with natural law, as stated by Isidore (Etym. v, 4) and the Philosopher (Ethic. v, 7). But those things which flow as conclusions from the general principles of the natural law belong to the natural law, as stated above (I-II:94:4). Therefore that which is established by human law does not belong to the natural law.

Reply to Objection 3. "We must not seek the same degree of certainty in all things" (Ethic. i, 3). Consequently in contingent matters, such as natural and human things, it is enough for a thing to be certain, as being true in the greater number of instances, though at times and less frequently it fail.

## Volume 3 - Question 94. Idolatry

**Article 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.

## Volume 5 - Question 94. The relations of the saints towards the damned

**Article 1. Whether the blessed in heaven will see the sufferings of the damned?**

Objection 2. Further, perfection of vision depends on the perfection of the visible object: wherefore the Philosopher says (Ethic. x, 4) that "the most perfect operation of the sense of sight is when the sense is most disposed with reference to the most beautiful of the objects which fall under the sight." Therefore, on the other hand, any deformity in the visible object redounds to the imperfection of the sight. But there will be no imperfection in the blessed. Therefore they will not see the sufferings of the damned wherein there is extreme deformity.

**Article 5. Whether natural contingents are subject to the eternal law?**

Objection 2. Further, "Whatever obeys reason partakes somewhat of reason," as stated in Ethic. i. But the eternal law, is the supreme type, as stated above (Article 1). Since then natural contingents do not partake of reason in any way, but are altogether void of reason, it seems that they are not subject to the eternal law.

**Article 4. Whether the natural law is the same in all men?**

Objection 2. Further, "Things which are according to the law are said to be just," as stated in Ethic. v. But it is stated in the same book that nothing is so universally just as not to be subject to change in regard to some men. Therefore even the natural law is not the same in all men.

## Volume 2 - Question 97. Change in laws

**Article 1. Whether human law should be changed in any way?**

Objection 2. Further, as the Philosopher says (Ethic. v, 5), a measure should be absolutely stable. But human law is the measure of human acts, as stated above (Question 90, Articles 1 and 2). Therefore it should remain without change.

**Article 4. Whether the actions of the first man were less meritorious than ours are?**

Objection 2. Further, struggle and difficulty are required for merit; for it is written (2 Timothy 2:5): "He . . . is not crowned except he strive lawfully" and the Philosopher says (Ethic. ii, 3): "The object of virtue is the difficult and the good." But there is more strife and difficulty now. Therefore there is greater efficacy for merit.

**Article 3. Whether the various mansions are distinguished according to the various degrees of charity?**

Objection 3. Further, reward is due to act and not to habit: hence "it is not the strongest who are crowned but those who engage in the conflict" (Ethic. i, 8) and "he . . . shall not be [Vulgate: 'is not'] crowned except he strive lawfully." Now beatitude is a reward. Therefore the various degrees of beatitude will be according to the various degrees of works and not according to the various degrees of charity.

**Article 3. Whether human law prescribes acts of all the virtues?**

On the contrary, The Philosopher says (Ethic. v, 1) that the law "prescribes the performance of the acts of a brave man . . . and the acts of the temperate man . . . and the acts of the meek man: and in like manner as regards the other virtues and vices, prescribing the former, forbidding the latter."

**Article 6. Whether all human affairs are subject to the eternal law?**

I answer that, There are two ways in which a thing is subject to the eternal law, as explained above (Article 5): first, by partaking of the eternal law by way of knowledge; secondly, by way of action and passion, i.e. by partaking of the eternal law by way of an inward motive principle: and in this second way, irrational creatures are subject to the eternal law, as stated above (Article 5). But since the rational nature, together with that which it has in common with all creatures, has something proper to itself inasmuch as it is rational, consequently it is subject to the eternal law in both ways; because while each rational creature has some knowledge of the eternal law, as stated above (Article 2), it also has a natural inclination to that which is in harmony with the eternal law; for "we are naturally adapted to the recipients of virtue" (Ethic. ii, 1).

**Article 2. Whether human law should always be changed, whenever something better occurs?**

Objection 3. Further, human laws are enacted about single acts of man. But we cannot acquire perfect knowledge in singular matters, except by experience, which "requires time," as stated in Ethic. ii. Therefore it seems that as time goes on it is possible for something better to occur for legislation.

## Volume 2 - Question 99. The precepts of the old law

**Article 1. Whether the Old Law contains only one precept?**

Reply to Objection 3. As stated in Ethic. ix, 8, "friendship towards another arises from friendship towards oneself," in so far as man looks on another as on himself. Hence when it is said, "All things whatsoever you would that men should do to you, do you also to them," this is an explanation of the rule of neighborly love contained implicitly in the words, "Thou shalt love thy neighbor as thyself": so that it is an explanation of this commandment.

## Volume 5 - Question 95. The gifts, or dowry, of the blessed

**Article 2. Whether the dowry is the same as beatitude? Cf. I, 12, 7, ad 1; I-II, 4, 3**

Further, beatitude is in man according to that which is principal in him (Ethic. x, 7): whereas a dowry is also appointed to the body. Therefore dowry and beatitude are not the same.

## Volume 5 - Question 96. The aureoles

**Article 1. Whether the aureole is the same as the essential reward which is called the aurea?**

Reply to Objection 1. Beatitude includes all the goods necessary for man's perfect life consisting in his perfect operation. Yet some things can be added, not as being necessary for that perfect operation as though it were impossible without them, but as adding to the glory of beatitude. Hence they regard the well-being of beatitude and a certain fitness thereto. Even so civic happiness is embellished by nobility and bodily beauty and so forth, and yet it is possible without them as stated in Ethic. i, 8: and thus is the aureole in comparison with the happiness of heaven.

## Volume 3 - Question 99. Sacrilege

**Article 1. Whether sacrilege is the violation of a sacred thing?**

Reply to Objection 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.

**Article 4. Whether the rulers of the people can dispense from human laws?**

Objection 1. It would seem that the rulers of the people cannot dispense from human laws. For the law is established for the "common weal," as Isidore says (Etym. v, 21). But the common good should not be set aside for the private convenience of an individual: because, as the Philosopher says (Ethic. i, 2), "the good of the nation is more godlike than the good of one man." Therefore it seems that a man should not be dispensed from acting in compliance with the general law.

Reply to Objection 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 Wisdom 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.

**Article 2. Whether the Old Law contains moral precepts?**

I answer that, The Old Law contained some moral precepts; as is evident from Exodus 20:13-15: "Thou shalt not kill, Thou shalt not steal." This was reasonable: because, just as the principal intention of human law is to created friendship between man and man; so the chief intention of the Divine law is to establish man in friendship with God. Now since likeness is the reason of love, according to Sirach 13:19: "Every beast loveth its like"; there cannot possibly be any friendship of man to God, Who is supremely good, unless man become good: wherefore it is written (Leviticus 19:2; 11:45): "You shall be holy, for I am holy." But the goodness of man is virtue, which "makes its possessor good" (Ethic. ii, 6). Therefore it was necessary for the Old Law to include precepts about acts of virtue: and these are the moral precepts of the Law.

## Volume 3 - Question 95. Superstition in divinations

**Article 5. Whether divination by the stars is unlawful?**

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.

**Article 3. Whether a fruit is due to the virtue of continence alone?**

I answer that, A fruit is a reward due to a person in that he passes from the carnal to the spiritual life. Consequently a fruit corresponds especially to that virtue which more than any other frees man from subjection to the flesh. Now this is the effect of continence, since it is by sexual pleasures that the soul is especially subject to the flesh; so much so that in the carnal act, according to Jerome (Ep. ad Ageruch.), "not even the spirit of prophecy touches the heart of the prophet," nor "is it possible to understand anything in the midst of that pleasure," as the Philosopher says (Ethic. vii, 11). Therefore fruit corresponds to continence rather than to another virtue.

## Volume 2 - Question 100. The moral precepts of the old law

**Article 2. Whether the moral precepts of the Law are about all the acts of virtue?**

Objection 3. Further, every law is made for the common good, as Isidore says (Etym. v, 21). But of all the virtues justice alone regards the common good, as the Philosopher says (Ethic. v, 1). Therefore the moral precepts are only about the acts of justice.

**Article 2. Whether sacrilege is a special sin?**

Objection 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.

I answer that, Since the precepts of the Law are ordained to the common good, as stated above (I-II:90:2), the precepts of the Law must needs be diversified according to the various kinds of community: hence the Philosopher (Polit. iv, 1) teaches that the laws which are made in a state which is ruled by a king must be different from the laws of a state which is ruled by the people, or by a few powerful men in the state. Now human law is ordained for one kind of community, and the Divine law for another kind. Because human law is ordained for the civil community, implying mutual duties of man and his fellows: and men are ordained to one another by outward acts, whereby men live in communion with one another. This life in common of man with man pertains to justice, whose proper function consists in directing the human community. Wherefore human law makes precepts only about acts of justice; and if it commands acts of other virtues, this is only in so far as they assume the nature of justice, as the Philosopher explains (Ethic. v, 1).

Reply to Objection 2. Justice properly so called regards the duty of one man to another: but all the other virtues regard the duty of the lower powers to reason. It is in relation to this latter duty that the Philosopher speaks (Ethic. v, 11) of a kind of metaphorical justice.

## Volume 3 - Question 100. Simony

**Article 2. Whether it is always unlawful to give money for the sacraments?**

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:97:3. 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 Timothy 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."

## Volume 5 - Question 99. God's mercy and justice towards the damned

**Article 1. Whether by Divine justice an eternal punishment is inflicted on sinners? [Cf. I-II, 87, 3,4**

Further, according to the Philosopher (Ethic. v, 5), punishment is meted according to the dignity of the person sinned against, so that a person who strikes one in authority receives a greater punishment than one who strikes anyone else. Now whoever sins mortally sins against God, Whose commandments he breaks, and Whose honor he gives another, by placing his end in some one other than God. But God's majesty is infinite. Therefore whoever sins mortally deserves infinite punishment; and consequently it seems just that for a mortal sin a man should be punished for ever.

Objection 3. Further, a just judge does not punish except in order to correct, wherefore it is stated (Ethic. ii, 3) that "punishments are a kind of medicine." Now, to punish the wicked eternally does not lead to their correction, nor to that of others, since then there will be no one in future who can be corrected thereby. Therefore eternal punishment is not inflicted for sins according to Divine justice.

## Volume 3 - Question 101. Piety

**Article 1. Whether piety extends to particular human individuals?**

Objection 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 Timothy 3:5, "Having an appearance indeed of piety [Douay: 'godliness']." Therefore piety extends not only to one's kindred and fellow-citizens.

## Volume 5 - Question 98. The will and intellect of the damned

**Article 2. Whether the damned repent of the evil they have done?**

Further, the Philosopher says (Ethic. ix, 4) that "the wicked are full of repentance; for afterwards they are sorry for that in which previously they took pleasure." Therefore the damned, being most wicked, repent all the more.

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.

**Article 5. Whether three dowries of the soul are suitably assigned?**

Reply to Objection 7. The five things aforesaid mentioned by Boethius are certain conditions of beatitude, but not dispositions to beatitude or to its act, because beatitude by reason of its perfection has of itself alone and undividedly all that men seek in various things, as the Philosopher declares (Ethic. i, 7; x, 7,8). Accordingly Boethius shows that these five things obtain in perfect beatitude, because they are what men seek in temporal happiness. For they pertain either, as "security," to immunity from evil, or to the attainment either of the suitable good, as "joy," or of the perfect good, as "sufficiency," or to the manifestation of good, as "celebrity," inasmuch as the good of one is made known to others, or as "reverence," as indicating that good or the knowledge thereof, for reverence is the showing of honor which bears witness to virtue. Hence it is evident that these five should not be called dowries, but conditions of beatitude.

**Article 3. Whether the damned by right and deliberate reason would wish not to be?**

Reply to Objection 1. The saying of Augustine is to be understood in the sense that "not to be" is eligible, not in itself but accidentally, as putting an end to unhappiness. For when it is stated that "to be" and "to live" are desired by all naturally, we are not to take this as referable to an evil and corrupt life, and a life of unhappiness, as the Philosopher says (Ethic. ix, 4), but absolutely.

**Article 4. Whether the precepts of the decalogue are suitably distinguished from one another?**

Reply to Objection 3. All covetousness has one common ratio: and therefore the Apostle speaks of the commandment about covetousness as though it were one. But because there are various special kinds of covetousness, therefore Augustine distinguishes different prohibitions against coveting: for covetousness differs specifically in respect of the diversity of actions or things coveted, as the Philosopher says (Ethic. x, 5).

I answer that, Not to be may be considered in two ways. First, in itself, and thus it can nowise be desirable, since it has no aspect of good, but is pure privation of good. Secondly, it may be considered as a relief from a painful life or from some unhappiness: and thus "not to be" takes on the aspect of good, since "to lack an evil is a kind of good" as the Philosopher says (Ethic. v, 1). In this way it is better for the damned not to be than to be unhappy. Hence it is said (Matthew 26:24): "It were better for him, if that man had not been born," and (Jeremiah 20:14): "Cursed be the day wherein I was born," where a gloss of Jerome observes: "It is better not to be than to be evilly." In this sense the damned can prefer "not to be" according to their deliberate reason [Cf. I:5:2 ad 3].

**Article 5. Whether the Old Law contains any others besides the moral, judicial, and ceremonial precepts?**

The things that have to be done do not come under the precept except in so far as they have the character of a duty. Now a duty is twofold: one according to the rule of reason; the other according to the rule of a law which prescribes that duty: thus the Philosopher distinguishes a twofold just—moral and legal (Ethic. v, 7).

## Volume 1 - Question 103. The government of things in general

**Article 2. Whether the end of the government of the world is something outside the world?**

Objection 2. Further, the Philosopher says (Ethic. i, 1): "Some ends are an operation; some are a work"—i.e. produced by an operation. But nothing can be produced by the whole universe outside itself; and operation exists in the agent. Therefore nothing extrinsic can be the end of the government of things.

## Volume 3 - Question 103. Dulia

**Article 1. Whether honor denotes something corporal?**

Objection 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.

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 to Objection 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 Matthew 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.

**Article 4. Whether in hell the damned would wish others were damned who are not damned?**

Reply to Objection 2. Love that is not based on virtue is easily voided, especially in evil men as the Philosopher says (Ethic. ix, 4). Hence the damned will not preserve their friendship for those whom they loved inordinately. Yet the will of them will remain perverse, because they will continue to love the cause of their inordinate loving.

Reply to Objection 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).

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 (II-II:81:2 ad 1). Therefore honor is something spiritual.

**Article 5. Whether the precepts of the decalogue are suitably set forth?**

Reply to Objection 4. That a man should not do harm to anyone is an immediate dictate of his natural reason: and therefore the precepts that forbid the doing of harm are binding on all men. But it is not an immediate dictate of natural reason that a man should do one thing in return for another, unless he happen to be indebted to someone. Now a son's debt to his father is so evident that one cannot get away from it by denying it: since the father is the principle of generation and being, and also of upbringing and teaching. Wherefore the decalogue does not prescribe deeds of kindness or service to be done to anyone except to one's parents. On the other hand parents do not seem to be indebted to their children for any favors received, but rather the reverse is the case. Again, a child is a part of his father; and "parents love their children as being a part of themselves," as the Philosopher states (Ethic. viii, 12). Hence, just as the decalogue contains no ordinance as to man's behavior towards himself, so, for the same reason, it includes no precept about loving one's children.

**Article 3. Whether piety is a special virtue distinct from other virtues?**

Objection 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.

**Article 6. Whether an aureole is due to martyrs?**

Reply to Objection 8. Even as temperance is not about pleasures of money, honors, and the like, but only about pleasures of touch as being the principal of all, so fortitude is about dangers of death as being the greatest of all (Ethic. iii, 6). Consequently the aureole is due to such injuries only as are inflicted on a person's own body and are of a nature to cause death. Accordingly whether a person lose his temporalities, or his good name, or anything else of the kind, for Christ's sake, he does not for that reason become a martyr, nor merit the aureole. Nor is it possible to love ordinately external things more than one's body; and inordinate love does not help one to merit an aureole: nor again can sorrow for the loss of corporeal things be equal to the sorrow for the slaying of the body and other like things [Cf. II-II:124:5].

**Article 2. Whether honor is properly due to those who are above us?**

On the contrary, The Philosopher says (Ethic. i, 12) that "honor is due to the best."

## Volume 2 - Question 105. The reason for the judicial precepts

**Article 1. Whether the Old Law enjoined fitting precepts concerning rulers?**

Reply to Objection 2. A kingdom is the best form of government of the people, so long as it is not corrupt. But since the power granted to a king is so great, it easily degenerates into tyranny, unless he to whom this power is given be a very virtuous man: for it is only the virtuous man that conducts himself well in the midst of prosperity, as the Philosopher observes (Ethic. iv, 3). Now perfect virtue is to be found in few: and especially were the Jews inclined to cruelty and avarice, which vices above all turn men into tyrants. Hence from the very first the Lord did not set up the kingly authority with full power, but gave them judges and governors to rule them. But afterwards when the people asked Him to do so, being indignant with them, so to speak, He granted them a king, as is clear from His words to Samuel (1 Samuel 8:7): "They have not rejected thee, but Me, that I should not reign over them."

**Article 7. Whether the precepts of the decalogue are suitably formulated?**

Reply to Objection 1. Affirmation of one thing always leads to the denial of its opposite: but the denial of one opposite does not always lead to the affirmation of the other. For it follows that if a thing is white, it is not black: but it does not follow that if it is not black, it is white: because negation extends further than affirmation. And hence too, that one ought not to do harm to another, which pertains to the negative precepts, extends to more persons, as a primary dictate of reason, than that one ought to do someone a service or kindness. Nevertheless it is a primary dictate of reason that man is a debtor in the point of rendering a service or kindness to those from whom he has received kindness, if he has not yet repaid the debt. Now there are two whose favors no man can sufficiently repay, viz. God and man's father, as stated in Ethic. viii, 14. Therefore it is that there are only two affirmative precepts; one about the honor due to parents, the other about the celebration of the Sabbath in memory of the Divine favor.

## Volume 3 - Question 104. Obedience

**Article 2. Whether obedience is a special virtue?**

Objection 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.

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 (II-II:92:2. 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 (II-II:58:10).

**Article 6. Whether the damned demerit?**

Objection 3. Further, an inordinate act that proceeds from a deliberate will is not excused from demerit, even though there be necessity of which one is oneself the cause: for the "drunken man deserves a double punishment" if he commit a crime through being drunk (Ethic. iii). Now the damned were themselves the cause of their own obstinacy, owing to which they are under a kind of necessity of sinning. Therefore since their act proceeds from their free will, they are not excused from demerit.

**Article 3. Whether dulia is a special virtue distinct from latria?**

Objection 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.

Reply to Objection 4. Punishments are necessary against those who are prone to evil, as stated in Ethic. x, 9. Wherefore a threat of punishment is only affixed to those precepts of the law which forbade evils to which men were prone. Now men were prone to idolatry by reason of the general custom of the nations. Likewise men are prone to perjury on account of the frequent use of oaths. Hence it is that a threat is affixed to the first two precepts.

## Volume 2 - Question 106. The law of the Gospel, called the New Law, considered in itself

**Article 1. Whether the New Law is a written law?**

I answer that, "Each thing appears to be that which preponderates in it," as the Philosopher states (Ethic. ix, 8). Now that which is preponderant in the law of the New Testament, and whereon all its efficacy is based, is the grace of the Holy Ghost, which is given through faith in Christ. Consequently the New Law is chiefly the grace itself of the Holy Ghost, which is given to those who believe in Christ. This is manifestly stated by the Apostle who says (Romans 3:27): "Where is . . . thy boasting? It is excluded. By what law? Of works? No, but by the law of faith": for he calls the grace itself of faith "a law." And still more clearly it is written (Romans 8:2): "The law of the spirit of life, in Christ Jesus, hath delivered me from the law of sin and of death." Hence Augustine says (De Spir. et Lit. xxiv) that "as the law of deeds was written on tables of stone, so is the law of faith inscribed on the hearts of the faithful": and elsewhere, in the same book (xxi): "What else are the Divine laws written by God Himself on our hearts, but the very presence of His Holy Spirit?"

I answer that, We must draw a distinction between the damned before the judgment day and after. For all are agreed that after the judgment day there will be neither merit nor demerit. The reason for this is because merit or demerit is directed to the attainment of some further good or evil: and after the day of judgment good and evil will have reached their ultimate consummation, so that there will be no further addition to good or evil. Consequently, good will in the blessed will not be a merit but a reward, and evil will in the damned will be not a demerit but a punishment only. For works of virtue belong especially to the state of happiness and their contraries to the state of unhappiness (Ethic. i, 9,10).

## Volume 3 - Question 106. Thankfulness or gratitude

**Article 1. Whether thankfulness is a special virtue, distinct from other virtues?**

Objection 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.

Objection 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.

**Article 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.

**Article 8. Whether the precepts of the decalogue are dispensable?**

Objection 1. It would seem that the precepts of the decalogue are dispensable. For the precepts of the decalogue belong to the natural law. But the natural law fails in some cases and is changeable, like human nature, as the Philosopher says (Ethic. v, 7). Now the failure of law to apply in certain particular cases is a reason for dispensation, as stated above (I-II:96:6; I-II:97:4). Therefore a dispensation can be granted in the precepts of the decalogue.

**Article 9. Whether the mode of virtue falls under the precept of the law?**

Accordingly, therefore, we must say that the mode of virtue is in some sort regarded both by human and by Divine law; in some respect it is regarded by the Divine, but not by the human law; and in another way, it is regarded neither by the human nor by the Divine law. Now the mode of virtue consists in three things, as the Philosopher states in Ethic. ii. The first is that man should act "knowingly": and this is subject to the judgment of both Divine and human law; because what a man does in ignorance, he does accidentally. Hence according to both human and Divine law, certain things are judged in respect of ignorance to be punishable or pardonable.

**Article 4. Whether the Old Law set forth suitable precepts about the members of the household?**

Reply to Objection 5. As the Philosopher says (Ethic. x, 9), the paternal authority has the power only of admonition; but not that of coercion, whereby rebellious and headstrong persons can be compelled. Hence in this case the Lord commanded the stubborn son to be punished by the rulers of the city.

Reply to Objection 3. That works of virtue should be done without sadness, falls under the precept of the Divine law; for whoever works with sadness works unwillingly. But to work with pleasure, i.e. joyfully or cheerfully, in one respect falls under the precept, viz. in so far as pleasure ensues from the love of God and one's neighbor (which love falls under the precept), and love causes pleasure: and in another respect does not fall under the precept, in so far as pleasure ensues from a habit; for "pleasure taken in a work proves the existence of a habit," as stated in Ethic. ii, 3. For an act may give pleasure either on account of its end, or through its proceeding from a becoming habit.

I answer that, As stated above (I-II:90:3 ad 2), a precept of law has compulsory power. Hence that on which the compulsion of the law is brought to bear, falls directly under the precept of the law. Now the law compels through fear of punishment, as stated in Ethic. x, 9, because that properly falls under the precept of the law, for which the penalty of the law is inflicted. But Divine law and human law are differently situated as to the appointment of penalties; since the penalty of the law is inflicted only for those things which come under the judgment of the lawgiver; for the law punishes in accordance with the verdict given. Now man, the framer of human law, is competent to judge only of outward acts; because "man seeth those things that appear," according to 1 Samuel 16:7: while God alone, the framer of the Divine law, is competent to judge of the inward movements of wills, according to Psalm 7:10: "The searcher of hearts and reins is God."

On the contrary, No man can act as a virtuous man acts unless he has the habit of virtue, as the Philosopher explains (Ethic. ii, 4; v, 8). Now whoever transgresses a precept of the law, deserves to be punished. Hence it would follow that a man who has not the habit of virtue, would deserve to be punished, whatever he does. But this is contrary to the intention of the law, which aims at leading man to virtue, by habituating him to good works. Therefore the mode of virtue does not fall under the precept.

Objection 2. Further, that which belongs to the intention of the lawgiver comes chiefly under the precept. But the intention of the lawgiver is directed chiefly to make men virtuous, as stated in Ethic. ii: and it belongs to a virtuous man to act virtuously. Therefore the mode of virtue falls under the precept.

**Article 2. Whether the innocent is more bound to give thanks to God than the penitent?**

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.

**Article 3. Whether a man is bound to give thanks to every benefactor?**

Reply to Objection 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!"

Reply to Objection 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.

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).

## Volume 2 - Question 109. The necessity of grace

**Article 2. Whether man can wish or do any good without grace?**

Reply to Objection 1. Man is master of his acts and of his willing or not willing, because of his deliberate reason, which can be bent to one side or another. And although he is master of his deliberating or not deliberating, yet this can only be by a previous deliberation; and since it cannot go on to infinity, we must come at length to this, that man's free-will is moved by an extrinsic principle, which is above the human mind, to wit by God, as the Philosopher proves in the chapter "On Good Fortune" (Ethic. Eudem. vii). Hence the mind of man still unweakened is not so much master of its act that it does not need to be moved by God; and much more the free-will of man weakened by sin, whereby it is hindered from good by the corruption of the nature.

## Volume 3 - Question 109. Truth

**Article 1. Whether truth is a virtue?**

On the contrary, The Philosopher both in the Second and in the Fourth Book of Ethics places truth among the other virtues.

## Volume 2 - Question 107. The new law as compared with the old

**Article 4. Whether the New Law is more burdensome than the Old?**

The other difficulty attaches to works of virtue as to interior acts: for instance, that a virtuous deed be done with promptitude and pleasure. It is this difficulty that virtue solves: because to act thus is difficult for a man without virtue: but through virtue it becomes easy for him. In this respect the precepts of the New Law are more burdensome than those of the Old; because the New Law prohibits certain interior movements of the soul, which were not expressly forbidden in the Old Law in all cases, although they were forbidden in some, without, however, any punishment being attached to the prohibition. Now this is very difficult to a man without virtue: thus even the Philosopher states (Ethic. v, 9) that it is easy to do what a righteous man does; but that to do it in the same way, viz. with pleasure and promptitude, is difficult to a man who is not righteous. Accordingly we read also (1 John 5:3) that "His commandments are not heavy": which words Augustine expounds by saying that "they are not heavy to the man that loveth; whereas they are a burden to him that loveth not."

## Volume 3 - Question 108. Vengeance

**Article 2. Whether vengeance is a special virtue?**

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.

Objection 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 Proverbs 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 (Isaiah 3:9): "They have proclaimed abroad their sin as Sodom, and they have not hid it." Therefore truth is not a virtue.

Objection 3. Further, the understanding's good is truth, as the Philosopher says (Ethic. vi, 2). Now the intellect can of itself know truth, even as every other thing can work its own operation of itself. Therefore, much more can man, of himself, do and wish good.

## Volume 3 - Question 110. The vices opposed to truth, and first of lying

**Article 1. Whether lying is always opposed to truth?**

Objection 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.

**Article 2. Whether truth is a special virtue?**

On the contrary, It is numbered together with other virtues (Ethic. ii, 7).

## Volume 1 - Question 109. The ordering of the bad angels

**Article 4. Whether the good angels have precedence over the bad angels?**

Reply to Objection 3. An angel who is inferior in the natural order presides over demons, although these may be naturally superior; because the power of Divine justice to which the good angels cleave, is stronger than the natural power of the angels. Hence likewise among men, "the spiritual man judgeth all things" (1 Corinthians 2:15), and the Philosopher says (Ethic. iii, 4; x, 5) that "the virtuous man is the rule and measure of all human acts."

**Article 12. Whether the moral precepts of the Old Law justified man?**

If, on the other hand, by justification we understand the execution of justice, thus all the precepts of the Law justified man, but in various ways. Because the ceremonial precepts taken as a whole contained something just in itself, in so far as they aimed at offering worship to God; whereas taken individually they contained that which is just, not in itself, but by being a determination of the Divine law. Hence it is said of these precepts that they did not justify man save through the devotion and obedience of those who complied with them. On the other hand the moral and judicial precepts, either in general or also in particular, contained that which is just in itself: but the moral precepts contained that which is just in itself according to that "general justice" which is "every virtue" according to Ethic. v, 1: whereas the judicial precepts belonged to "special justice," which is about contracts connected with the human mode of life, between one man and another.

**Article 5. Whether in giving thanks we should look at the benefactor's disposition or at the deed?**

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.

## Volume 1 - Question 108. The angelic degrees of hierarchies and orders

**Article 6. Whether the grades of the orders are properly assigned?**

This explanation of the orders is quite a reasonable one. For the highest in an inferior order always has affinity to the lowest in the higher order; as the lowest animals are near to the plants. Now the first order is that of the Divine Persons, which terminates in the Holy Ghost, Who is Love proceeding, with Whom the highest order of the first hierarchy has affinity, denominated as it is from the fire of love. The lowest order of the first hierarchy is that of the "Thrones," who in their own order are akin to the "Dominations"; for the "Thrones," according to Gregory (Hom. xxiv in Ev.), are so called "because through them God accomplishes His judgments," since they are enlightened by Him in a manner adapted to the immediate enlightening of the second hierarchy, to which belongs the disposition of the Divine ministrations. The order of the "Powers" is akin to the order of the "Principalities"; for as it belongs to the "Powers" to impose order on those subject to them, this ordering is plainly shown at once in the name of "Principalities," who, as presiding over the government of peoples and kingdoms (which occupies the first and principal place in the Divine ministrations), are the first in the execution thereof; "for the good of a nation is more divine than the good of one man" (Ethic. i, 2); and hence it is written, "The prince of the kingdom of the Persians resisted me" (Daniel 10:13).

**Article 4. Whether man without grace and by his own natural powers can fulfil the commandments of the Law?**

Reply to Objection 2. What we can do with the Divine assistance is not altogether impossible to us; according to the Philosopher (Ethic. iii, 3): "What we can do through our friends, we can do, in some sense, by ourselves." Hence Jerome [Symboli Explanatio ad Damasum, among the supposititious works of St. Jerome: now ascribed to Pelagius] concedes that "our will is in such a way free that we must confess we still require God's help."

**Article 2. Whether lies are sufficiently divided into officious, jocose, and mischievous lies?**

Objection 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.

**Article 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.

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. On 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.

Reply to Objection 1. As stated above (Article 3, Reply to Objection 5; Article 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. ii.). If, however, he were unable to do so, the will to pay back would be sufficient for gratitude.

**Article 3. Whether truth is a part of justice?**

We speak of the truth of justice in two ways. On 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. On 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."

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.

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."

## Volume 1 - Question 113. The guardianship of the good angels

**Article 1. Whether men are guarded by the angels?**

Secondly, that reason should discover the proper methods to make perfect the good of virtue; this the Philosopher (Ethic. vi) attributes to prudence. As regards the first, God guards man immediately by infusing into him grace and virtues; as regards the second, God guards man as his universal instructor, Whose precepts reach man by the medium of the angels, as above stated (I:111:1).

## Volume 3 - Question 112. Boasting

**Article 1. Whether boasting is opposed to the virtue of truth?**

On the contrary, The Philosopher says (Ethic. ii, 7; iv, 7), that boasting is opposed to truth.

## Volume 2 - Question 113. The effects of grace

**Article 1. Whether the justification of the ungodly is the remission of sins?**

Secondly, justice is so-called inasmuch as it implies a certain rectitude of order in the interior disposition of a man, in so far as what is highest in man is subject to God, and the inferior powers of the soul are subject to the superior, i.e. to the reason; and this disposition the Philosopher calls "justice metaphorically speaking" (Ethic. v, 11). Now this justice may be in man in two ways: first, by simple generation, which is from privation to form; and thus justification may belong even to such as are not in sin, when they receive this justice from God, as Adam is said to have received original justice. Secondly, this justice may be brought about in man by a movement from one contrary to the other, and thus justification implies a transmutation from the state of injustice to the aforesaid state of justice. And it is thus we are now speaking of the justification of the ungodly, according to the Apostle (Romans 4:5): "But to him that worketh not, yet believeth in Him that justifieth the ungodly," etc. And because movement is named after its term "whereto" rather than from its term "whence," the transmutation whereby anyone is changed by the remission of sins from the state of ungodliness to the state of justice, borrows its name from its term "whereto," and is called "justification of the ungodly."

**Article 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.

I answer that, Justification taken passively implies a movement towards justice, as heating implies a movement towards heat. But since justice, by its nature, implies a certain rectitude of order, it may be taken in two ways: first, inasmuch as it implies a right order in man's act, and thus justice is placed amongst the virtues—either as particular justice, which directs a man's acts by regulating them in relation to his fellowman—or as legal justice, which directs a man's acts by regulating them in their relation to the common good of society, as appears from Ethic. v, 1.

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."

Reply to Objection 3. Wealth also causes boasting, in two ways. First, as an occasional cause, inasmuch as a man prides himself on his riches. Hence (Proverbs 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.

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 Corinthians 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."

**Article 3. Whether every lie is a sin?**

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).

## Volume 2 - Question 114. Merit

**Article 1. Whether a man may merit anything from God?**

I answer that, Merit and reward refer to the same, for a reward means something given anyone in return for work or toil, as a price for it. Hence, as it is an act of justice to give a just price for anything received from another, so also is it an act of justice to make a return for work or toil. Now justice is a kind of equality, as is clear from the Philosopher (Ethic. v, 3), and hence justice is simply between those that are simply equal; but where there is no absolute equality between them, neither is there absolute justice, but there may be a certain manner of justice, as when we speak of a father's or a master's right (Ethic. v, 6), as the Philosopher says. And hence where there is justice simply, there is the character of merit and reward simply. But where there is no simple right, but only relative, there is no character of merit simply, but only relatively, in so far as the character of justice is found there, since the child merits something from his father and the slave from his lord.

**Article 2. Whether boasting is a mortal sin?**

Objection 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.

## Volume 3 - Question 111. Dissimulation and hypocrisy

**Article 3. Whether hypocrisy is contrary to the virtue of truth?**

Reply to Objection 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 (II-II:110:2).

I answer that, As stated above (II-II:110:4), 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 (Ezekiel 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.

## Volume 3 - Question 113. Irony

**Article 1. Whether irony is a sin?**

Objection 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.

Reply to Objection 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.

Objection 1. It would seem that a man can merit nothing from God. For no one, it would seem, merits by giving another his due. But by all the good we do, we cannot make sufficient return to God, since yet more is His due, as also the Philosopher says (Ethic. viii, 14). Hence it is written (Luke 17:10): "When you have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do." Therefore a man can merit nothing from God.

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.

**Article 2. Whether irony is a less grievous sin than boasting?**

Reply to Objection 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 (Matthew 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.

## Volume 3 - Question 114. The friendliness which is called affability

**Article 1. Whether friendliness is a special virtue?**

Objection 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.

On the contrary, The Philosopher says (Ethic. iv, 7): "Those who speak with irony and belittle themselves are more gracious, seemingly, in their manners."

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."

## Volume 2 - Question 111. The division of grace

**Article 5. Whether gratuitous grace is nobler than sanctifying grace?**

Objection 2. Further, it is a greater power that is able to act upon another, than that which is confined to itself, even as greater is the brightness of the body that can illuminate other bodies, than of that which can only shine but cannot illuminate; and hence the Philosopher says (Ethic. v, 1) "that justice is the most excellent of the virtues," since by it a man bears himself rightly towards others. But by sanctifying grace a man is perfected only in himself; whereas by gratuitous grace a man works for the perfection of others. Hence gratuitous grace is nobler than sanctifying grace.

Objection 3. Further, virtue "observes the mean according as a wise man decides" (Ethic. ii, 6). Now it is written (Ecclesiastes 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.

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 Corinthians 7:8): "Although I made you sorrowful by my epistle, I do not repent," and further on (2 Corinthians 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 (Sirach 7:26): "Hast thou daughters? Have a care of their body, and show not thy countenance gay towards them."

Objection 1. It would seem that gratuitous grace is nobler than sanctifying grace. For "the people's good is better than the individual good," as the Philosopher says (Ethic. i, 2). Now sanctifying grace is ordained to the good of one man alone, whereas gratuitous grace is ordained to the common good of the whole Church, as stated above (Article 1,Article 4). Hence gratuitous grace is nobler than sanctifying grace.

Reply to Objection 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 (II-II:23:1 and II-II:23:3, ad 1; II-II:25; II-II: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.

**Article 4. Whether hypocrisy is always a mortal sin?**

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.

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.

Objection 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.

**Article 8. Whether man without grace can avoid sin?**

So, too, before man's reason, wherein is mortal sin, is restored by justifying grace, he can avoid each mortal sin, and for a time, since it is not necessary that he should be always actually sinning. But it cannot be that he remains for a long time without mortal sin. Hence Gregory says (Super Ezech. Hom. xi) that "a sin not at once taken away by repentance, by its weight drags us down to other sins": and this because, as the lower appetite ought to be subject to the reason, so should the reason be subject to God, and should place in Him the end of its will. Now it is by the end that all human acts ought to be regulated, even as it is by the judgment of the reason that the movements of the lower appetite should be regulated. And thus, even as inordinate movements of the sensitive appetite cannot help occurring since the lower appetite is not subject to reason, so likewise, since man's reason is not entirely subject to God, the consequence is that many disorders occur in the reason. For when man's heart is not so fixed on God as to be unwilling to be parted from Him for the sake of finding any good or avoiding any evil, many things happen for the achieving or avoiding of which a man strays from God and breaks His commandments, and thus sins mortally: especially since, when surprised, a man acts according to his preconceived end and his pre-existing habits, as the Philosopher says (Ethic. iii); although with premeditation of his reason a man may do something outside the order of his preconceived end and the inclination of his habit. But because a man cannot always have this premeditation, it cannot help occurring that he acts in accordance with his will turned aside from God, unless, by grace, he is quickly brought back to the due order.

## Volume 3 - Question 115. Flattery

**Article 1. Whether flattery is a sin?**

I answer that, As stated above (II-II:114:1 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.

**Article 2. Whether this kind of friendship is a part of justice?**

Reply to Objection 1. As we have said above (II-II:109:3 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.

Objection 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:60:5; I-II:61:3). Therefore this virtue is a part of temperance rather than of justice.

Reply to Objection 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.

Objection 3. Further, to give equal things to those who are unequal is contrary to justice, as stated above (II-II:59:1 and II-II:59:2). 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.

## Volume 3 - Question 116. Quarreling

**Article 1. Whether quarreling is opposed to the virtue of friendship or affability?**

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."

On the contrary, The Philosopher opposes quarreling to friendship (Ethic. iv, 6).

## Volume 3 - Question 117. Liberality

**Article 1. Whether liberality is a virtue?**

Reply to Objection 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 (184,186, 3).

**Article 2. Whether quarreling is a more grievous sin than flattery?**

Objection 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.

Objection 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.

**Article 7. Whether angels grieve for the ills of those whom they guard?**

I answer that, Angels do not grieve, either for sins or for the pains inflicted on men. For grief and sorrow, according to Augustine (De Civ. Dei xiv, 15) are for those things which occur against our will. But nothing happens in the world contrary to the will of the angels and the other blessed, because their will cleaves entirely to the ordering of Divine justice; while nothing happens in the world save what is effected or permitted by Divine justice. Therefore simply speaking, nothing occurs in the world against the will of the blessed. For as the Philosopher says (Ethic. iii, 1) that is called simply voluntary, which a man wills in a particular case, and at a particular time, having considered all the circumstances; although universally speaking, such a thing would not be voluntary: thus the sailor does not will the casting of his cargo into the sea, considered universally and absolutely, but on account of the threatened danger of his life, he wills it. Wherefore this is voluntary rather than involuntary, as stated in the same passage. Therefore universally and absolutely speaking the angels do not will sin and the pains inflicted on its account: but they do will the fulfilment of the ordering of Divine justice in this matter, in respect of which some are subjected to pains and are allowed to fall into sin.

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:65:1). On 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."

Reply to Objection 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.

Objection 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."

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.

**Article 10. Whether man possessed of grace needs the help of grace in order to persevere?**

I answer that, Perseverance is taken in three ways. First, to signify a habit of the mind whereby a man stands steadfastly, lest he be moved by the assault of sadness from what is virtuous. And thus perseverance is to sadness as continence is to concupiscence and pleasure, as the Philosopher says (Ethic. vii, 7). Secondly, perseverance may be called a habit, whereby a man has the purpose of persevering in good unto the end. And in both these ways perseverance is infused together with grace, even as continence and the other virtues are. Thirdly, perseverance is called the abiding in good to the end of life. And in order to have this perseverance man does not, indeed, need another habitual grace, but he needs the Divine assistance guiding and guarding him against the attacks of the passions, as appears from the preceding article. And hence after anyone has been justified by grace, he still needs to beseech God for the aforesaid gift of perseverance, that he may be kept from evil till the end of his life. For to many grace is given to whom perseverance in grace is not given.

Objection 1. It would seem that man possessed of grace needs no help to persevere. For perseverance is something less than virtue, even as continence is, as is clear from the Philosopher (Ethic. vii, 7,9). Now since man is justified by grace, he needs no further help of grace in order to have the virtues. Much less, therefore, does he need the help of grace to have perseverance.

**Article 2. Whether liberality is about money?**

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 of 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.

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.

## Volume 3 - Question 118. The vices opposed to liberality, and in the first place, of covetousness

**Article 1. Whether covetousness is a sin?**

Objection 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.

Reply to Objection 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."

## Volume 3 - Question 119. Prodigality

**Article 1. Whether prodigality is opposite to covetousness?**

Reply to Objection 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.

**Article 3. Whether using money is the act of 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.

Reply to Objection 3. As stated (Article 2, Reply to Objection 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.

Reply to Objection 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."

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.

**Article 2. Whether prodigality is a sin?**

Reply to Objection 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."

**Article 4. Whether it belongs to a liberal man chiefly to give?**

Objection 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.

Objection 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.

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.

**Article 3. Whether covetousness is opposed to liberality?**

Objection 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.

**Article 9. Whether the justification of the ungodly is God's greatest work?**

Objection 2. Further, the justification of the ungodly is ordained to the particular good of one man. But the good of the universe is greater than the good of one man, as is plain from Ethic. i, 2. Hence the creation of heaven and earth is a greater work than the justification of the ungodly.

Objection 1. It seems that covetousness is not opposed to liberality. For Chrysostom, commenting on Matthew 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.

## Volume 3 - Question 120. "Epikeia" or equity

**Article 1. Whether "epikeia" [epieikeia] is a virtue?**

On the contrary, The Philosopher (Ethic. v, 10) states it to be a virtue.

Reply to Objection 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).

On the contrary, The Philosopher says (Ethic. iv, 1) that "it belongs to a liberal man to surpass in giving."

Objection 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.

**Article 2. Whether "epikeia" is a part of justice?**

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.

**Article 3. Whether prodigality is a more grievous sin than covetousness?**

Objection 3. Further, prudence is chief among the moral virtues, as stated above (II-II:56:1 ad 1; I-II:61:2 ad 1). Now prodigality is more opposed to prudence than covetousness is: for it is written (Proverbs 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.

Objection 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.

On the contrary, The Philosopher says (Ethic. v, 10) that "epikeia is a kind of justice."

Reply to Objection 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.

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 Sirach 14:5, "He that is evil to himself, to whom will he be good?" 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 (II-II:118:5 ad 3).

Reply to Objection 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.

**Article 5. Whether covetousness is the greatest of sins?**

Objection 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.

**Article 6. Whether liberality is the greatest of the virtues?**

Objection 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.

## Volume 3 - Question 122. The precepts of justice

**Article 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.

## Volume 3 - Question 123. Fortitude

**Article 1. Whether fortitude is a virtue?**

Reply to Objection 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.

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 tenders 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. On 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.

Objection 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.

**Article 6. Whether covetousness is a spiritual sin?**

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.

Objection 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:57:2; I-II:62:3). 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:55:4). Therefore fortitude is not a virtue.

**Article 7. Whether covetousness is a capital vice?**

Objection 2. Further, as stated above (I-II:84:3; I-II:84:4), 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.

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."

**Article 2. Whether fortitude is a special virtue?**

I answer that, As stated above (I-II:61:3; I-II:61:4), 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." On this sense fortitude is reckoned a special virtue, because it has a special matter.

Objection 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.

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:1:4,7,8): 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 (Ecclesiastes 10:19): "All things obey money." Therefore covetousness, which is desire for money, is a capital vice.

## Volume 3 - Question 125. Fear

**Article 1. Whether fear is a sin?**

Objection 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..

Objection 1. It seems that fear is not a sin. For fear is a passion, as stated above (I-II:23:4; Article 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.

**Article 8. Whether treachery, fraud, falsehood, perjury, restlessness, violence, and insensibility to mercy are daughters of covetousness?**

Objection 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.

**Article 3. Whether fortitude is about fear and daring?**

On the contrary, The Philosopher says (Ethic. ii, 7; iii, 9) that fortitude is about fear and daring.

Objection 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.

**Article 2. Whether the sin of fear is contrary 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 (II-II:19:3; I-II:43:1), 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.]

## Volume 3 - Question 126. Fearlessness

**Article 1. Whether fearlessness is a sin?**

Objection 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 Matthew 10:28, "Fear ye not them that kill the body," etc., nor anything that can be inflicted by man, according to Isaiah 51:12, "Who art thou, that thou shouldst be afraid of a mortal man?" Therefore it is not a sin to be fearless.

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 (Ephesians 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 [Vulgate: '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.

**Article 4. Whether fortitude is only about dangers of death?**

Objection 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.

## Volume 3 - Question 124. Martyrdom

**Article 3. Whether martyrdom is an act of the greatest perfection?**

Objection 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.

Reply to Objection 2. Human acts are estimated chiefly with reference to the end, as stated above (I-II:01:3; I-II:18:6): 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."

**Article 2. Whether fearlessness is opposed to fortitude?**

On the contrary, The Philosopher (Ethic. iii) reckons fearlessness to be opposed to fortitude.

**Article 5. Whether fortitude is properly about dangers of death in battle?**

On the contrary, The Philosopher says (Ethic. iii) that fortitude is chiefly about death in battle.

## Volume 3 - Question 127. Daring

**Article 1. Whether daring is a sin?**

Objection 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.

Reply to Objection 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.

**Article 6. Whether endurance is the chief act of fortitude?**

On the contrary, The Philosopher says (Ethic. iii, 9) that "certain persons are" said to be brave chiefly because they endure affliction.

## Volume 3 - Question 128. The parts of fortitude

**Article 1. Whether the parts of fortitude are suitably assigned?**

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 (II-II:123:6), 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. On 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. On 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. On 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 Hebrews 12:3, "That you be not wearied, fainting in your minds." On 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.

Objection 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.

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 (II-II:117:5). Therefore magnificence should not be reckoned a part of fortitude.

**Article 4. Whether fear excuses from sin?**

I answer that, As stated above (Article 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.

**Article 2. Whether daring is opposed to fortitude?**

Reply to Objection 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.

Objection 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.

I answer that, As stated above (Article 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 to Objection 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."

**Article 5. Whether faith alone is the cause of martyrdom?**

Objection 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, The Philosopher in both the Second and Third Books of Ethics accounts daring to be opposed to 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.

**Article 7. Whether the brave man acts 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.

## Volume 3 - Question 129. Magnanimity

**Article 1. Whether magnanimity is about honors?**

On the contrary, The Philosopher says (Ethic. iv, 3) that "magnanimity is about honor and dishonor."

**Article 8. Whether the brave man delights in his act?**

Reply to Objection 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."

On the contrary, The Philosopher says (Ethic. iii, 9) that "the brave man seems to have no delight in his act."

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."

**Article 2. Whether magnanimity is essentially 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.

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.

## Volume 3 - Question 130. Presumption

**Article 1. Whether presumption is a sin?**

Reply to Objection 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.

On the contrary, The Philosopher says (Ethic. ii, 7) that magnanimity is about great honors.

Objection 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.

**Article 2. Whether presumption is opposed to magnanimity by excess?**

Reply to Objection 3. No one attempts what is above his ability, except in so far as he deems his ability greater than it is. On 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."

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."

## Volume 3 - Question 131. Ambition

**Article 1. Whether ambition is a sin?**

Reply to Objection 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.

**Article 3. Whether magnanimity is a virtue?**

Objection 3. Further, "Virtue is a good quality of the mind," as stated above (I-II:55:4). 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.

Objection 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.

**Article 9. Whether fortitude deals chiefly with sudden occurrences?**

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.

Reply to Objection 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 to Objection 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.

Objection 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.

Reply to Objection 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." On 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 (Reply to Objection 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.

Objection 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.

Objection 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.

Objection 2. Further, he that has one virtue has them all, as stated above (I-II:65:1). 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.

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.

On the contrary, The Philosopher says (Ethic. iii, 8) that "fortitude is chiefly about sudden dangers of death."

Objection 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.

**Article 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.

Reply to Objection 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.

**Article 10. Whether the brave man makes use of anger in his action?**

On the contrary, The Philosopher says (Ethic. iii, 8) that "anger helps the brave."

On the contrary, The Philosopher (Ethic. ii, 7) distinguishes it from the other virtues.

Reply to Objection 3. Whereas fortitude, as stated above (Article 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:47:3), or as making a person expose himself to danger in order to escape from sorrow. On 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."

Objection 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.

Objection 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.

Objection 3. Further, every virtue is a special ornament of the soul, according to the saying of Isaiah 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.

## Volume 3 - Question 132. Vainglory

**Article 2. Whether vainglory is opposed to magnanimity?**

Reply to Objection 3. As stated above (II-II:127:2 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.

**Article 11. Whether fortitude is a cardinal virtue?**

I answer that, As stated above (I-II:61:3 and I-II:61:4), 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 is one that 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 reced 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.

## Volume 3 - Question 133. Pusillanimity

**Article 1. Whether pusillanimity is a sin?**

Objection 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.

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.

Objection 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 (Exodus 3:11; Jeremiah 1:6). Therefore pusillanimity is not a sin.

**Article 5. Whether magnanimity is a part of fortitude?**

Reply to Objection 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 to Objection 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 to Objection 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. On 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.

I answer that, As stated above (I-II:61:3), 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.

Objection 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.

**Article 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.

## Volume 3 - Question 134. Magnificence

**Article 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:65:1). 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.

Objection 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.

Objection 3. Further, no virtue is opposed to a natural inclination, but on the contrary perfects it, as stated above (II-II:108:2;II-II:117:1 Objection 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.

Reply to Objection 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 to Objection 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.

**Article 6. Whether confidence belongs to magnanimity?**

Reply to Objection 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 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 to Objection 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.

Objection 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 (II-II:47:09). Therefore pusillanimity is not opposed to magnanimity.

Reply to Objection 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.

Objection 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.

**Article 2. Whether magnificence is a special virtue?**

On the contrary, The Philosopher reckons it with other special virtues (Ethic. ii, 7; iv 2).

## Volume 3 - Question 135. Meanness

**Article 1. Whether meanness is a vice?**

Objection 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.

Objection 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.

Reply to Objection 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 contrary, The Philosopher (Ethic. ii) accounts meanness a special vice opposed to magnificence.

Reply to Objection 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."

I answer that, As stated above (I-II:01:3; I-II:18:6), 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 to Objection 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.

**Article 2. Whether there is a vice opposed to meanness?**

Objection 2. Further, since meanness is a vice by deficiency, as stated above (Article 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.

On the contrary, stands the authority of the Philosopher who (Ethic. ii, 8; iv, 2) places magnificence as a mean between two opposite vices.

**Article 8. Whether goods of fortune conduce to magnanimity?**

On the contrary, The Philosopher says (Ethic. iv, 3) that "good fortune seems to conduce to magnanimity."

**Article 3. Whether the matter of magnificence is great expenditure?**

Objection 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.

I answer that, As stated above (Article 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.

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.

Objection 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.

**Article 5. Whether the daughters of vainglory are suitably reckoned to be disobedience, boastfulness, hypocrisy, contention, obstinacy, discord, and love of novelties?**

Reply to Objection 1. As stated above (II-II:112:1 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.

Objection 3. Further, moral acts take their species from their end, as stated above (Article 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 (II-II:131:2). Therefore no vice is opposed to meanness.

Reply to Objection 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.

## Volume 3 - Question 136. Patience

**Article 1. Whether patience is a virtue?**

Reply to Objection 3. As stated above (I-II:11:1), 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.

**Article 4. Whether magnificence is a part of fortitude?**

Objection 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.

## Volume 3 - Question 137. Perseverance

**Article 1. Whether 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.

Objection 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.

**Article 2. Whether patience is the greatest of the virtues?**

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.

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.

## Volume 3 - Question 138. The vices opposed to perseverance

**Article 1. Whether effeminacy is opposed to perseverance?**

Reply to Objection 1. This effeminacy is caused in two ways. On 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. On 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.

Objection 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.

On the contrary, The Philosopher says (Ethic. vii, 7) that "the persevering man is opposed to the effeminate."

I answer that, As stated above (II-II:137:1 and II-II:137:2), 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.

**Article 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.

Objection 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.

Reply to Objection 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.

**Article 2. Whether pertinacity is opposed to perseverance?**

Objection 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.

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.

## Volume 3 - Question 139. The gift of fortitude

**Article 2. Whether the fourth beatitude: "Blessed are they that hunger and thirst after justice," corresponds to the gift of fortitude?**

Objection 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.

Reply to Objection 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.

## Volume 3 - Question 141. Temperance

**Article 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.

## Volume 3 - Question 142. The vices opposed to temperance

**Article 1. Whether insensibility is a vice?**

Objection 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.

**Article 2. Whether temperance is a special virtue?**

On the contrary, The Philosopher (Ethic. ii, 7; iii, 10) reckons it a special virtue.

**Article 2. Whether intemperance is a childish sin?**

Reply to Objection 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).

## Volume 3 - Question 143. The parts of temperance, in general

**Article 1. 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.

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.']

**Article 3. Whether temperance is only about desires and pleasures?**

Objection 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 (Q83, qu. 36). Therefore it seems that the virtue of temperance is not chiefly about desires and pleasures.

Objection 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.

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 rewards 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 (Sirach 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 (Proverbs 23:13-14): "Withhold not correction from a child . . . Thou shalt beat him with a rod, and deliver his soul from Hell." On 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."

## Volume 3 - Question 144. Shamefacedness

**Article 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.

Objection 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.

**Article 3. Whether cowardice is a greater vice than intemperance? [Cf. 125]**

Objection 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.

On the contrary, The Philosopher says (Ethic. ii, 7; iv, 9) that shamefacedness is not a virtue.

Objection 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.

**Article 4. Whether temperance is only about desires and pleasures of touch?**

Objection 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.

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.

On the contrary, The Philosopher says (Ethic. iii, 10) that "temperance is properly about desires of pleasures of touch."

On the contrary, The Philosopher says (Ethic. iii, 12) that "intemperance seems more akin to voluntary action than cowardice." Therefore it is more sinful.

## Volume 3 - Question 145. Honesty

**Article 1. Whether honesty is the same as virtue?**

Objection 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 Corinthians 14:40, "Let all things be done decently [honeste] and according to order" among you. Therefore honesty is not the same as virtue.

**Article 4. Whether intemperance is the most disgraceful of sins?**

Objection 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.

Reply to Objection 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.

**Article 2. Whether shamefacedness is about a disgraceful action?**

Reply to Objection 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 (Isaiah 51:7): "Fear ye not the reproach of men."

Objection 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.

**Article 5. Whether temperance is about the 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."

Objection 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.

Reply to Objection 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.

Objection 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.

On the contrary, The Philosopher says (Ethic. iii, 10) that "intemperance is justly more deserving of reproach than other vices."

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 Psalm 67:8, "For thy sake I have borne reproach, shame hath covered my face." Therefore shamefacedness is not properly about a disgraceful action.

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.

**Article 6. Whether the rule of temperance depends on the need of the present life?**

Reply to Objection 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."

## Volume 3 - Question 146. Abstinence

**Article 1. Whether abstinence is a virtue?**

Objection 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.

**Article 3. Whether man is more shamefaced of those who are more closely connected 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 judgment, 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. On 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.

Reply to Objection 3. As stated (Reply to Objection 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."

## Volume 3 - Question 147. Fasting

**Article 1. Whether fasting is an act of virtue?**

Reply to Objection 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."

**Article 4. Whether even virtuous men can be ashamed?**

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. On 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."

**Article 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.

Objection 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.

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 (Article 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.

Reply to Objection 2. It belongs to the virtuous man to avoid not only vice, but also whatever has the semblance of vice, according to 1 Thessalonians 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."

On the contrary, The Philosopher says (Ethic. iv, 9) that a "virtuous man is not shamefaced."

**Article 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.

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).

**Article 8. Whether temperance is the greatest of the virtues?**

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.

## Volume 3 - Question 150. Drunkenness

**Article 1. Whether drunkenness is a sin?**

Reply to Objection 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.

## Volume 3 - Question 151. Chastity

**Article 1. Whether chastity is a virtue?**

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:64:1). Therefore it is evident that chastity is a virtue.

Objection 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.

## Volume 3 - Question 148. Gluttony

**Article 5. Whether gluttony is a capital vice?**

I answer that, As stated above (I-II:84:3), 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.

## Volume 3 - Question 152. Virginity

**Article 2. Whether virginity is unlawful?**

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. On 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 Corinthians 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.

**Article 3. Whether chastity is a distinct virtue from abstinence?**

Reply to Objection 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.

I answer that, As stated above (II-II:141:4), 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.

**Article 6. Whether six daughters are fittingly assigned to gluttony?**

I answer that, As stated above (1 and 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 Ecclesiastes 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 Esdra 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 Ephesians 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."

Objection 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.

**Article 7. Whether the ninth hour is suitably fixed for the faster's meal?**

Objection 3. Further, fasting is an act of the virtue of abstinence, as stated above (Article 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.

**Article 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.

Objection 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.

Objection 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.

Reply to Objection 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."

## Volume 3 - Question 153. Lust

**Article 2. Whether no venereal act can be without sin?**

Objection 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.

**Article 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.

**Article 4. Whether purity belongs especially to chastity?**

Objection 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.

**Article 4. Whether virginity is more excellent than marriage?**

Objection 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 Corinthians 7:28). Therefore virginity is not greater than conjugal continence.

## Volume 3 - Question 155. Continence

**Article 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.

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 (Galatians 5:23). On 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 (II-II:152:3) to be a virtue. Others, however, understand continence as signifying that whereby a man resists evil desires, which in him are vehement. On 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.

**Article 2. Whether desires for pleasures of touch are the matter of continence?**

Reply to Objection 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 4, not absolutely, but relatively."

## Volume 3 - Question 156. Incontinence

**Article 1. Whether incontinence pertains to the soul or to the body?**

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.

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.

Reply to Objection 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.

Objection 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.

Objection 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.

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 (II-II:141:4). Therefore continence and incontinence are also about that same matter.

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.

**Article 5. Whether the daughters of lust are fittingly described?**

Reply to Objection 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.

## Volume 3 - Question 157. Clemency and meekness

**Article 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.

**Article 3. Whether the subject of continence is the concupiscible power?**

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.

**Article 2. Whether 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 (II-II:155:2). On 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 (II-II:155:2 ad 3). On 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.

Reply to Objection 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."

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.

**Article 2. Whether both clemency and meekness are virtues?**

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.

**Article 3. Whether 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.

Reply to Objection 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. On 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). On 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 to Objection 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?"

Reply to Objection 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. II-II: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. II-II: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 (Article 3, Reply to Objection 1).

## Volume 3 - Question 158. Anger

**Article 1. Whether it is lawful to be angry?**

Objection 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.

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.

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 (Proverbs 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).

Objection 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.

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.

## Volume 3 - Question 154. The parts of Lust

**Article 5. Whether nocturnal pollution is a mortal sin?**

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.

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:46:1) 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.

**Article 2. Whether anger is a sin?**

Reply to Objection 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."

**Article 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.

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.

Objection 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.

**Article 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 (Article 2). But the Philosopher (Ethic. v, 10) ascribes this to equity, which pertains to justice, as stated above (II-II:120:2). Therefore seemingly clemency is not a part of temperance.

Objection 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 Psalm 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.

Reply to Objection 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.

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:46:1) in the treatise on the passions. Therefore anger is not a sin.

On the contrary, The Philosopher says (Ethic. vii, 6) that "incontinence of anger is less disgraceful than incontinence of desire."

## Volume 3 - Question 159. Cruelty

**Article 2. Whether cruelty differs from savagery or brutality?**

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 to Objection 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.

**Article 4. Whether anger is the most grievous sin?**

I answer that, As stated above (1 and 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. On 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."

## Volume 3 - Question 161. Humility

**Article 1. Whether humility is a virtue?**

Objection 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.

## Volume 3 - Question 160. Modesty

**Article 2. Whether modesty is only about outward actions?**

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 (II-II:143); while Aristotle (Ethic. ii, 7) assigned eutrapelia to pleasures in games, as stated above (I-II:60:5). All these are comprised under modesty as understood by Tully; and in this way modesty regards not only outward but also inward actions.

Reply to Objection 2. As stated (Reply to Objection 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).

**Article 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.

Objection 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.

On the contrary, Gregory of Nyssa [Nemesius, De Nat. Hom. xx.] says "there are three species of irascibility," namely, "the anger which is called wrath ['Fellea,' i.e. like gall. But in I-II:46:8, 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.

## Volume 3 - Question 162. Pride

**Article 1. Whether pride is a sin?**

Objection 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.

**Article 11. Whether the unnatural vice is a species of lust?**

Objection 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.

**Article 4. Whether humility is a part of modesty or temperance?**

I answer that, As stated above (II-II:137:2 ad 1; II-II:157:3 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 (II-II:160:2), 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 Peter 3:4): "In the incorruptibility of a quiet and meek spirit."

**Article 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.

**Article 6. Whether pride is the most grievous of sins?**

Objection 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 (II-II:61:5). 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.

## Volume 3 - Question 166. Studiousness

**Article 2. Whether studiousness is a part of temperance?**

Reply to Objection 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.

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.

Reply to Objection 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).

## Volume 3 - Question 167. Curiosity

**Article 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.

Reply to Objection 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 to Objection 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.

**Article 7. Whether pride is the first sin of all?**

Objection 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.

## Volume 3 - Question 168. Modesty as consisting in the outward movements of the body

**Article 1. Whether any virtue regards the outward movements of the body?**

Objection 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.

Reply to Objection 3. As stated (Reply to Objection 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 Sirach 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. II-II:114:1]. 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. Article 9], whereby a man, by word and deed, shows himself to be such as he is inwardly.

**Article 2. Whether there can be a 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."

## Volume 3 - Question 169. Modesty in the outward apparel

**Article 1. Whether there can be virtue and vice in connection with outward apparel?**

Objection 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.

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.

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."

Objection 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.

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.

Reply to Objection 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.

**Article 4. Whether there is a sin in lack of mirth?**

On the contrary, The Philosopher (Ethic. ii, 7; iv, 8) reckons the lack of mirth to be a vice.

Reply to Objection 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.

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."

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).

## Volume 3 - Question 171. Prophecy

**Article 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:22:2); whereas prophecy pertains principally to knowledge, as stated in the foregoing Article. Therefore prophecy is a habit.

## Volume 3 - Question 175. Rapture

**Article 1. Whether the soul of man is carried away to things divine?**

I answer that, Rapture denotes violence of a kind as stated above (Objection 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.

## Volume 3 - Question 179. The division of life into active and contemplative

**Article 1. Whether life is fittingly divided into active and 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).

**Article 2. Whether life is adequately divided into active and contemplative?**

Reply to Objection 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.

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.

## Volume 3 - Question 181. The active life

**Article 1. Whether all the actions of the moral virtues pertain to the active life?**

Reply to Objection 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.

## Volume 3 - Question 180. The contemplative life

**Article 2. Whether the moral virtues 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.

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.

## Volume 3 - Question 182. The active life in comparison with the contemplative life

**Article 1. Whether the active life is more excellent than the contemplative?**

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 (II-II:180:8 ad 2; II-II:181:4 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 (Psalm 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 Psalm 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 (Psalm 35:7) after the words, "Men and beasts Thou wilt preserve, O Lord," that which is special to man is added (Psalm 35:10): "In Thy light we shall see light."

**Article 2. Whether prudence pertains to the active life?**

I answer that, As stated above (Article 1, Reply to Objection 3; I-II:18:6), 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 (Article 1, Reply to Objection 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.

Objection 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 (Exodus 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.

On the contrary, The Philosopher says (Ethic. x, 8) that prudence pertains to active happiness, to which the moral virtues belong.

## Volume 3 - Question 183. Man's various duties and states in general

**Article 1. Whether the notion of a state denotes a condition of freedom or servitude?**

Objection 2. Further, the word "state" seems to denote immobility according to (1 Corinthians 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.

**Article 4. Whether the contemplative life consists in the mere contemplation of God, or also in the consideration of any truth whatever?**

I answer that, As stated above (Article 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 Corinthians 13:1)2). 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.

**Article 4. Whether the active life precedes the contemplative?**

Reply to Objection 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.

**Article 7. Whether there is delight in contemplation?**

Objection 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 Corinthians 13:1)2, "We see now through a glass in a dark manner." Therefore seemingly there is no delight in the contemplative life.

## Volume 3 - Question 184. The state of perfection in general

**Article 4. Whether whoever is perfect is in the state of perfection?**

Reply to Objection 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. On 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.

**Article 8. Whether the contemplative life is continuous?**

Reply to Objection 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.

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).

Objection 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.

## Volume 3 - Question 186. Things in which the religious state properly consists

**Article 3. Whether poverty is required for religious perfection?**

Objection 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 Proverbs 30:9, "Lest perhaps . . . being compelled by poverty, I should steal and forswear the name of my God," and Sirach 27:1, "Through poverty many have sinned"—but also corporal, for it is written (Ecclesiastes 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.

Reply to Objection 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 to Objection 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."

Objection 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.

Objection 4. Further, the ultimate perfection of man consists in happiness. Now riches conduce to happiness; for it is written (Sirach 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.

**Article 4. Whether perpetual continence is required for religious perfection?**

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 Corinthians 7:3)2,33): "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."

**Article 5. Whether obedience belongs to religious perfection?**

Reply to Objection 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.

## Volume 3 - Question 188. The different kinds of religious life

**Article 4. Whether a religious order can be established for preaching or hearing confessions?**

Reply to Objection 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.

**Article 8. Whether parish priests and archdeacons are more perfect than religious?**

Objection 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.

**Article 7. Whether it is right to say that religious perfection consists in these three vows?**

Reply to Objection 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 Psalm 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.

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.

**Article 7. Whether religious perfection is diminished by possessing something in common?**

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.

## Volume 3 - Question 189. The entrance into religious life

**Article 10. Whether it is praiseworthy to enter religion without taking counsel of many, and previously deliberating for a long time?**

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 Isaiah 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 (Sirach 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 (Sirach 37:14-15), "Give no heed to these in any matter of counsel, but be continually with a holy man." On 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.

# Phys

**Keywords:**

naturally, thing, phys, movements, wherefore, accord, man, bodies, caused, moves, saying, consequent, matters, acted, differences, placed, formed, virtus, infinite, goodness, reasoning, certain, times, gods, ends, existed, powers, perfecting, senses, likely, preceding, humanity, secondly, principles, text, imply, belonging, iii, state, sinning, divinely, philosophers, passions, anim, proper, greater, habits, continually, received, calls.

## Volume 2 - Question 1. Man's last end

**Article 1. Whether it belongs to man to act for an end?**

On the contrary, All things contained in a genus are derived from the principle of that genus. Now the end is the principle in human operations, as the Philosopher states (Phys. ii, 9). Therefore it belongs to man to do everything for an end.

**Article 2. Whether it is proper to the rational nature to act for an end?**

On the contrary, The Philosopher proves (Phys. ii, 5) that "not only mind but also nature acts for an end."

## Volume 3 - Question 3. The outward act of faith

**Article 1. Whether confession is an act of faith?**

Reply to Objection 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.

## Volume 4 - Question 2. The mode of union of the Word incarnate

**Article 1. Whether the Union of Incarnate Word took place in the nature?**

I answer that, To make this question clear we must consider what is "nature." Now it is to be observed that the word "nature" comes from nativity. Hence this word was used first of all to signify the begetting of living beings, which is called "birth" or "sprouting forth," the word "natura" meaning, as it were, "nascitura." Afterwards this word "nature" was taken to signify the principle of this begetting; and because in living things the principle of generation is an intrinsic principle, this word "nature" was further employed to signify any intrinsic principle of motion: thus the Philosopher says (Phys. ii) that "nature is the principle of motion in that in which it is essentially and not accidentally." Now this principle is either form or matter. Hence sometimes form is called nature, and sometimes matter. And because the end of natural generation, in that which is generated, is the essence of the species, which the definition signifies, this essence of the species is called the "nature." And thus Boethius defines nature (De Duab. Nat.): "Nature is what informs a thing with its specific difference,"—i.e. which perfects the specific definition. But we are now speaking of nature as it signifies the essence, or the "what-it-is," or the quiddity of the species.

**Article 4. Whether there is one last end of human life?**

I answer that, Absolutely speaking, it is not possible to proceed indefinitely in the matter of ends, from any point of view. For in whatsoever things there is an essential order of one to another, if the first be removed, those that are ordained to the first, must of necessity be removed also. Wherefore the Philosopher proves (Phys. viii, 5) that we cannot proceed to infinitude in causes of movement, because then there would be no first mover, without which neither can the others move, since they move only through being moved by the first mover. Now there is to be observed a twofold order in ends—the order of intention and the order of execution: and in either of these orders there must be something first. For that which is first in the order of intention, is the principle, as it were, moving the appetite; consequently, if you remove this principle, there will be nothing to move the appetite. On the other hand, the principle in execution is that wherein operation has its beginning; and if this principle be taken away, no one will begin to work. Now the principle in the intention is the last end; while the principle in execution is the first of the things which are ordained to the end. Consequently, on neither side is it possible to go to infinity since if there were no last end, nothing would be desired, nor would any action have its term, nor would the intention of the agent be at rest; while if there is no first thing among those that are ordained to the end, none would begin to work at anything, and counsel would have no term, but would continue indefinitely.

## Volume 1 - Question 7. The infinity of God

**Article 1. Whether God is infinite?**

I answer that, All the ancient philosophers attribute infinitude to the first principle, as is said (Phys. iii), and with reason; for they considered that things flow forth infinitely from the first principle. But because some erred concerning the nature of the first principle, as a consequence they erred also concerning its infinity; forasmuch as they asserted that matter was the first principle; consequently they attributed to the first principle a material infinity to the effect that some infinite body was the first principle of things.

Objection 2. Further, according to the Philosopher (Phys. i), finite and infinite belong to quantity. But there is no quantity in God, for He is not a body, as was shown above (I:3:1). Therefore it does not belong to Him to be infinite.

Objection 1. It seems that God is not infinite. For everything infinite is imperfect, as the Philosopher says; because it has parts and matter, as is said in Phys. iii. But God is most perfect; therefore He is not infinite.

## Volume 2 - Question 6. The voluntary and the involuntary

**Article 1. Whether there is anything voluntary in human acts?**

Objection 2. Further, the Philosopher (Phys. viii, 2) proves that in animals no new movement arises that is not preceded by a motion from without. But all human acts are new, since none is eternal. Consequently, the principle of all human acts is from without: and therefore there is nothing voluntary in them.

## Volume 1 - Question 5. Goodness in general

**Article 4. Whether goodness has the aspect of a final cause?**

On the contrary, The Philosopher says (Phys. ii) that "that is to be considered as the end and the good of other things, for the sake of which something is." Therefore goodness has the aspect of a final cause.

## Volume 1 - Question 3. The simplicity of God

**Article 6. Whether in God there are any accidents?**

Objection 1. It seems that there are accidents in God. For substance cannot be an accident, as Aristotle says (Phys. i). Therefore that which is an accident in one, cannot, in another, be a substance. Thus it is proved that heat cannot be the substantial form of fire, because it is an accident in other things. But wisdom, virtue, and the like, which are accidents in us, are attributes of God. Therefore in God there are accidents.

**Article 2. Whether anything but God can be essentially infinite?**

On the contrary, The infinite cannot have a beginning, as said in Phys. iii. But everything outside God is from God as from its first principle. Therefore besides God nothing can be infinite.

## Volume 1 - Question 8. The existence of God in things

**Article 1. Whether God is in all things?**

I answer that, God is in all things; not, indeed, as part of their essence, nor as an accident, but as an agent is present to that upon which it works. For an agent must be joined to that wherein it acts immediately and touch it by its power; hence it is proved in Phys. vii that the thing moved and the mover must be joined together. Now since God is very being by His own essence, created being must be His proper effect; as to ignite is the proper effect of fire. Now God causes this effect in things not only when they first begin to be, but as long as they are preserved in being; as light is caused in the air by the sun as long as the air remains illuminated. Therefore as long as a thing has being, God must be present to it, according to its mode of being. But being is innermost in each thing and most fundamentally inherent in all things since it is formal in respect of everything found in a thing, as was shown above (I:7:1). Hence it must be that God is in all things, and innermostly.

**Article 3. Whether an actually infinite magnitude can exist?**

Objection 3. Further, magnitude is infinitely divisible, for the continuous is defined that which is infinitely divisible, as is clear from Phys. iii. But contraries are concerned about one and the same thing. Since therefore addition is opposed to division, and increase opposed to diminution, it appears that magnitude can be increased to infinity. Therefore it is possible for magnitude to be infinite.

Objection 1. It seems that there can be something actually infinite in magnitude. For in mathematics there is no error, since "there is no lie in things abstract," as the Philosopher says (Phys. ii). But mathematics uses the infinite in magnitude; thus, the geometrician in his demonstrations says, "Let this line be infinite." Therefore it is not impossible for a thing to be infinite in magnitude.

**Article 8. Whether other creatures concur in that last end?**

I answer that, As the Philosopher says (Phys. ii, 2), the end is twofold—the end "for which" and the end "by which"; viz. the thing itself in which is found the aspect of good, and the use or acquisition of that thing. Thus we say that the end of the movement of a weighty body is either a lower place as "thing," or to be in a lower place, as "use"; and the end of the miser is money as "thing," or possession of money as "use."

Objection 4. Further, movement and time have quantity and continuity derived from the magnitude over which movement passes, as is said in Phys. iv. But it is not against the nature of time and movement to be infinite, since every determinate indivisible in time and circular movement is both a beginning and an end. Therefore neither is it against the nature of magnitude to be infinite.

## Volume 2 - Question 8. The will, in regard to what it wills

**Article 1. Whether the will is of good only?**

But it must be noted that, since every inclination results from a form, the natural appetite results from a form existing in the nature of things: while the sensitive appetite, as also the intellective or rational appetite, which we call the will, follows from an apprehended form. Therefore, just as the natural appetite tends to good existing in a thing; so the animal or voluntary appetite tends to a good which is apprehended. Consequently, in order that the will tend to anything, it is requisite, not that this be good in very truth, but that it be apprehended as good. Wherefore the Philosopher says (Phys. ii, 3) that "the end is a good, or an apparent good."

## Volume 3 - Question 4. The virtue itself of faith

**Article 5. Whether faith is a virtue?**

Reply to Objection 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).

## Volume 2 - Question 2. Things in which man's happiness consists

**Article 8. Whether any created good constitutes man's happiness?**

Objection 2. Further, the last end of each thing is that which, in relation to it, is perfect: hence the part is for the whole, as for its end. But the universe of creatures which is called the macrocosm, is compared to man who is called the microcosm (Phys. viii, 2), as perfect to imperfect. Therefore man's happiness consists in the whole universe of creatures.

## Volume 2 - Question 9. That which moves the will

**Article 1. Whether the will is moved by the intellect?**

The motion of the subject itself is due to some agent. And since every agent acts for an end, as was shown above (I-II:1:2), the principle of this motion lies in the end. And hence it is that the art which is concerned with the end, by its command moves the art which is concerned with the means; just as the "art of sailing commands the art of shipbuilding" (Phys. ii, 2). Now good in general, which has the nature of an end, is the object of the will. Consequently, in this respect, the will moves the other powers of the soul to their acts, for we make use of the other powers when we will. For the end and perfection of every other power, is included under the object of the will as some particular good: and always the art or power to which the universal end belongs, moves to their acts the arts or powers to which belong the particular ends included in the universal end. Thus the leader of an army, who intends the common good—i.e. the order of the whole army—by his command moves one of the captains, who intends the order of one company.

## Volume 2 - Question 10. The manner in which the will is moved

**Article 1. Whether the will is moved to anything naturally?**

I answer that, As Boethius says (De Duabus Nat.) and the Philosopher also (Metaph. v, 4) the word "nature" is used in a manifold sense. For sometimes it stands for the intrinsic principle in movable things. In this sense nature is either matter or the material form, as stated in Phys. ii, 1. In another sense nature stands for any substance, or even for any being. And in this sense, that is said to be natural to a thing which befits it in respect of its substance. And this is that which of itself is in a thing. Now all things that do not of themselves belong to the thing in which they are, are reduced to something which belongs of itself to that thing, as to their principle. Wherefore, taking nature in this sense, it is necessary that the principle of whatever belongs to a thing, be a natural principle. This is evident in regard to the intellect: for the principles of intellectual knowledge are naturally known. In like manner the principle of voluntary movements must be something naturally willed.

**Article 5. Whether violence causes involuntariness?**

Reply to Objection 3. As the Philosopher says (Phys. viii, 4) the movement of an animal, whereby at times an animal is moved against the natural inclination of the body, although it is not natural to the body, is nevertheless somewhat natural to the animal, to which it is natural to be moved according to its appetite. Accordingly this is violent, not simply but in a certain respect. The same remark applies in the case of one who contorts his limbs in a way that is contrary to their natural disposition. For this is violent in a certain respect, i.e. as to that particular limb; but not simply, i.e. as to the man himself.

Reply to Objection 2. In the case of natural things, that which is natural, as a result of the form only, is always in them actually, as heat is in fire. But that which is natural as a result of matter, is not always in them actually, but sometimes only in potentiality: because form is act, whereas matter is potentiality. Now movement is "the act of that which is in potentiality" (Aristotle, Phys. iii, 1). Wherefore that which belongs to, or results from, movement, in regard to natural things, is not always in them. Thus fire does not always move upwards, but only when it is outside its own place. [The Aristotelian theory was that fire's proper place is the fiery heaven, i.e. the Empyrean.] And in like manner it is not necessary that the will (which is reduced from potentiality to act, when it wills something), should always be in the act of volition; but only when it is in a certain determinate disposition. But God's will, which is pure act, is always in the act of volition.

Objection 1. It would seem that the will is not moved to anything naturally. For the natural agent is condivided with the voluntary agent, as stated at the beginning of Phys. ii, 1. Therefore the will is not moved to anything naturally.

**Article 2. Whether the will is moved by the sensitive appetite?**

Objection 3. Further, as is proved in Phys. viii, 5, the mover is not moved by that which it moves, in such a way that there be reciprocal motion. But the will moves the sensitive appetite, inasmuch as the sensitive appetite obeys the reason. Therefore the sensitive appetite does not move the will.

## Volume 3 - Question 9. The gift of knowledge

**Article 2. Whether the gift of knowledge is about Divine things?**

Reply to Objection 3. As stated above (II-II:1:1), 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."

**Article 7. Whether faith is the first of the virtues?**

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).

**Article 3. Whether the will moves itself?**

Objection 1. It would seem that the will does not move itself. For every mover, as such, is in act: whereas what is moved, is in potentiality; since "movement is the act of that which is in potentiality, as such" [Aristotle, Phys. iii, 1. Now the same is not in potentiality and in act, in respect of the same. Therefore nothing moves itself. Neither, therefore, can the will move itself.

## Volume 1 - Question 10. The eternity of God

**Article 4. Whether eternity differs from time?**

Objection 2. Further, according to the Philosopher (Phys. iv), the "now" of time remains the same in the whole of time. But the nature of eternity seems to be that it is the same indivisible thing in the whole space of time. Therefore eternity is the "now" of time. But the "now" of time is not substantially different from time. Therefore eternity is not substantially different from time.

Objection 3. Further, as the measure of the first movement is the measure of every movement, as said in Phys. iv, it thus appears that the measure of the first being is that of every being. But eternity is the measure of the first being—that is, of the divine being. Therefore eternity is the measure of every being. But the being of things corruptible is measured by time. Time therefore is either eternity or is a part of eternity.

**Article 5. Whether the will is moved by a heavenly body?**

Objection 1. It would seem that the human will is moved by a heavenly body. For all various and multiform movements are reduced, as to their cause, to a uniform movement which is that of the heavens, as is proved in Phys. viii, 9. But human movements are various and multiform, since they begin to be, whereas previously they were not. Therefore they are reduced, as to their cause, to the movement of the heavens, which is uniform according to its nature.

## Volume 5 - Question 6. Confession, as regards its necessity

**Article 5. Whether one is bound to confess at once?**

Secondly, a man is bound absolutely to go to confession; and here the same reason applies to delay of confession as to delay of Baptism, because both are necessary sacraments. Now a man is not bound to receive Baptism as soon as he makes up his mind to be baptized; and so he would not sin mortally, if he were not baptized at once: nor is there any fixed time beyond which, if he defer Baptism, he would incur a mortal sin. Nevertheless the delay of Baptism may amount to a mortal sin, or it may not, and this depends on the cause of the delay, since, as the Philosopher says (Phys. viii, text. 15), the will does not defer doing what it wills to do, except for a reasonable cause. Wherefore if the cause of the delay of Baptism has a mortal sin connected with it, e.g. if a man put off being baptized through contempt, or some like motive, the delay will be a mortal sin, but otherwise not: and the same seems to apply to confession which is not more necessary than Baptism. Moreover, since man is bound to fulfill in this life those things that are necessary for salvation, therefore, if he be in danger of death, he is bound, even absolutely, then and there to make his confession or to receive Baptism. For this reason too, James proclaimed at the same time the commandment about making confession and that about receiving Extreme Unction (James 5:14-16). Therefore the opinion seems probable of those who say that a man is not bound to confess at once, though it is dangerous to delay.

**Article 5. The difference of aeviternity and time**

Others assign the difference between these three to consist in the fact that eternity has no "before" and "after"; but that time has both, together with innovation and veteration; and that aeviternity has "before" and "after" without innovation and veteration. This theory, however, involves a contradiction; which manifestly appears if innovation and veteration be referred to the measure itself. For since "before" and "after" of duration cannot exist together, if aeviternity has "before" and "after," it must follow that with the receding of the first part of aeviternity, the after part of aeviternity must newly appear; and thus innovation would occur in aeviternity itself, as it does in time. And if they be referred to the things measured, even then an incongruity would follow. For a thing which exists in time grows old with time, because it has a changeable existence, and from the changeableness of a thing measured, there follows "before" and "after" in the measure, as is clear from Phys. iv. Therefore the fact that an aeviternal thing is neither inveterate, nor subject to innovation, comes from its changelessness; and consequently its measure does not contain "before" and "after." We say then that since eternity is the measure of a permanent being, in so far as anything recedes from permanence of being, it recedes from eternity. Now some things recede from permanence of being, so that their being is subject to change, or consists in change; and these things are measured by time, as are all movements, and also the being of all things corruptible. But others recede less from permanence of being, forasmuch as their being neither consists in change, nor is the subject of change; nevertheless they have change annexed to them either actually or potentially. This appears in the heavenly bodies, the substantial being of which is unchangeable; and yet with unchangeable being they have changeableness of place. The same applies to the angels, who have an unchangeable being as regards their nature with changeableness as regards choice; moreover they have changeableness of intelligence, of affections and of places in their own degree. Therefore these are measured by aeviternity which is a mean between eternity and time. But the being that is measured by eternity is not changeable, nor is it annexed to change. In this way time has "before" and "after"; aeviternity in itself has no "before" and "after," which can, however, be annexed to it; while eternity has neither "before" nor "after," nor is it compatible with such at all.

## Volume 4 - Question 10. The beatific knowledge of Christ's soul

**Article 3. Whether the soul of Christ can know the infinite in the Word?**

Reply to Objection 3. That which is infinite in every way can be but one. Hence the Philosopher says (De Coel. i, 2,3,) that, since bodies have dimensions in every part, there cannot be several infinite bodies. Yet if anything were infinite in one way only, nothing would hinder the existence of several such infinite things; as if we were to suppose several lines of infinite length drawn on a surface of finite breadth. Hence, because infinitude is not a substance, but is accidental to things that are said to be infinite, as the Philosopher says (Phys. iii, 37,38); as the infinite is multiplied by different subjects, so, too, a property of the infinite must be multiplied, in such a way that it belongs to each of them according to that particular subject. Now it is a property of the infinite that nothing is greater than it. Hence, if we take one infinite line, there is nothing greater in it than the infinite; so, too, if we take any one of other infinite lines, it is plain that each has infinite parts. Therefore of necessity in this particular line there is nothing greater than all these infinite parts; yet in another or a third line there will be more infinite parts besides these. We observe this in numbers also, for the species of even numbers are infinite, and likewise the species of odd numbers are infinite; yet there are more even and odd numbers than even. And thus it must be said that nothing is greater than the simply and in every way infinite; but than the infinite which is limited in some respect, nothing is greater in that order; yet we may suppose something greater outside that order. In this way, therefore, there are infinite things in the potentiality of the creature, and yet there are more in the power of God than in the potentiality of the creature. So, too, the soul of Christ knows infinite things by the knowledge of simple intelligence; yet God knows more by this manner of knowledge or understanding.

**Article 6. Whether there is only one aeviternity?**

Now some say that there is only one time for temporal things, forasmuch as one number exists for all things numbered; as time is a number, according to the Philosopher (Phys. iv). This, however, is not a sufficient reason; because time is not a number abstracted from the thing numbered, but existing in the thing numbered; otherwise it would not be continuous; for ten ells of cloth are continuous not by reason of the number, but by reason of the thing numbered. Now number as it exists in the thing numbered, is not the same for all; but it is different for different things. Hence, others assert that the unity of eternity as the principle of all duration is the cause of the unity of time. Thus all durations are one in that view, in the light of their principle, but are many in the light of the diversity of things receiving duration from the influx of the first principle. On the other hand others assign primary matter as the cause why time is one; as it is the first subject of movement, the measure of which is time. Neither of these reasons, however, is sufficient; forasmuch as things which are one in principle, or in subject, especially if distant, are not one absolutely, but accidentally. Therefore the true reason why time is one, is to be found in the oneness of the first movement by which, since it is most simple, all other movements are measured. Therefore time is referred to that movement, not only as a measure is to the thing measured, but also as accident is to subject; and thus receives unity from it. Whereas to other movements it is compared only as the measure is to the thing measured. Hence it is not multiplied by their multitude, because by one separate measure many things can be measured.

**Article 6. Whether the will is moved by God alone, as exterior principle?**

I answer that, The movement of the will is from within, as also is the movement of nature. Now although it is possible for something to move a natural thing, without being the cause of the thing moved, yet that alone, which is in some way the cause of a thing's nature, can cause a natural movement in that thing. For a stone is moved upwards by a man, who is not the cause of the stone's nature, but this movement is not natural to the stone; but the natural movement of the stone is caused by no other than the cause of its nature. Wherefore it is said in Phys. vii, 4, that the generator moves locally heavy and light things. Accordingly man endowed with a will is sometimes moved by something that is not his cause; but that his voluntary movement be from an exterior principle that is not the cause of his will, is impossible.

Reply to Objection 1. As we said in I:8:1, the infinite is taken in two ways. First, on the part of a form, and thus we have the negatively infinite, i.e. a form or act not limited by being received into matter or a subject; and this infinite of itself is most knowable on account of the perfection of the act, although it is not comprehensible by the finite power of the creature; for thus God is said to be infinite. And this infinite the soul of Christ knows, yet does not comprehend. Secondly, there is the infinite as regards matter, which is taken privatively, i.e. inasmuch as it has not the form it ought naturally to have, and in this way we have infinite in quantity. Now such an infinite of itself, is unknown: inasmuch as it is, as it were, matter with privation of form as is said Phys. iii, 65. But all knowledge is by form or act. Therefore if this infinite is to be known according to its mode of being, it cannot be known. For its mode is that part be taken after part, as is said Phys. iii, 62,63. And in this way it is true that, if we take something from it, i.e. taking part after part, there always remains something to be taken. But as material things can be received by the intellect immaterially, and many things unitedly, so can infinite things be received by the intellect, not after the manner of infinite, but finitely; and thus what are in themselves infinite are, in the intellect of the knower, finite. And in this way the soul of Christ knows an infinite number of things, inasmuch as it knows them not by discoursing from one to another, but in a certain unity, i.e. in any creature in whose potentiality infinite things exist, and principally in the Word Himself.

## Volume 2 - Question 13. Choice, which is an act of the will with regard to the means

**Article 2. Whether choice is to be found in irrational animals?**

Reply to Objection 3. As stated in Phys. iii, 3 "movement is the act of the movable, caused by a mover." Wherefore the power of the mover appears in the movement of that which it moves. Accordingly, in all things moved by reason, the order of reason which moves them is evident, although the things themselves are without reason: for an arrow through the motion of the archer goes straight towards the target, as though it were endowed with reason to direct its course. The same may be seen in the movements of clocks and all engines put together by the art of man. Now as artificial things are in comparison to human art, so are all natural things in comparison to the Divine art. And accordingly order is to be seen in things moved by nature, just as in things moved by reason, as is stated in Phys. ii. And thus it is that in the works of irrational animals we notice certain marks of sagacity, in so far as they have a natural inclination to set about their actions in a most orderly manner through being ordained by the Supreme art. For which reason, too, certain animals are called prudent or sagacious; and not because they reason or exercise any choice about things. This is clear from the fact that all that share in one nature, invariably act in the same way.

Objection 1. It would seem that the soul of Christ cannot know the infinite in the Word. For that the infinite should be known is repugnant to the definition of the infinite which (Phys. iii, 63) is said to be that "from which, however much we may take, there always remains something to be taken." But it is impossible for the definition to be separated from the thing defined, since this would mean that contradictories exist together. Therefore it is impossible that the soul of Christ knows the infinite.

**Article 3. Whether choice is only of the means, or sometimes also of the end?**

I answer that, As already stated (Article 1, Reply to Objection 2), choice results from the decision or judgment which is, as it were, the conclusion of a practical syllogism. Hence that which is the conclusion of a practical syllogism, is the matter of choice. Now in practical things the end stands in the position of a principle, not of a conclusion, as the Philosopher says (Phys. ii, 9). Wherefore the end, as such, is not a matter of choice.

## Volume 2 - Question 12. Intention

**Article 4. Whether intention of the end is the same act as the volition of the means?**

Reply to Objection 3. A movement which is one as to the subject, may differ, according to our way of looking at it, as to its beginning and end, as in the case of ascent and descent (Phys. iii, 3). Accordingly, in so far as the movement of the will is to the means, as ordained to the end, it is called "choice": but the movement of the will to the end as acquired by the means, it is called "intention." A sign of this is that we can have intention of the end without having determined the means which are the object of choice.

**Article 4. Whether choice is of those things only that are done by us?**

Objection 1. It would seem that choice is not only in respect of human acts. For choice regards the means. Now, not only acts, but also the organs, are means (Phys. ii, 3). Therefore choice is not only concerned with human acts.

**Article 5. Whether intention is within the competency of irrational animals?**

Objection 1. It would seem that irrational animals intend the end. For in things void of reason nature stands further apart from the rational nature, than does the sensitive nature in irrational animals. But nature intends the end even in things void of reason, as is proved in Phys. ii, 8. Much more, therefore, do irrational animals intend the end.

## Volume 1 - Question 18. The life of God

**Article 1. Whether to live belongs to all natural things?**

Objection 1. It seems that to live belongs to all natural things. For the Philosopher says (Phys. viii, 1) that "Movement is like a kind of life possessed by all things existing in nature." But all natural things participate in movement. Therefore all natural things partake of life.

Objection 2. Further, plants are said to live, inasmuch as they in themselves a principle of movement of growth and decay. But local movement is naturally more perfect than, and prior to, movement of growth and decay, as the Philosopher shows (Phys. viii, 56,57). Since then, all natural bodies have in themselves some principle of local movement, it seems that all natural bodies live.

## Volume 3 - Question 17. Hope, considered in itself

**Article 1. Whether hope is a virtue?**

Objection 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.

## Volume 1 - Question 16. Truth

**Article 4. Whether good is logically prior to the true?**

Objection 1. It seems that good is logically prior to the true. For what is more universal is logically prior, as is evident from Phys. i. But the good is more universal than the true, since the true is a kind of good, namely, of the intellect. Therefore the good is logically prior to the true.

## Volume 1 - Question 19. The will of God

**Article 1. Whether there is will in God?**

Objection 3. Further, according to the Philosopher (De Anima iii, 54), the will moves, and is moved. But God is the first cause of movement, and Himself is unmoved, as proved in Phys. viii, 49. Therefore there is not will in God.

## Volume 1 - Question 14. God's knowledge

**Article 6. Whether God knows things other than Himself by proper knowledge?**

But this cannot be. For to know a thing in general and not in particular, is to have an imperfect knowledge. Hence our intellect, when it is reduced from potentiality to act, acquires first a universal and confused knowledge of things, before it knows them in particular; as proceeding from the imperfect to the perfect, as is clear from Phys. i. If therefore the knowledge of God regarding things other than Himself is only universal and not special, it would follow that His understanding would not be absolutely perfect; therefore neither would His being be perfect; and this is against what was said above (I:4:1). We must therefore hold that God knows things other than Himself with a proper knowledge; not only in so far as being is common to them, but in so far as one is distinguished from the other. In proof thereof we may observe that some wishing to show that God knows many things by one, bring forward some examples, as, for instance, that if the centre knew itself, it would know all lines that proceed from the centre; or if light knew itself, it would know all colors.

## Volume 4 - Question 17. Christ's unity of being

**Article 1. Whether Christ is one or two?**

Objection 6. Further, the Philosopher says (Phys. iii, text. 18) that "one" and "two" are predicated denominatively. Now Christ has a duality of nature. Therefore Christ is two.

**Article 3. Whether whatever God wills He wills necessarily?**

Objection 5. Further, on the part of that which is indifferent to one or the other of two things, no action results unless it is inclined to one or the other by some other power, as the Commentator [Averroes] says in Phys. ii. If, then, the Will of God is indifferent with regard to anything, it follows that His determination to act comes from another; and thus He has some cause prior to Himself.

## Volume 2 - Question 17. The acts commanded by the will

**Article 4. Whether command and the commanded act are one act, or distinct?**

Reply to Objection 1. If the distinct powers are not ordained to one another, their acts are diverse simply. But when one power is the mover of the other, then their acts are, in a way, one: since "the act of the mover and the act of the thing moved are one act" (Phys. iii, 3).

**Article 4. Whether the will of God is the cause of things?**

First, from the order itself of active causes. Since both intellect and nature act for an end, as proved in Phys. ii, 49, the natural agent must have the end and the necessary means predetermined for it by some higher intellect; as the end and definite movement is predetermined for the arrow by the archer. Hence the intellectual and voluntary agent must precede the agent that acts by nature. Hence, since God is first in the order of agents, He must act by intellect and will.

## Volume 2 - Question 21. The consequences of human actions by reason of their goodness and malice

**Article 1. Whether a human action is right or sinful, in so far as it is good or evil?**

Objection 1. It seems that a human action is not right or sinful, in so far as it is good or evil. For "monsters are the sins of nature" (Phys. ii, 8). But monsters are not actions, but things engendered outside the order of nature. Now things that are produced according to art and reason imitate those that are produced according to nature (Phys. ii, 8). Therefore an action is not sinful by reason of its being inordinate and evil.

## Volume 4 - Question 14. God's knowledge

**Article 6. Whether God knows things other than Himself by proper knowledge?**

But this cannot be. For to know a thing in general and not in particular, is to have an imperfect knowledge. Hence our intellect, when it is reduced from potentiality to act, acquires first a universal and confused knowledge of things, before it knows them in particular; as proceeding from the imperfect to the perfect, as is clear from Phys. i. If therefore the knowledge of God regarding things other than Himself is only universal and not special, it would follow that His understanding would not be absolutely perfect; therefore neither would His being be perfect; and this is against what was said above (I:4:1). We must therefore hold that God knows things other than Himself with a proper knowledge; not only in so far as being is common to them, but in so far as one is distinguished from the other. In proof thereof we may observe that some wishing to show that God knows many things by one, bring forward some examples, as, for instance, that if the centre knew itself, it would know all lines that proceed from the centre; or if light knew itself, it would know all colors.

Objection 2. Further, sin, as stated in Phys. ii, 8 occurs in nature and art, when the end intended by nature or art is not attained. But the goodness or malice of a human action depends, before all, on the intention of the end, and on its achievement. Therefore it seems that the malice of an action does not make it sinful.

**Article 2. Whether a human action deserves praise or blame, by reason of its being good or evil?**

Objection 2. Further, just as sin occurs in moral actions, so does it happen in the productions of art: because as stated in Phys. ii, 8 "it is a sin in a grammarian to write badly, and in a doctor to give the wrong medicine." But the artist is not blamed for making something bad: because the artist's work is such, that he can produce a good or a bad thing, just as he lists. Therefore it seems that neither is there any reason for blaming a moral action, in the fact that it is evil.

Objection 1. It would seem that a human action does not deserve praise or blame by reason of its being good or evil. For "sin happens even in things done by nature" (Phys. ii, 8). And yet natural things are not deserving of praise or blame (Ethic. iii, 5). Therefore a human action does not deserve blame, by reason of its being evil or sinful; and, consequently, neither does it deserve praise, by reason of its being good.

## Volume 2 - Question 22. The subject of the soul's passions

**Article 1. Whether any passion is in the soul?**

Objection 2. Further, passion is movement, as is stated in Phys. iii, 3. But the soul is not moved, as is proved in De Anima i, 3. Therefore passion is not in the soul.

**Article 8. Whether truth is immutable?**

Reply to Objection 2. The true and being are convertible terms. Hence just as being is not generated nor corrupted of itself, but accidentally, in so far as this being or that is corrupted or generated, as is said in Phys. i, so does truth change, not so as that no truth remains, but because that truth does not remain which was before.

## Volume 4 - Question 19. The unity of Christ's operation

**Article 3. Whether the human action of Christ could be meritorious to Him?**

I answer that, To have any good thing of oneself is more excellent than to have it from another, for "what is of itself a cause is always more excellent than what is a cause through another," as is said Phys. viii, 5. Now a thing is said to have, of itself, that of which it is to some extent the cause. But of whatever good we possess the first cause by authority is God; and in this way no creature has any good of itself, according to 1 Corinthians 4:7: "What hast thou that thou hast not received?" Nevertheless, in a secondary manner anyone may be a cause, to himself, of having certain good things, inasmuch as he cooperates with God in the matter, and thus whoever has anything by his own merit has it, in a manner, of himself. Hence it is better to have a thing by merit than without merit.

## Volume 2 - Question 18. The good and evil of human acts, in general

**Article 7. Whether the species derived from the end is contained under the species derived from the object, as under its genus, or conversely?**

Reply to Objection 3. Difference is compared to genus as form to matter, inasmuch as it actualizes the genus. On the other hand, the genus is considered as more formal than the species, inasmuch as it is something more absolute and less contracted. Wherefore also the parts of a definition are reduced to the genus of formal cause, as is stated in Phys. ii, 3. And in this sense the genus is the formal cause of the species; and so much the more formal, as it is more universal.

**Article 12. Whether God can know infinite things?**

Objection 1. It seems that God cannot know infinite things. For the infinite, as such, is unknown; since the infinite is that which, "to those who measure it, leaves always something more to be measured," as the Philosopher says (Phys. iii). Moreover, Augustine says (De Civ. Dei xii) that "whatever is comprehended by knowledge, is bounded by the comprehension of the knower." Now infinite things have no boundary. Therefore they cannot be comprehended by the knowledge of God.

Objection 2. Further, if we say that things infinite in themselves are finite in God's knowledge, against this it may be urged that the essence of the infinite is that it is untraversable, and the finite that it is traversable, as said in Phys. iii. But the infinite is not traversable either by the finite or by the infinite, as is proved in Phys. vi. Therefore the infinite cannot be bounded by the finite, nor even by the infinite; and so the infinite cannot be finite in God's knowledge, which is infinite.

## Volume 2 - Question 23. How the passions differ from one another

**Article 2. Whether the contrariety of the irascible passions is based on the contrariety of good and evil?**

Objection 2. Further, passions differ according to their objects; just as movements differ according to their termini. But there is no other contrariety of movements, except that of the termini, as is stated in Phys. v, 3. Therefore there is no other contrariety of passions, save that of the objects. Now the object of the appetite is good or evil. Therefore in no appetitive power can there be contrariety of passions other than that of good and evil.

Objection 3. Further, "every passion of the soul is by way of approach and withdrawal," as Avicenna declares in his sixth book of Physics. Now approach results from the apprehension of good; withdrawal, from the apprehension of evil: since just as "good is what all desire" (Ethic. i, 1), so evil is what all shun. Therefore, in the passions of the soul, there can be no other contrariety than that of good and evil.

**Article 8. Whether the act of the vegetal soul is commanded?**

Objection 2. Further, man is called a "little world" [Aristotle, Phys. viii. 2, because the soul is in the body, as God is in the world. But God is in the world in such a way, that everything in the world obeys His command. Therefore all that is in man, even the powers of the vegetal soul, obey the command of reason.

Reply to Objection 1. The idea of the infinite pertains to quantity, as the Philosopher says (Phys. i). But the idea of quantity implies the order of parts. Therefore to know the infinite according to the mode of the infinite is to know part after part; and in this way the infinite cannot be known; for whatever quantity of parts be taken, there will always remain something else outside. But God does not know the infinite or infinite things, as if He enumerated part after part; since He knows all things simultaneously, and not successively, as said above (Article 7). Hence there is nothing to prevent Him from knowing infinite things.

I answer that, Passion is a kind of movement, as stated in Phys. iii, 3. Therefore contrariety of passions is based on contrariety of movements or changes. Now there is a twofold contrariety in changes and movements, as stated in Phys. v, 5. One is according to approach and withdrawal in respect of the same term: and this contrariety belongs properly to changes, i.e. to generation, which is a change "to being," and to corruption, which is a change "from being." The other contrariety is according to opposition of termini, and belongs properly to movements: thus whitening, which is movement from black to white, is contrary to blackening, which is movement from white to black.

**Article 8. Whether the will of God imposes necessity on the things willed?**

Objection 2. Further, every cause that cannot be hindered, produces its effect necessarily, because, as the Philosopher says (Phys. ii, 84) "Nature always works in the same way, if there is nothing to hinder it." But the will of God cannot be hindered. For the Apostle says (Romans 9:19): "Who resisteth His will?" Therefore the will of God imposes necessity on the things willed.

## Volume 1 - Question 25. The power of God

**Article 2. Whether the power of God is infinite?**

Reply to Objection 3. The Philosopher (Phys. viii, 79) proves that if a body had infinite power, it would cause a non-temporal movement. And he shows that the power of the mover of heaven is infinite, because it can move in an infinite time. It remains, therefore, according to his reckoning, that the infinite power of a body, if such existed, would move without time; not, however, the power of an incorporeal mover. The reason of this is that one body moving another is a univocal agent; wherefore it follows that the whole power of the agent is made known in its motion. Since then the greater the power of a moving body, the more quickly does it move; the necessary conclusion is that if its power were infinite, it would move beyond comparison faster, and this is to move without time. An incorporeal mover, however, is not a univocal agent; whence it is not necessary that the whole of its power should be manifested in motion, so as to move without time; and especially since it moves in accordance with the disposition of its will.

**Article 9. Whether the acts of the external members are commanded?**

Reply to Objection 2. In things pertaining to intellect and will, that which is according to nature stands first, whence all other things are derived: thus from the knowledge of principles that are naturally known, is derived knowledge of the conclusions; and from volition of the end naturally desired, is derived the choice of the means. So also in bodily movements the principle is according to nature. Now the principle of bodily movements begins with the movement of the heart. Consequently the movement of the heart is according to nature, and not according to the will: for like a proper accident, it results from life, which follows from the union of soul and body. Thus the movement of heavy and light things results from their substantial form: for which reason they are said to be moved by their generator, as the Philosopher states (Phys. viii, 4). Wherefore this movement is called "vital." For which reason Gregory of Nyssa (Nemesius, De Nat. Hom. xxii) says that, just as the movement of generation and nutrition does not obey reason, so neither does the pulse which is a vital movement. By the pulse he means the movement of the heart which is indicated by the pulse veins.

## Volume 2 - Question 25. The order of the passions to one another

**Article 1. Whether the irascible passions precede the concupiscible passions, or vice versa?**

Objection 2. Further, the mover precedes that which is moved. But the irascible faculty is compared to the concupiscible, as mover to that which is moved: since it is given to animals, for the purposed of removing the obstacles that hinder the concupiscible faculty from enjoying its object, as stated above (I-II:23:1 ad 1; I:81:2). Now "that which removes an obstacle, is a kind of mover" (Phys. viii, 4). Therefore the irascible passions precede the concupiscible passions.

## Volume 2 - Question 20. Goodness and malice in external human affairs

**Article 6. Whether one and the same external action can be both good and evil?**

Objection 2. Further, according to the Philosopher (Phys. iii, 3), action and passion are one act. But the passion may be good, as Christ's was; and the action evil, as that of the Jews. Therefore one and the same act can be both good and evil.

Objection 1. It would seem that one and the same external action can be both good and evil. For "movement, if continuous, is one and the same" (Phys. v, 4). But one continuous movement can be both good and bad: for instance, a man may go to church continuously, intending at first vainglory, and afterwards the service of God. Therefore one and the same action can be both good and bad.

Objection 1. It seems that the power of God is not infinite. For everything that is infinite is imperfect according to the Philosopher (Phys. iii, 6). But the power of God is far from imperfect. Therefore it is not infinite.

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## Volume 4 - Question 18. Christ's unity of will

**Article 6. Whether there was contrariety of wills in Christ?**

Objection 1. It would seem that there was contrariety of wills in Christ. For contrariety of wills regards contrariety of objects, as contrariety of movements springs from contrariety of termini, as is plain from the Philosopher (Phys. v, text. 49, seq.). Now Christ in His different wills wished contrary things. For in His Divine will He wished for death, from which He shrank in His human will, hence Athanasius says [De Incarnat. et Cont. Arianos, written against Apollinarius]: "When Christ says 'Father, if it be possible, let this chalice pass from Me; yet not My will, but Thine be done,' and again, 'The spirit indeed is willing, but the flesh weak,' He denotes two wills—the human, which through the weakness of the flesh shrank from the passion—and His Divine will eager for the passion." Hence there was contrariety of wills in Christ.

**Article 12. Whether God can know infinite things?**

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**Article 3. Whether hope is the first of the irascible passions?**

Since then in order of generation or execution, proportion or aptitude to the end precedes the achievement of the end; it follows that, of all the irascible passions, anger is the last in the order of generation. And among the other passions of the irascible faculty, which imply a movement arising from love of good or hatred of evil, those whose object is good, viz. hope and despair, must naturally precede those whose object is evil, viz. daring and fear: yet so that hope precedes despair; since hope is a movement towards good as such, which is essentially attractive, so that hope tends to good directly; whereas despair is a movement away from good, a movement which is consistent with good, not as such, but in respect of something else, wherefore its tendency from good is accidental, as it were. In like manner fear, through being a movement from evil, precedes daring. And that hope and despair naturally precede fear and daring is evident from this—that as the desire of good is the reason for avoiding evil, so hope and despair are the reason for fear and daring: because daring arises from the hope of victory, and fear arises from the despair of overcoming. Lastly, anger arises from daring: for no one is angry while seeking vengeance, unless he dare to avenge himself, as Avicenna observes in the sixth book of his Physics. Accordingly, it is evident that hope is the first of all the irascible passions.

## Volume 3 - Question 25. The object of charity

**Article 3. Whether irrational creatures also ought to be loved out of charity?**

I answer that, According to what has been stated above (II-II:13:1) 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.

## Volume 1 - Question 29. The divine persons

**Article 1. The definition of "person"**

Reply to Objection 4. According to the Philosopher (Metaph. v, 5), the word "nature" was first used to signify the generation of living things, which is called nativity. And because this kind of generation comes from an intrinsic principle, this term is extended to signify the intrinsic principle of any kind of movement. In this sense he defines "nature" (Phys. ii, 3). And since this kind of principle is either formal or material, both matter and form are commonly called nature. And as the essence of anything is completed by the form; so the essence of anything, signified by the definition, is commonly called nature. And here nature is taken in that sense. Hence Boethius says (De Duab. Nat.) that, "nature is the specific difference giving its form to each thing," for the specific difference completes the definition, and is derived from the special form of a thing. So in the definition of "person," which means the singular in a determined "genus," it is more correct to use the term "nature" than "essence," because the latter is taken from being, which is most common.

Objection 4. Further, "Nature is the principle of motion and rest, in those things in which it is essentially, and not accidentally," as Aristotle says (Phys. ii). But person exists in things immovable, as in God, and in the angels. Therefore the word "nature" ought not to enter into the definition of person, but the word should rather be "essence."

## Volume 3 - Question 24. The subject of charity

**Article 5. Whether 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.

## Volume 1 - Question 28. The divine relations

**Article 3. Whether the relations in God are really distinguished from each other?**

Reply to Objection 1. According to the Philosopher (Phys. iii), this argument holds, that whatever things are identified with the same thing are identified with each other, if the identity be real and logical; as, for instance, a tunic and a garment; but not if they differ logically. Hence in the same place he says that although action is the same as motion, and likewise passion; still it does not follow that action and passion are the same; because action implies reference as of something "from which" there is motion in the thing moved; whereas passion implies reference as of something "which is from" another. Likewise, although paternity, just as filiation, is really the same as the divine essence; nevertheless these two in their own proper idea and definitions import opposite respects. Hence they are distinguished from each other.

Reply to Objection 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. On 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 increase in a man who knows the same scientific truths with greater certainty now than before. On 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.

**Article 4. Whether in God there are only four real relations—paternity, filiation, spiration, and procession?**

Objection 5. Further, it may also contrariwise be said that there are fewer relations in God than those above named. For, according to the Philosopher (Phys. iii text 24), "It is the same way from Athens to Thebes, as from Thebes to Athens." By the same way of reasoning there is the same relation from the Father to the Son, that of paternity, and from the Son to the Father, that of filiation; and thus there are not four relations in God.

## Volume 3 - Question 23. Charity, considered in itself

**Article 7. Whether any true virtue is possible without charity?**

I answer that, Virtue is ordered to the good, as stated above (I-II:55:4). 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 Psalm 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.

## Volume 2 - Question 31. Pleasure considered in itself

**Article 1. Whether delight is a passion?**

Objection 2. Further, "To be passive is to be moved," as stated in Phys. iii, 3. But delight does not consist in being moved, but in having been moved; for it arises from good already gained. Therefore delight is not a passion.

Objection 3. Further, delight is a kind of a perfection of the one who is delighted; since it "perfects operation," as stated in Ethic. x, 4,5. But to be perfected does not consist in being passive or in being altered, as stated in Phys. vii, 3 and De Anima ii, 5. Therefore delight is not a passion.

**Article 8. Whether charity is the form of the virtues?**

Objection 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.

**Article 7. Whether charity increases indefinitely?**

Objection 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.

## Volume 2 - Question 30. Concupiscence

**Article 3. Whether some concupiscences are natural, and some not natural?**

Objection 3. Further, reason is contrasted with nature, as stated in Phys. ii, 5. If therefore in man there is a concupiscence which is not natural, it must needs be rational. But this is impossible: because, since concupiscence is a passion, it belongs to the sensitive appetite, and not to the will, which is the rational appetite. Therefore there are no concupiscences which are not natural.

## Volume 2 - Question 32. The cause of pleasure

**Article 2. Whether movement is a cause of pleasure?**

Objection 1. It would seem that movement is not a cause of pleasure. Because, as stated above (I-II:31:1), the good which is obtained and is actually possessed, is the cause of pleasure: wherefore the Philosopher says (Ethic. vii, 12) that pleasure is not compared with generation, but with the operation of a thing already in existence. Now that which is being moved towards something has it not as yet; but, so to speak, is being generated in its regard, forasmuch as generation or corruption are united to every movement, as stated in Phys. viii, 3. Therefore movement is not a cause of pleasure.

## Volume 3 - Question 27. The principle act of charity, which is to love

**Article 6. Whether in loving God we ought to observe any mode?**

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.

## Volume 4 - Question 27. The sanctification of the Blessed Virgin

**Article 5. Whether, by her sanctification in the womb, the Blessed Virgin received the fulness of grace?**

Objection 2. Further, nothing remains to be added to that which is full and perfect: for "the perfect is that which lacks nothing," as is said Phys. iii. But the Blessed Virgin received additional grace afterwards when she conceived Christ; for to her was it said (Luke 1:35): "The Holy Ghost shall come upon thee: and again, when she was assumed into glory." Therefore it seems that she did not receive the fulness of grace at the time of her first sanctification.

**Article 4. Whether concupiscence is infinite?**

Reply to Objection 1. Every object of concupiscence is taken as something finite: either because it is finite in reality, as being once actually desired; or because it is finite as apprehended. For it cannot be apprehended as infinite, since the infinite is that "from which, however much we may take, there always remains something to be taken" (Phys. iii, 6).

## Volume 2 - Question 33. The effects of pleasure

**Article 3. Whether pleasure hinders the use of reason?**

Objection 1. It would seem that pleasure does not hinder the use of reason. Because repose facilitates very much the due use of reason: wherefore the Philosopher says (Phys. vii, 3) that "while we sit and rest, the soul is inclined to knowledge and prudence"; and it is written (Wisdom 8:16): "When I go into my house, I shall repose myself with her," i.e. wisdom. But pleasure is a kind of repose. Therefore it helps rather than hinders the use of reason.

**Article 4. Whether sadness causes pleasure?**

Reply to Objection 1. Sometimes accidentally a thing is the cause of its contrary: thus "that which is cold sometimes causes heat," as stated in Phys. viii, 1. In like manner sadness is the accidental cause of pleasure, in so far as it gives rise to the apprehension of something pleasant.

**Article 5. Whether bodily and sensible pleasures are greater than spiritual and intellectual pleasures?**

I answer that, As stated above (Article 1), pleasure arises from union with a suitable object perceived or known. Now, in the operations of the soul, especially of the sensitive and intellectual soul, it must be noted that, since they do not pass into outward matter, they are acts or perfections of the agent, e.g. to understand, to feel, to will and the like: because actions which pass into outward matter, are actions and perfections rather of the matter transformed; for "movement is the act produced by the mover in the thing moved" (Phys. iii, 3). Accordingly the aforesaid actions of the sensitive and intellectual soul, are themselves a certain good of the agent, and are known by sense and intellect. Wherefore from them also does pleasure arise, and not only from their objects.

## Volume 4 - Question 33. The mode and order of Christ's conception

**Article 1. Whether Christ's body was formed in the first instant of its conception?**

Objection 2. Further, there was need of local movement for the formation of Christ's body in order that the purest blood of the Virgin's body might be brought where generation might aptly take place. Now, no body can be moved locally in an instant: since the time taken in movement is divided according to the division of the thing moved, as is proved Phys. vi. Therefore Christ's body was not formed in an instant.

## Volume 1 - Question 36. The person of the Holy Ghost

**Article 2. Whether the Holy Ghost proceeds from the Son?**

Objection 7. Further "the actual and the possible do not differ in things perpetual" (Phys. iii, text 32), and much less so in God. But it is possible for the Holy Ghost to be distinguished from the Son, even if He did not proceed from Him. For Anselm says (De Process. Spir. Sancti, ii): "The Son and the Holy Ghost have their Being from the Father; but each in a different way; one by Birth, the other by Procession, so that they are thus distinct from one another." And further on he says: "For even if for no other reason were the Son and the Holy Ghost distinct, this alone would suffice." Therefore the Holy Spirit is distinct from the Son, without proceeding from Him.

**Article 4. Whether pleasure perfects operation?**

Reply to Objection 2. As stated in Phys. ii, 3 two things may be causes of one another, if one be the efficient, the other the final cause. And in this way, operation is the efficient cause of pleasure, while pleasure perfects operation by way of final cause, as stated above.

## Volume 5 - Question 29. Extreme Unction, as regards its essence and institution

**Article 6. Whether the matter of this sacrament need be consecrated by a bishop?**

Objection 2. Further, in material works the higher art never prepares the matter for the lower, because the art which applies the matter is more excellent than that which prepares it, as stated in Phys. ii, text. 25. Now a bishop is above a priest. Therefore he does not prepare the matter of a sacrament which is applied by a priest. But a priest dispenses this sacrament, as we shall state further on (Supplement:31. Therefore the consecration of the matter does not belong to a bishop.

## Volume 4 - Question 32. The active principle in Christ's conception

**Article 4. Whether the Blessed Virgin cooperated actively in the conception of Christ's body?**

I answer that, Some say that the Blessed Virgin cooperated actively in Christ's conception, both by natural and by a supernatural power. By natural power, because they hold that in all natural matter there is an active principle. otherwise they believe that there would be no such thing as natural transformation. But in this they are deceived. Because a transformation is said to be natural by reason not only of an active but also of a passive intrinsic principle: for the Philosopher says expressly (Phys. viii) that in heavy and light things there is a passive, and not an active, principle of natural movement. Nor is it possible for matter to be active in its own formation, since it is not in act. Nor, again, is it possible for anything to put itself in motion except it be divided into two parts, one being the mover, the other being moved: which happens in animate things only, as is proved Phys. viii.

**Article 7. Whether any pleasure is not natural?**

I answer that, We speak of that as being natural, which is in accord with nature, as stated in Phys. ii, 1. Now, in man, nature can be taken in two ways. First, inasmuch as intellect and reason is the principal part of man's nature, since in respect thereof he has his own specific nature. And in this sense, those pleasures may be called natural to man, which are derived from things pertaining to man in respect of his reason: for instance, it is natural to man to take pleasure in contemplating the truth and in doing works of virtue. Secondly, nature in man may be taken as contrasted with reason, and as denoting that which is common to man and other animals, especially that part of man which does not obey reason. And in this sense, that which pertains to the preservation of the body, either as regards the individual, as food, drink, sleep, and the like, or as regards the species, as sexual intercourse, are said to afford man natural pleasure. Under each kind of pleasures, we find some that are "not natural" speaking absolutely, and yet "connatural" in some respect. For it happens in an individual that some one of the natural principles of the species is corrupted, so that something which is contrary to the specific nature, becomes accidentally natural to this individual: thus it is natural to this hot water to give heat. Consequently it happens that something which is not natural to man, either in regard to reason, or in regard to the preservation of the body, becomes connatural to this individual man, on account of there being some corruption of nature in him. And this corruption may be either on the part of the body—from some ailment; thus to a man suffering from fever, sweet things seem bitter, and vice versa—or from an evil temperament; thus some take pleasure in eating earth and coals and the like; or on the part of the soul; thus from custom some take pleasure in cannibalism or in the unnatural intercourse of man and beast, or other such things, which are not in accord with human nature.

## Volume 4 - Question 35. Christ's nativity

**Article 1. Whether nativity regards the nature rather than the person?**

But to the nature nativity is attributed as to its terminus. For the terminus of generation and of every nativity is the form. Now, nature designates something as a form: wherefore nativity is said to be "the road to nature," as the Philosopher states (Phys. ii): for the purpose of nature is terminated in the form or nature of the species.

Reply to Objection 2. The generative power of the female is imperfect compared to that of the male. And, therefore, just as in the arts the inferior art gives a disposition to the matter to which the higher art gives the form, as is stated Phys. ii, so also the generative power of the female prepares the matter, which is then fashioned by the active power of the male.

**Article 2. Whether a temporal nativity should be attributed to Christ?**

I answer that, As stated above (Article 1), nature is compared to nativity, as the terminus to movement or change. Now, movement is diversified according to the diversity of its termini, as the Philosopher shows (Phys. v). But, in Christ there is a twofold nature: one which He received of the Father from eternity, the other which He received from His Mother in time. Therefore we must needs attribute to Christ a twofold nativity: one by which He was born of the Father from all eternity; one by which He was born of His Mother in time.

## Volume 4 - Question 34. The perfection of the child conceived

**Article 3. Whether Christ could merit in the first instant of His conception?**

I answer that, As stated above (Article 1), Christ was sanctified by grace in the first instant of His conception. Now, sanctification is twofold: that of adults who are sanctified in consideration of their own act; and that of infants who are sanctified in consideration of, not their own act of faith, but that of their parents or of the Church. The former sanctification is more perfect than the latter: just as act is more perfect than habit; and "that which is by itself, than that which is by another" [Aristotle, Phys. viii]. Since, therefore, the sanctification of Christ was most perfect, because He was so sanctified that He might sanctify others; consequently He was sanctified by reason of His own movement of the free-will towards God. Which movement, indeed, of the free-will is meritorious. Consequently, Christ did merit in the first instant of His conception.

**Article 8. Whether one pleasure can be contrary to another?**

I answer that, Pleasure, in the emotions of the soul, is likened to repose in natural bodies, as stated above (I-II:23:4). Now one repose is said to be contrary to another when they are in contrary termini; thus, "repose in a high place is contrary to repose in a low place" (Phys. v, 6). Wherefore it happens in the emotions of the soul that one pleasure is contrary to another.

Reply to Objection 2. Pleasure, in the emotions of the soul, is likened to natural repose in bodies: because its object is something suitable and connatural, so to speak. But sadness is like a violent repose; because its object is disagreeable to the animal appetite, just as the place of violent repose is disagreeable to the natural appetite. Now natural repose is contrary both to violent repose of the same body, and to the natural repose of another, as stated in Phys. v, 6. Wherefore pleasure is contrary to both to another pleasure and to sadness.

On the contrary, Things of the same genus that impede one another are contraries, as the Philosopher states (Phys. viii, 8). But some pleasures impede one another, as stated in Ethic. x, 5. Therefore some pleasures are contrary to one another.

## Volume 1 - Question 40. The persons as compared to the relations or properties

**Article 1. Whether relation is the same as person?**

Objection 2. Further, according to the Philosopher (Phys. iv, text. 24), nothing is contained by itself. But relation is in the person; nor can it be said that this occurs because they are identical, for otherwise relation would be also in the essence. Therefore relation, or property, is not the same as person in God.

## Volume 3 - Question 34. Hatred

**Article 5. Whether hatred is a capital sin?**

Reply to Objection 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.

## Volume 4 - Question 36. The manifestation of the newly born Christ

**Article 4. Whether Christ Himself should have made His birth know?**

Objection 1. It would seem that Christ should have Himself made His birth known. For "a direct cause is always of greater power than an indirect cause," as is stated Phys. viii. But Christ made His birth known through others—for instance, to the shepherds through the angels, and to the Magi through the star. Much more, therefore, should He Himself have made His birth known.

## Volume 1 - Question 44. The procession of creatures from God, and of the first cause of all things

**Article 1. Whether it is necessary that every being be created by God?**

Reply to Objection 2. This objection has led some to say that what is necessary has no cause (Phys. viii, text 46). But this is manifestly false in the demonstrative sciences, where necessary principles are the causes of necessary conclusions. And therefore Aristotle says (Metaph. v, text 6), that there are some necessary things which have a cause of their necessity. But the reason why an efficient cause is required is not merely because the effect is not necessary, but because the effect might not be if the cause were not. For this conditional proposition is true, whether the antecedent and consequent be possible or impossible.

**Article 2. Whether primary matter is created by God?**

Objection 1. It would seem that primary matter is not created by God. For whatever is made is composed of a subject and of something else (Phys. i, text 62). But primary matter has no subject. Therefore primary matter cannot have been made by God.

## Volume 3 - Question 43. Scandal

**Article 1. Whether scandal is fittingly defined as being something less rightly said or done that occasions spiritual downfall?**

Reply to Objection 3. As stated above (I-II:75:2; I-II:75:3; I-II:80:1), 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 to Objection 1. The Philosopher (Phys. i, text 62), is speaking of "becoming" in particular—that is, from form to form, either accidental or substantial. But here we are speaking of things according to their emanation from the universal principle of being; from which emanation matter itself is not excluded, although it is excluded from the former mode of being made.

## Volume 1 - Question 46. The beginning of the duration of creatures

**Article 1. Whether the universe of creatures always existed?**

Reply to Objection 5. The first mover was always in the same state: but the first movable thing was not always so, because it began to be whereas hitherto it was not. This, however, was not through change, but by creation, which is not change, as said above (I:45:2 as 2). Hence it is evident that this reason, which Aristotle gives (Phys. viii), is valid against those who admitted the existence of eternal movable things, but not eternal movement, as appears from the opinions of Anaxagoras and Empedocles. But we hold that from the moment that movable things began to exist movement also existed.

Firstly, because, both in Phys. viii and in De Coelo i, text 101, he premises some opinions, as those of Anaxagoras, Empedocles and Plato, and brings forward reasons to refute them.

## Volume 1 - Question 45. The mode of emanation of things from the first principle

**Article 2. Whether God can create anything?**

Objection 1. It would seem that God cannot create anything, because, according to the Philosopher (Phys. i, text 34), the ancient philosophers considered it as a commonly received axiom that "nothing is made from nothing." But the power of God does not extend to the contraries of first principles; as, for instance, that God could make the whole to be less than its part, or that affirmation and negation are both true at the same time. Therefore God cannot make anything from nothing, or create.

Nor are Aristotle's reasons (Phys. viii) simply, but relatively, demonstrative—viz. in order to contradict the reasons of some of the ancients who asserted that the world began to exist in some quite impossible manner. This appears in three ways.

Reply to Objection 3. Aristotle (Phys. i, text 82) proves that matter is unbegotten from the fact that it has not a subject from which to derive its existence; and (De Coelo et Mundo i, text 20) he proves that heaven is ungenerated, forasmuch as it has no contrary from which to be generated. Hence it appears that no conclusion follows either way, except that matter and heaven did not begin by generation, as some said, especially about heaven. But we say that matter and heaven were produced into being by creation, as appears above (I:44:1 ad 2).

Reply to Objection 2. Creation is not change, except according to a mode of understanding. For change means that the same something should be different now from what it was previously. Sometimes, indeed, the same actual thing is different now from what it was before, as in motion according to quantity, quality and place; but sometimes it is the same being only in potentiality, as in substantial change, the subject of which is matter. But in creation, by which the whole substance of a thing is produced, the same thing can be taken as different now and before only according to our way of understanding, so that a thing is understood as first not existing at all, and afterwards as existing. But as action and passion coincide as to the substance of motion, and differ only according to diverse relations (Phys. iii, text 20,21), it must follow that when motion is withdrawn, only diverse relations remain in the Creator and in the creature. But because the mode of signification follows the mode of understanding as was said above (I:13:1), creation is signified by mode of change; and on this account it is said that to create is to make something from nothing. And yet "to make" and "to be made" are more suitable expressions here than "to change" and "to be changed," because "to make" and "to be made" import a relation of cause to the effect, and of effect to the cause, and imply change only as a consequence.

## Volume 1 - Question 42. Equality and likeness among the divine persons

**Article 5. Whether the Son is in the Father, and conversely?**

Objection 1. It would seem that the Son and the Father are not in each other. For the Philosopher (Phys. iv, text. 23) gives eight modes of one thing existing in another, according to none of which is the Son in the Father, or conversely; as is patent to anyone who examines each mode. Therefore the Son and the Father are not in each other.

Reply to Objection 7. As is stated (Phys. iv, text 99), "before" and "after" belong to time, according as they are in movement. Hence beginning and end in time must be taken in the same way as in movement. Now, granted the eternity of movement, it is necessary that any given moment in movement be a beginning and an end of movement; which need not be if movement be a beginning. The same applies to the "now" of time. Thus it appears that the idea of the instant "now," as being always the beginning and end of time, presupposes the eternity of time and movement. Hence Aristotle brings forward this reason (Phys. viii, text 10) against those who asserted the eternity of time, but denied the eternity of movement.

Objection 3. Further, what is unbegotten has no beginning. But the Philosopher (Phys. i, text 82) proves that matter is unbegotten, and also (De Coelo et Mundo i, text 20) that the heaven is unbegotten. Therefore the universe did not begin to exist.

Reply to Objection 4. The notion of a vacuum is not only "in which is nothing," but also implies a space capable of holding a body and in which there is not a body, as appears from Aristotle (Phys. iv, text 60). Whereas we hold that there was no place or space before the world was.

**Article 2. Whether it is an article of faith that the world began?**

Reply to Objection 3. This is the argument of Anaxagoras (as quoted in Phys. viii, text 15). But it does not lead to a necessary conclusion, except as to that intellect which deliberates in order to find out what should be done, which is like movement. Such is the human intellect, but not the divine intellect (I:14:12).

Objection 7. Further, if the world was eternal, generation also was eternal. Therefore one man was begotten of another in an infinite series. But the father is the efficient cause of the son (Phys. ii, text 5). Therefore in efficient causes there could be an infinite series, which is disproved (Metaph. ii, text 5).

**Article 4. Whether God is the final cause of all things?**

Objection 2. Further, the end of generation, and the form of the thing generated, and the agent cannot be identical (Phys. ii, text 70), because the end of generation is the form of the thing generated. But God is the first agent producing all things. Therefore He is not the final cause of all things.

## Volume 5 - Question 43. Matrimony with regard to the betrothal

**Article 2. Whether seven years is fittingly assigned as the age for betrothal?**

Reply to Objection 7. It is true that in the matter of betrothal if the contracting parties are close upon the age of seven, the contract of betrothal is valid, since, according to the Philosopher (Phys. ii, 56), "when little is lacking it seems as though nothing were lacking." Some fix the margin at six months. but it is better to determine it according to the condition of the contracting parties, since the use of reason comes sooner to some than to others.

**Article 3. Whether the creation of things was in the beginning of time?**

Objection 2. Further, the Philosopher proves (Phys. vi, text 40) that everything which is made, was being made; and so to be made implies a "before" and "after." But in the beginning of time, since it is indivisible, there is no "before" and "after." Therefore, since to be created is a kind of "being made," it appears that things were not created in the beginning of time.

**Article 5. Whether it belongs to God alone to create?**

Reply to Objection 2. A thing is made from its contrary indirectly (Phys. i, text 43), but directly from the subject which is in potentiality. And so the contrary resists the agent, inasmuch as it impedes the potentiality from the act which the agent intends to induce, as fire intends to reduce the matter of water to an act like to itself, but is impeded by the form and contrary dispositions, whereby the potentiality (of the water) is restrained from being reduced to act; and the more the potentiality is restrained, the more power is required in the agent to reduce the matter to act. Hence a much greater power is required in the agent when no potentiality pre-exists. Thus therefore it appears that it is an act of much greater power to make a thing from nothing, than from its contrary.

## Volume 3 - Question 44. The precepts of charity

**Article 4. Whether it is fittingly commanded that man should love God with his whole heart?**

Objection 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.

Objection 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.

## Volume 1 - Question 50. The substance of the angels absolutely considered

**Article 1. Whether an angel is altogether incorporeal?**

Objection 2. Further, nothing is moved except a body, as the Philosopher says (Phys. vi, text 32). But Damascene says (De Fide Orth. ii) that "an angel is an ever movable intellectual substance." Therefore an angel is a corporeal substance.

The ancients, however, not properly realizing the force of intelligence, and failing to make a proper distinction between sense and intellect, thought that nothing existed in the world but what could be apprehended by sense and imagination. And because bodies alone fall under imagination, they supposed that no being existed except bodies, as the Philosopher observes (Phys. iv, text 52,57). Thence came the error of the Sadducees, who said there was no spirit (Acts 23:8).

## Volume 1 - Question 49. The cause of evil

**Article 2. Whether the supreme good, God, is the cause of evil?**

Objection 3. Further, as is said by the Philosopher (Phys. ii, text 30), the cause of both safety and danger of the ship is the same. But God is the cause of the safety of all things. Therefore He is the cause of all perdition and of all evil.

**Article 2. Whether an angel is composed of matter and form?**

But one glance is enough to show that there cannot be one matter of spiritual and of corporeal things. For it is not possible that a spiritual and a corporeal form should be received into the same part of matter, otherwise one and the same thing would be corporeal and spiritual. Hence it would follow that one part of matter receives the corporeal form, and another receives the spiritual form. Matter, however, is not divisible into parts except as regarded under quantity; and without quantity substance is indivisible, as Aristotle says (Phys. i, text 15). Therefore it would follow that the matter of spiritual things is subject to quantity; which cannot be. Therefore it is impossible that corporeal and spiritual things should have the same matter.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 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 (1 and 2). But "reason deals with universals," according to Phys. i, 5. Therefore prudence does not take cognizance except of universals.

## Volume 2 - Question 49. Habits in general, as to their substance

**Article 2. Whether habit is a distinct species of quality?**

On the other hand, the mode or determination of the subject, in regard to the nature of the thing, belongs to the first species of quality, which is habit and disposition: for the Philosopher says (Phys. vii, text. 17), when speaking of habits of the soul and of the body, that they are "dispositions of the perfect to the best; and by perfect I mean that which is disposed in accordance with its nature." And since the form itself and the nature of a thing is the end and the cause why a thing is made (Phys. ii, text. 25), therefore in the first species we consider both evil and good, and also changeableness, whether easy or difficult; inasmuch as a certain nature is the end of generation and movement. And so the Philosopher (Metaph. v, text. 25) defines habit, a "disposition whereby someone is disposed, well or ill"; and in Ethic. ii, 4, he says that by "habits we are directed well or ill in reference to the passions." For when the mode is suitable to the thing's nature, it has the aspect of good: and when it is unsuitable, it has the aspect of evil. And since nature is the first object of consideration in anything, for this reason habit is reckoned as the first species of quality.

## Volume 2 - Question 50. The subject of habits

**Article 1. Whether there is a habit in the body?**

On the other hand, as Simplicius reports in his Commentary on the Predicaments, Alexander denied absolutely that habits or dispositions of the first species are in the body: and held that the first species of quality belonged to the soul alone. And he held that Aristotle mentions health and sickness in the Book on the Predicaments not as though they belonged to the first species of quality, but by way of example: so that he would mean that just as health and sickness may be easy or difficult to change, so also are all the qualities of the first species, which are called habits and dispositions. But this is clearly contrary to the intention of Aristotle: both because he speaks in the same way of health and sickness as examples, as of virtue and science; and because in Phys. vii, text. 17, he expressly mentions beauty and health among habits.

## Volume 2 - Question 46. Anger, in itself

**Article 5. Whether anger is more natural than desire?**

I answer that, By "natural" we mean that which is caused by nature, as stated in Phys. ii, 1. Consequently the question as to whether a particular passion is more or less natural cannot be decided without reference to the cause of that passion. Now the cause of a passion, as stated above (I-II:36:2), may be considered in two ways: first, on the part of the object; secondly, on the part of the subject. If then we consider the cause of anger and of desire, on the part of the object, thus desire, especially of pleasures of the table, and of sexual pleasures, is more natural than anger; in so far as these pleasures are more natural to man than vengeance.

## Volume 1 - Question 52. The angels in relation to place

**Article 1. Whether an angel is in a place?**

Objection 1. It would seem that an angel is not in a place. For Boethius says (De Hebdom.): "The common opinion of the learned is that things incorporeal are not in a place." And again, Aristotle observes (Phys. iv, text 48,57) that "it is not everything existing which is in a place, but only a movable body." But an angel is not a body, as was shown above (Article 50). Therefore an angel is not in a place.

Objection 3. Further, to be in a place is to be measured and to be contained by such place, as is evident from the Philosopher (Phys. iv, text 14,119). But an angel can neither be measured nor contained by a place, because the container is more formal than the contained; as air with regard to water (Phys. iv, text 35,49). Therefore an angel is not in a place.

## Volume 2 - Question 52. The increase of habits

**Article 1. Whether habits increase?**

But if we consider a quality or form in respect of its participation by the subject, thus again we find that some qualities and forms are susceptible of more or less, and some not. Now Simplicius assigns the cause of this diversity to the fact that substance in itself cannot be susceptible of more or less, because it is per se being. And therefore every form which is participated substantially by its subject, cannot vary in intensity and remission: wherefore in the genus of substance nothing is said to be more or less. And because quantity is nigh to substance, and because shape follows on quantity, therefore is it that neither in these can there be such a thing as more or less. Whence the Philosopher says (Phys. vii, text. 15) that when a thing receives form and shape, it is not said to be altered, but to be made. But other qualities which are further removed from quantity, and are connected with passions and actions, are susceptible of more or less, in respect of their participation by the subject.

**Article 4. Whether habits are necessary?**

On the contrary, Habits are perfections (Phys. vii, text. 17). But perfection is of the greatest necessity to a thing: since it is in the nature of an end. Therefore it is necessary that there should be habits.

## Volume 1 - Question 53. The local movement of the angels

**Article 1. Whether an angel can be moved locally?**

Objection 1. It seems that an angel cannot be moved locally. For, as the Philosopher proves (Phys. vi, text 32,86) "nothing which is devoid of parts is moved"; because, while it is in the term "wherefrom," it is not moved; nor while it is in the term "whereto," for it is then already moved; consequently it remains that everything which is moved, while it is being moved, is partly in the term "wherefrom" and partly in the term "whereto." But an angel is without parts. Therefore an angel cannot be moved locally.

**Article 2. Whether an angel can be in several places at once?**

Neither, if any angel moves the heavens, is it necessary for him to be everywhere. First of all, because his power is applied only to what is first moved by him. Now there is one part of the heavens in which there is movement first of all, namely, the part to the east: hence the Philosopher (Phys. vii, text 84) attributes the power of the heavenly mover to the part which is in the east. Secondly, because philosophers do not hold that one separate substance moves all the spheres immediately. Hence it need not be everywhere.

## Volume 2 - Question 51. The cause of habits, as to their formation

**Article 2. Whether any habit is caused by acts?**

Reply to Objection 2. The same thing, and in the same respect, cannot be mover and moved; but nothing prevents a thing from being moved by itself as to different respects, as is proved in Physics viii, text. 28,29.

Objection 2. Further, habit is a perfection (Phys. vii, text. 17,18). But since perfection conveys a notion of end and term, it seems that it cannot be more or less. Therefore a habit cannot increase.

## Volume 1 - Question 51. The angels in comparison with bodies

**Article 3. Whether the angels exercise functions of life in the bodies assumed?**

Reply to Objection 3. Movement coming from a united mover is a proper function of life; but the bodies assumed by the angels are not thus moved, since the angels are not their forms. Yet the angels are moved accidentally, when such bodies are moved, since they are in them as movers are in the moved; and they are here in such a way as not to be elsewhere which cannot be said of God. Accordingly, although God is not moved when the things are moved in which He exists, since He is everywhere; yet the angels are moved accidentally according to the movement of the bodies assumed. But they are not moved according to the movement of the heavenly bodies, even though they be in them as the movers in the thing moved, because the heavenly bodies do not change place in their entirety; nor for the spirit which moves the world is there any fixed locality according to any restricted part of the world's substance, which now is in the east, and now in the west, but according to a fixed quarter; because "the moving energy is always in the east," as stated in Phys. viii, text 84.

It is clear, therefore, since we speak of habits and dispositions in respect of a relation to something (Phys. vii, text. 17), that in two ways intensity and remission may be observed in habits and dispositions. First, in respect of the habit itself: thus, for instance, we speak of greater or less health; greater or less science, which extends to more or fewer things. Secondly, in respect of participation by the subject: in so far as equal science or health is participated more in one than in another, according to a diverse aptitude arising either from nature, or from custom. For habit and disposition do not give species to the subject: nor again do they essentially imply indivisibility.

Reply to Objection 3. Alteration is primarily indeed in the qualities of the third species; but secondarily it may be in the qualities of the first species: for, supposing an alteration as to hot and cold, there follows in an animal an alteration as to health and sickness. In like manner, if an alteration take place in the passions of the sensitive appetite, or the sensitive powers of apprehension, an alteration follows as to science and virtue (Phys. viii, text. 20).

Objection 2. Further, movement is "the act of an imperfect being," as the Philosopher says (Phys. iii, text 14). But a beatified angel is not imperfect. Consequently a beatified angel is not moved locally.

Objection 2. Further, the thing wherein a quality is caused is moved to that quality, as may be clearly seen in that which is heated or cooled: whereas that which produces the act that causes the quality, moves, as may be seen in that which heats or cools. If therefore habits were caused in anything by its own act, it would follow that the same would be mover and moved, active and passive: which is impossible, as stated in Physics iii, 8.

Objection 1. It would seem that habits cannot increase. For increase concerns quantity (Phys. v, text. 18). But habits are not in the genus quantity, but in that of quality. Therefore there can be no increase of habits.

Objection 3. Further, those things which can be more or less are subject to alteration: for that which from being less hot becomes more hot, is said to be altered. But in habits there is no alteration, as is proved in Phys. vii, text. 15,17. Therefore habits cannot increase.

## Volume 3 - Question 51. The virtues which are connected with prudence

**Article 1. Whether euboulia (deliberating well) is a virtue?**

Objection 2. Further, virtue is a perfection, according to Phys. vii. But euboulia (deliberating well) is concerned with counsel, which implies doubt and research, and these are marks of imperfection. Therefore euboulia (deliberating well) is not a virtue.

I answer that, A beatified angel can be moved locally. As, however, to be in a place belongs equivocally to a body and to an angel, so likewise does local movement. For a body is in a place in so far as it is contained under the place, and is commensurate with the place. Hence it is necessary for local movement of a body to be commensurate with the place, and according to its exigency. Hence it is that the continuity of movement is according to the continuity of magnitude; and according to priority and posteriority of local movement, as the Philosopher says (Phys. iv, text 99). But an angel is not in a place as commensurate and contained, but rather as containing it. Hence it is not necessary for the local movement of an angel to be commensurate with the place, nor for it to be according to the exigency of the place, so as to have continuity therefrom; but it is a non-continuous movement. For since the angel is in a place only by virtual contact, as was said above (I:52:1), it follows necessarily that the movement of an angel in a place is nothing else than the various contacts of various places successively, and not at once; because an angel cannot be in several places at one time, as was said above (I:52:2). Nor is it necessary for these contacts to be continuous. Nevertheless a certain kind of continuity can be found in such contacts. Because, as was said above (I:52:1), there is nothing to hinder us from assigning a divisible place to an angel according to virtual contact; just as a divisible place is assigned to a body by contact of magnitude. Hence as a body successively, and not all at once, quits the place in which it was before, and thence arises continuity in its local movement; so likewise an angel can successively quit the divisible place in which he was before, and so his movement will be continuous. And he can all at once quit the whole place, and in the same instant apply himself to the whole of another place, and thus his movement will not be continuous.

**Article 2. Whether an angel passes through intermediate space?**

But if an angel's movement be not continuous, it is possible for him to pass from one extreme to another without going through the middle: which is evident thus. Between the two extreme limits there are infinite intermediate places; whether the places be taken as divisible or as indivisible. This is clearly evident with regard to places which are indivisible; because between every two points that are infinite intermediate points, since no two points follow one another without a middle, as is proved in Phys. vi, text. 1. And the same must of necessity be said of divisible places: and this is shown from the continuous movement of a body. For a body is not moved from place to place except in time. But in the whole time which measures the movement of a body, there are not two "nows" in which the body moved is not in one place and in another; for if it were in one and the same place in two "nows," it would follow that it would be at rest there; since to be at rest is nothing else than to be in the same place now and previously. Therefore since there are infinite "nows" between the first and the last "now" of the time which measures the movement, there must be infinite places between the first from which the movement begins, and the last where the movement ceases. This again is made evident from sensible experience. Let there be a body of a palm's length, and let there be a plane measuring two palms, along which it travels; it is evident that the first place from which the movement starts is that of the one palm; and the place wherein the movement ends is that of the other palm. Now it is clear that when it begins to move, it gradually quits the first palm and enters the second. According, then, as the magnitude of the palm is divided, even so are the intermediate places multiplied; because every distinct point in the magnitude of the first palm is the beginning of a place, and a distinct point in the magnitude of the other palm is the limit of the same. Accordingly, since magnitude is infinitely divisible and the points in every magnitude are likewise infinite in potentiality, it follows that between every two places there are infinite intermediate places.

I answer that, As was observed above in the preceding article, the local motion of an angel can be continuous, and non-continuous. If it be continuous, the angel cannot pass from one extreme to another without passing through the mid-space; because, as is said by the Philosopher (Phys. v, text 22; vi, text 77), "The middle is that into which a thing which is continually moved comes, before arriving at the last into which it is moved"; because the order of first and last in continuous movement, is according to the order of the first and last in magnitude, as he says (Phys. iv, text 99).

**Article 2. Whether habits increases by addition?**

On the contrary, The Philosopher says (Phys. iv, text. 84): "That which is hot is made hotter, without making, in the matter, something hot, that was not hot, when the thing was less hot." Therefore, in like manner, neither is any addition made in other forms when they increase.

Reply to Objection 1. Even in bodily bulk increase is twofold. First, by addition of one subject to another; such is the increase of living things. Secondly, by mere intensity, without any addition at all; such is the case with things subject to rarefaction, as is stated in Phys. iv, text. 63.

**Article 3. Whether several angels can be at the same time in the same place?**

Objection 1. It would seem that several angels can be at the same time in the same place. For several bodies cannot be at the same time in the same place, because they fill the place. But the angels do not fill a place, because only a body fills a place, so that it be not empty, as appears from the Philosopher (Phys. iv, text 52,58). Therefore several angels can be in the one place.

Objection 2. Further, there is a greater difference between an angel and a body than there is between two angels. But an angel and a body are at the one time in the one place: because there is no place which is not filled with a sensible body, as we find proved in Phys. iv, text. 58. Much more, then, can two angels be in the same place.

## Volume 4 - Question 52. Christ's descent into hell

**Article 1. Whether it was fitting for Christ to descend into hell?**

Objection 3. Further, by Christ's death His soul was separated from His body, and this was laid in the sepulchre, as stated above (Article 51). But it seems that He descended into hell, not according to His soul only, because seemingly the soul, being incorporeal, cannot be a subject of local motion; for this belongs to bodies, as is proved in Phys. vi, text. 32; while descent implies corporeal motion. Therefore it was not fitting for Christ to descend into hell.

**Article 3. Whether the movement of an angel is instantaneous?**

But this does not hold good in the present case; and it is shown thus. It is of the nature of rest that the subject in repose be not otherwise disposed now than it was before: and therefore in every "now" of time which measures rest, the subject reposing is in the same "where" in the first, in the middle, and in the last "now." On the other hand, it is of the very nature of movement for the subject moved to be otherwise now than it was before: and therefore in every "now" of time which measures movement, the movable subject is in various dispositions; hence in the last "now" it must have a different form from what it had before. So it is evident that to rest during the whole time in some (disposition), for instance, in whiteness, is to be in it in every instant of such time. Hence it is not possible for anything to rest in one term during the whole of the preceding time, and afterwards in the last instant of that time to be in the other term. But this is possible in movement: because to be moved in any whole time, is not to be in the same disposition in every instant of that time. Therefore all instantaneous changes of the kind are terms of a continuous movement: just as generation is the term of the alteration of matter, and illumination is the term of the local movement of the illuminating body. Now the local movement of an angel is not the term of any other continuous movement, but is of itself, depending upon no other movement. Consequently it is impossible to say that he is in any place during the whole time, and that in the last "now" he is in another place: but some "now" must be assigned in which he was last in the preceding place. But where there are many "nows" succeeding one another, there is necessarily time; since time is nothing else than the reckoning of before and after in movement. It remains, then, that the movement of an angel is in time. It is in continuous time if his movement be continuous, and in non-continuous time if his movement is non-continuous for, as was said (Article 1), his movement can be of either kind, since the continuity of time comes of the continuity of movement, as the Philosopher says (Phys. iv, text 99).

**Article 3. Whether every act increases its habit?**

I answer that, "Like acts cause like habits" (Ethic. ii, 1,2). Now things are like or unlike not only in respect of their qualities being the same or various, but also in respect of the same or a different mode of participation. For it is not only black that is unlike white, but also less white is unlike more white, since there is movement from less white to more white, even as from one opposite to another, as stated in Phys. v, text. 52.

## Volume 2 - Question 54. The distinction of habits

**Article 2. Whether habits are distinguished by their objects?**

Reply to Objection 3. As the Philosopher says (Phys. ii, text. 89; Ethic. vii, 8), the end is, in practical matters, what the principle is in speculative matters. Consequently diversity of ends demands a diversity of virtues, even as diversity of active principles does. Moreover the ends are objects of the internal acts, with which, above all, the virtues are concerned, as is evident from what has been said (I-II:18:6; I-II:19:2 ad 1; I-II:34:4).

## Volume 2 - Question 53. How habits are corrupted or diminished

**Article 3. Whether a habit is corrupted or diminished through mere cessation from act?**

I answer that, As stated in Phys. vii, text. 27, a thing is a cause of movement in two ways. First, directly; and such a thing causes movement by reason of its proper form; thus fire causes heat. Secondly, indirectly; for instance, that which removes an obstacle. It is in this latter way that the destruction or diminution of a habit results through cessation from act, in so far, to wit, as we cease from exercising an act which overcame the causes that destroyed or weakened that habit. For it has been stated (Article 1) that habits are destroyed or diminished directly through some contrary agency. Consequently all habits that are gradually undermined by contrary agencies which need to be counteracted by acts proceeding from those habits, are diminished or even destroyed altogether by long cessation from act, as is clearly seen in the case both of science and of virtue. For it is evident that a habit of moral virtue makes a man ready to choose the mean in deeds and passions. And when a man fails to make use of his virtuous habit in order to moderate his own passions or deeds, the necessary result is that many passions and deeds fail to observe the mode of virtue, by reason of the inclination of the sensitive appetite and of other external agencies. Wherefore virtue is destroyed or lessened through cessation from act. The same applies to the intellectual habits, which render man ready to judge aright of those things that are pictured by his imagination. Hence when man ceases to make use of his intellectual habits, strange fancies, sometimes in opposition to them, arise in his imagination; so that unless those fancies be, as it were, cut off or kept back by frequent use of his intellectual habits, man becomes less fit to judge aright, and sometimes is even wholly disposed to the contrary, and thus the intellectual habit is diminished or even wholly destroyed by cessation from act.

Objection 2. Further, different sciences are different habits. But the same scientific truth belongs to different sciences: thus both the physicist and the astronomer prove the earth to be round, as stated in Phys. ii, text. 17. Therefore habits are not distinguished by their objects.

**Article 4. Whether gnome (judging well according to general law) is a special virtue?**

Objection 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.

Reply to Objection 3. The intellectual part of the soul, considered in itself, is above time, but the sensitive part is subject to time, and therefore in course of time it undergoes change as to the passions of the sensitive part, and also as to the powers of apprehension. Hence the Philosopher says (Phys. iv. text. 117) that time makes us forget.

## Volume 2 - Question 55. The virtues, as to their essence

**Article 2. Whether human virtue is an operative habit?**

Objection 3. Further, the Philosopher says (Phys. vii, text. 17) that virtue "is the disposition of a perfect thing to that which is best." Now the best thing to which man needs to be disposed by virtue is God Himself, as Augustine proves (De Moribus Eccl. 3,6, 14) to Whom the soul is disposed by being made like to Him. Therefore it seems that virtue is a quality of the soul in reference to God, likening it, as it were, to Him; and not in reference to operation. It is not, therefore, an operative habit.

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 1. Whether the angel's intellect is sometimes in potentiality, sometimes in act?**

Objection 1. It would seem that the angel's intellect is sometimes in potentiality and sometimes in act. For movement is the act of what is in potentiality, as stated in Phys. iii, 6. But the angels' minds are moved by understanding, as Dionysius says (Div. Nom. iv). Therefore the angelic minds are sometimes in potentiality.

I answer that, As the Philosopher states (De Anima iii, text. 8; Phys. viii, 32), the intellect is in potentiality in two ways; first, "as before learning or discovering," that is, before it has the habit of knowledge; secondly, as "when it possesses the habit of knowledge, but does not actually consider." In the first way an angel's intellect is never in potentiality with regard to the things to which his natural knowledge extends. For, as the higher, namely, the heavenly, bodies have no potentiality to existence, which is not fully actuated, in the same way the heavenly intellects, the angels, have no intelligible potentiality which is not fully completed by connatural intelligible species. But with regard to things divinely revealed to them, there is nothing to hinder them from being in potentiality: because even the heavenly bodies are at times in potentiality to being enlightened by the sun.

## Volume 2 - Question 57. The intellectual virtues

**Article 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?**

On the other hand, a truth which is known through another, is understood by the intellect, not at once, but by means of the reason's inquiry, and is as a "term." This may happen in two ways: first, so that it is the last in some particular genus; secondly, so that it is the ultimate term of all human knowledge. And, since "things that are knowable last from our standpoint, are knowable first and chiefly in their nature" (Phys. i, text. 2, 3); hence that which is last with respect to all human knowledge, is that which is knowable first and chiefly in its nature. And about these is "wisdom," which considers the highest causes, as stated in Metaph. i, 1,2. Wherefore it rightly judges all things and sets them in order, because there can be no perfect and universal judgment that is not based on the first causes. But in regard to that which is last in this or that genus of knowable matter, it is "science" which perfects the intellect. Wherefore according to the different kinds of knowable matter, there are different habits of scientific knowledge; whereas there is but one wisdom.

## Volume 2 - Question 58. The difference between moral and intellectual virtues

**Article 1. Whether every virtue is a moral virtue?**

Reply to Objection 3. "Nature is the principle of movement" (Phys. ii, text. 3). Now to move the faculties to act is the proper function of the appetitive power. Consequently to become as a second nature by consenting to the reason, is proper to those virtues which are in the appetitive faculty.

## Volume 3 - Question 57. The intellectual virtues

**Article 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?**

On the other hand, a truth which is known through another, is understood by the intellect, not at once, but by means of the reason's inquiry, and is as a "term." This may happen in two ways: first, so that it is the last in some particular genus; secondly, so that it is the ultimate term of all human knowledge. And, since "things that are knowable last from our standpoint, are knowable first and chiefly in their nature" (Phys. i, text. 2, 3); hence that which is last with respect to all human knowledge, is that which is knowable first and chiefly in its nature. And about these is "wisdom," which considers the highest causes, as stated in Metaph. i, 1,2. Wherefore it rightly judges all things and sets them in order, because there can be no perfect and universal judgment that is not based on the first causes. But in regard to that which is last in this or that genus of knowable matter, it is "science" which perfects the intellect. Wherefore according to the different kinds of knowable matter, there are different habits of scientific knowledge; whereas there is but one wisdom.

## Volume 1 - Question 60. The love or dilection of the angels

**Article 2. Whether there is love of choice in the angels?**

This is clearly evident in man, with respect to both his intellect and his will. For the intellect knows principles naturally; and from such knowledge in man comes the knowledge of conclusions, which are known by him not naturally, but by discovery, or by teaching. In like manner, the end acts in the will in the same way as the principle does in the intellect, as is laid down in Phys. ii, text. 89. Consequently the will tends naturally to its last end; for every man naturally wills happiness: and all other desires are caused by this natural desire; since whatever a man wills he wills on account of the end. Therefore the love of that good, which a man naturally wills as an end, is his natural love; but the love which comes of this, which is of something loved for the end's sake, is the love of choice.

## Volume 2 - Question 59. Moral virtue in relation to the passions

**Article 2. Whether there can be moral virtue with passion?**

Objection 2. Further, virtue is a right affection of the soul, as health is to the body, as stated Phys. vii, text. 17: wherefore "virtue is a kind of health of the soul," as Cicero says (Quaest. Tusc. iv). But the soul's passions are "the soul's diseases," as he says in the same book. Now health is incompatible with disease. Therefore neither is passion compatible with virtue.

## Volume 4 - Question 57. The ascension of Christ

**Article 3. Whether Christ ascended by His own power?**

Reply to Objection 3. Although the Divine power be infinite, and operate infinitely, so far as the worker is concerned, still the effect thereof is received in things according to their capacity, and as God disposes. Now a body is incapable of being moved locally in an instant, because it must be commensurate with space, according to the division of which time is reckoned, as is proved in Physics vi. Consequently, it is not necessary for a body moved by God to be moved instantaneously, but with such speed as God disposes.

## Volume 3 - Question 59. Injustice

**Article 3. Whether we can suffer injustice willingly?**

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).

**Article 4. Whether Christ ascended above all the heavens?**

I answer that, The more fully anything corporeal shares in the Divine goodness, the higher its place in the corporeal order, which is order of place. Hence we see that the more formal bodies are naturally the higher, as is clear from the Philosopher (Phys. iv; De Coelo ii), since it is by its form that every body partakes of the Divine Essence, as is shown in Physics i. But through glory the body derives a greater share in the Divine goodness than any other natural body does through its natural form; while among other glorious bodies it is manifest that Christ's body shines with greater glory. Hence it was most fitting for it to be set above all bodies. Thus it is that on Ephesians 4:8: "Ascending on high," the gloss says: "in place and dignity."

## Volume 2 - Question 62. The theological virtues

**Article 1. Whether there are any theological virtues?**

Objection 1. It would seem that there are not any theological virtues. For according to Phys. vii, text. 17, "virtue is the disposition of a perfect thing to that which is best: and by perfect, I mean that which is disposed according to nature." But that which is Divine is above man's nature. Therefore the theological virtues are not virtues of a man.

**Article 5. Whether an angel by natural love loves God more than he loves himself?**

The falsity of such an opinion stands in evidence, if one but consider whither natural movement tends in the natural order of things; because the natural tendency of things devoid of reason shows the nature of the natural inclination residing in the will of an intellectual nature. Now, in natural things, everything which, as such, naturally belongs to another, is principally, and more strongly inclined to that other to which it belongs, than towards itself. Such a natural tendency is evidenced from things which are moved according to nature: because "according as a thing is moved naturally, it has an inborn aptitude to be thus moved," as stated in Phys. ii, text. 78. For we observe that the part naturally exposes itself in order to safeguard the whole; as, for instance, the hand is without deliberation exposed to the blow for the whole body's safety. And since reason copies nature, we find the same inclination among the social virtues; for it behooves the virtuous citizen to expose himself to the danger of death for the public weal of the state; and if man were a natural part of the city, then such inclination would be natural to him.

## Volume 3 - Question 62. Restitution

**Article 2. Whether restitution of what has been taken away is necessary for salvation?**

Objection 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.

## Volume 2 - Question 65. The connection of virtues

**Article 1. Whether the moral virtues are connected with one another?**

But there are some moral virtues which perfect man with regard to some eminent state, such as magnificence and magnanimity; and since it does not happen to all in common to be exercised in the matter of such virtues, it is possible for a man to have the other moral virtues, without actually having the habits of these virtues—provided we speak of acquired virtue. Nevertheless, when once a man has acquired those other virtues he possesses these in proximate potentiality. Because when, by practice, a man has acquired liberality in small gifts and expenditure, if he were to come in for a large sum of money, he would acquire the habit of magnificence with but little practice: even as a geometrician, by dint of little study, acquires scientific knowledge about some conclusion which had never been presented to his mind before. Now we speak of having a thing when we are on the point of having it, according to the saying of the Philosopher (Phys. ii, text. 56): "That which is scarcely lacking is not lacking at all."

## Volume 1 - Question 66. The order of creation towards distinction

**Article 1. Whether formlessness of created matter preceded in time its formation?**

Reply to Objection 1. The word earth is taken differently in this passage by Augustine, and by other writers. Augustine holds that by the words "earth" and "water," in this passage. primary matter itself is signified on account of its being impossible for Moses to make the idea of such matter intelligible to an ignorant people, except under the similitude of well-known objects. Hence he uses a variety of figures in speaking of it, calling it not water only, nor earth only, lest they should think it to be in very truth water or earth. At the same time it has so far a likeness to earth, in that it is susceptible of form, and to water in its adaptability to a variety of forms. In this respect, then, the earth is said to be "void and empty," or "invisible and shapeless," that matter is known by means of form. Hence, considered in itself, it is called "invisible" or "void," and its potentiality is completed by form; thus Plato says that matter is "place" [Timaeus, quoted by Aristotle, Phys. iv, text. 15]. But other holy writers understand by earth the element of earth, and we have said (Article 1) how, in this sense, the earth was, according to them, without form.

## Volume 4 - Question 62. The sacraments' principal effect, which is grace

**Article 3. Whether the sacraments of the New Law contain grace?**

Objection 1. It seems that the sacraments of the New Law do not contain grace. For it seems that what is contained is in the container. But grace is not in the sacraments; neither as in a subject, because the subject of grace is not a body but a spirit; nor as in a vessel, for according to Phys. iv, "a vessel is a movable place," and an accident cannot be in a place. Therefore it seems that the sacraments of the New Law do not contain grace.

## Volume 1 - Question 67. The work of distinction in itself

**Article 2. Whether light is a body?**

Reply to Objection 3. All these properties are assigned to light metaphorically, and might in the same way be attributed to heat. For because movement from place to place is naturally first in the order of movement as is proved Phys. viii, text. 55, we use terms belonging to local movement in speaking of alteration and movement of all kinds. For even the word distance is derived from the idea of remoteness of place, to that of all contraries, as is said Metaph. x, text. 13.

## Volume 1 - Question 63. The malice of the angels with regard to sin

**Article 6. Whether there was any interval between the creation and the fall of the angel?**

Reply to Objection 4. It is true to say that there is a middle time between every two instants, so far as time is continuous, as it is proved Phys. vi, text. 2. But in the angels, who are not subject to the heavenly movement, which is primarily measured by continuous time, time is taken to mean the succession of their mental acts, or of their affections. So the first instant in the angels is understood to respond to the operation of the angelic mind, whereby it introspects itself by its evening knowledge because on the first day evening is mentioned, but not morning. This operation was good in them all. From such operation some of them were converted to the praise of the Word by their morning knowledge while others, absorbed in themselves, became night, "swelling up with pride," as Augustine says (Gen. ad lit. iv, 24). Hence the first act was common to them all; but in their second they were separated. Consequently they were all of them good in the first instant; but in the second the good were set apart from the wicked.

## Volume 2 - Question 67. The duration of virtues after this life

**Article 3. Whether faith remains after this life?**

I answer that, Opposition is of itself the proper cause of one thing being excluded from another, in so far, to wit, as wherever two things are opposite to one another, we find opposition of affirmation and negation. Now in some things we find opposition in respect of contrary forms; thus in colors we find white and black. In others we find opposition in respect of perfection and imperfection: wherefore in alterations, more and less are considered to be contraries, as when a thing from being less hot is made more hot (Phys. v, text. 19). And since perfect and imperfect are opposite to one another, it is impossible for perfection and imperfection to affect the same thing at the same time.

**Article 4. Whether hope remains after death, in the state of glory?**

I answer that, As stated above (Article 3), that which, in its very nature, implies imperfection of its subject, is incompatible with the opposite perfection in that subject. Thus it is evident that movement of its very nature implies imperfection of its subject, since it is "the act of that which is in potentiality as such" (Phys. iii): so that as soon as this potentiality is brought into act, the movement ceases; for a thing does not continue to become white, when once it is made white. Now hope denotes a movement towards that which is not possessed, as is clear from what we have said above about the passion of hope (Question 40, Articles 1 and 2). Therefore when we possess that which we hope for, viz. the enjoyment of God, it will no longer be possible to have hope.

## Volume 2 - Question 66. Equality among the virtues

**Article 5. Whether wisdom is the greatest of the intellectual virtues?**

Objection 2. Further, it belongs to the nature of virtue to direct man to happiness: because virtue is "the disposition of a perfect thing to that which is best," as stated in Phys. vii, text. 17. Now prudence is "right reason about things to be done," whereby man is brought to happiness: whereas wisdom takes no notice of human acts, whereby man attains happiness. Therefore prudence is a greater virtue than wisdom.

## Volume 1 - Question 70. The work of adornment, as regards the fourth day

**Article 3. Whether the lights of heaven are living beings?**

Reply to Objection 5. The heaven is said to move itself in as far as it is compounded of mover and moved; not by the union of the mover, as the form, with the moved, as the matter, but by contact with the motive power, as we have said. So far, then, the principle that moves it may be called intrinsic, and consequently its movement natural with respect to that active principle; just as we say that voluntary movement is natural to the animal as animal (Phys. viii, text. 27).

Objection 5. Further, the first of movables is the heaven. Now, of all things that are endowed with movement the first moves itself, as is proved in Phys. viii, text. 34, because, what is such of itself precedes that which is by another. But only beings that are living move themselves, as is shown in the same book (text. 27). Therefore the heavenly bodies are living beings.

## Volume 2 - Question 71. Vice and sin considered in themselves

**Article 1. Whether vice is contrary to virtue?**

I answer that, Two things may be considered in virtue—the essence of virtue, and that to which virtue is ordained. In the essence of virtue we may consider something directly, and we may consider something consequently. Virtue implies "directly" a disposition whereby the subject is well disposed according to the mode of its nature: wherefore the Philosopher says (Phys. vii, text. 17) that "virtue is a disposition of a perfect thing to that which is best; and by perfect I mean that which is disposed according to its nature." That which virtue implies "consequently" is that it is a kind of goodness: because the goodness of a thing consists in its being well disposed according to the mode of its nature. That to which virtue is directed is a good act, as was shown above (I-II:56:3).

In examining the truth of this question, where such diversity of opinion exists, we shall do well to bear in mind that the union of soul and body exists for the sake of the soul and not of the body; for the form does not exist for the matter, but the matter for the form. Now the nature and power of the soul are apprehended through its operation, which is to a certain extent its end. Yet for some of these operations, as sensation and nutrition, our body is a necessary instrument. Hence it is clear that the sensitive and nutritive souls must be united to a body in order to exercise their functions. There are, however, operations of the soul, which are not exercised through the medium of the body, though the body ministers, as it were, to their production. The intellect, for example, makes use of the phantasms derived from the bodily senses, and thus far is dependent on the body, although capable of existing apart from it. It is not, however, possible that the functions of nutrition, growth, and generation, through which the nutritive soul operates, can be exercised by the heavenly bodies, for such operations are incompatible with a body naturally incorruptible. Equally impossible is it that the functions of the sensitive soul can appertain to the heavenly body, since all the senses depend on the sense of touch, which perceives elemental qualities, and all the organs of the senses require a certain proportion in the admixture of elements, whereas the nature of the heavenly bodies is not elemental. It follows, then, that of the operations of the soul the only ones left to be attributed to the heavenly bodies are those of understanding and moving; for appetite follows both sensitive and intellectual perception, and is in proportion thereto. But the operations of the intellect, which does not act through the body, do not need a body as their instrument, except to supply phantasms through the senses. Moreover, the operations of the sensitive soul, as we have seen, cannot be attributed to the heavenly bodies. Accordingly, the union of a soul to a heavenly body cannot be for the purpose of the operations of the intellect. It remains, then, only to consider whether the movement of the heavenly bodies demands a soul as the motive power, not that the soul, in order to move the heavenly body, need be united to the latter as its form; but by contact of power, as a mover is united to that which he moves. Wherefore Aristotle (Phys. viii, text. 42,43), after showing that the first mover is made up of two parts, the moving and the moved, goes on to show the nature of the union between these two parts. This, he says, is effected by contact which is mutual if both are bodies; on the part of one only, if one is a body and the other not. The Platonists explain the union of soul and body in the same way, as a contact of a moving power with the object moved, and since Plato holds the heavenly bodies to be living beings, this means nothing else but that substances of spiritual nature are united to them, and act as their moving power. A proof that the heavenly bodies are moved by the direct influence and contact of some spiritual substance, and not, like bodies of specific gravity, by nature, lies in the fact that whereas nature moves to one fixed end which having attained, it rests; this does not appear in the movement of heavenly bodies. Hence it follows that they are moved by some intellectual substances. Augustine appears to be of the same opinion when he expresses his belief that all corporeal things are ruled by God through the spirit of life (De Trin. iii, 4).

Reply to Objection 3. As Cicero says (De Quaest. Tusc. iv), "disease and sickness are vicious qualities," for in speaking of the body "he calls it" disease "when the whole body is infected," for instance, with fever or the like; he calls it sickness "when the disease is attended with weakness"; and vice "when the parts of the body are not well compacted together." And although at times there may be disease in the body without sickness, for instance, when a man has a hidden complaint without being hindered outwardly from his wonted occupations; "yet, in the soul," as he says, "these two things are indistinguishable, except in thought." For whenever a man is ill-disposed inwardly, through some inordinate affection, he is rendered thereby unfit for fulfilling his duties: since "a tree is known by its fruit," i.e. man by his works, according to Matthew 12:33. But "vice of the soul," as Cicero says (De Quaest. Tusc. iv), "is a habit or affection of the soul discordant and inconsistent with itself through life": and this is to be found even without disease and sickness, e.g. when a man sins from weakness or passion. Consequently vice is of wider extent than sickness or disease; even as virtue extends to more things than health; for health itself is reckoned a kind of virtue (Phys. vii, text. 17). Consequently vice is reckoned as contrary to virtue, more fittingly than sickness or disease.

## Volume 3 - Question 64. Murder

**Article 8. Whether one is guilty of murder through killing someone by chance?**

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.

## Volume 2 - Question 72. The distinction of sins

**Article 3. Whether sins differ specifically in reference to their causes?**

Reply to Objection 2. Objects, in relation to external acts, have the character of matter "about which"; but, in relation to the interior act of the will, they have the character of end; and it is owing to this that they give the act its species. Nevertheless, even considered as the matter "about which," they have the character of term, from which movement takes its species (Phys. v, text. 4; Ethic. x, 4); yet even terms of movement specify movements, in so far as term has the character of end.

## Volume 1 - Question 75. Man who is composed of a spiritual and a corporeal substance: and in the first place, concerning what belongs to the essence of the soul

**Article 1. Whether the soul is a body?**

Secondly, because if there be anything that moves and is not moved, it must be the cause of eternal, unchanging movement, as we find proved Phys. viii, 6; and this does not appear to be the case in the movement of an animal, which is caused by the soul. Therefore the soul is a mover moved. But every mover moved is a body. Therefore the soul is a body.

## Volume 2 - Question 74. The subject of sin

**Article 1. Whether the will is a subject of sin?**

I answer that, Sin is an act, as stated above (Question 71, Articles 1 and 6). Now some acts pass into external matter, e.g. "to cut" and "to burn": and such acts have for their matter and subject, the thing into which the action passes: thus the Philosopher states (Phys. iii, text. 18) that "movement is the act of the thing moved, caused by a mover." On the other hand, there are acts which do not pass into external matter, but remain in the agent, e.g. "to desire" and "to know": and such are all moral acts, whether virtuous or sinful. Consequently the proper subject of sin must needs be the power which is the principle of the act. Now since it is proper to moral acts that they are voluntary, as stated above (I-II:1:1; I-II:18:6), it follows that the will, which is the principle of voluntary acts, both of good acts, and of evil acts or sins, is the principle of sins. Therefore it follows that sin is in the will as its subject.

Objection 3. Further, the same thing cannot be both subject and efficient cause of sin: because "the efficient and the material cause do not coincide" (Phys. 2, text. 70). Now the will is the efficient cause of sin: because the first cause of sinning is the will, as Augustine states (De Duabus Anim. x, 10,11). Therefore it is not the subject of sin.

Reply to Objection 1. As everything which is in motion must be moved by something else, a process which cannot be prolonged indefinitely, we must allow that not every mover is moved. For, since to be moved is to pass from potentiality to actuality, the mover gives what it has to the thing moved, inasmuch as it causes it to be in act. But, as is shown in Phys. viii, 6, there is a mover which is altogether immovable, and not moved either essentially, or accidentally; and such a mover can cause an invariable movement. There is, however, another kind of mover, which, though not moved essentially, is moved accidentally; and for this reason it does not cause an invariable movement; such a mover, is the soul. There is, again, another mover, which is moved essentially—namely, the body. And because the philosophers of old believed that nothing existed but bodies, they maintained that every mover is moved; and that the soul is moved directly, and is a body.

**Article 4. Whether sin is compatible with virtue?**

Objection 3. Further, sin occurs in natural things, even as in voluntary matters (Phys. ii, text. 82). Now sin never happens in natural things, except through some corruption of the natural power; thus monsters are due to corruption of some elemental force in the seed, as stated in Phys. ii. Therefore no sin occurs in voluntary matters, except through the corruption of some virtue in the soul: so that sin and virtue cannot be together in the same subject.

**Article 5. Whether every sin includes an action?**

If, however, in the sin of omission, we consider also the causes, or occasions of the omission, then the sin of omission must of necessity include some act. For there is no sin of omission, unless we omit what we can do or not do: and that we turn aside so as not to do what we can do or not do, must needs be due to some cause or occasion, either united with the omission or preceding it. Now if this cause be not in man's power, the omission will not be sinful, as when anyone omits going to church on account of sickness: but if the cause or occasion be subject to the will, the omission is sinful; and such cause, in so far as it is voluntary, must needs always include some act, at least the interior act of the will: which act sometimes bears directly on the omission, as when a man wills "not to go to church," because it is too much trouble; and in this case this act, of its very nature, belongs to the omission, because the volition of any sin whatever, pertains, of itself, to that sin, since voluntariness is essential to sin. Sometimes, however, the act of the will bears directly on something else which hinders man from doing what he ought, whether this something else be united with the omission, as when a man wills to play at the time he ought to go to church—or, precede the omission, as when a man wills to sit up late at night, the result being that he does not go to church in the morning. In this case the act, interior or exterior, is accidental to the omission, since the omission follows outside the intention, and that which is outside the intention is said to be accidental (Phys. ii, text. 49,50). Wherefore it is evident that then the sin of omission has indeed an act united with, or preceding the omission, but that this act is accidental to the sin of omission.

## Volume 2 - Question 73. The comparison of one sin with another

**Article 3. Whether the gravity of sins varies according to their objects?**

Objection 3. Further, sins that have different objects are of different kinds. But things of different kinds cannot be compared with one another, as is proved in Phys. vii, text. 30, seqq. Therefore one sin is not graver than another by reason of the difference of objects.

## Volume 3 - Question 72. The distinction of sins

**Article 3. Whether sins differ specifically in reference to their causes?**

Reply to Objection 2. Objects, in relation to external acts, have the character of matter "about which"; but, in relation to the interior act of the will, they have the character of end; and it is owing to this that they give the act its species. Nevertheless, even considered as the matter "about which," they have the character of term, from which movement takes its species (Phys. v, text. 4; Ethic. x, 4); yet even terms of movement specify movements, in so far as term has the character of end.

## Volume 1 - Question 76. The union of body and soul

**Article 1. Whether the intellectual principle is united to the body as its form?**

Reply to Objection 1. As the Philosopher says (Phys. ii, 2), the ultimate natural form to which the consideration of the natural philosopher is directed is indeed separate; yet it exists in matter. He proves this from the fact that "man and the sun generate man from matter." It is separate indeed according to its intellectual power, because the intellectual power does not belong to a corporeal organ, as the power of seeing is the act of the eye; for understanding is an act which cannot be performed by a corporeal organ, like the act of seeing. But it exists in matter so far as the soul itself, to which this power belongs, is the form of the body, and the term of human generation. And so the Philosopher says (De Anima iii) that the intellect is separate, because it is not the faculty of a corporeal organ.

But if anyone says that the intellectual soul is not the form of the body he must first explain how it is that this action of understanding is the action of this particular man; for each one is conscious that it is himself who understands. Now an action may be attributed to anyone in three ways, as is clear from the Philosopher (Phys. v, 1); for a thing is said to move or act, either by virtue of its whole self, for instance, as a physician heals; or by virtue of a part, as a man sees by his eye; or through an accidental quality, as when we say that something that is white builds, because it is accidental to the builder to be white. So when we say that Socrates or Plato understands, it is clear that this is not attributed to him accidentally; since it is ascribed to him as man, which is predicated of him essentially. We must therefore say either that Socrates understands by virtue of his whole self, as Plato maintained, holding that man is an intellectual soul; or that intelligence is a part of Socrates. The first cannot stand, as was shown above (I:75:4), for this reason, that it is one and the same man who is conscious both that he understands, and that he senses. But one cannot sense without a body: therefore the body must be some part of man. It follows therefore that the intellect by which Socrates understands is a part of Socrates, so that in some way it is united to the body of Socrates.

## Volume 2 - Question 76. The causes of sin, in particular

**Article 1. Whether ignorance can be a cause of sin?**

I answer that, According to the Philosopher (Phys. viii, 27) a moving cause is twofold, direct and indirect. A direct cause is one that moves by its own power, as the generator is the moving cause of heavy and light things. An indirect cause, is either one that removes an impediment, or the removal itself of an impediment: and it is in this way that ignorance can be the cause of a sinful act; because it is a privation of knowledge perfecting the reason that forbids the act of sin, in so far as it directs human acts.

**Article 5. Whether the division of sins according to their debt of punishment diversifies their species?**

We must therefore say that the difference between venial and mortal sin, or any other difference is respect of the debt of punishment, cannot be a difference constituting specific diversity. For what is accidental never constitutes a species; and what is outside the agent's intention is accidental (Phys. ii, text. 50). Now it is evident that punishment is outside the intention of the sinner, wherefore it is accidentally referred to sin on the part of the sinner. Nevertheless it is referred to sin by an extrinsic principle, viz. the justice of the judge, who imposes various punishments according to the various manners of sin. Therefore the difference derived from the debt of punishment, may be consequent to the specific diversity of sins, but cannot constitute it.

**Article 2. Whether the intellectual principle is multiplied according to the number of bodies?**

On the contrary, The Philosopher says (Phys. ii, 3) that the relation of universal causes to universals is like the relation of particular causes to individuals. But it is impossible that a soul, one in species, should belong to animals of different species. Therefore it is impossible that one individual intellectual soul should belong to several individuals.

**Article 6. Whether sins of commission and omission differ specifically?**

Objection 3. Further, omission and commission differ as affirmation and negation. Now affirmation and negation cannot be in the same species, since negation has no species; for "there is neither species nor difference of non-being," as the Philosopher states (Phys. iv, text. 67). Therefore omission and commission cannot belong to the same species.

**Article 5. Whether the division of sins according to their debt of punishment diversifies their species?**

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**Article 4. Whether in man there is another form besides the intellectual soul?**

In order to make this evident, we must consider that the substantial form differs from the accidental form in this, that the accidental form does not make a thing to be "simply," but to be "such," as heat does not make a thing to be simply, but only to be hot. Therefore by the coming of the accidental form a thing is not said to be made or generated simply, but to be made such, or to be in some particular condition; and in like manner, when an accidental form is removed, a thing is said to be corrupted, not simply, but relatively. Now the substantial form gives being simply; therefore by its coming a thing is said to be generated simply; and by its removal to be corrupted simply. For this reason, the old natural philosophers, who held that primary matter was some actual being—for instance, fire or air, or something of that sort—maintained that nothing is generated simply, or corrupted simply; and stated that "every becoming is nothing but an alteration," as we read, Phys. i, 4. Therefore, if besides the intellectual soul there pre-existed in matter another substantial form by which the subject of the soul were made an actual being, it would follow that the soul does not give being simply; and consequently that it is not the substantial form: and so at the advent of the soul there would not be simple generation; nor at its removal simple corruption, all of which is clearly false.

## Volume 5 - Question 74. The fire of the final conflagration

**Article 2. Whether the cleansing of the world will be effected by fire?**

Objection 3. Further, this cleansing would seem to consist in purifying the parts of the world by separating them from one another. Now the separation of the parts of the world from one another at the world's beginning was effected by God's power alone, for the work of distinction was carried out by that power: wherefore Anaxagoras asserted that the separation was effected by the act of the intellect which moves all things (cf. Aristotle, Phys. viii, 9). Therefore it would seem that at the end of the world the cleansing will be done immediately by God and not by fire.

Objection 2. Further, man moves himself as every animal does. Now everything that moves itself is divided into two parts, of which one moves, and the other is moved, as the Philosopher proves (Phys. viii, 5). But the part which moves is the soul. Therefore the other part must be such that it can be moved. But primary matter cannot be moved (Phys. v, 1), since it is a being only potentially; indeed everything that is moved is a body. Therefore in man and in every animal there must be another substantial form, by which the body is constituted.

## Volume 1 - Question 78. The specific powers of the soul

**Article 3. Whether the five exterior senses are properly distinguished?**

Now, the sight, which is without natural immutation either in its organ or in its object, is the most spiritual, the most perfect, and the most universal of all the senses. After this comes the hearing and then the smell, which require a natural immutation on the part of the object; while local motion is more perfect than, and naturally prior to, the motion of alteration, as the Philosopher proves (Phys. viii, 7). Touch and taste are the most material of all: of the distinction of which we shall speak later on (Replies to Objections 3 and 4). Hence it is that the three other senses are not exercised through a medium united to them, to obviate any natural immutation in their organ; as happens as regards these two senses.

Reply to Objection 1. Not every accident has in itself a power of immutation but only qualities of the third species, which are the principles of alteration: therefore only suchlike qualities are the objects of the senses; because "the senses are affected by the same things whereby inanimate bodies are affected," as stated in Phys. vii, 2.

## Volume 5 - Question 75. The resurrection

**Article 3. Whether the resurrection is natural?**

Further, things of the one species have one fixed way of origin: wherefore animals begotten of putrefaction are never of the same species as those begotten of seed, as the Commentator says on Phys. viii. Now the natural way of man's origin is for him to be begotten of a like in species: and such is not the case in the resurrection. Therefore it will not be natural.

## Volume 4 - Question 77. The accidents which remain in this sacrament

**Article 2. Whether in this sacrament the dimensive quantity of the bread or wine is the subject of the other accidents?**

Thirdly, because, since the subject is the principle of individuation of the accidents, it is necessary for what is admitted as the subject of some accidents to be somehow the principle of individuation: for it is of the very notion of an individual that it cannot be in several; and this happens in two ways. First, because it is not natural to it to be in any one; and in this way immaterial separated forms, subsisting of themselves, are also individuals of themselves. Secondly, because a form, be it substantial or accidental, is naturally in someone indeed, not in several, as this whiteness, which is in this body. As to the first, matter is the principle of individuation of all inherent forms, because, since these forms, considered in themselves, are naturally in something as in a subject, from the very fact that one of them is received in matter, which is not in another, it follows that neither can the form itself thus existing be in another. As to the second, it must be maintained that the principle of individuation is dimensive quantity. For that something is naturally in another one solely, is due to the fact that that other is undivided in itself, and distinct from all others. But it is on account of quantity that substance can be divided, as is said in Phys. i. And therefore dimensive quantity itself is a particular principle of individuation in forms of this kind, namely, inasmuch as forms numerically distinct are in different parts of the matter. Hence also dimensive quantity has of itself a kind of individuation, so that we can imagine several lines of the same species, differing in position, which is included in the notion of this quantity; for it belongs to dimension for it to be "quantity having position" (Aristotle, Categor. iv), and therefore dimensive quantity can be the subject of the other accidents, rather than the other way about.

Objection 5. Further, the resurrection is a kind of movement towards the everlasting union of soul and body. Now movement is natural if it terminate in a natural rest (Phys. v, 6): and the everlasting union of soul and body will be natural, for since the soul is the body's proper mover, it has a body proportionate to it: so that the body is likewise for ever capable of being quickened by it, even as the soul lives for ever. Therefore the resurrection will be natural.

Objection 3. Further, among the other accidents that remain, of the bread and wine, the senses perceive also rarity and density, which cannot be in dimensive quantity existing outside matter; because a thing is rare which has little matter under great dimensions. while a thing is dense which has much matter under small dimensions, as is said in Phys. iv. It does not seem, then, that dimensive quantity can be the subject of the accidents which remain in this sacrament.

## Volume 5 - Question 76. The cause of the resurrection

**Article 2. Whether the sound of the trumpet will be the cause of our resurrection?**

I answer that, Cause and effect must needs in some way be united together, since mover and moved, maker and made, are simultaneous (Phys. vii, 2). Now Christ rising again is the univocal cause of our resurrection: wherefore at the resurrection of bodies, it behooves Christ to work the resurrection at the giving of some common bodily sign. According to some this sign will be literally Christ's voice commanding the resurrection, even as He commanded the sea and the storm ceased (Matthew 8:26). Others say that this sign will be nothing else than the manifest appearance of the Son of God in the world, according to the words of Matthew 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." These rely on the authority of Gregory [Moral. xxxi, as quoted by St. Albert the Great, Sentent. iv, D, 42, 4] who says that "the sound of the trumpet is nothing else but the Son appearing to the world as judge." According to this, the visible presence of the Son of God is called His voice, because as soon as He appears all nature will obey His command in restoring human bodies: hence He is described as coming "with commandment" (1 Thessalonians 4:15). In this way His appearing, in so far as it has the force of a command, is called His voice: which voice, whatever it be, is sometimes called a cry [Matthew 25:6, as of a crier summoning to judgment; sometimes the sound of a trumpet [1 Corinthians 15:52; 1 Thessalonians 4:15, either on account of its distinctness, as stated in the text (Sent. iv, D, 43), or as being in keeping with the use of the trumpet in the Old Testament: for by the trumpet they were summoned to the council, stirred to the battle, and called to the feast; and those who rise again will be summoned to the council of judgment, to the battle in which "the world shall fight . . . against the unwise" (Wisdom 5:21), and to the feast of everlasting solemnity.

## Volume 4 - Question 75. The change of bread and wine into the Body and Blood of Christ

**Article 4. Whether bread can be converted into the body of Christ?**

Objection 1. It seems that bread cannot be converted into the body of Christ. For conversion is a kind of change. But in every change there must be some subject, which from being previously in potentiality is now in act. because as is said in Phys. iii: "motion is the act of a thing existing in potentiality." But no subject can be assigned for the substance of the bread and of the body of Christ, because it is of the very nature of substance for it "not to be in a subject," as it is said in Praedic. iii. Therefore it is not possible for the whole substance of the bread to be converted into the body of Christ.

Objection 3. Further, when two things are diverse, one never becomes the other, as whiteness never becomes blackness, as is stated in Phys. i. But since two contrary forms are of themselves diverse, as being the principles of formal difference, so two signate matters are of themselves diverse, as being the principles of material distinction. Consequently, it is not possible for this matter of bread to become this matter whereby Christ's body is individuated, and so it is not possible for this substance of bread to be changed into the substance of Christ's body.

Accordingly the action or movement that is related to nature in the first way can nowise be natural, but is either miraculous if it come from a principle above nature, or violent if from any other principle. The action or movement that is related to nature in the second way is simply natural: but the action that is related to nature in the third way cannot be described as natural simply, but as natural in a restricted sense, in so far, to wit, as it leads to that which is according to nature: but it is called either miraculous or artificial or violent. For, properly speaking, natural is that which is according to nature, and a thing is according to nature if it has that nature and whatever results from that nature (Phys. ii, 1). Consequently, speaking simply, movement cannot be described as natural unless its principle be natural.

**Article 3. Whether the species remaining in this sacrament can change external objects?**

Objection 1. It seems that the species which remain in this sacrament cannot affect external objects. For it is proved in Phys. vii, that forms which are in matter are produced by forms that are in matter, but not from forms which are without matter, because like makes like. But the sacramental species are species without matter, since they remain without a subject, as is evident from what was said above (Article 1). Therefore they cannot affect other matter by producing any form in it.

## Volume 5 - Question 78. The term "wherefrom" of the resurrection

**Article 1. Whether death will be the term "wherefrom" of the resurrection in all cases?**

I answer that, The saints differ in speaking on this question, as may be seen in the text (Sent. iv, D, 43). However, the safer and more common opinion is that all shall die and rise again from death: and this for three reasons. First, because it is more in accord with Divine justice, which condemned human nature for the sin of its first parent, that all who by the act of nature derive their origin from him should contract the stain of original sin, and consequently be the debtors of death. Secondly, because it is more in agreement with Divine Scripture which foretells the resurrection of all; and resurrection is not predicted properly except of that "which has fallen and perished," as the Damascene says (De Fide Orth. iv). Thirdly, because it is more in harmony with the order of nature where we find that what is corrupted and decayed is not renewed except by means of corruption: thus vinegar does not become wine unless the vinegar be corrupted and pass into the juice of the grape. Wherefore since human nature has incurred the defect of the necessity of death, it cannot return to immortality save by means of death. It is also in keeping with the order of nature for another reason, because, as it is stated in Phys. viii, 1, "the movement of heaven is as a kind of life to all existing in nature," just as the movement of the heart is a kind of life of the whole body: wherefore even as all the members become dead on the heart ceasing to move, so when the heavenly movement ceases nothing can remain living with that life which was sustained by the influence of that movement. Now such is the life by which we live now: and therefore it follows that those who shall live after the movement of the heaven comes to a standstill must depart from this life.

## Volume 1 - Question 77. The powers of the soul in general

**Article 6. Whether the powers of the soul flow from its essence?**

Objection 3. Further, emanation involves some sort of movement. But nothing is moved by itself, as the Philosopher proves (Phys. vii, 1,2); except, perhaps, by reason of a part of itself, as an animal is said to be moved by itself, because one part thereof moves and another is moved. Neither is the soul moved, as the Philosopher proves (De Anima i, 4). Therefore the soul does not produce its powers within itself.

## Volume 5 - Question 79. The conditions of those who rise again, and first of their identity

**Article 1. Whether in the resurrection the soul will be reunited to the same identical body?**

Reply to Objection 3. That which is understood as though it were in matter before its form remains in matter after corruption, because when that which comes afterwards is removed that which came before may yet remain. Now, as the Commentator observes on the First Book of Physics and in De Substantia Orbis, in the matter of things subject to generation and corruption, we must presuppose undeterminate dimensions, by reason of which matter is divisible, so as to be able to receive various forms in its various parts. Wherefore after the separation of the substantial form from matter, these dimensions still remain the same: and consequently the matter existing under those dimensions, whatever form it receive, is more identified with that which was generated from it, than any other part of matter existing under any form whatever. Thus the matter that will be brought back to restore the human body will be the same as that body's previous matter.

## Volume 4 - Question 76. The way in which Christ is in this sacrament

**Article 5. Whether Christ's body is in this sacrament as in a place?**

On the contrary, The place and the object placed must be equal, as is clear from the Philosopher (Phys. iv). But the place, where this sacrament is, is much less than the body of Christ. Therefore Christ's body is not in this sacrament as in a place.

**Article 4. Whether the sacramental species can be corrupted?**

I answer that, Corruption is "movement from being into non-being" (Aristotle, Phys. v). Now it has been stated (Article 3) that the sacramental species retain the same being as they had before when the substance of the bread was present. Consequently, as the being of those accidents could be corrupted while the substance of the bread and wine was present, so likewise they can be corrupted now that the substance has passed away.

**Article 7. Whether this change is wrought instantaneously?**

And therefore it must be said that this change, as stated above, is wrought by Christ's words which are spoken by the priest, so that the last instant of pronouncing the words is the first instant in which Christ's body is in the sacrament; and that the substance of the bread is there during the whole preceding time. Of this time no instant is to be taken as proximately preceding the last one, because time is not made up of successive instants, as is proved in Phys. vi. And therefore a first instant can be assigned in which Christ's body is present; but a last instant cannot be assigned in which the substance of bread is there, but a last time can be assigned. And the same holds good in natural changes, as is evident from the Philosopher (Phys. viii).

## Volume 4 - Question 81. The use which Christ made of this sacrament at its institution

**Article 1. Whether Christ received His own body and blood?**

Objection 2. Further, nothing can be within itself except perchance by reason of its parts, for instance. as one part is in another, as is stated in Phys. iv. But what is eaten and drunk is in the eater and drinker. Therefore, since the entire Christ is under each species of the sacrament, it seems impossible for Him to have received this sacrament.

**Article 2. Whether it will be identically the same man that shall rise again?**

Objection 4. Further, the matter of a statue ranks higher in the statue than the matter of a man does in man: because artificial things belong to the genus of substance by reason of their matter, but natural things by reason of their form, as appears from the Philosopher (Phys. ii, 1), and again from the Commentator (De Anima ii). But if a statue is remade from the same brass, it will not be the same identically. Therefore much less will it be identically the same man if he be reformed from the same ashes.

The second reason does not disprove the identity of humanity, because union implies action or passion, and though there be a different union, this cannot prevent the identity of humanity, because the action and passion from which humanity resulted are not of the essence of humanity, wherefore a distinction on their part does not involve a distinction of humanity: for it is clear that generation and resurrection are not the self-same movement. Yet the identity of the rising man with the begotten man is not hindered for this reason: and in like manner neither is the identity of humanity prevented if we take union for the relation itself: because this relation is not essential to but concomitant with humanity, since humanity is not one of those forms that are composition or order (Phys. ii, 1), as are the forms of things produced by art, so that if there be another distinct composition there is another distinct form of a house.

**Article 8. Whether this proposition is false: "The body of Christ is made out of bread"?**

Objection 1. It seems that this proposition is false: "The body of Christ is made out of bread." For everything out of which another is made, is that which is made the other; but not conversely: for we say that a black thing is made out of a white thing, and that a white thing is made black: and although we may say that a man becomes black still we do not say that a black thing is made out of a man, as is shown in Phys. i. If it be true, then, that Christ's body is made out of bread, it will be true to say that bread is made the body of Christ. But this seems to be false, because the bread is not the subject of the making, but rather its term. Therefore, it is not said truly that Christ's body is made out of bread.

**Article 3. Whether the ashes of the human body must needs, by the resurrection, return to the same parts of the body that were dissolved into them?**

Objection 2. Further, difference of matter causes difference of identity. But if the ashes return not to the same parts, each part will not be remade from the same matter of which it consisted before. Therefore they will not be the same identically. Now if the parts are different the whole will also be different, since parts are to the whole as matter is to form (Phys. ii, 3). Therefore it will not be the self-same man; which is contrary to the truth of the resurrection.

## Volume 1 - Question 86. What our intellect knows in material things

**Article 1. Whether our intellect knows singulars?**

On the contrary, The Philosopher says (Phys. i, 5), that "the universal is known by reason; and the singular is known by sense."

## Volume 1 - Question 85. The mode and order of understanding

**Article 3. Whether the more universal is first in our intellectual cognition?**

Objection 3. Further, the Philosopher says (Phys. i, 1), that the object defined comes in our knowledge before the parts of its definition. But the more universal is part of the definition of the less universal, as "animal" is part of the definition of "man." Therefore the universals are secondarily known by us.

On the contrary, "We must proceed from the universal to the singular and individual" (Phys. i, 1)

## Volume 2 - Question 85. The effects of sin, and, first, of the corruption of the good of nature

**Article 2. Whether the entire good of human nature can be destroyed by sin?**

Since, however, this same good of nature may be continually diminished by sin, some, in order to illustrate this, have made use of the example of a finite thing being diminished indefinitely, without being entirely destroyed. For the Philosopher says (Phys. i, text. 37) that if from a finite magnitude a continual subtraction be made in the same quantity, it will at last be entirely destroyed, for instance if from any finite length I continue to subtract the length of a span. If, however, the subtraction be made each time in the same proportion, and not in the same quantity, it may go on indefinitely, as, for instance, if a quantity be halved, and one half be diminished by half, it will be possible to go on thus indefinitely, provided that what is subtracted in each case be less than what was subtracted before. But this does not apply to the question at issue, since a subsequent sin does not diminish the good of nature less than a previous sin, but perhaps more, if it be a more grievous sin.

## Volume 1 - Question 87. How the intellectual soul knows itself and all within itself

**Article 1. Whether the intellectual soul knows itself by its essence?**

I answer that, Everything is knowable so far as it is in act, and not, so far as it is in potentiality (Metaph. ix, Did. viii, 9): for a thing is a being, and is true, and therefore knowable, according as it is actual. This is quite clear as regards sensible things, for the eye does not see what is potentially, but what is actually colored. In like manner it is clear that the intellect, so far as it knows material things, does not know save what is in act: and hence it does not know primary matter except as proportionate to form, as is stated Phys. i, 7. Consequently immaterial substances are intelligible by their own essence according as each one is actual by its own essence.

**Article 2. Whether our intellect can know the infinite?**

I answer that, Since a faculty and its object are proportional to each other, the intellect must be related to the infinite, as is its object, which is the quiddity of a material thing. Now in material things the infinite does not exist actually, but only potentially, in the sense of one succeeding another, as is said Phys. iii, 6. Therefore infinity is potentially in our mind through its considering successively one thing after another: because never does our intellect understand so many things, that it cannot understand more. On the other hand, our intellect cannot understand the infinite either actually or habitually. Not actually, for our intellect cannot know actually at the same time, except what it knows through one species. But the infinite is not represented by one species, for if it were it would be something whole and complete. Consequently it cannot be understood except by a successive consideration of one part after another, as is clear from its definition (Phys. iii, 6): for the infinite is that "from which, however much we may take, there always remains something to be taken." Thus the infinite could not be known actually, unless all its parts were counted: which is impossible.

Moreover, as sense, like the intellect, proceeds from potentiality to act, the same order of knowledge appears in the senses. For by sense we judge of the more common before the less common, in reference both to place and time; in reference to place, when a thing is seen afar off it is seen to be a body before it is seen to be an animal; and to be an animal before it is seen to be a man, and to be a man before it seen to be Socrates or Plato; and the same is true as regards time, for a child can distinguish man from not man before he distinguishes this man from that, and therefore "children at first call men fathers, and later on distinguish each one from the others" (Phys. i, 1). The reason of this is clear: because he who knows a thing indistinctly is in a state of potentiality as regards its principle of distinction; as he who knows "genus" is in a state of potentiality as regards "difference." Thus it is evident that indistinct knowledge is midway between potentiality and act.

On the contrary, It is said (Phys. i, 4) that "the infinite, considered as such, is unknown."

Secondly, we must consider that our intellect proceeds from a state of potentiality to a state of actuality; and every power thus proceeding from potentiality to actuality comes first to an incomplete act, which is the medium between potentiality and actuality, before accomplishing the perfect act. The perfect act of the intellect is complete knowledge, when the object is distinctly and determinately known; whereas the incomplete act is imperfect knowledge, when the object is known indistinctly, and as it were confusedly. A thing thus imperfectly known, is known partly in act and partly in potentiality, and hence the Philosopher says (Phys. i, 1), that "what is manifest and certain is known to us at first confusedly; afterwards we know it by distinguishing its principles and elements." Now it is evident that to know an object that comprises many things, without proper knowledge of each thing contained in it, is to know that thing confusedly. In this way we can have knowledge not only of the universal whole, which contains parts potentially, but also of the integral whole; for each whole can be known confusedly, without its parts being known. But to know distinctly what is contained in the universal whole is to know the less common, as to "animal" indistinctly is to know it as "animal"; whereas to know "animal" distinctly is know it as "rational" or "irrational animal," that is, to know a man or a lion: therefore our intellect knows "animal" before it knows man; and the same reason holds in comparing any more universal idea with the less universal.

## Volume 5 - Question 83. The subtlety of the bodies of the blessed

**Article 2. Whether by reason of this subtlety a glorified body is able to be in the same place with another body not glorified?**

Objection 5. Further, as point is to point, so is line to line, surface to surface, and body to body. Now two points can be coincident, as in the case of two lines touching one another, and two lines when two surfaces are in contact with one another, and two surfaces when two bodies touch one another, because "contiguous things are those whose boundaries coincide" (Phys. vi, 6). Therefore it is not against the nature of a body to be in the same place together with another body. Now whatever excellence is competent to the nature of a body will all be bestowed on the glorified body. Therefore a glorified body, by reason of its subtlety, will be able to be in the same place together with another body.

Reply to Objection 5. As stated in Phys. iv, 5, "a point is not in a place": hence if it be said to be in a place, this is only accidental, because the body of which it is a term is in a place. And just as the whole place corresponds to the whole body, so the term of the place corresponds to the term of the body. But it happens that two places have one term, even as two lines terminate in one point. And consequently though two bodies must needs be in distinct places, yet the same term of two places corresponds to the two terms of the two bodies. It is in this sense that the bounds of contiguous bodies are said to coincide.

**Article 3. Whether our intellect can know contingent things?**

Objection 2. Further, as stated in Phys. iv, 12, "what sometimes is and sometimes is not, is measured by time." Now the intellect abstracts from time, and from other material conditions. Therefore, as it is proper to a contingent thing sometime to be and sometime not to be, it seems that contingent things are not known by the intellect.

Accordingly we must say that the obstacle to our body's being now in the same place with another body can nowise be removed by the gift of subtlety. For nothing can prevent a body from occupying the same place together with another body, except something in it that requires a different place: since nothing is an obstacle to identity, save that which is a cause of distinction. Now this distinction of place is not required by any quality of the body, because a body demands a place, not by reason of its quality: wherefore if we remove from a body the fact of its being hot or cold, heavy or light, it still retains the necessity of the aforesaid distinction, as the Philosopher proves (Phys. iv), and as is self-evident. In like manner neither can matter cause the necessity of the aforesaid distinction, because matter does not occupy a place except through its dimensive quantity. Again neither does form occupy a place, unless it have a place through its matter. It remains therefore that the necessity for two bodies occupying each a distinct place results from the nature of dimensive quantity, to which a place is essentially befitting. For this forms part of its definition, since dimensive quantity is quantity occupying a place. Hence it is that if we remove all else in a thing from it, the necessity of this distinction is found in its dimensive quantity alone. Thus take the example of a separate line, supposing there to be two such lines, or two parts of one line, they must needs occupy distinct places, else one line added to another would not make something greater, and this is against common sense. The same applies to surfaces and mathematical bodies. And since matter demands place, through being the subject of dimension, the aforesaid necessity results in placed matter, so that just as it is impossible for there to be two lines, or two parts of a line, unless they occupy distinct places, so is it impossible for there to be two matters, or two parts of matter, without there be distinction of place. And since distinction of matter is the principle of the distinction between individuals, it follows that, as Boethius says (De Trin.), "we cannot possibly conceive two bodies occupying one place," so that this distinction of individuals requires this difference of accidents. Now subtlety does not deprive the glorified body of its dimension; wherefore it nowise removes from it the aforesaid necessity of occupying a distinct place from another body. Therefore the subtlety of a glorified body will not enable it to be in the same place together with another body, but it will be possible for it to be together with another body by the operation of the Divine power: even as the body of Peter had the power whereby the sick were healed at the passing of Peter's shadow (Acts 5:15) not through any inherent property, but by the power of God for the upbuilding of the faith. Thus will the Divine power make it possible for a glorified body to be in the same place together with another body for the perfection of glory.

I answer that, It cannot be maintained that a glorified body, by reason of its subtlety, is able to be in the same place with another body, unless the obstacle to its being now in the same place with another body be removed by that subtlety. Some say that in the present state this obstacle is its grossness by virtue of which it is able to occupy a place; and that this grossness is removed by the gift of subtlety. But there are two reasons why this cannot be maintained. First, because the grossness which the gift of subtlety removes is a kind of defect, for instance an inordinateness of matter in not being perfectly subject to its form. For all that pertains to the integrity of the body will rise again in the body, both as regards the matter and as regards the form. And the fact that a body is able to fill a place belongs to it by reason of that which pertains to its integrity, and not on account of any defect of nature. For since fulness is opposed to vacancy, that alone does not fill a place, which being put in a place, nevertheless leaves a place vacant. Now a vacuum is defined by the Philosopher (Phys. iv, 6,7) as being "a place not filled by a sensible body." And a body is said to be sensible by reason of its matter, form, and natural accidents, all of which pertain to the integrity of nature. It is also plain that the glorified body will be sensible even to touch, as evidenced by the body of our Lord (Luke 24:39): nor will it lack matter, or form, or natural accidents, namely heat, cold, and so forth. Hence it is evident that the glorified body, the gift of subtlety notwithstanding, will fill a place: for it would seem madness to say that the place in which there will be a glorified body will be empty. Secondly their aforesaid argument does not avail, because to hinder the co-existence of a body in the same place is more than to fill a place. For if we suppose dimensions separate from matter, those dimensions do not fill a place. Hence some who held the possibility of a vacuum, said that a vacuum is a place wherein such like dimensions exist apart from a sensible body; and yet those dimensions hinder another body from being together with them in the same place. This is made clear by the Philosopher (Phys. iv, 1,8; Metaph. ii, 2), where he considers it impossible for a mathematical body, which is nothing but separate dimensions, to be together with another natural sensible body. Consequently, granted that the subtlety of a glorified body hindered it from filling a place, nevertheless it would not follow that for this reason it is able to be in the same place with another body, since the removal of the lesser does not involve the removal of the greater.

## Volume 5 - Question 84. The agility of the bodies of the blessed

**Article 2. Whether the saints will never use their agility for the purpose of movement?**

Objection 1. It would seem that the saints will never use their agility for the purpose of movement. For, according to the Philosopher (Phys. iii, 2), "movement is the act of the imperfect." But there will be no imperfection in glorified bodies. Neither therefore will there be any movement.

Reply to Objection 1. Local movement changes nothing that is intrinsic to a thing, but only that which is without namely place. Hence that which is moved locally is perfect as to those things which are within (Phys. viii, 7), although it has an imperfection as to place, because while it is in one place it is in potentiality with regard to another place, since it cannot be in several places at the same time, for this belongs to God alone. But this defect is not inconsistent with the perfection of glory, as neither is the defect whereby a creature is formed from nothing. Hence such like defects will remain in glorified bodies.

**Article 3. Whether the movement of the saints will be instantaneous?**

Hence others [Alexander of Hales, Sum. Th. III, 23, mem. 3] say that it is a property of the nature of a glorified body, since it is a body, to pass through the interval and consequently to be moved in time, but that by the power of glory, which raises it to a certain infinitude above the power of nature, it is possible for it not to pass through the interval, and consequently to be moved instantaneously. But this is impossible since it implies a contradiction: which is proved as follows. Suppose a body which we will call Z to be in motion from A to B. It is clear that Z, as long as it is wholly in A is not in motion; and in like manner when it is wholly in B, because then the movement is past. Therefore if it is at any time in motion it must needs be neither wholly in A nor wholly in B. Therefore while it is in motion, it is either nowhere, or partly in A, and partly in B, or wholly in some other intervening place, say C, or partly in A and C and partly in C and B. But it is impossible for it to be nowhere, for then there would be a dimensive quantity without a place, which is impossible. Nor again is it possible for it to be partly in A and partly in B without being in some way in the intervening space. for since B is a place distant from A, it would follow that in the intervening space the part of Z which is in B is not continuous with the part which is in A. Therefore it follows that it is either wholly in C, or partly in C, and partly in some other place that intervenes between C and A, say D, and so forth. Therefore it follows that Z does not pass from A to B unless first of all it be in all the intervening places: unless we suppose that it passes from A to B without ever being moved, which implies a contradiction, because the very succession of places is local movement. The same applies to any change whatever having two opposite terms, each of which is a positive entity, but not to those changes which have only one positive term, the other being a pure privation, since between affirmation and negation or privation there is no fixed distance: wherefore that which is in the negation may be nearer to or more remote from affirmation, and conversely, by reason of something that causes either of them or disposes thereto: so that while that which is moved is wholly under a negation it is changed into affirmation, and "vice versa"; wherefore in such things "to be changing precedes to be changed," as is proved in Phys. vi, 5. Nor is there any comparison with the movement of an angel, because being in a place is predicated equivocally of a body and an angel. Hence it is clear that it is altogether impossible for a body to pass from one place to another, unless it pass through every interval.

On the contrary, In local movement space. movement and time are equally divisible, as is demonstrated in Phys. vi, 4. Now the space traversed by a glorified body in motion is divisible. Therefore both the movement and the time are divisible. But an instant is indivisible. Therefore this movement will not be instantaneous.

Further, a thing cannot be at the same time wholly in one place and partly in another place, since it would follow that the remaining part is in two places at the same time, which is impossible. But whatever is in motion is partly in a term "wherefrom" and partly in a term "whereto," as is proved in Phys. vi, 6: while whatever has been in motion is wholly in the term whereto the movement is directed; and it is impossible at the same time for it to be moved and to have been moved. Now that which is moved instantaneously is being moved and has been moved at the same time. Therefore the local movement of a glorified body cannot be instantaneous.

Objection 2. Further, the Philosopher (Phys. iv, 8) proves that there is no movement through a vacuum, because it would follow that something moves instantaneously, since a vacuum offers no resistance whatever to a thing that is in motion, whereas the plenum offers resistance; and so there would be no proportion between the velocity of movement in a vacuum and that of movement in a plenum, since the ratio of movements in point of velocity is as the ratio of the resistance offered by the medium. Now the velocities of any two movements that take place in time must needs be proportional, since any one space of time is proportional to any other. But in like manner no full place can resist a glorified body since this can be in the same place with another body, no matter how this may occur; even as neither can a vacuum resist a body. Therefore if it moves at all, it moves instantaneously.

Reply to Objection 1. That which is little lacking is as it were not lacking at all (Phys. ii, 5); wherefore we say: "I do so and so at once," when it is to be done after a short time. It is in this sense that Augustine speaks when he says that "wheresoever the will shall be, there shall the body be forthwith." Or we may say that in the blessed there will never be an inordinate will: so that they never will wish their body to be instantaneously where it cannot be, and consequently whatever instant the will shall choose, at that same instant the body will be in whatever place the will shall determine.

**Article 5. Whether death and other bodily defects are the result of sin?**

I answer that, One thing causes another in two ways: first, by reason of itself; secondly, accidentally. By reason of itself, one thing is the cause of another, if it produces its effect by reason of the power of its nature or form, the result being that the effect is directly intended by the cause. Consequently, as death and such like defects are beside the intention of the sinner, it is evident that sin is not, of itself, the cause of these defects. Accidentally, one thing is the cause of another if it causes it by removing an obstacle: thus it is stated in Phys. viii, text. 32, that "by displacing a pillar a man moves accidentally the stone resting thereon." In this way the sin of our first parent is the cause of death and all such like defects in human nature, in so far as by the sin of our first parent original justice was taken away, whereby not only were the lower powers of the soul held together under the control of reason, without any disorder whatever, but also the whole body was held together in subjection to the soul, without any defect, as stated in the I:97:1. Wherefore, original justice being forfeited through the sin of our first parent; just as human nature was stricken in the soul by the disorder among the powers, as stated above (Article 3; I-II:82:3), so also it became subject to corruption, by reason of disorder in the body.

## Volume 2 - Question 90. The essence of law

**Article 1. Whether law is something pertaining to reason?**

I answer that, Law is a rule and measure of acts, whereby man is induced to act or is restrained from acting: for "lex" [law] is derived from "ligare" [to bind], because it binds one to act. Now the rule and measure of human acts is the reason, which is the first principle of human acts, as is evident from what has been stated above (I-II:1:1 ad 3); since it belongs to the reason to direct to the end, which is the first principle in all matters of action, according to the Philosopher (Phys. ii). Now that which is the principle in any genus, is the rule and measure of that genus: for instance, unity in the genus of numbers, and the first movement in the genus of movements. Consequently it follows that law is something pertaining to reason.

**Article 5. Whether by virtue of its subtlety a glorified body will no longer need to be in an equal place?**

Further, the dimensions of a place and of that which is in that place are the same, as shown in Phys. iv, text. 30,76,77. Therefore if the place were larger than that which is in the place the same thing would be greater and smaller than itself, which is absurd.

On the contrary, The Philosopher says (Phys. iv, text. 30) that "whatever is in a place occupies a place equal to itself." Now the glorified body will be in a place. Therefore it will occupy a place equal to itself.

Objection 2. Further, the Philosopher proves (Phys. iv, 6), that two bodies are not in the same place, because it would follow that the greatest body would occupy the smallest place, since its various parts could be in the same part of the place: for it makes no difference whether two bodies or however many be in the same place. Now a glorified body will be in the same place with another body, as is commonly admitted. Therefore it will be possible for it to be in any place however small.

**Article 8. Whether the intellect understands the indivisible before the divisible?**

Objection 1. It would seem that the intellect understands the indivisible before the divisible. For the Philosopher says (Phys. i, 1) that "we understand and know from the knowledge of principles and elements." But principles are indivisible, and elements are of divisible things. Therefore the indivisible is known to us before the divisible.

## Volume 1 - Question 91. The production of the first man's body

**Article 2. Whether the human body was immediately produced by God?**

Reply to Objection 2. Perfect animals, produced from seed, cannot be made by the sole power of a heavenly body, as Avicenna imagined; although the power of a heavenly body may assist by co-operation in the work of natural generation, as the Philosopher says (Phys. ii, 26), "man and the sun beget man from matter." For this reason, a place of moderate temperature is required for the production of man and other animals. But the power of heavenly bodies suffices for the production of some imperfect animals from properly disposed matter: for it is clear that more conditions are required to produce a perfect than an imperfect thing.

## Volume 5 - Question 86. The conditions under which the bodies of the damned will rise again

**Article 3. Whether the bodies of the damned will be impassible?**

Objection 1. It would seem that the bodies of the damned will be impassible. For, according to the Philosopher (Topic. vi), "increase of passion results in loss of substance." Now "if a finite thing be continually lessened, it must needs at length be done away" (Phys. i, 4). Therefore if the bodies of the damned will be passible, and will be ever suffering, they will at length be done away and corrupted: and this has been shown to be false (Article 2). Therefore they will be impassible.

## Volume 4 - Question 85. Penance as a virtue

**Article 6. Whether penance is the first of the virtues?**

Reply to Objection 2. In successive movements withdrawal from one extreme precedes approach to the other, in point of time; and also in the order of nature, if we consider the subject, i.e. the order of the material cause; but if we consider the order of the efficient and final causes, approach to the end is first, for it is this that the efficient cause intends first of all: and it is this order which we consider chiefly in the acts of the soul, as stated in Phys. ii.

## Volume 4 - Question 90. The parts of Penance, in general

**Article 1. Whether Penance should be assigned any parts?**

I answer that, The parts of a thing are those into which the whole is divided materially, for the parts of a thing are to the whole, what matter is to the form; wherefore the parts are reckoned as a kind of material cause, and the whole as a kind of formal cause (Phys. ii). Accordingly wherever, on the part of matter, we find a kind of plurality, there we shall find a reason for assigning parts.

**Article 3. Whether the body of man was given an apt disposition?**

I answer that, All natural things were produced by the Divine art, and so may be called God's works of art. Now every artist intends to give to his work the best disposition; not absolutely the best, but the best as regards the proposed end; and even if this entails some defect, the artist cares not: thus, for instance, when man makes himself a saw for the purpose of cutting, he makes it of iron, which is suitable for the object in view; and he does not prefer to make it of glass, though this be a more beautiful material, because this very beauty would be an obstacle to the end he has in view. Therefore God gave to each natural being the best disposition; not absolutely so, but in the view of its proper end. This is what the Philosopher says (Phys. ii, 7): "And because it is better so, not absolutely, but for each one's substance."

## Volume 1 - Question 92. The production of the woman

**Article 3. Whether the woman was fittingly made from the rib of man?**

Reply to Objection 1. Some say that the woman's body was formed by a material increase, without anything being added; in the same way as our Lord multiplied the five loaves. But this is quite impossible. For such an increase of matter would either be by a change of the very substance of the matter itself, or by a change of its dimensions. Not by change of the substance of the matter, both because matter, considered in itself, is quite unchangeable, since it has a potential existence, and has nothing but the nature of a subject, and because quantity and size are extraneous to the essence of matter itself. Wherefore multiplication of matter is quite unintelligible, as long as the matter itself remains the same without anything added to it; unless it receives greater dimensions. This implies rarefaction, which is for the same matter to receive greater dimensions, as the Philosopher says (Phys. iv). To say, therefore, that the same matter is enlarged, without being rarefied, is to combine contradictories —viz. the definition with the absence of the thing defined.

## Volume 5 - Question 91. The quality of the world after the judgment

**Article 2. Whether the movement of the heavenly bodies will cease?**

Objection 9. Further, the movement of the heaven is the cause of time. Therefore if the movement of the heaven fail, time must needs fail: and if this were to fail, it would fail in an instant. Now an instant is defined (Phys. viii) "the beginning of the future and the end of the past." Consequently there would be time after the last instant of time, which is impossible. Therefore the movement of the heavens will never cease.

## Volume 5 - Question 92. The vision of the divine essence in reference to the blessed

**Article 1. Whether the human intellect can attain to the vision of God in His essence?**

Reply to Objection 12. The infinite is unknown if we take it in the privative sense, as such, because it indicates removal of completion whence knowledge of a thing is derived. Wherefore the infinite amounts to the same as matter subject to privation, as stated in Phys. iii. But if we take the infinite in the negative sense, it indicates the absence of limiting matter, since even a form is somewhat limited by its matter. Hence the infinite in this sense is of itself most knowable; and it is in this way that God is infinite.

## Volume 2 - Question 95. Human law

**Article 3. Whether Isidore's description of the quality of positive law is appropriate?**

I answer that, Whenever a thing is for an end, its form must be determined proportionately to that end; as the form of a saw is such as to be suitable for cutting (Phys. ii, text. 88). Again, everything that is ruled and measured must have a form proportionate to its rule and measure. Now both these conditions are verified of human law: since it is both something ordained to an end; and is a rule or measure ruled or measured by a higher measure. And this higher measure is twofold, viz. the Divine law and the natural law, as explained above (Article 2; I-II:93:3). Now the end of human law is to be useful to man, as the jurist states [Pandect. Justin. lib. xxv, ff., tit. iii; De Leg. et Senat.]. Wherefore Isidore in determining the nature of law, lays down, at first, three conditions; viz. that it "foster religion," inasmuch as it is proportionate to the Divine law; that it be "helpful to discipline," inasmuch as it is proportionate to the nature law; and that it "further the common weal," inasmuch as it is proportionate to the utility of mankind.

## Volume 2 - Question 94. The natural law

**Article 4. Whether the natural law is the same in all men?**

I answer that, As stated above (Article 2,Article 3), to the natural law belongs those things to which a man is inclined naturally: and among these it is proper to man to be inclined to act according to reason. Now the process of reason is from the common to the proper, as stated in Phys. i. The speculative reason, however, is differently situated in this matter, from the practical reason. For, since the speculative reason is busied chiefly with the necessary things, which cannot be otherwise than they are, its proper conclusions, like the universal principles, contain the truth without fail. The practical reason, on the other hand, is busied with contingent matters, about which human actions are concerned: and consequently, although there is necessity in the general principles, the more we descend to matters of detail, the more frequently we encounter defects. Accordingly then in speculative matters truth is the same in all men, both as to principles and as to conclusions: although the truth is not known to all as regards the conclusions, but only as regards the principles which are called common notions. But in matters of action, truth or practical rectitude is not the same for all, as to matters of detail, but only as to the general principles: and where there is the same rectitude in matters of detail, it is not equally known to all.

## Volume 5 - Question 93. The happiness of the saints and their mansions

**Article 2. Whether the degrees of beatitude should be called mansions?**

I answer that, Since local movement precedes all other movements, terms of movement, distance and the like are derived from local movement to all other movements according to the Philosopher (Phys., liber viii, 7). Now the end of local movement is a place, and when a thing has arrived at that place it remains there at rest and is maintained therein. Hence in every movement this very rest at the end of the movement is called an establishment [collocatio] or mansion. Wherefore since the term movement is transferred to the actions of the appetite and will, the attainment of the end of an appetitive movement is called a mansion or establishment: so that the unity of a house corresponds to the unity of beatitude which unity is on the part of the object, and the plurality of mansions corresponds to the differences of beatitude on the part of the blessed: even so we observe in natural things that there is one same place above to which all light objects tend, whereas each one reaches it more closely, according as it is lighter, so that they have various mansions corresponding to their various lightness.

## Volume 1 - Question 98. The preservation of the species

**Article 1. Whether in the state of innocence generation existed?**

Objection 1. It would seem there would have been no generation in the state of innocence. For, as stated in Phys. v, 5, "corruption is contrary to generation." But contraries affect the same subject: also there would have been no corruption in the state of innocence. Therefore neither would there have been generation.

## Volume 3 - Question 96. Superstition in observances

**Article 2. Whether observances directed to the alteration of bodies, as for the purpose of acquiring health or the like, are unlawful?**

Reply to Objection 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. On 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."

## Volume 3 - Question 98. Perjury

**Article 1. Whether it is necessary for perjury that the statement confirmed on oath be false?**

Reply to Objection 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.

## Volume 2 - Question 102. The causes of the ceremonial precepts

**Article 1. Whether there was any cause for the ceremonial precepts?**

I answer that, Since, according to the Philosopher (Metaph. i, 2), it is the function of a "wise man to do everything in order," those things which proceed from the Divine wisdom must needs be well ordered, as the Apostle states (Romans 13:1). Now there are two conditions required for things to be well ordered. First, that they be ordained to their due end, which is the principle of the whole order in matters of action: since those things that happen by chance outside the intention of the end, or which are not done seriously but for fun, are said to be inordinate. Secondly, that which is done in view of the end should be proportionate to the end. From this it follows that the reason for whatever conduces to the end is taken from the end: thus the reason for the disposition of a saw is taken from cutting, which is its end, as stated in Phys. ii, 9. Now it is evident that the ceremonial precepts, like all the other precepts of the Law, were institutions of Divine wisdom: hence it is written (Deuteronomy 4:6): "This is your wisdom and understanding in the sight of nations." Consequently we must needs say that the ceremonial precepts were ordained to a certain end, wherefrom their reasonable causes can be gathered.

## Volume 1 - Question 105. The change of creatures by God

**Article 2. Whether God can move a body immediately?**

Reply to Objection 3. The Philosopher (Phys. viii, 10) intends to prove that the power of the first mover is not a power of the first mover "of bulk," by the following argument. The power of the first mover is infinite (which he proves from the fact that the first mover can move in infinite time). Now an infinite power, if it were a power "of bulk," would move without time, which is impossible; therefore the infinite power of the first mover must be in something which is not measured by its bulk. Whence it is clear that for a body to be moved without time can only be the result of an infinite power. The reason is that every power of bulk moves in its entirety; since it moves by the necessity of its nature. But an infinite power surpasses out of all proportion any finite power. Now the greater the power of the mover, the greater is the velocity of the movement. Therefore, since a finite power moves in a determinate time, it follows that an infinite power does not move in any time; for between one time and any other time there is some proportion. On the other hand, a power which is not in bulk is the power of an intelligent being, which operates in its effects according to what is fitting to them; and therefore, since it cannot be fitting for a body to be moved without time, it does not follow that it moves without time.

Objection 3. Further, the Philosopher proves (Phys. viii, 10) that an infinite power moves instantaneously. But it is impossible for a body to be moved in one instant; for since every movement is between opposites, it follows that two opposites would exist at once in the same subject, which is impossible. Therefore a body cannot be moved immediately by an infinite power. But God's power is infinite, as we have explained (I:25:2. Therefore God cannot move a body immediately.

Objection 1. It would seem that God cannot move a body immediately. For as the mover and the moved must exist simultaneously, as the Philosopher says (Phys. vii, 2), it follows that there must be some contact between the mover and moved. But there can be no contact between God and a body; for Dionysius says (Div. Nom. 1): "There is no contact with God." Therefore God cannot move a body immediately.

## Volume 1 - Question 104. The special effects of the divine government

**Article 4. Whether anything is annihilated?**

Objection 2. Further, every creature has a finite power. But no finite power extends to the infinite. Wherefore the Philosopher proves (Phys. viii, 10) that, "a finite power cannot move in infinite time." Therefore a creature cannot last for an infinite duration; and so at some time it will be reduced to nothing.

## Volume 1 - Question 103. The government of things in general

**Article 5. Whether all things are subject to the Divine government?**

Reply to Objection 2. Government implies a certain change effected by the governor in the things governed. Now every movement is the act of a movable thing, caused by the moving principle, as is laid down Phys. iii, 3. And every act is proportionate to that of which it is an act. Consequently, various movable things must be moved variously, even as regards movement by one and the same mover. Thus by the one art of the Divine governor, various things are variously governed according to their variety. Some, according to their nature, act of themselves, having dominion over their actions; and these are governed by God, not only in this, that they are moved by God Himself, Who works in them interiorly; but also in this, that they are induced by Him to do good and to fly from evil, by precepts and prohibitions, rewards and punishments. But irrational creatures which do not act but are acted upon, are not thus governed by God. Hence, when the Apostle says that "God hath no care for oxen," he does not wholly withdraw them from the Divine government, but only as regards the way in which rational creatures are governed.

## Volume 2 - Question 105. The reason for the judicial precepts

**Article 3. Whether the judicial precepts regarding foreigners were framed in a suitable manner?**

Reply to Objection 5. The builder of a new house, the planter of a vineyard, the newly married husband, were excluded from fighting, for two reasons. First, because man is wont to give all his affection to those things which he has lately acquired, or is on the point of having, and consequently he is apt to dread the loss of these above other things. Wherefore it was likely enough that on account of this affection they would fear death all the more, and be so much the less brave in battle. Secondly, because, as the Philosopher says (Phys. ii, 5), "it is a misfortune for a man if he is prevented from obtaining something good when it is within his grasp." And so lest the surviving relations should be the more grieved at the death of these men who had not entered into the possession of the good things prepared for them; and also lest the people should be horror-stricken at the sight of their misfortune: these men were taken away from the danger of death by being removed from the battle.

**Article 6. Whether all things are immediately governed by God?**

Objection 2. Further, it is better that a thing be done by one, if possible, than by many, as the Philosopher says (Phys. viii, 6). But God can by Himself govern all things without any intermediary cause. Therefore it seems that He governs all things immediately.

## Volume 5 - Question 98. The will and intellect of the damned

**Article 7. Whether the damned can make use of the knowledge they had in this world? [Cf. I, 89]**

Objection 3. Further, the damned are subject to time. But "length of time is the cause of forgetfulness" (Phys. lib. iv, 13). Therefore the damned will forget what they knew here.

## Volume 2 - Question 109. The necessity of grace

**Article 3. Whether by his own natural powers and without grace man can love God above all things?**

I answer that, As was said above (I:60:5), where the various opinions concerning the natural love of the angels were set forth, man in a state of perfect nature, could by his natural power, do the good natural to him without the addition of any gratuitous gift, though not without the help of God moving him. Now to love God above all things is natural to man and to every nature, not only rational but irrational, and even to inanimate nature according to the manner of love which can belong to each creature. And the reason of this is that it is natural to all to seek and love things according as they are naturally fit (to be sought and loved) since "all things act according as they are naturally fit" as stated in Phys. ii, 8. Now it is manifest that the good of the part is for the good of the whole; hence everything, by its natural appetite and love, loves its own proper good on account of the common good of the whole universe, which is God. Hence Dionysius says (Div. Nom. iv) that "God leads everything to love of Himself." Hence in the state of perfect nature man referred the love of himself and of all other things to the love of God as to its end; and thus he loved God more than himself and above all things. But in the state of corrupt nature man falls short of this in the appetite of his rational will, which, unless it is cured by God's grace, follows its private good, on account of the corruption of nature. And hence we must say that in the state of perfect nature man did not need the gift of grace added to his natural endowments, in order to love God above all things naturally, although he needed God's help to move him to it; but in the state of corrupt nature man needs, even for this, the help of grace to heal his nature.

## Volume 1 - Question 110. How angels act on bodies

**Article 3. Whether bodies obey the angels as regards local motion?**

Objection 2. Further, the Philosopher (Phys. viii, 7) proves that local motion is the first of all movements. But the angels cannot cause other movements by a formal change of the matter. Therefore neither can they cause local motion.

I answer that, As Dionysius says (Div. Nom. vii): "Divine wisdom has joined the ends of the first to the principles of the second." Hence it is clear that the inferior nature at its highest point is in conjunction with superior nature. Now corporeal nature is below the spiritual nature. But among all corporeal movements the most perfect is local motion, as the Philosopher proves (Phys. viii, 7). The reason of this is that what is moved locally is not as such in potentiality to anything intrinsic, but only to something extrinsic—that is, to place. Therefore the corporeal nature has a natural aptitude to be moved immediately by the spiritual nature as regards place. Hence also the philosophers asserted that the supreme bodies are moved locally by the spiritual substances; whence we see that the soul moves the body first and chiefly by a local motion.

## Volume 2 - Question 110. The grace of God as regards its essence

**Article 3. Whether grace is the same as virtue?**

But if anyone rightly considers the nature of virtue, this cannot hold, since, as the Philosopher says (Physic. vii, text. 17), "virtue is disposition of what is perfect—and I call perfect what is disposed according to its nature." Now from this it is clear that the virtue of a thing has reference to some pre-existing nature, from the fact that everything is disposed with reference to what befits its nature. But it is manifest that the virtues acquired by human acts of which we spoke above (55, seqq.) are dispositions, whereby a man is fittingly disposed with reference to the nature whereby he is a man; whereas infused virtues dispose man in a higher manner and towards a higher end, and consequently in relation to some higher nature, i.e. in relation to a participation of the Divine Nature, according to 2 Peter 1:4: "He hath given us most great and most precious promises; that by these you may be made partakers of the Divine Nature." And it is in respect of receiving this nature that we are said to be born again sons of God.

Objection 3. Further, grace is a quality. Now it is clearly not in the "fourth" species of quality; viz. "form" which is the "abiding figure of things," since it does not belong to bodies. Nor is it in the "third," since it is not a "passion nor a passion-like quality," which is in the sensitive part of the soul, as is proved in Physic. viii; and grace is principally in the mind. Nor is it in the "second" species, which is "natural power" or "impotence"; since grace is above nature and does not regard good and evil, as does natural power. Therefore it must be in the "first" species which is "habit" or "disposition." Now habits of the mind are virtues; since even knowledge itself is a virtue after a manner, as stated above (Question 57, Articles 1 and 2). Therefore grace is the same as virtue.

## Volume 1 - Question 117. The action of man

**Article 1. Whether one man can teach another?**

We must therefore decide the question differently, by saying that the teacher causes knowledge in the learner, by reducing him from potentiality to act, as the Philosopher says (Phys. viii, 4). In order to make this clear, we must observe that of effects proceeding from an exterior principle, some proceed from the exterior principle alone; as the form of a house is caused to be in matter by art alone: whereas other effects proceed sometimes from an exterior principle, sometimes from an interior principle: thus health is caused in a sick man, sometimes by an exterior principle, namely by the medical art, sometimes by an interior principle as when a man is healed by the force of nature. In these latter effects two things must be noticed.

## Volume 1 - Question 115. The action of the corporeal creature

**Article 3. Whether the heavenly bodies are the cause of what is produced in bodies here below?**

Therefore it is necessary, as the Philosopher says (De Gener. ii, 10), to suppose a movable principle, which by reason of its presence or absence causes variety in the generation and corruption of inferior bodies. Such are the heavenly bodies. Consequently whatever generates here below, moves to the production of the species, as the instrument of a heavenly body: thus the Philosopher says (Phys. ii, 2) that "man and the sun generate man."

## Volume 2 - Question 113. The effects of grace

**Article 7. Whether the justification of the ungodly takes place in an instant or successively?**

Reply to Objection 5. The succession of opposites in the same subject must be looked at differently in the things that are subject to time and in those that are above time. For in those that are in time, there is no last instant in which the previous form inheres in the subject; but there is the last time, and the first instant that the subsequent form inheres in the matter or subject; and this for the reason, that in time we are not to consider one instant, since neither do instants succeed each other immediately in time, nor points in a line, as is proved in Physic. vi, 1. But time is terminated by an instant. Hence in the whole of the previous time wherein anything is moving towards its form, it is under the opposite form; but in the last instant of this time, which is the first instant of the subsequent time, it has the form which is the term of the movement.

Objection 5. Further, if grace is infused into the soul, there must be an instant when it first dwells in the soul; so, too, if sin is forgiven there must be a last instant that man is in sin. But it cannot be the same instant, otherwise opposites would be in the same simultaneously. Hence they must be two successive instants; between which there must be time, as the Philosopher says (Phys. vi, 1). Therefore the justification of the ungodly takes place not all at once, but successively.

**Article 8. Whether the infusion of grace is naturally the first of the things required for the justification of the ungodly?**

Reply to Objection 3. As the Philosopher says (Phys. ii, 9), in movements of the soul the movement toward the speculative principle or the practical end is the very first, but in exterior movements the removal of the impediment precedes the attainment of the end. And as the free-will's movement is a movement of the soul, in the order of nature it moves towards God as to its end, before removing the impediment of sin.

## Volume 3 - Question 117. Liberality

**Article 4. Whether it belongs to a liberal man chiefly to give?**

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.

## Volume 3 - Question 129. Magnanimity

**Article 2. Whether magnanimity is essentially 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.

## Volume 3 - Question 144. Shamefacedness

**Article 1. Whether shamefacedness is 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:40:1; I-II:41:2; I-II:42:3), 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.

## Volume 3 - Question 145. Honesty

**Article 1. Whether 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 (II-II:144:2 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.

## Volume 3 - Question 152. Virginity

**Article 1. Whether virginity consists in integrity of the flesh?**

Objection 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.

## Volume 3 - Question 156. Incontinence

**Article 1. Whether incontinence pertains to the soul or to the body?**

Reply to Objection 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 Proverbs 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.

## Volume 3 - Question 161. Humility

**Article 1. Whether humility is a virtue?**

Objection 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.

## Volume 3 - Question 162. Pride

**Article 5. Whether pride is a mortal sin?**

Reply to Objection 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.

## Volume 3 - Question 171. Prophecy

**Article 4. Whether by the Divine revelation a prophet knows all that can be known prophetically?**

Objection 2. Further, "God's works are perfect" (Deuteronomy 32:4). Now prophecy is a "Divine revelation," as stated above (Article 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.

## Volume 3 - Question 184. The state of perfection in general

**Article 2. Whether any one can be perfect in this life?**

Objection 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 (Psalm 138:16): "Thy eyes did see my imperfect being." Therefore none is perfect in this life.

## Volume 3 - Question 180. The contemplative life

**Article 6. Whether the operation of contemplation is fittingly divided into a threefold movement, circular, straight and oblique?**

I answer that, As stated above (II-II:119:1 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.

I answer that, As stated above (Article 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.

**Article 3. Whether, in this life, perfection consists in the observance of the commandments or of the counsels?**

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 Timothy 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?"

**Article 4. Whether whoever is perfect is in the state of perfection?**

Objection 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.

## Volume 3 - Question 188. The different kinds of religious life

**Article 8. Whether the religious life of those who live in community is more perfect than that of those who lead a solitary life?**

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 (Hebrews 5:1)4: "Strong meat is for the perfect; for them who by custom have their senses exercised to the discerning of good and evil."

# De Causis

**Keywords:**

thing, objects, caused, says, intelligent, causis, according, understands, naturally, shall, souls, virtues, substances, essence, knowledge, happiness, intellectual, wherefore, separated, returns, perfection, operation, consists, way, forms, universal, proper, existing, mind, gift, animal, intellect, viz, vice, away, matter.

## Volume 1 - Question 5. Goodness in general

**Article 1. Whether goodness differs really from being?**

Objection 2. Further, nothing can be its own form. "But that is called good which has the form of being", according to the commentary on De Causis. Therefore goodness differs really from being.

**Article 2. Whether goodness is prior in idea to being?**

On the contrary, It is said by Aristotle (De Causis) that "the first of created things is being."

## Volume 2 - Question 2. Things in which man's happiness consists

**Article 6. Whether man's happiness consists in pleasure?**

Objection 2. Further, "the first cause goes more deeply into the effect than the second cause" (De Causis i). Now the causality of the end consists in its attracting the appetite. Therefore, seemingly that which moves most the appetite, answers to the notion of the last end. Now this is pleasure: and a sign of this is that delight so far absorbs man's will and reason, that it causes him to despise other goods. Therefore it seems that man's last end, which is happiness, consists principally in pleasure.

## Volume 1 - Question 3. The simplicity of God

**Article 8. Whether God enters into the composition of other things?**

Further, the first cause rules all things without commingling with them, as the Philosopher says (De Causis).

## Volume 2 - Question 5. The attainment of happiness

**Article 5. Whether man can attain happiness by his natural powers?**

I answer that, Imperfect happiness that can be had in this life, can be acquired by man by his natural powers, in the same way as virtue, in whose operation it consists: on this point we shall speak further on (I-II:63. But man's perfect Happiness, as stated above (I-II:3:8), consists in the vision of the Divine Essence. Now the vision of God's Essence surpasses the nature not only of man, but also of every creature, as was shown in I:12:4. For the natural knowledge of every creature is in keeping with the mode of his substance: thus it is said of the intelligence (De Causis; Prop. viii) that "it knows things that are above it, and things that are below it, according to the mode of its substance." But every knowledge that is according to the mode of created substance, falls short of the vision of the Divine Essence, which infinitely surpasses all created substance. Consequently neither man, nor any creature, can attain final Happiness by his natural powers.

## Volume 1 - Question 10. The eternity of God

**Article 2. Whether God is eternal?**

Objection 2. Further, what is before eternity, and after eternity, is not measured by eternity. But, as Aristotle says (De Causis), "God is before eternity and He is after eternity": for it is written that "the Lord shall reign for eternity, and beyond [Douay: 'for ever and ever']" (Exodus 15:18). Therefore to be eternal does not belong to God.

## Volume 4 - Question 6. The order of assumption

**Article 4. Whether the flesh of Christ was assumed by the Word before being united to the soul?**

Objection 3. Further, as is said (De Causis), the first cause excels the second in bringing about the effect, and precedes it in its union with the effect. But the soul of Christ is compared to the Word as a second cause to a first. Hence the Word was united to the flesh before it was to the soul.

## Volume 1 - Question 14. God's knowledge

**Article 2. Whether God understands Himself?**

Reply to Objection 1. Return to its own essence means only that a thing subsists in itself. Inasmuch as the form perfects the matter by giving it existence, it is in a certain way diffused in it; and it returns to itself inasmuch as it has existence in itself. Therefore those cognitive faculties which are not subsisting, but are the acts of organs, do not know themselves, as in the case of each of the senses; whereas those cognitive faculties which are subsisting, know themselves; hence it is said in De Causis that, "whoever knows his essence returns to it." Now it supremely belongs to God to be self-subsisting. Hence according to this mode of speaking, He supremely returns to His own essence, and knows Himself.

Objection 1. It seems that God does not understand Himself. For it is said by the Philosopher (De Causis), "Every knower who knows his own essence, returns completely to his own essence." But God does not go out from His own essence, nor is He moved at all; thus He cannot return to His own essence. Therefore He does not know His own essence.

## Volume 4 - Question 14. God's knowledge

**Article 2. Whether God understands Himself?**

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## Volume 2 - Question 17. The acts commanded by the will

**Article 9. Whether the acts of the external members are commanded?**

But because, as we shall state later on, the effect of the sin of our first parent was that his nature was left to itself, through the withdrawal of the supernatural gift which God had bestowed on man, we must consider the natural cause of this particular member's insubmission to reason. This is stated by Aristotle (De Causis Mot. Animal.) who says that "the movements of the heart and of the organs of generation are involuntary," and that the reason of this is as follows. These members are stirred at the occasion of some apprehension; in so far as the intellect and imagination represent such things as arouse the passions of the soul, of which passions these movements are a consequence. But they are not moved at the command of the reason or intellect, because these movements are conditioned by a certain natural change of heat and cold, which change is not subject to the command of reason. This is the case with these two organs in particular, because each is as it were a separate animal being, in so far as it is a principle of life; and the principle is virtually the whole. For the heart is the principle of the senses; and from the organ of generation proceeds the seminal virtue, which is virtually the entire animal. Consequently they have their proper movements naturally: because principles must needs be natural, as stated above (Reply to Objection 2).

## Volume 3 - Question 23. Charity, considered in itself

**Article 6. Whether charity is the most excellent of the virtues?**

Reply to Objection 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.

## Volume 3 - Question 37. Discord, which is contrary to peace

**Article 2. Whether discord is a daughter of vainglory?**

Reply to Objection 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.

## Volume 1 - Question 45. The mode of emanation of things from the first principle

**Article 4. Whether to be created belongs to composite and subsisting things?**

Objection 1. It would seem that to be created does not belong to composite and subsisting things. For in the book, De Causis (prop. iv) it is said, "The first of creatures is being." But the being of a thing created is not subsisting. Therefore creation properly speaking does not belong to subsisting and composite things.

## Volume 3 - Question 45. The gift of wisdom

**Article 3. Whether wisdom is merely speculative, or practical also?**

Reply to Objection 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.

**Article 5. Whether it belongs to God alone to create?**

I answer that, It sufficiently appears at the first glance, according to what precedes (Article 1), that to create can be the action of God alone. For the more universal effects must be reduced to the more universal and prior causes. Now among all effects the most universal is being itself: and hence it must be the proper effect of the first and most universal cause, and that is God. Hence also it is said (De Causis prop., iii) that "neither intelligence nor the soul gives us being, except inasmuch as it works by divine operation." Now to produce being absolutely, not as this or that being, belongs to creation. Hence it is manifest that creation is the proper act of God alone.

## Volume 1 - Question 50. The substance of the angels absolutely considered

**Article 2. Whether an angel is composed of matter and form?**

Whence it is said (De Causis, prop. 16) that "intelligence is finite from above," as receiving its being from above itself, and is "infinite from below," as not received in any matter.

## Volume 3 - Question 52. The gift of counsel

**Article 2. Whether the gift of counsel corresponds to the virtue of prudence?**

Objection 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 (II-II:9:3). Therefore the gift of counsel does not correspond to the virtue of prudence.

## Volume 2 - Question 50. The subject of habits

**Article 6. Whether there are habits in the angels?**

However, the angelic intellect and the human intellect differ with regard to this habit. For the human intellect, being the lowest in the intellectual order, is in potentiality as regards all intelligible things, just as primal matter is in respect of all sensible forms; and therefore for the understanding of all things, it needs some habit. But the angelic intellect is not as a pure potentiality in the order of intelligible things, but as an act; not indeed as pure act (for this belongs to God alone), but with an admixture of some potentiality: and the higher it is, the less potentiality it has. And therefore, as we said in the I:55:1, so far as it is in potentiality, so far is it in need of habitual perfection by means of intelligible species in regard to its proper operation: but so far as it is in act, through its own essence it can understand some things, at least itself, and other things according to the mode of its substance, as stated in De Causis: and the more perfect it is, the more perfectly will it understand.

## Volume 1 - Question 56. The angel's knowledge of immaterial things

**Article 2. Whether one angel knows another?**

On the contrary, We read in De Causis that "every intelligence knows the things which are not corrupted."

## Volume 1 - Question 55. The medium of the angelic knowledge

**Article 3. Whether the higher angels understand by more universal species than the lower angels?**

On the contrary, Dionysius says (Coel. Hier. xii) that the higher angels have a more universal knowledge than the lower. And in De Causis it is said that the higher angels have more universal forms.

Objection 2. Further, it is stated in De Causis that "every intelligence knows what is above it, in so far as it is caused by it; and what is beneath it, in so far as it is its cause." But one angel is not the cause of another. Therefore one angel does not know another.

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 1. Whether the angel's intellect is sometimes in potentiality, sometimes in act?**

Objection 3. Further, in the book De Causis it is stated that "an intelligence understands according to the mode of its substance." But the angel's intelligence has some admixture of potentiality. Therefore it sometimes understands potentially.

## Volume 1 - Question 57. The angel's knowledge of material things

**Article 3. Whether angels know the future?**

Objection 2. Further, the present and the future are differences of time. But the angel's intellect is above time; because, as is said in De Causis, "an intelligence keeps pace with eternity," that is, aeviternity. Therefore, to the angel's mind, past and future are not different, but he knows each indifferently.

## Volume 1 - Question 61. The production of the angels in the order of natural being

**Article 2. Whether the angel was produced by God from eternity?**

Objection 2. Further, everything which exists at one period and not at another, is subject to time. But the angel is above time, as is laid down in the book De Causis. Therefore the angel is not at one time existing and at another non-existing, but exists always.

## Volume 2 - Question 67. The duration of virtues after this life

**Article 5. Whether anything of faith or hope remains in glory?**

Objection 1. It would seem that something of faith and hope remains in glory. For when that which is proper to a thing is removed, there remains what is common; thus it is stated in De Causis that "if you take away rational, there remains living, and when you remove living, there remains being." Now in faith there is something that it has in common with beatitude, viz. knowledge: and there is something proper to it, viz. darkness, for faith is knowledge in a dark manner. Therefore, the darkness of faith removed, the knowledge of faith still remains.

## Volume 4 - Question 75. The change of bread and wine into the Body and Blood of Christ

**Article 5. Whether the accidents of the bread and wine remain in this sacrament after the change?**

Reply to Objection 1. As is said in the book De Causis, an effect depends more on the first cause than on the second. And therefore by God's power, which is the first cause of all things, it is possible for that which follows to remain, while that which is first is taken away.

## Volume 1 - Question 84. How the soul while united to the body understands corporeal things beneath it

**Article 3. Whether the soul understands all things through innate species?**

Objection 1. It would seem that the soul understands all things through innate species. For Gregory says, in a homily for the Ascension (xxix in Ev.), that "man has understanding in common with the angels." But angels understand all things through innate species: wherefore in the book De Causis it is said that "every intelligence is full of forms." Therefore the soul also has innate species of things, by means of which it understands corporeal things.

## Volume 5 - Question 83. The subtlety of the bodies of the blessed

**Article 3. Whether it is possible, by a miracle, for two bodies to be in the same place?**

I answer that, As shown above (Article 2) the reason why two bodies must needs be in two places is that distinction in matter requires distinction in place. Wherefore we observe that when two bodies merge into one, each loses its distinct being, and one indistinct being accrues to the two combined, as in the case of mixtures. Hence it is impossible for two bodies to remain two and yet be together unless each retain its distinct being which it had hitherto, in so much as each of them was a being undivided in itself and distinct from others. Now this distinct being depends on the essential principles of a thing as on its proximate causes, but on God as on the first cause. And since the first cause can preserve a thing in being, though the second causes be done away, as appears from the first proposition of De Causis, therefore by God's power and by that alone it is possible for an accident to be without substance as in the Sacrament of the Altar. Likewise by the power of God, and by that alone, it is possible for a body to retain its distinct being from that of another body, although its matter be not distinct as to place from the matter of the other body: and thus it is possible by a miracle for two bodies to be together in the same place.

## Volume 1 - Question 89. The knowledge of the separated soul

**Article 2. Whether the separated soul understands separate substances?**

I answer that, Augustine says (De Trin. ix, 3), "our mind acquires the knowledge of incorporeal things by itself"—i.e. by knowing itself (I:88:1 ad 1). Therefore from the knowledge which the separated soul has of itself, we can judge how it knows other separate things. Now it was said above (Article 1), that as long as it is united to the body the soul understands by turning to phantasms, and therefore it does not understand itself save through becoming actually intelligent by means of ideas abstracted from phantasms; for thus it understands itself through its own act, as shown above (I:87:1). When, however, it is separated from the body, it understands no longer by turning to phantasms, but by turning to simply intelligible objects; hence in that state it understands itself through itself. Now, every separate substance "understands what is above itself and what is below itself, according to the mode of its substance" (De Causis viii): for a thing is understood according as it is in the one who understands; while one thing is in another according to the nature of that in which it is. And the mode of existence of a separated soul is inferior to that of an angel, but is the same as that of other separated souls. Therefore the soul apart from the body has perfect knowledge of other separated souls, but it has an imperfect and defective knowledge of the angels so far as its natural knowledge is concerned. But the knowledge of glory is otherwise.

## Volume 1 - Question 94. The state and condition of the first man as regards his intellect

**Article 2. Whether Adam in the state of innocence saw the angels through their essence?**

Objection 3. Further, one separate substance knows another separate substance, by knowing itself (De Causis xiii). But the soul of the first man knew itself. Therefore it knew separate substances.

# De Caelo

**Keywords:**

natures, objects, bodies, things, saying, wherefore, knowledges, perfects, virtues, goods, divine, philosophers, equality, human, god, aristotle, operative, certain, spirituality, powerful, heavens, signifies, reasonably, right, eternity according, acquire, formed, souls, movements, accordingly, virginal, wisdom, number, substance, differ, places, principle, senses, higher, takes, acts, infinite, corruptions, man happiness, iii, order, general, times, glory, phys.

## Volume 2 - Question 3. What is happiness

**Article 2. Whether happiness is an operation?**

I answer that, In so far as man's happiness is something created, existing in him, we must needs say that it is an operation. For happiness is man's supreme perfection. Now each thing is perfect in so far as it is actual; since potentiality without act is imperfect. Consequently happiness must consist in man's last act. But it is evident that operation is the last act of the operator, wherefore the Philosopher calls it "second act" (De Anima ii, 1): because that which has a form can be potentially operating, just as he who knows is potentially considering. And hence it is that in other things, too, each one is said to be "for its operation" (De Coel ii, 3). Therefore man's happiness must of necessity consist in an operation.

## Volume 4 - Question 5. The parts of human nature which were assumed

**Article 2. Whether the Son of God ought to have assumed a carnal or earthly body?**

I answer that, By the reasons which proved that the body of Christ was not an imaginary one, it may also be shown that it was not a heavenly body. First, because even as the truth of the human nature of Christ would not have been maintained had His body been an imaginary one, such as Manes supposed, so likewise it would not have been maintained if we supposed, as did Valentine, that it was a heavenly body. For since the form of man is a natural thing, it requires determinate matter, to wit, flesh and bones, which must be placed in the definition of man, as is plain from the Philosopher (Metaph. vii, 39). Secondly, because this would lessen the truth of such things as Christ did in the body. For since a heavenly body is impassible and incorruptible, as is proved De Coel. i, 20, if the Son of God had assumed a heavenly body, He would not have truly hungered or thirsted, nor would he have undergone His passion and death. Thirdly, this would have detracted from God's truthfulness. For since the Son of God showed Himself to men, as if He had a carnal and earthly body, the manifestation would have been false, had He had a heavenly body. Hence (De Eccles. Dogm. ii) it is said: "The Son of God was born, taking flesh of the Virgin's body, and not bringing it with Him from heaven."

## Volume 2 - Question 5. The attainment of happiness

**Article 5. Whether man can attain happiness by his natural powers?**

Reply to Objection 2. The nature that can attain perfect good, although it needs help from without in order to attain it, is of more noble condition than a nature which cannot attain perfect good, but attains some imperfect good, although it need no help from without in order to attain it, as the Philosopher says (De Coel. ii, 12). Thus he is better disposed to health who can attain perfect health, albeit by means of medicine, than he who can attain but imperfect health, without the help of medicine. And therefore the rational creature, which can attain the perfect good of happiness, but needs the Divine assistance for the purpose, is more perfect than the irrational creature, which is not capable of attaining this good, but attains some imperfect good by its natural powers.

**Article 3. Whether the Son of God assumed a soul?**

Objection 2. Further, a soul is necessary to the body, in order to quicken it. But this was not necessary for the body of Christ, as it would seem, for of the Word of God it is written (Psalm 35:10): Lord, "with Thee is the fountain of life." Therefore it would seem altogether superfluous for the soul to be there, when the Word was present. But "God and nature do nothing uselessly," as the Philosopher says (De Coel. i, 32; ii, 56). Therefore the Word would seem not to have assumed a soul.

## Volume 1 - Question 10. The eternity of God

**Article 2. Whether God is eternal?**

Reply to Objection 2. From this appears the answer to the Second Objection. For God is said to be before eternity, according as it is shared by immaterial substances. Hence, also, in the same book, it is said that "intelligence is equal to eternity." In the words of Exodus, "The Lord shall reign for eternity, and beyond," eternity stands for age, as another rendering has it. Thus it is said that the Lord will reign beyond eternity, inasmuch as He endures beyond every age, i.e. beyond every kind of duration. For age is nothing more than the period of each thing, as is said in the book De Coelo i. Or to reign beyond eternity can be taken to mean that if any other thing were conceived to exist for ever, as the movement of the heavens according to some philosophers, then God would still reign beyond, inasmuch as His reign is simultaneously whole.

## Volume 4 - Question 9. Christ's knowledge in general

**Article 1. Whether Christ had any knowledge besides the Divine?**

I answer that, As said above (Article 5), the Son of God assumed an entire human nature, i.e. not only a body, but also a soul, and not only a sensitive, but also a rational soul. And therefore it behooved Him to have created knowledge, for three reasons. First, on account of the soul's perfection. For the soul, considered in itself, is in potentiality to knowing intelligible things. since it is like "a tablet on which nothing is written," and yet it may be written upon through the possible intellect, whereby it may become all things, as is said De Anima iii, 18. Now what is in potentiality is imperfect unless reduced to act. But it was fitting that the Son of God should assume, not an imperfect, but a perfect human nature, since the whole human race was to be brought back to perfection by its means. Hence it behooved the soul of Christ to be perfected by a knowledge, which would be its proper perfection. And therefore it was necessary that there should be another knowledge in Christ besides the Divine knowledge, otherwise the soul of Christ would have been more imperfect than the souls of the rest of men. Secondly, because, since everything is on account of its operation, as stated De Coel. ii, 17, Christ would have had an intellective soul to no purpose if He had not understood by it; and this pertains to created knowledge. Thirdly, because some created knowledge pertains to the nature of the human soul, viz. that whereby we naturally know first principles; since we are here taking knowledge for any cognition of the human intellect. Now nothing natural was wanting to Christ, since He took the whole human nature, as stated above (Article 5). And hence the Sixth Council [Third Council of Constantinople, Act. 4] condemned the opinion of those who denied that in Christ there are two knowledges or wisdoms.

**Article 7. Whether any good works are necessary that man may receive happiness from God?**

I answer that, Rectitude of the will, as stated above (I-II:4:4), is necessary for Happiness; since it is nothing else than the right order of the will to the last end; and it is therefore necessary for obtaining the end, just as the right disposition of matter, in order to receive the form. But this does not prove that any work of man need precede his Happiness: for God could make a will having a right tendency to the end, and at the same time attaining the end; just as sometimes He disposes matter and at the same time introduces the form. But the order of Divine wisdom demands that it should not be thus; for as is stated in De Coel. ii, 12, "of those things that have a natural capacity for the perfect good, one has it without movement, some by one movement, some by several." Now to possess the perfect good without movement, belongs to that which has it naturally: and to have Happiness naturally belongs to God alone. Therefore it belongs to God alone not to be moved towards Happiness by any previous operation. Now since Happiness surpasses every created nature, no pure creature can becomingly gain Happiness, without the movement of operation, whereby it tends thereto. But the angel, who is above man in the natural order, obtained it, according to the order of Divine wisdom, by one movement of a meritorious work, as was explained in I:62:5; whereas man obtains it by many movements of works which are called merits. Wherefore also according to the Philosopher (Ethic. i, 9), happiness is the reward of works of virtue.

## Volume 4 - Question 10. The beatific knowledge of Christ's soul

**Article 3. Whether the soul of Christ can know the infinite in the Word?**

Reply to Objection 3. That which is infinite in every way can be but one. Hence the Philosopher says (De Coel. i, 2,3,) that, since bodies have dimensions in every part, there cannot be several infinite bodies. Yet if anything were infinite in one way only, nothing would hinder the existence of several such infinite things; as if we were to suppose several lines of infinite length drawn on a surface of finite breadth. Hence, because infinitude is not a substance, but is accidental to things that are said to be infinite, as the Philosopher says (Phys. iii, 37,38); as the infinite is multiplied by different subjects, so, too, a property of the infinite must be multiplied, in such a way that it belongs to each of them according to that particular subject. Now it is a property of the infinite that nothing is greater than it. Hence, if we take one infinite line, there is nothing greater in it than the infinite; so, too, if we take any one of other infinite lines, it is plain that each has infinite parts. Therefore of necessity in this particular line there is nothing greater than all these infinite parts; yet in another or a third line there will be more infinite parts besides these. We observe this in numbers also, for the species of even numbers are infinite, and likewise the species of odd numbers are infinite; yet there are more even and odd numbers than even. And thus it must be said that nothing is greater than the simply and in every way infinite; but than the infinite which is limited in some respect, nothing is greater in that order; yet we may suppose something greater outside that order. In this way, therefore, there are infinite things in the potentiality of the creature, and yet there are more in the power of God than in the potentiality of the creature. So, too, the soul of Christ knows infinite things by the knowledge of simple intelligence; yet God knows more by this manner of knowledge or understanding.

**Article 4. Whether Christ had any acquired knowledge?**

I answer that, As is plain from Article 1, nothing that God planted in our nature was wanting to the human nature assumed by the Word of God. Now it is manifest that God planted in human nature not only a passive, but an active intellect. Hence it is necessary to say that in the soul of Christ there was not merely a passive, but also an active intellect. But if in other things God and nature make nothing in vain, as the Philosopher says (De Coel. i, 31; ii, 59), still less in the soul of Christ is there anything in vain. Now what has not its proper operation is useless, as is said in De Coel. ii, 17. Now the proper operation of the active intellect is to make intelligible species in act, by abstracting them from phantasms; hence, it is said (De Anima iii, 18) that the active intellect is that "whereby everything is made actual." And thus it is necessary to say that in Christ there were intelligible species received in the passive intellect by the action of the active intellect—which means that there was acquired knowledge in Him, which some call empiric. And hence, although I wrote differently (Sent. iii, D, xiv, 3; D, xviii, 3), it must be said that in Christ there was acquired knowledge, which is properly knowledge in a human fashion, both as regards the subject receiving and as regards the active cause. For such knowledge springs from Christ's active intellect, which is natural to the human soul. But infused knowledge is attributed to the soul, on account of a light infused from on high, and this manner of knowing is proportioned to the angelic nature. But the beatific knowledge, whereby the very Essence of God is seen, is proper and natural to God alone, as was said in the I:12:4.

## Volume 2 - Question 13. Choice, which is an act of the will with regard to the means

**Article 6. Whether man chooses of necessity or freely?**

Objection 3. Further, if two things are absolutely equal, man is not moved to one more than to the other; thus if a hungry man, as Plato says (Cf. De Coelo ii, 13), be confronted on either side with two portions of food equally appetizing and at an equal distance, he is not moved towards one more than to the other; and he finds the reason of this in the immobility of the earth in the middle of the world. Now, if that which is equally (eligible) with something else cannot be chosen, much less can that be chosen which appears as less (eligible). Therefore if two or more things are available, of which one appears to be more (eligible), it is impossible to choose any of the others. Therefore that which appears to hold the first place is chosen of necessity. But every act of choosing is in regard to something that seems in some way better. Therefore every choice is made necessarily.

## Volume 2 - Question 14. Counsel, which precedes choice

**Article 6. Whether the process of counsel is indefinite?**

On the contrary, "No one is moved to that which he cannot possibly reach" (De Coelo i, 7). But it is impossible to pass through the infinite. If therefore the inquiry of counsel is infinite, no one would begin to take counsel. Which is clearly untrue.

## Volume 3 - Question 23. Charity, considered in itself

**Article 3. Whether charity is a virtue?**

Objection 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.

## Volume 1 - Question 32. The knowledge of the divine persons

**Article 1. Whether the trinity of the divine persons can be known by natural reason?**

Objection 1. It would seem that the trinity of the divine persons can be known by natural reason. For philosophers came to the knowledge of God not otherwise than by natural reason. Now we find that they said many things about the trinity of persons, for Aristotle says (De Coelo et Mundo i, 2): "Through this number"—namely, three—"we bring ourselves to acknowledge the greatness of one God, surpassing all things created." And Augustine says (Confess. vii, 9): "I have read in their works, not in so many words, but enforced by many and various reasons, that in the beginning was the Word, and the Word was with God, and the Word was God," and so on; in which passage the distinction of persons is laid down. We read, moreover, in a gloss on Romans 1 and Exodus 8 that the magicians of Pharaoh failed in the third sign—that is, as regards knowledge of a third person—i.e. of the Holy Ghost —and thus it is clear that they knew at least two persons. Likewise Trismegistus says: "The monad begot a monad, and reflected upon itself its own heat." By which words the generation of the Son and procession of the Holy Ghost seem to be indicated. Therefore knowledge of the divine persons can be obtained by natural reason.

## Volume 4 - Question 27. The sanctification of the Blessed Virgin

**Article 5. Whether, by her sanctification in the womb, the Blessed Virgin received the fulness of grace?**

Objection 3. Further, "God does nothing useless," as is said De Coelo et Mundo i. But it would have been useless for her to have certain graces, for she would never have put them to use: since we do not read that she taught which is the act of wisdom; or that she worked miracles, which is the act of one of the gratuitous graces. Therefore she had not the fulness of grace.

## Volume 3 - Question 24. The subject of charity

**Article 9. Whether charity is rightly distinguished into three degrees, beginning, progress, and perfection?**

Reply to Objection 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).

## Volume 2 - Question 31. Pleasure considered in itself

**Article 4. Whether delight is in the intellectual appetite?**

Reply to Objection 2. Delight has the character of passion, properly speaking, when accompanied by bodily transmutation. It is not thus in the intellectual appetite, but according to simple movement: for thus it is also in God and the angels. Hence the Philosopher says (Ethic. vii, 14) that "God rejoices by one simple act": and Dionysius says at the end of De Coel. Hier., that "the angels are not susceptible to our passible delight, but rejoice together with God with the gladness of incorruption."

Reply to Objection 3. In us there is delight, not only in common with dumb animals, but also in common with angels. Wherefore Dionysius says (De Coel. Hier.) that "holy men often take part in the angelic delights." Accordingly we have delight, not only in the sensitive appetite, which we have in common with dumb animals, but also in the intellectual appetite, which we have in common with the angels.

## Volume 4 - Question 32. The active principle in Christ's conception

**Article 4. Whether the Blessed Virgin cooperated actively in the conception of Christ's body?**

By a supernatural power, because they say that the mother requires not only to supply the matter, which is the menstrual blood, but also the semen, which, being mingled with that of the male, has an active power in generation. And since in the Blessed Virgin there was no resolution of semen, by reason of her inviolate virginity, they say that the Holy Ghost supernaturally bestowed on her an active power in the conception of Christ's body, which power other mothers have by reason of the semen resolved. But this cannot stand, because, since "each thing is on account of its operation" (De Coel. ii), nature would not, for the purpose of the act of generation, distinguish the male and female sexes, unless the action of the male were distinct from that of the female. Now, in generation there are two distinct operations—that of the agent and that of the patient. Wherefore it follows that the entire active operation is on the part of the male, and the passive on the part of the female. For this reason in plants, where both forces are mingled, there is no distinction of male and female.

## Volume 4 - Question 34. The perfection of the child conceived

**Article 3. Whether Christ could merit in the first instant of His conception?**

Reply to Objection 1. Free-will does not bear the same relation to good as to evil: for to good it is related of itself, and naturally; whereas to evil it is related as to a defect, and beside nature. Now, as the Philosopher says (De Coelo ii, text. 18): "That which is beside nature is subsequent to that which is according to nature; because that which is beside nature is an exception to nature." Therefore the free-will of a creature can be moved to good meritoriously in the first instant of its creation, but not to evil sinfully; provided, however, its nature be unimpaired.

## Volume 2 - Question 39. The goodness and malice of sorrow or pain

**Article 3. Whether sorrow can be a useful good?**

Objection 3. Further, "Everything is for the sake of its own operation," as stated in De Coel. ii, 3. But "sorrow hinders operation," as stated in Ethic. x, 5. Therefore sorrow is not a useful good.

## Volume 4 - Question 36. The manifestation of the newly born Christ

**Article 4. Whether Christ Himself should have made His birth know?**

Objection 2. Further, it is written (Sirach 20:32): "Wisdom that is hid and treasure that is not seen; what profit is there in them both?" But Christ had, to perfection, the treasure of wisdom and grace from the beginning of His conception. Therefore, unless He had made the fulness of these gifts known by words and deeds, wisdom and grace would have been given Him to no purpose. But this is unreasonable: because "God and nature do nothing without a purpose" (De Coelo i).

## Volume 2 - Question 40. The irascible passions, and first, of hope and despair

**Article 5. Whether experience is a cause of hope?**

Objection 3. Further, the Philosopher says (De Coel. ii, 5) that "to have something to say about everything, without leaving anything out, is sometimes a proof of folly." But to attempt everything seems to point to great hopes; while folly arises from inexperience. Therefore inexperience, rather than experience, seems to be a cause of hope.

## Volume 1 - Question 46. The beginning of the duration of creatures

**Article 1. Whether the universe of creatures always existed?**

Hence this reason which is given by Aristotle (De Coelo i, text 120) does not prove simply that incorruptible things never began to exist; but that they did not begin by the natural mode whereby things generated and corruptible begin.

Objection 3. Further, what is unbegotten has no beginning. But the Philosopher (Phys. i, text 82) proves that matter is unbegotten, and also (De Coelo et Mundo i, text 20) that the heaven is unbegotten. Therefore the universe did not begin to exist.

Reply to Objection 3. Aristotle (Phys. i, text 82) proves that matter is unbegotten from the fact that it has not a subject from which to derive its existence; and (De Coelo et Mundo i, text 20) he proves that heaven is ungenerated, forasmuch as it has no contrary from which to be generated. Hence it appears that no conclusion follows either way, except that matter and heaven did not begin by generation, as some said, especially about heaven. But we say that matter and heaven were produced into being by creation, as appears above (I:44:1 ad 2).

Firstly, because, both in Phys. viii and in De Coelo i, text 101, he premises some opinions, as those of Anaxagoras, Empedocles and Plato, and brings forward reasons to refute them.

**Article 2. Whether it is an article of faith that the world began?**

Objection 2. Further, if it is necessary to say that the world was made by God, it must therefore have been made from nothing or from something. But it was not made from something; otherwise the matter of the world would have preceded the world; against which are the arguments of Aristotle (De Coelo i), who held that heaven was ungenerated. Therefore it must be said that the world was made from nothing; and thus it has being after not being. Therefore it must have begun.

## Volume 4 - Question 44. Christ's miracles considered specifically

**Article 2. Whether it was fitting that Christ should work miracles in the heavenly bodies?**

Objection 1. It would seem that it was unfitting that Christ should work miracles in the heavenly bodies. For, as Dionysius says (Div. Nom. iv), "it beseems Divine providence not to destroy, but to preserve, nature." Now, the heavenly bodies are by nature incorruptible and unchangeable, as is proved De Coelo i. Therefore it was unfitting that Christ should cause any change in the order of the heavenly bodies.

## Volume 4 - Question 39. The baptizing of Christ

**Article 7. Whether the dove in which the Holy Ghost appeared was real?**

Objection 2. Further, just as "Nature does nothing useless, so neither does God" (De Coelo i). Now since this dove came merely "in order to signify something and pass away," as Augustine says (De Trin. ii), a real dove would have been useless: because the semblance of a dove was sufficient for that purpose. Therefore it was not a real dove.

## Volume 4 - Question 46. The passion of Christ

**Article 3. Whether there was any more suitable way of delivering the human race than by Christ's Passion?**

Objection 2. Further, natural actions are more suitably performed than deeds of violence, because violence is "a severance or lapse from what is according to nature," as is said in De Coelo ii. But Christ's Passion brought about His death by violence. Therefore it would have been more appropriate had Christ died a natural death rather than suffer for man's deliverance.

## Volume 2 - Question 55. The virtues, as to their essence

**Article 1. Whether human virtue is a habit?**

Objection 1. It would seem that human virtue is not a habit: For virtue is "the limit of power" (De Coelo i, text. 116). But the limit of anything is reducible to the genus of that of which it is the limit; as a point is reducible to the genus of line. Therefore virtue is reducible to the genus of power, and not to the genus of habit.

## Volume 5 - Question 52. The impediment of the condition of slavery

**Article 1. Whether the condition of slavery is an impediment to matrimony?**

Reply to Objection 2. Nothing prevents a thing being against nature as to the first intention of nature, and yet not against nature as to its second intention. Thus, as stated in De Coelo, ii, all corruption, defect, and old age are contrary to nature, because nature intends being and perfection, and yet they are not contrary to the second intention of nature, because nature, through being unable to preserve being in one thing, preserves it in another which is engendered of the other's corruption. And when nature is unable to bring a thing to a greater perfection it brings it to a lesser; thus when it cannot produce a male it produces a female which is "a misbegotten male" (De Gener. Animal. ii, 3). I say then in like manner that slavery is contrary to the first intention of nature. Yet it is not contrary to the second, because natural reason has this inclination, and nature has this desire—that everyone should be good; but from the fact that a person sins, nature has an inclination that he should be punished for his sin, and thus slavery was brought in as a punishment of sin. Nor is it unreasonable for a natural thing to be hindered by that which is unnatural in this way; for thus is marriage hindered by impotence of coition, which impotence is contrary to nature in the way mentioned.

**Article 2. Whether human virtue is an operative habit?**

Objection 2. Further, in natural things we find virtue not only in reference to act, but also in reference to being: as is clear from the Philosopher (De Coelo i), since some have a virtue to be always, while some have a virtue to be not always, but at some definite time. Now as natural virtue is in natural things, so is human virtue in rational beings. Therefore also human virtue is referred not only to act, but also to being.

## Volume 2 - Question 56. The subject of virtue

**Article 1. Whether the subject of virtue is a power of the soul?**

On the contrary, "Virtue is the limit of power" (De Coelo ii). But the limit is in that of which it is the limit. Therefore virtue is in a power of the soul.

## Volume 4 - Question 53. Christ's Resurrection

**Article 2. Whether it was fitting for Christ to rise again on the third day?**

Furthermore, by His rising on the third day, the perfection of the number "three" is commended, which is "the number of everything," as having "beginning, middle, and end," as is said in De Coelo i. Again in the mystical sense we are taught that Christ by "His one death" (i.e. of the body) which was light, by reason of His righteousness, "destroyed our two deaths" (i.e. of soul and body), which are as darkness on account of sin; consequently, He remained in death for one day and two nights, as Augustine observes (De Trin. iv).

**Article 3. Whether human virtue is a good habit?**

I answer that, As we have said above (Article 1), virtue implies a perfection of power: wherefore the virtue of a thing is fixed by the limit of its power (De Coelo i). Now the limit of any power must needs be good: for all evil implies defect; wherefore Dionysius says (Div. Hom. ii) that every evil is a weakness. And for this reason the virtue of a thing must be regarded in reference to good. Therefore human virtue which is an operative habit, is a good habit, productive of good works.

## Volume 4 - Question 57. The ascension of Christ

**Article 1. Whether it was fitting for Christ to ascend into heaven?**

Objection 1. It would seem that it was not fitting for Christ to ascend into heaven. For the Philosopher says (De Coelo ii) that "things which are in a state of perfection possess their good without movement." But Christ was in a state of perfection, since He is the Sovereign Good in respect of His Divine Nature, and sovereignly glorified in respect of His human nature. Consequently, He has His good without movement. But ascension is movement. Therefore it was not fitting for Christ to ascend.

**Article 4. Whether Christ ascended above all the heavens?**

I answer that, The more fully anything corporeal shares in the Divine goodness, the higher its place in the corporeal order, which is order of place. Hence we see that the more formal bodies are naturally the higher, as is clear from the Philosopher (Phys. iv; De Coelo ii), since it is by its form that every body partakes of the Divine Essence, as is shown in Physics i. But through glory the body derives a greater share in the Divine goodness than any other natural body does through its natural form; while among other glorious bodies it is manifest that Christ's body shines with greater glory. Hence it was most fitting for it to be set above all bodies. Thus it is that on Ephesians 4:8: "Ascending on high," the gloss says: "in place and dignity."

Further, there is no place above the heavens, as is proved in De Coelo i. But every body must occupy a place. Therefore Christ's body did not ascend above all the heavens.

Reply to Objection 2. [Omitted in Leonine edition; see Objection 2] A place implies the notion of containing; hence the first container has the formality of first place, and such is the first heaven. Therefore bodies need in themselves to be in a place, in so far as they are contained by a heavenly body. But glorified bodies, Christ's especially, do not stand in need of being so contained, because they draw nothing from the heavenly bodies, but from God through the soul. So there is nothing to prevent Christ's body from being beyond the containing radius of the heavenly bodies, and not in a containing place. Nor is there need for a vacuum to exist outside heaven, since there is no place there, nor is there any potentiality susceptive of a body, but the potentiality of reaching thither lies in Christ. So when Aristotle proves (De Coelo ii) that there is no body beyond heaven, this must be understood of bodies which are in a state of pure nature, as is seen from the proofs.

## Volume 2 - Question 64. The mean of virtue

**Article 1. Whether moral virtues observe the mean?**

Objection 1. It would seem that moral virtue does not observe the mean. For the nature of a mean is incompatible with that which is extreme. Now the nature of virtue is to be something extreme; for it is stated in De Coelo i that "virtue is the limit of power." Therefore moral virtue does not observe the mean.

## Volume 2 - Question 66. Equality among the virtues

**Article 1. Whether one virtue can be greater or less than another?**

Objection 2. Further, a thing that, by its nature, consists in a maximum, cannot be more or less. Now the nature of virtue consists in a maximum, for virtue is "the limit of power," as the Philosopher states (De Coelo i, text. 116); and Augustine says (De Lib. Arb. ii, 19) that "virtues are very great boons, and no one can use them to evil purpose." Therefore it seems that one virtue cannot be greater or less than another.

## Volume 1 - Question 66. The order of creation towards distinction

**Article 2. Whether the formless matter of all corporeal things is the same?**

Neither can we say, as Averroes [De Substantia Orbis ii.] imagines, that a heavenly body itself is the matter of the heaven—beings in potentiality with regard to place, though not to being, and that its form is a separate substance united to it as its motive force. For it is impossible to suppose any being in act, unless in its totality it be act and form, or be something which has act or form. Setting aside, then, in thought, the separate substance stated to be endowed with motive power, if the heavenly body is not something having form—that is, something composed of a form and the subject of that form—it follows that in its totality it is form and act. But every such thing is something actually understood, which the heavenly bodies are not, being sensible. It follows, then, that the matter of the heavenly bodies, considered in itself, is in potentiality to that form alone which it actually possesses. Nor does it concern the point at issue to inquire whether this is a soul or any other thing. Hence this form perfects this matter in such a way that there remains in it no potentiality with respect to being, but only to place, as Aristotle [De Coelo i, text. 20] says. So, then, the matter of the heavenly bodies and of the elements is not the same, except by analogy, in so far as they agree in the character of potentiality.

I answer that, On this question the opinions of philosophers have differed. Plato and all who preceded Aristotle held that all bodies are of the nature of the four elements. Hence because the four elements have one common matter, as their mutual generation and corruption prove, it followed that the matter of all bodies is the same. But the fact of the incorruptibility of some bodies was ascribed by Plato, not to the condition of matter, but to the will of the artificer, God, Whom he represents as saying to the heavenly bodies: "By your own nature you are subject to dissolution, but by My will you are indissoluble, for My will is more powerful than the link that binds you together." But this theory Aristotle (De Caelo i, text. 5) disproves by the natural movements of bodies. For since, he says, the heavenly bodies have a natural movement, different from that of the elements, it follows that they have a different nature from them. For movement in a circle, which is proper to the heavenly bodies, is not by contraries, whereas the movements of the elements are mutually opposite, one tending upwards, another downwards: so, therefore, the heavenly body is without contrariety, whereas the elemental bodies have contrariety in their nature. And as generation and corruption are from contraries, it follows that, whereas the elements are corruptible, the heavenly bodies are incorruptible. But in spite of this difference of natural corruption and incorruption, Avicebron taught unity of matter in all bodies, arguing from their unity of form. And, indeed, if corporeity were one form in itself, on which the other forms that distinguish bodies from each other supervene, this argument would necessarily be true; for this form of corporeity would inhere in matter immutably and so far all bodies would be incorruptible. But corruption would then be merely accidental through the disappearance of successive forms—that is to say, it would be corruption, not pure and simple, but partial, since a being in act would subsist under the transient form. Thus the ancient natural philosophers taught that the substratum of bodies was some actual being, such as air or fire. But supposing that no form exists in corruptible bodies which remains subsisting beneath generation and corruption, it follows necessarily that the matter of corruptible and incorruptible bodies is not the same. For matter, as it is in itself, is in potentiality to form.

**Article 3. Whether the empyrean heaven was created at the same time as formless matter?**

I answer that, The empyrean heaven rests only on the authority of Strabus and Bede, and also of Basil; all of whom agree in one respect, namely, in holding it to be the place of the blessed. Strabus and Bede say that as soon as created it was filled with angels; and Basil [Hom. ii. in Hexaem.] says: "Just as the lost are driven into the lowest darkness, so the reward for worthy deeds is laid up in the light beyond this world, where the just shall obtain the abode of rest." But they differ in the reasons on which they base their statement. Strabus and Bede teach that there is an empyrean heaven, because the firmament, which they take to mean the sidereal heaven, is said to have been made, not in the beginning, but on the second day: whereas the reason given by Basil is that otherwise God would seem to have made darkness His first work, as the Manicheans falsely assert, when they call the God of the Old Testament the God of darkness. These reasons, however, are not very cogent. For the question of the firmament, said to have been made on the second day, is solved in one way by Augustine, and in another by other holy writers. But the question of the darkness is explained according to Augustine [Gen. ad lit. i; vii.], by supposing that formlessness, signified by darkness, preceded form not by duration, but by origin. According to others, however, since darkness is no creature, but a privation of light, it is a proof of Divine wisdom, that the things it created from nothing it produced first of all in an imperfect state, and afterwards brought them to perfection. But a better reason can be drawn from the state of glory itself. For in the reward to come a two-fold glory is looked for, spiritual and corporeal, not only in the human body to be glorified, but in the whole world which is to be made new. Now the spiritual glory began with the beginning of the world, in the blessedness of the angels, equality with whom is promised to the saints. It was fitting, then, that even from the beginning, there should be made some beginning of bodily glory in something corporeal, free at the very outset from the servitude of corruption and change, and wholly luminous, even as the whole bodily creation, after the Resurrection, is expected to be. So, then, that heaven is called the empyrean, i.e. fiery, not from its heat, but from its brightness. It is to be noticed, however, that Augustine (De Civ. Dei x, 9,27) says that Porphyry sets the demons apart from the angels by supposing that the former inhabit the air, the latter the ether, or empyrean. But Porphyry, as a Platonist, held the heaven, known as sidereal, to be fiery, and therefore called it empyrean or ethereal, taking ethereal to denote the burning of flame, and not as Aristotle understands it, swiftness of movement (De Coel. i, text. 22). This much has been said to prevent anyone from supposing that Augustine maintained an empyrean heaven in the sense understood by modern writers.

## Volume 1 - Question 68. The work of the second day

**Article 1. Whether the firmament was made on the second day?**

We say, therefore, that the words which speak of the firmament as made on the second day can be understood in two senses. They may be understood, first, of the starry firmament, on which point it is necessary to set forth the different opinions of philosophers. Some of these believed it to be composed of the elements; and this was the opinion of Empedocles, who, however, held further that the body of the firmament was not susceptible of dissolution, because its parts are, so to say, not in disunion, but in harmony. Others held the firmament to be of the nature of the four elements, not, indeed, compounded of them, but being as it were a simple element. Such was the opinion of Plato, who held that element to be fire. Others, again, have held that the heaven is not of the nature of the four elements, but is itself a fifth body, existing over and above these. This is the opinion of Aristotle (De Coel. i, text. 6,32).

## Volume 5 - Question 65. Plurality of wives

**Article 1. Whether it is against the natural law to have several wives?**

Reply to Objection 4. Natural right has several significations. First a right is said to be natural by its principle, because it is instilled by nature: and thus Tully defines it (De Inv. Rhet. ii) when he says: "Natural right is not the result of opinion but the product of an innate force." And since even in natural things certain movements are called natural, not that they be from an intrinsic principle, but because they are from a higher moving principle—thus the movements that are caused in the elements by the impress of heavenly bodies are said to be natural, as the Commentator states (De Coelo et Mundo iii, 28), therefore those things that are of Divine right are said to be of natural right, because they are caused by the impress and influence of a higher principle, namely God. Isidore takes it in this sense, when he says (Etym. v) that "the natural right is that which is contained in the Law and the Gospel." Thirdly, right is said to be natural not only from its principle but also from its matter, because it is about natural things. And since nature is contradistinguished with reason, whereby man is a man, it follows that if we take natural right in its strictest sense, those things which are dictated by natural reason and pertain to man alone are not said to be of natural right, but only those which are dictated by natural reason and are common to man and other animals. Thus we have the aforesaid definition, namely: "Natural right is what nature has taught all animals." Accordingly plurality of wives, though not contrary to natural right taken in the third sense, is nevertheless against natural right taken in the second sense, because it is forbidden by the Divine law. It is also against natural right taken in the first sense, as appears from what has been said, for such is nature's dictate to every animal according to the mode befitting its nature. Wherefore also certain animals, the rearing of whose offspring demands the care of both, namely the male and female, by natural instinct cling to the union of one with one, for instance the turtle-dove, the dove, and so forth.

## Volume 1 - Question 70. The work of adornment, as regards the fourth day

**Article 1. Whether the lights ought to have been produced on the fourth day?**

Reply to Objection 3. According to Ptolemy the heavenly luminaries are not fixed in the spheres, but have their own movement distinct from the movement of the spheres. Wherefore Chrysostom says (Hom. vi in Gen.) that He is said to have set them in the firmament, not because He fixed them there immovably, but because He bade them to be there, even as He placed man in Paradise, to be there. In the opinion of Aristotle, however, the stars are fixed in their orbits, and in reality have no other movement but that of the spheres; and yet our senses perceive the movement of the luminaries and not that of the spheres (De Coel. ii, text. 43). But Moses describes what is obvious to sense, out of condescension to popular ignorance, as we have already said (I:67:4; I:68:3). The objection, however, falls to the ground if we regard the firmament made on the second day as having a natural distinction from that in which the stars are placed, even though the distinction is not apparent to the senses, the testimony of which Moses follows, as stated above (De Coel. ii, text. 43). For although to the senses there appears but one firmament; if we admit a higher and a lower firmament, the lower will be that which was made on the second day, and on the fourth the stars were fixed in the higher firmament.

**Article 5. Whether wisdom is the greatest of the intellectual virtues?**

Reply to Objection 3. As the Philosopher says (De Anima i, text. 1), "one knowledge is preferable to another, either because it is about a higher object, or because it is more certain." Hence if the objects be equally good and sublime, that virtue will be greater which possesses more certain knowledge. But a virtue which is less certain about a higher and better object, is preferable to that which is more certain about an object of inferior degree. Wherefore the Philosopher says (De Coelo ii, text. 60) that "it is a great thing to be able to know something about celestial beings, though it be based on weak and probable reasoning"; and again (De Part. Animal. i, 5) that "it is better to know a little about sublime things, than much about mean things." Accordingly wisdom, to which knowledge about God pertains, is beyond the reach of man, especially in this life, so as to be his possession: for this "belongs to God alone" (Metaph. i, 2): and yet this little knowledge about God which we can have through wisdom is preferable to all other knowledge.

## Volume 4 - Question 65. The number of the sacraments

**Article 4. Whether all the sacraments are necessary for salvation?**

Objection 1. It seems that all the sacraments are necessary for salvation. For what is not necessary seems to be superfluous. But no sacrament is superfluous, because "God does nothing without a purpose" (De Coelo et Mundo i). Therefore all the sacraments are necessary for salvation.

**Article 4. Whether there is only one heaven?**

Objection 2. Further, that which consists of the entire sum of its own matter, must be one; and such is the heaven, as the Philosopher proves (De Coel. i, text. 95). Therefore there is but one heaven.

**Article 3. Whether the lights of heaven are living beings?**

Objection 4. Further, the movement of the heaven and the heavenly bodies are natural (De Coel. i, text. 7,8): and natural movement is from an intrinsic principle. Now the principle of movement in the heavenly bodies is a substance capable of apprehension, and is moved as the desirer is moved by the object desired (Metaph. xii, text. 36). Therefore, seemingly, the apprehending principle is intrinsic to the heavenly bodies: and consequently they are living beings.

## Volume 3 - Question 70. Injustice with regard to the person of the witness

**Article 2. Whether the evidence of two or three persons suffices?**

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 a about things contingent and variable. Hence the certitude of probability suffices, such as may reach the truth in the greater number, cases, although it fail in the minority. No it is probable that the assertion of sever 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 (Ecclesiastes 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."

## Volume 1 - Question 77. The powers of the soul in general

**Article 2. Whether there are several powers of the soul?**

I answer that, Of necessity we must place several powers in the soul. To make this evident, we observe that, as the Philosopher says (De Coelo ii, 12), the lowest order of things cannot acquire perfect goodness, but they acquire a certain imperfect goodness, by few movements; and those which belong to a higher order acquire perfect goodness by many movements; and those yet higher acquire perfect goodness by few movements; and the highest perfection is found in those things which acquire perfect goodness without any movement whatever. Thus he is least of all disposed of health, who can only acquire imperfect health by means of a few remedies; better disposed is he who can acquire perfect health by means of many remedies; and better still, he who can by few remedies; best of all is he who has perfect health without any remedies. We conclude, therefore, that things which are below man acquire a certain limited goodness; and so they have a few determinate operations and powers. But man can acquire universal and perfect goodness, because he can acquire beatitude. Yet he is in the last degree, according to his nature, of those to whom beatitude is possible; therefore the human soul requires many and various operations and powers. But to angels a smaller variety of powers is sufficient. In God there is no power or action beyond His own Essence.

## Volume 5 - Question 84. The agility of the bodies of the blessed

**Article 2. Whether the saints will never use their agility for the purpose of movement?**

Objection 3. Further, according to the Philosopher (De Coelo et Mundo ii), "that which shares the Divine goodness without movement shares it more excellently than that which shares it with movement." Now the glorified body shares the Divine goodness more excellently than any other body. Since then certain bodies, like the heavenly bodies, will remain altogether without movement, it seems that much more will human bodies remain so.

## Volume 1 - Question 88. How the human soul knows what is above itself

**Article 2. Whether our intellect can understand immaterial substances through its knowledge of material things?**

Reply to Objection 2. Science treats of higher things principally by way of negation. Thus Aristotle (De Coel. i, 3) explains the heavenly bodies by denying to them inferior corporeal properties. Hence it follows that much less can immaterial substances be known by us in such a way as to make us know their quiddity; but we may have a scientific knowledge of them by way of negation and by their relation to material things.

## Volume 2 - Question 89. Venial sin in itself

**Article 2. Whether venial sins are suitably designated as "wood, hay, and stubble"?**

Reply to Objection 4. As the Philosopher says (De Coelo i, text. 2), "all things are comprised under three, the beginning, the middle, the end." Accordingly all degrees of venial sins are reduced to three, viz. to "wood," which remains longer in the fire; "stubble," which is burnt up at once; and "hay," which is between these two: because venial sins are removed by fire, quickly or slowly, according as man is more or less attached to them.

## Volume 2 - Question 85. The effects of sin, and, first, of the corruption of the good of nature

**Article 6. Whether death and other defects are natural to man?**

I answer that, We may speak of any corruptible thing in two ways; first, in respect of its universal nature, secondly, as regards its particular nature. A thing's particular nature is its own power of action and self-preservation. And in respect of this nature, every corruption and defect is contrary to nature, as stated in De Coelo ii, text. 37, since this power tends to the being and preservation of the thing to which it belongs.

## Volume 1 - Question 84. How the soul while united to the body understands corporeal things beneath it

**Article 8. Whether the judgment of the intellect is hindered through suspension of the sensitive powers?**

I answer that, As we have said above (Article 7), our intellect's proper and proportionate object is the nature of a sensible thing. Now a perfect judgment concerning anything cannot be formed, unless all that pertains to that thing's nature be known; especially if that be ignored which is the term and end of judgment. Now the Philosopher says (De Coel. iii), that "as the end of a practical science is action, so the end of natural science is that which is perceived principally through the senses"; for the smith does not seek knowledge of a knife except for the purpose of action, in order that he may produce a certain individual knife; and in like manner the natural philosopher does not seek to know the nature of a stone and of a horse, save for the purpose of knowing the essential properties of those things which he perceives with his senses. Now it is clear that a smith cannot judge perfectly of a knife unless he knows the action of the knife: and in like manner the natural philosopher cannot judge perfectly of natural things, unless he knows sensible things. But in the present state of life whatever we understand, we know by comparison to natural sensible things. Consequently it is not possible for our intellect to form a perfect judgment, while the senses are suspended, through which sensible things are known to us.

## Volume 5 - Question 91. The quality of the world after the judgment

**Article 1. Whether the world will be renewed?**

Objection 4. Further, the disposition which things have now is natural to them. Therefore if they be altered to another disposition, this disposition will be unnatural to them. Now whatever is unnatural and accidental cannot last for ever (De Coelo et Mundo i). Therefore this disposition acquired by being renewed will be taken away from them; and thus there will be a cycle of changes in the world as Empedocles and Origen (Peri Archon. ii, 3) maintained, and after this world there will be another, and after that again another.

**Article 2. Whether the movement of the heavenly bodies will cease?**

Reply to Objection 6. A gloss of Ambrose on Romans 8:22, "Every creature groaneth," etc. says explicitly that "all the elements labor to fulfill their offices: thus the sun and moon fill the places appointed to them not without work: this is for our sake, wherefore they will rest when we are taken up to heaven." This work, in my opinion, does not signify that any stress or passion occurs to these bodies from their movement, since this movement is natural to them and nowise violent, as is proved in De Coelo et Mundo i. But work here denotes a defect in relation to the term to which a thing tends. Hence since this movement is ordained by Divine providence to the completion of the number of the elect, it follows that as long as the latter is incomplete, this movement has not reached the term whereto it was ordained: hence it is said metaphorically to labor, as a man who has not what he intends to have. This defect will be removed from the heaven when the number of the elect is complete. Or it may refer to the desire of the future renewal which it awaits from the Divine disposal.

Reply to Objection 10. The movement of the heaven is said to be natural, not as though it were part of nature in the same way as we speak of natural principles; but because it has its principle in the nature of a body, not indeed its active but its receptive principle. Its active principle is a spiritual substance, as the Commentator says on De Coelo et Mundo; and consequently it is not unreasonable for this movement to be done away by the renewal of glory, since the nature of the heavenly body will not alter through the cessation of that movement.

Objection 4. Further, in this renewal of the world the whole world will be bettered. Therefore no body will be deprived of what pertains to its perfection. Now movement belongs to the perfection of a heavenly body, because, as stated in De Coelo et Mundo ii, "those bodies participate of the Divine goodness by their movement." Therefore the movement of the heaven will not cease.

Objection 6. Further, if the movement were to cease, this could only be because movement causes some imperfection in the heaven, for instance wear and tear, which is impossible, since this movement is natural, and the heavenly bodies are impassible, wherefore they are not worn out by movement (De Coelo et Mundo ii). Therefore the movement of the heaven will never cease.

## Volume 1 - Question 102. Man's abode, which is paradise

**Article 1. Whether paradise is a corporeal place?**

I answer that, As Augustine says (De Civ. Dei xiii, 21): "Nothing prevents us from holding, within proper limits, a spiritual paradise; so long as we believe in the truth of the events narrated as having there occurred." For whatever Scripture tells us about paradise is set down as matter of history; and wherever Scripture makes use of this method, we must hold to the historical truth of the narrative as a foundation of whatever spiritual explanation we may offer. And so paradise, as Isidore says (Etym. xiv, 3), "is a place situated in the east, its name being the Greek for garden." It was fitting that it should be in the east; for it is to be believed that it was situated in the most excellent part of the earth. Now the east is the right hand on the heavens, as the Philosopher explains (De Coel. ii, 2); and the right hand is nobler than the left: hence it was fitting that God should place the earthly paradise in the east.

## Volume 5 - Question 99. God's mercy and justice towards the damned

**Article 1. Whether by Divine justice an eternal punishment is inflicted on sinners? [Cf. I-II, 87, 3,4**

Objection 5. Further, "nothing accidental lasts for ever" (De Coelo et Mundo i). But punishment is one of those things that happen accidentally, since it is contrary to nature. Therefore it cannot be everlasting.

## Volume 5 - Question 96. The aureoles

**Article 4. Whether three fruits are fittingly assigned to the three parts of continence?**

I answer that, By continence, to which the fruit corresponds, man is brought to a kind of spiritual nature, by withdrawing from carnal things. Consequently various fruits are distinguished according to the various manners of the spirituality resulting from continence. Now there is a certain spirituality which is necessary, and one which is superabundant. The spirituality that is necessary consists in the rectitude of the spirit not being disturbed by the pleasures of the flesh: and this obtains when one makes use of carnal pleasures according to the order of right reason. This is the spirituality of married persons. Spirituality is superabundant when a man withdraws himself entirely from those carnal pleasures which stifle the spirit. This may be done in two ways: either in respect of all time past, present, and future, and this is the spirituality of virgins; or in respect of a particular time, and this is the spirituality of widows. Accordingly to those who keep conjugal continence, the thirtyfold fruit is awarded; to those who keep the continence of widows, the sixtyfold fruit; and to those who keep virginal continence, the hundredfold fruit: and this for the reason given by Bede quoted above, although another motive may be found in the very nature of the numbers. For 30 is the product of 3 multiplied by 10. Now 3 is the number of everything, as stated in De Coelo et Mundo i, and contains a certain perfection common to all, namely of beginning, middle, and end. Wherefore the number 30 is fittingly assigned to married persons, in whom no other perfection is added to the observance of the Decalogue, signified by the number 10, than the common perfection without which there is no salvation. The number six the multiplication of which by 10 amounts to 60 has perfection from its parts, being the aggregate of all its parts taken together; wherefore it corresponds fittingly to widowhood, wherein we find perfect withdrawal from carnal pleasures as to all its circumstances (which are the parts so to speak of a virtuous act), since widowhood uses no carnal pleasures in connection with any person, place, or any other circumstance; which was not the case with conjugal continence. The number 100 corresponds fittingly to virginity; because the number 10 of which 100 is a multiple is the limit of numbers: and in like manner virginity occupies the limit of spirituality, since no further spirituality can be added to it. The number 100 also being a square number has perfection from its figure: for a square figure is perfect through being equal on all sides, since all its sides are equal: wherefore it is adapted to virginity wherein incorruption is found equally as to all times.

## Volume 2 - Question 102. The causes of the ceremonial precepts

**Article 4. Whether sufficient reason can be assigned for the ceremonies pertaining to holy things?**

The outer tabernacle, which denotes this present world, also contained three things, viz. the "altar of incense," which was directly opposite the ark; the "table of proposition," with the twelve loaves of proposition on it, which stood on the northern side; and the "candlestick," which was placed towards the south. These three things seem to correspond to the three which were enclosed in the ark; and they represented the same things as the latter, but more clearly: because, in order that wise men, denoted by the priests entering the temple, might grasp the meaning of these types, it was necessary to express them more manifestly than they are in the Divine or angelic mind. Accordingly the candlestick betokened, as a sensible sign thereof, the wisdom which was expressed on the tables (of the Law) in intelligible words. The altar of incense signified the office of the priest, whose duty it was to bring the people to God: and this was signified also by the rod: because on that altar the sweet-smelling incense was burnt, signifying the holiness of the people acceptable to God: for it is written (Apocalypse 8:3) that the smoke of the sweet-smelling spices signifies the "justifications of the saints" (cf. Apocalypse 19:8). Moreover it was fitting that the dignity of the priesthood should be denoted, in the ark, by the rod, and, in the outer tabernacle, by the altar of incense: because the priest is the mediator between God and the people, governing the people by Divine power, denoted by the rod; and offering to God the fruit of His government, i.e. the holiness of the people, on the altar of incense, so to speak. The table signified the sustenance of life, just as the manna did: but the former, a more general and a coarser kind of nourishment; the latter, a sweeter and more delicate. Again, the candlestick was fittingly placed on the southern side, while the table was placed to the north: because the south is the right-hand side of the world, while the north is the left-hand side, as stated in De Coelo et Mundo ii; and wisdom, like other spiritual goods, belongs to the right hand, while temporal nourishment belongs on the left, according to Proverbs 3:16: "In her left hand (are) riches and glory." And the priestly power is midway between temporal goods and spiritual wisdom; because thereby both spiritual wisdom and temporal goods are dispensed.

## Volume 5 - Question 97. The punishment of the damned

**Article 7. Whether the fire of hell is beneath the earth?**

Pythagoras held the place of punishment to be in a fiery sphere situated, according to him, in the middle of the whole world: and he called it the prison-house of Jupiter as Aristotle relates (De Coelo et Mundo ii). It is, however, more in keeping with Scripture to say that it is beneath the earth.

## Volume 2 - Question 109. The necessity of grace

**Article 5. Whether man can merit everlasting life without grace?**

Reply to Objection 3. This objection has to do with the natural end of man. Now human nature, since it is nobler, can be raised by the help of grace to a higher end, which lower natures can nowise reach; even as a man who can recover his health by the help of medicines is better disposed to health than one who can nowise recover it, as the Philosopher observes (De Coelo ii, 12).

## Volume 1 - Question 115. The action of the corporeal creature

**Article 1. Whether a body can be active?**

First, because addition of quantity does not cause weight; as is proved (De Coelo et Mundo iv, 2).

## Volume 3 - Question 123. Fortitude

**Article 2. Whether fortitude is a special virtue?**

Reply to Objection 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.

## Volume 3 - Question 129. Magnanimity

**Article 2. Whether magnanimity is essentially 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.

## Volume 3 - Question 134. Magnificence

**Article 1. Whether 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.

## Volume 3 - Question 158. Anger

**Article 8. Whether there is a vice opposed to anger resulting from lack of anger?**

Reply to Objection 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:24:3 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.

# Categor

**Keywords:**

categor, form, good, things, habits, virtues, takes away, qualities, says, privations, ghost, contrary, health, subject according, aristotle, god, bodily dispositions, change, gregory, mutually, lost, privatum, nominalists, categories, order, philosophers concerning, opposite, species, ways, opinions, precepts, different, immaterial.

## Volume 1 - Question 11. The unity of God

**Article 2. Whether "one" and "many" are opposed to each other?**

Reply to Objection 1. No privation entirely takes away the being of a thing, inasmuch as privation means "negation in the subject," according to the Philosopher (Categor. viii). Nevertheless every privation takes away some being; and so in being, by reason of its universality, the privation of being has its foundation in being; which is not the case in privations of special forms, as of sight, or of whiteness and the like. And what applies to being applies also to one and to good, which are convertible with being, for the privation of good is founded in some good; likewise the removal of unity is founded in some one thing. Hence it happens that multitude is some one thing; and evil is some good thing, and non-being is some kind of being. Nevertheless, opposite is not predicated of opposite; forasmuch as one is absolute, and the other is relative; for what is relative being (as a potentiality) is non-being absolutely, i.e. actually; or what is absolute being in the genus of substance is non-being relatively as regards some accidental being. In the same way, what is relatively good is absolutely bad, or vice versa; likewise what is absolutely "one" is relatively "many," and vice versa.

## Volume 2 - Question 18. The good and evil of human acts, in general

**Article 8. Whether any action is indifferent in its species?**

Objection 1. It would seem that no action is indifferent in its species. For evil is the privation of good, according to Augustine (Enchiridion xi). But privation and habit are immediate contraries, according to the Philosopher (Categor. viii). Therefore there is not such thing as an action that is indifferent in its species, as though it were between good and evil.

Reply to Objection 1. Privation is twofold. One is privation "as a result" [privatum esse], and this leaves nothing, but takes all away: thus blindness takes away sight altogether; darkness, light; and death, life. Between this privation and the contrary habit, there can be no medium in respect of the proper subject. The other is privation "in process" [privari]: thus sickness is privation of health; not that it takes health away altogether, but that it is a kind of road to the entire loss of health, occasioned by death. And since this sort of privation leaves something, it is not always the immediate contrary of the opposite habit. In this way evil is a privation of good, as Simplicius says in his commentary on the Categories: because it does not take away all good, but leaves some. Consequently there can be something between good and evil.

## Volume 1 - Question 14. God's knowledge

**Article 15. Whether the knowledge of God is variable?**

Reply to Objection 3. The ancient Nominalists said that it was the same thing to say "Christ is born" and "will be born" and "was born"; because the same thing is signified by these three—viz. the nativity of Christ. Therefore it follows, they said, that whatever God knew, He knows; because now He knows that Christ is born, which means the same thing as that Christ will be born. This opinion, however, is false; both because the diversity in the parts of a sentence causes a diversity of enunciations; and because it would follow that a proposition which is true once would be always true; which is contrary to what the Philosopher lays down (Categor. iii) when he says that this sentence, "Socrates sits," is true when he is sitting, and false when he rises up. Therefore, it must be conceded that this proposition is not true, "Whatever God knew He knows," if referred to enunciable propositions. But because of this, it does not follow that the knowledge of God is variable. For as it is without variation in the divine knowledge that God knows one and the same thing sometime to be, and sometime not to be, so it is without variation in the divine knowledge that God knows an enunciable proposition is sometime true, and sometime false. The knowledge of God, however, would be variable if He knew enunciable things by way of enunciation, by composition and division, as occurs in our intellect. Hence our knowledge varies either as regards truth and falsity, for example, if when either as regards truth and falsity, for example, if when a thing suffers change we retained the same opinion about it; or as regards diverse opinions, as if we first thought that anyone was sitting, and afterwards thought that he was not sitting; neither of which can be in God.

## Volume 4 - Question 14. God's knowledge

**Article 15. Whether the knowledge of God is variable?**

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## Volume 2 - Question 49. Habits in general, as to their substance

**Article 1. Whether habit is a quality?**

Objection 3. Further, "every habit is a disposition," as is stated in the Book of the Predicaments (Categor. vi). Now disposition is "the order of that which has parts," as stated in Metaph. v, text. 24. But this belongs to the predicament Position. Therefore habit is not a quality.

On the contrary, The Philosopher says in the Book of Predicaments (Categor. vi) that "habit is a quality which is difficult to change."

Objection 2. Further, habit is reckoned as one of the predicaments; as may be clearly seen in the Book of the Predicaments (Categor. vi). But one predicament is not contained under another. Therefore habit is not a quality.

## Volume 2 - Question 50. The subject of habits

**Article 1. Whether there is a habit in the body?**

Reply to Objection 2. Bodily dispositions are not simply difficult to change on account of the changeableness of their bodily causes. But they may be difficult to change by comparison to such a subject, because, to wit, as long as such a subject endures, they cannot be removed; or because they are difficult to change, by comparison to other dispositions. But qualities of the soul are simply difficult to change, on account of the unchangeableness of the subject. And therefore he does not say that health which is difficult to change is a habit simply: but that it is "as a habit," as we read in the Greek [isos hexin (Categor. viii)]. On the other hand, the qualities of the soul are called habits simply.

**Article 2. Whether habit is a distinct species of quality?**

On the contrary, The Philosopher says in the Book of the Predicaments (Categor. vi) that "one species of quality is habit and disposition."

Objection 2. Further, the Philosopher says in the Book of the Predicaments (Categor. vi), that heat and cold are dispositions or habits, just as sickness and health. Therefore habit or disposition is not distinct from the other species of quality.

On the contrary, The Philosopher says in the Book of Predicaments (De Categor. vi) that health of the body and incurable disease are called habits.

I answer that, The Philosopher in the Book of Predicaments (Categor. vi) reckons disposition and habit as the first species of quality. Now Simplicius, in his Commentary on the Predicaments, explains the difference of these species as follows. He says "that some qualities are natural, and are in their subject in virtue of its nature, and are always there: but some are adventitious, being caused from without, and these can be lost. Now the latter," i.e. those which are adventitious, "are habits and dispositions, differing in the point of being easily or difficultly lost. As to natural qualities, some regard a thing in the point of its being in a state of potentiality; and thus we have the second species of quality: while others regard a thing which is in act; and this either deeply rooted therein or only on its surface. If deeply rooted, we have the third species of quality: if on the surface, we have the fourth species of quality, as shape, and form which is the shape of an animated being." But this distinction of the species of quality seems unsuitable. For there are many shapes, and passion-like qualities, which are not natural but adventitious: and there are also many dispositions which are not adventitious but natural, as health, beauty, and the like. Moreover, it does not suit the order of the species, since that which is the more natural is always first.

## Volume 2 - Question 52. The increase of habits

**Article 1. Whether habits increase?**

This same explanation is given by Aristotle in the Predicaments (Categor. vi), where in explaining why figures are not susceptible of more or less, he says: "Things which are given the nature of a triangle or a circle, are accordingly triangles and circles": to wit, because indivisibility is essential to the motion of such, wherefore whatever participates their nature must participate it in its indivisibility.

In this way, then, there were four opinions among philosophers concerning intensity and remission of habits and forms, as Simplicius relates in his Commentary on the Predicaments. For Plotinus and the other Platonists held that qualities and habits themselves were susceptible of more or less, for the reason that they were material and so had a certain want of definiteness, on account of the infinity of matter. Others, on the contrary, held that qualities and habits of themselves were not susceptible of more or less; but that the things affected by them [qualia] are said to be more or less, in respect of the participation of the subject: that, for instance, justice is not more or less, but the just thing. Aristotle alludes to this opinion in the Predicaments (Categor. vi). The third opinion was that of the Stoics, and lies between the two preceding opinions. For they held that some habits are of themselves susceptible of more and less, for instance, the arts; and that some are not, as the virtues. The fourth opinion was held by some who said that qualities and immaterial forms are not susceptible of more or less, but that material forms are.

## Volume 2 - Question 55. The virtues, as to their essence

**Article 1. Whether human virtue is a habit?**

On the contrary, The Philosopher says (Categor. vi) that science and virtue are habits.

## Volume 2 - Question 61. The cardinal virtues

**Article 1. Whether the moral virtues should be called cardinal or principal virtues?**

Objection 1. It would seem that moral virtues should not be called cardinal or principal virtues. For "the opposite members of a division are by nature simultaneous" (Categor. x), so that one is not principal rather than another. Now all the virtues are opposite members of the division of the genus "virtue." Therefore none of them should be called principal.

## Volume 3 - Question 61. The cardinal virtues

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## Volume 2 - Question 67. The duration of virtues after this life

**Article 2. Whether the intellectual virtues remain after this life?**

Objection 2. Further, the Philosopher says (Categor. vi) that since science is a habit, it is a quality difficult to remove: for it is not easily lost, except by reason of some great change or sickness. But no bodily change is so great as that of death. Therefore science and the other intellectual virtues do not remain after death.

## Volume 2 - Question 68. The gifts

**Article 3. Whether the gifts of the Holy Ghost are habits?**

Objection 1. It would seem that the gifts of the Holy Ghost are not habits. Because a habit is a quality abiding in man, being defined as "a quality difficult to remove," as stated in the Predicaments (Categor. vi). Now it is proper to Christ that the gifts of the Holy Ghost rest in Him, as stated in Isaiah 11:2-3: "He upon Whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth"; on which words Gregory comments as follows (Moral. ii, 27): "The Holy Ghost comes upon all the faithful; but, in a singular way, He dwells always in the Mediator." Therefore the gifts of the Holy Ghost are not habits.

## Volume 4 - Question 77. The accidents which remain in this sacrament

**Article 2. Whether in this sacrament the dimensive quantity of the bread or wine is the subject of the other accidents?**

Thirdly, because, since the subject is the principle of individuation of the accidents, it is necessary for what is admitted as the subject of some accidents to be somehow the principle of individuation: for it is of the very notion of an individual that it cannot be in several; and this happens in two ways. First, because it is not natural to it to be in any one; and in this way immaterial separated forms, subsisting of themselves, are also individuals of themselves. Secondly, because a form, be it substantial or accidental, is naturally in someone indeed, not in several, as this whiteness, which is in this body. As to the first, matter is the principle of individuation of all inherent forms, because, since these forms, considered in themselves, are naturally in something as in a subject, from the very fact that one of them is received in matter, which is not in another, it follows that neither can the form itself thus existing be in another. As to the second, it must be maintained that the principle of individuation is dimensive quantity. For that something is naturally in another one solely, is due to the fact that that other is undivided in itself, and distinct from all others. But it is on account of quantity that substance can be divided, as is said in Phys. i. And therefore dimensive quantity itself is a particular principle of individuation in forms of this kind, namely, inasmuch as forms numerically distinct are in different parts of the matter. Hence also dimensive quantity has of itself a kind of individuation, so that we can imagine several lines of the same species, differing in position, which is included in the notion of this quantity; for it belongs to dimension for it to be "quantity having position" (Aristotle, Categor. iv), and therefore dimensive quantity can be the subject of the other accidents, rather than the other way about.

## Volume 1 - Question 85. The mode and order of understanding

**Article 3. Whether the more universal is first in our intellectual cognition?**

Objection 1. It would seem that the more universal is not first in our intellectual cognition. For what is first and more known in its own nature, is secondarily and less known in relation to ourselves. But universals come first as regards their nature, because "that is first which does not involve the existence of its correlative" (Categor. ix). Therefore the universals are secondarily known as regards our intellect.

## Volume 4 - Question 86. The effect of Penance, as regards the pardon of mortal sin

**Article 5. Whether the remnants of sin are removed when a mortal sin is forgiven?**

Reply to Objection 3. One human act does not remove all the remnants of sin, because, as stated in the Predicaments (Categor. viii) "a vicious man by doing good works will make but little progress so as to be any better, but if he continue in good practice, he will end in being good as to acquired virtue." But God's grace does this much more effectively, whether by one or by several acts.

## Volume 3 - Question 101. Piety

**Article 4. Whether the duties of piety towards one's parents should be omitted for the sake of religion?**

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:07:2; I-II:18:3), 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."

## Volume 2 - Question 100. The moral precepts of the old law

**Article 6. Whether the ten precepts of the decalogue are set in proper order?**

Objection 2. Further, the acts of virtue are prescribed by the affirmative precepts, and acts of vice are forbidden by the negative precepts. But according to Boethius in his commentary on the Categories [Lib. iv, cap. De Oppos.], vices should be uprooted before virtues are sown. Therefore among the precepts concerning our neighbor, the negative precepts should have preceded the affirmative.

## Volume 3 - Question 189. The entrance into religious life

**Article 1. Whether those who are not practiced in keeping the commandments should enter religion?**

Objection 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.

# De Anima

**Keywords:**

objective, things, natural, powerful, accordance, souls, replied, wherefore, knowledges, bodies, intellects, saying, iii, certain, philosophical, movements, man, called, acting, perfectible, formative, sensing, understanding, operates, likenesses, anim, appetites, moving, humanity, actualized, consequence, existed, universality, knowing, differing, principles, ways, gods, intelligibly, proper, augustine, reasoning, corporeal, angel, particulars, species, caused, gener, matters, bodily.

## Volume 2 - Question 1. Man's last end

**Article 2. Whether it is proper to the rational nature to act for an end?**

Objection 3. Further, the good and the end is the object of the will. But "the will is in the reason" (De Anima iii, 9). Therefore to act for an end belongs to none but a rational nature.

## Volume 2 - Question 3. What is happiness

**Article 2. Whether happiness is an operation?**

I answer that, In so far as man's happiness is something created, existing in him, we must needs say that it is an operation. For happiness is man's supreme perfection. Now each thing is perfect in so far as it is actual; since potentiality without act is imperfect. Consequently happiness must consist in man's last act. But it is evident that operation is the last act of the operator, wherefore the Philosopher calls it "second act" (De Anima ii, 1): because that which has a form can be potentially operating, just as he who knows is potentially considering. And hence it is that in other things, too, each one is said to be "for its operation" (De Coel ii, 3). Therefore man's happiness must of necessity consist in an operation.

## Volume 2 - Question 5. The attainment of happiness

**Article 1. Whether man can attain happiness?**

Objection 2. Further, True Happiness consists in seeing God, Who is pure Truth. But from his very nature, man considers truth in material things: wherefore "he understands the intelligible species in the phantasm" (De Anima iii, 7). Therefore he cannot attain Happiness.

**Article 3. Whether happiness is an operation of the sensitive part, or of the intellective part only?**

Objection 1. It would seem that happiness consists in an operation of the senses also. For there is no more excellent operation in man than that of the senses, except the intellective operation. But in us the intellective operation depends on the sensitive: since "we cannot understand without a phantasm" (De Anima iii, 7). Therefore happiness consists in an operation of the senses also.

## Volume 2 - Question 6. The voluntary and the involuntary

**Article 1. Whether there is anything voluntary in human acts?**

Objection 1. It would seem that there is nothing voluntary in human acts. For that is voluntary "which has its principle within itself." as Gregory of Nyssa [Nemesius, De Natura Hom. xxxii.], Damascene (De Fide Orth. ii, 24), and Aristotle (Ethic. iii, 1) declare. But the principle of human acts is not in man himself, but outside him: since man's appetite is moved to act, by the appetible object which is outside him, and is as a "mover unmoved" (De Anima iii, 10). Therefore there is nothing voluntary in human acts.

## Volume 3 - Question 4. The virtue itself of faith

**Article 2. Whether faith resides in the intellect?**

Objection 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" (Galatians 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 (II-II:1:1). Therefore faith does not reside in the intellect.

Reply to Objection 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).

**Article 2. Whether there is anything voluntary in irrational animals?**

Objection 1. It would seem that there is nothing voluntary in irrational animals. For a thing is called "voluntary" from "voluntas" [will]. Now since the will is in the reason (De Anima iii, 9), it cannot be in irrational animals. Therefore neither is there anything voluntary in them.

## Volume 2 - Question 8. The will, in regard to what it wills

**Article 1. Whether the will is of good only?**

Objection 2. Further, rational powers can be directed to opposite purposes, according to the Philosopher (Metaph. ix, 2). But the will is a rational power, since it is "in the reason," as is stated in De Anima iii, 9. Therefore the will can be directed to opposites; and consequently its volition is not confined to good, but extends to evil.

## Volume 4 - Question 2. The mode of union of the Word incarnate

**Article 5. Whether in Christ there is any union of soul and body?**

Reply to Objection 3. There are two principles of corporeal life: one the effective principle, and in this way the Word of God is the principle of all life; the other, the formal principle of life, for since "in living things to be is to live," as the Philosopher says (De Anima ii, 37), just as everything is formally by its form, so likewise the body lives by the soul: in this way a body could not live by the Word, Which cannot be the form of a body.

## Volume 3 - Question 8. The gift of understanding

**Article 1. Whether understanding is a gift of the Holy Ghost?**

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.

Objection 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.

## Volume 2 - Question 9. That which moves the will

**Article 1. Whether the will is moved by the intellect?**

Reply to Objection 2. Just as the imagination of a form without estimation of fitness or harmfulness, does not move the sensitive appetite; so neither does the apprehension of the true without the aspect of goodness and desirability. Hence it is not the speculative intellect that moves, but the practical intellect (De Anima iii, 9).

Objection 2. Further, the intellect in presenting the appetible object to the will, stands in relation to the will, as the imagination in representing the appetible will to the sensitive appetite. But the imagination, does not remove the sensitive appetite: indeed sometimes our imagination affects us no more than what is set before us in a picture, and moves us not at all (De Anima ii, 3). Therefore neither does the intellect move the will.

## Volume 4 - Question 5. The parts of human nature which were assumed

**Article 3. Whether the Son of God assumed a soul?**

I answer that, As Augustine says (De Haeres. 69,55), it was first of all the opinion of Arius and then of Apollinaris that the Son of God assumed only flesh, without a soul, holding that the Word took the place of a soul to the body. And consequently it followed that there were not two natures in Christ, but only one; for from a soul and body one human nature is constituted. But this opinion cannot hold, for three reasons. First, because it is counter to the authority of Scripture, in which our Lord makes mention of His soul, Matthew 26:38: "My soul is sorrowful even unto death"; and John 10:18: "I have power to lay down My soul [animam meam: Douay: 'My life']." But to this Apollinaris replied that in these words soul is taken metaphorically, in which way mention is made in the Old Testament of the soul of God (Isaiah 1:14): "My soul hateth your new moons and your solemnities." But, as Augustine says (Qq. lxxxiii, qu. 80), the Evangelists relate how Jesus wondered, was angered, sad, and hungry. Now these show that He had a true soul, just as that He ate, slept and was weary shows that He had a true human body: otherwise, if these things are a metaphor, because the like are said of God in the Old Testament, the trustworthiness of the Gospel story is undermined. For it is one thing that things were foretold in a figure, and another that historical events were related in very truth by the Evangelists. Secondly, this error lessens the utility of Incarnation, which is man's liberation. For Augustine [Vigilius Tapsensis] argues thus (Contra Felician. xiii): "If the Son of God in taking flesh passed over the soul, either He knew its sinlessness, and trusted it did not need a remedy; or He considered it unsuitable to Him, and did not bestow on it the boon of redemption; or He reckoned it altogether incurable, and was unable to heal it; or He cast it off as worthless and seemingly unfit for any use. Now two of these reasons imply a blasphemy against God. For how shall we call Him omnipotent, if He is unable to heal what is beyond hope? Or God of all, if He has not made our soul. And as regards the other two reasons, in one the cause of the soul is ignored, and in the other no place is given to merit. Is He to be considered to understand the cause of the soul, Who seeks to separate it from the sin of wilful transgression, enabled as it is to receive the law by the endowment of the habit of reason? Or how can His generosity be known to any one who says it was despised on account of its ignoble sinfulness? If you look at its origin, the substance of the soul is more precious than the body: but if at the sin of transgression, on account of its intelligence it is worse than the body. Now I know and declare that Christ is perfect wisdom, nor have I any doubt that He is most loving; and because of the first of these He did not despise what was better and more capable of prudence; and because of the second He protected what was most wounded." Thirdly, this position is against the truth of Incarnation. For flesh and the other parts of man receive their species through the soul. Hence, if the soul is absent, there are no bones nor flesh, except equivocally, as is plain from the Philosopher (De Anima ii, 9; Metaph. vii, 34).

**Article 4. Whether violence can be done to the will?**

Objection 2. Further, every passive subject is compelled by its active principle, when it is changed by it. But the will is a passive force: for it is a "mover moved" (De Anima iii, 10). Therefore, since it is sometimes moved by its active principle, it seems that sometimes it is compelled.

On the contrary, The Philosopher says (De Anima iii, 10) that "the appetible object is a mover not moved, whereas the will is a mover moved."

**Article 4. Whether the Son of God assumed a human mind or intellect?**

Objection 3. Further, the assumption of human nature by the Word of God is called His Incarnation. But the intellect or human mind is nothing carnal, either in its substance or in its act. for it is not the act of a body, as is proved De Anima iii, 6. Hence it would seem that the Son of God did not assume a human mind.

**Article 8. Whether man's happiness consists in the vision of the divine essence?**

I answer that, Final and perfect happiness can consist in nothing else than the vision of the Divine Essence. To make this clear, two points must be observed. First, that man is not perfectly happy, so long as something remains for him to desire and seek: secondly, that the perfection of any power is determined by the nature of its object. Now the object of the intellect is "what a thing is," i.e. the essence of a thing, according to De Anima iii, 6. Wherefore the intellect attains perfection, in so far as it knows the essence of a thing. If therefore an intellect knows the essence of some effect, whereby it is not possible to know the essence of the cause, i.e. to know of the cause "what it is"; that intellect cannot be said to reach that cause simply, although it may be able to gather from the effect the knowledge of that the cause is. Consequently, when man knows an effect, and knows that it has a cause, there naturally remains in the man the desire to know about the cause, "what it is." And this desire is one of wonder, and causes inquiry, as is stated in the beginning of the Metaphysics (i, 2). For instance, if a man, knowing the eclipse of the sun, consider that it must be due to some cause, and know not what that cause is, he wonders about it, and from wondering proceeds to inquire. Nor does this inquiry cease until he arrive at a knowledge of the essence of the cause.

## Volume 2 - Question 10. The manner in which the will is moved

**Article 2. Whether the will is moved, of necessity, by its object?**

Objection 1. It seems that the will is moved, of necessity, by its object. For the object of the will is compared to the will as mover to movable, as stated in De Anima iii, 10. But a mover, if it be sufficient, moves the movable of necessity. Therefore the will can be moved of necessity by its object.

## Volume 4 - Question 9. Christ's knowledge in general

**Article 1. Whether Christ had any knowledge besides the Divine?**

I answer that, As said above (Article 5), the Son of God assumed an entire human nature, i.e. not only a body, but also a soul, and not only a sensitive, but also a rational soul. And therefore it behooved Him to have created knowledge, for three reasons. First, on account of the soul's perfection. For the soul, considered in itself, is in potentiality to knowing intelligible things. since it is like "a tablet on which nothing is written," and yet it may be written upon through the possible intellect, whereby it may become all things, as is said De Anima iii, 18. Now what is in potentiality is imperfect unless reduced to act. But it was fitting that the Son of God should assume, not an imperfect, but a perfect human nature, since the whole human race was to be brought back to perfection by its means. Hence it behooved the soul of Christ to be perfected by a knowledge, which would be its proper perfection. And therefore it was necessary that there should be another knowledge in Christ besides the Divine knowledge, otherwise the soul of Christ would have been more imperfect than the souls of the rest of men. Secondly, because, since everything is on account of its operation, as stated De Coel. ii, 17, Christ would have had an intellective soul to no purpose if He had not understood by it; and this pertains to created knowledge. Thirdly, because some created knowledge pertains to the nature of the human soul, viz. that whereby we naturally know first principles; since we are here taking knowledge for any cognition of the human intellect. Now nothing natural was wanting to Christ, since He took the whole human nature, as stated above (Article 5). And hence the Sixth Council [Third Council of Constantinople, Act. 4] condemned the opinion of those who denied that in Christ there are two knowledges or wisdoms.

On the contrary, The rational powers, according to the Philosopher (Metaph. ix, 2) are directed to opposites. But the will is a rational power, since it is in the reason, as stated in De Anima iii, 9. Therefore the will is directed to opposites. Therefore it is not moved, of necessity, to either of the opposites.

**Article 8. Whether every man desires happiness?**

Objection 1. It would seem that not all desire Happiness. For no man can desire what he knows not; since the apprehended good is the object of the appetite (De Anima iii, 10). But many know not what Happiness is. This is evident from the fact that, as Augustine says (De Trin. xiii, 4), "some thought that Happiness consists in pleasures of the body; some, in a virtue of the soul; some in other things." Therefore not all desire Happiness.

**Article 3. Whether the will is moved, of necessity, by the lower appetite?**

Objection 3. Further, a universal cause is not applied to a particular effect, except by means of a particular cause: wherefore the universal reason does not move save by means of a particular estimation, as stated in De Anima iii, 11. But as the universal reason is to the particular estimation, so is the will to the sensitive appetite. Therefore the will is not moved to will something particular, except through the sensitive appetite. Therefore, if the sensitive appetite happen to be disposed to something, by reason of a passion, the will cannot be moved in a contrary sense.

**Article 4. Whether the gift of understanding is in all who are in a state of grace?**

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.

**Article 5. Whether the will is moved by a heavenly body?**

But some have maintained that heavenly bodies have an influence on the human will, in the same way as some exterior agent moves the will, as to the exercise of its act. But this is impossible. For the "will," as stated in De Anima iii, 9, "is in the reason." Now the reason is a power of the soul, not bound to a bodily organ: wherefore it follows that the will is a power absolutely incorporeal and immaterial. But it is evident that no body can act on what is incorporeal, but rather the reverse: because things incorporeal and immaterial have a power more formal and more universal than any corporeal things whatever. Therefore it is impossible for a heavenly body to act directly on the intellect or will. For this reason Aristotle (De Anima iii, 3) ascribed to those who held that intellect differs not from sense, the theory that "such is the will of men, as is the day which the father of men and of gods bring on" [Odyssey xviii. 135 (referring to Jupiter, by whom they understand the entire heavens). For all the sensitive powers, since they are acts of bodily organs, can be moved accidentally, by the heavenly bodies, i.e. through those bodies being moved, whose acts they are.

## Volume 4 - Question 11. The knowledge imprinted or infused in the soul of Christ

**Article 1. Whether by this imprinted or infused knowledge Christ knew all things?**

Objection 2. Further, phantasms are to the human intellect as colors to sight, as is said De Anima iii, 18,31,39. But it does not pertain to the perfection of the power of seeing to know what is without color. Therefore it does not pertain to the perfection of human intellect to know things of which there are no phantasms, such as separate substances. Hence, since this knowledge was in Christ for the perfection of His intellective soul, it seems that by this knowledge He did not know separate substances.

**Article 3. Whether Christ had an imprinted or infused knowledge?**

I answer that, As stated above (Article 1), it was fitting that the human nature assumed by the Word of God should not be imperfect. Now everything in potentiality is imperfect unless it be reduced to act. But the passive intellect of man is in potentiality to all intelligible things. and it is reduced to act by intelligible species, which are its completive forms, as is plain from what is said De Anima iii, 32,38. And hence we must admit in the soul of Christ an infused knowledge, inasmuch as the Word of God imprinted upon the soul of Christ, which is personally united to Him, intelligible species of all things to which the possible intellect is in potentiality; even as in the beginning of the creation of things, the Word of God imprinted intelligible species upon the angelic mind, as is clear from Augustine (Gen. ad lit. ii, 8). And therefore, even as in the angels, according to Augustine (Gen. ad lit. iv, 22,24,30), there is a double knowledge—one the morning knowledge, whereby they know things in the Word; the other the evening knowledge, whereby they know things in their proper natures by infused species; so likewise, besides the Divine and uncreated knowledge in Christ, there is in His soul a beatific knowledge, whereby He knows the Word, and things in the Word; and an infused or imprinted knowledge, whereby He knows things in their proper nature by intelligible species proportioned to the human mind.

## Volume 3 - Question 9. The gift of knowledge

**Article 4. Whether the third beatitude, "Blessed are they that mourn," etc. corresponds to the gift of knowledge?**

Objection 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.

## Volume 1 - Question 14. God's knowledge

**Article 1. Whether there is knowledge [Scientia]?**

I answer that, In God there exists the most perfect knowledge. To prove this, we must note that intelligent beings are distinguished from non-intelligent beings in that the latter possess only their own form; whereas the intelligent being is naturally adapted to have also the form of some other thing; for the idea of the thing known is in the knower. Hence it is manifest that the nature of a non-intelligent being is more contracted and limited; whereas the nature of intelligent beings has a greater amplitude and extension; therefore the Philosopher says (De Anima iii) that "the soul is in a sense all things." Now the contraction of the form comes from the matter. Hence, as we have said above (I:7:1) forms according as they are the more immaterial, approach more nearly to a kind of infinity. Therefore it is clear that the immateriality of a thing is the reason why it is cognitive; and according to the mode of immateriality is the mode of knowledge. Hence it is said in De Anima ii that plants do not know, because they are wholly material. But sense is cognitive because it can receive images free from matter, and the intellect is still further cognitive, because it is more separated from matter and unmixed, as said in De Anima iii. Since therefore God is in the highest degree of immateriality as stated above (I:7:1), it follows that He occupies the highest place in 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.

**Article 2. Whether God understands Himself?**

Objection 2. Further, to understand is a kind of passion and movement, as the Philosopher says (De Anima iii); and knowledge also is a kind of assimilation to the object known; and the thing known is the perfection of the knower. But nothing is moved, or suffers, or is made perfect by itself, "nor," as Hilary says (De Trin. ii.), "is a thing its own likeness." Therefore God does not understand Himself.

Reply to Objection 2. Movement and passion are taken equivocally, according as to understand is described as a kind of movement or passion, as stated in De Anima iii. For to understand is not a movement that is an act of something imperfect passing from one to another, but it is an act, existing in the agent itself, of something perfect. Likewise that the intellect is perfected by the intelligible object, i.e. is assimilated to it, this belongs to an intellect which is sometimes in potentiality; because the fact of its being in a state of potentiality makes it differ from the intelligible object and assimilates it thereto through the intelligible species, which is the likeness of the thing understood, and makes it to be perfected thereby, as potentiality is perfected by act. On the other hand, the divine intellect, which is no way in potentiality, is not perfected by the intelligible object, nor is it assimilated thereto, but is its own perfection, and its own intelligible object.

Objection 3. Further, we are like to God chiefly in our intellect, because we are the image of God in our mind, as Augustine says (Gen. ad lit. vi). But our intellect understands itself, only as it understands other things, as is said in De Anima iii. Therefore God understands Himself only so far perchance as He understands other things.

**Article 2. Whether Christ could use this knowledge by turning to phantasms?**

Objection 1. It would seem that the soul of Christ could not understand by this knowledge except by turning to phantasms, because, as is stated De Anima iii, 18,31,39, phantasms are compared to man's intellective soul as colors to sight. But Christ's power of seeing could not become actual save by turning to colors. Therefore His intellective soul could understand nothing except by turning to phantasms.

## Volume 4 - Question 10. The beatific knowledge of Christ's soul

**Article 3. Whether the soul of Christ can know the infinite in the Word?**

Reply to Objection 2. There is nothing to hinder a thing from being infinite in one way and finite in another, as when in quantities we imagine a surface infinite in length and finite in breadth. Hence, if there were an infinite number of men, they would have a relative infinity, i.e. in multitude; but, as regards the essence, they would be finite, since the essence of all would be limited to one specific nature. But what is simply infinite in its essence is God, as was said in I:7:2. Now the proper object of the intellect is "what a thing is," as is said De Anima iii, 26, to which pertains the notion of the species. And thus the soul of Christ, since it has a finite capacity, attains to, but does not comprehend, what is simply infinite in essence, as stated above (Article 1). But the infinite in potentiality which is in creatures can be comprehended by the soul of Christ, since it is compared to that soul according to its essence, in which respect it is not infinite. For even our intellect understands a universal—for example, the nature of a genus or species, which in a manner has infinity, inasmuch as it can be predicated of an infinite number.

## Volume 2 - Question 12. Intention

**Article 3. Whether one can intend two things at the same time?**

On the contrary, Art imitates nature. Now nature intends two purposes by means of one instrument: thus "the tongue is for the purpose of taste and speech" (De Anima ii, 8). Therefore, for the same reason, art or reason can at the same time direct one thing to two ends: so that one can intend several ends at the same time.

## Volume 4 - Question 8. The grace of Christ, as He is the head of the Church

**Article 5. Whether the grace of Christ, as Head of the Church, is the same as His habitual grace, inasmuch as He is Man?**

I answer that, Since everything acts inasmuch as it is a being in act, it must be the same act whereby it is in act and whereby it acts, as it is the same heat whereby fire is hot and whereby it heats. Yet not every act whereby anything is in act suffices for its being the principle of acting upon others. For since the agent is nobler than the patient, as Augustine says (Gen. ad lit. xii, 16) and the Philosopher (De Anima iii, 19), the agent must act on others by reason of a certain pre-eminence. Now it was said above (Article 1 and III:7:9) grace was received by the soul of Christ in the highest way; and therefore from this pre-eminence of grace which He received, it is from Him that this grace is bestowed on others—and this belongs to the nature of head. Hence the personal grace, whereby the soul of Christ is justified, is essentially the same as His grace, as He is the Head of the Church, and justifies others; but there is a distinction of reason between them.

I answer that, God understands Himself through Himself. In proof whereof it must be known that although in operations which pass to an external effect, the object of the operation, which is taken as the term, exists outside the operator; nevertheless in operations that remain in the operator, the object signified as the term of operation, resides in the operator; and accordingly as it is in the operator, the operation is actual. Hence the Philosopher says (De Anima iii) that "the sensible in act is sense in act, and the intelligible in act is intellect in act." For the reason why we actually feel or know a thing is because our intellect or sense is actually informed by the sensible or intelligible species. And because of this only, it follows that sense or intellect is distinct from the sensible or intelligible object, since both are in potentiality.

**Article 4. Whether Christ had any acquired knowledge?**

I answer that, As is plain from Article 1, nothing that God planted in our nature was wanting to the human nature assumed by the Word of God. Now it is manifest that God planted in human nature not only a passive, but an active intellect. Hence it is necessary to say that in the soul of Christ there was not merely a passive, but also an active intellect. But if in other things God and nature make nothing in vain, as the Philosopher says (De Coel. i, 31; ii, 59), still less in the soul of Christ is there anything in vain. Now what has not its proper operation is useless, as is said in De Coel. ii, 17. Now the proper operation of the active intellect is to make intelligible species in act, by abstracting them from phantasms; hence, it is said (De Anima iii, 18) that the active intellect is that "whereby everything is made actual." And thus it is necessary to say that in Christ there were intelligible species received in the passive intellect by the action of the active intellect—which means that there was acquired knowledge in Him, which some call empiric. And hence, although I wrote differently (Sent. iii, D, xiv, 3; D, xviii, 3), it must be said that in Christ there was acquired knowledge, which is properly knowledge in a human fashion, both as regards the subject receiving and as regards the active cause. For such knowledge springs from Christ's active intellect, which is natural to the human soul. But infused knowledge is attributed to the soul, on account of a light infused from on high, and this manner of knowing is proportioned to the angelic nature. But the beatific knowledge, whereby the very Essence of God is seen, is proper and natural to God alone, as was said in the I:12:4.

## Volume 4 - Question 12. The acquired or empiric knowledge of Christ's soul

**Article 1. Whether Christ knew all things by this acquired or empiric knowledge?**

I answer that, Acquired knowledge is held to be in Christ's soul, as we have said (III:9:4), by reason of the active intellect, lest its action, which is to make things actually intelligible, should be wanting; even as imprinted or infused knowledge is held to be in Christ's soul for the perfection of the passive intellect. Now as the passive intellect is that by which "all things are in potentiality," so the active intellect is that by which "all are in act," as is said De Anima iii, 18. And hence, as the soul of Christ knew by infused knowledge all things to which the passive intellect is in any way in potentiality, so by acquired knowledge it knew whatever can be known by the action of the active intellect.

## Volume 2 - Question 15. Consent, which is an act of the will in regard to the means

**Article 1. Whether consent is an act of the appetitive or of the apprehensive power?**

Reply to Objection 1. As stated in De Anima iii, 9, "the will is in the reason." Hence, when Augustine ascribes consent to the reason, he takes reason as including the will.

## Volume 4 - Question 14. God's knowledge

**Article 1. Whether there is knowledge [Scientia]?**

I answer that, In God there exists the most perfect knowledge. To prove this, we must note that intelligent beings are distinguished from non-intelligent beings in that the latter possess only their own form; whereas the intelligent being is naturally adapted to have also the form of some other thing; for the idea of the thing known is in the knower. Hence it is manifest that the nature of a non-intelligent being is more contracted and limited; whereas the nature of intelligent beings has a greater amplitude and extension; therefore the Philosopher says (De Anima iii) that "the soul is in a sense all things." Now the contraction of the form comes from the matter. Hence, as we have said above (I:7:1) forms according as they are the more immaterial, approach more nearly to a kind of infinity. Therefore it is clear that the immateriality of a thing is the reason why it is cognitive; and according to the mode of immateriality is the mode of knowledge. Hence it is said in De Anima ii that plants do not know, because they are wholly material. But sense is cognitive because it can receive images free from matter, and the intellect is still further cognitive, because it is more separated from matter and unmixed, as said in De Anima iii. Since therefore God is in the highest degree of immateriality as stated above (I:7:1), it follows that He occupies the highest place in knowledge.

## Volume 1 - Question 16. Truth

**Article 2. Whether truth resides only in the intellect composing and dividing?**

Objection 1. It seems that truth does not reside only in the intellect composing and dividing. For the Philosopher says (De Anima iii) that as the senses are always true as regards their proper sensible objects, so is the intellect as regards "what a thing is." Now composition and division are neither in the senses nor in the intellect knowing "what a thing is." Therefore truth does not reside only in the intellect composing and dividing.

**Article 2. Whether God understands Himself?**

Reply to Objection 2. Movement and passion are taken equivocally, according as to understand is described as a kind of movement or passion, as stated in De Anima iii. For to understand is not a movement that is an act of something imperfect passing from one to another, but it is an act, existing in the agent itself, of something perfect. Likewise that the intellect is perfected by the intelligible object, i.e. is assimilated to it, this belongs to an intellect which is sometimes in potentiality; because the fact of its being in a state of potentiality makes it differ from the intelligible object and assimilates it thereto through the intelligible species, which is the likeness of the thing understood, and makes it to be perfected thereby, as potentiality is perfected by act. On the other hand, the divine intellect, which is no way in potentiality, is not perfected by the intelligible object, nor is it assimilated thereto, but is its own perfection, and its own intelligible object.

**Article 5. Whether God knows things other than Himself?**

Reply to Objection 2. The object understood is a perfection of the one understanding not by its substance, but by its image, according to which it is in the intellect, as its form and perfection, as is said in De Anima iii. For "a stone is not in the soul, but its image." Now those things which are other than God are understood by God, inasmuch as the essence of God contains their images as above explained; hence it does not follow that there is any perfection in the divine intellect other than the divine essence.

Objection 3. Further, we are like to God chiefly in our intellect, because we are the image of God in our mind, as Augustine says (Gen. ad lit. vi). But our intellect understands itself, only as it understands other things, as is said in De Anima iii. Therefore God understands Himself only so far perchance as He understands other things.

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**Article 3. Whether the true and being are convertible terms?**

I answer that, As good has the nature of what is desirable, so truth is related to knowledge. Now everything, in as far as it has being, so far is it knowable. Wherefore it is said in De Anima iii that "the soul is in some manner all things," through the senses and the intellect. And therefore, as good is convertible with being, so is the true. But as good adds to being the notion of desirable, so the true adds relation to the intellect.

## Volume 4 - Question 13. The power of Christ's soul

**Article 3. Whether the soul of Christ had omnipotence with regard to His own body?**

Reply to Objection 3. If the imagination be strong, the body obeys naturally in some things, e.g. as regards falling from a beam set on high, since the imagination was formed to be a principle of local motion, as is said De Anima iii, 9,10. So, too, as regards alteration in heat and cold, and their consequences; for the passions of the soul, wherewith the heart is moved, naturally follow the imagination, and thus by commotion of the spirits the whole body is altered. But the other corporeal dispositions which have no natural relation to the imagination are not transmuted by the imagination, however strong it is, e.g. the shape of the hand, or foot, or such like.

Objection 2. Further, to understand is a kind of passion and movement, as the Philosopher says (De Anima iii); and knowledge also is a kind of assimilation to the object known; and the thing known is the perfection of the knower. But nothing is moved, or suffers, or is made perfect by itself, "nor," as Hilary says (De Trin. ii.), "is a thing its own likeness." Therefore God does not understand Himself.

## Volume 1 - Question 18. The life of God

**Article 2. Whether life is an operation?**

Objection 1. It seems that life is an operation. For nothing is divided except into parts of the same genus. But life is divided by certain operations, as is clear from the Philosopher (De Anima ii, 13), who distinguishes four kinds of life, namely, nourishment, sensation, local movement and understanding. Therefore life is an operation.

## Volume 1 - Question 17. Falsity

**Article 3. Whether falsity is in the intellect?**

Objection 2. Further, the Philosopher says (De Anima iii, 51) that the intellect is always right. Therefore there is no falsity in the intellect.

On the contrary, The Philosopher says (De Anima ii, 37), "In living things, to live is to be."

## Volume 1 - Question 12. How God is known by us

**Article 8. Whether those who see the essence of God see all in God?**

Objection 3. Further, whoever understands the greater, can understand the least, as is said in De Anima iii. But all that God does, or can do, are less than His essence. Therefore whoever understands God, can understand all that God does, or can do.

## Volume 1 - Question 19. The will of God

**Article 1. Whether there is will in God?**

Objection 3. Further, according to the Philosopher (De Anima iii, 54), the will moves, and is moved. But God is the first cause of movement, and Himself is unmoved, as proved in Phys. viii, 49. Therefore there is not will in God.

On the contrary, It is said in De Anima iii, 21, 22 that "where there is composition of objects understood, there is truth and falsehood." But such composition is in the intellect. Therefore truth and falsehood exist in the intellect.

## Volume 1 - Question 20. God's love

**Article 1. Whether love exists in God?**

Reply to Objection 2. In the passions of the sensitive appetite there may be distinguished a certain material element—namely, the bodily change—and a certain formal element, which is on the part of the appetite. Thus in anger, as the Philosopher says (De Anima iii, 15,63,64), the material element is the kindling of the blood about the heart; but the formal, the appetite for revenge. Again, as regards the formal element of certain passions a certain imperfection is implied, as in desire, which is of the good we have not, and in sorrow, which is about the evil we have. This applies also to anger, which supposes sorrow. Certain other passions, however, as love and joy, imply no imperfection. Since therefore none of these can be attributed to God on their material side, as has been said (Reply to Objection 1); neither can those that even on their formal side imply imperfection be attributed to Him; except metaphorically, and from likeness of effects, as already show (I:3:2 ad 2; I:19:11). Whereas, those that do not imply imperfection, such as love and joy, can be properly predicated of God, though without attributing passion to Him, as said before (I:19:11).

**Article 3. Whether life is properly attributed to God?**

Objection 2. Further, in all living things we must needs suppose some principle of life. Hence it is said by the Philosopher (De Anima ii, 4) that "the soul is the cause and principle of the living body." But God has no principle. Therefore life cannot be attributed to Him.

Reply to Objection 1. The cognitive faculty does not move except through the medium of the appetitive: and just as in ourselves the universal reason moves through the medium of the particular reason, as stated in De Anima iii, 58,75, so in ourselves the intellectual appetite, or the will as it is called, moves through the medium of the sensitive appetite. Hence, in us the sensitive appetite is the proximate motive-force of our bodies. Some bodily change therefore always accompanies an act of the sensitive appetite, and this change affects especially the heart, which, as the Philosopher says (De part. animal. iii, 4), is the first principle of movement in animals. Therefore acts of the sensitive appetite, inasmuch as they have annexed to them some bodily change, are called passions; whereas acts of the will are not so called. Love, therefore, and joy and delight are passions; in so far as they denote acts of the intellective appetite, they are not passions. It is in this latter sense that they are in God. Hence the Philosopher says (Ethic. vii): "God rejoices by an operation that is one and simple," and for the same reason He loves without passion.

Reply to Objection 1. As stated in Metaph. ix, 16, action is twofold. Actions of one kind pass out to external matter, as to heat or to cut; whilst actions of the other kind remain in the agent, as to understand, to sense and to will. The difference between them is this, that the former action is the perfection not of the agent that moves, but of the thing moved; whereas the latter action is the perfection of the agent. Hence, because movement is an act of the thing in movement, the latter action, in so far as it is the act of the operator, is called its movement, by this similitude, that as movement is an act of the thing moved, so an act of this kind is the act of the agent, although movement is an act of the imperfect, that is, of what is in potentiality; while this kind of act is an act of the perfect, that is to say, of what is in act as stated in De Anima iii, 28. In the sense, therefore, in which understanding is movement, that which understands itself is said to move itself. It is in this sense that Plato also taught that God moves Himself; not in the sense in which movement is an act of the imperfect.

**Article 2. Whether God wills things apart from Himself?**

Objection 2. Further, the willed moves the willer, as the appetible the appetite, as stated in De Anima iii, 54. If, therefore, God wills anything apart from Himself, His will must be moved by another; which is impossible.

## Volume 4 - Question 7. The grace of Christ as an individual man

**Article 12. Whether the grace of Christ could increase?**

Reply to Objection 1. If we speak of mathematical quantity, addition can be made to any finite quantity, since there is nothing on the part of finite quantity which is repugnant to addition. But if we speak of natural quantity, there may be repugnance on the part of the form to which a determined quantity is due, even as other accidents are determined. Hence the Philosopher says (De Anima ii, 41) that "there is naturally a term of all things, and a fixed limit of magnitude and increase." And hence to the quantity of the whole there can be no addition. And still more must we suppose a term in the forms themselves, beyond which they may not go. Hence it is not necessary that addition should be capable of being made to Christ's grace, although it is finite in its essence.

**Article 5. Whether God knows things other than Himself?**

Reply to Objection 2. The object understood is a perfection of the one understanding not by its substance, but by its image, according to which it is in the intellect, as its form and perfection, as is said in De Anima iii. For "a stone is not in the soul, but its image." Now those things which are other than God are understood by God, inasmuch as the essence of God contains their images as above explained; hence it does not follow that there is any perfection in the divine intellect other than the divine essence.

## Volume 4 - Question 18. Christ's unity of will

**Article 1. Whether there are two wills in Christ?**

I answer that, Some placed only one will in Christ; but they seem to have had different motives for holding this. For Apollinaris did not hold an intellectual soul in Christ, but maintained that the Word was in place of the soul, or even in place of the intellect. Hence since "the will is in the reason," as the Philosopher says (De Anima iii, 9), it followed that in Christ there was no human will; and thus there was only one will in Him. So, too, Eutyches and all who held one composite nature in Christ were forced to place one will in Him. Nestorius, too, who maintained that the union of God and man was one of affection and will, held only one will in Christ. But later on, Macarius, Patriarch of Antioch, Cyrus of Alexandria, and Sergius of Constantinople and some of their followers, held that there is one will in Christ, although they held that in Christ there are two natures united in a hypostasis; because they believed that Christ's human nature never moved with its own motion, but only inasmuch as it was moved by the Godhead, as is plain from the synodical letter of Pope Agatho [Third Council of Constantinople, Act. 4].

## Volume 4 - Question 15. The defects of soul assumed by Christ

**Article 4. Whether Christ's soul was passible?**

Objection 1. It would seem that the soul of Christ was not passible. For nothing suffers except by reason of something stronger; since "the agent is greater than the patient," as is clear from Augustine (Gen. ad lit. xii, 16), and from the Philosopher (De Anima iii, 5). Now no creature was stronger than Christ's soul. Therefore Christ's soul could not suffer at the hands of any creature; and hence it was not passible; for its capability of suffering would have been to no purpose if it could not have suffered at the hands of anything.

**Article 2. Whether in Christ there was a will of sensuality besides the will of reason?**

Objection 1. It would seem that in Christ there was no will of sensuality besides the will of reason. For the Philosopher says (De Anima iii, text. 42) that "the will is in the reason, and in the sensitive appetite are the irascible and concupiscible parts." Now sensuality signifies the sensitive appetite. Hence in Christ there was no will of sensuality.

## Volume 5 - Question 17. The power of the keys

**Article 2. Whether the key is the power of binding and loosing, etc.?**

I answer that, According to the Philosopher (De Anima ii, text. 33), "powers are defined from their acts." Wherefore, since the key is a kind of power, it should be defined from its act or use, and reference to the act should include its object from which it takes its species, and the mode of acting whereby the power is shown to be well-ordered. Now the act of the spiritual power is to open heaven, not absolutely, since it is already open, as stated above (Article 1, Reply to Objection 1), but for this or that man; and this cannot be done in an orderly manner without due consideration of the worthiness of the one to be admitted to heaven. Hence the aforesaid definition of the key gives the genus, viz. "power," the subject of the power, viz. the "ecclesiastical judge," and the act, viz. "of excluding or admitting," corresponding to the two acts of a material key which are to open and shut; the object of which act is referred to in the words "from the kingdom," and the mode, in the words, "worthy" and "unworthy," because account is taken of the worthiness or unworthiness of those on whom the act is exercised.

## Volume 2 - Question 22. The subject of the soul's passions

**Article 1. Whether any passion is in the soul?**

Reply to Objection 2. Although it does not belong to the soul in itself to be passive and to be moved, yet it belongs accidentally as stated in De Anima i, 3.

## Volume 3 - Question 20. Despair

**Article 2. Whether there can be despair without unbelief?**

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. On 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. On this way there can be despair, just as there can be other mortal sins, without unbelief.

Objection 2. Further, passion is movement, as is stated in Phys. iii, 3. But the soul is not moved, as is proved in De Anima i, 3. Therefore passion is not in the soul.

**Article 10. Whether God knows evil things?**

Objection 1. It seems that God does not know evil things. For the Philosopher (De Anima iii) says that the intellect which is not in potentiality does not know privation. But "evil is the privation of good," as Augustine says (Confess. iii, 7). Therefore, as the intellect of God is never in potentiality, but is always in act, as is clear from the foregoing (Article 2), it seems that God does not know evil things.

Reply to Objection 1. It belongs to matter to be passive in such a way as to lose something and to be transmuted: hence this happens only in those things that are composed of matter and form. But passivity, as implying mere reception, need not be in matter, but can be in anything that is in potentiality. Now, though the soul is not composed of matter and form, yet it has something of potentiality, in respect of which it is competent to receive or to be passive, according as the act of understanding is a kind of passion, as stated in De Anima iii, 4.

I answer that, The word "passive" is used in three ways. First, in a general way, according as whatever receives something is passive, although nothing is taken from it: thus we may say that the air is passive when it is lit up. But this is to be perfected rather than to be passive. Secondly, the word "passive" is employed in its proper sense, when something is received, while something else is taken away: and this happens in two ways. For sometimes that which is lost is unsuitable to the thing: thus when an animal's body is healed, and loses sickness. At other times the contrary occurs: thus to ail is to be passive; because the ailment is received and health is lost. And here we have passion in its most proper acceptation. For a thing is said to be passive from its being drawn to the agent: and when a thing recedes from what is suitable to it, then especially does it appear to be drawn to something else. Moreover in De Generat. i, 3 it is stated that when a more excellent thing is generated from a less excellent, we have generation simply, and corruption in a particular respect: whereas the reverse is the case, when from a more excellent thing, a less excellent is generated. In these three ways it happens that passions are in the soul. For in the sense of mere reception, we speak of "feeling and understanding as being a kind of passion" (De Anima i, 5). But passion, accompanied by the loss of something, is only in respect of a bodily transmutation; wherefore passion properly so called cannot be in the soul, save accidentally, in so far, to wit, as the "composite" is passive. But here again we find a difference; because when this transmutation is for the worse, it has more of the nature of a passion, than when it is for the better: hence sorrow is more properly a passion than joy.

## Volume 4 - Question 21. Christ's prayer

**Article 1. Whether it is becoming of Christ to pray?**

Reply to Objection 3. To rise is nothing more than to move towards what is above. Now movement is taken in two ways, as is said De Anima iii, 7; first, strictly, according as it implies the passing from potentiality to act, inasmuch as it is the act of something imperfect, and thus to rise pertains to what is potentially and not actually above. Now in this sense, as Damascene says (De Fide Orth. iii, 24), "the human mind of Christ did not need to rise to God, since it was ever united to God both by personal being and by the blessed vision." Secondly, movement signifies the act of something perfect, i.e. something existing in act, as to understand and to feel are called movements; and in this sense the mind of Christ was always raised up to God, since He was always contemplating Him as existing above Himself.

**Article 11. Whether God knows singular things?**

Objection 1. It seems that God does not know singular things. For the divine intellect is more immaterial than the human intellect. Now the human intellect by reason of its immateriality does not know singular things; but as the Philosopher says (De Anima ii), "reason has to do with universals, sense with singular things." Therefore God does not know singular things.

I answer that, God knows singular things. For all perfections found in creatures pre-exist in God in a higher way, as is clear from the foregoing (I:4:2). Now to know singular things is part of our perfection. Hence God must know singular things. Even the Philosopher considers it incongruous that anything known by us should be unknown to God; and thus against Empedocles he argues (De Anima i and Metaph. iii) that God would be most ignorant if He did not know discord. Now the perfections which are divided among inferior beings, exist simply and unitedly in God; hence, although by one faculty we know the universal and immaterial, and by another we know singular and material things, nevertheless God knows both by His simple intellect.

## Volume 3 - Question 24. The subject of charity

**Article 1. Whether the will is the subject of charity?**

Reply to Objection 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 Ephesians 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.

**Article 10. Whether God knows evil things?**

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## Volume 2 - Question 25. The order of the passions to one another

**Article 2. Whether love is the first of the concupiscible passions?**

Objection 1. It would seem that love is not the first of the concupiscible passions. For the concupiscible faculty is so called from concupiscence, which is the same passion as desire. But "things are named from their chief characteristic" (De Anima ii, 4). Therefore desire takes precedence of love.

I answer that, God knows singular things. For all perfections found in creatures pre-exist in God in a higher way, as is clear from the foregoing (I:4:2). Now to know singular things is part of our perfection. Hence God must know singular things. Even the Philosopher considers it incongruous that anything known by us should be unknown to God; and thus against Empedocles he argues (De Anima i and Metaph. iii) that God would be most ignorant if He did not know discord. Now the perfections which are divided among inferior beings, exist simply and unitedly in God; hence, although by one faculty we know the universal and immaterial, and by another we know singular and material things, nevertheless God knows both by His simple intellect.

## Volume 2 - Question 26. The passions of the soul in particular: and first, of love

**Article 2. Whether love is a passion?**

I answer that, Passion is the effect of the agent on the patient. Now a natural agent produces a twofold effect on the patient: for in the first place it gives it the form; and secondly it gives it the movement that results from the form. Thus the generator gives the generated body both weight and the movement resulting from weight: so that weight, from being the principle of movement to the place, which is connatural to that body by reason of its weight, can, in a way, be called "natural love." In the same way the appetible object gives the appetite, first, a certain adaptation to itself, which consists in complacency in that object; and from this follows movement towards the appetible object. For "the appetitive movement is circular," as stated in De Anima iii, 10; because the appetible object moves the appetite, introducing itself, as it were, into its intention; while the appetite moves towards the realization of the appetible object, so that the movement ends where it began. Accordingly, the first change wrought in the appetite by the appetible object is called "love," and is nothing else than complacency in that object; and from this complacency results a movement towards that same object, and this movement is "desire"; and lastly, there is rest which is "joy." Since, therefore, love consists in a change wrought in the appetite by the appetible object, it is evident that love is a passion: properly so called, according as it is in the concupiscible faculty; in a wider and extended sense, according as it is in the will.

**Article 16. Whether God has a speculative knowledge of things?**

Thirdly, as regards the end; "for the practical intellect differs in its end from the speculative," as the Philosopher says (De Anima iii). For the practical intellect is ordered to the end of the operation; whereas the end of the speculative intellect is the consideration of truth. Hence if a builder should consider how a house can be made, not ordering this to the end of operation, but only to know (how to do it), this would be only a speculative considerations as regards the end, although it concerns an operable thing. Therefore knowledge which is speculative by reason of the thing itself known, is merely speculative. But that which is speculative either in its mode or as to its end is partly speculative and partly practical: and when it is ordained to an operative end it is simply practical.

## Volume 2 - Question 31. Pleasure considered in itself

**Article 1. Whether delight is a passion?**

Objection 3. Further, delight is a kind of a perfection of the one who is delighted; since it "perfects operation," as stated in Ethic. x, 4,5. But to be perfected does not consist in being passive or in being altered, as stated in Phys. vii, 3 and De Anima ii, 5. Therefore delight is not a passion.

Reply to Objection 1. Connatural operation, which is unhindered, is a second perfection, as stated in De Anima ii, 1: and therefore when a thing is established in its proper connatural and unhindered operation, delight follows, which consists in a state of completion, as observed above. Accordingly when we say that delight is an operation, we designate, not its essence, but its cause.

**Article 16. Whether God has a speculative knowledge of things?**

Thirdly, as regards the end; "for the practical intellect differs in its end from the speculative," as the Philosopher says (De Anima iii). For the practical intellect is ordered to the end of the operation; whereas the end of the speculative intellect is the consideration of truth. Hence if a builder should consider how a house can be made, not ordering this to the end of operation, but only to know (how to do it), this would be only a speculative considerations as regards the end, although it concerns an operable thing. Therefore knowledge which is speculative by reason of the thing itself known, is merely speculative. But that which is speculative either in its mode or as to its end is partly speculative and partly practical: and when it is ordained to an operative end it is simply practical.

**Article 2. Whether delight is in time?**

Reply to Objection 1. As stated in De Anima iii, 7, movement is twofold. One is "the act of something imperfect, i.e. of something existing in potentiality, as such": this movement is successive and is in time. Another movement is "the act of something perfect, i.e. of something existing in act," e.g. to understand, to feel, and to will and such like, also to have delight. This movement is not successive, nor is it of itself in time.

## Volume 1 - Question 33. The person of the Father

**Article 2. Whether this name "Father" is properly the name of a divine person?**

Reply to Objection 2. According to the Philosopher (De Anima ii, text 49), a thing is denominated chiefly by its perfection, and by its end. Now generation signifies something in process of being made, whereas paternity signifies the complement of generation; and therefore the name "Father" is more expressive as regards the divine person than genitor or begettor.

## Volume 1 - Question 34. The person of the Son

**Article 1. Whether Word in God is a personal name?**

To see how this is true, we must know that our own word taken in its proper sense has a threefold meaning; while in a fourth sense it is taken improperly or figuratively. The clearest and most common sense is when it is said of the word spoken by the voice; and this proceeds from an interior source as regards two things found in the exterior word—that is, the vocal sound itself, and the signification of the sound. For, according to the Philosopher (Peri Herm. i) vocal sound signifies the concept of the intellect. Again the vocal sound proceeds from the signification or the imagination, as stated in De Anima ii, text 90. The vocal sound, which has no signification cannot be called a word: wherefore the exterior vocal sound is called a word from the fact the it signifies the interior concept of the mind. Therefore it follows that, first and chiefly, the interior concept of the mind is called a word; secondarily, the vocal sound itself, signifying the interior concept, is so called; and thirdly, the imagination of the vocal sound is called a word. Damascene mentions these three kinds of words (De Fide Orth. i, 17), saying that "word" is called "the natural movement of the intellect, whereby it is moved, and understands, and thinks, as light and splendor;" which is the first kind. "Again," he says, "the word is what is not pronounced by a vocal word, but is uttered in the heart;" which is the third kind. "Again," also, "the word is the angel"—that is, the messenger "of intelligence;" which is the second kind. Word is also used in a fourth way figuratively for that which is signified or effected by a word; thus we are wont to say, "this is the word I have said," or "which the king has commanded," alluding to some deed signified by the word either by way of assertion or of command.

## Volume 2 - Question 28. The effects of love

**Article 6. Whether love is cause of all that the lover does?**

Objection 2. Further, the appetite is a principle of movement and action in all animals, as stated in De Anima iii, 10. If, therefore, whatever a man does is done from love, the other passions of the appetitive faculty are superfluous.

**Article 3. Whether delight differs from joy?**

I answer that, Joy, as Avicenna states (De Anima iv), is a kind of delight. For we must observe that, just as some concupiscences are natural, and some not natural, but consequent to reason, as stated above (I-II:30:3), so also some delights are natural, and some are not natural but rational. Or, as Damascene (De Fide Orth. ii, 13) and Gregory of Nyssa [Nemesius, De Nat. Hom. xviii.] put it, "some delights are of the body, some are of the soul"; which amounts to the same. For we take delight both in those things which we desire naturally, when we get them, and in those things which we desire as a result of reason. But we do not speak of joy except when delight follows reason; and so we do not ascribe joy to irrational animals, but only delight.

## Volume 2 - Question 34. The goodness and malice of pleasures

**Article 1. Whether every pleasure is evil?**

I answer that, As stated in Ethic. x, 2,[3]. some have maintained that all pleasure is evil. The reason seems to have been that they took account only of sensible and bodily pleasures which are more manifest; since, also in other respects, the ancient philosophers did not discriminate between the intelligible and the sensible, nor between intellect and sense (De Anima iii, 3). And they held that all bodily pleasures should be reckoned as bad, and thus that man, being prone to immoderate pleasures, arrives at the mean of virtue by abstaining from pleasure. But they were wrong in holding this opinion. Because, since none can live without some sensible and bodily pleasure, if they who teach that all pleasures are evil, are found in the act of taking pleasure; men will be more inclined to pleasure by following the example of their works instead of listening to the doctrine of their words: since, in human actions and passions, wherein experience is of great weight, example moves more than words.

## Volume 4 - Question 34. The perfection of the child conceived

**Article 2. Whether Christ as man had the use of free-will in the first instant of His conception?**

I answer that, As stated above (Article 1), spiritual perfection was becoming to the human nature which Christ took, which perfection He attained not by making progress, but by receiving it from the very first. Now ultimate perfection does not consist in power or habit, but in operation; wherefore it is said (De Anima ii, text. 5) that operation is a "second act." We must, therefore, say that in the first instant of His conception Christ had that operation of the soul which can be had in an instant. And such is the operation of the will and intellect, in which the use of free-will consists. For the operation of the intellect and will is sudden and instantaneous, much more, indeed, than corporeal vision; inasmuch as to understand, to will, and to feel, are not movements that may be described as "acts of an imperfect being," which attains perfection successively, but are "the acts of an already perfect being," as is said, De Anima iii, text. 28. We must therefore say that Christ had the use of free-will in the first instant of His conception.

## Volume 4 - Question 32. The active principle in Christ's conception

**Article 4. Whether the Blessed Virgin cooperated actively in the conception of Christ's body?**

Objection 2. Further, all the powers of the vegetative soul are active, as the Commentator says (De Anima ii). But the generative power, in both man and woman, belongs to the vegetative soul. Therefore, both in man and woman, it cooperates actively in the conception of the child.

## Volume 2 - Question 38. The remedies of sorrow or pain

**Article 4. Whether pain and sorrow are assuaged by the contemplation of truth?**

Objection 2. Further, the contemplation of truth belongs to the speculative intellect. But "the speculative intellect is not a principle of movement"; as stated in De Anima iii, 11. Therefore, since joy and sorrow are movements of the soul, it seems that the contemplation of truth does not help to assuage sorrow.

## Volume 2 - Question 44. The effects of fear

**Article 3. Whether fear makes one tremble?**

I answer that, As stated above (Article 1), in fear there takes place a certain contraction from the outward to the inner parts of the body, the result being that the outer parts become cold; and for this reason trembling is occasioned in these parts, being caused by a lack of power in controlling the members: which lack of power is due to the want of heat, which is the instrument whereby the soul moves those members, as stated in De Anima ii, 4.

## Volume 2 - Question 46. Anger, in itself

**Article 1. Whether anger is a special passion?**

Accordingly in the first way, anger is not a general passion but is condivided with the other passions, as stated above (I-II:23:4). In like manner, neither is it in the second way: since it is not a cause of the other passions. But in this way, love may be called a general passion, as Augustine declares (De Civ. Dei xiv, 7,9), because love is the primary root of all the other passions, as stated above (I-II:27:4). But, in a third way, anger may be called a general passion, inasmuch as it is caused by a concurrence of several passions. Because the movement of anger does not arise save on account of some pain inflicted, and unless there be desire and hope of revenge: for, as the Philosopher says (Rhet. ii, 2), "the angry man hopes to punish; since he craves for revenge as being possible." Consequently if the person, who inflicted the injury, excel very much, anger does not ensue, but only sorrow, as Avicenna states (De Anima iv, 6).

## Volume 1 - Question 45. The mode of emanation of things from the first principle

**Article 5. Whether it belongs to God alone to create?**

Objection 1. It would seem that it does not belong to God alone to create, because, according to the Philosopher (De Anima ii, text 34), what is perfect can make its own likeness. But immaterial creatures are more perfect than material creatures, which nevertheless can make their own likeness, for fire generates fire, and man begets man. Therefore an immaterial substance can make a substance like to itself. But immaterial substance can be made only by creation, since it has no matter from which to be made. Therefore a creature can create.

## Volume 2 - Question 50. The subject of habits

**Article 1. Whether there is a habit in the body?**

Objection 1. It would seem that there is not a habit in the body. For, as the Commentator says (De Anima iii), "a habit is that whereby we act when we will." But bodily actions are not subject to the will, since they are natural. Therefore there can be no habit in the body.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 3. Whether prudence takes cognizance of singulars?**

Reply to Objection 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.

## Volume 1 - Question 50. The substance of the angels absolutely considered

**Article 2. Whether an angel is composed of matter and form?**

Reply to Objection 2. This reason is given in the book on the Fount of Life, and it would be cogent, supposing that the receptive mode of the intellect and of matter were the same. But this is clearly false. For matter receives the form, that thereby it may be constituted in some species, either of air, or of fire, or of something else. But the intellect does not receive the form in the same way; otherwise the opinion of Empedocles (De Anima i, 5, text 26) would be true, to the effect that we know earth by earth, and fire by fire. But the intelligible form is in the intellect according to the very nature of a form; for as such is it so known by the intellect. Hence such a way of receiving is not that of matter, but of an immaterial substance.

## Volume 2 - Question 49. Habits in general, as to their substance

**Article 3. Whether habit implies order to an act?**

Objection 1. It would seem that habit does not imply order to an act. For everything acts according as it is in act. But the Philosopher says (De Anima iii, text 8), that "when one is become knowing by habit, one is still in a state of potentiality, but otherwise than before learning." Therefore habit does not imply the relation of a principle to an act.

Reply to Objection 1. Habit is an act, in so far as it is a quality: and in this respect it can be a principle of operation. It is, however, in a state of potentiality in respect to operation. Wherefore habit is called first act, and operation, second act; as it is explained in De Anima ii, text. 5.

## Volume 2 - Question 51. The cause of habits, as to their formation

**Article 1. Whether any habit is from nature?**

Objection 1. It would seem that no habit is from nature. For the use of those things which are from nature does not depend on the will. But habit "is that which we use when we will," as the Commentator says on De Anima iii. Therefore habit is not from nature.

## Volume 3 - Question 49. Each quasi-integral part of prudence

**Article 2. Whether understanding is a part of prudence? Understanding: Otherwise intuition; Aristotle's word is nous**

Objection 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, Augustine says (De Bono Conjug. xxi) that "habit is that whereby something is done when necessary." And the Commentator says (De Anima iii) that "habit is that whereby we act when we will."

## Volume 1 - Question 51. The angels in comparison with bodies

**Article 3. Whether the angels exercise functions of life in the bodies assumed?**

Objection 3. Further, to move hither and thither is one of the functions of life, as the Philosopher says (De Anima ii). But the angels are manifestly seen to move in their assumed bodies. For it was said (Genesis 18:16) that "Abraham walked with" the angels, who had appeared to him, "bringing them on the way"; and when Tobias said to the angel (Tobit 5:7-8): "Knowest thou the way that leadeth to the city of Medes?" he answered: "I know it; and I have often walked through all the ways thereof." Therefore the angels often exercise functions of life in assumed bodies.

**Article 3. Whether there can be any habits in the powers of the sensitive parts?**

Reply to Objection 3. The sensitive appetite has an inborn aptitude to be moved by the rational appetite, as stated in De Anima iii, text. 57: but the rational powers of apprehension have an inborn aptitude to receive from the sensitive powers. And therefore it is more suitable that habits should be in the powers of sensitive appetite than in the powers of sensitive apprehension, since in the powers of sensitive appetite habits do not exist except according as they act at the command of the reason. And yet even in the interior powers of sensitive apprehension, we may admit of certain habits whereby man has a facility of memory, thought or imagination: wherefore also the Philosopher says (De Memor. et Remin. ii) that "custom conduces much to a good memory": the reason of which is that these powers also are moved to act at the command of the reason.

**Article 4. Whether there is any habit in the intellect?**

Objection 3. Further, habit is a disposition whereby we are well or ill disposed in regard to something, as is said (Metaph. v, text. 25). But that anyone should be well or ill disposed to an act of the intellect is due to some disposition of the body: wherefore also it is stated (De Anima ii, text. 94) that "we observe men with soft flesh to be quick witted." Therefore the habits of knowledge are not in the intellect, which is separate, but in some power which is the act of some part of the body.

## Volume 1 - Question 54. The knowledge of the angels

**Article 1. Whether an angel's act of understanding is his substance?**

Objection 1. It would seem that the angel's act of understanding is his substance. For the angel is both higher and simpler than the active intellect of a soul. But the substance of the active intellect is its own action; as is evident from Aristotle (De Anima iii) and from his Commentator [Averroes, A.D. 1126-1198]. Therefore much more is the angel's substance his action—that is, his act of understanding.

Objection 2. Further, the Philosopher says (Metaph. xii, text 39) that "the action of the intellect is life." But "since in living things to live is to be," as he says (De Anima ii, text 37), it seems that life is essence. Therefore the action of the intellect is the essence of an angel who understands.

Now, in the first place, this supposition is contrary to the mind of Aristotle. For it is manifest that the sensitive powers are rational, not by their essence, but only by participation (Ethic. i, 13). Now the Philosopher puts the intellectual virtues, which are wisdom, science and understanding, in that which is rational by its essence. Wherefore they are not in the sensitive powers, but in the intellect itself. Moreover he says expressly (De Anima iii, text. 8,18) that when the "possible" intellect "is thus identified with each thing," that is, when it is reduced to act in respect of singulars by the intelligible species, "then it is said to be in act, as the knower is said to be in act; and this happens when the intellect can act of itself," i.e. by considering: "and even then it is in potentiality in a sense; but not in the same way as before learning and discovering." Therefore the "possible" intellect itself is the subject of the habit of science, by which the intellect, even though it be not actually considering, is able to consider. In the second place, this supposition is contrary to the truth. For as to whom belongs the operation, belongs also the power to operate, belongs also the habit. But to understand and to consider is the proper act of the intellect. Therefore also the habit whereby one considers is properly in the intellect itself.

**Article 3. Whether a habit can be caused by one act?**

But in the apprehensive powers, we must observe that there are two passive principles: one is the "possible" [See I:79:2 ad 2] intellect itself; the other is the intellect which Aristotle (De Anima iii, text. 20) calls "passive," and is the "particular reason," that is the cogitative power, with memory and imagination. With regard then to the former passive principle, it is possible for a certain active principle to entirely overcome, by one act, the power of its passive principle: thus one self-evident proposition convinces the intellect, so that it gives a firm assent to the conclusion, but a probable proposition cannot do this. Wherefore a habit of opinion needs to be caused by many acts of the reason, even on the part of the "possible" intellect: whereas a habit of science can be caused by a single act of the reason, so far as the "possible" intellect is concerned. But with regard to the lower apprehensive powers, the same acts need to be repeated many times for anything to be firmly impressed on the memory. And so the Philosopher says (De Memor. et Remin. 1) that "meditation strengthens memory." Bodily habits, however, can be caused by one act, if the active principle is of great power: sometimes, for instance, a strong dose of medicine restores health at once.

Objection 1. It would seem that there are no habits in the intellect. For habits are in conformity with operations, as stated above (Article 1). But the operations of man are common to soul and body, as stated in De Anima i, text. 64. Therefore also are habits. But the intellect is not an act of the body (De Anima iii, text. 6). Therefore the intellect is not the subject of a habit.

## Volume 2 - Question 53. How habits are corrupted or diminished

**Article 1. Whether a habit can be corrupted?**

Objection 2. Further, whenever a form is corrupted, this is due either to corruption of its subject, or to its contrary: thus sickness ceases through corruption of the animal, or through the advent of health. Now science, which is a habit, cannot be lost through corruption of its subject: since "the intellect," which is its subject, "is a substance that is incorruptible" (De Anima i, text. 65). In like manner, neither can it be lost through the action of its contrary: since intelligible species are not contrary to one another (Metaph. vii, text. 52). Therefore the habit of science can nowise be lost.

Now the act of understanding is not said to be common to soul and body, except in respect of the phantasm, as is stated in De Anima, text. 66. But it is clear that the phantasm is compared as object to the passive intellect (De Anima iii, text. 3,39). Whence it follows that the intellective habit is chiefly on the part of the intellect itself; and not on the part of the phantasm, which is common to soul and body. And therefore we must say that the "possible" intellect is the subject of habit, which is in potentiality to many: and this belongs, above all, to the "possible" intellect. Wherefore the "possible" intellect is the subject of intellectual habits.

Reply to Objection 1. Some said, as Simplicius reports in his Commentary on the Predicaments, that, since every operation of man is to a certain extent an operation of the "conjunctum," as the Philosopher says (De Anima i, text. 64); therefore no habit is in the soul only, but in the "conjunctum." And from this it follows that no habit is in the intellect, for the intellect is separate, as ran the argument, given above. But the argument is no cogent. For habit is not a disposition of the object to the power, but rather a disposition of the power to the object: wherefore the habit needs to be in that power which is principle of the act, and not in that which is compared to the power as its object.

## Volume 1 - Question 55. The medium of the angelic knowledge

**Article 1. Whether the angels know all things by their substance?**

Reply to Objection 2. As the sense in act is the sensible in act, as stated in De Anima ii, text. 53, not so that the sensitive power is the sensible object's likeness contained in the sense, but because one thing is made from both as from act and potentiality: so likewise the intellect in act is said to be the thing understood in act, not that the substance of the intellect is itself the similitude by which it understands, but because that similitude is its form. Now, it is precisely the same thing to say "in things which are without matter, the intellect is the same thing as the object understood," as to say that "the intellect in act is the thing understood in act"; for a thing is actually understood, precisely because it is immaterial.

**Article 2. Whether a habit can diminish?**

Objection 2. Further, if a thing is befitting an accident, this is by reason either of the accident or of its subject. Now a habit does not become more or less intense by reason of itself; else it would follow that a species might be predicated of its individuals more or less. And if it can become less intense as to its participation by its subject, it would follow that something is accidental to a habit, proper thereto and not common to the habit and its subject. Now whenever a form has something proper to it besides its subject, that form can be separate, as stated in De Anima i, text. 13. Hence it follows that a habit is a separable form; which is impossible.

**Article 5. Whether any habit is in the will?**

Reply to Objection 2. The active intellect is active only, and in no way passive. But the will, and every appetitive power, is both mover and moved (De Anima iii, text. 54). And therefore the comparison between them does not hold; for to be susceptible of habit belongs to that which is somehow in potentiality.

## Volume 4 - Question 46. The passion of Christ

**Article 7. Whether Christ suffered in His whole soul?**

Objection 1. It would seem that Christ did not suffer in His whole soul. For the soul suffers indirectly when the body suffers, inasmuch as it is the "act of the body." But the soul is not, as to its every part, the "act of the body"; because the intellect is the act of no body, as is said De Anima iii. Therefore it seems that Christ did not suffer in His whole soul.

Objection 2. Further, according to the Philosopher (Metaph. xii, text. 51; De Anima iii, text. 15), "in things which are without matter, the intellect is the same as the object understood." But the object understood is the same as the one who understands it, as regards that whereby it is understood. Therefore in things without matter, such as the angels, the medium whereby the object is understood is the very substance of the one understanding it.

**Article 2. Whether in the angel to understand is to exist?**

Objection 1. It would seem that in the angel to understand is to exist. For in living things to live is to be, as the Philosopher says (De Anima ii, text. 37). But to "understand is in a sense to live" (De Anima ii, text. 37). Therefore in the angel to understand is to exist.

## Volume 1 - Question 56. The angel's knowledge of immaterial things

**Article 1. Whether an angel knows himself?**

Objection 3. Further, the intellect is moved by the intelligible object: because, as stated in De Anima iii, 4 understanding is a kind of passion. But nothing is moved by or is passive to itself; as appears in corporeal things. Therefore the angel cannot understand himself.

## Volume 1 - Question 57. The angel's knowledge of material things

**Article 1. Whether the angels know material things?**

Reply to Objection 2. Sense does not apprehend the essences of things, but only their outward accidents. In like manner neither does the imagination; for it apprehends only the images of bodies. The intellect alone apprehends the essences of things. Hence it is said (De Anima iii, text. 26) that the object of the intellect is "what a thing is," regarding which it does not err; as neither does sense regarding its proper sensible object. So therefore the essences of material things are in the intellect of man and angels, as the thing understood is in him who understands, and not according to their real natures. But some things are in an intellect or in the soul according to both natures; and in either case there is intellectual vision.

**Article 4. Whether there is an active and a passive intellect in an angel?**

Objection 1. It would seem that there is both an active and a passive intellect in an angel. The Philosopher says (De Anima iii, text. 17) that, "in the soul, just as in every nature, there is something whereby it can become all things, and there is something whereby it can make all things." But an angel is a kind of nature. Therefore there is an active and a passive intellect in an angel.

Objection 2. Further, the proper function of the passive intellect is to receive; whereas to enlighten is the proper function of the active intellect, as is made clear in De Anima iii, text. 2,3,18. But an angel receives enlightenment from a higher angel, and enlightens a lower one. Therefore there is in him an active and a passive intellect.

On the contrary, The distinction of active and passive intellect in us is in relation to the phantasms, which are compared to the passive intellect as colors to the sight; but to the active intellect as colors to the light, as is clear from De Anima iii, text. 18. But this is not so in the angel. Therefore there is no active and passive intellect in the angel.

## Volume 4 - Question 54. The quality of Christ rising again

**Article 1. Whether Christ had a true body after His Resurrection?**

Reply to Objection 2. As stated above (III:53:3), Christ rose to the immortal life of glory. But such is the disposition of a glorified body that it is spiritual, i.e. subject to the spirit, as the Apostle says (1 Corinthians 15:44). Now in order for the body to be entirely subject to the spirit, it is necessary for the body's every action to be subject to the will of the spirit. Again, that an object be seen is due to the action of the visible object upon the sight, as the Philosopher shows (De Anima ii). Consequently, whoever has a glorified body has it in his power to be seen when he so wishes, and not to be seen when he does not wish it. Moreover Christ had this not only from the condition of His glorified body, but also from the power of His Godhead, by which power it may happen that even bodies not glorified are miraculously unseen: as was by a miracle bestowed on the blessed Bartholomew, that "if he wished he could be seen, and not be seen if he did not wish it" [Apocryphal Historia Apost. viii, 2]. Christ, then, is said to have vanished from the eyes of the disciples, not as though He were corrupted or dissolved into invisible elements; but because He ceased, of His own will, to be seen by them, either while He was present or while He was departing by the gift of agility.

## Volume 4 - Question 50. The death of Christ

**Article 5. Whether Christ's was identically the same body living and dead?**

Objection 2. Further, according to the Philosopher (Metaph. v, text. 12), things specifically diverse are also numerically diverse. But Christ's body, living and dead, was specifically diverse: because the eye or flesh of the dead is only called so equivocally, as is evident from the Philosopher (De Anima ii, text. 9; Metaph. vii). Therefore Christ's body was not simply identically the same, living and dead.

**Article 2. Whether one angel knows another?**

Objection 1. It would seem that one angel does not know another. For the Philosopher says (De Anima iii, text. 4), that if the human intellect were to have in itself any one of the sensible things, then such a nature existing within it would prevent it from apprehending external things; as likewise, if the pupil of the eye were colored with some particular color, it could not see every color. But as the human intellect is disposed for understanding corporeal things, so is the angelic mind for understanding immaterial things. Therefore, since the angelic intellect has within itself some one determinate nature from the number of such natures, it would seem that it cannot understand other natures.

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 1. Whether the angel's intellect is sometimes in potentiality, sometimes in act?**

Reply to Objection 1. Movement is taken there not as the act of something imperfect, that is, of something existing in potentiality, but as the act of something perfect, that is, of one actually existing. In this way understanding and feeling are termed movements, as stated in De Anima iii, text. 28.

I answer that, As the Philosopher states (De Anima iii, text. 8; Phys. viii, 32), the intellect is in potentiality in two ways; first, "as before learning or discovering," that is, before it has the habit of knowledge; secondly, as "when it possesses the habit of knowledge, but does not actually consider." In the first way an angel's intellect is never in potentiality with regard to the things to which his natural knowledge extends. For, as the higher, namely, the heavenly, bodies have no potentiality to existence, which is not fully actuated, in the same way the heavenly intellects, the angels, have no intelligible potentiality which is not fully completed by connatural intelligible species. But with regard to things divinely revealed to them, there is nothing to hinder them from being in potentiality: because even the heavenly bodies are at times in potentiality to being enlightened by the sun.

**Article 2. Whether an angel knows singulars?**

Therefore, it must be said differently, that, as man by his various powers of knowledge knows all classes of things, apprehending universals and immaterial things by his intellect, and things singular and corporeal by the senses, so an angel knows both by his one mental power. For the order of things runs in this way, that the higher a thing is, so much the more is its power united and far-reaching: thus in man himself it is manifest that the common sense which is higher than the proper sense, although it is but one faculty, knows everything apprehended by the five outward senses, and some other things which no outer sense knows; for example, the difference between white and sweet. The same is to be observed in other cases. Accordingly, since an angel is above man in the order of nature, it is unreasonable to say that a man knows by any one of his powers something which an angel by his one faculty of knowledge, namely, the intellect, does not know. Hence Aristotle pronounces it ridiculous to say that a discord, which is known to us, should be unknown to God (De Anima i, text. 80; Metaph. text. 15).

**Article 2. Whether an angel can understand many things at the same time?**

I answer that, As unity of term is requisite for unity of movement, so is unity of object required for unity of operation. Now it happens that several things may be taken as several or as one; like the parts of a continuous whole. For if each of the parts be considered severally they are many: consequently neither by sense nor by intellect are they grasped by one operation, nor all at once. In another way they are taken as forming one in the whole; and so they are grasped both by sense and intellect all at once and by one operation; as long as the entire continuous whole is considered, as is stated in De Anima iii, text. 23. In this way our intellect understands together both the subject and the predicate, as forming parts of one proposition; and also two things compared together, according as they agree in one point of comparison. From this it is evident that many things, in so far as they are distinct, cannot be understood at once; but in so far as they are comprised under one intelligible concept, they can be understood together. Now everything is actually intelligible according as its image is in the intellect. All things, then, which can be known by one intelligible species, are known as one intelligible object, and therefore are understood simultaneously. But things known by various intelligible species, are apprehended as different intelligible objects.

## Volume 1 - Question 59. The will of the angels

**Article 1. Whether there is will in the angels?**

Objection 2. Further, the will is comprised under the appetite, as is evident from the Philosopher (De Anima iii, text. 42). But the appetite argues something imperfect; because it is a desire of something not as yet possessed. Therefore, since there is no imperfection in the angels, especially in the blessed ones, it seems that there is no will in them.

Reply to Objection 3. The will is called a mover which is moved, according as to will and to understand are termed movements of a kind; and there is nothing to prevent movement of this kind from existing in the angels, since such movement is the act of a perfect agent, as stated in De Anima iii, text. 28.

Objection 3. Further, the Philosopher says (De Anima ii, text. 54) that the will is a mover which is moved; for it is moved by the appetible object understood. Now the angels are immovable, since they are incorporeal. Therefore there is no will in the angels.

Objection 1. It would seem that there is no will in the angels. For as the Philosopher says (De Anima iii, text. 42), "The will is in the reason." But there is no reason in the angels, but something higher than reason. Therefore there is no will in the angels, but something higher than the will.

## Volume 5 - Question 54. The impediment of consanguinity

**Article 3. Whether consanguinity is an impediment to marriage by virtue of the natural law?**

Reply to Objection 3. Union of male and female is said to be of natural law, because nature has taught this to animals: yet she has taught this union to various animals in various ways according to their various conditions. But carnal copulation with parents is derogatory to the reverence due to them. For just as nature has instilled into parents solicitude in providing for their offspring, so has it instilled into the offspring reverence towards their parents: yet to no kind of animal save man has she instilled a lasting solicitude for his children or reverence for parents; but to other animals more or less, according as the offspring is more or less necessary to its parents, or the parents to their offspring. Hence as the Philosopher attests (De Animal. ix, 47) concerning the camel and the horse, among certain animals the son abhors copulation with its mother as long as he retains knowledge of her and a certain reverence for her. And since all honest customs of animals are united together in man naturally, and more perfectly than in other animals, it follows that man naturally abhors carnal knowledge not only of his mother, but also of his daughter, which is, however, less against nature, as stated above.

**Article 4. Whether the angels understand by composing and dividing?**

Objection 1. It would seem that the angels understand by composing and dividing. For, where there is multiplicity of things understood, there is composition of the same, as is said in De Anima iii, text. 21. But there is a multitude of things understood in the angelic mind; because angels apprehend different things by various species, and not all at one time. Therefore there is composition and division in the angel's mind.

## Volume 2 - Question 58. The difference between moral and intellectual virtues

**Article 3. Whether virtue is adequately divided into moral and intellectual?**

I answer that, Human virtue is a habit perfecting man in view of his doing good deeds. Now, in man there are but two principles of human actions, viz. the intellect or reason and the appetite: for these are the two principles of movement in man as stated in De Anima iii, text. 48. Consequently every human virtue must needs be a perfection of one of these principles. Accordingly if it perfects man's speculative or practical intellect in order that his deed may be good, it will be an intellectual virtue: whereas if it perfects his appetite, it will be a moral virtue. It follows therefore that every human virtue is either intellectual or moral.

## Volume 2 - Question 56. The subject of virtue

**Article 5. Whether the sensitive powers of apprehension are the subject of virtue?**

Reply to Objection 1. The sensitive appetite is related to the will, which is the rational appetite, through being moved by it. And therefore the act of the appetitive power is consummated in the sensitive appetite: and for this reason the sensitive appetite is the subject of virtue. Whereas the sensitive powers of apprehension are related to the intellect rather through moving it; for the reason that the phantasms are related to the intellective soul, as colors to sight (De Anima iii, text. 18). And therefore the act of knowledge is terminated in the intellect; and for this reason the cognoscitive virtues are in the intellect itself, or the reason.

**Article 6. Whether the will can be the subject of virtue?**

Objection 1. It would seem that the will is not the subject of virtue. Because no habit is required for that which belongs to a power by reason of its very nature. But since the will is in the reason, it is of the very essence of the will, according to the Philosopher (De Anima iii, text. 42), to tend to that which is good, according to reason. And to this good every virtue is ordered, since everything naturally desires its own proper good; for virtue, as Tully says in his Rhetoric, is a "habit like a second nature in accord with reason." Therefore the will is not the subject of virtue.

**Article 4. Whether there is an irascible and a concupiscible appetite in the angels?**

On the contrary, The Philosopher says (De Anima iii, text. 42) that the irascible and concupiscible are in the sensitive part, which does not exist in angels. Consequently there is no irascible or concupiscible appetite in the angels.

**Article 5. Whether there can be falsehood in the intellect of an angel?**

I answer that, The truth of this question depends partly upon what has gone before. For it has been said (Article 4) that an angel understands not by composing and dividing, but by understanding what a thing is. Now the intellect is always true as regards what a thing is, just as the sense regarding its proper object, as is said in De Anima iii, text. 26. But by accident, deception and falsehood creep in, when we understand the essence of a thing by some kind of composition, and this happens either when we take the definition of one thing for another, or when the parts of a definition do not hang together, as if we were to accept as the definition of some creature, "a four-footed flying beast," for there is no such animal. And this comes about in things composite, the definition of which is drawn from diverse elements, one of which is as matter to the other. But there is no room for error in understanding simple quiddities, as is stated in Metaph. ix, text. 22; for either they are not grasped at all, and so we know nothing respecting them; or else they are known precisely as they exist.

On the contrary, The Philosopher says (De Anima iii, text. 41) that "the intelligence is always true." Augustine likewise says (QQ. 83, qu. 32) that "nothing but what is true can be the object of intelligence" Therefore there can be neither deception nor falsehood in the angel's knowledge.

**Article 6. Whether there is a "morning" and an "evening" knowledge in the angels?**

Objection 3. Further, knowledge is diversified according to the difference of the objects known: hence the Philosopher says (De Anima iii, text. 38), "The sciences are divided just as things are." But there is a threefold existence of things: to wit, in the Word; in their own natures; and in the angelic knowledge, as Augustine observes (Gen. ad lit. ii, 8). If, therefore, a morning and an evening knowledge be admitted in the angels, because of the existence of things in the Word, and in their own nature, then there ought to be admitted a third class of knowledge, on account of the existence of things in the angelic mind.

## Volume 5 - Question 58. The impediments of impotence, spell, frenzy or madness, incest and defective age

**Article 5. Whether defective age is an impediment to marriage?**

Further, "There is a fixed limit of size and growth for all things in nature" according to the Philosopher (De Anima ii, 4): and consequently it would seem that, since marriage is natural, it must have a fixed age by defect of which it is impeded.

Reply to Objection 3. It is said that woman comes to the age of puberty sooner than man does (De Animal. ix); hence there is no parallel between the two.

On the contrary, A Decretal (cap. Quod Sedem, De frigid et malefic.) says that "a boy who is incapable of marriage intercourse is unfit to marry." But in the majority of cases he cannot pay the marriage debt before the age of fourteen (De Animal. vii). Therefore, etc.

## Volume 3 - Question 65. Other injuries committed on the person

**Article 1. Whether in some cases it may be lawful to maim anyone?**

Objection 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.

## Volume 2 - Question 67. The duration of virtues after this life

**Article 2. Whether the intellectual virtues remain after this life?**

Objection 3. Further, the intellectual virtues perfect the intellect so that it may perform its proper act well. Now there seems to be no act of the intellect after this life, since "the soul understands nothing without a phantasm" (De Anima iii, text. 30); and, after this life, the phantasms do not remain, since their only subject is an organ of the body. Therefore the intellectual virtues do not remain after this life.

But this opinion is contrary to the mind of Aristotle, who states (De Anima iii, text. 8) that "the possible intellect is in act when it is identified with each thing as knowing it; and yet, even then, it is in potentiality to consider it actually." It is also contrary to reason, because intelligible species are contained by the "possible" intellect immovably, according to the mode of their container. Hence the "possible" intellect is called "the abode of the species" (De Anima iii) because it preserves the intelligible species.

## Volume 1 - Question 67. The work of distinction in itself

**Article 3. Whether light is a quality?**

Others have said that light is the sun's substantial form, but this also seems impossible for two reasons. First, because substantial forms are not of themselves objects of the senses; for the object of the intellect is what a thing is, as is said De Anima iii, text. 26: whereas light is visible of itself. In the second place, because it is impossible that what is the substantial form of one thing should be the accidental form of another; since substantial forms of their very nature constitute species: wherefore the substantial form always and everywhere accompanies the species. But light is not the substantial form of air, for if it were, the air would be destroyed when light is withdrawn. Hence it cannot be the substantial form of the sun.

## Volume 2 - Question 66. Equality among the virtues

**Article 5. Whether wisdom is the greatest of the intellectual virtues?**

Reply to Objection 3. As the Philosopher says (De Anima i, text. 1), "one knowledge is preferable to another, either because it is about a higher object, or because it is more certain." Hence if the objects be equally good and sublime, that virtue will be greater which possesses more certain knowledge. But a virtue which is less certain about a higher and better object, is preferable to that which is more certain about an object of inferior degree. Wherefore the Philosopher says (De Coelo ii, text. 60) that "it is a great thing to be able to know something about celestial beings, though it be based on weak and probable reasoning"; and again (De Part. Animal. i, 5) that "it is better to know a little about sublime things, than much about mean things." Accordingly wisdom, to which knowledge about God pertains, is beyond the reach of man, especially in this life, so as to be his possession: for this "belongs to God alone" (Metaph. i, 2): and yet this little knowledge about God which we can have through wisdom is preferable to all other knowledge.

## Volume 5 - Question 70. The quality of the soul after leaving the body, and of the punishment inflicted on it by material fire

**Article 1. Whether the sensitive powers remain in the separated soul? [Cf. I, 77, 8]**

Objection 7. Further, if the sensitive powers were to be corrupted when the body is corrupted, it would follow that they are weakened when the body is weakened. Yet this is not the case, for according to De Anima i, "if an old man were given the eye of a young man, he would, without doubt, see as well as a young man." Therefore neither are the sensitive powers corrupted when the body is corrupted.

Further, the Philosopher, speaking of the intellect, says (De Anima ii, 2): "This alone is ever separated, as the everlasting from the corruptible: for it is hereby clear that the remaining parts are not separable as some maintain." Therefore the sensitive powers do not remain in the separated soul.

Objection 6. Further, if the soul after separation from the body loses its sensitive power, that must needs come to naught. For it cannot be said that it is dissolved into some matter, since it has no matter as a part of itself. Now that which entirely comes to naught is not restored in identity; wherefore at the resurrection the soul will not have the same identical sensitive powers. Now according to the Philosopher (De Anima ii, 1), as the soul is to the body so are the soul's powers to the parts of the body, for instance the sight to the eye. But if it were not identically the same soul that returns to the body, it would not be identically the same man. Therefore for the same reason it would not be identically the same eye, if the visual power were not identically the same; and in like manner no other part would rise again in identity, and consequently neither would the whole man be identically the same. Therefore it is impossible for the separated soul to lose its sensitive powers.

**Article 2. Whether the acts of the sensitive powers remain in the separated soul?**

Reply to Objection 4. As stated in the first book (Sent. i, D, 3, qu. 4), memory has a twofold signification. Sometimes it means a power of the sensitive part, in so far as its gaze extends over past time; and in this way the act of the memory will not be in the separated soul. Wherefore the Philosopher says (De Anima i, 4) that "when this," the body to wit, "is corrupted, the soul remembers not." In another way memory is used to designate that part of the imagination which pertains to the intellective faculty, in so far namely as it abstracts from all differences of time, since it regards not only the past but also the present, and the future as Augustine says (De Trin. xiv, 11). Taking memory in this sense the separated soul will remember [Cf. I:77:8; I:89:6].

Objection 5. Further, according to the Philosopher (De Anima iii, 9) the irascible and concupiscible are in the sensitive part. But joy and sorrow, love and hatred, fear and hope, and similar emotions which according to our faith we hold to be in separated souls, are in the irascible and concupiscible. Therefore separated souls will not be deprived of the acts of the sensitive powers.

I answer that, Some distinguish two kinds of acts in the sensitive powers: external acts which the soul exercises through the body. and these do not remain in the separated soul; and internal acts which the soul performs by itself; and these will be in the separated soul. This statement would seem to have originated from the opinion of Plato, who held that the soul is united to the body, as a perfect substance nowise dependant on the body, and merely as a mover is united to the thing moved. This is an evident consequence of transmigration which he held. And since according to him nothing is in motion except what is moved, and lest he should go on indefinitely, he said that the first mover moves itself, and he maintained that the soul is the cause of its own movement. Accordingly there would be a twofold movement of the soul, one by which it moves itself, and another whereby the body is moved by the soul: so that this act "to see" is first of all in the soul itself as moving itself, and secondly in the bodily organ in so far as the soul moves the body. This opinion is refuted by the Philosopher (De Anima i, 3) who proves that the soul does not move itself, and that it is nowise moved in respect of such operations as seeing, feeling, and the like, but that such operations are movements of the composite only. We must therefore conclude that the acts of the sensitive powers nowise remain in the separated soul, except perhaps as in their remote origin.

Further, the Philosopher says (De Anima i, 4), that "when the body is corrupted, the soul neither remembers nor loves," and the same applies to all the acts of the sensitive powers. Therefore the separated soul does not exercise the act of any sensitive power.

## Volume 1 - Question 76. The union of body and soul

**Article 1. Whether the intellectual principle is united to the body as its form?**

Thirdly, because the action of a motor is never attributed to the thing moved, except as to an instrument; as the action of a carpenter to a saw. Therefore if understanding is attributed to Socrates, as the action of what moves him, it follows that it is attributed to him as to an instrument. This is contrary to the teaching of the Philosopher, who holds that understanding is not possible through a corporeal instrument (De Anima iii, 4).

Objection 1. It seems that the intellectual principle is not united to the body as its form. For the Philosopher says (De Anima iii, 4) that the intellect is "separate," and that it is not the act of any body. Therefore it is not united to the body as its form.

Reply to Objection 1. As the Philosopher says (Phys. ii, 2), the ultimate natural form to which the consideration of the natural philosopher is directed is indeed separate; yet it exists in matter. He proves this from the fact that "man and the sun generate man from matter." It is separate indeed according to its intellectual power, because the intellectual power does not belong to a corporeal organ, as the power of seeing is the act of the eye; for understanding is an act which cannot be performed by a corporeal organ, like the act of seeing. But it exists in matter so far as the soul itself, to which this power belongs, is the form of the body, and the term of human generation. And so the Philosopher says (De Anima iii) that the intellect is separate, because it is not the faculty of a corporeal organ.

## Volume 1 - Question 75. Man who is composed of a spiritual and a corporeal substance: and in the first place, concerning what belongs to the essence of the soul

**Article 2. Whether the human soul is something subsistent?**

Objection 2. Further, everything subsistent operates. But the soul does not operate; for, as the Philosopher says (De Anima i, 4), "to say that the soul feels or understands is like saying that the soul weaves or builds." Therefore the soul is not subsistent.

I answer that, We must assert that the intellect which is the principle of intellectual operation is the form of the human body. For that whereby primarily anything acts is a form of the thing to which the act is to be attributed: for instance, that whereby a body is primarily healed is health, and that whereby the soul knows primarily is knowledge; hence health is a form of the body, and knowledge is a form of the soul. The reason is because nothing acts except so far as it is in act; wherefore a thing acts by that whereby it is in act. Now it is clear that the first thing by which the body lives is the soul. And as life appears through various operations in different degrees of living things, that whereby we primarily perform each of all these vital actions is the soul. For the soul is the primary principle of our nourishment, sensation, and local movement; and likewise of our understanding. Therefore this principle by which we primarily understand, whether it be called the intellect or the intellectual soul, is the form of the body. This is the demonstration used by Aristotle (De Anima ii, 2).

The Commentator held that this union is through the intelligible species, as having a double subject, in the possible intellect, and in the phantasms which are in the corporeal organs. Thus through the intelligible species the possible intellect is linked to the body of this or that particular man. But this link or union does not sufficiently explain the fact, that the act of the intellect is the act of Socrates. This can be clearly seen from comparison with the sensitive faculty, from which Aristotle proceeds to consider things relating to the intellect. For the relation of phantasms to the intellect is like the relation of colors to the sense of sight, as he says De Anima iii, 5,7. Therefore, as the species of colors are in the sight, so are the species of phantasms in the possible intellect. Now it is clear that because the colors, the images of which are in the sight, are on a wall, the action of seeing is not attributed to the wall: for we do not say that the wall sees, but rather that it is seen. Therefore, from the fact that the species of phantasms are in the possible intellect, it does not follow that Socrates, in whom are the phantasms, understands, but that he or his phantasms are understood.

## Volume 1 - Question 77. The powers of the soul in general

**Article 1. Whether the essence of the soul is its power?**

Objection 4. Further, we sense by the sensitive power and we understand by the intellectual power. But "that by which we first sense and understand" is the soul, according to the Philosopher (De Anima ii, 2). Therefore the soul is its own power.

**Article 2. Whether the intellectual principle is multiplied according to the number of bodies?**

Reply to Objection 4. Whether the intellect be one or many, what is understood is one; for what is understood is in the intellect, not according to its own nature, but according to its likeness; for "the stone is not in the soul, but its likeness is," as is said, De Anima iii, 8. Yet it is the stone which is understood, not the likeness of the stone; except by a reflection of the intellect on itself: otherwise, the objects of sciences would not be things, but only intelligible species. Now it happens that different things, according to different forms, are likened to the same thing. And since knowledge is begotten according to the assimilation of the knower to the thing known, it follows that the same thing may happen to be known by several knowers; as is apparent in regard to the senses; for several see the same color, according to different likenesses. In the same way several intellects understand one object understood. But there is this difference, according to the opinion of Aristotle, between the sense and the intelligence—that a thing is perceived by the sense according to the disposition which it has outside the soul —that is, in its individuality; whereas the nature of the thing understood is indeed outside the soul, but the mode according to which it exists outside the soul is not the mode according to which it is understood. For the common nature is understood as apart from the individuating principles; whereas such is not its mode of existence outside the soul. But, according to the opinion of Plato, the thing understood exists outside the soul in the same condition as those under which it is understood; for he supposed that the natures of things exist separate from matter.

It is likewise clear that this is impossible if, according to the opinion of Aristotle (De Anima ii, 2), it is supposed that the intellect is a part or a power of the soul which is the form of man. For it is impossible for many distinct individuals to have one form, as it is impossible for them to have one existence, for the form is the principle of existence.

## Volume 1 - Question 78. The specific powers of the soul

**Article 1. Whether there are to be distinguished five genera of powers in the soul?**

On the contrary, The Philosopher says (De Anima ii, 3), "The powers are the vegetative, the sensitive, the appetitive, the locomotion, and the intellectual."

**Article 3. Whether besides the intellectual soul there are in man other souls essentially different from one another?**

In the first place, an animal would not be absolutely one, in which there were several souls. For nothing is absolutely one except by one form, by which a thing has existence: because a thing has from the same source both existence and unity; and therefore things which are denominated by various forms are not absolutely one; as, for instance, "a white man." If, therefore, man were 'living' by one form, the vegetative soul, and 'animal' by another form, the sensitive soul, and "man" by another form, the intellectual soul, it would follow that man is not absolutely one. Thus Aristotle argues, Metaph. viii (Did. vii, 6), against Plato, that if the idea of an animal is distinct from the idea of a biped, then a biped animal is not absolutely one. For this reason, against those who hold that there are several souls in the body, he asks (De Anima i, 5), "what contains them?"—that is, what makes them one? It cannot be said that they are united by the one body; because rather does the soul contain the body and make it one, than the reverse.

## Volume 4 - Question 74. The matter of this sacrament

**Article 2. Whether a determinate quantity of bread and wine is required for the matter of this sacrament?**

Objection 1. It seems that a determinate quantity of bread and wine is required for the matter of this sacrament. Because the effects of grace are no less set in order than those of nature. But, "there is a limit set by nature upon all existing things, and a reckoning of size and development" (De Anima ii). Consequently, in this sacrament, which is called "Eucharist," that is, "a good grace," a determinate quantity of the bread and wine is required.

I answer that, Plato held that there were several souls in one body, distinct even as to organs, to which souls he referred the different vital actions, saying that the nutritive power is in the liver, the concupiscible in the heart, and the power of knowledge in the brain. Which opinion is rejected by Aristotle (De Anima ii, 2), with regard to those parts of the soul which use corporeal organs; for this reason, that in those animals which continue to live when they have been divided in each part are observed the operations of the soul, as sense and appetite. Now this would not be the case if the various principles of the soul's operations were essentially different, and distributed in the various parts of the body. But with regard to the intellectual part, he seems to leave it in doubt whether it be "only logically" distinct from the other parts of the soul, "or also locally."

**Article 2. Whether there are several powers of the soul?**

On the contrary, The Philosopher places several powers in the soul (De Anima ii, 2,3).

Objection 4. Further, the moving principle in animals is sense, intellect or appetite, as the Philosopher says (De Anima iii, 10). Therefore the motive power should not be added to the above as a special genus of soul.

Objection 2. Further, the powers of the soul are the principles of its vital operations. Now, in four ways is a thing said to live. For the Philosopher says (De Anima ii, 2): "In several ways a thing is said to live, and even if only one of these is present, the thing is said to live; as intellect and sense, local movement and rest, and lastly, movement of decrease and increase due to nourishment." Therefore there are only four genera of powers of the soul, as the appetitive is excluded.

## Volume 2 - Question 77. The cause of sin, on the part of the sensitive appetite

**Article 1. Whether the will is moved by a passion of the senstive appetite?**

Objection 2. Further, the higher mover is not moved by the lower; thus the soul is not moved by the body. Now the will, which is the rational appetite, is compared to the sensitive appetite, as a higher mover to a lower: for the Philosopher says (De Anima iii, text. 57) that "the rational appetite moves the sensitive appetite, even as, in the heavenly bodies, one sphere moves another." Therefore the will cannot be moved by a passion of the sensitive appetite.

The modes of living are distinguished according to the degrees of living things. There are some living things in which there exists only vegetative power, as the plants. There are others in which with the vegetative there exists also the sensitive, but not the locomotive power; such as immovable animals, as shellfish. There are others which besides this have locomotive powers, as perfect animals, which require many things for their life, and consequently movement to seek necessaries of life from a distance. And there are some living things which with these have intellectual power—namely, men. But the appetitive power does not constitute a degree of living things; because wherever there is sense there is also appetite (De Anima ii, 3).

Objection 3. Further, nothing immaterial can be moved by that which is material. Now the will is an immaterial power, because it does not use a corporeal organ, since it is in the reason, as stated in De Anima iii, text. 42: whereas the sensitive appetite is a material force, since it is seated in an organ of the body. Therefore a passion of the sensitive appetite cannot move the intellective appetite.

We must therefore conclude that in man the sensitive soul, the intellectual soul, and the nutritive soul are numerically one soul. This can easily be explained, if we consider the differences of species and forms. For we observe that the species and forms of things differ from one another, as the perfect and imperfect; as in the order of things, the animate are more perfect than the inanimate, and animals more perfect than plants, and man than brute animals; and in each of these genera there are various degrees. For this reason Aristotle, Metaph. viii (Did. vii, 3), compares the species of things to numbers, which differ in species by the addition or subtraction of unity. And (De Anima ii, 3) he compares the various souls to the species of figures, one of which contains another; as a pentagon contains and exceeds a tetragon. Thus the intellectual soul contains virtually whatever belongs to the sensitive soul of brute animals, and to the nutritive souls of plants. Therefore, as a surface which is of a pentagonal shape, is not tetragonal by one shape, and pentagonal by another—since a tetragonal shape would be superfluous as contained in the pentagonal—so neither is Socrates a man by one soul, and animal by another; but by one and the same soul he is both animal and man.

I answer that, There are five genera of powers of the soul, as above numbered. Of these, three are called souls, and four are called modes of living. The reason of this diversity lies in the various souls being distinguished accordingly as the operation of the soul transcends the operation of the corporeal nature in various ways; for the whole corporeal nature is subject to the soul, and is related to it as its matter and instrument. There exists, therefore, an operation of the soul which so far exceeds the corporeal nature that it is not even performed by any corporeal organ; and such is the operation of the "rational soul." Below this, there is another operation of the soul, which is indeed performed through a corporeal organ, but not through a corporeal quality, and this is the operation of the "sensitive soul"; for though hot and cold, wet and dry, and other such corporeal qualities are required for the work of the senses, yet they are not required in such a way that the operation of the senses takes place by virtue of such qualities; but only for the proper disposition of the organ. The lowest of the operations of the soul is that which is performed by a corporeal organ, and by virtue of a corporeal quality. Yet this transcends the operation of the corporeal nature; because the movements of bodies are caused by an extrinsic principle, while these operations are from an intrinsic principle; for this is common to all the operations of the soul; since every animate thing, in some way, moves itself. Such is the operation of the "vegetative soul"; for digestion, and what follows, is caused instrumentally by the action of heat, as the Philosopher says (De Anima ii, 4).

Objection 1. It would seem that the will is not moved by a passion of the sensitive appetite. For no passive power is moved except by its object. Now the will is a power both passive and active, inasmuch as it is mover and moved, as the Philosopher says of the appetitive power in general (De Anima iii, text. 54). Since therefore the object of the will is not a passion of the sensitive appetite, but good defined by the reason, it seems that a passion of the sensitive appetite does not move the will.

## Volume 1 - Question 79. The intellectual powers

**Article 1. Whether the intellect is a power of the soul?**

Reply to Objection 1. Sense is sometimes taken for the power, and sometimes for the sensitive soul; for the sensitive soul takes its name from its chief power, which is sense. And in like manner the intellectual soul is sometimes called intellect, as from its chief power; and thus we read (De Anima i, 4), that the "intellect is a substance." And in this sense also Augustine says that the mind is spirit and essence (De Trin. ix, 2; xiv, 16).

Objection 2. Further, different genera of the soul's powers are not united in some one power, but only in the essence of the soul. Now the appetitive and the intellectual are different genera of the soul's powers as the Philosopher says (De Anima ii, 3), but they are united in the mind, for Augustine (De Trin. x, 11) places the intelligence and will in the mind. Therefore the mind and intellect of man is of the very essence of the soul and not a power thereof.

On the contrary, The Philosopher assigns the intellectual faculty as a power of the soul (De Anima ii, 3).

## Volume 5 - Question 75. The resurrection

**Article 1. Whether there is to be a resurrection of the body?**

Reply to Objection 3. The soul is compared to the body, not only as a worker to the instrument with which he works, but also as form to matter: wherefore the work belongs to the composite and not to the soul alone, as the Philosopher shows (De Anima i, 4). And since to the worker is due the reward of the work, it behooves man himself, who is composed of soul and body, to receive the reward of his work. Now as venial offenses are called sins as being dispositions to sin, and not as having simply and perfectly the character of sin, so the punishment which is awarded to them in purgatory is not a retribution simply, but rather a cleansing, which is wrought separately in the body, by death and by its being reduced to ashes, and in the soul by the fire of purgatory.

**Article 4. Whether in man there is another form besides the intellectual soul?**

Objection 1. It would seem that in man there is another form besides the intellectual soul. For the Philosopher says (De Anima ii, 1), that "the soul is the act of a physical body which has life potentially." Therefore the soul is to the body as a form of matter. But the body has a substantial form by which it is a body. Therefore some other substantial form in the body precedes the soul.

**Article 2. Whether the parts of the vegetative soul are fittingly described as the nutritive, augmentative, and generative?**

We must, however, observe a difference among these powers. The nutritive and the augmentative have their effect where they exist, since the body itself united to the soul grows and is preserved by the augmentative and nutritive powers which exist in one and the same soul. But the generative power has its effect, not in one and the same body but in another; for a thing cannot generate itself. Therefore the generative power, in a way, approaches to the dignity of the sensitive soul, which has an operation extending to extrinsic things, although in a more excellent and more universal manner; for that which is highest in an inferior nature approaches to that which is lowest in the higher nature, as is made clear by Dionysius (Div. Nom. vii). Therefore, of these three powers, the generative has the greater finality, nobility, and perfection, as the Philosopher says (De Anima ii, 4), for it belongs to a thing which is already perfect to "produce another like unto itself." And the generative power is served by the augmentative and nutritive powers; and the augmentative power by the nutritive.

**Article 3. Whether the powers are distinguished by their acts and objects?**

On the contrary, Things that are subsequent are distinguished by what precedes. But the Philosopher says (De Anima ii, 4) that "acts and operations precede the powers according to reason; and these again are preceded by their opposites," that is their objects. Therefore the powers are distinguished according to their acts and objects.

## Volume 2 - Question 75. The causes of sin, in general

**Article 4. Whether one sin is a cause of another?**

Objection 2. Further, "to produce its like belongs to a perfect thing," as stated in Meteor. iv, 2 [Cf. De Anima ii.]. But sin is essentially something imperfect. Therefore one sin cannot be a cause of another.

On the contrary, The Philosopher says (De Anima ii, 2,4) that the operations of this soul are "generation, the use of food," and (cf. De Anima iii, 9) "growth."

Others said that the entire nature of man is seated in the soul, so that the soul makes use of the body as an instrument, or as a sailor uses his ship: wherefore according to this opinion, it follows that if happiness is attained by the soul alone, man would not be balked in his natural desire for happiness, and so there is no need to hold the resurrection. But the Philosopher sufficiently destroys this foundation (De Anima ii, 2), where he shows that the soul is united to the body as form to matter. Hence it is clear that if man cannot be happy in this life, we must of necessity hold the resurrection.

Reply to Objection 2. The appetitive and intellectual powers are different genera of powers in the soul, by reason of the different formalities of their objects. But the appetitive power agrees partly with the intellectual power and partly with the sensitive in its mode of operation either through a corporeal organ or without it: for appetite follows apprehension. And in this way Augustine puts the will in the mind; and the Philosopher, in the reason (De Anima iii, 9).

Objection 4. Further, everything is preserved in being by that whereby it exists. But the generative power is that whereby a living thing exists. Therefore by the same power the living thing is preserved. Now the nutritive force is directed to the preservation of the living thing (De Anima ii, 4), being "a power which is capable of preserving whatever receives it." Therefore we should not distinguish the nutritive power from the generative.

**Article 2. Whether the intellect is a passive power?**

Objection 3. Further, the "agent is nobler than the patient," as Augustine (Gen. ad lit. xii, 16) and Aristotle (De Anima iii, 5) says. But all the powers of the vegetative part are active; yet they are the lowest among the powers of the soul. Much more, therefore, all the intellectual powers, which are the highest, are active.

**Article 4. Whether among the powers of the soul there is order?**

On the contrary, The Philosopher (De Anima ii, 3) compares the parts or powers of the soul to figures. But figures have an order among themselves. Therefore the powers of the soul have order.

Objection 2. Further, the intellectual power is incorruptible, as we have said above (I:79:6). But "if the intellect is passive, it is corruptible" (De Anima iii, 5). Therefore the intellectual power is not passive.

**Article 3. Whether the five exterior senses are properly distinguished?**

On the contrary, The Philosopher says (De Anima iii, 1): "There is no other besides the five senses."

**Article 5. Whether the intellectual soul is properly united to such a body?**

Reply to Objection 4. The intellectual soul as comprehending universals, has a power extending to the infinite; therefore it cannot be limited by nature to certain fixed natural notions, or even to certain fixed means whether of defence or of clothing, as is the case with other animals, the souls of which are endowed with knowledge and power in regard to fixed particular things. Instead of all these, man has by nature his reason and his hands, which are "the organs of organs" (De Anima iii), since by their means man can make for himself instruments of an infinite variety, and for any number of purposes.

**Article 6. Whether the human soul is incorruptible?**

Objection 3. Further, nothing is without its own proper operation. But the operation proper to the soul, which is to understand through a phantasm, cannot be without the body. For the soul understands nothing without a phantasm; and there is no phantasm without the body as the Philosopher says (De Anima i, 1). Therefore the soul cannot survive the dissolution of the body.

On the contrary, The Philosopher says (De Anima iii, 4) that "to understand is in a way to be passive."

Objection 2. Further, magnitude and shape, and other things which are called "common sensibles," are "not sensibles by accident," but are contradistinguished from them by the Philosopher (De Anima ii, 6). Now the diversity of objects, as such, diversifies the powers. Since, therefore, magnitude and shape are further from color than sound is, it seems that there is much more need for another sensitive power than can grasp magnitude or shape than for that which grasps color or sound.

## Volume 1 - Question 80. The appetitive powers in general

**Article 1. Whether the appetite is a special power of the soul?**

On the contrary, The Philosopher distinguishes (De Anima ii, 3) the appetitive from the other powers. Damascene also (De Fide Orth. ii, 22) distinguishes the appetitive from the cognitive powers.

On the contrary, The Philosopher says (De Anima ii, 1), that "the soul is the act of a physical organic body having life potentially."

Reply to Objection 2. "Passive intellect" is the name given by some to the sensitive appetite, in which are the passions of the soul; which appetite is also called "rational by participation," because it "obeys the reason" (Ethic. i, 13). Others give the name of passive intellect to the cogitative power, which is called the "particular reason." And in each case "passive" may be taken in the two first senses; forasmuch as this so-called intellect is the act of a corporeal organ. But the intellect which is in potentiality to things intelligible, and which for this reason Aristotle calls the "possible" intellect (De Anima iii, 4) is not passive except in the third sense: for it is not an act of a corporeal organ. Hence it is incorruptible.

## Volume 4 - Question 76. The way in which Christ is in this sacrament

**Article 2. Whether the whole Christ is contained under each species of this sacrament?**

Objection 2. Further, it was stated above (Article 1, Reply to Objection 1) that all the other parts of the body, such as the bones, nerves, and the like, are comprised under the name of flesh. But the blood is one of the parts of the human body, as Aristotle proves (De Anima Histor. i). If, then, Christ's blood be contained under the species of bread, just as the other parts of the body are contained there, the blood ought not to be consecrated apart, just as no other part of the body is consecrated separately.

Reply to Objection 4. The sense of taste, according to a saying of the Philosopher (De Anima ii, 9), is a kind of touch existing in the tongue only. It is not distinct from touch in general, but only from the species of touch distributed in the body. But if touch is one sense only, on account of the common formality of its object: we must say that taste is distinguished from touch by reason of a different formality of immutation. For touch involves a natural, and not only a spiritual, immutation in its organ, by reason of the quality which is its proper object. But the organ of taste is not necessarily immuted by a natural immutation by reason of the quality which is its proper object, so that the tongue itself becomes sweet and bitter: but by reason of a quality which is a preamble to, and on which is based, the flavor, which quality is moisture, the object of touch.

Now, potentiality has a double relation to act. There is a potentiality which is always perfected by its act: as the matter of the heavenly bodies (I:58:1. And there is another potentiality which is not always in act, but proceeds from potentiality to act; as we observe in things that are corrupted and generated. Wherefore the angelic intellect is always in act as regards those things which it can understand, by reason of its proximity to the first intellect, which is pure act, as we have said above. But the human intellect, which is the lowest in the order of intelligence and most remote from the perfection of the Divine intellect, is in potentiality with regard to things intelligible, and is at first "like a clean tablet on which nothing is written," as the Philosopher says (De Anima iii, 4). This is made clear from the fact, that at first we are only in potentiality to understand, and afterwards we are made to understand actually. And so it is evident that with us to understand is "in a way to be passive"; taking passion in the third sense. And consequently the intellect is a passive power.

Now all the other senses are based on the sense of touch. But the organ of touch requires to be a medium between contraries, such as hot and cold, wet and dry, and the like, of which the sense of touch has the perception; thus it is in potentiality with regard to contraries, and is able to perceive them. Therefore the more the organ of touch is reduced to an equable complexion, the more sensitive will be the touch. But the intellectual soul has the power of sense in all its completeness; because what belongs to the inferior nature pre-exists more perfectly in the superior, as Dionysius says (Div. Nom. v). Therefore the body to which the intellectual soul is united should be a mixed body, above others reduced to the most equable complexion. For this reason among animals, man has the best sense of touch. And among men, those who have the best sense of touch have the best intelligence. A sign of which is that we observe "those who are refined in body are well endowed in mind," as stated in De Anima ii, 9.

Reply to Objection 3. As the Philosopher seems to say (De Anima ii, 11), the sense of touch is generically one, but is divided into several specific senses, and for this reason it extends to various contrarieties; which senses, however, are not separate from one another in their organ, but are spread throughout the whole body, so that their distinction is not evident. But taste, which perceives the sweet and the bitter, accompanies touch in the tongue, but not in the whole body; so it is easily distinguished from touch. We might also say that all those contrarieties agree, each in some proximate genus, and all in a common genus, which is the common and formal object of touch. Such common genus is, however, unnamed, just as the proximate genus of hot and cold is unnamed.

**Article 2. Whether the sensitive and intellectual appetites are distinct powers?**

I answer that, We must needs say that the intellectual appetite is a distinct power from the sensitive appetite. For the appetitive power is a passive power, which is naturally moved by the thing apprehended: wherefore the apprehended appetible is a mover which is not moved, while the appetite is a mover moved, as the Philosopher says in De Anima iii, 10 and Metaph. xii (Did. xi, 7). Now things passive and movable are differentiated according to the distinction of the corresponding active and motive principles; because the motive must be proportionate to the movable, and the active to the passive: indeed, the passive power itself has its very nature from its relation to its active principle. Therefore, since what is apprehended by the intellect and what is apprehended by sense are generically different; consequently, the intellectual appetite is distinct from the sensitive.

**Article 3. Whether there is an active intellect?**

On the contrary, The Philosopher says (De Anima iii, 5), "As in every nature, so in the soul is there something by which it becomes all things, and something by which it makes all things." Therefore we must admit an active intellect.

## Volume 5 - Question 77. The time and manner of the resurrection

**Article 1. Whether the time of our resurrection should be delayed till the end of the world?**

I answer that, As Augustine states (De Trin. iii, 4) "Divine providence decreed that the grosser and lower bodies should be ruled in a certain order by the more subtle and powerful bodies": wherefore the entire matter of the lower bodies is subject to variation according to the movement of the heavenly bodies. Hence it would be contrary to the order established in things by Divine providence if the matter of lower bodies were brought to the state of incorruption, so long as there remains movement in the higher bodies. And since, according to the teaching of faith, the resurrection will bring men to immortal life conformably to Christ Who "rising again from the dead dieth now no more" (Romans 6:9), the resurrection of human bodies will be delayed until the end of the world when the heavenly movement will cease. For this reason, too, certain philosophers, who held that the movement of the heavens will never cease, maintained that human souls will return to mortal bodies such as we have now—whether, as Empedocles, they stated that the soul would return to the same body at the end of the great year, or that it would return to another body; thus Pythagoras asserted that "any soul will enter any body," as stated in De Anima i, 3.

**Article 4. Whether the interior senses are suitably distinguished?**

On the contrary, Avicenna (De Anima iv, 1) assigns five interior sensitive powers; namely, "common sense, phantasy, imagination, and the estimative and memorative powers."

**Article 5. Whether all the powers of the soul are in the soul as their subject?**

Objection 2. Further, the operations of the powers of the soul are attributed to the body by reason of the soul; because, as the Philosopher says (De Anima ii, 2), "The soul is that by which we sense and understand primarily." But the natural principles of the operations of the soul are the powers. Therefore the powers are primarily in the soul.

Reply to Objection 2. There are two opinions as to the effect of light. For some say that light is required for sight, in order to make colors actually visible. And according to this the active intellect is required for understanding, in like manner and for the same reason as light is required for seeing. But in the opinion of others, light is required for sight; not for the colors to become actually visible; but in order that the medium may become actually luminous, as the Commentator says on De Anima ii. And according to this, Aristotle's comparison of the active intellect to light is verified in this, that as it is required for understanding, so is light required for seeing; but not for the same reason.

On the contrary, The Philosopher (De Anima iii, 9) distinguishes a double appetite, and says (De Anima iii, 11) that the higher appetite moves the lower.

Reply to Objection 3. As the Philosopher says (De Anima iii. 11), a universal opinion does not move except by means of a particular opinion; and in like manner the higher appetite moves by means of the lower: and therefore there are not two distinct motive powers following the intellect and the sense.

**Article 7. Whether the soul is united to the animal body by means of a body?**

On the contrary, The Philosopher says (De Anima ii, 1): "We need not ask if the soul and body are one, as neither do we ask if wax and its shape are one." But the shape is united to the wax without a body intervening. Therefore also the soul is thus united to the body.

## Volume 4 - Question 77. The accidents which remain in this sacrament

**Article 3. Whether the species remaining in this sacrament can change external objects?**

On the contrary, If they could not change external bodies, they could not be felt; for a thing is felt from the senses being changed by a sensible thing, as is said in De Anima ii.

## Volume 1 - Question 82. The will

**Article 1. Whether the will desires something of necessity?**

Objection 2. Further, the rational powers, according to the Philosopher (Metaph. viii, 2), extend to opposite things. But the will is a rational power, because, as he says (De Anima iii, 9), "the will is in the reason." Therefore the will extends to opposite things, and therefore it is determined to nothing of necessity.

## Volume 1 - Question 81. The power of sensuality

**Article 2. Whether the sensitive appetite is divided into the irascible and concupiscible as distinct powers?**

Objection 1. It would seem that the sensitive appetite is not divided into the irascible and concupiscible as distinct powers. For the same power of the soul regards both sides of a contrariety, as sight regards both black and white, according to the Philosopher (De Anima ii, 11). But suitable and harmful are contraries. Since, then, the concupiscible power regards what is suitable, while the irascible is concerned with what is harmful, it seems that irascible and concupiscible are the same power in the soul.

**Article 4. Whether the active intellect is something in the soul?**

Wherefore some held that this intellect, substantially separate, is the active intellect, which by lighting up the phantasms as it were, makes them to be actually intelligible. But, even supposing the existence of such a separate active intellect, it would still be necessary to assign to the human soul some power participating in that superior intellect, by which power the human soul makes things actually intelligible. Just as in other perfect natural things, besides the universal active causes, each one is endowed with its proper powers derived from those universal causes: for the sun alone does not generate man; but in man is the power of begetting man: and in like manner with other perfect animals. Now among these lower things nothing is more perfect than the human soul. Wherefore we must say that in the soul is some power derived from a higher intellect, whereby it is able to light up the phantasms. And we know this by experience, since we perceive that we abstract universal forms from their particular conditions, which is to make them actually intelligible. Now no action belongs to anything except through some principle formally inherent therein; as we have said above of the passive intellect (I:76:1. Therefore the power which is the principle of this action must be something in the soul. For this reason Aristotle (De Anima iii, 5) compared the active intellect to light, which is something received into the air: while Plato compared the separate intellect impressing the soul to the sun, as Themistius says in his commentary on De Anima iii. But the separate intellect, according to the teaching of our faith, is God Himself, Who is the soul's Creator, and only beatitude; as will be shown later on (I:90:3; I-II:3:7). Wherefore the human soul derives its intellectual light from Him, according to Psalm 4:7, "The light of Thy countenance, O Lord, is signed upon us."

Objection 2. Further, the Philosopher (De Anima iii, 5) says of the active intellect, "that it does not sometimes understand and sometimes not understand." But our soul does not always understand: sometimes it understands, sometimes it does not understand. Therefore the active intellect is not something in our soul.

Objection 4. Further, the Philosopher (De Anima iii, 5) says that the active intellect is a "substance in actual being." But nothing can be in potentiality and in act with regard to the same thing. If, therefore, the passive intellect, which is in potentiality to all things intelligible, is something in the soul, it seems impossible for the active intellect to be also something in our soul.

On the contrary, The Philosopher says (De Anima iii, 5), that "it is necessary for these differences," namely, the passive and active intellect, "to be in the soul."

I answer that, The sensitive appetite is one generic power, and is called sensuality; but it is divided into two powers, which are species of the sensitive appetite—the irascible and the concupiscible. In order to make this clear, we must observe that in natural corruptible things there is needed an inclination not only to the acquisition of what is suitable and to the avoiding of what is harmful, but also to resistance against corruptive and contrary agencies which are a hindrance to the acquisition of what is suitable, and are productive of harm. For example, fire has a natural inclination, not only to rise from a lower position, which is unsuitable to it, towards a higher position which is suitable, but also to resist whatever destroys or hinders its action. Therefore, since the sensitive appetite is an inclination following sensitive apprehension, as natural appetite is an inclination following the natural form, there must needs be in the sensitive part two appetitive powers—one through which the soul is simply inclined to seek what is suitable, according to the senses, and to fly from what is hurtful, and this is called the concupiscible: and another, whereby an animal resists these attacks that hinder what is suitable, and inflict harm, and this is called the irascible. Whence we say that its object is something arduous, because its tendency is to overcome and rise above obstacles. Now these two are not to be reduced to one principle: for sometimes the soul busies itself with unpleasant things, against the inclination of the concupiscible appetite, in order that, following the impulse of the irascible appetite, it may fight against obstacles. Wherefore also the passions of the irascible appetite counteract the passions of the concupiscible appetite: since the concupiscence, on being aroused, diminishes anger; and anger being roused, diminishes concupiscence in many cases. This is clear also from the fact that the irascible is, as it were, the champion and defender of the concupiscible when it rises up against what hinders the acquisition of the suitable things which the concupiscible desires, or against what inflicts harm, from which the concupiscible flies. And for this reason all the passions of the irascible appetite rise from the passions of the concupiscible appetite and terminate in them; for instance, anger rises from sadness, and having wrought vengeance, terminates in joy. For this reason also the quarrels of animals are about things concupiscible—namely, food and sex, as the Philosopher says [De Animal. Histor. viii.].

## Volume 4 - Question 75. The change of bread and wine into the Body and Blood of Christ

**Article 5. Whether the accidents of the bread and wine remain in this sacrament after the change?**

Reply to Objection 2. There is no deception in this sacrament; for the accidents which are discerned by the senses are truly present. But the intellect, whose proper object is substance as is said in De Anima iii, is preserved by faith from deception. And this serves as answer to the third argument; because faith is not contrary to the senses, but concerns things to which sense does not reach.

**Article 6. Whether the powers of the soul flow from its essence?**

Objection 3. Further, emanation involves some sort of movement. But nothing is moved by itself, as the Philosopher proves (Phys. vii, 1,2); except, perhaps, by reason of a part of itself, as an animal is said to be moved by itself, because one part thereof moves and another is moved. Neither is the soul moved, as the Philosopher proves (De Anima i, 4). Therefore the soul does not produce its powers within itself.

**Article 5. Whether the active intellect is one in all?**

Reply to Objection 1. The Philosopher proves that the active intellect is separate, by the fact that the passive intellect is separate: because, as he says (De Anima iii, 5), "the agent is more noble than the patient." Now the passive intellect is said to be separate, because it is not the act of any corporeal organ. And in the same sense the active intellect is also called "separate"; but not as a separate substance.

## Volume 2 - Question 80. The cause of sin, as regards the devil

**Article 3. Whether the devil can induce man to sin of necessity?**

Objection 2. Further, man's reason cannot be moved except in respect of things that are offered outwardly to the senses, or are represented to the imagination: because "all our knowledge arises from the senses, and we cannot understand without a phantasm" (De Anima iii, text. 30. 39). Now the devil can move man's imagination, as stated above (Article 2); and also the external senses, for Augustine says (Qq. lxxxiii, qu. 12) that "this evil," of which, to wit, the devil is the cause, "extends gradually through all the approaches to the senses, it adapts itself to shapes, blends with colors, mingles with sounds, seasons every flavor." Therefore it can incline man's reason to sin of necessity.

On the contrary, The Philosopher says (De Anima iii, 5) that the active intellect is as a light. But light is not the same in the various things enlightened. Therefore the same active intellect is not in various men.

**Article 3. Whether the irascible and concupiscible appetites obey reason?**

To the will also is the sensitive appetite subject in execution, which is accomplished by the motive power. For in other animals movement follows at once the concupiscible and irascible appetites: for instance, the sheep, fearing the wolf, flees at once, because it has no superior counteracting appetite. On the contrary, man is not moved at once, according to the irascible and concupiscible appetites: but he awaits the command of the will, which is the superior appetite. For wherever there is order among a number of motive powers, the second only moves by virtue of the first: wherefore the lower appetite is not sufficient to cause movement, unless the higher appetite consents. And this is what the Philosopher says (De Anima iii, 11), that "the higher appetite moves the lower appetite, as the higher sphere moves the lower." In this way, therefore, the irascible and concupiscible are subject to reason.

**Article 8. Whether the soul is in each part of the body?**

I answer that, As we have said, if the soul were united to the body merely as its motor, we might say that it is not in each part of the body, but only in one part through which it would move the others. But since the soul is united to the body as its form, it must necessarily be in the whole body, and in each part thereof. For it is not an accidental form, but the substantial form of the body. Now the substantial form perfects not only the whole, but each part of the whole. For since a whole consists of parts, a form of the whole which does not give existence to each of the parts of the body, is a form consisting in composition and order, such as the form of a house; and such a form is accidental. But the soul is a substantial form; and therefore it must be the form and the act, not only of the whole, but also of each part. Therefore, on the withdrawal of the soul, as we do not speak of an animal or a man unless equivocally, as we speak of a painted animal or a stone animal; so is it with the hand, the eye, the flesh and bones, as the Philosopher says (De Anima ii, 1). A proof of which is, that on the withdrawal of the soul, no part of the body retains its proper action; although that which retains its species, retains the action of the species. But act is in that which it actuates: wherefore the soul must be in the whole body, and in each part thereof.

## Volume 5 - Question 79. The conditions of those who rise again, and first of their identity

**Article 1. Whether in the resurrection the soul will be reunited to the same identical body?**

This opinion arises from two false sources. The first of these is that they said that the soul is not united to the body essentially as form to matter, but only accidentally, as mover to the thing moved, [Cf. I:76:1] or as a man to his clothes. Hence it was possible for them to maintain that the soul pre-existed before being infused into the body begotten of natural generation, as also that it is united to various bodies. The second is that they held intellect not to differ from sense except accidentally, so that man would be said to surpass other animals in intelligence, because the sensitive power is more acute in him on account of the excellence of his bodily complexion; and hence it was possible for them to assert that man's soul passes into the soul of a brute animal, especially when the human soul has been habituated to brutish actions. But these two sources are refuted by the Philosopher (De Anima ii, 1), and in consequence of these being refuted, it is clear that the above opinion is false.

**Article 6. Whether the substantial form of the bread remains in this sacrament after the consecration?**

Objection 2. Further, the form of Christ's body is His soul: for it is said in De Anima ii, that the soul "is the act of a physical body which has life in potentiality". But it cannot be said that the substantial form of the bread is changed into the soul. Therefore it appears that it remains after the consecration.

Objection 1. It would seem that there is one active intellect in all. For what is separate from the body is not multiplied according to the number of bodies. But the active intellect is "separate," as the Philosopher says (De Anima iii, 5). Therefore it is not multiplied in the many human bodies, but is one for all men.

Reply to Objection 4. Even as a simple quality is not the substantial form of an element, but its proper accident, and the disposition whereby its matter is rendered proper to such a form; so the form of a mixed body, which form is a quality resulting from simple qualities reduced to a mean, is not the substantial form of the mixed body, but its proper accident, and the disposition whereby the matter is in need of the form. Now the human body has no substantial form besides this form of the mixed body, except the rational soul, for if it had any previous substantial form, this would give it substantial being, and would establish it in the genus of substance: so that the soul would be united to a body already established in the genus of substance, and thus the soul would be compared to the body as artificial forms are to their matter, in respect of their being established in the genus of substance by their matter. Hence the union of the soul to the body would be accidental, which is the error of the ancient philosophers refuted by the Philosopher (De Anima ii, 2 [Cf. I:76:1]. It would also follow that the human body and each of its parts would not retain their former names in the same sense, which is contrary to the teaching of the Philosopher (De Anima ii, 1). Therefore since the rational soul remains, no substantial form of the human body falls away into complete nonentity. And the variation of accidental forms does not make a difference of identity. Therefore the selfsame body will rise again, since the selfsame matter is resumed as stated in a previous reply (Reply to Objection 2).

Objection 3. Further, the Philosopher says (De Anima. ii, 1) that the relation of a part of the soul to a part of the body, such as the sight to the pupil of the eye, is the same as the relation of the soul to the whole body of an animal. If, therefore, the whole soul is in each part of the body, it follows that each part of the body is an animal.

## Volume 5 - Question 80. The integrity of the bodies in the resurrection

**Article 1. Whether all the members of the human body will rise again?**

Reply to Objection 1. The members may be considered in two ways in relation to the soul: either according to the relation of matter to form, or according to the relation of instrument to agent, since "the whole body is compared to the whole soul in the same way as one part is to another" (De Anima ii, 1). If then the members be considered in the light of the first relationship, their end is not operation, but rather the perfect being of the species, and this is also required after the resurrection: but if they be considered in the light of the second relationship, then their end is operation. And yet it does not follow that when the operation fails the instrument is useless, because an instrument serves not only to accomplish the operation of the agent, but also to show its virtue. Hence it will be necessary for the virtue of the soul's powers to be shown in their bodily instruments, even though they never proceed to action, so that the wisdom of God be thereby glorified.

**Article 8. Whether all the powers remain in the soul when separated from the body?**

Objection 3. Further, the powers even of the sensitive soul are not weakened when the body becomes weak; because, as the Philosopher says (De Anima i, 4), "If an old man were given the eye of a young man, he would see even as well as a young man." But weakness is the road to corruption. Therefore the powers of the soul are not corrupted when the body is corrupted, but remain in the separated soul.

**Article 2. Whether it will be identically the same man that shall rise again?**

But if we assert that in man the same soul is by its substance both rational and sensitive, we shall encounter no difficulty in this question, because animal is defined from sense, i.e. the sensitive soul as from its essential form: whereas from sense, i.e. the sensitive power, we know its definition as from an accidental form "that contributes more than another to our knowledge of the quiddity" (De Anima i, 1). Accordingly after death there remains the sensitive soul, even as the rational soul, according to its substance: whereas the sensitive powers, according to some, do not remain. And since these powers are accidental properties, diversity on their part cannot prevent the identity of the whole animal, not even of the animal's parts: nor are powers to be called perfections or acts of organs unless as principles of action, as heat in fire.

I answer that, As stated in De Anima ii, 4, "the soul stands in relation to the body not only as its form and end, but also as efficient cause." For the soul is compared to the body as art to the thing made by art, as the Philosopher says (De Anim. Gener. ii, 4), and whatever is shown forth explicitly in the product of art is all contained implicitly and originally in the art. In like manner whatever appears in the parts of the body is all contained originally and, in a way, implicitly in the soul. Thus just as the work of an art would not be perfect, if its product lacked any of the things contained in the art, so neither could man be perfect, unless the whole that is contained enfolded in the soul be outwardly unfolded in the body, nor would the body correspond in full proportion to the soul. Since then at the resurrection it behooves man's body to correspond entirely to the soul, for it will not rise again except according to the relation it bears to the rational soul, it follows that man also must rise again perfect, seeing that he is thereby repaired in order that he may obtain his ultimate perfection. Consequently all the members that are now in man's body must needs be restored at the resurrection.

**Article 6. Whether memory is in the intellectual part of the soul?**

But this opinion is clearly opposed to the teaching of Aristotle. For he says (De Anima iii, 4) that, when the passive intellect "is identified with each thing as knowing it, it is said to be in act," and that "this happens when it can operate of itself. And, even then, it is in potentiality, but not in the same way as before learning and discovering." Now, the passive intellect is said to be each thing, inasmuch as it receives the intelligible species of each thing. To the fact, therefore, that it receives the species of intelligible things it owes its being able to operate when it wills, but not so that it be always operating: for even then is it in potentiality in a certain sense, though otherwise than before the act of understanding—namely, in the sense that whoever has habitual knowledge is in potentiality to actual consideration.

Objection 4. Further, the matter of a statue ranks higher in the statue than the matter of a man does in man: because artificial things belong to the genus of substance by reason of their matter, but natural things by reason of their form, as appears from the Philosopher (Phys. ii, 1), and again from the Commentator (De Anima ii). But if a statue is remade from the same brass, it will not be the same identically. Therefore much less will it be identically the same man if he be reformed from the same ashes.

Reply to Objection 1. Memory, if considered as retentive of species, is not common to us and other animals. For species are not retained in the sensitive part of the soul only, but rather in the body and soul united: since the memorative power is the act of some organ. But the intellect in itself is retentive of species, without the association of any corporeal organ. Wherefore the Philosopher says (De Anima iii, 4) that "the soul is the seat of the species, not the whole soul, but the intellect."

**Article 6. Whether the sacramental species can nourish?**

In like manner the statement advanced by others cannot stand, who hold that the sacramental species nourish owing to the remaining substantial form of the bread and wine: both because the form does not remain, as stated above (III:75:6): and because to nourish is the act not of a form but rather of matter, which takes the form of the one nourished, while the form of the nourishment passes away: hence it is said in De Anima ii that nourishment is at first unlike, but at the end is like.

## Volume 1 - Question 85. The mode and order of understanding

**Article 1. Whether our intellect understands corporeal and material things by abstraction from phantasms?**

Objection 4. Further, the Philosopher says (De Anima iii, 5) there are two things in the intellectual soul—the passive intellect and the active intellect. But it does not belong to the passive intellect to abstract the intelligible species from the phantasm, but to receive them when abstracted. Neither does it seem to be the function of the active intellect, which is related to the phantasm, as light is to color; since light does not abstract anything from color, but rather streams on to it. Therefore in no way do we understand by abstraction from phantasms.

## Volume 3 - Question 83. Prayer

**Article 1. Whether prayer is an act of the appetitive power?**

Objection 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.

Objection 3. Further, the Philosopher says (De Anima ii) that "food nourishes according as it is a substance, but it gives increase by reason of its quantity." But the sacramental species are not a substance. Consequently they cannot nourish.

I answer that, This question presents no difficulty, now that we have solved the preceding question. Because, as stated in De Anima ii, food nourishes by being converted into the substance of the individual nourished. Now it has been stated (Article 5) that the sacramental species can be converted into a substance generated from them. And they can be converted into the human body for the same reason as they can into ashes or worms. Consequently, it is evident that they nourish.

## Volume 1 - Question 84. How the soul while united to the body understands corporeal things beneath it

**Article 2. Whether the soul understands corporeal things through its essence?**

We must conclude, therefore, that material things known must needs exist in the knower, not materially, but immaterially. The reason of this is, because the act of knowledge extends to things outside the knower: for we know things even that are external to us. Now by matter the form of a thing is determined to some one thing. Wherefore it is clear that knowledge is in inverse ratio of materiality. And consequently things that are not receptive of forms save materially, have no power of knowledge whatever—such as plants, as the Philosopher says (De Anima ii, 12). But the more immaterially a thing receives the form of the thing known, the more perfect is its knowledge. Therefore the intellect which abstracts the species not only from matter, but also from the individuating conditions of matter, has more perfect knowledge than the senses, which receive the form of the thing known, without matter indeed, but subject to material conditions. Moreover, among the senses, sight has the most perfect knowledge, because it is the least material, as we have remarked above (I:78:3): while among intellects the more perfect is the more immaterial.

Objection 3. Further, the Philosopher says (De Anima iii, 7) that the phantasm is to the intellectual soul what color is to the sight. But seeing is not caused by abstraction of species from color, but by color impressing itself on the sight. Therefore neither does the act of understanding take place by abstraction of something from the phantasm, but by the phantasm impressing itself on the intellect.

**Article 3. Whether the ashes of the human body must needs, by the resurrection, return to the same parts of the body that were dissolved into them?**

Objection 1. It would seem necessary for the ashes of the human body to return, by the resurrection, to the same parts that were dissolved into them. For, according to the Philosopher, "as the whole soul is to the whole body, so is a part of the soul to a part of the body, as sight to the pupil" (De Anima ii, 1). Now it is necessary that after the resurrection the body be resumed by the same soul. Therefore it is also necessary for the same parts of the body to return to the same limbs, in which they were perfected by the same parts of the soul.

On the contrary, The Philosopher says (De Anima iii, 4) that "things are intelligible in proportion as they are separate from matter." Therefore material things must needs be understood according as they are abstracted from matter and from material images, namely, phantasms.

**Article 4. Whether the will moves the intellect?**

Objection 1. It would seem that the will does not move the intellect. For what moves excels and precedes what is moved, because what moves is an agent, and "the agent is nobler than the patient," as Augustine says (Gen. ad lit. xii, 16), and the Philosopher (De Anima iii, 5). But the intellect excels and precedes the will, as we have said above (Article 3). Therefore the will does not move the intellect.

**Article 2. Whether the hair and nails will rise again in the human body?**

Objection 3. Further, nothing is perfected by a rational soul that is not perfected by a sensitive soul. But hair and nails are not perfected by a sensitive soul, for "we do not feel with them" (De Anima i, 5; iii, 13). Therefore since the human body rises not again except because it is perfected by a rational soul, it would seem that the hair and nails will not rise again.

**Article 7. Whether the body of Christ, as it is in this sacrament, can be seen by any eye, at least by a glorified one?**

I answer that, The eye is of two kinds, namely, the bodily eye properly so-called, and the intellectual eye, so-called by similitude. But Christ's body as it is in this sacrament cannot be seen by any bodily eye. First of all, because a body which is visible brings about an alteration in the medium, through its accidents. Now the accidents of Christ's body are in this sacrament by means of the substance; so that the accidents of Christ's body have no immediate relationship either to this sacrament or to adjacent bodies; consequently they do not act on the medium so as to be seen by any corporeal eye. Secondly, because, as stated above (Article 1, Reply to Objection 3; Article 3), Christ's body is substantially present in this sacrament. But substance, as such, is not visible to the bodily eye, nor does it come under any one of the senses, nor under the imagination, but solely under the intellect, whose object is "what a thing is" (De Anima iii). And therefore, properly speaking, Christ's body, according to the mode of being which it has in this sacrament, is perceptible neither by the sense nor by the imagination, but only by the intellect, which is called the spiritual eye.

Objection 5. Further, the Philosopher (De Anima iii, 7) says that "the intellect understands the species in the phantasm"; and not, therefore, by abstraction.

But this opinion will not hold. First, because in the material principle of which they spoke, the various results do not exist save in potentiality. But a thing is not known according as it is in potentiality, but only according as it is in act, as is shown Metaph. ix (Did. viii, 9): wherefore neither is a power known except through its act. It is therefore insufficient to ascribe to the soul the nature of the principles in order to explain the fact that it knows all, unless we further admit in the soul natures and forms of each individual result, for instance, of bone, flesh, and the like; thus does Aristotle argue against Empedocles (De Anima i, 5). Secondly, because if it were necessary for the thing known to exist materially in the knower, there would be no reason why things which have a material existence outside the soul should be devoid of knowledge; why, for instance, if by fire the soul knows fire, that fire also which is outside the soul should not have knowledge of fire.

Objection 2. Further, the Philosopher says (De Anima iii, 8) that "the soul, after a fashion, is everything." Since, therefore, like is known by like, it seems that the soul knows corporeal things through itself.

**Article 7. Whether the intellectual memory is a power distinct from the intellect?**

On the contrary, From its nature the memory is the treasury or storehouse of species. But the Philosopher (De Anima iii) attributes this to the intellect, as we have said (Article 6, Reply to Objection 1). Therefore the memory is not another power from the intellect.

**Article 7. Whether the sacramental species are broken in this sacrament?**

Objection 2. Further, breaking is followed by sound. But the sacramental species emit no sound: because the Philosopher says (De Anima ii), that what emits sound is a hard body, having a smooth surface. Therefore the sacramental species are not broken.

## Volume 1 - Question 86. What our intellect knows in material things

**Article 1. Whether our intellect knows singulars?**

Reply to Objection 2. The choice of a particular thing to be done is as the conclusion of a syllogism formed by the practical intellect, as is said Ethic. vii, 3. But a singular proposition cannot be directly concluded from a universal proposition, except through the medium of a singular proposition. Therefore the universal principle of the practical intellect does not move save through the medium of the particular apprehension of the sensitive part, as is said De Anima iii, 11.

**Article 3. Whether the soul understands all things through innate species?**

On the contrary, The Philosopher, speaking of the intellect, says (De Anima iii, 4) that it is like "a tablet on which nothing is written."

## Volume 5 - Question 82. The impassibility of the bodies of the blessed after their resurrection

**Article 1. Whether the bodies of the saints will be impassible after the resurrection?**

Reply to Objection 3. The elemental qualities are the instruments of the soul, as stated in De Anima ii, text. 38, seqq., for the heat of fire in an animal's body is directed in the act of nutrition by the soul's power. When, however, the principal agent is perfect, and there is no defect in the instrument, no action proceeds from the instrument, except in accordance with the disposition of the principal agent. Consequently in the bodies of the saints after the resurrection, no action or passion will result from the elemental qualities that is contrary to the disposition of the soul which has the preservation of the body in view.

**Article 2. Whether the intelligible species abstracted from the phantasm is related to our intellect as that which is understood?**

Therefore it must be said that the intelligible species is related to the intellect as that by which it understands: which is proved thus. There is a twofold action (Metaph. ix, Did. viii, 8), one which remains in the agent; for instance, to see and to understand; and another which passes into an external object; for instance, to heat and to cut; and each of these actions proceeds in virtue of some form. And as the form from which proceeds an act tending to something external is the likeness of the object of the action, as heat in the heater is a likeness of the thing heated; so the form from which proceeds an action remaining in the agent is the likeness of the object. Hence that by which the sight sees is the likeness of the visible thing; and the likeness of the thing understood, that is, the intelligible species, is the form by which the intellect understands. But since the intellect reflects upon itself, by such reflection it understands both its own act of intelligence, and the species by which it understands. Thus the intelligible species is that which is understood secondarily; but that which is primarily understood is the object, of which the species is the likeness. This also appears from the opinion of the ancient philosophers, who said that "like is known by like." For they said that the soul knows the earth outside itself, by the earth within itself; and so of the rest. If, therefore, we take the species of the earth instead of the earth, according to Aristotle (De Anima iii, 8), who says "that a stone is not in the soul, but only the likeness of the stone"; it follows that the soul knows external things by means of its intelligible species.

I answer that, Many opinions prevailed of old on this matter. Some held that in this sacrament there was no breaking at all in reality, but merely in the eyes of the beholders. But this contention cannot stand, because in this sacrament of truth the sense is not deceived with regard to its proper object of judgment, and one of these objects is breaking, whereby from one thing arise many: and these are common sensibles, as is stated in De Anima ii.

**Article 5. Whether we should distinguish irascible and concupiscible parts in the superior appetite?**

On the contrary, Gregory of Nyssa (Nemesius, De Nat. Hom.) says "that the irrational" part of the soul is divided into the desiderative and irascible, and Damascene says the same (De Fide Orth. ii, 12). And the Philosopher says (De Anima iii, 9) "that the will is in reason, while in the irrational part of the soul are concupiscence and anger," or "desire and animus."

## Volume 5 - Question 81. The quality of those who rise again

**Article 2. Whether all will rise again of the same stature?**

Objection 2. Further, the Philosopher says (De Anima ii, 4) that "all things in nature have a certain limit end measure of size and growth." Now this limitation can only arise by virtue of the form, with which the quantity as well as all the other accidents ought to agree. Therefore since all men have the same specific form, there should be the same measure of quantity in respect of matter in all, unless an error should occur. But the error of nature will be set right at the resurrection. Therefore all will rise again of the same stature.

I answer that, Our intellect cannot know the singular in material things directly and primarily. The reason of this is that the principle of singularity in material things is individual matter, whereas our intellect, as have said above (I:85:1), understands by abstracting the intelligible species from such matter. Now what is abstracted from individual matter is the universal. Hence our intellect knows directly the universal only. But indirectly, and as it were by a kind of reflection, it can know the singular, because, as we have said above (I:85:7), even after abstracting the intelligible species, the intellect, in order to understand, needs to turn to the phantasms in which it understands the species, as is said De Anima iii, 7. Therefore it understands the universal directly through the intelligible species, and indirectly the singular represented by the phantasm. And thus it forms the proposition "Socrates is a man." Wherefore the reply to the first objection is clear.

I answer that, Since form is the principle of action, a thing must be related to the form which is the principle of an action, as it is to that action: for instance, if upward motion is from lightness, then that which only potentially moves upwards must needs be only potentially light, but that which actually moves upwards must needs be actually light. Now we observe that man sometimes is only a potential knower, both as to sense and as to intellect. And he is reduced from such potentiality to act—through the action of sensible objects on his senses, to the act of sensation—by instruction or discovery, to the act of understanding. Wherefore we must say that the cognitive soul is in potentiality both to the images which are the principles of sensing, and to those which are the principles of understanding. For this reason Aristotle (De Anima iii, 4) held that the intellect by which the soul understands has no innate species, but is at first in potentiality to all such species.

**Article 4. Whether the intelligible species are derived by the soul from certain separate forms?**

But since it is contrary to the nature of sensible things that their forms should subsist without matter, as Aristotle proves in many ways (Metaph. vi), Avicenna (De Anima v) setting this opinion aside, held that the intelligible species of all sensible things, instead of subsisting in themselves without matter, pre-exist immaterially in the separate intellects: from the first of which, said he, such species are derived by a second, and so on to the last separate intellect which he called the "active intelligence," from which, according to him, intelligible species flow into our souls, and sensible species into corporeal matter. And so Avicenna agrees with Plato in this, that the intelligible species of our intellect are derived from certain separate forms; but these Plato held to subsist of themselves, while Avicenna placed them in the "active intelligence." They differ, too, in this respect, that Avicenna held that the intelligible species do not remain in our intellect after it has ceased actually to understand, and that it needs to turn (to the active intellect) in order to receive them anew. Consequently he does not hold that the soul has innate knowledge, as Plato, who held that the participated ideas remain immovably in the soul.

## Volume 1 - Question 87. How the intellectual soul knows itself and all within itself

**Article 1. Whether the intellectual soul knows itself by its essence?**

On the contrary, It is said (De Anima iii, 4) that "the intellect understands itself in the same way as it understands other things." But it understands other things, not by their essence, but by their similitudes. Therefore it does not understand itself by its own essence.

Reply to Objection 3. This saying of the Philosopher is universally true in every kind of intellect. For as sense in act is the sensible in act, by reason of the sensible likeness which is the form of sense in act, so likewise the intellect in act is the object understood in act, by reason of the likeness of the thing understood, which is the form of the intellect in act. So the human intellect, which becomes actual by the species of the object understood, is itself understood by the same species as by its own form. Now to say that in "things without matter the intellect and what is understood are the same," is equal to saying that "as regards things actually understood the intellect and what is understood are the same." For a thing is actually understood in that it is immaterial. But a distinction must be drawn: since the essences of some things are immaterial—as the separate substances called angels, each of which is understood and understands, whereas there are other things whose essences are not wholly immaterial, but only the abstract likenesses thereof. Hence the Commentator says (De Anima iii) that the proposition quoted is true only of separate substances; because in a sense it is verified in their regard, and not in regard of other substances, as already stated (Reply to Objection 2).

## Volume 2 - Question 84. The cause of sin, in respect of one sin being the cause of another

**Article 3. Whether any other special sins, besides pride and avarice, should be called capital?**

Objection 1. It would seem that no other special sins, besides pride and avarice, should be called capital. Because "the head seems to be to an animal, what the root is to a plant," as stated in De Anima ii, text. 38: for the roots are like a mouth. If therefore covetousness is called the "root of all evils," it seems that it alone, and no other sin, should be called a capital vice.

## Volume 2 - Question 86. The stain of sin

**Article 1. Whether sin causes a stain on the soul?**

Objection 2. Further, sin is chiefly in the will, as stated above (Question 74, Articles 1 and 2). Now the will is in the reason, as stated in De Anima iii, text. 42. But the reason or intellect is not stained by considering anything whatever; rather indeed is it perfected thereby. Therefore neither is the will stained by sin.

**Article 3. Whether the more universal is first in our intellectual cognition?**

First, the universal nature may be considered together with the intention of universality. And since the intention of universality—viz. the relation of one and the same to many—is due to intellectual abstraction, the universal thus considered is a secondary consideration. Hence it is said (De Anima i, 1) that the "universal animal is either nothing or something secondary." But according to Plato, who held that universals are subsistent, the universal considered thus would be prior to the particular, for the latter, according to him, are mere participations of the subsistent universals which he called ideas.

**Article 3. Whether all will rise again of the male sex?**

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

Objection 3. Further, "in things void of matter, the intellect and that which is understood are the same" (De Anima iii, 4). But the human mind is void of matter, not being the act of a body as stated above (I:76:1). Therefore the intellect and its object are the same in the human mind; and therefore the human mind understands itself by its own essence.

**Article 3. Whether impassibility excludes actual sensation from glorified bodies?**

For some say that the glorified bodies will be impassible, and consequently "not susceptible to impressions from without" [Cf. I-II:74:4, On the contrary] and much less so than the heavenly bodies, because they will have actual sensations, not by receiving species from sensibles, but by emission of species. But this is impossible, since in the resurrection the specific nature will remain the same in man and in all his parts. Now the nature of sense is to be a passive power as the Philosopher proves (De Anima ii, text. 51,54). Wherefore if the saints, in the resurrection, were to have sensations by emitting and not by receiving species, sense in them would be not a passive but an active power, and thus it would not be the same specifically with sense as it is now, but would be some other power bestowed on them; for just as matter never becomes form, so a passive power never becomes active. Consequently others say that the senses will be actualized by receiving species, not indeed from external sensibles, but by an outflow from the higher powers, so that as now the higher powers receive from the lower, so on the contrary the lower powers will then receive from the higher. But this mode of reception does not result in real sensation, because every passive power, according to its specific nature, is determined to some special active principle, since a power as such bears relation to that with respect to which it is said to be the power. Wherefore since the proper active principle in external sensation is a thing existing outside the soul and not an intention thereof existing in the imagination or reason, if the organ of sense be not moved by external things, but by the imagination or other higher powers, there will be no true sensation. Hence we do not say that madmen or other witless persons (in whom there is this kind of outflow of species towards the organs of sense, on account of the powerful influence of the imagination) have real sensations, but that it seems to them that they have sensations. Consequently we must say with others that sensation in glorified bodies will result from the reception of things outside the soul. It must, however, be observed that the organs of sense are transmuted by things outside the soul in two ways. First by a natural transmutation, when namely the organ is disposed by the same natural quality as the thing outside the soul which acts on that organ: for instance, when the hand is heated by touching a hot object, or becomes fragrant through contact with a fragrant object. Secondly, by a spiritual transmutation, as when a sensible quality is received in an instrument, according to a spiritual mode of being, when, namely, the species or the intention of a quality, and not the quality itself is received: thus the pupil receives the species of whiteness and yet does not itself become white. Accordingly the first reception does not cause sensation, properly speaking, because the senses are receptive of species in matter but without matter. that is to say without the material "being" which the species had outside the soul (De Anima ii, text. 121). This reception transmutes the nature of the recipient, because in this way the quality is received according to its material "being." Consequently this kind of reception will not be in the glorified bodies, but the second, which of itself causes actual sensation, without changing the nature of the recipient.

**Article 10. Whether intelligence is a power distinct from intellect?**

On the contrary, The Philosopher says (De Anima iii, 6) that "intelligence is of indivisible things in which there is nothing false." But the knowledge of these things belongs to the intellect. Therefore intelligence is not another power than the intellect.

## Volume 1 - Question 88. How the human soul knows what is above itself

**Article 1. Whether the human soul in the present state of life can understand immaterial substances in themselves?**

Nevertheless Averroes (Comment. De Anima iii) teaches that in this present life man can in the end arrive at the knowledge of separate substances by being coupled or united to some separate substance, which he calls the "active intellect," and which, being a separate substance itself, can naturally understand separate substances. Hence, when it is perfectly united to us so that by its means we are able to understand perfectly, we also shall be able to understand separate substances, as in the present life through the medium of the passive intellect united to us, we can understand material things. Now he said that the active intellect is united to us, thus. For since we understand by means of both the active intellect and intelligible objects, as, for instance, we understand conclusions by principles understood; it is clear that the active intellect must be compared to the objects understood, either as the principal agent is to the instrument, or as form to matter. For an action is ascribed to two principles in one of these two ways; to a principal agent and to an instrument, as cutting to the workman and the saw; to a form and its subject, as heating to heat and fire. In both these ways the active intellect can be compared to the intelligible object as perfection is to the perfectible, and as act is to potentiality. Now a subject is made perfect and receives its perfection at one and the same time, as the reception of what is actually visible synchronizes with the reception of light in the eye. Therefore the passive intellect receives the intelligible object and the active intellect together; and the more numerous the intelligible objects received, so much the nearer do we come to the point of perfect union between ourselves and the active intellect; so much so that when we understand all the intelligible objects, the active intellect becomes one with us, and by its instrumentality we can understand all things material and immaterial. In this he makes the ultimate happiness of man to consist. Nor, as regards the present inquiry, does it matter whether the passive intellect in that state of happiness understands separate substances by the instrumentality of the active intellect, as he himself maintains, or whether (as he says Alexander holds) the passive intellect can never understand separate substances (because according to him it is corruptible), but man understands separate substances by means of the active intellect.

**Article 4. Whether we can understand many things at the same time?**

Objection 4. Further, we cannot know the difference between two things unless we know both at the same time (De Anima iii, 2), and the same is to be said of any other comparison. But our intellect knows the difference and comparison between one thing and another. Therefore it knows many things at the same time.

Further, according to the Philosopher (De Anima i, 2) "the animate is distinct from the inanimate by sensation and movement." Now there will be actual movement since they "shall run to and fro like sparks among the reeds" (Wisdom 3:7). Therefore there will also be actual sensation.

Objection 3. Further, "actions came before powers," as the Philosopher says (De Anima ii, 4). But intelligence is an act separate from others attributed to the intellect. For Damascene says (De Fide Orth. ii) that "the first movement is called intelligence; but that intelligence which is about a certain thing is called intention; that which remains and conforms the soul to that which is understood is called invention, and invention when it remains in the same man, examining and judging of itself, is called phronesis [that is, wisdom], and phronesis if dilated makes thought, that is, orderly internal speech; from which, they say, comes speech expressed by the tongue." Therefore it seems that intelligence is some special power.

Sixthly, as was shown above (I:79:4), the active intellect is not a separate substance; but a faculty of the soul, extending itself actively to the same objects to which the passive intellect extends receptively; because, as is stated (De Anima iii, 5), the passive intellect is "all things potentially," and the active intellect is "all things in act." Therefore both intellects, according to the present state of life, extend to material things only, which are made actually intelligible by the active intellect, and are received in the passive intellect. Hence in the present state of life we cannot understand separate immaterial substances in themselves, either by the passive or by the active intellect.

## Volume 4 - Question 79. The effects of this sacrament

**Article 7. Whether this sacrament benefit others besides the recipients?**

Reply to Objection 2. As Christ's Passion benefits all, for the forgiveness of sin and the attaining of grace and glory, whereas it produces no effect except in those who are united with Christ's Passion through faith and charity, so likewise this sacrifice, which is the memorial of our Lord's Passion, has no effect except in those who are united with this sacrament through faith and charity. Hence Augustine says to Renatus (De Anima et ejus origine i): "Who may offer Christ's body except for them who are Christ's members?" Hence in the Canon of the Mass no prayer is made for them who are outside the pale of the Church. But it benefits them who are members, more or less, according to the measure of their devotion.

Objection 1. It would seem that impassibility excludes actual sensation from glorified bodies. For according to the Philosopher (De Anima ii, 11), "sensation is a kind of passion." But the glorified bodies will be impassible. Therefore they will not have actual sensation.

Objection 3. Further, the fact that objects which are in themselves most sensible are not most felt by us, comes from sense being corrupted by their very excellence. But the intellect is not subject to such a corrupting influence from its object, as is stated De Anima iii, 4. Therefore things which are in themselves in the highest degree of intelligibility, are likewise to us most intelligible. As material things, however, are intelligible only so far as we make them actually so by abstracting them from material conditions, it is clear that those substances are more intelligible in themselves whose nature is immaterial. Therefore they are much more known to us than are material things.

**Article 2. Whether our intellect knows the habits of the soul by their essence?**

On the contrary, Habits like powers are the principles of acts. But as is said (De Anima ii, 4), "acts and operations are logically prior to powers." Therefore in the same way they are prior to habits; and thus habits, like the powers, are known by their acts.

**Article 3. Whether our intellect knows its own act?**

Objection 3. Further, the intellect has the same relation to its act as sense has to its act. But the proper sense does not feel its own act, for this belongs to the common sense, as stated De Anima iii, 2. Therefore neither does the intellect understand its own act.

**Article 6. Whether intellectual knowledge is derived from sensible things?**

I answer that, On this point the philosophers held three opinions. For Democritus held that "all knowledge is caused by images issuing from the bodies we think of and entering into our souls," as Augustine says in his letter to Dioscorus (cxviii, 4). And Aristotle says (De Somn. et Vigil.) that Democritus held that knowledge is cause by a "discharge of images." And the reason for this opinion was that both Democritus and the other early philosophers did not distinguish between intellect and sense, as Aristotle relates (De Anima iii, 3). Consequently, since the sense is affected by the sensible, they thought that all our knowledge is affected by this mere impression brought about by sensible things. Which impression Democritus held to be caused by a discharge of images.

Reply to Objection 2. In this passage Augustine speaks not of intellectual but of imaginary knowledge. And since, according to the opinion of Plato, the imagination has an operation which belongs to the soul only, Augustine, in order to show that corporeal images are impressed on the imagination, not by bodies but by the soul, uses the same argument as Aristotle does in proving that the active intellect must be separate, namely, because "the agent is more noble than the patient." And without doubt, according to the above opinion, in the imagination there must needs be not only a passive but also an active power. But if we hold, according to the opinion of Aristotle, that the action of the imagination, is an action of the "composite," there is no difficulty; because the sensible body is more noble than the organ of the animal, in so far as it is compared to it as a being in act to a being in potentiality; even as the object actually colored is compared to the pupil which is potentially colored. It may, however, be said, although the first impression of the imagination is through the agency of the sensible, since "fancy is movement produced in accordance with sensation" (De Anima iii, 3), that nevertheless there is in man an operation which by synthesis and analysis forms images of various things, even of things not perceived by the senses. And Augustine's words may be taken in this sense.

## Volume 1 - Question 89. The knowledge of the separated soul

**Article 1. Whether the separated soul can understand anything?**

On the contrary, The Philosopher says (De Anima i, 1), "If the soul had no proper operation, it could not be separated from the body." But the soul is separated from the body; therefore it has a proper operation and above all, that which consists in intelligence. Therefore the soul can understand when it is apart from the body.

Objection 1. It would seem that the soul separated from the body can understand nothing at all. For the Philosopher says (De Anima i, 4) that "the understanding is corrupted together with its interior principle." But by death all human interior principles are corrupted. Therefore also the intellect itself is corrupted.

**Article 4. Whether in the blessed, after the resurrection, all the senses will be in act?**

Objection 1. It would seem that all the senses are not in act there. For touch is the first of all the senses (De Anima ii, 2). But the glorified body will lack the actual sense of touch, since the sense of touch becomes actual by the alteration of an animal body by some external body preponderating in some one of the active or passive qualities which touch is capable of discerning: and such an alteration will then be impossible. Therefore all the senses will not be in act there.

**Article 2. Whether our intellect can understand immaterial substances through its knowledge of material things?**

I answer that, Averroes says (De Anima iii) that a philosopher named Avempace [Ibn-Badja, Arabian Philosopher; ob. 1183] taught that by the understanding of natural substances we can be led, according to true philosophical principles, to the knowledge of immaterial substances. For since the nature of our intellect is to abstract the quiddity of material things from matter, anything material residing in that abstracted quiddity can again be made subject to abstraction; and as the process of abstraction cannot go on forever, it must arrive at length at some immaterial quiddity, absolutely without matter; and this would be the understanding of immaterial substance.

I answer that, There are two opinions on this question. For some say that in the glorified bodies there will be all the sensitive powers, but that only two senses will be in act, namely touch and sight; nor will this be owing to defective senses, but from lack of medium and object; and that the senses will not be useless, because they will conduce to the integrity of human nature and will show forth the wisdom of their Creator. But this is seemingly untrue, because the medium in these senses is the same as in the others. For in the sight the medium is the air, and this is also the medium in hearing and smelling (De Anima ii, 7). Again, the taste, like the touch, has the medium in contact, since taste is a kind of touch (De Anima ii, 9). Smell also which is the object of the sense of smell will be there, since the Church sings that the bodies of the saints will be a most sweet smell. There will also be vocal praise in heaven; hence a gloss says on Psalm 149:6, "The high praises of God shall be in their mouth" that "hearts and tongues shall not cease to praise God." The same is had on the authority of a gloss on Nehemiah 12:27, "With singing and with cymbals." Wherefore, according to others we may say that smelling and hearing will be in act there, but taste will not be in act, in the sense of being affected by the taking of food or drink, as appears from what we have said (Supplement:81:4: unless perchance we say that there will be taste in act through the tongue being affected by some neighboring humor.

**Article 11. Whether the speculative and practical intellects are distinct powers?**

Objection 1. It would seem that the speculative and practical intellects are distinct powers. For the apprehensive and motive are different kinds of powers, as is clear from De Anima ii, 3. But the speculative intellect is merely an apprehensive power; while the practical intellect is a motive power. Therefore they are distinct powers.

I answer that, As stated above (Articles 1 and 2) a thing is intelligible according as it is in act. Now the ultimate perfection of the intellect consists in its own operation: for this is not an act tending to something else in which lies the perfection of the work accomplished, as building is the perfection of the thing built; but it remains in the agent as its perfection and act, as is said Metaph. ix, Did. viii, 8. Therefore the first thing understood of the intellect is its own act of understanding. This occurs in different ways with different intellects. For there is an intellect, namely, the Divine, which is Its own act of intelligence, so that in God the understanding of His intelligence, and the understanding of His Essence, are one and the same act, because His Essence is His act of understanding. But there is another intellect, the angelic, which is not its own act of understanding, as we have said above (I:79:1), and yet the first object of that act is the angelic essence. Wherefore although there is a logical distinction between the act whereby he understands that he understands, and that whereby he understands his essence, yet he understands both by one and the same act; because to understand his own essence is the proper perfection of his essence, and by one and the same act is a thing, together with its perfection, understood. And there is yet another, namely, the human intellect, which neither is its own act of understanding, nor is its own essence the first object of its act of understanding, for this object is the nature of a material thing. And therefore that which is first known by the human intellect is an object of this kind, and that which is known secondarily is the act by which that object is known; and through the act the intellect itself is known, the perfection of which is this act of understanding. For this reason did the Philosopher assert that objects are known before acts, and acts before powers (De Anima ii, 4).

On the contrary, The speculative intellect by extension becomes practical (De Anima iii, 10). But one power is not changed into another. Therefore the speculative and practical intellects are not distinct powers.

I answer that, The speculative and practical intellects are not distinct powers. The reason of which is that, as we have said above (I:77:3), what is accidental to the nature of the object of a power, does not differentiate that power; for it is accidental to a thing colored to be man, or to be great or small; hence all such things are apprehended by the same power of sight. Now, to a thing apprehended by the intellect, it is accidental whether it be directed to operation or not, and according to this the speculative and practical intellects differ. For it is the speculative intellect which directs what it apprehends, not to operation, but to the consideration of truth; while the practical intellect is that which directs what it apprehends to operation. And this is what the Philosopher says (De Anima iii, 10); that "the speculative differs from the practical in its end." Whence each is named from its end: the one speculative, the other practical—i.e. operative.

## Volume 4 - Question 83. The rite of this sacrament

**Article 5. Whether the actions performed in celebrating this sacrament are becoming?**

Reply to Objection 1. The washing of the hands is done in the celebration of mass out of reverence for this sacrament; and this for two reasons: first, because we are not wont to handle precious objects except the hands be washed; hence it seems indecent for anyone to approach so great a sacrament with hands that are, even literally, unclean. Secondly, on account of its signification, because, as Dionysius says (Eccl. Hier. iii), the washing of the extremities of the limbs denotes cleansing from even the smallest sins, according to John 13:10: "He that is washed needeth not but to wash his feet." And such cleansing is required of him who approaches this sacrament; and this is denoted by the confession which is made before the "Introit" of the mass. Moreover, this was signified by the washing of the priests under the Old Law, as Dionysius says (Eccl. Hier. iii). However, the Church observes this ceremony, not because it was prescribed under the Old Law, but because it is becoming in itself, and therefore instituted by the Church. Hence it is not observed in the same way as it was then: because the washing of the feet is omitted, and the washing of the hands is observed; for this can be done more readily, and suffices far denoting perfect cleansing. For, since the hand is the "organ of organs" (De Anima iii), all works are attributed to the hands: hence it is said in Psalm 25:6: "I will wash my hands among the innocent."

**Article 6. Whether the intellect can be false?**

I answer that, The Philosopher (De Anima iii, 6) compares intellect with sense on this point. For sense is not deceived in its proper object, as sight in regard to color; has accidentally through some hindrance occurring to the sensile organ—for example, the taste of a fever-stricken person judges a sweet thing to be bitter, through his tongue being vitiated by ill humors. Sense, however, may be deceived as regards common sensible objects, as size or figure; when, for example, it judges the sun to be only a foot in diameter, whereas in reality it exceeds the earth in size. Much more is sense deceived concerning accidental sensible objects, as when it judges that vinegar is honey by reason of the color being the same. The reason of this is evident; for every faculty, as such, is per se directed to its proper object; and things of this kind are always the same. Hence, as long as the faculty exists, its judgment concerning its own proper object does not fail. Now the proper object of the intellect is the "quiddity" of a material thing; and hence, properly speaking, the intellect is not at fault concerning this quiddity; whereas it may go astray as regards the surroundings of the thing in its essence or quiddity, in referring one thing to another, as regards composition or division, or also in the process of reasoning. Therefore, also in regard to those propositions, which are understood, the intellect cannot err, as in the case of first principles from which arises infallible truth in the certitude of scientific conclusions.

## Volume 1 - Question 90. The first production of man's soul

**Article 1. Whether the soul was made or was of God's substance?**

This error seems to have originated from two statements of the ancients. For those who first began to observe the nature of things, being unable to rise above their imagination, supposed that nothing but bodies existed. Therefore they said that God was a body, which they considered to be the principle of other bodies. And since they held that the soul was of the same nature as that body which they regarded as the first principle, as is stated De Anima i, 2, it followed that the soul was of the nature of God Himself. According to this supposition, also, the Manichaeans, thinking that God was corporeal light, held that the soul was part of that light bound up with the body.

On the contrary, Augustine says (QQ. 83, qu. 32), that "everyone who is deceived, does not rightly understand that wherein he is deceived." And the Philosopher says (De Anima iii, 10), that "the intellect is always true."

**Article 7. Whether the intellect can actually understand through the intelligible species of which it is possessed, without turning to the phantasms?**

On the contrary, The Philosopher says (De Anima iii, 7) that "the soul understands nothing without a phantasm."

**Article 4. Whether the intellect understands the act of the will?**

I answer that, As stated above (I:59:1), the act of the will is nothing but an inclination consequent on the form understood; just as the natural appetite is an inclination consequent on the natural form. Now the inclination of a thing resides in it according to its mode of existence; and hence the natural inclination resides in a natural thing naturally, and the inclination called the sensible appetite is in the sensible thing sensibly; and likewise the intelligible inclination, which is the act of the will, is in the intelligent subject intelligibly as in its principle and proper subject. Hence the Philosopher expresses himself thus (De Anima iii, 9)—that "the will is in the reason." Now whatever is intelligibly in an intelligent subject, is understood by that subject. Therefore the act of the will is understood by the intellect, both inasmuch as one knows that one wills; and inasmuch as one knows the nature of this act, and consequently, the nature of its principle which is the habit or power.

## Volume 2 - Question 85. The effects of sin, and, first, of the corruption of the good of nature

**Article 6. Whether death and other defects are natural to man?**

Objection 3. Further, a hot thing naturally consumes moisture. Now human life is preserved by hot and moist elements. Since therefore the vital functions are fulfilled by the action of natural heat, as stated in De Anima ii, text. 50, it seems that death and such like defects are natural to man.

**Article 7. Whether one person can understand one and the same thing better than another can?**

First, as regards the intellect itself, which is more perfect. For it is plain that the better the disposition of a body, the better the soul allotted to it; which clearly appears in things of different species: and the reason thereof is that act and form are received into matter according to matter's capacity: thus because some men have bodies of better disposition, their souls have a greater power of understanding, wherefore it is said (De Anima ii, 9), that "it is to be observed that those who have soft flesh are of apt mind."

**Article 8. Whether the intellect understands the indivisible before the divisible?**

On the contrary, It is said (De Anima iii, 6) that "the indivisible is expressed as a privation." But privation is known secondarily. Therefore likewise is the indivisible.

I answer that, The object of our intellect in its present state is the quiddity of a material thing, which it abstracts from the phantasms, as above stated (I:84:7. And since that which is known first and of itself by our cognitive power is its proper object, we must consider its relationship to that quiddity in order to discover in what order the indivisible is known. Now the indivisible is threefold, as is said De Anima iii, 6.

Secondly, the indivisible is so called in relation to species, as man's reason is something indivisible. This way, also, the indivisible is understood before its division into logical parts, as we have said above (De Anima iii, 6); and again before the intellect disposes and divides by affirmation and negation. The reason of this is that both these kinds of indivisible are understood by the intellect of itself, as being its proper object. The third kind of indivisible is what is altogether indivisible, as a point and unity, which cannot be divided either actually or potentially. And this indivisible is known secondarily, through the privation of divisibility. Wherefore a point is defined by way of privation "as that which has no parts"; and in like manner the notion of "one" is that is "indivisible," as stated in Metaph. x, Did. ix, 1. And the reason of this is that this indivisible has a certain opposition to a corporeal being, the quiddity of which is the primary and proper object of the intellect.

Objection 3. Further, "Like is known by like." But the indivisible is more like to the intellect than is the divisible; because "the intellect is simple" (De Anima iii, 4). Therefore our intellect first knows the indivisible.

**Article 5. Whether the habit of knowledge here acquired remains in the separated soul?**

But, since knowledge resides in the intellect, which is "the abode of species," as the Philosopher says (De Anima iii, 4), the habit of knowledge here acquired must be partly in the aforesaid sensitive powers and partly in the intellect. This can be seen by considering the very actions from which knowledge arises. For "habits are like the actions whereby they are acquired" (Ethic. ii, 1). Now the actions of the intellect, by which knowledge is here acquired, are performed by the mind turning to the phantasms in the aforesaid sensitive powers. Hence through such acts the passive intellect acquires a certain facility in considering the species received: and the aforesaid sensitive powers acquire a certain aptitude in seconding the action of the intellect when it turns to them to consider the intelligible object. But as the intellectual act resides chiefly and formally in the intellect itself, whilst it resides materially and dispositively in the inferior powers, the same distinction is to be applied to habit.

## Volume 1 - Question 91. The production of the first man's body

**Article 3. Whether the body of man was given an apt disposition?**

Reply to Objection 2. Horns and claws, which are the weapons of some animals, and toughness of hide and quantity of hair or feathers, which are the clothing of animals, are signs of an abundance of the earthly element; which does not agree with the equability and softness of the human temperament. Therefore such things do not suit the nature of man. Instead of these, he has reason and hands whereby he can make himself arms and clothes, and other necessaries of life, of infinite variety. Wherefore the hand is called by Aristotle (De Anima iii, 8), "the organ of organs." Moreover this was more becoming to the rational nature, which is capable of conceiving an infinite number of things, so as to make for itself an infinite number of instruments.

**Article 6. Whether the act of knowledge acquired here remains in the separated soul?**

Objection 1. It would seem that the act of knowledge here acquired does not remain in the separated soul. For the Philosopher says (De Anima i, 4), that when the body is corrupted, "the soul neither remembers nor loves." But to consider what is previously known is an act of memory. Therefore the separated soul cannot retain an act of knowledge here acquired.

## Volume 5 - Question 90. The form of the judge in coming to the judgment

**Article 2. Whether at the judgment Christ will appear in His glorified humanity?**

Objection 4. Further, that which is promised as a reward to the righteous is not granted to the unrighteous. Now it is promised as a reward to the righteous that they shall see the glory of His humanity (John 10:9): "He shall go in, and go out, and shall find pastures, i.e. refreshment in His Godhead and humanity," according to the commentary of Augustine [De Spiritu et Anima, work of an unknown author. St. Thomas, De Anima, ascribes it to Alcherus, a Cistercian monk; see above Supplement:70:2 ad 1 and Isaiah 33:17: "His eyes shall see the King in his beauty." Therefore He will not appear to all in His glorified form.

## Volume 5 - Question 92. The vision of the divine essence in reference to the blessed

**Article 1. Whether the human intellect can attain to the vision of God in His essence?**

Objection 10. Further, "In things devoid of matter that which understands is the same as that which is understood" (De Anima iii). Now God is supremely devoid of matter. Since then our intellect, which is created, cannot attain to be an uncreated essence, it is impossible for our intellect to see God in His essence.

Reply to Objection 10. A substance that is separate from matter understands both itself and other things; and in both cases the authority quoted can be verified. For since the very essence of a separate substance is of itself intelligible and actual, through being separate from matter, it is clear that when a separate substance understands itself, that which understands and that which is understood are absolutely identical, for it does not understand itself by an intention abstracted from itself, as we understand material objects. And this is apparently the meaning of the Philosopher (De Anima iii.) as indicated by the Commentator (De Anima iii). But when it understands other things, the object actually understood becomes one with the intellect in act, in so far as the form of the object understood becomes the form of the intellect, for as much as the intellect is in act; not that it becomes identified with the essence of the intellect, as Avicenna proves (De Natural. vi.), because the essence of the intellect remains one under two forms whereby it understands two things in succession, in the same way as primary matter remains one under various forms. Hence also the Commentator (De Anima iii.) compares the passive intellect, in this respect, to primary matter. Thus it by no means follows that our intellect in seeing God becomes the very essence of God, but that the latter is compared to it as its perfection or form.

## Volume 1 - Question 94. The state and condition of the first man as regards his intellect

**Article 3. Whether the first man knew all things?**

Objection 1. It would seem that the first man did not know all things. For if he had such knowledge it would be either by acquired species, or by connatural species, or by infused species. Not, however, by acquired species; for this kind of knowledge is acquired by experience, as stated in Metaph. i, 1; and the first man had not then gained experience of all things. Nor through connatural species, because he was of the same nature as we are; and our soul, as Aristotle says (De Anima iii, 4), is "like a clean tablet on which nothing is written." And if his knowledge came by infused species, it would have been of a different kind from ours, which we acquire from things themselves.

Therefore we must take the other way, which also certain philosophers held, namely Alexander and Averroes (De Anima iii.). For since in every knowledge some form is required whereby the object is known or seen, this form by which the intellect is perfected so as to see separate substances is neither a quiddity abstracted by the intellect from composite things, as the first opinion maintained, nor an impression left on our intellect by the separate substance, as the second opinion affirmed; but the separate substance itself united to our intellect as its form, so as to be both that which is understood, and that whereby it is understood. And whatever may be the case with other separate substances, we must nevertheless allow this to be our way of seeing God in His essence, because by whatever other form our intellect were informed, it could not be led thereby to the Divine essence. This, however, must not be understood as though the Divine essence were in reality the form of our intellect, or as though from its conjunction with our intellect there resulted one being simply, as in natural things from the natural form and matter: but the meaning is that the proportion of the Divine essence to our intellect is as the proportion of form to matter. For whenever two things, one of which is the perfection of the other, are received into the same recipient, the proportion of one to the other, namely of the more perfect to the less perfect, is as the proportion of form to matter: thus light and color are received into a transparent object, light being to color as form to matter. When therefore intellectual light is received into the soul, together with the indwelling Divine essence, though they are not received in the same way, the Divine essence will be to the intellect as form to matter: and that this suffices for the intellect to be able to see the Divine essence by the Divine essence itself may be shown as follows.

I answer that, Even as we hold by faith that the last end of man's life is to see God, so the philosophers maintained that man's ultimate happiness is to understand immaterial substances according to their being. Hence in reference to this question we find that philosophers and theologians encounter the same difficulty and the same difference of opinion. For some philosophers held that our passive intellect can never come to understand separate substances. thus Alfarabius expresses himself at the end of his Ethics, although he says the contrary in his book On the Intelligence, as the Commentator attests (De Anima iii). In like manner certain theologians held that the human intellect can never attain to the vision of God in His essence. on either side they were moved by the distance which separates our intellect from the Divine essence and from separate substances. For since the intellect in act is somewhat one with the intelligible object in act, it would seem difficult to understand how the created intellect is made to be an uncreated essence. Wherefore Chrysostom says (Hom. xiv in Joan.): "How can the creature see the uncreated?" Those who hold the passive intellect to be the subject of generation and corruption, as being a power dependent on the body, encounter a still greater difficulty not only as regards the vision of God but also as regards the vision of any separate substances. But this opinion is altogether untenable. First, because it is in contradiction to the authority of canonical scripture, as Augustine declares (De Videndo Deo: Ep. cxlvii). Secondly, because, since understanding is an operation most proper to man, it follows that his happiness must be held to consist in that operation when perfected in him. Now since the perfection of an intelligent being as such is the intelligible object, if in the most perfect operation of his intellect man does not attain to the vision of the Divine essence, but to something else, we shall be forced to conclude that something other than God is the object of man's happiness: and since the ultimate perfection of a thing consists in its being united to its principle, it follows that something other than God is the effective principle of man, which is absurd, according to us, and also according to the philosophers who maintain that our souls emanate from the separate substances, so that finally we may be able to understand these substances. Consequently, according to us, it must be asserted that our intellect will at length attain to the vision of the Divine essence, and according to the philosophers, that it will attain to the vision of separate substances.

**Article 3. Whether the saints, seeing God, see all that God sees? [Cf. I, 12, 7,8]**

Objection 5. Further, every passive power that is not reduced to act is imperfect. Now the passive intellect of the human soul is a power that is passive as it were to the knowledge of all things, since "the passive intellect is in which all are in potentiality" (De Anima iii, text. 18). If then in that beatitude it were not to understand all things, it would remain imperfect, which is absurd.

Objection 11. Further, the Commentator says (De Anima iii), that "if the active intellect were the form of the passive intellect, we should understand all things." Now the Divine essence represents all things more clearly than the active intellect. Therefore the intellect that sees God in His essence knows all things.

Objection 3. Further, it is stated in De Anima (iii, text. 7), that "when an intellect understands the greatest things, it is all the more able to understand the least things." Now God is the greatest of intelligible things. Therefore the power of the intellect is greatly increased by understanding Him. Therefore the intellect seeing Him understands all things.

## Volume 5 - Question 91. The quality of the world after the judgment

**Article 4. Whether the elements will be renewed by an addition of brightness?**

I answer that, Just as there is a certain order between the heavenly spirits and the earthly or human spirits, so is there an order between heavenly bodies and earthly bodies. Since then the corporeal creature was made for the sake of the spiritual and is ruled thereby, it follows that corporeal things are dealt with similarly to spiritual things. Now in this final consummation of things the lower spirits will receive the properties of the higher spirits, because men will be as the angels in heaven (Matthew 22:30): and this will be accomplished by conferring the highest degree of perfection on that in which the human spirit agrees with the angelic. Wherefore, in like manner, since the lower bodies do not agree with the heavenly bodies except in the nature of light and transparency (De Anima ii), it follows that the lower bodies are to be perfected chiefly as regards brightness. Hence all the elements will be clothed with a certain brightness, not equally, however, but according to their mode: for it is said that the earth on its outward surface will be as transparent as glass, water as crystal, the air as heaven, fire as the lights of heaven.

## Volume 1 - Question 97. The preservation of the individual in the primitive state

**Article 3. Whether in the state of innocence man had need of food?**

Thus in the primitive state, the rational soul communicated to the body what belonged to itself as a soul; and so the body was called "animal" [From 'anima', a soul; Cf. 1 Corinthians 15:44 seqq.], through having its life from the soul. Now the first principle of life in these inferior creatures as the Philosopher says (De Anima ii, 4) is the vegetative soul: the operations of which are the use of food, generation, and growth. Wherefore such operations befitted man in the state of innocence. But in the final state, after the resurrection, the soul will, to a certain extent, communicate to the body what properly belongs to itself as a spirit; immortality to everyone; impassibility, glory, and power to the good, whose bodies will be called "spiritual." So, after the resurrection, man will not require food; whereas he required it in the state of innocence.

## Volume 1 - Question 99. The condition of the offspring as to the body

**Article 2. Whether, in the primitive state, women would have been born?**

Reply to Objection 2. The generation of woman is not occasioned either by a defect of the active force or by inept matter, as the objection proposes; but sometimes by an extrinsic accidental cause; thus the Philosopher says (De Animal. Histor. vi, 19): "The northern wind favors the generation of males, and the southern wind that of females": sometimes also by some impression in the soul (of the parents), which may easily have some effect on the body (of the child). Especially was this the case in the state of innocence, when the body was more subject to the soul; so that by the mere will of the parent the sex of the offspring might be diversified.

## Volume 1 - Question 101. The condition of the offspring as regards knowledge

**Article 1. Whether in the state of innocence children would have been born with perfect knowledge?**

On the contrary, The human soul is naturally "like a blank tablet on which nothing is written," as the Philosopher says (De Anima iii, 4). But the nature of the soul is the same now as it would have been in the state of innocence. Therefore the souls of children would have been without knowledge at birth.

## Volume 3 - Question 95. Superstition in divinations

**Article 5. Whether divination by the stars is unlawful?**

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.

## Volume 1 - Question 105. The change of creatures by God

**Article 1. Whether God can move the matter immediately to the form?**

Objection 2. Further, any agent inclined to several effects will produce none of them, unless it is determined to a particular one by some other cause; for, as the Philosopher says (De Anima iii, 11), a general assertion does not move the mind, except by means of some particular apprehension. But the Divine power is the universal cause of all things. Therefore it cannot produce any particular form, except by means of a particular agent.

## Volume 5 - Question 97. The punishment of the damned

**Article 5. Whether the fire of hell will be corporeal?**

I answer that, There have been many opinions about the fire of hell. For some philosophers, as Avicenna, disbelieving in the resurrection, thought that the soul alone would be punished after death. And as they considered it impossible for the soul, being incorporeal, to be punished with a corporeal fire, they denied that the fire whereby the wicked are punished is corporeal, and pretended that all statements as to souls being punished in future after death by any corporeal means are to be taken metaphorically. For just as the joy and happiness of good souls will not be about any corporeal object, but about something spiritual, namely the attainment of their end, so will the torment of the wicked be merely spiritual, in that they will be grieved at being separated from their end, the desire whereof is in them by nature. Wherefore, just as all descriptions of the soul's delight after death that seem to denote bodily pleasure—for instance, that they are refreshed, that they smile, and so forth—must be taken metaphorically, so also are all such descriptions of the soul's suffering as seem to imply bodily punishment—for instance, that they burn in fire, or suffer from the stench, and so forth. For as spiritual pleasure and pain are unknown to the majority, these things need to be declared under the figure of corporeal pleasures and pains, in order that men may be moved the more to the desire or fear thereof. Since, however, in the punishment of the damned there will be not only pain of loss corresponding to the aversion that was in their sin, but also pain of sense corresponding to the conversion, it follows that it is not enough to hold the above manner of punishment. For this reason Avicenna himself (Met. ix) added another explanation, by saying that the souls of the wicked are punished after death, not by bodies but by images of bodies; just as in a dream it seems to a man that he is suffering various pains on account of such like images being in his imagination. Even Augustine seems to hold this kind of punishment (Gen. ad lit. xii, 32), as is clear from the text. But this would seem an unreasonable statement. For the imagination is a power that makes use of a bodily organ: so that it is impossible for such visions of the imagination to occur in the soul separated from the body, as in the soul of the dreamer. Wherefore Avicenna also that he might avoid this difficulty, said that the soul separated from the body uses as an organ some part of the heavenly body, to which the human body needs to be conformed, in order to be perfected by the rational soul, which is like the movers of the heavenly body—thus following somewhat the opinion of certain philosophers of old, who maintained that souls return to the stars that are their compeers. But this is absolutely absurd according to the Philosopher's teaching, since the soul uses a definite bodily organ, even as art uses definite instruments, so that it cannot pass from one body to another, as Pythagoras is stated (De Anima i, text. 53) to have maintained. As to the statement of Augustine we shall say below how it is to be answered (Reply to Objection 2). However, whatever we may say of the fire that torments the separated souls, we must admit that the fire which will torment the bodies of the damned after the resurrection is corporeal, since one cannot fittingly apply a punishment to a body unless that punishment itself be bodily. Wherefore Gregory (Dial. iv) proves the fire of hell to be corporeal from the very fact that the wicked will be cast thither after the resurrection. Again Augustine, as quoted in the text of Sentent. iv, D, 44, clearly admits (De Civ. Dei xxi, 10) that the fire by which the bodies are tormented is corporeal. And this is the point at issue for the present. We have said elsewhere (Supplement:70:3 how the souls of the damned are punished by this corporeal fire.

## Volume 2 - Question 100. The moral precepts of the old law

**Article 6. Whether the ten precepts of the decalogue are set in proper order?**

Reply to Objection 2. Just as God is the universal principle of being in respect of all things, so is a father a principle of being in respect of his son. Therefore the precept regarding parents was fittingly placed after the precepts regarding God. This argument holds in respect of affirmative and negative precepts about the same kind of deed: although even then it is not altogether cogent. For although in the order of execution, vices should be uprooted before virtues are sown, according to Psalm 33:15: "Turn away from evil, and do good," and Isaiah 1:16-17: "Cease to do perversely; learn to do well"; yet, in the order of knowledge, virtue precedes vice, because "the crooked line is known by the straight" (De Anima i): and "by the law is the knowledge of sin" (Romans 3:20). Wherefore the affirmation precept demanded the first place. However, this is not the reason for the order, but that which is given above. Because in the precepts regarding God, which belongs to the first table, an affirmative precept is placed last, since its transgression implies a less grievous sin.

## Volume 1 - Question 106. How one creature moves another

**Article 2. Whether one angel moves another angel's will?**

Objection 3. Further, the Philosopher says (De Anima iii, 11) that the higher appetite moves the lower. But as the intellect of the superior angel is higher, so also is his will. It seems, therefore, that the superior angel can change the will of another angel.

**Article 3. Whether God moves the created intellect immediately?**

Objection 2. Further, anything which in itself is a sufficient principle of movement, is not moved by another. But the movement of the intellect is its act of understanding; in the sense in which we say that to understand or to feel is a kind of movement, as the Philosopher says (De Anima iii, 7). But the intellectual light which is natural to the soul, is a sufficient principle of understanding. Therefore it is not moved by another.

## Volume 2 - Question 109. The necessity of grace

**Article 1. Whether without grace man can know any truth?**

I answer that, To know truth is a use or act of intellectual light, since, according to the Apostle (Ephesians 5:13): "All that is made manifest is light." Now every use implies movement, taking movement broadly, so as to call thinking and willing movements, as is clear from the Philosopher (De Anima iii, 4). Now in corporeal things we see that for movement there is required not merely the form which is the principle of the movement or action, but there is also required the motion of the first mover. Now the first mover in the order of corporeal things is the heavenly body. Hence no matter how perfectly fire has heat, it would not bring about alteration, except by the motion of the heavenly body. But it is clear that as all corporeal movements are reduced to the motion of the heavenly body as to the first corporeal mover, so all movements, both corporeal and spiritual, are reduced to the simple First Mover, Who is God. And hence no matter how perfect a corporeal or spiritual nature is supposed to be, it cannot proceed to its act unless it be moved by God; but this motion is according to the plan of His providence, and not by necessity of nature, as the motion of the heavenly body. Now not only is every motion from God as from the First Mover, but all formal perfection is from Him as from the First Act. And thus the act of the intellect or of any created being whatsoever depends upon God in two ways: first, inasmuch as it is from Him that it has the form whereby it acts; secondly, inasmuch as it is moved by Him to act.

## Volume 1 - Question 111. The action of the angels on man

**Article 3. Whether an angel can change man's imagination?**

Objection 1. It would seem that an angel cannot change man's imagination. For the phantasy, as is said De Anima iii, is "a motion caused by the sense in act." But if this motion were caused by an angel, it would not be caused by the sense in act. Therefore it is contrary to the nature of the phantasy, which is the act of the imaginative faculty, to be changed by an angel.

## Volume 2 - Question 113. The effects of grace

**Article 1. Whether the justification of the ungodly is the remission of sins?**

Objection 2. Further, everything ought to be named from what is predominant in it, according to De Anima ii, text. 49. Now the remission of sins is brought about chiefly by faith, according to Acts 15:9: "Purifying their hearts by faith"; and by charity, according to Proverbs 10:12: "Charity covereth all sins." Therefore the remission of sins ought to be named after faith or charity rather than justice.

## Volume 1 - Question 115. The action of the corporeal creature

**Article 2. Whether there are any seminal virtues in corporeal matter?**

I answer that, It is customary to name things after what is more perfect, as the Philosopher says (De Anima ii, 4). Now in the whole corporeal nature, living bodies are the most perfect: wherefore the word "nature" has been transferred from living things to all natural things. For the word itself, "nature," as the Philosopher says (Metaph. v, Did. iv, 4), was first applied to signify the generation of living things, which is called "nativity": and because living things are generated from a principle united to them, as fruit from a tree, and the offspring from the mother, to whom it is united, consequently the word "nature" has been applied to every principle of movement existing in that which is moved. Now it is manifest that the active and passive principles of the generation of living things are the seeds from which living things are generated. Therefore Augustine fittingly gave the name of "seminal virtues" [seminales rationes] to all those active and passive virtues which are the principles of natural generation and movement.

## Volume 1 - Question 117. The action of man

**Article 1. Whether one man can teach another?**

I answer that, On this question there have been various opinions. For Averroes, commenting on De Anima iii, maintains that all men have one passive intellect in common, as stated above (I:76:2). From this it follows that the same intelligible species belong to all men. Consequently he held that one man does not cause another to have a knowledge distinct from that which he has himself; but that he communicates the identical knowledge which he has himself, by moving him to order rightly the phantasms in his soul, so that they be rightly disposed for intelligible apprehension. This opinion is true so far as knowledge is the same in disciple and master, if we consider the identity of the thing known: for the same objective truth is known by both of them. But so far as he maintains that all men have but one passive intellect, and the same intelligible species, differing only as to various phantasms, his opinion is false, as stated above (I:76:2).

Besides this, there is the opinion of the Platonists, who held that our souls are possessed of knowledge from the very beginning, through the participation of separate forms, as stated above (I:84:4); but that the soul is hindered, through its union with the body, from the free consideration of those things which it knows. According to this, the disciple does not acquire fresh knowledge from his master, but is roused by him to consider what he knows; so that to learn would be nothing else than to remember. In the same way they held that natural agents only dispose (matter) to receive forms, which matter acquires by a participation of separate substances. But against this we have proved above (I:79:2; I:84:3) that the passive intellect of the human soul is in pure potentiality to intelligible (species), as Aristotle says (De Anima iii, 4).

## Volume 1 - Question 118. The production of man from man as to the soul

**Article 1. Whether the sensitive soul is transmitted with the semen?**

Reply to Objection 3. This active force which is in the semen, and which is derived from the soul of the generator, is, as it were, a certain movement of this soul itself: nor is it the soul or a part of the soul, save virtually; thus the form of a bed is not in the saw or the axe, but a certain movement towards that form. Consequently there is no need for this active force to have an actual organ; but it is based on the (vital) spirit in the semen which is frothy, as is attested by its whiteness. In which spirit, moreover, there is a certain heat derived from the power of the heavenly bodies, by virtue of which the inferior bodies also act towards the production of the species as stated above (I:115:3 ad 2). And since in this (vital) spirit the power of the soul is concurrent with the power of a heavenly body, it has been said that "man and the sun generate man." Moreover, elemental heat is employed instrumentally by the soul's power, as also by the nutritive power, as stated (De Anima ii, 4).

## Volume 1 - Question 119. The propagation of man as to the body

**Article 1. Whether some part of the food is changed into true human nature?**

Therefore, according to others, it must be said that the food is really changed into the true human nature by reason of its assuming the specific form of flesh, bones and such like parts. This is what the Philosopher says (De Anima ii, 4): "Food nourishes inasmuch as it is potentially flesh."

**Article 4. Whether the separate human soul can move bodies at least locally?**

On the contrary, the Philosopher says (De Anima i, 3) that the soul cannot move any other body whatsoever but its own.

## Volume 3 - Question 129. Magnanimity

**Article 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.

## Volume 3 - Question 141. Temperance

**Article 5. Whether temperance is about the pleasures proper to the taste?**

Reply to Objection 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.

Objection 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.

## Volume 3 - Question 154. The parts of Lust

**Article 9. Whether incest is a determinate species of lust?**

Reply to Objection 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 (Article 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.

## Volume 3 - Question 164. The punishments of the first man's sin

**Article 1. Whether death is the punishment of our first parents' sin?**

Reply to Objection 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. On 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:85:6].

## Volume 3 - Question 171. Prophecy

**Article 2. Whether 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 (2 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.

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.

## Volume 3 - Question 179. The division of life into active and contemplative

**Article 1. Whether life is fittingly divided into active and contemplative?**

Objection 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.

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.

Reply to Objection 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." On this way Dionysius (Div. Nom. iv) ascribes three movements to the soul in contemplation, namely, "straight," "circular," and "oblique" [Cf. II-II:180:6].

## Volume 3 - Question 180. The contemplative life

**Article 3. Whether there are various actions pertaining to the contemplative life?**

Reply to Objection 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."

**Article 5. Whether in the present state of life the contemplative life can reach to the vision of the Divine essence?**

Reply to Objection 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.

**Article 6. Whether the operation of contemplation is fittingly divided into a threefold movement, circular, straight and oblique?**

I answer that, As stated above (II-II:119:1 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.

## Volume 3 - Question 187. Things that are competent to religious

**Article 3. Whether religious are bound to manual labor?**

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.

# Topic

**Keywords:**

objects, things, topic, according, says, simply, good, virtues, man, certain, secondly, aristotle, spiritus, manners, gods, acts, like, taking, ends, vision, life, contraries, naturally, better, faculties, reasons, philosopher, times, intellective, specifically, sorrow, hom, gifts, meaning, sign, gratuitously, work, comes, perfect, proofs, evil, testament, ethic, causes, fixed, alms, ghost proceeds, understands, particular, consequent.

## Volume 2 - Question 8. The will, in regard to what it wills

**Article 3. Whether the will is moved by the same act to the end and to the means?**

Objection 1. It would seem that the will is moved by the same act, to the end and to the means. Because according to the Philosopher (Topic. iii, 2) "where one thing is on account of another there is only one." But the will does not will the means save on account of the end. Therefore it is moved to both by the same act.

## Volume 2 - Question 12. Intention

**Article 3. Whether one can intend two things at the same time?**

Objection 3. Further, intention presupposes an act of reason or of the intellect. But "it is not possible to understand several things at the same time," according to the Philosopher (Topic. ii, 10). Therefore neither is it possible to intend several things at the same time.

## Volume 2 - Question 14. Counsel, which precedes choice

**Article 4. Whether counsel is about all things that we do?**

I answer that, Counsel is a kind of inquiry, as stated above (Article 1). But we are wont to inquire about things that admit of doubt; hence the process of inquiry, which is called an argument, "is a reason that attests something that admitted of doubt" [Cicero, Topic. ad Trebat.]. Now, that something in relation to human acts admits of no doubt, arises from a twofold source. First, because certain determinate ends are gained by certain determinate means: as happens in the arts which are governed by certain fixed rules of action; thus a writer does not take counsel how to form his letters, for this is determined by art. Secondly, from the fact that it little matters whether it is done this or that way; this occurs in minute matters, which help or hinder but little with regard to the end aimed at; and reason looks upon small things as mere nothings. Consequently there are two things of which we do not take counsel, although they conduce to the end, as the Philosopher says (Ethic. iii, 3): namely, minute things, and those which have a fixed way of being done, as in works produced by art, with the exception of those arts that admit of conjecture such as medicine, commerce, and the like, as Gregory of Nyssa says [Nemesius, De Nat. Hom. xxiv.].

## Volume 1 - Question 14. God's knowledge

**Article 7. Whether the knowledge of God is discursive?**

Objection 1. It seems that the knowledge of God is discursive. For the knowledge of God is not habitual knowledge, but actual knowledge. Now the Philosopher says (Topic. ii): "The habit of knowledge may regard many things at once; but actual understanding regards only one thing at a time." Therefore as God knows many things, Himself and others, as shown above (Articles 2 and 5), it seems that He does not understand all at once, but discourses from one to another.

## Volume 2 - Question 17. The acts commanded by the will

**Article 4. Whether command and the commanded act are one act, or distinct?**

On the contrary, The Philosopher says (Topic. iii, 2) that "where one thing is by reason of another, there is but one." But there is no commanded act unless by reason of the command. Therefore they are one.

## Volume 1 - Question 12. How God is known by us

**Article 10. Whether those who see the essence of God see all they see in it at the same time?**

Objection 1. It seems that those who see the essence of God do not see all they see in Him at one and the same time. For according to the Philosopher (Topic. ii): "It may happen that many things are known, but only one is understood." But what is seen in God, is understood; for God is seen by the intellect. Therefore those who see God do not see all in Him at the same time.

## Volume 2 - Question 18. The good and evil of human acts, in general

**Article 4. Whether a human action is good or evil from its end?**

On the contrary, Boethius says (De Differ. Topic. ii) that "if the end is good, the thing is good, and if the end be evil, the thing also is evil."

## Volume 4 - Question 18. Christ's unity of will

**Article 2. Whether in Christ there was a will of sensuality besides the will of reason?**

Reply to Objection 3. "Where there is one thing on account of another, there seems to be only one" (Aristotle, Topic. iii); thus a surface which is visible by color is one visible thing with the color. So, too, because the sensuality is called the will, only because it partakes of the rational will, there is said to be but one human will in Christ, even as there is but one human nature.

## Volume 2 - Question 22. The subject of the soul's passions

**Article 1. Whether any passion is in the soul?**

Objection 3. Further, passion is the road to corruption; since "every passion, when increased, alters the substance," as is stated in Topic. vi, 6. But the soul is incorruptible. Therefore no passion is in the soul.

## Volume 4 - Question 14. God's knowledge

**Article 7. Whether the knowledge of God is discursive?**

Objection 1. It seems that the knowledge of God is discursive. For the knowledge of God is not habitual knowledge, but actual knowledge. Now the Philosopher says (Topic. ii): "The habit of knowledge may regard many things at once; but actual understanding regards only one thing at a time." Therefore as God knows many things, Himself and others, as shown above (Articles 2 and 5), it seems that He does not understand all at once, but discourses from one to another.

## Volume 2 - Question 23. How the passions differ from one another

**Article 1. Whether the passions of the concupiscible part are different from those of the irascible part?**

Objection 2. Further, on the words of Matthew 13:33, "The kingdom of heaven is like to leaven," etc., Jerome's gloss says: "We should have prudence in the reason; hatred of vice in the irascible faculty; desire of virtue, in the concupiscible part." But hatred is in the concupiscible faculty, as also is love, of which it is the contrary, as is stated in Topic. ii, 7. Therefore the same passion is in the concupiscible and irascible faculties.

## Volume 3 - Question 24. The subject of charity

**Article 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.

## Volume 2 - Question 26. The passions of the soul in particular: and first, of love

**Article 1. Whether love is in the concupiscible power?**

On the contrary, The Philosopher says (Topic. ii, 7) that "love is in the concupiscible power."

## Volume 1 - Question 25. The power of God

**Article 3. Whether God is omnipotent?**

Reply to Objection 2. To sin is to fall short of a perfect action; hence to be able to sin is to be able to fall short in action, which is repugnant to omnipotence. Therefore it is that God cannot sin, because of His omnipotence. Nevertheless, the Philosopher says (Topic. iv, 3) that God can deliberately do what is evil. But this must be understood either on a condition, the antecedent of which is impossible—as, for instance, if we were to say that God can do evil things if He will. For there is no reason why a conditional proposition should not be true, though both the antecedent and consequent are impossible: as if one were to say: "If man is a donkey, he has four feet." Or he may be understood to mean that God can do some things which now seem to be evil: which, however, if He did them, would then be good. Or he is, perhaps, speaking after the common manner of the heathen, who thought that men became gods, like Jupiter or Mercury.

**Article 4. Whether love is properly divided into love of friendship and love of concupiscence?**

On the contrary, We are said to love certain things, because we desire them: thus "a man is said to love wine, on account of its sweetness which he desires"; as stated in Topic. ii, 3. But we have no friendship for wine and suchlike things, as stated in Ethic. viii, 2. Therefore love of concupiscence is distinct from love of friendship.

## Volume 3 - Question 32. Almsdeeds

**Article 3. Whether corporal alms are of more account than spiritual alms?**

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.

## Volume 1 - Question 38. The name of the Holy Ghost, as Gift

**Article 2. Whether "Gift" is the proper name of the Holy Ghost?**

In proof of this we must know that a gift is properly an unreturnable giving, as Aristotle says (Topic. iv, 4)—i.e. a thing which is not given with the intention of a return—and it thus contains the idea of a gratuitous donation. Now, the reason of donation being gratuitous is love; since therefore do we give something to anyone gratuitously forasmuch as we wish him well. So what we first give him is the love whereby we wish him well. Hence it is manifest that love has the nature of a first gift, through which all free gifts are given. So since the Holy Ghost proceeds as love, as stated above (I:27:4; I:37:1), He proceeds as the first gift. Hence Augustine says (De Trin. xv, 24): "By the gift, which is the Holy Ghost, many particular gifts are portioned out to the members of Christ."

## Volume 2 - Question 35. Pain or sorrow, in itself

**Article 5. Whether there is any sorrow contrary to the pleasure of contemplation?**

In another way, the pleasure of contemplation is understood, so that contemplation is its object and cause; as when one takes pleasure in the very act of contemplating. And thus, according to Gregory of Nyssa [Nemesius, De Nat. Hom. xviii.], "no sorrow is contrary to that pleasure which is about contemplation": and the Philosopher says the same (Topic. i, 13; Ethic. x, 3). This, however, is to be understood as being the case properly speaking. The reason is because sorrow is of itself contrary to pleasure in a contrary object: thus pleasure in heat is contrary to sorrow caused by cold. But there is no contrary to the object of contemplation: because contraries, as apprehended by the mind, are not contrary, but one is the means of knowing the other. Wherefore, properly speaking, there cannot be a sorrow contrary to the pleasure of contemplation. Nor has it any sorrow annexed to it, as bodily pleasures have, which are like remedies against certain annoyances; thus a man takes pleasure in drinking through being troubled with thirst, but when the thirst is quite driven out, the pleasure of drinking ceases also. Because the pleasure of contemplation is not caused by one's being quit of an annoyance, but by the fact that contemplation is pleasant in itself: for pleasure is not a "becoming" but a perfect operation, as stated above (I-II:31:1).

## Volume 2 - Question 39. The goodness and malice of sorrow or pain

**Article 3. Whether sorrow can be a useful good?**

Objection 2. Further, choice is of that which is useful to an end. But sorrow is not an object of choice; in fact, "a thing without sorrow is to be chosen rather than the same thing with sorrow" (Topic. iii, 2). Therefore sorrow is not a useful good.

## Volume 1 - Question 46. The beginning of the duration of creatures

**Article 1. Whether the universe of creatures always existed?**

Thirdly, because he expressly says (Topic. i, 9), that there are dialectical problems, about which we have nothing to say from reason, as, "whether the world is eternal."

## Volume 1 - Question 48. The distinction of things in particular

**Article 2. Whether evil is found in things?**

Objection 3. Further, "the white unmixed with black is the most white," as the Philosopher says (Topic. iii, 4). Therefore also the good unmixed with evil is the greater good. But God makes always what is best, much more than nature does. Therefore in things made by God there is no evil.

## Volume 5 - Question 48. The object of the consent

**Article 2. Whether marriage can result from one person's consent to take another for a base motive?**

Objection 4. Further, according to Boethius (De Diff., Topic. ii) "a thing is good if its end be good." But matrimony is always good. Therefore it is not matrimony if it is done for an evil end.

## Volume 4 - Question 46. The passion of Christ

**Article 7. Whether Christ suffered in His whole soul?**

Objection 4. Further, suffering causes pain: but there is no pain in the speculative intellect, because, as the Philosopher says (Topic. i), "there is no sadness in opposition to the pleasure which comes of consideration." Therefore it seems that Christ did not suffer in His whole soul.

## Volume 4 - Question 50. The death of Christ

**Article 5. Whether Christ's was identically the same body living and dead?**

I answer that, The expression "simply" can be taken in two senses. In the first instance by taking "simply" to be the same as "absolutely"; thus "that is said simply which is said without addition," as the Philosopher put it (Topic. ii): and in this way the dead and living body of Christ was simply identically the same: since a thing is said to be "simply" identically the same from the identity of the subject. But Christ's body living and dead was identical in its suppositum because alive and dead it had none other besides the Word of God, as was stated above (Article 2). And it is in this sense that Athanasius is speaking in the passage quoted.

## Volume 2 - Question 54. The distinction of habits

**Article 3. Whether habits are divided into good and bad?**

Objection 2. Further, good is convertible with being; so that, since it is common to all, it cannot be accounted a specific difference, as the Philosopher declares (Topic. iv). Again, evil, since it is a privation and a non-being, cannot differentiate any being. Therefore habits cannot be specifically divided into good and evil.

## Volume 2 - Question 57. The intellectual virtues

**Article 1. Whether the habits of the speculative intellect are virtues?**

Objection 3. Further, science is a speculative habit. But science and virtue are distinct from one another as genera which are not subalternate, as the Philosopher proves in Topic. iv. Therefore speculative habits are not virtues.

## Volume 3 - Question 57. The intellectual virtues

**Article 1. Whether the habits of the speculative intellect are virtues?**

Objection 3. Further, science is a speculative habit. But science and virtue are distinct from one another as genera which are not subalternate, as the Philosopher proves in Topic. iv. Therefore speculative habits are not virtues.

## Volume 1 - Question 58. The mode of angelic knowledge

**Article 2. Whether an angel can understand many things at the same time?**

Objection 1. It would seem that an angel cannot understand many things at the same time. For the Philosopher says (Topic. ii, 4) that "it may happen that we know many things, but understand only one."

## Volume 2 - Question 59. Moral virtue in relation to the passions

**Article 2. Whether there can be moral virtue with passion?**

Objection 1. It would seem that moral virtue cannot be with passion. For the Philosopher says (Topic. iv) that "a gentle man is one who is not passionate; but a patient man is one who is passionate but does not give way." The same applies to all the moral virtues. Therefore all moral virtues are without passion.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 14. Whether prudence is in all who have grace?**

Objection 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.

## Volume 4 - Question 55. The manifestation of the Resurrection

**Article 5. Whether Christ should have demonstrated the truth of His Resurrection by proofs?**

I answer that, The word "proof" is susceptible of a twofold meaning: sometimes it is employed to designate any sort "of reason in confirmation of what is a matter of doubt" [Tully, Topic. ii]: and sometimes it means a sensible sign employed to manifest the truth; thus also Aristotle occasionally uses the term in his works [Cf. Prior. Anal. ii; Rhetor. i]. Taking "proof" in the first sense, Christ did not demonstrate His Resurrection to the disciples by proofs, because such argumentative proof would have to be grounded on some principles: and if these were not known to the disciples, nothing would thereby be demonstrated to them, because nothing can be known from the unknown. And if such principles were known to them, they would not go beyond human reason, and consequently would not be efficacious for establishing faith in the Resurrection, which is beyond human reason, since principles must be assumed which are of the same order, according to 1 Poster. But it was from the authority of the Sacred Scriptures that He proved to them the truth of His Resurrection, which authority is the basis of faith, when He said: "All things must needs be fulfilled which are written in the Law, and in the prophets, and in the Psalms, concerning Me": as is set forth Luke 24:44.

## Volume 1 - Question 67. The work of distinction in itself

**Article 2. Whether light is a body?**

Objection 2. Further, the Philosopher says (Topic. v, 2) that "light is a species of fire." But fire is a body, and therefore so is light.

## Volume 2 - Question 68. The gifts

**Article 1. Whether the Gifts differ from the virtues?**

Objection 3. Further, things whose definitions are the same, are themselves the same. But the definition of virtue applies to the gifts; for each gift is "a good quality of the mind, whereby we lead a good life," etc. [Cf. I-II:55:4]. Likewise the definition of a gift can apply to the infused virtues: for a gift is "an unreturnable giving," according to the Philosopher (Topic. iv, 4). Therefore the virtues and gifts do not differ from one another.

## Volume 2 - Question 66. Equality among the virtues

**Article 3. Whether the moral virtues are better than the intellectual virtues?**

I answer that, A thing may be said to be greater or less in two ways: first, simply; secondly, relatively. For nothing hinders something from being better simply, e.g. "learning than riches," and yet not better relatively, i.e. "for one who is in want" [Aristotle, Topic. iii.]. Now to consider a thing simply is to consider it in its proper specific nature. Accordingly, a virtue takes its species from its object, as explained above (I-II:54:2; I-II:60:1). Hence, speaking simply, that virtue is more excellent, which has the more excellent object. Now it is evident that the object of the reason is more excellent than the object of the appetite: since the reason apprehends things in the universal, while the appetite tends to things themselves, whose being is restricted to the particular. Consequently, speaking simply, the intellectual virtues, which perfect the reason, are more excellent than the moral virtues, which perfect the appetite.

## Volume 1 - Question 68. The work of the second day

**Article 3. Whether the firmament divides waters from waters?**

Objection 1. It would seem that the firmament does not divide waters from waters. For bodies that are of one and the same species have naturally one and the same place. But the Philosopher says (Topic. i, 6): "All water is the same species." Water therefore cannot be distinct from water by place.

## Volume 1 - Question 70. The work of adornment, as regards the fourth day

**Article 2. Whether the cause assigned for the production of the lights is reasonable?**

Objection 4. Further, nothing is made for the sake of that which is inferior to itself, "since the end is better than the means" (Topic. iii). But the lights are nobler than the earth. Therefore they were not made "to enlighten it."

## Volume 5 - Question 70. The quality of the soul after leaving the body, and of the punishment inflicted on it by material fire

**Article 3. Whether the separated soul can suffer from a bodily fire?**

On the contrary, if the soul sees the fire of hell, it cannot see it save by intellectual vision, since it has not the organs by which sensitive or imaginative vision is effected. But it would seem impossible for intellectual vision to be the cause of sorrow, since "there is no sorrow contrary to the pleasure of considering," according to the Philosopher (Topic. i, 13). Therefore the soul is not punished by that vision.

## Volume 4 - Question 76. The way in which Christ is in this sacrament

**Article 6. Whether Christ's body is in this sacrament movably?**

Objection 1. It seems that Christ's body is movably in this sacrament, because the Philosopher says (Topic. ii) that "when we are moved, the things within us are moved": and this is true even of the soul's spiritual substance. "But Christ is in this sacrament," as shown above (III:74:1. Therefore He is moved when it is moved.

## Volume 5 - Question 82. The impassibility of the bodies of the blessed after their resurrection

**Article 1. Whether the bodies of the saints will be impassible after the resurrection?**

On the contrary, Everything passible is corruptible, because "increase of passion results in loss of substance" [Aristotle, Topic. vi, 1. Now the bodies of the saints will be incorruptible after the resurrection, according to 1 Corinthians 15:42, "It is sown in corruption, it shall rise in incorruption." Therefore they will be impassible.

## Volume 1 - Question 85. The mode and order of understanding

**Article 4. Whether we can understand many things at the same time?**

On the contrary, It is said (Topic. ii, 10) that "understanding is of one thing only, knowledge is of many."

**Article 8. Whether the intellect understands the indivisible before the divisible?**

Objection 2. Further, the definition of a thing contains what is known previously, for a definition "proceeds from the first and more known," as is said Topic. vi, 4. But the indivisible is part of the definition of the divisible; as a point comes into the definition of a line; for as Euclid says, "a line is length without breadth, the extremities of which are points"; also unity comes into the definition of number, for "number is multitude measured by one," as is said Metaph. x, Did. ix, 6. Therefore our intellect understands the indivisible before the divisible.

## Volume 5 - Question 86. The conditions under which the bodies of the damned will rise again

**Article 3. Whether the bodies of the damned will be impassible?**

Objection 1. It would seem that the bodies of the damned will be impassible. For, according to the Philosopher (Topic. vi), "increase of passion results in loss of substance." Now "if a finite thing be continually lessened, it must needs at length be done away" (Phys. i, 4). Therefore if the bodies of the damned will be passible, and will be ever suffering, they will at length be done away and corrupted: and this has been shown to be false (Article 2). Therefore they will be impassible.

## Volume 5 - Question 87. The knowledge which, after rising again, men will have at the judgment concerning merits and demerits

**Article 3. Whether all merits and demerits, one's own as well as those of others, will be seen by anyone at a single glance?**

Objection 2. Further, the Philosopher says (Topic. ii) that "we do not arrive at understanding several things at the same time." Now merits and demerits, both our own and those of others, will not be visible save to the intellect. Therefore it will be impossible for them all to be seen at the same time.

## Volume 3 - Question 92. Superstition

**Article 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.

## Volume 5 - Question 90. The form of the judge in coming to the judgment

**Article 3. Whether the Godhead can be seen by the wicked without joy?**

Further, if a certain vision is not always delightful, it happens sometimes to be painful. But intellective vision is never painful since "the pleasure we take in objects of understanding has no grief opposed to it," according to the Philosopher (Topic. ii). Since then the Godhead cannot be seen save by the intellect, it seems that the Godhead cannot be seen without joy.

## Volume 5 - Question 97. The punishment of the damned

**Article 6. Whether the fire of hell is of the same species as ours?**

On the contrary, According to the Philosopher (Topic. i, 6), "every water is of the same species as every other water." Therefore in like manner every fire is of the same species as every other fire.

## Volume 1 - Question 116. Fate

**Article 3. Whether fate is unchangeable?**

Objection 2. Further, the Philosopher says (Topic. ii, 7): "If we be moved, what is in us is moved." But fate is a "disposition inherent to changeable things," as Boethius says (De Consol. iv). Therefore fate is changeable.

## Volume 3 - Question 176. The grace of tongues

**Article 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 Hebrews 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.

## Volume 3 - Question 182. The active life in comparison with the contemplative life

**Article 1. Whether the active life is more excellent than the contemplative?**

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 . . ."

## Volume 3 - Question 180. The contemplative life

**Article 8. Whether the contemplative life is continuous?**

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).

## Volume 3 - Question 188. The different kinds of religious life

**Article 1. Whether there is only one religious order?**

Since, however, the end imports most in every matter, [Aristotle, Topic. vi 8 religious orders differ more especially according to their various ends than according to their various practices.

# Peri Herm

**Keywords:**

word, intellect, peri, god, signifying, object, thing, contraries, opinions, intellectual, particular, sense, passion, known, expression, consequently, mean, wherefore, propositions, according, takes, philosopher, virtue, syllogism, residing, local, understood, viz, soul, caused, habit, knowledge, applies, choice.

## Volume 2 - Question 7. The circumstances of human acts

**Article 1. Whether a circumstance is an accident of a human act?**

I answer that, Since, according to the Philosopher (Peri Herm. i), "words are the signs of what we understand," it must needs be that in naming things we follow the process of intellectual knowledge. Now our intellectual knowledge proceeds from the better known to the less known. Accordingly with us, names of more obvious things are transferred so as to signify things less obvious: and hence it is that, as stated in Metaph. x, 4, "the notion of distance has been transferred from things that are apart locally, to all kinds of opposition": and in like manner words that signify local movement are employed to designate all other movements, because bodies which are circumscribed by place, are best known to us. And hence it is that the word "circumstance" has passed from located things to human acts.

## Volume 1 - Question 13. The names of God

**Article 1. Whether a name can be given to God?**

I answer that, Since according to the Philosopher (Peri Herm. i), words are signs of ideas, and ideas the similitude of things, it is evident that words relate to the meaning of things signified through the medium of the intellectual conception. It follows therefore that we can give a name to anything in as far as we can understand it. Now it was shown above (I:12:11 and I:12:12) that in this life we cannot see the essence of God; but we know God from creatures as their principle, and also by way of excellence and remotion. In this way therefore He can be named by us from creatures, yet not so that the name which signifies Him expresses the divine essence in itself. Thus the name "man" expresses the essence of man in himself, since it signifies the definition of man by manifesting his essence; for the idea expressed by the name is the definition.

## Volume 1 - Question 17. Falsity

**Article 4. Whether true and false are contraries?**

On the contrary, The Philosopher says (Peri Herm. ii), that a false opinion is contrary to a true one.

Reply to Objection 1. What is in things is the truth of the thing; but what is apprehended, is the truth of the intellect, wherein truth primarily resides. Hence the false is that which is not as apprehended. To apprehend being, and not-being, implies contrariety; for, as the Philosopher proves (Peri Herm. ii), the contrary of this statement "God is good," is, "God is not good."

**Article 10. Whether this name "God" is applied to God univocally by nature, by participation, and according to opinion?**

On the contrary, The idea in the intellect is the likeness of what is in the thing as is said in Peri Herm. i. But the word "animal" applied to a true animal, and to a picture of one, is equivocal. Therefore this name "God" applied to the true God and to God in opinion is applied equivocally.

## Volume 1 - Question 14. God's knowledge

**Article 13. Whether the knowledge of God is of future contingent things?**

Therefore we must reply otherwise; that when the antecedent contains anything belonging to an act of the soul, the consequent must be taken not as it is in itself, but as it is in the soul: for the existence of a thing in itself is different from the existence of a thing in the soul. For example, when I say, "What the soul understands is immaterial," this is to be understood that it is immaterial as it is in the intellect, not as it is in itself. Likewise if I say, "If God knew anything, it will be," the consequent must be understood as it is subject to the divine knowledge, i.e. as it is in its presentiality. And thus it is necessary, as also is the antecedent: "For everything that is, while it is, must be necessarily be," as the Philosopher says in Peri Herm. i.

## Volume 2 - Question 25. The order of the passions to one another

**Article 2. Whether love is the first of the concupiscible passions?**

Reply to Objection 1. We name a thing as we understand it, for "words are signs of thoughts," as the Philosopher states (Peri Herm. i, 1). Now in most cases we know a cause by its effect. But the effect of love, when the beloved object is possessed, is pleasure: when it is not possessed, it is desire or concupiscence: and, as Augustine says (De Trin. x, 12), "we are more sensible to love, when we lack that which we love." Consequently of all the concupiscible passions, concupiscence is felt most; and for this reason the power is named after it.

## Volume 4 - Question 14. God's knowledge

**Article 13. Whether the knowledge of God is of future contingent things?**

Therefore we must reply otherwise; that when the antecedent contains anything belonging to an act of the soul, the consequent must be taken not as it is in itself, but as it is in the soul: for the existence of a thing in itself is different from the existence of a thing in the soul. For example, when I say, "What the soul understands is immaterial," this is to be understood that it is immaterial as it is in the intellect, not as it is in itself. Likewise if I say, "If God knew anything, it will be," the consequent must be understood as it is subject to the divine knowledge, i.e. as it is in its presentiality. And thus it is necessary, as also is the antecedent: "For everything that is, while it is, must be necessarily be," as the Philosopher says in Peri Herm. i.

## Volume 1 - Question 34. The person of the Son

**Article 1. Whether Word in God is a personal name?**

To see how this is true, we must know that our own word taken in its proper sense has a threefold meaning; while in a fourth sense it is taken improperly or figuratively. The clearest and most common sense is when it is said of the word spoken by the voice; and this proceeds from an interior source as regards two things found in the exterior word—that is, the vocal sound itself, and the signification of the sound. For, according to the Philosopher (Peri Herm. i) vocal sound signifies the concept of the intellect. Again the vocal sound proceeds from the signification or the imagination, as stated in De Anima ii, text 90. The vocal sound, which has no signification cannot be called a word: wherefore the exterior vocal sound is called a word from the fact the it signifies the interior concept of the mind. Therefore it follows that, first and chiefly, the interior concept of the mind is called a word; secondarily, the vocal sound itself, signifying the interior concept, is so called; and thirdly, the imagination of the vocal sound is called a word. Damascene mentions these three kinds of words (De Fide Orth. i, 17), saying that "word" is called "the natural movement of the intellect, whereby it is moved, and understands, and thinks, as light and splendor;" which is the first kind. "Again," he says, "the word is what is not pronounced by a vocal word, but is uttered in the heart;" which is the third kind. "Again," also, "the word is the angel"—that is, the messenger "of intelligence;" which is the second kind. Word is also used in a fourth way figuratively for that which is signified or effected by a word; thus we are wont to say, "this is the word I have said," or "which the king has commanded," alluding to some deed signified by the word either by way of assertion or of command.

## Volume 1 - Question 39. The persons in relation to the essence

**Article 4. Whether the concrete essential names can stand for the person?**

Reply to Objection 5. To say, "God begot God Who is God the Father," is wrong, because since the word "Father" is construed in apposition to "God," the word "God" is restricted to the person of the Father; so that it would mean, "He begot God, Who is Himself the Father"; and then the Father would be spoken of as begotten, which is false. Wherefore the negative of the proposition is true, "He begot God Who is not God the Father." If however, we understand these words not to be in apposition, and require something to be added, then, on the contrary, the affirmative proposition is true, and the negative is false; so that the meaning would be, "He begot God Who is God Who is the Father." Such a rendering however appears to be forced, so that it is better to say simply that the affirmative proposition is false, and the negative is true. Yet Prepositivus said that both the negative and affirmative are false, because this relative "Who" in the affirmative proposition can be referred to the "suppositum"; whereas in the negative it denotes both the thing signified and the "suppositum." Whence, in the affirmative the sense is that "to be God the Father" is befitting to the person of the Son; and in the negative sense is that "to be God the Father," is to be removed from the Son's divinity as well as from His personality. This, however, appears to be irrational; since, according to the Philosopher (Peri Herm. ii), what is open to affirmation, is open also to negation.

## Volume 2 - Question 53. How habits are corrupted or diminished

**Article 1. Whether a habit can be corrupted?**

We must therefore inquire whether habits of this kind can be corrupted directly. If then there be a habit having a contrary, either on the part of itself or on the part of its cause, it can be corrupted directly: but if it has no contrary, it cannot be corrupted directly. Now it is evident that an intelligible species residing in the "possible" intellect, has no contrary; nor can the active intellect, which is the cause of that species, have a contrary. Wherefore if in the "possible" intellect there be a habit caused immediately by the active intellect, such a habit is incorruptible both directly and indirectly. Such are the habits of the first principles, both speculative and practical, which cannot be corrupted by any forgetfulness or deception whatever: even as the Philosopher says about prudence (Ethic. vi, 5) that "it cannot be lost by being forgotten." There is, however, in the "possible" intellect a habit caused by the reason, to wit, the habit of conclusions, which is called science, to the cause of which something may be contrary in two ways. First, on the part of those very propositions which are the starting point of the reason: for the assertion "Good is not good" is contrary to the assertion "Good is good" (Peri Herm. ii). Secondly, on the part of the process of reasoning; forasmuch as a sophistical syllogism is contrary to a dialectic or demonstrative syllogism. Wherefore it is clear that a false reason can corrupt the habit of a true opinion or even of science. Hence the Philosopher, as stated above, says that "deception is the corruption of science." As to virtues, some of them are intellectual, residing in reason itself, as stated in Ethic. vi, 1: and to these applies what we have said of science and opinion. Some, however, viz. the moral virtues, are in the appetitive part of the soul; and the same may be said of the contrary vices. Now the habits of the appetitive part are caused therein because it is natural to it to be moved by the reason. Therefore a habit either of virtue or of vice, may be corrupted by a judgment of reason, whenever its motion is contrary to such vice or virtue, whether through ignorance, passion or deliberate choice.

## Volume 2 - Question 64. The mean of virtue

**Article 3. Whether the intellectual virtues observe the mean?**

Reply to Objection 3. The things themselves that are contrary have no contrariety in the mind, because one is the reason for knowing the other: nevertheless there is in the intellect contrariety of affirmation and negation, which are contraries, as stated at the end of Peri Hermenias. For though "to be" and "not to be" are not in contrary, but in contradictory opposition to one another, so long as we consider their signification in things themselves, for on the one hand we have "being" and on the other we have simply "non-being"; yet if we refer them to the act of the mind, there is something positive in both cases. Hence "to be" and "not to be" are contradictory: but the opinion stating that "good is good" is contrary to the opinion stating that "good is not good": and between two such contraries intellectual virtue observes the mean.

## Volume 4 - Question 60. What is a sacrament?

**Article 7. Whether determinate words are required in the sacraments?**

Objection 1. It seems that determinate words are not required in the sacraments. For as the Philosopher says (Peri Herm. i), "words are not the same for all." But salvation, which is sought through the sacraments, is the same for all. Therefore determinate words are not required in the sacraments.

**Article 8. Whether it is lawful to add anything to the words in which the sacramental form consists?**

The same is to be said of a change in the order of the words. Because if this destroys the sense of the words, the sacrament is invalidated: as happens when a negation is made to precede or follow a word. But if the order is so changed that the sense of the words does not vary, the sacrament is not invalidated, according to the Philosopher's dictum: "Nouns and verbs mean the same though they be transposed" (Peri Herm. x).

## Volume 2 - Question 77. The cause of sin, on the part of the sensitive appetite

**Article 2. Whether the reason can be overcome by a passion, against its knowledge?**

Objection 3. Further, if it be said that it draws the reason from its knowledge of something in general, to form a contrary judgment about a particular matter—on the contrary, if a universal and a particular proposition be opposed, they are opposed by contradiction, e.g. "Every man," and "Not every man." Now if two opinions contradict one another, they are contrary to one another, as stated in Peri Herm. ii. If therefore anyone, while knowing something in general, were to pronounce an opposite judgment in a particular case, he would have two contrary opinions at the same time, which is impossible.

Objection 5. Further, according to the Philosopher (Peri Herm. i), "words express the thoughts of the mind." Now it often happens that man, while in a state of passion, confesses that what he has chosen is an evil, even in that particular case. Therefore he has knowledge, even in particular.

## Volume 4 - Question 78. The form of this sacrament

**Article 5. Whether the aforesaid expressions are true?**

Consequently, then, it remains to be said, as stated above (Article 4), that this sentence possesses the power of effecting the conversion of the bread into the body of Christ. And therefore it is compared to other sentences, which have power only of signifying and not of producing, as the concept of the practical intellect, which is productive of the thing, is compared to the concept of our speculative intellect which is drawn from things. because "words are signs of concepts," as the Philosopher says (Peri Herm. i). And therefore as the concept of the practical intellect does not presuppose the thing understood, but makes it, so the truth of this expression does not presuppose the thing signified, but makes it; for such is the relation of God's word to the things made by the Word. Now this change takes place not successively, but in an instant, as stated above (III:77:7). Consequently one must understand the aforesaid expression with reference to the last instant of the words being spoken, yet not so that the subject may be understood to have stood for that which is the term of the conversion; viz. that the body of Christ is the body of Christ; nor again that the subject be understood to stand for that which it was before the conversion, namely, the bread. but for that which is commonly related to both, i.e. that which is contained in general under those species. For these words do not make the body of Christ to be the body of Christ, nor do they make the bread to be the body of Christ; but what was contained under those species, and was formerly bread, they make to be the body of Christ. And therefore expressly our Lord did not say: "This bread is My body," which would be the meaning of the second opinion; nor "This My body is My body," which would be the meaning of the third opinion: but in general: "This is My body," assigning no noun on the part of the subject, but only a pronoun, which signifies substance in common, without quality, that is, without a determinate form.

## Volume 1 - Question 85. The mode and order of understanding

**Article 2. Whether the intelligible species abstracted from the phantasm is related to our intellect as that which is understood?**

Objection 3. Further, the Philosopher says (1 Peri Herm. i) that "words are signs of the passions in the soul." But words signify the things understood, for we express by word what we understand. Therefore these passions of the soul—viz. the intelligible species, are what is actually understood.

## Volume 3 - Question 85. Sacrifice

**Article 1. Whether offering a sacrifice to God is of the law of nature?**

Objection 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.

**Article 5. Whether our intellect understands by composition and division?**

On the contrary, Words signify the conceptions of the intellect, as the Philosopher says (Peri Herm. i). But in words we find composition and division, as appears in affirmative and negative propositions. Therefore the intellect acts by composition and division.

# De Gener

**Keywords:**

naturally, objects, bodies, things, wherefore, generator, certain, man, souls, animals, perfects, accordance, blood, caused, quantities, power, matters, says, philosophers, formative, states, corruptible, active, second, food, aristotle, wine, entire, acts, exist, likeness, flesh, woman, belong, sinned, secondly, cease, proper, spiritual, resulting, male, comes, seminally, principles, change, female, instances, human, parts, species.

## Volume 2 - Question 22. The subject of the soul's passions

**Article 1. Whether any passion is in the soul?**

I answer that, The word "passive" is used in three ways. First, in a general way, according as whatever receives something is passive, although nothing is taken from it: thus we may say that the air is passive when it is lit up. But this is to be perfected rather than to be passive. Secondly, the word "passive" is employed in its proper sense, when something is received, while something else is taken away: and this happens in two ways. For sometimes that which is lost is unsuitable to the thing: thus when an animal's body is healed, and loses sickness. At other times the contrary occurs: thus to ail is to be passive; because the ailment is received and health is lost. And here we have passion in its most proper acceptation. For a thing is said to be passive from its being drawn to the agent: and when a thing recedes from what is suitable to it, then especially does it appear to be drawn to something else. Moreover in De Generat. i, 3 it is stated that when a more excellent thing is generated from a less excellent, we have generation simply, and corruption in a particular respect: whereas the reverse is the case, when from a more excellent thing, a less excellent is generated. In these three ways it happens that passions are in the soul. For in the sense of mere reception, we speak of "feeling and understanding as being a kind of passion" (De Anima i, 5). But passion, accompanied by the loss of something, is only in respect of a bodily transmutation; wherefore passion properly so called cannot be in the soul, save accidentally, in so far, to wit, as the "composite" is passive. But here again we find a difference; because when this transmutation is for the worse, it has more of the nature of a passion, than when it is for the better: hence sorrow is more properly a passion than joy.

## Volume 3 - Question 24. The subject of charity

**Article 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.

## Volume 4 - Question 28. The virginity of the Mother of God

**Article 1. Whether the Mother of God was a virgin in conceiving Christ?**

Reply to Objection 5. According to the Philosopher (De Gener. Animal. i, ii, iv), in conception the seed of the male is not by way of matter, but by way of agent: and the female alone supplies the matter. Wherefore though the seed of the male was lacking in Christ's conception, it does not follow that due matter was lacking.

## Volume 4 - Question 33. The mode and order of Christ's conception

**Article 2. Whether Christ's body was animated in the first instant of its conception?**

Objection 3. Further, whenever there is "before" and "after" there must be several instants. But according to the Philosopher (De Gener. Animal. ii) in the generation of a man there must needs be "before" and "after": for he is first of all a living thing, and afterwards, an animal, and after that, a man. Therefore the animation of Christ could not be effected in the first instant of His conception.

## Volume 3 - Question 26. The order of charity

**Article 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 I:90:2;II-II:118. Therefore a man receives more from his mother than from his father: and consequently he ought to love her more than him.

## Volume 4 - Question 32. The active principle in Christ's conception

**Article 3. Whether the Holy Ghost should be called Christ's father in respect of His humanity?**

Objection 1. It would seem that the Holy Ghost should be called Christ's father in respect of His humanity. Because, according to the Philosopher (De Gener. Animal. i): "The Father is the active principle in generation, the Mother supplies the matter." But the Blessed Virgin is called Christ's Mother, by reason of the matter which she supplied in His conception. Therefore it seems that the Holy Ghost can be called His father, through being the active principle in His conception.

## Volume 4 - Question 31. The matter from which the Saviour's body was conceived

**Article 5. Whether the flesh of Christ was conceived of the Virgin's purest blood?**

Reply to Objection 3. Woman's semen is not apt for generation, but is something imperfect in the seminal order, which, on account of the imperfection of the female power, it has not been possible to bring to complete seminal perfection. Consequently this semen is not the necessary matter of conception; as the Philosopher says (De Gener. Animal. i): wherefore there was none such in Christ's conception: all the more since, though it is imperfect in the seminal order, a certain concupiscence accompanies its emission, as also that of the male semen: whereas in that virginal conception there could be no concupiscence. Wherefore Damascene says (De Fide Orth. iii) that Christ's body was not conceived "seminally." But the menstrual blood, the flow of which is subject to monthly periods, has a certain natural impurity of corruption: like other superfluities, which nature does not heed, and therefore expels. Of such menstrual blood infected with corruption and repudiated by nature, the conception is not formed; but from a certain secretion of the pure blood which by a process of elimination is prepared for conception, being, as it were, more pure and more perfect than the rest of the blood. Nevertheless, it is tainted with the impurity of lust in the conception of other men: inasmuch as by sexual intercourse this blood is drawn to a place apt for conception. This, however, did not take place in Christ's conception: because this blood was brought together in the Virgin's womb and fashioned into a child by the operation of the Holy Ghost. Therefore is Christ's body said to be "formed of the most chaste and purest blood of the Virgin."

Reply to Objection 1. Since the Blessed Virgin was of the same nature as other women, it follows that she had flesh and bones of the same nature as theirs. Now, flesh and bones in other women are actual parts of the body, the integrity of which results therefrom: and consequently they cannot be taken from the body without its being corrupted or diminished. But as Christ came to heal what was corrupt, it was not fitting that He should bring corruption or diminution to the integrity of His Mother. Therefore it was becoming that Christ's body should be formed not from the flesh or bones of the Virgin, but from her blood, which as yet is not actually a part, but is potentially the whole, as stated in De Gener. Animal. i. Hence He is said to have taken flesh from the Virgin, not that the matter from which His body was formed was actual flesh, but blood, which is flesh potentially.

I answer that, As stated above (Article 4), in Christ's conception His being born of a woman was in accordance with the laws of nature, but that He was born of a virgin was above the laws of nature. Now, such is the law of nature that in the generation of an animal the female supplies the matter, while the male is the active principle of generation; as the Philosopher proves (De Gener. Animal. i). But a woman who conceives of a man is not a virgin. And consequently it belongs to the supernatural mode of Christ's generation, that the active principle of generation was the supernatural power of God: but it belongs to the natural mode of His generation, that the matter from which His body was conceived is similar to the matter which other women supply for the conception of their offspring. Now, this matter, according to the Philosopher (De Gener. Animal.), is the woman's blood, not any of her blood, but brought to a more perfect stage of secretion by the mother's generative power, so as to be apt for conception. And therefore of such matter was Christ's body conceived.

## Volume 4 - Question 34. The perfection of the child conceived

**Article 2. Whether Christ as man had the use of free-will in the first instant of His conception?**

Nevertheless it was possible for Him, in the first instant of His conception, to have an operation of the senses: especially as to the sense of touch, which the infant can exercise in the womb even before it has received the rational soul, as is said, De Gener. Animal. ii, 3,4. Wherefore, since Christ had the rational soul in the first instant of His conception, through His body being already fashioned and endowed with sensible organs, much more was it possible for Him to exercise the sense of touch in that same instant.

## Volume 1 - Question 44. The procession of creatures from God, and of the first cause of all things

**Article 2. Whether primary matter is created by God?**

I answer that, The ancient philosophers gradually, and as it were step by step, advanced to the knowledge of truth. At first being of grosser mind, they failed to realize that any beings existed except sensible bodies. And those among them who admitted movement, did not consider it except as regards certain accidents, for instance, in relation to rarefaction and condensation, by union and separation. And supposing as they did that corporeal substance itself was uncreated, they assigned certain causes for these accidental changes, as for instance, affinity, discord, intellect, or something of that kind. An advance was made when they understood that there was a distinction between the substantial form and matter, which latter they imagined to be uncreated, and when they perceived transmutation to take place in bodies in regard to essential forms. Such transmutations they attributed to certain universal causes, such as the oblique circle [The zodiac], according to Aristotle (De Gener. ii), or ideas, according to Plato. But we must take into consideration that matter is contracted by its form to a determinate species, as a substance, belonging to a certain species, is contracted by a supervening accident to a determinate mode of being; for instance, man by whiteness. Each of these opinions, therefore, considered "being" under some particular aspect, either as "this" or as "such"; and so they assigned particular efficient causes to things. Then others there were who arose to the consideration of "being," as being, and who assigned a cause to things, not as "these," or as "such," but as "beings."

## Volume 2 - Question 52. The increase of habits

**Article 2. Whether habits increases by addition?**

Objection 1. It would seem that the increase of habits is by way of addition. For the word "increase," as we have said, is transferred to forms, from corporeal quantities. But in corporeal quantities there is no increase without addition: wherefore (De Gener. i, text. 31) it is said that "increase is an addition to a magnitude already existing." Therefore in habits also there is no increase without addition.

## Volume 5 - Question 52. The impediment of the condition of slavery

**Article 1. Whether the condition of slavery is an impediment to matrimony?**

Reply to Objection 2. Nothing prevents a thing being against nature as to the first intention of nature, and yet not against nature as to its second intention. Thus, as stated in De Coelo, ii, all corruption, defect, and old age are contrary to nature, because nature intends being and perfection, and yet they are not contrary to the second intention of nature, because nature, through being unable to preserve being in one thing, preserves it in another which is engendered of the other's corruption. And when nature is unable to bring a thing to a greater perfection it brings it to a lesser; thus when it cannot produce a male it produces a female which is "a misbegotten male" (De Gener. Animal. ii, 3). I say then in like manner that slavery is contrary to the first intention of nature. Yet it is not contrary to the second, because natural reason has this inclination, and nature has this desire—that everyone should be good; but from the fact that a person sins, nature has an inclination that he should be punished for his sin, and thus slavery was brought in as a punishment of sin. Nor is it unreasonable for a natural thing to be hindered by that which is unnatural in this way; for thus is marriage hindered by impotence of coition, which impotence is contrary to nature in the way mentioned.

## Volume 5 - Question 54. The impediment of consanguinity

**Article 1. Whether consanguinity is rightly defined?**

Reply to Objection 2. It is clear from what has been said that blood relations agree not only in the specific nature but also in that power peculiar to the individual which is conveyed from one to many: the result being that sometimes the child is not only like his father, but also his grandfather or his remote ancestors (De Gener. Anim. iv, 3).

Reply to Objection 4. It is the blood that is proximately changed into the semen, as proved in De Gener. Anim. i, 18. Hence the tie contracted by carnal procreation is more fittingly called blood-relationship than flesh-relationship. That sometimes one relation is called the flesh of another, is because the blood which is transformed into the man's seed or into the menstrual fluid is potentially flesh and bone.

Objection 3. Further, carnal procreation, according to the Philosopher (De Gener. Anim. ii, 19), is effected from the surplus food [Cf. I:119:2]. Now this surplus has more in common with that which is eaten, since it agrees with it in substance, than with him who eats. Since then no tie of consanguinity arises between the person born of semen and that which he eats, neither will there be any tie of kindred between him and the person of whom he is born by carnal procreation.

**Article 4. Whether children should follow the condition of their father?**

Objection 2. Further, the being of a thing depends on the form more than on the matter. Now in generation the father gives the form, and the mother the matter (De Gener. Animal. ii, 4). Therefore the child should follow the condition of the father rather than of the mother.

## Volume 1 - Question 66. The order of creation towards distinction

**Article 2. Whether the formless matter of all corporeal things is the same?**

On the contrary, Things of which the matter is the same are mutually interchangeable and mutually active or passive, as is said (De Gener. i, text. 50). But heavenly and earthly bodies do not act upon each other mutually. Therefore their matter is not the same.

## Volume 5 - Question 65. Plurality of wives

**Article 1. Whether it is against the natural law to have several wives?**

Objection 5. Further, according to the Philosopher (De Gener. Animal. i, 20), in the begetting of offspring the male is to the female as agent to patient, and as the craftsman is to his material. But it is not against the order of nature for one agent to act on several patients, or for one craftsman to work in several materials. Therefore neither is it contrary to the law of nature for one husband to have many wives.

Reply to Objection 8. This precept of the natural law, "Do not to another what thou wouldst not were done to thyself," should be understood with the proviso that there be equal proportion. For if a superior is unwilling to be withstood by his subject, he is not therefore bound not to withstand his subject. Hence it does not follow in virtue of this precept that as a husband is unwilling for his wife to have another husband, he must not have another wife: because for one man to have several wives is not contrary to the first principles of the natural law, as stated above: whereas for one wife to have several husbands is contrary to the first principles of the natural law, since thereby the good of the offspring which is the principal end of marriage is, in one respect, entirely destroyed, and in another respect hindered. For the good of the offspring means not only begetting, but also rearing. Now the begetting of offspring, though not wholly voided (since a woman may be impregnated a second time after impregnation has already taken place, as stated in De Gener. Animal. vii. 4), is nevertheless considerably hindered, because this can scarcely happen without injury either to both fetus or to one of them. But the rearing of the offspring is altogether done away, because as a result of one woman having several husbands there follows uncertainty of the offspring in relation to its father, whose care is necessary for its education. Wherefore the marriage of one wife with several husbands has not been sanctioned by any law or custom, whereas the converse has been.

## Volume 1 - Question 67. The work of distinction in itself

**Article 4. Whether the production of light is fittingly assigned to the first day?**

But mention is made of several kinds of formlessness, in regard to the corporeal creature. One is where we read that "the earth was void and empty," and another where it is said that "darkness was upon the face of the deep." Now it seems to be required, for two reasons, that the formlessness of darkness should be removed first of all by the production of light. In the first place because light is a quality of the first body, as was stated (Article 3), and thus by means of light it was fitting that the world should first receive its form. The second reason is because light is a common quality. For light is common to terrestrial and celestial bodies. But as in knowledge we proceed from general principles, so do we in work of every kind. For the living thing is generated before the animal, and the animal before the man, as is shown in De Gener. Anim. ii, 3. It was fitting, then, as an evidence of the Divine wisdom, that among the works of distinction the production of light should take first place, since light is a form of the primary body, and because it is more common quality.

## Volume 5 - Question 64. Things annexed to marriage, and first the payment of the marriage debt

**Article 3. Whether it is allowable for a menstruous wife to ask for the marriage debt?**

Reply to Objection 3. As long as a woman is subject to the menses it cannot be certain that she is sterile. For some are sterile in youth, and in course of time become fruitful, and "vice versa," as the Philosopher observes (De Gener. Anim. xvi).

## Volume 5 - Question 70. The quality of the soul after leaving the body, and of the punishment inflicted on it by material fire

**Article 3. Whether the separated soul can suffer from a bodily fire?**

Reply to Objection 7. Although there is no bodily contact between the soul and body, there is a certain spiritual contact between them (even as the mover of the heaven, being spiritual, touches the heaven, when it moves it, with a spiritual contact) in the same way as a "painful object is said to touch," as stated in De Gener. i. This mode of contact is sufficient for action.

Objection 3. Further, according to the Philosopher (De Gener. i) and Boethius (De Duab. Natur.) only those things that agree in matter are active and passive in relation to one another. But the soul and corporeal fire do not agree in matter, since there is no matter common to spiritual and corporeal things: wherefore they cannot be changed into one another, as Boethius says (De Duab. Natur.). Therefore the separated soul does not suffer from a bodily fire.

## Volume 1 - Question 76. The union of body and soul

**Article 3. Whether besides the intellectual soul there are in man other souls essentially different from one another?**

Objection 3. Further, the Philosopher says (De Gener. Animal. ii, 3) that the embryo is an animal before it is a man. But this would be impossible if the essence of the sensitive soul were the same as that of the intellectual soul; for an animal is such by its sensitive soul, while a man is a man by the intellectual soul. Therefore in man the essence of the sensitive soul is not the same as the essence of the intellectual soul.

**Article 4. Whether in man there is another form besides the intellectual soul?**

Therefore we must say, in accordance with the Philosopher (De Gener. i, 10), that the forms of the elements remain in the mixed body, not actually but virtually. For the proper qualities of the elements remain, though modified; and in them is the power of the elementary forms. This quality of the mixture is the proper disposition for the substantial form of the mixed body; for instance, the form of a stone, or of any sort of soul.

## Volume 4 - Question 73. The sacrament of the Eucharist

**Article 5. Whether the institution of this sacrament was appropriate?**

Objection 1. It seems that the institution of this sacrament was not appropriate, because as the Philosopher says (De Gener. ii): "We are nourished by the things from whence we spring." But by Baptism, which is spiritual regeneration, we receive our spiritual being, as Dionysius says (Eccl. Hier. ii). Therefore we are also nourished by Baptism. Consequently there was no need to institute this sacrament as spiritual nourishment.

## Volume 5 - Question 77. The time and manner of the resurrection

**Article 2. Whether the time of our resurrection is hidden?**

Objection 1. It would seem that this time is not hidden. Because when we know exactly the beginning of a thing, we can know its end exactly, since "all things are measured by a certain period" (De Generat. ii). Now the beginning of the world is known exactly. Therefore its end can also be known exactly. But this will be the time of the resurrection and judgment. Therefore that time is not hidden.

## Volume 5 - Question 79. The conditions of those who rise again, and first of their identity

**Article 2. Whether it will be identically the same man that shall rise again?**

Objection 1. It would seem that it will not be identically the same man that shall rise again. For according to the Philosopher (De Gener. ii): "Whatsoever things are changed in their corruptible substance are not repeated identically." Now such is man's substance in his present state. Therefore after the change wrought by death the self-same man cannot be repeated.

## Volume 4 - Question 77. The accidents which remain in this sacrament

**Article 5. Whether anything can be generated from the sacramental species?**

I answer that, Since "the corruption of one thing is the generation of another" (De Gener. i), something must be generated necessarily from the sacramental species if they be corrupted, as stated above (Article 4); for they are not corrupted in such a way that they disappear altogether, as if reduced to nothing; on the contrary, something sensible manifestly succeeds to them.

**Article 6. Whether the sacramental species can nourish?**

Objection 2. Further, as is said in De Gener. ii, "We are nourished by the very things of which we are made." But the sacramental species are accidents, whereas man is not made of accidents, because accident is not a part of substance. Therefore it seems that the sacramental species cannot nourish.

## Volume 5 - Question 81. The quality of those who rise again

**Article 1. Whether all will rise again of the same age?**

Objection 3. Further, that which belonged most to the truth of human nature in each individual will especially rise again in him. Now the sooner a thing was in man the more would it seem to have belonged to the truth of human nature, because in the end, through the strength of the species being weakened the human body is likened to watery wine according to the Philosopher (De Gener. i). Therefore if all are to rise again of the same age, it is more fitting that they should rise again in the age of childhood.

## Volume 5 - Question 82. The impassibility of the bodies of the blessed after their resurrection

**Article 1. Whether the bodies of the saints will be impassible after the resurrection?**

Objection 2. Further, whatever is in potentiality to have the form of another thing is passible in relation to something else; for this is what is meant by being passive to another thing (De Gener. i). Now the bodies of the saints will be in potentiality to the form of another thing after the resurrection; since matter, according as it is under one form, does not lose its potentiality to another form. But the bodies of the saints after the resurrection will have matter in common with the elements, because they will be restored out of the same matter of which they are now composed. Therefore they will be in potentiality to another form, and thus will be passible.

Objection 3. Further, according to the Philosopher (De Gener. i), contraries have a natural inclination to be active and passive towards one another. Now the bodies of the saints will be composed of contraries after the resurrection, even as now. Therefore they will be passible.

## Volume 2 - Question 81. The cause of sin, on the part of man

**Article 5. Whether if Eve, and not Adam, had sinned, their children would have contracted original sin?**

Objection 2. Further, if Eve, and not Adam, had sinned, their children would have been born liable to suffering and death, since it is "the mother" that "provides the matter in generation" as the Philosopher states (De Gener. Animal. ii, 1,4), when death and liability to suffering are the necessary results of matter. Now liability to suffering and the necessity of dying are punishments of original sin. Therefore if Eve, and not Adam, had sinned, their children would contract original sin.

**Article 8. Whether any liquid can be mingled with the consecrated wine?**

Objection 4. Further, if one of two things be entirely corrupted, there is no mixture (De Gener. i). But if we mix any liquid, it seems that the entire species of the sacramental wine is corrupted, so that the blood of Christ ceases to be beneath it; both because great and little are difference of quantity, and alter it, as white and black cause a difference of color; and because the liquid mixed, as having no obstacle, seems to permeate the whole, and so Christ's blood ceases to be there, since it is not there with any other substance. Consequently, no liquid can be mixed with the consecrated wine.

But if the liquid added were of such minute quantity that it could not permeate the whole, the entire wine would not be mixed, but only part of it, which would not remain the same numerically owing to the blending of extraneous matter: still it would remain the same specifically, not only if a little liquid of the same species were mixed with it, but even if it were of another species, since a drop of water blended with much wine passes into the species of wine (De Gener. i).

**Article 3. Whether all will rise again of the male sex?**

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

## Volume 1 - Question 85. The mode and order of understanding

**Article 3. Whether the more universal is first in our intellectual cognition?**

Secondly, the universal can be considered in the nature itself—for instance, animality or humanity as existing in the individual. And thus we must distinguish two orders of nature: one, by way of generation and time; and thus the imperfect and the potential come first. In this way the more common comes first in the order of nature; as appears clearly in the generation of man and animal; for "the animal is generated before man," as the Philosopher says (De Gener. Animal ii, 3). The other order is the order of perfection or of the intention of nature: for instance, act considered absolutely is naturally prior to potentiality, and the perfect to the imperfect: thus the less common comes naturally before the more common; as man comes before animal. For the intention of nature does not stop at the generation of animal but goes on to the generation of man.

## Volume 5 - Question 83. The subtlety of the bodies of the blessed

**Article 1. Whether subtlety is a property of the glorified body?**

I answer that, Subtlety takes its name from the power to penetrate. Hence it is said in De Gener. ii that "a subtle thing fills all the parts and the parts of parts." Now that a body has the power of penetrating may happen through two causes. First, through smallness of quantity, especially in respect of depth and breadth, but not of length, because penetration regards depth, wherefore length is not an obstacle to penetration. Secondly, through paucity of matter, wherefore rarity is synonymous with subtlety: and since in rare bodies the form is more predominant over the matter, the term "subtlety" has been transferred to those bodies which are most perfectly subject to their form, and are most fully perfected thereby: thus we speak of subtlety in the sun and moon and like bodies, just as gold and similar things may be called subtle, when they are most perfectly complete in their specific being and power. And since incorporeal things lack quantity and matter, the term "subtlety" is applied to them, not only by reason of their substance, but also on account of their power. For just as a subtle thing is said to be penetrative, for the reason that it reaches to the inmost part of a thing, so is an intellect said to be subtle because it reaches to the insight of the intrinsic principles and the hidden natural properties of a thing. In like manner a person is said to have subtle sight, because he is able to perceive by sight things of the smallest size: and the same applies to the other senses. Accordingly people have differed by ascribing subtlety to the glorified bodies in different ways.

## Volume 5 - Question 80. The integrity of the bodies in the resurrection

**Article 4. Whether whatever in the body belonged to the truth of human nature will rise again in it?**

The second opinion, since it maintains that what is produced from food is needed for the perfection of quantity in the individual and for the multiplication that results from generation, must needs admit that something of this product from food shall rise again: not all, however, but only so much as is required for the perfect restoration of human nature in all its individuals. Hence this opinion asserts that all that was in the substance of the seed will rise again in this man who was begotten of this seed; because this belongs chiefly to the truth of human nature in him: while of that which afterwards he derives from nourishment, only so much will rise again in him as is needed for the perfection of his quantity; and not all, because this does not belong to the perfection of human nature, except in so far as nature requires it for the perfection of quantity. Since however this nutrimental humor is subject to ebb and flow the restoration will be effected in this order, that what first belonged to the substance of a man's body, will all be restored, and of that which was added secondly, thirdly, and so on, as much as is required to restore quantity. This is proved by two reasons. First, because that which was added was intended to restore what was wasted at first, and thus it does not belong principally to the truth of human nature to the same extent as that which came first. Secondly, because the addition of extraneous humor to the first radical humors results in the whole mixture not sharing the truth of the specific nature as perfectly as the first did: and the Philosopher instances as an example (De Gener. i) the mixing of water with wine, which always weakens the strength of the wine, so that in the end the wine becomes watery: so that although the second water be drawn into the species of wine, it does not share the species of wine as perfectly as the first water added to the wine. Even so that which is secondly changed from food into flesh does not so perfectly attain to the species of flesh as that which was changed first, and consequently does not belong in the same degree to the truth of human nature nor to the resurrection. Accordingly it is clear that this opinion maintains that the whole of what belongs to the truth of human nature principally will rise again, but not the whole of what belongs to the truth of human nature secondarily.

**Article 5. Whether whatever was materially in a man's members will all rise again?**

On the contrary, The parts of matter are not permanent in the body but ebb and flow, as stated in De Gener. i. If, therefore, all the parts of matter, which remain not but ebb and flow, rise again, either the body of one who rises again will be very dense, or it will be immoderate in quantity.

Reply to Objection 2. According to the third opinion parts of species are the same as parts of matter: for the Philosopher does not make this distinction (De Gener. i) in order to distinguish different parts, but in order to show that the same parts may be considered both in respect of species, as to what belongs to the form and species in them, and in respect of matter, as to that which is under the form and species. Now it is clear that the matter of the flesh has no relation to the rational soul except in so far as it is under such a form, and consequently by reason thereof it is directed to the resurrection. But the first and second opinions which draw a distinction between parts of species and parts of matter say that although the rational soul perfects both parts, it does not perfect parts of matter except by means of the parts of species, wherefore they are not equally directed to the resurrection.

## Volume 1 - Question 84. How the soul while united to the body understands corporeal things beneath it

**Article 6. Whether intellectual knowledge is derived from sensible things?**

Aristotle chose a middle course. For with Plato he agreed that intellect and sense are different. But he held that the sense has not its proper operation without the cooperation of the body; so that to feel is not an act of the soul alone, but of the "composite." And he held the same in regard to all the operations of the sensitive part. Since, therefore, it is not unreasonable that the sensible objects which are outside the soul should produce some effect in the "composite," Aristotle agreed with Democritus in this, that the operations of the sensitive part are caused by the impression of the sensible on the sense: not by a discharge, as Democritus said, but by some kind of operation. For Democritus maintained that every operation is by way of a discharge of atoms, as we gather from De Gener. i, 8. But Aristotle held that the intellect has an operation which is independent of the body's cooperation. Now nothing corporeal can make an impression on the incorporeal. And therefore in order to cause the intellectual operation according to Aristotle, the impression caused by the sensible does not suffice, but something more noble is required, for "the agent is more noble than the patient," as he says (De Gener. i, 5). Not, indeed, in the sense that the intellectual operation is effected in us by the mere impression of some superior beings, as Plato held; but that the higher and more noble agent which he calls the active intellect, of which we have spoken above (I:79:4) causes the phantasms received from the senses to be actually intelligible, by a process of abstraction.

## Volume 1 - Question 92. The production of the woman

**Article 1. Whether the woman should have been made in the first production of things?**

Reply to Objection 1. As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from defect in the active force or from some material indisposition, or even from some external influence; such as that of a south wind, which is moist, as the Philosopher observes (De Gener. Animal. iv, 2). On the other hand, as regards human nature in general, woman is not misbegotten, but is included in nature's intention as directed to the work of generation. Now the general intention of nature depends on God, Who is the universal Author of nature. Therefore, in producing nature, God formed not only the male but also the female.

Objection 1. It would seem that the woman should not have been made in the first production of things. For the Philosopher says (De Gener. ii, 3), that "the female is a misbegotten male." But nothing misbegotten or defective should have been in the first production of things. Therefore woman should not have been made at that first production.

## Volume 5 - Question 91. The quality of the world after the judgment

**Article 1. Whether the world will be renewed?**

Reply to Objection 1. Solomon is speaking there of the natural course: this is evident from his adding: "Nothing under the sun is new." For since the movement of the sun follows a circle, those things which are subject to the sun's power must needs have some kind of circular movement. This consists in the fact that things which were before return the same in species but different in the individual (De Generat. i). But things belonging to the state of glory are not "under the sun."

**Article 2. Whether the movement of the heavenly bodies will cease?**

Further, it is shown in De Gener. ii that "the movement of the heaven is for the sake of continual generation in this lower world." But generation will cease when the number of the elect is complete. Therefore the movement of the heaven will cease.

**Article 5. Whether the plants and animals will remain in this renewal?**

Further, according to the Philosopher (De Generat. ii) the species of animals, plants and such like corruptible things, are not perpetuated except by the continuance of the heavenly movement. Now this will cease then. Therefore it will be impossible for those species to be perpetuated.

Objection 5. Further, it is unseemly to assert that the natural appetite will be frustrated. But by their natural appetite animals and plants desire to be for ever, if indeed not as regards the individual, at least as regards the species: and to this end their continual generation is directed (De Generat. ii). Therefore it is unseemly to say that these species will at length cease to be.

## Volume 1 - Question 97. The preservation of the individual in the primitive state

**Article 4. Whether in the state of innocence man would have acquired immortality by the tree of life?**

I answer that, The tree of life in a certain degree was the cause of immortality, but not absolutely. To understand this, we must observe that in the primitive state man possessed, for the preservation of life, two remedies, against two defects. One of these defects was the lost of humidity by the action of natural heat, which acts as the soul's instrument: as a remedy against such loss man was provided with food, taken from the other trees of paradise, as now we are provided with the food, which we take for the same purpose. The second defect, as the Philosopher says (De Gener. i, 5), arises from the fact that the humor which is caused from extraneous sources, being added to the humor already existing, lessens the specific active power: as water added to wine takes at first the taste of wine, then, as more water is added, the strength of the wine is diminished, till the wine becomes watery. In like manner, we may observe that at first the active force of the species is so strong that it is able to transform so much of the food as is required to replace the lost tissue, as well as what suffices for growth; later on, however, the assimilated food does not suffice for growth, but only replaces what is lost. Last of all, in old age, it does not suffice even for this purpose; whereupon the body declines, and finally dies from natural causes. Against this defect man was provided with a remedy in the tree of life; for its effect was to strengthen the force of the species against the weakness resulting from the admixture of extraneous nutriment. Wherefore Augustine says (De Civ. Dei xiv, 26): "Man had food to appease his hunger, drink to slake his thirst; and the tree of life to banish the breaking up of old age"; and (QQ. Vet. et Nov. Test. qu. 19 [Work of an anonymous author, among the supposititious works of St. Augustine) "The tree of life, like a drug, warded off all bodily corruption."

## Volume 1 - Question 99. The condition of the offspring as to the body

**Article 2. Whether, in the primitive state, women would have been born?**

Objection 1. It would seem that in the primitive state woman would not have been born. For the Philosopher says (De Gener. Animal. ii, 3) that woman is a "misbegotten male," as though she were a product outside the purpose of nature. But in that state nothing would have been unnatural in human generation. Therefore in that state women would not have been born.

## Volume 1 - Question 115. The action of the corporeal creature

**Article 1. Whether a body can be active?**

The third opinion is that of Democritus, who held that action takes place through the issue of atoms from the corporeal agent, while passion consists in the reception of the atoms in the pores of the passive body. This opinion is disproved by Aristotle (De Gener. i, 8,9). For it would follow that a body would not be passive as a whole, and the quantity of the active body would be diminished through its action; which things are manifestly untrue.

**Article 3. Whether the heavenly bodies are the cause of what is produced in bodies here below?**

Therefore it is necessary, as the Philosopher says (De Gener. ii, 10), to suppose a movable principle, which by reason of its presence or absence causes variety in the generation and corruption of inferior bodies. Such are the heavenly bodies. Consequently whatever generates here below, moves to the production of the species, as the instrument of a heavenly body: thus the Philosopher says (Phys. ii, 2) that "man and the sun generate man."

## Volume 1 - Question 118. The production of man from man as to the soul

**Article 1. Whether the sensitive soul is transmitted with the semen?**

Reply to Objection 4. In perfect animals, generated by coition, the active force is in the semen of the male, as the Philosopher says (De Gener. Animal. ii, 3); but the foetal matter is provided by the female. In this matter, the vegetative soul exists from the very beginning, not as to the second act, but as to the first act, as the sensitive soul is in one who sleeps. But as soon as it begins to attract nourishment, then it already operates in act. This matter therefore is transmuted by the power which is in the semen of the male, until it is actually informed by the sensitive soul; not as though the force itself which was in the semen becomes the sensitive soul; for thus, indeed, the generator and generated would be identical; moreover, this would be more like nourishment and growth than generation, as the Philosopher says. And after the sensitive soul, by the power of the active principle in the semen, has been produced in one of the principal parts of the thing generated, then it is that the sensitive soul of the offspring begins to work towards the perfection of its own body, by nourishment and growth. As to the active power which was in the semen, it ceases to exist, when the semen is dissolved and the (vital) spirit thereof vanishes. Nor is there anything unreasonable in this, because this force is not the principal but the instrumental agent; and the movement of an instrument ceases when once the effect has been produced.

## Volume 1 - Question 119. The propagation of man as to the body

**Article 1. Whether some part of the food is changed into true human nature?**

Objection 2. Further, the Philosopher (De Gener. i, 5) distinguishes flesh belonging to the "species" from flesh belonging to "matter"; and says that the latter "comes and goes." Now what is formed from food comes and goes. Therefore what is produced from food is flesh belonging to matter, not to the species. But what belongs to true human nature belongs to the species. Therefore the food is not changed into true human nature.

Reply to Objection 5. As the Philosopher says (De Gener. i, 5), when a certain matter is directly transformed into fire, then fire is said to be generated anew: but when matter is transformed into a fire already existing, then fire is said to be fed. Wherefore if the entire matter together loses the form of fire, and another matter transformed into fire, there will be another distinct fire. But if, while one piece of wood is burning, other wood is laid on, and so on until the first piece is entirely consumed, the same identical fire will remain all the time: because that which is added passes into what pre-existed. It is the same with living bodies, in which by means of nourishment that is renewed which was consumed by natural heat.

**Article 2. Whether the intellectual soul is produced from the semen?**

Objection 2. Further, as shown above (I:76:3), the intellectual, sensitive, and nutritive souls are, in substance, one soul in man. But the sensitive soul in man is generated from the semen, as in other animals; wherefore the Philosopher says (De Gener. Animal. ii, 3) that the animal and the man are not made at the same time, but first of all the animal is made having a sensitive soul. Therefore also the intellectual soul is produced from the semen.

Again, the seminal power acts by virtue of the soul of the begetter according as the soul of the begetter is the act of the body, making use of the body in its operation. Now the body has nothing whatever to do in the operation of the intellect. Therefore the power of the intellectual principle, as intellectual, cannot reach the semen. Hence the Philosopher says (De Gener. Animal. ii, 3): "It follows that the intellect alone comes from without."

Reply to Objection 4. Every virtue of a passible body is weakened by continuous action, because such agents are also patient. Therefore the transforming virtue is strong at first so as to be able to transform not only enough for the renewal of what is lost, but also for growth. Later on it can only transform enough for the renewal of what is lost, and then growth ceases. At last it cannot even do this; and then begins decline. In fine, when this virtue fails altogether, the animal dies. Thus the virtue of wine that transforms the water added to it, is weakened by further additions of water, so as to become at length watery, as the Philosopher says by way of example (De Gener. i, 5).

**Article 2. Whether the semen is produced from surplus food?**

On the contrary, The Philosopher proves in many ways (De Gener. Animal. i, 18) that "the semen is surplus food."

## Volume 3 - Question 153. Lust

**Article 3. Whether the lust that is about venereal acts can be a sin?**

Reply to Objection 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.

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.

# De Gener. Animal.

**Keywords:**

nature, souls, perfect, blood, woman, power, generator, seminally, wherefore, thing, likeness, male, philosopher, hindered, matter, sinned, state, flesh, actually, corrupt, animals, body, man, offspring, orth, christ, instrument, female, spirit thereof, second, certain concupiscence, virginal.

## Volume 4 - Question 28. The virginity of the Mother of God

**Article 1. Whether the Mother of God was a virgin in conceiving Christ?**

Reply to Objection 5. According to the Philosopher (De Gener. Animal. i, ii, iv), in conception the seed of the male is not by way of matter, but by way of agent: and the female alone supplies the matter. Wherefore though the seed of the male was lacking in Christ's conception, it does not follow that due matter was lacking.

## Volume 4 - Question 33. The mode and order of Christ's conception

**Article 2. Whether Christ's body was animated in the first instant of its conception?**

Objection 3. Further, whenever there is "before" and "after" there must be several instants. But according to the Philosopher (De Gener. Animal. ii) in the generation of a man there must needs be "before" and "after": for he is first of all a living thing, and afterwards, an animal, and after that, a man. Therefore the animation of Christ could not be effected in the first instant of His conception.

## Volume 3 - Question 26. The order of charity

**Article 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 I:90:2;II-II:118. Therefore a man receives more from his mother than from his father: and consequently he ought to love her more than him.

## Volume 4 - Question 32. The active principle in Christ's conception

**Article 3. Whether the Holy Ghost should be called Christ's father in respect of His humanity?**

Objection 1. It would seem that the Holy Ghost should be called Christ's father in respect of His humanity. Because, according to the Philosopher (De Gener. Animal. i): "The Father is the active principle in generation, the Mother supplies the matter." But the Blessed Virgin is called Christ's Mother, by reason of the matter which she supplied in His conception. Therefore it seems that the Holy Ghost can be called His father, through being the active principle in His conception.

## Volume 4 - Question 31. The matter from which the Saviour's body was conceived

**Article 5. Whether the flesh of Christ was conceived of the Virgin's purest blood?**

Reply to Objection 3. Woman's semen is not apt for generation, but is something imperfect in the seminal order, which, on account of the imperfection of the female power, it has not been possible to bring to complete seminal perfection. Consequently this semen is not the necessary matter of conception; as the Philosopher says (De Gener. Animal. i): wherefore there was none such in Christ's conception: all the more since, though it is imperfect in the seminal order, a certain concupiscence accompanies its emission, as also that of the male semen: whereas in that virginal conception there could be no concupiscence. Wherefore Damascene says (De Fide Orth. iii) that Christ's body was not conceived "seminally." But the menstrual blood, the flow of which is subject to monthly periods, has a certain natural impurity of corruption: like other superfluities, which nature does not heed, and therefore expels. Of such menstrual blood infected with corruption and repudiated by nature, the conception is not formed; but from a certain secretion of the pure blood which by a process of elimination is prepared for conception, being, as it were, more pure and more perfect than the rest of the blood. Nevertheless, it is tainted with the impurity of lust in the conception of other men: inasmuch as by sexual intercourse this blood is drawn to a place apt for conception. This, however, did not take place in Christ's conception: because this blood was brought together in the Virgin's womb and fashioned into a child by the operation of the Holy Ghost. Therefore is Christ's body said to be "formed of the most chaste and purest blood of the Virgin."

Reply to Objection 1. Since the Blessed Virgin was of the same nature as other women, it follows that she had flesh and bones of the same nature as theirs. Now, flesh and bones in other women are actual parts of the body, the integrity of which results therefrom: and consequently they cannot be taken from the body without its being corrupted or diminished. But as Christ came to heal what was corrupt, it was not fitting that He should bring corruption or diminution to the integrity of His Mother. Therefore it was becoming that Christ's body should be formed not from the flesh or bones of the Virgin, but from her blood, which as yet is not actually a part, but is potentially the whole, as stated in De Gener. Animal. i. Hence He is said to have taken flesh from the Virgin, not that the matter from which His body was formed was actual flesh, but blood, which is flesh potentially.

I answer that, As stated above (Article 4), in Christ's conception His being born of a woman was in accordance with the laws of nature, but that He was born of a virgin was above the laws of nature. Now, such is the law of nature that in the generation of an animal the female supplies the matter, while the male is the active principle of generation; as the Philosopher proves (De Gener. Animal. i). But a woman who conceives of a man is not a virgin. And consequently it belongs to the supernatural mode of Christ's generation, that the active principle of generation was the supernatural power of God: but it belongs to the natural mode of His generation, that the matter from which His body was conceived is similar to the matter which other women supply for the conception of their offspring. Now, this matter, according to the Philosopher (De Gener. Animal.), is the woman's blood, not any of her blood, but brought to a more perfect stage of secretion by the mother's generative power, so as to be apt for conception. And therefore of such matter was Christ's body conceived.

## Volume 4 - Question 34. The perfection of the child conceived

**Article 2. Whether Christ as man had the use of free-will in the first instant of His conception?**

Nevertheless it was possible for Him, in the first instant of His conception, to have an operation of the senses: especially as to the sense of touch, which the infant can exercise in the womb even before it has received the rational soul, as is said, De Gener. Animal. ii, 3,4. Wherefore, since Christ had the rational soul in the first instant of His conception, through His body being already fashioned and endowed with sensible organs, much more was it possible for Him to exercise the sense of touch in that same instant.

## Volume 5 - Question 52. The impediment of the condition of slavery

**Article 1. Whether the condition of slavery is an impediment to matrimony?**

Reply to Objection 2. Nothing prevents a thing being against nature as to the first intention of nature, and yet not against nature as to its second intention. Thus, as stated in De Coelo, ii, all corruption, defect, and old age are contrary to nature, because nature intends being and perfection, and yet they are not contrary to the second intention of nature, because nature, through being unable to preserve being in one thing, preserves it in another which is engendered of the other's corruption. And when nature is unable to bring a thing to a greater perfection it brings it to a lesser; thus when it cannot produce a male it produces a female which is "a misbegotten male" (De Gener. Animal. ii, 3). I say then in like manner that slavery is contrary to the first intention of nature. Yet it is not contrary to the second, because natural reason has this inclination, and nature has this desire—that everyone should be good; but from the fact that a person sins, nature has an inclination that he should be punished for his sin, and thus slavery was brought in as a punishment of sin. Nor is it unreasonable for a natural thing to be hindered by that which is unnatural in this way; for thus is marriage hindered by impotence of coition, which impotence is contrary to nature in the way mentioned.

**Article 4. Whether children should follow the condition of their father?**

Objection 2. Further, the being of a thing depends on the form more than on the matter. Now in generation the father gives the form, and the mother the matter (De Gener. Animal. ii, 4). Therefore the child should follow the condition of the father rather than of the mother.

## Volume 5 - Question 65. Plurality of wives

**Article 1. Whether it is against the natural law to have several wives?**

Objection 5. Further, according to the Philosopher (De Gener. Animal. i, 20), in the begetting of offspring the male is to the female as agent to patient, and as the craftsman is to his material. But it is not against the order of nature for one agent to act on several patients, or for one craftsman to work in several materials. Therefore neither is it contrary to the law of nature for one husband to have many wives.

Reply to Objection 8. This precept of the natural law, "Do not to another what thou wouldst not were done to thyself," should be understood with the proviso that there be equal proportion. For if a superior is unwilling to be withstood by his subject, he is not therefore bound not to withstand his subject. Hence it does not follow in virtue of this precept that as a husband is unwilling for his wife to have another husband, he must not have another wife: because for one man to have several wives is not contrary to the first principles of the natural law, as stated above: whereas for one wife to have several husbands is contrary to the first principles of the natural law, since thereby the good of the offspring which is the principal end of marriage is, in one respect, entirely destroyed, and in another respect hindered. For the good of the offspring means not only begetting, but also rearing. Now the begetting of offspring, though not wholly voided (since a woman may be impregnated a second time after impregnation has already taken place, as stated in De Gener. Animal. vii. 4), is nevertheless considerably hindered, because this can scarcely happen without injury either to both fetus or to one of them. But the rearing of the offspring is altogether done away, because as a result of one woman having several husbands there follows uncertainty of the offspring in relation to its father, whose care is necessary for its education. Wherefore the marriage of one wife with several husbands has not been sanctioned by any law or custom, whereas the converse has been.

## Volume 1 - Question 76. The union of body and soul

**Article 3. Whether besides the intellectual soul there are in man other souls essentially different from one another?**

Objection 3. Further, the Philosopher says (De Gener. Animal. ii, 3) that the embryo is an animal before it is a man. But this would be impossible if the essence of the sensitive soul were the same as that of the intellectual soul; for an animal is such by its sensitive soul, while a man is a man by the intellectual soul. Therefore in man the essence of the sensitive soul is not the same as the essence of the intellectual soul.

## Volume 2 - Question 81. The cause of sin, on the part of man

**Article 5. Whether if Eve, and not Adam, had sinned, their children would have contracted original sin?**

Objection 2. Further, if Eve, and not Adam, had sinned, their children would have been born liable to suffering and death, since it is "the mother" that "provides the matter in generation" as the Philosopher states (De Gener. Animal. ii, 1,4), when death and liability to suffering are the necessary results of matter. Now liability to suffering and the necessity of dying are punishments of original sin. Therefore if Eve, and not Adam, had sinned, their children would contract original sin.

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## Volume 1 - Question 118. The production of man from man as to the soul

**Article 1. Whether the sensitive soul is transmitted with the semen?**

Reply to Objection 4. In perfect animals, generated by coition, the active force is in the semen of the male, as the Philosopher says (De Gener. Animal. ii, 3); but the foetal matter is provided by the female. In this matter, the vegetative soul exists from the very beginning, not as to the second act, but as to the first act, as the sensitive soul is in one who sleeps. But as soon as it begins to attract nourishment, then it already operates in act. This matter therefore is transmuted by the power which is in the semen of the male, until it is actually informed by the sensitive soul; not as though the force itself which was in the semen becomes the sensitive soul; for thus, indeed, the generator and generated would be identical; moreover, this would be more like nourishment and growth than generation, as the Philosopher says. And after the sensitive soul, by the power of the active principle in the semen, has been produced in one of the principal parts of the thing generated, then it is that the sensitive soul of the offspring begins to work towards the perfection of its own body, by nourishment and growth. As to the active power which was in the semen, it ceases to exist, when the semen is dissolved and the (vital) spirit thereof vanishes. Nor is there anything unreasonable in this, because this force is not the principal but the instrumental agent; and the movement of an instrument ceases when once the effect has been produced.

**Article 2. Whether the intellectual soul is produced from the semen?**

Objection 2. Further, as shown above (I:76:3), the intellectual, sensitive, and nutritive souls are, in substance, one soul in man. But the sensitive soul in man is generated from the semen, as in other animals; wherefore the Philosopher says (De Gener. Animal. ii, 3) that the animal and the man are not made at the same time, but first of all the animal is made having a sensitive soul. Therefore also the intellectual soul is produced from the semen.

Again, the seminal power acts by virtue of the soul of the begetter according as the soul of the begetter is the act of the body, making use of the body in its operation. Now the body has nothing whatever to do in the operation of the intellect. Therefore the power of the intellectual principle, as intellectual, cannot reach the semen. Hence the Philosopher says (De Gener. Animal. ii, 3): "It follows that the intellect alone comes from without."

## Volume 1 - Question 119. The propagation of man as to the body

**Article 2. Whether the semen is produced from surplus food?**

On the contrary, The Philosopher proves in many ways (De Gener. Animal. i, 18) that "the semen is surplus food."

# De Memor. et Remin.

**Keywords:**

memories, power, impressed, remember, wherefore, fathers, unwonted, objects, proposition, entirely, image, easily, sensitive, iii, luke, preserves, man, restores, souls, natural, things, good, acts, need, apprehensive.

## Volume 4 - Question 8. The grace of Christ, as He is the head of the Church

**Article 3. Whether Christ is the Head of all men?**

Reply to Objection 3. The holy Fathers made use of the legal sacraments, not as realities, but as images and shadows of what was to come. Now it is the same motion to an image as image, and to the reality, as is clear from the Philosopher (De Memor. et Remin. ii). Hence the ancient Fathers, by observing the legal sacraments, were borne to Christ by the same faith and love whereby we also are borne to Him, and hence the ancient Fathers belong to the same Church as we.

## Volume 4 - Question 25. The adoration of Christ

**Article 3. Whether the image of Christ should be adored with the adoration of "latria"?**

I answer that, As the Philosopher says (De Memor. et Remin. i), there is a twofold movement of the mind towards an image: one indeed towards the image itself as a certain thing; another, towards the image in so far as it is the image of something else. And between these movements there is this difference; that the former, by which one is moved towards an image as a certain thing, is different from the movement towards the thing: whereas the latter movement, which is towards the image as an image, is one and the same as that which is towards the thing. Thus therefore we must say that no reverence is shown to Christ's image, as a thing—for instance, carved or painted wood: because reverence is not due save to a rational creature. It follow therefore that reverence should be shown to it, in so far only as it is an image. Consequently the same reverence should be shown to Christ's image as to Christ Himself. Since, therefore, Christ is adored with the adoration of "latria," it follows that His image should be adored with the adoration of "latria."

## Volume 3 - Question 49. Each quasi-integral part of prudence

**Article 1. Whether memory is a part of prudence?**

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.

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.

## Volume 2 - Question 50. The subject of habits

**Article 3. Whether there can be any habits in the powers of the sensitive parts?**

Reply to Objection 3. The sensitive appetite has an inborn aptitude to be moved by the rational appetite, as stated in De Anima iii, text. 57: but the rational powers of apprehension have an inborn aptitude to receive from the sensitive powers. And therefore it is more suitable that habits should be in the powers of sensitive appetite than in the powers of sensitive apprehension, since in the powers of sensitive appetite habits do not exist except according as they act at the command of the reason. And yet even in the interior powers of sensitive apprehension, we may admit of certain habits whereby man has a facility of memory, thought or imagination: wherefore also the Philosopher says (De Memor. et Remin. ii) that "custom conduces much to a good memory": the reason of which is that these powers also are moved to act at the command of the reason.

## Volume 2 - Question 51. The cause of habits, as to their formation

**Article 3. Whether a habit can be caused by one act?**

But in the apprehensive powers, we must observe that there are two passive principles: one is the "possible" [See I:79:2 ad 2] intellect itself; the other is the intellect which Aristotle (De Anima iii, text. 20) calls "passive," and is the "particular reason," that is the cogitative power, with memory and imagination. With regard then to the former passive principle, it is possible for a certain active principle to entirely overcome, by one act, the power of its passive principle: thus one self-evident proposition convinces the intellect, so that it gives a firm assent to the conclusion, but a probable proposition cannot do this. Wherefore a habit of opinion needs to be caused by many acts of the reason, even on the part of the "possible" intellect: whereas a habit of science can be caused by a single act of the reason, so far as the "possible" intellect is concerned. But with regard to the lower apprehensive powers, the same acts need to be repeated many times for anything to be firmly impressed on the memory. And so the Philosopher says (De Memor. et Remin. 1) that "meditation strengthens memory." Bodily habits, however, can be caused by one act, if the active principle is of great power: sometimes, for instance, a strong dose of medicine restores health at once.

## Volume 5 - Question 70. The quality of the soul after leaving the body, and of the punishment inflicted on it by material fire

**Article 2. Whether the acts of the sensitive powers remain in the separated soul?**

Objection 4. Further, the memory is a power of the sensitive part, as proved in De Memor. et Remin. i. Now separated souls will actually remember the things they did in this world: wherefore it is said to the rich glutton (Luke 16:25): "Remember that thou didst receive good things in thy lifetime." Therefore the separated soul will exercise the act of a sensitive power.

## Volume 1 - Question 78. The specific powers of the soul

**Article 4. Whether the interior senses are suitably distinguished?**

Objection 3. Further, according to the Philosopher (De Memor. et Remin. i), the imagination and the memory are passions of the "first sensitive." But passion is not divided against its subject. Therefore memory and imagination should not be assigned as powers distinct from the senses.

## Volume 1 - Question 77. The powers of the soul in general

**Article 8. Whether all the powers remain in the soul when separated from the body?**

Objection 4. Further, memory is a power of the sensitive soul, as the Philosopher proves (De Memor. et Remin. 1). But memory remains in the separated soul; for it was said to the rich glutton whose soul was in hell: "Remember that thou didst receive good things during thy lifetime" (Luke 16:25). Therefore memory remains in the separated soul; and consequently the other powers of the sensitive part.

# Rhet

**Keywords:**

objects, goodness, thing, man, naturally, evils, virtues, anger, parts wherefore, accords, saying, certain, rhet, fearful, men, regards, stated, calls, causing, likeness, contraries, viz, reasoning, iii, tully, matters, reckonings, considering, hopes, sorrowful, ethic, secondly, consequently, desirable, passions, pleasures, taking, denote, accordingly, acted, suffer, powers, arise, giving, philosopher, signify, easily, unwonted, mentioned, cicero.

## Volume 2 - Question 7. The circumstances of human acts

**Article 1. Whether a circumstance is an accident of a human act?**

Objection 1. It would seem that a circumstance is not an accident of a human act. For Tully says (De Invent. Rhetor. i) that a circumstance is that from "which an orator adds authority and strength to his argument." But oratorical arguments are derived principally from things pertaining to the essence of a thing, such as the definition, the genus, the species, and the like, from which also Tully declares that an orator should draw his arguments. Therefore a circumstance is not an accident of a human act.

## Volume 3 - Question 1. Faith

**Article 6. Whether those things that are of faith should be divided into certain 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."

**Article 3. Whether the circumstances are properly set forth in the third book of Ethics?**

I answer that, Tully, in his Rhetoric (De Invent. Rhetor. i), gives seven circumstances, which are contained in this verse:

## Volume 5 - Question 6. Confession, as regards its necessity

**Article 2. Whether confession is according to the natural law?**

I answer that, The sacraments are professions of faith, wherefore they ought to be proportionate to faith. Now faith surpasses the knowledge of natural reason, whose dictate is therefore surpassed by the sacraments. And since "the natural law is not begotten of opinion, but a product of a certain innate power," as Tully states (De Inv. Rhet. ii), consequently the sacraments are not part of the natural law, but of the Divine law which is above nature. This latter, however, is sometimes called natural, in so far as whatever a thing derives from its Creator is natural to it, although, properly speaking, those things are said to be natural which are caused by the principles of nature. But such things are above nature as God reserves to Himself; and these are wrought either through the agency of nature, or in the working of miracles, or in the revelation of mysteries, or in the institution of the sacraments. Hence confession, which is of sacramental necessity, is according to Divine, but not according to natural law.

## Volume 3 - Question 19. The gift of fear

**Article 1. Whether God can be feared?**

Objection 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 Hosea 13:9: "Destruction is thy own, O Israel: thy help is . . . in Me." Therefore God is not to be feared.

## Volume 4 - Question 15. The defects of soul assumed by Christ

**Article 7. Whether there was fear in Christ?**

I answer that, As sorrow is caused by the apprehension of a present evil, so also is fear caused by the apprehension of a future evil. Now the apprehension of a future evil, if the evil be quite certain, does not arouse fear. Hence the Philosopher says (Rhet. ii, 5) that we do not fear a thing unless there is some hope of avoiding it. For when there is no hope of avoiding it the evil is considered present, and thus it causes sorrow rather than fear. Hence fear may be considered in two ways. First, inasmuch as the sensitive appetite naturally shrinks from bodily hurt, by sorrow if it is present, and by fear if it is future; and thus fear was in Christ, even as sorrow. Secondly, fear may be considered in the uncertainty of the future event, as when at night we are frightened at a sound, not knowing what it is; and in this way there was no fear in Christ, as Damascene says (De Fide Orth. iii, 23).

## Volume 3 - Question 20. Despair

**Article 4. Whether despair arises from sloth?**

Reply to Objection 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 Corinthians 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.

## Volume 2 - Question 23. How the passions differ from one another

**Article 3. Whether any passion of the soul has no contrariety?**

Accordingly no movement of the soul can be contrary to the movement of anger, and nothing else than cessation from its movement is contrary thereto; thus the Philosopher says (Rhet. ii, 3) that "calm is contrary to anger," by opposition not of contrariety but of negation or privation.

## Volume 2 - Question 27. The cause of love

**Article 1. Whether good is the only cause of love?**

Objection 2. Further, the Philosopher says (Rhet. ii, 4) that "we love those who acknowledge their evils." Therefore it seems that evil is the cause of love.

**Article 3. Whether likeness is a cause of love?**

Objection 4. Further, the Philosopher says (Rhet. ii, 4) that "we love those who bestow money and health on us; and also those who retain their friendship for the dead." But all are not such. Therefore likeness is not a cause of love.

## Volume 2 - Question 26. The passions of the soul in particular: and first, of love

**Article 4. Whether love is properly divided into love of friendship and love of concupiscence?**

I answer that, As the Philosopher says (Rhet. ii, 4), "to love is to wish good to someone." Hence the movement of love has a twofold tendency: towards the good which a man wishes to someone (to himself or to another) and towards that to which he wishes some good. Accordingly, man has love of concupiscence towards the good that he wishes to another, and love of friendship towards him to whom he wishes good.

## Volume 2 - Question 28. The effects of love

**Article 2. Whether mutual indwelling is an effect of love?**

As the appetitive power, the object loved is said to be in the lover, inasmuch as it is in his affections, by a kind of complacency: causing him either to take pleasure in it, or in its good, when present; or, in the absence of the object loved, by his longing, to tend towards it with the love of concupiscence, or towards the good that he wills to the beloved, with the love of friendship: not indeed from any extrinsic cause (as when we desire one thing on account of another, or wish good to another on account of something else), but because the complacency in the beloved is rooted in the lover's heart. For this reason we speak of love as being "intimate"; and "of the bowels of charity." On the other hand, the lover is in the beloved, by the love of concupiscence and by the love of friendship, but not in the same way. For the love of concupiscence is not satisfied with any external or superficial possession or enjoyment of the beloved; but seeks to possess the beloved perfectly, by penetrating into his heart, as it were. Whereas, in the love of friendship, the lover is in the beloved, inasmuch as he reckons what is good or evil to his friend, as being so to himself; and his friend's will as his own, so that it seems as though he felt the good or suffered the evil in the person of his friend. Hence it is proper to friends "to desire the same things, and to grieve and rejoice at the same," as the Philosopher says (Ethic. ix, 3 and Rhet. ii, 4). Consequently in so far as he reckons what affects his friend as affecting himself, the lover seems to be in the beloved, as though he were become one with him: but in so far as, on the other hand, he wills and acts for his friend's sake as for his own sake, looking on his friend as identified with himself, thus the beloved is in the lover.

## Volume 3 - Question 27. The principle act of charity, which is to love

**Article 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.

## Volume 2 - Question 30. Concupiscence

**Article 1. Whether concupiscence is in the sensitive appetite only?**

I answer that, As the Philosopher says (Rhet. i, 11), "concupiscence is a craving for that which is pleasant." Now pleasure is twofold, as we shall state later on (I-II:31:4): one is in the intelligible good, which is the good of reason; the other is in good perceptible to the senses. The former pleasure seems to belong to soul alone: whereas the latter belongs to both soul and body: because the sense is a power seated in a bodily organ: wherefore sensible good is the good of the whole composite. Now concupiscence seems to be the craving for this latter pleasure, since it belongs to the united soul and body, as is implied by the Latin word "concupiscentia." Therefore, properly speaking, concupiscence is in the sensitive appetite, and in the concupiscible faculty, which takes its name from it.

## Volume 2 - Question 31. Pleasure considered in itself

**Article 1. Whether delight is a passion?**

I answer that, The movements of the sensitive appetite, are properly called passions, as stated above (I-II:22:3). Now every emotion arising from a sensitive apprehension, is a movement of the sensitive appetite: and this must needs be said of delight, since, according to the Philosopher (Rhet. i, 11) "delight is a certain movement of the soul and a sensible establishing thereof all at once, in keeping with the nature of the thing."

**Article 2. Whether concupiscence is a specific passion?**

Objection 1. It would seem that concupiscence is not a specific passion of the concupiscible power. For passions are distinguished by their objects. But the object of the concupiscible power is something delightful to the senses; and this is also the object of concupiscence, as the Philosopher declares (Rhet. i, 11). Therefore concupiscence is not a specific passion of the concupiscible faculty.

## Volume 3 - Question 30. Mercy

**Article 1. Whether evil is properly the motive of mercy?**

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."

Objection 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.

Objection 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.

**Article 3. Whether some concupiscences are natural, and some not natural?**

Reply to Objection 2. The difference between those concupiscences that are natural and those that are not, is not merely a material difference; it is also, in a way, formal, in so far as it arises from a difference in the active object. Now the object of the appetite is the apprehended good. Hence diversity of the active object follows from diversity of apprehension: according as a thing is apprehended as suitable, either by absolute apprehension, whence arise natural concupiscences, which the Philosopher calls "irrational" (Rhet. i, 11); or by apprehension together with deliberation, whence arise those concupiscences that are not natural, and which for this very reason the Philosopher calls "rational" (Rhet. i, 11).

On the contrary, The Philosopher (Ethic. iii, 11 and Rhetor. i, 11) distinguishes natural concupiscences from those that are not natural.

Accordingly concupiscences of the first kind, or natural concupiscences, are common to men and other animals: because to both is there something suitable and pleasurable according to nature: and in these all men agree; wherefore the Philosopher (Ethic. iii, 11) calls them "common" and "necessary." But concupiscences of the second kind are proper to men, to whom it is proper to devise something as good and suitable, beyond that which nature requires. Hence the Philosopher says (Rhet. i, 11) that the former concupiscences are "irrational," but the latter, "rational." And because different men reason differently, therefore the latter are also called (Ethic. iii, 11) "peculiar and acquired," i.e. in addition to those that are natural.

**Article 2. Whether the reason for taking pity is a defect in the person who pities?**

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.

Objection 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.

## Volume 2 - Question 32. The cause of pleasure

**Article 1. Whether operation is the proper cause of pleasure?**

Objection 1. It would seem that operation is not the proper and first cause of pleasure. For, as the Philosopher says (Rhet. i, 11), "pleasure consists in a perception of the senses," since knowledge is requisite for pleasure, as stated above (I-II:31:1). But the objects of operations are knowable before the operations themselves. Therefore operation is not the proper cause of pleasure.

**Article 2. Whether delight is in time?**

Objection 1. It would seem that delight is in time. For "delight is a kind of movement," as the Philosopher says (Rhet. i, 11). But all movement is in time. Therefore delight is in time.

Objection 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.

Objection 3. Further, leisure and rest consist in cessation from work: and they are objects of pleasure (Rhet. i, 11). Therefore operation is not the proper cause of pleasure.

## Volume 3 - Question 26. The order of charity

**Article 6. Whether we ought to love one neighbor more than another?**

Objection 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.

**Article 3. Whether mercy is a virtue?**

Objection 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.

## Volume 2 - Question 29. Hatred

**Article 5. Whether a man can hate the truth?**

Objection 3. Further, the Philosopher says (Rhet. ii, 4) that "men love those who are straightforward." But there can be no other motive for this save truth. Therefore man loves the truth naturally. Therefore he cannot hate it.

Reply to Objection 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.

**Article 2. Whether movement is a cause of pleasure?**

Objection 3. Further, movement implies a certain innovation, which is the opposite of custom. But things "which we are accustomed to, are pleasant," as the Philosopher says (Rhet. i, 11). Therefore movement is not a cause of pleasure.

Reply to Objection 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 (II-II:36:3.

I answer that, Three things are requisite for pleasure; two, i.e. the one that is pleased and the pleasurable object conjoined to him; and a third, which is knowledge of this conjunction: and in respect of these three, movement is pleasant, as the Philosopher says (Ethic. vii, 14 and Rhetor. i, 11). For as far as we who feel pleasure are concerned, change is pleasant to us because our nature is changeable: for which reason that which is suitable to us at one time is not suitable at another; thus to warm himself at a fire is suitable to man in winter but not in summer. Again, on the part of the pleasing good which is united to us, change is pleasant. Because the continued action of an agent increases its effect: thus the longer a person remains near the fire, the more he is warmed and dried. Now the natural mode of being consists in a certain measure; and therefore when the continued presence of a pleasant object exceeds the measure of one's natural mode of being, the removal of that object becomes pleasant. On the part of the knowledge itself (change becomes pleasant), because man desires to know something whole and perfect: when therefore a thing cannot be apprehended all at once as a whole, change in such a thing is pleasant, so that one part may pass and another succeed, and thus the whole be perceived. Hence Augustine says (Confess. iv, 11): "Thou wouldst not have the syllables stay, but fly away, that others may come, and thou hear the whole. And so whenever any one thing is made up of many, all of which do not exist together, all would please collectively more than they do severally, if all could be perceived collectively."

**Article 6. Whether anything can be an object of universal hatred?**

Nevertheless the sensitive powers, both of apprehension and of appetite, can tend to something universally. Thus we say that the object of sight is color considered generically; not that the sight is cognizant of universal color, but because the fact that color is cognizant by the sight, is attributed to color, not as being this particular color, but simply because it is color. Accordingly hatred in the sensitive faculty can regard something universally: because this thing, by reason of its common nature, and not merely as an individual, is hostile to the animal—for instance, a wolf in regard to a sheep. Hence a sheep hates the wolf universally. On the other hand, anger is always caused by something in particular: because it is caused by some action of the one that hurts us; and actions proceed from individuals. For this reason the Philosopher says (Rhet. ii, 4) that "anger is always directed to something singular, whereas hatred can be directed to a thing in general."

**Article 4. Whether delight is in the intellectual appetite?**

Objection 1. It would seem that delight is not in the intellectual appetite. Because the Philosopher says (Rhet. i, 11) that "delight is a sensible movement." But sensible movement is not in an intellectual power. Therefore delight is not in the intellectual appetite.

On the contrary, The Philosopher says (Rhet. ii, 4) that "anger is directed to something singular, whereas hatred is also directed to a thing in general; for everybody hates the thief and the backbiter."

**Article 6. Whether the pleasures of touch are greater than the pleasures afforded by the other senses?**

Objection 2. Further, "every one finds treasure in what he loves," as the Philosopher says (Rhet. i, 11). But "of all the senses the sight is loved most" [Metaph. i, 1. Therefore the greatest pleasure seems to be afforded by sight.

## Volume 3 - Question 36. Envy

**Article 1. Whether envy is a kind of sorrow?**

Objection 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.

## Volume 2 - Question 36. The causes of sorrow or pain

**Article 2. Whether desire is a cause of sorrow?**

Objection 3. Further, that which is pleasant in itself is not a cause of pain. But desire is pleasant in itself, as the Philosopher says (Rhet. i, 11). Therefore desire is not a cause of pain or sorrow.

Objection 3. Further, sorrow is caused by a defect, wherefore those who are in great defect are inclined to sorrow, as stated above (I-II:47:3) 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.

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).

Objection 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:32:3) 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 envy is not a kind of sorrow.

**Article 6. Whether doing good to another is a cause of pleasure?**

Objection 3. Further, contrary effects proceed from contrary causes. But man takes a natural pleasure in certain kinds of ill-doing, such as overcoming, contradicting or scolding others, or, if he be angry, in punishing them, as the Philosopher says (Rhet. i, 11). Therefore doing good to others is a cause of sadness rather than pleasure.

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 to Objection 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.

**Article 2. Whether envy is a sin?**

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 Corinthians 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 Psalm 36:1: "Be not emulous of evil doers, nor envy them that work iniquity," and elsewhere (Psalm 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.

**Article 7. Whether likeness is a cause of pleasure?**

Objection 1. It would seem that likeness is not a cause of pleasure. Because ruling and presiding seem to imply a certain unlikeness. But "it is natural to take pleasure in ruling and presiding," as stated in Rhetor. i, 11. Therefore unlikeness, rather than likeness, is a cause of pleasure.

**Article 3. Whether envy is a mortal sin?**

Objection 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.

**Article 8. Whether wonder is a cause of pleasure?**

I answer that, It is pleasant to get what one desires, as stated above (I-II:23:4): and therefore the greater the desire for the thing loved, the greater the pleasure when it is attained: indeed the very increase of desire brings with it an increase of pleasure, according as it gives rise to the hope of obtaining that which is loved, since it was stated above (Article 3, Reply to Objection 3) that desire resulting from hope is a cause of pleasure. Now wonder is a kind of desire for knowledge; a desire which comes to man when he sees an effect of which the cause either is unknown to him, or surpasses his knowledge or faculty of understanding. Consequently wonder is a cause of pleasure, in so far as it includes a hope of getting the knowledge which one desires to have. For this reason whatever is wonderful is pleasing, for instance things that are scarce. Also, representations of things, even of those which are not pleasant in themselves, give rise to pleasure; for the soul rejoices in comparing one thing with another, because comparison of one thing with another is the proper and connatural act of the reason, as the Philosopher says (Poet. iv). This again is why "it is more delightful to be delivered from great danger, because it is something wonderful," as stated in Rhetor. i, 11.

## Volume 3 - Question 38. Contention

**Article 1. Whether contention is a mortal sin?**

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.

Reply to Objection 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 Psalm 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.

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."

On the contrary, The Philosopher says (Rhet. i, 11) that wonder is the cause of pleasure.

## Volume 2 - Question 35. Pain or sorrow, in itself

**Article 6. Whether sorrow is to be shunned more than pleasure is to be sought?**

Objection 3. Further, the stronger the passion which a man resists according to reason, the more worthy is he of praise, and the more virtuous: since "virtue is concerned with the difficult and the good" (Ethic. ii, 3). But the brave man who resists the movement of shunning sorrow, is more virtuous than the temperate man, who resists the movement of desire for pleasure: since the Philosopher says (Rhet. ii, 4) that "the brave and the just are chiefly praised." Therefore the movement of shunning sorrow is more eager than the movement of seeking pleasure.

## Volume 3 - Question 34. Hatred

**Article 6. Whether hatred arises from envy?**

Objection 2. Further, hatred is opposed to love. Now love of our neighbor is referred to our love of God, as stated above (II-II:25:1; II-II:26:2). 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.

**Article 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.

## Volume 2 - Question 42. The object of fear

**Article 1. Whether the object of fear is good or evil?**

Objection 2. Further, the Philosopher says (Rhet. ii, 5) that "power and to be above another is a thing to be feared." But this is a good thing. Therefore good is the object of fear.

## Volume 2 - Question 41. Fear, in itself

**Article 2. Whether fear is a special passion?**

Reply to Objection 3. Fear is nowise in the concupiscible: for it regards evil, not absolutely, but as difficult or arduous, so as to be almost unavoidable. But since the irascible passions arise from the passions of the concupiscible faculty, and terminate therein, as stated above (I-II:25:01); hence it is that what belongs to the concupiscible is ascribed to fear. For fear is called sorrow, in so far as the object of fear causes sorrow when present: wherefore the Philosopher says (Rhet. ii, 5) that fear arises "from the representation of a future evil which is either corruptive or painful." In like manner desire is ascribed by Damascene to fear, because just as hope arises from the desire of good, so fear arises from avoidance of evil; while avoidance of evil arises from the desire of good, as is evident from what has been said above (I-II:25:2; I-II:29:2; I-II:36:2).

**Article 8. Whether there are only four species of sorrow?**

Objection 2. Further, "Repentance" is a species of sorrow; and so are "indignation" and "jealousy," as the Philosopher states (Rhet. ii, 9,11). But these are not included in the above species. Therefore this division is insufficient.

Objection 3. Further, if fear were a special passion, it would be chiefly in the irascible part. But fear is also in the concupiscible: since the Philosopher says (Rhet. ii, 5) that "fear is a kind of sorrow"; and Damascene says (De Fide Orth. iii, 23) that fear is "a power of desire": and both sorrow and desire are in the concupiscible faculty, as stated above (I-II:23:4). Therefore fear is not a special passion, since it belongs to different powers.

**Article 2. Whether evil of nature is an object of fear?**

I answer that, As the Philosopher says (Rhet. ii, 5), fear is caused by the "imagination of a future evil which is either corruptive or painful." Now just as a painful evil is that which is contrary to the will, so a corruptive evil is that which is contrary to nature: and this is the evil of nature. Consequently evil of nature can be the object of fear.

Objection 1. It would seem that evil of nature is not an object of fear. For the Philosopher says (Rhet. ii, 5) that "fear makes us take counsel." But we do not take counsel about things which happen naturally, as stated in Ethic. iii, 3. Therefore evil of nature is not an object of fear.

## Volume 2 - Question 43. The cause of fear

**Article 1. Whether love is the cause of fear?**

Objection 2. Further, the Philosopher says (Rhet. ii, 5) that "those are feared most from whom we dread the advent of some evil." But the dread of evil being caused by someone, makes us hate rather than love him. Therefore fear is caused by hate rather than by love.

**Article 3. Whether there is a natural fear?**

And in this sense we may say that there is a natural fear; and it is distinguished from non-natural fear, by reason of the diversity of its object. For, as the Philosopher says (Rhet. ii, 5), there is a fear of "corruptive evil," which nature shrinks from on account of its natural desire to exist; and such fear is said to be natural. Again, there is a fear of "painful evil," which is repugnant not to nature, but to the desire of the appetite; and such fear is not natural. In this sense we have stated above (I-II:26:1; I-II:30:3; I-II:31:7) that love, desire, and pleasure are divisible into natural and non-natural.

But it must be observed that evil of nature sometimes arises from a natural cause; and then it is called evil of nature, not merely from being a privation of the good of nature, but also from being an effect of nature; such are natural death and other like defects. But sometimes evil of nature arises from a non-natural cause; such as violent death inflicted by an assailant. In either case evil of nature is feared to a certain extent, and to a certain extent not. For since fear arises "from the imagination of future evil," as the Philosopher says (Rhet. ii, 5), whatever removes the imagination of the future evil, removes fear also. Now it may happen in two ways that an evil may not appear as about to be. First, through being remote and far off: for, on account of the distance, such a thing is considered as though it were not to be. Hence we either do not fear it, or fear it but little; for, as the Philosopher says (Rhet. ii, 5), "we do not fear things that are very far off; since all know that they shall die, but as death is not near, they heed it not." Secondly, a future evil is considered as though it were not to be, on account of its being inevitable, wherefore we look upon it as already present. Hence the Philosopher says (Rhet. ii, 5) that "those who are already on the scaffold, are not afraid," seeing that they are on the very point of a death from which there is no escape; "but in order that a man be afraid, there must be some hope of escape for him."

**Article 3. Whether the evil of sin is an object of fear?**

On the contrary, The Philosopher says (Rhet. ii, 5) that "not all evils are feared, for instance that someone be unjust or slow."

**Article 2. Whether defect is the cause of fear?**

On the contrary, Contraries ensue from contrary causes. But "wealth, strength, a multitude of friends, and power drive fear away" (Rhet. ii, 5). Therefore fear is caused by lack of these.

**Article 4. Whether the species of fear is suitably assigned?**

Objection 1. It would seem that six species of fear are unsuitably assigned by Damascene (De Fide Orth. ii, 15); namely, "laziness, shamefacedness, shame, amazement, stupor, and anxiety." Because, as the Philosopher says (Rhet. ii, 5), "fear regards a saddening evil." Therefore the species of fear should correspond to the species of sorrow. Now there are four species of sorrow, as stated above (I-II:35:8). Therefore there should only be four species of fear corresponding to them.

Objection 2. Further, the defect of those who are already being executed is extreme. But such like do not fear as stated in Rhet. ii, 5. Therefore defect is not a cause of fear.

## Volume 2 - Question 40. The irascible passions, and first, of hope and despair

**Article 5. Whether experience is a cause of hope?**

Reply to Objection 2. The old are wanting in hope because of their experience, in so far as experience makes them think something impossible. Hence he adds (Rhet. ii, 13) that "many evils have befallen them."

Objection 2. Further, the Philosopher says (Rhet. ii, 13) that "the old are slow to hope, on account of their experience"; whence it seems to follow that experience causes want of hope. But the same cause is not productive of opposites. Therefore experience is not a cause of hope.

Objection 3. Further, contests arise from strength not from defect. But "those who contend fear those who contend with them" (Rhet. ii, 5). Therefore defect is not a cause of fear.

## Volume 5 - Question 41. The sacrament of Matrimony as directed to an office of nature

**Article 1. Whether matrimony is of natural law?**

Objection 1. Further, that which is of natural law is found in all men with regard to their every state. But matrimony was not in every state of man, for as Tully says (De Inv. Rhet.), "at the beginning men were savages and then no man knew his own children, nor was he bound by any marriage tie," wherein matrimony consists. Therefore it is not natural.

## Volume 2 - Question 44. The effects of fear

**Article 2. Whether fear makes one suitable for counsel?**

On the contrary, The Philosopher says (Rhet. ii, 5) that "fear makes men of counsel."

**Article 6. Whether hope abounds in young men and drunkards?**

On the contrary, The Philosopher says (Ethic. iii, 8) that "drunken men are hopeful": and (Rhet. ii, 12) that "the young are full of hope."

## Volume 2 - Question 45. Daring

**Article 1. Whether daring is contrary to fear?**

On the contrary, The Philosopher says (Rhet. ii, 5) that "daring is contrary to fear."

Reply to Objection 3. Hope also makes man a good counsellor: because, as the Philosopher says (Rhet. ii, 5), "no man takes counsel in matters he despairs of," nor about impossible things, as he says in Ethic. iii, 3. But fear incites to counsel more than hope does. Because hope is of good things, as being possible of attainment; whereas fear is of evil things, as being difficult to repel, so that fear regards the aspect of difficulty more than hope does. And it is in matters of difficulty, especially when we distrust ourselves, that we take counsel, as stated above.

I answer that, Youth is a cause of hope for three reasons, as the Philosopher states in Rhet. ii, 12: and these three reasons may be gathered from the three conditions of the good which is the object of hope—namely, that it is future, arduous and possible, as stated above (Article 1). For youth has much of the future before it, and little of the past: and therefore since memory is of the past, and hope of the future, it has little to remember and lives very much in hope. Again, youths, on account of the heat of their nature, are full of spirit; so that their heart expands: and it is owing to the heart being expanded that one tends to that which is arduous; wherefore youths are spirited and hopeful. Likewise they who have not suffered defeat, nor had experience of obstacles to their efforts, are prone to count a thing possible to them. Wherefore youths, through inexperience of obstacles and of their own shortcomings, easily count a thing possible; and consequently are of good hope. Two of these causes are also in those who are in drink—viz. heat and high spirits, on account of wine, and heedlessness of dangers and shortcomings. For the same reason all foolish and thoughtless persons attempt everything and are full of hope.

## Volume 2 - Question 46. Anger, in itself

**Article 1. Whether anger is a special passion?**

Objection 3. Further, one special passion does not include another. But anger includes several passions: since it accompanies sorrow, pleasure, and hope, as the Philosopher states (Rhet. ii, 2). Therefore anger is not a special passion.

**Article 5. Whether sudden things are especially feared?**

Objection 2. Further, the Philosopher says (Rhet. ii, 5) that "those are feared most, not who are quick-tempered, but who are gentle and cunning." Now it is clear that those who are quick-tempered are more subject to sudden emotions. Therefore sudden things are less to be feared.

**Article 2. Whether daring ensues from hope?**

Objection 2. Further, just as daring is contrary to fear, so is despair contrary to hope. But fear does not ensue from despair: in fact, despair excludes fear, as the Philosopher says (Rhet. ii, 5). Therefore daring does not result from hope.

Accordingly in the first way, anger is not a general passion but is condivided with the other passions, as stated above (I-II:23:4). In like manner, neither is it in the second way: since it is not a cause of the other passions. But in this way, love may be called a general passion, as Augustine declares (De Civ. Dei xiv, 7,9), because love is the primary root of all the other passions, as stated above (I-II:27:4). But, in a third way, anger may be called a general passion, inasmuch as it is caused by a concurrence of several passions. Because the movement of anger does not arise save on account of some pain inflicted, and unless there be desire and hope of revenge: for, as the Philosopher says (Rhet. ii, 2), "the angry man hopes to punish; since he craves for revenge as being possible." Consequently if the person, who inflicted the injury, excel very much, anger does not ensue, but only sorrow, as Avicenna states (De Anima iv, 6).

**Article 3. Whether some defect is a cause of daring?**

On the contrary, The Philosopher says (Rhet. ii, 5) that the cause of daring "is the presence in the imagination of the hope that the means of safety are nigh, and that the things to be feared are either non-existent or far off." But anything pertaining to defect implies either the removal of the means of safety, or the proximity of something to be feared. Therefore nothing pertaining to defect is a cause of daring.

## Volume 2 - Question 47. The cause that provokes anger, and the remedies of anger

**Article 1. Whether the motive of anger is always something done against the one who is angry?**

On the contrary, The Philosopher says (Rhet. ii, 4) that "anger is always due to something done to oneself: whereas hatred may arise without anything being done to us, for we hate a man simply because we think him such."

On the part of the appetitive movement which follows apprehension, hope that leads to daring is roused by those things that make us reckon victory as possible. Such things regard either our own power, as bodily strength, experience of dangers, abundance of wealth, and the like; or they regard the powers of others, such as having a great number of friends or any other means of help, especially if a man trust in the Divine assistance: wherefore "those are more daring, with whom it is well in regard to godlike things," as the Philosopher says (Rhet. ii, 5). Fear is banished, in this way, by the removal of threatening causes of fear; for instance, by the fact that a man has not enemies, through having harmed nobody, so that he is not aware of any imminent danger; since those especially appear to be threatened by danger, who have harmed others.

**Article 6. Whether those things are more feared, for which there is no remedy?**

Objection 2. Further, there is no remedy for the evil of death: since, in the natural course of things, there is no return from death to life. And yet death is not the most feared of all things, as the Philosopher says (Rhet. ii, 5). Therefore those things are not feared most, for which there is no remedy.

Objection 3. Further, as the Philosopher says (Rhet. ii, 2) man is angry especially with those "who despise what he takes a great interest in; thus men who study philosophy are angry with those who despise philosophy," and so forth. But contempt of philosophy does not harm the philosopher. Therefore it is not always a harm done to us that makes us angry.

Objection 2. Further, the Philosopher says (Rhet. ii, 5) that "those who have no experience of danger are bold." But want of experience is a defect. Therefore daring is caused by a defect.

Reply to Objection 3. As the Philosopher says (Rhet. ii, 5) "those who have been wronged are courageous, because they think that God comes to the assistance of those who suffer unjustly."

On the contrary, the Philosopher says (Rhet. ii, 5) that "those things are most to be feared which when done wrong cannot be put right . . . or for which there is no help, or which are not easy."

**Article 2. Whether the object of anger is good or evil?**

Moreover, anger is always accompanied by hope, wherefore it causes pleasure, as the Philosopher says (Rhet. ii, 2). But the object of hope and of pleasure is good. Therefore good is also the object of anger.

**Article 2. Whether the sole motive of anger is slight or contempt?**

I answer that, All the causes of anger are reduced to slight. For slight is of three kinds, as stated in Rhet. ii, 2, viz. "contempt," "despiteful treatment," i.e. hindering one from doing one's will, and "insolence": and all motives of anger are reduced to these three. Two reasons may be assigned for this. First, because anger seeks another's hurt as being a means of just vengeance: wherefore it seeks vengeance in so far as it seems just. Now just vengeance is taken only for that which is done unjustly; hence that which provokes anger is always something considered in the light of an injustice. Wherefore the Philosopher says (Rhet. ii, 3) that "men are not angry—if they think they have wronged some one and are suffering justly on that account; because there is no anger at what is just." Now injury is done to another in three ways: namely, through ignorance, through passion, and through choice. Then, most of all, a man does an injustice, when he does an injury from choice, on purpose, or from deliberate malice, as stated in Ethic. v, 8. Wherefore we are most of all angry with those who, in our opinion, have hurt us on purpose. For if we think that some one has done us an injury through ignorance or through passion, either we are not angry with them at all, or very much less: since to do anything through ignorance or through passion takes away from the notion of injury, and to a certain extent calls for mercy and forgiveness. Those, on the other hand, who do an injury on purpose, seem to sin from contempt; wherefore we are angry with them most of all. Hence the Philosopher says (Rhet. ii, 3) that "we are either not angry at all, or not very angry with those who have acted through anger, because they do not seem to have acted slightingly."

**Article 4. Whether the brave are more eager at first than in the midst of danger?**

Objection 3. Further, anger is provoked by the infliction of wounds. But anger causes daring; for the Philosopher says (Rhet. ii, 5) that "anger makes man bold." Therefore when man is in the midst of danger and when he is being beaten, then is he most daring.

**Article 3. Whether anger is in the concupiscible faculty?**

I answer that, As stated above (I-II:23:1), the passions of the irascible part differ from the passions of the concupiscible faculty, in that the objects of the concupiscible passions are good and evil absolutely considered, whereas the objects of the irascible passions are good and evil in a certain elevation or arduousness. Now it has been stated (Article 2) that anger regards two objects: viz. the vengeance that it seeks; and the person on whom it seeks vengeance; and in respect of both, anger requires a certain arduousness: for the movement of anger does not arise, unless there be some magnitude about both these objects; since "we make no ado about things that are naught or very minute," as the Philosopher observes (Rhet. ii, 2). It is therefore evident that anger is not in the concupiscible, but in the irascible faculty.

Objection 3. Further, the Philosopher (Rhet. ii, 2) gives many other causes of anger, for instance, "being forgotten by others; that others should rejoice in our misfortunes; that they should make known our evils; being hindered from doing as we like." Therefore being slighted is not the only motive for being angry.

The second reason is because a slight is opposed to a man's excellence: because "men think little of things that are not worth much ado" (Rhet. ii, 2). Now we seek for some kind of excellence from all our goods. Consequently whatever injury is inflicted on us, in so far as it is derogatory to our excellence, seems to savor of a slight.

On the contrary, The Philosopher says (Rhet. ii, 2) that anger is "a desire, with sorrow, for vengeance, on account of a seeming slight done unbecomingly."

## Volume 2 - Question 48. The effects of anger

**Article 1. Whether anger causes pleasure?**

Objection 3. Further, no effect hinders its cause, since it is conformed to its cause. But pleasure hinders anger as stated in Rhet. ii, 3. Therefore pleasure is not an effect of anger.

**Article 2. Whether anger above all causes fervor in the heart?**

Objection 2. Further, those things which, of themselves, arouse fervor, increase as time goes on; thus love grows stronger the longer it lasts. But in course of time anger grows weaker; for the Philosopher says (Rhet. ii, 3) that "time puts an end to anger." Therefore fervor is not the proper effect of anger.

**Article 3. Whether a man's excellence is the cause of his being angry?**

On the contrary, The Philosopher says (Rhet. ii, 9) that excellence makes men prone to anger.

Objection 3. Further, fervor added to fervor produces greater fervor. But "the addition of a greater anger banishes already existing anger," as the Philosopher says (Rhet. ii, 3). Therefore anger does not cause fervor.

Objection 3. Further, whatever savors of excellence makes a man agreeable and hopeful. But the Philosopher says (Rhet. ii, 3) that "men are not angry when they play, make jokes, or take part in a feast, nor when they are prosperous or successful, nor in moderate pleasures and well-founded hope." Therefore excellence is not a cause of anger.

Objection 2. Further, the Philosopher says (Rhet. ii, 2) that "some are very much inclined to be angry when they are despised for some failing or weakness of the existence of which there are grounds for suspicion; but if they think they excel in those points, they do not trouble." But a suspicion of this kind is due to some defect. Therefore defect rather than excellence is a cause of a man being angry.

## Volume 3 - Question 48. The parts of prudence

**Article 1. 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. 80, Objection 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.

Objection 1. It would seem that a man's excellence is not the cause of his being more easily angry. For the Philosopher says (Rhet. ii, 2) that "some are angry especially when they are grieved, for instance, the sick, the poor, and those who are disappointed." But these things seem to pertain to defect. Therefore defect rather than excellence makes one prone to anger.

**Article 4. Whether a person's defect is a reason for being more easily angry with him?**

On the contrary, The Philosopher says (Rhet. ii, 2) that "the rich man is angry with the poor man, if the latter despise him; and in like manner the prince is angry with his subject."

Objection 1. It would seem that a person's defect is not a reason for being more easily angry with him. For the Philosopher says (Rhet. ii, 3) that "we are not angry with those who confess and repent and humble themselves; on the contrary, we are gentle with them. Wherefore dogs bite not those who sit down." But these things savor of littleness and defect. Therefore littleness of a person is a reason for being less angry with him.

**Article 5. Whether anger is more natural than desire?**

Objection 1. It would seem that anger is not more natural than desire. Because it is proper to man to be by nature a gentle animal. But "gentleness is contrary to anger," as the Philosopher states (Rhet. ii, 3). Therefore anger is no more natural than desire, in fact it seems to be altogether unnatural to man.

**Article 3. Whether anger above all hinders the use of reason?**

Objection 3. Further, the judgment of reason becomes more evident by juxtaposition of the contrary: because contraries stand out more clearly when placed beside one another. But this also increases anger: for the Philosopher says (Rhet. ii, 2) that "men are more angry if they receive unwonted treatment; for instance, honorable men, if they be dishonored": and so forth. Therefore the same cause increases anger, and facilitates the judgment of reason. Therefore anger does not hinder the judgment of reason.

## Volume 3 - Question 49. Each quasi-integral part of prudence

**Article 1. Whether memory is a part of prudence?**

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.

On the contrary, Tully (De Invent. Rhet. ii, 53) places memory among the parts of prudence.

Reply to Objection 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.

**Article 6. Whether anger is more grievous than hatred?**

Objection 2. Further, it is worse to suffer evil and to grieve for it, than merely to suffer it. But when a man hates, he is contented if the object of his hatred suffer evil: whereas the angry man is not satisfied unless the object of his anger know it and be aggrieved thereby, as the Philosopher says (Rhet. ii, 4). Therefore, anger is more grievous than hatred.

**Article 2. Whether understanding is a part of prudence? Understanding: Otherwise intuition; Aristotle's word is nous**

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.

Reply to Objection 3. That which proceeds from several causes, is more settled when these causes are of one kind: but it may be that one cause prevails over many others. Now hatred ensues from a more lasting cause than anger does. Because anger arises from an emotion of the soul due to the wrong inflicted; whereas hatred ensues from a disposition in a man, by reason of which he considers that which he hates to be contrary and hurtful to him. Consequently, as passion is more transitory than disposition or habit, so anger is less lasting than hatred; although hatred itself is a passion ensuing from this disposition. Hence the Philosopher says (Rhet. ii, 4) that "hatred is more incurable than anger."

Reply to Objection 2. As stated above, an angry man wishes evil to someone, in so far as this evil is a means of just vengeance. Now vengeance is wrought by the infliction of a punishment: and the nature of punishment consists in being contrary to the will, painful, and inflicted for some fault. Consequently an angry man desires this, that the person whom he is hurting, may feel it and be in pain, and know that this has befallen him on account of the harm he has done the other. The hater, on the other hand, cares not for all this, since he desires another's evil as such. It is not true, however, that an evil is worse through giving pain: because "injustice and imprudence, although evil," yet, being voluntary, "do not grieve those in whom they are," as the Philosopher observes (Rhet. ii, 4).

Reply to Objection 1. In anger and hatred two points may be considered: namely, the thing desired, and the intensity of the desire. As to the thing desired, anger has more mercy than hatred has. For since hatred desires another's evil for evil's sake, it is satisfied with no particular measure of evil: because those things that are desired for their own sake, are desired without measure, as the Philosopher states (Polit. i, 3), instancing a miser with regard to riches. Hence it is written (Sirach 12:16): "An enemy . . . if he find an opportunity, will not be satisfied with blood." Anger, on the other hand, seeks evil only under the aspect of a just means of vengeance. Consequently when the evil inflicted goes beyond the measure of justice according to the estimate of the angry man, then he has mercy. Wherefore the Philosopher says (Rhet. ii, 4) that "the angry man is appeased if many evils befall, whereas the hater is never appeased."

**Article 7. Whether anger is only towards those to whom one has an obligation of justice?**

Objection 3. Further, justice and injustice can be of one man towards an entire class, or a whole community: for instance, when the state injures an individual. But anger is not towards a class but only towards an individual, as the Philosopher states (Rhet. ii, 4). Therefore properly speaking, anger is not towards those with whom one is in relation of justice or injustice.

Reply to Objection 1. As stated above (Article 4, Reply to Objection 2), anger, though it follows an act of reason, can nevertheless be in dumb animals that are devoid of reason, in so far as through their natural instinct they are moved by their imagination to something like rational action. Since then in man there is both reason and imagination, the movement of anger can be aroused in man in two ways. First, when only his imagination denounces the injury: and, in this way, man is aroused to a movement of anger even against irrational and inanimate beings, which movement is like that which occurs in animals against anything that injures them. Secondly, by the reason denouncing the injury: and thus, according to the Philosopher (Rhet. ii, 3), "it is impossible to be angry with insensible things, or with the dead": both because they feel no pain, which is, above all, what the angry man seeks in those with whom he is angry: and because there is no question of vengeance on them, since they can do us no harm.

The contrary, however, may be gathered from the Philosopher (Rhet. ii, 2,3).

Reply to Objection 3. The Philosopher (Rhet. ii, 4) assigns as one difference between hatred and anger, that "hatred may be felt towards a class, as we hate the entire class of thieves; whereas anger is directed only towards an individual." The reason is that hatred arises from our considering a quality as disagreeing with our disposition; and this may refer to a thing in general or in particular. Anger, on the other hand, ensues from someone having injured us by his action. Now all actions are the deeds of individuals: and consequently anger is always pointed at an individual. When the whole state hurts us, the whole state is reckoned as one individual [Cf. I-II:29:6].

**Article 4. Whether shrewdness is part of prudence?**

Reply to Objection 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.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 7. Whether it belongs to prudence to find the mean in moral virtues?**

Objection 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.

## Volume 2 - Question 58. The difference between moral and intellectual virtues

**Article 1. Whether every virtue is a moral virtue?**

Objection 3. Further, Cicero says (De Invent. Rhet. ii) that "virtue is a habit like a second nature, in accord with reason." But since every human virtue is directed to man's good, it must be in accord with reason: since man's good "consists in that which agrees with his reason," as Dionysius states (Div. Nom. iv). Therefore every virtue is a moral virtue.

## Volume 2 - Question 56. The subject of virtue

**Article 5. Whether the sensitive powers of apprehension are the subject of virtue?**

I answer that, In the interior sensitive powers of apprehension there are some habits. And this is made clear principally from what the Philosopher says (De Memoria ii), that "in remembering one thing after another, we become used to it; and use is a second nature." Now a habit of use is nothing else than a habit acquired by use, which is like unto nature. Wherefore Tully says of virtue in his Rhetoric that "it is a habit like a second nature in accord with reason." Yet, in man, that which he acquires by use, in his memory and other sensitive powers of apprehension, is not a habit properly so called, but something annexed to the habits of the intellective faculty, as we have said above (I-II:50:4 ad 3).

Objection 3. Further, prudence is a virtue, of which Cicero (De Invent. Rhetor. ii) says that memory is a part. Therefore also in the power of memory there can be a virtue: and in like manner, in the other interior sensitive powers of apprehension.

## Volume 4 - Question 55. The manifestation of the Resurrection

**Article 5. Whether Christ should have demonstrated the truth of His Resurrection by proofs?**

I answer that, The word "proof" is susceptible of a twofold meaning: sometimes it is employed to designate any sort "of reason in confirmation of what is a matter of doubt" [Tully, Topic. ii]: and sometimes it means a sensible sign employed to manifest the truth; thus also Aristotle occasionally uses the term in his works [Cf. Prior. Anal. ii; Rhetor. i]. Taking "proof" in the first sense, Christ did not demonstrate His Resurrection to the disciples by proofs, because such argumentative proof would have to be grounded on some principles: and if these were not known to the disciples, nothing would thereby be demonstrated to them, because nothing can be known from the unknown. And if such principles were known to them, they would not go beyond human reason, and consequently would not be efficacious for establishing faith in the Resurrection, which is beyond human reason, since principles must be assumed which are of the same order, according to 1 Poster. But it was from the authority of the Sacred Scriptures that He proved to them the truth of His Resurrection, which authority is the basis of faith, when He said: "All things must needs be fulfilled which are written in the Law, and in the prophets, and in the Psalms, concerning Me": as is set forth Luke 24:44.

**Article 4. Whether there can be moral without intellectual virtue?**

Objection 1. It would seem that moral can be without intellectual virtue. Because moral virtue, as Cicero says (De Invent. Rhet. ii) is "a habit like a second nature in accord with reason." Now though nature may be in accord with some sovereign reason that moves it, there is no need for that reason to be united to nature in the same subject, as is evident of natural things devoid of knowledge. Therefore in a man there may be a moral virtue like a second nature, inclining him to consent to his reason, without his reason being perfected by an intellectual virtue.

**Article 6. Whether the will can be the subject of virtue?**

Objection 1. It would seem that the will is not the subject of virtue. Because no habit is required for that which belongs to a power by reason of its very nature. But since the will is in the reason, it is of the very essence of the will, according to the Philosopher (De Anima iii, text. 42), to tend to that which is good, according to reason. And to this good every virtue is ordered, since everything naturally desires its own proper good; for virtue, as Tully says in his Rhetoric, is a "habit like a second nature in accord with reason." Therefore the will is not the subject of virtue.

## Volume 2 - Question 57. The intellectual virtues

**Article 6. Whether "eubulia, synesis, and gnome" are virtues annexed to prudence? [euboulia, synesis, gnome]**

Objection 4. Further, Cicero (De Invent. Rhet. iii) mentions three other parts of prudence; viz. "memory of the past, understanding of the present, and foresight of the future." Moreover, Macrobius (Super Somn. Scip. 1) mentions yet others: viz. "caution, docility," and the like. Therefore it seems that the above are not the only virtues annexed to prudence.

## Volume 3 - Question 60. Judgment

**Article 3. Whether it is unlawful to form a judgment from suspicions?**

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 Ecclesiastes 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.

## Volume 2 - Question 61. The cardinal virtues

**Article 3. Whether any other virtues should be called principal rather than these?**

On the contrary, Cicero reduces all other virtues to these four (De Invent. Rhet. ii).

## Volume 3 - Question 55. Vices opposed to prudence by way of resemblance

**Article 8. Whether these vices arise from covetousness?**

Reply to Objection 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.

## Volume 3 - Question 57. The intellectual virtues

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## Volume 3 - Question 61. The cardinal virtues

**Article 3. Whether any other virtues should be called principal rather than these?**

On the contrary, Cicero reduces all other virtues to these four (De Invent. Rhet. ii).

## Volume 3 - Question 65. Other injuries committed on the person

**Article 2. Whether it is lawful for parents to strike their children, or masters their slaves?**

Reply to Objection 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.

## Volume 5 - Question 65. Plurality of wives

**Article 1. Whether it is against the natural law to have several wives?**

Reply to Objection 2. As Tully says (De Inv. Rhet. ii), "fear of the law and religion have sanctioned those things that come from nature and are approved by custom." Wherefore it is evident that those dictates of the natural law, which are derived from the first principles as it were of the natural law, have not the binding force of an absolute commandment, except when they have been sanctioned by Divine or human law. This is what Augustine means by saying that "they did not disobey the commandments of the law, since it was not forbidden by any law."

Now marriage has for its principal end the begetting and rearing of children, and this end is competent to man according to his generic nature, wherefore it is common to other animals (Ethic. viii, 12), and thus it is that the "offspring" is assigned as a marriage good. But for its secondary end, as the Philosopher says (Ethic. viii, 12), it has, among men alone, the community of works that are a necessity of life, as stated above (Supplement:41:1). And in reference to this they owe one another "fidelity" which is one of the goods of marriage. Furthermore it has another end, as regards marriage between believers, namely the signification of Christ and the Church: and thus the "sacrament" is said to be a marriage good. Wherefore the first end corresponds to the marriage of man inasmuch as he is an animal: the second, inasmuch as he is a man; the third, inasmuch as he is a believer. Accordingly plurality of wives neither wholly destroys nor in any way hinders the first end of marriage, since one man is sufficient to get children of several wives, and to rear the children born of them. But though it does not wholly destroy the second end, it hinders it considerably for there cannot easily be peace in a family where several wives are joined to one husband, since one husband cannot suffice to satisfy the requisitions of several wives, and again because the sharing of several in one occupation is a cause of strife: thus "potters quarrel with one another" [Aristotle, Rhet. ii, 4], and in like manner the several wives of one husband. The third end, it removes altogether, because as Christ is one, so also is the Church one. It is therefore evident from what has been said that plurality of wives is in a way against the law of nature, and in a way not against it.

Reply to Objection 1. Custom does not prejudice the law of nature as regards the first precepts of the latter, which are like the general concepts of the mind in speculative matters. But those which are drawn like conclusions from these custom enforces, as Tully declares (De Inv. Rhet. ii), or weakens. Such is the precept of nature in the matter of having one wife.

Reply to Objection 4. Natural right has several significations. First a right is said to be natural by its principle, because it is instilled by nature: and thus Tully defines it (De Inv. Rhet. ii) when he says: "Natural right is not the result of opinion but the product of an innate force." And since even in natural things certain movements are called natural, not that they be from an intrinsic principle, but because they are from a higher moving principle—thus the movements that are caused in the elements by the impress of heavenly bodies are said to be natural, as the Commentator states (De Coelo et Mundo iii, 28), therefore those things that are of Divine right are said to be of natural right, because they are caused by the impress and influence of a higher principle, namely God. Isidore takes it in this sense, when he says (Etym. v) that "the natural right is that which is contained in the Law and the Gospel." Thirdly, right is said to be natural not only from its principle but also from its matter, because it is about natural things. And since nature is contradistinguished with reason, whereby man is a man, it follows that if we take natural right in its strictest sense, those things which are dictated by natural reason and pertain to man alone are not said to be of natural right, but only those which are dictated by natural reason and are common to man and other animals. Thus we have the aforesaid definition, namely: "Natural right is what nature has taught all animals." Accordingly plurality of wives, though not contrary to natural right taken in the third sense, is nevertheless against natural right taken in the second sense, because it is forbidden by the Divine law. It is also against natural right taken in the first sense, as appears from what has been said, for such is nature's dictate to every animal according to the mode befitting its nature. Wherefore also certain animals, the rearing of whose offspring demands the care of both, namely the male and female, by natural instinct cling to the union of one with one, for instance the turtle-dove, the dove, and so forth.

## Volume 2 - Question 66. Equality among the virtues

**Article 4. Whether justice is the chief of the moral virtues?**

I answer that, A virtue considered in its species may be greater or less, either simply or relatively. A virtue is said to be greater simply, whereby a greater rational good shines forth, as stated above (Article 1). In this way justice is the most excellent of all the moral virtues, as being most akin to reason. This is made evident by considering its subject and its object: its subject, because this is the will, and the will is the rational appetite, as stated above (I-II:8:1; I-II:26:1): its object or matter, because it is about operations, whereby man is set in order not only in himself, but also in regard to another. Hence "justice is the most excellent of virtues" (Ethic. v, 1). Among the other moral virtues, which are about the passions, the more excellent the matter in which the appetitive movement is subjected to reason, so much the more does the rational good shine forth in each. Now in things touching man, the chief of all is life, on which all other things depend. Consequently fortitude which subjects the appetitive movement to reason in matters of life and death, holds the first place among those moral virtues that are about the passions, but is subordinate to justice. Hence the Philosopher says (Rhet. 1) that "those virtues must needs be greatest which receive the most praise: since virtue is a power of doing good. Hence the brave man and the just man are honored more than others; because the former," i.e. fortitude, "is useful in war, and the latter," i.e. justice, "both in war and in peace." After fortitude comes temperance, which subjects the appetite to reason in matters directly relating to life, in the one individual, or in the one species, viz. in matters of food and of sex. And so these three virtues, together with prudence, are called principal virtues, in excellence also.

## Volume 3 - Question 58. Justice

**Article 12. Whether justice stands foremost among all moral virtues?**

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. On 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."

## Volume 2 - Question 71. Vice and sin considered in themselves

**Article 2. Whether vice is contrary to nature?**

Reply to Objection 1. Although the virtues are not caused by nature as regards their perfection of being, yet they incline us to that which accords with reason, i.e. with the order of reason. For Cicero says (De Inv. Rhet. ii) that "virtue is a habit in accord with reason, like a second nature": and it is in this sense that virtue is said to be in accord with nature, and on the other hand that vice is contrary to nature.

## Volume 3 - Question 72. Reviling

**Article 4. Whether reviling arises from anger?**

Reply to Objection 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.

## Volume 3 - Question 73. Backbiting

**Article 3. Whether backbiting is the gravest of all sins committed against one's neighbor?**

Reply to Objection 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.

## Volume 1 - Question 80. The appetitive powers in general

**Article 2. Whether the sensitive and intellectual appetites are distinct powers?**

Reply to Objection 2. The intellectual appetite, though it tends to individual things which exist outside the soul, yet tends to them as standing under the universal; as when it desires something because it is good. Wherefore the Philosopher says (Rhetoric. ii, 4) that hatred can regard a universal, as when "we hate every kind of thief." In the same way by the intellectual appetite we may desire the immaterial good, which is not apprehended by sense, such as knowledge, virtue, and suchlike.

## Volume 3 - Question 81. Religion

**Article 1. Whether religion directs man to God alone?**

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."

## Volume 3 - Question 83. Prayer

**Article 3. Whether prayer is an act of religion?**

Objection 3. Further, it seems to belong to religion that one "offers worship end 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.

## Volume 4 - Question 85. Penance as a virtue

**Article 3. Whether the virtue of penance is a species of justice?**

On the contrary, Augustine says in De Poenitentia [De vera et falsa Poenitentia, the authorship of which is unknown]: "Penance is the vengeance of the sorrowful, ever punishing in them what they are sorry for having done." But to take vengeance is an act of justice, wherefore Tully says (De Inv. Rhet. ii) that one kind of justice is called vindictive. Therefore it seems that penance is a species of justice.

## Volume 3 - Question 89. Oaths

**Article 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 (II-II:60:1). Therefore the three accompanying conditions of an oath are unsuitably assigned.

## Volume 4 - Question 88. The return of sins which have been taken away by Penance

**Article 4. Whether the ingratitude whereby a subsequent sin causes the return of previous sins, is a special sin?**

Objection 2. Further, Tully says (De Inv. Rhet. ii) that thanksgiving is a special virtue. But ingratitude is opposed to thanksgiving. Therefore ingratitude is a special sin.

**Article 4. Whether an oath is an act of religion or latria?**

Objection 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.

## Volume 2 - Question 91. The various kinds of law

**Article 3. Whether there is a human law?**

I answer that, As stated above (I-II:90:1 ad 2), a law is a dictate of the practical reason. Now it is to be observed that the same procedure takes place in the practical and in the speculative reason: for each proceeds from principles to conclusions, as stated above (De Lib. Arb. i, 6). Accordingly we conclude that just as, in the speculative reason, from naturally known indemonstrable principles, we draw the conclusions of the various sciences, the knowledge of which is not imparted to us by nature, but acquired by the efforts of reason, so too it is from the precepts of the natural law, as from general and indemonstrable principles, that the human reason needs to proceed to the more particular determination of certain matters. These particular determinations, devised by human reason, are called human laws, provided the other essential conditions of law be observed, as stated above (I-II:90:2-4). Wherefore Tully says in his Rhetoric (De Invent. Rhet. ii) that "justice has its source in nature; thence certain things came into custom by reason of their utility; afterwards these things which emanated from nature and were approved by custom, were sanctioned by fear and reverence for the law."

## Volume 2 - Question 95. Human law

**Article 1. Whether it was useful for laws to be framed by men?**

Reply to Objection 2. As the Philosopher says (Rhet. i, 1), "it is better that all things be regulated by law, than left to be decided by judges": and this for three reasons. First, because it is easier to find a few wise men competent to frame right laws, than to find the many who would be necessary to judge aright of each single case. Secondly, because those who make laws consider long beforehand what laws to make; whereas judgment on each single case has to be pronounced as soon as it arises: and it is easier for man to see what is right, by taking many instances into consideration, than by considering one solitary fact. Thirdly, because lawgivers judge in the abstract and of future events; whereas those who sit in judgment of things present, towards which they are affected by love, hatred, or some kind of cupidity; wherefore their judgment is perverted.

**Article 2. Whether every human law is derived from the natural law?**

On the contrary, Tully says (Rhet. ii): "Things which emanated from nature and were approved by custom, were sanctioned by fear and reverence for the laws."

## Volume 3 - Question 101. Piety

**Article 1. Whether piety extends to particular human individuals?**

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."

**Article 2. Whether piety provides support for our 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 to Objection 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.

## Volume 3 - Question 102. Observance, considered in itself, and its parts

**Article 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.

On the contrary, Tully (De Invent. Rhet. ii) reckons observance along with the other parts of justice, which are special virtues.

**Article 2. Whether it belongs to observance to pay worship and honor to those who are in positions of dignity?**

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."

**Article 3. Whether piety is a special virtue distinct from other virtues?**

On the contrary, It is accounted by Tully (De Invent. Rhet. ii) as a part of justice.

## Volume 3 - Question 103. Dulia

**Article 4. Whether dulia has various species?**

I answer that, Dulia may be taken in two ways. On 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. On 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 (Article 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.

## Volume 3 - Question 106. Thankfulness or gratitude

**Article 1. Whether thankfulness is a special virtue, distinct from other virtues?**

On the contrary, Tully reckons thankfulness a special part of justice (De Invent. Rhet. ii).

## Volume 3 - Question 108. Vengeance

**Article 2. Whether vengeance is a special virtue?**

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.

On the contrary, Tully (De Invent. Rhet. ii) reckons it a part of justice.

## Volume 3 - Question 109. Truth

**Article 1. Whether truth is a virtue?**

Objection 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.

**Article 3. Whether truth is a part of justice?**

On the contrary, Tully (De Invent. Rhet. ii) reckons truth among the parts of justice.

## Volume 3 - Question 120. "Epikeia" or equity

**Article 2. Whether "epikeia" is a part of justice?**

Objection 3. Further, it seems that "epikeia" is the same as modesty. For where the Apostle says (Philippians 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.

## Volume 3 - Question 117. Liberality

**Article 6. Whether liberality is the greatest of the 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."

## Volume 3 - Question 123. Fortitude

**Article 2. Whether fortitude is a special virtue?**

I answer that, As stated above (I-II:61:3; I-II:61:4), 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." On this sense fortitude is reckoned a special virtue, because it has a special matter.

**Article 3. Whether fortitude is about fear and daring?**

Objection 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.

## Volume 3 - Question 128. The parts of fortitude

**Article 1. 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 (II-II:117:5). Therefore magnificence should not be reckoned a part of fortitude.

Objection 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.

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 (II-II:123:6), 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. On 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. On 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. On 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 Hebrews 12:3, "That you be not wearied, fainting in your minds." On 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.

**Article 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.

## Volume 3 - Question 132. Vainglory

**Article 1. Whether the desire of glory is a sin?**

Objection 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 Sirach 41:15, "Take care of a good name," and Romans 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.

**Article 11. Whether fortitude is a cardinal virtue?**

Objection 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 Inv. Rhet. ii). Therefore fortitude is not a cardinal virtue.

## Volume 3 - Question 129. Magnanimity

**Article 6. Whether confidence belongs to magnanimity?**

On the contrary, Tully (De Suv. Rhet. ii) seems to substitute confidence for magnanimity, as stated above in the preceding Question (Reply to Objection 6) and in the prologue to this.

Reply to Objection 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.

**Article 12. Whether fortitude excels among all other virtues?**

Objection 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.

Reply to Objection 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."

## Volume 3 - Question 135. Meanness

**Article 1. Whether meanness is a vice?**

Reply to Objection 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.

## Volume 3 - Question 134. Magnificence

**Article 2. Whether magnificence is a special 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].

**Article 7. Whether 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.

**Article 4. Whether magnificence is 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.

## Volume 3 - Question 137. Perseverance

**Article 1. Whether perseverance is a virtue?**

Objection 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.

**Article 2. Whether perseverance is a part of fortitude?**

On the contrary, Tully (De Invent. Rhet. ii) reckons perseverance as a part of fortitude.

## Volume 3 - Question 138. The vices opposed to perseverance

**Article 2. Whether pertinacity is opposed to perseverance?**

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 (II-II:92:1). Therefore pertinacity is opposed to perseverance.

## Volume 3 - Question 136. Patience

**Article 4. Whether patience is a part of fortitude?**

On the contrary, Tully (De Invent. Rhet. ii) reckons it a part of fortitude.

**Article 5. Whether patience is the same as longanimity? [Longsuffering. It is necessary to preserve the Latin word, on account of the comparison with magnanimity.]**

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.

**Article 4. Whether perseverance needs the help of grace? [Cf. I-II, 109, 10]**

Objection 1. It seems that perseverance does not need the help of grace. For perseverance is a virtue, as stated above (Article 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.

## Volume 3 - Question 141. Temperance

**Article 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.

## Volume 3 - Question 143. The parts of temperance, in general

**Article 1. 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.

## Volume 3 - Question 145. Honesty

**Article 1. Whether honesty is the same as virtue?**

Reply to Objection 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.

## Volume 3 - Question 144. Shamefacedness

**Article 2. Whether shamefacedness is about a disgraceful action?**

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."

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.

I answer that, As stated above (I-II:41:2; I-II:42:3), 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.

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.

Reply to Objection 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 (Isaiah 51:7): "Fear ye not the reproach of men."

**Article 3. Whether man is more shamefaced of those who are more closely connected with 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."

Objection 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.

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.

Objection 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.

**Article 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.

Objection 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.

**Article 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.

Objection 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 (Sirach 11:14): "Poverty and riches [honestas] are from God," and (Sirach 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.

**Article 4. Whether even virtuous men can be ashamed?**

Objection 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.

**Article 4. Whether honesty should be reckoned a part of temperance?**

Objection 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 Maccabees 6:28: "I suffer an honorable [honesta] death, for the most venerable and most holy laws."

**Article 8. Whether temperance is the greatest of the virtues?**

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."

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.

## Volume 3 - Question 151. Chastity

**Article 4. Whether purity belongs especially to chastity?**

I answer that, As stated above (Objection 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. II-II: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.

## Volume 3 - Question 155. Continence

**Article 2. Whether desires for pleasures of touch are the matter of continence?**

Objection 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 Timothy 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

## Volume 3 - Question 157. Clemency and meekness

**Article 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.

Objection 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.

## Volume 3 - Question 158. Anger

**Article 1. Whether it is lawful to be angry?**

Objection 3. Further, anger is "desire for vengeance" [Aristotle, Rhet. ii, 2 according to a gloss on Leviticus 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 Deuteronomy 32:35, "Revenge is Mine." Therefore it would seem that to be angry is always an evil.

**Article 4. Whether continence is better 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.

**Article 3. Whether the aforesaid virtues are parts 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.

## Volume 3 - Question 160. Modesty

**Article 1. Whether modesty is a part of temperance?**

On the contrary, Tully (De Invent. Rhet. ii, 54) reckons modesty as a part of temperance.

**Article 2. Whether modesty is only about outward actions?**

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. II-II:145:1], whether we act seriously or in play. The fourth regards outward show, for instance in dress and the like.

## Volume 3 - Question 161. Humility

**Article 4. Whether humility is a part of modesty or temperance?**

I answer that, As stated above (II-II:137:2 ad 1; II-II:157:3 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 (II-II:160:2), 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 Peter 3:4): "In the incorruptibility of a quiet and meek spirit."

## Volume 3 - Question 168. Modesty as consisting in the outward movements of the body

**Article 2. Whether there can be a virtue about games?**

Reply to Objection 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 Proverbs 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?"

## Volume 3 - Question 186. Things in which the religious state properly consists

**Article 1. Whether religion implies a state of perfection?**

Objection 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 (II-II:40:2; II-II:183:3). Therefore it would seem that religion does not denote the state of perfection.

# Polit

**Keywords:**

man, goodness, lawful, objects, wherefore, politics, natures, certain, accord, thing, reason, philosophers, shall, human, differ, virtues, commandment, precept, state, consistent, powerful, free men, thy, matter, consequent, life, gods, exodus, saying, belong, loves, ordering, people, relations, called, union, viz, useful, ethic, rich, liking, community, acted, particular, viii, governing, ways, commons, subjection, external movements.

## Volume 2 - Question 2. Things in which man's happiness consists

**Article 1. Whether man's happiness consists in wealth?**

Reply to Objection 3. The desire for natural riches is not infinite: because they suffice for nature in a certain measure. But the desire for artificial wealth is infinite, for it is the servant of disordered concupiscence, which is not curbed, as the Philosopher makes clear (Polit. i, 3). Yet this desire for wealth is infinite otherwise than the desire for the sovereign good. For the more perfectly the sovereign good is possessed, the more it is loved, and other things despised: because the more we possess it, the more we know it. Hence it is written (Sirach 24:29): "They that eat me shall yet hunger." Whereas in the desire for wealth and for whatsoever temporal goods, the contrary is the case: for when we already possess them, we despise them, and seek others: which is the sense of Our Lord's words (John 4:13): "Whosoever drinketh of this water," by which temporal goods are signified, "shall thirst again." The reason of this is that we realize more their insufficiency when we possess them: and this very fact shows that they are imperfect, and the sovereign good does not consist therein.

I answer that, It is impossible for man's happiness to consist in wealth. For wealth is twofold, as the Philosopher says (Polit. i, 3), viz. natural and artificial. Natural wealth is that which serves man as a remedy for his natural wants: such as food, drink, clothing, cars, dwellings, and such like, while artificial wealth is that which is not a direct help to nature, as money, but is invented by the art of man, for the convenience of exchange, and as a measure of things salable.

## Volume 2 - Question 9. That which moves the will

**Article 2. Whether the will is moved by the sensitive appetite?**

Reply to Objection 3. As the Philosopher says (Polit. i, 2), the reason, in which resides the will, moves, by its command, the irascible and concupiscible powers, not, indeed, "by a despotic sovereignty," as a slave is moved by his master, but by a "royal and politic sovereignty," as free men are ruled by their governor, and can nevertheless act counter to his commands. Hence both irascible and concupiscible can move counter to the will: and accordingly nothing hinders the will from being moved by them at times.

## Volume 2 - Question 17. The acts commanded by the will

**Article 2. Whether command belongs to irrational animals?**

Objection 2. Further, the condition of a slave is that of one who receives commands. But the body is compared to the soul as a slave to his master, as the Philosopher says (Polit. i, 2). Therefore the body is commanded by the soul, even in irrational animals, since they are composed of soul and body.

## Volume 4 - Question 18. Christ's unity of will

**Article 1. Whether there are two wills in Christ?**

Reply to Objection 2. It is proper to an instrument to be moved by the principal agent, yet diversely, according to the property of its nature. For an inanimate instrument, as an axe or a saw, is moved by the craftsman with only a corporeal movement; but an instrument animated by a sensitive soul is moved by the sensitive appetite, as a horse by its rider; and an instrument animated with a rational soul is moved by its will, as by the command of his lord the servant is moved to act, the servant being like an animate instrument, as the Philosopher says (Polit. i, 2,4; Ethic. viii, 11). And hence it was in this manner that the human nature of Christ was the instrument of the Godhead, and was moved by its own will.

## Volume 3 - Question 10. Unbelief in general

**Article 10. Whether unbelievers may have authority or dominion over the faithful?**

Objection 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.

**Article 7. Whether the act of the sensitive appetite is commanded?**

Moreover it happens sometimes that the movement of the sensitive appetite is aroused suddenly in consequence of an apprehension of the imagination of sense. And then such movement occurs without the command of reason: although reason could have prevented it, had it foreseen. Hence the Philosopher says (Polit. i, 2) that the reason governs the irascible and concupiscible not by a "despotic supremacy," which is that of a master over his slave; but by a "politic and royal supremacy," whereby the free are governed, who are not wholly subject to command.

## Volume 2 - Question 26. The passions of the soul in particular: and first, of love

**Article 2. Whether love is a passion?**

Reply to Objection 2. Union belongs to love in so far as by reason of the complacency of the appetite, the lover stands in relation to that which he loves, as though it were himself or part of himself. Hence it is clear that love is not the very relation of union, but that union is a result of love. Hence, too, Dionysius says that "love is a unitive force" (Div. Nom. iv), and the Philosopher says (Polit. ii, 1) that union is the work of love.

## Volume 2 - Question 28. The effects of love

**Article 1. Whether union is an effect of love?**

Reply to Objection 2. Union has a threefold relation to love. There is union which causes love; and this is substantial union, as regards the love with which one loves oneself; while as regards the love wherewith one loves other things, it is the union of likeness, as stated above (I-II:27:3). There is also a union which is essentially love itself. This union is according to a bond of affection, and is likened to substantial union, inasmuch as the lover stands to the object of his love, as to himself, if it be love of friendship; as to something belonging to himself, if it be love of concupiscence. Again there is a union, which is the effect of love. This is real union, which the lover seeks with the object of his love. Moreover this union is in keeping with the demands of love: for as the Philosopher relates (Polit. ii, 1), "Aristophanes stated that lovers would wish to be united both into one," but since "this would result in either one or both being destroyed," they seek a suitable and becoming union—to live together, speak together, and be united together in other like things.

## Volume 2 - Question 32. The cause of pleasure

**Article 1. Whether operation is the proper cause of pleasure?**

Reply to Objection 1. The objects of operations are not pleasurable save inasmuch as they are united to us; either by knowledge alone, as when we take pleasure in thinking of or looking at certain things; or in some other way in addition to knowledge; as when a man takes pleasure in knowing that he has something good—riches, honor, or the like; which would not be pleasurable unless they were apprehended as possessed. For as the Philosopher observes (Polit. ii, 2) "we take great pleasure in looking upon a thing as our own, by reason of the natural love we have for ourselves." Now to have such like things is nothing else but to use them or to be able to use them: and this is through some operation. Wherefore it is evident that every pleasure is traced to some operation as its cause.

## Volume 2 - Question 30. Concupiscence

**Article 4. Whether concupiscence is infinite?**

On the contrary, The Philosopher says (Polit. i, 3) that "since concupiscence is infinite, men desire an infinite number of things."

## Volume 3 - Question 27. The principle act of charity, which is to love

**Article 6. Whether in loving God we ought to observe any mode?**

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.

Another reason may be assigned, according to the Philosopher (Polit. i, 3), why a certain concupiscence is finite, and another infinite. Because concupiscence of the end is always infinite: since the end is desired for its own sake, e.g. health: and thus greater health is more desired, and so on to infinity; just as, if a white thing of itself dilates the sight, that which is more white dilates yet more. On the other hand, concupiscence of the means is not infinite, because the concupiscence of the means is in suitable proportion to the end. Consequently those who place their end in riches have an infinite concupiscence of riches; whereas those who desire riches, on account of the necessities of life, desire a finite measure of riches, sufficient for the necessities of life, as the Philosopher says (Polit. i, 3). The same applies to the concupiscence of any other things.

**Article 6. Whether doing good to another is a cause of pleasure?**

On the contrary, The Philosopher says (Polit. ii, 2) that "it is most pleasant to give presents or assistance to friends and strangers."

## Volume 4 - Question 40. Christ's manner of life

**Article 1. Whether Christ should have associated with men, or led a solitary life?**

Objection 1. It would seem that Christ should not have associated with men, but should have led a solitary life. For it behooved Christ to show by His manner of life not only that He was man, but also that He was God. But it is not becoming that God should associate with men, for it is written (Daniel 2:11): "Except the gods, whose conversation is not with men"; and the Philosopher says (Polit. i) that he who lives alone is "either a beast"—that is, if he do this from being wild—"or a god," if his motive be the contemplation of truth. Therefore it seems that it was not becoming for Christ to associate with men.

## Volume 3 - Question 40. War

**Article 2. Whether it is lawful for clerics and bishops 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.].

## Volume 2 - Question 35. Pain or sorrow, in itself

**Article 8. Whether there are only four species of sorrow?**

In accordance with this manner of speaking, the species of sorrow are reckoned by an application of the notion of sorrow to something foreign to it. This foreign matter may be taken on the part of the cause or the object, or of the effect. For the proper object of sorrow is "one's own evil." Hence sorrow may be concerned for an object foreign to it either through one's being sorry for an evil that is not one's own; and thus we have "pity" which is sorrow for another's evil, considered, however, as one's own: or through one's being sorry for something that is neither evil nor one's own, but another's good, considered, however, as one's own evil: and thus we have "envy." The proper effect of sorrow consists in a certain "flight of the appetite." Wherefore the foreign element in the effect of sorrow, may be taken so as to affect the first part only, by excluding flight: and thus we have "anxiety" which weighs on the mind, so as to make escape seem impossible: hence it is also called "perplexity." If, however, the mind be weighed down so much, that even the limbs become motionless, which belongs to "torpor," then we have the foreign element affecting both, since there is neither flight, nor is the effect in the appetite. And the reason why torpor especially is said to deprive one of speech is because of all the external movements the voice is the best expression of the inward thought and desire, not only in men, but also in other animals, as is stated in Polit. i, 1.

## Volume 5 - Question 41. The sacrament of Matrimony as directed to an office of nature

**Article 1. Whether matrimony is of natural law?**

Reply to Objection 1. Man's nature inclines to a thing in two ways. In one way, because that thing is becoming to the generic nature, and this is common to all animals; in another way because it is becoming to the nature of the difference, whereby the human species in so far as it is rational overflows the genus; such is an act of prudence or temperance. And just as the generic nature, though one in all animals, yet is not in all in the same way, so neither does it incline in the same way in all, but in a way befitting each one. Accordingly man's nature inclines to matrimony on the part of the difference, as regards the second reason given above; wherefore the Philosopher (Ethic. viii, 11,12; Polit. i) gives this reason in men over other animals; but as regards the first reason it inclines on the part of the genus; wherefore he says that the begetting of offspring is common to all animals. Yet nature does not incline thereto in the same way in all animals; since there are animals whose offspring are able to seek food immediately after birth, or are sufficiently fed by their mother; and in these there is no tie between male and female; whereas in those whose offspring needs the support of both parents, although for a short time, there is a certain tie, as may be seen in certain birds. In man, however, since the child needs the parents' care for a long time, there is a very great tie between male and female, to which tie even the generic nature inclines.

## Volume 3 - Question 42. Sedition

**Article 2. Whether sedition is always a mortal sin?**

Reply to Objection 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.

Further, the Philosopher (Ethic. viii, 12) says that "man is an animal more inclined by nature to connubial than political society." But "man is naturally a political and gregarious animal," as the same author asserts (Polit. i, 2). Therefore he is naturally inclined to connubial union, and thus the conjugal union or matrimony is natural.

## Volume 3 - Question 50. The subjective parts of prudence

**Article 1. Whether a species of prudence is regnative?**

Objection 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.

## Volume 2 - Question 46. Anger, in itself

**Article 6. Whether anger is more grievous than hatred?**

Reply to Objection 1. In anger and hatred two points may be considered: namely, the thing desired, and the intensity of the desire. As to the thing desired, anger has more mercy than hatred has. For since hatred desires another's evil for evil's sake, it is satisfied with no particular measure of evil: because those things that are desired for their own sake, are desired without measure, as the Philosopher states (Polit. i, 3), instancing a miser with regard to riches. Hence it is written (Sirach 12:16): "An enemy . . . if he find an opportunity, will not be satisfied with blood." Anger, on the other hand, seeks evil only under the aspect of a just means of vengeance. Consequently when the evil inflicted goes beyond the measure of justice according to the estimate of the angry man, then he has mercy. Wherefore the Philosopher says (Rhet. ii, 4) that "the angry man is appeased if many evils befall, whereas the hater is never appeased."

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.

## Volume 3 - Question 47. Prudence, considered in itself

**Article 6. Whether prudence appoints the end to moral virtues?**

Objection 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 (Article 2). Therefore all actions are directed to prudence as their end. Therefore prudence appoints the end to all moral virtues.

**Article 3. Whether a part of prudence should be reckoned to be domestic?**

Reply to Objection 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. On 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.

**Article 11. Whether prudence about one's own good is specifically the same as that which extends to the common good?**

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.

Objection 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.

Reply to Objection 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).

**Article 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."

## Volume 2 - Question 58. The difference between moral and intellectual virtues

**Article 2. Whether moral virtue differs from intellectual virtue?**

I answer that, Reason is the first principle of all human acts; and whatever other principles of human acts may be found, they obey reason somewhat, but in various ways. For some obey reason blindly and without any contradiction whatever: such are the limbs of the body, provided they be in a healthy condition, for as soon as reason commands, the hand or the foot proceeds to action. Hence the Philosopher says (Polit. i, 3) that "the soul rules the body like a despot," i.e. as a master rules his slave, who has no right to rebel. Accordingly some held that all the active principles in man are subordinate to reason in this way. If this were true, for man to act well it would suffice that his reason be perfect. Consequently, since virtue is a habit perfecting man in view of his doing good actions, it would follow that it is only in the reason, so that there would be none but intellectual virtues. This was the opinion of Socrates, who said "every virtue is a kind of prudence," as stated in Ethic. vi, 13. Hence he maintained that as long as man is in possession of knowledge, he cannot sin; and that every one who sins, does so through ignorance.

## Volume 2 - Question 56. The subject of virtue

**Article 4. Whether the irascible and concupiscible powers are the subject of virtue?**

Reply to Objection 3. The body is ruled by the soul, and the irascible and concupiscible powers by the reason, but in different ways. For the body obeys the soul blindly without any contradiction, in those things in which it has a natural aptitude to be moved by the soul: whence the Philosopher says (Polit. i, 3) that the "soul rules the body with a despotic command" as the master rules his slave: wherefore the entire movement of the body is referred to the soul. For this reason virtue is not in the body, but in the soul. But the irascible and concupiscible powers do not obey the reason blindly; on the contrary, they have their own proper movements, by which, at times, they go against reason, whence the Philosopher says (Polit. i, 3) that the "reason rules the irascible and concupiscible powers by a political command" such as that by which free men are ruled, who have in some respects a will of their own. And for this reason also must there be some virtues in the irascible and concupiscible powers, by which these powers are well disposed to act.

Now this is based on a false supposition. Because the appetitive faculty obeys the reason, not blindly, but with a certain power of opposition; wherefore the Philosopher says (Polit. i, 3) that "reason commands the appetitive faculty by a politic power," whereby a man rules over subjects that are free, having a certain right of opposition. Hence Augustine says on Psalm 118 (Serm. 8) that "sometimes we understand [what is right] while desire is slow, or follows not at all," in so far as the habits or passions of the appetitive faculty cause the use of reason to be impeded in some particular action. And in this way, there is some truth in the saying of Socrates that so long as a man is in possession of knowledge he does not sin: provided, however, that this knowledge is made to include the use of reason in this individual act of choice.

Objection 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.

## Volume 3 - Question 57. Right

**Article 3. Whether the right of nations is the same as the natural right?**

Objection 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.

Reply to Objection 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.

I answer that, As stated above (Article 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 its 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).

**Article 4. Whether paternal right and right of dominion should be distinguished as special species?**

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." On 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 (Ephesians 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."

Objection 2. Further, the law is an expression of what is just, as stated above (Article 1, Reply to Objection 2). Now a law looks to the common good of a city or kingdom, as stated above (I-II:90:2), 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.

## Volume 3 - Question 58. Justice

**Article 6. Whether justice, as a general virtue, 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.

**Article 7. Whether there is a particular besides a general justice?**

Reply to Objection 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.

Reply to Objection 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."

## Volume 3 - Question 64. Murder

**Article 1. Whether it is unlawful to kill any living thing?**

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).

## Volume 4 - Question 63. The other effect of the sacraments, which is a character

**Article 2. Whether a character is a spiritual power?**

But it must be observed that this spiritual power is instrumental: as we have stated above (III:62:4) of the virtue which is in the sacraments. For to have a sacramental character belongs to God's ministers: and a minister is a kind of instrument, as the Philosopher says (Polit. i). Consequently, just as the virtue which is in the sacraments is not of itself in a genus, but is reducible to a genus, for the reason that it is of a transitory and incomplete nature: so also a character is not properly in a genus or species, but is reducible to the second species of quality.

**Article 2. Whether it is lawful to kill sinners?**

Reply to Objection 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 Psalm 48:21: "Man, when he was in honor, did not understand; he hath been compared to senseless beasts, and made like to them," and Proverbs 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).

## Volume 2 - Question 63. The cause of virtues

**Article 4. Whether virtue by habituation belongs to the same species as infused virtue?**

The other specific differences among habits is taken from the things to which they are directed: for a man's health and a horse's are not of the same species, on account of the difference between the natures to which their respective healths are directed. In the same sense, the Philosopher says (Polit. iii, 3) that citizens have diverse virtues according as they are well directed to diverse forms of government. In the same way, too, those infused moral virtues, whereby men behave well in respect of their being "fellow-citizens with the saints, and of the household [Douay: 'domestics'] of God" (Ephesians 2:19), differ from the acquired virtues, whereby man behaves well in respect of human affairs.

## Volume 3 - Question 66. Theft and robbery

**Article 1. Whether it is natural for man to possess external things?**

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 (II-II:64:1). 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 (Genesis 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.

## Volume 2 - Question 66. Equality among the virtues

**Article 4. Whether justice is the chief of the moral virtues?**

Reply to Objection 1. The act of liberality needs to be founded on an act of justice, for "a man is not liberal in giving, unless he gives of his own" (Polit. ii, 3). Hence there could be no liberality apart from justice, which discerns between "meum" and "tuum": whereas justice can be without liberality. Hence justice is simply greater than liberality, as being more universal, and as being its foundation: while liberality is greater relatively since it is an ornament and an addition to justice.

## Volume 2 - Question 72. The distinction of sins

**Article 4. Whether sin is fittingly divided into sin against God, against oneself, and against one's neighbor?**

I answer that, As stated above (Question 71, Articles 1 and 6), sin is an inordinate act. Now there should be a threefold order in man: one in relation to the rule of reason, in so far as all our actions and passions should be commensurate with the rule of reason: another order is in relation to the rule of the Divine Law, whereby man should be directed in all things: and if man were by nature a solitary animal, this twofold order would suffice. But since man is naturally a civic and social animal, as is proved in Polit. i, 2, hence a third order is necessary, whereby man is directed in relation to other men among whom he has to dwell. Of these orders the second contains the first and surpasses it. For whatever things are comprised under the order of reason, are comprised under the order of God Himself. Yet some things are comprised under the order of God, which surpass the human reason, such as matters of faith, and things due to God alone. Hence he that sins in such matters, for instance, by heresy, sacrilege, or blasphemy, is said to sin against God. In like manner, the first order includes the third and surpasses it, because in all things wherein we are directed in reference to our neighbor, we need to be directed according to the order of reason. Yet in some things we are directed according to reason, in relation to ourselves only, and not in reference to our neighbor; and when man sins in these matters, he is said to sin against himself, as is seen in the glutton, the lustful, and the prodigal. But when man sins in matters concerning his neighbor, he is said to sin against his neighbor, as appears in the thief and murderer. Now the things whereby man is directed to God, his neighbor, and himself are diverse. Wherefore this distinction of sins is in respect of their objects, according to which the species of sins are diversified: and consequently this distinction of sins is properly one of different species of sins: because the virtues also, to which sins are opposed, differ specifically in respect of these three. For it is evident from what has been said (I-II:62:1-3) that by the theological virtues man is directed to God; by temperance and fortitude, to himself; and by justice to his neighbor.

## Volume 2 - Question 74. The subject of sin

**Article 2. Whether the will alone is the subject of sin?**

Reply to Objection 3. The members of the body are not principles but merely organs of action: wherefore they are compared to the soul which moves them, as a slave who is moved but moves no other. On the other hand, the internal appetitive powers are compared to reason as free agents, because they both act and are acted upon, as is made clear in Polit. i, 3. Moreover, the acts of the external members are actions that pass into external matter, as may be seen in the blow that is inflicted in the sin of murder. Consequently there is no comparison.

## Volume 3 - Question 72. The distinction of sins

**Article 4. Whether sin is fittingly divided into sin against God, against oneself, and against one's neighbor?**

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## Volume 3 - Question 77. Cheating, which is committed in buying and selling

**Article 1. Whether it is lawful to sell a thing for more than its worth?**

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.

## Volume 3 - Question 78. The sin of usury

**Article 1. Whether it is a sin to take usury for money lent?**

Reply to Objection 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."

## Volume 2 - Question 76. The causes of sin, in particular

**Article 4. Whether ignorance diminishes a sin?**

Reply to Objection 4. The drunken man deserves a "double punishment" for the two sins which he commits, viz. drunkenness, and the sin which results from his drunkenness: and yet drunkenness, on account of the ignorance connected therewith, diminishes the resulting sin, and more, perhaps, than the gravity of the drunkenness implies, as stated above (Reply to Objection 2). It might also be said that the words quoted refer to an ordinance of the legislator named Pittacus, who ordered drunkards to be more severely punished if they assaulted anyone; having an eye, not to the indulgence which the drunkard might claim, but to expediency, since more harm is done by the drunk than by the sober, as the Philosopher observes (Polit. ii).

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.

**Article 4. Whether, in trading, it is lawful to sell a thing at a higher price than what was paid for it?**

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.

## Volume 1 - Question 81. The power of sensuality

**Article 3. Whether the irascible and concupiscible appetites obey reason?**

Reply to Objection 2. As the Philosopher says (Polit. i, 2): "We observe in an animal a despotic and a politic principle: for the soul dominates the body by a despotic power; but the intellect dominates the appetite by a politic and royal power." For a power is called despotic whereby a man rules his slaves, who have not the right to resist in any way the orders of the one that commands them, since they have nothing of their own. But that power is called politic and royal by which a man rules over free subjects, who, though subject to the government of the ruler, have nevertheless something of their own, by reason of which they can resist the orders of him who commands. And so, the soul is said to rule the body by a despotic power, because the members of the body cannot in any way resist the sway of the soul, but at the soul's command both hand and foot, and whatever member is naturally moved by voluntary movement, are moved at once. But the intellect or reason is said to rule the irascible and concupiscible by a politic power: because the sensitive appetite has something of its own, by virtue whereof it can resist the commands of reason. For the sensitive appetite is naturally moved, not only by the estimative power in other animals, and in man by the cogitative power which the universal reason guides, but also by the imagination and sense. Whence it is that we experience that the irascible and concupiscible powers do resist reason, inasmuch as we sense or imagine something pleasant, which reason forbids, or unpleasant, which reason commands. And so from the fact that the irascible and concupiscible resist reason in something, we must not conclude that they do not obey.

## Volume 2 - Question 87. The debt of punishment

**Article 3. Whether any sin incurs a debt of eternal punishment?**

Objection 2. Further, "punishments are a kind of medicine" (Ethic. ii, 3). But no medicine should be infinite, because it is directed to an end, and "what is directed to an end, is not infinite," as the Philosopher states (Polit. i, 6). Therefore no punishment should be infinite.

## Volume 2 - Question 90. The essence of law

**Article 2. Whether the law is always something directed to the common good?**

I answer that, As stated above (Article 1), the law belongs to that which is a principle of human acts, because it is their rule and measure. Now as reason is a principle of human acts, so in reason itself there is something which is the principle in respect of all the rest: wherefore to this principle chiefly and mainly law must needs be referred. Now the first principle in practical matters, which are the object of the practical reason, is the last end: and the last end of human life is bliss or happiness, as stated above (I-II:2:7; I-II:3:1). Consequently the law must needs regard principally the relationship to happiness. Moreover, since every part is ordained to the whole, as imperfect to perfect; and since one man is a part of the perfect community, the law must needs regard properly the relationship to universal happiness. Wherefore the Philosopher, in the above definition of legal matters mentions both happiness and the body politic: for he says (Ethic. v, 1) that we call those legal matters "just, which are adapted to produce and preserve happiness and its parts for the body politic": since the state is a perfect community, as he says in Polit. i, 1.

## Volume 2 - Question 92. The effects of law

**Article 1. Whether an effect of law is to make men good?**

Objection 4. Further, some laws are tyrannical, as the Philosopher says (Polit. iii, 6). But a tyrant does not intend the good of his subjects, but considers only his own profit. Therefore law does not make men good.

**Article 3. Whether the reason of any man is competent to make laws?**

Reply to Objection 3. As one man is a part of the household, so a household is a part of the state: and the state is a perfect community, according to Polit. i. 1. And therefore, as the good of one man is not the last end, but is ordained to the common good; so too the good of one household is ordained to the good of a single state, which is a perfect community. Consequently he that governs a family, can indeed make certain commands or ordinances, but not such as to have properly the force of law.

I answer that, as stated above (I-II:90:1 ad 2; Answers 3 and 4), a law is nothing else than a dictate of reason in the ruler by whom his subjects are governed. Now the virtue of any subordinate thing consists in its being well subordinated to that by which it is regulated: thus we see that the virtue of the irascible and concupiscible faculties consists in their being obedient to reason; and accordingly "the virtue of every subject consists in his being well subjected to his ruler," as the Philosopher says (Polit. i). But every law aims at being obeyed by those who are subject to it. Consequently it is evident that the proper effect of law is to lead its subjects to their proper virtue: and since virtue is "that which makes its subject good," it follows that the proper effect of law is to make those to whom it is given, good, either simply or in some particular respect. For if the intention of the lawgiver is fixed on true good, which is the common good regulated according to Divine justice, it follows that the effect of the law is to make men good simply. If, however, the intention of the lawgiver is fixed on that which is not simply good, but useful or pleasurable to himself, or in opposition to Divine justice; then the law does not make men good simply, but in respect to that particular government. In this way good is found even in things that are bad of themselves: thus a man is called a good robber, because he works in a way that is adapted to his end.

Reply to Objection 1. Virtue is twofold, as explained above (I-II:63:2), viz. acquired and infused. Now the fact of being accustomed to an action contributes to both, but in different ways; for it causes the acquired virtue; while it disposes to infused virtue, and preserves and fosters it when it already exists. And since law is given for the purpose of directing human acts; as far as human acts conduce to virtue, so far does law make men good. Wherefore the Philosopher says in the second book of the Politics (Ethic. ii) that "lawgivers make men good by habituating them to good works."

Reply to Objection 3. The goodness of any part is considered in comparison with the whole; hence Augustine says (Confess. iii) that "unseemly is the part that harmonizes not with the whole." Since then every man is a part of the state, it is impossible that a man be good, unless he be well proportionate to the common good: nor can the whole be well consistent unless its parts be proportionate to it. Consequently the common good of the state cannot flourish, unless the citizens be virtuous, at least those whose business it is to govern. But it is enough for the good of the community, that the other citizens be so far virtuous that they obey the commands of their rulers. Hence the Philosopher says (Polit. ii, 2) that "the virtue of a sovereign is the same as that of a good man, but the virtue of any common citizen is not the same as that of a good man."

## Volume 3 - Question 91. Taking the divine name for the purpose of invoking it by means of praise

**Article 2. Whether God should be praised with song?**

I answer that, As stated above (Article 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 to Objection 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. On 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.

## Volume 1 - Question 96. The mastership belonging to man in the state of innocence

**Article 1. Whether Adam in the state of innocence had mastership over the animals?**

First, from the order observed by nature; for just as in the generation of things we perceive a certain order of procession of the perfect from the imperfect (thus matter is for the sake of form; and the imperfect form, for the sake of the perfect), so also is there order in the use of natural things; thus the imperfect are for the use of the perfect; as the plants make use of the earth for their nourishment, and animals make use of plants, and man makes use of both plants and animals. Therefore it is in keeping with the order of nature, that man should be master over animals. Hence the Philosopher says (Polit. i, 5) that the hunting of wild animals is just and natural, because man thereby exercises a natural right.

## Volume 2 - Question 95. Human law

**Article 1. Whether it was useful for laws to be framed by men?**

I answer that, As stated above (I-II:63:1; I-II:94:3), man has a natural aptitude for virtue; but the perfection of virtue must be acquired by man by means of some kind of training. Thus we observe that man is helped by industry in his necessities, for instance, in food and clothing. Certain beginnings of these he has from nature, viz. his reason and his hands; but he has not the full complement, as other animals have, to whom nature has given sufficiency of clothing and food. Now it is difficult to see how man could suffice for himself in the matter of this training: since the perfection of virtue consists chiefly in withdrawing man from undue pleasures, to which above all man is inclined, and especially the young, who are more capable of being trained. Consequently a man needs to receive this training from another, whereby to arrive at the perfection of virtue. And as to those young people who are inclined to acts of virtue, by their good natural disposition, or by custom, or rather by the gift of God, paternal training suffices, which is by admonitions. But since some are found to be depraved, and prone to vice, and not easily amenable to words, it was necessary for such to be restrained from evil by force and fear, in order that, at least, they might desist from evil-doing, and leave others in peace, and that they themselves, by being habituated in this way, might be brought to do willingly what hitherto they did from fear, and thus become virtuous. Now this kind of training, which compels through fear of punishment, is the discipline of laws. Therefore in order that man might have peace and virtue, it was necessary for laws to be framed: for, as the Philosopher says (Polit. i, 2), "as man is the most noble of animals if he be perfect in virtue, so is he the lowest of all, if he be severed from law and righteousness"; because man can use his reason to devise means of satisfying his lusts and evil passions, which other animals are unable to do.

## Volume 1 - Question 98. The preservation of the species

**Article 1. Whether in the state of innocence generation existed?**

Reply to Objection 3. In our present state a division of possessions is necessary on account of the multiplicity of masters, inasmuch as community of possession is a source of strife, as the Philosopher says (Politic. ii, 5). In the state of innocence, however, the will of men would have been so ordered that without any danger of strife they would have used in common, according to each one's need, those things of which they were masters—a state of things to be observed even now among many good men.

**Article 4. Whether Isidore's division of human laws is appropriate?**

Thirdly, it belongs to the notion of human law, to be framed by that one who governs the community of the state, as shown above (I-II:90:3). In this respect, there are various human laws according to the various forms of government. Of these, according to the Philosopher (Polit. iii, 10) one is "monarchy," i.e. when the state is governed by one; and then we have "Royal Ordinances." Another form is "aristocracy," i.e. government by the best men or men of highest rank; and then we have the "Authoritative legal opinions" [Responsa Prudentum] and "Decrees of the Senate" [Senatus consulta]. Another form is "oligarchy," i.e. government by a few rich and powerful men; and then we have "Praetorian," also called "Honorary," law. Another form of government is that of the people, which is called "democracy," and there we have "Decrees of the commonalty" [Plebiscita]. There is also tyrannical government, which is altogether corrupt, which, therefore, has no corresponding law. Finally, there is a form of government made up of all these, and which is the best: and in this respect we have law sanctioned by the "Lords and Commons," as stated by Isidore (Etym. v, 4, seqq.).

## Volume 2 - Question 97. Change in laws

**Article 2. Whether human law should always be changed, whenever something better occurs?**

Reply to Objection 1. Rules of art derive their force from reason alone: and therefore whenever something better occurs, the rule followed hitherto should be changed. But "laws derive very great force from custom," as the Philosopher states (Polit. ii, 5): consequently they should not be quickly changed.

I answer that, A thing can of itself be divided in respect of something contained in the notion of that thing. Thus a soul either rational or irrational is contained in the notion of animal: and therefore animal is divided properly and of itself in respect of its being rational or irrational; but not in the point of its being white or black, which are entirely beside the notion of animal. Now, in the notion of human law, many things are contained, in respect of any of which human law can be divided properly and of itself. For in the first place it belongs to the notion of human law, to be derived from the law of nature, as explained above (Article 2). In this respect positive law is divided into the "law of nations" and "civil law", according to the two ways in which something may be derived from the law of nature, as stated above (Article 2). Because, to the law of nations belong those things which are derived from the law of nature, as conclusions from premises, e.g. just buyings and sellings, and the like, without which men cannot live together, which is a point of the law of nature, since man is by nature a social animal, as is proved in Polit. i, 2. But those things which are derived from the law of nature by way of particular determination, belong to the civil law, according as each state decides on what is best for itself.

**Article 4. Whether in the state of innocence man would have been master over man?**

First, because man is naturally a social being, and so in the state of innocence he would have led a social life. Now a social life cannot exist among a number of people unless under the presidency of one to look after the common good; for many, as such, seek many things, whereas one attends only to one. Wherefore the Philosopher says, in the beginning of the Politics, that wherever many things are directed to one, we shall always find one at the head directing them.

## Volume 2 - Question 100. The moral precepts of the old law

**Article 2. Whether the moral precepts of the Law are about all the acts of virtue?**

I answer that, Since the precepts of the Law are ordained to the common good, as stated above (I-II:90:2), the precepts of the Law must needs be diversified according to the various kinds of community: hence the Philosopher (Polit. iv, 1) teaches that the laws which are made in a state which is ruled by a king must be different from the laws of a state which is ruled by the people, or by a few powerful men in the state. Now human law is ordained for one kind of community, and the Divine law for another kind. Because human law is ordained for the civil community, implying mutual duties of man and his fellows: and men are ordained to one another by outward acts, whereby men live in communion with one another. This life in common of man with man pertains to justice, whose proper function consists in directing the human community. Wherefore human law makes precepts only about acts of justice; and if it commands acts of other virtues, this is only in so far as they assume the nature of justice, as the Philosopher explains (Ethic. v, 1).

## Volume 2 - Question 98. The old law

**Article 6. Whether the Old Law was suitably given at the time of Moses?**

Reply to Objection 2. A law should not be given save to the people, since it is a general precept, as stated above (Question 90, Articles 2 and 3); wherefore at the time of Abraham God gave men certain familiar, and, as it were, household precepts: but when Abraham's descendants had multiplied, so as to form a people, and when they had been freed from slavery, it was fitting that they should be given a law; for "slaves are not that part of the people or state to which it is fitting for the law to be directed," as the Philosopher says (Polit. iii, 2,4,5).

## Volume 2 - Question 104. The judicial precepts

**Article 1. Whether the judicial precepts were those which directed man in relation to his neighbor?**

Reply to Objection 3. Even in those precepts which direct us to God, some are moral precepts, which the reason itself dictates when it is quickened by faith; such as that God is to be loved and worshipped. There are also ceremonial precepts, which have no binding force except in virtue of their Divine institution. Now God is concerned not only with the sacrifices that are offered to Him, but also with whatever relates to the fitness of those who offer sacrifices to Him and worship Him. Because men are ordained to God as to their end; wherefore it concerns God and, consequently, is a matter of ceremonial precept, that man should show some fitness for the divine worship. On the other hand, man is not ordained to his neighbor as to his end, so as to need to be disposed in himself with regard to his neighbor, for such is the relationship of a slave to his master, since a slave "is his master's in all that he is," as the Philosopher says (Polit. i, 2). Hence there are no judicial precepts ordaining man in himself; all such precepts are moral: because the reason, which is the principal in moral matters, holds the same position, in man, with regard to things that concern him, as a prince or judge holds in the state. Nevertheless we must take note that, since the relations of man to his neighbor are more subject to reason than the relations of man to God, there are more precepts whereby man is directed in his relations to his neighbor, than whereby he is directed to God. For the same reason there had to be more ceremonial than judicial precepts in the Law.

## Volume 2 - Question 99. The precepts of the old law

**Article 6. Whether the Old Law should have induced men to the observance of its precepts, by means of temporal promises and threats?**

Objection 1. It would seem that the Old Law should not have induced men to the observance of its precepts, by means of temporal promises and threats. For the purpose of the Divine law is to subject man to God by fear and love: hence it is written (Deuteronomy 10:12): "And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God, and walk in His ways, and love Him?" But the desire for temporal goods leads man away from God: for Augustine says (Qq. lxxxiii, qu. 36), that "covetousness is the bane of charity." Therefore temporal promises and threats seem to be contrary to the intention of a lawgiver: and this makes a law worthy of rejection, as the Philosopher declares (Polit. ii, 6).

## Volume 2 - Question 105. The reason for the judicial precepts

**Article 1. Whether the Old Law enjoined fitting precepts concerning rulers?**

Objection 1. It would seem that the Old Law made unfitting precepts concerning rulers. Because, as the Philosopher says (Polit. iii, 4), "the ordering of the people depends mostly on the chief ruler." But the Law contains no precept relating to the institution of the chief ruler; and yet we find therein prescriptions concerning the inferior rulers: firstly (Exodus 18:21): "Provide out of all the people wise [Vulgate: 'able'] men," etc.; again (Numbers 11:16): "Gather unto Me seventy men of the ancients of Israel"; and again (Deuteronomy 1:13): "Let Me have from among you wise and understanding men," etc. Therefore the Law provided insufficiently in regard to the rulers of the people.

I answer that, Two points are to be observed concerning the right ordering of rulers in a state or nation. One is that all should take some share in the government: for this form of constitution ensures peace among the people, commends itself to all, and is most enduring, as stated in Polit. ii, 6. The other point is to be observed in respect of the kinds of government, or the different ways in which the constitutions are established. For whereas these differ in kind, as the Philosopher states (Polit. iii, 5), nevertheless the first place is held by the "kingdom," where the power of government is vested in one; and "aristocracy," which signifies government by the best, where the power of government is vested in a few. Accordingly, the best form of government is in a state or kingdom, where one is given the power to preside over all; while under him are others having governing powers: and yet a government of this kind is shared by all, both because all are eligible to govern, and because the rules are chosen by all. For this is the best form of polity, being partly kingdom, since there is one at the head of all; partly aristocracy, in so far as a number of persons are set in authority; partly democracy, i.e. government by the people, in so far as the rulers can be chosen from the people, and the people have the right to choose their rulers.

**Article 3. Whether the judicial precepts of the Old Law bind for ever?**

Reply to Objection 2. The judicial precepts established by men retain their binding force for ever, so long as the state of government remains the same. But if the state or nation pass to another form of government, the laws must needs be changed. For democracy, which is government by the people, demands different laws from those of oligarchy, which is government by the rich, as the Philosopher shows (Polit. iv, 1). Consequently when the state of that people changed, the judicial precepts had to be changed also.

**Article 2. Whether the judicial precepts were suitably framed as to the relations of one man with another?**

Reply to Objection 3. As the Philosopher says (Polit. ii, 4), the regulation of possessions conduces much to the preservation of a state or nation. Consequently, as he himself observes, it was forbidden by the law in some of the heathen states, "that anyone should sell his possessions, except to avoid a manifest loss." For if possessions were to be sold indiscriminately, they might happen to come into the hands of a few: so that it might become necessary for a state or country to become void of inhabitants. Hence the Old Law, in order to remove this danger, ordered things in such a way that while provision was made for men's needs, by allowing the sale of possessions to avail for a certain period, at the same time the said danger was removed, by prescribing the return of those possessions after that period had elapsed. The reason for this law was to prevent confusion of possessions, and to ensure the continuance of a definite distinction among the tribes.

Objection 3. Further, it is most conducive to the preservation of human society that men may provide themselves with necessaries by buying and selling, as stated in Polit. i. But the Old Law took away the force of sales; since it prescribes that in the 50th year of the jubilee all that is sold shall return to the vendor (Leviticus 25:28). Therefore in this matter the Law gave the people an unfitting command.

But with regard to possessions, it is a very good thing, says the Philosopher (Polit. ii, 2) that the things possessed should be distinct, and the use thereof should be partly common, and partly granted to others by the will of the possessors. These three points were provided for by the Law. Because, in the first place, the possessions themselves were divided among individuals: for it is written (Numbers 33:53-54): "I have given you" the land "for a possession: and you shall divide it among you by lot." And since many states have been ruined through want of regulations in the matter of possessions, as the Philosopher observes (Polit. ii, 6); therefore the Law provided a threefold remedy against the regularity of possessions. The first was that they should be divided equally, wherefore it is written (Numbers 33:54): "To the more you shall give a larger part, and to the fewer, a lesser." A second remedy was that possessions could not be alienated for ever, but after a certain lapse of time should return to their former owner, so as to avoid confusion of possessions (cf. ad 3). The third remedy aimed at the removal of this confusion, and provided that the dead should be succeeded by their next of kin: in the first place, the son; secondly, the daughter; thirdly, the brother; fourthly, the father's brother; fifthly, any other next of kin. Furthermore, in order to preserve the distinction of property, the Law enacted that heiresses should marry within their own tribe, as recorded in Numbers 36:6.

Objection 2. Further, one of the chief causes of the downfall of states has been the holding of property by women, as the Philosopher says (Polit. ii, 6). But this was introduced by the Old Law; for it is written (Numbers 27:8): "When a man dieth without a son, his inheritance shall pass to his daughter." Therefore the Law made unsuitable provision for the welfare of the people.

**Article 3. Whether the judicial precepts regarding foreigners were framed in a suitable manner?**

Reply to Objection 2. As the Philosopher says (Polit. iii, 3), a man is said to be a citizen in two ways: first, simply; secondly, in a restricted sense. A man is a citizen simply if he has all the rights of citizenship, for instance, the right of debating or voting in the popular assembly. On the other hand, any man may be called citizen, only in a restricted sense, if he dwells within the state, even common people or children or old men, who are not fit to enjoy power in matters pertaining to the common weal. For this reason bastards, by reason of their base origin, were excluded from the "ecclesia," i.e. from the popular assembly, down to the tenth generation. The same applies to eunuchs, who were not competent to receive the honor due to a father, especially among the Jews, where the divine worship was continued through carnal generation: for even among the heathens, those who had many children were marked with special honor, as the Philosopher remarks (Polit. ii, 6). Nevertheless, in matters pertaining to the grace of God, eunuchs were not discriminated from others, as neither were strangers, as already stated: for it is written (Isaiah 56:3): "Let not the son of the stranger that adhereth to the Lord speak, saying: The Lord will divide and separate me from His people. And let not the eunuch say: Behold I am a dry tree."

I answer that, Man's relations with foreigners are twofold: peaceful, and hostile: and in directing both kinds of relation the Law contained suitable precepts. For the Jews were offered three opportunities of peaceful relations with foreigners. First, when foreigners passed through their land as travelers. Secondly, when they came to dwell in their land as newcomers. And in both these respects the Law made kind provision in its precepts: for it is written (Exodus 22:21): "Thou shalt not molest a stranger [advenam]"; and again (Exodus 22:9): "Thou shalt not molest a stranger [peregrino]." Thirdly, when any foreigners wished to be admitted entirely to their fellowship and mode of worship. With regard to these a certain order was observed. For they were not at once admitted to citizenship: just as it was law with some nations that no one was deemed a citizen except after two or three generations, as the Philosopher says (Polit. iii, 1). The reason for this was that if foreigners were allowed to meddle with the affairs of a nation as soon as they settled down in its midst, many dangers might occur, since the foreigners not yet having the common good firmly at heart might attempt something hurtful to the people. Hence it was that the Law prescribed in respect of certain nations that had close relations with the Jews (viz., the Egyptians among whom they were born and educated, and the Idumeans, the children of Esau, Jacob's brother), that they should be admitted to the fellowship of the people after the third generation; whereas others (with whom their relations had been hostile, such as the Ammonites and Moabites) were never to be admitted to citizenship; while the Amalekites, who were yet more hostile to them, and had no fellowship of kindred with them, were to be held as foes in perpetuity: for it is written (Exodus 17:16): "The war of the Lord shall be against Amalec from generation to generation."

## Volume 1 - Question 108. The angelic degrees of hierarchies and orders

**Article 1. Whether all the angels are of one hierarchy?**

Objection 1. It would seem that all the angels belong to one hierarchy. For since the angels are supreme among creatures, it is evident that they are ordered for the best. But the best ordering of a multitude is for it to be governed by one authority, as the Philosopher shows (Metaph. xii, Did. xi, 10; Polit. iii, 4). Therefore as a hierarchy is nothing but a sacred principality, it seems that all the angels belong to one hierarchy.

**Article 4. Whether the Old Law set forth suitable precepts about the members of the household?**

Objection 1. It would seem that the Old Law set forth unsuitable precepts about the members of the household. For a slave "is in every respect his master's property," as the Philosopher states (Polit. i, 2). But that which is a man's property should be his always. Therefore it was unfitting for the Law to command (Exodus 21:2) that slaves should "go out free" in the seventh year.

Objection 4. Further, the dominion of a master over his slave differs from that of the father over his son (Polit. i, 3). But the dominion of master over slave gives the former the right to sell his servant or maidservant. Therefore it was unfitting for the Law to allow a man to sell his daughter to be a servant or handmaid (Exodus 21:7).

I answer that, The mutual relations of the members of a household regard everyday actions directed to the necessities of life, as the Philosopher states (Polit. i, 1). Now the preservation of man's life may be considered from two points of view. First, from the point of view of the individual, i.e. in so far as man preserves his individuality: and for the purpose of the preservation of life, considered from this standpoint, man has at his service external goods, by means of which he provides himself with food and clothing and other such necessaries of life: in the handling of which he has need of servants. Secondly man's life is preserved from the point of view of the species, by means of generation, for which purpose man needs a wife, that she may bear him children. Accordingly the mutual relations of the members of a household admit of a threefold combination: viz. those of master and servant, those of husband and wife, and those of father and son: and in respect of all these relationships the Old Law contained fitting precepts. Thus, with regard to servants, it commanded them to be treated with moderation—both as to their work, lest, to wit, they should be burdened with excessive labor, wherefore the Lord commanded (Deuteronomy 5:14) that on the Sabbath day "thy manservant and thy maidservant" should "rest even as thyself"—and also as to the infliction of punishment, for it ordered those who maimed their servants, to set them free (Exodus 21:26-27). Similar provision was made in favor of a maidservant when married to anyone (Exodus 21:7, seqq.). Moreover, with regard to those servants in particular who were taken from among the people, the Law prescribed that they should go out free in the seventh year taking whatever they brought with them, even their clothes (Exodus 21:2, seqq.): and furthermore it was commanded (Deuteronomy 15:13) that they should be given provision for the journey.

## Volume 3 - Question 117. Liberality

**Article 2. Whether liberality is about money?**

Objection 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.

## Volume 3 - Question 118. The vices opposed to liberality, and in the first place, of covetousness

**Article 1. Whether covetousness is a sin?**

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 (II-II:117:3; I-II:02:1). 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.

## Volume 3 - Question 150. Drunkenness

**Article 4. Whether drunkenness excuses from sin?**

Reply to Objection 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." On 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.

## Volume 3 - Question 154. The parts of Lust

**Article 9. Whether incest is a determinate species of lust?**

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.

## Volume 3 - Question 183. Man's various duties and states in general

**Article 2. Whether there should be different duties or states in the Church?**

Objection 3. Further, the good of the Church seemingly consists chiefly in peace, according to Psalm 147:3, "Who hath placed peace in thy borders," and 2 Corinthians 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 (Sirach 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.

## Volume 3 - Question 184. The state of perfection in general

**Article 3. Whether, in this life, perfection consists in the observance of the commandments or of the counsels?**

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 Timothy 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?"

## Volume 3 - Question 188. The different kinds of religious life

**Article 4. Whether a religious order can be established for preaching or hearing confessions?**

Reply to Objection 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.

**Article 7. Whether religious perfection is diminished by possessing something in common?**

Reply to Objection 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 (II-II:185:6 ad 2; I-II:108:2 ad 3).

## Volume 3 - Question 189. The entrance into religious life

**Article 6. Whether one ought to be withdrawn from entering religion through deference to one's parents?**

Reply to Objection 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.

**Article 8. Whether the religious life of those who live in community is more perfect than that of those who lead a solitary life?**

Objection 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.

Reply to Objection 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.

# De Partib. Animal.

**Keywords:**

says, mean.

## Volume 4 - Question 39. The baptizing of Christ

**Article 2. Whether it was fitting for Christ to be baptized with John's baptism?**

Objection 2. Further, John's baptism, as Chrysostom says (Hom. de Bapt. Christi), "was a mean between the baptism of the Jews and that of Christ." But "the mean savors of the nature of the extremes" (Aristotle, De Partib. Animal.). Since, therefore, Christ was not baptized with the Jewish baptism, nor yet with His own, on the same grounds He should not have been baptized with the baptism of John.

# Prior. Anal.

**Keywords:**

proofs, sign, prior, tully, text, occasionally, forth, luke, christ, sense.

## Volume 4 - Question 55. The manifestation of the Resurrection

**Article 5. Whether Christ should have demonstrated the truth of His Resurrection by proofs?**

But if the term "proof" be taken in the second sense, then Christ is said to have demonstrated His Resurrection by proofs, inasmuch as by most evident signs He showed that He was truly risen. Hence where our version has "by many proofs," the Greek text, instead of proof has tekmerion, i.e. "an evident sign affording positive proof" [Cf. Prior. Anal. ii]. Now Christ showed these signs of the Resurrection to His disciples, for two reasons. First, because their hearts were not disposed so as to accept readily the faith in the Resurrection. Hence He says Himself (Luke 24:25): "O foolish and slow of heart to believe": and (Mark 16:14): "He upbraided them with their incredulity and hardness of heart." Secondly, that their testimony might be rendered more efficacious through the signs shown them, according to 1 John 1:1-3: "That which we have seen, and have heard, and our hands have handled . . . we declare."

I answer that, The word "proof" is susceptible of a twofold meaning: sometimes it is employed to designate any sort "of reason in confirmation of what is a matter of doubt" [Tully, Topic. ii]: and sometimes it means a sensible sign employed to manifest the truth; thus also Aristotle occasionally uses the term in his works [Cf. Prior. Anal. ii; Rhetor. i]. Taking "proof" in the first sense, Christ did not demonstrate His Resurrection to the disciples by proofs, because such argumentative proof would have to be grounded on some principles: and if these were not known to the disciples, nothing would thereby be demonstrated to them, because nothing can be known from the unknown. And if such principles were known to them, they would not go beyond human reason, and consequently would not be efficacious for establishing faith in the Resurrection, which is beyond human reason, since principles must be assumed which are of the same order, according to 1 Poster. But it was from the authority of the Sacred Scriptures that He proved to them the truth of His Resurrection, which authority is the basis of faith, when He said: "All things must needs be fulfilled which are written in the Law, and in the prophets, and in the Psalms, concerning Me": as is set forth Luke 24:44.

## Volume 4 - Question 60. What is a sacrament?

**Article 4. Whether a sacrament is always something sensible?**

Objection 1. It seems that a sacrament is not always something sensible. Because, according to the Philosopher (Prior. Anal. ii), every effect is a sign of its cause. But just as there are some sensible effects, so are there some intelligible effects; thus science is the effect of a demonstration. Therefore not every sign is sensible. Now all that is required for a sacrament is something that is a sign of some sacred thing, inasmuch as thereby man is sanctified, as stated above (Article 2). Therefore something sensible is not required for a sacrament.