TREATISE ON HABITS IN PARTICULAR (QQ[55]-89) GOOD HABITS, i.e. VIRTUES (QQ[55]-70)

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Q. 55. OF THE VIRTUES, AS TO THEIR ESSENCE (FOUR ARTICLES)

We come now to the consideration of habits specifically. And since habits, as we have said (Q[54], A[3]), are divided into good and bad, we must speak in the first place of good habits, which are virtues, and of other matters connected with them, namely the Gifts, Beatitudes and Fruits; in the second place, of bad habits, namely of vices and sins. Now five things must be considered about virtues: (1) the essence of virtue; (2) its subject; (3) the division of virtue; (4) the cause of virtue; (5) certain properties of virtue.

[35787] Iª-IIae q. 55 pr. Consequenter considerandum est de habitibus in speciali. Et quia habitus, ut dictum est, distinguuntur per bonum et malum, primo dicendum est de habitibus bonis, qui sunt virtutes et alia eis adiuncta, scilicet dona, beatitudines et fructus; secundo, de habitibus malis, scilicet de vitiis et peccatis. Circa virtutes autem quinque consideranda sunt, primo, de essentia virtutis; secundo, de subiecto eius; tertio, de divisione virtutum; quarto, de causa virtutis; quinto, de quibusdam proprietatibus virtutis. Circa primum quaeruntur quatuor. Primo, utrum virtus humana sit habitus. Secundo, utrum sit habitus operativus. Tertio, utrum sit habitus bonus. Quarto, de definitione virtutis.

Under the first head, there are four points of inquiry:

(1) Whether human virtue is a habit?

(2) Whether it is an operative habit?

(3) Whether it is a good habit?

(4) Of the definition of virtue.

Q. 55. A. 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.

[35788] Iª-IIae q. 55 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod virtus humana non sit habitus. Virtus enim est *ultimum potentiae*, ut dicitur in I de caelo. Sed ultimum uniuscuiusque reducitur ad genus illud cuius est ultimum, sicut punctum ad genus lineae. Ergo virtus reducitur ad genus potentiae, et non ad genus habitus.

Objection 2: Further, Augustine says (De Lib. Arb. ii) [*Retract. ix; cf. De Lib. Arb. ii, 19] that "virtue is good use of free-will." But use of free-will is an act. Therefore virtue is not a habit, but an act.

[35789] Iª-IIae q. 55 a. 1 arg. 2 Praeterea, Augustinus dicit, in II de libero Arbit., quod *virtus est bonus usus liberi arbitrii*. Sed usus liberi arbitrii est actus. Ergo virtus non est habitus, sed actus.

Objection 3: Further, we do not merit by our habits, but by our actions: otherwise a man would merit continually, even while asleep. But we do merit by our virtues. Therefore virtues are not habits, but acts.

[35790] Iª-IIae q. 55 a. 1 arg. 3 Praeterea, habitibus non meremur, sed actibus, alioquin homo mereretur continue, etiam dormiendo. Sed virtutibus meremur. Ergo virtutes non sunt habitus, sed actus.

Objection 4: Further, Augustine says (De Moribus Eccl. xv) that "virtue is the order of love," and (QQ. lxxxiii, qu. 30) that "the ordering

[35791] Iª-IIae q. 55 a. 1 arg. 4 Praeterea, Augustinus dicit, in libro de moribus Eccles., quod *virtus est ordo amoris*. Et in libro octoginta

which is called virtue consists in enjoying what we ought to enjoy, and using what we ought to use." Now order, or ordering, denominates either an action or a relation. Therefore virtue is not a habit, but an action or a relation.

trium quaest., dicit quod *ordinatio quae virtus vocatur, est fruendis frui, et utendis uti*. Ordo autem, seu ordinatio, nominat vel actum, vel relationem. Ergo virtus non est habitus, sed actus vel relatio.

Objection 5: Further, just as there are human virtues, so are there natural virtues. But natural virtues are not habits, but powers. Neither therefore are human virtues habits.

[35792] Iª-IIae q. 55 a. 1 arg. 5 Praeterea, sicut inveniuntur virtutes humanae, ita et virtutes naturales. Sed virtutes naturales non sunt habitus, sed potentiae quaedam. Ergo etiam neque virtutes humanae.

On the contrary, The Philosopher says (Categor. vi) that science and virtue are habits.

[35793] Iª-IIae q. 55 a. 1 s. c. Sed contra est quod philosophus, in libro Praedicament., scientiam et virtutem ponit esse habitus.

I answer that, Virtue denotes a certain perfection of a power. Now a thing's perfection is considered chiefly in regard to its end. But the end of power is act. Wherefore power is said to be perfect, according as it is determinate to its act.

Now there are some powers which of themselves are determinate to their acts; for instance, the active natural powers. And therefore these natural powers are in themselves called virtues. But the rational powers, which are proper to man, are not determinate to one particular action, but are inclined indifferently to many: and they are determinate to acts by means of habits, as is clear from what we have said above (Q[49], A[4]). Therefore human virtues are habits.

[35794] Iª-IIae q. 55 a. 1 co. Respondeo dicendum quod virtus nominat quandam potentiae perfectionem. Uniuscuiusque autem perfectio praecipue consideratur in ordine ad suum finem. Finis autem potentiae actus est. Unde potentia dicitur esse perfecta, secundum quod determinatur ad suum actum. Sunt autem quaedam potentiae quae secundum seipsas sunt determinatae ad suos actus; sicut potentiae naturales activae. Et ideo huiusmodi potentiae naturales secundum seipsas dicuntur virtutes. Potentiae autem rationales, quae sunt propriae hominis, non sunt determinatae ad unum, sed se habent indeterminate ad multa, determinantur autem ad actus per habitus, sicut ex supradictis patet. Et ideo virtutes humanae habitus sunt.

Reply to Objection 1: Sometimes we give the name of a virtue to that to which the virtue is directed, namely, either to its object, or to its act: for instance, we give the name Faith, to that which we believe, or to the act of believing, as also to the habit by which we believe. When therefore we say that "virtue is the limit of power," virtue is taken for the object of virtue. For the furthest point to which a power can reach, is said to be its virtue; for instance, if a man can carry a hundredweight and not more, his virtue [*In English we should say 'strength,' which is the original signification of the Latin 'virtus': thus we speak of an engine being so many horse-power, to indicate its 'strength'] is put at a hundredweight, and not at sixty. But the objection takes virtue as

[35795] Iª-IIae q. 55 a. 1 ad 1 Ad primum ergo dicendum quod quandoque virtus dicitur id ad quod est virtus, scilicet vel obiectum virtutis, vel actus eius, sicut fides dicitur quandoque id quod creditur, quandoque vero ipsum credere, quandoque autem ipse habitus quo creditur. Unde quando dicitur quod virtus est ultimum potentiae, sumitur virtus pro obiecto virtutis. Id enim in quod ultimo potentia potest, est id ad quod dicitur virtus rei, sicut si aliquis potest ferre centum libras et non plus, virtus eius consideratur secundum centum libras, non autem secundum sexaginta. Obiectio autem procedebat ac si essentialiter virtus esset ultimum potentiae.

being essentially the limit of power.

Reply to Objection 2: Good use of free-will is said to be a virtue, in the same sense as above (ad 1); that is to say, because it is that to which virtue is directed as to its proper act. For the act of virtue is nothing else than the good use of free-will.

[35796] Iª-IIae q. 55 a. 1 ad 2 Ad secundum dicendum quod bonus usus liberi arbitrii dicitur esse virtus, secundum eandem rationem, quia scilicet est id ad quod ordinatur virtus sicut ad proprium actum. Nihil est enim aliud actus virtutis quam bonus usus liberi arbitrii.

Reply to Objection 3: We are said to merit by something in two ways. First, as by merit itself, just as we are said to run by running; and thus we merit by acts. Secondly, we are said to merit by something as by the principle whereby we merit, as we are said to run by the motive power; and thus are we said to merit by virtues and habits.

[35797] Iª-IIae q. 55 a. 1 ad 3 Ad tertium dicendum quod aliquo dicimur mereri dupliciter. Uno modo, sicut ipso merito, eo modo quo dicimur currere cursu, et hoc modo meremur actibus. Alio modo dicimur mereri aliquo sicut principio merendi, sicut dicimur currere potentia motiva, et sic dicimur mereri virtutibus et habitibus.

Reply to Objection 4: When we say that virtue is the order or ordering of love, we refer to the end to which virtue is ordered: because in us love is set in order by virtue.

[35798] Iª-IIae q. 55 a. 1 ad 4 Ad quartum dicendum quod virtus dicitur ordo vel ordinatio amoris, sicut id ad quod est virtus, per virtutem enim ordinatur amor in nobis.

Reply to Objection 5: Natural powers are of themselves determinate to one act: not so the rational powers. And so there is no comparison, as we have said.

[35799] Iª-IIae q. 55 a. 1 ad 5 Ad quintum dicendum quod potentiae naturales sunt de se determinatae ad unum, non autem potentiae rationales. Et ideo non est simile, ut dictum est.

Q. 55. A. 2. Whether human virtue is an operative habit?

Objection 1: It would seem that it is not essential to human virtue to be an operative habit. For Tully says (Tuscul. iv) that as health and beauty belong to the body, so virtue belongs to the soul. But health and beauty are not operative habits. Therefore neither is virtue.

[35800] Iª-IIae q. 55 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod non sit de ratione virtutis humanae quod sit habitus operativus. Dicit enim Tullius, in IV de Tuscul. quaest., quod sicut est sanitas et pulchritudo corporis, ita est virtus animae. Sed sanitas et pulchritudo non sunt habitus operativi. Ergo neque etiam virtus.

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.

[35801] Iª-IIae q. 55 a. 2 arg. 2 Praeterea, in rebus naturalibus invenitur virtus non solum ad agere, sed etiam ad esse, ut patet per philosophum, in I de caelo, quod quaedam habent virtutem ut sint semper, quaedam vero non ad hoc quod sint semper, sed aliquo tempore determinato. Sed sicut se habet virtus naturalis in rebus naturalibus, ita se habet virtus humana in rationalibus. Ergo etiam virtus humana non solum est ad agere, sed etiam ad esse.

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.

[35802] Iª-IIae q. 55 a. 2 arg. 3 Praeterea, philosophus dicit, in VII Physic., quod virtus est dispositio perfecti ad optimum. Optimum autem ad quod hominem oportet disponi per virtutem, est ipse Deus, ut probat Augustinus in libro II de moribus Eccles.; ad quem disponitur anima per assimilationem ad ipsum. Ergo videtur quod virtus dicatur qualitas quaedam animae in ordine ad Deum, tanquam assimilativa ad ipsum, non autem in ordine ad operationem. Non igitur est habitus operativus.

On the contrary, The Philosopher (Ethic. ii, 6) says that "virtue of a thing is that which makes its work good."

[35803] Iª-IIae q. 55 a. 2 s. c. Sed contra est quod philosophus dicit, in II Ethic., quod *virtus uniuscuiusque rei est quae opus eius bonum reddit*.

I answer that, Virtue, from the very nature of the word, implies some perfection of power, as we have said above (A[1]). Wherefore, since power [*The one Latin word 'potentia' is rendered 'potentiality' in the first case, and 'power' in the second] is of two kinds, namely, power in reference to being, and power in reference to act; the perfection of each of these is called virtue. But power in reference to being is on the part of matter, which is potential being, whereas power in reference to act, is on the part of the form, which is the principle of action, since everything acts in so far as it is in act.

Now man is so constituted that the body holds the place of matter, the soul that of form. The body, indeed, man has in common with other animals; and the same is to be said of the forces which are common to the soul and body: and only those forces which are proper to the soul, namely, the rational forces, belong to man alone. And therefore, human virtue, of which we are speaking now, cannot belong to the body, but belongs only to that which is proper to the soul. Wherefore human virtue does not imply reference to being, but rather to act. Consequently it is essential to human virtue to be an operative habit.

[35804] Iª-IIae q. 55 a. 2 co. Respondeo dicendum quod virtus, ex ipsa ratione nominis, importat quandam perfectionem potentiae, ut supra dictum est. Unde, cum duplex sit potentia, scilicet potentia ad esse et potentia ad agere, utriusque potentiae perfectio virtus vocatur. Sed potentia ad esse se tenet ex parte materiae, quae est ens in potentia, potentia autem ad agere se tenet ex parte formae, quae est principium agendi, eo quod unumquodque agit inquantum est actu. In constitutione autem hominis, corpus se habet sicut materia, anima vero sicut forma. Et quantum quidem ad corpus, homo communicat cum aliis animalibus; et similiter quantum ad vires quae sunt animae et corpori communes; solae autem illae vires quae sunt propriae animae, scilicet rationales, sunt hominis tantum. Et ideo virtus humana, de qua loquimur, non potest pertinere ad corpus; sed pertinet tantum ad id quod est proprium animae. Unde virtus humana non importat ordinem ad esse, sed magis ad agere. Et ideo de ratione virtutis humanae est quod sit habitus operativus.

Reply to Objection 1: Mode of action follows on the disposition of the agent: for such as a thing is, such is its act. And therefore, since virtue is the principle of some kind of operation, there must needs pre-exist in the operator in respect of virtue

[35805] Iª-IIae q. 55 a. 2 ad 1 Ad primum ergo dicendum quod modus actionis sequitur dispositionem agentis, unumquodque enim quale est, talia operatur. Et ideo, cum virtus sit principium aliqualis operationis, oportet quod in

some corresponding disposition. Now virtue causes an ordered operation. Therefore virtue itself is an ordered disposition of the soul, in so far as, to wit, the powers of the soul are in some way ordered to one another, and to that which is outside. Hence virtue, inasmuch as it is a suitable disposition of the soul, is like health and beauty, which are suitable dispositions of the body. But this does not hinder virtue from being a principle of operation.

operante praeexistat secundum virtutem aliqua conformis dispositio. Facit autem virtus operationem ordinatam. Et ideo ipsa virtus est quaedam dispositio ordinata in anima, secundum scilicet quod potentiae animae ordinantur aliqualiter ad invicem, et ad id quod est extra. Et ideo virtus, inquantum est conveniens dispositio animae, assimilatur sanitati et pulchritudini, quae sunt debitae dispositiones corporis. Sed per hoc non excluditur quin virtus etiam sit operationis principium.

Reply to Objection 2: Virtue which is referred to being is not proper to man; but only that virtue which is referred to works of reason, which are proper to man.

[35806] Iª-IIae q. 55 a. 2 ad 2 Ad secundum dicendum quod virtus quae est ad esse, non est propria hominis, sed solum virtus quae est ad opera rationis, quae sunt propria hominis.

Reply to Objection 3: As God's substance is His act, the highest likeness of man to God is in respect of some operation. Wherefore, as we have said above (Q[3], A[2]), happiness or bliss by which man is made most perfectly conformed to God, and which is the end of human life, consists in an operation.

[35807] Iª-IIae q. 55 a. 2 ad 3 Ad tertium dicendum quod, cum Dei substantia sit eius actio, summa assimilatio hominis ad Deum est secundum aliquam operationem. Unde, sicut supra dictum est, felicitas sive beatitudo, per quam homo maxime Deo conformatur, quae est finis humanae vitae, in operatione consistit.

Q. 55. A. 3. Whether human virtue is a good habit?

Objection 1: It would seem that it is not essential to virtue that it should be a good habit. For sin is always taken in a bad sense. But there is a virtue even of sin; according to 1 Cor. 15:56: "The virtue [Douay: 'strength'] of sin is the Law." Therefore virtue is not always a good habit.

[35808] Iª-IIae q. 55 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod non sit de ratione virtutis quod sit habitus bonus. Peccatum enim in malo semper sumitur. Sed etiam peccati est aliqua virtus; secundum illud I ad Cor. XV, *virtus peccati lex*. Ergo virtus non semper est habitus bonus.

Objection 2: Further, Virtue corresponds to power. But power is not only referred to good, but also to evil: according to Is. 5: "Woe to you that are mighty to drink wine, and stout men at drunkenness." Therefore virtue also is referred to good and evil.

[35809] Iª-IIae q. 55 a. 3 arg. 2 Praeterea, virtus potentiae respondet. Sed potentia non solum se habet ad bonum, sed etiam ad malum; secundum illud Isaiae V, *vae, qui potentes estis ad bibendum vinum, et viri fortes ad miscendam ebrietatem*. Ergo etiam virtus se habet et ad bonum et ad malum.

Objection 3: Further, according to the Apostle (2 Cor. 12:9): "Virtue [Douay: 'power'] is made perfect in infirmity." But infirmity is an evil. Therefore virtue is referred not only to good, but also to evil.

[35810] Iª-IIae q. 55 a. 3 arg. 3 Praeterea, secundum apostolum, II ad Cor. XII, virtus in infirmitate perficitur. Sed infirmitas est quoddam malum. Ergo virtus non solum se habet ad bonum, sed etiam ad malum.

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."

[35811] Iª-IIae q. 55 a. 3 s. c. Sed contra est quod Augustinus dicit, in libro de moribus Eccles., *nemo autem dubitaverit quod virtus animam facit optimam*. Et philosophus dicit, in II Ethic., quod *virtus est quae bonum facit habentem, et opus eius bonum reddit*.

I answer that, As we have said above (A[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.

[35812] Iª-IIae q. 55 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, virtus importat perfectionem potentiae, unde virtus cuiuslibet rei determinatur ad ultimum in quod res potest, ut dicitur in I de caelo. Ultimum autem in quod unaquaeque potentia potest, oportet quod sit bonum, nam omne malum defectum quendam importat; unde Dionysius dicit, in IV cap. de Div. Nom., quod omne malum est infirmum. Et propter hoc oportet quod virtus cuiuslibet rei dicatur in ordine ad bonum. Unde virtus humana, quae est habitus operativus, est bonus habitus, et boni operativus.

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.

[35813] Iª-IIae q. 55 a. 3 ad 1 Ad primum ergo dicendum quod sicut perfectum, ita et bonum dicitur metaphorice in malis, dicitur enim et perfectus fur sive latro, et bonus fur sive latro; ut patet per philosophum, in V Metaphys. Secundum hoc ergo, etiam virtus metaphorice in malis dicitur. Et sic virtus peccati dicitur lex, inquantum scilicet per legem occasionaliter est peccatum augmentatum, et quasi ad maximum suum posse pervenit.

Reply to Objection 2: The evil of drunkenness and excessive drink, consists in a falling away from the order of reason. Now it happens that, together with this falling away from reason, some lower power is perfect in reference to that which belongs to its own kind, even in direct opposition to reason, or with some falling away therefrom. But the perfection of that power, since it is compatible with a falling away from reason, cannot be called a human virtue.

[35814] Iª-IIae q. 55 a. 3 ad 2 Ad secundum dicendum quod malum ebrietatis et nimiae potationis, consistit in defectu ordinis rationis. Contingit autem, cum defectu rationis, esse aliquam potentiam inferiorem perfectam ad id quod est sui generis, etiam cum repugnantia vel cum defectu rationis. Perfectio autem talis potentiae, cum sit cum defectu rationis, non posset dici virtus humana.

Reply to Objection 3: Reason is shown to be so much the more perfect, according as it is able to overcome or endure more easily the weakness of the body and of the lower powers. And therefore human virtue, which is attributed to reason, is said to be "made perfect in infirmity," not of the reason

[35815] Iª-IIae q. 55 a. 3 ad 3 Ad tertium dicendum quod tanto ratio perfectior esse ostenditur, quanto infirmitates corporis et inferiorum partium magis potest vincere seu tolerare. Et ideo virtus humana, quae rationi attribuitur, in infirmitate perfici dicitur, non

indeed, but of the body and of the lower powers.

quidem rationis, sed in infirmitate corporis et inferiorum partium.

Q. 55. A. 4. Whether virtue is suitably defined?

Objection 1: It would seem that the definition, usually given, of virtue, is not suitable, to wit: "Virtue is a good quality of the mind, by which we live righteously, of which no one can make bad use, which God works in us, without us." For virtue is man's goodness, since virtue it is that makes its subject good. But goodness does not seem to be good, as neither is whiteness white. It is therefore unsuitable to describe virtue as a "good quality."

[35816] Iª-IIae q. 55 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod non sit conveniens definitio virtutis quae solet assignari, scilicet, virtus est bona qualitas mentis, qua recte vivitur, qua nullus male utitur, quam Deus in nobis sine nobis operatur. Virtus enim est bonitas hominis, ipsa enim est quae bonum facit habentem. Sed bonitas non videtur esse bona, sicut nec albedo est alba. Igitur inconvenienter dicitur quod virtus est bona qualitas.

Objection 2: Further, no difference is more common than its genus; since it is that which divides the genus. But good is more common than quality, since it is convertible with being. Therefore "good" should not be put in the definition of virtue, as a difference of quality.

[35817] Iª-IIae q. 55 a. 4 arg. 2 Praeterea, nulla differentia est communior suo genere, cum sit generis divisiva. Sed bonum est communius quam qualitas, convertitur enim cum ente. Ergo bonum non debet poni in definitione virtutis, ut differentia qualitatis.

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."

[35818] Iª-IIae q. 55 a. 4 arg. 3 Praeterea, sicut Augustinus dicit, in XII de Trin., *ubi primo occurrit aliquid quod non sit nobis pecoribusque commune, illud ad mentem pertinet*. Sed quaedam virtutes sunt etiam irrationabilium partium; ut philosophus dicit, in III Ethic. Non ergo omnis virtus est bona qualitas mentis.

Objection 4: Further, righteousness seems to belong to justice; whence the righteous are called just. But justice is a species of virtue. It is therefore unsuitable to put "righteous" in the definition of virtue, when we say that virtue is that "by which we live righteously."

[35819] Iª-IIae q. 55 a. 4 arg. 4 Praeterea, rectitudo videtur ad iustitiam pertinere, unde idem dicuntur recti, et iusti. Sed iustitia est species virtutis. Inconvenienter ergo ponitur rectum in definitione virtutis, cum dicitur, qua recte vivitur.

Objection 5: Further, whoever is proud of a thing, makes bad use of it. But many are proud of virtue, for Augustine says in his Rule, that "pride lies in wait for good works in order to slay them." It is untrue, therefore, "that no one can make bad use of virtue."

[35820] Iª-IIae q. 55 a. 4 arg. 5 Praeterea, quicumque superbit de aliquo, male utitur eo. Sed multi superbiunt de virtute, dicit enim Augustinus, in regula, *quod superbia etiam bonis operibus insidiatur, ut pereant*. Falsum est ergo quod nemo virtute male utatur.

Objection 6: Further, man is justified by virtue. But Augustine commenting on Jn. 15:11: "He shall do greater things than these," says [*Tract.

[35821] Iª-IIae q. 55 a. 4 arg. 6 Praeterea, homo per virtutem iustificatur. Sed Augustinus dicit, super illud Ioan., *maiora horum faciet, qui creavit*

xxvii in Joan.: Serm. xv de Verb. Ap. 11]: "He who created thee without thee, will not justify thee without thee." It is therefore unsuitable to say that "God works virtue in us, without us."

te sine te, non iustificabit te sine te. Inconvenienter ergo dicitur quod virtutem Deus in nobis sine nobis operatur.

On the contrary, We have the authority of Augustine from whose words this definition is gathered, and principally in De Libero Arbitrio ii, 19.

[35822] Iª-IIae q. 55 a. 4 s. c. Sed contra est auctoritas Augustini, ex cuius verbis praedicta definitio colligitur, et praecipue in II de libero arbitrio.

I answer that, This definition comprises perfectly the whole essential notion of virtue. For the perfect essential notion of anything is gathered from all its causes. Now the above definition comprises all the causes of virtue. For the formal cause of virtue, as of everything, is gathered from its genus and difference, when it is defined as "a good quality": for "quality" is the genus of virtue, and the difference, "good." But the definition would be more suitable if for "quality" we substitute "habit," which is the proximate genus.

Now virtue has no matter "out of which" it is formed, as neither has any other accident; but it has matter "about which" it is concerned, and matter "in which" it exits, namely, the subject. The matter about which virtue is concerned is its object, and this could not be included in the above definition, because the object fixes the virtue to a certain species, and here we are giving the definition of virtue in general. And so for material cause we have the subject, which is mentioned when we say that virtue is a good quality "of the mind."

The end of virtue, since it is an operative habit, is operation. But it must be observed that some operative habits are always referred to evil, as vicious habits: others are sometimes referred to good, sometimes to evil; for instance, opinion is referred both to the true and to the untrue: whereas virtue is a habit which is always referred to good: and so the distinction of virtue from those habits which are always referred to evil, is expressed in the words "by which we live righteously": and its distinction from those habits which are sometimes directed unto good, sometimes unto evil, in the words, "of which no one makes bad use."

Lastly, God is the efficient cause of infused virtue,

[35823] Iª-IIae q. 55 a. 4 co. Respondeo dicendum quod ista definitio perfecte complectitur totam rationem virtutis. Perfecta enim ratio uniuscuiusque rei colligitur ex omnibus causis eius. Comprehendit autem praedicta definitio omnes causas virtutis. Causa namque formalis virtutis, sicut et cuiuslibet rei, accipitur ex eius genere et differentia, cum dicitur qualitas bona, genus enim virtutis qualitas est, differentia autem bonum. Esset tamen convenientior definitio, si loco qualitatis habitus poneretur, qui est genus propinquum. Virtus autem non habet materiam ex qua, sicut nec alia accidentia, sed habet materiam circa quam; et materiam in qua, scilicet subiectum. Materia autem circa quam est obiectum virtutis; quod non potuit in praedicta definitione poni, eo quod per obiectum determinatur virtus ad speciem; hic autem assignatur definitio virtutis in communi. Unde ponitur subiectum loco causae materialis, cum dicitur quod est bona qualitas mentis. Finis autem virtutis, cum sit habitus operativus, est ipsa operatio. Sed notandum quod habituum operativorum aliqui sunt semper ad malum, sicut habitus vitiosi; aliqui vero quandoque ad bonum, et quandoque ad malum, sicut opinio se habet ad verum et ad falsum; virtus autem est habitus semper se habens ad bonum. Et ideo, ut discernatur virtus ab his quae semper se habent ad malum, dicitur, qua recte vivitur, ut autem discernatur ab his quae se habent quandoque ad bonum, quandoque ad malum, dicitur, qua nullus male utitur. Causa autem efficiens virtutis infusae, de qua definitio datur, Deus est. Propter quod dicitur, quam Deus in nobis sine nobis operatur. Quae quidem particula si auferatur, reliquum definitionis erit commune omnibus virtutibus, et acquisitis et infusis.

to which this definition applies; and this is expressed in the words "which God works in us without us." If we omit this phrase, the remainder of the definition will apply to all virtues in general, whether acquired or infused.

Reply to Objection 1: That which is first seized by the intellect is being: wherefore everything that we apprehend we consider as being, and consequently as gone, and as good, which are convertible with being. Wherefore we say that essence is being and is one and is good; and that oneness is being and one and good: and in like manner goodness. But this is not the case with specific forms, as whiteness and health; for everything that we apprehend, is not apprehended with the notion of white and healthy. We must, however, observe that, as accidents and non-subsistent forms are called beings, not as if they themselves had being, but because things are by them; so also are they called good or one, not by some distinct goodness or oneness, but because by them something is good or one. So also is virtue called good, because by it something is good.

[35824] Iª-IIae q. 55 a. 4 ad 1 Ad primum ergo dicendum quod id quod primo cadit in intellectu, est ens, unde unicuique apprehenso a nobis attribuimus quod sit ens; et per consequens quod sit unum et bonum, quae convertuntur cum ente. Unde dicimus quod essentia est ens et una et bona; et quod unitas est ens et una et bona; et similiter de bonitate. Non autem hoc habet locum in specialibus formis, sicut est albedo et sanitas, non enim omne quod apprehendimus, sub ratione albi et sani apprehendimus. Sed tamen considerandum quod sicut accidentia et formae non subsistentes dicuntur entia, non quia ipsa habeant esse, sed quia eis aliquid est; ita etiam dicuntur bona vel una, non quidem aliqua alia bonitate vel unitate, sed quia eis est aliquid bonum vel unum. Sic igitur et virtus dicitur bona, quia ea aliquid est bonum.

Reply to Objection 2: Good, which is put in the definition of virtue, is not good in general which is convertible with being, and which extends further than quality, but the good as fixed by reason, with regard to which Dionysius says (Div. Nom. iv) "that the good of the soul is to be in accord with reason."

[35825] Iª-IIae q. 55 a. 4 ad 2 Ad secundum dicendum quod bonum quod ponitur in definitione virtutis, non est bonum commune, quod convertitur cum ente, et est in plus quam qualitas, sed est bonum rationis, secundum quod Dionysius dicit, in IV cap. de Div. Nom., *quod bonum animae est secundum rationem esse*.

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.

[35826] Iª-IIae q. 55 a. 4 ad 3 Ad tertium dicendum quod virtus non potest esse in irrationali parte animae, nisi inquantum participat rationem, ut dicitur in I Ethic. Et ideo ratio, sive mens, est proprium subiectum virtutis humanae.

Reply to Objection 4: Justice has a righteousness of its own by which it puts those outward things right which come into human use, and are the proper matter of justice, as we shall show further on (Q[60], A[2]; SS, Q[58], A[8]). But the righteousness which denotes order to a due end and to the Divine law, which is the rule of the human will, as stated above (Q[19], A[4]), is common to all virtues.

[35827] Iª-IIae q. 55 a. 4 ad 4 Ad quartum dicendum quod iustitiae est propria rectitudo quae constituitur circa res exteriores quae in usum hominis veniunt, quae sunt propria materia iustitiae, ut infra patebit. Sed rectitudo quae importat ordinem ad finem debitum et ad legem divinam, quae est regula voluntatis humanae, ut supra dictum est, communis est omni virtuti.

Reply to Objection 5: One can make bad use of a virtue objectively, for instance by having evil thoughts about a virtue, e.g. by hating it, or by being proud of it: but one cannot make bad use of virtue as principle of action, so that an act of virtue be evil.

[35828] Iª-IIae q. 55 a. 4 ad 5 Ad quintum dicendum quod virtute potest aliquis male uti tanquam obiecto, puta cum male sentit de virtute, cum odit eam, vel superbit de ea, non autem tanquam principio usus, ita scilicet quod malus sit actus virtutis.

Reply to Objection 6: Infused virtue is caused in us by God without any action on our part, but not without our consent. This is the sense of the words, "which God works in us without us." As to those things which are done by us, God causes them in us, yet not without action on our part, for He works in every will and in every nature.

[35829] Iª-IIae q. 55 a. 4 ad 6 Ad sextum dicendum quod virtus infusa causatur in nobis a Deo sine nobis agentibus, non tamen sine nobis consentientibus. Et sic est intelligendum quod dicitur, quam Deus in nobis sine nobis operatur. Quae vero per nos aguntur, Deus in nobis causat non sine nobis agentibus, ipse enim operatur in omni voluntate et natura.

Q. 56. OF THE SUBJECT OF VIRTUE (SIX ARTICLES)

We now have to consider the subject of virtue, about which there are six points of inquiry:

(1) Whether the subject of virtue is a power of the soul?

(2) Whether one virtue can be in several powers?

(3) Whether the intellect can be the subject of virtue?

(4) Whether the irascible and concupiscible faculties can be the subject of virtue?

(5) Whether the sensitive powers of apprehension can be the subject of virtue?

(6) Whether the will can be the subject of virtue?

[35830] Iª-IIae q. 56 pr. Deinde considerandum est de subiecto virtutis. Et circa hoc quaeruntur sex. Primo, utrum virtus sit in potentia animae sicut in subiecto. Secundo, utrum una virtus possit esse in pluribus potentiis. Tertio, utrum intellectus possit esse subiectum virtutis. Quarto, utrum irascibilis et concupiscibilis. Quinto, utrum vires apprehensivae sensitivae. Sexto, utrum voluntas.

Q. 56. A. 1. Whether the subject of virtue is a power of the soul?

Objection 1: It would seem that the subject of virtue is not a power of the soul. For Augustine says (De Lib. Arb. ii, 19) that "virtue is that by which we live righteously." But we live by the essence of the soul, and not by a power of the soul. Therefore virtue is not a power, but in the essence of the soul.

[35831] Iª-IIae q. 56 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod virtus non sit in potentia animae sicut in subiecto. Dicit enim Augustinus, in II de Lib. Arbit., quod virtus est qua recte vivitur. Vivere autem non est per potentiam animae, sed per eius essentiam. Ergo virtus non est in potentia animae, sed in eius essentia.

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.

[35832] Iª-IIae q. 56 a. 1 arg. 2 Praeterea, philosophus dicit, in II Ethic., *virtus est quae bonum facit habentem, et opus eius bonum reddit*. Sed sicut opus constituitur per potentiam, ita habens virtutem constituitur per essentiam animae. Ergo virtus non magis pertinet ad potentiam animae, quam ad eius essentiam.

Objection 3: Further, power is in the second species of quality. But virtue is a quality, as we have said above (Q[55], A[4]): and quality is not the subject of quality. Therefore a power of the soul is not the subject of virtue.

[35833] Iª-IIae q. 56 a. 1 arg. 3 Praeterea, potentia est in secunda specie qualitatis. Virtus autem est quaedam qualitas, ut supra dictum est. Qualitatis autem non est qualitas. Ergo virtus non est in potentia animae sicut in subiecto.

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.

[35834] Iª-IIae q. 56 a. 1 s. c. Sed contra, virtus est ultimum potentiae, ut dicitur in I de caelo. Sed ultimum est in eo cuius est ultimum. Ergo virtus est in potentia animae.

I answer that, It can be proved in three ways that virtue belongs to a power of the soul. First, from the notion of the very essence of virtue, which implies perfection of a power; for perfection is in that which it perfects. Secondly, from the fact that virtue is an operative habit, as we have said above (Q[55], A[2]): for all operation proceeds from the soul through a power. Thirdly, from the fact that virtue disposes to that which is best: for the best is the end, which is either a thing's operation, or something acquired by an operation proceeding from the thing's power. Therefore a power of the soul is the subject of virtue.

[35835] Iª-IIae q. 56 a. 1 co. Respondeo dicendum quod virtutem pertinere ad potentiam animae, ex tribus potest esse manifestum. Primo quidem, ex ipsa ratione virtutis, quae importat perfectionem potentiae, perfectio autem est in eo cuius est perfectio. Secundo, ex hoc quod est habitus operativus, ut supra dictum est, omnis autem operatio est ab anima per aliquam potentiam. Tertio, ex hoc quod disponit ad optimum, optimum autem est finis, qui vel est operatio rei, vel aliquid consecutum per operationem a potentia egredientem. Unde virtus humana est in potentia animae sicut in subiecto.

Reply to Objection 1: "To live" may be taken in two ways. Sometimes it is taken for the very existence of the living thing: in this way it belongs to the essence of the soul, which is the principle of existence in the living thing. But sometimes "to live" is taken for the operation of the living thing: in this sense, by virtue we live righteously, inasmuch as by virtue we perform righteous actions.

[35836] Iª-IIae q. 56 a. 1 ad 1 Ad primum ergo dicendum quod vivere dupliciter sumitur. Quandoque enim dicitur vivere ipsum esse viventis, et sic pertinet ad essentiam animae, quae est viventi essendi principium. Alio modo vivere dicitur operatio viventis, et sic virtute recte vivitur, inquantum per eam aliquis recte operatur.

Reply to Objection 2: Good is either the end, or something referred to the end. And therefore, since the good of the worker consists in the work, this fact also, that virtue makes the worker good, is referred to the work, and consequently, to the power.

[35837] Iª-IIae q. 56 a. 1 ad 2 Ad secundum dicendum quod bonum vel est finis, vel in ordine ad finem dicitur. Et ideo, cum bonum operantis consistat in operatione, hoc etiam ipsum quod virtus facit operantem bonum, refertur ad operationem, et per consequens ad potentiam.

Reply to Objection 3: One accident is said to be the subject of another, not as though one accident could uphold another; but because one accident inheres to substance by means of another, as color to the body by means of the surface; so that surface is said to be the subject of color. In this way a power of the soul is said to be the subject of virtue.

[35838] Iª-IIae q. 56 a. 1 ad 3 Ad tertium dicendum quod unum accidens dicitur esse in alio sicut in subiecto, non quia accidens per seipsum possit sustentare aliud accidens, sed quia unum accidens inhaeret substantiae mediante alio accidente, ut color corpori mediante superficie; unde superficies dicitur esse subiectum coloris. Et eo modo potentia animae dicitur esse subiectum virtutis.

Q. 56. A. 2. Whether one virtue can be in several powers?

Objection 1: It would seem that one virtue can be in several powers. For habits are known by their acts. But one act proceeds in various way from several powers: thus walking proceeds from the reason as directing, from the will as moving, and from the motive power as executing. Therefore

[35839] Iª-IIae q. 56 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod una virtus possit esse in duabus potentiis. Habitus enim cognoscuntur per actus. Sed unus actus progreditur diversimode a diversis potentiis, sicut ambulatio procedit a ratione ut a dirigente, a voluntate sicut a movente,

also one habit can be in several powers.

et a potentia motiva sicut ab exequente. Ergo etiam unus habitus virtutis potest esse in pluribus potentiis.

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.

[35840] Iª-IIae q. 56 a. 2 arg. 2 Praeterea, philosophus dicit, in II Ethic., quod ad virtutem tria requiruntur, scilicet scire, velle et immobiliter operari. Sed scire pertinet ad intellectum, velle ad voluntatem. Ergo virtus potest esse in pluribus potentiis.

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.

[35841] Iª-IIae q. 56 a. 2 arg. 3 Praeterea, prudentia est in ratione, cum sit recta ratio agibilium, ut dicitur in VI Ethic. Est etiam in voluntate, quia non potest esse cum voluntate perversa, ut in eodem libro dicitur. Ergo una virtus potest esse in duabus potentiis.

On the contrary, The subject of virtue is a power of the soul. But the same accident cannot be in several subjects. Therefore one virtue cannot be in several powers of the soul.

[35842] Iª-IIae q. 56 a. 2 s. c. Sed contra, virtus est in potentia animae sicut in subiecto. Sed idem accidens non potest esse in pluribus subiectis. Ergo una virtus non potest esse in pluribus potentiis animae.

I answer that, It happens in two ways that one thing is subjected in two. First, so that it is in both on an equal footing. In this way it is impossible for one virtue to be in two powers: since diversity of powers follows the generic conditions of the objects, while diversity of habits follows the specific conditions thereof: and so wherever there is diversity of powers, there is diversity of habits; but not vice versa. In another way one thing can be subjected in two or more, not on an equal footing, but in a certain order. And thus one virtue can belong to several powers, so that it is in one chiefly, while it extends to others by a kind of diffusion, or by way of a disposition, in so far as one power is moved by another, and one power receives from another.

[35843] Iª-IIae q. 56 a. 2 co. Respondeo dicendum quod aliquid esse in duobus, contingit dupliciter. Uno modo, sic quod ex aequo sit in utroque. Et sic impossibile est unam virtutem esse in duabus potentiis, quia diversitas potentiarum attenditur secundum generales conditiones obiectorum, diversitas autem habituum secundum speciales; unde ubicumque est diversitas potentiarum, est diversitas habituum, sed non convertitur. Alio modo potest esse aliquid in duobus vel pluribus, non ex aequo, sed ordine quodam. Et sic una virtus pertinere potest ad plures potentias; ita quod in una sit principaliter, et se extendat ad alias per modum diffusionis, vel per modum dispositionis; secundum quod una potentia movetur ab alia, et secundum quod una potentia accipit ab alia.

Reply to Objection 1: One act cannot belong to several powers equally, and in the same degree; but only from different points of view, and in various degrees.

[35844] Iª-IIae q. 56 a. 2 ad 1 Ad primum ergo dicendum quod idem actus non potest aequaliter, et eodem ordine, pertinere ad diversas potentias, sed secundum diversas rationes, et diverso ordine.

Reply to Objection 2: "To know" is a condition required for moral virtue, inasmuch as moral virtue works according to right reason. But moral virtue is essentially in the appetite.

[35845] Iª-IIae q. 56 a. 2 ad 2 Ad secundum dicendum quod scire praeexigitur ad virtutem moralem, inquantum virtus moralis operatur secundum rationem rectam. Sed essentialiter in appetendo virtus moralis consistit.

Reply to Objection 3: Prudence is really subjected in reason: but it presupposes as its principle the rectitude of the will, as we shall see further on (A[3]; Q[57], A[4]).

[35846] Iª-IIae q. 56 a. 2 ad 3 Ad tertium dicendum quod prudentia realiter est in ratione sicut in subiecto, sed praesupponit rectitudinem voluntatis sicut principium, ut infra dicetur.

Q. 56. A. 3. Whether the intellect can be the subject of virtue?

Objection 1: It would seem that the intellect is not the subject of virtue. For Augustine says (De Moribus Eccl. xv) that all virtue is love. But the subject of love is not the intellect, but the appetitive power alone. Therefore no virtue is in the intellect.

[35847] Iª-IIae q. 56 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod intellectus non sit subiectum virtutis. Dicit enim Augustinus, in libro de moribus Eccles., quod omnis virtus est amor. Subiectum autem amoris non est intellectus, sed solum vis appetitiva. Ergo nulla virtus est in intellectu.

Objection 2: Further, virtue is referred to good, as is clear from what has been said above (Q[55], A[3]). Now good is not the object of the intellect, but of the appetitive power. Therefore the subject of virtue is not the intellect, but the appetitive power.

[35848] Iª-IIae q. 56 a. 3 arg. 2 Praeterea, virtus ordinatur ad bonum, sicut ex supradictis patet. Bonum autem non est obiectum intellectus, sed appetitivae virtutis. Ergo subiectum virtutis non est intellectus, sed appetitiva virtus.

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.

[35849] Iª-IIae q. 56 a. 3 arg. 3 *Praeterea, virtus est quae bonum facit habentem*, ut philosophus dicit. Sed habitus perficiens intellectum non facit bonum habentem, non enim propter scientiam vel artem dicitur homo bonus. Ergo intellectus non est subiectum virtutis.

On the contrary, The mind is chiefly called the intellect. But the subject of virtue is the mind, as is clear from the definition, above given, of virtue (Q[55], A[4]). Therefore the intellect is the subject of virtue.

[35850] Iª-IIae q. 56 a. 3 s. c. Sed contra est quod mens maxime dicitur intellectus. Subiectum autem virtutis est mens; ut patet ex definitione virtutis supra inducta. Ergo intellectus est subiectum virtutis.

I answer that, As we have said above (Q[55], A[3]), a virtue is a habit by which we work well. Now a habit may be directed to a good act in two ways. First, in so far as by the habit a man acquires an aptness to a good act; for instance, by the habit of grammar man has the aptness to speak

[35851] Iª-IIae q. 56 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, virtus est habitus quo quis bene operatur. Dupliciter autem habitus aliquis ordinatur ad bonum actum. Uno modo, inquantum per huiusmodi habitum acquiritur homini facultas ad bonum actum, sicut per

correctly. But grammar does not make a man always speak correctly: for a grammarian may be guilty of a barbarism or make a solecism: and the case is the same with other sciences and arts. Secondly, a habit may confer not only aptness to act, but also the right use of that aptness: for instance, justice not only gives man the prompt will to do just actions, but also makes him act justly.

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).

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 (Q[9], A[1]; Q[17], AA[1],5; FP, Q[82], A[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.

habitum grammaticae habet homo facultatem recte loquendi. Non tamen grammatica facit ut homo semper recte loquatur, potest enim grammaticus barbarizare aut soloecismum facere. Et eadem ratio est in aliis scientiis et artibus. Alio modo, aliquis habitus non solum facit facultatem agendi, sed etiam facit quod aliquis recte facultate utatur, sicut iustitia non solum facit quod homo sit promptae voluntatis ad iusta operandum, sed etiam facit ut iuste operetur. Et quia bonum, sicut et ens, non dicitur simpliciter aliquid secundum id quod est in potentia, sed secundum id quod est in actu; ideo ab huiusmodi habitibus simpliciter dicitur homo bonum operari, et esse bonus, puta quia est iustus vel temperatus; et eadem ratio est de similibus. Et quia virtus est quae bonum facit habentem, et opus eius bonum reddit, huiusmodi habitus simpliciter dicuntur virtutes, quia reddunt bonum opus in actu, et simpliciter faciunt bonum habentem. Primi vero habitus non simpliciter dicuntur virtutes, quia non reddunt bonum opus nisi in quadam facultate, nec simpliciter faciunt bonum habentem. Non enim dicitur simpliciter aliquis homo bonus, ex hoc quod est sciens vel artifex, sed dicitur bonus solum secundum quid, puta bonus grammaticus, aut bonus faber. Et propter hoc, plerumque scientia et ars contra virtutem dividitur, quandoque autem virtutes dicuntur, ut patet in VI Ethic. Subiectum igitur habitus qui secundum quid dicitur virtus, potest esse intellectus, non solum practicus, sed etiam intellectus speculativus, absque omni ordine ad voluntatem, sic enim philosophus, in VI Ethic., scientiam, sapientiam et intellectum, et etiam artem, ponit esse intellectuales virtutes. Subiectum vero habitus qui simpliciter dicitur virtus, non potest esse nisi voluntas; vel aliqua potentia secundum quod est mota a voluntate. Cuius ratio est, quia voluntas movet omnes alias potentias quae aliqualiter sunt rationales, ad suos actus, ut supra habitum est, et ideo quod homo actu bene agat, contingit ex hoc quod homo habet bonam voluntatem. Unde virtus quae facit bene agere in actu, non solum in facultate, oportet quod vel sit in ipsa voluntate; vel in aliqua potentia secundum quod est a voluntate mota. Contingit autem intellectum a voluntate moveri, sicut et alias potentias, considerat enim aliquis aliquid actu, eo quod vult. Et ideo intellectus, secundum quod habet ordinem ad voluntatem, potest esse subiectum virtutis simpliciter dictae. Et hoc modo intellectus speculativus, vel ratio, est subiectum

Now it happens that the intellect is moved by the will, just as are the other powers: for a man considers something actually, because he wills to do so. And therefore the intellect, in so far as it is subordinate to the will, can be the subject of virtue absolutely so called. And in this way the speculative intellect, or the reason, is the subject of Faith: for the intellect is moved by the command of the will to assent to what is of faith: for "no man believeth, unless he will" [*Augustine: Tract. xxvi in Joan.]. But the practical intellect is the subject of prudence. For since prudence is the right reason of things to be done, it is a condition thereof that man be rightly disposed in regard to the principles of this reason of things to be done, that is in regard to their ends, to which man is rightly disposed by the rectitude of the will, just as to the principles of speculative truth he is rightly disposed by the natural light of the active intellect. And therefore as the subject of science, which is the right reason of speculative truths, is the speculative intellect in its relation to the active intellect, so the subject of prudence is the practical intellect in its relation to the right will.

fidei, movetur enim intellectus ad assentiendum his quae sunt fidei, ex imperio voluntatis; nullus enim credit nisi volens. Intellectus vero practicus est subiectum prudentiae. Cum enim prudentia sit recta ratio agibilium, requiritur ad prudentiam quod homo se bene habeat ad principia huius rationis agendorum, quae sunt fines; ad quos bene se habet homo per rectitudinem voluntatis, sicut ad principia speculabilium per naturale lumen intellectus agentis. Et ideo sicut subiectum scientiae, quae est ratio recta speculabilium, est intellectus speculativus in ordine ad intellectum agentem; ita subiectum prudentiae est intellectus practicus in ordine ad voluntatem rectam.

Reply to Objection 1: The saying of Augustine is to be understood of virtue simply so called: not that every virtue is love simply: but that it depends in some way on love, in so far as it depends on the will, whose first movement consists in love, as we have said above (Q[25], AA[1],2,3; Q[27], A[4]; FP, Q[20], A[1]).

[35852] Iª-IIae q. 56 a. 3 ad 1 Ad primum ergo dicendum quod verbum Augustini intelligendum est de virtute simpliciter dicta non quod omnis talis virtus sit simpliciter amor; sed quia dependet aliqualiter ab amore, inquantum dependet a voluntate, cuius prima affectio est amor, ut supra dictum est.

Reply to Objection 2: The good of each thing is its end: and therefore, as truth is the end of the intellect, so to know truth is the good act of the intellect. Whence the habit, which perfects the intellect in regard to the knowledge of truth, whether speculative or practical, is a virtue.

[35853] Iª-IIae q. 56 a. 3 ad 2 Ad secundum dicendum quod bonum uniuscuiusque est finis eius, et ideo, cum verum sit finis intellectus, cognoscere verum est bonus actus intellectus. Unde habitus perficiens intellectum ad verum cognoscendum, vel in speculativis vel in practicis, dicitur virtus.

Reply to Objection 3: This objection considers virtue simply so called.

[35854] Iª-IIae q. 56 a. 3 ad 3 Ad tertium dicendum quod ratio illa procedit de virtute simpliciter dicta.

Q. 56. A. 4. Whether the irascible and concupiscible powers are the subject of virtue?

Objection 1: It would seem that the irascible and

[35855] Iª-IIae q. 56 a. 4 arg. 1 Ad quartum sic

concupiscible powers cannot be the subject of virtue. For these powers are common to us and dumb animals. But we are now speaking of virtue as proper to man, since for this reason it is called human virtue. It is therefore impossible for human virtue to be in the irascible and concupiscible powers which are parts of the sensitive appetite, as we have said in the FP, Q[81], A[2].

proceditur. Videtur quod irascibilis et concupiscibilis non possint esse subiectum virtutis. Huiusmodi enim vires sunt communes nobis et brutis. Sed nunc loquimur de virtute secundum quod est propria homini, sic enim dicitur virtus humana. Non igitur humanae virtutis potest esse subiectum irascibilis et concupiscibilis, quae sunt partes appetitus sensitivi, ut in primo dictum est.

Objection 2: Further, the sensitive appetite is a power which makes use of a corporeal organ. But the good of virtue cannot be in man's body: for the Apostle says (Rom. 7): "I know that good does not dwell in my flesh." Therefore the sensitive appetite cannot be the subject of virtue.

[35856] Iª-IIae q. 56 a. 4 arg. 2 Praeterea, appetitus sensitivus est vis utens organo corporali. Sed bonum virtutis non potest esse in corpore hominis, dicit enim apostolus, Rom. VII, *scio quod non habitat in carne mea bonum*. Ergo appetitus sensitivus non potest esse subiectum virtutis.

Objection 3: Further, Augustine proves (De Moribus Eccl. v) that virtue is not in the body but in the soul, for the reason that the body is ruled by the soul: wherefore it is entirely due to his soul that a man make good use of his body: "For instance, if my coachman, through obedience to my orders, guides well the horses which he is driving; this is all due to me." But just as the soul rules the body, so also does the reason rule the sensitive appetite. Therefore that the irascible and concupiscible powers are rightly ruled, is entirely due to the rational powers. Now "virtue is that by which we live rightly," as we have said above (Q[55], A[4]). Therefore virtue is not in the irascible and concupiscible powers, but only in the rational powers.

[35857] Iª-IIae q. 56 a. 4 arg. 3 Praeterea, Augustinus probat, in libro de moribus Eccles., quod virtus non est in corpore, sed in anima, eo quod per animam corpus regitur, unde quod aliquis corpore bene utatur, totum refertur ad animam; *sicut si mihi auriga obtemperans, equos quibus praeest, recte regit, hoc totum mihi debetur*. Sed sicut anima regit corpus, ita etiam ratio regit appetitum sensitivum. Ergo totum rationali parti debetur, quod irascibilis et concupiscibilis recte regantur. Sed virtus est qua recte vivitur, ut supra dictum est. Virtus igitur non est in irascibili et concupiscibili, sed solum in parte rationali.

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 (Q[13], A[2]). Therefore moral virtue is not in the irascible and concupiscible powers, but in the reason.

[35858] Iª-IIae q. 56 a. 4 arg. 4 Praeterea, principalis actus virtutis moralis est electio, ut dicitur in VIII Ethic. Sed electio non est actus irascibilis et concupiscibilis, sed rationis, ut supra dictum est. Ergo virtus moralis non est in irascibili et concupiscibili, sed in ratione.

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."

[35859] Iª-IIae q. 56 a. 4 s. c. Sed contra est quod fortitudo ponitur esse in irascibili, temperantia autem in concupiscibili. Unde philosophus dicit, in III Ethic., quod *hae virtutes sunt irrationabilium partium*.

I answer that, The irascible and concupiscible powers can be considered in two ways. First, in themselves, in so far as they are parts of the sensitive appetite: and in this way they are not competent to be the subject of virtue. Secondly, they can be considered as participating in the reason, from the fact that they have a natural aptitude to obey reason. And thus the irascible or concupiscible power can be the subject of human virtue: for, in so far as it participates in the reason, it is the principle of a human act. And to these powers we must needs assign virtues.

For it is clear that there are some virtues in the irascible and concupiscible powers. Because an act, which proceeds from one power according as it is moved by another power, cannot be perfect, unless both powers be well disposed to the act: for instance, the act of a craftsman cannot be successful unless both the craftsman and his instrument be well disposed to act. Therefore in the matter of the operations of the irascible and concupiscible powers, according as they are moved by reason, there must needs be some habit perfecting in respect of acting well, not only the reason, but also the irascible and concupiscible powers. And since the good disposition of the power which moves through being moved, depends on its conformity with the power that moves it: therefore the virtue which is in the irascible and concupiscible powers is nothing else but a certain habitual conformity of these powers to reason.

[35860] Iª-IIae q. 56 a. 4 co. Respondeo dicendum quod irascibilis et concupiscibilis dupliciter considerari possunt. Uno modo secundum se, inquantum sunt partes appetitus sensitivi. Et hoc modo, non competit eis quod sint subiectum virtutis. Alio modo possunt considerari inquantum participant rationem, per hoc quod natae sunt rationi obedire. Et sic irascibilis vel concupiscibilis potest esse subiectum virtutis humanae, sic enim est principium humani actus, inquantum participat rationem. Et in his potentiis necesse est ponere virtutes. Quod enim in irascibili et concupiscibili sint aliquae virtutes, patet. Actus enim qui progreditur ab una potentia secundum quod est ab alia mota, non potest esse perfectus, nisi utraque potentia sit bene disposita ad actum, sicut actus artificis non potest esse congruus, nisi et artifex sit bene dispositus ad agendum, et etiam ipsum instrumentum. In his igitur circa quae operatur irascibilis et concupiscibilis secundum quod sunt a ratione motae, necesse est ut aliquis habitus perficiens ad bene agendum sit non solum in ratione, sed etiam in irascibili et concupiscibili. Et quia bona dispositio potentiae moventis motae, attenditur secundum conformitatem ad potentiam moventem; ideo virtus quae est in irascibili et concupiscibili, nihil aliud est quam quaedam habitualis conformitas istarum potentiarum ad rationem.

Reply to Objection 1: The irascible and concupiscible powers considered in themselves, as parts of the sensitive appetite, are common to us and dumb animals. But in so far as they are rational by participation, and are obedient to the reason, they are proper to man. And in this way they can be the subject of human virtue.

[35861] Iª-IIae q. 56 a. 4 ad 1 Ad primum ergo dicendum quod irascibilis et concupiscibilis secundum se consideratae, prout sunt partes appetitus sensitivi, communes sunt nobis et brutis. Sed secundum quod sunt rationales per participationem, ut obedientes rationi, sic sunt propriae hominis. Et hoc modo possunt esse subiectum virtutis humanae.

Reply to Objection 2: Just as human flesh has not of itself the good of virtue, but is made the instrument of a virtuous act, inasmuch as being moved by reason, we "yield our members to serve justice"; so also, the irascible and concupiscible powers, of themselves indeed, have not the good of virtue, but rather the infection of the "fomes":

[35862] Iª-IIae q. 56 a. 4 ad 2 Ad secundum dicendum quod, sicut caro hominis ex se quidem non habet bonum virtutis, fit tamen instrumentum virtuosi actus, inquantum, movente ratione, membra nostra exhibemus ad serviendum iustitiae, ita etiam irascibilis et concupiscibilis ex se quidem non habent bonum virtutis sed magis

whereas, inasmuch as they are in conformity with reason, the good of reason is begotten in them.

infectionem fomitis; inquantum vero conformantur rationi, sic in eis adgeneratur bonum virtutis moralis.

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.

[35863] Iª-IIae q. 56 a. 4 ad 3 Ad tertium dicendum quod alia ratione regitur corpus ab anima, et irascibilis et concupiscibilis a ratione. Corpus enim ad nutum obedit animae absque contradictione, in his in quibus natum est ab anima moveri, unde philosophus dicit, in I Polit., quod anima regit corpus despotico principatu, idest sicut dominus servum. Et ideo totus motus corporis refertur ad animam. Et propter hoc in corpore non est virtus, sed solum in anima. Sed irascibilis et concupiscibilis non ad nutum obediunt rationi, sed habent proprios motus suos, quibus interdum rationi repugnant, unde in eodem libro philosophus dicit quod ratio regit irascibilem et concupiscibilem principatu politico, quo scilicet reguntur liberi, qui habent in aliquibus propriam voluntatem. Et propter hoc etiam oportet in irascibili et concupiscibili esse aliquas virtutes, quibus bene disponantur ad actum.

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.

[35864] Iª-IIae q. 56 a. 4 ad 4 Ad quartum dicendum quod in electione duo sunt, scilicet intentio finis, quae pertinet ad virtutem moralem; et praeacceptio eius quod est ad finem, quod pertinet ad prudentiam; ut dicitur in VI Ethic. Quod autem habeat rectam intentionem finis circa passiones animae, hoc contingit ex bona dispositione irascibilis et concupiscibilis. Et ideo virtutes morales circa passiones, sunt in irascibili et concupiscibili, sed prudentia est in ratione.

Q. 56. A. 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

[35873] Iª-IIae q. 56 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod voluntas non sit subiectum alicuius virtutis. Ad id enim quod convenit potentiae ex ipsa ratione potentiae, non requiritur aliquis habitus. Sed de ipsa ratione voluntatis, cum sit in ratione, secundum philosophum in III de anima, est quod tendat in id quod est bonum secundum rationem, ad quod

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.

ordinatur omnis virtus, quia unumquodque naturaliter appetit proprium bonum, *virtus enim est habitus per modum naturae, consentaneus rationi*, ut Tullius dicit in sua rhetorica. Ergo voluntas non est subiectum virtutis.

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.

[35874] Iª-IIae q. 56 a. 6 arg. 2 Praeterea, omnis virtus aut est intellectualis, aut moralis, ut dicitur in I et II Ethic. Sed virtus intellectualis est, sicut in subiecto, in intellectu et ratione, non autem in voluntate, virtus autem moralis est, sicut in subiecto, in irascibili et concupiscibili, quae sunt rationales per participationem. Ergo nulla virtus est in voluntate sicut in subiecto.

Objection 3: Further, all human acts, to which virtues are ordained, are voluntary. If therefore there be a virtue in the will in respect of some human acts, in like manner there will be a virtue in the will in respect of all human acts. Either, therefore, there will be no virtue in any other power, or there will be two virtues ordained to the same act, which seems unreasonable. Therefore the will cannot be the subject of virtue.

[35875] Iª-IIae q. 56 a. 6 arg. 3 Praeterea, omnes actus humani, ad quos virtutes ordinantur, sunt voluntarii. Si igitur respectu aliquorum humanorum actuum sit aliqua virtus in voluntate, pari ratione respectu omnium actuum humanorum erit virtus in voluntate. Aut ergo in nulla alia potentia erit aliqua virtus, aut ad eundem actum ordinabuntur duae virtutes, quod videtur inconveniens. Voluntas ergo non potest esse subiectum virtutis.

On the contrary, Greater perfection is required in the mover than in the moved. But the will moves the irascible and concupiscible powers. Much more therefore should there be virtue in the will than in the irascible and concupiscible powers.

[35876] Iª-IIae q. 56 a. 6 s. c. Sed contra est quod maior perfectio requiritur in movente quam in moto. Sed voluntas movet irascibilem et concupiscibilem. Multo ergo magis debet esse virtus in voluntate, quam in irascibili et concupiscibili.

I answer that, Since the habit perfects the power in reference to act, then does the power need a habit perfecting it unto doing well, which habit is a virtue, when the power's own proper nature does not suffice for the purpose.

Now the proper nature of a power is seen in its relation to its object. Since, therefore, as we have said above (Q[19], A[3]), the object of the will is the good of reason proportionate to the will, in respect of this the will does not need a virtue perfecting it. But if man's will is confronted with a good that exceeds its capacity, whether as regards the whole human species, such as Divine good, which transcends the limits of human nature, or as regards the individual, such as the

[35877] Iª-IIae q. 56 a. 6 co. Respondeo dicendum quod, cum per habitum perficiatur potentia ad agendum, ibi indiget potentia habitu perficiente ad bene agendum, qui quidem habitus est virtus, ubi ad hoc non sufficit propria ratio potentiae. Omnis autem potentiae propria ratio attenditur in ordine ad obiectum. Unde cum, sicut dictum est, obiectum voluntati sit bonum rationis voluntati proportionatum, quantum ad hoc non indiget voluntas virtute perficiente. Sed si quod bonum immineat homini volendum, quod excedat proportionem volentis; sive quantum ad totam speciem humanam, sicut bonum divinum, quod transcendit limites humanae naturae, sive quantum ad individuum, sicut bonum proximi; ibi voluntas indiget virtute. Et ideo huiusmodi

good of one's neighbor, then does the will need virtue. And therefore such virtues as those which direct man's affections to God or to his neighbor are subjected in the will, as charity, justice, and such like.

virtutes quae ordinant affectum hominis in Deum vel in proximum, sunt in voluntate sicut in subiecto; ut caritas, iustitia et huiusmodi.

Reply to Objection 1: This objection is true of those virtues which are ordained to the willer's own good; such as temperance and fortitude, which are concerned with the human passions, and the like, as is clear from what we have said (Q[35], A[6]).

[35878] Iª-IIae q. 56 a. 6 ad 1 Ad primum ergo dicendum quod ratio illa habet locum de virtute quae ordinat ad bonum proprium ipsius volentis, sicut temperantia et fortitudo, quae sunt circa passiones humanas et alia huiusmodi, ut ex dictis patet.

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 (Q[62], A[3]).

[35879] Iª-IIae q. 56 a. 6 ad 2 Ad secundum dicendum quod rationale per participationem non solum est irascibilis et concupiscibilis; sed omnino, idest universaliter, appetitivum, ut dicitur in I Ethic. Sub appetitivo autem comprehenditur voluntas. Et ideo, si qua virtus est in voluntate, erit moralis, nisi sit theologica, ut infra patebit.

Reply to Objection 3: Some virtues are directed to the good of moderated passion, which is the proper good of this or that man: and in these cases there is no need for virtue in the will, for the nature of the power suffices for the purpose, as we have said. This need exists only in the case of virtues which are directed to some extrinsic good.

[35880] Iª-IIae q. 56 a. 6 ad 3 Ad tertium dicendum quod quaedam virtutes ordinantur ad bonum passionis moderatae, quod est proprium huius vel illius hominis, et in talibus non est necessarium quod sit aliqua virtus in voluntate, cum ad hoc sufficiat natura potentiae, ut dictum est. Sed hoc solum necessarium est in illis virtutibus quae ordinantur ad aliquod bonum extrinsecum.

Q. 57. OF THE INTELLECTUAL VIRTUES (SIX ARTICLES)

We now have to consider the various kinds of virtue: and (1) the intellectual virtues; (2) the moral virtues; (3) the theological virtues. Concerning the first there are six points of inquiry:

[35881] Iª-IIae q. 57 pr. Deinde considerandum est de distinctione virtutum. Et primo, quantum ad virtutes intellectuales; secundo, quantum ad morales; tertio, quantum ad theologicas. Circa primum quaeruntur sex. Primo, utrum habitus intellectuales speculativi sint virtutes. Secundo, utrum sint tres, scilicet sapientia, scientia et intellectus. Tertio, utrum habitus intellectualis qui est ars, sit virtus. Quarto, utrum prudentia sit virtus distincta ab arte. Quinto, utrum prudentia sit virtus necessaria homini. Sexto, utrum eubulia, synesis et gnome sint virtutes adiunctae prudentiae.

(1) Whether habits of the speculative intellect are virtues?

(2) Whether they are three, namely, wisdom, science and understanding?

(3) Whether the intellectual habit, which is art, is a virtue?

(4) Whether prudence is a virtue distinct from art?

(5) Whether prudence is a virtue necessary to man?

(6) Whether "eubulia," "synesis" and "gnome" are virtues annexed to prudence?

Q. 57. A. 1. Whether the habits of the speculative intellect are virtues?

Objection 1: It would seem that the habits of the speculative intellect are not virtues. For virtue is an operative habit, as we have said above (Q[55], A[2]). But speculative habits are not operative: for speculative matter is distinct from practical, i.e. operative matter. Therefore the habits of the speculative intellect are not virtues.

[35882] Iª-IIae q. 57 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod habitus intellectuales speculativi non sint virtutes. Virtus enim est habitus operativus, ut supra dictum est. Sed habitus speculativi non sunt operativi, distinguitur enim speculativum a practico, idest operativo. Ergo habitus intellectuales speculativi non sunt virtutes.

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.

[35883] Iª-IIae q. 57 a. 1 arg. 2 Praeterea, virtus est eorum per quae fit homo felix sive beatus, eo quod felicitas est virtutis praemium, ut dicitur in I Ethic. Sed habitus intellectuales non considerant actus humanos, aut alia bona humana, per quae homo beatitudinem adipiscitur, sed magis res naturales et divinas. Ergo huiusmodi habitus virtutes dici non possunt.

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.

[35884] Iª-IIae q. 57 a. 1 arg. 3 Praeterea, scientia est habitus speculativus. Sed scientia et virtus distinguuntur sicut diversa genera non subalternatim posita; ut patet per philosophum, in IV Topic. Ergo habitus speculativi non sunt virtutes.

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.

[35885] Iª-IIae q. 57 a. 1 s. c. Sed contra, soli habitus speculativi considerant necessaria quae impossibile est aliter se habere. Sed philosophus ponit, in VI Ethic., quasdam virtutes intellectuales in parte animae quae considerat necessaria quae non possunt aliter se habere. Ergo habitus intellectuales speculativi sunt virtutes.

I answer that, Since every virtue is ordained to some good, as stated above (Q[55], A[3]), a habit, as we have already observed (Q[56], A[3]), may be called a virtue for two reasons: first, because it confers aptness in doing good; secondly, because besides aptness, it confers the right use of it. The latter condition, as above stated (Q[55], A[3]), belongs to those habits alone which affect the appetitive part of the soul: since it is the soul's appetitive power that puts all the powers and habits to their respective uses.

Since, then, the habits of the speculative intellect do not perfect the appetitive part, nor affect it in any way, but only the intellective part; they may indeed be called virtues in so far as they confer aptness for a good work, viz. the consideration of truth (since this is the good work of the intellect): yet they are not called virtues in the second way, as though they conferred the right use of a power or habit. For if a man possess a habit of speculative science, it does not follow that he is inclined to make use of it, but he is made able to consider the truth in those matters of which he has scientific knowledge: that he make use of the knowledge which he has, is due to the motion of his will. Consequently a virtue which perfects the will, as charity or justice, confers the right use of these speculative habits. And in this way too there can be merit in the acts of these habits, if they be done out of charity: thus Gregory says (Moral. vi) that the "contemplative life has greater merit than the active life."

[35886] Iª-IIae q. 57 a. 1 co. Respondeo dicendum quod, cum omnis virtus dicatur in ordine ad bonum, sicut supra dictum est, duplici ratione aliquis habitus dicitur virtus, ut supra dictum est, uno modo, quia facit facultatem bene operandi; alio modo, quia cum facultate, facit etiam usum bonum. Et hoc, sicut supra dictum est, pertinet solum ad illos habitus qui respiciunt partem appetitivam, eo quod vis appetitiva animae est quae facit uti omnibus potentiis et habitibus. Cum igitur habitus intellectuales speculativi non perficiant partem appetitivam, nec aliquo modo ipsam respiciant, sed solam intellectivam; possunt quidem dici virtutes inquantum faciunt facultatem bonae operationis, quae est consideratio veri (hoc enim est bonum opus intellectus), non tamen dicuntur virtutes secundo modo, quasi facientes bene uti potentia seu habitu. Ex hoc enim quod aliquis habet habitum scientiae speculativae, non inclinatur ad utendum, sed fit potens speculari verum in his quorum habet scientiam, sed quod utatur scientia habita, hoc est movente voluntate. Et ideo virtus quae perficit voluntatem, ut caritas vel iustitia, facit etiam bene uti huiusmodi speculativis habitibus. Et secundum hoc etiam, in actibus horum habituum potest esse meritum, si ex caritate fiant, sicut Gregorius dicit, in VI Moral., quod *contemplativa est maioris meriti quam activa*.

Reply to Objection 1: Work is of two kinds, exterior and interior. Accordingly the practical or active faculty which is contrasted with the speculative faculty, is concerned with exterior work, to which the speculative habit is not ordained. Yet it is ordained to the interior act of the intellect which is to consider the truth. And in

[35887] Iª-IIae q. 57 a. 1 ad 1 Ad primum ergo dicendum quod duplex est opus, scilicet exterius, et interius. Practicum ergo, vel operativum, quod dividitur contra speculativum, sumitur ab opere exteriori, ad quod non habet ordinem habitus speculativus. Sed tamen habet ordinem ad interius opus intellectus, quod est speculari verum. Et

this way it is an operative habit.

secundum hoc est habitus operativus.

Reply to Objection 2: Virtue is about certain things in two ways. In the first place a virtue is about its object. And thus these speculative virtues are not about those things whereby man is made happy; except perhaps, in so far as the word "whereby" indicates the efficient cause or object of complete happiness, i.e. God, Who is the supreme object of contemplation. Secondly, a virtue is said to be about its acts: and in this sense the intellectual virtues are about those things whereby a man is made happy; both because the acts of these virtues can be meritorious, as stated above, and because they are a kind of beginning of perfect bliss, which consists in the contemplation of truth, as we have already stated (Q[3], A[7]).

[35888] Iª-IIae q. 57 a. 1 ad 2 Ad secundum dicendum quod virtus est aliquorum dupliciter. Uno modo, sicut obiectorum. Et sic huiusmodi virtutes speculativae non sunt eorum per quae homo fit beatus; nisi forte secundum quod ly per dicit causam efficientem vel obiectum completae beatitudinis, quod est Deus, quod est summum speculabile. Alio modo dicitur virtus esse aliquorum sicut actuum. Et hoc modo virtutes intellectuales sunt eorum per quae homo fit beatus. Tum quia actus harum virtutum possunt esse meritorii, sicut dictum est. Tum etiam quia sunt quaedam inchoatio perfectae beatitudinis, quae in contemplatione veri consistit, sicut supra dictum est.

Reply to Objection 3: Science is contrasted with virtue taken in the second sense, wherein it belongs to the appetitive faculty.

[35889] Iª-IIae q. 57 a. 1 ad 3 Ad tertium dicendum quod scientia dividitur contra virtutem secundo modo dictam, quae pertinet ad vim appetitivam.

Q. 57. A. 2. Whether there are only three habits of the speculative intellect, viz. wisdom, science and understanding?

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.

[35890] Iª-IIae q. 57 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod inconvenienter distinguantur tres virtutes intellectuales speculativae, scilicet sapientia, scientia et intellectus. Species enim non debet condividi generi. Sed sapientia est quaedam scientia, ut dicitur in VI Ethic. Ergo sapientia non debet condividi scientiae, in numero virtutum intellectualium.

Objection 2: Further, in differentiating powers, habits and acts in respect of their objects, we consider chiefly the formal aspect of these objects, as we have already explained (FP, Q[77], A[3]). Therefore diversity of habits is taken, not from their material objects, but from the formal aspect of those objects. Now the principle of a demonstration is the formal aspect under which the conclusion is known. Therefore the understanding of principles should not be set down as a habit or virtue distinct from the knowledge of conclusions.

[35891] Iª-IIae q. 57 a. 2 arg. 2 Praeterea, in distinctione potentiarum, habituum et actuum, quae attenditur secundum obiecta, attenditur principaliter distinctio quae est secundum rationem formalem obiectorum, ut ex supradictis patet. Non ergo diversi habitus debent distingui secundum materiale obiectum; sed secundum rationem formalem illius obiecti. Sed principium demonstrationis est ratio sciendi conclusiones. Non ergo intellectus principiorum debet poni habitus alius, aut alia virtus, a scientia conclusionum.

Objection 3: Further, an intellectual virtue is one which resides in the essentially rational faculty. Now even the speculative reason employs the dialectic syllogism for the sake of argument, just as it employs the demonstrative syllogism. Therefore as science, which is the result of a demonstrative syllogism, is set down as an intellectual virtue, so also should opinion be.

[35892] Iª-IIae q. 57 a. 2 arg. 3 Praeterea, virtus intellectualis dicitur quae est in ipso rationali per essentiam. Sed ratio, etiam speculativa, sicut ratiocinatur syllogizando demonstrative; ita etiam ratiocinatur syllogizando dialectice. Ergo sicut scientia, quae causatur ex syllogismo demonstrativo, ponitur virtus intellectualis speculativa; ita etiam et opinio.

On the contrary, The Philosopher (Ethic. vi, 1) reckons these three alone as being intellectual virtues, viz. wisdom, science and understanding.

[35893] Iª-IIae q. 57 a. 2 s. c. Sed contra est quod philosophus, VI Ethic., ponit has solum tres virtutes intellectuales speculativas, scilicet sapientiam, scientiam et intellectum.

I answer that, As already stated (A[1]), the virtues of the speculative intellect are those which perfect the speculative intellect for the consideration of truth: for this is its good work. Now a truth is subject to a twofold consideration---as known in itself, and as known through another. What is known in itself, is as a "principle," and is at once understood by the intellect: wherefore the habit that perfects the intellect for the consideration of such truth is called "understanding," which is the habit of principles.

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.

[35894] Iª-IIae q. 57 a. 2 co. Respondeo dicendum quod, sicut iam dictum est, virtus intellectualis speculativa est per quam intellectus speculativus perficitur ad considerandum verum, hoc enim est bonum opus eius. Verum autem est dupliciter considerabile, uno modo, sicut per se notum; alio modo, sicut per aliud notum. Quod autem est per se notum, se habet ut principium; et percipitur statim ab intellectu. Et ideo habitus perficiens intellectum ad huiusmodi veri considerationem, vocatur intellectus, qui est habitus principiorum. Verum autem quod est per aliud notum, non statim percipitur ab intellectu, sed per inquisitionem rationis, et se habet in ratione termini. Quod quidem potest esse dupliciter, uno modo, ut sit ultimum in aliquo genere; alio modo, ut sit ultimum respectu totius cognitionis humanae. *Et quia ea quae sunt posterius nota quoad nos, sunt priora et magis nota secundum naturam*, ut dicitur in I Physic.; ideo id quod est ultimum respectu totius cognitionis humanae, est id quod est primum et maxime cognoscibile secundum naturam. Et circa huiusmodi est sapientia, quae considerat altissimas causas, ut dicitur in I Metaphys. Unde convenienter iudicat et ordinat de omnibus, quia iudicium perfectum et universale haberi non potest nisi per resolutionem ad primas causas. Ad id vero quod est ultimum in hoc vel in illo genere cognoscibilium, perficit intellectum scientia. Et ideo secundum diversa genera scibilium, sunt diversi habitus scientiarum, cum tamen sapientia non sit nisi una.

Reply to Objection 1: Wisdom is a kind of science, in so far as it has that which is common to all the sciences; viz. to demonstrate conclusions from principles. But since it has something proper to itself above the other sciences, inasmuch as it judges of them all, not only as to their conclusions, but also as to their first principles, therefore it is a more perfect virtue than science.

[35895] Iª-IIae q. 57 a. 2 ad 1 Ad primum ergo dicendum quod sapientia est quaedam scientia, inquantum habet id quod est commune omnibus scientiis, ut scilicet ex principiis conclusiones demonstret. Sed quia habet aliquid proprium supra alias scientias, inquantum scilicet de omnibus iudicat; et non solum quantum ad conclusiones, sed etiam quantum ad prima principia, ideo habet rationem perfectioris virtutis quam scientia.

Reply to Objection 2: When the formal aspect of the object is referred to a power or habit by one same act, there is no distinction of habit or power in respect of the formal aspect and of the material object: thus it belongs to the same power of sight to see both color, and light, which is the formal aspect under which color is seen, and is seen at the same time as the color. On the other hand, the principles of a demonstration can be considered apart, without the conclusion being considered at all. Again they can be considered together with the conclusions, since the conclusions can be deduced from them. Accordingly, to consider the principles in this second way, belongs to science, which considers the conclusions also: while to consider the principles in themselves belongs to understanding.

Consequently, if we consider the point aright, these three virtues are distinct, not as being on a par with one another, but in a certain order. The same is to be observed in potential wholes, wherein one part is more perfect than another; for instance, the rational soul is more perfect than the sensitive soul; and the sensitive, than the vegetal. For it is thus that science depends on understanding as on a virtue of higher degree: and both of these depend on wisdom, as obtaining the highest place, and containing beneath itself both understanding and science, by judging both of the conclusions of science, and of the principles on which they are based.

[35896] Iª-IIae q. 57 a. 2 ad 2 Ad secundum dicendum quod quando ratio obiecti sub uno actu refertur ad potentiam vel habitum, tunc non distinguuntur habitus vel potentiae penes rationem obiecti et obiectum materiale, sicut ad eandem potentiam visivam pertinet videre colorem, et lumen, quod est ratio videndi colorem et simul cum ipso videtur. Principia vero demonstrationis possunt seorsum considerari, absque hoc quod considerentur conclusiones. Possunt etiam considerari simul cum conclusionibus, prout principia in conclusiones deducuntur. Considerare ergo hoc secundo modo principia, pertinet ad scientiam, quae considerat etiam conclusiones, sed considerare principia secundum seipsa, pertinet ad intellectum. Unde, si quis recte consideret, istae tres virtutes non ex aequo distinguuntur ab invicem, sed ordine quodam; sicut accidit in totis potentialibus, quorum una pars est perfectior altera, sicut anima rationalis est perfectior quam sensibilis, et sensibilis quam vegetabilis. Hoc enim modo, scientia dependet ab intellectu sicut a principaliori. Et utrumque dependet a sapientia sicut a principalissimo, quae sub se continet et intellectum et scientiam, ut de conclusionibus scientiarum diiudicans, et de principiis earundem.

Reply to Objection 3: As stated above (Q[55], AA[3],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

[35897] Iª-IIae q. 57 a. 2 ad 3 Ad tertium dicendum quod, sicut supra dictum est, habitus virtutis determinate se habet ad bonum, nullo autem modo ad malum. Bonum autem intellectus est verum, malum autem eius est falsum. Unde soli illi habitus virtutes intellectuales dicuntur,

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.

quibus semper dicitur verum, et nunquam falsum. Opinio vero et suspicio possunt esse veri et falsi. Et ideo non sunt intellectuales virtutes, ut dicitur in VI Ethic.

Q. 57. A. 3. Whether the intellectual habit, art, is a virtue?

Objection 1: It would seem that art is not an intellectual virtue. For Augustine says (De Lib. Arb. ii, 18,19) that "no one makes bad use of virtue." But one may make bad use of art: for a craftsman can work badly according to the knowledge of his art. Therefore art is not a virtue.

[35898] Iª-IIae q. 57 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod ars non sit virtus intellectualis. Dicit enim Augustinus, in libro de libero arbitrio, quod virtute nullus male utitur. Sed arte aliquis male utitur, potest enim aliquis artifex, secundum scientiam artis suae, male operari. Ergo ars non est virtus.

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.

[35899] Iª-IIae q. 57 a. 3 arg. 2 Praeterea, virtutis non est virtus. Artis autem est aliqua virtus, ut dicitur in VI Ethic. Ergo ars non est virtus.

Objection 3: Further, the liberal arts excel the mechanical arts. But just as the mechanical arts are practical, so the liberal arts are speculative. Therefore, if art were an intellectual virtue, it would have to be reckoned among the speculative virtues.

[35900] Iª-IIae q. 57 a. 3 arg. 3 Praeterea, artes liberales sunt excellentiores quam artes mechanicae. Sed sicut artes mechanicae sunt practicae, ita artes liberales sunt speculativae. Ergo si ars esset virtus intellectualis, deberet virtutibus speculativis annumerari.

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.

[35901] Iª-IIae q. 57 a. 3 s. c. Sed contra est quod philosophus, in VI Ethic., ponit artem esse virtutem; nec tamen connumerat eam virtutibus speculativis, quarum subiectum ponit scientificam partem animae.

I answer that, Art is nothing else but "the right reason about certain works to be made." And yet the good of these things depends, not on man's appetitive faculty being affected in this or that way, but on the goodness of the work done. For a craftsman, as such, is commendable, not for the will with which he does a work, but for the quality of the work. Art, therefore, properly speaking, is an operative habit. And yet it has something in common with the speculative habits: since the quality of the object considered by the latter is a matter of concern to them also, but not how the human appetite may be affected towards that object. For as long as the geometrician demonstrates the truth, it matters not how his

[35902] Iª-IIae q. 57 a. 3 co. Respondeo dicendum quod ars nihil aliud est quam ratio recta aliquorum operum faciendorum. Quorum tamen bonum non consistit in eo quod appetitus humanus aliquo modo se habet, sed in eo quod ipsum opus quod fit, in se bonum est. Non enim pertinet ad laudem artificis, inquantum artifex est, qua voluntate opus faciat; sed quale sit opus quod facit. Sic igitur ars, proprie loquendo, habitus operativus est. Et tamen in aliquo convenit cum habitibus speculativis, quia etiam ad ipsos habitus speculativos pertinet qualiter se habeat res quam considerant, non autem qualiter se habeat appetitus humanus ad illas. Dummodo enim verum geometra demonstret, non refert qualiter se

appetitive faculty may be affected, whether he be joyful or angry: even as neither does this matter in a craftsman, as we have observed. And so art has the nature of a virtue in the same way as the speculative habits, in so far, to wit, as neither art nor speculative habit makes a good work as regards the use of the habit, which is the property of a virtue that perfects the appetite, but only as regards the aptness to work well.

habeat secundum appetitivam partem, utrum sit laetus vel iratus, sicut nec in artifice refert, ut dictum est. Et ideo eo modo ars habet rationem virtutis, sicut et habitus speculativi, inquantum scilicet nec ars, nec habitus speculativus, faciunt bonum opus quantum ad usum, quod est proprium virtutis perficientis appetitum; sed solum quantum ad facultatem bene agendi.

Reply to Objection 1: When anyone endowed with an art produces bad workmanship, this is not the work of that art, in fact it is contrary to the art: even as when a man lies, while knowing the truth, his words are not in accord with his knowledge, but contrary thereto. Wherefore, just as science has always a relation to good, as stated above (A[2], ad 3), so it is with art: and it is for this reason that it is called a virtue. And yet it falls short of being a perfect virtue, because it does not make its possessor to use it well; for which purpose something further is requisite: although there cannot be a good use without the art.

[35903] Iª-IIae q. 57 a. 3 ad 1 Ad primum ergo dicendum quod, cum aliquis habens artem operatur malum artificium, hoc non est opus artis, immo est contra artem, sicut etiam cum aliquis sciens verum mentitur, hoc quod dicit non est secundum scientiam, sed contra scientiam. Unde sicut scientia se habet semper ad bonum, ut dictum est, ita et ars, et secundum hoc dicitur virtus. In hoc tamen deficit a perfecta ratione virtutis, quia non facit ipsum bonum usum, sed ad hoc aliquid aliud requiritur, quamvis bonus usus sine arte esse non possit.

Reply to Objection 2: In order that man may make good use of the art he has, he needs a good will, which is perfected by moral virtue; and for this reason the Philosopher says that there is a virtue of art; namely, a moral virtue, in so far as the good use of art requires a moral virtue. For it is evident that a craftsman is inclined by justice, which rectifies his will, to do his work faithfully.

[35904] Iª-IIae q. 57 a. 3 ad 2 Ad secundum dicendum quod, quia ad hoc ut homo bene utatur arte quam habet, requiritur bona voluntas, quae perficitur per virtutem moralem; ideo philosophus dicit quod artis est virtus, scilicet moralis, inquantum ad bonum usum eius aliqua virtus moralis requiritur. Manifestum est enim quod artifex per iustitiam, quae facit voluntatem rectam, inclinatur ut opus fidele faciat.

Reply to Objection 3: Even in speculative matters there is something by way of work: e.g. the making of a syllogism or of a fitting speech, or the work of counting or measuring. Hence whatever habits are ordained to such like works of the speculative reason, are, by a kind of comparison, called arts indeed, but "liberal" arts, in order to distinguish them from those arts that are ordained to works done by the body, which arts are, in a fashion, servile, inasmuch as the body is in servile subjection to the soul, and man, as regards his soul, is free [liber]. On the other hand, those sciences which are not ordained to any such like work, are called sciences simply, and not arts. Nor, if the liberal arts be more excellent, does it follow that the notion of art is

[35905] Iª-IIae q. 57 a. 3 ad 3 Ad tertium dicendum quod etiam in ipsis speculabilibus est aliquid per modum cuiusdam operis, puta constructio syllogismi aut orationis congruae aut opus numerandi vel mensurandi. Et ideo quicumque ad huiusmodi opera rationis habitus speculativi ordinantur, dicuntur per quandam similitudinem artes, sed liberales; ad differentiam illarum artium quae ordinantur ad opera per corpus exercita, quae sunt quodammodo serviles, inquantum corpus serviliter subditur animae, et homo secundum animam est liber. Illae vero scientiae quae ad nullum huiusmodi opus ordinantur, simpliciter scientiae dicuntur, non autem artes. Nec oportet, si liberales artes sunt nobiliores, quod magis eis conveniat ratio artis.

more applicable to them.

Q. 57. A. 4. Whether prudence is a distinct virtue from art?

Objection 1: It would seem that prudence is not a distinct virtue from art. For art is the right reason about certain works. But diversity of works does not make a habit cease to be an art; since there are various arts about works widely different. Since therefore prudence is also right reason about works, it seems that it too should be reckoned a virtue.

[35906] Iª-IIae q. 57 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod prudentia non sit alia virtus ab arte. Ars enim est ratio recta aliquorum operum. Sed diversa genera operum non faciunt ut aliquid amittat rationem artis, sunt enim diversae artes circa opera valde diversa. Cum igitur etiam prudentia sit quaedam ratio recta operum, videtur quod etiam ipsa debeat dici ars.

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.

[35907] Iª-IIae q. 57 a. 4 arg. 2 Praeterea, prudentia magis convenit cum arte quam habitus speculativi, utrumque enim eorum est circa contingens aliter se habere, ut dicitur in VI Ethic. Sed quidam habitus speculativi dicuntur artes. Ergo multo magis prudentia debet dici ars.

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.

[35908] Iª-IIae q. 57 a. 4 arg. 3 Praeterea, ad prudentiam pertinet bene consiliari, ut dicitur in VI Ethic. Sed etiam in quibusdam artibus consiliari contingit, ut dicitur in III Ethic., sicut in arte militari, et gubernativa, et medicinali. Ergo prudentia ab arte non distinguitur.

On the contrary, The Philosopher distinguishes prudence from art (Ethic. vi, 5).

[35909] Iª-IIae q. 57 a. 4 s. c. Sed contra est quod philosophus distinguit prudentiam ab arte, in VI Ethic.

I answer that, Where the nature of virtue differs, there is a different kind of virtue. Now it has been stated above (A[1]; Q[56], A[3]) that some habits have the nature of virtue, through merely conferring aptness for a good work: while some habits are virtues, not only through conferring aptness for a good work, but also through conferring the use. But art confers the mere aptness for good work; since it does not regard the appetite; whereas prudence confers not only aptness for a good work, but also the use: for it regards the appetite, since it presupposes the rectitude thereof.

The reason for this difference is that art is the "right reason of things to be made"; whereas

[35910] Iª-IIae q. 57 a. 4 co. Respondeo dicendum quod ubi invenitur diversa ratio virtutis, ibi oportet virtutes distingui. Dictum est autem supra quod aliquis habitus habet rationem virtutis ex hoc solum quod facit facultatem boni operis, aliquis autem ex hoc quod facit non solum facultatem boni operis, sed etiam usum. Ars autem facit solum facultatem boni operis, quia non respicit appetitum. Prudentia autem non solum facit boni operis facultatem, sed etiam usum, respicit enim appetitum, tanquam praesupponens rectitudinem appetitus. Cuius differentiae ratio est, quia ars est recta ratio factibilium; prudentia vero est recta ratio agibilium. Differt autem facere et agere quia, ut dicitur in IX Metaphys., factio est actus transiens

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 (A[2], ad 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.

in exteriorem materiam, sicut aedificare, secare, et huiusmodi; agere autem est actus permanens in ipso agente, sicut videre, velle, et huiusmodi. Sic igitur hoc modo se habet prudentia ad huiusmodi actus humanos, qui sunt usus potentiarum et habituum, sicut se habet ars ad exteriores factiones, quia utraque est perfecta ratio respectu illorum ad quae comparatur. Perfectio autem et rectitudo rationis in speculativis, dependet ex principiis, ex quibus ratio syllogizat, sicut dictum est quod scientia dependet ab intellectu, qui est habitus principiorum, et praesupponit ipsum. In humanis autem actibus se habent fines sicut principia in speculativis, ut dicitur in VII Ethic. Et ideo ad prudentiam, quae est recta ratio agibilium, requiritur quod homo sit bene dispositus circa fines, quod quidem est per appetitum rectum. Et ideo ad prudentiam requiritur moralis virtus, per quam fit appetitus rectus. Bonum autem artificialium non est bonum appetitus humani, sed bonum ipsorum operum artificialium, et ideo ars non praesupponit appetitum rectum. Et inde est quod magis laudatur artifex qui volens peccat, quam qui peccat nolens; magis autem contra prudentiam est quod aliquis peccet volens, quam nolens, quia rectitudo voluntatis est de ratione prudentiae, non autem de ratione artis. Sic igitur patet quod prudentia est virtus distincta ab arte.

Reply to Objection 1: The various kinds of things made by art are all external to man: hence they do not cause a different kind of virtue. But prudence is right reason about human acts themselves: hence it is a distinct kind of virtue, as stated above.

[35911] Iª-IIae q. 57 a. 4 ad 1 Ad primum ergo dicendum quod diversa genera artificialium omnia sunt extra hominem, et ideo non diversificatur ratio virtutis. Sed prudentia est recta ratio ipsorum actuum humanorum, unde diversificatur ratio virtutis, ut dictum est.

Reply to Objection 2: Prudence has more in common with art than a speculative habit has, if we consider their subject and matter: for they are both in the thinking part of the soul, and about things that may be otherwise than they are. But if we consider them as virtues, then art has more in common with the speculative habits, as is clear

[35912] Iª-IIae q. 57 a. 4 ad 2 Ad secundum dicendum quod prudentia magis convenit cum arte quam habitus speculativi, quantum ad subiectum et materiam, utrumque enim est in opinativa parte animae, et circa contingens aliter se habere. Sed ars magis convenit cum habitibus speculativis in ratione virtutis, quam cum

from what has been said.

prudentia, ut ex dictis patet.

Reply to Objection 3: Prudence is of good counsel about matters regarding man's entire life, and the end of human life. But in some arts there is counsel about matters concerning the ends proper to those arts. Hence some men, in so far as they are good counselors in matters of warfare, or seamanship, are said to be prudent officers or pilots, but not simply prudent: only those are simply prudent who give good counsel about all the concerns of life.

[35913] Iª-IIae q. 57 a. 4 ad 3 Ad tertium dicendum quod prudentia est bene consiliativa de his quae pertinent ad totam vitam hominis, et ad ultimum finem vitae humanae. Sed in artibus aliquibus est consilium de his quae pertinent ad fines proprios illarum artium. Unde aliqui, inquantum sunt bene consiliativi in rebus bellicis vel nauticis, dicuntur prudentes duces vel gubernatores, non autem prudentes simpliciter, sed illi solum qui bene consiliantur de his quae conferunt ad totam vitam.

Q. 57. A. 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.

[35914] Iª-IIae q. 57 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod prudentia non sit virtus necessaria ad bene vivendum. Sicut enim se habet ars ad factibilia, quorum est ratio recta; ita se habet prudentia ad agibilia, secundum quae vita hominis consideratur, est enim eorum recta ratio prudentia, ut dicitur in VI Ethic. Sed ars non est necessaria in rebus factibilibus nisi ad hoc quod fiant, non autem postquam sunt factae. Ergo nec prudentia est necessaria homini ad bene vivendum, postquam est virtuosus, sed forte solum quantum ad hoc quod virtuosus fiat.

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.

[35915] Iª-IIae q. 57 a. 5 arg. 2 Praeterea, prudentia est per quam recte consiliamur, ut dicitur in VI Ethic. Sed homo potest ex bono consilio agere non solum proprio, sed etiam alieno. Ergo non est necessarium ad bene vivendum quod ipse homo habeat prudentiam; sed sufficit quod prudentum consilia sequatur.

Objection 3: Further, an intellectual virtue is one by which one always tells the truth, and never a falsehood. But this does not seem to be the case with prudence: for it is not human never to err in taking counsel about what is to be done; since human actions are about things that may be otherwise than they are. Hence it is written (Wis. 9:14): "The thoughts of mortal men are fearful, and our counsels uncertain." Therefore it seems that prudence should not be reckoned an intellectual virtue.

[35916] Iª-IIae q. 57 a. 5 arg. 3 Praeterea, virtus intellectualis est secundum quam contingit semper dicere verum, et nunquam falsum. Sed hoc non videtur contingere secundum prudentiam, non enim est humanum quod in consiliando de agendis nunquam erretur; cum humana agibilia sint contingentia aliter se habere. Unde dicitur Sap. IX, *cogitationes mortalium timidae, et incertae providentiae nostrae*. Ergo videtur quod prudentia non debeat poni intellectualis virtus.

On the contrary, It is reckoned with other virtues necessary for human life, when it is written (Wis. 8:7) of Divine Wisdom: "She teacheth temperance and prudence and justice and fortitude, which are such things as men can have nothing more profitable in life."

[35917] Iª-IIae q. 57 a. 5 s. c. Sed contra est quod Sap. VIII, connumeratur aliis virtutibus necessariis ad vitam humanam, cum dicitur de divina sapientia, *sobrietatem et prudentiam docet, iustitiam et virtutem, quibus utilius nihil est in vita hominibus*.

I answer that, Prudence is a virtue most necessary for human life. For a good life consists in good deeds. Now in order to do good deeds, it matters not only what a man does, but also how he does it; to wit, that he do it from right choice and not merely from impulse or passion. And, since choice is about things in reference to the end, rectitude of choice requires two things: namely, the due end, and something suitably ordained to that due end. Now man is suitably directed to his due end by a virtue which perfects the soul in the appetitive part, the object of which is the good and the end. And to that which is suitably ordained to the due end man needs to be rightly disposed by a habit in his reason, because counsel and choice, which are about things ordained to the end, are acts of the reason. Consequently an intellectual virtue is needed in the reason, to perfect the reason, and make it suitably affected towards things ordained to the end; and this virtue is prudence. Consequently prudence is a virtue necessary to lead a good life.

[35918] Iª-IIae q. 57 a. 5 co. Respondeo dicendum quod prudentia est virtus maxime necessaria ad vitam humanam. Bene enim vivere consistit in bene operari. Ad hoc autem quod aliquis bene operetur, non solum requiritur quid faciat, sed etiam quomodo faciat; ut scilicet secundum electionem rectam operetur, non solum ex impetu aut passione. Cum autem electio sit eorum quae sunt ad finem, rectitudo electionis duo requirit, scilicet debitum finem; et id quod convenienter ordinatur ad debitum finem. Ad debitum autem finem homo convenienter disponitur per virtutem quae perficit partem animae appetitivam, cuius obiectum est bonum et finis. Ad id autem quod convenienter in finem debitum ordinatur, oportet quod homo directe disponatur per habitum rationis, quia consiliari et eligere, quae sunt eorum quae sunt ad finem, sunt actus rationis. Et ideo necesse est in ratione esse aliquam virtutem intellectualem, per quam perficiatur ratio ad hoc quod convenienter se habeat ad ea quae sunt ad finem. Et haec virtus est prudentia. Unde prudentia est virtus necessaria ad bene vivendum.

Reply to Objection 1: The good of an art is to be found, not in the craftsman, but in the product of the art, since art is right reason about things to be made: for since the making of a thing passes into external matter, it is a perfection not of the maker, but of the thing made, even as movement is the act of the thing moved: and art is concerned with the making of things. On the other hand, the good of prudence is in the active principle, whose activity is its perfection: for prudence is right reason about things to be done, as stated above (A[4]). Consequently art does not require of the craftsman that his act be a good act, but that his work be good. Rather would it be necessary for the thing made to act well (e.g. that a knife should carve well, or that a saw should cut well), if it were proper to such things to act, rather than to be acted on, because they have not dominion over their actions. Wherefore the craftsman needs art,

[35919] Iª-IIae q. 57 a. 5 ad 1 Ad primum ergo dicendum quod bonum artis consideratur non in ipso artifice, sed magis in ipso artificiato, cum ars sit ratio recta factibilium, factio enim, in exteriorem materiam transiens, non est perfectio facientis, sed facti, sicut motus est actus mobilis; ars autem circa factibilia est. Sed prudentiae bonum attenditur in ipso agente, cuius perfectio est ipsum agere, est enim prudentia recta ratio agibilium, ut dictum est. Et ideo ad artem non requiritur quod artifex bene operetur, sed quod bonum opus faciat. Requireretur autem magis quod ipsum artificiatum bene operaretur, sicut quod cultellus bene incideret, vel serra bene secaret; si proprie horum esset agere, et non magis agi, quia non habent dominium sui actus. Et ideo ars non est necessaria ad bene vivendum ipsi artificis; sed solum ad faciendum artificiatum bonum, et ad conservandum ipsum. Prudentia

not that he may live well, but that he may produce a good work of art, and have it in good keeping: whereas prudence is necessary to man, that he may lead a good life, and not merely that he may be a good man.

autem est necessaria homini ad bene vivendum, non solum ad hoc quod fiat bonus.

Reply to Objection 2: When a man does a good deed, not of his own counsel, but moved by that of another, his deed is not yet quite perfect, as regards his reason in directing him and his appetite in moving him. Wherefore, if he do a good deed, he does not do well simply; and yet this is required in order that he may lead a good life.

[35920] Iª-IIae q. 57 a. 5 ad 2 Ad secundum dicendum quod, cum homo bonum operatur non secundum propriam rationem, sed motus ex consilio alterius; nondum est omnino perfecta operatio ipsius, quantum ad rationem dirigentem, et quantum ad appetitum moventem. Unde si bonum operetur, non tamen simpliciter bene; quod est bene vivere.

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.

[35921] Iª-IIae q. 57 a. 5 ad 3 Ad tertium dicendum quod verum intellectus practici aliter accipitur quam verum intellectus speculativi, ut dicitur in VI Ethic. Nam verum intellectus speculativi accipitur per conformitatem intellectus ad rem. Et quia intellectus non potest infallibiliter conformari rebus in contingentibus, sed solum in necessariis; ideo nullus habitus speculativus contingentium est intellectualis virtus, sed solum est circa necessaria. Verum autem intellectus practici accipitur per conformitatem ad appetitum rectum. Quae quidem conformitas in necessariis locum non habet, quae voluntate humana non fiunt, sed solum in contingentibus quae possunt a nobis fieri, sive sint agibilia interiora, sive factibilia exteriora. Et ideo circa sola contingentia ponitur virtus intellectus practici, circa factibilia quidem, ars; circa agibilia vero prudentia.

Q. 57. A. 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.

[35922] Iª-IIae q. 57 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod inconvenienter adiungantur prudentiae eubulia, synesis et gnome. Eubulia enim est habitus quo bene consiliamur, ut dicitur in VI Ethic. Sed bene consiliari pertinet ad prudentiam, ut in eodem libro dicitur. Ergo eubulia non est virtus adiuncta prudentiae, sed magis est ipsa prudentia.

Objection 2: Further, it belongs to the higher to judge the lower. The highest virtue would therefore seem to be the one whose act is judgment. Now "{synesis}" enables us to judge well. Therefore "{synesis}" is not a virtue annexed to prudence, but rather is a principal virtue.

[35923] Iª-IIae q. 57 a. 6 arg. 2 Praeterea, ad superiorem pertinet de inferioribus iudicare. Illa ergo virtus videtur suprema, cuius est actus iudicium. Sed synesis est bene iudicativa. Ergo synesis non est virtus adiuncta prudentiae, sed magis ipsa est principalis.

Objection 3: Further, just as there are various matters to pass judgment on, so are there different points on which one has to take counsel. But there is one virtue referring to all matters of counsel. Therefore, in order to judge well of what has to be done, there is no need, besides "{synesis}" of the virtue of "{gnome}."

[35924] Iª-IIae q. 57 a. 6 arg. 3 Praeterea, sicut diversa sunt ea de quibus est iudicandum, ita etiam diversa sunt ea de quibus est consiliandum. Sed circa omnia consiliabilia ponitur una virtus, scilicet eubulia. Ergo ad bene iudicandum de agendis, non oportet ponere, praeter synesim, aliam virtutem, scilicet gnomen.

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.

[35925] Iª-IIae q. 57 a. 6 arg. 4 Praeterea, Tullius ponit, in sua rhetorica, tres alias partes prudentiae, scilicet memoriam praeteritorum, intelligentiam praesentium, et providentiam futurorum. Macrobius etiam ponit, super somnium Scipionis, quasdam alias partes prudentiae, scilicet cautionem, docilitatem, et alia huiusmodi. Non videntur igitur solae huiusmodi virtutes prudentiae adiungi.

On the contrary, stands the authority of the Philosopher (Ethic. vi, 9,10,11), who assigns these three virtues as being annexed to prudence.

[35926] Iª-IIae q. 57 a. 6 s. c. Sed contra est auctoritas philosophi, in VI Ethic., qui has tres virtutes ponit prudentiae adiunctas.

I answer that, Wherever several powers are subordinate to one another, that power is the highest which is ordained to the highest act. Now there are three acts of reason in respect of anything done by man: the first of these is counsel; the second, judgment; the third, command. The first two correspond to those acts of the speculative intellect, which are inquiry and judgment, for counsel is a kind of inquiry: but the third is proper to the practical intellect, in so far as this is ordained to operation; for reason does not have to command in things that man cannot do. Now it is evident that in things done by man, the chief act is that of command, to which all the rest are subordinate. Consequently, that virtue which perfects the command, viz. prudence, as obtaining the highest place, has other secondary virtues annexed to it, viz. "{eustochia}," which perfects counsel; and "{synesis}" and "{gnome}," which

[35927] Iª-IIae q. 57 a. 6 co. Respondeo dicendum quod in omnibus potentiis ordinatis illa est principalior, quae ad principaliorem actum ordinatur. Circa agibilia autem humana tres actus rationis inveniuntur, quorum primus est consiliari, secundus iudicare, tertius est praecipere. Primi autem duo respondent actibus intellectus speculativi qui sunt inquirere et iudicare, nam consilium inquisitio quaedam est. Sed tertius actus proprius est practici intellectus, inquantum est operativus, non enim ratio habet praecipere ea quae per hominem fieri non possunt. Manifestum est autem quod in his quae per hominem fiunt, principalis actus est praecipere, ad quem alii ordinantur. Et ideo virtuti quae est bene praeceptiva, scilicet prudentiae, tanquam principaliori, adiunguntur tanquam secundariae, eubulia, quae est bene consiliativa, et synesis et gnome, quae sunt partes iudicativae; de quarum

are parts of prudence in relation to judgment, and of whose distinction we shall speak further on (ad 3).

distinctione dicetur.

Reply to Objection 1: Prudence makes us be of good counsel, not as though its immediate act consisted in being of good counsel, but because it perfects the latter act by means of a subordinate virtue, viz. "{euboulia}."

[35928] Iª-IIae q. 57 a. 6 ad 1 Ad primum ergo dicendum quod prudentia est bene consiliativa, non quasi bene consiliari sit immediate actus eius, sed quia hunc actum perficit mediante virtute sibi subiecta, quae est eubulia.

Reply to Objection 2: Judgment about what is to be done is directed to something further: for it may happen in some matter of action that a man's judgment is sound, while his execution is wrong. The matter does not attain to its final complement until the reason has commanded aright in the point of what has to be done.

[35929] Iª-IIae q. 57 a. 6 ad 2 Ad secundum dicendum quod iudicium in agendis ad aliquid ulterius ordinatur, contingit enim aliquem bene iudicare de aliquo agendo, et tamen non recte exequi. Sed ultimum complementum est, quando ratio iam bene praecipit de agendis.

Reply to Objection 3: Judgment of anything should be based on that thing's proper principles. But inquiry does not reach to the proper principles: because, if we were in possession of these, we should need no more to inquire, the truth would be already discovered. Hence only one virtue is directed to being of good counsel, wheres there are two virtues for good judgment: because difference is based not on common but on proper principles. Consequently, even in speculative matters, there is one science of dialectics, which inquires about all matters; whereas demonstrative sciences, which pronounce judgment, differ according to their different objects. "{Synesis}" and "{gnome}" differ in respect of the different rules on which judgment is based: for "{synesis}" judges of actions according to the common law; while "{gnome}" bases its judgment on the natural law, in those cases where the common law fails to apply, as we shall explain further on (SS, Q[51], A[4]).

[35930] Iª-IIae q. 57 a. 6 ad 3 Ad tertium dicendum quod iudicium de unaquaque re fit per propria principia eius. Inquisitio autem nondum est per propria principia, quia his habitis, non esset opus inquisitione, sed iam res esset inventa. Et ideo una sola virtus ordinatur ad bene consiliandum, duae autem virtutes ad bene iudicandum, quia distinctio non est in communibus principiis, sed in propriis. Unde et in speculativis una est dialectica inquisitiva de omnibus, scientiae autem demonstrativae, quae sunt iudicativae, sunt diversae de diversis. Distinguuntur autem synesis et gnome secundum diversas regulas quibus iudicatur, nam synesis est iudicativa de agendis secundum communem legem; gnome autem secundum ipsam rationem naturalem, in his in quibus deficit lex communis; sicut plenius infra patebit.

Reply to Objection 4: Memory, understanding and foresight, as also caution and docility and the like, are not virtues distinct from prudence: but are, as it were, integral parts thereof, in so far as they are all requisite for perfect prudence. There are, moreover, subjective parts or species of prudence, e.g. domestic and political economy, and the like. But the three first names are, in a fashion, potential parts of prudence; because they

[35931] Iª-IIae q. 57 a. 6 ad 4 Ad quartum dicendum quod memoria, intelligentia et providentia, similiter etiam cautio et docilitas, et alia huiusmodi, non sunt virtutes diversae a prudentia, sed quodammodo comparantur ad ipsam sicut partes integrales, inquantum omnia ista requiruntur ad perfectionem prudentiae. Sunt etiam et quaedam partes subiectivae, seu species prudentiae, sicut oeconomica, regnativa, et

are subordinate thereto, as secondary virtues to a principal virtue: and we shall speak of them later (SS, Q[48], seqq.).

huiusmodi. Sed praedicta tria sunt quasi partes potentiales prudentiae, quia ordinantur sicut secundarium ad principale. Et de his infra dicetur.

Q. 58. OF THE DIFFERENCE BETWEEN MORAL AND INTELLECTUAL VIRTUES (FIVE ARTICLES)

We must now consider moral virtues. We shall speak (1) of the difference between them and intellectual virtues; (2) of their distinction, one from another, in respect of their proper matter; (3) of the difference between the chief or cardinal virtues and the others.

[35932] Iª-IIae q. 58 pr. Deinde considerandum est de virtutibus moralibus. Et primo, de distinctione earum a virtutibus intellectualibus; secundo, de distinctione earum ab invicem, secundum propriam materiam; tertio, de distinctione principalium, vel cardinalium, ab aliis. Circa primum quaeruntur quinque. Primo, utrum omnis virtus sit virtus moralis. Secundo, utrum virtus moralis distinguatur ab intellectuali. Tertio, utrum sufficienter dividatur virtus per intellectualem et moralem. Quarto, utrum moralis virtus possit esse sine intellectuali. Quinto, utrum e converso, intellectualis virtus possit esse sine morali.

Under the first head there are five points of inquiry:

(1) Whether every virtue is a moral virtue?

(2) Whether moral virtue differs from intellectual virtue?

(3) Whether virtue is adequately divided into moral and intellectual virtue?

(4) Whether there can be moral without intellectual virtue?

(5) Whether, on the other hand, there can be intellectual without moral virtue?

Q. 58. A. 1. Whether every virtue is a moral virtue?

Objection 1: It would seem that every virtue is a moral virtue. Because moral virtue is so called from the Latin "mos," i.e. custom. Now, we can accustom ourselves to the acts of all the virtues. Therefore every virtue is a moral virtue.

[35933] Iª-IIae q. 58 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod omnis virtus sit moralis. Virtus enim moralis dicitur a more, idest consuetudine. Sed omnium virtutum actus consuescere possumus. Ergo omnis virtus est moralis.

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 (Q[64], AA[1],2,3). Therefore every virtue is a moral virtue.

[35934] Iª-IIae q. 58 a. 1 arg. 2 Praeterea, philosophus dicit, in II Ethic., quod *virtus moralis est habitus electivus in medietate rationis consistens*. Sed omnis virtus videtur esse habitus electivus, quia actus cuiuslibet virtutis possumus ex electione facere. Omnis etiam virtus aliqualiter in medio rationis consistit, ut infra patebit. Ergo omnis virtus est moralis.

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

[35935] Iª-IIae q. 58 a. 1 arg. 3 Praeterea, Tullius dicit, in sua rhetorica, quod *virtus est habitus in modum naturae, rationi consentaneus*. Sed cum omnis virtus humana ordinetur ad bonum hominis, oportet quod sit consentanea rationi, cum bonum hominis sit secundum rationem esse,

Dionysius states (Div. Nom. iv). Therefore every virtue is a moral virtue.

ut Dionysius dicit. Ergo omnis virtus est moralis.

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 (Q[57], A[2]). Therefore not every virtue is a moral virtue.

[35936] Iª-IIae q. 58 a. 1 s. c. Sed contra est quod philosophus dicit, in I Ethic., *dicentes de moribus, non dicimus quoniam sapiens vel intelligens; sed quoniam mitis vel sobrius*. Sic igitur sapientia et intellectus non sunt morales. Quae tamen sunt virtutes, sicut supra dictum est. Non ergo omnis virtus est moralis.

I answer that, In order to answer this question clearly, we must consider the meaning of the Latin word "mos"; for thus we shall be able to discover what a "moral" virtue is. Now "mos" has a twofold meaning. For sometimes it means custom, in which sense we read (Acts 15:1): "Except you be circumcised after the manner (morem) of Moses, you cannot be saved." Sometimes it means a natural or quasi-natural inclination to do some particular action, in which sense the word is applied to dumb animals. Thus we read (2 Macc. 1:2) that "rushing violently upon the enemy, like lions [*Leonum more, i.e. as lions are in the habit of doing], they slew them": and the word is used in the same sense in Ps. 67:7, where we read: "Who maketh men of one manner [moris] to dwell in a house." For both these significations there is but one word in Latin; but in the Greek there is a distinct word for each, for the word "ethos" is written sometimes with a long, and sometimes a short "e".

Now "moral" virtue is so called from "mos" in the sense of a natural or quasi-natural inclination to do some particular action. And the other meaning of "mos," i.e. "custom," is akin to this: because custom becomes a second nature, and produces an inclination similar to a natural one. But it is evident that inclination to an action belongs properly to the appetitive power, whose function it is to move all the powers to their acts, as explained above (Q[9], A[1]). Therefore not every virtue is a moral virtue, but only those that are in the appetitive faculty.

[35937] Iª-IIae q. 58 a. 1 co. Respondeo dicendum quod ad huius evidentiam, considerare oportet quid sit mos, sic enim scire poterimus quid sit moralis virtus. Mos autem duo significat. Quandoque enim significat consuetudinem, sicut dicitur Act. XV, *nisi circumcidamini secundum morem Moysi, non poteritis salvi fieri*. Quandoque vero significat inclinationem quandam naturalem, vel quasi naturalem, ad aliquid agendum, unde etiam et brutorum animalium dicuntur aliqui mores; unde dicitur II Machab. XI, quod *leonum more irruentes in hostes, prostraverunt eos*. Et sic accipitur mos in Psalmo LXVII, ubi dicitur, *qui habitare facit unius moris in domo*. Et hae quidem duae significationes in nullo distinguuntur, apud Latinos, quantum ad vocem. In Graeco autem distinguuntur, nam ethos, quod apud nos morem significat, quandoque habet primam longam, et scribitur per eta, Graecam litteram; quandoque habet primam correptam, et scribitur per epsilon. Dicitur autem virtus moralis a more, secundum quod mos significat quandam inclinationem naturalem, vel quasi naturalem, ad aliquid agendum. Et huic significationi moris propinqua est alia significatio, qua significat consuetudinem, nam consuetudo quodammodo vertitur in naturam, et facit inclinationem similem naturali. Manifestum est autem quod inclinatio ad actum proprie convenit appetitivae virtuti, cuius est movere omnes potentias ad agendum, ut ex supradictis patet. Et ideo non omnis virtus dicitur moralis, sed solum illa quae est in vi appetitiva.

Reply to Objection 1: This argument takes "mos" in the sense of "custom."

[35938] Iª-IIae q. 58 a. 1 ad 1 Ad primum ergo dicendum quod obiectio illa procedit de more, secundum quod significat consuetudinem.

Reply to Objection 2: Every act of virtue can be done from choice: but no virtue makes us choose aright, save that which is in the appetitive part of the soul: for it has been stated above that choice is an act of the appetitive faculty (Q[13], A[1]). Wherefore a habit of choosing, i.e. a habit which is the principle whereby we choose, is that habit alone which perfects the appetitive faculty: although the acts of other habits also may be a matter of choice.

[35939] Iª-IIae q. 58 a. 1 ad 2 Ad secundum dicendum quod omnis actus virtutis potest ex electione agi, sed electionem rectam agit sola virtus quae est in appetitiva parte animae, dictum est enim supra quod eligere est actus appetitivae partis. Unde habitus electivus, qui scilicet est electionis principium, est solum ille qui perficit vim appetitivam, quamvis etiam aliorum habituum actus sub electione cadere possint.

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.

[35940] Iª-IIae q. 58 a. 1 ad 3 Ad tertium dicendum quod natura est principium motus, sicut dicitur in II Physic. Movere autem ad agendum proprium est appetitivae partis. Et ideo assimilari naturae in consentiendo rationi, est proprium virtutum quae sunt in vi appetitiva.

Q. 58. A. 3. Whether virtue is adequately divided into moral and intellectual?

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 (Q[61], A[1]). Therefore virtue is not adequately divided into intellectual and moral, as though there were no mean between them.

[35951] Iª-IIae q. 58 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod virtus humana non sufficienter dividatur per virtutem moralem et intellectualem. Prudentia enim videtur esse aliquid medium inter virtutem moralem et intellectualem, connumeratur enim virtutibus intellectualibus in VI Ethic.; et etiam ab omnibus communiter connumeratur inter quatuor virtutes cardinales, quae sunt morales, ut infra patebit. Non ergo sufficienter dividitur virtus per intellectualem et moralem, sicut per immediata.

Objection 2: Further, contingency, perseverance, and patience are not reckoned to be intellectual virtues. Yet neither are they moral virtues; since they do not reduce the passions to a mean, and are consistent with an abundance of passion. Therefore virtue is not adequately divided into intellectual and moral.

[35952] Iª-IIae q. 58 a. 3 arg. 2 Praeterea, continentia et perseverantia, et etiam patientia, non computantur inter virtutes intellectuales. Nec etiam sunt virtutes morales, quia non tenent medium in passionibus, sed abundant in eis passiones. Non ergo sufficienter dividitur virtus per intellectuales et morales.

Objection 3: Further, faith, hope, and charity are virtues. Yet they are not intellectual virtues: for there are only five of these, viz. science, wisdom, understanding, prudence, and art, as stated above (Q[57], AA[2] ,3,5). Neither are they moral virtues; since they are not about the passions, which are the chief concern of moral virtue. Therefore virtue is not adequately divided into

[35953] Iª-IIae q. 58 a. 3 arg. 3 Praeterea, fides, spes et caritas quaedam virtutes sunt. Non tamen sunt virtutes intellectuales, hae enim solum sunt quinque, scilicet scientia, sapientia, intellectus, prudentia et ars, ut dictum est. Nec etiam sunt virtutes morales, quia non sunt circa passiones, circa quas maxime est moralis virtus. Ergo virtus non sufficienter dividitur per intellectuales et

intellectual and moral.

morales.

On the contrary, The Philosopher says (Ethic. ii, 1) that "virtue is twofold, intellectual and moral."

[35954] Iª-IIae q. 58 a. 3 s. c. Sed contra est quod philosophus dicit, in II Ethic., *duplicem esse virtutem, hanc quidem intellectualem, illam autem moralem*.

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.

[35955] Iª-IIae q. 58 a. 3 co. Respondeo dicendum quod virtus humana est quidam habitus perficiens hominem ad bene operandum. Principium autem humanorum actuum in homine non est nisi duplex, scilicet intellectus sive ratio, et appetitus, haec enim sunt duo moventia in homine, ut dicitur in III de anima. Unde omnis virtus humana oportet quod sit perfectiva alicuius istorum principiorum. Si quidem igitur sit perfectiva intellectus speculativi vel practici ad bonum hominis actum, erit virtus intellectualis, si autem sit perfectiva appetitivae partis, erit virtus moralis. Unde relinquitur quod omnis virtus humana vel est intellectualis vel moralis.

Reply to Objection 1: Prudence is essentially an intellectual virtue. But considered on the part of its matter, it has something in common with the moral virtues: for it is right reason about things to be done, as stated above (Q[57], A[4]). It is in this sense that it is reckoned with the moral virtues.

[35956] Iª-IIae q. 58 a. 3 ad 1 Ad primum ergo dicendum quod prudentia, secundum essentiam suam, est intellectualis virtus. Sed secundum materiam, convenit cum virtutibus moralibus, est enim recta ratio agibilium, ut supra dictum est. Et secundum hoc, virtutibus moralibus connumeratur.

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

[35957] Iª-IIae q. 58 a. 3 ad 2 Ad secundum dicendum quod continentia et perseverantia non sunt perfectiones appetitivae virtutis sensitivae. Quod ex hoc patet, quod in continente et perseverante superabundant inordinatae passiones, quod non esset, si appetitus sensitivus esset perfectus aliquo habitu conformante ipsum rationi. Est autem continentia, seu perseverantia, perfectio rationalis partis, quae se tenet contra passiones ne deducatur. Deficit tamen a ratione virtutis, quia virtus intellectiva quae facit rationem se bene habere circa moralia, praesupponit appetitum rectum finis, ut recte se habeat circa principia, idest fines, ex quibus ratiocinatur; quod continenti et perseveranti deest. Neque etiam potest esse perfecta operatio quae a duabus potentiis procedit, nisi utraque potentia perficiatur per debitum habitum, sicut non sequitur perfecta actio alicuius agentis per

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).

instrumentum, si instrumentum non sit bene dispositum, quantumcumque principale agens sit perfectum. Unde si appetitus sensitivus, quem movet rationalis pars, non sit perfectus; quantumcumque rationalis pars sit perfecta, actio consequens non erit perfecta. Unde nec principium actionis erit virtus. Et propter hoc, continentia a delectationibus, et perseverantia a tristitiis, non sunt virtutes, sed aliquid minus virtute, ut philosophus dicit, in VII Ethic.

Reply to Objection 3: Faith, hope, and charity are superhuman virtues: for they are virtues of man as sharing in the grace of God.

[35958] Iª-IIae q. 58 a. 3 ad 3 Ad tertium dicendum quod fides, spes et caritas sunt supra virtutes humanas, sunt enim virtutes hominis prout est factus particeps divinae gratiae.

Q. 58. A. 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.

[35959] Iª-IIae q. 58 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod virtus moralis possit esse sine intellectuali. *Virtus enim moralis*, ut dicit Tullius, *est habitus in modum naturae, rationi consentaneus*. Sed natura etsi consentiat alicui superiori rationi moventi, non tamen oportet quod illa ratio naturae coniungatur in eodem, sicut patet in rebus naturalibus cognitione carentibus. Ergo potest esse in homine virtus moralis in modum naturae, inclinans ad consentiendum rationi, quamvis illius hominis ratio non sit perfecta per virtutem intellectualem.

Objection 2: Further, by means of intellectual virtue man obtains perfect use of reason. But it happens at times that men are virtuous and acceptable to God, without being vigorous in the use of reason. Therefore it seems that moral virtue can be without intellectual.

[35960] Iª-IIae q. 58 a. 4 arg. 2 Praeterea, per virtutem intellectualem homo consequitur rationis usum perfectum. Sed quandoque contingit quod aliqui in quibus non multum viget usus rationis, sunt virtuosi et Deo accepti. Ergo videtur quod virtus moralis possit esse sine virtute intellectuali.

Objection 3: Further moral virtue makes us inclined to do good works. But some, without depending on the judgment of reason, have a natural inclination to do good works. Therefore moral virtues can be without intellectual virtues.

[35961] Iª-IIae q. 58 a. 4 arg. 3 Praeterea, virtus moralis facit inclinationem ad bene operandum. Sed quidam habent naturalem inclinationem ad bene operandum, etiam absque rationis iudicio. Ergo virtutes morales possunt esse sine intellectuali.

On the contrary, Gregory says (Moral. xxii) that "the other virtues, unless we do prudently what we desire to do, cannot be real virtues." But prudence is an intellectual virtue, as stated above (Q[57], A[5]). Therefore moral virtues cannot be without intellectual virtues.

[35962] Iª-IIae q. 58 a. 4 s. c. Sed contra est quod Gregorius dicit, in XXII Moral., quod *ceterae virtutes, nisi ea quae appetunt, prudenter agant, virtutes esse nequaquam possunt*. Sed prudentia est virtus intellectualis, ut supra dictum est. Ergo virtutes morales non possunt esse sine intellectualibus.

I answer that, Moral virtue can be without some of the intellectual virtues, viz. wisdom, science, and art; but not without understanding and prudence. Moral virtue cannot be without prudence, because it is a habit of choosing, i.e. making us choose well. Now in order that a choice be good, two things are required. First, that the intention be directed to a due end; and this is done by moral virtue, which inclines the appetitive faculty to the good that is in accord with reason, which is a due end. Secondly, that man take rightly those things which have reference to the end: and this he cannot do unless his reason counsel, judge and command aright, which is the function of prudence and the virtues annexed to it, as stated above (Q[57], AA[5],6). Wherefore there can be no moral virtue without prudence: and consequently neither can there be without understanding. For it is by the virtue of understanding that we know self-evident principles both in speculative and in practical matters. Consequently just as right reason in speculative matters, in so far as it proceeds from naturally known principles, presupposes the understanding of those principles, so also does prudence, which is the right reason about things to be done.

[35963] Iª-IIae q. 58 a. 4 co. Respondeo dicendum quod virtus moralis potest quidem esse sine quibusdam intellectualibus virtutibus, sicut sine sapientia, scientia et arte, non autem potest esse sine intellectu et prudentia. Sine prudentia quidem esse non potest moralis virtus, quia moralis virtus est habitus electivus, idest faciens bonam electionem. Ad hoc autem quod electio sit bona, duo requiruntur. Primo, ut sit debita intentio finis, et hoc fit per virtutem moralem, quae vim appetitivam inclinat ad bonum conveniens rationi, quod est finis debitus. Secundo, ut homo recte accipiat ea quae sunt ad finem, et hoc non potest esse nisi per rationem recte consiliantem, iudicantem et praecipientem; quod pertinet ad prudentiam et ad virtutes sibi annexas, ut supra dictum est. Unde virtus moralis sine prudentia esse non potest. Et per consequens nec sine intellectu. Per intellectum enim cognoscuntur principia naturaliter nota, tam in speculativis quam in operativis. Unde sicut recta ratio in speculativis, inquantum procedit ex principiis naturaliter cognitis, praesupponit intellectum principiorum; ita etiam prudentia, quae est recta ratio agibilium.

Reply to Objection 1: The inclination of nature in things devoid of reason is without choice: wherefore such an inclination does not of necessity require reason. But the inclination of moral virtue is with choice: and consequently in order that it may be perfect it requires that reason be perfected by intellectual virtue.

[35964] Iª-IIae q. 58 a. 4 ad 1 Ad primum ergo dicendum quod inclinatio naturae in rebus carentibus ratione, est absque electione, et ideo talis inclinatio non requirit ex necessitate rationem. Sed inclinatio virtutis moralis est cum electione, et ideo ad suam perfectionem indiget quod sit ratio perfecta per virtutem intellectualem.

Reply to Objection 2: A man may be virtuous without having full use of reason as to everything, provided he have it with regard to those things which have to be done virtuously. In this way all virtuous men have full use of reason. Hence those who seem to be simple, through lack of worldly

[35965] Iª-IIae q. 58 a. 4 ad 2 Ad secundum dicendum quod in virtuoso non oportet quod vigeat usus rationis quantum ad omnia, sed solum quantum ad ea quae sunt agenda secundum virtutem. Et sic usus rationis viget in omnibus virtuosis. Unde etiam qui videntur simplices, eo

cunning, may possibly be prudent, according to Mat. 10:16: "Be ye therefore prudent [Douay: 'wise'] as serpents, and simple as doves."

quod carent mundana astutia, possunt esse prudentes; secundum illud Matth. X, *estote prudentes sicut serpentes, et simplices sicut columbae*.

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).

[35966] Iª-IIae q. 58 a. 4 ad 3 Ad tertium dicendum quod naturalis inclinatio ad bonum virtutis, est quaedam inchoatio virtutis, non autem est virtus perfecta. Huiusmodi enim inclinatio, quanto est fortior, tanto potest esse periculosior, nisi recta ratio adiungatur, per quam fiat recta electio eorum quae conveniunt ad debitum finem, sicut equus currens, si sit caecus, tanto fortius impingit et laeditur, quanto fortius currit. Et ideo, etsi virtus moralis non sit ratio recta, ut Socrates dicebat; non tamen solum est secundum rationem rectam, inquantum inclinat ad id quod est secundum rationem rectam, ut Platonici posuerunt; sed etiam oportet quod sit cum ratione recta, ut Aristoteles dicit, in VI Ethic.

Q. 58. A. 5. Whether there can be intellectual without moral virtue?

Objection 1: It would seem that there can be intellectual without moral virtue. Because perfection of what precedes does not depend on the perfection of what follows. Now reason precedes and moves the sensitive appetite. Therefore intellectual virtue, which is a perfection of the reason, does not depend on moral virtue, which is a perfection of the appetitive faculty; and can be without it.

[35967] Iª-IIae q. 58 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod virtus intellectualis possit esse sine virtute morali. Perfectio enim prioris non dependet a perfectione posterioris. Sed ratio est prior appetitu sensitivo, et movens ipsum. Ergo virtus intellectualis quae est perfectio rationis, non dependet a virtute morali, quae est perfectio appetitivae partis. Potest ergo esse sine ea.

Objection 2: Further, morals are the matter of prudence, even as things makeable are the matter of art. Now art can be without its proper matter, as a smith without iron. Therefore prudence can be without the moral virtue, although of all the intellectual virtues, it seems most akin to the moral virtues.

[35968] Iª-IIae q. 58 a. 5 arg. 2 Praeterea, moralia sunt materia prudentiae, sicut factibilia sunt materia artis. Sed ars potest esse sine propria materia, sicut faber sine ferro. Ergo et prudentia potest esse sine virtutibus moralibus, quae tamen inter omnes intellectuales virtutes, maxime moralibus coniuncta videtur.

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.

[35969] Iª-IIae q. 58 a. 5 arg. 3 Praeterea, prudentia est virtus bene consiliativa, ut dicitur in VI Ethic. Sed multi bene consiliantur, quibus tamen virtutes morales desunt. Ergo prudentia potest esse sine virtute morali.

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.

[35970] Iª-IIae q. 58 a. 5 s. c. Sed contra, velle malum facere opponitur directe virtuti morali; non autem opponitur alicui quod sine virtute morali esse potest. Opponitur autem prudentiae quod volens peccet, ut dicitur in VI Ethic. Non ergo prudentia potest esse sine virtute morali.

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.

[35971] Iª-IIae q. 58 a. 5 co. Respondeo dicendum quod aliae virtutes intellectuales sine virtute morali esse possunt, sed prudentia sine virtute morali esse non potest. Cuius ratio est, quia prudentia est recta ratio agibilium; non autem solum in universali, sed etiam in particulari, in quibus sunt actiones. Recta autem ratio praeexigit principia ex quibus ratio procedit. Oportet autem rationem circa particularia procedere non solum ex principiis universalibus, sed etiam ex principiis particularibus. Circa principia quidem universalia agibilium, homo recte se habet per naturalem intellectum principiorum, per quem homo cognoscit quod nullum malum est agendum; vel etiam per aliquam scientiam practicam. Sed hoc non sufficit ad recte ratiocinandum circa particularia. Contingit enim quandoque quod huiusmodi universale principium cognitum per intellectum vel scientiam, corrumpitur in particulari per aliquam passionem, sicut concupiscenti, quando concupiscentia vincit, videtur hoc esse bonum quod concupiscit, licet sit contra universale iudicium rationis. Et ideo, sicut homo disponitur ad recte se habendum circa principia universalia, per intellectum naturalem vel per habitum scientiae; ita ad hoc quod recte se habeat circa principia particularia agibilium, quae sunt fines, oportet quod perficiatur per aliquos habitus secundum quos fiat quodammodo homini connaturale recte iudicare de fine. Et hoc fit per virtutem moralem, virtuosus enim recte iudicat de fine virtutis, *quia qualis unusquisque est, talis finis videtur ei*, ut dicitur in III Ethic. Et ideo ad rectam rationem agibilium, quae est prudentia, requiritur quod homo habeat virtutem moralem.

Reply to Objection 1: Reason, as apprehending the end, precedes the appetite for the end: but appetite for the end precedes the reason, as arguing about the choice of the means, which is the concern of prudence. Even so, in speculative matters the understanding of principles is the

[35972] Iª-IIae q. 58 a. 5 ad 1 Ad primum ergo dicendum quod ratio, secundum quod est apprehensiva finis, praecedit appetitum finis, sed appetitus finis praecedit rationem ratiocinantem ad eligendum ea quae sunt ad finem, quod pertinet ad prudentiam. Sicut etiam in speculativis,

foundation on which the syllogism of the reason is based.

intellectus principiorum est principium rationis syllogizantis.

Reply to Objection 2: It does not depend on the disposition of our appetite whether we judge well or ill of the principles of art, as it does, when we judge of the end which is the principle in moral matters: in the former case our judgment depends on reason alone. Hence art does not require a virtue perfecting the appetite, as prudence does.

[35973] Iª-IIae q. 58 a. 5 ad 2 Ad secundum dicendum quod principia artificialium non diiudicantur a nobis bene vel male secundum dispositionem appetitus nostri, sicut fines, qui sunt moralium principia, sed solum per considerationem rationis. Et ideo ars non requirit virtutem perficientem appetitum, sicut requirit prudentia.

Reply to Objection 3: Prudence not only helps us to be of good counsel, but also to judge and command well. This is not possible unless the impediment of the passions, destroying the judgment and command of prudence, be removed; and this is done by moral virtue.

[35974] Iª-IIae q. 58 a. 5 ad 3 Ad tertium dicendum quod prudentia non solum est bene consiliativa, sed etiam bene iudicativa et bene praeceptiva. Quod esse non potest, nisi removeatur impedimentum passionum corrumpentium iudicium et praeceptum prudentiae; et hoc per virtutem moralem.

Q. 59. OF MORAL VIRTUE IN RELATION TO THE PASSIONS (FIVE ARTICLES)

We must now consider the difference of one moral virtue from another. And since those moral virtues which are about the passions, differ accordingly to the difference of passions, we must consider (1) the relation of virtue to passion; (2) the different kinds of moral virtue in relation to the passions. Under the first head there are five points of inquiry:

(1) Whether moral virtue is a passion?

(2) Whether there can be moral virtue with passion?

(3) Whether sorrow is compatible with moral virtue?

(4) Whether every moral virtue is about a passion?

(5) Whether there can be moral virtue without passion?

[35975] Iª-IIae q. 59 pr. Deinde considerandum est de distinctione moralium virtutum ad invicem. Et quia virtutes morales quae sunt circa passiones, distinguuntur secundum diversitatem passionum, oportet primo considerare comparationem virtutis ad passionem; secundo, distinctionem moralium virtutum secundum passiones. Circa primum quaeruntur quinque. Primo, utrum virtus moralis sit passio. Secundo, utrum virtus moralis possit esse cum passione. Tertio, utrum possit esse cum tristitia. Quarto, utrum omnis virtus moralis sit circa passionem. Quinto, utrum aliqua virtus moralis possit esse sine passione.

Q. 59. A. 1. Whether moral virtue is a passion?

Objection 1: It would seem that moral virtue is a passion. Because the mean is of the same genus as the extremes. But moral virtue is a mean between two passions. Therefore moral virtue is a passion.

[35976] Iª-IIae q. 59 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod virtus moralis sit passio. Medium enim est eiusdem generis cum extremis. Sed virtus moralis est medium inter passiones. Ergo virtus moralis est passio.

Objection 2: Further, virtue and vice, being contrary to one another, are in the same genus. But some passions are reckoned to be vices, such as envy and anger. Therefore some passions are virtues.

[35977] Iª-IIae q. 59 a. 1 arg. 2 Praeterea, virtus et vitium, cum sint contraria, sunt in eodem genere. Sed quaedam passiones vitia esse dicuntur, ut invidia et ira. Ergo etiam quaedam passiones sunt virtutes.

Objection 3: Further, pity is a passion, since it is sorrow for another's ills, as stated above (Q[35], A[8]). Now "Cicero the renowned orator did not hesitate to call pity a virtue," as Augustine states in De Civ. Dei ix, 5. Therefore a passion may be a moral virtue.

[35978] Iª-IIae q. 59 a. 1 arg. 3 Praeterea, misericordia quaedam passio est, est enim tristitia de alienis malis, ut supra dictum est. *Hanc autem Cicero, locutor egregius, non dubitavit appellare virtutem*; ut Augustinus dicit, in IX de Civ. Dei. Ergo passio potest esse virtus moralis.

On the contrary, It is stated in Ethic. ii, 5 that "passions are neither virtues nor vices."

[35979] Iª-IIae q. 59 a. 1 s. c. Sed contra est quod dicitur in II Ethic., quod *passiones neque virtutes sunt neque malitiae*.

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 (Q[22], A[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 (Q[55], A[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."

[35980] Iª-IIae q. 59 a. 1 co. Respondeo dicendum quod virtus moralis non potest esse passio. Et hoc patet triplici ratione. Primo quidem, quia passio est motus quidam appetitus sensitivi, ut supra dictum est. Virtus autem moralis non est motus aliquis, sed magis principium appetitivi motus, habitus quidam existens. Secundo quia passiones ex seipsis non habent rationem boni vel mali. Bonum enim vel malum hominis est secundum rationem, unde passiones, secundum se consideratae, se habent et ad bonum et ad malum, secundum quod possunt convenire rationi vel non convenire. Nihil autem tale potest esse virtus, cum virtus solum ad bonum se habeat, ut supra dictum est. Tertio quia, dato quod aliqua passio se habeat solum ad bonum, vel solum ad malum, secundum aliquem modum; tamen motus passionis, inquantum passio est, principium habet in ipso appetitu, et terminum in ratione, in cuius conformitatem appetitus tendit. Motus autem virtutis est e converso, principium habens in ratione et terminum in appetitu, secundum quod a ratione movetur. Unde in definitione virtutis moralis dicitur, in II Ethic., *quod est habitus electivus in medietate consistens determinata ratione, prout sapiens determinabit*.

Reply to Objection 1: Virtue is a mean between passions, not by reason of its essence, but on account of its effect; because, to wit, it establishes the mean between passions.

[35981] Iª-IIae q. 59 a. 1 ad 1 Ad primum ergo dicendum quod virtus, secundum suam essentiam, non est medium inter passiones, sed secundum suum effectum, quia scilicet inter passiones medium constituit.

Reply to Objection 2: If by vice we understand a habit of doing evil deeds, it is evident that no passion is a vice. But if vice is taken to mean sin which is a vicious act, nothing hinders a passion from being a vice, or, on the other hand, from concurring in an act of virtue; in so far as a passion is either opposed to reason or in accordance with reason.

[35982] Iª-IIae q. 59 a. 1 ad 2 Ad secundum dicendum quod, si vitium dicatur habitus secundum quem quis male operatur, manifestum est quod nulla passio est vitium. Si vero dicatur vitium peccatum, quod est actus vitiosus, sic nihil prohibet passionem esse vitium, et e contrario concurrere ad actum virtutis; secundum quod passio vel contrariatur rationi, vel sequitur actum rationis.

Reply to Objection 3: Pity is said to be a virtue, i.e. an act of virtue, in so far as "that movement of the soul is obedient to reason"; viz. "when pity is bestowed without violating right, as when the poor are relieved, or the penitent forgiven," as Augustine says (De Civ. Dei ix, 5). But if by pity we understand a habit perfecting man so that he

[35983] Iª-IIae q. 59 a. 1 ad 3 Ad tertium dicendum quod misericordia dicitur esse virtus, idest virtutis actus, secundum quod *motus ille animi rationi servit, quando scilicet ita praebetur misericordia, ut iustitia conservetur, sive cum indigenti tribuitur, sive cum ignoscitur poenitenti*, ut Augustinus dicit ibidem. Si tamen misericordia

bestows pity reasonably, nothing hinders pity, in this sense, from being a virtue. The same applies to similar passions.

dicatur aliquis habitus quo homo perficitur ad rationabiliter miserendum, nihil prohibet misericordiam sic dictam esse virtutem. Et eadem est ratio de similibus passionibus.

Q. 59. A. 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.

[35984] Iª-IIae q. 59 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod virtus moralis cum passione esse non possit. Dicit enim philosophus, in IV Topic., quod *mitis est qui non patitur, patiens autem qui patitur et non deducitur*. Et eadem ratio est de omnibus virtutibus moralibus. Ergo omnis virtus moralis est sine passione.

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.

[35985] Iª-IIae q. 59 a. 2 arg. 2 Praeterea, virtus est quaedam recta habitudo animae, sicut sanitas corporis, ut dicitur in VII Physic., unde virtus quaedam sanitas animae esse videtur, ut Tullius dicit, in IV de Tuscul. quaest. Passiones autem animae dicuntur morbi quidam animae, ut in eodem libro Tullius dicit. Sanitas autem non compatitur secum morbum. Ergo neque virtus compatitur animae passionem.

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.

[35986] Iª-IIae q. 59 a. 2 arg. 3 Praeterea, virtus moralis requirit perfectum usum rationis etiam in particularibus. Sed hoc impeditur per passiones, dicit enim philosophus, in VI Ethic., quod *delectationes corrumpunt existimationem prudentiae*; et Sallustius dicit, in Catilinario, quod non facile verum perspicit animus, ubi illa officiunt, scilicet animi passiones. Virtus ergo moralis non potest esse cum passione.

On the contrary, Augustine says (De Civ. Dei xiv, 6): "If the will is perverse, these movements," viz. the passions, "are perverse also: but if it is upright, they are not only blameless, but even praiseworthy." But nothing praiseworthy is incompatible with moral virtue. Therefore moral virtue does not exclude the passions, but is consistent with them.

[35987] Iª-IIae q. 59 a. 2 s. c. Sed contra est quod Augustinus dicit, in XIV de Civ. Dei, *si perversa est voluntas, perversos habebit hos motus*, scilicet passionum, si autem recta est, *non solum inculpabiles, verum etiam laudabiles erunt*. Sed nullum laudabile excluditur per virtutem moralem. Virtus ergo moralis non excludit passiones, sed potest esse cum ipsis.

I answer that, The Stoics and Peripatetics disagreed on this point, as Augustine relates (De Civ. Dei ix, 4). For the Stoics held that the soul's passions cannot be in a wise or virtuous man:

[35988] Iª-IIae q. 59 a. 2 co. Respondeo dicendum quod circa hoc fuit discordia inter Stoicos et Peripateticos, sicut Augustinus dicit, IX de Civ. Dei. Stoici enim posuerunt quod passiones animae

whereas the Peripatetics, who were founded by Aristotle, as Augustine says (De Civ. Dei ix, 4), maintained that the passions are compatible with moral virtue, if they be reduced to the mean.

This difference, as Augustine observes (De Civ. Dei ix, 4), was one of words rather than of opinions. Because the Stoics, through not discriminating between the intellective appetite, i.e. the will, and the sensitive appetite, which is divided into irascible and concupiscible, did not, as the Peripatetics did, distinguish the passions from the other affections of the human soul, in the point of their being movements of the sensitive appetite, whereas the other emotions of the soul, which are not passions, are movements of the intellective appetite or will; but only in the point of the passions being, as they maintained, any emotions in disaccord with reason. These emotions could not be in a wise or virtuous man if they arose deliberately: while it would be possible for them to be in a wise man, if they arose suddenly: because, in the words of Aulus Gellius [*Noct. Attic. xix, 1], quoted by Augustine (De Civ. Dei ix, 4), "it is not in our power to call up the visions of the soul, known as its fancies; and when they arise from awesome things, they must needs disturb the mind of a wise man, so that he is slightly startled by fear, or depressed with sorrow," in so far as "these passions forestall the use of reason without his approving of such things or consenting thereto."

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."

non possunt esse in sapiente, sive virtuoso, Peripatetici vero, quorum sectam Aristoteles instituit, ut Augustinus dicit in IX de Civ. Dei, posuerunt quod passiones simul cum virtute morali esse possunt, sed ad medium reductae. Haec autem diversitas, sicut Augustinus ibidem dicit, magis erat secundum verba, quam secundum eorum sententias. Quia enim Stoici non distinguebant inter appetitum intellectivum, qui est voluntas, et inter appetitum sensitivum, qui per irascibilem et concupiscibilem dividitur; non distinguebant in hoc passiones animae ab aliis affectionibus humanis, quod passiones animae sint motus appetitus sensitivi, aliae vero affectiones, quae non sunt passiones animae, sunt motus appetitus intellectivi, qui dicitur voluntas, sicut Peripatetici distinxerunt, sed solum quantum ad hoc quod passiones esse dicebant quascumque affectiones rationi repugnantes. Quae si ex deliberatione oriantur, in sapiente, seu in virtuoso, esse non possunt. Si autem subito oriantur, hoc in virtuoso potest accidere, *eo quod animi visa quae appellant phantasias, non est in potestate nostra utrum aliquando incidant animo; et cum veniunt ex terribilibus rebus, necesse est ut sapientis animum moveant, ita ut paulisper vel pavescat metu, vel tristitia contrahatur, tanquam his passionibus praevenientibus rationis officium; nec tamen approbant ista, eisque consentiunt*; ut Augustinus narrat in IX de Civ. Dei, ab Agellio dictum. Sic igitur, si passiones dicantur inordinatae affectiones, non possunt esse in virtuoso, ita quod post deliberationem eis consentiatur; ut Stoici posuerunt. Si vero passiones dicantur quicumque motus appetitus sensitivi, sic possunt esse in virtuoso, secundum quod sunt a ratione ordinati. Unde Aristoteles dicit, in II Ethic., quod *non bene quidam determinant virtutes impassibilitates quasdam et quietes, quoniam simpliciter dicunt*, sed deberent dicere quod sunt quietes a passionibus quae sunt ut non oportet, et quando non oportet.

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

[35989] Iª-IIae q. 59 a. 2 ad 1 Ad primum ergo dicendum quod philosophus exemplum illud inducit, sicut et multa alia in libris logicalibus, non secundum opinionem propriam, sed

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.

secundum opinionem aliorum. Haec autem fuit opinio Stoicorum, quod virtutes essent sine passionibus animae. Quam opinionem philosophus excludit in II Ethic., dicens virtutes non esse impassibilitates. Potest tamen dici quod, cum dicitur quod mitis non patitur, intelligendum est secundum passionem inordinatam.

Reply to Objection 2: This and all similar arguments which Tully brings forward in De Tusc. Quaest. iv take the passions in the execution of reason's command.

[35990] Iª-IIae q. 59 a. 2 ad 2 Ad secundum dicendum quod ratio illa, et omnes similes quas Tullius ad hoc inducit in IV libro de Tuscul. quaest., procedit de passionibus secundum quod significant inordinatas affectiones.

Reply to Objection 3: When a passion forestalls the judgment of reason, so as to prevail on the mind to give its consent, it hinders counsel and the judgment of reason. But when it follows that judgment, as through being commanded by reason, it helps towards the execution of reason's command.

[35991] Iª-IIae q. 59 a. 2 ad 3 Ad tertium dicendum quod passio praeveniens iudicium rationis, si in animo praevaleat ut ei consentiatur, impedit consilium et iudicium rationis. Si vero sequatur, quasi ex ratione imperata, adiuvat ad exequendum imperium rationis.

Q. 59. A. 3. Whether sorrow is compatible with moral virtue?

Objection 1: It would seem that sorrow is incompatible with virtue. Because the virtues are effects of wisdom, according to Wis. 8:7: "She," i.e. Divine wisdom, "teacheth temperance, and prudence, and justice, and fortitude." Now the "conversation" of wisdom "hath no bitterness," as we read further on (verse 16). Therefore sorrow is incompatible with virtue also.

[35992] Iª-IIae q. 59 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod virtus cum tristitia esse non possit. Virtutes enim sunt sapientiae effectus, secundum illud Sap. VIII, sobrietatem et iustitiam docet, scilicet divina sapientia, prudentiam et virtutem. Sed sapientiae convictus non habet amaritudinem, ut postea subditur. Ergo nec virtutes cum tristitia esse possunt.

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.

[35993] Iª-IIae q. 59 a. 3 arg. 2 Praeterea, tristitia est impedimentum operationis; ut patet per philosophum, in VII et X Ethic. Sed impedimentum bonae operationis repugnat virtuti. Ergo tristitia repugnat virtuti.

Objection 3: Further, Tully calls sorrow a disease of the mind (De Tusc. Quaest. iv). But disease of the mind is incompatible with virtue, which is a good condition of the mind. Therefore sorrow is opposed to virtue and is incompatible with it.

[35994] Iª-IIae q. 59 a. 3 arg. 3 Praeterea, tristitia est quaedam animi aegritudo; ut Tullius eam vocat, in III de Tuscul. quaest. Sed aegritudo animae contrariatur virtuti, quae est bona animae habitudo. Ergo tristitia contrariatur virtuti, nec potest simul esse cum ea.

On the contrary, Christ was perfect in virtue. But there was sorrow in Him, for He said (Mat.

[35995] Iª-IIae q. 59 a. 3 s. c. Sed contra est quod Christus fuit perfectus virtute. Sed in eo fuit

26:38): "My soul is sorrowful even unto death." Therefore sorrow is compatible with virtue.

I answer that, As Augustine says (De Civ. Dei xiv, 8), the Stoics held that in the mind of the wise man there are three {eupatheiai}, i.e. "three good passions," in place of the three disturbances: viz. instead of covetousness, "desire"; instead of mirth, "joy"; instead of fear, "caution." But they denied that anything corresponding to sorrow could be in the mind of a wise man, for two reasons.

First, because sorrow is for an evil that is already present. Now they held that no evil can happen to a wise man: for they thought that, just as man's only good is virtue, and bodily goods are no good to man; so man's only evil is vice, which cannot be in a virtuous man. But this is unreasonable. For, since man is composed of soul and body, whatever conduces to preserve the life of the body, is some good to man; yet not his supreme good, because he can abuse it. Consequently the evil which is contrary to this good can be in a wise man, and can cause him moderate sorrow. Again, although a virtuous man can be without grave sin, yet no man is to be found to live without committing slight sins, according to 1 Jn. 1:8: "If we say that we have no sin, we deceive ourselves." A third reason is because a virtuous man, though not actually in a state of sin, may have been so in the past. And he is to be commended if he sorrow for that sin, according to 2 Cor. 7:10: "The sorrow that is according to God worketh penance steadfast unto salvation." Fourthly, because he may praiseworthily sorrow for another's sin. Therefore sorrow is compatible with moral virtue in the same way as the other passions are when moderated by reason.

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.

tristitia, dicit enim, ut habetur Matth. XXVI, *tristis est anima mea usque ad mortem*. Ergo tristitia potest esse cum virtute.

[35996] Iª-IIae q. 59 a. 3 co. Respondeo dicendum quod sicut dicit Augustinus, XIV de Civ. Dei, *Stoici voluerunt, pro tribus perturbationibus, in animo sapientis esse tres eupathias, idest tres bonas passiones, pro cupiditate scilicet voluntatem; pro laetitia, gaudium; pro metu, cautionem*. Pro tristitia vero, negaverunt posse aliquid esse in animo sapientis, duplici ratione. Primo quidem, quia tristitia est de malo quod iam accidit. Nullum autem malum aestimant posse accidere sapienti, crediderunt enim quod, sicut solum hominis bonum est virtus, bona autem corporalia nulla bona hominis sunt; ita solum inhonestum est hominis malum, quod in virtuoso esse non potest. Sed hoc irrationabiliter dicitur. Cum enim homo sit ex anima et corpore compositus, id quod confert ad vitam corporis conservandam, aliquod bonum hominis est, non tamen maximum, quia eo potest homo male uti. Unde et malum huic bono contrarium in sapiente esse potest, et tristitiam moderatam inducere. Praeterea, etsi virtuosus sine gravi peccato esse possit, nullus tamen invenitur qui absque levibus peccatis vitam ducat, secundum illud I Ioan. I, *si dixerimus quia peccatum non habemus, nos ipsos seducimus*. Tertio, quia virtuosus, etsi peccatum non habeat, forte quandoque habuit. Et de hoc laudabiliter dolet; secundum illud II ad Cor. VII, *quae secundum Deum est tristitia, poenitentiam in salutem stabilem operatur*. Quarto, quia potest etiam dolere laudabiliter de peccato alterius. Unde eo modo quo virtus moralis compatitur alias passiones ratione moderatas, compatitur etiam tristitiam. Secundo, movebantur ex hoc, quod tristitia est de praesenti malo, timor autem de malo futuro, sicut delectatio de bono praesenti, desiderium vero de bono futuro. Potest autem hoc ad virtutem pertinere, quod aliquis bono habito fruatur, vel non habitum habere desideret, vel quod etiam malum futurum caveat. Sed quod malo praesenti animus hominis substernatur, quod fit per tristitiam, omnino videtur contrarium rationi, unde cum virtute esse non potest. Sed hoc irrationabiliter dicitur. Est enim aliquod malum quod potest esse virtuoso praesens, ut dictum est. Quod quidem malum ratio detestatur. Unde appetitus sensitivus in hoc sequitur detestationem

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 (A[1], ad 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.

Accordingly we must allow that sorrow for things pertaining to virtue is incompatible with virtue: since virtue rejoices in its own. On the other hand, virtue sorrows moderately for all that thwarts virtue, no matter how.

rationis, quod de huiusmodi malo tristatur, moderate tamen, secundum rationis iudicium. Hoc autem pertinet ad virtutem, ut appetitus sensitivus rationi conformetur, ut dictum est. Unde ad virtutem pertinet quod tristetur moderate in quibus tristandum est, sicut etiam philosophus dicit in II Ethic. Et hoc etiam utile est ad fugiendum mala. Sicut enim bona propter delectationem promptius quaeruntur, ita mala propter tristitiam fortius fugiuntur. Sic igitur dicendum est quod tristitia de his quae conveniunt virtuti, non potest simul esse cum virtute, quia virtus in propriis delectatur. Sed de his quae quocumque modo repugnant virtuti, virtus moderate tristatur.

Reply to Objection 1: The passage quoted proves that the wise man is not made sorrowful by wisdom. Yet he sorrows for anything that hinders wisdom. Consequently there is no room for sorrow in the blessed, in whom there can be no hindrance to wisdom.

[35997] Iª-IIae q. 59 a. 3 ad 1 Ad primum ergo dicendum quod ex illa auctoritate habetur quod de sapientia sapiens non tristetur. Tristatur tamen de his quae sunt impeditiva sapientiae. Et ideo in beatis, in quibus nullum impedimentum sapientiae esse potest, tristitia locum non habet.

Reply to Objection 2: Sorrow hinders the work that makes us sorrowful: but it helps us to do more readily whatever banishes sorrow.

[35998] Iª-IIae q. 59 a. 3 ad 2 Ad secundum dicendum quod tristitia impedit operationem de qua tristamur, sed adiuvat ad ea promptius exequenda per quae tristitia fugitur.

Reply to Objection 3: Immoderate sorrow is a disease of the mind: but moderate sorrow is the mark of a well-conditioned mind, according to the present state of life.

[35999] Iª-IIae q. 59 a. 3 ad 3 Ad tertium dicendum quod tristitia immoderata est animae aegritudo, tristitia autem moderata ad bonam habitudinem animae pertinet, secundum statum praesentis vitae.

Q. 59. A. 4. Whether all the moral virtues are about the passions?

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 (Q[23], A[4]; Q[31], A[1]; Q[35], AA[1], 2). Therefore all the moral virtues are about the passions.

[36000] Iª-IIae q. 59 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod omnis virtus moralis sit circa passiones. Dicit enim philosophus, in II Ethic., quod *circa voluptates et tristitias est moralis virtus*. Sed delectatio et tristitia sunt passiones, ut supra dictum est. Ergo omnis virtus moralis est circa passiones.

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 (Q[22], A[3]). Therefore every moral virtue is about the passions.

[36001] Iª-IIae q. 59 a. 4 arg. 2 Praeterea, rationale per participationem est subiectum moralium virtutum, ut dicitur in I Ethic. Sed huiusmodi pars animae est in qua sunt passiones, ut supra dictum est. Ergo omnis virtus moralis est circa passiones.

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.

[36002] Iª-IIae q. 59 a. 4 arg. 3 Praeterea, in omni virtute morali est invenire aliquam passionem. Aut ergo omnes sunt circa passiones, aut nulla. Sed aliquae sunt circa passiones, ut fortitudo et temperantia, ut dicitur in III Ethic. Ergo omnes virtutes morales sunt circa passiones.

On the contrary, Justice, which is a moral virtue, is not about the passions; as stated in Ethic. v, 1, seqq.

[36003] Iª-IIae q. 59 a. 4 s. c. Sed contra est quod iustitia, quae est virtus moralis, non est circa passiones, ut dicitur in V Ethic.

I answer that, Moral virtue perfects the appetitive part of the soul by directing it to good as defined by reason. Now good as defined by reason is that which is moderated or directed by reason. Consequently there are moral virtues about all matters that are subject to reason's direction and moderation. Now reason directs, not only the passions of the sensitive appetite, but also the operations of the intellective appetite, i.e. the will, which is not the subject of a passion, as stated above (Q[22], A[3]). Therefore not all the moral virtues are about passions, but some are about passions, some about operations.

[36004] Iª-IIae q. 59 a. 4 co. Respondeo dicendum quod virtus moralis perficit appetitivam partem animae ordinando ipsam in bonum rationis. Est autem rationis bonum id quod est secundum rationem moderatum seu ordinatum. Unde circa omne id quod contingit ratione ordinari et moderari, contingit esse virtutem moralem. Ratio autem ordinat non solum passiones appetitus sensitivi; sed etiam ordinat operationes appetitus intellectivi, qui est voluntas, quae non est subiectum passionis, ut supra dictum est. Et ideo non omnis virtus moralis est circa passiones; sed quaedam circa passiones, quaedam circa operationes.

Reply to Objection 1: The moral virtues are not all about pleasures and sorrows, as being their proper matter; but as being something resulting from their proper acts. For every virtuous man rejoices in acts of virtue, and sorrows for the contrary. Hence the Philosopher, after the words quoted, adds, "if virtues are about actions and passions; now every action and passion is followed by pleasure or sorrow, so that in this way virtue is about pleasures and sorrows," viz. as about something that results from virtue.

[36005] Iª-IIae q. 59 a. 4 ad 1 Ad primum ergo dicendum quod non omnis virtus moralis est circa delectationes et tristitias sicut circa propriam materiam, sed sicut circa aliquid consequens proprium actum. Omnis enim virtuosus delectatur in actu virtutis, et tristatur in contrario. Unde philosophus post praemissa verba subdit quod, *si virtutes sunt circa actus et passiones; omni autem passioni et omni actui sequitur delectatio et tristitia; propter hoc virtus erit circa delectationes et tristitias*, scilicet sicut circa aliquid consequens.

Reply to Objection 2: Not only the sensitive appetite which is the subject of the passions, is rational by participation, but also the will, where

[36006] Iª-IIae q. 59 a. 4 ad 2 Ad secundum dicendum quod rationale per participationem non solum est appetitus sensitivus, qui est subiectum

there are no passions, as stated above.

passionum; sed etiam voluntas, in qua non sunt passiones, ut dictum est.

Reply to Objection 3: Some virtues have passions as their proper matter, but some virtues not. Hence the comparison does not hold for all cases.

[36007] Iª-IIae q. 59 a. 4 ad 3 Ad tertium dicendum quod in quibusdam virtutibus sunt passiones sicut propria materia, in quibusdam autem non. Unde non est eadem ratio de omnibus, ut infra ostendetur.

Q. 59. A. 5. Whether there can be moral virtue without passion?

Objection 1: It would seem that moral virtue can be without passion. For the more perfect moral virtue is, the more does it overcome the passions. Therefore at its highest point of perfection it is altogether without passion.

[36008] Iª-IIae q. 59 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod virtus moralis possit esse absque passione. Quanto enim virtus moralis est perfectior, tanto magis superat passiones. Ergo in suo perfectissimo esse, est omnino absque passionibus.

Objection 2: Further, then is a thing perfect, when it is removed from its contrary and from whatever inclines to its contrary. Now the passions incline us to sin which is contrary to virtue: hence (Rom. 7:5) they are called "passions of sins." Therefore perfect virtue is altogether without passion.

[36009] Iª-IIae q. 59 a. 5 arg. 2 Praeterea, tunc unumquodque est perfectum, quando est remotum a suo contrario, et ab his quae ad contrarium inclinant. Sed passiones inclinant ad peccatum, quod virtuti contrariatur, unde Rom. VII, nominantur passiones peccatorum. Ergo perfecta virtus est omnino absque passione.

Objection 3: Further, it is by virtue that we are conformed to God, as Augustine declares (De Moribus Eccl. vi, xi, xiii). But God does all things without passion at all. Therefore the most perfect virtue is without any passion.

[36010] Iª-IIae q. 59 a. 5 arg. 3 Praeterea, secundum virtutem Deo conformamur; ut patet per Augustinum, in libro de moribus Eccles. Sed Deus omnia operatur sine passione. Ergo virtus perfectissima est absque omni passione.

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.

[36011] Iª-IIae q. 59 a. 5 s. c. Sed contra est quod nullus iustus est qui non gaudet iusta operatione, ut dicitur in I Ethic. Sed gaudium est passio. Ergo iustitia non potest esse sine passione. Et multo minus aliae virtutes.

I answer that, If we take the passions as being inordinate emotions, as the Stoics did, it is evident that in this sense perfect virtue is without the passions. But if by passions we understand any movement of the sensitive appetite, it is plain that moral virtues, which are about the passions as about their proper matter, cannot be without passions. The reason for this is that otherwise it would follow that moral virtue makes the sensitive appetite altogether idle: whereas it is not

[36012] Iª-IIae q. 59 a. 5 co. Respondeo dicendum quod, si passiones dicamus inordinatas affectiones, sicut Stoici posuerunt; sic manifestum est quod virtus perfecta est sine passionibus. Si vero passiones dicamus omnes motus appetitus sensitivi, sic planum est quod virtutes morales quae sunt circa passiones sicut circa propriam materiam, sine passionibus esse non possunt. Cuius ratio est, quia secundum hoc, sequeretur quod virtus moralis faceret appetitum sensitivum

the function of virtue to deprive the powers subordinate to reason of their proper activities, but to make them execute the commands of reason, by exercising their proper acts. Wherefore just as virtue directs the bodily limbs to their due external acts, so does it direct the sensitive appetite to its proper regulated movements.

Those moral virtues, however, which are not about the passions, but about operations, can be without passions. Such a virtue is justice: because it applies the will to its proper act, which is not a passion. Nevertheless, joy results from the act of justice; at least in the will, in which case it is not a passion. And if this joy be increased through the perfection of justice, it will overflow into the sensitive appetite; in so far as the lower powers follow the movement of the higher, as stated above (Q[17], A[7]; Q[24], A[3]). Wherefore by reason of this kind of overflow, the more perfect a virtue is, the more does it cause passion.

omnino otiosum. Non autem ad virtutem pertinet quod ea quae sunt subiecta rationi, a propriis actibus vacent, sed quod exequantur imperium rationis, proprios actus agendo. Unde sicut virtus membra corporis ordinat ad actus exteriores debitos, ita appetitum sensitivum ad motus proprios ordinatos. Virtutes vero morales quae non sunt circa passiones, sed circa operationes, possunt esse sine passionibus (et huiusmodi virtus est iustitia), quia per eas applicatur voluntas ad proprium actum, qui non est passio. Sed tamen ad actum iustitiae sequitur gaudium, ad minus in voluntate, quod non est passio. Et si hoc gaudium multiplicetur per iustitiae perfectionem, fiet gaudii redundantia usque ad appetitum sensitivum; secundum quod vires inferiores sequuntur motum superiorum, ut supra dictum est. Et sic per redundantiam huiusmodi, quanto virtus fuerit perfectior, tanto magis passionem causat.

Reply to Objection 1: Virtue overcomes inordinate passion; it produces ordinate passion.

[36013] Iª-IIae q. 59 a. 5 ad 1 Ad primum ergo dicendum quod virtus passiones inordinatas superat, moderatas autem producit.

Reply to Objection 2: It is inordinate, not ordinate, passion that leads to sin.

[36014] Iª-IIae q. 59 a. 5 ad 2 Ad secundum dicendum quod passiones inordinatae inducunt ad peccandum, non autem si sunt moderatae.

Reply to Objection 3: The good of anything depends on the condition of its nature. Now there is no sensitive appetite in God and the angels, as there is in man. Consequently good operation in God and the angels is altogether without passion, as it is without a body: whereas the good operation of man is with passion, even as it is produced with the body's help.

[36015] Iª-IIae q. 59 a. 5 ad 3 Ad tertium dicendum quod bonum in unoquoque consideratur secundum conditionem suae naturae. In Deo autem et Angelis non est appetitus sensitivus, sicut est in homine. Et ideo bona operatio Dei et Angeli est omnino sine passione, sicut et sine corpore, bona autem operatio hominis est cum passione, sicut et cum corporis ministerio.

Q. 60. HOW THE MORAL VIRTUES DIFFER FROM ONE ANOTHER (FIVE ARTICLES)

We must now consider how the moral virtues differ from one another: under which head there are five points of inquiry:

(1) Whether there is only one moral virtue?

(2) Whether those moral virtues which are about operations, are distinct from those which are about passions?

(3) Whether there is but one moral virtue about operations?

(4) Whether there are different moral virtues about different passions?

(5) Whether the moral virtues differ in point of the various objects of the passions?

[36016] Iª-IIae q. 60 pr. Deinde considerandum est de distinctione virtutum moralium ad invicem. Et circa hoc quaeruntur quinque. Primo, utrum sit tantum una virtus moralis. Secundo, utrum distinguantur virtutes morales quae sunt circa operationes, ab his quae sunt circa passiones. Tertio, utrum circa operationes sit una tantum moralis virtus. Quarto, utrum circa diversas passiones sint diversae morales virtutes. Quinto, utrum virtutes morales distinguantur secundum diversa obiecta passionum.

Q. 60. A. 1. Whether there is only one moral virtue?

Objection 1: It would seem that there is only one moral virtue. Because just as the direction of moral actions belongs to reason which is the subject of the intellectual virtues; so does their inclination belong to the appetite which is the subject of moral virtues. But there is only one intellectual virtue to direct all moral acts, viz. prudence. Therefore there is also but one moral virtue to give all moral acts their respective inclinations.

[36017] Iª-IIae q. 60 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod sit una tantum moralis virtus. Sicut enim in actibus moralibus directio pertinet ad rationem, quae est subiectum intellectualium virtutum; ita inclinatio pertinet ad vim appetitivam, quae est subiectum moralium virtutum. Sed una est intellectualis virtus dirigens in omnibus moralibus actibus, scilicet prudentia. Ergo etiam una tantum est moralis virtus inclinans in omnibus moralibus actibus.

Objection 2: Further, habits differ, not in respect of their material objects, but according to the formal aspect of their objects. Now the formal aspect of the good to which moral virtue is directed, is one thing, viz. the mean defined by reason. Therefore, seemingly, there is but one moral virtue.

[36018] Iª-IIae q. 60 a. 1 arg. 2 Praeterea, habitus non distinguuntur secundum materialia obiecta, sed secundum formales rationes obiectorum. Formalis autem ratio boni ad quod ordinatur virtus moralis, est unum, scilicet modus rationis. Ergo videtur quod sit una tantum moralis virtus.

Objection 3: Further, things pertaining to morals are specified by their end, as stated above (Q[1], A[3]). Now there is but one common end of all moral virtues, viz. happiness, while the proper and proximate ends are infinite in number. But the moral virtues themselves are not infinite in number. Therefore it seems that there is but one.

[36019] Iª-IIae q. 60 a. 1 arg. 3 Praeterea, moralia recipiunt speciem a fine, ut supra dictum est. Sed finis omnium virtutum moralium communis est unus, scilicet felicitas; proprii autem et propinqui sunt infiniti. Non sunt autem infinitae virtutes morales. Ergo videtur quod sit una tantum.

On the contrary, One habit cannot be in several powers, as stated above (Q[56], A[2]). But the subject of the moral virtues is the appetitive part of the soul, which is divided into several powers, as stated in the FP, Q[80], A[2]; FP, Q[81], A[2]. Therefore there cannot be only one moral virtue.

[36020] Iª-IIae q. 60 a. 1 s. c. Sed contra est quod unus habitus non potest esse in diversis potentiis, ut supra dictum est. Sed subiectum virtutum moralium est pars appetitiva animae, quae per diversas potentias distinguitur, ut in primo dictum est. Ergo non potest esse una tantum virtus moralis.

I answer that, As stated above (Q[58], AA[1],2,3), the moral virtues are habits of the appetitive faculty. Now habits differ specifically according to the specific differences of their objects, as stated above (Q[54], A[2]). Again, the species of the object of appetite, as of any thing, depends on its specific form which it receives from the agent. But we must observe that the matter of the passive subject bears a twofold relation to the agent. For sometimes it receives the form of the agent, in the same kind specifically as the agent has that form, as happens with all univocal agents, so that if the agent be one specifically, the matter must of necessity receive a form specifically one: thus the univocal effect of fire is of necessity something in the species of fire. Sometimes, however, the matter receives the form from the agent, but not in the same kind specifically as the agent, as is the case with non-univocal causes of generation: thus an animal is generated by the sun. In this case the forms received into matter are not of one species, but vary according to the adaptability of the matter to receive the influx of the agent: for instance, we see that owing to the one action of the sun, animals of various species are produced by putrefaction according to the various adaptability of matter.

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.

[36021] Iª-IIae q. 60 a. 1 co. Respondeo dicendum quod, sicut supra dictum est, virtutes morales sunt habitus quidam appetitivae partis. Habitus autem specie differunt secundum speciales differentias obiectorum, ut supra dictum est. Species autem obiecti appetibilis, sicut et cuiuslibet rei, attenditur secundum formam specificam, quae est ab agente. Est autem considerandum quod materia patientis se habet ad agens dupliciter. Quandoque enim recipit formam agentis secundum eandem rationem, prout est in agente, sicut est in omnibus agentibus univocis. Et sic necesse est quod, si agens est unum specie, quod materia recipiat formam unius speciei, sicut ab igne non generatur univoce nisi aliquid existens in specie ignis. Aliquando vero materia recipit formam ab agente non secundum eandem rationem, prout est in agente, sicut patet in generantibus non univocis, ut animal generatur a sole. Et tunc formae receptae in materia ab eodem agente, non sunt unius speciei sed diversificantur secundum diversam proportionem materiae ad recipiendum influxum agentis, sicut videmus quod ab una actione solis generantur per putrefactionem animalia diversarum specierum secundum diversam proportionem materiae. Manifestum est autem quod in moralibus ratio est sicut imperans et movens; vis autem appetitiva est sicut imperata et mota. Non autem appetitus recipit impressionem rationis quasi univoce, quia non fit rationale per essentiam, sed per participationem, ut dicitur in I Ethic. Unde appetibilia secundum motionem rationis constituuntur in diversis speciebus, secundum quod diversimode se habent ad rationem. Et ita sequitur quod virtutes morales sint diversae secundum speciem, et non una tantum.

Reply to Objection 1: The object of the reason is

[36022] Iª-IIae q. 60 a. 1 ad 1 Ad primum ergo

truth. Now in all moral matters, which are contingent matters of action, there is but one kind of truth. Consequently, there is but one virtue to direct all such matters, viz. prudence. On the other hand, the object of the appetitive power is the appetible good, which varies in kind according to its various relations to reason, the directing power.

dicendum quod obiectum rationis est verum. Est autem eadem ratio veri in omnibus moralibus, quae sunt contingentia agibilia. Unde est una sola virtus in eis dirigens, scilicet prudentia. Obiectum autem appetitivae virtutis est bonum appetibile. Cuius est diversa ratio, secundum diversam habitudinem ad rationem dirigentem.

Reply to Objection 2: This formal element is one generically, on account of the unity of the agent: but it varies in species, on account of the various relations of the receiving matter, as explained above.

[36023] Iª-IIae q. 60 a. 1 ad 2 Ad secundum dicendum quod illud formale est unum genere, propter unitatem agentis. Sed diversificatur specie, propter diversas habitudines recipientium, ut supra dictum est.

Reply to Objection 3: Moral matters do not receive their species from the last end, but from their proximate ends: and these, although they be infinite in number, are not infinite in species.

[36024] Iª-IIae q. 60 a. 1 ad 3 Ad tertium dicendum quod moralia non habent speciem a fine ultimo sed a finibus proximis, qui quidem, etsi infiniti sint numero, non tamen infiniti sunt specie.

Q. 60. A. 3. Whether there is only one moral virtue about operations?

Objection 1: It would seem that there is but one moral virtue about operations. Because the rectitude of all external operations seems to belong to justice. Now justice is but one virtue. Therefore there is but one virtue about operations.

[36031] Iª-IIae q. 60 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod sit una tantum virtus moralis circa operationes. Rectitudo enim omnium operationum exteriorum videtur ad iustitiam pertinere. Sed iustitia est una virtus. Ergo una sola virtus est circa operationes.

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.

[36032] Iª-IIae q. 60 a. 3 arg. 2 Praeterea, operationes maxime differentes esse videntur quae ordinantur ad bonum unius, et quae ordinantur ad bonum multitudinis. Sed ista diversitas non diversificat virtutes morales, dicit enim philosophus, in V Ethic., quod iustitia legalis, quae ordinat actus hominum ad commune bonum, non est aliud a virtute quae ordinat actus hominis ad unum tantum, nisi secundum rationem. Ergo diversitas operationum non causat diversitatem virtutum moralium.

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

[36033] Iª-IIae q. 60 a. 3 arg. 3 Praeterea, si sunt diversae virtutes morales circa diversas operationes, oporteret quod secundum diversitatem operationum, esset diversitas virtutum moralium. Sed hoc patet esse falsum, nam ad iustitiam pertinet in diversis generibus commutationum rectitudinem statuere, et etiam in

not different virtues about different operations.

distributionibus, ut patet in V Ethic. Non ergo diversae virtutes sunt diversarum operationum.

On the contrary, Religion is a moral virtue distinct from piety, both of which are about operations.

[36034] Iª-IIae q. 60 a. 3 s. c. Sed contra est quod religio est alia virtus a pietate, quarum tamen utraque est circa operationes quasdam.

I answer that, All the moral virtues that are about operations agree in one general notion of justice, which is in respect of something due to another: but they differ in respect of various special notions. The reason for this is that in external operations, the order of reason is established, as we have stated (A[2]), not according as how man is affected towards such operations, but according to the becomingness of the thing itself; from which becomingness we derive the notion of something due which is the formal aspect of justice: for, seemingly, it pertains to justice that a man give another his due. Wherefore all such virtues as are about operations, bear, in some way, the character of justice. But the thing due is not of the same kind in all these virtues: for something is due to an equal in one way, to a superior, in another way, to an inferior, in yet another; and the nature of a debt differs according as it arises from a contract, a promise, or a favor already conferred. And corresponding to these various kinds of debt there are various virtues: e.g. "Religion" whereby we pay our debt to God; "Piety," whereby we pay our debt to our parents or to our country; "Gratitude," whereby we pay our debt to our benefactors, and so forth.

[36035] Iª-IIae q. 60 a. 3 co. Respondeo dicendum quod omnes virtutes morales quae sunt circa operationes, conveniunt in quadam generali ratione iustitiae, quae attenditur secundum debitum ad alterum, distinguuntur autem secundum diversas speciales rationes. Cuius ratio est quia in operationibus exterioribus ordo rationis instituitur sicut dictum est, non secundum proportionem ad affectionem hominis, sed secundum ipsam convenientiam rei in seipsa; secundum quam convenientiam accipitur ratio debiti, ex quo constituitur ratio iustitiae, ad iustitiam enim pertinere videtur ut quis debitum reddat. Unde omnes huiusmodi virtutes quae sunt circa operationes, habent aliquo modo rationem iustitiae. Sed debitum non est unius rationis in omnibus, aliter enim debetur aliquid aequali, aliter superiori, aliter minori; et aliter ex pacto, vel ex promisso, vel ex beneficio suscepto. Et secundum has diversas rationes debiti, sumuntur diversae virtutes, puta religio est per quam redditur debitum Deo; pietas est per quam redditur debitum parentibus vel patriae; gratia est per quam redditur debitum benefactoribus; et sic de aliis.

Reply to Objection 1: Justice properly so called is one special virtue, whose object is the perfect due, which can be paid in the equivalent. But the name of justice is extended also to all cases in which something due is rendered: in this sense it is not as a special virtue.

[36036] Iª-IIae q. 60 a. 3 ad 1 Ad primum ergo dicendum quod iustitia proprie dicta est una specialis virtus, quae attendit perfectam rationem debiti, quod secundum aequivalentiam potest restitui. Dicitur tamen et ampliato nomine iustitia, secundum quamcumque debiti redditionem. Et sic non est una specialis virtus.

Reply to Objection 2: That justice which seeks the common good is another virtue from that which is directed to the private good of an individual: wherefore common right differs from private right; and Tully (De Inv. ii) reckons as a special virtue, piety which directs man to the good of his country. But that justice which directs man

[36037] Iª-IIae q. 60 a. 3 ad 2 Ad secundum dicendum quod iustitia quae intendit bonum commune, est alia virtus a iustitia quae ordinatur ad bonum privatum alicuius, unde et ius commune distinguitur a iure privato; et Tullius ponit unam specialem virtutem, pietatem, quae ordinat ad bonum patriae. Sed iustitia ordinans

to the common good is a general virtue through its act of command: since it directs all the acts of the virtues to its own end, viz. the common good. And the virtues, in so far as they are commanded by that justice, receive the name of justice: so that virtue does not differ, save logically, from legal justice; just as there is only a logical difference between a virtue that is active of itself, and a virtue that is active through the command of another virtue.

hominem ad bonum commune, est generalis per imperium, quia omnes actus virtutum ordinat ad finem suum, scilicet ad bonum commune. Virtus autem secundum quod a tali iustitia imperatur, etiam iustitiae nomen accipit. Et sic virtus a iustitia legali non differt nisi ratione, sicut sola ratione differt virtus operans secundum seipsam, et virtus operans ad imperium alterius.

Reply to Objection 3: There is the same kind of due in all the operations belonging to special justice. Consequently, there is the same virtue of justice, especially in regard to commutations. For it may be that distributive justice is of another species from commutative justice; but about this we shall inquire later on (SS, Q[61], A[1]).

[36038] Iª-IIae q. 60 a. 3 ad 3 Ad tertium dicendum quod in omnibus operationibus ad iustitiam specialem pertinentibus, est eadem ratio debiti. Et ideo est eadem virtus iustitiae, praecipue quantum ad commutationes. Forte enim distributiva est alterius speciei a commutativa, sed de hoc infra quaeretur.

Q. 60. A. 4. Whether there are different moral virtues about different passions?

Objection 1: It would seem that there are not different moral virtues about different passions. For there is but one habit about things that concur in their source and end: as is evident especially in the case of sciences. But the passions all concur in one source, viz. love; and they all terminate in the same end, viz. joy or sorrow, as we stated above (Q[25], AA[1],2,4; Q[27], A[4]). Therefore there is but one moral virtue about all the passions.

[36039] Iª-IIae q. 60 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod circa diversas passiones non sint diversae virtutes morales. Eorum enim quae conveniunt in principio et fine, unus est habitus, sicut patet maxime in scientiis. Sed omnium passionum unum est principium, scilicet amor; et omnes ad eundem finem terminantur, scilicet ad delectationem vel tristitiam; ut supra habitum est. Ergo circa omnes passiones est una tantum moralis virtus.

Objection 2: Further, if there were different moral virtues about different passions, it would follow that there are as many moral virtues as passions. But this clearly is not the case: since there is one moral virtue about contrary passions; namely, fortitude, about fear and daring; temperance, about pleasure and sorrow. Therefore there is no need for different moral virtues about different passions.

[36040] Iª-IIae q. 60 a. 4 arg. 2 Praeterea, si circa diversas passiones essent diversae virtutes morales, sequeretur quod tot essent virtutes morales quot passiones. Sed hoc patet esse falsum, quia circa oppositas passiones est una et eadem virtus moralis, sicut fortitudo circa timores et audacias, temperantia circa delectationes et tristitias. Non ergo oportet quod circa diversas passiones sint diversae virtutes morales.

Objection 3: Further, love, desire, and pleasure are passions of different species, as stated above (Q[23], A[4]). Now there is but one virtue about all these three, viz. temperance. Therefore there are not different moral virtues about different passions.

[36041] Iª-IIae q. 60 a. 4 arg. 3 Praeterea, amor, concupiscentia et delectatio sunt passiones specie differentes, ut supra habitum est. Sed circa omnes has est una virtus, scilicet temperantia. Ergo virtutes morales non sunt diversae circa diversas passiones.

On the contrary, Fortitude is about fear and daring; temperance about desire; meekness about anger; as stated in Ethic. iii, 6,10; iv, 5.

[36042] Iª-IIae q. 60 a. 4 s. c. Sed contra est quod fortitudo est circa timores et audacias; temperantia circa concupiscentias; mansuetudo circa iras; ut dicitur in III et IV Ethic.

I answer that, It cannot be said that there is only one moral virtue about all the passions: since some passions are not in the same power as other passions; for some belong to the irascible, others to the concupiscible faculty, as stated above (Q[23], A[1]).

On the other hand, neither does every diversity of passions necessarily suffice for a diversity of moral virtues. First, because some passions are in contrary opposition to one another, such as joy and sorrow, fear and daring, and so on. About such passions as are thus in opposition to one another there must needs be one same virtue. Because, since moral virtue consists in a kind of mean, the mean in contrary passions stands in the same ratio to both, even as in the natural order there is but one mean between contraries, e.g. between black and white. Secondly, because there are different passions contradicting reason in the same manner, e.g. by impelling to that which is contrary to reason, or by withdrawing from that which is in accord with reason. Wherefore the different passions of the concupiscible faculty do not require different moral virtues, because their movements follow one another in a certain order, as being directed to the one same thing, viz. the attainment of some good or the avoidance of some evil: thus from love proceeds desire, and from desire we arrive at pleasure; and it is the same with the opposite passions, for hatred leads to avoidance or dislike, and this leads to sorrow. On the other hand, the irascible passions are not all of one order, but are directed to different things: for daring and fear are about some great danger; hope and despair are about some difficult good; while anger seeks to overcome something contrary which has wrought harm. Consequently there are different virtues about such like passions: e.g. temperance, about the concupiscible passions; fortitude, about fear and daring; magnanimity, about hope and despair; meekness, about anger.

[36043] Iª-IIae q. 60 a. 4 co. Respondeo dicendum quod non potest dici quod circa omnes passiones sit una sola virtus moralis, sunt enim quaedam passiones ad diversas potentias pertinentes; aliae namque pertinent ad irascibilem, aliae ad concupiscibilem, ut supra dictum est. Nec tamen oportet quod omnis diversitas passionum sufficiat ad virtutes morales diversificandas. Primo quidem, quia quaedam passiones sunt quae sibi opponuntur secundum contrarietatem, sicut gaudium et tristitia, timor et audacia, et alia huiusmodi. Et circa huiusmodi passiones sic oppositas, oportet esse unam et eandem virtutem. Cum enim virtus moralis in quadam medietate consistat, medium in contrariis passionibus secundum eandem rationem instituitur, sicut et in naturalibus idem est medium inter contraria, ut inter album et nigrum. Secundo, quia diversae passiones inveniuntur secundum eundem modum rationi repugnantes, puta secundum impulsum ad id quod est contra rationem; vel secundum retractionem ab eo quod est secundum rationem. Et ideo diversae passiones concupiscibilis non pertinent ad diversas virtutes morales, quia earum motus secundum quendam ordinem se invicem consequuntur, utpote ad idem ordinati, scilicet ad consequendum bonum, vel ad fugiendum malum; sicut ex amore procedit concupiscentia, et ex concupiscentia pervenitur ad delectationem. Et eadem ratio est de oppositis, quia ex odio sequitur fuga vel abominatio, quae perducit ad tristitiam. Sed passiones irascibilis non sunt unius ordinis, sed ad diversa ordinantur, nam audacia et timor ordinantur ad aliquod magnum periculum; spes et desperatio ad aliquod bonum arduum; ira autem ad superandum aliquod contrarium quod nocumentum intulit. Et ideo circa has passiones diversae virtutes ordinantur, utpote temperantia circa passiones concupiscibilis; fortitudo circa timores et audacias; magnanimitas circa spem et desperationem; mansuetudo circa iras.

Reply to Objection 1: All the passions concur in

[36044] Iª-IIae q. 60 a. 4 ad 1 Ad primum ergo

one common principle and end; but not in one proper principle or end: and so this does not suffice for the unity of moral virtue.

dicendum quod omnes passiones conveniunt in uno principio et fine communi, non autem in uno proprio principio seu fine. Unde hoc non sufficit ad unitatem virtutis moralis.

Reply to Objection 2: Just as in the natural order the same principle causes movement from one extreme and movement towards the other; and as in the intellectual order contraries have one common ratio; so too between contrary passions there is but one moral virtue, which, like a second nature, consents to reason's dictates.

[36045] Iª-IIae q. 60 a. 4 ad 2 Ad secundum dicendum quod, sicut in naturalibus idem est principium quo receditur ab uno principio, et acceditur ad aliud; et in rationalibus est eadem ratio contrariorum, ita etiam virtus moralis, quae in modum naturae rationi consentit, est eadem contrariarum passionum.

Reply to Objection 3: Those three passions are directed to the same object in a certain order, as stated above: and so they belong to the same virtue.

[36046] Iª-IIae q. 60 a. 4 ad 3 Ad tertium dicendum quod illae tres passiones ad idem obiectum ordinantur secundum quendam ordinem, ut dictum est. Et ideo ad eandem virtutem moralem pertinent.

Q. 60. A. 5. Whether the moral virtues differ in point of the various objects of the passions?

Objection 1: It would seem that the moral virtues do not differ according to the objects of the passions. For just as there are objects of passions, so are there objects of operations. Now those moral virtues that are about operations, do not differ according to the objects of those operations: for the buying and selling either of a house or of a horse belong to the one same virtue of justice. Therefore neither do those moral virtues that are about passions differ according to the objects of those passions.

[36047] Iª-IIae q. 60 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod virtutes morales non distinguantur secundum obiecta passionum. Sicut enim sunt obiecta passionum, ita sunt obiecta operationum. Sed virtutes morales quae sunt circa operationes, non distinguuntur secundum obiecta operationum, ad eandem enim virtutem iustitiae pertinet emere vel vendere domum, et equum. Ergo etiam nec virtutes morales quae sunt circa passiones, diversificantur per obiecta passionum.

Objection 2: Further, the passions are acts or movements of the sensitive appetite. Now it needs a greater difference to differentiate habits than acts. Hence diverse objects which do not diversify the species of passions, do not diversify the species of moral virtue: so that there is but one moral virtue about all objects of pleasure, and the same applies to the other passions.

[36048] Iª-IIae q. 60 a. 5 arg. 2 Praeterea, passiones sunt quidam actus vel motus appetitus sensitivi. Sed maior diversitas requiritur ad diversitatem habituum, quam ad diversitatem actuum. Diversa igitur obiecta quae non diversificant speciem passionis, non diversificabunt speciem virtutis moralis. Ita scilicet quod de omnibus delectabilibus erit una virtus moralis, et similiter est de aliis.

Objection 3: Further, more or less do not change a species. Now various objects of pleasure differ only by reason of being more or less pleasurable. Therefore all objects of pleasure belong to one

[36049] Iª-IIae q. 60 a. 5 arg. 3 Praeterea, magis et minus non diversificant speciem. Sed diversa delectabilia non differunt nisi secundum magis et minus. Ergo omnia delectabilia pertinent ad unam

species of virtue: and for the same reason so do all fearful objects, and the same applies to others. Therefore moral virtue is not diversified according to the objects of the passions.

speciem virtutis. Et eadem ratione, omnia terribilia, et similiter de aliis. Non ergo virtus moralis distinguitur secundum obiecta passionum.

Objection 4: Further, virtue hinders evil, even as it produces good. But there are various virtues about the desires for good things: thus temperance is about desires for the pleasure of touch, and "eutrapelia" [*{eutrapelia}] about pleasures in games. Therefore there should be different virtues about fears of evils.

[36050] Iª-IIae q. 60 a. 5 arg. 4 Praeterea, sicut virtus est operativa boni, ita est impeditiva mali. Sed circa concupiscentias bonorum sunt diversae virtutes, sicut temperantia circa concupiscentias delectationum tactus, et eutrapelia circa delectationes ludi. Ergo etiam circa timores malorum debent esse diversae virtutes.

On the contrary, Chastity is about sexual pleasures, abstinence about pleasures of the table, and "eutrapelia" about pleasures in games.

[36051] Iª-IIae q. 60 a. 5 s. c. Sed contra est quod castitas est circa delectabilia venereorum; abstinentia vero est circa delectabilia ciborum; et eutrapelia circa delectabilia ludorum.

I answer that, The perfection of a virtue depends on the reason; whereas the perfection of a passion depends on the sensitive appetite. Consequently virtues must needs be differentiated according to their relation to reason, but the passions according to their relation to the appetite. Hence the objects of the passions, according as they are variously related to the sensitive appetite, cause the different species of passions: while, according as they are related to reason, they cause the different species of virtues. Now the movement of reason is not the same as that of the sensitive appetite. Wherefore nothing hinders a difference of objects from causing diversity of passions, without causing diversity of virtues, as when one virtue is about several passions, as stated above (A[4]); and again, a difference of objects from causing different virtues, without causing a difference of passions, since several virtues are directed about one passion, e.g. pleasure.

And because diverse passions belonging to diverse powers, always belong to diverse virtues, as stated above (A[4]); therefore a difference of objects that corresponds to a difference of powers always causes a specific difference of virtues---for instance the difference between that which is good absolutely speaking, and that which is good and difficult to obtain. Moreover since the reason rules man's lower powers in a certain order, and even extends to outward things; hence, one single object of the passions, according as it is

[36052] Iª-IIae q. 60 a. 5 co. Respondeo dicendum quod perfectio virtutis ex ratione dependet, perfectio autem passionis, ex ipso appetitu sensitivo. Unde oportet quod virtutes diversificentur secundum ordinem ad rationem, passiones autem, secundum ordinem ad appetitum. Obiecta igitur passionum, secundum quod diversimode comparantur ad appetitum sensitivum, causant diversas passionum species, secundum vero quod comparantur ad rationem, causant diversas species virtutum. Non est autem idem motus rationis, et appetitus sensitivi. Unde nihil prohibet aliquam differentiam obiectorum causare diversitatem passionum, quae non causat diversitatem virtutum, sicut quando una virtus est circa multas passiones, ut dictum est, et aliquam etiam differentiam obiectorum causare diversitatem virtutum, quae non causat diversitatem passionum, cum circa unam passionem, puta delectationem, diversae virtutes ordinentur. Et quia diversae passiones ad diversas potentias pertinentes, semper pertinent ad diversas virtutes, ut dictum est; ideo diversitas obiectorum quae respicit diversitatem potentiarum, semper diversificat species virtutum; puta quod aliquid sit bonum absolute, et aliquid bonum cum aliqua arduitate. Et quia ordine quodam ratio inferiores hominis partes regit, et etiam se ad exteriora extendit; ideo etiam secundum quod unum obiectum passionis apprehenditur sensu vel imaginatione, aut etiam ratione; et secundum etiam quod pertinet ad animam, corpus, vel

apprehended by sense, imagination, or reason, and again, according as it belongs to the soul, body, or external things, has various relations to reason, and consequently is of a nature to cause a difference of virtues. Consequently man's good which is the object of love, desire and pleasure, may be taken as referred either to a bodily sense, or to the inner apprehension of the mind: and this same good may be directed to man's good in himself, either in his body or in his soul, or to man's good in relation to other men. And every such difference, being differently related to reason, differentiates virtues.

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).

On the other hand, good discerned not by the senses, but by an inner power, and belonging to man in himself, is like money and honor; the former, by its very nature, being employable for the good of the body, while the latter is based on the apprehension of the mind. These goods again may be considered either absolutely, in which way they concern the concupiscible faculty, or as being difficult to obtain, in which way they belong to the irascible part: which distinction, however, has no place in pleasurable objects of touch; since such are of base condition, and are becoming to man in so far as he has something in common with irrational animals. Accordingly in reference to money considered as a good absolutely, as an object of desire, pleasure, or love, there is "liberality": but if we consider this good as difficult to get, and as being the object of our hope, there is "magnificence" [*{megaloprepeia}]. With regard to that good which we call honor, taken absolutely, as the object of love, we have a virtue called "philotimia" [*{philotimia}], i.e. "love of honor": while if we consider it as hard to attain, and as an object of hope, then we have "magnanimity." Wherefore liberality and "philotimia" seem to be

exteriores res; diversam habitudinem habet ad rationem; et per consequens natum est diversificare virtutes. Bonum igitur hominis, quod est obiectum amoris, concupiscentiae et delectationis, potest accipi vel ad sensum corporis pertinens; vel ad interiorem animae apprehensionem. Et hoc, sive ordinetur ad bonum hominis in seipso, vel quantum ad corpus vel quantum ad animam; sive ordinetur ad bonum hominis in ordine ad alios. Et omnis talis diversitas, propter diversum ordinem ad rationem, diversificat virtutem. Sic igitur si consideretur aliquod bonum, si quidem sit per sensum tactus apprehensum, et ad consistentiam humanae vitae pertinens in individuo vel in specie, sicut sunt delectabilia ciborum et venereorum; erit pertinens ad virtutem temperantiae. Delectationes autem aliorum sensuum, cum non sint vehementes, non praestant aliquam difficultatem rationi, et ideo circa eas non ponitur aliqua virtus, quae est circa difficile, sicut et ars, ut dicitur in II Ethic. Bonum autem non sensu, sed interiori virtute apprehensum, ad ipsum hominem pertinens secundum seipsum, est sicut pecunia et honor; quorum pecunia ordinabilis est de se ad bonum corporis; honor autem consistit in apprehensione animae. Et haec quidem bona considerari possunt vel absolute, secundum quod pertinent ad concupiscibilem; vel cum arduitate quadam, secundum quod pertinent ad irascibilem. Quae quidem distinctio non habet locum in bonis quae delectant tactum, quia huiusmodi sunt quaedam infima, et competunt homini secundum quod convenit cum brutis. Circa bonum igitur pecuniae absolute sumptum, secundum quod est obiectum concupiscentiae vel delectationis aut amoris, est liberalitas. Circa bonum autem huiusmodi cum arduitate sumptum, secundum quod est obiectum spei, est magnificentia. Circa bonum vero quod est honor, si quidem sit absolute sumptum, secundum quod est obiectum amoris, sic est quaedam virtus quae vocatur philotimia, idest amor honoris. Si vero cum arduitate consideretur, secundum quod est obiectum spei, sic est magnanimitas. Unde liberalitas et philotimia videntur esse in concupiscibili, magnificentia vero et magnanimitas in irascibili. Bonum vero hominis in ordine ad alium, non videtur arduitatem habere, sed accipitur ut absolute sumptum, prout est obiectum passionum concupiscibilis. Quod quidem bonum potest esse alicui delectabile secundum quod praebet se alteri

in the concupiscible part, while magnificence and magnanimity are in the irascible.

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).

It is therefore evident that, according to Aristotle, there are ten moral virtues about the passions, viz. fortitude, temperance, liberality, magnificence, magnanimity, "philotimia," gentleness, friendship, truthfulness, and "eutrapelia," all of which differ in respect of their diverse matter, passions, or objects: so that if we add "justice," which is about operations, there will be eleven in all.

vel in his quae serio fiunt, idest in actionibus per rationem ordinatis ad debitum finem; vel in his quae fiunt ludo, idest in actionibus ordinatis ad delectationem tantum, quae non eodem modo se habent ad rationem sicut prima. In seriis autem se exhibet aliquis alteri dupliciter. Uno modo, ut delectabilem decentibus verbis et factis, et hoc pertinet ad quandam virtutem quam Aristoteles nominat amicitiam; et potest dici affabilitas. Alio modo praebet se aliquis alteri ut manifestum, per dicta et facta, et hoc pertinet ad aliam virtutem, quam nominat veritatem. Manifestatio enim propinquius accedit ad rationem quam delectatio; et seria quam iocosa. Unde et circa delectationes ludorum est alia virtus, quam philosophus eutrapeliam nominat. Sic igitur patet quod, secundum Aristotelem, sunt decem virtutes morales circa passiones, scilicet fortitudo, temperantia, liberalitas, magnificentia, magnanimitas, philotimia, mansuetudo, amicitia, veritas et eutrapelia. Et distinguuntur secundum diversas materias vel secundum diversas passiones; vel secundum diversa obiecta. Si igitur addatur iustitia, quae est circa operationes, erunt omnes undecim.

Reply to Objection 1: All objects of the same specific operation have the same relation to reason: not so all the objects of the same specific passion; because operations do not thwart reason as the passions do.

[36053] Iª-IIae q. 60 a. 5 ad 1 Ad primum ergo dicendum quod omnia obiecta eiusdem operationis secundum speciem, eandem habitudinem habent ad rationem; non autem omnia obiecta eiusdem passionis secundum speciem, quia operationes non repugnant rationi, sicut passiones.

Reply to Objection 2: Passions are not differentiated by the same rule as virtues are, as stated above.

[36054] Iª-IIae q. 60 a. 5 ad 2 Ad secundum dicendum quod alia ratione diversificantur passiones, et alia virtutes, sicut dictum est.

Reply to Objection 3: More and less do not cause a difference of species, unless they bear

[36055] Iª-IIae q. 60 a. 5 ad 3 Ad tertium dicendum quod magis et minus non diversificant

different relations to reason.

speciem, nisi propter diversam habitudinem ad rationem.

Reply to Objection 4: Good is a more potent mover than evil: because evil does not cause movement save in virtue of good, as Dionysius states (Div. Nom. iv). Hence an evil does not prove an obstacle to reason, so as to require virtues unless that evil be great; there being, seemingly, one such evil corresponding to each kind of passion. Hence there is but one virtue, meekness, for every form of anger; and, again, but one virtue, fortitude, for all forms of daring. On the other hand, good involves difficulty, which requires virtue, even if it be not a great good in that particular kind of passion. Consequently there are various moral virtues about desires, as stated above.

[36056] Iª-IIae q. 60 a. 5 ad 4 Ad quartum dicendum quod bonum fortius est ad movendum quam malum quia malum non agit nisi virtute boni, ut Dionysius dicit, IV cap. de Div. Nom. Unde malum non facit difficultatem rationi quae requirat virtutem, nisi sit excellens, quod videtur esse unum in uno genere passionis. Unde circa iras non ponitur nisi una virtus, scilicet mansuetudo, et similiter circa audacias una sola, scilicet fortitudo. Sed bonum ingerit difficultatem, quae requirit virtutem, etiam si non sit excellens in genere talis passionis. Et ideo circa concupiscentias ponuntur diversae virtutes morales, ut dictum est.

Q. 61. OF THE CARDINAL VIRTUES (FIVE ARTICLES)

We must now consider the cardinal virtues: under which head there are five points of inquiry:

(1) Whether the moral virtues should be called cardinal or principal virtues?

(2) Of their number;

(3) Which are they?

(4) Whether they differ from one another?

(5) Whether they are fittingly divided into social, perfecting, perfect, and exemplar virtues?

[36057] Iª-IIae q. 61 pr. Deinde considerandum est de virtutibus cardinalibus. Et circa hoc quaeruntur quinque. Primo, utrum virtutes morales debeant dici cardinales, vel principales. Secundo, de numero earum. Tertio, quae sint. Quarto, utrum differant ab invicem. Quinto, utrum dividantur convenienter in virtutes politicas, et purgatorias, et purgati animi, et exemplares.

Q. 61. A. 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.

[36058] Iª-IIae q. 61 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod virtutes morales non debeant dici cardinales, seu principales. Quae enim ex opposito dividuntur, sunt simul natura, ut dicitur in praedicamentis, et sic unum non est altero principalius. Sed omnes virtutes ex opposito dividunt genus virtutis. Ergo nullae earum debent dici principales.

Objection 2: Further, the end is principal as compared to the means. But the theological virtues are about the end; while the moral virtues are about the means. Therefore the theological virtues, rather than the moral virtues, should be called principal or cardinal.

[36059] Iª-IIae q. 61 a. 1 arg. 2 Praeterea, finis principalior est his quae sunt ad finem. Sed virtutes theologicae sunt circa finem, virtutes autem morales circa ea quae sunt ad finem. Ergo virtutes morales non debent dici principales, seu cardinales; sed magis theologicae.

Objection 3: Further, that which is essentially so is principal in comparison with that which is so by participation. But the intellectual virtues belong to that which is essentially rational: whereas the moral virtues belong to that which is rational by participation, as stated above (Q[58] , A[3]). Therefore the intellectual virtues are principal, rather than the moral virtues.

[36060] Iª-IIae q. 61 a. 1 arg. 3 Praeterea, principalius est quod est per essentiam, quam quod est per participationem. Sed virtutes intellectuales pertinent ad rationale per essentiam, virtutes autem morales ad rationale per participationem, ut supra dictum est. Ergo virtutes morales non sunt principales, sed magis virtutes intellectuales.

On the contrary, Ambrose in explaining the words, "Blessed are the poor in spirit" (Lk. 6:20) says: "We know that there are four cardinal virtues, viz. temperance, justice, prudence, and fortitude." But these are moral virtues. Therefore the moral virtues are cardinal virtues.

[36061] Iª-IIae q. 61 a. 1 s. c. Sed contra est quod Ambrosius dicit, super Lucam, exponens illud, *beati pauperes spiritu, scimus virtutes esse quatuor cardinales, scilicet temperantiam, iustitiam, prudentiam, fortitudinem*. Hae autem sunt virtutes morales. Ergo virtutes morales sunt

cardinales.

I answer that, When we speak of virtue simply, we are understood to speak of human virtue. Now human virtue, as stated above (Q[56], A[3]), is one that answers to the perfect idea of virtue, which requires rectitude of the appetite: for such like virtue not only confers the faculty of doing well, but also causes the good deed done. On the other hand, the name virtue is applied to one that answers imperfectly to the idea of virtue, and does not require rectitude of the appetite: because it merely confers the faculty of doing well without causing the good deed to be done. Now it is evident that the perfect is principal as compared to the imperfect: and so those virtues which imply rectitude of the appetite are called principal virtues. Such are the moral virtues, and prudence alone, of the intellectual virtues, for it is also something of a moral virtue, as was clearly shown above (Q[57], A[4]). Consequently, those virtues which are called principal or cardinal are fittingly placed among the moral virtues.

[36062] Iª-IIae q. 61 a. 1 co. Respondeo dicendum quod, cum simpliciter de virtute loquimur, intelligimur loqui de virtute humana. Virtus autem humana, ut supra dictum est, secundum perfectam rationem virtutis dicitur, quae requirit rectitudinem appetitus, huiusmodi enim virtus non solum facit facultatem bene agendi, sed ipsum etiam usum boni operis causat. Sed secundum imperfectam rationem virtutis dicitur virtus quae non requirit rectitudinem appetitus, quia solum facit facultatem bene agendi, non autem causat boni operis usum. Constat autem quod perfectum est principalius imperfecto. Et ideo virtutes quae continent rectitudinem appetitus, dicuntur principales. Huiusmodi autem sunt virtutes morales; et inter intellectuales, sola prudentia, quae etiam quodammodo moralis est, secundum materiam, ut ex supradictis patet, unde convenienter inter virtutes morales ponuntur illae quae dicuntur principales, seu cardinales.

Reply to Objection 1: When a univocal genus is divided into its species, the members of the division are on a par in the point of the generic idea; although considered in their nature as things, one species may surpass another in rank and perfection, as man in respect of other animals. But when we divide an analogous term, which is applied to several things, but to one before it is applied to another, nothing hinders one from ranking before another, even in the point of the generic idea; as the notion of being is applied to substance principally in relation to accident. Such is the division of virtue into various kinds of virtue: since the good defined by reason is not found in the same way in all things.

[36063] Iª-IIae q. 61 a. 1 ad 1 Ad primum ergo dicendum quod, quando genus univocum dividitur in suas species, tunc partes divisionis ex aequo se habent secundum rationem generis; licet secundum naturam rei, una species sit principalior et perfectior alia, sicut homo aliis animalibus. Sed quando est divisio alicuius analogi, quod dicitur de pluribus secundum prius et posterius; tunc nihil prohibet unum esse principalius altero, etiam secundum communem rationem; sicut substantia principalius dicitur ens quam accidens. Et talis est divisio virtutum in diversa genera virtutum, eo quod bonum rationis non secundum eundem ordinem invenitur in omnibus.

Reply to Objection 2: The theological virtues are above man, as stated above (Q[58], A[3], ad 3). Hence they should properly be called not human, but "super-human" or godlike virtues.

[36064] Iª-IIae q. 61 a. 1 ad 2 Ad secundum dicendum quod virtutes theologicae sunt supra hominem, ut supra dictum est. Unde non proprie dicuntur virtutes humanae, sed superhumanae, vel divinae.

Reply to Objection 3: Although the intellectual virtues, except in prudence, rank before the moral virtues, in the point of their subject, they do not

[36065] Iª-IIae q. 61 a. 1 ad 3 Ad tertium dicendum, quod aliae virtutes intellectuales a prudentia, etsi sint principaliores quam morales

rank before them as virtues; for a virtue, as such, regards good, which is the object of the appetite.

quantum ad subiectum; non tamen sunt principaliores quantum ad rationem virtutis, quae respicit bonum, quod est obiectum appetitus.

Q. 61. A. 2. Whether there are four cardinal virtues?

Objection 1: It would seem that there are not four cardinal virtues. For prudence is the directing principle of the other moral virtues, as is clear from what has been said above (Q[58], A[4]). But that which directs other things ranks before them. Therefore prudence alone is a principal virtue.

[36066] Iª-IIae q. 61 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod non sint quatuor virtutes cardinales. Prudentia enim est directiva aliarum virtutum moralium, ut ex supradictis patet. Sed id quod est directivum aliorum, principalius est. Ergo prudentia sola est virtus principalis.

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.

[36067] Iª-IIae q. 61 a. 2 arg. 2 Praeterea, virtutes principales sunt aliquo modo morales. Sed ad operationes morales ordinamur per rationem practicam, et appetitum rectum, ut dicitur in VI Ethic. Ergo solae duae virtutes cardinales sunt.

Objection 3: Further, even among the other virtues one ranks higher than another. But in order that a virtue be principal, it needs not to rank above all the others, but above some. Therefore it seems that there are many more principal virtues.

[36068] Iª-IIae q. 61 a. 2 arg. 3 Praeterea, inter alias etiam virtutes una est principalior altera. Sed ad hoc quod virtus dicatur principalis, non requiritur quod sit principalis respectu omnium, sed respectu quarundam. Ergo videtur quod sint multo plures principales virtutes.

On the contrary, Gregory says (Moral. ii): "The entire structure of good works is built on four virtues."

[36069] Iª-IIae q. 61 a. 2 s. c. Sed contra est quod Gregorius dicit, in II Moral., *in quatuor virtutibus tota boni operis structura consurgit*.

I answer that, Things may be numbered either in respect of their formal principles, or according to the subjects in which they are: and either way we find that there are four cardinal virtues.

For the formal principle of the virtue of which we speak now is good as defined by reason; which good is considered in two ways. First, as existing in the very act of reason: and thus we have one principal virtue, called "Prudence." Secondly, according as the reason puts its order into something else; either into operations, and then we have "Justice"; or into passions, and then we need two virtues. For the need of putting the order of reason into the passions is due to their thwarting reason: and this occurs in two ways. First, by the passions inciting to something

[36070] Iª-IIae q. 61 a. 2 co. Respondeo dicendum quod numerus aliquorum accipi potest aut secundum principia formalia aut secundum subiecta, et utroque modo inveniuntur quatuor cardinales virtutes. Principium enim formale virtutis de qua nunc loquimur, est rationis bonum. Quod quidem dupliciter potest considerari. Uno modo, secundum quod in ipsa consideratione rationis consistit. Et sic erit una virtus principalis, quae dicitur prudentia. Alio modo, secundum quod circa aliquid ponitur rationis ordo. Et hoc vel circa operationes, et sic est iustitia, vel circa passiones, et sic necesse est esse duas virtutes. Ordinem enim rationis necesse est ponere circa passiones, considerata repugnantia ipsarum ad rationem. Quae quidem potest esse dupliciter. Uno modo secundum quod passio impellit ad

against reason, and then the passions need a curb, which we call "Temperance." Secondly, by the passions withdrawing us from following the dictate of reason, e.g. through fear of danger or toil: and then man needs to be strengthened for that which reason dictates, lest he turn back; and to this end there is "Fortitude."

In like manner, we find the same number if we consider the subjects of virtue. For there are four subjects of the virtue we speak of now: viz. the power which is rational in its essence, and this is perfected by "Prudence"; and that which is rational by participation, and is threefold, the will, subject of "Justice," the concupiscible faculty, subject of "Temperance," and the irascible faculty, subject of "Fortitude."

aliquid contrarium rationi, et sic necesse est quod passio reprimatur, et ab hoc denominatur temperantia. Alio modo, secundum quod passio retrahit ab eo quod ratio dictat, sicut timor periculorum vel laborum, et sic necesse est quod homo firmetur in eo quod est rationis, ne recedat; et ab hoc denominatur fortitudo. Similiter secundum subiecta, idem numerus invenitur. Quadruplex enim invenitur subiectum huius virtutis de qua nunc loquimur, scilicet rationale per essentiam, quod prudentia perficit; et rationale per participationem, quod dividitur in tria; idest in voluntatem, quae est subiectum iustitiae; et in concupiscibilem, quae est subiectum temperantiae; et in irascibilem, quae est subiectum fortitudinis.

Reply to Objection 1: Prudence is the principal of all the virtues simply. The others are principal, each in its own genus.

[36071] Iª-IIae q. 61 a. 2 ad 1 Ad primum ergo dicendum quod prudentia est simpliciter principalior omnibus. Sed aliae ponuntur principales unaquaeque in suo genere.

Reply to Objection 2: That part of the soul which is rational by participation is threefold, as stated above.

[36072] Iª-IIae q. 61 a. 2 ad 2 Ad secundum dicendum quod rationale per participationem dividitur in tria, ut dictum est.

Reply to Objection 3: All the other virtues among which one ranks before another, are reducible to the above four, both as to the subject and as to the formal principle.

[36073] Iª-IIae q. 61 a. 2 ad 3 Ad tertium dicendum quod omnes aliae virtutes, quarum una est principalior alia, reducuntur ad praedictas quatuor, et quantum ad subiectum, et quantum ad rationes formales.

Q. 61. A. 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.

[36088] Iª-IIae q. 61 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod inconvenienter huiusmodi quatuor virtutes dividantur in virtutes exemplares, purgati animi, purgatorias, et politicas. Ut enim Macrobius dicit, in I super somnium Scipionis, *virtutes exemplares sunt quae in ipsa divina mente consistunt*. Sed philosophus, in X Ethic., dicit quod *ridiculum est Deo iustitiam, fortitudinem, temperantiam et prudentiam attribuere*. Ergo virtutes huiusmodi non possunt esse exemplares.

Objection 2: Further, the "perfect" virtues are those which are without any passion: for Macrobius says (Super Somn. Scip. 1) that "in a soul that is cleansed, temperance has not to check worldly desires, for it has forgotten all about them: fortitude knows nothing about the passions; it does not have to conquer them." Now it was stated above (Q[59], A[5]) that the aforesaid virtues cannot be without passions. Therefore there is no such thing as "perfect" virtue.

[36089] Iª-IIae q. 61 a. 5 arg. 2 Praeterea, virtutes purgati animi dicuntur quae sunt absque passionibus, dicit enim ibidem Macrobius quod *temperantiae purgati animi est terrenas cupiditates non reprimere, sed penitus oblivisci; fortitudinis autem passiones ignorare, non vincere*. Dictum est autem supra quod huiusmodi virtutes sine passionibus esse non possunt. Ergo huiusmodi virtutes purgati animi esse non possunt.

Objection 3: Further, he says (Macrobius: Super Somn. Scip. 1) that the "perfecting" virtues are those of the man "who flies from human affairs and devotes himself exclusively to the things of God." But it seems wrong to do this, for Cicero says (De Offic. i): "I reckon that it is not only unworthy of praise, but wicked for a man to say that he despises what most men admire, viz. power and office." Therefore there are no "perfecting" virtues.

[36090] Iª-IIae q. 61 a. 5 arg. 3 Praeterea, virtutes purgatorias dicit esse eorum *qui quadam humanorum fuga solis se inserunt divinis*. Sed hoc videtur esse vitiosum, dicit enim Tullius, in I de Offic., *quod qui despicere se dicunt ea quae plerique mirantur imperia et magistratus, his non modo non laudi, verum etiam vitio dandum puto*. Ergo non sunt aliquae virtutes purgatoriae.

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."

[36091] Iª-IIae q. 61 a. 5 arg. 4 Praeterea, virtutes politicas esse dicit *quibus boni viri reipublicae consulunt, urbesque tuentur*. Sed ad bonum commune sola iustitia legalis ordinatur; ut philosophus dicit, in V Ethic. Ergo aliae virtutes non debent dici politicae.

On the contrary, Macrobius says (Super Somn. Scip. 1): "Plotinus, together with Plato foremost among teachers of philosophy, says: 'The four kinds of virtue are fourfold: In the first place there are social* virtues; secondly, there are perfecting virtues [*Virtutes purgatoriae: literally meaning, cleansing virtues]; thirdly, there are perfect [*Virtutes purgati animi: literally, virtues of the clean soul] virtues; and fourthly, there are exemplar virtues.'" [*Cf. Chrysostom's fifteenth homily on St. Matthew, where he says: "The gentle, the modest, the merciful, the just man does not shut up his good deeds within himself . . . He that is clean of heart and peaceful, and suffers persecution for the sake of the truth, lives for the common weal."]

[36092] Iª-IIae q. 61 a. 5 s. c. Sed contra est quod Macrobius ibidem dicit, *Plotinus, inter philosophiae professores cum Platone princeps, quatuor sunt, inquit, quaternarum genera virtutum. Ex his primae politicae vocantur; secundae, purgatoriae; tertiae autem, iam purgati animi; quartae, exemplares*.

I answer that, As Augustine says (De Moribus

[36093] Iª-IIae q. 61 a. 5 co. Respondeo dicendum

Eccl. vi), "the soul needs to follow something in order to give birth to virtue: this something is God: if we follow Him we shall live aright." Consequently the exemplar of human virtue must needs pre-exist in God, just as in Him pre-exist the types of all things. Accordingly virtue may be considered as existing originally in God, and thus we speak of "exemplar" virtues: so that in God the Divine Mind itself may be called prudence; while temperance is the turning of God's gaze on Himself, even as in us it is that which conforms the appetite to reason. God's fortitude is His unchangeableness; His justice is the observance of the Eternal Law in His works, as Plotinus states (Cf. Macrobius, Super Somn. Scip. 1).

Again, since man by his nature is a social [*See above note on Chrysostom] animal, these virtues, in so far as they are in him according to the condition of his nature, are called "social" virtues; since it is by reason of them that man behaves himself well in the conduct of human affairs. It is in this sense that we have been speaking of these virtues until now.

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" (Mat. 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

quod, sicut Augustinus dicit in libro de moribus Eccles., *oportet quod anima aliquid sequatur, ad hoc quod ei possit virtus innasci, et hoc Deus est, quem si sequimur, bene vivimus*. Oportet igitur quod exemplar humanae virtutis in Deo praeexistat, sicut et in eo praeexistunt omnium rerum rationes. Sic igitur virtus potest considerari vel prout est exemplariter in Deo, et sic dicuntur virtutes exemplares. Ita scilicet quod ipsa divina mens in Deo dicatur prudentia; temperantia vero, conversio divinae intentionis ad seipsum, sicut in nobis temperantia dicitur per hoc quod concupiscibilis conformatur rationi; fortitudo autem Dei est eius immutabilitas; iustitia vero Dei est observatio legis aeternae in suis operibus, sicut Plotinus dixit. Et quia homo secundum suam naturam est animal politicum, virtutes huiusmodi, prout in homine existunt secundum conditionem suae naturae, politicae vocantur, prout scilicet homo secundum has virtutes recte se habet in rebus humanis gerendis. Secundum quem modum hactenus de his virtutibus locuti sumus. Sed quia ad hominem pertinet ut etiam ad divina se trahat quantum potest, ut etiam philosophus dicit, in X Ethic.; et hoc nobis in sacra Scriptura multipliciter commendatur, ut est illud Matth. V, *estote perfecti, sicut et pater vester caelestis perfectus est*, necesse est ponere quasdam virtutes medias inter politicas, quae sunt virtutes humanae, et exemplares, quae sunt virtutes divinae. Quae quidem virtutes distinguuntur secundum diversitatem motus et termini. Ita scilicet quod quaedam sunt virtutes transeuntium et in divinam similitudinem tendentium, et hae vocantur virtutes purgatoriae. Ita scilicet quod prudentia omnia mundana divinorum contemplatione despiciat, omnemque animae cogitationem in divina sola dirigat; temperantia vero relinquat, inquantum natura patitur, quae corporis usus requirit; fortitudinis autem est ut anima non terreatur propter excessum a corpore, et accessum ad superna; iustitia vero est ut tota anima consentiat ad huius propositi viam. Quaedam vero sunt virtutes iam assequentium divinam similitudinem, quae vocantur virtutes iam purgati animi. Ita scilicet quod prudentia sola divina intueatur; temperantia terrenas cupiditates nesciat; fortitudo passiones ignoret; iustitia cum divina mente perpetuo foedere societur, eam scilicet imitando. Quas quidem virtutes dicimus esse beatorum, vel aliquorum in hac vita perfectissimorum.

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.

Reply to Objection 1: The Philosopher is speaking of these virtues according as they relate to human affairs; for instance, justice, about buying and selling; fortitude, about fear; temperance, about desires; for in this sense it is absurd to attribute them to God.

[36094] Iª-IIae q. 61 a. 5 ad 1 Ad primum ergo dicendum quod philosophus loquitur de his virtutibus secundum quod sunt circa res humanas, puta iustitia circa emptiones et venditiones, fortitudo circa timores, temperantia circa concupiscentias. Sic enim ridiculum est eas Deo attribuere.

Reply to Objection 2: Human virtues, that is to say, virtues of men living together in this world, are about the passions. But the virtues of those who have attained to perfect bliss are without passions. Hence Plotinus says (Cf. Macrobius, Super Somn. Scip. 1) that "the social virtues check the passions," i.e. they bring them to the relative mean; "the second kind," viz. the perfecting virtues, "uproot them"; "the third kind," viz. the perfect virtues, "forget them; while it is impious to mention them in connection with virtues of the fourth kind," viz. the exemplar virtues. It may also be said that here he is speaking of passions as denoting inordinate emotions.

[36095] Iª-IIae q. 61 a. 5 ad 2 Ad secundum dicendum quod virtutes humanae sunt circa passiones, scilicet virtutes hominum in hoc mundo conversantium. Sed virtutes eorum qui plenam beatitudinem assequuntur, sunt absque passionibus. Unde Plotinus dicit quod passiones politicae virtutes molliunt, idest ad medium reducunt; secundae, scilicet purgatoriae, auferunt; tertiae, quae sunt purgati animi, obliviscuntur; in quartis, scilicet exemplaribus, nefas est nominari. Quamvis dici possit quod loquitur hic de passionibus secundum quod significant aliquos inordinatos motus.

Reply to Objection 3: To neglect human affairs when necessity forbids is wicked; otherwise it is virtuous. Hence Cicero says a little earlier: "Perhaps one should make allowances for those who by reason of their exceptional talents have devoted themselves to learning; as also to those who have retired from public life on account of failing health, or for some other yet weightier motive; when such men yielded to others the power and renown of authority." This agrees with what Augustine says (De Civ. Dei xix, 19): "The love of truth demands a hollowed leisure; charity necessitates good works. If no one lays this burden on us we may devote ourselves to the study and contemplation of truth; but if the burden is laid on us it is to be taken up under the pressure of charity."

[36096] Iª-IIae q. 61 a. 5 ad 3 Ad tertium dicendum quod deserere res humanas ubi necessitas imponitur, vitiosum est, alias est virtuosum. Unde parum supra Tullius praemittit, *his forsitan concedendum est rempublicam non capessentibus, qui excellenti ingenio doctrinae se dederunt; et his qui aut valetudinis imbecillitate, aut aliqua graviori causa impediti, a republica recesserunt; cum eius administrandae potestatem aliis laudemque concederent*. Quod consonat ei quod Augustinus dicit, XIX de Civ. Dei, *otium sanctum quaerit caritas veritatis; negotium iustum suscipit necessitas caritatis. Quam sarcinam si nullus imponit, percipiendae atque intuendae vacandum est veritati, si autem imponitur, suscipienda est, propter caritatis necessitatem*.

Reply to Objection 4: Legal justice alone regards the common weal directly: but by commanding

[36097] Iª-IIae q. 61 a. 5 ad 4 Ad quartum dicendum quod sola iustitia legalis directe respicit

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.

bonum commune, sed per imperium omnes alias virtutes ad bonum commune trahit, ut in V Ethic. dicit philosophus. Est enim considerandum quod ad politicas virtutes, secundum quod hic dicuntur, pertinet non solum bene operari ad commune, sed etiam bene operari ad partes communis, scilicet ad domum, vel aliquam singularem personam.

Q. 62. OF THE THEOLOGICAL VIRTUES (FOUR ARTICLES)

We must now consider the Theological Virtues: under which head there are four points of inquiry:

(1) Whether there are any theological virtues?

(2) Whether the theological virtues are distinct from the intellectual and moral virtues?

(3) How many, and which are they?

(4) Of their order.

[36098] Iª-IIae q. 62 pr. Deinde considerandum est de virtutibus theologicis. Et circa hoc quaeruntur quatuor. Primo, utrum sint aliquae virtutes theologicae. Secundo, utrum virtutes theologicae distinguantur ab intellectualibus et moralibus. Tertio, quot, et quae sint. Quarto, de ordine earum.

Q. 62. A. 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.

[36099] Iª-IIae q. 62 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod non sint aliquae virtutes theologicae. Ut enim dicitur in VII Physic., *virtus est dispositio perfecti ad optimum, dico autem perfectum, quod est dispositum secundum naturam*. Sed id quod est divinum, est supra naturam hominis. Ergo virtutes theologicae non sunt virtutes hominis.

Objection 2: Further, theological virtues are quasi-Divine virtues. But the Divine virtues are exemplars, as stated above (Q[61], A[5]), which are not in us but in God. Therefore the theological virtues are not virtues of man.

[36100] Iª-IIae q. 62 a. 1 arg. 2 Praeterea, virtutes theologicae dicuntur quasi virtutes divinae. Sed virtutes divinae sunt exemplares, ut dictum est, quae quidem non sunt in nobis, sed in Deo. Ergo virtutes theologicae non sunt virtutes hominis.

Objection 3: Further, the theological virtues are so called because they direct us to God, Who is the first beginning and last end of all things. But by the very nature of his reason and will, man is directed to his first beginning and last end. Therefore there is no need for any habits of theological virtue, to direct the reason and will to God.

[36101] Iª-IIae q. 62 a. 1 arg. 3 Praeterea, virtutes theologicae dicuntur quibus ordinamur in Deum, qui est primum principium et ultimus finis rerum. Sed homo ex ipsa natura rationis et voluntatis, habet ordinem ad primum principium et ultimum finem. Non ergo requiruntur aliqui habitus virtutum theologicarum, quibus ratio et voluntas ordinetur in Deum.

On the contrary, The precepts of the Law are about acts of virtue. Now the Divine Law contains precepts about the acts of faith, hope, and charity: for it is written (Ecclus. 2:8, seqq.): "Ye that fear the Lord believe Him," and again, "hope in Him," and again, "love Him." Therefore faith, hope, and charity are virtues directing us to God. Therefore they are theological virtues.

[36102] Iª-IIae q. 62 a. 1 s. c. Sed contra est quod praecepta legis sunt de actibus virtutum. Sed de actibus fidei, spei et caritatis dantur praecepta in lege divina, dicitur enim Eccli. II, qui timetis Deum, credite illi; item, sperate in illum; item, diligite illum. Ergo fides, spes et caritas sunt virtutes in Deum ordinantes. Sunt ergo theologicae.

I answer that, Man is perfected by virtue, for those actions whereby he is directed to happiness, as was explained above (Q[5], A[7]). Now man's happiness is twofold, as was also stated above (Q[5], A[5]). One is proportionate to human nature, a happiness, to wit, which man can obtain by means of his natural principles. The other is a happiness surpassing man's nature, and which man can obtain by the power of God alone, by a kind of participation of the Godhead, about which it is written (2 Pet. 1:4) that by Christ we are made "partakers of the Divine nature." And because such happiness surpasses the capacity of human nature, man's natural principles which enable him to act well according to his capacity, do not suffice to direct man to this same happiness. Hence it is necessary for man to receive from God some additional principles, whereby he may be directed to supernatural happiness, even as he is directed to his connatural end, by means of his natural principles, albeit not without Divine assistance. Such like principles are called "theological virtues": first, because their object is God, inasmuch as they direct us aright to God: secondly, because they are infused in us by God alone: thirdly, because these virtues are not made known to us, save by Divine revelation, contained in Holy Writ.

[36103] Iª-IIae q. 62 a. 1 co. Respondeo dicendum quod per virtutem perficitur homo ad actus quibus in beatitudinem ordinatur, ut ex supradictis patet. Est autem duplex hominis beatitudo sive felicitas, ut supra dictum est. Una quidem proportionata humanae naturae, ad quam scilicet homo pervenire potest per principia suae naturae. Alia autem est beatitudo naturam hominis excedens, ad quam homo sola divina virtute pervenire potest, secundum quandam divinitatis participationem; secundum quod dicitur II Petr. I, quod per Christum facti sumus consortes divinae naturae. Et quia huiusmodi beatitudo proportionem humanae naturae excedit, principia naturalia hominis, ex quibus procedit ad bene agendum secundum suam proportionem, non sufficiunt ad ordinandum hominem in beatitudinem praedictam. Unde oportet quod superaddantur homini divinitus aliqua principia, per quae ita ordinetur ad beatitudinem supernaturalem, sicut per principia naturalia ordinatur ad finem connaturalem, non tamen absque adiutorio divino. Et huiusmodi principia virtutes dicuntur theologicae, tum quia habent Deum pro obiecto, inquantum per eas recte ordinamur in Deum; tum quia a solo Deo nobis infunduntur; tum quia sola divina revelatione, in sacra Scriptura, huiusmodi virtutes traduntur.

Reply to Objection 1: A certain nature may be ascribed to a certain thing in two ways. First, essentially: and thus these theological virtues surpass the nature of man. Secondly, by participation, as kindled wood partakes of the nature of fire: and thus, after a fashion, man becomes a partaker of the Divine Nature, as stated above: so that these virtues are proportionate to man in respect of the Nature of which he is made a partaker.

[36104] Iª-IIae q. 62 a. 1 ad 1 Ad primum ergo dicendum quod aliqua natura potest attribui alicui rei dupliciter. Uno modo, essentialiter, et sic huiusmodi virtutes theologicae excedunt hominis naturam. Alio modo, participative, sicut lignum ignitum participat naturam ignis, et sic quodammodo fit homo particeps divinae naturae, ut dictum est. Et sic istae virtutes conveniunt homini secundum naturam participatam.

Reply to Objection 2: These virtues are called Divine, not as though God were virtuous by reason of them, but because of them God makes us virtuous, and directs us to Himself. Hence they are not exemplar but exemplate virtues.

[36105] Iª-IIae q. 62 a. 1 ad 2 Ad secundum dicendum quod istae virtutes non dicuntur divinae, sicut quibus Deus sit virtuosus, sed sicut quibus nos efficimur virtuosi a Deo, et in ordine ad Deum. Unde non sunt exemplares, sed exemplatae.

Reply to Objection 3: The reason and will are naturally directed to God, inasmuch as He is the beginning and end of nature, but in proportion to

[36106] Iª-IIae q. 62 a. 1 ad 3 Ad tertium dicendum quod ad Deum naturaliter ratio et voluntas ordinatur prout est naturae principium et

nature. But the reason and will, according to their nature, are not sufficiently directed to Him in so far as He is the object of supernatural happiness.

finis, secundum tamen proportionem naturae. Sed ad ipsum secundum quod est obiectum beatitudinis supernaturalis, ratio et voluntas secundum suam naturam non ordinantur sufficienter.

Q. 62. A. 2. Whether the theological virtues are distinct from the intellectual and moral virtues?

Objection 1: It would seem that the theological virtues are not distinct from the moral and intellectual virtues. For the theological virtues, if they be in a human soul, must needs perfect it, either as to the intellective, or as to the appetitive part. Now the virtues which perfect the intellective part are called intellectual; and the virtues which perfect the appetitive part, are called moral. Therefore, the theological virtues are not distinct from the moral and intellectual virtues.

[36107] Iª-IIae q. 62 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod virtutes theologicae non distinguantur a moralibus et intellectualibus. Virtutes enim theologicae, si sunt in anima humana, oportet quod perficiant ipsam vel secundum partem intellectivam vel secundum partem appetitivam. Sed virtutes quae perficiunt partem intellectivam, dicuntur intellectuales, virtutes autem quae perficiunt partem appetitivam, sunt morales. Ergo virtutes theologicae non distinguuntur a virtutibus moralibus et intellectualibus.

Objection 2: Further, the theological virtues are those which direct us to God. Now, among the intellectual virtues there is one which directs us to God: this is wisdom, which is about Divine things, since it considers the highest cause. Therefore the theological virtues are not distinct from the intellectual virtues.

[36108] Iª-IIae q. 62 a. 2 arg. 2 Praeterea, virtutes theologicae dicuntur quae ordinant nos ad Deum. Sed inter intellectuales virtutes est aliqua quae ordinat nos ad Deum, scilicet sapientia, quae est de divinis, utpote causam altissimam considerans. Ergo virtutes theologicae ab intellectualibus virtutibus non distinguuntur.

Objection 3: Further, Augustine (De Moribus Eccl. xv) shows how the four cardinal virtues are the "order of love." Now love is charity, which is a theological virtue. Therefore the moral virtues are not distinct from the theological.

[36109] Iª-IIae q. 62 a. 2 arg. 3 Praeterea, Augustinus, in libro de moribus Eccles., manifestat in quatuor virtutibus cardinalibus quod sunt ordo amoris. Sed amor est caritas, quae ponitur virtus theologica. Ergo virtutes morales non distinguuntur a theologicis.

On the contrary, That which is above man's nature is distinct from that which is according to his nature. But the theological virtues are above man's nature; while the intellectual and moral virtues are in proportion to his nature, as clearly shown above (Q[58], A[3]). Therefore they are distinct from one another.

[36110] Iª-IIae q. 62 a. 2 s. c. Sed contra, id quod est supra naturam hominis, distinguitur ab eo quod est secundum naturam hominis. Sed virtutes theologicae sunt super naturam hominis, cui secundum naturam conveniunt virtutes intellectuales et morales, ut ex supradictis patet. Ergo distinguuntur ab invicem.

I answer that, As stated above (Q[54], A[2], ad 1), habits are specifically distinct from one another in respect of the formal difference of their objects. Now the object of the theological virtues

[36111] Iª-IIae q. 62 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, habitus specie distinguuntur secundum formalem differentiam obiectorum. Obiectum autem theologicarum

is God Himself, Who is the last end of all, as surpassing the knowledge of our reason. On the other hand, the object of the intellectual and moral virtues is something comprehensible to human reason. Wherefore the theological virtues are specifically distinct from the moral and intellectual virtues.

virtutum est ipse Deus, qui est ultimus rerum finis, prout nostrae rationis cognitionem excedit. Obiectum autem virtutum intellectualium et moralium est aliquid quod humana ratione comprehendi potest. Unde virtutes theologicae specie distinguuntur a moralibus et intellectualibus.

Reply to Objection 1: The intellectual and moral virtues perfect man's intellect and appetite according to the capacity of human nature; the theological virtues, supernaturally.

[36112] Iª-IIae q. 62 a. 2 ad 1 Ad primum ergo dicendum quod virtutes intellectuales et morales perficiunt intellectum et appetitum hominis secundum proportionem naturae humanae, sed theologicae supernaturaliter.

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.

[36113] Iª-IIae q. 62 a. 2 ad 2 Ad secundum dicendum quod sapientia quae a philosopho ponitur intellectualis virtus, considerat divina secundum quod sunt investigabilia ratione humana. Sed theologica virtus est circa ea secundum quod rationem humanam excedunt.

Reply to Objection 3: Though charity is love, yet love is not always charity. When, then, it is stated that every virtue is the order of love, this can be understood either of love in the general sense, or of the love of charity. If it be understood of love, commonly so called, then each virtue is stated to be the order of love, in so far as each cardinal virtue requires ordinate emotions; and love is the root and cause of every emotion, as stated above (Q[27], A[4]; Q[28], A[6], ad 2; Q[41], A[2], ad 1). If, however, it be understood of the love of charity, it does not mean that every other virtue is charity essentially: but that all other virtues depend on charity in some way, as we shall show further on (Q[65], AA[2],5; SS, Q[23], A[7]).

[36114] Iª-IIae q. 62 a. 2 ad 3 Ad tertium dicendum quod, licet caritas sit amor, non tamen omnis amor est caritas. Cum ergo dicitur quod omnis virtus est ordo amoris, potest intelligi vel de amore communiter dicto; vel de amore caritatis. Si de amore communiter dicto, sic dicitur quaelibet virtus esse ordo amoris, inquantum ad quamlibet cardinalium virtutum requiritur ordinata affectio, omnis autem affectionis radix et principium est amor, ut supra dictum est. Si autem intelligatur de amore caritatis, non datur per hoc intelligi quod quaelibet alia virtus essentialiter sit caritas, sed quod omnes aliae virtutes aliqualiter a caritate dependeant, ut infra patebit.

Q. 62. A. 3. Whether faith, hope, and charity are fittingly reckoned as theological virtues?

Objection 1: It would seem that faith, hope, and charity are not fittingly reckoned as three theological virtues. For the theological virtues are in relation to Divine happiness, what the natural inclination is in relation to the connatural end. Now among the virtues directed to the connatural end there is but one natural virtue, viz. the understanding of principles. Therefore there should be but one theological virtue.

[36115] Iª-IIae q. 62 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod inconvenienter ponantur tres virtutes theologicae, fides, spes et caritas. Virtutes enim theologicae se habent in ordine ad beatitudinem divinam, sicut inclinatio naturae ad finem connaturalem. Sed inter virtutes ordinatas ad finem connaturalem, ponitur una sola virtus naturalis, scilicet intellectus principiorum. Ergo debet poni una sola virtus theologica.

Objection 2: Further, the theological virtues are more perfect than the intellectual and moral virtues. Now faith is not reckoned among the intellectual virtues, but is something less than a virtue, since it is imperfect knowledge. Likewise hope is not reckoned among the moral virtues, but is something less than a virtue, since it is a passion. Much less therefore should they be reckoned as theological virtues.

[36116] Iª-IIae q. 62 a. 3 arg. 2 Praeterea, theologicae virtutes sunt perfectiores virtutibus intellectualibus et moralibus. Sed inter intellectuales virtutes fides non ponitur, sed est aliquid minus virtute, cum sit cognitio imperfecta. Similiter etiam inter virtutes morales non ponitur spes, sed est aliquid minus virtute, cum sit passio. Ergo multo minus debent poni virtutes theologicae.

Objection 3: Further, the theological virtues direct man's soul to God. Now man's soul cannot be directed to God, save through the intellective part, wherein are the intellect and will. Therefore there should be only two theological virtues, one perfecting the intellect, the other, the will.

[36117] Iª-IIae q. 62 a. 3 arg. 3 Praeterea, virtutes theologicae ordinant animam hominis ad Deum. Sed ad Deum non potest anima hominis ordinari nisi per intellectivam partem, in qua est intellectus et voluntas. Ergo non debent esse nisi duae virtutes theologicae, una quae perficiat intellectum, alia quae perficiat voluntatem.

On the contrary, The Apostle says (1 Cor. 13:13): "Now there remain faith, hope, charity, these three."

[36118] Iª-IIae q. 62 a. 3 s. c. Sed contra est quod apostolus dicit, I ad Cor. XIII, *nunc autem manent fides, spes, caritas, tria haec*.

I answer that, As stated above (A[1]), the theological virtues direct man to supernatural happiness in the same way as by the natural inclination man is directed to his connatural end. Now the latter happens in respect of two things. First, in respect of the reason or intellect, in so far as it contains the first universal principles which are known to us by the natural light of the intellect, and which are reason's starting-point, both in speculative and in practical matters. Secondly, through the rectitude of the will which tends naturally to good as defined by reason.

But these two fall short of the order of supernatural happiness, according to 1 Cor. 2:9: "The eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." Consequently in respect of both the above things man needed to receive in addition something supernatural to direct him to a supernatural end. First, as regards the intellect, man receives certain supernatural principles, which are held by means of a Divine light: these are the articles of faith, about which is faith. Secondly, the will is directed to this end, both as to that end as something attainable---and this pertains to hope---and as to a certain spiritual union, whereby the will is, so to

[36119] Iª-IIae q. 62 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, virtutes theologicae hoc modo ordinant hominem ad beatitudinem supernaturalem, sicut per naturalem inclinationem ordinatur homo in finem sibi connaturalem. Hoc autem contingit secundum duo. Primo quidem, secundum rationem vel intellectum, inquantum continet prima principia universalia cognita nobis per naturale lumen intellectus, ex quibus procedit ratio tam in speculandis quam in agendis. Secundo, per rectitudinem voluntatis naturaliter tendentis in bonum rationis. Sed haec duo deficiunt ab ordine beatitudinis supernaturalis; secundum illud I ad Cor. II, *oculus non vidit, et auris non audivit, et in cor hominis non ascendit, quae praeparavit Deus diligentibus se*. Unde oportuit quod quantum ad utrumque, aliquid homini supernaturaliter adderetur, ad ordinandum ipsum in finem supernaturalem. Et primo quidem, quantum ad intellectum, adduntur homini quaedam principia supernaturalia, quae divino lumine capiuntur, et haec sunt credibilia, de quibus est fides. Secundo vero, voluntas ordinatur in illum finem et quantum ad motum intentionis, in ipsum tendentem sicut in id quod est possibile consequi, quod pertinet ad spem, et quantum ad unionem quandam spiritualem, per quam quodammodo transformatur in illum finem, quod

speak, transformed into that end---and this belongs to charity. For the appetite of a thing is moved and tends towards its connatural end naturally; and this movement is due to a certain conformity of the thing with its end.

fit per caritatem. Appetitus enim uniuscuiusque rei naturaliter movetur et tendit in finem sibi connaturalem, et iste motus provenit ex quadam conformitate rei ad suum finem.

Reply to Objection 1: The intellect requires intelligible species whereby to understand: consequently there is need of a natural habit in addition to the power. But the very nature of the will suffices for it to be directed naturally to the end, both as to the intention of the end and as to its conformity with the end. But the nature of the power is insufficient in either of these respects, for the will to be directed to things that are above its nature. Consequently there was need for an additional supernatural habit in both respects.

[36120] Iª-IIae q. 62 a. 3 ad 1 Ad primum ergo dicendum quod intellectus indiget speciebus intelligibilibus, per quas intelligat, et ideo oportet quod in eo ponatur aliquis habitus naturalis superadditus potentiae. Sed ipsa natura voluntatis sufficit ad naturalem ordinem in finem, sive quantum ad intentionem finis, sive quantum ad conformitatem ad ipsum. Sed in ordine ad ea quae supra naturam sunt, ad nihil horum sufficit natura potentiae. Et ideo oportet fieri superadditionem habitus supernaturalis quantum ad utrumque.

Reply to Objection 2: Faith and hope imply a certain imperfection: since faith is of things unseen, and hope, of things not possessed. Hence faith and hope, in things that are subject to human power, fall short of the notion of virtue. But faith and hope in things which are above the capacity of human nature surpass all virtue that is in proportion to man, according to 1 Cor. 1:25: "The weakness of God is stronger than men."

[36121] Iª-IIae q. 62 a. 3 ad 2 Ad secundum dicendum quod fides et spes imperfectionem quandam important, quia fides est de his quae non videntur, et spes de his quae non habentur. Unde habere fidem et spem de his quae subduntur humanae potestati, deficit a ratione virtutis. Sed habere fidem et spem de his quae sunt supra facultatem naturae humanae, excedit omnem virtutem homini proportionatam; secundum illud I ad Cor. I, *quod infirmum est Dei, fortius est hominibus*.

Reply to Objection 3: Two things pertain to the appetite, viz. movement to the end, and conformity with the end by means of love. Hence there must needs be two theological virtues in the human appetite, namely, hope and charity.

[36122] Iª-IIae q. 62 a. 3 ad 3 Ad tertium dicendum quod ad appetitum duo pertinent, scilicet motus in finem; et conformatio ad finem per amorem. Et sic oportet quod in appetitu humano duae virtutes theologicae ponantur, scilicet spes et caritas.

Q. 63. OF THE CAUSE OF VIRTUES (FOUR ARTICLES)

We must now consider the cause of virtues; and under this head there are four points of inquiry:

(1) Whether virtue is in us by nature?

(2) Whether any virtue is caused in us by habituation?

(3) Whether any moral virtues are in us by infusion?

(4) Whether virtue acquired by habituation, is of the same species as infused virtue?

[36131] Iª-IIae q. 63 pr. Deinde considerandum est de causa virtutum. Et circa hoc quaeruntur quatuor. Primo, utrum virtus sit in nobis a natura. Secundo, utrum aliqua virtus causetur in nobis ex assuetudine operum. Tertio, utrum aliquae virtutes morales sint in nobis per infusionem. Quarto, utrum virtus quam acquirimus ex assuetudine operum, sit eiusdem speciei cum virtute infusa.

Q. 63. A. 2. Whether any virtue is caused in us by habituation?

Objection 1: It would seem that virtues can not be caused in us by habituation. Because a gloss of Augustine [*Cf. Lib. Sentent. Prosperi cvi.] commenting on Rom. 14:23, "All that is not of faith is sin," says: "The whole life of an unbeliever is a sin: and there is no good without the Sovereign Good. Where knowledge of the truth is lacking, virtue is a mockery even in the best behaved people." Now faith cannot be acquired by means of works, but is caused in us by God, according to Eph. 2:8: "By grace you are saved through faith." Therefore no acquired virtue can be in us by habituation.

[36138] Iª-IIae q. 63 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod virtutes in nobis causari non possint ex assuetudine operum. Quia super illud Rom. XIV, *omne quod non est ex fide, peccatum est*, dicit Glossa Augustini, *omnis infidelium vita peccatum est; et nihil est bonum sine summo bono. Ubi deest cognitio veritatis, falsa est virtus etiam in optimis moribus*. Sed fides non potest acquiri ex operibus, sed causatur in nobis a Deo; secundum illud Ephes. II, *gratia estis salvati per fidem*. Ergo nulla virtus potest in nobis acquiri ex assuetudine operum.

Objection 2: Further, sin and virtue are contraries, so that they are incompatible. Now man cannot avoid sin except by the grace of God, according to Wis. 8:21: "I knew that I could not otherwise be continent, except God gave it." Therefore neither can any virtues be caused in us by habituation, but only by the gift of God.

[36139] Iª-IIae q. 63 a. 2 arg. 2 Praeterea, peccatum, cum contrarietur virtuti, non compatitur secum virtutem. Sed homo non potest vitare peccatum nisi per gratiam Dei; secundum illud Sap. VIII, *didici quod non possum esse aliter continens, nisi Deus det*. Ergo nec virtutes aliquae possunt in nobis causari ex assuetudine operum; sed solum dono Dei.

Objection 3: Further, actions which lead toward virtue, lack the perfection of virtue. But an effect cannot be more perfect than its cause. Therefore a virtue cannot be caused by actions that precede it.

[36140] Iª-IIae q. 63 a. 2 arg. 3 Praeterea, actus qui sunt in virtutem, deficiunt a perfectione virtutis. Sed effectus non potest esse perfectior causa. Ergo virtus non potest causari ex actibus praecedentibus virtutem.

On the contrary, Dionysius says (Div. Nom. iv) that good is more efficacious than evil. But vicious habits are caused by evil acts. Much more,

[36141] Iª-IIae q. 63 a. 2 s. c. Sed contra est quod Dionysius dicit, IV cap. de Div. Nom., quod bonum est virtuosius quam malum. Sed ex malis

therefore, can virtuous habits be caused by good acts.

actibus causantur habitus vitiorum. Ergo multo magis ex bonis actibus possunt causari habitus virtutum.

I answer that, We have spoken above (Q[51], AA[2],3) in a general way about the production of habits from acts; and speaking now in a special way of this matter in relation to virtue, we must take note that, as stated above (Q[55], AA[3],4), man's virtue perfects him in relation to good. Now since the notion of good consists in "mode, species, and order," as Augustine states (De Nat. Boni. iii) or in "number, weight, and measure," as expressed in Wis. 11:21, man's good must needs be appraised with respect to some rule. Now this rule is twofold, as stated above (Q[19], AA[3],4), viz. human reason and Divine Law. And since Divine Law is the higher rule, it extends to more things, so that whatever is ruled by human reason, is ruled by the Divine Law too; but the converse does not hold.

[36142] Iª-IIae q. 63 a. 2 co. Respondeo dicendum quod de generatione habituum ex actibus, supra in generali dictum est. Nunc autem specialiter quantum ad virtutem, considerandum est quod sicut supra dictum est, virtus hominis perficit ipsum ad bonum. Cum autem ratio boni consistat in modo, specie et ordine, ut Augustinus dicit in libro de natura boni; sive in numero, pondere et mensura, ut dicitur Sap. XI, oportet quod bonum hominis secundum aliquam regulam consideretur. Quae quidem est duplex, ut supra dictum est, scilicet ratio humana, et lex divina. Et quia lex divina est superior regula, ideo ad plura se extendit, ita quod quidquid regulatur ratione humana, regulatur etiam lege divina, sed non convertitur. Virtus igitur hominis ordinata ad bonum quod modificatur secundum regulam rationis humanae, potest ex actibus humanis causari, inquantum huiusmodi actus procedunt a ratione, sub cuius potestate et regula tale bonum consistit. Virtus vero ordinans hominem ad bonum secundum quod modificatur per legem divinam, et non per rationem humanam, non potest causari per actus humanos, quorum principium est ratio, sed causatur solum in nobis per operationem divinam. Et ideo, huiusmodi virtutem definiens, Augustinus posuit in definitione virtutis, quam Deus in nobis sine nobis operatur.

It follows that human virtue directed to the good which is defined according to the rule of human reason can be caused by human acts: inasmuch as such acts proceed from reason, by whose power and rule the aforesaid good is established. On the other hand, virtue which directs man to good as defined by the Divine Law, and not by human reason, cannot be caused by human acts, the principle of which is reason, but is produced in us by the Divine operation alone. Hence Augustine in giving the definition of the latter virtue inserts the words, "which God works in us without us" (Super Ps. 118, Serm. xxvi). It is also of these virtues that the First Objection holds good.

[36143] Iª-IIae q. 63 a. 2 ad 1 Et de huiusmodi etiam virtutibus prima ratio procedit.

Reply to Objection 2: Mortal sin is incompatible

[36144] Iª-IIae q. 63 a. 2 ad 2 Ad secundum

with divinely infused virtue, especially if this be considered in its perfect state. But actual sin, even mortal, is compatible with humanly acquired virtue; because the use of a habit in us is subject to our will, as stated above (Q[49], A[3]): and one sinful act does not destroy a habit of acquired virtue, since it is not an act but a habit, that is directly contrary to a habit. Wherefore, though man cannot avoid mortal sin without grace, so as never to sin mortally, yet he is not hindered from acquiring a habit of virtue, whereby he may abstain from evil in the majority of cases, and chiefly in matters most opposed to reason. There are also certain mortal sins which man can nowise avoid without grace, those, namely, which are directly opposed to the theological virtues, which are in us through the gift of grace. This, however, will be more fully explained later (Q[109], A[4]).

dicendum quod virtus divinitus infusa, maxime si in sua perfectione consideretur, non compatitur secum aliquod peccatum mortale. Sed virtus humanitus acquisita potest secum compati aliquem actum peccati, etiam mortalis, quia usus habitus in nobis est nostrae voluntati subiectus, ut supra dictum est; non autem per unum actum peccati corrumpitur habitus virtutis acquisitae; habitui enim non contrariatur directe actus, sed habitus. Et ideo, licet sine gratia homo non possit peccatum mortale vitare, ita quod nunquam peccet mortaliter; non tamen impeditur quin possit habitum virtutis acquirere, per quam a malis operibus abstineat ut in pluribus, et praecipue ab his quae sunt valde rationi contraria. Sunt etiam quaedam peccata mortalia quae homo sine gratia nullo modo potest vitare, quae scilicet directe opponuntur virtutibus theologicis, quae ex dono gratiae sunt in nobis. Hoc tamen infra manifestius fiet.

Reply to Objection 3: As stated above (A[1]; Q[51], A[1]), certain seeds or principles of acquired virtue pre-exist in us by nature. These principles are more excellent than the virtues acquired through them: thus the understanding of speculative principles is more excellent than the science of conclusions, and the natural rectitude of the reason is more excellent than the rectification of the appetite which results through the appetite partaking of reason, which rectification belongs to moral virtue. Accordingly human acts, in so far as they proceed from higher principles, can cause acquired human virtues.

[36145] Iª-IIae q. 63 a. 2 ad 3 Ad tertium dicendum quod, sicut dictum est, virtutum acquisitarum praeexistunt in nobis quaedam semina sive principia, secundum naturam. Quae quidem principia sunt nobiliora virtutibus eorum virtute acquisitis, sicut intellectus principiorum speculabilium est nobilior scientia conclusionum; et naturalis rectitudo rationis est nobilior rectificatione appetitus quae fit per participationem rationis, quae quidem rectificatio pertinet ad virtutem moralem. Sic igitur actus humani, inquantum procedunt ex altioribus principiis, possunt causare virtutes acquisitas humanas.

Q. 63. A. 3. Whether any moral virtues are in us by infusion?

Objection 1: It would seem that no virtues besides the theological virtues are infused in us by God. Because God does not do by Himself, save perhaps sometimes miraculously, those things that can be done by second causes; for, as Dionysius says (Coel. Hier. iv), "it is God's rule to bring about extremes through the mean." Now intellectual and moral virtues can be caused in us by our acts, as stated above (A[2]). Therefore it is not reasonable that they should be caused in us by infusion.

[36146] Iª-IIae q. 63 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod praeter virtutes theologicas, non sint aliae virtutes nobis infusae a Deo. Ea enim quae possunt fieri a causis secundis, non fiunt immediate a Deo, nisi forte aliquando miraculose, quia, ut Dionysius dicit, lex divinitatis est ultima per media adducere. Sed virtutes intellectuales et morales possunt in nobis causari per nostros actus, ut dictum est. Non ergo convenienter causantur in nobis per infusionem.

Objection 2: Further, much less superfluity is found in God's works than in the works of nature. Now the theological virtues suffice to direct us to supernatural good. Therefore there are no other supernatural virtues needing to be caused in us by God.

[36147] Iª-IIae q. 63 a. 3 arg. 2 Praeterea, in operibus Dei multo minus est aliquid superfluum quam in operibus naturae. Sed ad ordinandum nos in bonum supernaturale, sufficiunt virtutes theologicae. Ergo non sunt aliae virtutes supernaturales, quas oporteat in nobis causari a Deo.

Objection 3: Further, nature does not employ two means where one suffices: much less does God. But God sowed the seeds of virtue in our souls, according to a gloss on Heb. 1 [*Cf. Jerome on Gal. 1: 15,16]. Therefore it is unfitting for Him to cause in us other virtues by means of infusion.

[36148] Iª-IIae q. 63 a. 3 arg. 3 Praeterea, natura non facit per duo, quod potest facere per unum, et multo minus Deus. Sed Deus inseruit animae nostrae semina virtutum, ut dicit Glossa Heb. I. Ergo non oportet quod alias virtutes in nobis per infusionem causet.

On the contrary, It is written (Wis. 8:7): "She teacheth temperance and prudence and justice and fortitude."

[36149] Iª-IIae q. 63 a. 3 s. c. Sed contra est quod dicitur Sap. VIII, *sobrietatem et iustitiam docet, prudentiam et virtutem*.

I answer that, Effects must needs be proportionate to their causes and principles. Now all virtues, intellectual and moral, that are acquired by our actions, arise from certain natural principles pre-existing in us, as above stated (A[1]; Q[51], A[1]): instead of which natural principles, God bestows on us the theological virtues, whereby we are directed to a supernatural end, as stated (Q[62], A[1]). Wherefore we need to receive from God other habits corresponding, in due proportion, to the theological virtues, which habits are to the theological virtues, what the moral and intellectual virtues are to the natural principles of virtue.

[36150] Iª-IIae q. 63 a. 3 co. Respondeo dicendum quod oportet effectus esse suis causis et principiis proportionatos. Omnes autem virtutes tam intellectuales quam morales, quae ex nostris actibus acquiruntur, procedunt ex quibusdam naturalibus principiis in nobis praeexistentibus, ut supra dictum est. Loco quorum naturalium principiorum, conferuntur nobis a Deo virtutes theologicae, quibus ordinamur ad finem supernaturalem, sicut supra dictum est. Unde oportet quod his etiam virtutibus theologicis proportionaliter respondeant alii habitus divinitus causati in nobis, qui sic se habeant ad virtutes theologicas sicut se habent virtutes morales et intellectuales ad principia naturalia virtutum.

Reply to Objection 1: Some moral and intellectual virtues can indeed be caused in us by our actions: but such are not proportionate to the theological virtues. Therefore it was necessary for us to receive, from God immediately, others that are proportionate to these virtues.

[36151] Iª-IIae q. 63 a. 3 ad 1 Ad primum ergo dicendum quod aliquae quidem virtutes morales et intellectuales possunt causari in nobis ex nostris actibus, tamen illae non sunt proportionatae virtutibus theologicis. Et ideo oportet alias, eis proportionatas, immediate a Deo causari.

Reply to Objection 2: The theological virtues direct us sufficiently to our supernatural end, inchoatively: i.e. to God Himself immediately. But the soul needs further to be perfected by infused virtues in regard to other things, yet in relation to God.

[36152] Iª-IIae q. 63 a. 3 ad 2 Ad secundum dicendum quod virtutes theologicae sufficienter nos ordinant in finem supernaturalem, secundum quandam inchoationem, quantum scilicet ad ipsum Deum immediate. Sed oportet quod per alias virtutes infusas perficiatur anima circa alias

res, in ordine tamen ad Deum.

Reply to Objection 3: The power of those naturally instilled principles does not extend beyond the capacity of nature. Consequently man needs in addition to be perfected by other principles in relation to his supernatural end.

[36153] Iª-IIae q. 63 a. 3 ad 3 Ad tertium dicendum quod virtus illorum principiorum naturaliter inditorum, non se extendit ultra proportionem naturae. Et ideo in ordine ad finem supernaturalem, indiget homo perfici per alia principia superaddita.

Q. 63. A. 4. Whether virtue by habituation belongs to the same species as infused virtue?

Objection 1: It would seem that infused virtue does not differ in species from acquired virtue. Because acquired and infused virtues, according to what has been said (A[3]), do not differ seemingly, save in relation to the last end. Now human habits and acts are specified, not by their last, but by their proximate end. Therefore the infused moral or intellectual virtue does not differ from the acquired virtue.

[36154] Iª-IIae q. 63 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod virtutes infusae non sint alterius speciei a virtutibus acquisitis. Virtus enim acquisita et virtus infusa, secundum praedicta, non videntur differre nisi secundum ordinem ad ultimum finem. Sed habitus et actus humani non recipiunt speciem ab ultimo fine, sed a proximo. Non ergo virtutes morales vel intellectuales infusae differunt specie ab acquisitis.

Objection 2: Further, habits are known by their acts. But the act of infused and acquired temperance is the same, viz. to moderate desires of touch. Therefore they do not differ in species.

[36155] Iª-IIae q. 63 a. 4 arg. 2 Praeterea, habitus per actus cognoscuntur. Sed idem est actus temperantiae infusae, et acquisitae, scilicet moderari concupiscentias tactus. Ergo non differunt specie.

Objection 3: Further, acquired and infused virtue differ as that which is wrought by God immediately, from that which is wrought by a creature. But the man whom God made, is of the same species as a man begotten naturally; and the eye which He gave to the man born blind, as one produced by the power of generation. Therefore it seems that acquired and infused virtue belong to the same species.

[36156] Iª-IIae q. 63 a. 4 arg. 3 Praeterea, virtus acquisita et infusa differunt secundum illud quod est immediate a Deo factum, et a creatura. Sed idem est specie homo quem Deus formavit, et quem generat natura; et oculus quem caeco nato dedit, et quem virtus formativa causat. Ergo videtur quod est eadem specie virtus acquisita, et infusa.

On the contrary, Any change introduced into the difference expressed in a definition involves a difference of species. But the definition of infused virtue contains the words, "which God works in us without us," as stated above (Q[55], A[4]). Therefore acquired virtue, to which these words cannot apply, is not of the same species as infused virtue.

[36157] Iª-IIae q. 63 a. 4 s. c. Sed contra, quaelibet differentia in definitione posita, mutata diversificat speciem. Sed in definitione virtutis infusae ponitur, quam Deus in nobis sine nobis operatur, ut supra dictum est. Ergo virtus acquisita, cui hoc non convenit, non est eiusdem speciei cum infusa.

I answer that, There is a twofold specific difference among habits. The first, as stated above

[36158] Iª-IIae q. 63 a. 4 co. Respondeo dicendum quod dupliciter habitus distinguuntur specie. Uno

(Q[54], A[2]; Q[56], A[2]; Q[60], A[1]), is taken from the specific and formal aspects of their objects. Now the object of every virtue is a good considered as in that virtue's proper matter: thus the object of temperance is a good in respect of the pleasures connected with the concupiscence of touch. The formal aspect of this object is from reason which fixes the mean in these concupiscences: while the material element is something on the part of the concupiscences. Now it is evident that the mean that is appointed in such like concupiscences according to the rule of human reason, is seen under a different aspect from the mean which is fixed according to Divine rule. For instance, in the consumption of food, the mean fixed by human reason, is that food should not harm the health of the body, nor hinder the use of reason: whereas, according to the Divine rule, it behooves man to "chastise his body, and bring it into subjection" (1 Cor. 9:27), by abstinence in food, drink and the like. It is therefore evident that infused and acquired temperance differ in species; and the same applies to the other virtues.

modo, sicut praedictum est, secundum speciales et formales rationes obiectorum. Obiectum autem virtutis cuiuslibet est bonum consideratum in materia propria, sicut temperantiae obiectum est bonum delectabilium in concupiscentiis tactus. Cuius quidem obiecti formalis ratio est a ratione, quae instituit modum in his concupiscentiis, materiale autem est id quod est ex parte concupiscentiarum. Manifestum est autem quod alterius rationis est modus qui imponitur in huiusmodi concupiscentiis secundum regulam rationis humanae, et secundum regulam divinam. Puta in sumptione ciborum, ratione humana modus statuitur ut non noceat valetudini corporis, nec impediat rationis actum, secundum autem regulam legis divinae, requiritur quod homo castiget corpus suum, et in servitutem redigat, per abstinentiam cibi et potus, et aliorum huiusmodi. Unde manifestum est quod temperantia infusa et acquisita differunt specie, et eadem ratio est de aliis virtutibus. Alio modo habitus distinguuntur specie secundum ea ad quae ordinantur, non enim est eadem specie sanitas hominis et equi, propter diversas naturas ad quas ordinantur. Et eodem modo dicit philosophus, in III Polit., quod diversae sunt virtutes civium, secundum quod bene se habent ad diversas politias. Et per hunc etiam modum differunt specie virtutes morales infusae, per quas homines bene se habent in ordine ad hoc quod sint cives sanctorum et domestici Dei; et aliae virtutes acquisitae, secundum quas homo se bene habet in ordine ad res humanas.

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" (Eph. 2:19), differ from the acquired virtues, whereby man behaves well in respect of human affairs.

Reply to Objection 1: Infused and acquired virtue differ not only in relation to the ultimate end, but also in relation to their proper objects, as stated.

[36159] Iª-IIae q. 63 a. 4 ad 1 Ad primum ergo dicendum quod virtus infusa et acquisita non solum differunt secundum ordinem ad ultimum finem; sed etiam secundum ordinem ad propria obiecta, ut dictum est.

Reply to Objection 2: Both acquired and infused temperance moderate desires for pleasures of touch, but for different reasons, as stated: wherefore their respective acts are not identical.

[36160] Iª-IIae q. 63 a. 4 ad 2 Ad secundum dicendum quod alia ratione modificat concupiscentias delectabilium tactus temperantia acquisita, et temperantia infusa, ut dictum est.

Unde non habent eundem actum.

Reply to Objection 3: God gave the man born blind an eye for the same act as the act for which other eyes are formed naturally: consequently it was of the same species. It would be the same if God wished to give a man miraculously virtues, such as those that are acquired by acts. But the case is not so in the question before us, as stated.

[36161] Iª-IIae q. 63 a. 4 ad 3 Ad tertium dicendum quod oculum caeci nati Deus fecit ad eundem actum ad quem formantur alii oculi secundum naturam, et ideo fuit eiusdem speciei. Et eadem ratio esset, si Deus vellet miraculose causare in homine virtutes quales acquiruntur ex actibus. Sed ita non est in proposito, ut dictum est.

Q. 64. OF THE MEAN OF VIRTUE (FOUR ARTICLES)

We must now consider the properties of virtues: and (1) the mean of virtue, (2) the connection between virtues, (3) equality of virtues, (4) the duration of virtues. Under the first head there are four points of inquiry:

[36162] Iª-IIae q. 64 pr. Deinde considerandum est de proprietatibus virtutum. Et primo quidem, de medio virtutum; secundo, de connexione virtutum; tertio, de aequalitate earum; quarto, de ipsarum duratione. Circa primum quaeruntur quatuor. Primo, utrum virtutes morales sint in medio. Secundo, utrum medium virtutis moralis sit medium rei, vel rationis. Tertio, utrum intellectuales virtutes consistant in medio. Quarto, utrum virtutes theologicae.

(1) Whether moral virtue observes the mean?

(2) Whether the mean of moral virtue is the real mean or the rational mean?

(3) Whether the intellectual virtues observe the mean?

(4) Whether the theological virtues do?

Q. 64. A. 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.

[36163] Iª-IIae q. 64 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod virtus moralis non consistat in medio. Ultimum enim repugnat rationi medii. Sed de ratione virtutis est ultimum, dicitur enim in I de caelo, quod virtus est ultimum potentiae. Ergo virtus moralis non consistit in medio.

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.

[36164] Iª-IIae q. 64 a. 1 arg. 2 Praeterea, illud quod est maximum, non est medium. Sed quaedam virtutes morales tendunt in aliquod maximum, sicut magnanimitas est circa maximos honores, et magnificentia circa maximos sumptus, ut dicitur in IV Ethic. Ergo non omnis virtus moralis est in medio.

Objection 3: Further, if it is essential to a moral virtue to observe the mean, it follows that a moral virtue is not perfected, but the contrary corrupted, through tending to something extreme. Now some moral virtues are perfected by tending to something extreme; thus virginity, which abstains from all sexual pleasure, observes the extreme, and is the most perfect chastity: and to give all to the poor is the most perfect mercy or liberality. Therefore it seems that it is not essential to moral virtue that it should observe the mean.

[36165] Iª-IIae q. 64 a. 1 arg. 3 Praeterea, si de ratione virtutis moralis sit in medio esse, oportet quod virtus moralis non perficiatur, sed magis corrumpatur, per hoc quod tendit ad extremum. Sed quaedam virtutes morales perficiuntur per hoc quod tendunt ad extremum, sicut virginitas, quae abstinet ab omni delectabili venereo, et sic tenet extremum, et est perfectissima castitas. Et dare omnia pauperibus est perfectissima misericordia vel liberalitas. Ergo videtur quod non sit de ratione virtutis moralis esse in medio.

On the contrary, The Philosopher says (Ethic. ii, 6) that "moral virtue is a habit of choosing the

[36166] Iª-IIae q. 64 a. 1 s. c. Sed contra est quod philosophus dicit, in II Ethic., quod *virtus moralis*

mean."

I answer that, As already explained (Q[55], A[3]), the nature of virtue is that it should direct man to good. Now moral virtue is properly a perfection of the appetitive part of the soul in regard to some determinate matter: and the measure or rule of the appetitive movement in respect of appetible objects is the reason. But the good of that which is measured or ruled consists in its conformity with its rule: thus the good things made by art is that they follow the rule of art. Consequently, in things of this sort, evil consists in discordance from their rule or measure. Now this may happen either by their exceeding the measure or by their falling short of it; as is clearly the case in all things ruled or measured. Hence it is evident that the good of moral virtue consists in conformity with the rule of reason. Now it is clear that between excess and deficiency the mean is equality or conformity. Therefore it is evident that moral virtue observes 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.

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

est habitus electivus in medietate existens.

[36167] Iª-IIae q. 64 a. 1 co. Respondeo dicendum quod, sicut ex supradictis patet, virtus de sui ratione ordinat hominem ad bonum. Moralis autem virtus proprie est perfectiva appetitivae partis animae circa aliquam determinatam materiam. Mensura autem et regula appetitivi motus circa appetibilia, est ipsa ratio. Bonum autem cuiuslibet mensurati et regulati consistit in hoc quod conformetur suae regulae, sicut bonum in artificiatis est ut consequantur regulam artis. Malum autem per consequens in huiusmodi est per hoc quod aliquid discordat a sua regula vel mensura. Quod quidem contingit vel per hoc quod superexcedit mensuram, vel per hoc quod deficit ab ea, sicut manifeste apparet in omnibus regulatis et mensuratis. Et ideo patet quod bonum virtutis moralis consistit in adaequatione ad mensuram rationis. Manifestum est autem quod inter excessum et defectum medium est aequalitas sive conformitas. Unde manifeste apparet quod virtus moralis in medio consistit.

[36168] Iª-IIae q. 64 a. 1 ad 1 Ad primum ergo dicendum quod virtus moralis bonitatem habet ex regula rationis, pro materia autem habet passiones vel operationes. Si ergo comparetur virtus moralis ad rationem, sic, secundum id quod rationis est, habet rationem extremi unius, quod est conformitas, excessus vero et defectus habet rationem alterius extremi, quod est difformitas. Si vero consideretur virtus moralis secundum suam materiam, sic habet rationem medii, inquantum passionem reducit ad regulam rationis. Unde philosophus dicit, in II Ethic., quod virtus secundum substantiam medietas est, inquantum regula virtutis ponitur circa propriam materiam, secundum optimum autem et bene, est extremitas, scilicet secundum conformitatem rationis.

[36169] Iª-IIae q. 64 a. 1 ad 2 Ad secundum dicendum quod medium et extrema considerantur in actionibus et passionibus secundum diversas circumstantias, unde nihil prohibet in aliqua virtute esse extremum secundum unam circumstantiam, quod tamen est medium secundum alias circumstantias, per conformitatem ad rationem. Et sic est in magnificentia et magnanimitate. Nam si consideretur quantitas

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."

absoluta eius in quod tendit magnificus et magnanimus, dicetur extremum et maximum, sed si consideretur hoc ipsum per comparationem ad alias circumstantias, sic habet rationem medii; quia in hoc tendunt huiusmodi virtutes secundum regulam rationis, idest ubi oportet, et quando oportet, et propter quod oportet. Excessus autem, si in hoc maximum tendatur quando non oportet, vel ubi non oportet, vel propter quod non oportet; defectus autem est, si non tendatur in hoc maximum ubi oportet, et quando oportet. Et hoc est quod philosophus dicit, in IV Ethic., quod *magnanimus est quidem magnitudine extremus; eo autem quod ut oportet, medius*.

Reply to Objection 3: The same is to be said of virginity and poverty as of magnanimity. For virginity abstains from all sexual matters, and poverty from all wealth, for a right end, and in a right manner, i.e. according to God's word, and for the sake of eternal life. But if this be done in an undue manner, i.e. out of unlawful superstition, or again for vainglory, it will be in excess. And if it be not done when it ought to be done, or as it ought to be done, it is a vice by deficiency: for instance, in those who break their vows of virginity or poverty.

[36170] Iª-IIae q. 64 a. 1 ad 3 Ad tertium dicendum quod eadem ratio est de virginitate et paupertate, quae est de magnanimitate. Abstinet enim virginitas ab omnibus venereis, et paupertas ab omnibus divitiis, propter quod oportet, et secundum quod oportet; idest secundum mandatum Dei, et propter vitam aeternam. Si autem hoc fiat secundum quod non oportet, idest secundum aliquam superstitionem illicitam, vel etiam propter inanem gloriam; erit superfluum. Si autem non fiat quando oportet, vel secundum quod oportet, est vitium per defectum, ut patet in transgredientibus votum virginitatis vel paupertatis.

Q. 64. A. 3. Whether the intellectual virtues observe the mean?

Objection 1: It would seem that the intellectual virtues do not observe the mean. Because moral virtue observes the mean by conforming to the rule of reason. But the intellectual virtues are in reason itself, so that they seem to have no higher rule. Therefore the intellectual virtues do not observe the mean.

[36177] Iª-IIae q. 64 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod virtutes intellectuales non consistant in medio. Virtutes enim morales consistunt in medio, inquantum conformantur regulae rationis. Sed virtutes intellectuales sunt in ipsa ratione; et sic non videntur habere superiorem regulam. Ergo virtutes intellectuales non consistunt in medio.

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

[36178] Iª-IIae q. 64 a. 3 arg. 2 Praeterea, medium virtutis moralis determinatur a virtute intellectuali, dicitur enim in II Ethic., quod *virtus consistit in medietate determinata ratione, prout sapiens determinabit*. Si igitur virtus intellectualis iterum consistat in medio, oportet quod determinetur sibi medium per aliquam aliam

would be an indefinite series of virtues.

virtutem. Et sic procedetur in infinitum in virtutibus.

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.

[36179] Iª-IIae q. 64 a. 3 arg. 3 Praeterea, medium proprie est inter contraria; ut patet per philosophum, in X Metaphys. Sed in intellectu non videtur esse aliqua contrarietas, cum etiam ipsa contraria, secundum quod sunt in intellectu, non sint contraria, sed simul intelligantur, ut album et nigrum, sanum et aegrum. Ergo in intellectualibus virtutibus non est medium.

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.

[36180] Iª-IIae q. 64 a. 3 s. c. Sed contra est quod ars est virtus intellectualis, ut dicitur in VI Ethic.; et tamen artis est aliquod medium, ut dicitur in II Ethic. Ergo etiam virtus intellectualis consistit in medio.

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 (A[1]). Now intellectual virtue, like moral virtue, is directed to the good, as stated above (Q[56], A[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.

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.

[36181] Iª-IIae q. 64 a. 3 co. Respondeo dicendum quod bonum alicuius rei consistit in medio, secundum quod conformatur regulae vel mensurae quam contingit transcendere et ab ea deficere, sicut dictum est. Virtus autem intellectualis ordinatur ad bonum, sicut et moralis, ut supra dictum est. Unde secundum quod bonum virtutis intellectualis se habet ad mensuram, sic se habet ad rationem medii. Bonum autem virtutis intellectualis est verum, speculativae quidem virtutis, verum absolute, ut in VI Ethic. dicitur; practicae autem virtutis, verum secundum conformitatem ad appetitum rectum. Verum autem intellectus nostri absolute consideratum, est sicut mensuratum a re, res enim est mensura intellectus nostri, ut dicitur in X Metaphys.; ex eo enim quod res est vel non est, veritas est in opinione et in oratione. Sic igitur bonum virtutis intellectualis speculativae consistit in quodam medio, per conformitatem ad ipsam rem, secundum quod dicit esse quod est, vel non esse quod non est; in quo ratio veri consistit. Excessus autem est secundum affirmationem falsam, per quam dicitur esse quod non est, defectus autem accipitur secundum negationem falsam, per quam dicitur non esse quod est. Verum autem virtutis intellectualis practicae, comparatum quidem ad rem, habet rationem mensurati. Et sic eodem modo accipitur medium per conformitatem ad rem, in virtutibus intellectualibus practicis, sicut in speculativis. Sed respectu appetitus, habet

The truth of practical intellectual virtue, if we consider it in relation to things, is by way of that which is measured; so that both in practical and in speculative intellectual virtues, the mean consists in conformity with things. But if we consider it in relation to the appetite, it has the character of a rule and measure. Consequently the rectitude of reason is the mean of moral virtue, and also the mean of prudence---of prudence as ruling and measuring, of moral virtue, as ruled and measured by that mean. In like manner the difference between excess and deficiency is to be applied in both cases.

rationem regulae et mensurae. Unde idem medium, quod est virtutis moralis, etiam est ipsius prudentiae, scilicet rectitudo rationis, sed prudentiae quidem est istud medium ut regulantis et mensurantis; virtutis autem moralis, ut mensuratae et regulatae. Similiter excessus et defectus accipitur diversimode utrobique.

Reply to Objection 1: Intellectual virtues also have their measure, as stated, and they observe the mean according as they conform to that measure.

[36182] Iª-IIae q. 64 a. 3 ad 1 Ad primum ergo dicendum quod etiam virtus intellectualis habet suam mensuram, ut dictum est, et per conformitatem ad ipsam, accipitur in ipsa medium.

Reply to Objection 2: There is no need for an indefinite series of virtues: because the measure and rule of intellectual virtue is not another kind of virtue, but things themselves.

[36183] Iª-IIae q. 64 a. 3 ad 2 Ad secundum dicendum quod non est necesse in infinitum procedere in virtutibus, quia mensura et regula intellectualis virtutis non est aliquod aliud genus virtutis, sed ipsa res.

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.

[36184] Iª-IIae q. 64 a. 3 ad 3 Ad tertium dicendum quod ipsae res contrariae non habent contrarietatem in anima, quia unum est ratio cognoscendi alterum, et tamen in intellectu est contrarietas affirmationis et negationis, quae sunt contraria, ut dicitur in fine peri hermeneias. Quamvis enim esse et non esse non sint contraria, sed contradictorie opposita, si considerentur ipsa significata prout sunt in rebus, quia alterum est ens, et alterum est pure non ens, tamen si referantur ad actum animae, utrumque ponit aliquid. Unde esse et non esse sunt contradictoria, sed opinio qua opinamur quod bonum est bonum, est contraria opinioni qua opinamur quod bonum non est bonum. Et inter huiusmodi contraria medium est virtus intellectualis.

Q. 64. A. 4. Whether the theological virtues observe the mean?

Objection 1: It would seem that theological virtue observes the mean. For the good of other

[36185] Iª-IIae q. 64 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod virtus theologica

virtues consists in their observing the mean. Now the theological virtues surpass the others in goodness. Therefore much more does theological virtue observe the mean.

consistat in medio. Bonum enim aliarum virtutum consistit in medio. Sed virtus theologica excedit in bonitate alias virtutes. Ergo virtus theologica multo magis est in medio.

Objection 2: Further, the mean of moral virtue depends on the appetite being ruled by reason; while the mean of intellectual virtue consists in the intellect being measured by things. Now theological virtue perfects both intellect and appetite, as stated above (Q[62], A[3]). Therefore theological virtue also observes the mean.

[36186] Iª-IIae q. 64 a. 4 arg. 2 Praeterea, medium virtutis accipitur, moralis quidem secundum quod appetitus regulatur per rationem; intellectualis vero secundum quod intellectus noster mensuratur a re. Sed virtus theologica et perficit intellectum, et appetitum, ut supra dictum est. Ergo etiam virtus theologica consistit in medio.

Objection 3: Further, hope, which is a theological virtue, is a mean between despair and presumption. Likewise faith holds a middle course between contrary heresies, as Boethius states (De Duab. Natur. vii): thus, by confessing one Person and two natures in Christ, we observe the mean between the heresy of Nestorius, who maintained the existence of two persons and two natures, and the heresy of Eutyches, who held to one person and one nature. Therefore theological virtue observes the mean.

[36187] Iª-IIae q. 64 a. 4 arg. 3 Praeterea, spes quae est virtus theologica, medium est inter desperationem et praesumptionem. Similiter etiam fides incedit media inter contrarias haereses, ut Boetius dicit, in libro de duabus naturis, quod enim confitemur in Christo unam personam et duas naturas, medium est inter haeresim Nestorii, qui dicit duas personas et duas naturas; et haeresim Eutychis, qui dicit unam personam et unam naturam. Ergo virtus theologica consistit in medio.

On the contrary, Wherever virtue observes the mean it is possible to sin by excess as well as by deficiency. But there is no sinning by excess against God, Who is the object of theological virtue: for it is written (Ecclus. 43:33): "Blessing the Lord, exalt Him as much as you can: for He is above all praise." Therefore theological virtue does not observe the mean.

[36188] Iª-IIae q. 64 a. 4 s. c. Sed contra, in omnibus in quibus consistit virtus in medio, contingit peccare per excessum, sicut et per defectum. Sed circa Deum, qui est obiectum virtutis theologicae, non contingit peccare per excessum, dicitur enim Eccli. XLIII, *benedicentes Deum, exaltate illum quantum potestis, maior enim est omni laude*. Ergo virtus theologica non consistit in medio.

I answer that, As stated above (A[1]), the mean of virtue depends on conformity with virtue's rule or measure, in so far as one may exceed or fall short of that rule. Now the measure of theological virtue may be twofold. One is taken from the very nature of virtue, and thus the measure and rule of theological virtue is God Himself: because our faith is ruled according to Divine truth; charity, according to His goodness; hope, according to the immensity of His omnipotence and loving kindness. This measure surpasses all human power: so that never can we love God as much as He ought to be loved, nor believe and hope in Him as much as we should. Much less therefore

[36189] Iª-IIae q. 64 a. 4 co. Respondeo dicendum quod, sicut dictum est, medium virtutis accipitur per conformitatem ad suam regulam vel mensuram, secundum quod contingit ipsam transcendere vel ab ea deficere. Virtutis autem theologicae duplex potest accipi mensura. Una quidem secundum ipsam rationem virtutis. Et sic mensura et regula virtutis theologicae est ipse Deus, fides enim nostra regulatur secundum veritatem divinam, caritas autem secundum bonitatem eius, spes autem secundum magnitudinem omnipotentiae et pietatis eius. Et ista est mensura excellens omnem humanam facultatem, unde nunquam potest homo tantum

can there be excess in such things. Accordingly the good of such virtues does not consist in a mean, but increases the more we approach to the summit.

The other rule or measure of theological virtue is by comparison with us: for although we cannot be borne towards God as much as we ought, yet we should approach to Him by believing, hoping and loving, according to the measure of our condition. Consequently it is possible to find a mean and extremes in theological virtue, accidentally and in reference to us.

diligere Deum quantum diligi debet, nec tantum credere aut sperare in ipsum, quantum debet. Unde multo minus potest ibi esse excessus. Et sic bonum talis virtutis non consistit in medio, sed tanto est melius, quanto magis acceditur ad summum. Alia vero regula vel mensura virtutis theologicae est ex parte nostra, quia etsi non possumus ferri in Deum quantum debemus, debemus tamen ferri in ipsum credendo, sperando et amando, secundum mensuram nostrae conditionis. Unde per accidens potest in virtute theologica considerari medium et extrema, ex parte nostra.

Reply to Objection 1: The good of intellectual and moral virtues consists in a mean of reason by conformity with a measure that may be exceeded: whereas this is not so in the case of theological virtue, considered in itself, as stated above.

[36190] Iª-IIae q. 64 a. 4 ad 1 Ad primum ergo dicendum quod bonum virtutum intellectualium et moralium consistit in medio per conformitatem ad regulam vel mensuram quam transcendere contingit. Quod non est in virtutibus theologicis, per se loquendo, ut dictum est.

Reply to Objection 2: Moral and intellectual virtues perfect our intellect and appetite in relation to a created measure and rule; whereas the theological virtues perfect them in relation to an uncreated rule and measure. Wherefore the comparison fails.

[36191] Iª-IIae q. 64 a. 4 ad 2 Ad secundum dicendum quod virtutes morales et intellectuales perficiunt intellectum et appetitum nostrum in ordine ad mensuram et regulam creatam, virtutes autem theologicae in ordine ad mensuram et regulam increatam. Unde non est similis ratio.

Reply to Objection 3: Hope observes the mean between presumption and despair, in relation to us, in so far, to wit, as a man is said to be presumptuous, through hoping to receive from God a good in excess of his condition; or to despair through failing to hope for that which according to his condition he might hope for. But there can be no excess of hope in comparison with God, Whose goodness is infinite. In like manner faith holds a middle course between contrary heresies, not by comparison with its object, which is God, in Whom we cannot believe too much; but in so far as human opinion itself takes a middle position between contrary opinions, as was explained above.

[36192] Iª-IIae q. 64 a. 4 ad 3 Ad tertium dicendum quod spes est media inter praesumptionem et desperationem, ex parte nostra, inquantum scilicet aliquis praesumere dicitur ex eo quod sperat a Deo bonum quod excedit suam conditionem; vel non sperat quod secundum suam conditionem sperare posset. Non autem potest esse superabundantia spei ex parte Dei, cuius bonitas est infinita. Similiter etiam fides est media inter contrarias haereses, non per comparationem ad obiectum, quod est Deus, cui non potest aliquis nimis credere, sed inquantum ipsa opinio humana est media inter contrarias opiniones, ut ex supradictis patet.

Q. 65. OF THE CONNECTION OF VIRTUES (FIVE ARTICLES)

We must now consider the connection of virtues: under which head there are five points of inquiry:

(1) Whether the moral virtues are connected with one another?

(2) Whether the moral virtues can be without charity?

(3) Whether charity can be without them?

(4) Whether faith and hope can be without charity?

(5) Whether charity can be without them?

[36193] Iª-IIae q. 65 pr. Deinde considerandum est de connexione virtutum. Et circa hoc quaeruntur quinque. Primo, utrum virtutes morales sint ad invicem connexae. Secundo, utrum virtutes morales possint esse sine caritate. Tertio, utrum caritas possit esse sine eis. Quarto, utrum fides et spes possint esse sine caritate. Quinto, utrum caritas possit esse sine eis.

Q. 65. A. 2. Whether moral virtues can be without charity?

Objection 1: It would seem that moral virtues can be without charity. For it is stated in the Liber Sentent. Prosperi vii, that "every virtue save charity may be common to the good and bad." But "charity can be in none except the good," as stated in the same book. Therefore the other virtues can be had without charity.

[36204] Iª-IIae q. 65 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod virtutes morales possint esse sine caritate. Dicitur enim in libro sententiarum prosperi, quod *omnis virtus praeter caritatem, potest esse communis bonis et malis*. Sed caritas non potest esse nisi in bonis, ut dicitur ibidem. Ergo aliae virtutes possunt haberi sine caritate.

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 Rom. 5:5: "The charity of God is poured forth in our hearts by the Holy Ghost Who is given to us." Therefore it is possible to have the other virtues without charity.

[36205] Iª-IIae q. 65 a. 2 arg. 2 Praeterea, virtutes morales possunt acquiri ex actibus humanis, ut dicitur in II Ethic. Sed caritas non habetur nisi ex infusione; secundum illud Rom. V, *caritas Dei diffusa est in cordibus nostris per spiritum sanctum, qui datus est nobis*. Ergo aliae virtutes possunt haberi sine caritate.

Objection 3: Further, the moral virtues are connected together, through depending on prudence. But charity does not depend on prudence; indeed, it surpasses prudence, according to Eph. 3:19: "The charity of Christ, which surpasseth all knowledge." Therefore the moral virtues are not connected with charity, and can be without it.

[36206] Iª-IIae q. 65 a. 2 arg. 3 Praeterea, virtutes morales connectuntur ad invicem, inquantum dependent a prudentia. Sed caritas non dependet a prudentia; immo prudentiam excedit, secundum illud Ephes. III, *supereminentem scientiae caritatem Christi*. Ergo virtutes morales non connectuntur caritati, sed sine ea esse possunt.

On the contrary, It is written (1 Jn. 3:14): "He that loveth not, abideth in death." Now the spiritual life is perfected by the virtues, since it is

[36207] Iª-IIae q. 65 a. 2 s. c. Sed contra est quod dicitur I Ioan. III, *qui non diligit, manet in morte*. Sed per virtutes perficitur vita spiritualis, ipsae

"by them" that "we lead a good life," as Augustine states (De Lib. Arb. ii, 17,19). Therefore they cannot be without the love of charity.

enim sunt quibus recte vivitur, ut Augustinus dicit, in II de Lib. Arbit. Ergo non possunt esse sine dilectione caritatis.

I answer that, As stated above (Q[63], A[2]), it is possible by means of human works to acquire moral virtues, in so far as they produce good works that are directed to an end not surpassing the natural power of man: and when they are acquired thus, they can be without charity, even as they were in many of the Gentiles. But in so far as they produce good works in proportion to a supernatural last end, thus they have the character of virtue, truly and perfectly; and cannot be acquired by human acts, but are infused by God. Such like moral virtues cannot be without charity. For it has been stated above (A[1]; Q[58], AA[4],5) that the other moral virtues cannot be without prudence; and that prudence cannot be without the moral virtues, because these latter make man well disposed to certain ends, which are the starting-point of the procedure of prudence. Now for prudence to proceed aright, it is much more necessary that man be well disposed towards his ultimate end, which is the effect of charity, than that he be well disposed in respect of other ends, which is the effect of moral virtue: just as in speculative matters right reason has greatest need of the first indemonstrable principle, that "contradictories cannot both be true at the same time." It is therefore evident that neither can infused prudence be without charity; nor, consequently, the other moral virtues, since they cannot be without prudence.

It is therefore clear from what has been said that only the infused virtues are perfect, and deserve to be called virtues simply: since they direct man well to the ultimate end. But the other virtues, those, namely, that are acquired, are virtues in a restricted sense, but not simply: for they direct man well in respect of the last end in some particular genus of action, but not in respect of the last end simply. Hence a gloss of Augustine [*Cf. Lib. Sentent. Prosperi cvi.] on the words, "All that is not of faith is sin" (Rom. 14:23), says: "He that fails to acknowledge the truth, has no true virtue, even if his conduct be good."

[36208] Iª-IIae q. 65 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, virtutes morales prout sunt operativae boni in ordine ad finem qui non excedit facultatem naturalem hominis, possunt per opera humana acquiri. Et sic acquisitae sine caritate esse possunt, sicut fuerunt in multis gentilibus. Secundum autem quod sunt operativae boni in ordine ad ultimum finem supernaturalem, sic perfecte et vere habent rationem virtutis; et non possunt humanis actibus acquiri, sed infunduntur a Deo. Et huiusmodi virtutes morales sine caritate esse non possunt. Dictum est enim supra quod aliae virtutes morales non possunt esse sine prudentia; prudentia autem non potest esse sine virtutibus moralibus, inquantum virtutes morales faciunt bene se habere ad quosdam fines, ex quibus procedit ratio prudentiae. Ad rectam autem rationem prudentiae multo magis requiritur quod homo bene se habeat circa ultimum finem, quod fit per caritatem, quam circa alios fines, quod fit per virtutes morales, sicut ratio recta in speculativis maxime indiget primo principio indemonstrabili, quod est contradictoria non simul esse vera. Unde manifestum fit quod nec prudentia infusa potest esse sine caritate; nec aliae virtutes morales consequenter, quae sine prudentia esse non possunt. Patet igitur ex dictis quod solae virtutes infusae sunt perfectae, et simpliciter dicendae virtutes, quia bene ordinant hominem ad finem ultimum simpliciter. Aliae vero virtutes, scilicet acquisitae, sunt secundum quid virtutes, non autem simpliciter, ordinant enim hominem bene respectu finis ultimi in aliquo genere, non autem respectu finis ultimi simpliciter. Unde Rom. XIV super illud, *omne quod non est ex fide, peccatum est*, dicit Glossa Augustini, *ubi deest agnitio veritatis, falsa est virtus etiam in bonis moribus*.

Reply to Objection 1: Virtue, in the words

[36209] Iª-IIae q. 65 a. 2 ad 1 Ad primum ergo

quoted, denotes imperfect virtue. Else if we take moral virtue in its perfect state, "it makes its possessor good," and consequently cannot be in the wicked.

dicendum quod virtutes ibi accipiuntur secundum imperfectam rationem virtutis. Alioquin, si virtus moralis secundum perfectam rationem virtutis accipiatur, bonum facit habentem; et per consequens in malis esse non potest.

Reply to Objection 2: This argument holds good of virtue in the sense of acquired virtue.

[36210] Iª-IIae q. 65 a. 2 ad 2 Ad secundum dicendum quod ratio illa procedit de virtutibus moralibus acquisitis.

Reply to Objection 3: Though charity surpasses science and prudence, yet prudence depends on charity, as stated: and consequently so do all the infused moral virtues.

[36211] Iª-IIae q. 65 a. 2 ad 3 Ad tertium dicendum quod, etsi caritas excedat scientiam et prudentiam, tamen prudentia dependet a caritate, ut dictum est. Et per consequens, omnes virtutes morales infusae.

Q. 65. A. 3. Whether charity can be without moral virtue?

Objection 1: It would seem possible to have charity without the moral virtues. For when one thing suffices for a certain purpose, it is superfluous to employ others. Now charity alone suffices for the fulfilment of all the works of virtue, as is clear from 1 Cor. 13:4, seqq.: "Charity is patient, is kind," etc. Therefore it seems that if one has charity, other virtues are superfluous.

[36212] Iª-IIae q. 65 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod caritas sine aliis virtutibus moralibus haberi possit. Ad id enim ad quod sufficit unum, indebitum est quod plura ordinentur. Sed sola caritas sufficit ad omnia opera virtutis implenda, ut patet per id quod dicitur I ad Cor. XIII, *caritas patiens est, benigna est,* et cetera. Ergo videtur quod, habita caritate, aliae virtutes superfluerent.

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.

[36213] Iª-IIae q. 65 a. 3 arg. 2 Praeterea, qui habet habitum virtutis, de facili operatur ea quae sunt virtutis, et ei secundum se placent, unde et signum habitus est delectatio quae fit in opere, ut dicitur in II Ethic. Sed multi habent caritatem, absque peccato mortali existentes, qui tamen difficultatem in operibus virtutum patiuntur, neque eis secundum se placent, sed solum secundum quod referuntur ad caritatem. Ergo multi habent caritatem, qui non habent alias virtutes.

Objection 3: Further, charity is to be found in every saint: and yet there are some saints who are without certain virtues. For Bede says (on Lk. 17:10) that the saints are more humbled on account of their not having certain virtues, than rejoiced at the virtues they have. Therefore, if a man has charity, it does not follow of necessity that he has all the moral virtues.

[36214] Iª-IIae q. 65 a. 3 arg. 3 Praeterea, caritas in omnibus sanctis invenitur. Sed quidam sunt sancti qui tamen aliquibus virtutibus carent, dicit enim Beda quod sancti magis humiliantur de virtutibus quas non habent, quam de virtutibus quas habent, glorientur. Ergo non est necessarium quod qui habet caritatem, omnes virtutes morales habeat.

On the contrary, The whole Law is fulfilled through charity, for it is written (Rom. 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.

[36215] Iª-IIae q. 65 a. 3 s. c. Sed contra est quod per caritatem tota lex impletur, dicitur enim Rom. XIII, *qui diligit proximum, legem implevit*. Sed tota lex impleri non potest nisi per omnes virtutes morales, quia lex praecipit de omnibus actibus virtutum, ut dicitur in V Ethic. Ergo qui habet caritatem, habet omnes virtutes morales. Augustinus etiam dicit, in quadam epistola, quod caritas includit in se omnes virtutes cardinales.

I answer that, All the moral virtues are infused together with charity. The reason for this is that God operates no less perfectly in works of grace than in works of nature. Now, in the works of nature, we find that whenever a thing contains a principle of certain works, it has also whatever is necessary for their execution: thus animals are provided with organs whereby to perform the actions that their souls empower them to do. Now it is evident that charity, inasmuch as it directs man to his last end, is the principle of all the good works that are referable to his last end. Wherefore all the moral virtues must needs be infused together with charity, since it is through them that man performs each different kind of good work.

It is therefore clear that the infused moral virtues are connected, not only through prudence, but also on account of charity: and, again, that whoever loses charity through mortal sin, forfeits all the infused moral virtues.

[36216] Iª-IIae q. 65 a. 3 co. Respondeo dicendum quod cum caritate simul infunduntur omnes virtutes morales. Cuius ratio est quia Deus non minus perfecte operatur in operibus gratiae, quam in operibus naturae. Sic autem videmus in operibus naturae, quod non invenitur principium aliquorum operum in aliqua re, quin inveniantur in ea quae sunt necessaria ad huiusmodi opera perficienda, sicut in animalibus inveniuntur organa quibus perfici possunt opera ad quae peragenda anima habet potestatem. Manifestum est autem quod caritas, inquantum ordinat hominem ad finem ultimum, est principium omnium bonorum operum quae in finem ultimum ordinari possunt. Unde oportet quod cum caritate simul infundantur omnes virtutes morales, quibus homo perficit singula genera bonorum operum. Et sic patet quod virtutes morales infusae non solum habent connexionem propter prudentiam; sed etiam propter caritatem. Et quod qui amittit caritatem per peccatum mortale, amittit omnes virtutes morales infusas.

Reply to Objection 1: In order that the act of a lower power be perfect, not only must there be perfection in the higher, but also in the lower power: for if the principal agent were well disposed, perfect action would not follow, if the instrument also were not well disposed. Consequently, in order that man work well in things referred to the end, he needs not only a virtue disposing him well to the end, but also those virtues which dispose him well to whatever is referred to the end: for the virtue which regards the end is the chief and moving principle in respect of those things that are referred to the end. Therefore it is necessary to have the moral virtues together with charity.

[36217] Iª-IIae q. 65 a. 3 ad 1 Ad primum ergo dicendum quod ad hoc quod actus inferioris potentiae sit perfectus, requiritur quod non solum adsit perfectio in superiori potentia, sed etiam in inferiori, si enim principale agens debito modo se haberet, non sequeretur actio perfecta, si instrumentum non esset bene dispositum. Unde oportet ad hoc quod homo bene operetur in his quae sunt ad finem, quod non solum habeat virtutem qua bene se habeat circa finem, sed etiam virtutes quibus bene se habeat circa ea quae sunt ad finem, nam virtus quae est circa finem, se habet ut principalis et motiva respectu earum quae sunt ad finem. Et ideo cum caritate necesse est etiam habere alias virtutes morales.

Reply to Objection 2: It happens sometimes that a man who has a habit, finds it difficult to act in accordance with the habit, and consequently feels no pleasure and complacency in the act, on account of some impediment supervening from without: thus a man who has a habit of science, finds it difficult to understand, through being sleepy or unwell. In like manner sometimes the habits of moral virtue experience difficulty in their works, by reason of certain ordinary dispositions remaining from previous acts. This difficulty does not occur in respect of acquired moral virtue: because the repeated acts by which they are acquired, remove also the contrary dispositions.

[36218] Iª-IIae q. 65 a. 3 ad 2 Ad secundum dicendum quod quandoque contingit quod aliquis habens habitum, patitur difficultatem in operando, et per consequens non sentit delectationem et complacentiam in actu, propter aliquod impedimentum extrinsecus superveniens, sicut ille qui habet habitum scientiae, patitur difficultatem in intelligendo, propter somnolentiam vel aliquam infirmitatem. Et similiter habitus moralium virtutum infusarum patiuntur interdum difficultatem in operando, propter aliquas dispositiones contrarias ex praecedentibus actibus relictas. Quae quidem difficultas non ita accidit in virtutibus moralibus acquisitis, quia per exercitium actuum, quo acquiruntur, tolluntur etiam contrariae dispositiones.

Reply to Objection 3: Certain saints are said not to have certain virtues, in so far as they experience difficulty in the acts of those virtues, for the reason stated; although they have the habits of all the virtues.

[36219] Iª-IIae q. 65 a. 3 ad 3 Ad tertium dicendum quod aliqui sancti dicuntur aliquas virtutes non habere, inquantum patiuntur difficultatem in actibus earum, ratione iam dicta; quamvis habitus omnium virtutum habeant.

Q. 65. A. 4. Whether faith and hope can be without charity?

Objection 1: It would seem that faith and hope are never without charity. Because, since they are theological virtues, they seem to be more excellent than even the infused moral virtues. But the infused moral virtues cannot be without charity. Neither therefore can faith and hope be without charity.

[36220] Iª-IIae q. 65 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod fides et spes nunquam sint sine caritate. Cum enim sint virtutes theologicae, digniores esse videntur virtutibus moralibus, etiam infusis. Sed virtutes morales infusae non possunt esse sine caritate. Ergo neque fides et spes.

Objection 2: Further, "no man believes unwillingly" as Augustine says (Tract. xxvi in Joan.). But charity is in the will as a perfection thereof, as stated above (Q[62], A[3]). Therefore faith cannot be without charity.

[36221] Iª-IIae q. 65 a. 4 arg. 2 Praeterea, nullus credit nisi volens, sed caritas est in voluntate ut Augustinus dicit, super Ioan. Sicut perfectio eius, ut supra dictum est. Ergo fides non potest esse sine caritate.

Objection 3: Further, Augustine says (Enchiridion viii) that "there can be no hope without love." But love is charity: for it is of this love that he speaks. Therefore hope cannot be without charity.

[36222] Iª-IIae q. 65 a. 4 arg. 3 Praeterea, Augustinus dicit, in Enchirid., quod *spes sine amore esse non potest*. Amor autem est caritas, de hoc enim amore ibi loquitur. Ergo spes non potest esse sine caritate.

On the contrary, A gloss on Mat. 1:2 says that "faith begets hope, and hope, charity." Now the begetter precedes the begotten, and can be

[36223] Iª-IIae q. 65 a. 4 s. c. Sed contra est quod Matth. I, dicitur in Glossa quod *fides generat spem, spes vero caritatem*. Sed generans est prius

without it. Therefore faith can be without hope; and hope, without charity.

generato, et potest esse sine eo. Ergo fides potest esse sine spe; et spes sine caritate.

I answer that, Faith and hope, like the moral virtues, can be considered in two ways; first in an inchoate state; secondly, as complete virtues. For since virtue is directed to the doing of good works, perfect virtue is that which gives the faculty of doing a perfectly good work, and this consists in not only doing what is good, but also in doing it well. Else, if what is done is good, but not well done, it will not be perfectly good; wherefore neither will the habit that is the principle of such an act, have the perfect character of virtue. For instance, if a man do what is just, what he does is good: but it will not be the work of a perfect virtue unless he do it well, i.e. by choosing rightly, which is the result of prudence; for which reason justice cannot be a perfect virtue without prudence.

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).

[36224] Iª-IIae q. 65 a. 4 co. Respondeo dicendum quod fides et spes, sicut et virtutes morales, dupliciter considerari possunt. Uno modo, secundum inchoationem quandam; alio modo, secundum perfectum esse virtutis. Cum enim virtus ordinetur ad bonum opus agendum, virtus quidem perfecta dicitur ex hoc quod potest in opus perfecte bonum, quod quidem est dum non solum bonum est quod fit, sed etiam bene fit. Alioquin, si bonum sit quod fit, non autem bene fiat, non erit perfecte bonum, unde nec habitus qui est talis operis principium, habebit perfecte rationem virtutis. Sicut si aliquis operetur iusta, bonum quidem facit, sed non erit opus perfectae virtutis, nisi hoc bene faciat, idest secundum electionem rectam, quod est per prudentiam, et ideo iustitia sine prudentia non potest esse virtus perfecta. Sic igitur fides et spes sine caritate possunt quidem aliqualiter esse, perfectae autem virtutis rationem sine caritate non habent. Cum enim fidei opus sit credere Deo; credere autem sit alicui propria voluntate assentire, si non debito modo velit, non erit fidei opus perfectum. Quod autem debito modo velit, hoc est per caritatem, quae perficit voluntatem, omnis enim rectus motus voluntatis ex recto amore procedit, ut Augustinus dicit, in XIV de Civ. Dei. Sic igitur fides est quidem sine caritate, sed non perfecta virtus, sicut temperantia vel fortitudo sine prudentia. Et similiter dicendum est de spe. Nam actus spei est expectare futuram beatitudinem a Deo. Qui quidem actus perfectus est, si fiat ex meritis quae quis habet, quod non potest esse sine caritate. Si autem hoc expectet ex meritis quae nondum habet, sed proponit in futurum acquirere, erit actus imperfectus, et hoc potest esse sine caritate. Et ideo fides et spes possunt esse sine caritate, sed sine caritate, proprie loquendo, virtutes non sunt; nam ad rationem virtutis pertinet ut non solum secundum ipsam aliquod bonum operemur, sed etiam bene, ut dicitur in II Ethic.

Reply to Objection 1: Moral virtue depends on prudence: and not even infused prudence has the

[36225] Iª-IIae q. 65 a. 4 ad 1 Ad primum ergo dicendum quod virtutes morales dependent a

character of prudence without charity; for this involves the absence of due order to the first principle, viz. the ultimate end. On the other hand faith and hope, as such, do not depend either on prudence or charity; so that they can be without charity, although they are not virtues without charity, as stated.

prudentia, prudentia autem infusa nec rationem prudentiae habere potest absque caritate, utpote deficiente debita habitudine ad primum principium, quod est ultimus finis. Fides autem et spes, secundum proprias rationes, nec a prudentia nec a caritate dependent. Et ideo sine caritate esse possunt; licet non sint virtutes sine caritate, ut dictum est.

Reply to Objection 2: This argument is true of faith considered as a perfect virtue.

[36226] Iª-IIae q. 65 a. 4 ad 2 Ad secundum dicendum quod ratio illa procedit de fide quae habet perfectam rationem virtutis.

Reply to Objection 3: Augustine is speaking here of that hope whereby we look to gain future bliss through merits which we have already; and this is not without charity.

[36227] Iª-IIae q. 65 a. 4 ad 3 Ad tertium dicendum quod Augustinus loquitur ibi de spe, secundum quod aliquis expectat futuram beatitudinem per merita quae iam habet, quod non est sine caritate.

Q. 65. A. 5. Whether charity can be without faith and hope?

Objection 1: It would seem that charity can be without faith and hope. For charity is the love of God. But it is possible for us to love God naturally, without already having faith, or hope in future bliss. Therefore charity can be without faith and hope.

[36228] Iª-IIae q. 65 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod caritas possit esse sine fide et spe. Caritas enim est amor Dei. Sed Deus potest a nobis amari naturaliter, etiam non praesupposita fide, vel spe futurae beatitudinis. Ergo caritas potest esse sine fide et spe.

Objection 2: Further, charity is the root of all the virtues, according to Eph. 3:17: "Rooted and founded in charity." Now the root is sometimes without branches. Therefore charity can sometimes be without faith and hope, and the other virtues.

[36229] Iª-IIae q. 65 a. 5 arg. 2 Praeterea, caritas est radix omnium virtutum; secundum illud Ephes. III, *in caritate radicati et fundati*. Sed radix aliquando est sine ramis. Ergo caritas potest esse aliquando sine fide et spe et aliis virtutibus.

Objection 3: Further, there was perfect charity in Christ. And yet He had neither faith nor hope: because He was a perfect comprehensor, as we shall explain further on (TP, Q[7], AA[3],4). Therefore charity can be without faith and hope.

[36230] Iª-IIae q. 65 a. 5 arg. 3 Praeterea, in Christo fuit perfecta caritas. Ipse tamen non habuit fidem et spem, quia fuit perfectus comprehensor, ut infra dicetur. Ergo caritas potest esse sine fide et spe.

On the contrary, The Apostle says (Heb. 11:6): "Without faith it is impossible to please God"; and this evidently belongs most to charity, according to Prov. 8:17: "I love them that love me." Again, it is by hope that we are brought to charity, as stated above (Q[62], A[4]). Therefore it is not

[36231] Iª-IIae q. 65 a. 5 s. c. Sed contra est quod apostolus dicit, Heb. XI, *sine fide impossibile est placere Deo*; quod maxime pertinet ad caritatem, ut patet; secundum illud Proverb. VIII, *ego diligentes me diligo*. Spes etiam est quae introducit ad caritatem, ut supra dictum est. Ergo

possible to have charity without faith and hope.

caritas non potest haberi sine fide et spe.

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 Jn. 4:16: "He that abideth in charity, abideth in God, and God in him," and from 1 Cor. 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.

[36232] Iª-IIae q. 65 a. 5 co. Respondeo dicendum quod caritas non solum significat amorem Dei, sed etiam amicitiam quandam ad ipsum; quae quidem super amorem addit mutuam redamationem cum quadam mutua communicatione, ut dicitur in VIII Ethic. Et quod hoc ad caritatem pertineat, patet per id quod dicitur I Ioan. IV, *qui manet in caritate, in Deo manet, et Deus in eo*. Et I ad Cor. I dicitur, *fidelis Deus, per quem vocati estis in societatem filii eius*. Haec autem societas hominis ad Deum, quae est quaedam familiaris conversatio cum ipso, inchoatur quidem hic in praesenti per gratiam, perficietur autem in futuro per gloriam, quorum utrumque fide et spe tenetur. Unde sicut aliquis non posset cum aliquo amicitiam habere, si discrederet vel desperaret se posse habere aliquam societatem vel familiarem conversationem cum ipso; ita aliquis non potest habere amicitiam ad Deum, quae est caritas, nisi fidem habeat, per quam credat huiusmodi societatem et conversationem hominis cum Deo, et speret se ad hanc societatem pertinere. Et sic caritas sine fide et spe nullo modo esse potest.

Reply to Objection 1: Charity is not any kind of love of God, but that love of God, by which He is loved as the object of bliss, to which object we are directed by faith and hope.

[36233] Iª-IIae q. 65 a. 5 ad 1 Ad primum ergo dicendum quod caritas non est qualiscumque amor Dei, sed amor Dei quo diligitur ut beatitudinis obiectum, ad quod ordinamur per fidem et spem.

Reply to Objection 2: Charity is the root of faith and hope, in so far as it gives them the perfection of virtue. But faith and hope as such are the precursors of charity, as stated above (Q[62], A[4]), and so charity is impossible without them.

[36234] Iª-IIae q. 65 a. 5 ad 2 Ad secundum dicendum quod caritas est radix fidei et spei, inquantum dat eis perfectionem virtutis. Sed fides et spes, secundum rationem propriam, praesupponuntur ad caritatem, ut supra dictum est. Et sic caritas sine eis esse non potest.

Reply to Objection 3: In Christ there was neither faith nor hope, on account of their implying an imperfection. But instead of faith, He had manifest vision, and instead of hope, full comprehension [*See above , Q[4], A[3]]: so that in Him was perfect charity.

[36235] Iª-IIae q. 65 a. 5 ad 3 Ad tertium dicendum quod Christo defuit fides et spes, propter id quod est imperfectionis in eis. Sed loco fidei, habuit apertam visionem; et loco spei, plenam comprehensionem. Et sic fuit perfecta caritas in eo.

Q. 66. OF EQUALITY AMONG THE VIRTUES (SIX ARTICLES)

We must now consider equality among the virtues: under which head there are six points of inquiry:

(1) Whether one virtue can be greater or less than another?

(2) Whether all the virtues existing together in one subject are equal?

(3) Of moral virtue in comparison with intellectual virtue;

(4) Of the moral virtues as compared with one another;

(5) Of the intellectual virtues in comparison with one another;

(6) Of the theological virtues in comparison with one another.

[36236] Iª-IIae q. 66 pr. Deinde considerandum est de aequalitate virtutum. Et circa hoc quaeruntur sex. Primo, utrum virtus possit esse maior vel minor. Secundo, utrum omnes virtutes simul in eodem existentes, sint aequales. Tertio, de comparatione virtutum moralium ad intellectuales. Quarto, de comparatione virtutum moralium ad invicem. Quinto, de comparatione virtutum intellectualium ad invicem. Sexto, de comparatione virtutum theologicarum ad invicem.

Q. 66. A. 1. Whether one virtue can be greater or less than another?

Objection 1: It would seem that one virtue cannot be greater or less than another. For it is written (Apoc. 21:16) that the sides of the city of Jerusalem are equal; and a gloss says that the sides denote the virtues. Therefore all virtues are equal; and consequently one cannot be greater than another.

[36237] Iª-IIae q. 66 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod virtus non possit esse maior vel minor. Dicitur enim in Apoc. XXI, quod latera civitatis Ierusalem sunt aequalia. Per haec autem significantur virtutes, ut Glossa dicit ibidem. Ergo omnes virtutes sunt aequales. Non ergo potest esse virtus maior virtute.

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.

[36238] Iª-IIae q. 66 a. 1 arg. 2 Praeterea, omne illud cuius ratio consistit in maximo, non potest esse maius vel minus. Sed ratio virtutis consistit in maximo, est enim virtus ultimum potentiae, ut philosophus dicit in I de caelo; et Augustinus etiam dicit, in II de Lib. Arb., quod *virtutes sunt maxima bona, quibus nullus potest male uti*. Ergo videtur quod virtus non possit esse maior neque minor.

Objection 3: Further, the quantity of an effect is measured by the power of the agent. But perfect, viz. infused virtues, are from God Whose power is uniform and infinite. Therefore it seems that one virtue cannot be greater than another.

[36239] Iª-IIae q. 66 a. 1 arg. 3 Praeterea, quantitas effectus pensatur secundum virtutem agentis. Sed virtutes perfectae, quae sunt virtutes infusae, sunt a Deo, cuius virtus est uniformis et infinita. Ergo videtur quod virtus non possit esse maior virtute.

On the contrary, Wherever there can be increase and greater abundance, there can be inequality. Now virtues admit of greater abundance and increase: for it is written (Mat. 5:20): "Unless your justice abound more than that of the Scribes and Pharisees, you shall not enter into the kingdom of heaven": and (Prov. 15:5): "In abundant justice there is the greatest strength [virtus]." Therefore it seems that a virtue can be greater or less than another.

[36240] Iª-IIae q. 66 a. 1 s. c. Sed contra, ubicumque potest esse augmentum et superabundantia, potest esse inaequalitas. Sed in virtutibus invenitur superabundantia et augmentum, dicitur enim Matth. V, *nisi abundaverit iustitia vestra plus quam Scribarum et Pharisaeorum, non intrabitis in regnum caelorum*; et Proverb. XV dicitur, *in abundanti iustitia virtus maxima est*. Ergo videtur quod virtus possit esse maior vel minor.

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 (Q[18], A[5]; Q[61], A[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.

The question can be taken in another way, as referring to virtues of the same species. In this way, according to what was said above (Q[52], A[1]), when we were treating of the intensity of habits, virtue may be said to be greater or less in two ways: first, in itself; secondly with regard to the subject that partakes of it. If we consider it in itself, we shall call it greater or little, according to the things to which it extends. Now whosoever has a virtue, e.g. temperance, has it in respect of whatever temperance extends to. But this does not apply to science and art: for every grammarian does not know everything relating to grammar. And in this sense the Stoics said rightly, as Simplicius states in his Commentary on the Predicaments, that virtue cannot be more or less, as science and art can; because the nature of virtue consists in a maximum.

[36241] Iª-IIae q. 66 a. 1 co. Respondeo dicendum quod cum quaeritur utrum virtus una possit esse maior alia, dupliciter intelligi potest quaestio. Uno modo, in virtutibus specie differentibus. Et sic manifestum est quod una virtus est alia maior. Semper enim est potior causa suo effectu, et in effectibus, tanto aliquid est potius, quanto est causae propinquius. Manifestum est autem ex dictis quod causa et radix humani boni est ratio. Et ideo prudentia, quae perficit rationem, praefertur in bonitate aliis virtutibus moralibus, perficientibus vim appetitivam inquantum participat rationem. Et in his etiam tanto est una altera melior, quanto magis ad rationem accedit. Unde et iustitia, quae est in voluntate, praefertur aliis virtutibus moralibus, et fortitudo, quae est in irascibili, praefertur temperantiae, quae est in concupiscibili, quae minus participat rationem, ut patet in VII Ethic. Alio modo potest intelligi quaestio in virtute eiusdem speciei. Et sic, secundum ea quae dicta sunt supra, cum de intensionibus habituum ageretur, virtus potest dupliciter dici maior et minor, uno modo, secundum seipsam; alio modo, ex parte participantis subiecti. Si igitur secundum seipsam consideretur, magnitudo vel parvitas eius attenditur secundum ea ad quae se extendit. Quicumque autem habet aliquam virtutem, puta temperantiam, habet ipsam quantum ad omnia ad quae se temperantia extendit. Quod de scientia et arte non contingit, non enim quicumque est grammaticus, scit omnia quae ad grammaticam pertinent. Et secundum hoc bene dixerunt Stoici, ut Simplicius dicit in commento praedicamentorum, quod virtus non recipit magis et minus, sicut scientia vel ars; eo quod ratio virtutis consistit in maximo. Si vero consideretur virtus ex parte subiecti participantis, sic contingit virtutem esse maiorem vel minorem, sive secundum diversa tempora, in eodem; sive in

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 Eph. 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.

diversis hominibus. Quia ad attingendum medium virtutis, quod est secundum rationem rectam, unus est melius dispositus quam alius, vel propter maiorem assuetudinem, vel propter meliorem dispositionem naturae, vel propter perspicacius iudicium rationis, aut etiam propter maius gratiae donum, quod unicuique donatur secundum mensuram donationis Christi, ut dicitur ad Ephes. IV. Et in hoc deficiebant Stoici, aestimantes nullum esse virtuosum dicendum, nisi qui summe fuerit dispositus ad virtutem. Non enim exigitur ad rationem virtutis, quod attingat rectae rationis medium in indivisibili, sicut Stoici putabant, sed sufficit prope medium esse, ut in II Ethic. dicitur. Idem etiam indivisibile signum unus propinquius et promptius attingit quam alius, sicut etiam patet in sagittatoribus trahentibus ad certum signum.

Reply to Objection 1: This equality is not one of absolute quantity, but of proportion: because all virtues grow in a man proportionately, as we shall see further on (A[2]).

[36242] Iª-IIae q. 66 a. 1 ad 1 Ad primum ergo dicendum quod aequalitas illa non est secundum quantitatem absolutam, sed est secundum proportionem intelligenda, quia omnes virtutes proportionaliter crescunt in homine, ut infra dicetur.

Reply to Objection 2: This "limit" which belongs to virtue, can have the character of something "more" or "less" good, in the ways explained above: since, as stated, it is not an indivisible limit.

[36243] Iª-IIae q. 66 a. 1 ad 2 Ad secundum dicendum quod illud ultimum quod pertinet ad virtutem, potest habere rationem magis vel minus boni secundum praedictos modos, cum non sit ultimum indivisibile, ut dictum est.

Reply to Objection 3: God does not work by necessity of nature, but according to the order of His wisdom, whereby He bestows on men various measures of virtue, according to Eph. 4:7: "To every one of you [Vulg.: 'us'] is given grace according to the measure of the giving of Christ."

[36244] Iª-IIae q. 66 a. 1 ad 3 Ad tertium dicendum quod Deus non operatur secundum necessitatem naturae, sed secundum ordinem suae sapientiae, secundum quam diversam mensuram virtutis hominibus largitur, secundum illud ad Ephes. IV, *unicuique vestrum data est gratia secundum mensuram donationis Christi*.

Q. 66. A. 3. Whether the moral virtues are better than the intellectual virtues?

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.

[36253] Iª-IIae q. 66 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod virtutes morales praeemineant intellectualibus. Quod enim magis

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.

est necessarium, et permanentius, est melius. Sed virtutes morales sunt permanentiores etiam disciplinis, quae sunt virtutes intellectuales, et sunt etiam magis necessariae ad vitam humanam. Ergo sunt praeferendae virtutibus intellectualibus.

Objection 2: Further, virtue is defined as "that which makes its possessor good." Now man is said to be good in respect of moral virtue, and art in respect of intellectual virtue, except perhaps in respect of prudence alone. Therefore moral is better than intellectual virtue.

[36254] Iª-IIae q. 66 a. 3 arg. 2 Praeterea, de ratione virtutis est quod bonum faciat habentem. Sed secundum virtutes morales dicitur homo bonus, non autem secundum virtutes intellectuales, nisi forte secundum solam prudentiam. Ergo virtus moralis est melior quam intellectualis.

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.

[36255] Iª-IIae q. 66 a. 3 arg. 3 Praeterea, finis est nobilior his quae sunt ad finem. Sed sicut dicitur in VI Ethic., *virtus moralis facit rectam intentionem finis; prudentia autem facit rectam electionem eorum quae sunt ad finem*. Ergo virtus moralis est nobilior prudentia, quae est virtus intellectualis circa moralia.

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.

[36256] Iª-IIae q. 66 a. 3 s. c. Sed contra, virtus moralis est in rationali per participationem; virtus autem intellectualis in rationali per essentiam, sicut dicitur in I Ethic. Sed rationale per essentiam est nobilius quam rationale per participationem. Ergo virtus intellectualis est nobilior virtute morali.

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 (Q[54], A[2]; Q[60], A[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

[36257] Iª-IIae q. 66 a. 3 co. Respondeo dicendum quod aliquid potest dici maius vel minus, dupliciter, uno modo, simpliciter; alio modo, secundum quid. Nihil enim prohibet aliquid esse melius simpliciter, ut philosophari quam ditari, quod tamen non est melius secundum quid, idest necessitatem patienti. Simpliciter autem consideratur unumquodque, quando consideratur secundum propriam rationem suae speciei. Habet autem virtus speciem ex obiecto, ut ex dictis patet. Unde, simpliciter loquendo, illa virtus nobilior est quae habet nobilius obiectum. Manifestum est autem quod obiectum rationis est nobilius quam obiectum appetitus, ratio enim apprehendit aliquid in universali; sed appetitus tendit in res, quae habent esse particulare. Unde, simpliciter loquendo, virtutes intellectuales, quae perficiunt rationem, sunt nobiliores quam morales, quae perficiunt appetitum. Sed si

perfect the appetite.

But if we consider virtue in its relation to act, then moral virtue, which perfects the appetite, whose function it is to move the other powers to act, as stated above (Q[9], A[1]), is more excellent. And since virtue is so called from its being a principle of action, for it is the perfection of a power, it follows again that the nature of virtue agrees more with moral than with intellectual virtue, though the intellectual virtues are more excellent habits, simply speaking.

consideretur virtus in ordine ad actum, sic virtus moralis, quae perficit appetitum, cuius est movere alias potentias ad actum, ut supra dictum est, nobilior est. Et quia virtus dicitur ex eo quod est principium alicuius actus, cum sit perfectio potentiae, sequitur etiam quod ratio virtutis magis competat virtutibus moralibus quam virtutibus intellectualibus, quamvis virtutes intellectuales sint nobiliores habitus simpliciter.

Reply to Objection 1: The moral virtues are more lasting than the intellectual virtues, because they are practised in matters pertaining to the life of the community. Yet it is evident that the objects of the sciences, which are necessary and invariable, are more lasting than the objects of moral virtue, which are certain particular matters of action. That the moral virtues are more necessary for human life, proves that they are more excellent, not simply, but relatively. Indeed, the speculative intellectual virtues, from the very fact that they are not referred to something else, as a useful thing is referred to an end, are more excellent. The reason for this is that in them we have a kind of beginning of that happiness which consists in the knowledge of truth, as stated above (Q[3], A[6]).

[36258] Iª-IIae q. 66 a. 3 ad 1 Ad primum ergo dicendum quod virtutes morales sunt magis permanentes quam intellectuales, propter exercitium earum in his quae pertinent ad vitam communem. Sed manifestum est quod obiecta disciplinarum, quae sunt necessaria et semper eodem modo se habentia, sunt permanentiora quam obiecta virtutum moralium, quae sunt quaedam particularia agibilia. Quod autem virtutes morales sunt magis necessariae ad vitam humanam, non ostendit eas esse nobiliores simpliciter, sed quoad hoc. Quinimmo virtutes intellectuales speculativae, ex hoc ipso quod non ordinantur ad aliud sicut utile ordinatur ad finem, sunt digniores. Hoc enim contingit quia secundum eas quodammodo inchoatur in nobis beatitudo, quae consistit in cognitione veritatis, sicut supra dictum est.

Reply to Objection 2: The reason why man is said to be good simply, in respect of moral virtue, but not in respect of intellectual virtue, is because the appetite moves the other powers to their acts, as stated above (Q[56], A[3]). Wherefore this argument, too, proves merely that moral virtue is better relatively.

[36259] Iª-IIae q. 66 a. 3 ad 2 Ad secundum dicendum quod secundum virtutes morales dicitur homo bonus simpliciter, et non secundum intellectuales, ea ratione, quia appetitus movet alias potentias ad suum actum, ut supra dictum est. Unde per hoc etiam non probatur nisi quod virtus moralis sit melior secundum quid.

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.

[36260] Iª-IIae q. 66 a. 3 ad 3 Ad tertium dicendum quod prudentia non solum dirigit virtutes morales in eligendo ea quae sunt ad finem, sed etiam in praestituendo finem. Est autem finis uniuscuiusque virtutis moralis attingere medium in propria materia, quod quidem medium determinatur secundum rectam rationem prudentiae, ut dicitur in II et VI Ethic.

Q. 66. A. 4. Whether justice is the chief of the moral virtues?

Objection 1: It would seem that justice is not the chief of the moral virtues. For it is better to give of one's own than to pay what is due. Now the former belongs to liberality, the latter to justice. Therefore liberality is apparently a greater virtue than justice.

[36261] Iª-IIae q. 66 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod iustitia non sit praecipua inter virtutes morales. Maius enim est dare alicui de proprio, quam reddere alicui quod ei debetur. Sed primum pertinet ad liberalitatem; secundum autem ad iustitiam. Ergo videtur quod liberalitas sit maior virtus quam iustitia.

Objection 2: Further, the chief quality of a thing is, seemingly, that in which it is most perfect. Now, according to Jam. 1:4, "Patience hath a perfect work." Therefore it would seem that patience is greater than justice.

[36262] Iª-IIae q. 66 a. 4 arg. 2 Praeterea, illud videtur esse maximum in unoquoque, quod est perfectissimum in ipso. Sed sicut dicitur Iac. I, *patientia opus perfectum habet*. Ergo videtur quod patientia sit maior quam iustitia.

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.

[36263] Iª-IIae q. 66 a. 4 arg. 3 *Praeterea, magnanimitas operatur magnum, in omnibus virtutibus*, ut dicitur in IV Ethic. Ergo magnificat etiam ipsam iustitiam. Est igitur maior quam iustitia.

On the contrary, The Philosopher says (Ethic. v, 1) that "justice is the most excellent of the virtues."

[36264] Iª-IIae q. 66 a. 4 s. c. Sed contra est quod philosophus dicit, in V Ethic., quod *iustitia est praeclarissima virtutum*.

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 (A[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 (Q[8], A[1]; Q[26], A[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

[36265] Iª-IIae q. 66 a. 4 co. Respondeo dicendum quod virtus aliqua secundum suam speciem potest dici maior vel minor, vel simpliciter, vel secundum quid. Simpliciter quidem virtus dicitur maior, secundum quod in ea maius bonum rationis relucet, ut supra dictum est. Et secundum hoc, iustitia inter omnes virtutes morales praecellit, tanquam propinquior rationi. Quod patet et ex subiecto, et ex obiecto. Ex subiecto quidem, quia est in voluntate sicut in subiecto, voluntas autem est appetitus rationalis, ut ex dictis patet. Secundum autem obiectum sive materiam, quia est circa operationes, quibus homo ordinatur non solum in seipso, sed etiam ad alterum. Unde iustitia est praeclarissima virtutum, ut dicitur in V Ethic. Inter alias autem virtutes morales, quae sunt circa passiones, tanto in unaquaque magis relucet rationis bonum, quanto circa maiora motus appetitivus subditur rationi. Maximum autem in his quae ad hominem pertinent, est vita, a qua omnia alia dependent. Et ideo fortitudo, quae appetitivum motum subdit rationi in his quae ad mortem et vitam pertinent, primum locum tenet

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.

A virtue is said to be greater relatively, by reason of its helping or adorning a principal virtue: even as substance is more excellent simply than accident: and yet relatively some particular accident is more excellent than substance in so far as it perfects substance in some accidental mode of being.

inter virtutes morales quae sunt circa passiones, tamen ordinatur infra iustitiam. Unde philosophus dicit, in I Rhetoric., quod *necesse est maximas esse virtutes, quae sunt aliis honoratissimae, siquidem est virtus potentia benefactiva. Propter hoc, fortes et iustos maxime honorant, haec quidem enim in bello, scilicet fortitudo; haec autem, scilicet iustitia, et in bello et in pace utilis est*. Post fortitudinem autem ordinatur temperantia, quae subiicit rationi appetitum circa ea quae immediate ordinantur ad vitam, vel in eodem secundum numerum, vel in eodem secundum speciem, scilicet in cibis et venereis. Et sic istae tres virtutes, simul cum prudentia, dicuntur esse principales etiam dignitate. Secundum quid autem dicitur aliqua virtus esse maior, secundum quod adminiculum vel ornamentum praebet principali virtuti. Sicut substantia est simpliciter dignior accidente; aliquod tamen accidens est secundum quid dignius substantia, inquantum perficit substantiam in aliquo esse accidentali.

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.

[36266] Iª-IIae q. 66 a. 4 ad 1 Ad primum ergo dicendum quod actus liberalitatis oportet quod fundetur super actum iustitiae, *non enim esset liberalis datio, si non de proprio daret*, ut in II Polit. dicitur. Unde liberalitas sine iustitia esse non posset, quae secernit suum a non suo. Iustitia autem potest esse sine liberalitate. Unde iustitia simpliciter est maior liberalitate, tanquam communior, et fundamentum ipsius, liberalitas autem est secundum quid maior, cum sit quidam ornatus iustitiae, et complementum eius.

Reply to Objection 2: Patience is said to have "a perfect work," by enduring evils, wherein it excludes not only unjust revenge, which is also excluded by justice; not only hatred, which is also suppressed by charity; nor only anger, which is calmed by gentleness; but also inordinate sorrow, which is the root of all the above. Wherefore it is more perfect and excellent through plucking up the root in this matter. It is not, however, more perfect than all the other virtues simply. Because fortitude not only endures trouble without being disturbed, but also fights against it if necessary. Hence whoever is brave is patient; but the converse does not hold, for patience is a part of

[36267] Iª-IIae q. 66 a. 4 ad 2 Ad secundum dicendum quod patientia dicitur habere opus perfectum in tolerantia malorum, in quibus non solum excludit iniustam vindictam, quam etiam excludit iustitia; neque solum odium quod facit caritas; neque solum iram, quod facit mansuetudo; sed etiam excludit tristitiam inordinatam, quae est radix omnium praedictorum. Et ideo in hoc est perfectior et maior, quod in hac materia extirpat radicem. Non autem est simpliciter perfectior omnibus aliis virtutibus. Quia fortitudo non solum sustinet molestias absque perturbatione, quod est patientiae, sed etiam ingerit se eis, cum opus fuerit. Unde quicumque est fortis, est patiens, sed

fortitude.

non convertitur, est enim patientia quaedam fortitudinis pars.

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.

[36268] Iª-IIae q. 66 a. 4 ad 3 Ad tertium dicendum quod magnanimitas non potest esse nisi aliis virtutibus praeexistentibus, ut dicitur in IV Ethic. Unde comparatur ad alias sicut ornatus earum. Et sic secundum quid est maior omnibus aliis, non tamen simpliciter.

Q. 66. A. 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.

[36269] Iª-IIae q. 66 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod sapientia non sit maxima inter virtutes intellectuales. Imperans enim maius est eo cui imperatur. Sed prudentia videtur imperare sapientiae, dicitur enim I Ethic., quod *quales disciplinarum debitum est esse in civitatibus, et quales unumquemque addiscere, et usquequo, haec praeordinat*, scilicet politica, quae ad prudentiam pertinet, ut dicitur in VI Ethic. Cum igitur inter disciplinas etiam sapientia contineatur, videtur quod prudentia sit maior quam sapientia.

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.

[36270] Iª-IIae q. 66 a. 5 arg. 2 Praeterea, de ratione virtutis est quod ordinet hominem ad felicitatem, est enim virtus dispositio perfecti ad optimum, ut dicitur in VII Physic. Sed prudentia est recta ratio agibilium, per quae homo ad felicitatem perducitur, sapientia autem non considerat humanos actus, quibus ad beatitudinem pervenitur. Ergo prudentia est maior virtus quam sapientia.

Objection 3: Further, the more perfect knowledge is, the greater it seems to be. Now we can have more perfect knowledge of human affairs, which are the subject of science, than of Divine things, which are the object of wisdom, which is the distinction given by Augustine (De Trin. xii, 14): because Divine things are incomprehensible, according to Job 26:26: "Behold God is great, exceeding our knowledge." Therefore science is a greater virtue than wisdom.

[36271] Iª-IIae q. 66 a. 5 arg. 3 Praeterea, quanto cognitio est perfectior, tanto videtur esse maior. Sed perfectiorem cognitionem habere possumus de rebus humanis, de quibus est scientia, quam de rebus divinis, de quibus est sapientia, ut distinguit Augustinus in XII de Trin., quia divina incomprehensibilia sunt, secundum illud Iob XXXVI, *ecce Deus magnus, vincens scientiam nostram*. Ergo scientia est maior virtus quam sapientia.

Objection 4: Further, knowledge of principles is more excellent than knowledge of conclusions.

[36272] Iª-IIae q. 66 a. 5 arg. 4 Praeterea, cognitio principiorum est dignior quam cognitio

But wisdom draws conclusions from indemonstrable principles which are the object of the virtue of understanding, even as other sciences do. Therefore understanding is a greater virtue than wisdom.

conclusionum. Sed sapientia concludit ex principiis indemonstrabilibus, quorum est intellectus; sicut et aliae scientiae. Ergo intellectus est maior virtus quam sapientia.

On the contrary, The Philosopher says (Ethic. vi, 7) that wisdom is "the head" among "the intellectual virtues."

[36273] Iª-IIae q. 66 a. 5 s. c. Sed contra est quod philosophus dicit, in VI Ethic., quod sapientia est sicut caput inter virtutes intellectuales.

I answer that, As stated above (A[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.

[36274] Iª-IIae q. 66 a. 5 co. Respondeo dicendum quod, sicut dictum est, magnitudo virtutis secundum suam speciem, consideratur ex obiecto. Obiectum autem sapientiae praecellit inter obiecta omnium virtutum intellectualium, considerat enim causam altissimam, quae Deus est, ut dicitur in principio Metaphys. Et quia per causam iudicatur de effectu, et per causam superiorem de causis inferioribus; inde est quod sapientia habet iudicium de omnibus aliis virtutibus intellectualibus; et eius est ordinare omnes; et ipsa est quasi architectonica respectu omnium.

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 Cor. 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.

[36275] Iª-IIae q. 66 a. 5 ad 1 Ad primum ergo dicendum quod, cum prudentia sit circa res humanas, sapientia vero circa causam altissimam; impossibile est quod prudentia sit maior virtus quam sapientia, *nisi*, ut dicitur in VI Ethic., *maximum eorum quae sunt in mundo, esset homo*. Unde dicendum est, sicut in eodem libro dicitur, quod prudentia non imperat ipsi sapientiae, sed potius e converso, quia *spiritualis iudicat omnia, et ipse a nemine iudicatur*, ut dicitur I ad Cor. II. Non enim prudentia habet se intromittere de altissimis, quae considerat sapientia, sed imperat de his quae ordinantur ad sapientiam, scilicet quomodo homines debeant ad sapientiam pervenire. Unde in hoc est prudentia, seu politica, ministra sapientiae, introducit enim ad eam, praeparans ei viam, sicut ostiarius ad regem.

Reply to Objection 2: Prudence considers the means of acquiring happiness, but wisdom considers the very object of happiness, viz. the Supreme Intelligible. And if indeed the consideration of wisdom were perfect in respect of its object, there would be perfect happiness in the act of wisdom: but as, in this life, the act of wisdom is imperfect in respect of its principal

[36276] Iª-IIae q. 66 a. 5 ad 2 Ad secundum dicendum quod prudentia considerat ea quibus pervenitur ad felicitatem, sed sapientia considerat ipsum obiectum felicitatis, quod est altissimum intelligibile. Et si quidem esset perfecta consideratio sapientiae respectu sui obiecti, esset perfecta felicitas in actu sapientiae. Sed quia actus sapientiae in hac vita est imperfectus respectu

object, which is God, it follows that the act of wisdom is a beginning or participation of future happiness, so that wisdom is nearer than prudence to happiness.

principalis obiecti, quod est Deus; ideo actus sapientiae est quaedam inchoatio seu participatio futurae felicitatis. Et sic propinquius se habet ad felicitatem quam prudentia.

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.

[36277] Iª-IIae q. 66 a. 5 ad 3 Ad tertium dicendum quod, sicut philosophus dicit, in I de anima, *una notitia praefertur alteri aut ex eo quod est nobiliorum, aut propter certitudinem*. Si igitur subiecta sint aequalia in bonitate et nobilitate, illa quae est certior, erit maior virtus. Sed illa quae est minus certa de altioribus et maioribus, praefertur ei quae est magis certa de inferioribus rebus. Unde philosophus dicit, in II de caelo, quod magnum est de rebus caelestibus aliquid posse cognoscere etiam debili et topica ratione. Et in I de partibus Animal., dicit quod *amabile est magis parvum aliquid cognoscere de rebus nobilioribus quam multa cognoscere de rebus ignobilioribus*. Sapientia igitur ad quam pertinet Dei cognitio, homini, maxime in statu huius vitae, non potest perfecte advenire, ut sit quasi eius possessio; sed hoc solius Dei est, ut dicitur in I Metaphys. Sed tamen illa modica cognitio quae per sapientiam de Deo haberi potest, omni alii cognitioni praefertur.

Reply to Objection 4: The truth and knowledge of indemonstrable principles depends on the meaning of the terms: for as soon as we know what is a whole, and what is a part, we know at once that every whole is greater than its part. Now to know the meaning of being and non-being, of whole and part, and of other things consequent to being, which are the terms whereof indemonstrable principles are constituted, is the function of wisdom: since universal being is the proper effect of the Supreme Cause, which is God. And so wisdom makes use of indemonstrable principles which are the object of understanding, not only by drawing conclusions from them, as other sciences do, but also by passing its judgment on them, and by vindicating them against those who deny them. Hence it follows that wisdom is a greater virtue than understanding.

[36278] Iª-IIae q. 66 a. 5 ad 4 Ad quartum dicendum quod veritas et cognitio principiorum indemonstrabilium dependet ex ratione terminorum, cognito enim quid est totum et quid pars, statim cognoscitur quod omne totum est maius sua parte. Cognoscere autem rationem entis et non entis, et totius et partis, et aliorum quae consequuntur ad ens, ex quibus sicut ex terminis constituuntur principia indemonstrabilia, pertinet ad sapientiam, quia ens commune est proprius effectus causae altissimae, scilicet Dei. Et ideo sapientia non solum utitur principiis indemonstrabilibus, quorum est intellectus, concludendo ex eis, sicut aliae scientiae; sed etiam iudicando de eis, et disputando contra negantes. Unde sequitur quod sapientia sit maior virtus quam intellectus.

Q. 66. A. 6. Whether charity is the greatest of the theological virtues?

Objection 1: It would seem that charity is not the greatest of the theological virtues. Because, since faith is in the intellect, while hope and charity are in the appetitive power, it seems that faith is compared to hope and charity, as intellectual to moral virtue. Now intellectual virtue is greater than moral virtue, as was made evident above (Q[62], A[3]). Therefore faith is greater than hope and charity.

[36279] Iª-IIae q. 66 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod caritas non sit maxima inter virtutes theologicas. Cum enim fides sit in intellectu, spes autem et caritas in vi appetitiva, ut supra dictum est; videtur quod fides comparetur ad spem et caritatem, sicut virtus intellectualis ad moralem. Sed virtus intellectualis est maior morali, ut ex dictis patet. Ergo fides est maior spe et caritate.

Objection 2: Further, when two things are added together, the result is greater than either one. Now hope results from something added to charity; for it presupposes love, as Augustine says (Enchiridion viii), and it adds a certain movement of stretching forward to the beloved. Therefore hope is greater than charity.

[36280] Iª-IIae q. 66 a. 6 arg. 2 Praeterea, quod se habet ex additione ad aliud, videtur esse maius eo. Sed spes, ut videtur, se habet ex additione ad caritatem, praesupponit enim spes amorem, ut Augustinus dicit in Enchirid.; addit autem quendam motum protensionis in rem amatam. Ergo spes est maior caritate.

Objection 3: Further, a cause is more noble than its effect. Now faith and hope are the cause of charity: for a gloss on Mat. 1:3 says that "faith begets hope, and hope charity." Therefore faith and hope are greater than charity.

[36281] Iª-IIae q. 66 a. 6 arg. 3 Praeterea, causa est potior effectu. Sed fides et spes sunt causa caritatis, dicitur enim Matth. I, in Glossa, quod *fides generat spem, et spes caritatem*. Ergo fides et spes sunt maiores caritate.

On the contrary, The Apostle says (1 Cor. 13:13): "Now there remain faith, hope, charity, these three; but the greatest of these is charity."

[36282] Iª-IIae q. 66 a. 6 s. c. Sed contra est quod apostolus dicit, I ad Cor. XIII, *nunc autem manent fides, spes, caritas, tria haec; maior autem horum est caritas*.

I answer that, As stated above (A[3]), the greatness of a virtue, as to its species, is taken from its object. Now, since the three theological virtues look at God as their proper object, it cannot be said that any one of them is greater than another by reason of its having a greater object, but only from the fact that it approaches nearer than another to that object; and in this way charity is greater than the others. Because the others, in their very nature, imply a certain distance from the object: since faith is of what is not seen, and hope is of what is not possessed. But the love of charity is of that which is already possessed: since the beloved is, in a manner, in the lover, and, again, the lover is drawn by desire to union with the beloved; hence it is written (1 Jn. 4:16): "He that abideth in charity, abideth in God, and God in him."

[36283] Iª-IIae q. 66 a. 6 co. Respondeo dicendum quod, sicut supra dictum est, magnitudo virtutis secundum suam speciem, consideratur ex obiecto. Cum autem tres virtutes theologicae respiciant Deum sicut proprium obiectum, non potest una earum dici maior altera ex hoc quod sit circa maius obiectum; sed ex eo quod una se habet propinquius ad obiectum quam alia. Et hoc modo caritas est maior aliis. Nam aliae important in sui ratione quandam distantiam ab obiecto, est enim fides de non visis, spes autem de non habitis. Sed amor caritatis est de eo quod iam habetur, est enim amatum quodammodo in amante, et etiam amans per affectum trahitur ad unionem amati; propter quod dicitur I Ioan. IV, *qui manet in caritate, in Deo manet, et Deus in eo*.

Reply to Objection 1: Faith and hope are not related to charity in the same way as prudence to moral virtue; and for two reasons. First, because the theological virtues have an object surpassing the human soul: whereas prudence and the moral virtues are about things beneath man. Now in things that are above man, to love them is more excellent than to know them. Because knowledge is perfected by the known being in the knower: whereas love is perfected by the lover being drawn to the beloved. Now that which is above man is more excellent in itself than in man: since a thing is contained according to the mode of the container. But it is the other way about in things beneath man. Secondly, because prudence moderates the appetitive movements pertaining to the moral virtues, whereas faith does not moderate the appetitive movement tending to God, which movement belongs to the theological virtues: it only shows the object. And this appetitive movement towards its object surpasses human knowledge, according to Eph. 3:19: "The charity of Christ which surpasseth all knowledge."

[36284] Iª-IIae q. 66 a. 6 ad 1 Ad primum ergo dicendum quod non hoc modo se habent fides et spes ad caritatem, sicut prudentia ad virtutem moralem. Et hoc propter duo. Primo quidem, quia virtutes theologicae habent obiectum quod est supra animam humanam, sed prudentia et virtutes morales sunt circa ea quae sunt infra hominem. In his autem quae sunt supra hominem, nobilior est dilectio quam cognitio. Perficitur enim cognitio, secundum quod cognita sunt in cognoscente, dilectio vero, secundum quod diligens trahitur ad rem dilectam. Id autem quod est supra hominem, nobilius est in seipso quam sit in homine, quia unumquodque est in altero per modum eius in quo est. E converso autem est in his quae sunt infra hominem. Secundo, quia prudentia moderatur motus appetitivos ad morales virtutes pertinentes, sed fides non moderatur motum appetitivum tendentem in Deum, qui pertinet ad virtutes theologicas; sed solum ostendit obiectum. Motus autem appetitivus in obiectum, excedit cognitionem humanam; secundum illud ad Ephes. III, *supereminentem scientiae caritatem Christi*.

Reply to Objection 2: Hope presupposes love of that which a man hopes to obtain; and such love is love of concupiscence, whereby he who desires good, loves himself rather than something else. On the other hand, charity implies love of friendship, to which we are led by hope, as stated above (Q[62], A[4]).

[36285] Iª-IIae q. 66 a. 6 ad 2 Ad secundum dicendum quod spes praesupponit amorem eius quod quis adipisci se sperat, qui est amor concupiscentiae, quo quidem amore magis se amat qui concupiscit bonum, quam aliquid aliud. Caritas autem importat amorem amicitiae, ad quam pervenitur spe, ut supra dictum est.

Reply to Objection 3: An efficient cause is more noble than its effect: but not a disposing cause. For otherwise the heat of fire would be more noble than the soul, to which the heat disposes the matter. It is in this way that faith begets hope, and hope charity: in the sense, to wit, that one is a disposition to the other.

[36286] Iª-IIae q. 66 a. 6 ad 3 Ad tertium dicendum quod causa perficiens est potior effectu, non autem causa disponens. Sic enim calor ignis esset potior quam anima, ad quam disponit materiam, quod patet esse falsum. Sic autem fides generat spem, et spes caritatem, secundum scilicet quod una disponit ad alteram.

Q. 67. OF THE DURATION OF VIRTUES AFTER THIS LIFE (SIX ARTICLES)

We must now consider the duration of virtues after this life, under which head there are six points of inquiry:

(1) Whether the moral virtues remain after this life?

(2) Whether the intellectual virtues remain?

(3) Whether faith remains?

(4) Whether hope remains?

(5) Whether anything remains of faith or hope?

(6) Whether charity remains?

[36287] Iª-IIae q. 67 pr. Deinde considerandum est de duratione virtutum post hanc vitam. Et circa hoc quaeruntur sex. Primo, utrum virtutes morales maneant post hanc vitam. Secundo, utrum virtutes intellectuales. Tertio, utrum fides. Quarto, utrum remaneat spes. Quinto, utrum aliquid fidei maneat, vel spei. Sexto, utrum maneat caritas.

Q. 67. A. 2. Whether the intellectual virtues remain after this life?

Objection 1: It would seem that the intellectual virtues do not remain after this life. For the Apostle says (1 Cor. 13:8,9) that "knowledge shall be destroyed," and he states the reason to be because "we know in part." Now just as the knowledge of science is in part, i.e. imperfect; so also is the knowledge of the other intellectual virtues, as long as this life lasts. Therefore all the intellectual virtues will cease after this life.

[36296] Iª-IIae q. 67 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod virtutes intellectuales non maneant post hanc vitam. Dicit enim apostolus, I ad Cor. XIII, quod scientia destruetur, et ratio est quia ex parte cognoscimus. Sed sicut cognitio scientiae est ex parte, idest imperfecta; ita etiam cognitio aliarum virtutum intellectualium, quandiu haec vita durat. Ergo omnes virtutes intellectuales post hanc vitam cessabunt.

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.

[36297] Iª-IIae q. 67 a. 2 arg. 2 Praeterea, philosophus dicit, in praedicamentis, quod scientia, cum sit habitus, est qualitas difficile mobilis, non enim de facili amittitur, nisi ex aliqua forti transmutatione vel aegritudine. Sed nulla est tanta transmutatio corporis humani sicut per mortem. Ergo scientia et aliae virtutes intellectuales non manent post hanc vitam.

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.

[36298] Iª-IIae q. 67 a. 2 arg. 3 Praeterea, virtutes intellectuales perficiunt intellectum ad bene operandum proprium actum. Sed actus intellectus non videtur esse post hanc vitam, eo quod nihil intelligit anima sine phantasmate, ut dicitur in III de anima; phantasmata autem post hanc vitam non manent, cum non sint nisi in organis corporeis. Ergo virtutes intellectuales non manent post hanc vitam.

On the contrary, The knowledge of what is universal and necessary is more constant than that of particular and contingent things. Now the knowledge of contingent particulars remains in man after this life; for instance, the knowledge of what one has done or suffered, according to Lk. 16:25: "Son, remember that thou didst receive good things in thy life-time, and likewise Lazarus evil things." Much more, therefore, does the knowledge of universal and necessary things remain, which belong to science and the other intellectual virtues.

[36299] Iª-IIae q. 67 a. 2 s. c. Sed contra est quod firmior est cognitio universalium et necessariorum, quam particularium et contingentium. Sed in homine remanet post hanc vitam cognitio particularium contingentium, puta eorum quae quis fecit vel passus est; secundum illud Luc. XVI, *recordare quia recepisti bona in vita tua, et Lazarus similiter mala*. Ergo multo magis remanet cognitio universalium et necessariorum, quae pertinent ad scientiam et ad alias virtutes intellectuales.

I answer that, As stated in the FP, Q[79], A[6] some have held that the intelligible species do not remain in the passive intellect except when it actually understands; and that so long as actual consideration ceases, the species are not preserved save in the sensitive powers which are acts of bodily organs, viz. in the powers of imagination and memory. Now these powers cease when the body is corrupted: and consequently, according to this opinion, neither science nor any other intellectual virtue will remain after this life when once the body is corrupted.

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.

And yet the phantasms, by turning to which man understands in this life, by applying the intelligible species to them as stated in the FP, Q[84], A[7]; FP, Q[85], A[1], ad 5, cease as soon as the body is corrupted. Hence, so far as the phantasms are concerned, which are the quasi-material element in the intellectual virtues, these latter cease when the body is destroyed: but as regards the intelligible species, which are in the "possible" intellect, the intellectual virtues remain. Now the species are the quasi-formal element of the intellectual virtues. Therefore these remain after this life, as regards their formal

[36300] Iª-IIae q. 67 a. 2 co. Respondeo dicendum quod, sicut in primo dictum est, quidam posuerunt quod species intelligibiles non permanent in intellectu possibili nisi quandiu actu intelligit, nec est aliqua conservatio specierum, cessante consideratione actuali, nisi in viribus sensitivis, quae sunt actus corporalium organorum, scilicet in imaginativa et memorativa. Huiusmodi autem vires corrumpuntur, corrupto corpore. Et ideo secundum hoc, scientia nullo modo post hanc vitam remanebit, corpore corrupto; neque aliqua alia intellectualis virtus. Sed haec opinio est contra sententiam Aristotelis, qui in III de anima dicit quod *intellectus possibilis est in actu, cum fit singula, sicut sciens; cum tamen sit in potentia ad considerandum in actu*. Est etiam contra rationem, quia species intelligibiles recipiuntur in intellectu possibili immobiliter, secundum modum recipientis. Unde et intellectus possibilis dicitur locus specierum, quasi species intelligibiles conservans. Sed phantasmata, ad quae respiciendo homo intelligit in hac vita, applicando ad ipsa species intelligibiles, ut in primo dictum est, corrupto corpore corrumpuntur. Unde quantum ad ipsa phantasmata, quae sunt quasi materialia in virtutibus intellectualibus, virtutes intellectuales destruuntur, destructo corpore, sed quantum ad species intelligibiles, quae sunt in intellectu possibili, virtutes intellectuales manent. Species autem se habent in virtutibus intellectualibus sicut formales. Unde intellectuales virtutes manent post hanc vitam, quantum ad id quod est formale in eis, non autem quantum ad id quod est materiale, sicut et de moralibus dictum est.

element, just as we have stated concerning the moral virtues (A[1]).

Reply to Objection 1: The saying of the Apostle is to be understood as referring to the material element in science, and to the mode of understanding; because, to it, neither do the phantasms remain, when the body is destroyed; nor will science be applied by turning to the phantasms.

[36301] Iª-IIae q. 67 a. 2 ad 1 Ad primum ergo dicendum quod verbum apostoli est intelligendum quantum ad id quod est materiale in scientia, et quantum ad modum intelligendi, quia scilicet neque phantasmata remanebunt, destructo corpore; neque erit usus scientiae per conversionem ad phantasmata.

Reply to Objection 2: Sickness destroys the habit of science as to its material element, viz. the phantasms, but not as to the intelligible species, which are in the "possible" intellect.

[36302] Iª-IIae q. 67 a. 2 ad 2 Ad secundum dicendum quod per aegritudinem corrumpitur habitus scientiae quantum ad id quod est materiale in eo, scilicet quantum ad phantasmata, non autem quantum ad species intelligibiles, quae sunt in intellectu possibili.

Reply to Objection 3: As stated in the FP, Q[89], A[1] the separated soul has a mode of understanding, other than by turning to the phantasms. Consequently science remains, yet not as to the same mode of operation; as we have stated concerning the moral virtues (A[1]).

[36303] Iª-IIae q. 67 a. 2 ad 3 Ad tertium dicendum quod anima separata post mortem habet alium modum intelligendi quam per conversionem ad phantasmata, ut in primo dictum est. Et sic scientia manet, non tamen secundum eundem modum operandi, sicut et de virtutibus moralibus dictum est.

Q. 67. A. 4. Whether hope remains after death, in the state of glory?

Objection 1: It would seem that hope remains after death, in the state of glory. Because hope perfects the human appetite in a more excellent manner than the moral virtues. But the moral virtues remain after this life, as Augustine clearly states (De Trin. xiv, 9). Much more then does hope remain.

[36312] Iª-IIae q. 67 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod spes maneat post mortem in statu gloriae. Spes enim nobiliori modo perficit appetitum humanum quam virtutes morales. Sed virtutes morales manent post hanc vitam, ut patet per Augustinum, in XIV de Trin. Ergo multo magis spes.

Objection 2: Further, fear is opposed to hope. But fear remains after this life: in the Blessed, filial fear, which abides for ever---in the lost, the fear of punishment. Therefore, in a like manner, hope can remain.

[36313] Iª-IIae q. 67 a. 4 arg. 2 Praeterea, spei opponitur timor. Sed timor manet post hanc vitam, et in beatis quidem timor filialis, qui manet in saeculum; et in damnatis timor poenarum. Ergo spes, pari ratione, potest permanere.

Objection 3: Further, just as hope is of future good, so is desire. Now in the Blessed there is desire for future good; both for the glory of the body, which the souls of the Blessed desire, as Augustine declares (Gen. ad lit. xii, 35); and for the glory of the soul, according to Ecclus. 24:29:

[36314] Iª-IIae q. 67 a. 4 arg. 3 Praeterea, sicut spes est futuri boni, ita et desiderium. Sed in beatis est desiderium futuri boni, et quantum ad gloriam corporis, quam animae beatorum desiderant, ut dicit Augustinus, XII super Gen. ad Litt.; et etiam quantum ad gloriam animae,

"They that eat me, shall yet hunger, and they that drink me, shall yet thirst," and 1 Pet. 1:12: "On Whom the angels desire to look." Therefore it seems that there can be hope in the Blessed after this life is past.

secundum illud Eccli. XXIV, *qui edunt me, adhuc esurient, et qui bibunt me, adhuc sitient*; et I Petr. I, dicitur, *in quem desiderant Angeli prospicere*. Ergo videtur quod possit esse spes post hanc vitam in beatis.

On the contrary, The Apostle says (Rom. 8:24): "What a man seeth, why doth he hope for?" But the Blessed see that which is the object of hope, viz. God. Therefore they do not hope.

[36315] Iª-IIae q. 67 a. 4 s. c. Sed contra est quod apostolus dicit, Rom. VIII, *quod videt quis, quid sperat?* Sed beati vident id quod est obiectum spei, scilicet Deum. Ergo non sperant.

I answer that, As stated above (A[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 (Q[40], AA[1],2). Therefore when we possess that which we hope for, viz. the enjoyment of God, it will no longer be possible to have hope.

[36316] Iª-IIae q. 67 a. 4 co. Respondeo dicendum quod, sicut dictum est, id quod de ratione sui importat imperfectionem subiecti, non potest simul stare cum subiecto opposita perfectione perfecto. Sicut patet quod motus in ratione sui importat imperfectionem subiecti, est enim actus existentis in potentia, inquantum huiusmodi, unde quando illa potentia reducitur ad actum, iam cessat motus; non enim adhuc albatur, postquam iam aliquid factum est album. Spes autem importat motum quendam in id quod non habetur; ut patet ex his quae supra de passione spei diximus. Et ideo quando habebitur id quod speratur, scilicet divina fruitio, iam spes esse non poterit.

Reply to Objection 1: Hope surpasses the moral virtues as to its object, which is God. But the acts of the moral virtues are not incompatible with the perfection of happiness, as the act of hope is; except perhaps, as regards their matter, in respect of which they do not remain. For moral virtue perfects the appetite, not only in respect of what is not yet possessed, but also as regards something which is in our actual possession.

[36317] Iª-IIae q. 67 a. 4 ad 1 Ad primum ergo dicendum quod spes est nobilior virtutibus moralibus quantum ad obiectum, quod est Deus. Sed actus virtutum moralium non repugnant perfectioni beatitudinis, sicut actus spei; nisi forte ratione materiae, secundum quam non manent. Non enim virtus moralis perficit appetitum solum in id quod nondum habetur; sed etiam circa id quod praesentialiter habetur.

Reply to Objection 2: Fear is twofold, servile and filial, as we shall state further on (SS, Q[19], A[2]). Servile fear regards punishment, and will be impossible in the life of glory, since there will no longer be possibility of being punished. Filial fear has two acts: one is an act of reverence to God, and with regard to this act, it remains: the other is an act of fear lest we be separated from God, and as regards this act, it does not remain. Because separation from God is in the nature of an evil: and no evil will be feared there, according

[36318] Iª-IIae q. 67 a. 4 ad 2 Ad secundum dicendum quod timor est duplex, servilis et filialis, ut infra dicetur. Servilis quidem est timor poenae, qui non poterit esse in gloria, nulla possibilitate ad poenam remanente. Timor vero filialis habet duos actus, scilicet revereri Deum, et quantum ad hunc actum manet; et timere separationem ab ipso, et quantum ad hunc actum non manet. Separari enim a Deo habet rationem mali, nullum autem malum ibi timebitur, secundum illud Proverb. I, *abundantia perfruetur,*

to Prov. 1:33: "He . . . shall enjoy abundance without fear of evils." Now fear is opposed to hope by opposition of good and evil, as stated above (Q[23], A[2]; Q[40], A[1]), and therefore the fear which will remain in glory is not opposed to hope. In the lost there can be fear of punishment, rather than hope of glory in the Blessed. Because in the lost there will be a succession of punishments, so that the notion of something future remains there, which is the object of fear: but the glory of the saints has no succession, by reason of its being a kind of participation of eternity, wherein there is neither past nor future, but only the present. And yet, properly speaking, neither in the lost is there fear. For, as stated above (Q[42], A[2]), fear is never without some hope of escape: and the lost have no such hope. Consequently neither will there be fear in them; except speaking in a general way, in so far as any expectation of future evil is called fear.

malorum timore sublato. Timor autem opponitur spei oppositione boni et mali, ut supra dictum est, et ideo timor qui remanet in gloria, non opponitur spei. In damnatis autem magis potest esse timor poenae, quam in beatis spes gloriae. Quia in damnatis erit successio poenarum, et sic remanet ibi ratio futuri, quod est obiectum timoris, sed gloria sanctorum est absque successione, secundum quandam aeternitatis participationem, in qua non est praeteritum et futurum, sed solum praesens. Et tamen nec etiam in damnatis est proprie timor. Nam sicut supra dictum est, timor nunquam est sine aliqua spe evasionis, quae omnino in damnatis non erit. Unde nec timor; nisi communiter loquendo, secundum quod quaelibet expectatio mali futuri dicitur timor.

Reply to Objection 3: As to the glory of the soul, there can be no desire in the Blessed, in so far as desire looks for something future, for the reason already given (ad 2). Yet hunger and thirst are said to be in them because they never weary, and for the same reason desire is said to be in the angels. With regard to the glory of the body, there can be desire in the souls of the saints, but not hope, properly speaking; neither as a theological virtue, for thus its object is God, and not a created good; nor in its general signification. Because the object of hope is something difficult, as stated above (Q[40], A[1]): while a good whose unerring cause we already possess, is not compared to us as something difficult. Hence he that has money is not, properly speaking, said to hope for what he can buy at once. In like manner those who have the glory of the soul are not, properly speaking, said to hope for the glory of the body, but only to desire it.

[36319] Iª-IIae q. 67 a. 4 ad 3 Ad tertium dicendum quod quantum ad gloriam animae, non potest esse in beatis desiderium, secundum quod respicit futurum, ratione iam dicta. Dicitur autem ibi esse esuries et sitis, per remotionem fastidii, et eadem ratione dicitur esse desiderium in Angelis. Respectu autem gloriae corporis, in animabus sanctorum potest quidem esse desiderium, non tamen spes, proprie loquendo, neque secundum quod spes est virtus theologica, sic enim eius obiectum est Deus, non autem aliquod bonum creatum; neque secundum quod communiter sumitur. Quia obiectum spei est arduum, ut supra dictum est, bonum autem cuius iam inevitabilem causam habemus, non comparatur ad nos in ratione ardui. Unde non proprie dicitur aliquis qui habet argentum, sperare se habiturum aliquid quod statim in potestate eius est ut emat. Et similiter illi qui habent gloriam animae, non proprie dicuntur sperare gloriam corporis; sed solum desiderare.

Q. 67. A. 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

[36320] Iª-IIae q. 67 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod aliquid fidei vel spei remaneat in gloria. Remoto enim eo quod est proprium, remanet id quod est commune, sicut dicitur in libro de causis, quod, *remoto rationali, remanet vivum; et remoto vivo, remanet ens*. Sed

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.

in fide est aliquid quod habet commune cum beatitudine, scilicet ipsa cognitio, aliquid autem quod est sibi proprium, scilicet aenigma; est enim fides cognitio aenigmatica. Ergo, remoto aenigmate fidei, adhuc remanet ipsa cognitio fidei.

Objection 2: Further, faith is a spiritual light of the soul, according to Eph. 1:17,18: "The eyes of your heart enlightened . . . in the knowledge of God"; yet this light is imperfect in comparison with the light of glory, of which it is written (Ps. 35:10): "In Thy light we shall see light." Now an imperfect light remains when a perfect light supervenes: for a candle is not extinguished when the sun's rays appear. Therefore it seems that the light of faith itself remains with the light of glory.

[36321] Iª-IIae q. 67 a. 5 arg. 2 Praeterea, fides est quoddam spirituale lumen animae, secundum illud Ephes. I, *illuminatos oculos cordis vestri in agnitionem Dei*; sed hoc lumen est imperfectum respectu luminis gloriae, de quo dicitur in Psalmo XXXV, *in lumine tuo videbimus lumen*. Lumen autem imperfectum remanet, superveniente lumine perfecto, non enim candela extinguitur, claritate solis superveniente. Ergo videtur quod ipsum lumen fidei maneat cum lumine gloriae.

Objection 3: Further, the substance of a habit does not cease through the withdrawal of its matter: for a man may retain the habit of liberality, though he have lost his money: yet he cannot exercise the act. Now the object of faith is the First Truth as unseen. Therefore when this ceases through being seen, the habit of faith can still remain.

[36322] Iª-IIae q. 67 a. 5 arg. 3 Praeterea, substantia habitus non tollitur per hoc quod subtrahitur materia, potest enim homo habitum liberalitatis retinere, etiam amissa pecunia; sed actum habere non potest. Obiectum autem fidei est veritas prima non visa. Ergo, hoc remoto per hoc quod videtur veritas prima, adhuc potest remanere ipse habitus fidei.

On the contrary, Faith is a simple habit. Now a simple thing is either withdrawn entirely, or remains entirely. Since therefore faith does not remain entirely, but is taken away as stated above (A[3]), it seems that it is withdrawn entirely.

[36323] Iª-IIae q. 67 a. 5 s. c. Sed contra est quod fides est quidam habitus simplex. Simplex autem vel totum tollitur, vel totum manet. Cum igitur fides non totaliter maneat, sed evacuetur, ut dictum est; videtur quod totaliter tollatur.

I answer that, Some have held that hope is taken away entirely: but that faith is taken away in part, viz. as to its obscurity, and remains in part, viz. as to the substance of its knowledge. And if this be understood to mean that it remains the same, not identically but generically, it is absolutely true; since faith is of the same genus, viz. knowledge, as the beatific vision. On the other hand, hope is not of the same genus as heavenly bliss: because it is compared to the enjoyment of bliss, as movement is to rest in the term of movement.

But if it be understood to mean that in heaven the knowledge of faith remains identically the same, this is absolutely impossible. Because when you remove a specific difference, the substance of the

[36324] Iª-IIae q. 67 a. 5 co. Respondeo dicendum quod quidam dixerunt quod spes totaliter tollitur, fides autem partim tollitur, scilicet quantum ad aenigma, et partim manet, scilicet quantum ad substantiam cognitionis. Quod quidem si sic intelligatur quod maneat non idem numero, sed idem genere, verissime dictum est, fides enim cum visione patriae convenit in genere, quod est cognitio. Spes autem non convenit cum beatitudine in genere, comparatur enim spes ad beatitudinis fruitionem, sicut motus ad quietem in termino. Si autem intelligatur quod eadem numero cognitio quae est fidei, maneat in patria; hoc est omnino impossibile. Non enim, remota differentia alicuius speciei, remanet substantia generis eadem numero, sicut, remota differentia constitutiva

genus does not remain identically the same: thus if you remove the difference constituting whiteness, the substance of color does not remain identically the same, as though the identical color were at one time whiteness, and, at another, blackness. The reason is that genus is not related to difference as matter to form, so that the substance of the genus remains identically the same, when the difference is removed, as the substance of matter remains identically the same, when the form is changed: for genus and difference are not the parts of a species, else they would not be predicated of the species. But even as the species denotes the whole, i.e. the compound of matter and form in material things, so does the difference, and likewise the genus; the genus denotes the whole by signifying that which is material; the difference, by signifying that which is formal; the species, by signifying both. Thus, in man, the sensitive nature is as matter to the intellectual nature, and animal is predicated of that which has a sensitive nature, rational of that which has an intellectual nature, and man of that which has both. So that the one same whole is denoted by these three, but not under the same aspect.

albedinis, non remanet eadem substantia coloris numero, ut sic idem numero color sit quandoque albedo, quandoque vero nigredo. Non enim comparatur genus ad differentiam sicut materia ad formam, ut remaneat substantia generis eadem numero, differentia remota; sicut remanet eadem numero substantia materiae, remota forma. Genus enim et differentia non sunt partes speciei, alioquin non praedicarentur de specie. Sed sicut species significat totum, idest compositum ex materia et forma in rebus materialibus, ita differentia significat totum, et similiter genus, sed genus denominat totum ab eo quod est sicut materia; differentia vero ab eo quod est sicut forma; species vero ab utroque. Sicut in homine sensitiva natura materialiter se habet ad intellectivam, animal autem dicitur quod habet naturam sensitivam; rationale quod habet intellectivam; homo vero quod habet utrumque. Et sic idem totum significatur per haec tria, sed non ab eodem. Unde patet quod, cum differentia non sit nisi designativa generis, remota differentia, non potest substantia generis eadem remanere, non enim remanet eadem animalitas, si sit alia anima constituens animal. Unde non potest esse quod eadem numero cognitio, quae prius fuit aenigmatica, postea fiat visio aperta. Et sic patet quod nihil idem numero vel specie quod est in fide, remanet in patria; sed solum idem genere.

It is therefore evident that, since the signification of the difference is confined to the genus if the difference be removed, the substance of the genus cannot remain the same: for the same animal nature does not remain, if another kind of soul constitute the animal. Hence it is impossible for the identical knowledge, which was previously obscure, to become clear vision. It is therefore evident that, in heaven, nothing remains of faith, either identically or specifically the same, but only generically.

Reply to Objection 1: If "rational" be withdrawn, the remaining "living" thing is the same, not identically, but generically, as stated.

[36325] Iª-IIae q. 67 a. 5 ad 1 Ad primum ergo dicendum quod, remoto rationali, non remanet vivum idem numero, sed idem genere, ut ex dictis patet.

Reply to Objection 2: The imperfection of candlelight is not opposed to the perfection of sunlight, since they do not regard the same subject: whereas the imperfection of faith and the perfection of glory are opposed to one another and regard the same subject. Consequently they

[36326] Iª-IIae q. 67 a. 5 ad 2 Ad secundum dicendum quod imperfectio luminis candelae non opponitur perfectioni solaris luminis, quia non respiciunt idem subiectum. Sed imperfectio fidei et perfectio gloriae opponuntur ad invicem, et respiciunt idem subiectum. Unde non possunt esse

are incompatible with one another, just as light and darkness in the air.

simul, sicut nec claritas aeris cum obscuritate eius.

Reply to Objection 3: He that loses his money does not therefore lose the possibility of having money, and therefore it is reasonable for the habit of liberality to remain. But in the state of glory not only is the object of faith, which is the unseen, removed actually, but even its possibility, by reason of the unchangeableness of heavenly bliss: and so such a habit would remain to no purpose.

[36327] Iª-IIae q. 67 a. 5 ad 3 Ad tertium dicendum quod ille qui amittit pecuniam, non amittit possibilitatem habendi pecuniam, et ideo convenienter remanet habitus liberalitatis. Sed in statu gloriae non solum actu tollitur obiectum fidei, quod est non visum; sed etiam secundum possibilitatem, propter beatitudinis stabilitatem. Et ideo frustra talis habitus remaneret.

Q. 67. A. 6. Whether charity remains after this life, in glory?

Objection 1: It would seem that charity does not remain after this life, in glory. Because according to 1 Cor. 13:10, "when that which is perfect is come, that which is in part," i.e. that which is imperfect, "shall be done away." Now the charity of the wayfarer is imperfect. Therefore it will be done away when the perfection of glory is attained.

[36328] Iª-IIae q. 67 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod caritas non maneat post hanc vitam in gloria. Quia, ut dicitur I ad Cor. XIII, *cum venerit quod perfectum est, evacuabitur quod ex parte est*, idest quod est imperfectum. Sed caritas viae est imperfecta. Ergo evacuabitur, adveniente perfectione gloriae.

Objection 2: Further, habits and acts are differentiated by their objects. But the object of love is good apprehended. Since therefore the apprehension of the present life differs from the apprehension of the life to come, it seems that charity is not the same in both cases.

[36329] Iª-IIae q. 67 a. 6 arg. 2 Praeterea, habitus et actus distinguuntur secundum obiecta. Sed obiectum amoris est bonum apprehensum. Cum ergo alia sit apprehensio praesentis vitae, et alia apprehensio futurae vitae; videtur quod non maneat eadem caritas utrobique.

Objection 3: Further, things of the same kind can advance from imperfection to perfection by continuous increase. But the charity of the wayfarer can never attain to equality with the charity of heaven, however much it be increased. Therefore it seems that the charity of the wayfarer does not remain in heaven.

[36330] Iª-IIae q. 67 a. 6 arg. 3 Praeterea, eorum quae sunt unius rationis, imperfectum potest venire ad aequalitatem perfectionis, per continuum augmentum. Sed caritas viae nunquam potest pervenire ad aequalitatem caritatis patriae, quantumcumque augeatur. Ergo videtur quod caritas viae non remaneat in patria.

On the contrary, The Apostle says (1 Cor. 13:8): "Charity never falleth away."

[36331] Iª-IIae q. 67 a. 6 s. c. Sed contra est quod apostolus dicit, I ad Cor. XIII, *caritas nunquam excidit*.

I answer that, As stated above (A[3]), when the imperfection of a thing does not belong to its specific nature, there is nothing to hinder the identical thing passing from imperfection to perfection, even as man is perfected by growth, and whiteness by intensity. Now charity is love,

[36332] Iª-IIae q. 67 a. 6 co. Respondeo dicendum quod, sicut supra dictum est, quando imperfectio alicuius rei non est de ratione speciei ipsius, nihil prohibet idem numero quod prius fuit imperfectum, postea perfectum esse, sicut homo per augmentum perficitur, et albedo per

the nature of which does not include imperfection, since it may relate to an object either possessed or not possessed, either seen or not seen. Therefore charity is not done away by the perfection of glory, but remains identically the same.

intensionem. Caritas autem est amor; de cuius ratione non est aliqua imperfectio, potest enim esse et habiti et non habiti, et visi et non visi. Unde caritas non evacuatur per gloriae perfectionem, sed eadem numero manet.

Reply to Objection 1: The imperfection of charity is accidental to it; because imperfection is not included in the nature of love. Now although that which is accidental to a thing be withdrawn, the substance remains. Hence the imperfection of charity being done away, charity itself is not done away.

[36333] Iª-IIae q. 67 a. 6 ad 1 Ad primum ergo dicendum quod imperfectio caritatis per accidens se habet ad ipsam, quia non est de ratione amoris imperfectio. Remoto autem eo quod est per accidens, nihilominus remanet substantia rei. Unde, evacuata imperfectione caritatis, non evacuatur ipsa caritas.

Reply to Objection 2: The object of charity is not knowledge itself; if it were, the charity of the wayfarer would not be the same as the charity of heaven: its object is the thing known, which remains the same, viz. God Himself.

[36334] Iª-IIae q. 67 a. 6 ad 2 Ad secundum dicendum quod caritas non habet pro obiecto ipsam cognitionem, sic enim non esset eadem in via et in patria. Sed habet pro obiecto ipsam rem cognitam, quae est eadem, scilicet ipsum Deum.

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.

[36335] Iª-IIae q. 67 a. 6 ad 3 Ad tertium dicendum quod caritas viae per augmentum non potest pervenire ad aequalitatem caritatis patriae, propter differentiam quae est ex parte causae, visio enim est quaedam causa amoris, ut dicitur in IX Ethic. Deus autem quanto perfectius cognoscitur, tanto perfectius amatur.

Q. 68. OF THE GIFTS (EIGHT ARTICLES)

We now come to consider the Gifts; under which head there are eight points of inquiry:

(1) Whether the Gifts differ from the virtues?

(2) Of the necessity of the Gifts?

(3) Whether the Gifts are habits?

(4) Which, and how many are they?

(5) Whether the Gifts are connected?

(6) Whether they remain in heaven?

(7) Of their comparison with one another;

(8) Of their comparison with the virtues.

[36336] Iª-IIae q. 68 pr. Consequenter considerandum est de donis. Et circa hoc quaeruntur octo. Primo, utrum dona differant a virtutibus. Secundo, de necessitate donorum. Tertio, utrum dona sint habitus. Quarto, quae, et quot sint. Quinto, utrum dona sint connexa. Sexto, utrum maneant in patria. Septimo, de comparatione eorum ad invicem. Octavo, de comparatione eorum ad virtutes.

Q. 68. A. 1. Whether the Gifts differ from the virtues?

Objection 1: It would seem that the gifts do not differ from the virtues. For Gregory commenting on Job 1:2, "There were born to him seven sons," says (Moral. i, 12): "Seven sons were born to us, when through the conception of heavenly thought, the seven virtues of the Holy Ghost take birth in us": and he quotes the words of Is. 11:2,3: "And the Spirit . . . of understanding . . . shall rest upon him," etc. where the seven gifts of the Holy Ghost are enumerated. Therefore the seven gifts of the Holy Ghost are virtues.

[36337] Iª-IIae q. 68 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod dona non distinguantur a virtutibus. Dicit enim Gregorius, in I Moral., exponens illud Iob, *nati sunt ei septem filii, septem nobis nascuntur filii, cum per conceptionem bonae cogitationis, sancti spiritus septem in nobis virtutes oriuntur*. Et inducit illud quod habetur Isaiae XI, requiescet super eum spiritus intellectus etc., ubi enumerantur septem spiritus sancti dona. Ergo septem dona spiritus sancti sunt virtutes.

Objection 2: Further, Augustine commenting on Mat. 12:45, "Then he goeth and taketh with him seven other spirits," etc., says (De Quaest. Evang. i, qu. 8): "The seven vices are opposed to the seven virtues of the Holy Ghost," i.e. to the seven gifts. Now the seven vices are opposed to the seven virtues, commonly so called. Therefore the gifts do not differ from the virtues commonly so called.

[36338] Iª-IIae q. 68 a. 1 arg. 2 Praeterea, Augustinus dicit, in libro de Quaestionib. Evang., exponens illud quod habetur Matth. XII, *tunc vadit, et assumit septem alios spiritus etc., septem vitia sunt contraria septem virtutibus spiritus sancti*, idest septem donis. Sunt autem septem vitia contraria virtutibus communiter dictis. Ergo dona non distinguuntur a virtutibus communiter dictis.

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. Q[55], A[4]]. Likewise the definition of a gift can apply to the

[36339] Iª-IIae q. 68 a. 1 arg. 3 Praeterea, quorum est definitio eadem, ipsa quoque sunt eadem. Sed definitio virtutis convenit donis, unumquodque enim donum est bona qualitas mentis qua recte vivitur, et cetera. Similiter definitio doni convenit virtutibus infusis, est enim donum datio

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.

irreddibilis, secundum philosophum. Ergo virtutes et dona non distinguuntur.

Objection 4: Several of the things mentioned among the gifts, are virtues: for, as stated above (Q[57], A[2]), wisdom, understanding, and knowledge are intellectual virtues, counsel pertains to prudence, piety to a kind of justice, and fortitude is a moral virtue. Therefore it seems that the gifts do not differ from the virtues.

[36340] Iª-IIae q. 68 a. 1 arg. 4 Praeterea, plura eorum quae enumerantur inter dona, sunt virtutes. Nam sicut supra dictum est, sapientia et intellectus et scientia sunt virtutes intellectuales; consilium autem ad prudentiam pertinet; pietas autem species est iustitiae; fortitudo autem quaedam virtus est moralis. Ergo videtur quod virtutes non distinguantur a donis.

On the contrary, Gregory (Moral. i, 12) distinguishes seven gifts, which he states to be denoted by the seven sons of Job, from the three theological virtues, which, he says, are signified by Job's three daughters. He also distinguishes (Moral. ii, 26) the same seven gifts from the four cardinal virtues, which he says were signified by the four corners of the house.

[36341] Iª-IIae q. 68 a. 1 s. c. Sed contra est quod Gregorius, I Moral., distinguit septem dona, quae dicit significari per septem filios Iob, a tribus virtutibus theologicis, quas dicit significari per tres filias Iob. Et in II Moral., distinguit eadem septem dona a quatuor virtutibus cardinalibus, quae dicit significari per quatuor angulos domus.

I answer that, If we speak of gift and virtue with regard to the notion conveyed by the words themselves, there is no opposition between them. Because the word "virtue" conveys the notion that it perfects man in relation to well-doing, while the word "gift" refers to the cause from which it proceeds. Now there is no reason why that which proceeds from one as a gift should not perfect another in well-doing: especially as we have already stated (Q[63], A[3]) that some virtues are infused into us by God. Wherefore in this respect we cannot differentiate gifts from virtues. Consequently some have held that the gifts are not to be distinguished from the virtues. But there remains no less a difficulty for them to solve; for they must explain why some virtues are called gifts and some not; and why among the gifts there are some, fear, for instance, that are not reckoned virtues.

Hence it is that others have said that the gifts should be held as being distinct from the virtues; yet they have not assigned a suitable reason for this distinction, a reason, to wit, which would apply either to all the virtues, and to none of the gifts, or vice versa. For, seeing that of the seven gifts, four belong to the reason, viz. wisdom,

[36342] Iª-IIae q. 68 a. 1 co. Respondeo dicendum quod, si loquamur de dono et virtute secundum nominis rationem, sic nullam oppositionem habent ad invicem. Nam ratio virtutis sumitur secundum quod perficit hominem ad bene agendum, ut supra dictum est, ratio autem doni sumitur secundum comparationem ad causam a qua est. Nihil autem prohibet illud quod est ab alio ut donum, esse perfectivum alicuius ad bene operandum, praesertim cum supra dixerimus quod virtutes quaedam nobis sunt infusae a Deo. Unde secundum hoc, donum a virtute distingui non potest. Et ideo quidam posuerunt quod dona non essent a virtutibus distinguenda. Sed eis remanet non minor difficultas, ut scilicet rationem assignent quare quaedam virtutes dicantur dona, et non omnes; et quare aliqua computantur inter dona, quae non computantur inter virtutes, ut patet de timore. Unde alii dixerunt dona a virtutibus esse distinguenda; sed non assignaverunt convenientem distinctionis causam, quae scilicet ita communis esset virtutibus, quod nullo modo donis, aut e converso. Considerantes enim aliqui quod, inter septem dona, quatuor pertinent ad rationem, scilicet sapientia scientia, intellectus et consilium; et tria ad vim appetitivam, scilicet fortitudo, pietas et timor; posuerunt quod dona

knowledge, understanding and counsel, and three to the appetite, viz. fortitude, piety and fear; they held that the gifts perfect the free-will according as it is a faculty of the reason, while the virtues perfect it as a faculty of the will: since they observed only two virtues in the reason or intellect, viz. faith and prudence, the others being in the appetitive power or the affections. If this distinction were true, all the virtues would have to be in the appetite, and all the gifts in the reason.

Others observing that Gregory says (Moral. ii, 26) that "the gift of the Holy Ghost, by coming into the soul endows it with prudence, temperance, justice, and fortitude, and at the same time strengthens it against every kind of temptation by His sevenfold gift," said that the virtues are given us that we may do good works, and the gifts, that we may resist temptation. But neither is this distinction sufficient. Because the virtues also resist those temptations which lead to the sins that are contrary to the virtues; for everything naturally resists its contrary: which is especially clear with regard to charity, of which it is written (Cant 8:7): "Many waters cannot quench charity."

Others again, seeing that these gifts are set down in Holy Writ as having been in Christ, according to Is. 11:2,3, said that the virtues are given simply that we may do good works, but the gifts, in order to conform us to Christ, chiefly with regard to His Passion, for it was then that these gifts shone with the greatest splendor. Yet neither does this appear to be a satisfactory distinction. Because Our Lord Himself wished us to be conformed to Him, chiefly in humility and meekness, according to Mat. 11:29: "Learn of Me, because I am meek and humble of heart," and in charity, according to Jn. 15:12: "Love one another, as I have loved you." Moreover, these virtues were especially resplendent in Christ's Passion.

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 (Is. 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

perficiebant liberum arbitrium secundum quod est facultas rationis, virtutes vero secundum quod est facultas voluntatis, quia invenerunt duas solas virtutes in ratione vel intellectu, scilicet fidem et prudentiam, alias vero in vi appetitiva vel affectiva. Oporteret autem, si haec distinctio esset conveniens, quod omnes virtutes essent in vi appetitiva, et omnia dona in ratione. Quidam vero, considerantes quod Gregorius dicit, in II Moral., quod *donum spiritus sancti, quod in mente sibi subiecta format temperantiam, prudentiam, iustitiam et fortitudinem; eandem mentem munit contra singula tentamenta per septem dona*, dixerunt quod virtutes ordinantur ad bene operandum, dona vero ad resistendum tentationibus. Sed nec ista distinctio sufficit. Quia etiam virtutes tentationibus resistunt, inducentibus ad peccata, quae contrariantur virtutibus, unumquodque enim resistit naturaliter suo contrario. Quod praecipue patet de caritate, de qua dicitur Cantic. VIII, *aquae multae non potuerunt extinguere caritatem*. Alii vero, considerantes quod ista dona traduntur in Scriptura secundum quod fuerunt in Christo, ut patet Isaiae XI; dixerunt quod virtutes ordinantur simpliciter ad bene operandum; sed dona ordinantur ad hoc ut per ea conformemur Christo, praecipue quantum ad ea quae passus est, quia in passione eius praecipue huiusmodi dona resplenduerunt. Sed hoc etiam non videtur esse sufficiens. Quia ipse dominus praecipue nos inducit ad sui conformitatem secundum humilitatem et mansuetudinem, Matth. XI, *discite a me, quia mitis sum et humilis corde*; et secundum caritatem, ut Ioan. XV, *diligatis invicem, sicut dilexi vos*. Et hae etiam virtutes praecipue in passione Christi refulserunt. Et ideo ad distinguendum dona a virtutibus, debemus sequi modum loquendi Scripturae, in qua nobis traduntur non quidem sub nomine donorum, sed magis sub nomine spirituum, sic enim dicitur Isaiae XI, *requiescet super eum spiritus sapientiae et intellectus,* et cetera. Ex quibus verbis manifeste datur intelligi quod ista septem enumerantur ibi, secundum quod sunt in nobis ab inspiratione divina. Inspiratio autem significat quandam motionem ab exteriori. Est enim considerandum quod in homine est duplex principium movens, unum quidem interius, quod est ratio; aliud autem exterius, quod est Deus, ut supra dictum est; et etiam philosophus hoc dicit, in cap. de bona fortuna. Manifestum est autem

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 (Q[9], AA[4],6): moreover the Philosopher says this in the chapter On Good Fortune (Ethic. Eudem. vii, 8).

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 Is. 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.

quod omne quod movetur, necesse est proportionatum esse motori, et haec est perfectio mobilis inquantum est mobile, dispositio qua disponitur ad hoc quod bene moveatur a suo motore. Quanto igitur movens est altior, tanto necesse est quod mobile perfectiori dispositione ei proportionetur, sicut videmus quod perfectius oportet esse discipulum dispositum, ad hoc quod altiorem doctrinam capiat a docente. Manifestum est autem quod virtutes humanae perficiunt hominem secundum quod homo natus est moveri per rationem in his quae interius vel exterius agit. Oportet igitur inesse homini altiores perfectiones, secundum quas sit dispositus ad hoc quod divinitus moveatur. Et istae perfectiones vocantur dona, non solum quia infunduntur a Deo; sed quia secundum ea homo disponitur ut efficiatur prompte mobilis ab inspiratione divina, sicut dicitur Isaiae l, *dominus aperuit mihi aurem; ego autem non contradico, retrorsum non abii*. Et philosophus etiam dicit, in cap. de bona fortuna, quod his qui moventur per instinctum divinum, non expedit consiliari secundum rationem humanam, sed quod sequantur interiorem instinctum, quia moventur a meliori principio quam sit ratio humana. Et hoc est quod quidam dicunt, quod dona perficiunt hominem ad altiores actus quam sint actus virtutum.

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."

[36343] Iª-IIae q. 68 a. 1 ad 1 Ad primum ergo dicendum quod huiusmodi dona nominantur quandoque virtutes, secundum communem rationem virtutis. Habent tamen aliquid supereminens rationi communi virtutis, inquantum sunt quaedam divinae virtutes, perficientes hominem inquantum est a Deo motus. Unde et philosophus, in VII Ethic., supra virtutem communem ponit quandam virtutem heroicam vel divinam, secundum quam dicuntur aliqui divini viri.

Reply to Objection 2: The vices are opposed to

[36344] Iª-IIae q. 68 a. 1 ad 2 Ad secundum

the virtues, in so far as they are opposed to the good as appointed by reason; but they are opposed to the gifts, in as much as they are opposed to the Divine instinct. For the same thing is opposed both to God and to reason, whose light flows from God.

dicendum quod vitia, inquantum sunt contra bonum rationis, contrariantur virtutibus, inquantum autem sunt contra divinum instinctum, contrariantur donis. Idem enim contrariatur Deo et rationi, cuius lumen a Deo derivatur.

Reply to Objection 3: This definition applies to virtue taken in its general sense. Consequently, if we wish to restrict it to virtue as distinguished from the gifts, we must explain the words, "whereby we lead a good life" as referring to the rectitude of life which is measured by the rule of reason. Likewise the gifts, as distinct from infused virtue, may be defined as something given by God in relation to His motion; something, to wit, that makes man to follow well the promptings of God.

[36345] Iª-IIae q. 68 a. 1 ad 3 Ad tertium dicendum quod definitio illa datur de virtute secundum communem modum virtutis. Unde si volumus definitionem restringere ad virtutes prout distinguuntur a donis, dicemus quod hoc quod dicitur, qua recte vivitur, intelligendum est de rectitudine vitae quae accipitur secundum regulam rationis. Similiter autem donum, prout distinguitur a virtute infusa, potest dici id quod datur a Deo in ordine ad motionem ipsius; quod scilicet facit hominem bene sequentem suos instinctus.

Reply to Objection 4: Wisdom is called an intellectual virtue, so far as it proceeds from the judgment of reason: but it is called a gift, according as its work proceeds from the Divine prompting. The same applies to the other virtues.

[36346] Iª-IIae q. 68 a. 1 ad 4 Ad quartum dicendum quod sapientia dicitur intellectualis virtus, secundum quod procedit ex iudicio rationis, dicitur autem donum, secundum quod operatur ex instinctu divino. Et similiter dicendum est de aliis.

Q. 68. A. 2. Whether the gifts are necessary to man for salvation?

Objection 1: It would seem that the gifts are not necessary to man for salvation. Because the gifts are ordained to a perfection surpassing the ordinary perfection of virtue. Now it is not necessary for man's salvation that he should attain to a perfection surpassing the ordinary standard of virtue; because such perfection falls, not under the precept, but under a counsel. Therefore the gifts are not necessary to man for salvation.

[36347] Iª-IIae q. 68 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod dona non sint necessaria homini ad salutem. Dona enim ordinantur ad quandam perfectionem ultra communem perfectionem virtutis. Non autem est homini necessarium ad salutem ut huiusmodi perfectionem consequatur, quae est ultra communem statum virtutis, quia huiusmodi perfectio non cadit sub praecepto, sed sub consilio. Ergo dona non sunt necessaria homini ad salutem.

Objection 2: Further, it is enough, for man's salvation, that he behave well in matters concerning God and matters concerning man. Now man's behavior to God is sufficiently directed by the theological virtues; and his behavior towards men, by the moral virtues. Therefore gifts are not necessary to man for salvation.

[36348] Iª-IIae q. 68 a. 2 arg. 2 Praeterea, ad salutem hominis sufficit quod homo se bene habeat et circa divina et circa humana. Sed per virtutes theologicas homo se habet bene circa divina; per virtutes autem morales, circa humana. Ergo dona non sunt homini necessaria ad salutem.

Objection 3: Further, Gregory says (Moral. ii, 26) that "the Holy Ghost gives wisdom against folly, understanding against dullness, counsel against rashness, fortitude against fears, knowledge against ignorance, piety against hardness of our heart, and fear against pride." But a sufficient remedy for all these things is to be found in the virtues. Therefore the gifts are not necessary to man for salvation.

[36349] Iª-IIae q. 68 a. 2 arg. 3 Praeterea, Gregorius dicit, in II Moral., quod *spiritus sanctus dat sapientiam contra stultitiam, intellectum contra hebetudinem, consilium contra praecipitationem, fortitudinem contra timorem, scientiam contra ignorantiam, pietatem contra duritiam, timorem contra superbiam*. Sed sufficiens remedium potest adhiberi ad omnia ista tollenda per virtutes. Ergo dona non sunt necessaria homini ad salutem.

On the contrary, Of all the gifts, wisdom seems to be the highest, and fear the lowest. Now each of these is necessary for salvation: since of wisdom it is written (Wis. 7:28): "God loveth none but him that dwelleth with wisdom"; and of fear (Ecclus. 1:28): "He that is without fear cannot be justified." Therefore the other gifts that are placed between these are also necessary for salvation.

[36350] Iª-IIae q. 68 a. 2 s. c. Sed contra, inter dona summum videtur esse sapientia, infimum autem timor. Utrumque autem horum necessarium est ad salutem, quia de sapientia dicitur, Sap. VII, *neminem diligit Deus nisi eum qui cum sapientia inhabitat*; et de timore dicitur, Eccli. I, *qui sine timore est, non poterit iustificari*. Ergo etiam alia dona media sunt necessaria ad salutem.

I answer that, As stated above (A[1]), the gifts are perfections of man, whereby he is disposed so as to be amenable to the promptings of God. Wherefore in those matters where the prompting of reason is not sufficient, and there is need for the prompting of the Holy Ghost, there is, in consequence, need for a gift.

Now man's reason is perfected by God in two ways: first, with its natural perfection, to wit, the natural light of reason; secondly, with a supernatural perfection, to wit, the theological virtues, as stated above (Q[62], A[1]). And, though this latter perfection is greater than the former, yet the former is possessed by man in a more perfect manner than the latter: because man has the former in his full possession, whereas he possesses the latter imperfectly, since we love and know God imperfectly. Now it is evident that anything that has a nature or a form or a virtue perfectly, can of itself work according to them: not, however, excluding the operation of God, Who works inwardly in every nature and in every will. On the other hand, that which has a nature, or form, or virtue imperfectly, cannot of itself work, unless it be moved by another. Thus the sun which possesses light perfectly, can shine by itself; whereas the moon which has the nature of light imperfectly, sheds only a borrowed light.

[36351] Iª-IIae q. 68 a. 2 co. Respondeo dicendum quod, sicut dictum est, dona sunt quaedam hominis perfectiones, quibus homo disponitur ad hoc quod bene sequatur instinctum divinum. Unde in his in quibus non sufficit instinctus rationis, sed est necessarius spiritus sancti instinctus, per consequens est necessarium donum. Ratio autem hominis est perfecta dupliciter a Deo, primo quidem, naturali perfectione, scilicet secundum lumen naturale rationis; alio modo, quadam supernaturali perfectione, per virtutes theologicas, ut dictum est supra. Et quamvis haec secunda perfectio sit maior quam prima, tamen prima perfectiori modo habetur ab homine quam secunda, nam prima habetur ab homine quasi plena possessio, secunda autem habetur quasi imperfecta; imperfecte enim diligimus et cognoscimus Deum. Manifestum est autem quod unumquodque quod perfecte habet naturam vel formam aliquam aut virtutem, potest per se secundum illam operari, non tamen exclusa operatione Dei, qui in omni natura et voluntate interius operatur. Sed id quod imperfecte habet naturam aliquam vel formam aut virtutem, non potest per se operari, nisi ab altero moveatur. Sicut sol, quia est perfecte lucidus, per seipsum potest illuminare, luna autem, in qua est imperfecte natura lucis, non illuminat nisi illuminata. Medicus etiam, qui perfecte novit

Again, a physician, who knows the medical art perfectly, can work by himself; but his pupil, who is not yet fully instructed, cannot work by himself, but needs to receive instructions from him.

Accordingly, in matters subject to human reason, and directed to man's connatural end, man can work through the judgment of his reason. If, however, even in these things man receive help in the shape of special promptings from God, this will be out of God's superabundant goodness: hence, according to the philosophers, not every one that had the acquired moral virtues, had also the heroic or divine virtues. But in matters directed to the supernatural end, to which man's reason moves him, according as it is, in a manner, and imperfectly, informed by the theological virtues, the motion of reason does not suffice, unless it receive in addition the prompting or motion of the Holy Ghost, according to Rom. 8:14, 17: "Whosoever are led by the Spirit of God, they are sons of God . . . and if sons, heirs also": and Ps. 142:10: "Thy good Spirit shall lead me into the right land," because, to wit, none can receive the inheritance of that land of the Blessed, except he be moved and led thither by the Holy Ghost. Therefore, in order to accomplish this end, it is necessary for man to have the gift of the Holy Ghost.

artem medicinae, potest per se operari, sed discipulus eius, qui nondum est plene instructus, non potest per se operari, nisi ab eo instruatur. Sic igitur quantum ad ea quae subsunt humanae rationi, in ordine scilicet ad finem connaturalem homini; homo potest operari, per iudicium rationis. Si tamen etiam in hoc homo adiuvetur a Deo per specialem instinctum, hoc erit superabundantis bonitatis, unde secundum philosophos, non quicumque habebat virtutes morales acquisitas, habebat virtutes heroicas vel divinas. Sed in ordine ad finem ultimum supernaturalem, ad quem ratio movet secundum quod est aliqualiter et imperfecte formata per virtutes theologicas; non sufficit ipsa motio rationis, nisi desuper adsit instinctus et motio spiritus sancti; secundum illud Rom. VIII, *qui spiritu Dei aguntur, hi filii Dei sunt; et si filii, et haeredes*, et in Psalmo CXLII, dicitur, *spiritus tuus bonus deducet me in terram rectam*; quia scilicet in haereditatem illius terrae beatorum nullus potest pervenire, nisi moveatur et deducatur a spiritu sancto. Et ideo ad illum finem consequendum, necessarium est homini habere donum spiritus sancti.

Reply to Objection 1: The gifts surpass the ordinary perfection of the virtues, not as regards the kind of works (as the counsels surpass the commandments), but as regards the manner of working, in respect of man being moved by a higher principle.

[36352] Iª-IIae q. 68 a. 2 ad 1 Ad primum ergo dicendum quod dona excedunt communem perfectionem virtutum, non quantum ad genus operum, eo modo quo consilia excedunt praecepta, sed quantum ad modum operandi, secundum quod movetur homo ab altiori principio.

Reply to Objection 2: By the theological and moral virtues, man is not so perfected in respect of his last end, as not to stand in continual need of being moved by the yet higher promptings of the Holy Ghost, for the reason already given.

[36353] Iª-IIae q. 68 a. 2 ad 2 Ad secundum dicendum quod per virtutes theologicas et morales non ita perficitur homo in ordine ad ultimum finem, quin semper indigeat moveri quodam superiori instinctu spiritus sancti, ratione iam dicta.

Reply to Objection 3: Whether we consider human reason as perfected in its natural perfection, or as perfected by the theological virtues, it does not know all things, nor all

[36354] Iª-IIae q. 68 a. 2 ad 3 Ad tertium dicendum quod rationi humanae non sunt omnia cognita, neque omnia possibilia, sive accipiatur ut perfecta perfectione naturali, sive accipiatur ut

possible things. Consequently it is unable to avoid folly and other like things mentioned in the objection. God, however, to Whose knowledge and power all things are subject, by His motion safeguards us from all folly, ignorance, dullness of mind and hardness of heart, and the rest. Consequently the gifts of the Holy Ghost, which make us amenable to His promptings, are said to be given as remedies to these defects.

perfecta theologicis virtutibus. Unde non potest quantum ad omnia repellere stultitiam, et alia huiusmodi, de quibus ibi fit mentio. Sed Deus cuius scientiae et potestati omnia subsunt, sua motione ab omni stultitia et ignorantia et hebetudine et duritia et ceteris huiusmodi, nos tutos reddit. Et ideo dona spiritus sancti, quae faciunt nos bene sequentes instinctum ipsius, dicuntur contra huiusmodi defectus dari.

Q. 68. A. 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 Is. 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.

[36355] Iª-IIae q. 68 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod dona spiritus sancti non sint habitus. Habitus enim est qualitas in homine manens, est enim qualitas difficile mobilis, ut dicitur in praedicamentis. Sed proprium Christi est quod dona spiritus sancti in eo requiescant; ut dicitur Isaiae XI. Et Ioan. I, dicitur, *super quem videris spiritum descendentem, et manentem super eum, hic est qui baptizat*, quod exponens Gregorius, in II Moral., dicit, *in cunctis fidelibus spiritus sanctus venit; sed in solo mediatore semper singulariter permanet*. Ergo dona spiritus sancti non sunt habitus.

Objection 2: Further, the gifts of the Holy Ghost perfect man according as he is moved by the Spirit of God, as stated above (AA[1],2). But in so far as man is moved by the Spirit of God, he is somewhat like an instrument in His regard. Now to be perfected by a habit is befitting, not an instrument, but a principal agent. Therefore the gifts of the Holy Ghost are not habits.

[36356] Iª-IIae q. 68 a. 3 arg. 2 Praeterea, dona spiritus sancti perficiunt hominem secundum quod agitur a spiritu Dei, sicut dictum est. Sed inquantum homo agitur a spiritu Dei, se habet quodammodo ut instrumentum respectu eius. Non autem convenit ut instrumentum perficiatur per habitum, sed principale agens. Ergo dona spiritus sancti non sunt habitus.

Objection 3: Further, as the gifts of the Holy Ghost are due to Divine inspiration, so is the gift of prophecy. Now prophecy is not a habit: for "the spirit of prophecy does not always reside in the prophets," as Gregory states (Hom. i in Ezechiel). Neither, therefore, are the gifts of the Holy Ghost.

[36357] Iª-IIae q. 68 a. 3 arg. 3 Praeterea, sicut dona spiritus sancti sunt ex inspiratione divina, ita et donum prophetiae. Sed prophetia non est habitus, non enim semper spiritus prophetiae adest prophetis, ut Gregorius dicit, in I homilia Ezechielis. Ergo neque etiam dona spiritus sancti sunt habitus.

On the contrary, Our Lord in speaking of the Holy Ghost said to His disciples (Jn. 14:17): "He shall abide with you, and shall be in you." Now the Holy Ghost is not in a man without His gifts. Therefore His gifts abide in man. Therefore they

[36358] Iª-IIae q. 68 a. 3 s. c. Sed contra est quod dominus dicit discipulis, de spiritu sancto loquens, Ioan. XIV, *apud vos manebit, et in vobis erit*. Spiritus autem sanctus non est in hominibus absque donis eius. Ergo dona eius manent in

are not merely acts or passions but abiding habits.

hominibus. Ergo non solum sunt actus vel passiones, sed etiam habitus permanentes.

I answer that, As stated above (A[1]), the gifts are perfections of man, whereby he becomes amenable to the promptings of the Holy Ghost. Now it is evident from what has been already said (Q[56], A[4]; Q[58], A[2]), that the moral virtues perfect the appetitive power according as it partakes somewhat of the reason, in so far, to wit, as it has a natural aptitude to be moved by the command of reason. Accordingly the gifts of the Holy Ghost, as compared with the Holy Ghost Himself, are related to man, even as the moral virtues, in comparison with the reason, are related to the appetitive power. Now the moral virtues are habits, whereby the powers of appetite are disposed to obey reason promptly. Therefore the gifts of the Holy Ghost are habits whereby man is perfected to obey readily the Holy Ghost.

[36359] Iª-IIae q. 68 a. 3 co. Respondeo dicendum quod, sicut dictum est, dona sunt quaedam perfectiones hominis, quibus disponitur ad hoc quod homo bene sequatur instinctum spiritus sancti. Manifestum est autem ex supradictis quod virtutes morales perficiunt vim appetitivam secundum quod participat aliqualiter rationem, inquantum scilicet nata est moveri per imperium rationis. Hoc igitur modo dona spiritus sancti se habent ad hominem in comparatione ad spiritum sanctum, sicut virtutes morales se habent ad vim appetitivam in comparatione ad rationem. Virtutes autem morales habitus quidam sunt, quibus vires appetitivae disponuntur ad prompte obediendum rationi. Unde et dona spiritus sancti sunt quidam habitus, quibus homo perficitur ad prompte obediendum spiritui sancto.

Reply to Objection 1: Gregory solves this objection (Moral. ii, 27) by saying that "by those gifts without which one cannot obtain life, the Holy Ghost ever abides in all the elect, but not by His other gifts." Now the seven gifts are necessary for salvation, as stated above (A[2]). Therefore, with regard to them, the Holy Ghost ever abides in holy men.

[36360] Iª-IIae q. 68 a. 3 ad 1 Ad primum ergo dicendum quod Gregorius ibidem solvit, dicens quod *in illis donis sine quibus ad vitam perveniri non potest, spiritus sanctus in electis omnibus semper manet, sed in aliis non semper manet*. Septem autem dona sunt necessaria ad salutem, ut dictum est. Unde quantum ad ea, spiritus sanctus semper manet in sanctis.

Reply to Objection 2: This argument holds, in the case of an instrument which has no faculty of action, but only of being acted upon. But man is not an instrument of that kind; for he is so acted upon, by the Holy Ghost, that he also acts himself, in so far as he has a free-will. Therefore he needs a habit.

[36361] Iª-IIae q. 68 a. 3 ad 2 Ad secundum dicendum quod ratio illa procedit de instrumento cuius non est agere, sed solum agi. Tale autem instrumentum non est homo; sed sic agitur a spiritu sancto, quod etiam agit, inquantum est liberi arbitrii. Unde indiget habitu.

Reply to Objection 3: Prophecy is one of those gifts which are for the manifestation of the Spirit, not for the necessity of salvation: hence the comparison fails.

[36362] Iª-IIae q. 68 a. 3 ad 3 Ad tertium dicendum quod prophetia est de donis quae sunt ad manifestationem spiritus, non autem ad necessitatem salutis. Unde non est simile.

Q. 68. A. 4. Whether the seven gifts of the Holy Ghost are suitably enumerated?

Objection 1: It would seem that seven gifts of the Holy Ghost are unsuitably enumerated. For in that enumeration four are set down corresponding to

[36363] Iª-IIae q. 68 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod inconvenienter septem dona spiritus sancti enumerentur. In illa enim

the intellectual virtues, viz. wisdom, understanding, knowledge, and counsel, which corresponds to prudence; whereas nothing is set down corresponding to art, which is the fifth intellectual virtue. Moreover, something is included corresponding to justice, viz. piety, and something corresponding to fortitude, viz. the gift of fortitude; while there is nothing to correspond to temperance. Therefore the gifts are enumerated insufficiently.

enumeratione ponuntur quatuor pertinentia ad virtutes intellectuales, scilicet sapientia, intellectus, scientia et consilium, quod pertinet ad prudentiam, nihil autem ibi ponitur quod pertineat ad artem, quae est quinta virtus intellectualis. Similiter etiam ponitur aliquid pertinens ad iustitiam, scilicet pietas, et aliquid pertinens ad fortitudinem, scilicet donum fortitudinis, nihil autem ponitur ibi pertinens ad temperantiam. Ergo insufficienter enumerantur dona.

Objection 2: Further, piety is a part of justice. But no part of fortitude is assigned to correspond thereto, but fortitude itself. Therefore justice itself, and not piety, ought to have been set down.

[36364] Iª-IIae q. 68 a. 4 arg. 2 Praeterea, pietas est pars iustitiae. Sed circa fortitudinem non ponitur aliqua pars eius, sed ipsa fortitudo. Ergo non debuit poni pietas, sed ipsa iustitia.

Objection 3: Further, the theological virtues, more than any, direct us to God. Since, then, the gifts perfect man according as he is moved by God, it seems that some gifts, corresponding to the theological virtues, should have been included.

[36365] Iª-IIae q. 68 a. 4 arg. 3 Praeterea, virtutes theologicae maxime ordinant nos ad Deum. Cum ergo dona perficiant hominem secundum quod movetur a Deo, videtur quod debuissent poni aliqua dona pertinentia ad theologicas virtutes.

Objection 4: Further, even as God is an object of fear, so is He of love, of hope, and of joy. Now love, hope, and joy are passions condivided with fear. Therefore, as fear is set down as a gift, so ought the other three.

[36366] Iª-IIae q. 68 a. 4 arg. 4 Praeterea, sicut Deus timetur, ita etiam amatur, et in ipsum aliquis sperat, et de eo delectatur. Amor autem, spes et delectatio sunt passiones condivisae timori. Ergo, sicut timor ponitur donum, ita et alia tria debent poni dona.

Objection 5: Further, wisdom is added in order to direct understanding; counsel, to direct fortitude; knowledge, to direct piety. Therefore, some gift should have been added for the purpose of directing fear. Therefore the seven gifts of the Holy Ghost are unsuitably enumerated.

[36367] Iª-IIae q. 68 a. 4 arg. 5 Praeterea, intellectui adiungitur sapientia quae regit ipsum; fortitudini autem consilium, pietati vero scientia. Ergo et timori debuit addi aliquod donum directivum. Inconvenienter ergo septem dona spiritus sancti enumerantur.

On the contrary, stands the authority of Holy Writ (Is. 11:2,3).

[36368] Iª-IIae q. 68 a. 4 s. c. Sed in contrarium est auctoritas Scripturae, Isaiae XI.

I answer that, As stated above (A[3]), the gifts are habits perfecting man so that he is ready to follow the promptings of the Holy Ghost, even as the moral virtues perfect the appetitive powers so that they obey the reason. Now just as it is natural for the appetitive powers to be moved by the command of reason, so it is natural for all the

[36369] Iª-IIae q. 68 a. 4 co. Respondeo dicendum quod, sicut dictum est, dona sunt quidam habitus perficientes hominem ad hoc quod prompte sequatur instinctum spiritus sancti, sicut virtutes morales perficiunt vires appetitivas ad obediendum rationi. Sicut autem vires appetitivae natae sunt moveri per imperium rationis, ita

forces in man to be moved by the instinct of God, as by a superior power. Therefore whatever powers in man can be the principles of human actions, can also be the subjects of gifts, even as they are virtues; and such powers are the reason and appetite.

Now the reason is speculative and practical: and in both we find the apprehension of truth (which pertains to the discovery of truth), and judgment concerning the truth. Accordingly, for the apprehension of truth, the speculative reason is perfected by "understanding"; the practical reason, by "counsel." In order to judge aright, the speculative reason is perfected by "wisdom"; the practical reason by "knowledge." The appetitive power, in matters touching a man's relations to another, is perfected by "piety"; in matters touching himself, it is perfected by "fortitude" against the fear of dangers; and against inordinate lust for pleasures, by "fear," according to Prov. 15:27: "By the fear of the Lord every one declineth from evil," and Ps. 118:120: "Pierce Thou my flesh with Thy fear: for I am afraid of Thy judgments." Hence it is clear that these gifts extend to all those things to which the virtues, both intellectual and moral, extend.

omnes vires humanae natae sunt moveri per instinctum Dei, sicut a quadam superiori potentia. Et ideo in omnibus viribus hominis quae possunt esse principia humanorum actuum, sicut sunt virtutes, ita etiam sunt dona, scilicet in ratione, et in vi appetitiva. Ratio autem est speculativa et practica, et in utraque consideratur apprehensio veritatis, quae pertinet ad inventionem; et iudicium de veritate. Ad apprehensionem igitur veritatis, perficitur speculativa ratio per intellectum; practica vero per consilium. Ad recte autem iudicandum, speculativa quidem per sapientiam, practica vero per scientiam perficitur. Appetitiva autem virtus, in his quidem quae sunt ad alterum, perficitur per pietatem. In his autem quae sunt ad seipsum, perficitur per fortitudinem contra terrorem periculorum, contra concupiscentiam vero inordinatam delectabilium, per timorem, secundum illud Proverb. XV, *per timorem domini declinat omnis a malo*; et in Psalmo CXVIII, *confige timore tuo carnes meas, a iudiciis enim tuis timui*. Et sic patet quod haec dona extendunt se ad omnia ad quae se extendunt virtutes tam intellectuales quam morales.

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.

[36370] Iª-IIae q. 68 a. 4 ad 1 Ad primum ergo dicendum quod dona spiritus sancti perficiunt hominem in his quae pertinent ad bene vivendum, ad quae non ordinatur ars, sed ad exteriora factibilia; est enim ars ratio recta non agibilium, sed factibilium, ut dicitur in VI Ethic. Potest tamen dici quod, quantum ad infusionem donorum, ars pertinet ad spiritum sanctum, qui est principaliter movens; non autem ad homines, qui sunt quaedam organa eius dum ab eo moventur. Temperantiae autem respondet quodammodo donum timoris. Sicut enim ad virtutem temperantiae pertinet, secundum eius propriam rationem, ut aliquis recedat a delectationibus pravis propter bonum rationis; ita ad donum timoris pertinet quod aliquis recedat a delectationibus pravis propter Dei timorem.

Reply to Objection 2: Justice is so called from the rectitude of the reason, and so it is more suitably called a virtue than a gift. But the name of piety denotes the reverence which we give to

[36371] Iª-IIae q. 68 a. 4 ad 2 Ad secundum dicendum quod nomen iustitiae imponitur a rectitudine rationis, et ideo nomen virtutis est convenientius quam nomen doni. Sed nomen

our father and to our country. And since God is the Father of all, the worship of God is also called piety, as Augustine states (De Civ. Dei x, 1). Therefore the gift whereby a man, through reverence for God, works good to all, is fittingly called piety.

pietatis importat reverentiam quam habemus ad patrem et ad patriam. Et quia pater omnium Deus est, etiam cultus Dei pietas nominatur; ut Augustinus dicit, X de Civ. Dei. Et ideo convenienter donum quo aliquis propter reverentiam Dei bonum operatur ad omnes, pietas nominatur.

Reply to Objection 3: The mind of man is not moved by the Holy Ghost, unless in some way it be united to Him: even as the instrument is not moved by the craftsman, unless there by contact or some other kind of union between them. Now the primal union of man with God is by faith, hope and charity: and, consequently, these virtues are presupposed to the gifts, as being their roots. Therefore all the gifts correspond to these three virtues, as being derived therefrom.

[36372] Iª-IIae q. 68 a. 4 ad 3 Ad tertium dicendum quod animus hominis non movetur a spiritu sancto, nisi ei secundum aliquem modum uniatur, sicut instrumentum non movetur ab artifice nisi per contactum, aut per aliquam aliam unionem. Prima autem unio hominis est per fidem, spem et caritatem. Unde istae virtutes praesupponuntur ad dona, sicut radices quaedam donorum. Unde omnia dona pertinent ad has tres virtutes, sicut quaedam derivationes praedictarum virtutum.

Reply to Objection 4: Love, hope and joy have good for their object. Now God is the Sovereign Good: wherefore the names of these passions are transferred to the theological virtues which unite man to God. On the other hand, the object of fear is evil, which can nowise apply to God: hence fear does not denote union with God, but withdrawal from certain things through reverence for God. Hence it does not give its name to a theological virtue, but to a gift, which withdraws us from evil, for higher motives than moral virtue does.

[36373] Iª-IIae q. 68 a. 4 ad 4 Ad quartum dicendum quod amor et spes et delectatio habent bonum pro obiecto. Summum autem bonum Deus est, unde nomina harum passionum transferuntur ad virtutes theologicas, quibus anima coniungitur Deo. Timoris autem obiectum est malum, quod Deo nullo modo competit, unde non importat coniunctionem ad Deum, sed magis recessum ab aliquibus rebus propter reverentiam Dei. Et ideo non est nomen virtutis theologicae, sed doni, quod eminentius retrahit a malis quam virtus moralis.

Reply to Objection 5: Wisdom directs both the intellect and the affections of man. Hence two gifts are set down as corresponding to wisdom as their directing principle; on the part of the intellect, the gift of understanding; on the part of the affections, the gift of fear. Because the principal reason for fearing God is taken from a consideration of the Divine excellence, which wisdom considers.

[36374] Iª-IIae q. 68 a. 4 ad 5 Ad quintum dicendum quod per sapientiam dirigitur et hominis intellectus, et hominis affectus. Et ideo ponuntur duo correspondentia sapientiae tanquam directivo, ex parte quidem intellectus, donum intellectus; ex parte autem affectus, donum timoris. Ratio enim timendi Deum praecipue sumitur ex consideratione excellentiae divinae, quam considerat sapientia.

Q. 68. A. 5. Whether the gifts of the Holy Ghost are connected?

Objection 1: It would seem that the gifts are not connected, for the Apostle says (1 Cor. 12:8): "To one . . . by the Spirit, is given the word of wisdom, and to another, the word of knowledge,

[36375] Iª-IIae q. 68 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod dona non sint connexa. Dicit enim apostolus, I ad Cor. XII, *alii datur per spiritum sermo sapientiae, alii sermo scientiae*

according to the same Spirit." Now wisdom and knowledge are reckoned among the gifts of the Holy Ghost. Therefore the gifts of the Holy Ghost are given to divers men, and are not connected together in the same man.

secundum eundem spiritum. Sed sapientia et scientia inter dona spiritus sancti computantur. Ergo dona spiritus sancti dantur diversis, et non connectuntur sibi invicem in eodem.

Objection 2: Further, Augustine says (De Trin. xiv, 1) that "many of the faithful have not knowledge, though they have faith." But some of the gifts, at least the gift of fear, accompany faith. Therefore it seems that the gifts are not necessarily connected together in one and the same man.

[36376] Iª-IIae q. 68 a. 5 arg. 2 Praeterea, Augustinus dicit, in XIV de Trin., quod *scientia non pollent fideles plurimi, quamvis polleant ipsa fide*. Sed fidem concomitatur aliquod de donis, ad minus donum timoris. Ergo videtur quod dona non sint ex necessitate connexa in uno et eodem.

Objection 3: Further, Gregory says (Moral. i) that wisdom "is of small account if it lack understanding, and understanding is wholly useless if it be not based upon wisdom . . . Counsel is worthless, when the strength of fortitude is lacking thereto . . . and fortitude is very weak if it be not supported by counsel . . . Knowledge is nought if it hath not the use of piety . . . and piety is very useless if it lack the discernment of knowledge . . . and assuredly, unless it has these virtues with it, fear itself rises up to the doing of no good action": from which it seems that it is possible to have one gift without another. Therefore the gifts of the Holy Ghost are not connected.

[36377] Iª-IIae q. 68 a. 5 arg. 3 Praeterea, Gregorius, in I Moral., dicit quod *minor est sapientia, si intellectu careat; et valde inutilis est intellectus, si ex sapientia non subsistat. Vile est consilium, cui opus fortitudinis deest; et valde fortitudo destruitur, nisi per consilium fulciatur. Nulla est scientia, si utilitatem pietatis non habet; et valde inutilis est pietas, si scientiae discretione caret. Timor quoque ipse, si non has virtutes habuerit, ad nullum opus bonae actionis surgit*. Ex quibus videtur quod unum donum possit sine alio haberi. Non ergo dona spiritus sancti sunt connexa.

On the contrary, Gregory prefaces the passage above quoted, with the following remark: "It is worthy of note in this feast of Job's sons, that by turns they fed one another." Now the sons of Job, of whom he is speaking, denote the gifts of the Holy Ghost. Therefore the gifts of the Holy Ghost are connected together by strengthening one another.

[36378] Iª-IIae q. 68 a. 5 s. c. Sed contra est quod ibidem Gregorius praemittit, dicens, *illud in hoc filiorum convivio perscrutandum videtur, quod semetipsos invicem pascunt*. Per filios autem Iob, de quibus loquitur, designantur dona spiritus sancti. Ergo dona spiritus sancti sunt connexa, per hoc quod se invicem reficiunt.

I answer that, The true answer to this question is easily gathered from what has been already set down. For it has been stated (A[3]) that as the powers of the appetite are disposed by the moral virtues as regards the governance of reason, so all the powers of the soul are disposed by the gifts as regards the motion of the Holy Ghost. Now the Holy Ghost dwells in us by charity, according to Rom. 5:5: "The charity of God is poured forth in our hearts by the Holy Ghost, Who is given to

[36379] Iª-IIae q. 68 a. 5 co. Respondeo dicendum quod huius quaestionis veritas de facili ex praemissis potest haberi. Dictum est enim supra quod sicut vires appetitivae disponuntur per virtutes morales in comparatione ad regimen rationis, ita omnes vires animae disponuntur per dona in comparatione ad spiritum sanctum moventem. Spiritus autem sanctus habitat in nobis per caritatem, secundum illud Rom. V, *caritas Dei diffusa est in cordibus nostris per spiritum*

us," even as our reason is perfected by prudence. Wherefore, just as the moral virtues are united together in prudence, so the gifts of the Holy Ghost are connected together in charity: so that whoever has charity has all the gifts of the Holy Ghost, none of which can one possess without charity.

sanctum, qui datus est nobis, sicut et ratio nostra perficitur per prudentiam. Unde sicut virtutes morales connectuntur sibi invicem in prudentia, ita dona spiritus sancti connectuntur sibi invicem in caritate, ita scilicet quod qui caritatem habet, omnia dona spiritus sancti habet; quorum nullum sine caritate haberi potest.

Reply to Objection 1: Wisdom and knowledge can be considered in one way as gratuitous graces, in so far, to wit, as man so far abounds in the knowledge of things Divine and human, that he is able both to instruct the believer and confound the unbeliever. It is in this sense that the Apostle speaks, in this passage, about wisdom and knowledge: hence he mentions pointedly the "word" of wisdom and the "word" of knowledge. They may be taken in another way for the gifts of the Holy Ghost: and thus wisdom and knowledge are nothing else but perfections of the human mind, rendering it amenable to the promptings of the Holy Ghost in the knowledge of things Divine and human. Consequently it is clear that these gifts are in all who are possessed of charity.

[36380] Iª-IIae q. 68 a. 5 ad 1 Ad primum ergo dicendum quod sapientia et scientia uno modo possunt considerari secundum quod sunt gratiae gratis datae, prout scilicet aliquis abundat intantum in cognitione rerum divinarum et humanarum, ut possit et fideles instruere et adversarios confutare. Et sic loquitur ibi apostolus de sapientia et scientia, unde signanter fit mentio de sermone sapientiae et scientiae. Alio modo possunt accipi prout sunt dona spiritus sancti. Et sic sapientia et scientia nihil aliud sunt quam quaedam perfectiones humanae mentis, secundum quas disponitur ad sequendum instinctus spiritus sancti in cognitione divinorum vel humanorum. Et sic patet quod huiusmodi dona sunt in omnibus habentibus caritatem.

Reply to Objection 2: Augustine is speaking there of knowledge, while expounding the passage of the Apostle quoted above (OBJ 1): hence he is referring to knowledge, in the sense already explained, as a gratuitous grace. This is clear from the context which follows: "For it is one thing to know only what a man must believe in order to gain the blissful life, which is no other than eternal life; and another, to know how to impart this to godly souls, and to defend it against the ungodly, which latter the Apostle seems to have styled by the proper name of knowledge."

[36381] Iª-IIae q. 68 a. 5 ad 2 Ad secundum dicendum quod Augustinus ibi loquitur de scientia exponens praedictam auctoritatem apostoli, unde loquitur de scientia praedicto modo accepta, secundum quod est gratia gratis data. Quod patet ex hoc quod subdit, *aliud enim est scire tantummodo quid homo credere debeat propter adipiscendam vitam beatam, quae non nisi aeterna est; aliud autem scire quemadmodum hoc ipsum et piis opituletur, et contra impios defendatur; quam proprio appellare vocabulo scientiam videtur apostolus*.

Reply to Objection 3: Just as the connection of the cardinal virtues is proved in one way from the fact that one is, in a manner, perfected by another, as stated above (Q[65], A[1]); so Gregory wishes to prove the connection of the gifts, in the same way, from the fact that one cannot be perfect without the other. Hence he had already observed that "each particular virtue is to the last degree destitute, unless one virtue lend its support to another." We are therefore not to understand that one gift can be without another; but that if understanding were without wisdom, it would not

[36382] Iª-IIae q. 68 a. 5 ad 3 Ad tertium dicendum quod, sicut uno modo connexio virtutum cardinalium probatur per hoc quod una earum perficitur quodammodo per aliam, ut supra dictum est; ita Gregorius eodem modo vult probare connexionem donorum, per hoc quod unum sine alio non potest esse perfectum. Unde praemittit dicens, *valde singula quaelibet destituitur, si non una alii virtus virtuti suffragetur*. Non ergo datur intelligi quod unum donum possit esse sine alio, sed quod intellectus, si esset sine sapientia, non esset donum; sicut

be a gift; even as temperance, without justice, would not be a virtue.

temperantia, si esset sine iustitia, non esset virtus.

Q. 68. A. 6. Whether the gifts of the Holy Ghost remain in heaven?

Objection 1: It would seem that the gifts of the Holy Ghost do not remain in heaven. For Gregory says (Moral. ii, 26) that by means of His sevenfold gift the "Holy Ghost instructs the mind against all temptations." Now there will be no temptations in heaven, according to Is. 11:9: "They shall not hurt, nor shall they kill in all My holy mountain." Therefore there will be no gifts of the Holy Ghost in heaven.

[36383] Iª-IIae q. 68 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod dona spiritus sancti non maneant in patria. Dicit enim Gregorius, in II Moral., quod *spiritus sanctus contra singula tentamenta septem donis erudit mentem*. Sed in patria non erunt aliqua tentamenta; secundum illud Isaiae XI, *non nocebunt et non occident in universo monte sancto meo*. Ergo dona spiritus sancti non erunt in patria.

Objection 2: Further, the gifts of the Holy Ghost are habits, as stated above (A[3]). But habits are of no use, where their acts are impossible. Now the acts of some gifts are not possible in heaven; for Gregory says (Moral. i, 15) that "understanding . . . penetrates the truths heard . . . counsel . . . stays us from acting rashly . . . fortitude . . . has no fear of adversity . . . piety satisfies the inmost heart with deeds of mercy," all of which are incompatible with the heavenly state. Therefore these gifts will not remain in the state of glory.

[36384] Iª-IIae q. 68 a. 6 arg. 2 Praeterea, dona spiritus sancti sunt habitus quidam, ut supra dictum est. Frustra autem essent habitus, ubi actus esse non possunt. Actus autem quorundam donorum in patria esse non possunt, dicit enim Gregorius, in I Moral., quod *intellectus facit audita penetrare, et consilium prohibet esse praecipitem, et fortitudo facit non metuere adversa, et pietas replet cordis viscera operibus misericordiae*; haec autem non competunt statui patriae. Ergo huiusmodi dona non erunt in statu gloriae.

Objection 3: Further, some of the gifts perfect man in the contemplative life, e.g. wisdom and understanding: and some in the active life, e.g. piety and fortitude. Now the active life ends with this as Gregory states (Moral. vi). Therefore not all the gifts of the Holy Ghost will be in the state of glory.

[36385] Iª-IIae q. 68 a. 6 arg. 3 Praeterea, donorum quaedam perficiunt hominem in vita contemplativa, ut sapientia et intellectus; quaedam in vita activa, ut pietas et fortitudo. Sed activa vita cum hac vita terminatur; ut Gregorius dicit, in VI Moral. Ergo in statu gloriae non erunt omnia dona spiritus sancti.

On the contrary, Ambrose says (De Spiritu Sancto i, 20): "The city of God, the heavenly Jerusalem is not washed with the waters of an earthly river: it is the Holy Ghost, of Whose outpouring we but taste, Who, proceeding from the Fount of life, seems to flow more abundantly in those celestial spirits, a seething torrent of sevenfold heavenly virtue."

[36386] Iª-IIae q. 68 a. 6 s. c. Sed contra est quod Ambrosius dicit, in libro de spiritu sancto, *civitas Dei illa, Ierusalem caelestis, non meatu alicuius fluvii terrestris abluitur; sed ex vitae fonte procedens spiritus sanctus, cuius nos brevi satiamur haustu, in illis caelestibus spiritibus redundantius videtur affluere, pleno septem virtutum spiritualium fervens meatu*.

I answer that, We may speak of the gifts in two ways: first, as to their essence; and thus they will be most perfectly in heaven, as may be gathered

[36387] Iª-IIae q. 68 a. 6 co. Respondeo dicendum quod de donis dupliciter possumus loqui. Uno modo, quantum ad essentiam donorum, et sic

from the passage of Ambrose, just quoted. The reason for this is that the gifts of the Holy Ghost render the human mind amenable to the motion of the Holy Ghost: which will be especially realized in heaven, where God will be "all in all" (1 Cor. 15:28), and man entirely subject unto Him. Secondly, they may be considered as regards the matter about which their operations are: and thus, in the present life they have an operation about a matter, in respect of which they will have no operation in the state of glory. Considered in this way, they will not remain in the state of glory; just as we have stated to be the case with regard to the cardinal virtues (Q[67], A[1]).

perfectissime erunt in patria, sicut patet per auctoritatem Ambrosii inductam. Cuius ratio est quia dona spiritus sancti perficiunt mentem humanam ad sequendam motionem spiritus sancti, quod praecipue erit in patria, quando Deus erit omnia in omnibus, ut dicitur I ad Cor. XV, et quando homo erit totaliter subditus Deo. Alio modo possunt considerari quantum ad materiam circa quam operantur, et sic in praesenti habent operationem circa aliquam materiam circa quam non habebunt operationem in statu gloriae. Et secundum hoc, non manebunt in patria, sicut supra de virtutibus cardinalibus dictum est.

Reply to Objection 1: Gregory is speaking there of the gifts according as they are compatible with the present state: for it is thus that they afford us protection against evil temptations. But in the state of glory, where all evil will have ceased, we shall be perfected in good by the gifts of the Holy Ghost.

[36388] Iª-IIae q. 68 a. 6 ad 1 Ad primum ergo dicendum quod Gregorius loquitur ibi de donis secundum quod competunt statui praesenti, sic enim donis protegimur contra tentamenta malorum. Sed in statu gloriae, cessantibus malis, per dona spiritus sancti perficiemur in bono.

Reply to Objection 2: Gregory, in almost every gift, includes something that passes away with the present state, and something that remains in the future state. For he says that "wisdom strengthens the mind with the hope and certainty of eternal things"; of which two, hope passes, and certainty remains. Of understanding, he says "that it penetrates the truths heard, refreshing the heart and enlightening its darkness," of which, hearing passes away, since "they shall teach no more every man . . . his brother" (Jer. 31:3,4); but the enlightening of the mind remains. Of counsel he says that it "prevents us from being impetuous," which is necessary in the present life; and also that "it makes the mind full of reason," which is necessary even in the future state. Of fortitude he says that it "fears not adversity," which is necessary in the present life; and further, that it "sets before us the viands of confidence," which remains also in the future life. With regard to knowledge he mentions only one thing, viz. that "she overcomes the void of ignorance," which refers to the present state. When, however, he adds "in the womb of the mind," this may refer figuratively to the fulness of knowledge, which belongs to the future state. Of piety he says that "it satisfies the inmost heart with deeds of mercy."

[36389] Iª-IIae q. 68 a. 6 ad 2 Ad secundum dicendum quod Gregorius quasi in singulis donis ponit aliquid quod transit cum statu praesenti, et aliquid quod permanet etiam in futuro. Dicit enim quod sapientia mentem de aeternorum spe et certitudine reficit, quorum duorum spes transit, sed certitudo remanet. Et de intellectu dicit quod in eo quod audita penetrat, reficiendo cor, tenebras eius illustrat, quorum auditus transit, quia non docebit vir fratrem suum, ut dicitur Ierem. XXXI; sed illustratio mentis manebit. De consilio autem dicit quod prohibet esse praecipitem, quod est necessarium in praesenti, et iterum quod ratione animum replet, quod est necessarium etiam in futuro. De fortitudine vero dicit quod adversa non metuit, quod est necessarium in praesenti, et iterum quod confidentiae cibos apponit, quod permanet etiam in futuro. De scientia vero unum tantum ponit, scilicet quod ignorantiae ieiunium superat, quod pertinet ad statum praesentem. Sed quod addit, in ventre mentis, potest figuraliter intelligi repletio cognitionis, quae pertinet etiam ad statum futurum. De pietate vero dicit quod cordis viscera misericordiae operibus replet. Quod quidem secundum verba, pertinet tantum ad statum praesentem. Sed ipse intimus affectus

These words taken literally refer only to the present state: yet the inward regard for our neighbor, signified by "the inmost heart," belongs also to the future state, when piety will achieve, not works of mercy, but fellowship of joy. Of fear he say that "it oppresses the mind, lest it pride itself in present things," which refers to the present state, and that "it strengthens it with the meat of hope for the future," which also belongs to the present state, as regards hope, but may also refer to the future state, as regards being "strengthened" for things we hope are here, and obtain there.

proximorum, per viscera designatus, pertinet etiam ad futurum statum; in quo pietas non exhibebit misericordiae opera, sed congratulationis affectum. De timore vero dicit quod premit mentem, ne de praesentibus superbiat, quod pertinet ad statum praesentem; et quod de futuris cibo spei confortat, quod etiam pertinet ad statum praesentem, quantum ad spem; sed potest etiam ad statum futurum pertinere, quantum ad confortationem de rebus hic speratis, et ibi obtentis.

Reply to Objection 3: This argument considers the gifts as to their matter. For the matter of the gifts will not be the works of the active life; but all the gifts will have their respective acts about things pertaining to the contemplative life, which is the life of heavenly bliss.

[36390] Iª-IIae q. 68 a. 6 ad 3 Ad tertium dicendum quod ratio illa procedit de donis quantum ad materiam. Opera enim activae vitae non erunt materia donorum, sed omnia habebunt actus suos circa ea quae pertinent ad vitam contemplativam, quae est vita beata.

Q. 68. A. 7. Whether the gifts are set down by Isaias in their order of dignity?

Objection 1: It would seem that the gifts are not set down by Isaias in their order of dignity. For the principal gift is, seemingly, that which, more than the others, God requires of man. Now God requires of man fear, more than the other gifts: for it is written (Dt. 10:12): "And now, Israel, what doth the Lord thy God require of thee, but that thou fear the Lord thy God?" and (Malachi 1:6): "If . . . I be a master, where is My fear?" Therefore it seems that fear, which is mentioned last, is not the lowest but the greatest of the gifts.

[36391] Iª-IIae q. 68 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod dignitas donorum non attenditur secundum enumerationem qua enumerantur Isaiae XI. Illud enim videtur esse potissimum in donis, quod maxime Deus ab homine requirit. Sed maxime requirit Deus ab homine timorem, dicitur enim Deut. X, *et nunc, Israel, quid dominus Deus tuus petit a te, nisi ut timeas dominum Deum tuum?* Et Malach. I, dicitur, *si ego dominus, ubi timor meus?* Ergo videtur quod timor, qui enumeratur ultimo, non sit infimum donorum, sed maximum.

Objection 2: Further, piety seems to be a kind of common good; since the Apostle says (1 Tim. 4:8): "Piety [Douay: 'Godliness'] is profitable to all things." Now a common good is preferable to particular goods. Therefore piety, which is given the last place but one, seems to be the most excellent gift.

[36392] Iª-IIae q. 68 a. 7 arg. 2 Praeterea, pietas videtur esse quoddam bonum universale, dicit enim apostolus, I ad Tim. IV, quod *pietas ad omnia utilis est*. Sed bonum universale praefertur particularibus bonis. Ergo pietas, quae penultimo enumeratur, videtur esse potissimum donorum.

Objection 3: Further, knowledge perfects man's judgment, while counsel pertains to inquiry. But judgment is more excellent than inquiry. Therefore knowledge is a more excellent gift than counsel; and yet it is set down as being below it.

[36393] Iª-IIae q. 68 a. 7 arg. 3 Praeterea, scientia perficit iudicium hominis; consilium autem ad inquisitionem pertinet. Sed iudicium praeeminet inquisitioni. Ergo scientia est potius donum quam consilium, cum tamen post enumeretur.

Objection 4: Further, fortitude pertains to the appetitive power, while science belongs to reason. But reason is a more excellent power than the appetite. Therefore knowledge is a more excellent gift than fortitude; and yet the latter is given the precedence. Therefore the gifts are not set down in their order of dignity.

[36394] Iª-IIae q. 68 a. 7 arg. 4 Praeterea, fortitudo pertinet ad vim appetitivam; scientia autem ad rationem. Sed ratio est eminentior quam vis appetitiva. Ergo et scientia est eminentius donum quam fortitudo, quae tamen primo enumeratur. Non ergo dignitas donorum attenditur secundum ordinem enumerationis eorum.

On the contrary, Augustine says [*De Serm. Dom. in Monte i, 4]: "It seems to me that the sevenfold operation of the Holy Ghost, of which Isaias speaks, agrees in degrees and expression with these [of which we read in Mat. 5:3]: but there is a difference of order, for there [viz. in Isaias] the enumeration begins with the more excellent gifts, here, with the lower gifts."

[36395] Iª-IIae q. 68 a. 7 s. c. Sed contra est quod Augustinus dicit, in libro de Serm. Dom. in monte, *videtur mihi septiformis operatio spiritus sancti, de qua Isaias loquitur, his gradibus sententiisque congruere* (de quibus fit mentio Matth. V); sed interest ordinis. Nam ibi (scilicet in Isaia) *enumeratio ab excellentioribus coepit, hic vero, ab inferioribus*.

I answer that, The excellence of the gifts can be measured in two ways: first, simply, viz. by comparison to their proper acts as proceeding from their principles; secondly, relatively, viz. by comparison to their matter. If we consider the excellence of the gifts simply, they follow the same rule as the virtues, as to their comparison one with another; because the gifts perfect man for all the acts of the soul's powers, even as the virtues do, as stated above (A[4]). Hence, as the intellectual virtues have the precedence of the moral virtues, and among the intellectual virtues, the contemplative are preferable to the active, viz. wisdom, understanding and science to prudence and art (yet so that wisdom stands before understanding, and understanding before science, and prudence and synesis before eubulia): so also among the gifts, wisdom, understanding, knowledge, and counsel are more excellent than piety, fortitude, and fear; and among the latter, piety excels fortitude, and fortitude fear, even as justice surpasses fortitude, and fortitude temperance. But in regard to their matter, fortitude and counsel precede knowledge and piety: because fortitude and counsel are concerned with difficult matters, whereas piety and knowledge regard ordinary matters. Consequently the excellence of the gifts corresponds with the order in which they are enumerated; but so far as wisdom and understanding are given the preference to the others, their excellence is considered simply, while, so far, as counsel and fortitude are

[36396] Iª-IIae q. 68 a. 7 co. Respondeo dicendum quod dignitas donorum dupliciter potest attendi, uno modo, simpliciter, scilicet per comparationem ad proprios actus prout procedunt a suis principiis; alio modo, secundum quid, scilicet per comparationem ad materiam. Simpliciter autem loquendo de dignitate donorum, eadem est ratio comparationis in ipsis et in virtutibus, quia dona ad omnes actus potentiarum animae perficiunt hominem, ad quos perficiunt virtutes, ut supra dictum est. Unde sicut virtutes intellectuales praeferuntur virtutibus moralibus; et in ipsis virtutibus intellectualibus contemplativae praeferuntur activis, ut sapientia intellectui, et scientia prudentiae et arti; ita tamen quod sapientia praefertur intellectui, et intellectus scientiae, sicut prudentia et synesis eubuliae, ita etiam in donis sapientia et intellectus, scientia et consilium, praeferuntur pietati et fortitudini et timori; in quibus etiam pietas praefertur fortitudini, et fortitudo timori, sicut iustitia fortitudini, et fortitudo temperantiae. Sed quantum ad materiam, fortitudo et consilium praeferuntur scientiae et pietati, quia scilicet fortitudo et consilium in arduis locum habent; pietas autem, et etiam scientia, in communibus. Sic igitur donorum dignitas ordini enumerationis respondet, partim quidem simpliciter, secundum quod sapientia et intellectus omnibus praeferuntur, partim autem secundum ordinem materiae, secundum quod consilium et fortitudo praeferuntur scientiae et pietati.

preferred to knowledge and piety, it is considered with regard to their matter.

Reply to Objection 1: Fear is chiefly required as being the foundation, so to speak, of the perfection of the other gifts, for "the fear of the Lord is the beginning of wisdom" (Ps. 110:10; Ecclus. 1:16), and not as though it were more excellent than the others. Because, in the order of generation, man departs from evil on account of fear (Prov. 16:16), before doing good works, and which result from the other gifts.

[36397] Iª-IIae q. 68 a. 7 ad 1 Ad primum ergo dicendum quod timor maxime requiritur quasi primordium quoddam perfectionis donorum, quia initium sapientiae timor domini, non propter hoc quod sit ceteris dignius. Prius enim est, secundum ordinem generationis, ut aliquis recedat a malo, quod fit per timorem, ut dicitur Proverb. XVI; quam quod operetur bonum, quod fit per alia dona.

Reply to Objection 2: In the words quoted from the Apostle, piety is not compared with all God's gifts, but only with "bodily exercise," of which he had said it "is profitable to little."

[36398] Iª-IIae q. 68 a. 7 ad 2 Ad secundum dicendum quod pietas non comparatur in verbis apostoli, omnibus donis Dei, sed soli corporali exercitationi, de qua praemittit quod ad modicum utilis est.

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.

[36399] Iª-IIae q. 68 a. 7 ad 3 Ad tertium dicendum quod scientia etsi praeferatur consilio ratione iudicii, tamen consilium praefertur ratione materiae, nam consilium non habet locum nisi in arduis, ut dicitur in III Ethic.; sed iudicium scientiae in omnibus locum habet.

Reply to Objection 4: The directive gifts which pertain to the reason are more excellent than the executive gifts, if we consider them in relation to their acts as proceeding from their powers, because reason transcends the appetite as a rule transcends the thing ruled. But on the part of the matter, counsel is united to fortitude as the directive power to the executive, and so is knowledge united to piety: because counsel and fortitude are concerned with matters of difficulty, while knowledge and piety are concerned with ordinary matters. Hence counsel together with fortitude, by reason of their matter, are given the preference to knowledge and piety.

[36400] Iª-IIae q. 68 a. 7 ad 4 Ad quartum dicendum quod dona directiva, quae pertinent ad rationem, donis exequentibus digniora sunt, si considerentur per comparationem ad actus prout egrediuntur a potentiis, ratio enim appetitivae praeeminet, ut regulans regulato. Sed ratione materiae, adiungitur consilium fortitudini, sicut directivum exequenti, et similiter scientia pietati, quia scilicet consilium et fortitudo in arduis locum habent, scientia autem et pietas etiam in communibus. Et ideo consilium simul cum fortitudine, ratione materiae, numeratur ante scientiam et pietatem.

Q. 68. A. 8. Whether the virtues are more excellent than the gifts?

Objection 1: It would seem that the virtues are more excellent than the gifts. For Augustine says (De Trin. xv, 18) while speaking of charity: "No gift of God is more excellent than this. It is this alone which divides the children of the eternal

[36401] Iª-IIae q. 68 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod virtutes sint praeferendae donis. Dicit enim Augustinus, in XV de Trin., de caritate loquens, *nullum est isto Dei dono excellentius. Solum est quod dividit inter filios*

kingdom from the children of eternal damnation. Other gifts are bestowed by the Holy Ghost, but, without charity, they avail nothing." But charity is a virtue. Therefore a virtue is more excellent than the gifts of the Holy Ghost.

regni aeterni, et filios perditionis aeternae, dantur et alia per spiritum sanctum munera, sed sine caritate nihil prosunt. Sed caritas est virtus. Ergo virtus est potior donis spiritus sancti.

Objection 2: Further, that which is first naturally, seems to be more excellent. Now the virtues precede the gifts of the Holy Ghost; for Gregory says (Moral. ii, 26) that "the gift of the Holy Ghost in the mind it works on, forms first of all justice, prudence, fortitude, temperance . . . and doth afterwards give it a temper in the seven virtues" [viz. the gifts], so "as against folly to bestow wisdom; against dullness, understanding; against rashness, counsel; against fear, fortitude; against ignorance, knowledge; against hardness of heart, piety; against piety, fear." Therefore the virtues are more excellent than the gifts.

[36402] Iª-IIae q. 68 a. 8 arg. 2 Praeterea, ea quae sunt priora naturaliter, videntur esse potiora. Sed virtutes sunt priores donis spiritus sancti, dicit enim Gregorius, in II Moral., quod *donum spiritus sancti in subiecta mente ante alia iustitiam, prudentiam, fortitudinem et temperantiam format, et sic eandem mentem septem mox virtutibus* (idest donis) *temperat, ut contra stultitiam, sapientiam; contra hebetudinem, intellectum; contra praecipitationem, consilium; contra timorem, fortitudinem; contra ignorantiam, scientiam; contra duritiam, pietatem; contra superbiam, det timorem*. Ergo virtutes sunt potiores donis.

Objection 3: Further, Augustine says (De Lib. Arb. ii, 19) that "the virtues cannot be used to evil purpose." But it is possible to make evil use of the gifts, for Gregory says (Moral. i, 18): "We offer up the sacrifice of prayer . . . lest wisdom may uplift; or understanding, while it runs nimbly, deviate from the right path; or counsel, while it multiplies itself, grow into confusion; that fortitude, while it gives confidence, may not make us rash; lest knowledge, while it knows and yet loves not, may swell the mind; lest piety, while it swerves from the right line, may become distorted; and lest fear, while it is unduly alarmed, may plunge us into the pit of despair." Therefore the virtues are more excellent than the gifts of the Holy Ghost.

[36403] Iª-IIae q. 68 a. 8 arg. 3 Praeterea, virtutibus nullus male uti potest, ut Augustinus dicit. Donis autem potest aliquis male uti, dicit enim Gregorius, in I Moral., quod *hostiam nostrae precis immolamus ne sapientia elevet; ne intellectus, dum subtiliter currit, oberret; ne consilium, dum se multiplicat, confundat; ne fortitudo, dum fiduciam praebet, praecipitet; ne scientia, dum novit et non diligit, inflet; ne pietas, dum se extra rectitudinem inclinat, intorqueat; ne timor, dum plus iusto trepidat, in desperationis foveam mergat*. Ergo virtutes sunt digniores donis spiritus sancti.

On the contrary, The gifts are bestowed to assist the virtues and to remedy certain defects, as is shown in the passage quoted (OBJ 2), so that, seemingly, they accomplish what the virtues cannot. Therefore the gifts are more excellent than the virtues.

[36404] Iª-IIae q. 68 a. 8 s. c. Sed contra est quod dona dantur in adiutorium virtutum contra defectus, ut patet in auctoritate inducta; et sic videtur quod perficiant quod virtutes perficere non possunt. Sunt ergo dona potiora virtutibus.

I answer that, As was shown above (Q[58], A[3]; Q[62], A[1]), there are three kinds of virtues: for some are theological, some intellectual, and some moral. The theological

[36405] Iª-IIae q. 68 a. 8 co. Respondeo dicendum quod, sicut ex supradictis patet, virtutes in tria genera distinguuntur, sunt enim quaedam virtutes theologicae, quaedam intellectuales, quaedam

virtues are those whereby man's mind is united to God; the intellectual virtues are those whereby reason itself is perfected; and the moral virtues are those which perfect the powers of appetite in obedience to the reason. On the other hand the gifts of the Holy Ghost dispose all the powers of the soul to be amenable to the Divine motion.

Accordingly the gifts seem to be compared to the theological virtues, by which man is united to the Holy Ghost his Mover, in the same way as the moral virtues are compared to the intellectual virtues, which perfect the reason, the moving principle of the moral virtues. Wherefore as the intellectual virtues are more excellent than the moral virtues and control them, so the theological virtues are more excellent than the gifts of the Holy Ghost and regulate them. Hence Gregory says (Moral. i, 12) that "the seven sons," i.e. the seven gifts, "never attain the perfection of the number ten, unless all they do be done in faith, hope, and charity."

But if we compare the gifts to the other virtues, intellectual and moral, then the gifts have the precedence of the virtues. Because the gifts perfect the soul's powers in relation to the Holy Ghost their Mover; whereas the virtues perfect, either the reason itself, or the other powers in relation to reason: and it is evident that the more exalted the mover, the more excellent the disposition whereby the thing moved requires to be disposed. Therefore the gifts are more perfect than the virtues.

morales. Virtutes quidem theologicae sunt quibus mens humana Deo coniungitur; virtutes autem intellectuales sunt quibus ratio ipsa perficitur; virtutes autem morales sunt quibus vires appetitivae perficiuntur ad obediendum rationi. Dona autem spiritus sancti sunt quibus omnes vires animae disponuntur ad hoc quod subdantur motioni divinae. Sic ergo eadem videtur esse comparatio donorum ad virtutes theologicas, per quas homo unitur spiritui sancto moventi; sicut virtutum moralium ad virtutes intellectuales, per quas perficitur ratio, quae est virtutum moralium motiva. Unde sicut virtutes intellectuales praeferuntur virtutibus moralibus, et regulant eas; ita virtutes theologicae praeferuntur donis spiritus sancti, et regulant ea. Unde Gregorius dicit, in I Moral., quod *neque ad denarii perfectionem septem filii* (idest septem dona) *perveniunt, nisi in fide, spe et caritate fuerit omne quod agunt*. Sed si comparemus dona ad alias virtutes intellectuales vel morales, dona praeferuntur virtutibus. Quia dona perficiunt vires animae in comparatione ad spiritum sanctum moventem, virtutes autem perficiunt vel ipsam rationem, vel alias vires in ordine ad rationem. Manifestum est autem quod ad altiorem motorem oportet maiori perfectione mobile esse dispositum. Unde perfectiora sunt dona virtutibus.

Reply to Objection 1: Charity is a theological virtue; and such we grant to be more perfect than the gifts.

[36406] Iª-IIae q. 68 a. 8 ad 1 Ad primum ergo dicendum quod caritas est virtus theologica; de qua concedimus quod sit potior donis.

Reply to Objection 2: There are two ways in which one thing precedes another. One is in order of perfection and dignity, as love of God precedes love of our neighbor: and in this way the gifts precede the intellectual and moral virtues, but follow the theological virtues. The other is the order of generation or disposition: thus love of one's neighbor precedes love of God, as regards the act: and in this way moral and intellectual virtues precede the gifts, since man, through being well subordinate to his own reason, is disposed to be rightly subordinate to God.

[36407] Iª-IIae q. 68 a. 8 ad 2 Ad secundum dicendum quod aliquid est prius altero dupliciter. Uno modo, ordine perfectionis et dignitatis, sicut dilectio Dei est prior dilectione proximi. Et hoc modo dona sunt priora virtutibus intellectualibus et moralibus, posteriora vero virtutibus theologicis. Alio modo, ordine generationis seu dispositionis, sicut dilectio proximi praecedit dilectionem Dei, quantum ad actum. Et sic virtutes morales et intellectuales praecedunt dona, quia per hoc quod homo bene se habet circa rationem propriam, disponitur ad hoc quod se

bene habeat in ordine ad Deum.

Reply to Objection 3: Wisdom and understanding and the like are gifts of the Holy Ghost, according as they are quickened by charity, which "dealeth not perversely" (1 Cor. 13:4). Consequently wisdom and understanding and the like cannot be used to evil purpose, in so far as they are gifts of the Holy Ghost. But, lest they depart from the perfection of charity, they assist one another. This is what Gregory means to say.

[36408] Iª-IIae q. 68 a. 8 ad 3 Ad tertium dicendum quod sapientia et intellectus et alia huiusmodi sunt dona spiritus sancti, secundum quod caritate informantur; quae non agit perperam, ut dicitur I ad Cor. XIII. Et ideo sapientia et intellectu et aliis huiusmodi nullus male utitur, secundum quod sunt dona spiritus sancti. Sed ad hoc quod a caritatis perfectione non recedant, unum ab altero adiuvatur. Et hoc est quod Gregorius dicere intendit.

Q. 69. OF THE BEATITUDES (FOUR ARTICLES)

We must now consider the beatitudes: under which head there are four points of inquiry:

(1) Whether the beatitudes differ from the gifts and virtues?

(2) Of the rewards of the beatitudes: whether they refer to this life?

(3) Of the number of the beatitudes;

(4) Of the fittingness of the rewards ascribed to the beatitudes.

[36409] Iª-IIae q. 69 pr. Deinde considerandum est de beatitudinibus. Et circa hoc quaeruntur quatuor. Primo, utrum beatitudines a donis et virtutibus distinguantur. Secundo, de praemiis beatitudinum, utrum pertineant ad hanc vitam. Tertio, de numero beatitudinum. Quarto, de convenientia praemiorum quae eis attribuuntur.

Q. 69. A. 1. Whether the beatitudes differ from the virtues and gifts?

Objection 1: It would seem that the beatitudes do not differ from the virtues and gifts. For Augustine (De Serm. Dom. in Monte i, 4) assigns the beatitudes recited by Matthew (v 3, seqq.) to the gifts of the Holy Ghost; and Ambrose in his commentary on Luke 6:20, seqq., ascribes the beatitudes mentioned there, to the four cardinal virtues. Therefore the beatitudes do not differ from the virtues and gifts.

[36410] Iª-IIae q. 69 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod beatitudines a virtutibus et donis non distinguantur. Augustinus enim, in libro de Serm. Dom. in monte, attribuit beatitudines in Matthaeo enumeratas, donis spiritus sancti, Ambrosius autem, super Lucam, attribuit beatitudines ibi enumeratas quatuor virtutibus cardinalibus. Ergo beatitudines non distinguuntur a virtutibus et donis.

Objection 2: Further, there are but two rules of the human will: the reason and the eternal law, as stated above (Q[19], A[3]; Q[21], A[1]). Now the virtues perfect man in relation to reason; while the gifts perfect him in relation to the eternal law of the Holy Ghost, as is clear from what has been said (Q[68], AA[1],3, seqq.). Therefore there cannot be anything else pertaining to the rectitude of the human will, besides the virtues and gifts. Therefore the beatitudes do not differ from them.

[36411] Iª-IIae q. 69 a. 1 arg. 2 Praeterea, humanae voluntatis non est nisi duplex regula, scilicet ratio, et lex aeterna, ut supra habitum est. Sed virtutes perficiunt hominem in ordine ad rationem; dona autem in ordine ad legem aeternam spiritus sancti, ut ex dictis patet. Ergo non potest esse aliquid aliud pertinens ad rectitudinem voluntatis humanae, praeter virtutes et dona. Non ergo beatitudines ab eis distinguuntur.

Objection 3: Further, among the beatitudes are included meekness, justice, and mercy, which are said to be virtues. Therefore the beatitudes do not differ from the virtues and gifts.

[36412] Iª-IIae q. 69 a. 1 arg. 3 Praeterea, in enumeratione beatitudinum ponitur mititas, et iustitia, et misericordia; quae dicuntur esse quaedam virtutes. Ergo beatitudines non distinguuntur a virtutibus et donis.

On the contrary, Certain things are included among the beatitudes, that are neither virtues nor gifts, e.g. poverty, mourning, and peace. Therefore the beatitudes differ from the virtues and gifts.

[36413] Iª-IIae q. 69 a. 1 s. c. Sed contra est quod quaedam enumerantur inter beatitudines, quae nec sunt virtutes nec dona; sicut paupertas, et luctus, et pax. Differunt ergo beatitudines et a virtutibus et a donis.

I answer that, As stated above (Q[2], A[7]; Q[3], A[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 (Rom. 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.

[36414] Iª-IIae q. 69 a. 1 co. Respondeo dicendum quod, sicut supra dictum est, beatitudo est ultimus finis humanae vitae. Dicitur autem aliquis iam finem habere, propter spem finis obtinendi, unde et philosophus dicit, in I Ethic., quod *pueri dicuntur beati propter spem*; et apostolus dicit, Rom. VIII, *spe salvi facti sumus*. Spes autem de fine consequendo insurgit ex hoc quod aliquis convenienter movetur ad finem, et appropinquat ad ipsum, quod quidem fit per aliquam actionem. Ad finem autem beatitudinis movetur aliquis et appropinquat per operationes virtutum; et praecipue per operationes donorum, si loquamur de beatitudine aeterna, ad quam ratio non sufficit, sed in eam inducit spiritus sanctus, ad cuius obedientiam et sequelam per dona perficimur. Et ideo beatitudines distinguuntur quidem a virtutibus et donis, non sicut habitus ab eis distincti, sed sicut actus distinguuntur ab habitibus.

Reply to Objection 1: Augustine and Ambrose assign the beatitudes to the gifts and virtues, as acts are ascribed to habits. But the gifts are more excellent than the cardinal virtues, as stated above (Q[68], A[8]). Wherefore Ambrose, in explaining the beatitudes propounded to the throng, assigns them to the cardinal virtues, whereas Augustine, who is explaining the beatitudes delivered to the disciples on the mountain, and so to those who were more perfect, ascribes them to the gifts of the Holy Ghost.

[36415] Iª-IIae q. 69 a. 1 ad 1 Ad primum ergo dicendum quod Augustinus et Ambrosius attribuunt beatitudines donis et virtutibus, sicut actus attribuuntur habitibus. Dona autem sunt eminentiora virtutibus cardinalibus, ut supra dictum est. Et ideo Ambrosius, exponens beatitudines turbis propositas, attribuit eas virtutibus cardinalibus; Augustinus autem, exponens beatitudines discipulis propositas in monte, tanquam perfectioribus, attribuit eas donis spiritus sancti.

Reply to Objection 2: This argument proves that no other habits, besides the virtues and gifts, rectify human conduct.

[36416] Iª-IIae q. 69 a. 1 ad 2 Ad secundum dicendum quod ratio illa probat quod non sunt alii habitus rectificantes humanam vitam, praeter virtutes et dona.

Reply to Objection 3: Meekness is to be taken as denoting the act of meekness: and the same applies to justice and mercy. And though these might seem to be virtues, they are nevertheless ascribed to gifts, because the gifts perfect man in all matters wherein the virtues perfect him, as stated above (Q[68], A[2]).

[36417] Iª-IIae q. 69 a. 1 ad 3 Ad tertium dicendum quod mititas accipitur pro actu mansuetudinis, et similiter dicendum est de iustitia et de misericordia. Et quamvis haec videantur esse virtutes, attribuuntur tamen donis, quia etiam dona perficiunt hominem circa omnia circa quae perficiunt virtutes, ut dictum est.

Q. 69. A. 2. Whether the rewards assigned to the beatitudes refer to this life?

Objection 1: It would seem that the rewards

[36418] Iª-IIae q. 69 a. 2 arg. 1 Ad secundum sic

assigned to the beatitudes do not refer to this life. Because some are said to be happy because they hope for a reward, as stated above (A[1]). Now the object of hope is future happiness. Therefore these rewards refer to the life to come.

proceditur. Videtur quod praemia quae attribuuntur beatitudinibus, non pertineant ad hanc vitam. Dicuntur enim aliqui beati propter spem praemiorum, ut dictum est. Sed obiectum spei beatitudo est futura. Ergo praemia ista pertinent ad vitam futuram.

Objection 2: Further, certain punishments are set down in opposition to the beatitudes, Lk. 6:25, where we read: "Woe to you that are filled; for you shall hunger. Woe to you that now laugh, for you shall mourn and weep." Now these punishments do not refer to this life, because frequently men are not punished in this life, according to Job 21:13: "They spend their days in wealth." Therefore neither do the rewards of the beatitudes refer to this life.

[36419] Iª-IIae q. 69 a. 2 arg. 2 Praeterea, Luc. VI, ponuntur quaedam poenae per oppositum ad beatitudines, cum dicitur, *vae vobis qui saturati estis, quia esurietis. Vae vobis qui ridetis nunc, quia lugebitis et flebitis*. Sed istae poenae non intelliguntur in hac vita, quia frequenter homines in hac vita non puniuntur, secundum illud Iob XXI, *ducunt in bonis dies suos*. Ergo nec praemia beatitudinum pertinent ad hanc vitam.

Objection 3: Further, the kingdom of heaven which is set down as the reward of poverty is the happiness of heaven, as Augustine says (De Civ. Dei xix) [*Cf. De Serm. Dom. in Monte i, 1]. Again, abundant fullness is not to be had save in the life to come, according to Ps. 16:15: "I shall be filled [Douay: 'satisfied'] when Thy glory shall appear." Again, it is only in the future life that we shall see God, and that our Divine sonship will be made manifest, according to 1 Jn. 3:2: "We are now the sons of God; and it hath not yet appeared what we shall be. We know that, when He shall appear, we shall be like to Him, because we shall see Him as He is." Therefore these rewards refer to the future life.

[36420] Iª-IIae q. 69 a. 2 arg. 3 Praeterea, regnum caelorum, quod ponitur praemium paupertatis, est beatitudo caelestis; ut Augustinus dicit, XIX de Civ. Dei. Plena etiam saturitas non nisi in futura vita habetur; secundum illud Psalmi XVI, *satiabor cum apparuerit gloria tua*. Visio etiam Dei, et manifestatio filiationis divinae, ad vitam futuram pertinent; secundum illud I Ioan. III, *nunc filii Dei sumus, et nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus, quoniam videbimus eum sicuti est*. Ergo praemia illa pertinent ad vitam futuram.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 4): "These promises can be fulfilled in this life, as we believe them to have been fulfilled in the apostles. For no words can express that complete change into the likeness even of an angel, which is promised to us after this life."

[36421] Iª-IIae q. 69 a. 2 s. c. Sed contra est quod Augustinus dicit, in libro de Serm. Dom. in monte, *ista quidem in hac vita compleri possunt, sicut completa esse in apostolis credimus. Nam illa omnimoda, et in angelicam formam mutatio, quae post hanc vitam promittitur, nullis verbis exponi potest*.

I answer that, Expounders of Holy Writ are not agreed in speaking of these rewards. For some, with Ambrose (Super Luc. v), hold that all these rewards refer to the life to come; while Augustine (De Serm. Dom. in Monte i, 4) holds them to refer to the present life; and Chrysostom in his homilies (In Matth. xv) says that some refer to the future,

[36422] Iª-IIae q. 69 a. 2 co. Respondeo dicendum quod circa ista praemia expositores sacrae Scripturae diversimode sunt locuti. Quidam enim omnia ista praemia ad futuram beatitudinem pertinere dicunt, sicut Ambrosius, super Lucam. Augustinus vero dicit ea ad praesentem vitam pertinere. Chrysostomus autem, in suis homiliis,

and some to the present life.

In order to make the matter clear we must take note that hope of future happiness may be in us for two reasons. First, by reason of our having a preparation for, or a disposition to future happiness; and this is by way of merit; secondly, by a kind of imperfect inchoation of future happiness in holy men, even in this life. For it is one thing to hope that the tree will bear fruit, when the leaves begin to appear, and another, when we see the first signs of the fruit.

Accordingly, those things which are set down as merits in the beatitudes, are a kind of preparation for, or disposition to happiness, either perfect or inchoate: while those that are assigned as rewards, may be either perfect happiness, so as to refer to the future life, or some beginning of happiness, such as is found in those who have attained perfection, in which case they refer to the present life. Because when a man begins to make progress in the acts of the virtues and gifts, it is to be hoped that he will arrive at perfection, both as a wayfarer, and as a citizen of the heavenly kingdom.

quaedam eorum dicit pertinere ad futuram vitam, quaedam autem ad praesentem. Ad cuius evidentiam, considerandum est quod spes futurae beatitudinis potest esse in nobis propter duo, primo quidem, propter aliquam praeparationem vel dispositionem ad futuram beatitudinem, quod est per modum meriti; alio modo, per quandam inchoationem imperfectam futurae beatitudinis in viris sanctis, etiam in hac vita. Aliter enim habetur spes fructificationis arboris cum virescit frondibus, et aliter cum iam primordia fructuum incipiunt apparere. Sic igitur ea quae in beatitudinibus tanguntur tanquam merita, sunt quaedam praeparationes vel dispositiones ad beatitudinem, vel perfectam vel inchoatam. Ea vero quae ponuntur tanquam praemia, possunt esse vel ipsa beatitudo perfecta, et sic pertinent ad futuram vitam, vel aliqua inchoatio beatitudinis, sicut est in viris perfectis, et sic praemia pertinent ad praesentem vitam. Cum enim aliquis incipit proficere in actibus virtutum et donorum, potest sperari de eo quod perveniet et ad perfectionem viae, et ad perfectionem patriae.

Reply to Objection 1: Hope regards future happiness as the last end: yet it may also regard the assistance of grace as that which leads to that end, according to Ps. 27:7: "In Him hath my heart hoped, and I have been helped."

[36423] Iª-IIae q. 69 a. 2 ad 1 Ad primum ergo dicendum quod spes est de futura beatitudine sicut de ultimo fine, potest etiam esse et de auxilio gratiae, sicut de eo quod ducit ad finem, secundum illud Psalmi XXVII, *in Deo speravit cor meum, et adiutus sum*.

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 Mat. 19:29, and Mk. 10:30: "Ye shall receive a hundred times as much" even "in this time."

[36424] Iª-IIae q. 69 a. 2 ad 2 Ad secundum dicendum quod mali, etsi interdum in hac vita temporales poenas non patiantur, patiuntur tamen spirituales. Unde Augustinus dicit, in I Confess., *iussisti, domine, et sic est, ut poena sibi sit inordinatus animus*. Et philosophus dicit, in IX Ethic., de malis, quod *contendit ipsorum anima, et hoc quidem huc trahit, illud autem illuc*; et postea concludit, *si autem sic miserum est malum esse, fugiendum est malitiam intense*. Et similiter e converso boni, etsi in hac vita quandoque non habeant corporalia praemia, nunquam tamen deficiunt a spiritualibus, etiam in hac vita; secundum illud Matth. XIX, et Marc. X, *centuplum accipietis etiam in hoc saeculo*.

Reply to Objection 3: All these rewards will be fully consummated in the life to come: but meanwhile they are, in a manner, begun, even in this life. Because the "kingdom of heaven," as Augustine says (De Civ. Dei xiv; *Cf. De Serm. Dom. in Monte, i, 1), can denote the beginning of perfect wisdom, in so far as "the spirit" begins to reign in men. The "possession" of the land denotes the well-ordered affections of the soul that rests, by its desire, on the solid foundation of the eternal inheritance, signified by "the land." They are "comforted" in this life, by receiving the Holy Ghost, Who is called the "Paraclete," i.e. the Comforter. They "have their fill," even in this life, of that food of which Our Lord said (Jn. 4:34): "My meat is to do the will of Him that sent Me." Again, in this life, men "obtain" God's "Mercy." Again, the eye being cleansed by the gift of understanding, we can, so to speak, "see God." Likewise, in this life, those who are the "peacemakers" of their own movements, approach to likeness to God, and are called "the children of God." Nevertheless these things will be more perfectly fulfilled in heaven.

[36425] Iª-IIae q. 69 a. 2 ad 3 Ad tertium dicendum quod omnia illa praemia perfecte quidem consummabuntur in vita futura, sed interim etiam in hac vita quodammodo inchoantur. Nam regnum caelorum, ut Augustinus dicit, potest intelligi perfectae sapientiae initium, secundum quod incipit in eis spiritus regnare. Possessio etiam terrae significat affectum bonum animae requiescentis per desiderium in stabilitate haereditatis perpetuae, per terram significatae. Consolantur autem in hac vita, spiritum sanctum, qui Paracletus, idest consolator, dicitur, participando. Saturantur etiam in hac vita illo cibo de quo dominus dicit, *meus cibus est ut faciam voluntatem patris mei*. In hac etiam vita consequuntur homines misericordiam Dei. In hac etiam vita, purgato oculo per donum intellectus, Deus quodammodo videri potest. Similiter etiam in hac vita qui motus suos pacificant, ad similitudinem Dei accedentes, filii Dei nominantur. Tamen haec perfectius erunt in patria.

Q. 69. A. 4. Whether the rewards of the beatitudes are suitably enumerated?

Objection 1: It would seem that the rewards of the beatitudes are unsuitably enumerated. Because the kingdom of heaven, which is eternal life, contains all good things. Therefore, once given the kingdom of heaven, no other rewards should be mentioned.

[36439] Iª-IIae q. 69 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod praemia beatitudinum inconvenienter enumerentur. In regno enim caelorum, quod est vita aeterna, bona omnia continentur. Posito ergo regno caelorum, non oportuit alia praemia ponere.

Objection 2: Further, the kingdom of heaven is assigned as the reward, both of the first and of the eighth beatitude. Therefore, on the same ground it should have been assigned to all.

[36440] Iª-IIae q. 69 a. 4 arg. 2 Praeterea, regnum caelorum ponitur pro praemio et in prima beatitudine et in octava. Ergo, eadem ratione, debuit poni in omnibus.

Objection 3: Further, the beatitudes are arranged in the ascending order, as Augustine remarks (De Serm. Dom. in Monte i, 4): whereas the rewards seem to be placed in the descending order, since to "possess the land" is less than to possess "the kingdom of heaven." Therefore these rewards are unsuitably enumerated.

[36441] Iª-IIae q. 69 a. 4 arg. 3 Praeterea, in beatitudinibus proceditur ascendendo, sicut Augustinus dicit. In praemiis autem videtur procedi descendendo, nam possessio terrae est minus quam regnum caelorum. Ergo inconvenienter huiusmodi praemia assignantur.

On the contrary, stands the authority of Our Lord Who propounded these rewards.

[36442] Iª-IIae q. 69 a. 4 s. c. Sed contra est auctoritas ipsius domini, praemia huiusmodi

proponentis.

I answer that, These rewards are most suitably assigned, considering the nature of the beatitudes in relation to the three kinds of happiness indicated above (A[3]). For the first three beatitudes concerned the withdrawal of man from those things in which sensual happiness consists: which happiness man desires by seeking the object of his natural desire, not where he should seek it, viz. in God, but in temporal and perishable things. Wherefore the rewards of the first three beatitudes correspond to these things which some men seek to find in earthly happiness. For men seek in external things, viz. riches and honors, a certain excellence and abundance, both of which are implied in the kingdom of heaven, whereby man attains to excellence and abundance of good things in God. Hence Our Lord promised the kingdom of heaven to the poor in spirit. Again, cruel and pitiless men seek by wrangling and fighting to destroy their enemies so as to gain security for themselves. Hence Our Lord promised the meek a secure and peaceful possession of the land of the living, whereby the solid reality of eternal goods is denoted. Again, men seek consolation for the toils of the present life, in the lusts and pleasures of the world. Hence Our Lord promises comfort to those that mourn.

Two other beatitudes belong to the works of active happiness, which are the works of virtues directing man in his relations to his neighbor: from which operations some men withdraw through inordinate love of their own good. Hence Our Lord assigns to these beatitudes rewards in correspondence with the motives for which men recede from them. For there are some who recede from acts of justice, and instead of rendering what is due, lay hands on what is not theirs, that they may abound in temporal goods. Wherefore Our Lord promised those who hunger after justice, that they shall have their fill. Some, again, recede from works of mercy, lest they be busied with other people's misery. Hence Our Lord promised the merciful that they should obtain mercy, and be delivered from all misery.

The last two beatitudes belong to contemplative happiness or beatitude: hence the rewards are assigned in correspondence with the dispositions

[36443] Iª-IIae q. 69 a. 4 co. Respondeo dicendum quod praemia ista convenientissime assignantur, considerata conditione beatitudinum secundum tres beatitudines supra assignatas. Tres enim primae beatitudines accipiuntur per retractionem ab his in quibus voluptuosa beatitudo consistit, quam homo desiderat quaerens id quod naturaliter desideratur, non ubi quaerere debet, scilicet in Deo, sed in rebus temporalibus et caducis. Et ideo praemia trium primarum beatitudinum accipiuntur secundum ea quae in beatitudine terrena aliqui quaerunt. Quaerunt enim homines in rebus exterioribus, scilicet divitiis et honoribus, excellentiam quandam et abundantiam, quorum utrumque importat regnum caelorum, per quod homo consequitur excellentiam et abundantiam bonorum in Deo. Et ideo regnum caelorum dominus pauperibus spiritu repromisit. Quaerunt autem homines feroces et immites per litigia et bella securitatem sibi acquirere, inimicos suos destruendo. Unde dominus repromisit mitibus securam et quietam possessionem terrae viventium, per quam significatur soliditas aeternorum bonorum. Quaerunt autem homines in concupiscentiis et delectationibus mundi, habere consolationem contra praesentis vitae labores. Et ideo dominus consolationem lugentibus repromittit. Aliae vero duae beatitudines pertinent ad opera activae beatitudinis, quae sunt opera virtutum ordinantium hominem ad proximum, a quibus operibus aliqui retrahuntur propter inordinatum amorem proprii boni. Et ideo dominus attribuit illa praemia his beatitudinibus, propter quae homines ab eis discedunt. Discedunt enim aliqui ab operibus iustitiae, non reddentes debitum, sed potius aliena rapientes ut bonis temporalibus repleantur. Et ideo dominus esurientibus iustitiam, saturitatem repromisit. Discedunt etiam aliqui ab operibus misericordiae, ne se immisceant miseriis alienis. Et ideo dominus misericordibus repromittit misericordiam, per quam ab omni miseria liberentur. Aliae vero duae ultimae beatitudines pertinent ad contemplativam felicitatem seu beatitudinem, et ideo secundum convenientiam dispositionum quae ponuntur in merito, praemia redduntur. Nam munditia oculi disponit ad clare videndum, unde mundis corde divina visio repromittitur. Constituere vero pacem vel in

included in the merit. For cleanness of the eye disposes one to see clearly: hence the clean of heart are promised that they shall see God. Again, to make peace either in oneself or among others, shows a man to be a follower of God, Who is the God of unity and peace. Hence, as a reward, he is promised the glory of the Divine sonship, consisting in perfect union with God through consummate wisdom.

seipso vel inter alios, manifestat hominem esse Dei imitatorem, qui est Deus unitatis et pacis. Et ideo pro praemio redditur ei gloria divinae filiationis, quae est in perfecta coniunctione ad Deum per sapientiam consummatam.

Reply to Objection 1: As Chrysostom says (Hom. xv in Matth.), all these rewards are one in reality, viz. eternal happiness, which the human intellect cannot grasp. Hence it was necessary to describe it by means of various boons known to us, while observing due proportion to the merits to which those rewards are assigned.

[36444] Iª-IIae q. 69 a. 4 ad 1 Ad primum ergo dicendum quod, sicut Chrysostomus dicit, omnia praemia ista unum sunt in re, scilicet beatitudo aeterna; quam intellectus humanus non capit. Et ideo oportuit quod per diversa bona nobis nota, describeretur, observata convenientia ad merita quibus praemia attribuuntur.

Reply to Objection 2: Just as the eighth beatitude is a confirmation of all the beatitudes, so it deserves all the rewards of the beatitudes. Hence it returns to the first, that we may understand all the other rewards to be attributed to it in consequence. Or else, according to Ambrose (Super Luc. v), the kingdom of heaven is promised to the poor in spirit, as regards the glory of the soul; but to those who suffer persecution in their bodies, it is promised as regards the glory of the body.

[36445] Iª-IIae q. 69 a. 4 ad 2 Ad secundum dicendum quod, sicut octava beatitudo est firmitas quaedam omnium beatitudinum, ita debentur sibi omnium beatitudinum praemia. Et ideo redit ad caput, ut intelligantur sibi consequenter omnia praemia attribui. Vel, secundum Ambrosium, pauperibus spiritu repromittitur regnum caelorum, quantum ad gloriam animae, sed passis persecutionem in corpore, quantum ad gloriam corporis.

Reply to Objection 3: The rewards are also arranged in ascending order. For it is more to possess the land of the heavenly kingdom than simply to have it: since we have many things without possessing them firmly and peacefully. Again, it is more to be comforted in the kingdom than to have and possess it, for there are many things the possession of which is accompanied by sorrow. Again, it is more to have one's fill than simply to be comforted, because fulness implies abundance of comfort. And mercy surpasses satiety, for thereby man receives more than he merited or was able to desire. And yet more is it to see God, even as he is a greater man who not only dines at court, but also sees the king's countenance. Lastly, the highest place in the royal palace belongs to the king's son.

[36446] Iª-IIae q. 69 a. 4 ad 3 Ad tertium dicendum quod etiam praemia secundum additionem se habent ad invicem. Nam plus est possidere terram regni caelorum, quam simpliciter habere, multa enim habemus quae non firmiter et pacifice possidemus. Plus est etiam consolari in regno, quam habere et possidere, multa enim cum dolore possidemus. Plus est etiam saturari quam simpliciter consolari, nam saturitas abundantiam consolationis importat. Misericordia vero excedit saturitatem, ut plus scilicet homo accipiat quam meruerit, vel desiderare potuerit. Adhuc autem maius est Deum videre, sicut maior est qui in curia regis non solum prandet, sed etiam faciem regis videt. Summam autem dignitatem in domo regia filius regis habet.

Q. 70. OF THE FRUITS OF THE HOLY GHOST (FOUR ARTICLES)

We must now consider the Fruits of the Holy Ghost: under which head there are four points of inquiry:

(1) Whether the fruits of the Holy Ghost are acts?

(2) Whether they differ from the beatitudes?

(3) Of their number?

(4) Of their opposition to the works of the flesh.

[36447] Iª-IIae q. 70 pr. Deinde considerandum est de fructibus. Et circa hoc quaeruntur quatuor. Primo, utrum fructus spiritus sancti sint actus. Secundo, utrum differant a beatitudinibus. Tertio, de eorum numero. Quarto, de oppositione eorum ad opera carnis.

Q. 70. A. 1. Whether the fruits of the Holy Ghost which the Apostle enumerates (Gal. 5) are acts?

Objection 1: It would seem that the fruits of the Holy Ghost, enumerated by the Apostle (Gal. 5:22,23), are not acts. For that which bears fruit, should not itself be called a fruit, else we should go on indefinitely. But our actions bear fruit: for it is written (Wis. 3:15): "The fruit of good labor is glorious," and (Jn. 4:36): "He that reapeth receiveth wages, and gathereth fruit unto life everlasting." Therefore our actions are not to be called fruits.

[36448] Iª-IIae q. 70 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod fructus spiritus sancti quos apostolus nominat ad Galat. V, non sint actus. Id enim cuius est alius fructus, non debet dici fructus, sic enim in infinitum iretur. Sed actuum nostrorum est aliquis fructus, dicitur enim Sap. III, *bonorum laborum gloriosus est fructus*; et Ioan. IV, *qui metit, mercedem accipit, et fructum congregat in vitam aeternam*. Ergo ipsi actus nostri non dicuntur fructus.

Objection 2: Further, as Augustine says (De Trin. x, 10), "we enjoy [*'Fruimur', from which verb we have the Latin 'fructus' and the English 'fruit'] the things we know, when the will rests by rejoicing in them." But our will should not rest in our actions for their own sake. Therefore our actions should not be called fruits.

[36449] Iª-IIae q. 70 a. 1 arg. 2 Praeterea, sicut Augustinus dicit, in X de Trin., *fruimur cognitis in quibus voluntas propter ipsa delectata conquiescit*. Sed voluntas nostra non debet conquiescere in actibus nostris propter se. Ergo actus nostri fructus dici non debent.

Objection 3: Further, among the fruits of the Holy Ghost, the Apostle numbers certain virtues, viz. charity, meekness, faith, and chastity. Now virtues are not actions but habits, as stated above (Q[55], A[1]). Therefore the fruits are not actions.

[36450] Iª-IIae q. 70 a. 1 arg. 3 Praeterea, inter fructus spiritus sancti enumerantur ab apostolo aliquae virtutes scilicet caritas, mansuetudo, fides et castitas. Virtutes autem non sunt actus, sed habitus, ut supra dictum est. Ergo fructus non sunt actus.

On the contrary, It is written (Mat. 12:33): "By the fruit the tree is known"; that is to say, man is known by his works, as holy men explain the passage. Therefore human actions are called fruits.

[36451] Iª-IIae q. 70 a. 1 s. c. Sed contra est quod dicitur Matth. XII, *ex fructu arbor cognoscitur*; idest, ex operibus suis homo, ut ibi exponitur a sanctis. Ergo ipsi actus humani dicuntur fructus.

I answer that, The word "fruit" has been

[36452] Iª-IIae q. 70 a. 1 co. Respondeo dicendum

transferred from the material to the spiritual world. Now fruit, among material things, is the product of a plant when it comes to perfection, and has a certain sweetness. This fruit has a twofold relation: to the tree that produces it, and to the man who gathers the fruit from the tree. Accordingly, in spiritual matters, we may take the word "fruit" in two ways: first, so that the fruit of man, who is likened to the tree, is that which he produces; secondly, so that man's fruit is what he gathers.

Yet not all that man gathers is fruit, but only that which is last and gives pleasure. For a man has both a field and a tree, and yet these are not called fruits; but that only which is last, to wit, that which man intends to derive from the field and from the tree. In this sense man's fruit is his last end which is intended for his enjoyment.

If, however, by man's fruit we understand a product of man, then human actions are called fruits: because operation is the second act of the operator, and gives pleasure if it is suitable to him. If then man's operation proceeds from man in virtue of his reason, it is said to be the fruit of his reason: but if it proceeds from him in respect of a higher power, which is the power of the Holy Ghost, then man's operation is said to be the fruit of the Holy Ghost, as of a Divine seed, for it is written (1 Jn. 3:9): "Whosoever is born of God, committeth no sin, for His seed abideth in him."

quod nomen fructus a corporalibus ad spiritualia est translatum. Dicitur autem in corporalibus fructus, quod ex planta producitur cum ad perfectionem pervenerit, et quandam in se suavitatem habet. Qui quidem fructus ad duo comparari potest, scilicet ad arborem producentem ipsum; et ad hominem qui fructum ex arbore adipiscitur. Secundum hoc igitur, nomen fructus in rebus spiritualibus dupliciter accipere possumus, uno modo, ut dicatur fructus hominis, quasi arboris, id quod ab eo producitur; alio modo, ut dicatur fructus hominis id quod homo adipiscitur. Non autem omne id quod adipiscitur homo, habet rationem fructus, sed id quod est ultimum, delectationem habens. Habet enim homo et agrum et arborem, quae fructus non dicuntur; sed solum id quod est ultimum, quod scilicet ex agro et arbore homo intendit habere. Et secundum hoc, fructus hominis dicitur ultimus hominis finis, quo debet frui. Si autem dicatur fructus hominis id quod ex homine producitur, sic ipsi actus humani fructus dicuntur, operatio enim est actus secundus operantis, et delectationem habet, si sit conveniens operanti. Si igitur operatio hominis procedat ab homine secundum facultatem suae rationis, sic dicitur esse fructus rationis. Si vero procedat ab homine secundum altiorem virtutem, quae est virtus spiritus sancti; sic dicitur esse operatio hominis fructus spiritus sancti, quasi cuiusdam divini seminis, dicitur enim I Ioan. III, *omnis qui natus est ex Deo, peccatum non facit, quoniam semen ipsius in eo manet*.

Reply to Objection 1: Since fruit is something last and final, nothing hinders one fruit bearing another fruit, even as one end is subordinate to another. And so our works, in so far as they are produced by the Holy Ghost working in us, are fruits: but, in so far as they are referred to the end which is eternal life, they should rather be called flowers: hence it is written (Ecclus. 24:23): "My flowers are the fruits of honor and riches."

[36453] Iª-IIae q. 70 a. 1 ad 1 Ad primum ergo dicendum quod, cum fructus habeat quodammodo rationem ultimi et finis, nihil prohibet alicuius fructus esse alium fructum, sicut finis ad finem ordinatur. Opera igitur nostra inquantum sunt effectus quidam spiritus sancti in nobis operantis, habent rationem fructus, sed inquantum ordinantur ad finem vitae aeternae, sic magis habent rationem florum. Unde dicitur Eccli. XXIV, *flores mei fructus honoris et honestatis*.

Reply to Objection 2: When the will is said to delight in a thing for its own sake, this may be understood in two ways. First, so that the expression "for the sake of" be taken to designate the final cause; and in this way, man delights in nothing for its own sake, except the last end.

[36454] Iª-IIae q. 70 a. 1 ad 2 Ad secundum dicendum quod, cum dicitur voluntas in aliquo propter se delectari, potest intelligi dupliciter. Uno modo, secundum quod ly propter dicit causam finalem, et sic propter se non delectatur aliquis nisi in ultimo fine. Alio modo, secundum quod

Secondly, so that it expresses the formal cause; and in this way, a man may delight in anything that is delightful by reason of its form. Thus it is clear that a sick man delights in health, for its own sake, as in an end; in a nice medicine, not as in an end, but as in something tasty; and in a nasty medicine, nowise for its own sake, but only for the sake of something else. Accordingly we must say that man must delight in God for His own sake, as being his last end, and in virtuous deeds, not as being his end, but for the sake of their inherent goodness which is delightful to the virtuous. Hence Ambrose says (De Parad. xiii) that virtuous deeds are called fruits because "they refresh those that have them, with a holy and genuine delight."

designat causam formalem, et sic propter se aliquis potest delectari in omni eo quod delectabile est secundum suam formam. Sicut patet quod infirmus delectatur in sanitate propter se, sicut in fine; in medicina autem suavi, non sicut in fine, sed sicut in habente saporem delectabilem; in medicina autem austera, nullo modo propter se, sed solum propter aliud. Sic igitur dicendum est quod in Deo delectari debet homo propter se, sicut propter ultimum finem, in actibus autem virtuosis, non sicut propter finem, sed propter honestatem quam continent, delectabilem virtuosis. Unde Ambrosius dicit quod opera virtutum dicuntur fructus, *quia suos possessores sancta et sincera delectatione reficiunt*.

Reply to Objection 3: Sometimes the names of the virtues are applied to their actions: thus Augustine writes (Tract. xl in Joan.): "Faith is to believe what thou seest not"; and (De Doctr. Christ. iii, 10): "Charity is the movement of the soul in loving God and our neighbor." It is thus that the names of the virtues are used in reckoning the fruits.

[36455] Iª-IIae q. 70 a. 1 ad 3 Ad tertium dicendum quod nomina virtutum sumuntur quandoque pro actibus earum, sicut Augustinus dicit quod *fides est credere quod non vides; et caritas est motus animi ad diligendum Deum et proximum*. Et hoc modo sumuntur nomina virtutum in enumeratione fructuum.

Q. 70. A. 2. Whether the fruits differ from the beatitudes?

Objection 1: It would seem that the fruits do not differ from the beatitudes. For the beatitudes are assigned to the gifts, as stated above (Q[69], A[1], ad 1). But the gifts perfect man in so far as he is moved by the Holy Ghost. Therefore the beatitudes themselves are fruits of the Holy Ghost.

[36456] Iª-IIae q. 70 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod fructus a beatitudinibus non differant. Beatitudines enim attribuuntur donis, ut supra dictum est. Sed dona perficiunt hominem secundum quod movetur a spiritu sancto. Ergo beatitudines ipsae sunt fructus spiritus sancti.

Objection 2: Further, as the fruit of eternal life is to future beatitude which is that of actual possession, so are the fruits of the present life to the beatitudes of the present life, which are based on hope. Now the fruit of eternal life is identified with future beatitude. Therefore the fruits of the present life are the beatitudes.

[36457] Iª-IIae q. 70 a. 2 arg. 2 Praeterea, sicut se habet fructus vitae aeternae ad beatitudinem futuram, quae est rei; ita se habent fructus praesentis vitae ad beatitudines praesentis vitae, quae sunt spei. Sed fructus vitae aeternae est ipsa beatitudo futura. Ergo fructus vitae praesentis sunt ipsae beatitudines.

Objection 3: Further, fruit is essentially something ultimate and delightful. Now this is the very nature of beatitude, as stated above (Q[3], A[1]; Q[4], A[1]). Therefore fruit and beatitude have the same nature, and consequently should

[36458] Iª-IIae q. 70 a. 2 arg. 3 Praeterea, de ratione fructus est quod sit quiddam ultimum et delectabile. Sed hoc pertinet ad rationem beatitudinis, ut supra dictum est. Ergo eadem ratio est fructus et beatitudinis. Ergo non debent ab

not be distinguished from one another.

invicem distingui.

On the contrary, Things divided into different species, differ from one another. But fruits and beatitudes are divided into different parts, as is clear from the way in which they are enumerated. Therefore the fruits differ from the beatitudes.

[36459] Iª-IIae q. 70 a. 2 s. c. Sed contra, quorum species sunt diversae, ipsa quoque sunt diversa. Sed in diversas partes dividuntur et fructus et beatitudines; ut patet per numerationem utrorumque. Ergo fructus differunt a beatitudinibus.

I answer that, More is required for a beatitude than for a fruit. Because it is sufficient for a fruit to be something ultimate and delightful; whereas for a beatitude, it must be something perfect and excellent. Hence all the beatitudes may be called fruits, but not vice versa. For the fruits are any virtuous deeds in which one delights: whereas the beatitudes are none but perfect works, and which, by reason of their perfection, are assigned to the gifts rather than to the virtues, as already stated (Q[69], A[1], ad 1).

[36460] Iª-IIae q. 70 a. 2 co. Respondeo dicendum quod plus requiritur ad rationem beatitudinis, quam ad rationem fructus. Nam ad rationem fructus sufficit quod sit aliquid habens rationem ultimi et delectabilis, sed ad rationem beatitudinis, ulterius requiritur quod sit aliquid perfectum et excellens. Unde omnes beatitudines possunt dici fructus, sed non convertitur. Sunt enim fructus quaecumque virtuosa opera, in quibus homo delectatur. Sed beatitudines dicuntur solum perfecta opera, quae etiam, ratione suae perfectionis, magis attribuuntur donis quam virtutibus, ut supra dictum est.

Reply to Objection 1: This argument proves the beatitudes to be fruits, but not that all the fruits are beatitudes.

[36461] Iª-IIae q. 70 a. 2 ad 1 Ad primum ergo dicendum quod ratio illa probat quod beatitudines sint fructus, non autem quod omnes fructus beatitudines sint.

Reply to Objection 2: The fruit of eternal life is ultimate and perfect simply: hence it nowise differs from future beatitude. On the other hand the fruits of the present life are not simply ultimate and perfect; wherefore not all the fruits are beatitudes.

[36462] Iª-IIae q. 70 a. 2 ad 2 Ad secundum dicendum quod fructus vitae aeternae est simpliciter ultimus et perfectus, et ideo in nullo distinguitur a beatitudine futura. Fructus autem praesentis vitae non sunt simpliciter ultimi et perfecti, et ideo non omnes fructus sunt beatitudines.

Reply to Objection 3: More is required for a beatitude than for a fruit, as stated.

[36463] Iª-IIae q. 70 a. 2 ad 3 Ad tertium dicendum quod aliquid amplius est de ratione beatitudinis quam de ratione fructus, ut dictum est.

Q. 70. A. 3. Whether the fruits are suitably enumerated by the Apostle?

Objection 1: It would seem that the fruits are unsuitably enumerated by the Apostle (Gal. 5:22,23). Because, elsewhere, he says that there is only one fruit of the present life; according to Rom. 6:22: "You have your fruit unto

[36464] Iª-IIae q. 70 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod apostolus inconvenienter enumeret, ad Galat. V, duodecim fructus. Alibi enim dicit esse tantum unum fructum praesentis vitae; secundum illud Rom. VI, habetis fructum

sanctification." Moreover it is written (Is. 27:9): "This is all the fruit . . . that the sin . . . be taken away." Therefore we should not reckon twelve fruits.

vestrum in sanctificatione et Isaiae XXVII dicitur, *hic est omnis fructus, ut auferatur peccatum*. Non ergo ponendi sunt duodecim fructus.

Objection 2: Further, fruit is the product of spiritual seed, as stated (A[1]). But Our Lord mentions (Mat. 13:23) a threefold fruit as growing from a spiritual seed in a good ground, viz. "hundredfold, sixtyfold," and "thirtyfold." Therefore one should not reckon twelve fruits.

[36465] Iª-IIae q. 70 a. 3 arg. 2 Praeterea, fructus est qui ex spirituali semine exoritur, ut dictum est. Sed dominus, Matth. XIII, ponit triplicem terrae bonae fructum ex spirituali semine provenientem, scilicet centesimum, et sexagesimum, et trigesimum. Ergo non sunt ponendi duodecim fructus.

Objection 3: Further, the very nature of fruit is to be something ultimate and delightful. But this does not apply to all the fruits mentioned by the Apostle: for patience and long-suffering seem to imply a painful object, while faith is not something ultimate, but rather something primary and fundamental. Therefore too many fruits are enumerated.

[36466] Iª-IIae q. 70 a. 3 arg. 3 Praeterea, fructus habet in sui ratione quod sit ultimum et delectabile. Sed ratio ista non invenitur in omnibus fructibus ab apostolo enumeratis, patientia enim et longanimitas videntur in rebus contristantibus esse; fides autem non habet rationem ultimi, sed magis rationem primi fundamenti. Superflue igitur huiusmodi fructus enumerantur.

Objection 4: On the other hand, It seems that they are enumerated insufficiently and incompletely. For it has been stated (A[2]) that all the beatitudes may be called fruits; yet not all are mentioned here. Nor is there anything corresponding to the acts of wisdom, and of many other virtues. Therefore it seems that the fruits are insufficiently enumerated.

[36467] Iª-IIae q. 70 a. 3 s. c. Sed contra, videtur quod insufficienter et diminute enumerentur. Dictum est enim quod omnes beatitudines fructus dici possunt, sed non omnes hic enumerantur. Nihil etiam hic ponitur ad actum sapientiae pertinens, et multarum aliarum virtutum. Ergo videtur quod insufficienter enumerentur fructus.

I answer that, The number of the twelve fruits enumerated by the Apostle is suitable, and that there may be a reference to them in the twelve fruits of which it is written (Apoc. 22:2): "On both sides of the river was the tree bearing twelve fruits." Since, however, a fruit is something that proceeds from a source as from a seed or root, the difference between these fruits must be gathered from the various ways in which the Holy Ghost proceeds in us: which process consists in this, that the mind of man is set in order, first of all, in regard to itself; secondly, in regard to things that are near it; thirdly, in regard to things that are below it.

Accordingly man's mind is well disposed in regard to itself when it has a good disposition

[36468] Iª-IIae q. 70 a. 3 co. Respondeo dicendum quod numerus duodecim fructuum ab apostolo enumeratorum, conveniens est, et possunt significari per duodecim fructus de quibus dicitur Apoc. ult., *ex utraque parte fluminis lignum vitae, afferens fructus duodecim*. Quia vero fructus dicitur quod ex aliquo principio procedit sicut ex semine vel radice, attendenda est distinctio horum fructuum secundum diversum processum spiritus sancti in nobis. Qui quidem processus attenditur secundum hoc, ut primo mens hominis in seipsa ordinetur; secundo vero, ordinetur ad ea quae sunt iuxta; tertio vero, ad ea quae sunt infra. Tunc autem bene mens hominis disponitur in seipsa, quando mens hominis bene se habet et in bonis et in malis. Prima autem dispositio mentis humanae ad bonum, est per amorem, qui est prima affectio

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 (Q[27], A[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 (Rom. 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 Jn. 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 (Ps. 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).

Man's mind is well disposed as regards what is near him, viz. his neighbor, first, as to the will to do good; and to this belongs "goodness." Secondly, as to the execution of well-doing; and to this belongs "benignity," for the benign are those in whom the salutary flame [bonus ignis] of love has enkindled the desire to be kind to their neighbor. Thirdly, as to his suffering with equanimity the evils his neighbor inflicts on him.

et omnium affectionum radix, ut supra dictum est. Et ideo inter fructus spiritus primo ponitur caritas; in qua specialiter spiritus sanctus datur, sicut in propria similitudine, cum et ipse sit amor. Unde dicitur Rom. V, *caritas Dei diffusa est in cordibus nostris per spiritum sanctum, qui datus est nobis*. Ad amorem autem caritatis ex necessitate sequitur gaudium. Omnis enim amans gaudet ex coniunctione amati. Caritas autem semper habet praesentem Deum, quem amat; secundum illud I Ioan. IV, *qui manet in caritate, in Deo manet, et Deus in eo*. Unde sequela caritatis est gaudium. Perfectio autem gaudii est pax, quantum ad duo. Primo quidem, quantum ad quietem ab exterioribus conturbantibus, non enim potest perfecte gaudere de bono amato, qui in eius fruitione ab aliis perturbatur; et iterum, qui perfecte cor habet in uno pacatum, a nullo alio molestari potest, cum alia quasi nihil reputet; unde dicitur in Psalmo CXVIII, *pax multa diligentibus legem tuam, et non est illis scandalum*, quia scilicet ab exterioribus non perturbantur, quin Deo fruantur. Secundo, quantum ad sedationem desiderii fluctuantis, non enim perfecte gaudet de aliquo, cui non sufficit id de quo gaudet. Haec autem duo importat pax, scilicet ut neque ab exterioribus perturbemur; et ut desideria nostra conquiescant in uno. Unde post caritatem et gaudium, tertio ponitur pax. In malis autem bene se habet mens quantum ad duo. Primo quidem, ut non perturbetur mens per imminentiam malorum, quod pertinet ad patientiam. Secundo, ut non perturbetur in dilatione bonorum, quod pertinet ad longanimitatem, nam carere bono habet rationem mali, ut dicitur in V Ethic. Ad id autem quod est iuxta hominem, scilicet proximum, bene disponitur mens hominis, primo quidem, quantum ad voluntatem bene faciendi. Et ad hoc pertinet bonitas. Secundo, quantum ad beneficentiae executionem. Et ad hoc pertinet benignitas, dicuntur enim benigni quos bonus ignis amoris fervere facit ad benefaciendum proximis. Tertio, quantum ad hoc quod aequanimiter tolerentur mala ab eis illata. Et ad hoc pertinet mansuetudo, quae cohibet iras. Quarto, quantum ad hoc quod non solum per iram proximis non noceamus, sed etiam neque per fraudem vel per dolum. Et ad hoc pertinet fides, si pro fidelitate sumatur. Sed si sumatur pro fide qua creditur in Deum, sic per hanc ordinatur homo ad id quod est supra se, ut scilicet homo intellectum suum Deo subiiciat, et per consequens omnia

To this belongs "meekness," which curbs anger. Fourthly, in the point of our refraining from doing harm to our neighbor not only through anger, but also through fraud or deceit. To this pertains "faith," if we take it as denoting fidelity. But if we take it for the faith whereby we believe in God, then man is directed thereby to that which is above him, so that he subject his intellect and, consequently, all that is his, to God.

Man is well disposed in respect of that which is below him, as regards external action, by "modesty," whereby we observe the "mode" in all our words and deeds: as regards internal desires, by "contingency" and "chastity": whether these two differ because chastity withdraws man from unlawful desires, contingency also from lawful desires: or because the continent man is subject to concupiscence, but is not led away; whereas the chaste man is neither subject to, nor led away from them.

quae ipsius sunt. Sed ad id quod infra est, bene disponitur homo, primo quidem, quantum ad exteriores actiones, per modestiam, quae in omnibus dictis et factis modum observat. Quantum ad interiores concupiscentias, per continentiam et castitatem, sive haec duo distinguantur per hoc, quod castitas refrenat hominem ad illicitis, continentia vero etiam a licitis; sive per hoc quod continens patitur concupiscentias sed non deducitur, castus autem neque patitur neque deducitur.

Reply to Objection 1: Sanctification is effected by all the virtues, by which also sins are taken away. Consequently fruit is mentioned there in the singular, on account of its being generically one, though divided into many species which are spoken of as so many fruits.

[36469] Iª-IIae q. 70 a. 3 ad 1 Ad primum ergo dicendum quod sanctificatio fit per omnes virtutes per quas etiam peccata tolluntur. Unde fructus ibi singulariter nominatur propter unitatem generis, quod in multas species dividitur, secundum quas dicuntur multi fructus.

Reply to Objection 2: The hundredfold, sixtyfold, and thirtyfold fruits do not differ as various species of virtuous acts, but as various degrees of perfection, even in the same virtue. Thus contingency of the married state is said to be signified by the thirtyfold fruit; the contingency of widowhood, by the sixtyfold; and virginal contingency, by the hundredfold fruit. There are, moreover, other ways in which holy men distinguish three evangelical fruits according to the three degrees of virtue: and they speak of three degrees, because the perfection of anything is considered with respect to its beginning, its middle, and its end.

[36470] Iª-IIae q. 70 a. 3 ad 2 Ad secundum dicendum quod fructus centesimus, sexagesimus et trigesimus non diversificantur secundum diversas species virtuosorum actuum, sed secundum diversos perfectionis gradus etiam unius virtutis. Sicut continentia coniugalis dicitur significari per fructum trigesimum; continentia vidualis per sexagesimum; virginalis autem per centesimum. Et aliis etiam modis sancti distinguunt tres evangelicos fructus secundum tres gradus virtutis. Et ponuntur tres gradus, quia cuiuslibet rei perfectio attenditur secundum principium, medium et finem.

Reply to Objection 3: The fact of not being disturbed by painful things is something to delight in. And as to faith, if we consider it as the foundation, it has the aspect of being ultimate and delightful, in as much as it contains certainty: hence a gloss expounds thus: "Faith, which is

[36471] Iª-IIae q. 70 a. 3 ad 3 Ad tertium dicendum quod ipsum quod est in tristitiis non perturbari, rationem delectabilis habet. Et fides etiam si accipiatur prout est fundamentum, habet quandam rationem ultimi et delectabilis, secundum quod continet certitudinem, unde

certainly about the unseen."

Glossa exponit, *fides, idest de invisibilibus certitudo*.

Reply to Objection 4: As Augustine says on Gal. 5:22,23, "the Apostle had no intention of teaching us how many [either works of the flesh, or fruits of the Spirit] there are; but to show how the former should be avoided, and the latter sought after." Hence either more or fewer fruits might have been mentioned. Nevertheless, all the acts of the gifts and virtues can be reduced to these by a certain kind of fittingness, in so far as all the virtues and gifts must needs direct the mind in one of the above-mentioned ways. Wherefore the acts of wisdom and of any gifts directing to good, are reduced to charity, joy and peace. The reason why he mentions these rather than others, is that these imply either enjoyment of good things, or relief from evils, which things seem to belong to the notion of fruit.

[36472] Iª-IIae q. 70 a. 3 ad 4 Ad quartum dicendum quod, sicut Augustinus dicit, super epistolam ad Galat., *apostolus non hoc ita suscepit, ut doceret quod sunt* (vel opera carnis, vel fructus spiritus); sed *ut ostenderet in quo genere illa vitanda, illa vero sectanda sint*. Unde potuissent vel plures, vel etiam pauciores fructus enumerari. Et tamen omnes donorum et virtutum actus possunt secundum quandam convenientiam ad haec reduci, secundum quod omnes virtutes et dona necesse est quod ordinent mentem aliquo praedictorum modorum. Unde et actus sapientiae, et quorumcumque donorum ordinantium ad bonum, reducuntur ad caritatem, gaudium et pacem. Ideo tamen potius haec quam alia enumeravit, quia hic enumerata magis important vel fruitionem bonorum, vel sedationem malorum; quod videtur ad rationem fructus pertinere.

Q. 71. EVIL HABITS, i.e. VICES AND SINS (QQ[71]-89)

OF VICE AND SIN CONSIDERED IN THEMSELVES (SIX ARTICLES)

We have in the next place to consider vice and sin: about which six points have to be considered: (1) Vice and sin considered in themselves; (2) their distinction; (3) their comparison with one another; (4) the subject of sin; (5) the cause of sin; (6) the effect of sin.

Under the first head there are six points of inquiry:

(1) Whether vice is contrary to virtue?

(2) Whether vice is contrary to nature?

(3) Which is worse, a vice or a vicious act?

(4) Whether a vicious act is compatible with virtue?

(5) Whether every sin includes action?

(6) Of the definition of sin proposed by Augustine (Contra Faust. xxii): "Sin is a word, deed, or desire against the eternal law."

Q. 72. OF THE DISTINCTION OF SINS (NINE ARTICLES)

We must now consider the distinction of sins or vices: under which head there are nine points of inquiry:

(1) Whether sins are distinguished specifically by their objects?

(2) Of the distinction between spiritual and carnal sins;

(3) Whether sins differ in reference to their causes?

(4) Whether they differ with respect to those who are sinned against?

(5) Whether sins differ in relation to the debt of punishment?

(6) Whether they differ in regard to omission and commission?

(7) Whether they differ according to their various stages?

(8) Whether they differ in respect of excess and deficiency?

(9) Whether they differ according to their various circumstances?

Q. 73. OF THE COMPARISON OF ONE SIN WITH ANOTHER (TEN ARTICLES)

We must now consider the comparison of one sin with another: under which head there are ten points of inquiry:

(1) Whether all sins and vices are connected with one another?

(2) Whether all are equal?

(3) Whether the gravity of sin depends on its object?

(4) Whether it depends on the excellence of the virtue to which it is opposed?

(5) Whether carnal sins are more grievous than spiritual sins?

(6) Whether the gravity of sins depends on their causes?

(7) Whether it depends on their circumstances?

(8) Whether it depends on how much harm ensues?

(9) Whether on the position of the person sinned against?

(10) Whether sin is aggravated by reason of the excellence of the person sinning?

Q. 74. OF THE SUBJECT OF SIN (TEN ARTICLES)

We must now consider the subject of vice or sin: under which head there are ten points of inquiry:

(1) Whether the will can be the subject of sin?

(2) Whether the will alone is the subject of sin?

(3) Whether the sensuality can be the subject of sin?

(4) Whether it can be the subject of mortal sin?

(5) Whether the reason can be the subject of sin?

(6) Whether morose delectation or non-morose delectation be subjected in the higher reason?

(7) Whether the sin of consent in the act of sin is subjected in the higher reason?

(8) Whether the lower reason can be the subject of mortal sin?

(9) Whether the higher reason can be the subject of venial sin?

(10) Whether there can be in the higher reason a venial sin directed to its proper object?

Q. 75. OF THE CAUSES OF SIN, IN GENERAL (FOUR ARTICLES)

We must now consider the causes of sin: (1) in general; (2) in particular. Under the first head there are four points of inquiry:

(1) Whether sin has a cause?

(2) Whether it has an internal cause?

(3) Whether it has an external cause?

(4) Whether one sin is the cause of another?

Q. 76. OF THE CAUSES OF SIN, IN PARTICULAR (FOUR ARTICLES)

We must now consider the causes of sin, in particular, and (1) The internal causes of sin; (2) its external causes; and (3) sins which are the causes of other sins. In view of what has been said above (A[2]), the first consideration will be threefold: so that in the first place we shall treat of ignorance, which is the cause of sin on the part of reason; secondly, of weakness or passion, which is the cause of sin on the part of the sensitive appetite; thirdly, of malice, which is the cause of sin on the part of the will.

Under the first head, there are four points of inquiry:

(1) Whether ignorance is a cause of sin?

(2) Whether ignorance is a sin?

(3) Whether it excuses from sin altogether?

(4) Whether it diminishes sin?

Q. 77. OF THE CAUSE OF SIN, ON THE PART OF THE SENSITIVE APPETITE (EIGHT ARTICLES)

We must now consider the cause of sin, on the part of the sensitive appetite, as to whether a passion of the soul may be a cause of sin: and under this head there are eight points of inquiry:

(1) Whether a passion of the sensitive appetite can move or incline the will?

(2) Whether it can overcome the reason against the latter's knowledge?

(3) Whether a sin resulting from a passion is a sin of weakness?

(4) Whether the passion of self-love is the cause of every sin?

(5) Of three causes mentioned in 1 Jn. 2:16: "Concupiscence of the eyes, Concupiscence of the flesh," and "Pride of life."

(6) Whether the passion which causes a sin diminishes it?

(7) Whether passion excuses from sin altogether?

(8) Whether a sin committed through passion can be mortal?

Q. 78. OF THAT CAUSE OF SIN WHICH IS MALICE (FOUR ARTICLES)

We must now consider the cause of sin on the part of the will, viz. malice: and under this head there are four points of inquiry:

(1) Whether it is possible for anyone to sin through certain malice, i.e. purposely?

(2) Whether everyone that sins through habit, sins through certain malice?

(3) Whether every one that sins through certain malice, sins through habit?

(4) Whether it is more grievous to sin through certain malice, than through passion?

Q. 79. OF THE EXTERNAL CAUSES OF SIN (FOUR ARTICLES)

We must now consider the external causes of sin, and (1) on the part of God; (2) on the part of the devil; (3) on the part of man.

Under the first head there are four points of inquiry:

(1) Whether God is a cause of sin?

(2) Whether the act of sin is from God?

(3) Whether God is the cause of spiritual blindness and hardness of heart?

(4) Whether these things are directed to the salvation of those who are blinded or hardened?

Q. 80. OF THE CAUSE OF SIN, AS REGARDS THE DEVIL (FOUR ARTICLES)

We must now consider the cause of sin, as regards the devil; and under this head there are four points of inquiry:

(1) Whether the devil is directly the cause of sin?

(2) Whether the devil induces us to sin, by persuading us inwardly?

(3) Whether he can make us sin of necessity?

(4) Whether all sins are due to the devil's suggestion?

Q. 81. OF THE CAUSE OF SIN, ON THE PART OF MAN (FIVE ARTICLES)

We must now consider the cause of sin, on the part of man. Now, while man, like the devil, is the cause of another's sin, by outward suggestion, he has a certain special manner of causing sin, by way of origin. Wherefore we must speak about original sin, the consideration of which will be three-fold: (1) Of its transmission; (2) of its essence; (3) of its subject.

Under the first head there are five points of inquiry:

(1) Whether man's first sin is transmitted, by way of origin to his descendants?

(2) Whether all the other sins of our first parent, or of any other parents, are transmitted to their descendants, by way of origin?

(3) Whether original sin is contracted by all those who are begotten of Adam by way of seminal generation?

(4) Whether it would be contracted by anyone formed miraculously from some part of the human body?

(5) Whether original sin would have been contracted if the woman, and not the man, had sinned?

Q. 82. OF ORIGINAL SIN, AS TO ITS ESSENCE (FOUR ARTICLES)

We must now consider original sin as to its essence, and under this head there are four points of inquiry:

(1) Whether original sin is a habit?

(2) Whether there is but one original sin in each man?

(3) Whether original sin is concupiscence?

(4) Whether original sin is equally in all?

Q. 83. OF THE SUBJECT OF ORIGINAL SIN (FOUR ARTICLES)

We must now consider the subject of original sin, under which head there are four points of inquiry:

(1) Whether the subject of original sin is the flesh rather than the soul?

(2) If it be the soul, whether this be through its essence, or through its powers?

(3) Whether the will prior to the other powers is the subject of original sin?

(4) Whether certain powers of the soul are specially infected, viz. the generative power, the concupiscible part, and the sense of touch?

Q. 84. OF THE CAUSE OF SIN, IN RESPECT OF ONE SIN BEING THE CAUSE OF ANOTHER (FOUR ARTICLES)

We must now consider the cause of sin, in so far as one sin can be the cause of another. Under this head there are four points of inquiry:

(1) Whether covetousness is the root of all sins?

(2) Whether pride is the beginning of every sin?

(3) Whether other special sins should be called capital vices, besides pride and covetousness?

(4) How many capital vices there are, and which are they?

Q. 85. OF THE EFFECTS OF SIN, AND, FIRST, OF THE CORRUPTION OF THE GOOD OF NATURE (SIX ARTICLES)

We must now consider the effects of sin; and (1) the corruption of the good of nature; (2) the stain on the soul; (3) the debt of punishment.

Under the first head there are six points of inquiry:

(1) Whether the good of nature is diminished by sin?

(2) Whether it can be taken away altogether?

(3) Of the four wounds, mentioned by Bede, with which human nature is stricken in consequence of sin.

(4) Whether privation of mode, species and order is an effect of sin?

(5) Whether death and other bodily defects are the result of sin?

(6) Whether they are, in any way, natural to man?

Q. 86. OF THE STAIN OF SIN (TWO ARTICLES)

We must now consider the stain of sin; under which head there are two points of inquiry:

(1) Whether an effect of sin is a stain on the soul?

(2) Whether it remains in the soul after the act of sin?

Q. 87. OF THE DEBT OF PUNISHMENT (EIGHT ARTICLES)

We must now consider the debt of punishment. We shall consider (1) the debt itself; (2) mortal and venial sin, which differ in respect of the punishment due to them.

Under the first head there are eight points of inquiry:

(1) Whether the debt of punishment is an effect of sin?

(2) Whether one sin can be the punishment of another?

(3) Whether any sin incurs a debt of eternal punishment?

(4) Whether sin incurs a debt of punishment that is infinite in quantity?

(5) Whether every sin incurs a debt of eternal and infinite punishment?

(6) Whether the debt of punishment can remain after sin?

(7) Whether every punishment is inflicted for a sin?

(8) Whether one person can incur punishment for another's sin?

Q. 88. OF VENIAL AND MORTAL SIN (SIX ARTICLES)

In the next place, since venial and mortal sins differ in respect of the debt of punishment, we must consider them. First, we shall consider venial sin as compared with mortal sin; secondly, we shall consider venial sin in itself.

Under the first head there are six points of inquiry:

(1) Whether venial sin is fittingly condivided with mortal sin?

(2) Whether they differ generically?

(3) Whether venial sin is a disposition to mortal sin?

(4) Whether a venial sin can become mortal?

(5) Whether a venial sin can become mortal by reason of an aggravating circumstance?

(6) Whether a mortal sin can become venial?

Q. 89. OF VENIAL SIN IN ITSELF (SIX ARTICLES)

We must now consider venial sin in itself, and under this head there are six points of inquiry:

(1) Whether venial sin causes a stain in the soul?

(2) Of the different kinds of venial sin, as denoted by "wood," "hay," "stubble" (1 Cor. 3:12);

(3) Whether man could sin venially in the state of innocence?

(4) Whether a good or a wicked angel can sin venially?

(5) Whether the movements of unbelievers are venial sins?

(6) Whether venial sin can be in a man with original sin alone?