TREATISE ON THE THEOLOGICAL VIRTUES (QQ[1]-46)

Q. 1. OF FAITH (TEN ARTICLES)
Q. 2. OF THE ACT OF FAITH (TEN ARTICLES)
Q. 3. OF THE OUTWARD ACT OF FAITH (TWO ARTICLES)
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Q. 27. OF THE PRINCIPLE ACT OF CHARITY, WHICH IS TO LOVE (EIGHT ARTICLES)
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Q. 29. OF PEACE (FOUR ARTICLES)
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Q. 31. OF BENEFICENCE (FOUR ARTICLES)
Q. 32. OF ALMSDEEDS (TEN ARTICLES)
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Q. 40. OF WAR (FOUR ARTICLES)
Q. 41. OF STRIFE (TWO ARTICLES) [*Strife here denotes fighting between individuals]
Q. 42. OF SEDITION (TWO ARTICLES)
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Q. 1. OF FAITH (TEN ARTICLES)

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

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

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

Under the first head there are ten points of inquiry:

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

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

(3) Whether anything false can come under faith?

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

(5) Whether it can be anything known?

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

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

(8) Of the number of articles;

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

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

[38737] IIª-IIae q. 1 pr. Circa virtutes igitur theologicas primo erit considerandum de fide; secundo, de spe; tertio, de caritate. Circa fidem vero quadruplex consideratio occurrit, prima quidem de ipsa fide; secunda de donis intellectus et scientiae sibi correspondentibus; tertia de vitiis oppositis; quarta de praeceptis ad hanc virtutem pertinentibus. Circa fidem vero primo erit considerandum de eius obiecto; secundo, de eius actu; tertio, de ipso habitu fidei. Circa primum quaeruntur decem. Primo, utrum obiectum fidei sit veritas prima. Secundo, utrum obiectum fidei sit aliquid complexum vel incomplexum, idest res aut enuntiabile. Tertio, utrum fidei possit subesse falsum. Quarto, utrum obiectum fidei possit esse aliquid visum. Quinto, utrum possit esse aliquid scitum. Sexto, utrum credibilia debeant distingui per certos articulos. Septimo, utrum iidem articuli subsint fidei secundum omne tempus. Octavo, de numero articulorum. Nono, de modo tradendi articulos in symbolo. Decimo, cuius sit fidei symbolum constituere.

Q. 1. A. 1. Whether the object of faith is the First Truth?

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

[38738] IIª-IIae q. 1 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod obiectum fidei non sit veritas prima. Illud enim videtur esse obiectum fidei quod nobis proponitur ad credendum. Sed non solum proponuntur nobis ad credendum ea quae pertinent ad divinitatem, quae est veritas prima; sed etiam ea quae pertinent ad

and the condition of creatures. Therefore the object of faith is not only the First Truth.

humanitatem Christi et Ecclesiae sacramenta et creaturarum conditionem. Ergo non solum veritas prima est fidei obiectum.

Objection 2: Further, faith and unbelief have the same object since they are opposed to one another. Now unbelief can be about all things contained in Holy Writ, for whichever one of them a man denies, he is considered an unbeliever. Therefore faith also is about all things contained in Holy Writ. But there are many things therein, concerning man and other creatures. Therefore the object of faith is not only the First Truth, but also created truth.

[38739] IIª-IIae q. 1 a. 1 arg. 2 Praeterea, fides et infidelitas sunt circa idem, cum sint opposita. Sed circa omnia quae in sacra Scriptura continentur potest esse infidelitas, quidquid enim horum homo negaverit, infidelis reputatur. Ergo etiam fides est circa omnia quae in sacra Scriptura continentur. Sed ibi multa continentur de hominibus et de aliis rebus creatis. Ergo obiectum fidei non solum est veritas prima, sed etiam veritas creata.

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

[38740] IIª-IIae q. 1 a. 1 arg. 3 Praeterea, fides caritati condividitur, ut supra dictum est. Sed caritate non solum diligimus Deum, qui est summa bonitas, sed etiam diligimus proximum. Ergo fidei obiectum non est solum veritas prima.

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

[38741] IIª-IIae q. 1 a. 1 s. c. Sed contra est quod Dionysius dicit, VII cap. de Div. Nom., quod *fides est circa simplicem et semper existentem veritatem*. Haec autem est veritas prima. Ergo obiectum fidei est veritas prima.

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

[38742] IIª-IIae q. 1 a. 1 co. Respondeo dicendum quod cuiuslibet cognoscitivi habitus obiectum duo habet, scilicet id quod materialiter cognoscitur, quod est sicut materiale obiectum; et id per quod cognoscitur, quod est formalis ratio obiecti. Sicut in scientia geometriae materialiter scita sunt conclusiones; formalis vero ratio sciendi sunt media demonstrationis, per quae conclusiones cognoscuntur.

Accordingly if we consider, in faith, the formal aspect of the object, it is nothing else than the First Truth. For the faith of which we are speaking, does not assent to anything, except because it is revealed by God. Hence the mean on which faith is based is the Divine Truth. If, however, we consider materially the things to which faith assents, they include not only God, but also many other things, which, nevertheless, do not come under the assent of faith, except as bearing some relation to God, in as much as, to

Sic igitur in fide, si consideremus formalem rationem obiecti, nihil est aliud quam veritas prima, non enim fides de qua loquimur assentit alicui nisi quia est a Deo revelatum; unde ipsi veritati divinae innititur tanquam medio. Si vero consideremus materialiter ea quibus fides assentit, non solum est ipse Deus, sed etiam multa alia. Quae tamen sub assensu fidei non cadunt nisi secundum quod habent aliquem ordinem ad Deum, prout scilicet per aliquos divinitatis effectus homo adiuvatur ad tendendum in divinam

wit, through certain effects of the Divine operation, man is helped on his journey towards the enjoyment of God. Consequently from this point of view also the object of faith is, in a way, the First Truth, in as much as nothing comes under faith except in relation to God, even as the object of the medical art is health, for it considers nothing save in relation to health.

fruitionem. Et ideo etiam ex hac parte obiectum fidei est quodammodo veritas prima, inquantum nihil cadit sub fide nisi in ordine ad Deum, sicut etiam obiectum medicinae est sanitas, quia nihil medicina considerat nisi in ordine ad sanitatem.

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

[38743] IIª-IIae q. 1 a. 1 ad 1 Ad primum ergo dicendum quod ea quae pertinent ad humanitatem Christi et ad sacramenta Ecclesiae vel ad quascumque creaturas cadunt sub fide inquantum per haec ordinamur ad Deum. Et eis etiam assentimus propter divinam veritatem.

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

[38744] IIª-IIae q. 1 a. 1 ad 2 Et similiter dicendum est ad secundum, de omnibus illis quae in sacra Scriptura traduntur.

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

[38745] IIª-IIae q. 1 a. 1 ad 3 Ad tertium dicendum quod etiam caritas diligit proximum propter Deum; et sic obiectum eius proprie est ipse Deus, ut infra dicetur.

Q. 1. A. 2. Whether the object of faith is something complex, by way of a proposition?

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

[38746] IIª-IIae q. 1 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod obiectum fidei non sit aliquid complexum per modum enuntiabilis. Obiectum enim fidei est veritas prima, sicut dictum est. Sed prima veritas est aliquid incomplexum. Ergo obiectum fidei non est aliquid complexum.

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

[38747] IIª-IIae q. 1 a. 2 arg. 2 Praeterea, expositio fidei in symbolo continetur. Sed in symbolo non ponuntur enuntiabilia, sed res, non enim dicitur ibi quod Deus sit omnipotens, sed, credo in Deum omnipotentem. Ergo obiectum fidei non est enuntiabile, sed res.

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

[38748] IIª-IIae q. 1 a. 2 arg. 3 Praeterea, fidei succedit visio, secundum illud I ad Cor. XIII, *videmus nunc per speculum in aenigmate, tunc autem facie ad faciem*. Sed visio patriae est de incomplexo, cum sit ipsius divinae essentiae. Ergo etiam fides viae.

Divine Essence. Therefore the faith of the wayfarer is also.

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

[38749] IIª-IIae q. 1 a. 2 s. c. Sed contra, fides est media inter scientiam et opinionem. Medium autem et extrema sunt eiusdem generis. Cum igitur scientia et opinio sint circa enuntiabilia, videtur quod similiter fides sit circa enuntiabilia. Et ita obiectum fidei, cum fides sit circa enuntiabilia, est aliquid complexum.

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

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

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

[38750] IIª-IIae q. 1 a. 2 co. Respondeo dicendum quod cognita sunt in cognoscente secundum modum cognoscentis. Est autem modus proprius humani intellectus ut componendo et dividendo veritatem cognoscat, sicut in primo dictum est. Et ideo ea quae sunt secundum se simplicia intellectus humanus cognoscit secundum quandam complexionem, sicut e converso intellectus divinus incomplexe cognoscit ea quae sunt secundum se complexa. Sic igitur obiectum fidei dupliciter considerari potest. Uno modo, ex parte ipsius rei creditae, et sic obiectum fidei est aliquid incomplexum, scilicet res ipsa de qua fides habetur. Alio modo, ex parte credentis, et secundum hoc obiectum fidei est aliquid complexum per modum enuntiabilis. Et ideo utrumque vere opinatum fuit apud antiquos, et secundum aliquid utrumque est verum.

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

[38751] IIª-IIae q. 1 a. 2 ad 1 Ad primum ergo dicendum quod ratio illa procedit de obiecto fidei ex parte ipsius rei creditae.

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

[38752] IIª-IIae q. 1 a. 2 ad 2 Ad secundum dicendum quod in symbolo tanguntur ea de quibus est fides inquantum ad ea terminatur actus credentis, ut ex ipso modo loquendi apparet. Actus autem credentis non terminatur ad enuntiabile, sed ad rem, non enim formamus enuntiabilia nisi ut per ea de rebus cognitionem habeamus, sicut in scientia, ita et in fide.

Reply to Objection 3: The object of the heavenly

[38753] IIª-IIae q. 1 a. 2 ad 3 Ad tertium

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

dicendum quod visio patriae erit veritatis primae secundum quod in se est, secundum illud I Ioan. III, *cum apparuerit, similes ei erimus et videbimus eum sicuti est*. Et ideo visio illa erit non per modum enuntiabilis, sed per modum simplicis intelligentiae. Sed per fidem non apprehendimus veritatem primam sicut in se est. Unde non est similis ratio.

Q. 1. A. 3. Whether anything false can come under faith?

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

[38754] IIª-IIae q. 1 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod fidei possit subesse falsum. Fides enim condividitur spei et caritati. Sed spei potest aliquid subesse falsum, multi enim sperant se habituros vitam aeternam qui non habebunt. Similiter etiam et caritati, multi enim diliguntur tanquam boni qui tamen boni non sunt. Ergo etiam fidei potest aliquid subesse falsum.

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

[38755] IIª-IIae q. 1 a. 3 arg. 2 Praeterea, Abraham credidit Christum nasciturum, secundum illud Ioan. VIII, *Abraham, pater vester, exultavit ut videret diem meum*. Sed post tempus Abrahae Deus poterat non incarnari, sola enim sua voluntate carnem accepit, et ita esset falsum quod Abraham de Christo credidit. Ergo fidei potest subesse falsum.

Objection 3: Further, the ancients believed in the future birth of Christ, and many continued so to believe, until they heard the preaching of the Gospel. Now, when once Christ was born, even before He began to preach, it was false that Christ was yet to be born. Therefore something false can come under faith.

[38756] IIª-IIae q. 1 a. 3 arg. 3 Praeterea, fides antiquorum fuit quod Christus esset nasciturus, et haec fides duravit in multis usque ad praedicationem Evangelii. Sed Christo iam nato, antequam praedicare inciperet, falsum erat Christum nasciturum. Ergo fidei potest subesse falsum.

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

[38757] IIª-IIae q. 1 a. 3 arg. 4 Praeterea, unum de pertinentibus ad fidem est ut aliquis credat sub sacramento altaris verum corpus Christi contineri. Potest autem contingere, quando non recte consecratur, quod non est ibi verum corpus Christi, sed solum panis. Ergo fidei potest subesse falsum.

On the contrary, No virtue that perfects the intellect is related to the false, considered as the

[38758] IIª-IIae q. 1 a. 3 s. c. Sed contra, nulla virtus perficiens intellectum se habet ad falsum

evil of the intellect, as the Philosopher declares (Ethic. vi, 2). Now faith is a virtue that perfects the intellect, as we shall show further on (Q[4], AA[2],5). Therefore nothing false can come under it.

secundum quod est malum intellectus, ut patet per philosophum, in VI Ethic. Sed fides est quaedam virtus perficiens intellectum, ut infra patebit. Ergo ei non potest subesse falsum.

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

[38759] IIª-IIae q. 1 a. 3 co. Respondeo dicendum quod nihil subest alicui potentiae vel habitui aut etiam actui, nisi mediante ratione formali obiecti, sicut color videri non potest nisi per lucem, et conclusio sciri non potest nisi per medium demonstrationis. Dictum est autem quod ratio formalis obiecti fidei est veritas prima. Unde nihil potest cadere sub fide nisi inquantum stat sub veritate prima. Sub qua nullum falsum stare potest, sicut nec non ens sub ente, nec malum sub bonitate. Unde relinquitur quod fidei non potest subesse aliquod falsum.

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

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

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

[38760] IIª-IIae q. 1 a. 3 ad 1 Ad primum ergo dicendum quod, quia verum est bonum intellectus, non autem est bonum appetitivae virtutis, ideo omnes virtutes quae perficiunt intellectum excludunt totaliter falsum, quia de ratione virtutis est quod se habeat solum ad bonum. Virtutes autem perficientes partem appetitivam non excludunt totaliter falsum, potest enim aliquis secundum iustitiam aut temperantiam agere aliquam falsam opinionem habens de eo circa quod agit. Et ita, cum fides perficiat intellectum, spes autem et caritas appetitivam partem, non est similis ratio de eis. Et tamen neque etiam spei subest falsum. Non enim aliquis sperat se habiturum vitam aeternam secundum propriam potestatem (hoc enim esset praesumptionis), sed secundum auxilium gratiae, in qua si perseveraverit, omnino infallibiliter vitam aeternam consequetur. Similiter etiam ad caritatem pertinet diligere Deum in quocumque fuerit. Unde non refert ad caritatem utrum in isto sit Deus qui propter Deum diligitur.

Reply to Objection 2: That "God would not take flesh," considered in itself was possible even after Abraham's time, but in so far as it stands in God's foreknowledge, it has a certain necessity of infallibility, as explained in the FP, Q[14],

[38761] IIª-IIae q. 1 a. 3 ad 2 Ad secundum dicendum quod Deum non incarnari, secundum se consideratum, fuit possibile etiam post tempus Abrahae. Sed secundum quod cadit sub praescientia divina, habet quandam necessitatem

AA[13],15: and it is thus that it comes under faith. Hence in so far as it comes under faith, it cannot be false.

infallibilitatis, ut in primo dictum est. Et hoc modo cadit sub fide. Unde prout cadit sub fide, non potest esse falsum.

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

[38762] IIª-IIae q. 1 a. 3 ad 3 Ad tertium dicendum quod hoc ad fidem credentis pertinebat post Christi nativitatem quod crederet eum quandoque nasci. Sed illa determinatio temporis, in qua decipiebatur, non erat ex fide, sed ex coniectura humana. Possibile est enim hominem fidelem ex coniectura humana falsum aliquid aestimare. Sed quod ex fide falsum aestimet, hoc est impossibile.

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

[38763] IIª-IIae q. 1 a. 3 ad 4 Ad quartum dicendum quod fides credentis non refertur ad has species panis vel illas, sed ad hoc quod verum corpus Christi sit sub speciebus panis sensibilis quando recte fuerit consecratum. Unde si non sit recte consecratum, fidei non suberit propter hoc falsum.

Q. 1. A. 4. Whether the object of faith can be something seen?

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

[38764] IIª-IIae q. 1 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod obiectum fidei sit aliquid visum. Dicit enim dominus Thomae, Ioan. XX, *quia vidisti me, credidisti*. Ergo et de eodem est visio et fides.

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

[38765] IIª-IIae q. 1 a. 4 arg. 2 Praeterea, apostolus, I ad Cor. XIII, dicit, *videmus nunc per speculum in aenigmate*. Et loquitur de cognitione fidei. Ergo id quod creditur videtur.

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

[38766] IIª-IIae q. 1 a. 4 arg. 3 Praeterea, fides est quoddam spirituale lumen. Sed quolibet lumine aliquid videtur. Ergo fides est de rebus visis.

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

[38767] IIª-IIae q. 1 a. 4 arg. 4 Praeterea, quilibet sensus visus nominatur, ut Augustinus dicit, in libro de Verb. Dom. Sed fides est de auditis, secundum illud ad Rom. X, fides ex auditu. Ergo fides est de rebus visis.

On the contrary, The Apostle says (Heb. 11:1) that "faith is the evidence of things that appear

[38768] IIª-IIae q. 1 a. 4 s. c. Sed contra est quod apostolus dicit, ad Heb. XI, quod *fides est*

not."

argumentum non apparentium.

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

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

[38769] IIª-IIae q. 1 a. 4 co. Respondeo dicendum quod fides importat assensum intellectus ad id quod creditur. Assentit autem alicui intellectus dupliciter. Uno modo, quia ad hoc movetur ab ipso obiecto, quod est vel per seipsum cognitum, sicut patet in principiis primis, quorum est intellectus; vel est per aliud cognitum, sicut patet de conclusionibus, quarum est scientia. Alio modo intellectus assentit alicui non quia sufficienter moveatur ab obiecto proprio, sed per quandam electionem voluntarie declinans in unam partem magis quam in aliam. Et si quidem hoc fit cum dubitatione et formidine alterius partis, erit opinio, si autem fit cum certitudine absque tali formidine, erit fides. Illa autem videri dicuntur quae per seipsa movent intellectum nostrum vel sensum ad sui cognitionem. Unde manifestum est quod nec fides nec opinio potest esse de visis aut secundum sensum aut secundum intellectum.

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

[38770] IIª-IIae q. 1 a. 4 ad 1 Ad primum ergo dicendum quod *Thomas aliud vidit et aliud credidit. Hominem vidit et Deum credens confessus est, cum dixit, dominus meus et Deus meus*.

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

[38771] IIª-IIae q. 1 a. 4 ad 2 Ad secundum dicendum quod ea quae subsunt fidei dupliciter considerari possunt. Uno modo, in speciali, et sic non possunt esse simul visa et credita, sicut dictum est. Alio modo, in generali, scilicet sub communi ratione credibilis. Et sic sunt visa ab eo qui credit, non enim crederet nisi videret ea esse credenda, vel propter evidentiam signorum vel propter aliquid huiusmodi.

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

[38772] IIª-IIae q. 1 a. 4 ad 3 Ad tertium dicendum quod lumen fidei facit videre ea quae creduntur. Sicut enim per alios habitus virtutum homo videt illud quod est sibi conveniens secundum habitum illum, ita etiam per habitum fidei inclinatur mens hominis ad assentiendum his quae conveniunt rectae fidei et non aliis.

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

[38773] IIª-IIae q. 1 a. 4 ad 4 Ad quartum dicendum quod auditus est verborum significantium ea quae sunt fidei, non autem est ipsarum rerum de quibus est fides. Et sic non oportet ut huiusmodi res sint visae.

Q. 1. A. 5. Whether those things that are of faith can be an object of science [*Science is certain knowledge of a demonstrated conclusion through its demonstration]?

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

[38774] IIª-IIae q. 1 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod ea quae sunt fidei possint esse scita. Ea enim quae non sciuntur videntur esse ignorata, quia ignorantia scientiae opponitur. Sed ea quae sunt fidei non sunt ignorata, horum enim ignorantia ad infidelitatem pertinet, secundum illud I ad Tim. I, *ignorans feci in incredulitate mea*. Ergo ea quae sunt fidei possunt esse scita.

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

[38775] IIª-IIae q. 1 a. 5 arg. 2 Praeterea, scientia per rationes acquiritur. Sed ad ea quae sunt fidei a sacris auctoribus rationes inducuntur. Ergo ea quae sunt fidei possunt esse scita.

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

[38776] IIª-IIae q. 1 a. 5 arg. 3 Praeterea, ea quae demonstrative probantur sunt scita, quia demonstratio est syllogismus faciens scire. Sed quaedam quae in fide continentur sunt demonstrative probata a philosophis, sicut Deum esse, et Deum esse unum, et alia huiusmodi. Ergo ea quae sunt fidei possunt esse scita.

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

[38777] IIª-IIae q. 1 a. 5 arg. 4 Praeterea, opinio plus distat a scientia quam fides, cum fides dicatur esse media inter opinionem et scientiam. Sed opinio et scientia possunt esse aliquo modo de eodem, ut dicitur in I Poster. Ergo etiam fides et scientia.

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

[38778] IIª-IIae q. 1 a. 5 s. c. Sed contra est quod Gregorius dicit, quod *apparentia non habent fidem, sed agnitionem*. Ea ergo de quibus est fides agnitionem non habent. Sed ea quae sunt scita habent agnitionem. Ergo de his quae sunt scita non potest esse fides.

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

Now as stated above (A[4]), it is impossible that one and the same thing should be believed and seen by the same person. Hence it is equally impossible for one and the same thing to be an object of science and of belief for the same person. It may happen, however, that a thing which is an object of vision or science for one, is believed by another: since we hope to see some day what we now believe about the Trinity, according to 1 Cor. 13:12 : "We see now through a glass in a dark manner; but then face to face": which vision the angels possess already; so that what we believe, they see. In like manner it may happen that what is an object of vision or scientific knowledge for one man, even in the state of a wayfarer, is, for another man, an object of faith, because he does not know it by demonstration.

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

[38779] IIª-IIae q. 1 a. 5 co. Respondeo dicendum quod omnis scientia habetur per aliqua principia per se nota, et per consequens visa. Et ideo oportet quaecumque sunt scita aliquo modo esse visa. Non autem est possibile quod idem ab eodem sit creditum et visum, sicut supra dictum est. Unde etiam impossibile est quod ab eodem idem sit scitum et creditum. Potest tamen contingere ut id quod est visum vel scitum ab uno, sit creditum ab alio. Ea enim quae de Trinitate credimus nos visuros speramus, secundum illud I ad Cor. XIII, *videmus nunc per speculum in aenigmate, tunc autem facie ad faciem*, quam quidem visionem iam Angeli habent, unde quod nos credimus illi vident. Et similiter potest contingere ut id quod est visum vel scitum ab uno homine, etiam in statu viae, sit ab alio creditum, qui hoc demonstrative non novit. Id tamen quod communiter omnibus hominibus proponitur ut credendum est communiter non scitum. Et ista sunt quae simpliciter fidei subsunt. Et ideo fides et scientia non sunt de eodem.

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

[38780] IIª-IIae q. 1 a. 5 ad 1 Ad primum ergo dicendum quod infideles eorum quae sunt fidei ignorantiam habent, quia nec vident aut sciunt ea in seipsis, nec cognoscunt ea esse credibilia. Sed per hunc modum fideles habent eorum notitiam, non quasi demonstrative, sed inquantum per lumen fidei videntur esse credenda, ut dictum est.

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

[38781] IIª-IIae q. 1 a. 5 ad 2 Ad secundum dicendum quod rationes quae inducuntur a sanctis ad probandum ea quae sunt fidei non sunt demonstrativae, sed persuasiones quaedam manifestantes non esse impossibile quod in fide proponitur. Vel procedunt ex principiis fidei, scilicet ex auctoritatibus sacrae Scripturae, sicut Dionysius dicit, II cap. de Div. Nom. Ex his autem principiis ita probatur aliquid apud fideles sicut etiam ex principiis naturaliter notis probatur aliquid apud omnes. Unde etiam theologia scientia est, ut in principio operis dictum est.

this work (FP, Q[1], A[2]).

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

[38782] IIª-IIae q. 1 a. 5 ad 3 Ad tertium dicendum quod ea quae demonstrative probari possunt inter credenda numerantur, non quia de ipsis sit simpliciter fides apud omnes, sed quia praeexiguntur ad ea quae sunt fidei, et oportet ea saltem per fidem praesupponi ab his qui horum demonstrationem non habent.

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

[38783] IIª-IIae q. 1 a. 5 ad 4 Ad quartum dicendum quod, sicut philosophus ibidem dicit, a diversis hominibus de eodem omnino potest haberi scientia et opinio, sicut et nunc dictum est de scientia et fide. Sed ab uno et eodem potest quidem haberi fides et scientia de eodem secundum quid, scilicet subiecto, sed non secundum idem, potest enim esse quod de una et eadem re aliquis aliquid sciat et aliquid aliud opinetur; et similiter de Deo potest aliquis demonstrative scire quod sit unus, et credere quod sit trinus. Sed de eodem secundum idem non potest esse simul in uno homine scientia nec cum opinione nec cum fide, alia tamen et alia ratione. Scientia enim cum opinione simul esse non potest simpliciter de eodem, quia de ratione scientiae est quod id quod scitur existimetur esse impossibile aliter se habere; de ratione autem opinionis est quod id quod quis existimat, existimet possibile aliter se habere. Sed id quod fide tenetur, propter fidei certitudinem, existimatur etiam impossibile aliter se habere, sed ea ratione non potest simul idem et secundum idem esse scitum et creditum, quia scitum est visum et creditum est non visum, ut dictum est.

Q. 1. A. 6. Whether those things that are of faith should be divided into certain articles?

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

[38784] IIª-IIae q. 1 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod credibilia non sint per certos articulos distinguenda. Eorum enim omnium quae in sacra Scriptura continentur est fides habenda. Sed illa non possunt reduci ad aliquem certum numerum, propter sui multitudinem. Ergo superfluum videtur articulos fidei distinguere.

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

[38785] IIª-IIae q. 1 a. 6 arg. 2 Praeterea, materialis distinctio, cum in infinitum fieri possit, est ab arte praetermittenda. Sed formalis ratio obiecti credibilis est una et indivisibilis, ut supra dictum est, scilicet veritas prima, et sic secundum rationem formalem credibilia distingui non possunt. Ergo praetermittenda est credibilium materialis distinctio per articulos.

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

[38786] IIª-IIae q. 1 a. 6 arg. 3 Praeterea, sicut a quibusdam dicitur, *articulus est indivisibilis veritas de Deo arctans nos ad credendum*. Sed credere est voluntarium, quia, sicut Augustinus dicit, nullus credit nisi volens. Ergo videtur quod inconvenienter distinguantur credibilia per articulos.

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

[38787] IIª-IIae q. 1 a. 6 s. c. Sed contra est quod Isidorus dicit, *articulus est perceptio divinae veritatis tendens in ipsam*. Sed perceptio divinae veritatis competit nobis secundum distinctionem quandam, quae enim in Deo unum sunt in nostro intellectu multiplicantur. Ergo credibilia debent per articulos distingui.

I answer that, the word "article" is apparently derived from the Greek; for the Greek {arthron} [*Cf. William of Auxerre, Summa Aurea] which the Latin renders "articulus," signifies a fitting together of distinct parts: wherefore the small parts of the body which fit together are called the articulations of the limbs. Likewise, in the Greek grammar, articles are parts of speech which are affixed to words to show their gender, number or case. Again in rhetoric, articles are parts that fit together in a sentence, for Tully says (Rhet. iv) that an article is composed of words each pronounced singly and separately, thus: "Your passion, your voice, your look, have struck terror into your foes."

Hence matters of Christian faith are said to contain distinct articles, in so far as they are divided into parts, and fit together. Now the object of faith is something unseen in connection with God, as stated above (A[4]). Consequently any matter that, for a special reason, is unseen, is a special article; whereas when several matters are

[38788] IIª-IIae q. 1 a. 6 co. Respondeo dicendum quod nomen articuli ex Graeco videtur esse derivatum. Arthron enim in Graeco, quod in Latino articulus dicitur, significat quandam coaptationem aliquarum partium distinctarum. Et ideo particulae corporis sibi invicem coaptatae dicuntur membrorum articuli. Et similiter in grammatica apud Graecos dicuntur articuli quaedam partes orationis coaptatae aliis dictionibus ad exprimendum earum genus, numerum vel casum. Et similiter in rhetorica articuli dicuntur quaedam partium coaptationes, dicit enim Tullius, in IV Rhet., quod *articulus dicitur cum singula verba intervallis distinguuntur caesa oratione, hoc modo, acrimonia, voce, vultu adversarios perterruisti*. Unde et credibilia fidei Christianae dicuntur per articulos distingui inquantum in quasdam partes dividuntur habentes aliquam coaptationem ad invicem. Est autem obiectum fidei aliquid non visum circa divina, ut supra dictum est. Et ideo ubi occurrit aliquid speciali ratione non visum, ibi est specialis articulus, ubi autem multa secundum

known or not known, under the same aspect, we are not to distinguish various articles. Thus one encounters one difficulty in seeing that God suffered, and another in seeing that He rose again from the dead, wherefore the article of the Resurrection is distinct from the article of the Passion. But that He suffered, died and was buried, present the same difficulty, so that if one be accepted, it is not difficult to accept the others; wherefore all these belong to one article.

eandem rationem sunt incognita, ibi non sunt articuli distinguendi. Sicut aliam difficultatem habet ad videndum quod Deus sit passus, et aliam quod mortuus resurrexerit, et ideo distinguitur articulus resurrectionis ab articulo passionis. Sed quod sit passus, mortuus et sepultus, unam et eandem difficultatem habent, ita quod, uno suscepto, non est difficile alia suscipere, et propter hoc omnia haec pertinent ad unum articulum.

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

[38789] IIª-IIae q. 1 a. 6 ad 1 Ad primum ergo dicendum quod aliqua sunt credibilia de quibus est fides secundum se; aliqua vero sunt credibilia de quibus non est fides secundum se, sed solum in ordine ad alia, sicut etiam in aliis scientiis quaedam proponuntur ut per se intenta, et quaedam ad manifestationem aliorum. Quia vero fides principaliter est de his quae videnda speramus in patria, secundum illud Heb. XI, *fides est substantia sperandarum rerum*; ideo per se ad fidem pertinent illa quae directe nos ordinant ad vitam aeternam, sicut sunt tres personae, omnipotentia Dei, mysterium incarnationis Christi, et alia huiusmodi. Et secundum ista distinguuntur articuli fidei. Quaedam vero proponuntur in sacra Scriptura ut credenda non quasi principaliter intenta, sed ad praedictorum manifestationem, sicut quod Abraham habuit duos filios, quod ad tactum ossium Elisaei suscitatus est mortuus, et alia huiusmodi, quae narrantur in sacra Scriptura in ordine ad manifestationem divinae maiestatis vel incarnationis Christi. Et secundum talia non oportet articulos distinguere.

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

[38790] IIª-IIae q. 1 a. 6 ad 2 Ad secundum dicendum quod ratio formalis obiecti fidei potest accipi dupliciter. Uno modo, ex parte ipsius rei creditae. Et sic ratio formalis omnium credibilium est una, scilicet veritas prima. Et ex hac parte articuli non distinguuntur. Alio modo potest accipi formalis ratio credibilium ex parte nostra. Et sic ratio formalis credibilis est ut sit non visum. Et ex hac parte articuli fidei distinguuntur, ut visum est.

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

[38791] IIª-IIae q. 1 a. 6 ad 3 Ad tertium dicendum quod illa definitio datur de articulo magis secundum quandam etymologiam nominis prout habet derivationem Latinam, quam secundum eius veram significationem prout a Graeco derivatur. Unde non est magni ponderis. Potest tamen dici quod, licet ad credendum necessitate coactionis nullus arctetur, cum credere sit voluntarium; arctatur tamen necessitate finis, quia *accedentem ad Deum oportet credere, et sine fide impossibile est placere Deo*, ut apostolus dicit, Heb. XI.

Q. 1. A. 7. Whether the articles of faith have increased in course of time?

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

[38792] IIª-IIae q. 1 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod articuli fidei non creverint secundum temporum successionem. Quia, ut apostolus dicit, ad Heb. XI, *fides est substantia sperandarum rerum*. Sed omni tempore sunt eadem speranda. Ergo omni tempore sunt eadem credenda.

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

[38793] IIª-IIae q. 1 a. 7 arg. 2 Praeterea, in scientiis humanitus ordinatis per successionem temporum augmentum factum est propter defectum cognitionis in primis qui scientias invenerunt, ut patet per philosophum, in II Metaphys. Sed doctrina fidei non est inventa humanitus, sed tradita a Deo. Dei enim donum est, ut dicitur Ephes. II. Cum igitur in Deum nullus defectus scientiae cadat, videtur quod a principio cognitio credibilium fuerit perfecta, et quod non creverit secundum successionem temporum.

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

[38794] IIª-IIae q. 1 a. 7 arg. 3 Praeterea, operatio gratiae non minus ordinate procedit quam operatio naturae. Sed natura semper initium sumit a perfectis ut Boetius dicit, in libro de Consol. Ergo etiam videtur quod operatio gratiae a perfectis initium sumpserit, ita quod illi qui primo tradiderunt fidem perfectissime eam cognoverunt.

Objection 4: Further, just as the faith of Christ was delivered to us through the apostles, so too, in the Old Testament, the knowledge of faith was delivered by the early fathers to those who came

[38795] IIª-IIae q. 1 a. 7 arg. 4 Praeterea, sicut per apostolos ad nos fides Christi pervenit, ita etiam in veteri testamento per priores patres ad posteriores devenit cognitio fidei, secundum illud

later, according to Dt. 32:7: "Ask thy father, and he will declare to thee." Now the apostles were most fully instructed about the mysteries, for "they received them more fully than others, even as they received them earlier," as a gloss says on Rom. 8:23: "Ourselves also who have the first fruits of the Spirit." Therefore it seems that knowledge of matters of faith has not increased as time went on.

Deut. XXXII, *interroga patrem tuum et annuntiabit tibi*. Sed apostoli plenissime fuerunt instructi de mysteriis, acceperunt enim, *sicut tempore prius, ita et ceteris abundantius*, ut dicit Glossa, super illud Rom. VIII, *nos ipsi primitias spiritus habentes*. Ergo videtur quod cognitio credibilium non creverit per temporum successionem.

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

[38796] IIª-IIae q. 1 a. 7 s. c. Sed contra est quod Gregorius dicit, quod *secundum incrementa temporum crevit scientia sanctorum patrum, et quanto viciniores adventui salvatoris fuerunt, tanto sacramenta salutis plenius perceperunt*.

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

Accordingly we must conclude that, as regards the substance of the articles of faith, they have not received any increase as time went on: since whatever those who lived later have believed, was contained, albeit implicitly, in the faith of those Fathers who preceded them. But there was an increase in the number of articles believed explicitly, since to those who lived in later times

[38797] IIª-IIae q. 1 a. 7 co. Respondeo dicendum quod ita se habent in doctrina fidei articuli fidei sicut principia per se nota in doctrina quae per rationem naturalem habetur. In quibus principiis ordo quidam invenitur, ut quaedam in aliis implicite contineantur, sicut omnia principia reducuntur ad hoc sicut ad primum, *impossibile est simul affirmare et negare*, ut patet per philosophum, in IV Metaphys. Et similiter omnes articuli implicite continentur in aliquibus primis credibilibus, scilicet ut credatur Deus esse et providentiam habere circa hominum salutem, secundum illud ad Heb. XI, *accedentem ad Deum oportet credere quia est, et quod inquirentibus se remunerator sit*. In esse enim divino includuntur omnia quae credimus in Deo aeternaliter existere, in quibus nostra beatitudo consistit, in fide autem providentiae includuntur omnia quae temporaliter a Deo dispensantur ad hominum salutem, quae sunt via in beatitudinem. Et per hunc etiam modum aliorum subsequentium articulorum quidam in aliis continentur, sicut in fide redemptionis humanae implicite continetur et incarnatio Christi et eius passio et omnia huiusmodi. Sic igitur dicendum est quod, quantum ad substantiam articulorum fidei, non est factum eorum augmentum per temporum successionem, quia quaecumque posteriores crediderunt continebantur in fide praecedentium patrum, licet implicite. Sed quantum ad explicationem, crevit numerus articulorum, quia quaedam explicite cognita sunt a posterioribus quae a prioribus non cognoscebantur explicite. Unde dominus Moysi dicit, Exod. VI, *ego sum*

some were known explicitly which were not known explicitly by those who lived before them. Hence the Lord said to Moses (Ex. 6:2,3): "I am the God of Abraham, the God of Isaac, the God of Jacob [*Vulg.: 'I am the Lord that appeared to Abraham, to Isaac, and to Jacob'] . . . and My name Adonai I did not show them": David also said (Ps. 118:100): "I have had understanding above ancients": and the Apostle says (Eph. 3:5) that the mystery of Christ, "in other generations was not known, as it is now revealed to His holy apostles and prophets."

Deus Abraham, Deus Isaac, Deus Iacob, et nomen meum Adonai non indicavi eis. Et David dicit, *super senes intellexi*. Et apostolus dicit, ad Ephes. III, *aliis generationibus non est agnitum mysterium Christi sicut nunc revelatum est sanctis apostolis eius et prophetis*.

Reply to Objection 1: Among men the same things were always to be hoped for from Christ. But as they did not acquire this hope save through Christ, the further they were removed from Christ in point of time, the further they were from obtaining what they hoped for. Hence the Apostle says (Heb. 11:13): "All these died according to faith, not having received the promises, but beholding them afar off." Now the further off a thing is the less distinctly is it seen; wherefore those who were nigh to Christ's advent had a more distinct knowledge of the good things to be hoped for.

[38798] IIª-IIae q. 1 a. 7 ad 1 Ad primum ergo dicendum quod semper fuerunt eadem speranda apud omnes. Quia tamen ad haec speranda homines non pervenerunt nisi per Christum, quanto a Christo fuerunt remotiores secundum tempus, tanto a consecutione sperandorum longinquiores, unde apostolus dicit, ad Heb. XI, *iuxta fidem defuncti sunt omnes isti, non acceptis repromissionibus, sed a longe eas respicientes*. Quanto autem aliquid a longinquioribus videtur, tanto minus distincte videtur. Et ideo bona speranda distinctius cognoverunt qui fuerunt adventui Christi vicini.

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

[38799] IIª-IIae q. 1 a. 7 ad 2 Ad secundum dicendum quod profectus cognitionis dupliciter contingit. Uno modo, ex parte docentis, qui in cognitione proficit, sive unus sive plures, per temporum successionem. Et ista est ratio augmenti in scientiis per rationem humanam inventis. Alio modo, ex parte addiscentis, sicut magister qui novit totam artem non statim a principio tradit eam discipulo, quia capere non posset, sed paulatim, condescendens eius capacitati. Et hac ratione profecerunt homines in cognitione fidei per temporum successionem. Unde apostolus, ad Gal. III, comparat statum veteris testamenti pueritiae.

Reply to Objection 3: Two causes are requisite before actual generation can take place, an agent, namely, and matter. In the order of the active cause, the more perfect is naturally first; and in this way nature makes a beginning with perfect things, since the imperfect is not brought to perfection, except by something perfect already in

[38800] IIª-IIae q. 1 a. 7 ad 3 Ad tertium dicendum quod ad generationem naturalem duae causae praeexiguntur, scilicet agens et materia. Secundum igitur ordinem causae agentis, naturaliter prius est quod est perfectius, et sic natura a perfectis sumit exordium, quia imperfecta non ducuntur ad perfectionem nisi per aliqua

existence. On the other hand, in the order of the material cause, the imperfect comes first, and in this way nature proceeds from the imperfect to the perfect. Now in the manifestation of faith, God is the active cause, having perfect knowledge from all eternity; while man is likened to matter in receiving the influx of God's action. Hence, among men, the knowledge of faith had to proceed from imperfection to perfection; and, although some men have been after the manner of active causes, through being doctors of faith, nevertheless the manifestation of the Spirit is given to such men for the common good, according to 1 Cor. 12:7; so that the knowledge of faith was imparted to the Fathers who were instructors in the faith, so far as was necessary at the time for the instruction of the people, either openly or in figures.

perfecta praeexistentia. Secundum vero ordinem causae materialis, prius est quod est imperfectius, et secundum hoc natura procedit ab imperfecto ad perfectum. In manifestatione autem fidei Deus est sicut agens, qui habet perfectam scientiam ab aeterno, homo autem est sicut materia recipiens influxum Dei agentis. Et ideo oportuit quod ab imperfectis ad perfectum procederet cognitio fidei in hominibus. Et licet in hominibus quidam se habuerint per modum causae agentis, quia fuerunt fidei doctores; tamen *manifestatio spiritus datur talibus ad utilitatem communem*, ut dicitur I ad Cor. XII. Et ideo tantum dabatur patribus qui erant instructores fidei de cognitione fidei, quantum oportebat pro tempore illo populo tradi vel nude vel in figura.

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

[38801] IIª-IIae q. 1 a. 7 ad 4 Ad quartum dicendum quod ultima consummatio gratiae facta est per Christum, unde et tempus eius dicitur tempus plenitudinis, ad Gal. IV. Et ideo illi qui fuerunt propinquiores Christo vel ante, sicut Ioannes Baptista, vel post, sicut apostoli, plenius mysteria fidei cognoverunt. Quia et circa statum hominis hoc videmus, quod perfectio est in iuventute, et tanto habet homo perfectiorem statum vel ante vel post, quanto est iuventuti propinquior.

Q. 1. A. 8. Whether the articles of faith are suitably formulated?

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

[38802] IIª-IIae q. 1 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod inconvenienter articuli fidei enumerentur. Ea enim quae possunt ratione demonstrativa sciri non pertinent ad fidem ut apud omnes sint credibilia, sicut supra dictum est. Sed Deum esse unum potest esse scitum per demonstrationem, unde et philosophus hoc in XII Metaphys. probat, et multi alii philosophi ad hoc demonstrationes induxerunt. Ergo Deum esse unum non debet poni unus articulus fidei.

Objection 2: Further, just as it is necessary to faith that we should believe God to be almighty, so is it too that we should believe Him to be "all-knowing" and "provident for all," about both of which points some have erred. Therefore, among

[38803] IIª-IIae q. 1 a. 8 arg. 2 Praeterea, sicut de necessitate fidei est quod credamus Deum omnipotentem, ita etiam quod credamus eum omnia scientem et omnibus providentem; et circa utrumque eorum aliqui erraverunt. Debuit ergo

the articles of faith, mention should have been made of God's wisdom and providence, even as of His omnipotence.

inter articulos fidei fieri mentio de sapientia et providentia divina, sicut et de omnipotentia.

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

[38804] IIª-IIae q. 1 a. 8 arg. 3 Praeterea, eadem est notitia patris et filii, secundum illud Ioan. XIV, *qui videt me videt et patrem*. Ergo unus tantum articulus debet esse de patre et filio; et, eadem ratione, de spiritu sancto.

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

[38805] IIª-IIae q. 1 a. 8 arg. 4 Praeterea, persona patris non est minor quam filii et spiritus sancti. Sed plures articuli ponuntur circa personam spiritus sancti, et similiter circa personam filii. Ergo plures articuli debent poni circa personam patris.

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

[38806] IIª-IIae q. 1 a. 8 arg. 5 Praeterea, sicuti personae patris et personae spiritus sancti aliquid appropriatur, ita et personae filii secundum divinitatem. Sed in articulis ponitur aliquod opus appropriatum patri, scilicet opus creationis; et similiter aliquod opus appropriatum spiritui sancto, scilicet quod locutus est per prophetas. Ergo etiam inter articulos fidei debet aliquod opus appropriari filio secundum divinitatem.

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

[38807] IIª-IIae q. 1 a. 8 arg. 6 Praeterea, sacramentum Eucharistiae specialem habet difficultatem prae multis articulis. Ergo de ea debuit poni specialis articulus. Non videtur ergo quod articuli sufficienter enumerentur.

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

[38808] IIª-IIae q. 1 a. 8 s. c. Sed in contrarium est auctoritas Ecclesiae sic enumerantis.

I answer that, As stated above (AA[4],6), to faith those things in themselves belong, the sight of which we shall enjoy in eternal life, and by which we are brought to eternal life. Now two things are proposed to us to be seen in eternal life: viz. the secret of the Godhead, to see which is to

[38809] IIª-IIae q. 1 a. 8 co. Respondeo dicendum quod, sicut dictum est, illa per se pertinent ad fidem quorum visione in vita aeterna perfruemur, et per quae ducemur in vitam aeternam. Duo autem nobis ibi videnda proponuntur, scilicet occultum divinitatis, cuius visio nos beatos facit;

possess happiness; and the mystery of Christ's Incarnation, "by Whom we have access" to the glory of the sons of God, according to Rom. 5:2. Hence it is written (Jn. 17:3): "This is eternal life: that they may know Thee, the . . . true God, and Jesus Christ Whom Thou hast sent." Wherefore the first distinction in matters of faith is that some concern the majesty of the Godhead, while others pertain to the mystery of Christ's human nature, which is the "mystery of godliness" (1 Tim. 3:16).

et mysterium humanitatis Christi, per quem *in gloriam filiorum Dei accessum habemus*, ut dicitur ad Rom. V. Unde dicitur Ioan. XVII, *haec est vita aeterna, ut cognoscant te, Deum verum, et quem misisti Iesum Christum*. Et ideo prima distinctio credibilium est quod quaedam pertinent ad maiestatem divinitatis; quaedam vero pertinent ad mysterium humanitatis Christi, quod est pietatis sacramentum, ut dicitur I ad Tim. III.

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

Circa maiestatem autem divinitatis tria nobis credenda proponuntur. Primo quidem, unitas divinitatis, et ad hoc pertinet primus articulus. Secundo, Trinitas personarum, et de hoc sunt tres articuli secundum tres personas. Tertio vero proponuntur nobis opera divinitatis propria. Quorum primum pertinet ad esse naturae, et sic proponitur nobis articulus creationis. Secundum vero pertinet ad esse gratiae, et sic proponuntur nobis sub uno articulo omnia pertinentia ad sanctificationem humanam. Tertium vero pertinet ad esse gloriae, et sic ponitur alius articulus de resurrectione carnis et de vita aeterna. Et ita sunt septem articuli ad divinitatem pertinentes.

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

Similiter etiam circa humanitatem Christi ponuntur septem articuli. Quorum primus est de incarnatione sive de conceptione Christi; secundus de nativitate eius ex virgine; tertius de passione eius et morte et sepultura; quartus est de descensu ad Inferos; quintus est de resurrectione; sextus de ascensione; septimus de adventu ad iudicium. Et sic in universo sunt quatuordecim.

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

Quidam tamen distinguunt duodecim articulos fidei, sex pertinentes ad divinitatem et sex pertinentes ad humanitatem. Tres enim articulos trium personarum comprehendunt sub uno, quia eadem est cognitio trium personarum. Articulum vero de opere glorificationis distinguunt in duos, scilicet in resurrectionem carnis et gloriam animae. Similiter articulum conceptionis et nativitatis coniungunt in unum.

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

[38810] IIª-IIae q. 1 a. 8 ad 1 Ad primum ergo dicendum quod multa per fidem tenemus de Deo quae naturali ratione investigare philosophi non potuerunt, puta circa providentiam eius et omnipotentiam, et quod ipse solus sit colendus. Quae omnia continentur sub articulo unitatis Dei.

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

[38811] IIª-IIae q. 1 a. 8 ad 2 Ad secundum dicendum quod ipsum nomen divinitatis importat provisionem quandam, ut in primo libro dictum est. Potentia autem in habentibus intellectum non operatur nisi secundum voluntatem et cognitionem. Et ideo omnipotentia Dei includit quodammodo omnium scientiam et providentiam, non enim posset omnia quae vellet in istis inferioribus agere nisi ea cognosceret et eorum providentiam haberet.

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

[38812] IIª-IIae q. 1 a. 8 ad 3 Ad tertium dicendum quod patris et filii et spiritus sancti est una cognitio quantum ad unitatem essentiae, quae pertinet ad primum articulum. Quantum vero ad distinctionem personarum, quae est per relationes originis, quodammodo in cognitione patris includitur cognitio filii, non enim esset pater si filium non haberet, quorum nexus est spiritus sanctus. Et quantum ad hoc bene moti sunt qui posuerunt unum articulum trium personarum. Sed quia circa singulas personas sunt aliqua attendenda circa quae contingit esse errorem, quantum ad hoc de tribus personis possunt poni tres articuli. Arius enim credidit patrem omnipotentem et aeternum, sed non credidit filium coaequalem et consubstantialem patri, et ideo necessarium fuit apponere articulum de persona filii ad hoc determinandum. Et eadem ratione contra Macedonium necesse fuit ponere articulum tertium de persona spiritus sancti. Et similiter etiam conceptio Christi et nativitas, et etiam resurrectio et vita aeterna, secundum unam rationem possunt comprehendi sub uno articulo, inquantum ad unum ordinantur, et secundum aliam rationem possunt distingui, inquantum seorsum habent speciales difficultates.

Reply to Objection 4: It belongs to the Son and Holy Ghost to be sent to sanctify the creature; and

[38813] IIª-IIae q. 1 a. 8 ad 4 Ad quartum dicendum quod filio et spiritui sancto convenit

about this several things have to be believed. Hence it is that there are more articles about the Persons of the Son and Holy Ghost than about the Person of the Father, Who is never sent, as we stated in the FP, Q[43], A[4].

mitti ad sanctificandam creaturam, circa quod plura credenda occurrunt. Et ideo circa personam filii et spiritus sancti plures articuli multiplicantur quam circa personam patris, qui nunquam mittitur, ut in primo dictum est.

Reply to Objection 5: The sanctification of a creature by grace, and its consummation by glory, is also effected by the gift of charity, which is appropriated to the Holy Ghost, and by the gift of wisdom, which is appropriated to the Son: so that each work belongs by appropriation, but under different aspects, both to the Son and to the Holy Ghost.

[38814] IIª-IIae q. 1 a. 8 ad 5 Ad quintum dicendum quod sanctificatio creaturae per gratiam et consummatio per gloriam fit etiam per donum caritatis, quod appropriatur spiritui sancto, et per donum sapientiae, quod appropriatur filio. Et ideo utrumque opus pertinet et ad filium et ad spiritum sanctum per appropriationem secundum rationes diversas.

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

[38815] IIª-IIae q. 1 a. 8 ad 6 Ad sextum dicendum quod in sacramento Eucharistiae duo possunt considerari. Unum scilicet quod sacramentum est, et hoc habet eandem rationem cum aliis effectibus gratiae sanctificantis. Aliud est quod miraculose ibi corpus Christi continetur, et sic concluditur sub omnipotentia, sicut et omnia alia miracula, quae omnipotentiae attribuuntur.

Q. 1. A. 9. Whether it is suitable for the articles of faith to be embodied in a symbol?

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

[38816] IIª-IIae q. 1 a. 9 arg. 1 Ad nonum sic proceditur. Videtur quod inconvenienter articuli fidei in symbolo ponantur. Sacra enim Scriptura est regula fidei, cui nec addere nec subtrahere licet, dicitur enim Deut. IV, *non addetis ad verbum quod vobis loquor, neque auferetis ab eo*. Ergo illicitum fuit aliquod symbolum constituere quasi regulam fidei, post sacram Scripturam editam.

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

[38817] IIª-IIae q. 1 a. 9 arg. 2 Praeterea, sicut apostolus dicit, ad Ephes. IV, *una est fides*. Sed symbolum est professio fidei. Ergo inconvenienter traditur multiplex symbolum.

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

[38818] IIª-IIae q. 1 a. 9 arg. 3 Praeterea, confessio fidei quae in symbolo continetur pertinet ad omnes fideles. Sed non omnibus fidelibus convenit credere in Deum, sed solum illis qui habent fidem formatam. Ergo inconvenienter symbolum fidei traditur sub hac forma verborum, *credo in unum Deum*.

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

[38819] IIª-IIae q. 1 a. 9 arg. 4 Praeterea, descensus ad Inferos est unus de articulis fidei, sicut supra dictum est. Sed in symbolo patrum non fit mentio de descensu ad Inferos. Ergo videtur insufficienter collectum.

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

[38820] IIª-IIae q. 1 a. 9 arg. 5 Praeterea, sicut Augustinus dicit, exponens illud Ioan. XIV, *creditis in Deum, et in me credite*, Petro aut Paulo credimus, sed non dicimur credere nisi in Deum. Cum igitur Ecclesia Catholica sit pure aliquid creatum, videtur quod inconvenienter dicatur, *in unam sanctam, Catholicam et apostolicam Ecclesiam*.

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

[38821] IIª-IIae q. 1 a. 9 arg. 6 Praeterea, symbolum ad hoc traditur ut sit regula fidei. Sed regula fidei debet omnibus proponi et publice. Quodlibet igitur symbolum deberet in Missa cantari, sicut symbolum patrum. Non videtur ergo esse conveniens editio articulorum fidei in symbolo.

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

[38822] IIª-IIae q. 1 a. 9 s. c. Sed contra est quod Ecclesia universalis non potest errare, quia spiritu sancto gubernatur, qui est spiritus veritatis, hoc enim promisit dominus discipulis, Ioan. XVI, dicens, *cum venerit ille spiritus veritatis, docebit vos omnem veritatem*. Sed symbolum est auctoritate universalis Ecclesiae editum. Nihil ergo inconveniens in eo continetur.

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

[38823] IIª-IIae q. 1 a. 9 co. Respondeo dicendum quod, sicut apostolus dicit, ad Heb. XI, *accedentem ad Deum oportet credere*. Credere autem non potest aliquis nisi ei veritas quam credat proponatur. Et ideo necessarium fuit veritatem fidei in unum colligi, ut facilius posset omnibus proponi, ne aliquis per ignorantiam a fidei veritate deficeret. Et ab huiusmodi collectione sententiarum fidei nomen symboli est acceptum.

Reply to Objection 1: The truth of faith is contained in Holy Writ, diffusely, under various modes of expression, and sometimes obscurely, so that, in order to gather the truth of faith from Holy Writ, one needs long study and practice, which

[38824] IIª-IIae q. 1 a. 9 ad 1 Ad primum ergo dicendum quod veritas fidei in sacra Scriptura diffuse continetur et variis modis, et in quibusdam obscure; ita quod ad eliciendum fidei veritatem ex sacra Scriptura requiritur longum studium et

are unattainable by all those who require to know the truth of faith, many of whom have no time for study, being busy with other affairs. And so it was necessary to gather together a clear summary from the sayings of Holy Writ, to be proposed to the belief of all. This indeed was no addition to Holy Writ, but something taken from it.

exercitium, ad quod non possunt pervenire omnes illi quibus necessarium est cognoscere fidei veritatem, quorum plerique, aliis negotiis occupati, studio vacare non possunt. Et ideo fuit necessarium ut ex sententiis sacrae Scripturae aliquid manifestum summarie colligeretur quod proponeretur omnibus ad credendum. Quod quidem non est additum sacrae Scripturae, sed potius ex sacra Scriptura assumptum.

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

[38825] IIª-IIae q. 1 a. 9 ad 2 Ad secundum dicendum quod in omnibus symbolis eadem fidei veritas docetur. Sed ibi oportet populum diligentius instrui de fidei veritate ubi errores insurgunt, ne fides simplicium per haereticos corrumpatur. Et haec fuit causa quare necesse fuit edere plura symbola. Quae in nullo alio differunt nisi quod in uno plenius explicantur quae in alio continentur implicite, secundum quod exigebat haereticorum instantia.

Reply to Objection 3: The confession of faith is drawn up in a symbol in the person, as it were, of the whole Church, which is united together by faith. Now the faith of the Church is living faith; since such is the faith to be found in all those who are of the Church not only outwardly but also by merit. Hence the confession of faith is expressed in a symbol, in a manner that is in keeping with living faith, so that even if some of the faithful lack living faith, they should endeavor to acquire it.

[38826] IIª-IIae q. 1 a. 9 ad 3 Ad tertium dicendum quod confessio fidei traditur in symbolo quasi ex persona totius Ecclesiae, quae per fidem unitur. Fides autem Ecclesiae est fides formata, talis enim fides invenitur in omnibus illis qui sunt numero et merito de Ecclesia. Et ideo confessio fidei in symbolo traditur secundum quod convenit fidei formatae, ut etiam si qui fideles fidem formatam non habent, ad hanc formam pertingere studeant.

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

[38827] IIª-IIae q. 1 a. 9 ad 4 Ad quartum dicendum quod de descensu ad Inferos nullus error erat exortus apud haereticos, et ideo non fuit necessarium aliquam explicationem circa hoc fieri. Et propter hoc non reiteratur in symbolo patrum, sed supponitur tanquam praedeterminatum in symbolo apostolorum. Non enim symbolum sequens abolet praecedens, sed potius illud exponit, ut dictum est.

Reply to Objection 5: If we say: "'In' the holy Catholic Church," this must be taken as verified in so far as our faith is directed to the Holy Ghost, Who sanctifies the Church; so that the sense is: "I believe in the Holy Ghost sanctifying the Church." But it is better and more in keeping with

[38828] IIª-IIae q. 1 a. 9 ad 5 Ad quintum dicendum quod, si dicatur in sanctam Ecclesiam Catholicam, est hoc intelligendum secundum quod fides nostra refertur ad spiritum sanctum, qui sanctificat Ecclesiam, ut sit sensus, credo in spiritum sanctum sanctificantem Ecclesiam. Sed

the common use, to omit the 'in,' and say simply, "the holy Catholic Church," as Pope Leo [*Rufinus, Comm. in Sym. Apost.] observes.

melius est et secundum communiorem usum, ut non ponatur ibi in, sed simpliciter dicatur sanctam Ecclesiam Catholicam, sicut etiam Leo Papa dicit.

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

[38829] IIª-IIae q. 1 a. 9 ad 6 Ad sextum dicendum quod, quia symbolum patrum est declarativum symboli apostolorum, et etiam fuit conditum fide iam manifestata et Ecclesia pacem habente, propter hoc publice in Missa cantatur. Symbolum autem apostolorum, quod tempore persecutionis editum fuit, fide nondum publicata, occulte dicitur in prima et in completorio, quasi contra tenebras errorum praeteritorum et futurorum.

Q. 1. A. 10. Whether it belongs to the Sovereign Pontiff to draw up a symbol of faith?

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

[38830] IIª-IIae q. 1 a. 10 arg. 1 Ad decimum sic proceditur. Videtur quod non pertineat ad summum pontificem fidei symbolum ordinare. Nova enim editio symboli necessaria est propter explicationem articulorum fidei, sicut dictum est. Sed in veteri testamento articuli fidei magis ac magis explicabantur secundum temporum successionem propter hoc quod veritas fidei magis manifestabatur secundum maiorem propinquitatem ad Christum, ut supra dictum est. Cessante ergo tali causa in nova lege, non debet fieri maior ac maior explicatio articulorum fidei. Ergo non videtur ad auctoritatem summi pontificis pertinere nova symboli editio.

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

[38831] IIª-IIae q. 1 a. 10 arg. 2 Praeterea, illud quod est sub anathemate interdictum ab universali Ecclesia non subest potestati alicuius hominis. Sed nova symboli editio interdicta est sub anathemate auctoritate universalis Ecclesiae. Dicitur enim in gestis primae Ephesinae synodi quod, *perlecto symbolo Nicaenae synodi, decrevit sancta synodus aliam fidem nulli licere proferre vel conscribere vel componere praeter definitam a sanctis patribus qui in Nicaea congregati sunt cum spiritu sancto*, et subditur anathematis poena; et idem etiam reiteratur in gestis Chalcedonensis synodi. Ergo videtur quod non pertineat ad auctoritatem summi pontificis nova editio symboli.

Chalcedon (P. ii, Act. 5). Therefore it seems that the Sovereign Pontiff has no authority to publish a new edition of the symbol.

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

[38832] IIª-IIae q. 1 a. 10 arg. 3 Praeterea, Athanasius non fuit summus pontifex, sed Alexandrinus patriarcha. Et tamen symbolum constituit quod in Ecclesia cantatur. Ergo non magis videtur pertinere editio symboli ad summum pontificem quam ad alios.

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

[38833] IIª-IIae q. 1 a. 10 s. c. Sed contra est quod editio symboli facta est in synodo generali. Sed huiusmodi synodus auctoritate solius summi pontificis potest congregari, ut habetur in decretis, dist. XVII. Ergo editio symboli ad auctoritatem summi pontificis pertinet.

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

[38834] IIª-IIae q. 1 a. 10 co. Respondeo dicendum quod, sicut supra dictum est, nova editio symboli necessaria est ad vitandum insurgentes errores. Ad illius ergo auctoritatem pertinet editio symboli ad cuius auctoritatem pertinet sententialiter determinare ea quae sunt fidei, ut ab omnibus inconcussa fide teneantur. Hoc autem pertinet ad auctoritatem summi pontificis, *ad quem maiores et difficiliores Ecclesiae quaestiones referuntur* ut dicitur in decretis, dist. XVII. Unde et dominus, Luc. XXII, Petro dixit, quem summum pontificem constituit, *ego pro te rogavi, Petre, ut non deficiat fides tua, et tu aliquando conversus confirma fratres tuos*. Et huius ratio est quia una fides debet esse totius Ecclesiae, secundum illud I ad Cor. I, *idipsum dicatis omnes, et non sint in vobis schismata*. Quod servari non posset nisi quaestio fidei de fide exorta determinaretur per eum qui toti Ecclesiae praeest, ut sic eius sententia a tota Ecclesia firmiter teneatur. Et ideo ad solam auctoritatem summi pontificis pertinet nova editio symboli, sicut et omnia alia quae pertinent ad totam Ecclesiam, ut congregare synodum generalem et alia huiusmodi.

Reply to Objection 1: The truth of faith is

[38835] IIª-IIae q. 1 a. 10 ad 1 Ad primum ergo

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

dicendum quod in doctrina Christi et apostolorum veritas fidei est sufficienter explicata. Sed quia perversi homines apostolicam doctrinam et ceteras Scripturas *pervertunt ad sui ipsorum perditionem*, sicut dicitur II Pet. ult.; ideo necessaria est, temporibus procedentibus, explanatio fidei contra insurgentes errores.

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

[38836] IIª-IIae q. 1 a. 10 ad 2 Ad secundum dicendum quod prohibitio et sententia synodi se extendit ad privatas personas, quarum non est determinare de fide. Non enim per huiusmodi sententiam synodi generalis ablata est potestas sequenti synodo novam editionem symboli facere, non quidem aliam fidem continentem, sed eandem magis expositam. Sic enim quaelibet synodus observavit, ut sequens synodus aliquid exponeret supra id quod praecedens synodus exposuerat, propter necessitatem alicuius haeresis insurgentis. Unde pertinet ad summum pontificem, cuius auctoritate synodus congregatur et eius sententia confirmatur.

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

[38837] IIª-IIae q. 1 a. 10 ad 3 Ad tertium dicendum quod Athanasius non composuit manifestationem fidei per modum symboli, sed magis per modum cuiusdam doctrinae, ut ex ipso modo loquendi apparet. Sed quia integram fidei veritatem eius doctrina breviter continebat, auctoritate summi pontificis est recepta, ut quasi regula fidei habeatur.

Q. 2. OF THE ACT OF FAITH (TEN ARTICLES)

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

Under the first head there are ten points of inquiry:

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

(2) In how many ways is it expressed?

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

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

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

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

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

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

(9) Whether the act of faith is meritorious?

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

[38838] IIª-IIae q. 2 pr. Deinde considerandum est de actu fidei. Et primo, de actu interiori; secundo, de actu exteriori. Circa primum quaeruntur decem. Primo, quid sit credere, quod est actus interior fidei. Secundo, quot modis dicatur. Tertio, utrum credere aliquid supra rationem naturalem sit necessarium ad salutem. Quarto, utrum credere ea ad quae ratio naturalis pervenire potest sit necessarium. Quinto, utrum sit necessarium ad salutem credere aliqua explicite. Sexto, utrum ad credendum explicite omnes aequaliter teneantur. Septimo, utrum habere explicitam fidem de Christo semper sit necessarium ad salutem. Octavo, utrum credere Trinitatem explicite sit de necessitate salutis. Nono, utrum actus fidei sit meritorius. Decimo, utrum ratio humana diminuat meritum fidei.

Q. 2. A. 1. Whether to believe is to think with assent?

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

[38839] IIª-IIae q. 2 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod credere non sit cum assensione cogitare. Cogitatio enim importat quandam inquisitionem, dicitur enim cogitare quasi simul agitare. Sed Damascenus dicit, in IV Lib., quod *fides est non inquisitus consensus*. Ergo cogitare non pertinet ad actum fidei.

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

[38840] IIª-IIae q. 2 a. 1 arg. 2 Praeterea, fides in ratione ponitur, ut infra dicetur. Sed cogitare est actus cogitativae potentiae, quae pertinet ad partem sensitivam, ut in primo dictum est. Ergo cogitatio ad fidem non pertinet.

do with faith.

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

[38841] IIª-IIae q. 2 a. 1 arg. 3 Praeterea, credere est actus intellectus, quia eius obiectum est verum. Sed assentire non videtur esse actus intellectus, sed voluntatis, sicut et consentire, ut supra dictum est. Ergo credere non est cum assensione cogitare.

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

[38842] IIª-IIae q. 2 a. 1 s. c. In contrarium est quod Augustinus sic definit credere in libro de Praed. Sanct.

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

Accordingly, if "to think" be understood broadly according to the first sense, then "to think with assent," does not express completely what is meant by "to believe": since, in this way, a man thinks with assent even when he considers what he knows by science [*Science is certain knowledge of a demonstrated conclusion through its demonstration.], or understands. If, on the

[38843] IIª-IIae q. 2 a. 1 co. Respondeo dicendum quod cogitare tripliciter sumi potest. Uno modo, communiter pro qualibet actuali consideratione intellectus, sicut Augustinus dicit, in XIV de Trin., *hanc nunc dico intelligentiam qua intelligimus cogitantes*. Alio modo dicitur cogitare magis proprie consideratio intellectus quae est cum quadam inquisitione, antequam perveniatur ad perfectionem intellectus per certitudinem visionis. Et secundum hoc Augustinus, XV de Trin., dicit quod *Dei filius non cogitatio dicitur, sed verbum Dei dicitur. Cogitatio quippe nostra proveniens ad id quod scimus atque inde formata verbum nostrum verum est. Et ideo verbum Dei sine cogitatione debet intelligi, non aliquid habens formabile, quod possit esse informe*. Et secundum hoc cogitatio proprie dicitur motus animi deliberantis nondum perfecti per plenam visionem veritatis. Sed quia talis motus potest esse vel animi deliberantis circa intentiones universales, quod pertinet ad intellectivam partem; vel circa intentiones particulares, quod pertinet ad partem sensitivam, ideo cogitare secundo modo sumitur pro actu intellectus deliberantis; tertio modo, pro actu virtutis cogitativae. Si igitur cogitare sumatur communiter, secundum primum modum, sic hoc quod dicitur cum assensione cogitare non dicit totam rationem eius quod est credere, nam per hunc modum etiam qui considerat ea quae scit vel intelligit cum assensione cogitat. Si vero sumatur cogitare secundo modo, sic in hoc intelligitur tota ratio huius actus qui est credere. Actuum enim ad intellectum pertinentium quidam habent firmam assensionem absque tali cogitatione, sicut cum aliquis considerat ea quae scit vel intelligit, talis enim consideratio iam est formata. Quidam vero

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

actus intellectus habent quidem cogitationem informem absque firma assensione, sive in neutram partem declinent, sicut accidit dubitanti; sive in unam partem magis declinent sed tenentur aliquo levi signo, sicut accidit suspicanti; sive uni parti adhaereant, tamen cum formidine alterius, quod accidit opinanti. Sed actus iste qui est credere habet firmam adhaesionem ad unam partem, in quo convenit credens cum sciente et intelligente, et tamen eius cognitio non est perfecta per manifestam visionem, in quo convenit cum dubitante, suspicante et opinante. Et sic proprium est credentis ut cum assensu cogitet, et per hoc distinguitur iste actus qui est credere ab omnibus actibus intellectus qui sunt circa verum vel falsum.

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

[38844] IIª-IIae q. 2 a. 1 ad 1 Ad primum ergo dicendum quod fides non habet inquisitionem rationis naturalis demonstrantis id quod creditur. Habet tamen inquisitionem quandam eorum per quae inducitur homo ad credendum, puta quia sunt dicta a Deo et miraculis confirmata.

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

[38845] IIª-IIae q. 2 a. 1 ad 2 Ad secundum dicendum quod cogitare non sumitur hic prout est actus cogitativae virtutis, sed prout pertinet ad intellectum, ut dictum est.

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

[38846] IIª-IIae q. 2 a. 1 ad 3 Ad tertium dicendum quod intellectus credentis determinatur ad unum non per rationem, sed per voluntatem. Et ideo assensus hic accipitur pro actu intellectus secundum quod a voluntate determinatur ad unum.

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

Objection 1: It would seem that the act of faith is unsuitably distinguished as believing God, believing in a God, and believing in God. For one

[38847] IIª-IIae q. 2 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod inconvenienter distinguatur actus fidei per hoc quod est *credere*

habit has but one act. Now faith is one habit since it is one virtue. Therefore it is unreasonable to say that there are three acts of faith.

Deo, credere Deum et credere in Deum. Unius enim habitus unus est actus. Sed fides est unus habitus, cum sit una virtus. Ergo inconvenienter ponuntur plures actus eius.

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

[38848] IIª-IIae q. 2 a. 2 arg. 2 Praeterea, illud quod est commune omni actui fidei non debet poni ut particularis actus fidei. Sed credere Deo invenitur communiter in quolibet actu fidei, quia fides innititur primae veritati. Ergo videtur quod inconvenienter distinguatur a quibusdam aliis actibus fidei.

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

[38849] IIª-IIae q. 2 a. 2 arg. 3 Praeterea, illud quod convenit etiam non fidelibus non potest poni fidei actus. Sed credere Deum esse convenit etiam infidelibus. Ergo non debet poni inter actus fidei.

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

[38850] IIª-IIae q. 2 a. 2 arg. 4 Praeterea, moveri in finem pertinet ad voluntatem, cuius obiectum est bonum et finis. Sed credere non est actus voluntatis, sed intellectus. Ergo non debet poni differentia una eius quod est credere in Deum, quod importat motum in finem.

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

[38851] IIª-IIae q. 2 a. 2 s. c. Sed contra est quod Augustinus hanc distinctionem ponit, in libris de Verb. Dom., et super Ioan.

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

[38852] IIª-IIae q. 2 a. 2 co. Respondeo dicendum quod actus cuiuslibet potentiae vel habitus accipitur secundum ordinem potentiae vel habitus ad suum obiectum. Obiectum autem fidei potest tripliciter considerari. Cum enim credere ad intellectum pertineat prout est a voluntate motus ad assentiendum, ut dictum est, potest obiectum fidei accipi vel ex parte ipsius intellectus, vel ex parte voluntatis intellectum moventis.

If it be considered on the part of the intellect, then two things can be observed in the object of faith, as stated above (Q[1], A[1]). One of these is the material object of faith, and in this way an act of faith is "to believe in a God"; because, as stated above (Q[1], A[1]) nothing is proposed to our belief, except in as much as it is referred to God.

Si quidem ex parte intellectus, sic in obiecto fidei duo possunt considerari, sicut supra dictum est. Quorum unum est materiale obiectum fidei. Et sic ponitur actus fidei credere Deum, quia, sicut supra dictum est, nihil proponitur nobis ad credendum nisi secundum quod ad Deum pertinet. Aliud autem est formalis ratio obiecti, quod est sicut

The other is the formal aspect of the object, for it is the medium on account of which we assent to such and such a point of faith; and thus an act of faith is "to believe God," since, as stated above (Q[1], A[1]) the formal object of faith is the First Truth, to Which man gives his adhesion, so as to assent to Its sake to whatever he believes.

medium propter quod tali credibili assentitur. Et sic ponitur actus fidei credere Deo, quia, sicut supra dictum est, formale obiectum fidei est veritas prima, cui inhaeret homo ut propter eam creditis assentiat.

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

Si vero consideretur tertio modo obiectum fidei, secundum quod intellectus est motus a voluntate, sic ponitur actus fidei credere in Deum, veritas enim prima ad voluntatem refertur secundum quod habet rationem finis.

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

[38853] IIª-IIae q. 2 a. 2 ad 1 Ad primum ergo dicendum quod per ista tria non designantur diversi actus fidei, sed unus et idem actus habens diversam relationem ad fidei obiectum.

This suffices for the Reply to the Second Objection.

[38854] IIª-IIae q. 2 a. 2 ad 2 Et per hoc etiam patet responsio ad secundum.

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

[38855] IIª-IIae q. 2 a. 2 ad 3 Ad tertium dicendum quod credere Deum non convenit infidelibus sub ea ratione qua ponitur actus fidei. Non enim credunt Deum esse sub his conditionibus quas fides determinat. Et ideo nec vere Deum credunt, quia, ut philosophus dicit, IX Metaphys., in simplicibus defectus cognitionis est solum in non attingendo totaliter.

Reply to Objection 4: As stated above (FS, Q[9], A[1]) the will moves the intellect and the other powers of the soul to the end: and in this respect an act of faith is "to believe in God."

[38856] IIª-IIae q. 2 a. 2 ad 4 Ad quartum dicendum quod, sicut supra dictum est, voluntas movet intellectum et alias vires animae in finem. Et secundum hoc ponitur actus fidei credere in Deum.

Q. 2. A. 3. Whether it is necessary for salvation to believe anything above the natural reason?

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

[38857] IIª-IIae q. 2 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod credere non sit necessarium ad salutem. Ad salutem enim et perfectionem cuiuslibet rei ea sufficere videntur quae conveniunt ei secundum suam naturam. Sed ea quae sunt fidei excedunt naturalem hominis rationem, cum sint non apparentia, ut supra dictum est. Ergo credere non videtur esse necessarium ad salutem.

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

[38858] IIª-IIae q. 2 a. 3 arg. 2 Praeterea, periculose homo assentit illis in quibus non potest iudicare utrum illud quod ei proponitur sit verum vel falsum, secundum illud Iob XII, *nonne auris verba diiudicat?* Sed tale iudicium homo habere non potest in his quae sunt fidei, quia non potest homo ea resolvere in principia prima, per quae de omnibus iudicamus. Ergo periculosum est talibus fidem adhibere. Credere ergo non est necessarium ad salutem.

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

[38859] IIª-IIae q. 2 a. 3 arg. 3 Praeterea, salus hominis in Deo consistit, secundum illud Psalm., *salus autem iustorum a domino. Sed invisibilia Dei per ea quae facta sunt intellecta conspiciuntur; sempiterna quoque virtus eius et divinitas*, ut dicitur Rom. I. Quae autem conspiciuntur intellectu non creduntur. Ergo non est necessarium ad salutem ut homo aliqua credat.

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

[38860] IIª-IIae q. 2 a. 3 s. c. Sed contra est quod dicitur Heb. XI, *sine fide impossibile est placere Deo*.

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

[38861] IIª-IIae q. 2 a. 3 co. Respondeo dicendum quod in omnibus naturis ordinatis invenitur quod ad perfectionem naturae inferioris duo concurrunt, unum quidem quod est secundum proprium motum; aliud autem quod est secundum motum superioris naturae. Sicut aqua secundum motum proprium movetur ad centrum, secundum autem motum lunae movetur circa centrum secundum fluxum et refluxum, similiter etiam orbes planetarum moventur propriis motibus ab occidente in orientem, motu autem primi orbis ab oriente in occidentem. Sola autem natura rationalis creata habet immediatum ordinem ad Deum. Quia ceterae creaturae non attingunt ad aliquid universale, sed solum ad aliquid particulare, participantes divinam bonitatem vel in essendo tantum, sicut inanimata, vel etiam in vivendo et cognoscendo singularia, sicut plantae et animalia, natura autem rationalis, inquantum cognoscit universalem boni et entis rationem, habet immediatum ordinem ad universale essendi principium. Perfectio ergo rationalis creaturae non solum consistit in eo quod ei competit secundum suam naturam, sed etiam in eo quod ei attribuitur

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

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

ex quadam supernaturali participatione divinae bonitatis. Unde et supra dictum est quod ultima beatitudo hominis consistit in quadam supernaturali Dei visione. Ad quam quidem visionem homo pertingere non potest nisi per modum addiscentis a Deo doctore, secundum illud Ioan. VI, *omnis qui audit a patre et didicit venit ad me*. Huius autem disciplinae fit homo particeps non statim, sed successive, secundum modum suae naturae. Omnis autem talis addiscens oportet quod credat, ad hoc quod ad perfectam scientiam perveniat, sicut etiam philosophus dicit quod oportet addiscentem credere. Unde ad hoc quod homo perveniat ad perfectam visionem beatitudinis praeexigitur quod credat Deo tanquam discipulus magistro docenti.

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

[38862] IIª-IIae q. 2 a. 3 ad 1 Ad primum ergo dicendum quod, quia natura hominis dependet a superiori natura, ad eius perfectionem non sufficit cognitio naturalis, sed requiritur quaedam supernaturalis, ut supra dictum est.

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

[38863] IIª-IIae q. 2 a. 3 ad 2 Ad secundum dicendum quod, sicut homo per naturale lumen intellectus assentit principiis, ita homo virtuosus per habitum virtutis habet rectum iudicium de his quae conveniunt virtuti illi. Et hoc modo etiam per lumen fidei divinitus infusum homini homo assentit his quae sunt fidei, non autem contrariis. Et ideo *nihil periculi vel damnationis inest his qui sunt in Christo Iesu*, ab ipso illuminati per fidem.

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

[38864] IIª-IIae q. 2 a. 3 ad 3 Ad tertium dicendum quod invisibilia Dei altiori modo, quantum ad plura, percipit fides quam ratio naturalis ex creaturis in Deum procedens. Unde dicitur Eccli. III, *plurima super sensum hominis ostensa sunt tibi*.

Q. 2. A. 4. Whether it is necessary to believe those things which can be proved by natural reason?

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

[38865] IIª-IIae q. 2 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod ea quae ratione naturali probari possunt non sit necessarium credere. In operibus enim Dei nihil superfluum invenitur, multo minus quam in operibus naturae. Sed ad id quod per unum potest fieri superflue apponitur aliud. Ergo ea quae per naturalem rationem cognosci possunt superfluum esset per fidem accipere.

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

[38866] IIª-IIae q. 2 a. 4 arg. 2 Praeterea, ea necesse est credere de quibus est fides. Sed non est de eodem scientia et fides, ut supra habitum est. Cum igitur scientia sit de omnibus illis quae naturali ratione cognosci possunt, videtur quod non oporteat credere ea quae per naturalem rationem probantur.

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

[38867] IIª-IIae q. 2 a. 4 arg. 3 Praeterea, omnia scibilia videntur esse unius rationis. Si igitur quaedam eorum proponuntur homini ut credenda, pari ratione omnia huiusmodi necesse esset credere. Hoc autem est falsum. Non ergo ea quae per naturalem rationem cognosci possunt necesse est credere.

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

[38868] IIª-IIae q. 2 a. 4 s. c. Sed contra est quia necesse est Deum credere esse unum et incorporeum, quae naturali ratione a philosophis probantur.

I answer that, It is necessary for man to accept by faith not only things which are above reason, but also those which can be known by reason: and this for three motives. First, in order that man may arrive more quickly at the knowledge of Divine truth. Because the science to whose province it belongs to prove the existence of God, is the last of all to offer itself to human research, since it presupposes many other sciences: so that it would not by until late in life that man would arrive at the knowledge of God. The second reason is, in order that the knowledge of God may be more general. For many are unable to make progress in the study of science, either through dullness of

[38869] IIª-IIae q. 2 a. 4 co. Respondeo dicendum quod necessarium est homini accipere per modum fidei non solum ea quae sunt supra rationem, sed etiam ea quae per rationem cognosci possunt. Et hoc propter tria. Primo quidem, ut citius homo ad veritatis divinae cognitionem perveniat. Scientia enim ad quam pertinet probare Deum esse et alia huiusmodi de Deo, ultimo hominibus addiscenda proponitur, praesuppositis multis aliis scientiis. Et sic non nisi post multum tempus vitae suae homo ad Dei cognitionem perveniret. Secundo, ut cognitio Dei sit communior. Multi enim in studio scientiae proficere non possunt, vel propter hebetudinem ingenii; vel propter alias

mind, or through having a number of occupations, and temporal needs, or even through laziness in learning, all of whom would be altogether deprived of

the knowledge of God, unless Divine things were brought to their knowledge under the guise of faith. The third reason is for the sake of certitude. For human reason is very deficient in things concerning God. A sign of this is that philosophers in their researches, by natural investigation, into human affairs, have fallen into many errors, and have disagreed among themselves. And consequently, in order that men might have knowledge of God, free of doubt and uncertainty, it was necessary for Divine matters to be delivered to them by way of faith, being told to them, as it were, by God Himself Who cannot lie.

occupationes et necessitates temporalis vitae; vel etiam propter torporem addiscendi. Qui omnino a Dei cognitione fraudarentur nisi proponerentur eis divina per modum fidei. Tertio modo, propter certitudinem. Ratio enim humana in rebus divinis est multum deficiens, cuius signum est quia philosophi, de rebus humanis naturali investigatione perscrutantes, in multis erraverunt et sibi ipsis contraria senserunt. Ut ergo esset indubitata et certa cognitio apud homines de Deo, oportuit quod divina eis per modum fidei traderentur, quasi a Deo dicta, qui mentiri non potest.

Reply to Objection 1: The researches of natural reason do not suffice mankind for the knowledge of Divine matters, even of those that can be proved by reason: and so it is not superfluous if these others be believed.

[38870] IIª-IIae q. 2 a. 4 ad 1 Ad primum ergo dicendum quod investigatio naturalis rationis non sufficit humano generi ad cognitionem divinorum etiam quae ratione ostendi possunt. Et ideo non est superfluum ut talia credantur.

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

[38871] IIª-IIae q. 2 a. 4 ad 2 Ad secundum dicendum quod de eodem non potest esse scientia et fides apud eundem. Sed id quod est ab uno scitum potest esse ab alio creditum, ut supra dictum est.

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

[38872] IIª-IIae q. 2 a. 4 ad 3 Ad tertium dicendum quod, si omnia scibilia conveniant in ratione scientiae, non tamen conveniunt in hoc quod aequaliter ordinent ad beatitudinem. Et ideo non aequaliter omnia proponuntur ut credenda.

Q. 2. A. 5. Whether man is bound to believe anything explicitly?

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

[38873] IIª-IIae q. 2 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod non teneatur homo ad credendum aliquid explicite. Nullus enim tenetur ad id quod non est in eius potestate. Sed credere aliquid explicite non est in hominis potestate, dicitur enim Rom. X, *quomodo credent ei quem non audierunt? Quomodo audient sine praedicante? Quomodo autem praedicabunt nisi mittantur?* Ergo credere aliquid explicite homo non tenetur.

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

[38874] IIª-IIae q. 2 a. 5 arg. 2 Praeterea, sicut per fidem ordinamur in Deum, ita et per caritatem. Sed ad servandum praecepta caritatis homo non tenetur, sed sufficit sola praeparatio animi, sicut patet in illo praecepto domini quod ponitur Matth. V, *si quis percusserit te in una maxilla, praebe ei et aliam*, et in aliis consimilibus, ut Augustinus exponit, in libro de Serm. Dom. in monte. Ergo etiam non tenetur homo explicite aliquid credere, sed sufficit quod habeat animum paratum ad credendum ea quae a Deo proponuntur.

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

[38875] IIª-IIae q. 2 a. 5 arg. 3 Praeterea, bonum fidei in quadam obedientia consistit, secundum illud Rom. I, *ad obediendum fidei in omnibus gentibus*. Sed ad virtutem obedientiae non requiritur quod homo aliqua determinata praecepta observet, sed sufficit quod habeat promptum animum ad obediendum, secundum illud Psalm., *paratus sum, et non sum turbatus, ut custodiam mandata tua*. Ergo videtur quod etiam ad fidem sufficiat quod homo habeat promptum animum ad credendum ea quae ei divinitus proponi possent, absque hoc quod explicite aliquid credat.

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

[38876] IIª-IIae q. 2 a. 5 s. c. Sed contra est quod dicitur ad Heb. XI, *accedentem ad Deum oportet credere quia est, et quod inquirentibus se remunerator est*.

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

Accordingly, just as a virtuous act is required for

[38877] IIª-IIae q. 2 a. 5 co. Respondeo dicendum quod praecepta legis quae homo tenetur implere dantur de actibus virtutum qui sunt via perveniendi ad salutem. Actus autem virtutis, sicut supra dictum est, sumitur secundum habitudinem habitus ad obiectum. Sed in obiecto cuiuslibet virtutis duo possunt considerari, scilicet id quod est proprie et per se virtutis obiectum, quod necessarium est in omni actu virtutis; et iterum id quod per accidens sive consequenter se habet ad propriam rationem obiecti. Sicut ad obiectum fortitudinis proprie et per se pertinet sustinere pericula mortis et aggredi hostes cum periculo propter bonum commune, sed quod homo armetur vel ense percutiat in bello iusto, aut aliquid huiusmodi faciat, reducitur quidem ad obiectum fortitudinis, sed per accidens. Determinatio igitur virtuosi actus ad proprium et

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

per se obiectum virtutis est sub necessitate praecepti, sicut et ipse virtutis actus. Sed determinatio actus virtuosi ad ea quae accidentaliter vel secundario se habent ad proprium et per se virtutis obiectum non cadit sub necessitate praecepti nisi pro loco et tempore. Dicendum est ergo quod fidei obiectum per se est id per quod homo beatus efficitur, ut supra dictum est. Per accidens autem vel secundario se habent ad obiectum fidei omnia quae in Scriptura divinitus tradita continentur, sicut quod Abraham habuit duos filios, quod David fuit filius Isai, et alia huiusmodi. Quantum ergo ad prima credibilia, quae sunt articuli fidei, tenetur homo explicite credere, sicut et tenetur habere fidem. Quantum autem ad alia credibilia, non tenetur homo explicite credere, sed solum implicite vel in praeparatione animi, inquantum paratus est credere quidquid in divina Scriptura continetur. Sed tunc solum huiusmodi tenetur explicite credere quando hoc ei constiterit in doctrina fidei contineri.

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

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

[38878] IIª-IIae q. 2 a. 5 ad 1 Ad primum ergo dicendum quod, si in potestate hominis esse dicatur aliquid excluso auxilio gratiae, sic ad multa tenetur homo ad quae non potest sine gratia reparante, sicut ad diligendum Deum et proximum; et similiter ad credendum articulos fidei. Sed tamen hoc potest homo cum auxilio gratiae. Quod quidem auxilium quibuscumque divinitus datur, misericorditer datur; quibus autem non datur, ex iustitia non datur, in poenam praecedentis peccati, saltem originalis peccati; ut Augustinus dicit, in libro de Cor. et gratia.

Reply to Objection 2: Man is bound to love definitely those lovable things which are properly and directly the objects of charity, namely, God and our neighbor. The objection refers to those precepts of charity which belong, as a consequence, to the objects of charity.

[38879] IIª-IIae q. 2 a. 5 ad 2 Ad secundum dicendum quod homo tenetur ad determinate diligendum illa diligibilia quae sunt proprie et per se caritatis obiecta, scilicet Deus et proximus. Sed obiectio procedit de illis praeceptis caritatis quae quasi consequenter pertinent ad obiectum caritatis.

Reply to Objection 3: The virtue of obedience is

[38880] IIª-IIae q. 2 a. 5 ad 3 Ad tertium

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

dicendum quod virtus obedientiae proprie in voluntate consistit. Et ideo ad actum obedientiae sufficit promptitudo voluntatis subiecta praecipienti, quae est proprium et per se obiectum obedientiae. Sed hoc praeceptum vel illud per accidens vel consequenter se habet ad proprium et per se obiectum obedientiae.

Q. 2. A. 6. Whether all are equally bound to have explicit faith?

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

[38881] IIª-IIae q. 2 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod aequaliter omnes teneantur ad habendum fidem explicitam. Ad ea enim quae sunt de necessitate salutis omnes tenentur, sicut patet de praeceptis caritatis. Sed explicatio credendorum est de necessitate salutis, ut dictum est. Ergo omnes aequaliter tenentur ad explicite credendum.

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

[38882] IIª-IIae q. 2 a. 6 arg. 2 Praeterea, nullus debet examinari de eo quod explicite credere non tenetur. Sed quandoque etiam simplices examinantur de minimis articulis fidei. Ergo omnes tenentur explicite omnia credere.

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

[38883] IIª-IIae q. 2 a. 6 arg. 3 Praeterea, si minores non tenentur habere fidem explicitam, sed solum implicitam, oportet quod habeant fidem implicitam in fide maiorum. Sed hoc videtur esse periculosum, quia posset contingere quod illi maiores errarent. Ergo videtur quod minores etiam debeant habere fidem explicitam. Sic ergo omnes aequaliter tenentur ad explicite credendum.

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

[38884] IIª-IIae q. 2 a. 6 s. c. Sed contra est quod dicitur Iob I, quod *boves arabant et asinae pascebantur iuxta eos*, quia videlicet minores, qui significantur per asinos, debent in credendis adhaerere maioribus, qui per boves significantur; ut Gregorius exponit, in II Moral.

I answer that, The unfolding of matters of faith is the result of Divine revelation: for matters of faith surpass natural reason. Now Divine revelation reaches those of lower degree through those who are over them, in a certain order; to men, for instance, through the angels, and to the

[38885] IIª-IIae q. 2 a. 6 co. Respondeo dicendum quod explicatio credendorum fit per revelationem divinam, credibilia enim naturalem rationem excedunt. Revelatio autem divina ordine quodam ad inferiores pervenit per superiores, sicut ad homines per Angelos, et ad inferiores Angelos per

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

superiores, ut patet per Dionysium, in Cael. Hier. Et ideo, pari ratione, explicatio fidei oportet quod perveniat ad inferiores homines per maiores. Et ideo sicut superiores Angeli, qui inferiores illuminant, habent pleniorem notitiam de rebus divinis quam inferiores, ut dicit Dionysius, XII cap. Cael. Hier.; ita etiam superiores homines, ad quos pertinet alios erudire, tenentur habere pleniorem notitiam de credendis et magis explicite credere.

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

[38886] IIª-IIae q. 2 a. 6 ad 1 Ad primum ergo dicendum quod explicatio credendorum non aequaliter quantum ad omnes est de necessitate salutis, quia plura tenentur explicite credere maiores, qui habent officium alios instruendi, quam alii.

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

[38887] IIª-IIae q. 2 a. 6 ad 2 Ad secundum dicendum quod simplices non sunt examinandi de subtilitatibus fidei nisi quando habetur suspicio quod sint ab haereticis depravati, qui in his quae ad subtilitatem fidei pertinent solent fidem simplicium depravare. Si tamen inveniuntur non pertinaciter perversae doctrinae adhaerere, si in talibus ex simplicitate deficiant, non eis imputatur.

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

[38888] IIª-IIae q. 2 a. 6 ad 3 Ad tertium dicendum quod minores non habent fidem implicitam in fide maiorum nisi quatenus maiores adhaerent doctrinae divinae, unde et apostolus dicit, I ad Cor. IV, *imitatores mei estote, sicut et ego Christi*. Unde humana cognitio non fit regula fidei, sed veritas divina. A qua si aliqui maiorum deficiant, non praeiudicat fidei simplicium, qui eos rectam fidem habere credunt, nisi pertinaciter eorum erroribus in particulari adhaereant contra universalis Ecclesiae fidem, quae non potest deficere, domino dicente, Luc. XXII, *ego pro te rogavi, Petre, ut non deficiat fides tua*.

Q. 2. A. 7. Whether it is necessary for the salvation of all, that they should believe explicitly in the mystery of Christ?

Objection 1: It would seem that it is not

[38889] IIª-IIae q. 2 a. 7 arg. 1 Ad septimum sic

necessary for the salvation of all that they should believe explicitly in the mystery of Christ. For man is not bound to believe explicitly what the angels are ignorant about: since the unfolding of faith is the result of Divine revelation, which reaches man by means of the angels, as stated above (A[6]; FP, Q[111], A[1]). Now even the angels were in ignorance of the mystery of the Incarnation: hence, according to the commentary of Dionysius (Coel. Hier. vii), it is they who ask (Ps. 23:8): "Who is this king of glory?" and (Is. 63:1): "Who is this that cometh from Edom?" Therefore men were not bound to believe explicitly in the mystery of Christ's Incarnation.

proceditur. Videtur quod credere explicite mysterium Christi non sit de necessitate salutis apud omnes. Non enim tenetur homo explicite credere ea quae Angeli ignorant, quia explicatio fidei fit per revelationem divinam, quae pervenit ad homines mediantibus Angelis, ut dictum est. Sed etiam Angeli mysterium incarnationis ignoraverunt, unde quaerebant in Psalm., *quis est iste rex gloriae?* Et Isaiae LXIII, *quis est iste qui venit de Edom?* Ut Dionysius exponit, cap. VII Cael. Hier. Ergo ad credendum explicite mysterium incarnationis homines non tenebantur.

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

[38890] IIª-IIae q. 2 a. 7 arg. 2 Praeterea, constat beatum Ioannem Baptistam de maioribus fuisse, et propinquissimum Christo, de quo dominus dicit, Matth. XI, quod *inter natos mulierum nullus maior eo surrexit*. Sed Ioannes Baptista non videtur Christi mysterium explicite cognovisse, cum a Christo quaesierit, *tu es qui venturus es, an alium expectamus?* Ut habetur Matth. XI. Ergo non tenebantur etiam maiores ad habendum explicitam fidem de Christo.

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

[38891] IIª-IIae q. 2 a. 7 arg. 3 Praeterea, multi gentilium salutem adepti sunt per ministerium Angelorum, ut Dionysius dicit, IX cap. Cael. Hier. Sed gentiles non habuerunt fidem de Christo nec explicitam nec implicitam, ut videtur, quia nulla eis revelatio facta est. Ergo videtur quod credere explicite Christi mysterium non fuerit omnibus necessarium ad salutem.

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

[38892] IIª-IIae q. 2 a. 7 s. c. Sed contra est quod Augustinus dicit, in libro de Cor. et gratia, *illa fides sana est qua credimus nullum hominem, sive maioris sive parvae aetatis, liberari a contagio mortis et obligatione peccati nisi per unum mediatorem Dei et hominum Iesum Christum*.

I answer that, As stated above (A[5]; Q[1], A[8]), the object of faith includes, properly and directly, that thing through which man obtains beatitude. Now the mystery of Christ's Incarnation and Passion is the way by which men obtain beatitude; for it is written (Acts 4:12): "There is no other name under heaven given to

[38893] IIª-IIae q. 2 a. 7 co. Respondeo dicendum quod, sicut supra dictum est, illud proprie et per se pertinet ad obiectum fidei per quod homo beatitudinem consequitur. Via autem hominibus veniendi ad beatitudinem est mysterium incarnationis et passionis Christi, dicitur enim Act. IV, *non est aliud nomen datum hominibus in*

men, whereby we must be saved." Therefore belief of some kind in the mystery of Christ's Incarnation was necessary at all times and for all persons, but this belief differed according to differences of times and persons. The reason of this is that before the state of sin, man believed, explicitly in Christ's Incarnation, in so far as it was intended for the consummation of glory, but not as it was intended to deliver man from sin by the Passion and Resurrection, since man had no foreknowledge of his future sin. He does, however, seem to have had foreknowledge of the Incarnation of Christ, from the fact that he said (Gn. 2:24): "Wherefore a man shall leave father and mother, and shall cleave to his wife," of which the Apostle says (Eph. 5:32) that "this is a great sacrament . . . in Christ and the Church," and it is incredible that the first man was ignorant about this sacrament.

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

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

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

quo oporteat nos salvos fieri. Et ideo mysterium incarnationis Christi aliqualiter oportuit omni tempore esse creditum apud omnes, diversimode tamen secundum diversitatem temporum et personarum. Nam ante statum peccati homo habuit explicitam fidem de Christi incarnatione secundum quod ordinabatur ad consummationem gloriae, non autem secundum quod ordinabatur ad liberationem a peccato per passionem et resurrectionem, quia homo non fuit praescius peccati futuri. Videtur autem incarnationis Christi praescius fuisse per hoc quod dixit, *propter hoc relinquet homo patrem et matrem et adhaerebit uxori suae*, ut habetur Gen. II; et hoc apostolus, ad Ephes. V, dicit *sacramentum magnum esse in Christo et Ecclesia*; quod quidem sacramentum non est credibile primum hominem ignorasse. Post peccatum autem fuit explicite creditum mysterium Christi non solum quantum ad incarnationem, sed etiam quantum ad passionem et resurrectionem, quibus humanum genus a peccato et morte liberatur. Aliter enim non praefigurassent Christi passionem quibusdam sacrificiis et ante legem et sub lege. Quorum quidem sacrificiorum significatum explicite maiores cognoscebant, minores autem sub velamine illorum sacrificiorum, credentes ea divinitus esse disposita de Christo venturo, quodammodo habebant velatam cognitionem. Et sicut supra dictum est, ea quae ad mysteria Christi pertinent tanto distinctius cognoverunt quanto Christo propinquiores fuerunt. Post tempus autem gratiae revelatae tam maiores quam minores tenentur habere fidem explicitam de mysteriis Christi; praecipue quantum ad ea quae communiter in Ecclesia sollemnizantur et publice proponuntur, sicut sunt articuli incarnationis, de quibus supra dictum est. Alias autem subtiles considerationes circa incarnationis articulos tenentur aliqui magis vel minus explicite credere secundum quod convenit statui et officio uniuscuiusque.

[38894] II^{a}-IIae q. 2 a. 7 ad 1 Ad primum ergo dicendum quod *Angelos non omnino latuit mysterium regni Dei*, sicut Augustinus dicit, V super Gen. ad Litt. Quasdam tamen rationes huius

them when Christ revealed them to them.

mysterii perfectius cognoverunt Christo revelante.

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

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

[38895] IIª-IIae q. 2 a. 7 ad 2 Ad secundum dicendum quod Ioannes Baptista non quaesivit de adventu Christi in carnem quasi hoc ignoraret, cum ipse hoc expresse confessus fuerit, dicens, *ego vidi, et testimonium perhibui quia hic est filius Dei*, ut habetur Ioan. I. Unde non dixit, tu es qui venisti? Sed, *tu es qui venturus es?* Quaerens de futuro, non de praeterito. Similiter non est credendum quod ignoraverit eum ad passionem venturum, ipse enim dixerat, *ecce agnus Dei, qui tollit peccata mundi*, praenuntians eius immolationem futuram; et cum hoc prophetae alii ante praedixerint, sicut praecipue patet in Isaiae LIII. Potest igitur dici, sicut Gregorius dicit, quod inquisivit ignorans an ad Infernum esset in propria persona descensurus. Sciebat autem quod virtus passionis eius extendenda erat usque ad eos qui in Limbo detinebantur, secundum illud Zach. IX, *tu quoque in sanguine testamenti tui emisisti vinctos de lacu in quo non est aqua*. Nec hoc tenebatur explicite credere, antequam esset impletum, quod per seipsum deberet descendere. Vel potest dici, sicut Ambrosius dicit, super Luc., quod non quaesivit ex dubitatione seu ignorantia, sed magis ex pietate. Vel potest dici, sicut Chrysostomus dicit, quod non quaesivit quasi ipse ignoraret, sed ut per Christum satisfieret eius discipulis. Unde et Christus ad discipulorum instructionem respondit, signa operum ostendens.

Reply to Objection 3: Many of the gentiles received revelations of Christ, as is clear from their predictions. Thus we read (Job 19:25): "I know that my Redeemer liveth." The Sibyl too foretold certain things about Christ, as Augustine states (Contra Faust. xiii, 15). Moreover, we read in the history of the Romans, that at the time of Constantine Augustus and his mother Irene a tomb was discovered, wherein lay a man on whose breast was a golden plate with the

[38896] IIª-IIae q. 2 a. 7 ad 3 Ad tertium dicendum quod multis gentilium facta fuit revelatio de Christo, ut patet per ea quae praedixerunt. Nam Iob XIX dicitur, *scio quod redemptor meus vivit*. Sibylla etiam praenuntiavit quaedam de Christo, ut Augustinus dicit. Invenitur etiam in historiis Romanorum quod tempore Constantini Augusti et Irenae matris eius inventum fuit quoddam sepulcrum in quo iacebat homo auream laminam habens in pectore in qua

inscription: "Christ shall be born of a virgin, and in Him, I believe. O sun, during the lifetime of Irene and Constantine, thou shalt see me again" [*Cf. Baron, Annal., A.D. 780]. If, however, some were saved without receiving any revelation, they were not saved without faith in a Mediator, for, though they did not believe in Him explicitly, they did, nevertheless, have implicit faith through believing in Divine providence, since they believed that God would deliver mankind in whatever way was pleasing to Him, and according to the revelation of the Spirit to those who knew the truth, as stated in Job 35:11: "Who teacheth us more than the beasts of the earth."

scriptum erat, *Christus nascetur ex virgine et credo in eum. O sol, sub Irenae et Constantini temporibus iterum me videbis*. Si qui tamen salvati fuerunt quibus revelatio non fuit facta, non fuerunt salvati absque fide mediatoris. Quia etsi non habuerunt fidem explicitam, habuerunt tamen fidem implicitam in divina providentia, credentes Deum esse liberatorem hominum secundum modos sibi placitos et secundum quod aliquibus veritatem cognoscentibus ipse revelasset, secundum illud Iob XXXV, *qui docet nos super iumenta terrae*.

Q. 2. A. 8. Whether it is necessary for salvation to believe explicitly in the Trinity?

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

[38897] IIª-IIae q. 2 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod credere Trinitatem explicite non fuerit de necessitate salutis. Dicit enim apostolus, ad Heb. XI, *credere oportet accedentem ad Deum quia est, et quia inquirentibus se remunerator est*. Sed hoc potest credi absque fide Trinitatis. Ergo non oportebat explicite fidem de Trinitate habere.

Objection 2: Further our Lord said (Jn. 17:5,6): "Father, I have manifested Thy name to men," which words Augustine expounds (Tract. cvi) as follows: "Not the name by which Thou art called God, but the name whereby Thou art called My Father," and further on he adds: "In that He made this world, God is known to all nations; in that He is not to be worshipped together with false gods, 'God is known in Judea'; but, in that He is the Father of this Christ, through Whom He takes away the sin of the world, He now makes known to men this name of His, which hitherto they knew not." Therefore before the coming of Christ it was not known that Paternity and Filiation were in the Godhead: and so the Trinity was not believed explicitly.

[38898] IIª-IIae q. 2 a. 8 arg. 2 Praeterea, dominus dicit, Ioan. XVII, *pater, manifestavi nomen tuum hominibus*, quod exponens Augustinus dicit, *non illud nomen tuum quo vocaris Deus, sed illud quo vocaris pater meus*. Et postea subdit etiam, *in hoc quod Deus fecit hunc mundum, notus in omnibus gentibus; in hoc quod non est cum diis falsis colendus, notus in Iudaea Deus; in hoc vero quod pater est huius Christi per quem tollit peccatum mundi, hoc nomen eius, prius occultum, nunc manifestavit eis*. Ergo ante Christi adventum non erat cognitum quod in deitate esset paternitas et filiatio. Non ergo Trinitas explicite credebatur.

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

[38899] IIª-IIae q. 2 a. 8 arg. 3 Praeterea, illud tenemur explicite credere in Deo quod est beatitudinis obiectum. Sed obiectum beatitudinis est bonitas summa, quae potest intelligi in Deo etiam sine personarum distinctione. Ergo non fuit necessarium credere explicite Trinitatem.

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

[38900] IIª-IIae q. 2 a. 8 s. c. Sed contra est quod in veteri testamento multipliciter expressa est Trinitas personarum, sicut statim in principio Gen. dicitur, ad expressionem Trinitatis, *faciamus hominem ad imaginem et similitudinem nostram*. Ergo a principio de necessitate salutis fuit credere Trinitatem.

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

[38901] IIª-IIae q. 2 a. 8 co. Respondeo dicendum quod mysterium Christi explicite credi non potest sine fide Trinitatis, quia in mysterio Christi hoc continetur quod filius Dei carnem assumpserit, quod per gratiam spiritus sancti mundum renovaverit, et iterum quod de spiritu sancto conceptus fuerit. Et ideo eo modo quo mysterium Christi ante Christum fuit quidem explicite creditum a maioribus, implicite autem et quasi obumbrate a minoribus, ita etiam et mysterium Trinitatis. Et ideo etiam post tempus gratiae divulgatae tenentur omnes ad explicite credendum mysterium Trinitatis. Et omnes qui renascuntur in Christo hoc adipiscuntur per invocationem Trinitatis, secundum illud Matth. ult., *euntes, docete omnes gentes, baptizantes eos in nomine patris et filii et spiritus sancti*.

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

[38902] IIª-IIae q. 2 a. 8 ad 1 Ad primum ergo dicendum quod illa duo explicite credere de Deo omni tempore et quoad omnes necessarium fuit. Non tamen est sufficiens omni tempore et quoad omnes.

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

[38903] IIª-IIae q. 2 a. 8 ad 2 Ad secundum dicendum quod ante Christi adventum fides Trinitatis erat occulta in fide maiorum. Sed per Christum manifestata est mundo per apostolos.

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

[38904] IIª-IIae q. 2 a. 8 ad 3 Ad tertium dicendum quod summa bonitas Dei secundum modum quo nunc intelligitur per effectus, potest intelligi absque Trinitate personarum. Sed secundum quod intelligitur in seipso, prout videtur a beatis, non potest intelligi sine Trinitate personarum. Et iterum ipsa missio personarum divinarum perducit nos in beatitudinem.

Q. 2. A. 9. Whether to believe is meritorious?

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

[38905] IIª-IIae q. 2 a. 9 arg. 1 Ad nonum sic proceditur. Videtur quod credere non sit meritorium. Principium enim merendi est caritas, ut supra dictum est. Sed fides est praeambula ad caritatem, sicut et natura. Ergo, sicut actus naturae non est meritorius (quia naturalibus non meremur), ita etiam nec actus fidei.

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

[38906] IIª-IIae q. 2 a. 9 arg. 2 Praeterea, credere medium est inter opinari et scire vel considerare scita. Sed consideratio scientiae non est meritoria; similiter autem nec opinio. Ergo etiam neque credere est meritorium.

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

[38907] IIª-IIae q. 2 a. 9 arg. 3 Praeterea, ille qui assentit alicui rei credendo aut habet causam sufficienter inducentem ipsum ad credendum, aut non. Si habet sufficiens inductivum ad credendum, non videtur hoc ei esse meritorium, quia non est ei iam liberum credere et non credere. Si autem non habet sufficiens inductivum ad credendum, levitatis est credere, secundum illud Eccli. XIX, *qui cito credit levis est corde*, et sic non videtur esse meritorium. Ergo credere nullo modo est meritorium.

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

[38908] IIª-IIae q. 2 a. 9 s. c. Sed contra est quod dicitur ad Heb. XI, quod *sancti per fidem adepti sunt repromissiones*. Quod non esset nisi credendo mererentur. Ergo ipsum credere est meritorium.

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

[38909] IIª-IIae q. 2 a. 9 co. Respondeo dicendum quod, sicut supra dictum est, actus nostri sunt meritorii inquantum procedunt ex libero arbitrio moto a Deo per gratiam. Unde omnis actus humanus qui subiicitur libero arbitrio, si sit relatus in Deum, potest meritorius esse. Ipsum autem credere est actus intellectus assentientis veritati divinae ex imperio voluntatis a Deo motae per gratiam, et sic subiacet libero arbitrio in ordine ad Deum. Unde actus fidei potest esse meritorius.

Reply to Objection 1: Nature is compared to charity which is the principle of merit, as matter to form: whereas faith is compared to charity as the disposition which precedes the ultimate form. Now it is evident that the subject or the matter cannot act save by virtue of the form, nor can a preceding disposition, before the advent of the form: but after the advent of the form, both the subject and the preceding disposition act by virtue of the form, which is the chief principle of action, even as the heat of fire acts by virtue of the substantial form of fire. Accordingly neither nature nor faith can, without charity, produce a meritorious act; but, when accompanied by charity, the act of faith is made meritorious thereby, even as an act of nature, and a natural act of the free-will.

[38910] IIª-IIae q. 2 a. 9 ad 1 Ad primum ergo dicendum quod natura comparatur ad caritatem, quae est merendi principium, sicut materia ad formam. Fides autem comparatur ad caritatem sicut dispositio praecedens ultimam formam. Manifestum est autem quod subiectum vel materia non potest agere in virtute formae, neque etiam dispositio praecedens, antequam forma adveniat. Sed postquam forma advenerit, tam subiectum quam dispositio praecedens agit in virtute formae, quae est principale agendi principium, sicut calor ignis agit in virtute formae substantialis. Sic ergo neque natura neque fides sine caritate possunt producere actum meritorium, sed caritate superveniente, actus fidei fit meritorius per caritatem, sicut et actus naturae et naturalis liberi arbitrii.

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

[38911] IIª-IIae q. 2 a. 9 ad 2 Ad secundum dicendum quod in scientia duo possunt considerari, scilicet ipse assensus scientis ad rem scitam, et consideratio rei scitae. Assensus autem scientiae non subiicitur libero arbitrio, quia sciens cogitur ad assentiendum per efficaciam demonstrationis. Et ideo assensus scientiae non est meritorius. Sed consideratio actualis rei scitae subiacet libero arbitrio, est enim in potestate hominis considerare vel non considerare. Et ideo consideratio scientiae potest esse meritoria, si referatur ad finem caritatis, idest ad honorem Dei vel utilitatem proximi. Sed in fide utrumque subiacet libero arbitrio. Et ideo quantum ad utrumque actus fidei potest esse meritorius. Sed opinio non habet firmum assensum, est enim quoddam debile et infirmum, secundum philosophum, in I Poster. Unde non videtur procedere ex perfecta voluntate. Et sic ex parte assensus non multum videtur habere rationem meriti. Sed ex parte considerationis actualis potest meritoria esse.

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

[38912] IIª-IIae q. 2 a. 9 ad 3 Ad tertium dicendum quod ille qui credit habet sufficiens inductivum ad credendum, inducitur enim auctoritate divinae doctrinae miraculis confirmatae, et, quod plus est, interiori instinctu Dei invitantis. Unde non leviter credit. Tamen non habet sufficiens inductivum ad sciendum. Et ideo non tollitur ratio meriti.

Q. 2. A. 10. Whether reasons in support of what we believe lessen the merit of faith?

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

[38913] IIª-IIae q. 2 a. 10 arg. 1 Ad decimum sic proceditur. Videtur quod ratio inducta ad ea quae sunt fidei diminuat meritum fidei. Dicit enim Gregorius, in quadam homilia, quod *fides non habet meritum cui humana ratio praebet experimentum*. Si ergo ratio humana sufficienter experimentum praebens totaliter excludit meritum fidei, videtur quod qualiscumque ratio humana inducta ad ea quae sunt fidei diminuat meritum fidei.

Objection 2: Further, whatever lessens the measure of virtue, lessens the amount of merit, since "happiness is the reward of virtue," as the Philosopher states (Ethic. i, 9). Now human reasoning seems to diminish the measure of the virtue of faith, since it is essential to faith to be about the unseen, as stated above (Q[1], AA[4],5). Now the more a thing is supported by reasons the less is it unseen. Therefore human reasons in support of matters of faith diminish the merit of faith.

[38914] IIª-IIae q. 2 a. 10 arg. 2 Praeterea, quidquid diminuit rationem virtutis diminuit rationem meriti, quia felicitas virtutis est praemium ut etiam philosophus dicit, in I Ethic. Sed ratio humana videtur diminuere rationem virtutis ipsius fidei, quia de ratione fidei est quod sit non apparentium, ut supra dictum est; quanto autem plures rationes inducuntur ad aliquid, tanto minus est non apparens. Ergo ratio humana inducta ad ea quae sunt fidei meritum fidei diminuit.

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

[38915] IIª-IIae q. 2 a. 10 arg. 3 Praeterea, contrariorum contrariae sunt causae. Sed id quod inducitur in contrarium fidei auget meritum fidei, sive sit persecutio cogentis ad recedendum a fide, sive etiam sit ratio aliqua hoc persuadens. Ergo ratio coadiuvans fidem diminuit meritum fidei.

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

[38916] IIª-IIae q. 2 a. 10 s. c. Sed contra est quod I Petri III dicitur, *parati semper ad satisfactionem omni poscenti vos rationem de ea quae in vobis est fide et spe*. Non autem ad hoc induceret apostolus si per hoc meritum fidei diminueretur. Non ergo ratio diminuit meritum fidei.

I answer that, As stated above (A[9]), the act of faith can be meritorious, in so far as it is subject to the will, not only as to the use, but also as to the assent. Now human reason in support of what we believe, may stand in a twofold relation to the

[38917] IIª-IIae q. 2 a. 10 co. Respondeo dicendum quod, sicut dictum est, actus fidei potest esse meritorius inquantum subiacet voluntati non solum quantum ad usum, sed etiam quantum ad assensum. Ratio autem humana

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

inducta ad ea quae sunt fidei dupliciter potest se habere ad voluntatem credentis. Uno quidem modo, sicut praecedens, puta cum quis aut non haberet voluntatem, aut non haberet promptam voluntatem ad credendum, nisi ratio humana induceretur. Et sic ratio humana inducta diminuit meritum fidei, sicut etiam supra dictum est quod passio praecedens electionem in virtutibus moralibus diminuit laudem virtuosi actus. Sicut enim homo actus virtutum moralium debet exercere propter iudicium rationis, non propter passionem; ita credere debet homo ea quae sunt fidei non propter rationem humanam, sed propter auctoritatem divinam. Alio modo ratio humana potest se habere ad voluntatem credentis consequenter. Cum enim homo habet promptam voluntatem ad credendum, diligit veritatem creditam, et super ea excogitat et amplectitur si quas rationes ad hoc invenire potest. Et quantum ad hoc ratio humana non excludit meritum fidei, sed est signum maioris meriti, sicut etiam passio consequens in virtutibus moralibus est signum promptioris voluntatis, ut supra dictum est. Et hoc significatur Ioan. IV, ubi Samaritani ad mulierem, per quam ratio humana figuratur, dixerunt, *iam non propter tuam loquelam credimus*.

Reply to Objection 1: Gregory is referring to the case of a man who has no will to believe what is of faith, unless he be induced by reasons. But when a man has the will to believe what is of faith on the authority of God alone, although he may have reasons in demonstration of some of them, e.g. of the existence of God, the merit of his faith is not, for that reason, lost or diminished.

[38918] IIª-IIae q. 2 a. 10 ad 1 Ad primum ergo dicendum quod Gregorius loquitur in casu illo quando homo non habet voluntatem credendi nisi propter rationem inductam. Quando autem homo habet voluntatem credendi ea quae sunt fidei ex sola auctoritate divina, etiam si habeat rationem demonstrativam ad aliquid eorum, puta ad hoc quod est Deum esse, non propter hoc tollitur vel minuitur meritum fidei.

Reply to Objection 2: The reasons which are brought forward in support of the authority of faith, are not demonstrations which can bring intellectual vision to the human intellect, wherefore they do not cease to be unseen. But they remove obstacles to faith, by showing that what faith proposes is not impossible; wherefore such reasons do not diminish the merit or the measure of faith. On the other hand, though demonstrative reasons in support of the preambles of faith [*The Leonine Edition reads: 'in support of matters of faith which are however, preambles

[38919] IIª-IIae q. 2 a. 10 ad 2 Ad secundum dicendum quod rationes quae inducuntur ad auctoritatem fidei non sunt demonstrationes quae in visionem intelligibilem intellectum humanum reducere possunt. Et ideo non desinunt esse non apparentia. Sed removent impedimenta fidei, ostendendo non esse impossibile quod in fide proponitur. Unde per tales rationes non diminuitur meritum fidei nec ratio fidei. Sed rationes demonstrativae inductae ad ea quae sunt fidei, praeambula tamen ad articulos, etsi diminuant rationem fidei, quia faciunt esse apparens id quod

to the articles of faith, diminish,' etc.], but not of the articles of faith, diminish the measure of faith, since they make the thing believed to be seen, yet they do not diminish the measure of charity, which makes the will ready to believe them, even if they were unseen; and so the measure of merit is not diminished.

proponitur; non tamen diminuunt rationem caritatis, per quam voluntas est prompta ad ea credendum etiam si non apparerent. Et ideo non diminuitur ratio meriti.

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

[38920] IIª-IIae q. 2 a. 10 ad 3 Ad tertium dicendum quod ea quae repugnant fidei, sive in consideratione hominis sive in exteriori persecutione, intantum augent meritum fidei inquantum ostenditur voluntas magis prompta et firma in fide. Et ideo martyres maius fidei meritum habuerunt non recedentes a fide propter persecutiones; et etiam sapientes maius meritum fidei habent non recedentes a fide propter rationes philosophorum vel haereticorum contra fidem inductas. Sed ea quae conveniunt fidei non semper diminuunt promptitudinem voluntatis ad credendum. Et ideo non semper diminuunt meritum fidei.

Q. 3. OF THE OUTWARD ACT OF FAITH (TWO ARTICLES)

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

(1) Whether confession is an act of faith?

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

[38921] IIª-IIae q. 3 pr. Deinde considerandum est de exteriori fidei actu, qui est confessio. Et circa hoc quaeruntur duo. Primo, utrum confessio sit actus fidei. Secundo, utrum confessio sit necessaria ad salutem.

Q. 3. A. 1. Whether confession is an act of faith?

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

[38922] IIª-IIae q. 3 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod confessio non sit actus fidei. Non enim idem actus pertinet ad diversas virtutes. Sed confessio pertinet ad poenitentiam, cuius ponitur pars. Ergo non est actus fidei.

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

[38923] IIª-IIae q. 3 a. 1 arg. 2 Praeterea, ab hoc quod homo confiteatur fidem retrahitur interdum per timorem, vel etiam propter aliquam confusionem, unde et apostolus, ad Ephes. ult., petit orari pro se ut detur sibi *cum fiducia notum facere mysterium Evangelii*. Sed non recedere a bono propter confusionem vel timorem pertinet ad fortitudinem, quae moderatur audacias et timores. Ergo videtur quod confessio non sit actus fidei, sed magis fortitudinis vel constantiae.

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

[38924] IIª-IIae q. 3 a. 1 arg. 3 Praeterea, sicut per fidei fervorem inducitur aliquis ad confitendum fidem exterius, ita etiam inducitur ad alia exteriora bona opera facienda, dicitur enim Gal. V quod *fides per dilectionem operatur*. Sed alia exteriora opera non ponuntur actus fidei. Ergo etiam neque confessio.

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

[38925] IIª-IIae q. 3 a. 1 s. c. Sed contra est quod, II ad Thess. I, super illud, *et opus fidei in virtute*, dicit Glossa, *idest confessionem, quae proprie est opus fidei*.

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

[38926] IIª-IIae q. 3 a. 1 co. Respondeo dicendum quod actus exteriores illius virtutis proprie sunt actus ad cuius fines secundum suas species referuntur, sicut ieiunare secundum suam speciem refertur ad finem abstinentiae, quae est compescere carnem, et ideo est actus abstinentiae.

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

Confessio autem eorum quae sunt fidei secundum suam speciem ordinatur sicut ad finem ad id quod est fidei, secundum illud II ad Cor. IV, *habentes eundem spiritum fidei credimus, propter quod et loquimur*, exterior enim locutio ordinatur ad significandum id quod in corde concipitur. Unde sicut conceptus interior eorum quae sunt fidei est proprie fidei actus, ita etiam et exterior confessio.

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

[38927] IIª-IIae q. 3 a. 1 ad 1 Ad primum ergo dicendum quod triplex est confessio quae in Scripturis laudatur. Una est confessio eorum quae sunt fidei. Et ista est proprius actus fidei, utpote relata ad fidei finem, sicut dictum est. Alia est confessio gratiarum actionis sive laudis. Et ista est actus latriae, ordinatur enim ad honorem Deo exterius exhibendum, quod est finis latriae. Tertia est confessio peccatorum. Et haec ordinatur ad deletionem peccati, quae est finis poenitentiae. Unde pertinet ad poenitentiam.

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

[38928] IIª-IIae q. 3 a. 1 ad 2 Ad secundum dicendum quod removens prohibens non est causa per se, sed per accidens, ut patet per philosophum, in VIII Phys. Unde fortitudo, quae removet impedimentum confessionis fidei, scilicet timorem vel erubescentiam, non est proprie et per se causa confessionis, sed quasi per accidens.

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

[38929] IIª-IIae q. 3 a. 1 ad 3 Ad tertium dicendum quod fides interior, mediante dilectione, causat omnes exteriores actus virtutum mediantibus aliis virtutibus, imperando, non eliciendo. Sed confessionem producit tanquam proprium actum, nulla alia virtute mediante.

Q. 3. A. 2. Whether confession of faith is necessary for salvation?

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

[38930] IIª-IIae q. 3 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod confessio fidei non sit necessaria ad salutem. Illud enim videtur ad salutem sufficere per quod homo attingit finem virtutis. Sed finis proprius fidei est coniunctio humanae mentis ad veritatem divinam, quod potest etiam esse sine exteriori confessione. Ergo confessio fidei non est necessaria ad salutem.

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

[38931] IIª-IIae q. 3 a. 2 arg. 2 Praeterea, per exteriorem confessionem fidei homo fidem suam alii homini patefacit. Sed hoc non est necessarium nisi illis qui habent alios in fide instruere. Ergo videtur quod minores non teneantur ad fidei confessionem.

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

[38932] IIª-IIae q. 3 a. 2 arg. 3 Praeterea, illud quod potest vergere in scandalum et turbationem aliorum non est necessarium ad salutem, dicit enim apostolus, I ad Cor. X, *sine offensione estote Iudaeis et gentibus et Ecclesiae Dei*. Sed per confessionem fidei quandoque ad perturbationem infideles provocantur. Ergo confessio fidei non est necessaria ad salutem.

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

[38933] IIª-IIae q. 3 a. 2 s. c. Sed contra est quod apostolus dicit, ad Rom. X, *corde creditur ad iustitiam, ore autem confessio fit ad salutem*.

I answer that, Things that are necessary for salvation come under the precepts of the Divine law. Now since confession of faith is something affirmative, it can only fall under an affirmative precept. Hence its necessity for salvation depends on how it falls under an affirmative precept of the Divine law. Now affirmative precepts as stated above (FS, Q[71], A[5], ad 3; FS, Q[88], A[1], ad 2) do not bind for always, although they are always binding; but they bind as to place and time according to other due circumstances, in respect of which human acts have to be regulated in order to be acts of virtue.

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

[38934] IIª-IIae q. 3 a. 2 co. Respondeo dicendum quod ea quae sunt necessaria ad salutem cadunt sub praeceptis divinae legis. Confessio autem fidei, cum sit quoddam affirmativum, non potest cadere nisi sub praecepto affirmativo. Unde eo modo est de necessariis ad salutem quo modo potest cadere sub praecepto affirmativo divinae legis. Praecepta autem affirmativa, ut supra dictum est, non obligant ad semper, etsi semper obligent, obligant autem pro loco et tempore et secundum alias circumstantias debitas secundum quas oportet actum humanum limitari ad hoc quod sit actus virtutis. Sic igitur confiteri fidem non semper neque in quolibet loco est de necessitate salutis, sed aliquo loco et tempore, quando scilicet per omissionem huius confessionis subtraheretur honor debitus Deo, vel etiam utilitas proximis impendenda; puta si aliquis interrogatus de fide taceret, et ex hoc crederetur vel quod non haberet fidem vel quod fides non esset vera, vel alii per eius taciturnitatem averterentur a fide. In huiusmodi enim casibus confessio fidei est de necessitate salutis.

Reply to Objection 1: The end of faith, even as

[38935] IIª-IIae q. 3 a. 2 ad 1 Ad primum ergo

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

dicendum quod finis fidei, sicut et aliarum virtutum, referri debet ad finem caritatis, qui est amor Dei et proximi. Et ideo quando honor Dei vel utilitas proximi hoc exposcit, non debet esse contentus homo ut per fidem suam ipse veritati divinae coniungatur; sed debet fidem exterius confiteri.

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

[38936] IIª-IIae q. 3 a. 2 ad 2 Ad secundum dicendum quod in casu necessitatis, ubi fides periclitatur, quilibet tenetur fidem suam aliis propalare, vel ad instructionem aliorum fidelium sive confirmationem, vel ad reprimendum infidelium insultationem. Sed aliis temporibus instruere homines de fide non pertinet ad omnes fideles.

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

[38937] IIª-IIae q. 3 a. 2 ad 3 Ad tertium dicendum quod, si turbatio infidelium oriatur de confessione fidei manifesta absque aliqua utilitate fidei vel fidelium, non est laudabile in tali casu fidem publice confiteri, unde dominus dicit, Matth. VII, *nolite sanctum dare canibus, neque margaritas vestras spargere ante porcos, ne conversi dirumpant vos*. Sed si utilitas aliqua fidei speretur aut necessitas adsit, contempta turbatione infidelium, debet homo fidem publice confiteri. Unde Matth. XV dicitur quod, cum discipuli dixissent domino quod Pharisaei, audito eius verbo, scandalizati sunt, dominus respondit, sinite illos, scilicet turbari, *caeci sunt et duces caecorum*.

Q. 4. OF THE VIRTUE ITSELF OF FAITH (EIGHT ARTICLES)

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

Under the first head there are eight points of inquiry:

(1) What is faith?

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

(3) Whether its form is charity?

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

(5) Whether faith is a virtue?

(6) Whether it is one virtue?

(7) Of its relation to the other virtues;

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

[38938] IIª-IIae q. 4 pr. Deinde considerandum est de ipsa fidei virtute. Et primo quidem, de ipsa fide; secundo, de habentibus fidem; tertio, de causa fidei; quarto, de effectibus eius. Circa primum quaeruntur octo. Primo, quid sit fides. Secundo, in qua vi animae sit sicut in subiecto. Tertio, utrum forma eius sit caritas. Quarto, utrum eadem numero sit fides formata et informis. Quinto, utrum fides sit virtus. Sexto, utrum sit una virtus. Septimo, de ordine eius ad alias virtutes. Octavo, de comparatione certitudinis eius ad certitudinem virtutum intellectualium.

Q. 4. A. 1. Whether this is a fitting definition of faith: "Faith is the substance of things to be hoped for, the evidence of things that appear not?"

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

[38939] IIª-IIae q. 4 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod sit incompetens fidei definitio quam apostolus ponit, ad Heb. XI, dicens, *est autem fides substantia sperandarum rerum, argumentum non apparentium*. Nulla enim qualitas est substantia. Sed fides est qualitas, cum sit virtus theologica, ut supra dictum est. Ergo non est substantia.

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

[38940] IIª-IIae q. 4 a. 1 arg. 2 Praeterea, diversarum virtutum diversa sunt obiecta. Sed res speranda est obiectum spei. Non ergo debet poni in definitione fidei tanquam eius obiectum.

Objection 3: Further, faith is perfected by charity rather than by hope, since charity is the form of faith, as we shall state further on (A[3]). Therefore the definition of faith should have included the thing to be loved rather than the

[38941] IIª-IIae q. 4 a. 1 arg. 3 Praeterea, fides magis perficitur per caritatem quam per spem, quia caritas est forma fidei, ut infra dicetur. Magis ergo poni debuit in definitione fidei res diligenda quam res speranda.

thing to be hoped for.

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

[38942] IIª-IIae q. 4 a. 1 arg. 4 Praeterea, idem non debet poni in diversis generibus. Sed substantia et argumentum sunt diversa genera non subalternatim posita. Ergo inconvenienter fides dicitur esse substantia et argumentum.

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

[38943] IIª-IIae q. 4 a. 1 arg. 5 Praeterea, per argumentum veritas manifestatur eius ad quod inducitur argumentum. Sed illud dicitur esse apparens cuius veritas est manifestata. Ergo videtur implicari oppositio in hoc quod dicitur argumentum non apparentium. Inconvenienter ergo describitur fides.

On the contrary, The authority of the Apostle suffices.

[38944] IIª-IIae q. 4 a. 1 s. c. In contrarium sufficit auctoritas apostoli.

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

In order to make this clear, we must observe that since habits are known by their acts, and acts by their objects, faith, being a habit, should be defined by its proper act in relation to its proper object. Now the act of faith is to believe, as stated above (Q[2], AA[2],3), which is an act of the intellect determinate to one object of the will's command. Hence an act of faith is related both to the object of the will, i.e. to the good and the end, and to the object of the intellect, i.e. to the true. And since faith, through being a theological virtues, as stated above (FS, Q[62], A[2]), has one same thing for object and end, its object and end must, of necessity, be in proportion to one another. Now it has been already stated (Q[1], AA[1],4) that the object of faith is the First Truth, as unseen, and whatever we hold on account thereof: so that it must needs be under the aspect of something unseen that the First Truth is the end

[38945] IIª-IIae q. 4 a. 1 co. Respondeo dicendum quod, licet quidam dicant praedicta apostoli verba non esse fidei definitionem, tamen, si quis recte consideret, omnia ex quibus fides potest definiri in praedicta descriptione tanguntur, licet verba non ordinentur sub forma definitionis, sicut etiam apud philosophos praetermissa syllogistica forma syllogismorum principia tanguntur. Ad cuius evidentiam considerandum est quod, cum habitus cognoscantur per actus et actus per obiecta, fides, cum sit habitus quidam, debet definiri per proprium actum in comparatione ad proprium obiectum. Actus autem fidei est credere, qui, sicut supra dictum est, actus est intellectus determinati ad unum ex imperio voluntatis. Sic ergo actus fidei habet ordinem et ad obiectum voluntatis, quod est bonum et finis; et ad obiectum intellectus, quod est verum. Et quia fides, cum sit virtus theologica, sicut supra dictum est, habet idem pro obiecto et fine, necesse est quod obiectum fidei et finis proportionaliter sibi correspondeant. Dictum est autem supra quod veritas prima est obiectum fidei secundum quod ipsa est non visa et ea quibus propter ipsam inhaeretur. Et secundum hoc oportet quod ipsa veritas prima se habeat ad actum fidei per modum finis secundum rationem rei non visae. Quod pertinet ad rationem rei speratae, secundum illud apostoli, ad Rom. VIII, *quod non videmus*

of the act of faith, which aspect is that of a thing hoped for, according to the Apostle (Rom. 8:25): "We hope for that which we see not": because to see the truth is to possess it. Now one hopes not for what one has already, but for what one has not, as stated above (FS, Q[67], A[4]). Accordingly the relation of the act of faith to its end which is the object of the will, is indicated by the words: "Faith is the substance of things to be hoped for." For we are wont to call by the name of substance, the first beginning of a thing, especially when the whole subsequent thing is virtually contained in the first beginning; for instance, we might say that the first self-evident principles are the substance of science, because, to wit, these principles are in us the first beginnings of science, the whole of which is itself contained in them virtually. In this way then faith is said to be the "substance of things to be hoped for," for the reason that in us the first beginning of things to be hoped for is brought about by the assent of faith, which contains virtually all things to be hoped for. Because we hope to be made happy through seeing the unveiled truth to which our faith cleaves, as was made evident when we were speaking of happiness (FS, Q[3], A[8]; FS, Q[4], A[3]).

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

In this way faith is distinguished from all other things pertaining to the intellect. For when we describe it as "evidence," we distinguish it from opinion, suspicion, and doubt, which do not make the intellect adhere to anything firmly; when we go on to say, "of things that appear not," we distinguish it from science and understanding, the

speramus, veritatem enim videre est ipsam habere; non autem sperat aliquis id quod iam habet, sed spes est de hoc quod non habetur, ut supra dictum est. Sic igitur habitudo actus fidei ad finem, qui est obiectum voluntatis, significatur in hoc quod dicitur, *fides est substantia rerum sperandarum*. Substantia enim solet dici prima inchoatio cuiuscumque rei, et maxime quando tota res sequens continetur virtute in primo principio, puta si dicamus quod prima principia indemonstrabilia sunt substantia scientiae, quia scilicet primum quod in nobis est de scientia sunt huiusmodi principia, et in eis virtute continetur tota scientia. Per hunc ergo modum dicitur fides esse substantia rerum sperandarum, quia scilicet prima inchoatio rerum sperandarum in nobis est per assensum fidei, quae virtute continet omnes res sperandas. In hoc enim speramus beatificari quod videbimus aperta visione veritatem cui per fidem adhaeremus, ut patet per ea quae supra de felicitate dicta sunt. Habitudo autem actus fidei ad obiectum intellectus, secundum quod est obiectum fidei, designatur in hoc quod dicitur, argumentum non apparentium. Et sumitur argumentum pro argumenti effectu, per argumentum enim intellectus inducitur ad adhaerendum alicui vero; unde ipsa firma adhaesio intellectus ad veritatem fidei non apparentem vocatur hic argumentum. Unde alia littera habet convictio, quia scilicet per auctoritatem divinam intellectus credentis convincitur ad assentiendum his quae non videt. Si quis ergo in formam definitionis huiusmodi verba reducere velit, potest dicere quod fides est habitus mentis, qua inchoatur vita aeterna in nobis, faciens intellectum assentire non apparentibus. Per hoc autem fides ab omnibus aliis distinguitur quae ad intellectum pertinent. Per hoc enim quod dicitur argumentum, distinguitur fides ab opinione, suspicione et dubitatione, per quae non est prima adhaesio intellectus firma ad aliquid. Per hoc autem quod dicitur non apparentium, distinguitur fides a scientia et intellectu, per quae aliquid fit apparens. Per hoc autem quod dicitur substantia sperandarum rerum, distinguitur virtus fidei a fide communiter sumpta, quae non ordinatur ad beatitudinem speratam. Omnes autem aliae definitiones quaecumque de fide dantur, explicationes sunt huius quam apostolus ponit. Quod enim dicit Augustinus, *fides est virtus qua creduntur quae non videntur*; et quod dicit

object of which is something apparent; and when we say that it is "the substance of things to be hoped for," we distinguish the virtue of faith from faith commonly so called, which has no reference to the beatitude we hope for.

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

Damascenus, quod *fides est non inquisitus consensus*; et quod alii dicunt, quod *fides est certitudo quaedam animi de absentibus supra opinionem et infra scientiam*; idem est ei quod apostolus dicit, argumentum non apparentium. Quod vero Dionysius dicit, VII cap. de Div. Nom., quod *fides est manens credentium fundamentum, collocans eos in veritate et in ipsis veritatem*, idem est ei quod dicitur, substantia sperandarum rerum.

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

[38946] IIª-IIae q. 4 a. 1 ad 1 Ad primum ergo dicendum quod substantia non sumitur hic secundum quod est genus generalissimum contra alia genera divisum, sed secundum quod in quolibet genere invenitur quaedam similitudo substantiae, prout scilicet primum in quolibet genere, continens in se alia virtute, dicitur esse substantia illorum.

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

[38947] IIª-IIae q. 4 a. 1 ad 2 Ad secundum dicendum quod, cum fides pertineat ad intellectum secundum quod imperatur a voluntate, oportet quod ordinetur, sicut ad finem, ad obiecta illarum virtutum quibus perficitur voluntas. Inter quas est spes, ut infra patebit. Et ideo in definitione fidei ponitur obiectum spei.

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

[38948] IIª-IIae q. 4 a. 1 ad 3 Ad tertium dicendum quod dilectio potest esse et visorum et non visorum, et praesentium et absentium. Et ideo res diligenda non ita proprie adaptatur fidei sicut res speranda, cum spes sit semper absentium et non visorum.

Reply to Objection 4: "Substance" and "evidence" as included in the definition of faith,

[38949] IIª-IIae q. 4 a. 1 ad 4 Ad quartum dicendum quod substantia et argumentum,

do not denote various genera of faith, nor different acts, but different relationships of one act to different objects, as is clear from what has been said.

secundum quod in definitione fidei ponuntur, non important diversa genera fidei neque diversos actus, sed diversas habitudines unius actus ad diversa obiecta, ut ex dictis patet.

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

[38950] IIª-IIae q. 4 a. 1 ad 5 Ad quintum dicendum quod argumentum quod sumitur ex propriis principiis rei facit rem esse apparentem. Sed argumentum quod sumitur ex auctoritate divina non facit rem in se esse apparentem. Et tale argumentum ponitur in definitione fidei.

Q. 4. A. 2. Whether faith resides in the intellect?

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

[38951] IIª-IIae q. 4 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod fides non sit in intellectu sicut in subiecto. Dicit enim Augustinus, in libro de Praed. Sanct., quod *fides in credentium voluntate consistit*. Sed voluntas est alia potentia ab intellectu. Ergo fides non est in intellectu sicut in subiecto.

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

[38952] IIª-IIae q. 4 a. 2 arg. 2 Praeterea, assensus fidei ad aliquid credendum provenit ex voluntate Deo obediente. Tota ergo laus fidei ex obedientia esse videtur. Sed obedientia est in voluntate. Ergo et fides. Non ergo est in intellectu.

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

[38953] IIª-IIae q. 4 a. 2 arg. 3 Praeterea, intellectus est vel speculativus vel practicus. Sed fides non est in intellectu speculativo, qui, cum nihil dicat de imitabili et fugiendo, ut dicitur in III de anima, non est principium operationis, fides autem est quae per dilectionem operatur, ut dicitur ad Gal. V. Similiter etiam nec in intellectu practico, cuius obiectum est verum contingens factibile vel agibile, obiectum enim fidei est verum aeternum, ut ex supradictis patet. Non ergo fides est in intellectu sicut in subiecto.

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

[38954] IIª-IIae q. 4 a. 2 s. c. Sed contra est quod fidei succedit visio patriae, secundum illud I ad Cor. XIII, *videmus nunc per speculum in aenigmate, tunc autem facie ad faciem*. Sed visio est in intellectu. Ergo et fides.

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

[38955] IIª-IIae q. 4 a. 2 co. Respondeo dicendum quod, cum fides sit quaedam virtus, oportet quod actus eius sit perfectus. Ad perfectionem autem actus qui ex duobus activis principiis procedit requiritur quod utrumque activorum principiorum sit perfectum, non enim potest bene secari nisi et secans habeat artem et serra sit bene disposita ad secandum. Dispositio autem ad bene agendum in illis potentiis animae quae se habent ad opposita est habitus, ut supra dictum est. Et ideo oportet quod actus procedens ex duabus talibus potentiis sit perfectus habitu aliquo praeexistente in utraque potentiarum. Dictum est autem supra quod credere est actus intellectus secundum quod movetur a voluntate ad assentiendum, procedit enim huiusmodi actus et a voluntate et ab intellectu. Quorum uterque natus est per habitum perfici, secundum praedicta. Et ideo oportet quod tam in voluntate sit aliquis habitus quam in intellectu, si debeat actus fidei esse perfectus, sicut etiam ad hoc quod actus concupiscibilis sit perfectus, oportet quod sit habitus prudentiae in ratione et habitus temperantiae in concupiscibili. Credere autem est immediate actus intellectus, quia obiectum huius actus est verum, quod proprie pertinet ad intellectum. Et ideo necesse est quod fides, quae est proprium principium huius actus, sit in intellectu sicut in subiecto.

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

[38956] IIª-IIae q. 4 a. 2 ad 1 Ad primum ergo dicendum quod Augustinus fidem accipit pro actu fidei, qui dicitur consistere in credentium voluntate inquantum ex imperio voluntatis intellectus credibilibus assentit.

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

[38957] IIª-IIae q. 4 a. 2 ad 2 Ad secundum dicendum quod non solum oportet voluntatem esse promptam ad obediendum, sed etiam intellectum esse bene dispositum ad sequendum imperium voluntatis, sicut oportet concupiscibilem esse bene dispositam ad sequendum imperium rationis. Et ideo non solum oportet esse habitum virtutis in voluntate imperante, sed etiam in intellectu assentiente.

Reply to Objection 3: Faith resides in the speculative intellect, as evidenced by its object. But since this object, which is the First Truth, is the end of all our desires and actions, as Augustine proves (De Trin. i, 8), it follows that

[38958] IIª-IIae q. 4 a. 2 ad 3 Ad tertium dicendum quod fides est in intellectu speculativo sicut in subiecto, ut manifeste patet ex fidei obiecto. Sed quia veritas prima, quae est fidei obiectum, est finis omnium desideriorum et

faith worketh by charity just as "the speculative intellect becomes practical by extension" (De Anima iii, 10).

actionum nostrarum, ut patet per Augustinum, in I de Trin.; inde est quod per dilectionem operatur. Sicut etiam intellectus speculativus extensione fit practicus, ut dicitur in III de anima.

Q. 4. A. 3. Whether charity is the form of faith?

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

[38959] IIª-IIae q. 4 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod caritas non sit forma fidei. Unumquodque enim sortitur speciem per suam formam. Eorum ergo quae ex opposito dividuntur sicut diversae species unius generis, unum non potest esse forma alterius. Sed fides et caritas dividuntur ex opposito, I ad Cor. XIII, sicut diversae species virtutis. Ergo caritas non potest esse forma fidei.

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

[38960] IIª-IIae q. 4 a. 3 arg. 2 Praeterea, forma et id cuius est forma sunt in eodem, quia ex eis fit unum simpliciter. Sed fides est in intellectu, caritas autem in voluntate. Ergo caritas non est forma fidei.

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

[38961] IIª-IIae q. 4 a. 3 arg. 3 Praeterea, forma est principium rei. Sed principium credendi ex parte voluntatis magis videtur esse obedientia quam caritas, secundum illud ad Rom. I, *ad obediendum fidei in omnibus gentibus*. Ergo obedientia magis est forma fidei quam caritas.

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

[38962] IIª-IIae q. 4 a. 3 s. c. Sed contra est quod unumquodque operatur per suam formam. Fides autem per dilectionem operatur. Ergo dilectio caritatis est forma fidei.

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

[38963] IIª-IIae q. 4 a. 3 co. Respondeo dicendum quod, sicut ex superioribus patet, actus voluntarii speciem recipiunt a fine, qui est voluntatis obiectum. Id autem a quo aliquid speciem sortitur se habet ad modum formae in rebus naturalibus. Et ideo cuiuslibet actus voluntarii forma quodammodo est finis ad quem ordinatur, tum quia ex ipso recipit speciem; tum etiam quia modus actionis oportet quod respondeat proportionaliter fini. Manifestum est autem ex praedictis quod actus fidei ordinatur ad obiectum voluntatis, quod est bonum, sicut ad finem. Hoc autem bonum quod est finis fidei, scilicet bonum

good which is the end of faith, viz. the Divine Good, is the proper object of charity. Therefore charity is called the form of faith in so far as the act of faith is perfected and formed by charity.

divinum, est proprium obiectum caritatis. Et ideo caritas dicitur forma fidei, inquantum per caritatem actus fidei perficitur et formatur.

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

[38964] IIª-IIae q. 4 a. 3 ad 1 Ad primum ergo dicendum quod caritas dicitur esse forma fidei inquantum informat actum ipsius. Nihil autem prohibet unum actum a diversis habitibus informari, et secundum hoc ad diversas species reduci ordine quodam, ut supra dictum est, cum de actibus humanis in communi ageretur.

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

[38965] IIª-IIae q. 4 a. 3 ad 2 Ad secundum dicendum quod obiectio illa procedit de forma intrinseca. Sic autem caritas non est forma fidei, sed prout informat actum eius, ut supra dictum est.

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

[38966] IIª-IIae q. 4 a. 3 ad 3 Ad tertium dicendum quod etiam ipsa obedientia, et similiter spes et quaecumque alia virtus posset praecedere actum fidei, formatur a caritate, sicut infra patebit. Et ideo ipsa caritas ponitur forma fidei.

Q. 4. A. 4. Whether lifeless faith can become living, or living faith, lifeless?

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

[38967] IIª-IIae q. 4 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod fides informis non fiat formata, nec e converso. Quia ut dicitur I ad Cor. XIII, *cum venerit quod perfectum est, evacuabitur quod ex parte est*. Sed fides informis est imperfecta respectu formatae. Ergo, adveniente fide formata, fides informis excluditur, ut non sit unus habitus numero.

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

[38968] IIª-IIae q. 4 a. 4 arg. 2 Praeterea, illud quod est mortuum non fit vivum. Sed fides informis est mortua, secundum illud Iac. II, *fides sine operibus mortua est*. Ergo fides informis non potest fieri formata.

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

[38969] IIª-IIae q. 4 a. 4 arg. 3 Praeterea, gratia Dei adveniens non habet minorem effectum in homine fideli quam in infideli. Sed adveniens homini infideli causat in eo habitum fidei. Ergo etiam adveniens fideli qui habebat prius habitum

faith, it causes another habit of faith in him.

fidei informis causat in eo alium habitum fidei.

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

[38970] IIª-IIae q. 4 a. 4 arg. 4 Praeterea, sicut Boetius dicit, accidentia alterari non possunt. Sed fides est quoddam accidens. Ergo non potest eadem fides quandoque esse formata et quandoque informis.

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

[38971] IIª-IIae q. 4 a. 4 s. c. Sed contra est quod Iac. II, super illud, *fides sine operibus mortua est*, dicit Glossa, quibus reviviscit. Ergo fides quae erat prius mortua et informis fit formata et vivens.

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

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

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

[38972] IIª-IIae q. 4 a. 4 co. Respondeo dicendum quod circa hoc fuerunt diversae opiniones. Quidam enim dixerunt quod alius est habitus fidei formatae et informis, sed, adveniente fide formata, tollitur fides informis. Et similiter, homine post fidem formatam peccante mortaliter, succedit alius habitus fidei informis a Deo infusus. Sed hoc non videtur esse conveniens quod gratia adveniens homini aliquod Dei donum excludat, neque etiam quod aliquod Dei donum homini infundatur propter peccatum mortale. Et ideo alii dixerunt quod sunt quidem diversi habitus fidei formatae et informis, sed tamen, adveniente fide formata, non tollitur habitus fidei informis, sed simul manet in eodem cum habitu fidei formatae. Sed hoc etiam videtur inconveniens quod habitus fidei informis in habente fidem formatam remaneat otiosus. Et ideo aliter dicendum quod idem est habitus fidei formatae et informis. Cuius ratio est quia habitus diversificatur secundum illud quod per se ad habitum pertinet. Cum autem fides sit perfectio intellectus, illud per se ad fidem pertinet quod pertinet ad intellectum, quod autem pertinet ad voluntatem non per se pertinet ad fidem, ita quod per hoc diversificari possit habitus fidei. Distinctio autem fidei formatae et informis est secundum id quod pertinet ad voluntatem, idest secundum caritatem, non autem secundum illud quod pertinet ad intellectum. Unde fides formata et informis non sunt diversi habitus.

habits.

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

[38973] IIª-IIae q. 4 a. 4 ad 1 Ad primum ergo dicendum quod verbum apostoli est intelligendum quando imperfectio est de ratione imperfecti. Tunc enim oportet quod, adveniente perfecto, imperfectum excludatur, sicut, adveniente aperta visione, excluditur fides, de cuius ratione est ut sit non apparentium. Sed quando imperfectio non est de ratione rei imperfectae, tunc illud numero idem quod erat imperfectum fit perfectum, sicut pueritia non est de ratione hominis, et ideo idem numero qui erat puer fit vir. Informitas autem fidei non est de ratione fidei, sed per accidens se habet ad ipsam, ut dictum est. Unde ipsamet fides informis fit formata.

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

[38974] IIª-IIae q. 4 a. 4 ad 2 Ad secundum dicendum quod illud quod facit vitam animalis est de ratione ipsius, quia est forma essentialis eius, scilicet anima. Et ideo mortuum vivum fieri non potest, sed aliud specie est quod est mortuum et quod est vivum. Sed id quod facit fidem esse formatam vel vivam non est de essentia fidei. Et ideo non est simile.

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

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

[38975] IIª-IIae q. 4 a. 4 ad 3 Ad tertium dicendum quod gratia facit fidem non solum quando fides de novo incipit esse in homine, sed etiam quandiu fides durat, dictum est enim supra quod Deus semper operatur iustificationem hominis, sicut sol semper operatur illuminationem aeris. Unde gratia non minus facit adveniens fideli quam adveniens infideli, quia in utroque operatur fidem, in uno quidem confirmando eam et perficiendo, in alio de novo creando. Vel potest dici quod hoc est per accidens, scilicet propter dispositionem subiecti, quod gratia non causat fidem in eo qui habet. Sicut e contrario secundum peccatum mortale non tollit gratiam ab eo qui eam amisit per peccatum mortale praecedens.

Reply to Objection 4: When living faith becomes lifeless, faith is not changed, but its subject, the soul, which at one time has faith without charity,

[38976] IIª-IIae q. 4 a. 4 ad 4 Ad quartum dicendum quod per hoc quod fides formata fit informis non mutatur ipsa fides, sed mutatur

and at another time, with charity.

subiectum fidei, quod est anima, quod quandoque quidem habet fidem sine caritate, quandoque autem cum caritate.

Q. 4. A. 5. Whether faith is a virtue?

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

[38977] IIª-IIae q. 4 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod fides non sit virtus. Virtus enim ordinatur ad bonum, nam virtus est quae bonum facit habentem, ut dicit philosophus, in II Ethic. Sed fides ordinatur ad verum. Ergo fides non est virtus.

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

[38978] IIª-IIae q. 4 a. 5 arg. 2 Praeterea, perfectior est virtus infusa quam acquisita. Sed fides, propter sui imperfectionem, non ponitur inter virtutes intellectuales acquisitas, ut patet per philosophum, in VI Ethic. Ergo multo minus potest poni virtus infusa.

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

[38979] IIª-IIae q. 4 a. 5 arg. 3 Praeterea, fides formata et informis sunt eiusdem speciei, ut dictum est. Sed fides informis non est virtus, quia non habet connexionem cum aliis virtutibus. Ergo nec fides formata est virtus.

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

[38980] IIª-IIae q. 4 a. 5 arg. 4 Praeterea, gratiae gratis datae et fructus distinguuntur a virtutibus. Sed fides enumeratur inter gratias gratis datas, I ad Cor. XII, et similiter inter fructus, ad Gal. V. Ergo fides non est virtus.

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

[38981] IIª-IIae q. 4 a. 5 s. c. Sed contra est quod homo per virtutes iustificatur, nam iustitia est tota virtus, ut dicitur in V Ethic. Sed per fidem homo iustificatur, secundum illud ad Rom. V, *iustificati ergo ex fide pacem habemus* et cetera. Ergo fides est virtus.

I answer that, As shown above, it is by human virtue that human acts are rendered good; hence, any habit that is always the principle of a good act, may be called a human virtue. Such a habit is living faith. For since to believe is an act of the intellect assenting to the truth at the command of the will, two things are required that this act may be perfect: one of which is that the intellect should infallibly tend to its object, which is the

[38982] IIª-IIae q. 4 a. 5 co. Respondeo dicendum quod, sicut ex supradictis patet, virtus humana est per quam actus humanus redditur bonus. Unde quicumque habitus est semper principium boni actus, potest dici virtus humana. Talis autem habitus est fides formata. Cum enim credere sit actus intellectus assentientis vero ex imperio voluntatis, ad hoc quod iste actus sit perfectus duo requiruntur. Quorum unum est ut infallibiliter

true; while the other is that the will should be infallibly directed to the last end, on account of which it assents to the true: and both of these are to be found in the act of living faith. For it belongs to the very essence of faith that the intellect should ever tend to the true, since nothing false can be the object of faith, as proved above (Q[1], A[3]): while the effect of charity, which is the form of faith, is that the soul ever has its will directed to a good end. Therefore living faith is a virtue.

intellectus tendat in suum bonum, quod est verum, aliud autem est ut infallibiliter ordinetur ad ultimum finem, propter quem voluntas assentit vero. Et utrumque invenitur in actu fidei formatae. Nam ex ratione ipsius fidei est quod intellectus semper feratur in verum, quia fidei non potest subesse falsum, ut supra habitum est, ex caritate autem, quae format fidem, habet anima quod infallibiliter voluntas ordinetur in bonum finem. Et ideo fides formata est virtus. Fides autem informis non est virtus, quia etsi habeat perfectionem debitam actus fidei informis ex parte intellectus, non tamen habet perfectionem debitam ex parte voluntatis. Sicut etiam si temperantia esset in concupiscibili et prudentia non esset in rationali, temperantia non esset virtus, ut supra dictum est, quia ad actum temperantiae requiritur et actus rationis et actus concupiscibilis, sicut ad actum fidei requiritur actus voluntatis et actus intellectus.

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

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

[38983] IIª-IIae q. 4 a. 5 ad 1 Ad primum ergo dicendum quod ipsum verum est bonum intellectus, cum sit eius perfectio. Et ideo inquantum per fidem intellectus determinatur ad verum, fides habet ordinem in bonum quoddam. Sed ulterius, inquantum fides formatur per caritatem, habet etiam ordinem ad bonum secundum quod est voluntatis obiectum.

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

[38984] IIª-IIae q. 4 a. 5 ad 2 Ad secundum dicendum quod fides de qua philosophus loquitur innititur rationi humanae non ex necessitate concludenti, cui potest subesse falsum. Et ideo talis fides non est virtus. Sed fides de qua loquimur innititur veritati divinae quae est infallibilis, et ita non potest ei subesse falsum. Et ideo talis fides potest esse virtus.

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

[38985] IIª-IIae q. 4 a. 5 ad 3 Ad tertium dicendum quod fides formata et informis non differunt specie sicut in diversis speciebus existentes, differunt autem sicut perfectum et imperfectum in eadem specie. Unde fides informis, cum sit imperfecta, non pertingit ad

of perfection" (Phys. vii, text. 18).

perfectam rationem virtutis, nam virtus est perfectio quaedam, ut dicitur in VII Physic.

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

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

[38986] IIª-IIae q. 4 a. 5 ad 4 Ad quartum dicendum quod quidam ponunt quod fides quae connumeratur inter gratias gratis datas est fides informis. Sed hoc non convenienter dicitur. Quia gratiae gratis datae, quae ibi enumerantur, non sunt communes omnibus membris Ecclesiae, unde apostolus ibi dicit, divisiones gratiarum sunt; et iterum, alii datur hoc, alii datur illud. Fides autem informis est communis omnibus membris Ecclesiae, quia informitas non est de substantia eius, secundum quod est donum gratuitum. Unde dicendum est quod fides ibi sumitur pro aliqua fidei excellentia, sicut pro constantia fidei, ut dicit Glossa, vel pro sermone fidei. Fides autem ponitur fructus secundum quod habet aliquam delectationem in suo actu, ratione certitudinis. Unde ad Gal. V, ubi enumerantur fructus, exponitur fides de invisibilibus certitudo.

Q. 4. A. 6. Whether faith is one virtue?

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

[38987] IIª-IIae q. 4 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod non sit una fides. *Sicut enim fides est donum Dei*, ut dicitur ad Ephes. II, ita etiam sapientia et scientia inter dona Dei computantur, ut patet Isaiae XI. Sed sapientia et scientia differunt per hoc quod sapientia est de aeternis, scientia vero de temporalibus, ut patet per Augustinum, XII de Trin. Cum igitur fides sit et de aeternis et de quibusdam temporalibus, videtur quod non sit una fides, sed distinguatur in partes.

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

[38988] IIª-IIae q. 4 a. 6 arg. 2 Praeterea, confessio est actus fidei, ut supra dictum est. Sed non est una et eadem confessio fidei apud omnes, nam quod nos confitemur factum antiqui patres confitebantur futurum, ut patet Isaiae VII, *ecce virgo concipiet*. Ergo non est una fides.

Objection 3: Further, faith is common to all believers in Christ. But one accident cannot be in

[38989] IIª-IIae q. 4 a. 6 arg. 3 Praeterea, fides est communis omnibus fidelibus Christi. Sed unum

many subjects. Therefore all cannot have one faith.

accidens non potest esse in diversis subiectis. Ergo non potest esse una fides omnium.

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

[38990] IIª-IIae q. 4 a. 6 s. c. Sed contra est quod apostolus dicit, ad Ephes. IV, *unus dominus, una fides*.

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

If, on the other hand, we take faith for that which is believed, then, again, there is one faith, since what is believed by all is one same thing: for though the things believed, which all agree in believing, be diverse from one another, yet they are all reduced to one.

[38991] IIª-IIae q. 4 a. 6 co. Respondeo dicendum quod fides, si sumatur pro habitu, dupliciter potest considerari. Uno modo, ex parte obiecti. Et sic est una fides, obiectum enim formale fidei est veritas prima, cui inhaerendo credimus quaecumque sub fide continentur. Alio modo, ex parte subiecti. Et sic fides diversificatur secundum quod est diversorum. Manifestum est autem quod fides, sicut et quilibet alius habitus, ex formali ratione obiecti habet speciem, sed ex subiecto individuatur. Et ideo, si fides sumatur pro habitu quo credimus, sic fides est una specie, et differens numero in diversis. Si vero sumatur pro eo quod creditur, sic etiam est una fides. Quia idem est quod ab omnibus creditur, et si sint diversa credibilia quae communiter omnes credunt, tamen omnia reducuntur ad unum.

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

[38992] IIª-IIae q. 4 a. 6 ad 1 Ad primum ergo dicendum quod temporalia quae in fide proponuntur non pertinent ad obiectum fidei nisi in ordine ad aliquod aeternum, quod est veritas prima, sicut supra dictum est. Et ideo fides una est de temporalibus et aeternis. Secus autem est de sapientia et scientia, quae considerant temporalia et aeterna secundum proprias rationes utrorumque.

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

[38993] IIª-IIae q. 4 a. 6 ad 2 Ad secundum dicendum quod illa differentia praeteriti et futuri non contingit ex aliqua diversitate rei creditae, sed ex diversa habitudine credentium ad unam rem creditam, ut etiam supra habitum est.

Reply to Objection 3: This objection considers numerical diversity of faith.

[38994] IIª-IIae q. 4 a. 6 ad 3 Ad tertium dicendum quod illa ratio procedit ex diversitate

fidei secundum numerum.

Q. 4. A. 7. Whether faith is the first of the virtues?

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

[38995] IIª-IIae q. 4 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod fides non sit prima inter virtutes. Dicitur enim Luc. XII, in Glossa super illud, dico vobis amicis meis, quod fortitudo est fidei fundamentum. Sed fundamentum est prius eo cuius est fundamentum. Ergo fides non est prima virtus.

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

[38996] IIª-IIae q. 4 a. 7 arg. 2 Praeterea, quaedam Glossa dicit, super illum Psalmum, noli aemulari, quod spes introducit ad fidem. Spes autem est virtus quaedam, ut infra dicetur. Ergo fides non est prima virtutum.

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

[38997] IIª-IIae q. 4 a. 7 arg. 3 Praeterea, supra dictum est quod intellectus credentis inclinatur ad assentiendum his quae sunt fidei ex obedientia ad Deum. Sed obedientia etiam est quaedam virtus. Non ergo fides est prima virtus.

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

[38998] IIª-IIae q. 4 a. 7 arg. 4 Praeterea, fides informis non est fundamentum, sed fides formata, sicut in Glossa dicitur, I ad Cor. III. Formatur autem fides per caritatem, ut supra dictum est. Ergo fides a caritate habet quod sit fundamentum. Caritas ergo est magis fundamentum quam fides, nam fundamentum est prima pars aedificii. Et ita videtur quod sit prior fide.

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

[38999] IIª-IIae q. 4 a. 7 arg. 5 Praeterea, secundum ordinem actuum intelligitur ordo habituum. Sed in actu fidei actus voluntatis, quem perficit caritas, praecedit actum intellectus, quem perficit fides, sicut causa, quae praecedit effectum. Ergo caritas praecedit fidem. Non ergo fides est prima virtutum.

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

[39000] IIª-IIae q. 4 a. 7 s. c. Sed contra est quod apostolus dicit, ad Heb. XI, quod *fides est substantia sperandarum rerum*. Sed substantia habet rationem primi. Ergo fides est prima inter virtutes.

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

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

[39001] IIª-IIae q. 4 a. 7 co. Respondeo dicendum quod aliquid potest esse prius altero dupliciter, uno modo, per se; alio modo, per accidens. Per se quidem inter omnes virtutes prima est fides. Cum enim in agibilibus finis sit principium, ut supra dictum est, necesse est virtutes theologicas, quarum obiectum est ultimus finis, esse priores ceteris virtutibus. Ipse autem ultimus finis oportet quod prius sit in intellectu quam in voluntate, quia voluntas non fertur in aliquid nisi prout est in intellectu apprehensum. Unde cum ultimus finis sit quidem in voluntate per spem et caritatem, in intellectu autem per fidem, necesse est quod fides sit prima inter omnes virtutes, quia naturalis cognitio non potest attingere ad Deum secundum quod est obiectum beatitudinis, prout tendit in ipsum spes et caritas. Sed per accidens potest aliqua virtus esse prior fide. Causa enim per accidens est per accidens prior. Removere autem prohibens pertinet ad causam per accidens, ut patet per philosophum, in VIII Physic. Et secundum hoc aliquae virtutes possunt dici per accidens priores fide, inquantum removent impedimenta credendi, sicut fortitudo removet inordinatum timorem impedientem fidem; humilitas autem superbiam, per quam intellectus recusat se submittere veritati fidei. Et idem potest dici de aliquibus aliis virtutibus, quamvis non sint verae virtutes nisi praesupposita fide, ut patet per Augustinum, in libro contra Iulianum.

This suffices for the Reply to the First Objection.

[39002] IIª-IIae q. 4 a. 7 ad 1 Unde patet responsio ad primum.

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

[39003] IIª-IIae q. 4 a. 7 ad 2 Ad secundum dicendum quod spes non potest universaliter introducere ad fidem. Non enim potest spes haberi de aeterna beatitudine nisi credatur possibile, quia impossibile non cadit sub spe, ut ex supradictis patet. Sed ex spe aliquis introduci potest ad hoc quod perseveret in fide, vel quod fidei firmiter adhaereat. Et secundum hoc dicitur spes introducere ad fidem.

Reply to Objection 3: Obedience is twofold: for sometimes it denotes the inclination of the will to fulfil God's commandments. In this way it is not a

[39004] IIª-IIae q. 4 a. 7 ad 3 Ad tertium dicendum quod obedientia dupliciter dicitur. Quandoque enim importat inclinationem

special virtue, but is a general condition of every virtue; since all acts of virtue come under the precepts of the Divine law, as stated above (FS, Q[100], A[2]); and thus it is requisite for faith. In another way, obedience denotes an inclination to fulfil the commandments considered as a duty. In this way it is a special virtue, and a part of justice: for a man does his duty by his superior when he obeys him: and thus obedience follows faith, whereby man knows that God is his superior, Whom he must obey.

voluntatis ad implendum divina mandata. Et sic non est specialis virtus, sed generaliter includitur in omni virtute, quia omnes actus virtutum cadunt sub praeceptis legis divinae, ut supra dictum est. Et hoc modo ad fidem requiritur obedientia. Alio modo potest accipi obedientia secundum quod importat inclinationem quandam ad implendam mandata secundum quod habent rationem debiti. Et sic obedientia est specialis virtus, et est pars iustitiae, reddit enim superiori debitum obediendo sibi. Et hoc modo obedientia sequitur fidem, per quam manifestatur homini quod Deus sit superior, cui debeat obedire.

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

[39005] IIª-IIae q. 4 a. 7 ad 4 Ad quartum dicendum quod ad rationem fundamenti non solum requiritur quod sit primum, sed etiam quod sit aliis partibus aedificii connexum, non enim esset fundamentum nisi ei aliae partes aedificii cohaererent. Connexio autem spiritualis aedificii est per caritatem, secundum illud Coloss. III, *super omnia caritatem habete, quae est vinculum perfectionis*. Et ideo fides sine caritate fundamentum esse non potest, nec tamen oportet quod caritas sit prior fide.

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

[39006] IIª-IIae q. 4 a. 7 ad 5 Ad quintum dicendum quod actus voluntatis praeexigitur ad fidem, non tamen actus voluntatis caritate informatus, sed talis actus praesupponit fidem, quia non potest voluntas perfecto amore in Deum tendere nisi intellectus rectam fidem habeat circa ipsum.

Q. 4. A. 8. Whether faith is more certain than science and the other intellectual virtues?

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

[39007] IIª-IIae q. 4 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod fides non sit certior scientia et aliis virtutibus intellectualibus. Dubitatio enim opponitur certitudini, unde videtur illud esse certius quod minus potest habere de dubitatione; sicut est albius quod est nigro impermixtius. Sed intellectus et scientia, et etiam sapientia, non habent dubitationem circa ea quorum sunt, credens autem interdum potest pati motum dubitationis et dubitare de his quae sunt fidei. Ergo fides non est certior virtutibus intellectualibus.

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

[39008] IIª-IIae q. 4 a. 8 arg. 2 Praeterea, visio est certior auditu. Sed fides est ex auditu, ut dicitur ad Rom. X, in intellectu autem et scientia et sapientia includitur quaedam intellectualis visio. Ergo certior est scientia vel intellectus quam fides.

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

[39009] IIª-IIae q. 4 a. 8 arg. 3 Praeterea, quanto aliquid est perfectius in his quae ad intellectum pertinent, tanto est certius. Sed intellectus est perfectior fide, quia per fidem ad intellectum pervenitur, secundum illud Isaiae VII, *nisi credideritis, non intelligetis*, secundum aliam litteram. Et Augustinus dicit etiam de scientia, XIV de Trin., quod per scientiam roboratur fides. Ergo videtur quod certior sit scientia vel intellectus quam fides.

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

[39010] IIª-IIae q. 4 a. 8 s. c. Sed contra est quod apostolus dicit, I ad Thess. II, *cum accepissetis a nobis verbum auditus*, scilicet per fidem, *accepistis illud non ut verbum hominum, sed, sicut vere est, verbum Dei*. Sed nihil certius verbo Dei. Ergo scientia non est certior fide, nec aliquid aliud.

I answer that, As stated above (FS, Q[57], A[4], ad 2) two of the intellectual virtues are about contingent matter, viz. prudence and art; to which faith is preferable in point of certitude, by reason of its matter, since it is about eternal things, which never change, whereas the other three intellectual virtues, viz. wisdom, science [*In English the corresponding 'gift' is called knowledge] and understanding, are about necessary things, as stated above (FS, Q[57], A[5], ad 3). But it must be observed that wisdom, science and understanding may be taken in two ways: first, as intellectual virtues, according to the Philosopher (Ethic. vi, 2,3); secondly, for the gifts of the Holy Ghost. If we consider them in the first way, we must note that certitude can be looked at in two ways. First, on the part of its cause, and thus a thing which has a more certain cause, is itself more certain. In this way faith is more certain than those three virtues, because it is founded on the Divine truth, whereas the aforesaid three virtues are based on human reason. Secondly, certitude may be considered on the part of the subject, and thus the more a man's intellect lays

[39011] IIª-IIae q. 4 a. 8 co. Respondeo dicendum quod, sicut supra dictum est, virtutum intellectualium duae sunt circa contingentia, scilicet prudentia et ars. Quibus praefertur fides in certitudine, ratione suae materiae, quia est de aeternis, quae non contingit aliter se habere. Tres autem reliquae intellectuales virtutes, scilicet sapientia, scientia et intellectus, sunt de necessariis, ut supra dictum est. Sed sciendum est quod sapientia, scientia et intellectus dupliciter dicuntur, uno modo, secundum quod ponuntur virtutes intellectuales a philosopho, in VI Ethic.; alio modo, secundum quod ponuntur dona spiritus sancti. Primo igitur modo, dicendum est quod certitudo potest considerari dupliciter. Uno modo, ex causa certitudinis, et sic dicitur esse certius illud quod habet certiorem causam. Et hoc modo fides est certior tribus praedictis, quia fides innititur veritati divinae, tria autem praedicta innituntur rationi humanae. Alio modo potest considerari certitudo ex parte subiecti, et sic dicitur esse certius quod plenius consequitur intellectus hominis. Et per hunc modum, quia ea quae sunt fidei sunt supra intellectum hominis,

hold of a thing, the more certain it is. In this way, faith is less certain, because matters of faith are above the human intellect, whereas the objects of the aforesaid three virtues are not. Since, however, a thing is judged simply with regard to its cause, but relatively, with respect to a disposition on the part of the subject, it follows that faith is more certain simply, while the others are more certain relatively, i.e. for us. Likewise if these three be taken as gifts received in this present life, they are related to faith as to their principle which they presuppose: so that again, in this way, faith is more certain.

non autem ea quae subsunt tribus praedictis, ideo ex hac parte fides est minus certa. Sed quia unumquodque iudicatur simpliciter quidem secundum causam suam; secundum autem dispositionem quae est ex parte subiecti iudicatur secundum quid, inde est quod fides est simpliciter certior, sed alia sunt certiora secundum quid, scilicet quoad nos. Similiter etiam, si accipiantur tria praedicta secundum quod sunt dona praesentis vitae, comparantur ad fidem sicut ad principium quod praesupponunt. Unde etiam secundum hoc fides est eis certior.

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

[39012] IIª-IIae q. 4 a. 8 ad 1 Ad primum ergo dicendum quod illa dubitatio non est ex parte causae fidei, sed quoad nos, inquantum non plene assequimur per intellectum ea quae sunt fidei.

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

[39013] IIª-IIae q. 4 a. 8 ad 2 Ad secundum dicendum quod, ceteris paribus, visio est certior auditu. Sed si ille a quo auditur multum excedit visum videntis, sic certior est auditus quam visus. Sicut aliquis parvae scientiae magis certificatur de eo quod audit ab aliquo scientissimo quam de eo quod sibi secundum suam rationem videtur. Et multo magis homo certior est de eo quod audit a Deo, qui falli non potest, quam de eo quod videt propria ratione, quae falli potest.

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

[39014] IIª-IIae q. 4 a. 8 ad 3 Ad tertium dicendum quod perfectio intellectus et scientiae excedit cognitionem fidei quantum ad maiorem manifestationem, non tamen quantum ad certiorem inhaesionem. Quia tota certitudo intellectus vel scientiae secundum quod sunt dona, procedit a certitudine fidei, sicut certitudo cognitionis conclusionum procedit ex certitudine principiorum. Secundum autem quod scientia et sapientia et intellectus sunt virtutes intellectuales, innituntur naturali lumini rationis, quod deficit a certitudine verbi Dei, cui innititur fides.

Q. 5. OF THOSE WHO HAVE FAITH (FOUR ARTICLES)

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

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

(2) Whether the demons have faith?

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

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

[39015] IIª-IIae q. 5 pr. Deinde considerandum est de habentibus fidem. Et circa hoc quaeruntur quatuor. Primo, utrum Angelus aut homo in prima sui conditione habuerit fidem. Secundo, utrum Daemones habeant fidem. Tertio, utrum haeretici errantes in uno articulo fidei habeant fidem de aliis articulis. Quarto, utrum fidem habentium unus alio habeat maiorem fidem.

Q. 5. A. 1. Whether there was faith in the angels, or in man, in their original state?

Objection 1: It would seem that there was no faith, either in the angels, or in man, in their original state. For Hugh St. Victor says in his Sentences (De Sacram. i, 10) that "man cannot see God or things that are in God, because he closes his eyes to contemplation." Now the angels, in their original state, before they were either confirmed in grace, or had fallen from it, had their eyes opened to contemplation, since "they saw things in the Word," according to Augustine (Gen. ad lit. ii, 8). Likewise the first man, while in the state of innocence, seemingly had his eyes open to contemplation; for Hugh St. Victor says (De Sacram. i, 6) that "in his original state man knew his Creator, not by the mere outward perception of hearing, but by inward inspiration, not as now believers seek an absent God by faith, but by seeing Him clearly present to their contemplation." Therefore there was no faith in the angels and man in their original state.

[39016] IIª-IIae q. 5 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod Angelus aut homo in sua prima conditione fidem non habuerit. Dicit enim Hugo de sancto Victore, *quia homo oculum contemplationis non habet, Deum et quae in Deo sunt videre non valet*. Sed Angelus in statu primae conditionis, ante confirmationem vel lapsum, habuit oculum contemplationis, videbat enim res in verbo, ut Augustinus dicit, in II super Gen. ad Litt. Et similiter primus homo in statu innocentiae videtur habuisse oculum contemplationis apertum, dicit enim Hugo de sancto Victore, in suis sententiis, quod *novit homo, in primo statu, creatorem suum non ea cognitione quae foris auditu solo percipitur, sed ea quae intus per inspirationem ministratur, non ea qua Deus modo a credentibus absens fide quaeritur, sed ea qua per praesentiam contemplationis manifestius cernebatur*. Ergo homo vel Angelus in statu primae conditionis fidem non habuit.

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

[39017] IIª-IIae q. 5 a. 1 arg. 2 Praeterea, cognitio fidei est aenigmatica et obscura, secundum illud I ad Cor. XIII, *videmus nunc per speculum in aenigmate*. Sed in statu primae conditionis non fuit aliqua obscuritas neque in homine neque in Angelo, quia tenebrositas est poena peccati. Ergo fides in statu primae conditionis esse non potuit neque in homine neque in Angelo.

Objection 3: Further, the Apostle says (Rom. 10:17) that "faith . . . cometh by hearing." Now this could not apply to angels and man in their

[39018] IIª-IIae q. 5 a. 1 arg. 3 Praeterea, apostolus dicit, ad Rom. X, quod *fides est ex auditu*. Sed hoc locum non habuit in primo statu

original state; for then they could not hear anything from another. Therefore, in that state, there was no faith either in man or in the angels.

angelicae conditionis aut humanae, non enim erat ibi auditus ab alio. Ergo fides in statu illo non erat neque in homine neque in Angelo.

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

[39019] IIª-IIae q. 5 a. 1 s. c. Sed contra est quod apostolus dicit, ad Heb. XI, *accedentem ad Deum oportet credere*. Sed Angelus et homo in sui prima conditione erant in statu accedendi ad Deum. Ergo fide indigebant.

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

[39020] IIª-IIae q. 5 a. 1 co. Respondeo dicendum quod quidam dicunt quod in Angelis ante confirmationem et lapsum, et in homine ante peccatum, non fuit fides, propter manifestam contemplationem quae tunc erat de rebus divinis. Sed cum fides sit argumentum non apparentium, secundum apostolum; et per fidem credantur ea quae non videntur, ut Augustinus dicit, illa sola manifestatio excludit fidei rationem per quam redditur apparens vel visum id de quo principaliter est fides. Principale autem obiectum fidei est veritas prima, cuius visio beatos facit et fidei succedit. Cum igitur Angelus ante confirmationem, et homo ante peccatum, non habuit illam beatitudinem qua Deus per essentiam videtur; manifestum est quod non habuit sic manifestam cognitionem quod excluderetur ratio fidei. Unde quod non habuit fidem, hoc esse non potuit nisi quod penitus ei erat ignotum illud de quo est fides. Et si homo et Angelus fuerunt creati in puris naturalibus, ut quidam dicunt, forte posset teneri quod fides non fuit in Angelo ante confirmationem nec in homine ante peccatum, cognitio enim fidei est supra naturalem cognitionem de Deo non solum hominis, sed etiam Angeli. Sed quia in primo iam diximus quod homo et Angelus creati sunt cum dono gratiae, ideo necesse est dicere quod per gratiam acceptam et nondum consummatam fuerit in eis inchoatio quaedam speratae beatitudinis, quae quidem inchoatur in voluntate per spem et caritatem, sed in intellectu per fidem, ut supra dictum est. Et ideo necesse est dicere quod Angelus ante confirmationem habuerat fidem, et similiter homo ante peccatum. Sed tamen considerandum est quod in obiecto fidei est aliquid quasi formale, scilicet veritas prima super omnem naturalem cognitionem creaturae existens; et aliquid materiale, sicut id cui assentimus inhaerendo primae veritati. Quantum ergo ad

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

Since, however, we stated in the FP, Q[62], A[3]; FP, Q[95], A[1] that man and the angels were created with the gift of grace, we must needs say that there was in them a certain beginning of hoped-for happiness, by reason of grace received but not yet consummated, which happiness was begun in their will by hope and charity, and in the intellect by faith, as stated above (Q[4], A[7]). Consequently we must hold that the angels had faith before they were confirmed, and man, before

he sinned. Nevertheless we must observe that in the object of faith, there is something formal, as it were, namely the First Truth surpassing all the natural knowledge of a creature, and something material, namely, the thing to which we assent while adhering to the First Truth. With regard to the former, before obtaining the happiness to come, faith is common to all who have knowledge of God, by adhering to the First Truth: whereas with regard to the things which are proposed as the material object of faith, some are believed by one, and known manifestly by another, even in the present state, as we have shown above (Q[1], A[5]; Q[2], A[4], ad 2). In this respect, too, it may be said that the angels before being confirmed, and man, before sin, possessed manifest knowledge about certain points in the Divine mysteries, which now we cannot know except by believing them.

primum horum, communiter fides est in omnibus habentibus cognitionem de Deo, futura beatitudine nondum adepta, inhaerendo primae veritati. Sed quantum ad ea quae materialiter credenda proponuntur, quaedam sunt credita ab uno quae sunt manifeste scita ab alio, etiam in statu praesenti, ut supra dictum est. Et secundum hoc etiam potest dici quod Angelus ante confirmationem et homo ante peccatum quaedam de divinis mysteriis manifesta cognitione cognoverunt quae nunc non possumus cognoscere nisi credendo.

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

[39021] IIª-IIae q. 5 a. 1 ad 1 Ad primum ergo dicendum quod, quamvis dicta Hugonis de sancto Victore magistralia sint et robur auctoritatis non habeant, tamen potest dici quod contemplatio quae tollit necessitatem fidei est contemplatio patriae, qua supernaturalis veritas per essentiam videtur. Hanc autem contemplationem non habuit Angelus ante confirmationem nec homo ante peccatum. Sed eorum contemplatio erat altior quam nostra, per quam, magis de propinquo accedentes ad Deum, plura manifeste cognoscere poterant de divinis effectibus et mysteriis quam nos possumus. Unde non inerat eis fides qua ita quaereretur Deus absens sicut a nobis quaeritur. Erat enim eis magis praesens per lumen sapientiae quam sit nobis, licet nec eis esset ita praesens sicut est beatis per lumen gloriae.

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

[39022] IIª-IIae q. 5 a. 1 ad 2 Ad secundum dicendum quod in statu primae conditionis hominis vel Angeli non erat obscuritas culpae vel poenae. Inerat tamen intellectui hominis et Angeli quaedam obscuritas naturalis, secundum quod omnis creatura tenebra est comparata immensitati divini luminis. Et talis obscuritas sufficit ad fidei rationem.

Reply to Objection 3: In the original state there was no hearing anything from man speaking

[39023] IIª-IIae q. 5 a. 1 ad 3 Ad tertium dicendum quod in statu primae conditionis non

outwardly, but there was from God inspiring inwardly: thus the prophets heard, as expressed by the Ps. 84:9: "I will hear what the Lord God will speak in me."

erat auditus ab homine exterius loquente, sed a Deo interius inspirante, sicut et prophetae audiebant, secundum illud Psalm., *audiam quid loquatur in me dominus Deus*.

Q. 5. A. 2. Whether in the demons there is faith?

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

[39024] IIª-IIae q. 5 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod in Daemonibus non sit fides. Dicit enim Augustinus, in libro de Praed. Sanct., quod *fides consistit in credentium voluntate*. Haec autem voluntas bona est qua quis vult credere Deo. Cum igitur in Daemonibus non sit aliqua voluntas deliberata bona, ut in primo dictum est, videtur quod in Daemonibus non sit fides.

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

[39025] IIª-IIae q. 5 a. 2 arg. 2 Praeterea, fides est quoddam donum divinae gratiae, secundum illud Ephes. II, *gratia estis salvati per fidem, donum enim Dei est*. Sed Daemones dona gratuita amiserunt per peccatum, ut dicitur in Glossa, super illud Osee III, *ipsi respiciunt ad deos alienos, et diligunt vinacia uvarum*. Ergo fides in Daemonibus post peccatum non remansit.

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

[39026] IIª-IIae q. 5 a. 2 arg. 3 Praeterea, infidelitas videtur esse gravius inter peccata, ut patet per Augustinum, super illud Ioan. XV, *si non venissem, et locutus eis non fuissem, peccatum non haberent, nunc autem excusationem non habent de peccato suo*. Sed in quibusdam hominibus est peccatum infidelitatis. Si igitur fides esset in Daemonibus, aliquorum hominum peccatum esset gravius peccato Daemonum. Quod videtur esse inconveniens. Non ergo fides est in Daemonibus.

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

[39027] IIª-IIae q. 5 a. 2 s. c. Sed contra est quod dicitur Iac. II, *Daemones credunt et contremiscunt*.

I answer that, As stated above (Q[1], A[4]; Q[2], A[1]), the believer's intellect assents to that which he believes, not because he sees it either in itself, or by resolving it to first self-evident principles, but because his will commands his intellect to assent. Now, that the will moves the

[39028] IIª-IIae q. 5 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, intellectus credentis assentit rei creditae non quia ipsam videat vel secundum se vel per resolutionem ad prima principia per se visa, sed propter imperium voluntatis. Quod autem voluntas moveat

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

intellectum ad assentiendum potest contingere ex duobus. Uno modo, ex ordine voluntatis ad bonum, et sic credere est actus laudabilis. Alio modo, quia intellectus convincitur ad hoc quod iudicet esse credendum his quae dicuntur, licet non convincatur per evidentiam rei. Sicut si aliquis propheta praenuntiaret in sermone domini aliquid futurum, et adhiberet signum mortuum suscitando, ex hoc signo convinceretur intellectus videntis ut cognosceret manifeste hoc dici a Deo, qui non mentitur; licet illud futurum quod praedicitur in se evidens non esset, unde ratio fidei non tolleretur. Dicendum est ergo quod in fidelibus Christi laudatur fides secundum primum modum. Et secundum hoc non est in Daemonibus, sed solum secundo modo. Vident enim multa manifesta indicia ex quibus percipiunt doctrinam Ecclesiae esse a Deo; quamvis ipsi res ipsas quas Ecclesia docet non videant, puta Deum esse trinum et unum, vel aliquid huiusmodi.

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

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

[39029] IIª-IIae q. 5 a. 2 ad 1 Ad primum ergo dicendum quod Daemonum fides est quodammodo coacta ex signorum evidentia. Et ideo non pertinet ad laudem voluntatis ipsorum quod credunt.

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

[39030] IIª-IIae q. 5 a. 2 ad 2 Ad secundum dicendum quod fides quae est donum gratiae inclinat hominem ad credendum secundum aliquem affectum boni, etiam si sit informis. Unde fides quae est in Daemonibus non est donum gratiae; sed magis coguntur ad credendum ex perspicacitate naturalis intellectus.

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

[39031] IIª-IIae q. 5 a. 2 ad 3 Ad tertium dicendum quod hoc ipsum Daemonibus displicet quod signa fidei sunt tam evidentia ut per ea credere compellantur. Et ideo in nullo malitia eorum minuitur per hoc quod credunt.

Q. 5. A. 3. Whether a man who disbelieves one article of faith, can have lifeless faith in the other articles?

Objection 1: It would seem that a heretic who disbelieves one article of faith, can have lifeless

[39032] IIª-IIae q. 5 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod haereticus qui discredit

faith in the other articles. For the natural intellect of a heretic is not more able than that of a catholic. Now a catholic's intellect needs the aid of the gift of faith in order to believe any article whatever of faith. Therefore it seems that heretics cannot believe any articles of faith without the gift of lifeless faith.

unum articulum fidei possit habere fidem informem de aliis articulis. Non enim intellectus naturalis haeretici est potentior quam intellectus Catholici. Sed intellectus Catholici indiget adiuvari, ad credendum quemcumque articulum fidei, dono fidei. Ergo videtur quod nec haeretici aliquos articulos credere possint sine dono fidei informis.

Objection 2: Further, just as faith contains many articles, so does one science, viz. geometry, contain many conclusions. Now a man may possess the science of geometry as to some geometrical conclusions, and yet be ignorant of other conclusions. Therefore a man can believe some articles of faith without believing the others.

[39033] IIª-IIae q. 5 a. 3 arg. 2 Praeterea, sicut sub fide continentur multi articuli fidei, ita sub una scientia, puta geometria, continentur multae conclusiones. Sed homo aliquis potest habere scientiam geometriae circa quasdam geometricas conclusiones, aliis ignoratis. Ergo homo aliquis potest habere fidem de aliquibus articulis fidei, alios non credendo.

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

[39034] IIª-IIae q. 5 a. 3 arg. 3 Praeterea, sicut homo obedit Deo ad credendum articulos fidei, ita etiam ad servanda mandata legis. Sed homo potest esse obediens circa quaedam mandata et non circa alia. Ergo potest habere fidem circa quosdam articulos et non circa alios.

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

[39035] IIª-IIae q. 5 a. 3 s. c. Sed contra, sicut peccatum mortale contrariatur caritati, ita discredere unum articulum contrariatur fidei. Sed caritas non remanet in homine post unum peccatum mortale. Ergo neque fides postquam discredit unum articulum fidei.

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

The reason of this is that the species of every habit depends on the formal aspect of the object, without which the species of the habit cannot remain. Now the formal object of faith is the First Truth, as manifested in Holy Writ and the teaching of the Church, which proceeds from the First Truth. Consequently whoever does not adhere, as to an infallible and Divine rule, to the teaching of the Church, which proceeds from the First Truth manifested in Holy Writ, has not the habit of faith, but holds that which is of faith otherwise than by faith. Even so, it is evident that a man whose mind holds a conclusion without

[39036] IIª-IIae q. 5 a. 3 co. Respondeo dicendum quod haereticus qui discredit unum articulum fidei non habet habitum fidei neque formatae neque informis. Cuius ratio est quia species cuiuslibet habitus dependet ex formali ratione obiecti, qua sublata, species habitus remanere non potest. Formale autem obiectum fidei est veritas prima secundum quod manifestatur in Scripturis sacris et doctrina Ecclesiae. Unde quicumque non inhaeret, sicut infallibili et divinae regulae, doctrinae Ecclesiae, quae procedit ex veritate prima in Scripturis sacris manifestata, ille non habet habitum fidei, sed ea quae sunt fidei alio modo tenet quam per fidem. Sicut si aliquis teneat mente aliquam conclusionem non cognoscens medium illius demonstrationis, manifestum est quod non habet eius scientiam, sed opinionem

knowing how it is proved, has not scientific knowledge, but merely an opinion about it. Now it is manifest that he who adheres to the teaching of the Church, as to an infallible rule, assents to whatever the Church teaches; otherwise, if, of the things taught by the Church, he holds what he chooses to hold, and rejects what he chooses to reject, he no longer adheres to the teaching of the Church as to an infallible rule, but to his own will. Hence it is evident that a heretic who obstinately disbelieves one article of faith, is not prepared to follow the teaching of the Church in all things; but if he is not obstinate, he is no longer in heresy but only in error. Therefore it is clear that such a heretic with regard to one article has no faith in the other articles, but only a kind of opinion in accordance with his own will.

solum. Manifestum est autem quod ille qui inhaeret doctrinae Ecclesiae tanquam infallibili regulae, omnibus assentit quae Ecclesia docet. Alioquin, si de his quae Ecclesia docet quae vult tenet et quae vult non tenet, non iam inhaeret Ecclesiae doctrinae sicut infallibili regulae, sed propriae voluntati. Et sic manifestum est quod haereticus qui pertinaciter discredit unum articulum non est paratus sequi in omnibus doctrinam Ecclesiae (si enim non pertinaciter, iam non est haereticus, sed solum errans). Unde manifestum est quod talis haereticus circa unum articulum fidem non habet de aliis articulis, sed opinionem quandam secundum propriam voluntatem.

Reply to Objection 1: A heretic does not hold the other articles of faith, about which he does not err, in the same way as one of the faithful does, namely by adhering simply to the Divine Truth, because in order to do so, a man needs the help of the habit of faith; but he holds the things that are of faith, by his own will and judgment.

[39037] IIª-IIae q. 5 a. 3 ad 1 Ad primum ergo dicendum quod alios articulos fidei, de quibus haereticus non errat, non tenet eo modo sicut tenet eos fidelis, scilicet simpliciter inhaerendo primae veritati, ad quod indiget homo adiuvari per habitum fidei, sed tenet ea quae sunt fidei propria voluntate et iudicio.

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

[39038] IIª-IIae q. 5 a. 3 ad 2 Ad secundum dicendum quod in diversis conclusionibus unius scientiae sunt diversa media per quae probantur, quorum unum potest cognosci sine alio. Et ideo homo potest scire quasdam conclusiones unius scientiae, ignoratis aliis. Sed omnibus articulis fidei inhaeret fides propter unum medium, scilicet propter veritatem primam propositam nobis in Scripturis secundum doctrinam Ecclesiae intellectis sane. Et ideo qui ab hoc medio decidit totaliter fide caret.

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

[39039] IIª-IIae q. 5 a. 3 ad 3 Ad tertium dicendum quod diversa praecepta legis possunt referri vel ad diversa motiva proxima, et sic unum sine alio servari potest. Vel ad unum motivum primum, quod est perfecte obedire Deo, a quo decidit quicumque unum praeceptum transgreditur, secundum illud Iac. II, *qui offendit in uno factus est omnium reus*.

Q. 5. A. 4. Whether faith can be greater in one man than in another?

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

[39040] IIª-IIae q. 5 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod fides non possit esse maior in uno quam in alio. Quantitas enim habitus attenditur secundum obiecta. Sed quicumque habet fidem credit omnia quae sunt fidei, quia qui deficit ab uno totaliter amittit fidem, ut supra dictum est. Ergo videtur quod fides non possit esse maior in uno quam in alio.

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

[39041] IIª-IIae q. 5 a. 4 arg. 2 Praeterea, ea quae sunt in summo non recipiunt magis neque minus. Sed ratio fidei est in summo, requiritur enim ad fidem quod homo inhaereat primae veritati super omnia. Ergo fides non recipit magis et minus.

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

[39042] IIª-IIae q. 5 a. 4 arg. 3 Praeterea, ita se habet fides in cognitione gratuita sicut intellectus principiorum in cognitione naturali, eo quod articuli fidei sunt prima principia gratuitae cognitionis, ut ex dictis patet. Sed intellectus principiorum aequaliter invenitur in omnibus hominibus. Ergo et fides aequaliter invenitur in omnibus fidelibus.

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

[39043] IIª-IIae q. 5 a. 4 s. c. Sed contra, ubicumque invenitur parvum et magnum, ibi invenitur maius et minus. Sed in fide invenitur magnum et parvum, dicit enim dominus Petro, Matth. XIV, *modicae fidei, quare dubitasti?* Et mulieri dixit, Matth. XV, *mulier, magna est fides tua*. Ergo fides potest esse maior in uno quam in alio.

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

Now the object of faith may be considered in two ways: first, in respect of its formal aspect; secondly, in respect of the material object which is proposed to be believed. Now the formal object of faith is one and simple, namely the First Truth, as stated above (Q[1], A[1]). Hence in this respect there is no diversity of faith among

[39044] IIª-IIae q. 5 a. 4 co. Respondeo dicendum quod, sicut supra dictum est, quantitas habitus ex duobus attendi potest, uno modo, ex obiecto; alio modo, secundum participationem subiecti. Obiectum autem fidei potest dupliciter considerari, uno modo, secundum formalem rationem; alio modo, secundum ea quae materialiter credenda proponuntur. Formale autem obiectum fidei est unum et simplex scilicet veritas prima, ut supra dictum est. Unde ex hac parte fides non diversificatur in credentibus, sed est una specie in omnibus, ut supra dictum est. Sed ea quae materialiter credenda proponuntur sunt

believers, but it is specifically one in all, as stated above (Q[4], A[6]). But the things which are proposed as the matter of our belief are many and can be received more or less explicitly; and in this respect one man can believe explicitly more things than another, so that faith can be greater in one man on account of its being more explicit.

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

plura, et possunt accipi vel magis vel minus explicite. Et secundum hoc potest unus homo plura explicite credere quam alius. Et sic in uno potest esse maior fides secundum maiorem fidei explicationem. Si vero consideretur fides secundum participationem subiecti, hoc contingit dupliciter. Nam actus fidei procedit et ex intellectu et ex voluntate, ut supra dictum est. Potest ergo fides in aliquo dici maior uno modo ex parte intellectus, propter maiorem certitudinem et firmitatem, alio modo ex parte voluntatis, propter maiorem promptitudinem seu devotionem vel confidentiam.

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

[39045] IIª-IIae q. 5 a. 4 ad 1 Ad primum ergo dicendum quod ille qui pertinaciter discredit aliquid eorum quae sub fide continentur non habet habitum fidei, quem tamen habet ille qui non explicite omnia credit, sed paratus est omnia credere. Et secundum hoc ex parte obiecti unus habet maiorem fidem quam alius, inquantum plura explicite credit, ut dictum est.

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

[39046] IIª-IIae q. 5 a. 4 ad 2 Ad secundum dicendum quod de ratione fidei est ut veritas prima omnibus praeferatur. Sed tamen eorum qui eam omnibus praeferunt quidam certius et devotius se ei subiiciunt quam alii. Et secundum hoc fides est maior in uno quam in alio.

Reply to Objection 3: The understanding of principles results from man's very nature, which is equally shared by all: whereas faith results from the gift of grace, which is not equally in all, as explained above (FS, Q[112], A[4]). Hence the comparison fails.

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

[39047] IIª-IIae q. 5 a. 4 ad 3 Ad tertium dicendum quod intellectus principiorum consequitur ipsam naturam humanam, quae aequaliter in omnibus invenitur. Sed fides consequitur donum gratiae, quod non est aequaliter in omnibus, ut supra dictum est. Unde non est eadem ratio. Et tamen secundum maiorem capacitatem intellectus, unus magis cognoscit virtutem principiorum quam alius.

Q. 6. OF THE CAUSE OF FAITH (TWO ARTICLES)

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

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

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

[39048] IIª-IIae q. 6 pr. Deinde considerandum est de causa fidei. Et circa hoc quaeruntur duo. Primo, utrum fides sit homini infusa a Deo. Secundo, utrum fides informis sit donum.

Q. 6. A. 1. Whether faith is infused into man by God?

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

[39049] IIª-IIae q. 6 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod fides non sit homini infusa a Deo. Dicit enim Augustinus, XIV de Trin., quod *per scientiam gignitur in nobis fides, nutritur, defenditur et roboratur*. Sed ea quae per scientiam in nobis gignuntur magis videntur acquisita esse quam infusa. Ergo fides non videtur in nobis esse ex infusione divina.

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

[39050] IIª-IIae q. 6 a. 1 arg. 2 Praeterea, illud ad quod homo pertingit audiendo et videndo videtur esse ab homine acquisitum. Sed homo pertingit ad credendum et videndo miracula et audiendo fidei doctrinam, dicitur enim Ioan. IV, *cognovit pater quia illa hora erat in qua dixit ei Iesus, filius tuus vivit, et credidit ipse et domus eius tota*; et Rom. X dicitur quod *fides est ex auditu*. Ergo fides habetur ab homine tanquam acquisita.

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

[39051] IIª-IIae q. 6 a. 1 arg. 3 Praeterea, illud quod consistit in hominis voluntate ab homine potest acquiri. Sed fides consistit in credentium voluntate, ut Augustinus dicit, in libro de Praed. Sanct. Ergo fides potest esse ab homine acquisita.

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

[39052] IIª-IIae q. 6 a. 1 s. c. Sed contra est quod dicitur ad Ephes. II, *gratia estis salvati per fidem, et non ex vobis, ne quis glorietur, Dei enim donum est*.

I answer that, Two things are requisite for faith. First, that the things which are of faith should be proposed to man: this is necessary in order that man believe anything explicitly. The second thing requisite for faith is the assent of the believer to the things which are proposed to him. Accordingly, as regards the first of these, faith

[39053] IIª-IIae q. 6 a. 1 co. Respondeo dicendum quod ad fidem duo requiruntur. Quorum unum est ut homini credibilia proponantur, quod requiritur ad hoc quod homo aliquid explicite credat. Aliud autem quod ad fidem requiritur est assensus credentis ad ea quae proponuntur. Quantum igitur ad primum horum, necesse est quod fides sit a

must needs be from God. Because those things which are of faith surpass human reason, hence they do not come to man's knowledge, unless God reveal them. To some, indeed, they are revealed by God immediately, as those things which were revealed to the apostles and prophets, while to some they are proposed by God in sending preachers of the faith, according to Rom. 10:15: "How shall they preach, unless they be sent?"

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

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

Deo. Ea enim quae sunt fidei excedunt rationem humanam, unde non cadunt in contemplatione hominis nisi Deo revelante. Sed quibusdam quidem revelantur immediate a Deo, sicut sunt revelata apostolis et prophetis, quibusdam autem proponuntur a Deo mittente fidei praedicatores, secundum illud Rom. X, *quomodo praedicabunt nisi mittantur?* Quantum vero ad secundum, scilicet ad assensum hominis in ea quae sunt fidei, potest considerari duplex causa. Una quidem exterius inducens, sicut miraculum visum, vel persuasio hominis inducentis ad fidem. Quorum neutrum est sufficiens causa, videntium enim unum et idem miraculum, et audientium eandem praedicationem, quidam credunt et quidam non credunt. Et ideo oportet ponere aliam causam interiorem, quae movet hominem interius ad assentiendum his quae sunt fidei. Hanc autem causam Pelagiani ponebant solum liberum arbitrium hominis, et propter hoc dicebant quod initium fidei est ex nobis, inquantum scilicet ex nobis est quod parati sumus ad assentiendum his quae sunt fidei; sed consummatio fidei est a Deo, per quem nobis proponuntur ea quae credere debemus. Sed hoc est falsum. Quia cum homo, assentiendo his quae sunt fidei, elevetur supra naturam suam, oportet quod hoc insit ei ex supernaturali principio interius movente, quod est Deus. Et ideo fides quantum ad assensum, qui est principalis actus fidei, est a Deo interius movente per gratiam.

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

[39054] IIª-IIae q. 6 a. 1 ad 1 Ad primum ergo dicendum quod per scientiam gignitur fides et nutritur per modum exterioris persuasionis, quae fit ab aliqua scientia. Sed principalis et propria causa fidei est id quod interius movet ad assentiendum.

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

[39055] IIª-IIae q. 6 a. 1 ad 2 Ad secundum dicendum quod etiam ratio illa procedit de causa proponente exterius ea quae sunt fidei, vel persuadente ad credendum vel verbo vel facto.

Reply to Objection 3: To believe does indeed depend on the will of the believer: but man's will

[39056] IIª-IIae q. 6 a. 1 ad 3 Ad tertium dicendum quod credere quidem in voluntate

needs to be prepared by God with grace, in order that he may be raised to things which are above his nature, as stated above (Q[2] , A[3]).

credentium consistit, sed oportet quod voluntas hominis praeparetur a Deo per gratiam ad hoc quod elevetur in ea quae sunt supra naturam, ut supra dictum est.

Q. 6. A. 2. Whether lifeless faith is a gift of God?

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

[39057] IIª-IIae q. 6 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod fides informis non sit donum Dei. Dicitur enim Deut. XXXII, quod Dei perfecta sunt opera. Fides autem informis est quiddam imperfectum. Ergo fides informis non est opus Dei.

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

[39058] IIª-IIae q. 6 a. 2 arg. 2 Praeterea, sicut actus dicitur deformis propter hoc quod caret debita forma, ita etiam fides dicitur informis propter hoc quod caret debita forma. Sed actus deformis peccati non est a Deo, ut supra dictum est. Ergo neque etiam fides informis est a Deo.

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

[39059] IIª-IIae q. 6 a. 2 arg. 3 Praeterea, quaecumque Deus sanat totaliter sanat, dicitur enim Ioan. VII, *si circumcisionem accipit homo in sabbato ut non solvatur lex Moysi, mihi indignamini quia totum hominem salvum feci in sabbato*. Sed per fidem homo sanatur ab infidelitate. Quicumque ergo donum fidei a Deo accipit simul sanatur ab omnibus peccatis. Sed hoc non fit nisi per fidem formatam. Ergo sola fides formata est donum Dei. Non ergo fides informis.

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

[39060] IIª-IIae q. 6 a. 2 s. c. Sed contra est quod quaedam Glossa dicit, I ad Cor. XIII, quod *fides quae est sine caritate est donum Dei*. Sed fides quae est sine caritate est fides informis. Ergo fides informis est donum Dei.

I answer that, Lifelessness is a privation. Now it must be noted that privation is sometimes essential to the species, whereas sometimes it is not, but supervenes in a thing already possessed of its proper species: thus privation of the due equilibrium of the humors is essential to the species of sickness, while darkness is not essential to a diaphanous body, but supervenes in it. Since, therefore, when we assign the cause of a thing, we

[39061] IIª-IIae q. 6 a. 2 co. Respondeo dicendum quod informitas privatio quaedam est. Est autem considerandum quod privatio quandoque quidem pertinet ad rationem speciei, quandoque autem non, sed supervenit rei iam habenti propriam speciem. Sicut privatio debitae commensurationis humorum est de ratione speciei ipsius aegritudinis, tenebrositas autem non est de ratione speciei ipsius diaphani, sed supervenit. Quia igitur

intend to assign the cause of that thing as existing in its proper species, it follows that what is not the cause of privation, cannot be assigned as the cause of the thing to which that privation belongs as being essential to its species. For we cannot assign as the cause of a sickness, something which is not the cause of a disturbance in the humors: though we can assign as cause of a diaphanous body, something which is not the cause of the darkness, which is not essential to the diaphanous body.

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

cum assignatur causa alicuius rei, intelligitur assignari causa eius secundum quod in propria specie existit, ideo quod non est causa privationis non potest dici esse causa illius rei ad quam pertinet privatio sicut existens de ratione speciei ipsius, non enim potest dici causa aegritudinis quod non est causa distemperantiae humorum. Potest tamen aliquid dici esse causa diaphani quamvis non sit causa obscuritatis, quae non est de ratione speciei diaphani. Informitas autem fidei non pertinet ad rationem speciei ipsius fidei, cum fides dicatur informis propter defectum cuiusdam exterioris formae, sicut dictum est. Et ideo illud est causa fidei informis quod est causa fidei simpliciter dictae. Hoc autem est Deus, ut dictum est. Unde relinquitur quod fides informis sit donum Dei.

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

[39062] IIª-IIae q. 6 a. 2 ad 1 Ad primum ergo dicendum quod fides informis, etsi non sit perfecta simpliciter perfectione virtutis, est tamen perfecta quadam perfectione quae sufficit ad fidei rationem.

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

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

[39063] IIª-IIae q. 6 a. 2 ad 2 Ad secundum dicendum quod deformitas actus est de ratione speciei ipsius actus secundum quod est actus moralis, ut supra dictum est, dicitur enim actus deformis per privationem formae intrinsecae, quae est debita commensuratio circumstantiarum actus. Et ideo non potest dici causa actus deformis Deus, qui non est causa deformitatis, licet sit causa actus inquantum est actus. Vel dicendum quod deformitas non solum importat privationem debitae formae, sed etiam contrariam dispositionem. Unde deformitas se habet ad actum sicut falsitas ad fidem. Et ideo sicut actus deformis non est a Deo, ita nec aliqua fides falsa. Et sicut fides informis est a Deo, ita etiam actus qui sunt boni ex genere, quamvis non sint caritate formati, sicut plerumque in peccatoribus contingit.

Reply to Objection 3: He who receives faith from God without charity, is healed from unbelief,

[39064] IIª-IIae q. 6 a. 2 ad 3 Ad tertium dicendum quod ille qui accipit a Deo fidem

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

absque caritate non simpliciter sanatur ab infidelitate, quia non removetur culpa praecedentis infidelitatis, sed sanatur secundum quid, ut scilicet cesset a tali peccato. Hoc autem frequenter contingit, quod aliquis desistit ab uno actu peccati, etiam Deo hoc faciente, qui tamen ab actu alterius peccati non desistit, propria iniquitate suggerente. Et per hunc modum datur aliquando a Deo homini quod credat, non tamen datur ei caritatis donum, sicut etiam aliquibus absque caritate datur donum prophetiae vel aliquid simile.

Q. 7. OF THE EFFECTS OF FAITH (TWO ARTICLES)

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

(1) Whether fear is an effect of faith?

(2) Whether the heart is purified by faith?

[39065] IIª-IIae q. 7 pr. Deinde considerandum est de effectibus fidei. Et circa hoc quaeruntur duo. Primo, utrum timor sit effectus fidei. Secundo, utrum purificatio cordis sit effectus fidei.

Q. 7. A. 1. Whether fear is an effect of faith?

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

[39066] IIª-IIae q. 7 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod timor non sit effectus fidei. Effectus enim non praecedit causam. Sed timor praecedit fidem, dicitur enim Eccli. II, *qui timetis Deum, credite illi*. Ergo timor non est effectus fidei.

Objection 2: Further, the same thing is not the cause of contraries. Now fear and hope are contraries, as stated above (FS, Q[23], A[2]): and faith begets hope, as a gloss observes on Mat. 1:2. Therefore fear is not an effect of faith.

[39067] IIª-IIae q. 7 a. 1 arg. 2 Praeterea, idem non est causa contrariorum. Sed timor et spes sunt contraria, ut supra dictum est, fides autem generat spem, ut dicitur in Glossa, Matth. I. Ergo non est causa timoris.

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

[39068] IIª-IIae q. 7 a. 1 arg. 3 Praeterea, contrarium non est causa contrarii. Sed obiectum fidei est quoddam bonum, quod est veritas prima, obiectum autem timoris est malum, ut supra dictum est. Actus autem habent speciem ex obiectis, secundum supradicta. Ergo fides non est causa timoris.

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

[39069] IIª-IIae q. 7 a. 1 s. c. Sed contra est quod dicitur Iac. II, *Daemones credunt et contremiscunt*.

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

[39070] IIª-IIae q. 7 a. 1 co. Respondeo dicendum quod timor est quidam motus appetitivae virtutis, ut supra dictum est. Omnium autem appetitivorum motuum principium est bonum vel malum apprehensum. Unde oportet quod timoris et omnium appetitivorum motuum sit principium aliqua apprehensio. Per fidem autem fit in nobis quaedam apprehensio de quibusdam malis poenalibus quae secundum divinum iudicium inferuntur, et per hunc modum fides est causa timoris quo quis timet a Deo puniri, qui est timor servilis. Est etiam causa timoris filialis, quo quis timet separari a Deo, vel quo quis refugit se Deo

It is also the cause of filial fear, whereby one dreads to be separated from God, or whereby one shrinks from equalling oneself to Him, and holds Him in reverence, inasmuch as faith makes us appreciate God as an unfathomable and supreme good, separation from which is the greatest evil, and to which it is wicked to wish to be equalled. Of the first fear, viz. servile fear, lifeless faith is the cause, while living faith is the cause of the second, viz. filial fear, because it makes man adhere to God and to be subject to Him by charity.

comparare reverendo ipsum; inquantum per fidem hanc existimationem habemus de Deo, quod sit quoddam immensum et altissimum bonum, a quo separari est pessimum et cui velle aequari est malum. Sed primi timoris, scilicet servilis, est causa fides informis. Sed secundi timoris, scilicet filialis, est causa fides formata, quae per caritatem facit hominem Deo inhaerere et ei subiici.

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

[39071] IIª-IIae q. 7 a. 1 ad 1 Ad primum ergo dicendum quod timor Dei non potest universaliter praecedere fidem, quia si omnino eius ignorantiam haberemus quantum ad praemia vel poenas de quibus per fidem instruimur, nullo modo eum timeremus. Sed supposita fide de aliquibus articulis fidei, puta de excellentia divina, sequitur timor reverentiae, ex quo sequitur ulterius ut homo intellectum suum Deo subiiciat ad credendum omnia quae sunt promissa a Deo. Unde ibi sequitur, *et non evacuabitur merces vestra*.

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

[39072] IIª-IIae q. 7 a. 1 ad 2 Ad secundum dicendum quod idem secundum contraria potest esse contrariorum causa, non autem idem secundum idem. Fides autem generat spem secundum quod facit nobis existimationem de praemiis quae Deus retribuit iustis. Est autem causa timoris secundum quod facit nobis aestimationem de poenis quas peccatoribus infliget.

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

[39073] IIª-IIae q. 7 a. 1 ad 3 Ad tertium dicendum quod obiectum fidei primum et formale est bonum quod est veritas prima. Sed materialiter fidei proponuntur credenda etiam quaedam mala, puta quod malum sit Deo non subiici vel ab eo separari, et quod peccatores poenalia mala sustinebunt a Deo. Et secundum hoc fides potest esse causa timoris.

Q. 7. A. 2. Whether faith has the effect of purifying the heart?

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

[39074] IIª-IIae q. 7 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod purificatio cordis non sit effectus fidei. Puritas enim cordis praecipue in

intellect. Therefore faith has not the effect of purifying the heart.

affectu consistit. Sed fides in intellectu est. Ergo fides non causat cordis purificationem.

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

[39075] IIª-IIae q. 7 a. 2 arg. 2 Praeterea, illud quod causat cordis purificationem non potest simul esse cum impuritate. Sed fides simul potest esse cum impuritate peccati, sicut patet in illis qui habent fidem informem. Ergo fides non purificat cor.

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

[39076] IIª-IIae q. 7 a. 2 arg. 3 Praeterea, si fides aliquo modo purificaret cor humanum, maxime purificaret hominis intellectum. Sed intellectum non purificat ab obscuritate, cum sit cognitio aenigmatica. Ergo fides nullo modo purificat cor.

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

[39077] IIª-IIae q. 7 a. 2 s. c. Sed contra est quod dicit Petrus, Act. XV, *fide purificans corda eorum*.

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

[39078] IIª-IIae q. 7 a. 2 co. Respondeo dicendum quod impuritas uniuscuiusque rei consistit in hoc quod rebus vilioribus immiscetur, non enim dicitur argentum esse impurum ex permixtione auri, per quam melius redditur, sed ex permixtione plumbi vel stanni. Manifestum est autem quod rationalis creatura dignior est omnibus temporalibus et corporalibus creaturis. Et ideo impura redditur ex hoc quod temporalibus se subiicit per amorem. A qua quidem impuritate purificatur per contrarium motum, dum scilicet tendit in id quod est supra se, scilicet in Deum. In quo quidem motu primum principium est fides, *accedentem enim ad Deum oportet credere*, ut dicitur Heb. XI. Et ideo primum principium purificationis cordis est fides, quae si perficiatur per caritatem formatam, perfectam purificationem causat.

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

[39079] IIª-IIae q. 7 a. 2 ad 1 Ad primum ergo dicendum quod ea quae sunt in intellectu sunt principia eorum quae sunt in affectu, inquantum scilicet bonum intellectum movet affectum.

Reply to Objection 2: Even lifeless faith excludes a certain impurity which is contrary to it, viz. that of error, and which consists in the human

[39080] IIª-IIae q. 7 a. 2 ad 2 Ad secundum dicendum quod fides etiam informis excludit quandam impuritatem sibi oppositam, scilicet

intellect, adhering inordinately to things below itself, through wishing to measure Divine things by the rule of sensible objects. But when it is quickened by charity, then it is incompatible with any kind of impurity, because "charity covereth all sins" (Prov. 10:12).

impuritatem erroris, quae contingit ex hoc quod intellectus humanus inordinate inhaeret rebus se inferioribus, dum scilicet vult secundum rationes rerum sensibilium metiri divina. Sed quando per caritatem formatur, tunc nullam impuritatem secum compatitur, *quia universa delicta operit caritas*, ut dicitur Prov. X.

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

[39081] IIª-IIae q. 7 a. 2 ad 3 Ad tertium dicendum quod obscuritas fidei non pertinet ad impuritatem culpae, sed magis ad naturalem defectum intellectus humani, secundum statum praesentis vitae.

Q. 8. OF THE GIFT OF UNDERSTANDING (EIGHT ARTICLES)

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

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

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

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

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

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

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

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

(8) Which of the fruits?

[39082] IIª-IIae q. 8 pr. Deinde considerandum est de dono intellectus et scientiae, quae respondent virtuti fidei. Et circa donum intellectus quaeruntur octo. Primo, utrum intellectus sit donum spiritus sancti. Secundo, utrum possit simul esse in eodem cum fide. Tertio, utrum intellectus qui est donum sit speculativus tantum, vel etiam practicus. Quarto, utrum omnes qui sunt in gratia habeant donum intellectus. Quinto, utrum hoc donum inveniatur in aliquibus absque gratia. Sexto, quomodo se habeat donum intellectus ad alia dona. Septimo, de eo quod respondet huic dono in beatitudinibus. Octavo, de eo quod respondet ei in fructibus.

Q. 8. A. 1. Whether understanding is a gift of the Holy Ghost?

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

[39083] IIª-IIae q. 8 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod intellectus non sit donum spiritus sancti. Dona enim gratuita distinguuntur a donis naturalibus, superadduntur enim eis. Sed intellectus est quidam habitus naturalis in anima, quo cognoscuntur principia naturaliter nota, ut patet in VI Ethic. Ergo non debet poni donum spiritus sancti.

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

[39084] IIª-IIae q. 8 a. 1 arg. 2 Praeterea, dona divina participantur a creaturis secundum earum proportionem et modum, ut patet per Dionysium, in libro de Div. Nom. Sed modus humanae naturae est ut non simpliciter veritatem cognoscat, quod pertinet ad rationem intellectus, sed discursive, quod est proprium rationis, ut patet per Dionysium, in VII cap. de Div. Nom. Ergo cognitio divina quae hominibus datur magis debet dici donum rationis quam intellectus.

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

[39085] IIª-IIae q. 8 a. 1 arg. 3 Praeterea, in potentiis animae intellectus contra voluntatem dividitur, ut patet in III de anima. Sed nullum donum spiritus sancti dicitur voluntas. Ergo etiam nullum donum spiritus sancti debet dici intellectus.

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

[39086] IIª-IIae q. 8 a. 1 s. c. Sed contra est quod dicitur Isaiae XI, *requiescet super eum spiritus domini, spiritus sapientiae et intellectus*.

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

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

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

[39087] IIª-IIae q. 8 a. 1 co. Respondeo dicendum quod nomen intellectus quandam intimam cognitionem importat, dicitur enim intelligere quasi intus legere. Et hoc manifeste patet considerantibus differentiam intellectus et sensus, nam cognitio sensitiva occupatur circa qualitates sensibiles exteriores; cognitio autem intellectiva penetrat usque ad essentiam rei, obiectum enim intellectus est quod quid est, ut dicitur in III de anima. Sunt autem multa genera eorum quae interius latent, ad quae oportet cognitionem hominis quasi intrinsecus penetrare. Nam sub accidentibus latet natura rerum substantialis, sub verbis latent significata verborum, sub similitudinibus et figuris latet veritas figurata, res etiam intelligibiles sunt quodammodo interiores respectu rerum sensibilium quae exterius sentiuntur, et in causis latent effectus et e converso. Unde respectu horum omnium potest dici intellectus. Sed cum cognitio hominis a sensu incipiat, quasi ab exteriori, manifestum est quod quanto lumen intellectus est fortius, tanto potest magis ad intima penetrare. Lumen autem naturale nostri intellectus est finitae virtutis, unde usque ad determinatum aliquid pertingere potest. Indiget igitur homo supernaturali lumine ut ulterius penetret ad cognoscendum quaedam quae per lumen naturale cognoscere non valet. Et illud lumen supernaturale homini datum vocatur donum intellectus.

Reply to Objection 1: The natural light instilled within us, manifests only certain general

[39088] IIª-IIae q. 8 a. 1 ad 1 Ad primum ergo dicendum quod per lumen naturale nobis inditum

principles, which are known naturally. But since man is ordained to supernatural happiness, as stated above (Q[2], A[3]; FS, Q[3] , A[8]), man needs to reach to certain higher truths, for which he requires the gift of understanding.

statim cognoscuntur quaedam principia communia quae sunt naturaliter nota. Sed quia homo ordinatur ad beatitudinem supernaturalem, ut supra dictum est, necesse est quod homo ulterius pertingat ad quaedam altiora. Et ad hoc requiritur donum intellectus.

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

[39089] IIª-IIae q. 8 a. 1 ad 2 Ad secundum dicendum quod discursus rationis semper incipit ab intellectu et terminatur ad intellectum, ratiocinamur enim procedendo ex quibusdam intellectis, et tunc rationis discursus perficitur quando ad hoc pervenimus ut intelligamus illud quod prius erat ignotum. Quod ergo ratiocinamur ex aliquo praecedenti intellectu procedit. Donum autem gratiae non procedit ex lumine naturae, sed superadditur ei, quasi perficiens ipsum. Et ideo ista superadditio non dicitur ratio, sed magis intellectus, quia ita se habet lumen superadditum ad ea quae nobis supernaturaliter innotescunt sicut se habet lumen naturale ad ea quae primordialiter cognoscimus.

Reply to Objection 3: "Will" denotes simply a movement of the appetite without indicating any excellence; whereas "understanding" denotes a certain excellence of a knowledge that penetrates into the heart of things. Hence the supernatural gift is called after the understanding rather than after the will.

[39090] IIª-IIae q. 8 a. 1 ad 3 Ad tertium dicendum quod voluntas nominat simpliciter appetitivum motum, absque determinatione alicuius excellentiae. Sed intellectus nominat quandam excellentiam cognitionis penetrandi ad intima. Et ideo supernaturale donum magis nominatur nomine intellectus quam nomine voluntatis.

Q. 8. A. 2. Whether the gift of understanding is compatible with faith?

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

[39091] IIª-IIae q. 8 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod donum intellectus non simul habeatur cum fide. Dicit enim Augustinus, in libro octogintatrium quaest., *id quod intelligitur intelligentis comprehensione finitur*. Sed id quod creditur non comprehenditur, secundum illud apostoli, ad Philipp. III, *non quod iam comprehenderim aut perfectus sim*. Ergo videtur quod fides et intellectus non possint esse in eodem.

Objection 2: Further, whatever is understood is seen by the understanding. But faith is of things

[39092] IIª-IIae q. 8 a. 2 arg. 2 Praeterea, omne quod intelligitur intellectu videtur. Sed fides est

that appear not, as stated above (Q[1], A[4]; Q[4], A[1]). Therefore faith is incompatible with understanding in the same subject.

de non apparentibus, ut supra dictum est. Ergo fides non potest simul esse in eodem cum intellectu.

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

[39093] IIª-IIae q. 8 a. 2 arg. 3 Praeterea, intellectus est certior quam scientia. Sed scientia et fides non possunt esse de eodem, ut supra habitum est. Multo ergo minus intellectus et fides.

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

[39094] IIª-IIae q. 8 a. 2 s. c. Sed contra est quod Gregorius dicit, in libro Moral., quod *intellectus de auditis mentem illustrat*. Sed aliquis habens fidem potest esse illustratus mente circa audita, unde dicitur Luc. ult. quod *dominus aperuit discipulis suis sensum ut intelligerent Scripturas*. Ergo intellectus potest simul esse cum fide.

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

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

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

In another way we understand a thing imperfectly, when the essence of a thing or the truth of a proposition is not known as to its quiddity or mode of being, and yet we know that whatever be the outward appearances, they do not contradict the truth, in so far as we understand that we ought

[39095] IIª-IIae q. 8 a. 2 co. Respondeo dicendum quod hic duplici distinctione est opus, una quidem ex parte fidei; alia autem ex parte intellectus. Ex parte quidem fidei, distinguendum est quod quaedam per se et directe cadunt sub fide, quae naturalem rationem excedunt, sicut Deum esse trinum et unum, filium Dei esse incarnatum. Quaedam vero cadunt sub fide quasi ordinata ad ista secundum aliquem modum, sicut omnia quae in Scriptura divina continentur. Ex parte vero intellectus, distinguendum est quod dupliciter dici possumus aliqua intelligere. Uno modo, perfecte, quando scilicet pertingimus ad cognoscendum essentiam rei intellectae, et ipsam veritatem enuntiabilis intellecti, secundum quod in se est. Et hoc modo ea quae directe cadunt sub fide intelligere non possumus, durante statu fidei. Sed quaedam alia ad fidem ordinata etiam hoc modo intelligi possunt. Alio modo contingit aliquid intelligi imperfecte, quando scilicet ipsa essentia rei, vel veritas propositionis, non cognoscitur quid sit aut quomodo sit, sed tamen cognoscitur quod ea quae exterius apparent veritati non contrariantur; inquantum scilicet homo intelligit quod propter ea quae exterius apparent non est recedendum ab his quae sunt fidei. Et secundum hoc nihil prohibet, durante statu fidei, intelligere etiam ea quae per se sub fide cadunt.

not to depart from matters of faith, for the sake of things that appear externally. In this way, even during the state of faith, nothing hinders us from understanding even those things which are the direct object of faith.

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

[39096] IIª-IIae q. 8 a. 2 ad 1 Et per hoc patet responsio ad obiecta. Nam primae tres rationes procedunt secundum quod aliquid perfecte intelligitur. Ultima autem ratio procedit de intellectu eorum quae ordinantur ad fidem.

Q. 8. A. 3. Whether the gift of understanding is merely speculative or also practical?

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

[39097] IIª-IIae q. 8 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod intellectus qui ponitur donum spiritus sancti non sit practicus, sed speculativus tantum. Intellectus enim, ut Gregorius dicit, in I Moral., altiora quaedam penetrat. Sed ea quae pertinent ad intellectum practicum non sunt alta, sed quaedam infima, scilicet singularia, circa quae sunt actus. Ergo intellectus qui ponitur donum non est intellectus practicus.

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

[39098] IIª-IIae q. 8 a. 3 arg. 2 Praeterea, intellectus qui est donum est dignius aliquid quam intellectus qui est virtus intellectualis. Sed intellectus qui est virtus intellectualis est solum circa necessaria, ut patet per philosophum, in VI Ethic. Ergo multo magis intellectus qui est donum est solum circa necessaria. Sed intellectus practicus non est circa necessaria, sed circa contingentia aliter se habere, quae opere humano fieri possunt. Ergo intellectus qui est donum non est intellectus practicus.

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

[39099] IIª-IIae q. 8 a. 3 arg. 3 Praeterea, donum intellectus illustrat mentem ad ea quae naturalem rationem excedunt. Sed operabilia humana, quorum est practicus intellectus, non excedunt naturalem rationem, quae dirigit in rebus agendis, ut ex supradictis patet. Ergo intellectus qui est donum non est intellectus practicus.

On the contrary, It is written (Ps. 110:10): "A

[39100] IIª-IIae q. 8 a. 3 s. c. Sed contra est quod

good understanding to all that do it."

dicitur in Psalm., *intellectus bonus omnibus facientibus eum*.

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

[39101] IIª-IIae q. 8 a. 3 co. Respondeo dicendum quod, sicut dictum est, donum intellectus non solum se habet ad ea quae primo et principaliter cadunt sub fide, sed etiam ad omnia quae ad fidem ordinantur. Operationes autem bonae quendam ordinem ad fidem habent, nam fides per dilectionem operatur, ut apostolus dicit, ad Gal. V. Et ideo donum intellectus etiam ad quaedam operabilia se extendit, non quidem ut circa ea principaliter versetur; sed inquantum in agendis regulamur *rationibus aeternis, quibus conspiciendis et consulendis*, secundum Augustinum, XII de Trin., inhaeret superior ratio, quae dono intellectus perficitur.

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

[39102] IIª-IIae q. 8 a. 3 ad 1 Ad primum ergo dicendum quod operabilia humana, secundum quod in se considerantur, non habent aliquam excellentiae altitudinem. Sed secundum quod referuntur ad regulam legis aeternae et ad finem beatitudinis divinae, sic altitudinem habent, ut circa ea possit esse intellectus.

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

[39103] IIª-IIae q. 8 a. 3 ad 2 Ad secundum dicendum quod hoc ipsum pertinet ad dignitatem doni quod est intellectus, quod intelligibilia aeterna vel necessaria considerat non solum secundum quod in se sunt, sed etiam secundum quod sunt regulae quaedam humanorum actuum, quia quanto virtus cognoscitiva ad plura se extendit, tanto nobilior est.

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

[39104] IIª-IIae q. 8 a. 3 ad 3 Ad tertium dicendum quod regula humanorum actuum est et ratio humana et lex aeterna, ut supra dictum est. Lex autem aeterna excedit naturalem rationem. Et ideo cognitio humanorum actuum secundum quod regulantur a lege aeterna, excedit rationem naturalem, et indiget supernaturali lumine doni spiritus sancti.

Q. 8. A. 4. Whether the gift of understanding is in all who are in a state of grace?

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

[39105] IIª-IIae q. 8 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod donum intellectus non

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

insit omnibus hominibus habentibus gratiam. Dicit enim Gregorius, II Moral., quod donum intellectus datur contra hebetudinem mentis. Sed multi habentes gratiam adhuc patiuntur mentis hebetudinem. Ergo donum intellectus non est in omnibus habentibus gratiam.

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

[39106] IIª-IIae q. 8 a. 4 arg. 2 Praeterea, inter ea quae ad cognitionem pertinent sola fides videtur esse necessaria ad salutem, quia per fidem Christus habitat in cordibus nostris, ut dicitur ad Ephes. III. Sed non omnes habentes fidem habent donum intellectus, immo qui credunt, debent orare ut intelligant, sicut Augustinus dicit, in libro de Trin. Ergo donum intellectus non est necessarium ad salutem. Non ergo est in omnibus habentibus gratiam.

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

[39107] IIª-IIae q. 8 a. 4 arg. 3 Praeterea, ea quae sunt communia omnibus habentibus gratiam nunquam ab habentibus gratiam subtrahuntur. Sed gratia intellectus et aliorum donorum *aliquando se utiliter subtrahit, quandoque enim, dum sublimia intelligendo in elationem se animus erigit, in rebus imis et vilibus gravi hebetudine pigrescit*, ut Gregorius dicit, in II Moral. Ergo donum intellectus non est in omnibus habentibus gratiam.

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

[39108] IIª-IIae q. 8 a. 4 s. c. Sed contra est quod dicitur in Psalm., *nescierunt neque intellexerunt, in tenebris ambulant*. Sed nullus habens gratiam ambulat in tenebris, secundum illud Ioan. VIII, *qui sequitur me non ambulat in tenebris*. Ergo nullus habens gratiam caret dono intellectus.

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

[39109] IIª-IIae q. 8 a. 4 co. Respondeo dicendum quod in omnibus habentibus gratiam necesse est esse rectitudinem voluntatis, quia *per gratiam praeparatur voluntas hominis ad bonum*, ut Augustinus dicit. Voluntas autem non potest recte ordinari in bonum nisi praeexistente aliqua cognitione veritatis, quia obiectum voluntatis est bonum intellectum, ut dicitur in III de anima. Sicut autem per donum caritatis spiritus sanctus ordinat voluntatem hominis ut directe moveatur in bonum quoddam supernaturale, ita etiam per

enlightens the human mind, so that it knows some supernatural truth, to which the right will needs to tend.

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

donum intellectus illustrat mentem hominis ut cognoscat veritatem quandam supernaturalem, in quam oportet tendere voluntatem rectam. Et ideo, sicut donum caritatis est in omnibus habentibus gratiam gratum facientem, ita etiam donum intellectus.

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

[39110] IIª-IIae q. 8 a. 4 ad 1 Ad primum ergo dicendum quod aliqui habentes gratiam gratum facientem possunt pati hebetudinem circa aliqua quae sunt praeter necessitatem salutis. Sed circa ea quae sunt de necessitate salutis sufficienter instruuntur a spiritu sancto, secundum illud I Ioan. II, *unctio docet vos de omnibus*.

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

[39111] IIª-IIae q. 8 a. 4 ad 2 Ad secundum dicendum quod etsi non omnes habentes fidem plene intelligant ea quae proponuntur credenda, intelligunt tamen ea esse credenda, et quod ab eis pro nullo est deviandum.

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

[39112] IIª-IIae q. 8 a. 4 ad 3 Ad tertium dicendum quod donum intellectus nunquam se subtrahit sanctis circa ea quae sunt necessaria ad salutem. Sed circa alia interdum se subtrahit, ut non omnia ad liquidum per intellectum penetrare possint, ad hoc quod superbiae materia subtrahatur.

Q. 8. A. 5. Whether the gift of understanding is found also in those who have not sanctifying grace?

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

[39113] IIª-IIae q. 8 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod intellectus donum inveniatur etiam in non habentibus gratiam gratum facientem. Augustinus enim, exponens illud Psalm., *concupivit anima mea desiderare iustificationes tuas*, dicit quod *praevolat intellectus, sequitur tardus aut nullus affectus*. Sed in omnibus habentibus gratiam gratum facientem est promptus affectus, propter caritatem. Ergo donum intellectus potest esse in his qui non habent gratiam gratum facientem.

Objection 2: Further, it is written (Dan. 10:1) that "there is need of understanding in a" prophetic "vision," so that, seemingly, there is no prophecy without the gift of understanding. But

[39114] IIª-IIae q. 8 a. 5 arg. 2 Praeterea, Danielis X dicitur quod intelligentia opus est in visione prophetica, et ita videtur quod prophetia non sit sine dono intellectus. Sed prophetia potest esse

there can be prophecy without sanctifying grace, as evidenced by Mat. 7:22, where those who say: "We have prophesied in Thy name [*Vulg.: 'Have we not prophesied in Thy name?]," are answered with the words: "I never knew you." Therefore the gift of understanding can be without sanctifying grace.

sine gratia gratum faciente, ut patet Matth. VII, ubi dicentibus, in nomine tuo prophetavimus, respondetur, nunquam novi vos. Ergo donum intellectus potest esse sine gratia gratum faciente.

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

[39115] IIª-IIae q. 8 a. 5 arg. 3 Praeterea, donum intellectus respondet virtuti fidei, secundum illud Isaiae VII, secundum aliam litteram, *nisi credideritis, non intelligetis*. Sed fides potest esse sine gratia gratum faciente. Ergo etiam donum intellectus.

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

[39116] IIª-IIae q. 8 a. 5 s. c. Sed contra est quod dominus dicit, Ioan. VI, *omnis qui audivit a patre et didicit, venit ad me*. Sed per intellectum audita addiscimus vel penetramus, ut patet per Gregorium, in I Moral. Ergo quicumque habet intellectus donum venit ad Christum. Quod non est sine gratia gratum faciente. Ergo donum intellectus non est sine gratia gratum faciente.

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

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

[39117] IIª-IIae q. 8 a. 5 co. Respondeo dicendum quod, sicut supra dictum est, dona spiritus sancti perficiunt animam secundum quod est bene mobilis a spiritu sancto. Sic ergo intellectuale lumen gratiae ponitur donum intellectus, inquantum intellectus hominis est bene mobilis a spiritu sancto. Huius autem motus consideratio in hoc est quod homo apprehendat veritatem circa finem. Unde nisi usque ad hoc moveatur a spiritu sancto intellectus humanus ut rectam aestimationem de fine habeat, nondum assecutus est donum intellectus; quantumcumque ex illustratione spiritus alia quaedam praeambula cognoscat. Rectam aut aestimationem de ultimo fine non habet nisi ille qui circa finem non errat, sed ei firmiter inhaeret tanquam optimo. Quod est solum habentis gratiam gratum facientem, sicut etiam in moralibus rectam aestimationem habet homo de fine per habitum virtutis. Unde donum intellectus nullus habet sine gratia gratum faciente.

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

[39118] IIª-IIae q. 8 a. 5 ad 1 Ad primum ergo dicendum quod Augustinus intellectum nominat quamcumque illustrationem intellectualem. Quae tamen non pertingit ad perfectam doni rationem nisi usque ad hoc mens hominis deducatur ut rectam aestimationem habeat homo circa finem.

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

[39119] IIª-IIae q. 8 a. 5 ad 2 Ad secundum dicendum quod intelligentia quae necessaria est ad prophetiam est quaedam illustratio mentis circa ea quae prophetis revelantur. Non est autem illustratio mentis circa aestimationem rectam de ultimo fine, quae pertinet ad donum intellectus.

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

[39120] IIª-IIae q. 8 a. 5 ad 3 Ad tertium dicendum quod fides importat solum assensum ad ea quae proponuntur. Sed intellectus importat quandam perceptionem veritatis, quae non potest esse circa finem nisi in eo qui habet gratiam gratum facientem, ut dictum est. Et ideo non est similis ratio de intellectu et fide.

Q. 8. A. 6. Whether the gift of understanding is distinct from the other gifts?

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

[39121] IIª-IIae q. 8 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod donum intellectus non distinguatur ab aliis donis. Quorum enim opposita sunt eadem, ipsa quoque sunt eadem. Sed sapientiae opponitur stultitia, hebetudini intellectus, praecipitationi consilium, ignorantiae scientia, ut patet per Gregorium, II Moral. Non videntur autem differre stultitia, hebetudo, ignorantia et praecipitatio. Ergo nec intellectus distinguitur ab aliis donis.

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

[39122] IIª-IIae q. 8 a. 6 arg. 2 Praeterea, intellectus qui ponitur virtus intellectualis differt ab aliis intellectualibus virtutibus per hoc sibi proprium, quod est circa principia per se nota. Sed donum intellectus non est circa aliqua principia per se nota, quia ad ea quae naturaliter per se cognoscuntur sufficit naturalis habitus primorum principiorum; ad ea vero quae sunt supernaturalia sufficit fides, quia articuli fidei sunt sicut prima principia in supernaturali cognitione, sicut dictum est. Ergo donum intellectus non distinguitur ab aliis donis intellectualibus.

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

[39123] IIª-IIae q. 8 a. 6 arg. 3 Praeterea, omnis cognitio intellectiva vel est speculativa vel practica. Sed donum intellectus se habet ad utrumque, ut dictum est. Ergo non distinguitur ab aliis donis intellectualibus, sed omnia in se complectitur.

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

[39124] IIª-IIae q. 8 a. 6 s. c. Sed contra est quod quaecumque connumerantur ad invicem oportet esse aliquo modo ab invicem distincta, quia distinctio est principium numeri. Sed donum intellectus connumeratur aliis donis, ut patet Isaiae XI. Ergo donum intellectus est distinctum ab aliis donis.

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

But the difference between this gift of understanding and the remaining three, viz. wisdom, knowledge, and counsel, which also belong to the cognitive power, is not so evident. To some [*William of Auxerre, Sum. Aur. III, iii, 8], it seems that the gift of understanding differs from the gifts of knowledge and counsel, in that these two belong to practical knowledge, while the gift of understanding belongs to speculative knowledge; and that it differs from the gift of wisdom, which also belongs to speculative knowledge, in that wisdom is concerned with judgment, while understanding renders the mind apt to grasp the things that are proposed, and to penetrate into their very heart. And in this sense we have assigned the number of the gifts, above (FS, Q[68], A[4]).

But if we consider the matter carefully, the gift of understanding is concerned not only with speculative, but also with practical matters, as stated above (A[3]), and likewise, the gift of knowledge regards both matters, as we shall show further on (Q[9], A[3]), and consequently, we must take their distinction in some other way. For all these four gifts are ordained to supernatural knowledge, which, in us, takes its foundation from faith. Now "faith is through hearing" (Rom. 10:17). Hence some things must be proposed to

[39125] IIª-IIae q. 8 a. 6 co. Respondeo dicendum quod distinctio doni intellectus ab aliis tribus donis, scilicet pietate, fortitudine et timore, manifesta est, quia donum intellectus pertinet ad vim cognoscitivam, illa vero tria pertinent ad vim appetitivam. Sed differentia huius doni intellectus ad alia tria, scilicet sapientiam, scientiam et consilium, quae etiam ad vim cognoscitivam pertinent, non est adeo manifesta. Videtur autem quibusdam quod donum intellectus distinguatur a dono scientiae et consilii per hoc quod illa duo pertineant ad practicam cognitionem, donum vero intellectus ad speculativam. A dono vero sapientiae, quod etiam ad speculativam cognitionem pertinet, distinguitur in hoc quod ad sapientiam pertinet iudicium, ad intellectum vero capacitas intellectus eorum quae proponuntur, sive penetratio ad intima eorum. Et secundum hoc supra numerum donorum assignavimus. Sed diligenter intuenti, donum intellectus non solum se habet circa speculanda, sed etiam circa operanda, ut dictum est, et similiter etiam donum scientiae circa utrumque se habet, ut infra dicetur. Et ideo oportet aliter eorum distinctionem accipere. Omnia enim haec quatuor dicta ordinantur ad supernaturalem cognitionem, quae in nobis per fidem fundatur. *Fides autem est ex auditu*, ut dicitur Rom. X. Unde oportet aliqua proponi homini ad credendum non sicut visa, sed sicut audita, quibus per fidem assentiat. Fides autem primo quidem et principaliter se habet ad veritatem primam; secundario, ad quaedam circa creaturas consideranda; et ulterius se extendit etiam ad directionem humanorum operum,

be believed by man, not as seen, but as heard, to which he assents by faith. But faith, first and principally, is about the First Truth, secondarily, about certain considerations concerning creatures, and furthermore extends to the direction of human actions, in so far as it works through charity, as appears from what has been said above (Q[4], A[2], ad 3).

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

secundum quod per dilectionem operatur, ut ex dictis patet. Sic igitur circa ea quae fidei proponuntur credenda duo requiruntur ex parte nostra. Primo quidem, ut intellectu penetrentur vel capiantur, et hoc pertinet ad donum intellectus. Secundo autem oportet ut de eis homo habeat iudicium rectum, ut aestimet his esse inhaerendum et ab eorum oppositis recedendum. Hoc igitur iudicium, quantum ad res divinas, pertinet ad donum sapientiae; quantum vero ad res creatas, pertinet ad donum scientiae; quantum vero ad applicationem ad singularia opera, pertinet ad donum consilii.

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

[39126] IIª-IIae q. 8 a. 6 ad 1 Ad primum ergo dicendum quod praedicta differentia quatuor donorum manifeste competit distinctioni eorum quae Gregorius ponit eis esse opposita. Hebetudo enim acuitati opponitur. Dicitur autem per similitudinem intellectus acutus quando potest penetrare ad intima eorum quae proponuntur. Unde hebetudo mentis est per quam mens ad intima penetrare non sufficit. Stultus autem dicitur ex hoc quod perverse iudicat circa communem finem vitae. Et ideo proprie opponitur sapientiae, quae facit rectum iudicium circa universalem causam. Ignorantia vero importat defectum mentis etiam circa quaecumque particularia. Et ideo opponitur scientiae, per quam homo habet rectum iudicium circa particulares causas, scilicet circa creaturas. Praecipitatio vero manifeste opponitur consilio, per quod homo ad actionem non procedit ante deliberationem rationis.

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

[39127] IIª-IIae q. 8 a. 6 ad 2 Ad secundum dicendum quod donum intellectus est circa prima principia cognitionis gratuitae, aliter tamen quam fides. Nam ad fidem pertinet eis assentire, ad donum vero intellectus pertinet penetrare mente ea quae dicuntur.

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

[39128] IIª-IIae q. 8 a. 6 ad 3 Ad tertium dicendum quod donum intellectus pertinet ad utramque cognitionem, scilicet speculativam et practicam, non quantum ad iudicium, sed quantum ad apprehensionem, ut capiantur ea quae dicuntur.

Q. 8. A. 7. Whether the sixth beatitude, "Blessed are the clean of heart," etc., responds to the gift of understanding?

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

[39129] IIª-IIae q. 8 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod dono intellectus non respondeat beatitudo sexta, scilicet, *beati mundo corde, quoniam ipsi Deum videbunt*. Munditia enim cordis maxime videtur pertinere ad affectum. Sed donum intellectus non pertinet ad affectum, sed magis ad vim intellectivam. Ergo praedicta beatitudo non respondet dono intellectus.

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

[39130] IIª-IIae q. 8 a. 7 arg. 2 Praeterea, Act. XV dicitur, *fide purificans corda eorum*. Sed per purificationem cordis acquiritur munditia cordis. Ergo praedicta beatitudo magis pertinet ad virtutem fidei quam ad donum intellectus.

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

[39131] IIª-IIae q. 8 a. 7 arg. 3 Praeterea, dona spiritus sancti perficiunt hominem in praesenti vita. Sed visio Dei non pertinet ad vitam praesentem, ipsa enim beatos facit, ut supra habitum est. Ergo sexta beatitudo, continens Dei visionem, non pertinet ad donum intellectus.

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

[39132] IIª-IIae q. 8 a. 7 s. c. Sed contra est quod Augustinus dicit, in libro de Serm. Dom. in monte, *sexta operatio spiritus sancti, quae est intellectus, convenit mundis corde, qui purgato oculo possunt videre quod oculus non vidit*.

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

[39133] IIª-IIae q. 8 a. 7 co. Respondeo dicendum quod in sexta beatitudine, sicut et in aliis, duo continentur, unum per modum meriti, scilicet munditia cordis; aliud per modum praemii, scilicet visio Dei, ut supra dictum est. Et utrumque pertinet aliquo modo ad donum

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

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

intellectus. Est enim duplex munditia. Una quidem praeambula et dispositiva ad Dei visionem, quae est depuratio affectus ab inordinatis affectionibus, et haec quidem munditia cordis fit per virtutes et dona quae pertinent ad vim appetitivam. Alia vero munditia cordis est quae est quasi completiva respectu visionis divinae, et haec quidem est munditia mentis depuratae a phantasmatibus et erroribus, ut scilicet ea quae de Deo proponuntur non accipiantur per modum corporalium phantasmatum, nec secundum haereticas perversitates. Et hanc munditiam facit donum intellectus. Similiter etiam duplex est Dei visio. Una quidem perfecta, per quam videtur Dei essentia. Alia vero imperfecta, per quam, etsi non videamus de Deo quid est, videmus tamen quid non est, et tanto in hac vita Deum perfectius cognoscimus quanto magis intelligimus eum excedere quidquid intellectu comprehenditur. Et utraque Dei visio pertinet ad donum intellectus, prima quidem ad donum intellectus consummatum, secundum quod erit in patria; secunda vero ad donum intellectus inchoatum, secundum quod habetur in via.

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

[39134] IIª-IIae q. 8 a. 7 ad 1 Et per hoc patet responsio ad obiecta. Nam primae duae rationes procedunt de prima munditia. Tertia vero de perfecta Dei visione, dona autem et hic nos perficiunt secundum quandam inchoationem, et in futuro implebuntur, ut supra dictum est.

Q. 8. A. 8. Whether faith, among the fruits, responds to the gift of understanding?

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

[39135] IIª-IIae q. 8 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod in fructibus fides non respondeat dono intellectus. Intellectus enim est fructus fidei, dicitur enim Isaiae VII, *nisi credideritis, non intelligetis*, secundum aliam litteram, ubi nos habemus, *si non credideritis, non permanebitis*. Non ergo fides est fructus intellectus.

Objection 2: Further, that which precedes is not the fruit of what follows. But faith seems to precede understanding, since it is the foundation of the entire spiritual edifice, as stated above (

[39136] IIª-IIae q. 8 a. 8 arg. 2 Praeterea, prius non est fructus posterioris. Sed fides videtur esse prior intellectu, quia fides est fundamentum totius spiritualis aedificii, ut supra dictum est. Ergo fides

Q[4], AA[1],7). Therefore faith is not the fruit of understanding.

non est fructus intellectus.

Objection 3: Further, more gifts pertain to the intellect than to the appetite. Now, among the fruits, only one pertains to the intellect; namely, faith, while all the others pertain to the appetite. Therefore faith, seemingly, does not pertain to understanding more than to wisdom, knowledge or counsel.

[39137] IIª-IIae q. 8 a. 8 arg. 3 Praeterea, plura sunt dona pertinentia ad intellectum quam pertinentia ad appetitum. Sed inter fructus ponitur tantum unum pertinens ad intellectum, scilicet fides, omnia vero alia pertinent ad appetitum. Ergo fides non magis videtur respondere intellectui quam sapientiae vel scientiae seu consilio.

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

[39138] IIª-IIae q. 8 a. 8 s. c. Sed contra est quod finis uniuscuiusque rei est fructus eius. Sed donum intellectus videtur principaliter ordinari ad certitudinem fidei, quae ponitur fructus, dicit enim Glossa, ad Gal. V, quod fides quae est fructus est de invisibilibus certitudo. Ergo in fructibus fides respondet dono intellectus.

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

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

[39139] IIª-IIae q. 8 a. 8 co. Respondeo dicendum quod, sicut supra dictum est, cum de fructibus ageretur, fructus spiritus dicuntur quaedam ultima et delectabilia quae in nobis proveniunt ex virtute spiritus sancti. Ultimum autem delectabile habet rationem finis, qui est proprium obiectum voluntatis. Et ideo oportet quod id quod est ultimum et delectabile in voluntate sit quodammodo fructus omnium aliorum quae pertinent ad alias potentias. Secundum hoc ergo doni vel virtutis perficientis aliquam potentiam potest accipi duplex fructus, unus quidem pertinens ad suam potentiam; alius autem quasi ultimus, pertinens ad voluntatem. Et secundum hoc dicendum est quod dono intellectus respondet pro proprio fructu fides, idest fidei certitudo, sed pro ultimo fructu respondet ei gaudium, quod pertinet ad voluntatem.

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

[39140] IIª-IIae q. 8 a. 8 ad 1 Ad primum ergo dicendum quod intellectus est fructus fidei quae est virtus. Sic autem non accipitur fides cum dicitur fructus, sed pro quadam certitudine fidei, ad quam homo pervenit per donum intellectus.

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

[39141] IIª-IIae q. 8 a. 8 ad 2 Ad secundum dicendum quod fides non potest universaliter praecedere intellectum, non enim posset homo assentire credendo aliquibus propositis nisi ea aliqualiter intelligeret. Sed perfectio intellectus consequitur fidem quae est virtus, ad quam quidem intellectus perfectionem sequitur quaedam fidei certitudo.

Reply to Objection 3: The fruit of practical knowledge cannot consist in that very knowledge, since knowledge of that kind is known not for its own sake, but for the sake of something else. On the other hand, speculative knowledge has its fruit in its very self, which fruit is the certitude about the thing known. Hence the gift of counsel, which belongs only to practical knowledge, has no corresponding fruit of its own: while the gifts of wisdom, understanding and knowledge, which can belongs also to speculative knowledge, have but one corresponding fruit, which is certainly denoted by the name of faith. The reason why there are several fruits pertaining to the appetitive faculty, is because, as already stated, the character of end, which the word fruit implies, pertains to the appetitive rather than to the intellective part.

[39142] IIª-IIae q. 8 a. 8 ad 3 Ad tertium dicendum quod cognitionis practicae fructus non potest esse in ipsa, quia talis cognitio non scitur propter se, sed propter aliud. Sed cognitio speculativa habet fructum in seipsa, scilicet certitudinem eorum quorum est. Et ideo dono consilii, quod pertinet solum ad practicam cognitionem, non respondet aliquis fructus proprius. Donis autem sapientiae, intellectus et scientiae, quae possunt etiam ad speculativam cognitionem pertinere, respondet solum unus fructus, qui est certitudo significata nomine fidei. Plures autem fructus ponuntur pertinentes ad partem appetitivam, quia, sicut iam dictum est, ratio finis, quae importatur in nomine fructus, magis pertinet ad vim appetitivam quam intellectivam.

Q. 9. OF THE GIFT OF KNOWLEDGE (FOUR ARTICLES)

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

(1) Whether knowledge is a gift?

(2) Whether it is about Divine things?

(3) Whether it is speculative or practical?

(4) Which beatitude responds to it?

[39143] IIª-IIae q. 9 pr. Deinde considerandum est de dono scientiae. Et circa hoc quaeruntur quatuor. Primo, utrum scientia sit donum. Secundo, utrum sit circa divina. Tertio, utrum sit speculativa vel practica. Quarto, quae beatitudo ei respondeat.

Q. 9. A. 1. Whether knowledge is a gift?

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

[39144] IIª-IIae q. 9 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod scientia non sit donum. Dona enim spiritus sancti naturalem facultatem excedunt. Sed scientia importat effectum quendam naturalis rationis, dicit enim philosophus, in I Poster., quod demonstratio est syllogismus faciens scire. Ergo scientia non est donum spiritus sancti.

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

[39145] IIª-IIae q. 9 a. 1 arg. 2 Praeterea, dona spiritus sancti sunt communia omnibus sanctis, ut supra dictum est. Sed Augustinus, XIV de Trin., dicit quod *scientia non pollent fideles plurimi, quamvis polleant ipsa fide*. Ergo scientia non est donum.

Objection 3: Further, the gifts are more perfect than the virtues, as stated above (FS, Q[68], A[8]). Therefore one gift suffices for the perfection of one virtue. Now the gift of understanding responds to the virtue of faith, as stated above (Q[8], A[2]). Therefore the gift of knowledge does not respond to that virtue, nor does it appear to which other virtue it can respond. Since, then, the gifts are perfections of virtues, as stated above (FS, Q[68], AA[1],2), it seems that knowledge is not a gift.

[39146] IIª-IIae q. 9 a. 1 arg. 3 Praeterea, donum est perfectius virtute, ut supra dictum est. Ergo unum donum sufficit ad perfectionem unius virtutis. Sed virtuti fidei respondet donum intellectus, ut supra dictum est. Ergo non respondet ei donum scientiae. Nec apparet cui alii virtuti respondeat. Ergo, cum dona sint perfectiones virtutum, ut supra dictum est, videtur quod scientia non sit donum.

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

[39147] IIª-IIae q. 9 a. 1 s. c. Sed contra est quod Isaiae XI computatur inter septem dona.

I answer that, Grace is more perfect than nature, and, therefore, does not fail in those things wherein man can be perfected by nature. Now,

[39148] IIª-IIae q. 9 a. 1 co. Respondeo dicendum quod gratia est perfectior quam natura, unde non deficit in his in quibus homo per naturam perfici

when a man, by his natural reason, assents by his intellect to some truth, he is perfected in two ways in respect of that truth: first, because he grasps it; secondly, because he forms a sure judgment on it.

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

potest. Cum autem homo per naturalem rationem assentit secundum intellectum alicui veritati, dupliciter perficitur circa veritatem illam, primo quidem, quia capit eam; secundo, quia de ea certum iudicium habet. Et ideo ad hoc quod intellectus humanus perfecte assentiat veritati fidei duo requiruntur. Quorum unum est quod sane capiat ea quae proponuntur, quod pertinet ad donum intellectus, ut supra dictum est. Aliud autem est ut habeat certum et rectum iudicium de eis, discernendo scilicet credenda non credendis. Et ad hoc necessarium est donum scientiae.

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

[39149] IIª-IIae q. 9 a. 1 ad 1 Ad primum ergo dicendum quod certitudo cognitionis in diversis naturis invenitur diversimode, secundum diversam conditionem uniuscuiusque naturae. Nam homo consequitur certum iudicium de veritate per discursum rationis, et ideo scientia humana ex ratione demonstrativa acquiritur. Sed in Deo est certum iudicium veritatis absque omni discursu per simplicem intuitum, ut in primo dictum est, et ideo divina scientia non est discursiva vel ratiocinativa, sed absoluta et simplex. Cui similis est scientia quae ponitur donum spiritus sancti, cum sit quaedam participativa similitudo ipsius.

Reply to Objection 2: A twofold knowledge may be had about matters of belief. One is the knowledge of what one ought to believe by discerning things to be believed from things not to be believe: in this way knowledge is a gift and is common to all holy persons. The other is a knowledge about matters of belief, whereby one knows not only what one ought to believe, but also how to make the faith known, how to induce others to believe, and confute those who deny the faith. This knowledge is numbered among the gratuitous graces, which are not given to all, but to some. Hence Augustine, after the words quoted, adds: "It is one thing for a man merely to know what he ought to believe, and another to know how to dispense what he believes to the godly, and to defend it against the ungodly."

[39150] IIª-IIae q. 9 a. 1 ad 2 Ad secundum dicendum quod circa credenda duplex scientia potest haberi. Una quidem per quam homo scit quid credere debeat, discernens credenda a non credendis, et secundum hoc scientia est donum, et convenit omnibus sanctis. Alia vero est scientia circa credenda per quam homo non solum scit quid credi debeat, sed etiam scit fidem manifestare et alios ad credendum inducere et contradictores revincere. Et ista scientia ponitur inter gratias gratis datas, quae non datur omnibus, sed quibusdam. Unde Augustinus, post verba inducta, subiungit, *aliud est scire tantummodo quid homo credere debeat, aliud scire quemadmodum hoc ipsum et piis opituletur et contra impios defendatur*.

Reply to Objection 3: The gifts are more perfect

[39151] IIª-IIae q. 9 a. 1 ad 3 Ad tertium

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

dicendum quod dona sunt perfectiora virtutibus moralibus et intellectualibus. Non sunt autem perfectiora virtutibus theologicis, sed magis omnia dona ad perfectionem theologicarum virtutum ordinantur sicut ad finem. Et ideo non est inconveniens si diversa dona ad unam virtutem theologicam ordinantur.

Q. 9. A. 2. Whether the gift of knowledge is about Divine things?

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

[39152] IIª-IIae q. 9 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod scientiae donum sit circa res divinas. Dicit enim Augustinus, XIV de Trin., quod per scientiam, gignitur fides, nutritur et roboratur. Sed fides est de rebus divinis, quia obiectum fidei est veritas prima, ut supra habitum est. Ergo et donum scientiae est de rebus divinis.

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

[39153] IIª-IIae q. 9 a. 2 arg. 2 Praeterea, donum scientiae est dignius quam scientia acquisita. Sed aliqua scientia acquisita est circa res divinas, sicut scientia metaphysicae. Ergo multo magis donum scientiae est circa res divinas.

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

[39154] IIª-IIae q. 9 a. 2 arg. 3 Praeterea, sicut dicitur Rom. I, *invisibilia Dei per ea quae facta sunt intellecta conspiciuntur*. Si igitur est scientia circa res creatas, videtur quod etiam sit circa res divinas.

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

[39155] IIª-IIae q. 9 a. 2 s. c. Sed contra est quod Augustinus, XIV de Trin., dicit, *rerum divinarum scientia proprie sapientia nuncupetur, humanarum autem proprie scientiae nomen obtineat*.

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

[39156] IIª-IIae q. 9 a. 2 co. Respondeo dicendum quod certum iudicium de re aliqua maxime datur ex sua causa. Et ideo secundum ordinem causarum oportet esse ordinem iudiciorum, sicut enim causa prima est causa secundae, ita per causam primam iudicatur de causa secunda. De causa autem prima non potest iudicari per aliam causam. Et ideo iudicium quod fit per causam primam est primum et perfectissimum. In his autem in quibus aliquid est perfectissimum,

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

nomen commune generis appropriatur his quae deficiunt a perfectissimo, ipsi autem perfectissimo adaptatur aliud speciale nomen, ut patet in logicis. Nam in genere convertibilium illud quod significat quod quid est, speciali nomine definitio vocatur, quae autem ab hoc deficiunt convertibilia existentia nomen commune sibi retinent, scilicet quod propria dicuntur. Quia igitur nomen scientiae importat quandam certitudinem iudicii, ut dictum est; si quidem certitudo iudicii fit per altissimam causam, habet speciale nomen, quod est sapientia, dicitur enim sapiens in unoquoque genere qui novit altissimam causam illius generis, per quam potest de omnibus iudicare. Simpliciter autem sapiens dicitur qui novit altissimam causam simpliciter, scilicet Deum. Et ideo cognitio divinarum rerum vocatur sapientia. Cognitio vero rerum humanarum vocatur scientia, quasi communi nomine importante certitudinem iudicii appropriato ad iudicium quod fit per causas secundas. Et ideo, sic accipiendo scientiae nomen, ponitur donum distinctum a dono sapientiae. Unde donum scientiae est solum circa res humanas, vel circa res creatas.

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

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

[39157] IIª-IIae q. 9 a. 2 ad 1 Ad primum ergo dicendum quod, licet ea de quibus est fides sint res divinae et aeternae, tamen ipsa fides est quoddam temporale in animo credentis. Et ideo scire quid credendum sit pertinet ad donum scientiae. Scire autem ipsas res creditas secundum seipsas per quandam unionem ad ipsas pertinet ad donum sapientiae. Unde donum sapientiae magis respondet caritati, quae unit mentem hominis Deo.

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

[39158] IIª-IIae q. 9 a. 2 ad 2 Ad secundum dicendum quod ratio illa procedit secundum quod nomen scientiae communiter sumitur. Sic autem scientia non ponitur speciale donum, sed secundum quod restringitur ad iudicium quod fit per res creatas.

Reply to Objection 3: As stated above (Q[1],

[39159] IIª-IIae q. 9 a. 2 ad 3 Ad tertium

A[1]), every cognitive habit regards formally the mean through which things are known, and materially, the things that are known through the mean. And since that which is formal, is of most account, it follows that those sciences which draw conclusions about physical matter from mathematical principles, are reckoned rather among the mathematical sciences, though, as to their matter they have more in common with physical sciences: and for this reason it is stated in Phys. ii, 2 that they are more akin to physics. Accordingly, since man knows God through His creatures, this seems to pertain to "knowledge," to which it belongs formally, rather than to "wisdom," to which it belongs materially: and, conversely, when we judge of creatures according to Divine things, this pertains to "wisdom" rather than to "knowledge."

dicendum quod, sicut supra dictum est, quilibet cognoscitivus habitus formaliter quidem respicit medium per quod aliquid cognoscitur, materialiter autem id quod per medium cognoscitur. Et quia id quod est formale potius est, ideo illae scientiae quae ex principiis mathematicis concludunt circa materiam naturalem, magis cum mathematicis connumerantur, utpote eis similiores, licet quantum ad materiam magis conveniant cum naturali, et propter hoc dicitur in II Physic. quod sunt magis naturales. Et ideo, cum homo per res creatas Deum cognoscit, magis videtur hoc pertinere ad scientiam, ad quam pertinet formaliter, quam ad sapientiam, ad quam pertinet materialiter. Et e converso, cum secundum res divinas iudicamus de rebus creatis, magis hoc ad sapientiam quam ad scientiam pertinet.

Q. 9. A. 3. Whether the gift of knowledge is practical knowledge?

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

[39160] IIª-IIae q. 9 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod scientia quae ponitur donum sit scientia practica. Dicit enim Augustinus, XII de Trin., quod *actio qua exterioribus rebus utimur scientiae deputatur*. Sed scientia cui deputatur actio est practica. Ergo scientia quae est donum est scientia practica.

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

[39161] IIª-IIae q. 9 a. 3 arg. 2 Praeterea, Gregorius dicit, in I Moral., *nulla est scientia si utilitatem pietatis non habet, et valde inutilis est pietas si scientiae discretione caret*. Ex quo habetur quod scientia dirigit pietatem. Sed hoc non potest competere scientiae speculativae. Ergo scientia quae est donum non est speculativa, sed practica.

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

[39162] IIª-IIae q. 9 a. 3 arg. 3 Praeterea, dona spiritus sancti non habentur nisi a iustis, ut supra habitum est. Sed scientia speculativa potest haberi etiam ab iniustis, secundum illud Iac. ult., *scienti bonum et non facienti, peccatum est illi*. Ergo scientia quae est donum non est speculativa, sed practica.

On the contrary, Gregory says (Moral. i, 32): "Knowledge on her own day prepares a feast,

[39163] IIª-IIae q. 9 a. 3 s. c. Sed contra est quod Gregorius dicit, in I Moral., *scientia in die suo*

because she overcomes the fast of ignorance in the mind." Now ignorance is not entirely removed, save by both kinds of knowledge, viz. speculative and practical. Therefore the gift of knowledge is both speculative and practical.

convivium parat, quia in ventre mentis ignorantiae ieiunium superat. Sed ignorantia non tollitur totaliter nisi per utramque scientiam, scilicet et speculativam et practicam. Ergo scientia quae est donum est et speculativa et practica.

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

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

[39164] IIª-IIae q. 9 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, donum scientiae ordinatur, sicut et donum intellectus, ad certitudinem fidei. Fides autem primo et principaliter in speculatione consistit, inquantum scilicet inhaeret primae veritati. Sed quia prima veritas est etiam ultimus finis, propter quem operamur, inde etiam est quod fides ad operationem se extendit, secundum illud Gal. V, *fides per dilectionem operatur*. Unde etiam oportet quod donum scientiae primo quidem et principaliter respiciat speculationem, inquantum scilicet homo scit quid fide tenere debeat. Secundario autem se extendit etiam ad operationem, secundum quod per scientiam credibilium, et eorum quae ad credibilia consequuntur, dirigimur in agendis.

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

[39165] IIª-IIae q. 9 a. 3 ad 1 Ad primum ergo dicendum quod Augustinus loquitur de dono scientiae secundum quod se extendit ad operationem, attribuitur enim ei actio, sed non sola nec primo. Et hoc etiam modo dirigit pietatem.

Hence the Reply to the Second Objection is clear.

[39166] IIª-IIae q. 9 a. 3 ad 2 Unde patet solutio ad secundum.

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

[39167] IIª-IIae q. 9 a. 3 ad 3 Ad tertium dicendum quod, sicut dictum est de dono intellectus quod non quicumque intelligit habet donum intellectus, sed qui intelligit quasi ex habitu gratiae; ita etiam de dono scientiae est intelligendum quod illi soli donum scientiae habeant qui ex infusione gratiae certum iudicium habent circa credenda et agenda, quod in nullo deviat a rectitudine iustitiae. Et haec est scientia sanctorum, de qua dicitur Sap. X, *iustum deduxit dominus per vias rectas et dedit illi scientiam sanctorum*.

Q. 9. A. 4. Whether the third beatitude, "Blessed are they that mourn," etc. corresponds to the gift of knowledge?

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

[39168] IIª-IIae q. 9 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod scientiae non respondeat tertia beatitudo, scilicet, *beati qui lugent, quoniam ipsi consolabuntur*. Sicut enim malum est causa tristitiae et luctus, ita etiam bonum est causa laetitiae. Sed per scientiam principalius manifestantur bona quam mala, quae per bona cognoscuntur, rectum enim est iudex sui ipsius et obliqui, ut dicitur in I de anima. Ergo praedicta beatitudo non convenienter respondet scientiae.

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

[39169] IIª-IIae q. 9 a. 4 arg. 2 Praeterea, consideratio veritatis est actus scientiae. Sed in consideratione veritatis non est tristitia, sed magis gaudium, dicitur enim Sap. VIII, *non habet amaritudinem conversatio illius, nec taedium convictus illius, sed laetitiam et gaudium*. Ergo praedicta beatitudo non convenienter respondet dono scientiae.

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

[39170] IIª-IIae q. 9 a. 4 arg. 3 Praeterea, donum scientiae prius consistit in speculatione quam in operatione. Sed secundum quod consistit in speculatione, non respondet sibi luctus, quia intellectus speculativus nihil dicit de imitabili et fugiendo, ut dicitur in III de anima; neque dicit aliquid laetum et triste. Ergo praedicta beatitudo non convenienter ponitur respondere dono scientiae.

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

[39171] IIª-IIae q. 9 a. 4 s. c. Sed contra est quod Augustinus dicit, in libro de Serm. Dom. in monte, *scientia convenit lugentibus, qui didicerunt quibus malis vincti sunt, quae quasi bona petierunt*.

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

[39172] IIª-IIae q. 9 a. 4 co. Respondeo dicendum quod ad scientiam proprie pertinet rectum iudicium creaturarum. Creaturae autem sunt ex quibus homo occasionaliter a Deo avertitur, secundum illud Sap. XIV, *creaturae factae sunt in odium, et in muscipulam pedibus insipientium*, qui scilicet rectum iudicium de his non habent, dum aestimant in eis esse perfectum bonum; unde in eis finem constituendo, peccant et verum bonum perdunt. Et hoc damnum homini innotescit per

creatures that man becomes aware of the loss (of which they may be the occasion), which judgment he exercises through the gift of knowledge.

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

rectum iudicium de creaturis, quod habetur per donum scientiae. Et ideo beatitudo luctus ponitur respondere dono scientiae.

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

[39173] IIª-IIae q. 9 a. 4 ad 1 Ad primum ergo dicendum quod bona creata non excitant spirituale gaudium nisi quatenus referuntur ad bonum divinum, ex quo proprie consurgit gaudium spirituale. Et ideo directe quidem spiritualis pax, et gaudium consequens, respondet dono sapientiae. Dono autem scientiae respondet quidem primo luctus de praeteritis erratis; et consequenter consolatio, dum homo per rectum iudicium scientiae creaturas ordinat in bonum divinum. Et ideo in hac beatitudine ponitur luctus pro merito, et consolatio consequens pro praemio. Quae quidem inchoatur in hac vita, perficitur autem in futura.

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

[39174] IIª-IIae q. 9 a. 4 ad 2 Ad secundum dicendum quod de ipsa consideratione veritatis homo gaudet, sed de re circa quam considerat veritatem potest tristari quandoque. Et secundum hoc luctus scientiae attribuitur.

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

[39175] IIª-IIae q. 9 a. 4 ad 3 Ad tertium dicendum quod scientiae secundum quod in speculatione consistit, non respondet beatitudo aliqua, quia beatitudo hominis non consistit in consideratione creaturarum, sed in contemplatione Dei. Sed aliqualiter beatitudo hominis consistit in debito usu creaturarum et ordinata affectione circa ipsas, et hoc dico quantum ad beatitudinem viae. Et ideo scientiae non attribuitur aliqua beatitudo pertinens ad contemplationem; sed intellectui et sapientiae, quae sunt circa divina.

Q. 10. OF UNBELIEF IN GENERAL (TWELVE ARTICLES)

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

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

Under the first head there are twelve points of inquiry:

(1) Whether unbelief is a sin?

(2) What is its subject?

(3) Whether it is the greatest of sins?

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

(5) Of the species of unbelief;

(6) Of their comparison, one with another;

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

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

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

(10) Whether unbelievers can have authority over Christians?

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

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

[39176] IIª-IIae q. 10 pr. Consequenter considerandum est de vitiis oppositis. Et primo, de infidelitate, quae opponitur fidei; secundo, de blasphemia, quae opponitur confessioni; tertio, de ignorantia et hebetudine, quae opponuntur scientiae et intellectui. Circa primum, considerandum est de infidelitate in communi; secundo, de haeresi, tertio, de apostasia a fide. Circa primum quaeruntur duodecim. Primo, utrum infidelitas sit peccatum. Secundo, in quo sit sicut in subiecto. Tertio, utrum sit maximum peccatorum. Quarto, utrum omnis actio infidelium sit peccatum. Quinto, de speciebus infidelitatis. Sexto, de comparatione earum ad invicem. Septimo, utrum cum infidelibus sit disputandum de fide. Octavo, utrum sint cogendi ad fidem. Nono, utrum sit eis communicandum. Decimo, utrum possint Christianis fidelibus praeesse. Undecimo, utrum ritus infidelium sint tolerandi. Duodecimo, utrum pueri infidelium sint invitis parentibus baptizandi.

Q. 10. A. 1. Whether unbelief is a sin?

Objection 1: It would seem that unbelief is not a sin. For every sin is contrary to nature, as Damascene proves (De Fide Orth. ii, 4). Now unbelief seems not to be contrary to nature; for Augustine says (De Praedest. Sanct. v) that "to be capable to having faith, just as to be capable of

[39177] IIª-IIae q. 10 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod infidelitas non sit peccatum. Omne enim peccatum est contra naturam, ut patet per Damascenum, in II libro. Sed infidelitas non videtur esse contra naturam, dicit enim Augustinus, in libro de Praed. Sanct.,

having charity, is natural to all men; whereas to have faith, even as to have charity, belongs to the grace of the faithful." Therefore not to have faith, which is to be an unbeliever, is not a sin.

quod *posse habere fidem, sicut posse habere caritatem, naturae est hominum, habere autem fidem, quemadmodum habere caritatem, gratiae est fidelium*. Ergo non habere fidem, quod est infidelem esse, non est peccatum.

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

[39178] IIª-IIae q. 10 a. 1 arg. 2 Praeterea, nullus peccat in eo quod vitare non potest, quia omne peccatum est voluntarium. Sed non est in potestate hominis quod infidelitatem vitet, quam vitare non potest nisi fidem habendo, dicit enim apostolus, ad Rom. X, *quomodo credent ei quem non audierunt? Quomodo autem audient sine praedicante?* Ergo infidelitas non videtur esse peccatum.

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

[39179] IIª-IIae q. 10 a. 1 arg. 3 Praeterea, sicut supra dictum est, sunt septem vitia capitalia, ad quae omnia peccata reducuntur. Sub nullo autem horum videtur contineri infidelitas. Ergo infidelitas non est peccatum.

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

[39180] IIª-IIae q. 10 a. 1 s. c. Sed contra, virtuti contrariatur vitium. Sed fides est virtus, cui contrariatur infidelitas. Ergo infidelitas est peccatum.

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

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

[39181] IIª-IIae q. 10 a. 1 co. Respondeo dicendum quod infidelitas dupliciter accipi potest. Uno modo, secundum puram negationem, ut dicatur infidelis ex hoc solo quod non habet fidem. Alio modo potest intelligi infidelitas secundum contrarietatem ad fidem, quia scilicet aliquis repugnat auditui fidei, vel etiam contemnit ipsam, secundum illud Isaiae LIII, *quis credidit auditui nostro?* Et in hoc proprie perficitur ratio infidelitatis. Et secundum hoc infidelitas est peccatum. Si autem accipiatur infidelitas secundum negationem puram, sicut in illis qui nihil audierunt de fide, non habet rationem peccati, sed magis poenae, quia talis ignorantia divinorum ex peccato primi parentis est consecuta. Qui autem sic sunt infideles damnantur quidem propter alia peccata, quae sine fide remitti non possunt, non autem damnantur propter infidelitatis peccatum. Unde dominus dicit, Ioan. XV, *si non venissem, et locutus eis non fuissem, peccatum non haberent*, quod exponens Augustinus dicit quod *loquitur de illo peccato quo*

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

non crediderunt in Christum.

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

[39182] IIª-IIae q. 10 a. 1 ad 1 Ad primum ergo dicendum quod habere fidem non est in natura humana, sed in natura humana est ut mens hominis non repugnet interiori instinctui et exteriori veritatis praedicationi. Unde infidelitas secundum hoc est contra naturam.

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

[39183] IIª-IIae q. 10 a. 1 ad 2 Ad secundum dicendum quod ratio illa procedit de infidelitate secundum quod importat simplicem negationem.

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

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

[39184] IIª-IIae q. 10 a. 1 ad 3 Ad tertium dicendum quod infidelitas secundum quod est peccatum, oritur ex superbia, ex qua contingit quod homo intellectum suum non vult subiicere regulis fidei et sano intellectui patrum. Unde Gregorius dicit, XXXI Moral., quod *ex inani gloria oriuntur novitatum praesumptiones*. Quamvis posset dici quod, sicut virtutes theologicae non reducuntur ad virtutes cardinales, sed sunt priores eis; ita etiam vitia opposita virtutibus theologicis non reducuntur ad vitia capitalia.

Q. 10. A. 2. Whether unbelief is in the intellect as its subject?

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

[39185] IIª-IIae q. 10 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod infidelitas non sit in intellectu sicut in subiecto. Omne enim peccatum in voluntate est, ut Augustinus dicit, in libro de duabus Anim. Sed infidelitas est quoddam peccatum, ut dictum est. Ergo infidelitas est in voluntate, non in intellectu.

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

[39186] IIª-IIae q. 10 a. 2 arg. 2 Praeterea, infidelitas habet rationem peccati ex eo quod praedicatio fidei contemnitur. Sed contemptus ad voluntatem pertinet. Ergo infidelitas est in voluntate.

Objection 3: Further, a gloss [*Augustine, Enchiridion lx.] on 2 Cor. 11:14 "Satan . . . transformeth himself into an angel of light," says that if "a wicked angel pretend to be a good angel,

[39187] IIª-IIae q. 10 a. 2 arg. 3 Praeterea, II ad Cor. XI, super illud, *ipse Satanas transfigurat se in Angelum lucis*, dicit Glossa quod, *si Angelus malus se bonum fingat, etiam si credatur bonus,*

and be taken for a good angel, it is not a dangerous or an unhealthy error, if he does or says what is becoming to a good angel." This seems to be because of the rectitude of the will of the man who adheres to the angel, since his intention is to adhere to a good angel. Therefore the sin of unbelief seems to consist entirely in a perverse will: and, consequently, it does not reside in the intellect.

non est error periculosus aut morbidus, si facit vel dicit quae bonis Angelis congruunt. Cuius ratio esse videtur propter rectitudinem voluntatis eius qui ei inhaeret intendens bono Angelo adhaerere. Ergo totum peccatum infidelitatis esse videtur in perversa voluntate. Non ergo est in intellectu sicut in subiecto.

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

[39188] IIª-IIae q. 10 a. 2 s. c. Sed contra, contraria sunt in eodem subiecto. Sed fides, cui contrariatur infidelitas, est in intellectu sicut in subiecto. Ergo et infidelitas in intellectu est.

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

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

[39189] IIª-IIae q. 10 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, peccatum dicitur esse in illa potentia quae est principium actus peccati. Actus autem peccati potest habere duplex principium. Unum quidem primum et universale, quod imperat omnes actus peccatorum, et hoc principium est voluntas, quia omne peccatum est voluntarium. Aliud autem principium actus peccati est proprium et proximum, quod elicit peccati actum, sicut concupiscibilis est principium gulae et luxuriae, et secundum hoc gula et luxuria dicuntur esse in concupiscibili. Dissentire autem, qui est proprius actus infidelitatis, est actus intellectus, sed moti a voluntate, sicut et assentire. Et ideo infidelitas, sicut et fides, est quidem in intellectu sicut in proximo subiecto, in voluntate autem sicut in primo motivo. Et hoc modo dicitur omne peccatum esse in voluntate.

Hence the Reply to the First Objection is clear.

[39190] IIª-IIae q. 10 a. 2 ad 1 Unde patet responsio ad primum.

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

[39191] IIª-IIae q. 10 a. 2 ad 2 Ad secundum dicendum quod contemptus voluntatis causat dissensum intellectus, in quo perficitur ratio infidelitatis. Unde causa infidelitatis est in voluntate, sed ipsa infidelitas est in intellectu.

Reply to Objection 3: He that believes a wicked angel to be a good one, does not dissent from a matter of faith, because "his bodily senses are deceived, while his mind does not depart from a

[39192] IIª-IIae q. 10 a. 2 ad 3 Ad tertium dicendum quod ille qui credit malum Angelum esse bonum non dissentit ab eo quod est fidei, quia *sensus corporis fallitur, mens vero non*

true and right judgment" as the gloss observes [*Augustine, Enchiridion lx]. But, according to the same authority, to adhere to Satan when he begins to invite one to his abode, i.e. wickedness and error, is not without sin.

removetur a vera rectaque sententia, ut ibidem dicit Glossa. Sed si aliquis Satanae adhaereret cum incipit ad sua ducere, idest ad mala et falsa, tunc non careret peccato, ut ibidem dicitur.

Q. 10. A. 3. Whether unbelief is the greatest of sin?

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

[39193] IIª-IIae q. 10 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod infidelitas non sit maximum peccatorum. Dicit enim Augustinus, et habetur V, qu. I, *utrum Catholicum pessimis moribus alicui haeretico in cuius vita, praeter id quod haereticus est, non inveniunt homines quod reprehendant, praeponere debeamus, non audeo praecipitare sententiam*. Sed haereticus est infidelis. Ergo non est simpliciter dicendum quod infidelitas sit maximum peccatorum.

Objection 2: Further, that which diminishes or excuses a sin is not, seemingly, the greatest of sins. Now unbelief excuses or diminishes sin: for the Apostle says (1 Tim. 1:12,13): "I . . . before was a blasphemer, and a persecutor and contumelious; but I obtained . . . mercy . . . because I did it ignorantly in unbelief." Therefore unbelief is not the greatest of sins.

[39194] IIª-IIae q. 10 a. 3 arg. 2 Praeterea, illud quod diminuit vel excusat peccatum non videtur esse maximum peccatum. Sed infidelitas excusat vel diminuit peccatum, dicit enim apostolus, I ad Tim. I, *prius fui blasphemus et persecutor et contumeliosus, sed misericordiam consecutus sum, quia ignorans feci in incredulitate*. Ergo infidelitas non est maximum peccatum.

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

[39195] IIª-IIae q. 10 a. 3 arg. 3 Praeterea, maiori peccato debetur maior poena, secundum illud Deut. XXV, *pro mensura peccati erit et plagarum modus*. Sed maior poena debetur fidelibus peccantibus quam infidelibus, secundum illud ad Heb. X, *quanto magis putatis deteriora mereri supplicia qui filium Dei conculcaverit, et sanguinem testamenti pollutum duxerit, in quo sanctificatus est?* Ergo infidelitas non est maximum peccatum.

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

[39196] IIª-IIae q. 10 a. 3 s. c. Sed contra est quod Augustinus dicit, exponens illud Ioan. XV, *si non venissem, et locutus eis non fuissem, peccatum non haberent, magnum, inquit, quoddam peccatum sub generali nomine vult intelligi. Hoc enim est peccatum, scilicet infidelitatis, quo tenentur cuncta peccata*. Infidelitas ergo est maximum omnium peccatorum.

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

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

[39197] IIª-IIae q. 10 a. 3 co. Respondeo dicendum quod omne peccatum formaliter consistit in aversione a Deo, ut supra dictum est. Unde tanto aliquod peccatum est gravius quanto per ipsum homo magis a Deo separatur. Per infidelitatem autem maxime homo a Deo elongatur, quia nec veram Dei cognitionem habet; per falsam autem cognitionem ipsius non appropinquat ei, sed magis ab eo elongatur. Nec potest esse quod quantum ad quid Deum cognoscat qui falsam opinionem de ipso habet, quia id quod ipse opinatur non est Deus. Unde manifestum est quod peccatum infidelitatis est maius omnibus peccatis quae contingunt in perversitate morum. Secus autem est de peccatis quae opponuntur aliis virtutibus theologicis, ut infra dicetur.

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

[39198] IIª-IIae q. 10 a. 3 ad 1 Ad primum ergo dicendum quod nihil prohibet peccatum quod est gravius secundum suum genus esse minus grave secundum aliquas circumstantias. Et propter hoc Augustinus noluit praecipitare sententiam de malo Catholico et haeretico alias non peccante, quia peccatum haeretici, etsi sit gravius ex genere, potest tamen ex aliqua circumstantia alleviari; et e converso peccatum Catholici ex aliqua circumstantia aggravari.

Reply to Objection 2: Unbelief includes both ignorance, as an accessory thereto, and resistance to matters of faith, and in the latter respect it is a most grave sin. In respect, however, of this ignorance, it has a certain reason for excuse, especially when a man sins not from malice, as was the case with the Apostle.

[39199] IIª-IIae q. 10 a. 3 ad 2 Ad secundum dicendum quod infidelitas habet et ignorantiam adiunctam, et habet renisum ad ea quae sunt fidei, et ex hac parte habet rationem peccati gravissimi. Ex parte autem ignorantiae habet aliquam rationem excusationis, et maxime quando aliquis ex malitia non peccat, sicut fuit in apostolo.

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

[39200] IIª-IIae q. 10 a. 3 ad 3 Ad tertium dicendum quod infidelis pro peccato infidelitatis gravius punitur quam alius peccator pro quocumque alio peccato, considerato peccati genere. Sed pro alio peccato, puta pro adulterio, si committatur a fideli et ab infideli, ceteris paribus, gravius peccat fidelis quam infidelis, tum propter notitiam veritatis ex fide; tum etiam propter sacramenta fidei quibus est imbutus, quibus peccando contumeliam facit.

Q. 10. A. 4. Whether every act of an unbeliever is a sin?

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

[39201] IIª-IIae q. 10 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod quaelibet actio infidelis sit peccatum. Quia super illud Rom. XIV, *omne quod non est ex fide peccatum est*, dicit Glossa, *omnis infidelium vita est peccatum*. Sed ad vitam infidelium pertinet omne quod agunt. Ergo omnis actio infidelis est peccatum.

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

[39202] IIª-IIae q. 10 a. 4 arg. 2 Praeterea, fides intentionem dirigit. Sed nullum bonum potest esse quod non est ex intentione recta. Ergo in infidelibus nulla actio potest esse bona.

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

[39203] IIª-IIae q. 10 a. 4 arg. 3 Praeterea, corrupto priori, corrumpuntur posteriora. Sed actus fidei praecedit actus omnium virtutum. Ergo, cum in infidelibus non sit actus fidei, nullum bonum opus facere possunt, sed in omni actu suo peccant.

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

[39204] IIª-IIae q. 10 a. 4 s. c. Sed contra est quod Cornelio adhuc infideli existenti dictum est quod acceptae erant Deo eleemosynae eius. Ergo non omnis actio infidelis est peccatum, sed aliqua actio eius est bona.

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

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

[39205] IIª-IIae q. 10 a. 4 co. Respondeo dicendum quod, sicut supra dictum est, peccatum mortale tollit gratiam gratum facientem, non autem totaliter corrumpit bonum naturae. Unde, cum infidelitas sit quoddam mortale peccatum, infideles quidem gratia carent, remanet tamen in eis aliquod bonum naturae. Unde manifestum est quod infideles non possunt operari opera bona quae sunt ex gratia, scilicet opera meritoria, tamen opera bona ad quae sufficit bonum naturae aliqualiter operari possunt. Unde non oportet quod in omni suo opere peccent, sed quandocumque aliquod opus operantur ex infidelitate, tunc peccant. Sicut enim habens fidem potest aliquod peccatum committere in actu quem non refert ad fidei finem, vel venialiter vel etiam mortaliter peccando; ita etiam infidelis potest aliquem actum bonum facere in eo quod non refert ad finem infidelitatis.

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

[39206] IIª-IIae q. 10 a. 4 ad 1 Ad primum ergo dicendum quod verbum illud est intelligendum vel quia vita infidelium non potest esse sine peccato, cum peccata sine fide non tollantur. Vel quia quidquid agunt ex infidelitate peccatum est. Unde ibi subditur, *quia omnis infideliter vivens vel agens vehementer peccat*.

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

[39207] IIª-IIae q. 10 a. 4 ad 2 Ad secundum dicendum quod fides dirigit intentionem respectu finis ultimi supernaturalis. Sed lumen etiam naturalis rationis potest dirigere intentionem respectu alicuius boni connaturalis.

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

[39208] IIª-IIae q. 10 a. 4 ad 3 Ad tertium dicendum quod per infidelitatem non corrumpitur totaliter in infidelibus ratio naturalis, quin remaneat in eis aliqua veri cognitio, per quam possunt facere aliquod opus de genere bonorum. De Cornelio tamen sciendum est quod infidelis non erat, alioquin eius operatio accepta non fuisset Deo, cui sine fide nullus potest placere. Habebat autem fidem implicitam, nondum manifestata Evangelii veritate. Unde ut eum in fide plene instrueret, mittitur ad eum Petrus.

Q. 10. A. 5. Whether there are several species of unbelief?

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

[39209] IIª-IIae q. 10 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod non sint plures infidelitatis species. Cum enim fides et infidelitas sint contraria, oportet quod sint circa idem. Sed formale obiectum fidei est veritas prima, a qua habet unitatem, licet multa materialiter credat. Ergo etiam obiectum infidelitatis est veritas prima, ea vero quae discredit infidelis materialiter se habent in infidelitate. Sed differentia secundum speciem non attenditur secundum principia materialia, sed secundum principia formalia. Ergo infidelitatis non sunt diversae species secundum diversitatem eorum in quibus infideles errant.

Objection 2: Further, it is possible to stray from the truth of faith in an infinite number of ways. If therefore the various species of unbelief correspond to the number of various errors, it would seem to follow that there is an infinite number of species of unbelief, and consequently,

[39210] IIª-IIae q. 10 a. 5 arg. 2 Praeterea, infinitis modis potest aliquis a veritate fidei deviare. Si igitur secundum diversitates errorum diversae species infidelitatis assignentur, videtur sequi quod sint infinitae infidelitatis species. Et ita huiusmodi species non sunt considerandae.

that we ought not to make these species the object of our consideration.

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

[39211] IIª-IIae q. 10 a. 5 arg. 3 Praeterea, idem non invenitur in diversis speciebus. Sed contingit aliquem esse infidelem ex eo quod errat circa diversa. Ergo diversitas errorum non facit diversas species infidelitatis. Sic igitur infidelitatis non sunt plures species.

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

[39212] IIª-IIae q. 10 a. 5 s. c. Sed contra est quod unicuique virtuti opponuntur plures species vitiorum, bonum enim contingit uno modo, malum vero multipliciter, ut patet per Dionysium, IV cap. de Div. Nom., et per philosophum, in II Ethic. Sed fides est una virtus. Ergo ei opponuntur plures infidelitatis species.

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

Accordingly we must say that if unbelief be considered in comparison to faith, there are several species of unbelief, determinate in number. For, since the sin of unbelief consists in resisting the faith, this may happen in two ways: either the faith is resisted before it has been accepted, and such is the unbelief of pagans or heathens; or the Christian faith is resisted after it

[39213] IIª-IIae q. 10 a. 5 co. Respondeo dicendum quod quaelibet virtus consistit in hoc quod attingat regulam aliquam cognitionis vel operationis humanae, ut supra dictum est. Attingere autem regulam est uno modo circa unam materiam, sed a regula deviare contingit multipliciter. Et ideo uni virtuti multa vitia opponuntur. Diversitas autem vitiorum quae unicuique virtuti opponitur potest considerari dupliciter. Uno modo, secundum diversam habitudinem ad virtutem. Et secundum hoc determinatae sunt quaedam species vitiorum quae opponuntur virtuti, sicut virtuti morali opponitur unum vitium secundum excessum ad virtutem, et aliud vitium secundum defectum a virtute. Alio modo potest considerari diversitas vitiorum oppositorum uni virtuti secundum corruptionem diversorum quae ad virtutem requiruntur. Et secundum hoc uni virtuti, puta temperantiae vel fortitudini, opponuntur infinita vitia, secundum quod infinitis modis contingit diversas circumstantias virtutis corrumpi, ut a rectitudine virtutis recedatur. Unde et Pythagorici malum posuerunt infinitum. Sic ergo dicendum est quod, si infidelitas attendatur secundum comparationem ad fidem, diversae sunt infidelitatis species et numero determinatae. Cum enim peccatum infidelitatis consistat in renitendo fidei, hoc potest contingere dupliciter. Quia aut renititur fidei nondum susceptae, et talis est infidelitas Paganorum sive gentilium. Aut renititur fidei Christianae susceptae, vel in figura, et sic est

has been accepted, and this either in the figure, and such is the unbelief of the Jews, or in the very manifestation of truth, and such is the unbelief of heretics. Hence we may, in a general way, reckon these three as species of unbelief.

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

infidelitas Iudaeorum; vel in ipsa manifestatione veritatis, et sic est infidelitas haereticorum. Unde in generali possunt assignari tres praedictae species infidelitatis. Si vero distinguantur infidelitatis species secundum errorem in diversis quae ad fidem pertinent, sic non sunt determinatae infidelitatis species, possunt enim errores in infinitum multiplicari, ut patet per Augustinum, in libro de haeresibus.

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

[39214] IIª-IIae q. 10 a. 5 ad 1 Ad primum ergo dicendum quod formalis ratio alicuius peccati potest accipi dupliciter. Uno modo, secundum intentionem peccantis, et sic id ad quod convertitur peccans est formale obiectum peccati; et ex hoc diversificantur eius species. Alio modo, secundum rationem mali, et sic illud bonum a quo receditur est formale obiectum peccati; sed ex hac parte peccatum non habet speciem, immo privatio est speciei. Sic igitur dicendum est quod infidelitatis obiectum est veritas prima sicut a qua recedit, sed formale eius obiectum sicut ad quod convertitur est sententia falsa quam sequitur; et ex hac parte eius species diversificantur. Unde sicut caritas est una, quae inhaeret summo bono, sunt autem diversa vitia caritati opposita, quae per conversionem ad diversa bona temporalia recedunt ab uno summo bono, et iterum secundum diversas habitudines inordinatas ad Deum; ita etiam fides est una virtus, ex hoc quod adhaeret uni primae veritati; sed infidelitatis species sunt multae, ex hoc quod infideles diversas falsas sententias sequuntur.

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

[39215] IIª-IIae q. 10 a. 5 ad 2 Ad secundum dicendum quod obiectio illa procedit de distinctione specierum infidelitatis secundum diversa in quibus erratur.

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

[39216] IIª-IIae q. 10 a. 5 ad 3 Ad tertium dicendum quod sicut fides est una quia multa credit in ordine ad unum, ita infidelitas potest esse una, etiam si in multis erret, inquantum omnia habent ordinem ad unum. Nihil tamen prohibet hominem diversis infidelitatis speciebus errare, sicut etiam potest unus homo diversis vitiis

diseases.

subiacere et diversis corporalibus morbis.

Q. 10. A. 6. Whether the unbelief of pagans or heathens is graver than other kinds?

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

[39217] IIª-IIae q. 10 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod infidelitas gentilium sive Paganorum sit gravior ceteris. Sicut enim corporalis morbus tanto est gravior quanto saluti principalioris membri contrariatur, ita peccatum tanto videtur esse gravius quanto contrariatur ei quod est principalius in virtute. Sed principalius in fide est fides unitatis divinae, a qua deficiunt gentiles, multitudinem deorum credentes. Ergo eorum infidelitas est gravissima.

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

[39218] IIª-IIae q. 10 a. 6 arg. 2 Praeterea, inter haereticos tanto haeresis aliquorum detestabilior est quanto in pluribus et principalioribus veritati fidei contradicunt, sicut haeresis Arii, qui separavit divinitatem, detestabilior fuit quam haeresis Nestorii, qui separavit humanitatem Christi a persona filii Dei. Sed gentiles in pluribus et principalioribus recedunt a fide quam Iudaei et haeretici, quia omnino nihil de fide recipiunt. Ergo eorum infidelitas est gravissima.

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

[39219] IIª-IIae q. 10 a. 6 arg. 3 Praeterea, omne bonum est diminutivum mali. Sed aliquod bonum est in Iudaeis, quia confitentur vetus testamentum esse a Deo. Bonum etiam est in haereticis, quia venerantur novum testamentum. Ergo minus peccant quam gentiles, qui utrumque testamentum detestantur.

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

[39220] IIª-IIae q. 10 a. 6 s. c. Sed contra est quod dicitur II Pet. II, *melius erat illis non cognoscere viam iustitiae quam post cognitam retrorsum converti*. Sed gentiles non cognoverunt viam iustitiae, haeretici autem et Iudaei aliqualiter cognoscentes deseruerunt. Ergo eorum peccatum est gravius.

I answer that, As stated above (A[5]), two things may be considered in unbelief. One of these is its relation to faith: and from this point of view, he who resists the faith after accepting it, sins more

[39221] IIª-IIae q. 10 a. 6 co. Respondeo dicendum quod in infidelitate, sicut dictum est, duo possunt considerari. Quorum unum est comparatio eius ad fidem. Et ex hac parte aliquis

grievously against faith, than he who resists it without having accepted it, even as he who fails to fulfil what he has promised, sins more grievously than if he had never promised it. In this way the unbelief of heretics, who confess their belief in the Gospel, and resist that faith by corrupting it, is a more grievous sin than that of the Jews, who have never accepted the Gospel faith. Since, however, they accepted the figure of that faith in the Old Law, which they corrupt by their false interpretations, their unbelief is a more grievous sin than that of the heathens, because the latter have not accepted the Gospel faith in any way at all.

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

Of these two gravities the first surpasses the second from the point of view of guilt; since, as stated above (A[1]) unbelief has the character of guilt, from its resisting faith rather than from the mere absence of faith, for the latter as was stated (A[1]) seems rather to bear the character of punishment. Hence, speaking absolutely, the unbelief of heretics is the worst.

gravius contra fidem peccat qui fidei renititur quam suscepit quam qui renititur fidei nondum susceptae, sicut gravius peccat qui non implet quod promisit quam si non impleat quod nunquam promisit. Et secundum hoc infidelitas haereticorum, qui profitentur fidem Evangelii et ei renituntur corrumpentes ipsam, gravius peccant quam Iudaei, qui fidem Evangelii nunquam susceperunt. Sed quia susceperunt eius figuram in veteri lege, quam male interpretantes corrumpunt, ideo etiam ipsorum infidelitas est gravius peccatum quam infidelitas gentilium, qui nullo modo fidem Evangelii susceperunt. Aliud quod in infidelitate consideratur est corruptio eorum quae ad fidem pertinent. Et secundum hoc, cum in pluribus errent gentiles quam Iudaei, et Iudaei quam haeretici, gravior est infidelitas gentilium quam Iudaeorum, et Iudaeorum quam haereticorum, nisi forte quorundam, puta Manichaeorum, qui etiam circa credibilia plus errant quam gentiles. Harum tamen duarum gravitatum prima praeponderat secundae quantum ad rationem culpae. Quia infidelitas habet rationem culpae, ut supra dictum est, magis ex hoc quod renititur fidei quam ex hoc quod non habet ea quae fidei sunt, hoc enim videtur, ut dictum est, magis ad rationem poenae pertinere unde, simpliciter loquendo, infidelitas haereticorum est pessima.

This suffices for the Replies to the Objections.

[39222] IIª-IIae q. 10 a. 6 ad arg. Et per hoc patet responsio ad obiecta.

Q. 10. A. 7. Whether one ought to dispute with unbelievers in public?

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

[39223] IIª-IIae q. 10 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod non sit cum infidelibus publice disputandum. Dicit enim apostolus, II ad Tim. II, *noli verbis contendere, ad nihilum enim utile est nisi ad subversionem audientium*. Sed disputatio publica cum infidelibus fieri non potest sine contentione verborum. Ergo non est publice disputandum cum infidelibus.

Objection 2: Further, the law of Martianus Augustus confirmed by the canons [*De Sum.

[39224] IIª-IIae q. 10 a. 7 arg. 2 Praeterea, lex Marciani Augusti, per canones confirmata, sic

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

dicit, *iniuriam facit iudicio religiosissimae synodi, si quis semel iudicata ac recte disposita revolvere et publice disputare contendit*. Sed omnia quae ad fidem pertinent sunt per sacra Concilia determinata. Ergo graviter peccat, iniuriam synodo faciens, si quis de his quae sunt fidei publice disputare praesumat.

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

[39225] IIª-IIae q. 10 a. 7 arg. 3 Praeterea, disputatio argumentis aliquibus agitur. Sed argumentum est ratio rei dubiae faciens fidem. Ea autem quae sunt fidei, cum sint certissima, non sunt in dubitationem adducenda. Ergo de his quae sunt fidei non est publice disputandum.

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

[39226] IIª-IIae q. 10 a. 7 s. c. Sed contra est quod Act. IX dicitur quod *Saulus invalescebat et confundebat Iudaeos; et quod loquebatur gentibus et disputabat cum Graecis*.

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

On the part of the hearers we must consider whether those who hear the disputation are instructed and firm in the faith, or simple and wavering. As to those who are well instructed and firm in the faith, there can be no danger in disputing about the faith in their presence. But as to simple-minded people, we must make a distinction; because either they are provoked and molested by unbelievers, for instance, Jews or heretics, or pagans who strive to corrupt the faith in them, or else they are not subject to provocation in this matter, as in those countries where there are not unbelievers. In the first case it is necessary to dispute in public about the faith, provided there be those who are equal and

[39227] IIª-IIae q. 10 a. 7 co. Respondeo dicendum quod in disputatione fidei duo sunt consideranda, unum quidem ex parte disputantis; aliud autem ex parte audientium. Ex parte quidem disputantis est consideranda intentio. Si enim disputet tanquam de fide dubitans, et veritatem fidei pro certo non supponens, sed argumentis experiri intendens, procul dubio peccat, tanquam dubius in fide et infidelis. Si autem disputet aliquis de fide ad confutandum errores, vel etiam ad exercitium, laudabile est. Ex parte vero audientium considerandum est utrum illi qui disputationem audiunt sint instructi et firmi in fide, aut simplices et in fide titubantes. Et coram quidem sapientibus in fide firmis nullum periculum est disputare de fide. Sed circa simplices est distinguendum. Quia aut sunt sollicitati sive pulsati ab infidelibus, puta Iudaeis vel haereticis sive Paganis, nitentibus corrumpere in eis fidem, aut omnino non sunt sollicitati super hoc, sicut in terris in quibus non sunt infideles. In primo casu necessarium est publice disputare de fide, dummodo inveniantur aliqui ad hoc sufficientes et idonei, qui errores confutare possint. Per hoc enim simplices in fide firmabuntur; et tolletur infidelibus decipiendi facultas; et ipsa taciturnitas eorum qui resistere deberent pervertentibus fidei veritatem esset

adapted to the task of confuting errors; since in this way simple people are strengthened in the faith, and unbelievers are deprived of the opportunity to deceive, while if those who ought to withstand the perverters of the truth of faith were silent, this would tend to strengthen error. Hence Gregory says (Pastor. ii, 4): "Even as a thoughtless speech gives rise to error, so does an indiscreet silence leave those in error who might have been instructed." On the other hand, in the second case it is dangerous to dispute in public about the faith, in the presence of simple people, whose faith for this very reason is more firm, that they have never heard anything differing from what they believe. Hence it is not expedient for them to hear what unbelievers have to say against the faith.

erroris confirmatio. Unde Gregorius, in II Pastoral., *sicut incauta locutio in errorem pertrahit, ita indiscretum silentium eos qui erudiri poterant in errore derelinquit*. In secundo vero casu periculosum est publice disputare de fide coram simplicibus; quorum fides ex hoc est firmior quod nihil diversum audierunt ab eo quod credunt. Et ideo non expedit eis ut verba infidelium audiant disceptantium contra fidem.

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

[39228] IIª-IIae q. 10 a. 7 ad 1 Ad primum ergo dicendum quod apostolus non prohibet totaliter disputationem, sed inordinatam, quae magis fit contentione verborum quam firmitate sententiarum.

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

[39229] IIª-IIae q. 10 a. 7 ad 2 Ad secundum dicendum quod lex illa prohibet publicam disputationem de fide quae procedit ex dubitatione fidei, non autem illam quae est ad fidei conservationem.

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

[39230] IIª-IIae q. 10 a. 7 ad 3 Ad tertium dicendum quod non debet disputari de his quae sunt fidei quasi de eis dubitando, sed propter veritatem manifestandam et errores confutandos. Oportet enim ad fidei confirmationem aliquando cum infidelibus disputare, quandoque quidem defendendo fidem, secundum illud I Pet. III, *parati semper ad satisfactionem omni poscenti vos rationem de ea quae est in vobis spe et fide*; quandoque autem ad convincendos errantes, secundum illud ad Tit. I, *ut sit potens exhortari in doctrina sana, et eos qui contradicunt arguere*.

Q. 10. A. 8. Whether unbelievers ought to be compelled to the faith?

Objection 1: It would seem that unbelievers

[39231] IIª-IIae q. 10 a. 8 arg. 1 Ad octavum sic

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

proceditur. Videtur quod infideles nullo modo compellendi sint ad fidem. Dicitur enim Matth. XIII quod servi patrisfamilias in cuius agro erant zizania seminata quaesierunt ab eo, *vis imus et colligimus ea? Et ipse respondit, non, ne forte, colligentes zizania, eradicetis simul cum eis triticum*. Ubi dicit Chrysostomus, *haec dixit dominus prohibens occisiones fieri. Nec enim oportet interficere haereticos, quia si eos occideritis, necesse est multos sanctorum simul subverti*. Ergo videtur quod pari ratione nec aliqui infideles sint ad fidem cogendi.

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

[39232] IIª-IIae q. 10 a. 8 arg. 2 Praeterea, in decretis, dist. XLV, sic dicitur, *de Iudaeis praecepit sancta synodus nemini deinceps ad credendum vim inferre*. Ergo pari ratione nec alii infideles sunt ad fidem cogendi.

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

[39233] IIª-IIae q. 10 a. 8 arg. 3 Praeterea, Augustinus dicit quod cetera potest homo nolens, credere nonnisi volens. Sed voluntas cogi non potest. Ergo videtur quod infideles non sint ad fidem cogendi.

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

[39234] IIª-IIae q. 10 a. 8 arg. 4 Praeterea, Ezech. XVIII dicitur ex persona Dei, *nolo mortem peccatoris*. Sed nos debemus voluntatem nostram conformare divinae, ut supra dictum est. Ergo etiam nos non debemus velle quod infideles occidantur.

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

[39235] IIª-IIae q. 10 a. 8 s. c. Sed contra est quod dicitur Luc. XIV, *exi in vias et saepes et compelle intrare, ut impleatur domus mea*. Sed homines in domum Dei, idest in Ecclesiam, intrant per fidem. Ergo aliqui sunt compellendi ad fidem.

I answer that, Among unbelievers there are some who have never received the faith, such as the heathens and the Jews: and these are by no means to be compelled to the faith, in order that they may believe, because to believe depends on the will: nevertheless they should be compelled by

[39236] IIª-IIae q. 10 a. 8 co. Respondeo dicendum quod infidelium quidam sunt qui nunquam susceperunt fidem, sicut gentiles et Iudaei. Et tales nullo modo sunt ad fidem compellendi, ut ipsi credant, quia credere voluntatis est. Sunt tamen compellendi a

the faithful, if it be possible to do so, so that they do not hinder the faith, by their blasphemies, or by their evil persuasions, or even by their open persecutions. It is for this reason that Christ's faithful often wage war with unbelievers, not indeed for the purpose of forcing them to believe, because even if they were to conquer them, and take them prisoners, they should still leave them free to believe, if they will, but in order to prevent them from hindering the faith of Christ.

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

fidelibus, si facultas adsit, ut fidem non impediant vel blasphemiis, vel malis persuasionibus, vel etiam apertis persecutionibus. Et propter hoc fideles Christi frequenter contra infideles bellum movent, non quidem ut eos ad credendum cogant (quia si etiam eos vicissent et captivos haberent, in eorum libertate relinquerent an credere vellent), sed propter hoc ut eos compellant ne fidem Christi impediant. Alii vero sunt infideles qui quandoque fidem susceperunt et eam profitentur, sicut haeretici vel quicumque apostatae. Et tales sunt etiam corporaliter compellendi ut impleant quod promiserunt et teneant quod semel susceperunt.

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

[39237] IIª-IIae q. 10 a. 8 ad 1 Ad primum ergo dicendum quod per illam auctoritatem quidam intellexerunt esse prohibitam non quidem excommunicationem haereticorum, sed eorum occisionem, ut patet per auctoritatem Chrysostomi inductam. Et Augustinus, ad Vincentium, de se dicit, *haec primitus mea sententia erat, neminem ad unitatem Christi esse cogendum, verbo esse agendum, disputatione pugnandum. Sed haec opinio mea non contradicentium verbis, sed demonstrantium superatur exemplis. Legum enim terror ita profuit ut multi dicant, gratias domino, qui vincula nostra dirupit*. Quod ergo dominus dicit, *sinite utraque crescere usque ad messem*, qualiter intelligendum sit apparet ex hoc quod subditur, *ne forte, colligentes zizania, eradicetis simul cum eis et triticum*. Ubi satis ostendit, sicut Augustinus dicit (contra Epist. Parmen.), *cum metus iste non subest, idest quando ita cuiusque crimen notum est et omnibus execrabile apparet ut vel nullos prorsus, vel non tales habeat defensores per quos possit schisma contingere, non dormiat severitas disciplinae*.

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

[39238] IIª-IIae q. 10 a. 8 ad 2 Ad secundum dicendum quod Iudaei, si nullo modo susceperunt fidem, non sunt cogendi ad fidem. Si autem susceperunt fidem, *oportet ut fidem necessitate cogantur retinere*, sicut in eodem capitulo dicitur.

Reply to Objection 3: Just as taking a vow is a matter of will, and keeping a vow, a matter of

[39239] IIª-IIae q. 10 a. 8 ad 3 Ad tertium dicendum quod, sicut vovere est voluntatis,

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

reddere autem est necessitatis, ita accipere fidem est voluntatis, sed tenere iam acceptam est necessitatis. Et ideo haeretici sunt compellendi ut fidem teneant. Dicit enim Augustinus, ad Bonifacium comitem, *ubi est quod isti clamare consueverunt, liberum est credere vel non credere, cui vim Christus intulit? Agnoscant in Paulo prius cogentem Christum et postea docentem*.

Reply to Objection 4: As Augustine says in the same letter, "none of us wishes any heretic to perish. But the house of David did not deserve to have peace, unless his son Absalom had been killed in the war which he had raised against his father. Thus if the Catholic Church gathers together some of the perdition of others, she heals the sorrow of her maternal heart by the delivery of so many nations."

[39240] IIª-IIae q. 10 a. 8 ad 4 Ad quartum dicendum quod, sicut in eadem epistola Augustinus dicit, *nullus nostrum vult aliquem haereticum perire. Sed aliter non meruit habere pacem domus David, nisi Absalom filius eius in bello quod contra patrem gerebat fuisset extinctus. Sic Ecclesia Catholica, si aliquorum perditione ceteros colligit, dolorem materni sanat cordis tantorum liberatione populorum*.

Q. 10. A. 9. Whether it is lawful to communicate with unbelievers?

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

[39241] IIª-IIae q. 10 a. 9 arg. 1 Ad nonum sic proceditur. Videtur quod cum infidelibus possit communicari. Dicit enim apostolus, I ad Cor. X, *si quis vocat vos infidelium ad coenam, et vultis ire, omne quod vobis apponitur manducate*. Et Chrysostomus dicit, *ad mensam Paganorum si volueris ire, sine ulla prohibitione permittimus*. Sed ad coenam alicuius ire est ei communicare. Ergo licet infidelibus communicare.

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

[39242] IIª-IIae q. 10 a. 9 arg. 2 Praeterea, apostolus dicit, I ad Cor. V, *quid mihi est de his qui foris sunt iudicare?* Foris autem sunt infideles. Cum igitur per iudicium Ecclesiae aliquorum communio fidelibus inhibeatur, videtur quod non sit inhibendum fidelibus cum infidelibus communicare.

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

[39243] IIª-IIae q. 10 a. 9 arg. 3 Praeterea, dominus non potest uti servo nisi ei communicando saltem verbo, quia dominus movet servum per imperium. Sed Christiani possunt habere servos infideles, vel Iudaeos vel etiam Paganos sive Saracenos. Ergo possunt licite cum eis communicare.

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

[39244] IIª-IIae q. 10 a. 9 s. c. Sed contra est quod dicitur Deut. VII, *non inibis cum eis foedus, nec misereberis eorum, neque sociabis cum eis connubia*. Et super illud Lev. XV, *mulier quae redeunte mense* etc., dicit Glossa, *sic oportet ab idololatria abstinere ut nec idololatras nec eorum discipulos contingamus, nec cum eis communionem habeamus*.

I answer that, Communication with a particular person is forbidden to the faithful, in two ways: first, as a punishment of the person with whom they are forbidden to communicate; secondly, for the safety of those who are forbidden to communicate with others. Both motives can be gathered from the Apostle's words (1 Cor. 5:6). For after he had pronounced sentence of excommunication, he adds as his reason: "Know you not that a little leaven corrupts the whole lump?" and afterwards he adds the reason on the part of the punishment inflicted by the sentence of the Church when he says (1 Cor. 5:12): "Do not you judge them that are within?"

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

With regard to the second way, it seems that one ought to distinguish according to the various conditions of persons, circumstances and time. For some are firm in the faith; and so it is to be hoped that their communicating with unbelievers will lead to the conversion of the latter rather than to the aversion of the faithful from the faith. These are not to be forbidden to communicate with unbelievers who have not received the faith,

[39245] IIª-IIae q. 10 a. 9 co. Respondeo dicendum quod communio alicuius personae interdicitur fidelibus dupliciter, uno modo, in poenam illius cui communio fidelium subtrahitur; alio modo, ad cautelam eorum quibus interdicitur ne alii communicent. Et utraque causa ex verbis apostoli accipi potest, I ad Cor. V. Nam postquam sententiam excommunicationis protulit, subdit pro ratione, *nescitis quia modicum fermentum totam massam corrumpit?* Et postea rationem subdit ex parte poenae per iudicium Ecclesiae illatae, cum dicit, *nonne de his qui intus sunt vos iudicatis?* Primo igitur modo non interdicit Ecclesia fidelibus communionem infidelium qui nullo modo fidem Christianam receperunt, scilicet Paganorum vel Iudaeorum, quia non habet de eis iudicare spirituali iudicio, sed temporali, in casu cum, inter Christianos commorantes, aliquam culpam committunt et per fideles temporaliter puniuntur. Sed isto modo, scilicet in poenam, interdicit Ecclesia fidelibus communionem illorum infidelium qui a fide suscepta deviant, vel corrumpendo fidem, sicut haeretici, vel etiam totaliter a fide recedendo, sicut apostatae. In utrosque enim horum excommunicationis sententiam profert Ecclesia. Sed quantum ad secundum modum, videtur esse distinguendum secundum diversas conditiones personarum et negotiorum et temporum. Si enim aliqui fuerint firmi in fide, ita quod ex communione eorum cum infidelibus conversio infidelium magis sperari possit quam fidelium a fide aversio; non sunt prohibendi infidelibus communicare qui fidem non susceperunt, scilicet Paganis vel Iudaeis, et maxime si necessitas urgeat. Si autem sint simplices et infirmi in fide, de quorum subversione probabiliter timeri possit, prohibendi sunt ab infidelium communione, et praecipue ne magnam familiaritatem cum eis habeant, vel absque necessitate eis communicent.

such as pagans or Jews, especially if there be some urgent necessity for so doing. But in the case of simple people and those who are weak in the faith, whose perversion is to be feared as a probable result, they should be forbidden to communicate with unbelievers, and especially to be on very familiar terms with them, or to communicate with them without necessity.

This suffices for the Reply to the First Objection.

[39246] IIª-IIae q. 10 a. 9 ad 1 Ad primum ergo dicendum quod dominus illud praecipit de illis gentibus quarum terram ingressuri erant Iudaei, qui erant proni ad idololatriam, et ideo timendum erat ne per continuam conversationem cum eis alienarentur a fide. Et ideo ibidem subditur, *quia seducet filium tuum ne sequatur me*.

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

[39247] IIª-IIae q. 10 a. 9 ad 2 Ad secundum dicendum quod Ecclesia in infideles non habet iudicium quoad poenam spiritualem eis infligendam. Habet tamen iudicium super aliquos infideles quoad temporalem poenam infligendam, ad quod pertinet quod Ecclesia aliquando, propter aliquas speciales culpas, subtrahit aliquibus infidelibus communionem fidelium.

Reply to Objection 3: There is more probability that a servant who is ruled by his master's commands, will be converted to the faith of his master who is a believer, than if the case were the reverse: and so the faithful are not forbidden to have unbelieving servants. If, however, the master were in danger, through communicating with such a servant, he should send him away, according to Our Lord's command (Mat. 18:8): "If . . . thy foot scandalize thee, cut it off, and cast it from thee."

[39248] IIª-IIae q. 10 a. 9 ad 3 Ad tertium dicendum quod magis est probabile quod servus, qui regitur imperio domini, convertatur ad fidem domini fidelis, quam e converso. Et ideo non est prohibitum quin fideles habeant servos infideles. Si tamen domino periculum immineret ex communione talis servi, deberet eum a se abiicere, secundum illud mandatum domini, Matth. V et XVIII, *si pes tuus scandalizaverit te, abscinde eum et proiice abs te*.

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

Q. 10. A. 10. Whether unbelievers may have authority or dominion over the faithful?

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

[39249] IIª-IIae q. 10 a. 10 arg. 1 Ad decimum sic proceditur. Videtur quod infideles possint habere praelationem vel dominium supra fideles. Dicit enim apostolus, I ad Tim. VI, *quicumque sunt sub iugo servi dominos suos omni honore dignos arbitrentur*, et quod loquatur de infidelibus patet per hoc quod subdit, *qui autem fideles habent dominos non contemnant*. Et I Pet. II dicitur, *servi, subditi estote in omni timore dominis, non tantum bonis et modestis, sed etiam dyscolis*. Non autem hoc praeciperetur per apostolicam doctrinam nisi infideles possent fidelibus praeesse. Ergo videtur quod infideles possint praeesse fidelibus.

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

[39250] IIª-IIae q. 10 a. 10 arg. 2 Praeterea, quicumque sunt de familia alicuius principis subsunt ei. Sed fideles aliqui erant de familiis infidelium principum, unde dicitur ad Philipp. IV, *salutant vos omnes sancti, maxime autem qui de Caesaris domo sunt*, scilicet Neronis, qui infidelis erat. Ergo infideles possunt fidelibus praeesse.

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

[39251] IIª-IIae q. 10 a. 10 arg. 3 Praeterea, sicut philosophus dicit, in I Polit., servus est instrumentum domini in his quae ad humanam vitam pertinent, sicut et minister artificis est instrumentum artificis in his quae pertinent ad operationem artis. Sed in talibus potest fidelis infideli subiici, possunt enim fideles infidelium coloni esse. Ergo infideles possunt fidelibus praefici etiam quantum ad dominium.

On the contrary, Those who are in authority can pronounce judgment on those over whom they are placed. But unbelievers cannot pronounce judgment on the faithful, for the Apostle says (1 Cor. 6:1): "Dare any of you, having a matter against another, go to be judged before the unjust," i.e. unbelievers, "and not before the saints?" Therefore it seems that unbelievers cannot have authority over the faithful.

[39252] IIª-IIae q. 10 a. 10 s. c. Sed contra est quod ad eum qui praeest pertinet habere iudicium super eos quibus praeest. Sed infideles non possunt iudicare de fidelibus, dicit enim apostolus, I ad Cor. VI, *audet aliquis vestrum, habens negotium adversus alterum, iudicari apud iniquos, idest infideles, et non apud sanctos?* Ergo videtur quod infideles fidelibus praeesse non possint.

I answer that, That this question may be

[39253] IIª-IIae q. 10 a. 10 co. Respondeo

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

Secondly, we may speak of dominion or authority, as already in force: and here we must observe that dominion and authority are institutions of human law, while the distinction between faithful and unbelievers arises from the Divine law. Now the Divine law which is the law of grace, does not do away with human law which is the law of natural reason. Wherefore the distinction between faithful and unbelievers, considered in itself, does not do away with dominion and authority of unbelievers over the faithful.

Nevertheless this right of dominion or authority can be justly done away with by the sentence or ordination of the Church who has the authority of God: since unbelievers in virtue of their unbelief deserve to forfeit their power over the faithful who are converted into children of God.

This the Church does sometimes, and sometimes not. For among those unbelievers who are subject, even in temporal matters, to the Church and her members, the Church made the law that if the slave of a Jew became a Christian, he should forthwith receive his freedom, without paying any price, if he should be a "vernaculus," i.e. born in slavery; and likewise if, when yet an unbeliever, he had been bought for his service: if, however, he had been bought for sale, then he should be offered for sale within three months. Nor does the Church harm them in this, because since those Jews themselves are subject to the Church, she can dispose of their possessions, even as secular princes have enacted many laws to be observed by their subjects, in favor of liberty. On the other hand, the Church has not applied the above law to

dicendum quod circa hoc dupliciter loqui possumus. Uno modo, de dominio vel praelatione infidelium super fideles de novo instituenda. Et hoc nullo modo permitti debet. Cedit enim hoc in scandalum et in periculum fidei, de facili enim illi qui subiiciuntur aliorum iurisdictioni immutari possunt ab eis quibus subsunt ut sequantur eorum imperium, nisi illi qui subsunt fuerint magnae virtutis. Et similiter infideles contemnunt fidem si fidelium defectus cognoscant. Et ideo apostolus prohibuit quod fideles non contendant iudicio coram iudice infideli. Et ideo nullo modo permittit Ecclesia quod infideles acquirant dominium super fideles, vel qualitercumque eis praeficiantur in aliquo officio. Alio modo possumus loqui de dominio vel praelatione iam praeexistenti. Ubi considerandum est quod dominium et praelatio introducta sunt ex iure humano, distinctio autem fidelium et infidelium est ex iure divino. Ius autem divinum, quod est ex gratia, non tollit ius humanum, quod est ex naturali ratione. Et ideo distinctio fidelium et infidelium, secundum se considerata, non tollit dominium et praelationem infidelium supra fideles. Potest tamen iuste per sententiam vel ordinationem Ecclesiae, auctoritatem Dei habentis, tale ius dominii vel praelationis tolli, quia infideles merito suae infidelitatis merentur potestatem amittere super fideles, qui transferuntur in filios Dei sed hoc quidem Ecclesia quandoque facit, quandoque autem non facit. In illis enim infidelibus qui etiam temporali subiectione subiiciuntur Ecclesiae et membris eius, hoc ius Ecclesiae statuit, ut servus Iudaeorum, statim factus Christianus, a servitute liberetur, nullo pretio dato, si fuerit vernaculus, idest in servitute natus; et similiter si, infidelis existens, fuerit emptus ad servitium. Si autem fuerit emptus ad mercationem, tenetur eum infra tres menses exponere ad vendendum. Nec in hoc iniuriam facit Ecclesia, quia, cum ipsi Iudaei sint servi Ecclesiae, potest disponere de rebus eorum; sicut etiam principes saeculares multas leges ediderunt erga suos subditos in favorem libertatis. In illis vero infidelibus qui temporaliter Ecclesiae vel eius membris non subiacent, praedictum ius Ecclesia non statuit, licet posset instituere de iure. Et hoc facit ad scandalum vitandum. Sicut etiam dominus, Matth. XVII, ostendit quod poterat se a tributo excusare quia liberi sunt filii, sed tamen mandavit tributum solvi ad scandalum vitandum. Ita etiam et Paulus, cum dixisset quod servi

those unbelievers who are not subject to her or her members, in temporal matters, although she has the right to do so: and this, in order to avoid scandal, for as Our Lord showed (Mat. 17:25,26) that He could be excused from paying the tribute, because "the children are free," yet He ordered the tribute to be paid in order to avoid giving scandal. Thus Paul too, after saying that servants should honor their masters, adds, "lest the name of the Lord and His doctrine be blasphemed."

dominos suos honorarent, subiungit, *ne nomen domini et doctrina blasphemetur*.

This suffices for the Reply to the First Objection.

[39254] IIª-IIae q. 10 a. 10 ad 1 Unde patet responsio ad primum.

Reply to Objection 2: The authority of Caesar preceded the distinction of faithful from unbelievers. Hence it was not cancelled by the conversion of some to the faith. Moreover it was a good thing that there should be a few of the faithful in the emperor's household, that they might defend the rest of the faithful. Thus the Blessed Sebastian encouraged those whom he saw faltering under torture, and, the while, remained hidden under the military cloak in the palace of Diocletian.

[39255] IIª-IIae q. 10 a. 10 ad 2 Ad secundum dicendum quod illa praelatio Caesaris praeexistebat distinctioni fidelium ab infidelibus, unde non solvebatur per conversionem aliquorum ad fidem. Et utile erat quod aliqui fideles locum in familia imperatoris haberent, ad defendendum alios fideles, sicut beatus Sebastianus Christianorum animos, quos in tormentis videbat deficere, confortabat, et adhuc latebat sub militari chlamyde in domo Diocletiani.

Reply to Objection 3: Slaves are subject to their masters for their whole lifetime, and are subject to their overseers in everything: whereas the craftsman's laborer is subject to him for certain special works. Hence it would be more dangerous for unbelievers to have dominion or authority over the faithful, than that they should be allowed to employ them in some craft. Wherefore the Church permits Christians to work on the land of Jews, because this does not entail their living together with them. Thus Solomon besought the King of Tyre to send master workmen to hew the trees, as related in 3 Kings 5:6. Yet, if there be reason to fear that the faithful will be perverted by such communications and dealings, they should be absolutely forbidden.

[39256] IIª-IIae q. 10 a. 10 ad 3 Ad tertium dicendum quod servi subiiciuntur dominis suis ad totam vitam, et subditi praefectis ad omnia negotia, sed ministri artificum subduntur eis ad aliqua specialia opera. Unde periculosius est quod infideles accipiant dominium vel praelationem super fideles quam quod accipiant ab eis ministerium in aliquo artificio. Et ideo permittit Ecclesia quod Christiani possint colere terras Iudaeorum, quia per hoc non habent necesse conversari cum eis. Salomon etiam expetiit a rege Tyri magistros operum ad ligna caedenda, ut habetur III Reg. V. Et tamen si ex tali communicatione vel convictu subversio fidelium timeretur, esset penitus interdicendum.

Q. 10. A. 11. Whether the rites of unbelievers ought to be tolerated?

Objection 1: It would seem that rites of unbelievers ought not to be tolerated. For it is evident that unbelievers sin in observing their rites: and not to prevent a sin, when one can,

[39257] IIª-IIae q. 10 a. 11 arg. 1 Ad undecimum sic proceditur. Videtur quod ritus infidelium non sint tolerandi. Manifestum est enim quod infideles in suis ritibus peccant eos servando. Sed peccato

seems to imply consent therein, as a gloss observes on Rom. 1:32: "Not only they that do them, but they also that consent to them that do them." Therefore it is a sin to tolerate their rites.

consentire videtur qui non prohibet cum prohibere possit, ut habetur in Glossa Rom. I, super illud, *non solum qui faciunt, sed etiam qui consentiunt facientibus*. Ergo peccant qui eorum ritus tolerant.

Objection 2: Further, the rites of the Jews are compared to idolatry, because a gloss on Gal. 5:1, "Be not held again under the yoke of bondage," says: "The bondage of that law was not lighter than that of idolatry." But it would not be allowable for anyone to observe the rites of idolatry, in fact Christian princes at first caused the temples of idols to be closed, and afterwards, to be destroyed, as Augustine relates (De Civ. Dei xviii, 54). Therefore it follows that even the rites of Jews ought not to be tolerated.

[39258] IIª-IIae q. 10 a. 11 arg. 2 Praeterea, ritus Iudaeorum idololatriae comparantur, quia super illud Gal. V, *nolite iterum iugo servitutis contineri*, dicit Glossa, *non est levior haec legis servitus quam idololatriae*. Sed non sustineretur quod idololatriae ritum aliqui exercerent, quinimmo Christiani principes templa idolorum primo claudi, et postea dirui fecerunt, ut Augustinus narrat, XVIII de Civ. Dei. Ergo etiam ritus Iudaeorum tolerari non debent.

Objection 3: Further, unbelief is the greatest of sins, as stated above (A[3]). Now other sins such as adultery, theft and the like, are not tolerated, but are punishable by law. Therefore neither ought the rites of unbelievers to be tolerated.

[39259] IIª-IIae q. 10 a. 11 arg. 3 Praeterea, peccatum infidelitatis est gravissimum, ut supra dictum est. Sed alia peccata non tolerantur, sed lege puniuntur, sicut adulterium, furtum et alia huiusmodi. Ergo etiam ritus infidelium tolerandi non sunt.

On the contrary, Gregory [*Regist. xi, Ep. 15: cf. Decret., dist. xlv, can., Qui sincera] says, speaking of the Jews: "They should be allowed to observe all their feasts, just as hitherto they and their fathers have for ages observed them."

[39260] IIª-IIae q. 10 a. 11 s. c. Sed contra est quod in decretis, dist. XLV, Can. qui sincera, dicit Gregorius de Iudaeis, *omnes festivitates suas, sicut hactenus ipsi et patres eorum per longa colentes tempora tenuerunt, liberam habeant observandi celebrandique licentiam*.

I answer that, Human government is derived from the Divine government, and should imitate it. Now although God is all-powerful and supremely good, nevertheless He allows certain evils to take place in the universe, which He might prevent, lest, without them, greater goods might be forfeited, or greater evils ensue. Accordingly in human government also, those who are in authority, rightly tolerate certain evils, lest certain goods be lost, or certain greater evils be incurred: thus Augustine says (De Ordine ii, 4): "If you do away with harlots, the world will be convulsed with lust." Hence, though unbelievers sin in their rites, they may be tolerated, either on account of some good that ensues therefrom, or because of some evil avoided. Thus from the fact that the Jews observe their rites, which, of old, foreshadowed the truth of the faith which we

[39261] IIª-IIae q. 10 a. 11 co. Respondeo dicendum quod humanum regimen derivatur a divino regimine, et ipsum debet imitari. Deus autem, quamvis sit omnipotens et summe bonus, permittit tamen aliqua mala fieri in universo, quae prohibere posset, ne, eis sublatis, maiora bona tollerentur, vel etiam peiora mala sequerentur. Sic igitur et in regimine humano illi qui praesunt recte aliqua mala tolerant, ne aliqua bona impediantur, vel etiam ne aliqua mala peiora incurrantur, sicut Augustinus dicit, in II de ordine, *aufer meretrices de rebus humanis, turbaveris omnia libidinibus*. Sic igitur, quamvis infideles in suis ritibus peccent, tolerari possunt vel propter aliquod bonum quod ex eis provenit, vel propter aliquod malum quod vitatur. Ex hoc autem quod Iudaei ritus suos observant, in quibus olim praefigurabatur veritas fidei quam tenemus, hoc

hold, there follows this good---that our very enemies bear witness to our faith, and that our faith is represented in a figure, so to speak. For this reason they are tolerated in the observance of their rites.

On the other hand, the rites of other unbelievers, which are neither truthful nor profitable are by no means to be tolerated, except perchance in order to avoid an evil, e.g. the scandal or disturbance that might ensue, or some hindrance to the salvation of those who if they were unmolested might gradually be converted to the faith. For this reason the Church, at times, has tolerated the rites even of heretics and pagans, when unbelievers were very numerous.

bonum provenit quod testimonium fidei nostrae habemus ab hostibus, et quasi in figura nobis repraesentatur quod credimus. Et ideo in suis ritibus tolerantur. Aliorum vero infidelium ritus, qui nihil veritatis aut utilitatis afferunt, non sunt aliqualiter tolerandi, nisi forte ad aliquod malum vitandum, scilicet ad vitandum scandalum vel dissidium quod ex hoc posset provenire, vel impedimentum salutis eorum, qui paulatim, sic tolerati, convertuntur ad fidem. Propter hoc enim etiam haereticorum et Paganorum ritus aliquando Ecclesia toleravit, quando erat magna infidelium multitudo.

This suffices for the Replies to the Objections.

[39262] IIª-IIae q. 10 a. 11 ad arg. Et per hoc patet responsio ad obiecta.

Q. 10. A. 12. Whether the children of Jews and other unbelievers ought to be baptized against their parents' will?

Objection 1: It would seem that the children of Jews and of other unbelievers ought to be baptized against their parents' will. For the bond of marriage is stronger than the right of parental authority over children, since the right of parental authority can be made to cease, when a son is set at liberty; whereas the marriage bond cannot be severed by man, according to Mat. 19:6: "What . . . God hath joined together let no man put asunder." And yet the marriage bond is broken on account of unbelief: for the Apostle says (1 Cor. 7:15): "If the unbeliever depart, let him depart. For a brother or sister is not under servitude in such cases": and a canon [*Can. Uxor legitima, and Idololatria, qu. i] says that "if the unbelieving partner is unwilling to abide with the other, without insult to their Creator, then the other partner is not bound to cohabitation." Much more, therefore, does unbelief abrogate the right of unbelieving parents' authority over their children: and consequently their children may be baptized against their parents' will.

[39263] IIª-IIae q. 10 a. 12 arg. 1 Ad duodecimum sic proceditur. Videtur quod pueri Iudaeorum et aliorum infidelium sint baptizandi parentibus invitis. Maius enim est vinculum matrimoniale quam ius patriae potestatis, quia ius patriae potestatis potest per hominem solvi, cum filiusfamilias emancipatur; vinculum autem matrimoniale non potest solvi per hominem, secundum illud Matth. XIX, *quod Deus coniunxit homo non separet*. Sed propter infidelitatem solvitur vinculum matrimoniale, dicit enim apostolus, I ad Cor. VII, *quod si infidelis discedit, discedat, non enim servituti subiectus est frater aut soror in huiusmodi*; et canon dicit quod si coniux infidelis non vult sine contumelia sui creatoris cum altero stare, quod alter coniugum non debet ei cohabitare. Ergo multo magis propter infidelitatem tollitur ius patriae potestatis in suos filios. Possunt ergo eorum filii baptizari eis invitis.

Objection 2: Further, one is more bound to succor a man who is in danger of everlasting death, than one who is in danger of temporal death. Now it would be a sin, if one saw a man in

[39264] IIª-IIae q. 10 a. 12 arg. 2 Praeterea, magis debet homini subveniri circa periculum mortis aeternae quam circa periculum mortis temporalis. Sed si aliquis videret hominem in periculo mortis

danger of temporal death and failed to go to his aid. Since, then, the children of Jews and other unbelievers are in danger of everlasting death, should they be left to their parents who would imbue them with their unbelief, it seems that they ought to be taken away from them and baptized, and instructed in the faith.

temporalis et ei non ferret auxilium, peccaret. Cum ergo filii Iudaeorum et aliorum infidelium sint in periculo mortis aeternae si parentibus relinquuntur, qui eos in sua infidelitate informant, videtur quod sint eis auferendi et baptizandi et in fidelitate instruendi.

Objection 3: Further, the children of a bondsman are themselves bondsmen, and under the power of his master. Now the Jews are bondsmen of kings and princes: therefore their children are also. Consequently kings and princes have the power to do what they will with Jewish children. Therefore no injustice is committed if they baptize them against their parents' wishes.

[39265] IIª-IIae q. 10 a. 12 arg. 3 Praeterea, filii servorum sunt servi et in potestate dominorum. Sed Iudaei sunt servi regum et principum. Ergo et filii eorum. Reges igitur et principes habent potestatem de filiis Iudaeorum facere quod voluerint. Nulla ergo erit iniuria si eos baptizent invitis parentibus.

Objection 4: Further, every man belongs more to God, from Whom he has his soul, than to his carnal father, from whom he has his body. Therefore it is not unjust if Jewish children be taken away from their parents, and consecrated to God in Baptism.

[39266] IIª-IIae q. 10 a. 12 arg. 4 Praeterea, quilibet homo magis est Dei, a quo habet animam, quam patris carnalis, a quo habet corpus. Non ergo est iniustum si pueri Iudaeorum carnalibus parentibus auferantur et Deo per Baptismum consecrentur.

Objection 5: Further, Baptism avails for salvation more than preaching does, since Baptism removes forthwith the stain of sin and the debt of punishment, and opens the gate of heaven. Now if danger ensue through not preaching, it is imputed to him who omitted to preach, according to the words of Ezech. 33:6 about the man who "sees the sword coming and sounds not the trumpet." Much more therefore, if Jewish children are lost through not being baptized are they accounted guilty of sin, who could have baptized them and did not.

[39267] IIª-IIae q. 10 a. 12 arg. 5 Praeterea, Baptismus efficacior est ad salutem quam praedicatio, quia per Baptismum statim tollitur peccati macula, reatus poenae, et aperitur ianua caeli. Sed si periculum sequitur ex defectu praedicationis, imputatur ei qui non praedicavit, ut habetur Ezech. III, et XXXIII de eo qui *videt gladium venientem et non insonuerit tuba*. Ergo multo magis, si pueri Iudaeorum damnentur propter defectum Baptismi, imputatur ad peccatum eis qui potuerunt baptizare et non baptizaverunt.

On the contrary, Injustice should be done to no man. Now it would be an injustice to Jews if their children were to be baptized against their will, since they would lose the rights of parental authority over their children as soon as these were Christians. Therefore these should not be baptized against their parents' will.

[39268] IIª-IIae q. 10 a. 12 s. c. Sed contra, nemini facienda est iniuria. Fieret autem Iudaeis iniuria si eorum filii baptizarentur eis invitis, quia amitterent ius patriae potestatis in filios iam fideles. Ergo eis invitis non sunt baptizandi.

I answer that, The custom of the Church has very great authority and ought to be jealously observed in all things, since the very doctrine of

[39269] IIª-IIae q. 10 a. 12 co. Respondeo dicendum quod maximam habet auctoritatem Ecclesiae consuetudo, quae semper est in omnibus

catholic doctors derives its authority from the Church. Hence we ought to abide by the authority of the Church rather than by that of an Augustine or a Jerome or of any doctor whatever. Now it was never the custom of the Church to baptize the children of the Jews against the will of their parents, although at times past there have been many very powerful catholic princes like Constantine and Theodosius, with whom most holy bishops have been on most friendly terms, as Sylvester with Constantine, and Ambrose with Theodosius, who would certainly not have failed to obtain this favor from them if it had been at all reasonable. It seems therefore hazardous to repeat this assertion, that the children of Jews should be baptized against their parents' wishes, in contradiction to the Church's custom observed hitherto.

There are two reasons for this custom. One is on account of the danger to the faith. For children baptized before coming to the use of reason, afterwards when they come to perfect age, might easily be persuaded by their parents to renounce what they had unknowingly embraced; and this would be detrimental to the faith.

The other reason is that it is against natural justice. For a child is by nature part of its father: thus, at first, it is not distinct from its parents as to its body, so long as it is enfolded within its mother's womb; and later on after birth, and before it has the use of its free-will, it is enfolded in the care of its parents, which is like a spiritual womb, for so long as man has not the use of reason, he differs not from an irrational animal; so that even as an ox or a horse belongs to someone who, according to the civil law, can use them when he likes, as his own instrument, so, according to the natural law, a son, before coming to the use of reason, is under his father's care. Hence it would be contrary to natural justice, if a child, before coming to the use of reason, were to be taken away from its parents' custody, or anything done to it against its parents' wish. As soon, however, as it begins to have the use of its free-will, it begins to belong to itself, and is able to look after itself, in matters concerning the Divine or the natural law, and then it should be induced, not by compulsion but by persuasion, to embrace the faith: it can then consent to the faith, and be baptized, even against its parents' wish;

aemulanda. Quia et ipsa doctrina Catholicorum doctorum ab Ecclesia auctoritatem habet, unde magis standum est auctoritati Ecclesiae quam auctoritati vel Augustini vel Hieronymi vel cuiuscumque doctoris. Hoc autem Ecclesiae usus nunquam habuit quod Iudaeorum filii invitis parentibus baptizarentur, quamvis fuerint retroactis temporibus multi Catholici principes potentissimi, ut Constantinus, Theodosius, quibus familiares fuerunt sanctissimi episcopi, ut Sylvester Constantino et Ambrosius Theodosio, qui nullo modo hoc praetermisissent ab eis impetrare, si hoc esset consonum rationi. Et ideo periculosum videtur hanc assertionem de novo inducere, ut praeter consuetudinem in Ecclesia hactenus observatam, Iudaeorum filii invitis parentibus baptizarentur. Et huius ratio est duplex. Una quidem propter periculum fidei. Si enim pueri nondum usum rationis habentes Baptismum susciperent, postmodum, cum ad perfectam aetatem pervenirent, de facili possent a parentibus induci ut relinquerent quod ignorantes susceperunt. Quod vergeret in fidei detrimentum. Alia vero ratio est quia repugnat iustitiae naturali. Filius enim naturaliter est aliquid patris. Et primo quidem a parentibus non distinguitur secundum corpus, quandiu in matris utero continetur. Postmodum vero, postquam ab utero egreditur, antequam usum liberi arbitrii habeat, continetur sub parentum cura sicut sub quodam spirituali utero. Quandiu enim usum rationis non habet puer, non differt ab animali irrationali. Unde sicut bos vel equus est alicuius ut utatur eo cum voluerit, secundum ius civile, sicut proprio instrumento; ita de iure naturali est quod filius, antequam habeat usum rationis, sit sub cura patris. Unde contra iustitiam naturalem esset si puer, antequam habeat usum rationis, a cura parentum subtrahatur, vel de eo aliquid ordinetur invitis parentibus. Postquam autem incipit habere usum liberi arbitrii, iam incipit esse suus, et potest, quantum ad ea quae sunt iuris divini vel naturalis, sibi ipsi providere. Et tunc est inducendus ad fidem non coactione, sed persuasione; et potest etiam invitis parentibus consentire fidei et baptizari, non autem antequam habeat usum rationis. Unde de pueris antiquorum patrum dicitur quod salvati sunt in fide parentum, per quod datur intelligi quod ad parentes pertinet providere filiis de sua salute, praecipue antequam habeant usum rationis.

but not before it comes to the use of reason. Hence it is said of the children of the fathers of old that they were saved in the faith of their parents; whereby we are given to understand that it is the parents' duty to look after the salvation of their children, especially before they come to the use of reason.

Reply to Objection 1: In the marriage bond, both husband and wife have the use of the free-will, and each can assent to the faith without the other's consent. But this does not apply to a child before it comes to the use of reason: yet the comparison holds good after the child has come to the use of reason, if it is willing to be converted.

[39270] IIª-IIae q. 10 a. 12 ad 1 Ad primum ergo dicendum quod in vinculo matrimoniali uterque coniugum habet usum liberi arbitrii, et uterque potest invito altero fidei assentire. Sed hoc non habet locum in puero antequam habeat usum rationis. Sed postquam habet usum rationis, tunc tenet similitudo, si converti voluerit.

Reply to Objection 2: No one should be snatched from natural death against the order of civil law: for instance, if a man were condemned by the judge to temporal death, nobody ought to rescue him by violence: hence no one ought to break the order of the natural law, whereby a child is in the custody of its father, in order to rescue it from the danger of everlasting death.

[39271] IIª-IIae q. 10 a. 12 ad 2 Ad secundum dicendum quod a morte naturali non est aliquis eripiendus contra ordinem iuris civilis, puta, si aliquis a suo iudice condemnetur ad mortem temporalem, nullus debet eum violenter eripere. Unde nec aliquis debet irrumpere ordinem iuris naturalis, quo filius est sub cura patris, ut eum liberet a periculo mortis aeternae.

Reply to Objection 3: Jews are bondsmen of princes by civil bondage, which does not exclude the order of natural or Divine law.

[39272] IIª-IIae q. 10 a. 12 ad 3 Ad tertium dicendum quod Iudaei sunt servi principum servitute civili, quae non excludit ordinem iuris naturalis vel divini.

Reply to Objection 4: Man is directed to God by his reason, whereby he can know Him. Hence a child before coming to the use of reason, in the natural order of things, is directed to God by its parents' reason, under whose care it lies by nature: and it is for them to dispose of the child in all matters relating to God.

[39273] IIª-IIae q. 10 a. 12 ad 4 Ad quartum dicendum quod homo ordinatur ad Deum per rationem, per quam eum cognoscere potest. Unde puer, antequam usum rationis habeat, naturali ordine ordinatur in Deum per rationem parentum, quorum curae naturaliter subiacet; et secundum eorum dispositionem sunt circa ipsum divina agenda.

Reply to Objection 5: The peril that ensues from the omission of preaching, threatens only those who are entrusted with the duty of preaching. Hence it had already been said (Ezech. 3:17): "I have made thee a watchman to the children [Vulg.: 'house'] of Israel." On the other hand, to provide the sacraments of salvation for the children of unbelievers is the duty of their parents. Hence it is they whom the danger threatens, if

[39274] IIª-IIae q. 10 a. 12 ad 5 Ad quintum dicendum quod periculum quod sequitur de praedicatione omissa non imminet nisi eis quibus commissum est officium praedicandi, unde in Ezechiel praemittitur, *speculatorem dedi te filiis Israel*. Providere autem pueris infidelium de sacramentis salutis pertinet ad parentes eorum. Unde eis imminet periculum si, propter subtractionem sacramentorum, eorum parvuli

through being deprived of the sacraments their children fail to obtain salvation.

detrimentum salutis patiantur.

Q. 11. OF HERESY (FOUR ARTICLES)

We must now consider heresy: under which head there are four points of inquiry:

(1) Whether heresy is a kind of unbelief?

(2) Of the matter about which it is;

(3) Whether heretics should be tolerated?

(4) Whether converts should be received?

[39275] IIª-IIae q. 11 pr. Deinde considerandum est de haeresi. Circa quam quaeruntur quatuor. Primo, utrum haeresis sit infidelitatis species. Secundo, de materia eius circa quam est. Tertio, utrum haeretici sint tolerandi. Quarto, utrum revertentes sint recipiendi.

Q. 11. A. 1. Whether heresy is a species of unbelief?

Objection 1: It would seem that heresy is not a species of unbelief. For unbelief is in the understanding, as stated above (Q[10], A[2]). Now heresy would seem not to pertain to the understanding, but rather to the appetitive power; for Jerome says on Gal. 5:19: [*Cf. Decretals xxiv, qu. iii, cap. 27] "The works of the flesh are manifest: Heresy is derived from a Greek word meaning choice, whereby a man makes choice of that school which he deems best." But choice is an act of the appetitive power, as stated above (FS, Q[13], A[1]). Therefore heresy is not a species of unbelief.

[39276] IIª-IIae q. 11 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod haeresis non sit infidelitatis species. Infidelitas enim in intellectu est, ut supra dictum est. Sed haeresis non videtur ad intellectum pertinere, sed magis ad vim appetitivam. Dicit enim Hieronymus, et habetur in decretis, XXIV, qu. III, *haeresis Graece ab electione dicitur, quod scilicet eam sibi unusquisque eligat disciplinam quam putat esse meliorem*, electio autem est actus appetitivae virtutis, ut supra dictum est. Ergo haeresis non est infidelitatis species.

Objection 2: Further, vice takes its species chiefly from its end; hence the Philosopher says (Ethic. v, 2) that "he who commits adultery that he may steal, is a thief rather than an adulterer." Now the end of heresy is temporal profit, especially lordship and glory, which belong to the vice of pride or covetousness: for Augustine says (De Util. Credendi i) that "a heretic is one who either devises or follows false and new opinions, for the sake of some temporal profit, especially that he may lord and be honored above others." Therefore heresy is a species of pride rather than of unbelief.

[39277] IIª-IIae q. 11 a. 1 arg. 2 Praeterea, vitium praecipue accipit speciem a fine, unde philosophus dicit, in V Ethic., quod *ille qui moechatur ut furetur, magis est fur quam moechus*. Sed finis haeresis est commodum temporale, et maxime principatus et gloria, quod pertinet ad vitium superbiae vel cupiditatis, dicit enim Augustinus, in libro de Util. Cred., quod *haereticus est qui alicuius temporalis commodi, et maxime gloriae principatusque sui gratia, falsas ac novas opiniones vel gignit vel sequitur*. Ergo haeresis non est species infidelitatis, sed magis superbiae.

Objection 3: Further, since unbelief is in the understanding, it would seem not to pertain to the flesh. Now heresy belongs to the works of the flesh, for the Apostle says (Gal. 5:19): "The works of the flesh are manifest, which are fornication, uncleanness," and among the others, he adds, "dissensions, sects," which are the same as heresies. Therefore heresy is not a species of

[39278] IIª-IIae q. 11 a. 1 arg. 3 Praeterea, infidelitas, cum sit in intellectu, non videtur ad carnem pertinere. Sed haeresis pertinet ad opera carnis, dicit enim apostolus, ad Gal. V, *manifesta sunt opera carnis, quae sunt fornicatio, immunditia*; et inter cetera postmodum subdit, dissensiones, sectae, quae sunt idem quod haereses. Ergo haeresis non est infidelitatis

unbelief.

On the contrary, Falsehood is contrary to truth. Now a heretic is one who devises or follows false or new opinions. Therefore heresy is opposed to the truth, on which faith is founded; and consequently it is a species of unbelief.

I answer that, The word heresy as stated in the first objection denotes a choosing. Now choice as stated above (FS, Q[13], A[3]) is about things directed to the end, the end being presupposed. Now, in matters of faith, the will assents to some truth, as to its proper good, as was shown above (Q[4], A[3]): wherefore that which is the chief truth, has the character of last end, while those which are secondary truths, have the character of being directed to the end.

Now, whoever believes, assents to someone's words; so that, in every form of unbelief, the person to whose words assent is given seems to hold the chief place and to be the end as it were; while the things by holding which one assents to that person hold a secondary place. Consequently he that holds the Christian faith aright, assents, by his will, to Christ, in those things which truly belong to His doctrine.

Accordingly there are two ways in which a man may deviate from the rectitude of the Christian faith. First, because he is unwilling to assent to Christ: and such a man has an evil will, so to say, in respect of the very end. This belongs to the species of unbelief in pagans and Jews. Secondly, because, though he intends to assent to Christ, yet he fails in his choice of those things wherein he assents to Christ, because he chooses not what Christ really taught, but the suggestions of his own mind.

Therefore heresy is a species of unbelief, belonging to those who profess the Christian faith, but corrupt its dogmas.

Reply to Objection 1: Choice regards unbelief in the same way as the will regards faith, as stated above.

species.

[39279] IIª-IIae q. 11 a. 1 s. c. Sed contra est quod falsitas veritati opponitur. Sed *haereticus est qui falsas vel novas opiniones vel gignit vel sequitur*. Ergo opponitur veritati, cui fides innititur. Ergo sub infidelitate continetur.

[39280] IIª-IIae q. 11 a. 1 co. Respondeo dicendum quod nomen haeresis, sicut dictum est, electionem importat. Electio autem, ut supra dictum est, est eorum quae sunt ad finem, praesupposito fine. In credendis autem voluntas assentit alicui vero tanquam proprio bono, ut ex supradictis patet. Unde quod est principale verum habet rationem finis ultimi, quae autem secundaria sunt habent rationem eorum quae sunt ad finem. Quia vero quicumque credit alicuius dicto assentit, principale videtur esse, et quasi finis, in unaquaque credulitate ille cuius dicto assentitur, quasi autem secundaria sunt ea quae quis tenendo vult alicui assentire. Sic igitur qui recte fidem Christianam habet sua voluntate assentit Christo in his quae vere ad eius doctrinam pertinent. A rectitudine igitur fidei Christianae dupliciter aliquis potest deviare. Uno modo, quia ipsi Christo non vult assentire, et hic habet quasi malam voluntatem circa ipsum finem. Et hoc pertinet ad speciem infidelitatis Paganorum et Iudaeorum. Alio modo, per hoc quod intendit quidem Christo assentire, sed deficit in eligendo ea quibus Christo assentiat, quia non eligit ea quae sunt vere a Christo tradita, sed ea quae sibi propria mens suggerit. Et ideo haeresis est infidelitatis species pertinens ad eos qui fidem Christi profitentur, sed eius dogmata corrumpunt.

[39281] IIª-IIae q. 11 a. 1 ad 1 Ad primum ergo dicendum quod hoc modo electio pertinet ad infidelitatem sicut et voluntas ad fidem, ut supra dictum est.

Reply to Objection 2: Vices take their species from their proximate end, while, from their remote end, they take their genus and cause. Thus in the case of adultery committed for the sake of theft, there is the species of adultery taken from its proper end and object; but the ultimate end shows that the act of adultery is both the result of the theft, and is included under it, as an effect under its cause, or a species under its genus, as appears from what we have said about acts in general (FS, Q[18], A[7]). Wherefore, as to the case in point also, the proximate end of heresy is adherence to one's own false opinion, and from this it derives its species, while its remote end reveals its cause, viz. that it arises from pride or covetousness.

[39282] IIª-IIae q. 11 a. 1 ad 2 Ad secundum dicendum quod vitia habent speciem ex fine proximo, sed ex fine remoto habent genus et causam. Sicut cum aliquis moechatur ut furetur, est ibi quidem species moechiae ex proprio fine et obiecto, sed ex fine ultimo ostenditur quod moechia ex furto oritur, et sub eo continetur sicut effectus sub causa vel sicut species sub genere, ut patet ex his quae supra de actibus dicta sunt in communi. Unde et similiter in proposito finis proximus haeresis est adhaerere falsae sententiae propriae, et ex hoc speciem habet. Sed ex fine remoto ostenditur causa eius, scilicet quod oritur ex superbia vel cupiditate.

Reply to Objection 3: Just as heresy is so called from its being a choosing [*From the Greek {airein} [hairein], to cut off], so does sect derive its name from its being a cutting off [secando], as Isidore states (Etym. viii, 3). Wherefore heresy and sect are the same thing, and each belongs to the works of the flesh, not indeed by reason of the act itself of unbelief in respect of its proximate object, but by reason of its cause, which is either the desire of an undue end in which way it arises from pride or covetousness, as stated in the second objection, or some illusion of the imagination (which gives rise to error, as the Philosopher states in Metaph. iv; Ed. Did. iii, 5), for this faculty has a certain connection with the flesh, in as much as its act is independent on a bodily organ.

[39283] IIª-IIae q. 11 a. 1 ad 3 Ad tertium dicendum quod, sicut haeresis dicitur ab eligendo, ita secta a sectando, sicut Isidorus dicit, in libro Etymol., et ideo haeresis et secta idem sunt. Et utrumque pertinet ad opera carnis, non quidem quantum ad ipsum actum infidelitatis respectu proximi obiecti, sed ratione causae, quae est vel appetitus finis indebiti, secundum quod oritur ex superbia vel cupiditate, ut dictum est; vel etiam aliqua phantastica illusio, quae est errandi principium, ut etiam philosophus dicit, in IV Metaphys. Phantasia autem quodammodo ad carnem pertinet, inquantum actus eius est cum organo corporali.

Q. 11. A. 2. Whether heresy is properly about matters of faith?

Objection 1: It would seem that heresy is not properly about matters of faith. For just as there are heresies and sects among Christians, so were there among the Jews, and Pharisees, as Isidore observes (Etym. viii, 3,4,5). Now their dissensions were not about matters of faith. Therefore heresy is not about matters of faith, as though they were its proper matter.

[39284] IIª-IIae q. 11 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod haeresis non sit proprie circa ea quae sunt fidei. Sicut enim sunt haereses et sectae in Christianis, ita etiam fuerunt in Iudaeis et Pharisaeis, sicut Isidorus dicit, in libro Etymol. Sed eorum dissensiones non erant circa ea quae sunt fidei. Ergo haeresis non est circa ea quae sunt fidei sicut circa propriam materiam.

Objection 2: Further, the matter of faith is the thing believed. Now heresy is not only about things, but also about works, and about interpretations of Holy Writ. For Jerome says on

[39285] IIª-IIae q. 11 a. 2 arg. 2 Praeterea, materia fidei sunt res quae creduntur. Sed haeresis non solum est circa res, sed etiam circa verba, et circa expositiones sacrae Scripturae. Dicit enim

Gal. 5:20 that "whoever expounds the Scriptures in any sense but that of the Holy Ghost by Whom they were written, may be called a heretic, though he may not have left the Church": and elsewhere he says that "heresies spring up from words spoken amiss." [*St. Thomas quotes this saying elsewhere, in Sent. iv, D, 13, and TP, Q[16], A[8], but it is not to be found in St. Jerome's works.] Therefore heresy is not properly about the matter of faith.

Hieronymus quod *quicumque aliter Scripturam intelligit quam sensus spiritus sancti efflagitat, a quo scripta est, licet ab Ecclesia non recesserit, tamen haereticus appellari potest*, et alibi dicit quod ex verbis inordinate prolatis fit haeresis. Ergo haeresis non est proprie circa materiam fidei.

Objection 3: Further, we find the holy doctors differing even about matters pertaining to the faith, for example Augustine and Jerome, on the question about the cessation of the legal observances: and yet this was without any heresy on their part. Therefore heresy is not properly about the matter of faith.

[39286] IIª-IIae q. 11 a. 2 arg. 3 Praeterea, etiam circa ea quae ad fidem pertinent inveniuntur quandoque sacri doctores dissentire, sicut Hieronymus et Augustinus circa cessationem legalium. Et tamen hoc est absque vitio haeresis. Ergo haeresis non est proprie circa materiam fidei.

On the contrary, Augustine says against the Manichees [*Cf. De Civ. Dei xviii, 51]: "In Christ's Church, those are heretics, who hold mischievous and erroneous opinions, and when rebuked that they may think soundly and rightly, offer a stubborn resistance, and, refusing to mend their pernicious and deadly doctrines, persist in defending them." Now pernicious and deadly doctrines are none but those which are contrary to the dogmas of faith, whereby "the just man liveth" (Rom. 1:17). Therefore heresy is about matters of faith, as about its proper matter.

[39287] IIª-IIae q. 11 a. 2 s. c. Sed contra est quod Augustinus dicit, contra Manichaeos, *qui in Ecclesia Christi morbidum aliquid pravumque quid sapiunt, si correcti ut sanum rectumque sapiant, resistant contumaciter, suaque pestifera et mortifera dogmata emendare nolunt, sed defendere persistunt, haeretici sunt*. Sed pestifera et mortifera dogmata non sunt nisi illa quae opponuntur dogmatibus fidei, per quam iustus vivit, ut dicitur Rom. I. Ergo haeresis est circa ea quae sunt fidei sicut circa propriam materiam.

I answer that, We are speaking of heresy now as denoting a corruption of the Christian faith. Now it does not imply a corruption of the Christian faith, if a man has a false opinion in matters that are not of faith, for instance, in questions of geometry and so forth, which cannot belong to the faith by any means; but only when a person has a false opinion about things belonging to the faith.

Now a thing may be of the faith in two ways, as stated above (FP, Q[32], A[4]; FS, Q[1], A[6], ad 1; FS, Q[2], A[5]), in one way, directly and principally, e.g. the articles of faith; in another way, indirectly and secondarily, e.g. those matters, the denial of which leads to the corruption of some article of faith; and there may be heresy in either way, even as there can be faith.

[39288] IIª-IIae q. 11 a. 2 co. Respondeo dicendum quod de haeresi nunc loquimur secundum quod importat corruptionem fidei Christianae. Non autem ad corruptionem fidei Christianae pertinet si aliquis habeat falsam opinionem in his quae non sunt fidei, puta in geometricalibus vel in aliis huiusmodi, quae omnino ad fidem pertinere non possunt, sed solum quando aliquis habet falsam opinionem circa ea quae ad fidem pertinent. Ad quam aliquid pertinet dupliciter, sicut supra dictum est, uno modo, directe et principaliter, sicut articuli fidei; alio modo, indirecte et secundario, sicut ea ex quibus sequitur corruptio alicuius articuli. Et circa utraque potest esse haeresis, eo modo quo et fides.

Reply to Objection 1: Just as the heresies of the Jews and Pharisees were about opinions relating to Judaism or Pharisaism, so also heresies among Christians are about matter touching the Christian faith.

[39289] IIª-IIae q. 11 a. 2 ad 1 Ad primum ergo dicendum quod sicut haereses Iudaeorum et Pharisaeorum erant circa opiniones aliquas ad Iudaismum vel Pharisaeam pertinentes, ita etiam Christianorum haereses sunt circa ea quae pertinent ad fidem Christi.

Reply to Objection 2: A man is said to expound Holy Writ in another sense than that required by the Holy Ghost, when he so distorts the meaning of Holy Writ, that it is contrary to what the Holy Ghost has revealed. Hence it is written (Ezech. 13:6) about the false prophets: "They have persisted to confirm what they have said," viz. by false interpretations of Scripture. Moreover a man professes his faith by the words that he utters, since confession is an act of faith, as stated above (Q[3], A[1]). Wherefore inordinate words about matters of faith may lead to corruption of the faith; and hence it is that Pope Leo says in a letter to Proterius, Bishop of Alexandria: "The enemies of Christ's cross lie in wait for our every deed and word, so that, if we but give them the slightest pretext, they may accuse us mendaciously of agreeing with Nestorius."

[39290] IIª-IIae q. 11 a. 2 ad 2 Ad secundum dicendum quod ille dicitur aliter exponere sacram Scripturam quam spiritus sanctus efflagitat qui ad hoc expositionem sacrae Scripturae intorquet quod contrariatur ei quod est per spiritum sanctum revelatum. Unde dicitur Ezech. XIII de falsis prophetis quod perseveraverunt confirmare sermonem, scilicet per falsas expositiones Scripturae. Similiter etiam per verba quae quis loquitur suam fidem profitetur, est enim confessio actus fidei, ut supra dictum est. Et ideo si sit inordinata locutio circa ea quae sunt fidei, sequi potest ex hoc corruptio fidei. Unde Leo Papa in quadam epistola ad Proterium episcopum Alexandrinum, dicit, *quia inimici Christi crucis omnibus et verbis nostris insidiantur et syllabis, nullam illis vel tenuem occasionem demus qua nos Nestoriano sensui congruere mentiantur*.

Reply to Objection 3: As Augustine says (Ep. xliii) and we find it stated in the Decretals (xxiv, qu. 3, can. Dixit Apostolus): "By no means should we accuse of heresy those who, however false and perverse their opinion may be, defend it without obstinate fervor, and seek the truth with careful anxiety, ready to mend their opinion, when they have found the truth," because, to wit, they do not make a choice in contradiction to the doctrine of the Church. Accordingly, certain doctors seem to have differed either in matters the holding of which in this or that way is of no consequence, so far as faith is concerned, or even in matters of faith, which were not as yet defined by the Church; although if anyone were obstinately to deny them after they had been defined by the authority of the universal Church, he would be deemed a heretic. This authority resides chiefly in the Sovereign Pontiff. For we read [*Decret. xxiv, qu. 1, can. Quoties]: "Whenever a question of faith is in dispute, I think, that all our brethren and fellow bishops ought to refer the matter to none other than Peter, as being the source of their name and honor, against whose authority neither Jerome

[39291] IIª-IIae q. 11 a. 2 ad 3 Ad tertium dicendum quod, sicut Augustinus dicit, et habetur in decretis, XXIV, qu. III, *si qui sententiam suam, quamvis falsam atque perversam, nulla pertinaci animositate defendunt, quaerunt autem cauta sollicitudine veritatem, corrigi parati cum invenerint, nequaquam sunt inter haereticos deputandi*, quia scilicet non habent electionem contradicentem Ecclesiae doctrinae. Sic ergo aliqui doctores dissensisse videntur vel circa ea quorum nihil interest ad fidem utrum sic vel aliter teneatur; vel etiam in quibusdam ad fidem pertinentibus quae nondum erant per Ecclesiam determinata. Postquam autem essent auctoritate universalis Ecclesiae determinata, si quis tali ordinationi pertinaciter repugnaret, haereticus censeretur. Quae quidem auctoritas principaliter residet in summo pontifice. Dicitur enim XXIV, qu. I, *quoties fidei ratio ventilatur, arbitror omnes fratres nostros et coepiscopos non nisi ad Petrum, idest sui nominis auctoritatem, referre debere*. Contra cuius auctoritatem nec Hieronymus nec Augustinus nec aliquis sacrorum doctorum suam sententiam defendit. Unde dicit Hieronymus, *haec*

nor Augustine nor any of the holy doctors defended their opinion." Hence Jerome says (Exposit. Symbol [*Among the supposititious works of St. Jerome]): "This, most blessed Pope, is the faith that we have been taught in the Catholic Church. If anything therein has been incorrectly or carelessly expressed, we beg that it may be set aright by you who hold the faith and see of Peter. If however this, our profession, be approved by the judgment of your apostleship, whoever may blame me, will prove that he himself is ignorant, or malicious, or even not a catholic but a heretic."

est fides, Papa beatissime, quam in Catholica didicimus Ecclesia. In qua si minus perite aut parum caute forte aliquid positum est, emendari cupimus a te, qui Petri fidem et sedem tenes. Si autem haec nostra confessio apostolatus tui iudicio comprobatur, quicumque me culpare voluerit, se imperitum vel malevolum, vel etiam non Catholicum sed haereticum, comprobabit.

Q. 11. A. 3. Whether heretics ought to be tolerated?

Objection 1: It seems that heretics ought to be tolerated. For the Apostle says (2 Tim. 2:24,25): "The servant of the Lord must not wrangle . . . with modesty admonishing them that resist the truth, if peradventure God may give them repentance to know the truth, and they may recover themselves from the snares of the devil." Now if heretics are not tolerated but put to death, they lose the opportunity of repentance. Therefore it seems contrary to the Apostle's command.

[39292] IIª-IIae q. 11 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod haeretici sint tolerandi. Dicit enim apostolus, II ad Tim. II, *servum Dei oportet mansuetum esse, cum modestia corripientem eos qui resistunt veritati, ne quando det illis poenitentiam Deus ad cognoscendam veritatem, et resipiscant a laqueis Diaboli*. Sed si haeretici non tolerantur, sed morti traduntur, aufertur eis facultas poenitendi. Ergo hoc videtur esse contra praeceptum apostoli.

Objection 2: Further, whatever is necessary in the Church should be tolerated. Now heresies are necessary in the Church, since the Apostle says (1 Cor. 11:19): "There must be . . . heresies, that they . . . who are reproved, may be manifest among you." Therefore it seems that heretics should be tolerated.

[39293] IIª-IIae q. 11 a. 3 arg. 2 Praeterea, illud quod est necessarium in Ecclesia est tolerandum. Sed haereses sunt necessariae in Ecclesia, dicit enim apostolus, I ad Cor. XI, *oportet haereses esse, ut et qui probati sunt manifesti fiant in vobis*. Ergo videtur quod haeretici sunt tolerandi.

Objection 3: Further, the Master commanded his servants (Mat. 13:30) to suffer the cockle "to grow until the harvest," i.e. the end of the world, as a gloss explains it. Now holy men explain that the cockle denotes heretics. Therefore heretics should be tolerated.

[39294] IIª-IIae q. 11 a. 3 arg. 3 Praeterea, dominus mandavit, Matth. XIII, servis suis ut zizania permitterent crescere usque ad messem, quae est finis saeculi, ut ibidem exponitur. Sed per zizania significantur haeretici, secundum expositionem sanctorum. Ergo haeretici sunt tolerandi.

On the contrary, The Apostle says (Titus 3:10,11): "A man that is a heretic, after the first and second admonition, avoid: knowing that he, that is such an one, is subverted."

[39295] IIª-IIae q. 11 a. 3 s. c. Sed contra est quod apostolus dicit, ad Tit. III, *haereticum hominem, post primam et secundam correptionem, devita, sciens quia subversus est qui eiusmodi est*.

I answer that, With regard to heretics two points must be observed: one, on their own side; the other, on the side of the Church. On their own side there is the sin, whereby they deserve not only to be separated from the Church by excommunication, but also to be severed from the world by death. For it is a much graver matter to corrupt the faith which quickens the soul, than to forge money, which supports temporal life. Wherefore if forgers of money and other evil-doers are forthwith condemned to death by the secular authority, much more reason is there for heretics, as soon as they are convicted of heresy, to be not only excommunicated but even put to death.

On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but "after the first and second admonition," as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death. For Jerome commenting on Gal. 5:9, "A little leaven," says: "Cut off the decayed flesh, expel the mangy sheep from the fold, lest the whole house, the whole paste, the whole body, the whole flock, burn, perish, rot, die. Arius was but one spark in Alexandria, but as that spark was not at once put out, the whole earth was laid waste by its flame."

[39296] IIª-IIae q. 11 a. 3 co. Respondeo dicendum quod circa haereticos duo sunt consideranda, unum quidem ex parte ipsorum; aliud ex parte Ecclesiae. Ex parte quidem ipsorum est peccatum per quod meruerunt non solum ab Ecclesia per excommunicationem separari, sed etiam per mortem a mundo excludi. Multo enim gravius est corrumpere fidem, per quam est animae vita, quam falsare pecuniam, per quam temporali vitae subvenitur. Unde si falsarii pecuniae, vel alii malefactores, statim per saeculares principes iuste morti traduntur; multo magis haeretici, statim cum de haeresi convincuntur, possent non solum excommunicari, sed et iuste occidi. Ex parte autem Ecclesiae est misericordia, ad errantium conversionem. Et ideo non statim condemnat, sed post primam et secundam correctionem, ut apostolus docet. Postmodum vero, si adhuc pertinax inveniatur, Ecclesia, de eius conversione non sperans, aliorum saluti providet, eum ab Ecclesia separando per excommunicationis sententiam; et ulterius relinquit eum iudicio saeculari a mundo exterminandum per mortem. Dicit enim Hieronymus, et habetur XXIV, qu. III, *resecandae sunt putridae carnes, et scabiosa ovis a caulis repellenda, ne tota domus, massa, corpus et pecora, ardeat, corrumpatur, putrescat, intereat. Arius in Alexandria una scintilla fuit, sed quoniam non statim oppressus est, totum orbem eius flamma populata est*.

Reply to Objection 1: This very modesty demands that the heretic should be admonished a first and second time: and if he be unwilling to retract, he must be reckoned as already "subverted," as we may gather from the words of the Apostle quoted above.

[39297] IIª-IIae q. 11 a. 3 ad 1 Ad primum ergo dicendum quod ad modestiam illam pertinet ut primo et secundo corripiatur. Quod si redire noluerit, iam pro subverso habetur, ut patet in auctoritate apostoli inducta.

Reply to Objection 2: The profit that ensues from heresy is beside the intention of heretics, for it consists in the constancy of the faithful being put to the test, and "makes us shake off our sluggishness, and search the Scriptures more carefully," as Augustine states (De Gen. cont. Manich. i, 1). What they really intend is the corruption of the faith, which is to inflict very

[39298] IIª-IIae q. 11 a. 3 ad 2 Ad secundum dicendum quod utilitas quae ex haeresibus provenit est praeter haereticorum intentionem, dum scilicet constantia fidelium comprobatur, ut apostolus dicit; et ut excutiamus pigritiam, divinas Scripturas sollicitius intuentes, sicut Augustinus dicit. Sed ex intentione eorum est corrumpere fidem, quod est maximi nocumenti. Et ideo magis

great harm indeed. Consequently we should consider what they directly intend, and expel them, rather than what is beside their intention, and so, tolerate them.

respiciendum est ad id quod est per se de eorum intentione, ut excludantur; quam ad hoc quod est praeter eorum intentionem, ut sustineantur.

Reply to Objection 3: According to Decret. (xxiv, qu. iii, can. Notandum), "to be excommunicated is not to be uprooted." A man is excommunicated, as the Apostle says (1 Cor. 5:5) that his "spirit may be saved in the day of Our Lord." Yet if heretics be altogether uprooted by death, this is not contrary to Our Lord's command, which is to be understood as referring to the case when the cockle cannot be plucked up without plucking up the wheat, as we explained above (Q[10], A[8], ad 1), when treating of unbelievers in general.

[39299] IIª-IIae q. 11 a. 3 ad 3 Ad tertium dicendum quod, sicut habetur in decretis, XXIV, qu. III, *aliud est excommunicatio, et aliud eradicatio. Excommunicatur enim ad hoc aliquis*, ut ait apostolus, *ut spiritus eius salvus fiat in die domini*. Si tamen totaliter eradicentur per mortem haeretici, non est etiam contra mandatum domini, quod est in eo casu intelligendum quando non possunt extirpari zizania sine extirpatione tritici, ut supra dictum est, cum de infidelibus in communi ageretur.

Q. 11. A. 4. Whether the Church should receive those who return from heresy?

Objection 1: It would seem that the Church ought in all cases to receive those who return from heresy. For it is written (Jer. 3:1) in the person of the Lord: "Thou hast prostituted thyself to many lovers; nevertheless return to Me saith the Lord." Now the sentence of the Church is God's sentence, according to Dt. 1:17: "You shall hear the little as well as the great: neither shall you respect any man's person, because it is the judgment of God." Therefore even those who are guilty of the prostitution of unbelief which is spiritual prostitution, should be received all the same.

[39300] IIª-IIae q. 11 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod revertentes ab haeresi sint omnino ab Ecclesia recipiendi. Dicitur enim Ierem. III, ex persona domini, *fornicata es cum amatoribus multis, tamen revertere ad me, dicit dominus*. Sed Ecclesiae iudicium est iudicium Dei, secundum illud Deut. I, *ita parvum audietis ut magnum, neque accipietis cuiusquam personam, quia Dei iudicium est*. Ergo si aliqui fornicati fuerint per infidelitatem, quae est spiritualis fornicatio, nihilominus sunt recipiendi.

Objection 2: Further, Our Lord commanded Peter (Mat. 18:22) to forgive his offending brother "not" only "till seven times, but till seventy times seven times," which Jerome expounds as meaning that "a man should be forgiven, as often as he has sinned." Therefore he ought to be received by the Church as often as he has sinned by falling back into heresy.

[39301] IIª-IIae q. 11 a. 4 arg. 2 Praeterea, dominus, Matth. XVIII, Petro mandat ut fratri peccanti dimittat non solum septies, sed usque septuagies septies, per quod intelligitur, secundum expositionem Hieronymi, quod quotiescumque aliquis peccaverit, est ei dimittendum. Ergo quotiescumque aliquis peccaverit in haeresim relapsus, erit ab Ecclesia suscipiendus.

Objection 3: Further, heresy is a kind of unbelief. Now other unbelievers who wish to be converted are received by the Church. Therefore heretics also should be received.

[39302] IIª-IIae q. 11 a. 4 arg. 3 Praeterea, haeresis est quaedam infidelitas. Sed alii infideles volentes converti ab Ecclesia recipiuntur. Ergo etiam haeretici sunt recipiendi.

On the contrary, The Decretal Ad abolendam (De Haereticis, cap. ix) says that "those who are found to have relapsed into the error which they had already abjured, must be left to the secular tribunal." Therefore they should not be received by the Church.

[39303] IIª-IIae q. 11 a. 4 s. c. Sed contra est quod decretalis dicit, quod *si aliqui, post abiurationem erroris, deprehensi fuerint in abiuratam haeresim recidisse, saeculari iudicio sunt relinquendi*. Non ergo ab Ecclesia sunt recipiendi.

I answer that, In obedience to Our Lord's institution, the Church extends her charity to all, not only to friends, but also to foes who persecute her, according to Mat. 5:44: "Love your enemies; do good to them that hate you." Now it is part of charity that we should both wish and work our neighbor's good. Again, good is twofold: one is spiritual, namely the health of the soul, which good is chiefly the object of charity, since it is this chiefly that we should wish for one another. Consequently, from this point of view, heretics who return after falling no matter how often, are admitted by the Church to Penance whereby the way of salvation is opened to them.

The other good is that which charity considers secondarily, viz. temporal good, such as life of the body, worldly possessions, good repute, ecclesiastical or secular dignity, for we are not bound by charity to wish others this good, except in relation to the eternal salvation of them and of others. Hence if the presence of one of these goods in one individual might be an obstacle to eternal salvation in many, we are not bound out of charity to wish such a good to that person, rather should we desire him to be without it, both because eternal salvation takes precedence of temporal good, and because the good of the many is to be preferred to the good of one. Now if heretics were always received on their return, in order to save their lives and other temporal goods, this might be prejudicial to the salvation of others, both because they would infect others if they relapsed again, and because, if they escaped without punishment, others would feel more assured in lapsing into heresy. For it is written (Eccles. 8:11): "For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear."

For this reason the Church not only admits to Penance those who return from heresy for the first time, but also safeguards their lives, and sometimes by dispensation, restores them to the

[39304] IIª-IIae q. 11 a. 4 co. Respondeo dicendum quod Ecclesia, secundum domini institutionem, caritatem suam extendit ad omnes, non solum amicos, verum etiam inimicos et persequentes, secundum illud Matth. V, *diligite inimicos vestros, benefacite his qui oderunt vos*. Pertinet autem ad caritatem ut aliquis bonum proximi et velit et operetur. Est autem duplex bonum. Unum quidem spirituale, scilicet salus animae, quod principaliter respicit caritas, hoc enim quilibet ex caritate debet alii velle. Unde quantum ad hoc, haeretici revertentes, quotiescumque relapsi fuerint, ab Ecclesia recipiuntur ad poenitentiam, per quam impenditur eis via salutis. Aliud autem est bonum quod secundario respicit caritas, scilicet bonum temporale, sicuti est vita corporalis, possessio mundana, bona fama, et dignitas ecclesiastica sive saecularis. Hoc enim non tenemur ex caritate aliis velle nisi in ordine ad salutem aeternam et eorum et aliorum. Unde si aliquid de huiusmodi bonis existens in uno impedire possit aeternam salutem in multis, non oportet quod ex caritate huiusmodi bonum ei velimus, sed potius quod velimus eum illo carere, tum quia salus aeterna praeferenda est bono temporali; tum quia bonum multorum praefertur bono unius. Si autem haeretici revertentes semper reciperentur ut conservarentur in vita et aliis temporalibus bonis, posset in praeiudicium salutis aliorum hoc esse, tum quia, si relaberentur alios inficerent; tum etiam quia, si sine poena evaderent, alii securius in haeresim relaberentur; dicitur enim Eccle. VIII, *ex eo quod non cito profertur contra malos sententia, absque timore ullo filii hominum perpetrant mala*. Et ideo Ecclesia quidem primo revertentes ab haeresi non solum recipit ad poenitentiam, sed etiam conservat eos in vita; et interdum restituit eos dispensative ad ecclesiasticas dignitates quas prius habebant, si videantur vere conversi. Et hoc pro bono pacis frequenter legitur esse factum. Sed quando recepti iterum relabuntur, videtur esse signum inconstantiae eorum circa fidem. Et ideo ulterius redeuntes recipiuntur quidem ad

ecclesiastical dignities which they may have had before, should their conversion appear to be sincere: we read of this as having frequently been done for the good of peace. But when they fall again, after having been received, this seems to prove them to be inconstant in faith, wherefore when they return again, they are admitted to Penance, but are not delivered from the pain of death.

poenitentiam, non tamen ut liberentur a sententia mortis.

Reply to Objection 1: In God's tribunal, those who return are always received, because God is a searcher of hearts, and knows those who return in sincerity. But the Church cannot imitate God in this, for she presumes that those who relapse after being once received, are not sincere in their return; hence she does not debar them from the way of salvation, but neither does she protect them from the sentence of death.

[39305] IIª-IIae q. 11 a. 4 ad 1 Ad primum ergo dicendum quod in iudicio Dei semper recipiuntur redeuntes, quia Deus scrutator est cordium, et vere redeuntes cognoscit. Sed hoc Ecclesia imitari non potest. Praesumit autem eos non vere reverti qui, cum recepti fuissent, iterum sunt relapsi. Et ideo eis viam salutis non denegat, sed a periculo mortis eos non tuetur.

Reply to Objection 2: Our Lord was speaking to Peter of sins committed against oneself, for one should always forgive such offenses and spare our brother when he repents. These words are not to be applied to sins committed against one's neighbor or against God, for it is not left to our discretion to forgive such offenses, as Jerome says on Mat. 18:15, "If thy brother shall offend against thee." Yet even in this matter the law prescribes limits according as God's honor or our neighbor's good demands.

[39306] IIª-IIae q. 11 a. 4 ad 2 Ad secundum dicendum quod dominus loquitur Petro de peccato in eum commisso, quod est semper dimittendum, ut fratri redeunti parcatur. Non autem intelligitur de peccato in proximum vel in Deum commisso, quod non est nostri arbitrii dimittere, ut Hieronymus dicit; sed in hoc est lege modus statutus, secundum quod congruit honori Dei et utilitati proximorum.

Reply to Objection 3: When other unbelievers, who have never received the faith are converted, they do not as yet show signs of inconstancy in faith, as relapsed heretics do; hence the comparison fails.

[39307] IIª-IIae q. 11 a. 4 ad 3 Ad tertium dicendum quod alii infideles, qui nunquam fidem acceperant, conversi ad fidem nondum ostendunt aliquod signum inconstantiae circa fidem, sicut haeretici relapsi. Et ideo non est similis ratio de utrisque.

Q. 12. OF APOSTASY (TWO ARTICLES)

We must now consider apostasy: about which there are two points of inquiry:

(1) Whether apostasy pertains to unbelief?

(2) Whether, on account of apostasy from the faith, subjects are absolved from allegiance to an apostate prince?

[39308] IIª-IIae q. 12 pr. Deinde considerandum est de apostasia. Et circa hoc quaeruntur duo. Primo, utrum apostasia ad infidelitatem pertineat. Secundo, utrum propter apostasiam a fide subditi absolvantur a dominio praesidentium apostatarum.

Q. 12. A. 1. Whether apostasy pertains to unbelief?

Objection 1: It would seem that apostasy does not pertain to unbelief. For that which is the origin of all sins, does not, seemingly, pertain to unbelief, since many sins there are without unbelief. Now apostasy seems to be the origin of every sin, for it is written (Ecclus. 10:14): "The beginning of the pride of man is apostasy [Douay: 'to fall off'] from God," and further on, (Ecclus. 10:15): "Pride is the beginning of all sin." Therefore apostasy does not pertain to unbelief.

[39309] IIª-IIae q. 12 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod apostasia non pertineat ad infidelitatem. Illud enim quod est omnis peccati principium non videtur ad infidelitatem pertinere, quia multa peccata sine infidelitate existunt. Sed apostasia videtur esse omnis peccati principium, dicitur enim Eccli. X, *initium superbiae hominis apostatare a Deo*; et postea subditur, *initium omnis peccati superbia*. Ergo apostasia non pertinet ad infidelitatem.

Objection 2: Further, unbelief is an act of the understanding: whereas apostasy seems rather to consist in some outward deed or utterance, or even in some inward act of the will, for it is written (Prov. 6:12-14): "A man that is an apostate, an unprofitable man walketh with a perverse mouth. He winketh with the eyes, presseth with the foot, speaketh with the finger. With a wicked heart he deviseth evil, and at all times he soweth discord." Moreover if anyone were to have himself circumcised, or to worship at the tomb of Mahomet, he would be deemed an apostate. Therefore apostasy does not pertain to unbelief.

[39310] IIª-IIae q. 12 a. 1 arg. 2 Praeterea, infidelitas in intellectu consistit. Sed apostasia magis videtur consistere in exteriori opere vel sermone, aut etiam in interiori voluntate, dicitur enim Prov. VI, *homo apostata vir inutilis, gradiens ore perverso, annuit oculis, terit pede, digito loquitur, pravo corde machinatur malum, et in omni tempore iurgia seminat*. Si quis etiam se circumcideret, vel sepulcrum Mahumeti adoraret, apostata reputaretur. Ergo apostasia non pertinet directe ad infidelitatem.

Objection 3: Further, heresy, since it pertains to unbelief, is a determinate species of unbelief. If then, apostasy pertained to unbelief, it would follow that it is a determinate species of unbelief, which does not seem to agree with what has been said (Q[10], A[5]). Therefore apostasy does not pertain to unbelief.

[39311] IIª-IIae q. 12 a. 1 arg. 3 Praeterea, haeresis, quia ad infidelitatem pertinet, est quaedam determinata species infidelitatis. Si ergo apostasia ad infidelitatem pertineret, sequeretur quod esset quaedam determinata species infidelitatis. Quod non videtur, secundum praedicta. Non ergo apostasia ad infidelitatem pertinet.

On the contrary, It is written (Jn. 6:67): "Many of his disciples went back," i.e. apostatized, of

[39312] IIª-IIae q. 12 a. 1 s. c. Sed contra est quod dicitur Ioan. VI, multi ex discipulis eius abierunt

whom Our Lord had said previously (Jn. 6:65): "There are some of you that believe not." Therefore apostasy pertains to unbelief.

retro, quod est apostatare, de quibus supra dixerat dominus, sunt quidam ex vobis qui non credunt. Ergo apostasia pertinet ad infidelitatem.

I answer that, Apostasy denotes a backsliding from God. This may happen in various ways according to the different kinds of union between man and God. For, in the first place, man is united to God by faith; secondly, by having his will duly submissive in obeying His commandments; thirdly, by certain special things pertaining to supererogation such as the religious life, the clerical state, or Holy Orders. Now if that which follows be removed, that which precedes, remains, but the converse does not hold. Accordingly a man may apostatize from God, by withdrawing from the religious life to which he was bound by profession, or from the Holy Order which he had received: and this is called "apostasy from religious life" or "Orders." A man may also apostatize from God, by rebelling in his mind against the Divine commandments: and though man may apostatize in both the above ways, he may still remain united to God by faith.

But if he give up the faith, then he seems to turn away from God altogether: and consequently, apostasy simply and absolutely is that whereby a man withdraws from the faith, and is called "apostasy of perfidy." In this way apostasy, simply so called, pertains to unbelief.

[39313] IIª-IIae q. 12 a. 1 co. Respondeo dicendum quod apostasia importat retrocessionem quandam a Deo. Quae quidem diversimode fit, secundum diversos modos quibus homo Deo coniungitur. Primo namque coniungitur homo Deo per fidem; secundo, per debitam et subiectam voluntatem ad obediendum praeceptis eius; tertio, per aliqua specialia ad supererogationem pertinentia, sicut per religionem et clericaturam vel sacrum ordinem. Remoto autem posteriori remanet prius, sed non convertitur. Contingit ergo aliquem apostatare a Deo retrocedendo a religione quam professus est, vel ab ordine quem suscepit, et haec dicitur apostasia religionis seu ordinis. Contingit etiam aliquem apostatare a Deo per mentem repugnantem divinis mandatis. Quibus duabus apostasiis existentibus, adhuc potest remanere homo Deo coniunctus per fidem. Sed si a fide discedat, tunc omnino a Deo retrocedere videtur. Et ideo simpliciter et absolute est apostasia per quam aliquis discedit a fide, quae vocatur apostasia perfidiae. Et per hunc modum apostasia simpliciter dicta ad infidelitatem pertinet.

Reply to Objection 1: This objection refers to the second kind of apostasy, which denotes an act of the will in rebellion against God's commandments, an act that is to be found in every mortal sin.

[39314] IIª-IIae q. 12 a. 1 ad 1 Ad primum ergo dicendum quod obiectio illa procedit de secunda apostasia, quae importat voluntatem a mandatis Dei resilientem, quae invenitur in omni peccato mortali.

Reply to Objection 2: It belongs to faith not only that the heart should believe, but also that external words and deeds should bear witness to the inward faith, for confession is an act of faith. In this way too, certain external words or deeds pertain to unbelief, in so far as they are signs of unbelief, even as a sign of health is said itself to be healthy. Now although the authority quoted may be understood as referring to every kind of apostate, yet it applies most truly to an apostate from the faith. For since faith is the first foundation of things to be hoped for, and since,

[39315] IIª-IIae q. 12 a. 1 ad 2 Ad secundum dicendum quod ad fidem pertinet non solum credulitas cordis, sed etiam protestatio interioris fidei per exteriora verba et facta, nam confessio est actus fidei. Et per hunc etiam modum quaedam exteriora verba vel opera ad infidelitatem pertinent, inquantum sunt infidelitatis signa, per modum quo signum sanitatis sanum dicitur. Auctoritas autem inducta, etsi possit intelligi de omni apostasia, verissime tamen convenit in apostasia a fide. Quia enim fides est primum fundamentum sperandarum

without faith it is "impossible to please God"; when once faith is removed, man retains nothing that may be useful for the obtaining of eternal salvation, for which reason it is written (Prov. 6:12): "A man that is an apostate, an unprofitable man": because faith is the life of the soul, according to Rom. 1:17: "The just man liveth by faith." Therefore, just as when the life of the body is taken away, man's every member and part loses its due disposition, so when the life of justice, which is by faith, is done away, disorder appears in all his members. First, in his mouth, whereby chiefly his mind stands revealed; secondly, in his eyes; thirdly, in the instrument of movement; fourthly, in his will, which tends to evil. The result is that "he sows discord," endeavoring to sever others from the faith even as he severed himself.

rerum, et sine fide impossibile est placere Deo; sublata fide, nihil remanet in homine quod possit esse utile ad salutem aeternam; et propter hoc primo dicitur, homo apostata vir inutilis. Fides etiam est vita animae, secundum illud Rom. I, *iustus ex fide vivit*. Sicut ergo, sublata vita corporali, omnia membra et partes hominis a debita dispositione recedunt; ita, sublata vita iustitiae, quae est per fidem, apparet inordinatio in omnibus membris. Et primo quidem in ore, per quod maxime manifestatur cor; secundo, in oculis; tertio, in instrumentis motus; quarto, in voluntate, quae ad malum tendit. Et ex his sequitur quod iurgia seminet, alios intendens separare a fide, sicut et ipse recessit.

Reply to Objection 3: The species of a quality or form are not diversified by the fact of its being the term "wherefrom" or "whereto" of movement: on the contrary, it is the movement that takes its species from the terms. Now apostasy regards unbelief as the term "whereto" of the movement of withdrawal from the faith; wherefore apostasy does not imply a special kind of unbelief, but an aggravating circumstance thereof, according to 2 Pet. 2:21: "It had been better for them not to know the truth [Vulg.: 'the way of justice'], than after they had known it, to turn back."

[39316] IIª-IIae q. 12 a. 1 ad 3 Ad tertium dicendum quod species alicuius qualitatis vel formae non diversificatur per hoc quod est terminus motus a quo vel ad quem, sed potius e converso secundum terminos motuum species attenduntur. Apostasia autem respicit infidelitatem ut terminum ad quem est motus recedentis a fide. Unde apostasia non importat determinatam speciem infidelitatis, sed quandam circumstantiam aggravantem, secundum illud II Pet. II, *melius erat eis veritatem non cognoscere quam post agnitam retroire*.

Q. 12. A. 2. Whether a prince forfeits his dominion over his subjects, on account of apostasy from the faith, so that they no longer owe him allegiance?

Objection 1: It would seem that a prince does not so forfeit his dominion over his subjects, on account of apostasy from the faith, that they no longer owe him allegiance. For Ambrose [*St. Augustine, Super Ps. 124:3] says that the Emperor Julian, though an apostate, nevertheless had under him Christian soldiers, who when he said to them, "Fall into line for the defense of the republic," were bound to obey. Therefore subjects are not absolved from their allegiance to their prince on account of his apostasy.

[39317] IIª-IIae q. 12 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod princeps propter apostasiam a fide non amittat dominium in subditos, quin ei teneantur obedire. Dicit enim Ambrosius quod *Iulianus imperator, quamvis esset apostata, habuit tamen sub se Christianos milites, quibus cum dicebat, producite aciem pro defensione reipublicae, obediebant ei*. Ergo propter apostasiam principis subditi non absolvuntur ab eius dominio.

Objection 2: Further, an apostate from the faith is an unbeliever. Now we find that certain holy men served unbelieving masters; thus Joseph served

[39318] IIª-IIae q. 12 a. 2 arg. 2 Praeterea, apostata a fide infidelis est. Sed infidelibus dominis inveniuntur aliqui sancti viri fideliter

Pharaoh, Daniel served Nabuchodonosor, and Mardochai served Assuerus. Therefore apostasy from the faith does not release subjects from allegiance to their sovereign.

servisse, sicut Ioseph Pharaoni, et Daniel Nabuchodonosor, et Mardochaeus Assuero. Ergo propter apostasiam a fide non est dimittendum quin principi obediatur a subditis.

Objection 3: Further, just as by apostasy from the faith, a man turns away from God, so does every sin. Consequently if, on account of apostasy from the faith, princes were to lose their right to command those of their subjects who are believers, they would equally lose it on account of other sins: which is evidently not the case. Therefore we ought not to refuse allegiance to a sovereign on account of his apostatizing from the faith.

[39319] IIª-IIae q. 12 a. 2 arg. 3 Praeterea, sicut per apostasiam a fide receditur a Deo, ita per quodlibet peccatum. Si ergo propter apostasiam a fide perderent principes ius imperandi subditis fidelibus, pari ratione propter alia peccata hoc amitterent. Sed hoc patet esse falsum. Non ergo propter apostasiam a fide est recedendum ab obedientia principum.

On the contrary, Gregory VII says (Council, Roman V): "Holding to the institutions of our holy predecessors, we, by our apostolic authority, absolve from their oath those who through loyalty or through the sacred bond of an oath owe allegiance to excommunicated persons: and we absolutely forbid them to continue their allegiance to such persons, until these shall have made amends." Now apostates from the faith, like heretics, are excommunicated, according to the Decretal [*Extra, De Haereticis, cap. Ad abolendam]. Therefore princes should not be obeyed when they have apostatized from the faith.

[39320] IIª-IIae q. 12 a. 2 s. c. Sed contra est quod Gregorius VII dicit, *nos, sanctorum praedecessorum statuta tenentes, eos qui excommunicatis fidelitate aut sacramento sunt constricti, apostolica auctoritate a sacramento absolvimus, et ne sibi fidelitatem observent omnibus modis prohibemus, quousque ad satisfactionem veniant*. Sed apostatae a fide sunt excommunicati, sicut et haeretici, ut dicit decretalis ad abolendam. Ergo principibus apostatantibus a fide non est obediendum.

I answer that, As stated above (Q[10], A[10]), unbelief, in itself, is not inconsistent with dominion, since dominion is a device of the law of nations which is a human law: whereas the distinction between believers and unbelievers is of Divine right, which does not annul human right. Nevertheless a man who sins by unbelief may be sentenced to the loss of his right of dominion, as also, sometimes, on account of other sins.

Now it is not within the competency of the Church to punish unbelief in those who have never received the faith, according to the saying of the Apostle (1 Cor. 5:12): "What have I to do to judge them that are without?" She can, however, pass sentence of punishment on the unbelief of those who have received the faith: and it is fitting that they should be punished by being deprived of the allegiance of their subjects: for

[39321] IIª-IIae q. 12 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, infidelitas secundum seipsam non repugnat dominio, eo quod dominium introductum est de iure gentium, quod est ius humanum; distinctio autem fidelium et infidelium est secundum ius divinum, per quod non tollitur ius humanum. Sed aliquis per infidelitatem peccans potest sententialiter ius dominii amittere, sicut et quandoque propter alias culpas. Ad Ecclesiam autem non pertinet punire infidelitatem in illis qui nunquam fidem susceperunt, secundum illud apostoli, I ad Cor. V, *quid mihi de his qui foris sunt iudicare?* Sed infidelitatem illorum qui fidem susceperunt potest sententialiter punire. Et convenienter in hoc puniuntur quod subditis fidelibus dominari non possint, hoc enim vergere posset in magnam fidei corruptionem; quia, ut dictum est, *homo apostata suo corde machinatur malum et iurgia seminat*, intendens homines separare a fide. Et ideo quam

this same allegiance might conduce to great corruption of the faith, since, as was stated above (A[1], OBJ[2]), "a man that is an apostate . . . with a wicked heart deviseth evil, and . . . soweth discord," in order to sever others from the faith. Consequently, as soon as sentence of excommunication is passed on a man on account of apostasy from the faith, his subjects are "ipso facto" absolved from his authority and from the oath of allegiance whereby they were bound to him.

cito aliquis per sententiam denuntiatur excommunicatus propter apostasiam a fide, ipso facto eius subditi sunt absoluti a dominio eius et iuramento fidelitatis quo ei tenebantur.

Reply to Objection 1: At that time the Church was but recently instituted, and had not, as yet, the power of curbing earthly princes; and so she allowed the faithful to obey Julian the apostate, in matters that were not contrary to the faith, in order to avoid incurring a yet greater danger.

[39322] IIª-IIae q. 12 a. 2 ad 1 Ad primum ergo dicendum quod illo tempore Ecclesia, in sui novitate, nondum habebat potestatem terrenos principes compescendi. Et ideo toleravit fideles Iuliano apostatae obedire in his quae non erant contra fidem, ut maius fidei periculum vitaretur.

Reply to Objection 2: As stated in the article, it is not a question of those unbelievers who have never received the faith.

[39323] IIª-IIae q. 12 a. 2 ad 2 Ad secundum dicendum quod alia ratio est de aliis infidelibus, qui nunquam fidem susceperunt, ut dictum est.

Reply to Objection 3: Apostasy from the faith severs man from God altogether, as stated above (A[1]), which is not the case in any other sin.

[39324] IIª-IIae q. 12 a. 2 ad 3 Ad tertium dicendum quod apostasia a fide totaliter separat hominem a Deo, ut dictum est, quod non contingit in quibuscumque aliis peccatis.

Q. 13. OF THE SIN OF BLASPHEMY, IN GENERAL (FOUR ARTICLES)

We must now consider the sin of blasphemy, which is opposed to the confession of faith; and (1) blasphemy in general, (2) that blasphemy which is called the sin against the Holy Ghost.

Under the first head there are four points of inquiry:

(1) Whether blasphemy is opposed to the confession of faith?

(2) Whether blasphemy is always a mortal sin?

(3) Whether blasphemy is the most grievous sin?

(4) Whether blasphemy is in the damned?

[39325] IIª-IIae q. 13 pr. Deinde considerandum est de peccato blasphemiae, quod opponitur confessioni fidei. Et primo, de blasphemia in generali; secundo, de blasphemia quae dicitur peccatum in spiritum sanctum. Circa primum quaeruntur quatuor. Primo, utrum blasphemia opponatur confessioni fidei. Secundo, utrum blasphemia semper sit peccatum mortale. Tertio, utrum blasphemia sit maximum peccatorum. Quarto, utrum blasphemia sit in damnatis.

Q. 13. A. 1. Whether blasphemy is opposed to the confession of faith?

Objection 1: It would seem that blasphemy is not opposed to the confession of faith. Because to blaspheme is to utter an affront or insult against the Creator. Now this pertains to ill-will against God rather than to unbelief. Therefore blasphemy is not opposed to the confession of faith.

[39326] IIª-IIae q. 13 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod blasphemia non opponatur confessioni fidei. Nam blasphemare est contumeliam vel aliquod convicium inferre in iniuriam creatoris. Sed hoc magis pertinet ad malevolentiam contra Deum quam ad infidelitatem. Ergo blasphemia non opponitur confessioni fidei.

Objection 2: Further, on Eph. 4:31, "Let blasphemy . . . be put away from you," a gloss says, "that which is committed against God or the saints." But confession of faith, seemingly, is not about other things than those pertaining to God, Who is the object of faith. Therefore blasphemy is not always opposed to the confession of faith.

[39327] IIª-IIae q. 13 a. 1 arg. 2 Praeterea, ad Ephes. IV, super illud, *blasphemia tollatur a vobis*, dicit Glossa, quae fit in Deum vel in sanctos. Sed confessio fidei non videtur esse nisi de his quae pertinent ad Deum, qui est fidei obiectum. Ergo blasphemia non semper opponitur confessioni fidei.

Objection 3: Further, according to some, there are three kinds of blasphemy. The first of these is when something unfitting is affirmed of God; the second is when something fitting is denied of Him; and the third, when something proper to God is ascribed to a creature, so that, seemingly, blasphemy is not only about God, but also about His creatures. Now the object of faith is God. Therefore blasphemy is not opposed to confession of faith.

[39328] IIª-IIae q. 13 a. 1 arg. 3 Praeterea, a quibusdam dicitur quod sunt tres blasphemiae species, quarum una est cum attribuitur Deo quod ei non convenit; secunda est cum ab eo removetur quod ei convenit; tertia est cum attribuitur creaturae quod Deo appropriatur. Et sic videtur quod blasphemia non solum sit circa Deum, sed etiam circa creaturas. Fides autem habet Deum pro obiecto. Ergo blasphemia non opponitur confessioni fidei.

On the contrary, The Apostle says (1 Tim.

[39329] IIª-IIae q. 13 a. 1 s. c. Sed contra est quod

1:12,13): "I . . . before was a blasphemer and a persecutor," and afterwards, "I did it ignorantly in" my "unbelief." Hence it seems that blasphemy pertains to unbelief.

apostolus dicit, I ad Tim. I, *prius fui blasphemus et persecutor*; et postea subdit, *ignorans feci in incredulitate*. Ex quo videtur quod blasphemia ad infidelitatem pertineat.

I answer that, The word blasphemy seems to denote the disparagement of some surpassing goodness, especially that of God. Now God, as Dionysius says (Div. Nom. i), is the very essence of true goodness. Hence whatever befits God, pertains to His goodness, and whatever does not befit Him, is far removed from the perfection of goodness which is His Essence. Consequently whoever either denies anything befitting God, or affirms anything unbefitting Him, disparages the Divine goodness.

Now this may happen in two ways. In the first way it may happen merely in respect of the opinion in the intellect; in the second way this opinion is united to a certain detestation in the affections, even as, on the other hand, faith in God is perfected by love of Him. Accordingly this disparagement of the Divine goodness is either in the intellect alone, or in the affections also. If it is in thought only, it is blasphemy of the heart, whereas if it betrays itself outwardly in speech it is blasphemy is opposed to confession of faith.

[39330] IIª-IIae q. 13 a. 1 co. Respondeo dicendum quod nomen blasphemiae importare videtur quandam derogationem alicuius excellentis bonitatis, et praecipue divinae. Deus autem, ut Dionysius dicit, I cap. de Div. Nom., est ipsa essentia bonitatis. Unde quidquid Deo convenit pertinet ad bonitatem ipsius; et quidquid ad ipsum non pertinet longe est a ratione perfectae bonitatis, quae est eius essentia. Quicumque igitur vel negat aliquid de Deo quod ei convenit, vel asserit de eo quod ei non convenit, derogat divinae bonitati. Quod quidem potest contingere dupliciter, uno quidem modo, secundum solam opinionem intellectus; alio modo, coniuncta quadam affectus detestatione, sicut e contrario fides Dei per dilectionem perficitur ipsius. Huiusmodi igitur derogatio divinae bonitatis est vel secundum intellectum tantum; vel etiam secundum affectum. Si consistat tantum in corde, est cordis blasphemia. Si autem exterius prodeat per locutionem, est oris blasphemia. Et secundum hoc blasphemia confessioni opponitur.

Reply to Objection 1: He that speaks against God, with the intention of reviling Him, disparages the Divine goodness, not only in respect of the falsehood in his intellect, but also by reason of the wickedness of his will, whereby he detests and strives to hinder the honor due to God, and this is perfect blasphemy.

[39331] IIª-IIae q. 13 a. 1 ad 1 Ad primum ergo dicendum quod ille qui contra Deum loquitur convicium inferre intendens, derogat divinae bonitati non solum secundum veritatem intellectus, sed etiam secundum pravitatem voluntatis detestantis et impedientis pro posse divinum honorem. Quod est blasphemia perfecta.

Reply to Objection 2: Even as God is praised in His saints, in so far as praise is given to the works which God does in His saints, so does blasphemy against the saints, redound, as a consequence, against God.

[39332] IIª-IIae q. 13 a. 1 ad 2 Ad secundum dicendum quod sicut Deus in sanctis suis laudatur, inquantum laudantur opera quae Deus in sanctis efficit; ita et blasphemia quae fit in sanctos ex consequenti in Deum redundat.

Reply to Objection 3: Properly speaking, the sin of blasphemy is not in this way divided into three species: since to affirm unfitting things, or to deny fitting things of God, differ merely as affirmation and negation. For this diversity does not cause distinct species of habits, since the falsehood of

[39333] IIª-IIae q. 13 a. 1 ad 3 Ad tertium dicendum quod secundum illa tria non possunt, proprie loquendo, distingui diversae species peccati blasphemiae. Attribuere enim Deo quod ei non convenit, vel removere ab eo quod ei convenit, non differt nisi secundum affirmationem

affirmations and negations is made known by the same knowledge, and it is the same ignorance which errs in either way, since negatives are proved by affirmatives, according to Poster. i, 25. Again to ascribe to creatures things that are proper to God, seems to amount to the same as affirming something unfitting of Him, since whatever is proper to God is God Himself: and to ascribe to a creature, that which is proper to God, is to assert that God is the same as a creature.

et negationem. Quae quidem diversitas habitus speciem non distinguit, quia per eandem scientiam innotescit falsitas affirmationum et negationum, et per eandem ignorantiam utroque modo erratur, cum negatio probetur per affirmationem, ut habetur I Poster. Quod autem ea quae sunt Dei propria creaturis attribuantur, ad hoc pertinere videtur quod aliquid ei attribuatur quod ei non conveniat. Quidquid enim est Deo proprium est ipse Deus, attribuere ergo id quod Dei proprium est alicui creaturae est ipsum Deum dicere idem creaturae.

Q. 13. A. 2. Whether blasphemy is always a mortal sin?

Objection 1: It would seem that blasphemy is not always a mortal sin. Because a gloss on the words, "Now lay you also all away," etc. (Col. 3:8) says: "After prohibiting greater crimes he forbids lesser sins": and yet among the latter he includes blasphemy. Therefore blasphemy is comprised among the lesser, i.e. venial, sins.

[39334] IIª-IIae q. 13 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod blasphemia non semper sit peccatum mortale. Quia super illud ad Col. III, *nunc autem deponite vos* etc., dicit Glossa, post maiora prohibet minora. Et tamen subdit de blasphemia. Ergo blasphemia inter peccata minora computatur, quae sunt peccata venialia.

Objection 2: Further, every mortal sin is opposed to one of the precepts of the decalogue. But, seemingly, blasphemy is not contrary to any of them. Therefore blasphemy is not a mortal sin.

[39335] IIª-IIae q. 13 a. 2 arg. 2 Praeterea, omne peccatum mortale opponitur alicui praecepto Decalogi. Sed blasphemia non videtur alicui eorum opponi. Ergo blasphemia non est peccatum mortale.

Objection 3: Further, sins committed without deliberation, are not mortal: hence first movements are not mortal sins, because they precede the deliberation of the reason, as was shown above (FS, Q[74], AA[3],10). Now blasphemy sometimes occurs without deliberation of the reason. Therefore it is not always a mortal sin.

[39336] IIª-IIae q. 13 a. 2 arg. 3 Praeterea, peccata quae absque deliberatione committuntur non sunt mortalia, propter quod primi motus non sunt peccata mortalia, quia deliberationem rationis praecedunt, ut ex supradictis patet. Sed blasphemia quandoque absque deliberatione procedit. Ergo non semper est peccatum mortale.

On the contrary, It is written (Lev. 24:16): "He that blasphemeth the name of the Lord, dying let him die." Now the death punishment is not inflicted except for a mortal sin. Therefore blasphemy is a mortal sin.

[39337] IIª-IIae q. 13 a. 2 s. c. Sed contra est quod dicitur Levit. XXIV, *qui blasphemaverit nomen domini, morte moriatur*. Sed poena mortis non infertur nisi pro peccato mortali. Ergo blasphemia est peccatum mortale.

I answer that, As stated above (FS, Q[72], A[5]), a mortal sin is one whereby a man is severed from the first principle of spiritual life, which principle is the charity of God. Therefore

[39338] IIª-IIae q. 13 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, peccatum mortale est per quod homo separatur a primo principio spiritualis vitae, quod est caritas Dei.

whatever things are contrary to charity, are mortal sins in respect of their genus. Now blasphemy, as to its genus, is opposed to Divine charity, because, as stated above (A[1]), it disparages the Divine goodness, which is the object of charity. Consequently blasphemy is a mortal sin, by reason of its genus.

Unde quaecumque caritati repugnant, ex suo genere sunt peccata mortalia. Blasphemia autem secundum genus suum repugnat caritati divinae, quia derogat divinae bonitati, ut dictum est, quae est obiectum caritatis. Et ideo blasphemia est peccatum mortale ex suo genere.

Reply to Objection 1: This gloss is not to be understood as meaning that all the sins which follow, are mortal, but that whereas all those mentioned previously are more grievous sins, some of those mentioned afterwards are less grievous; and yet among the latter some more grievous sins are included.

[39339] IIª-IIae q. 13 a. 2 ad 1 Ad primum ergo dicendum quod Glossa illa non est sic intelligenda quasi omnia quae subduntur sint peccata minora. Sed quia, cum supra non expressisset nisi maiora, postmodum etiam quaedam minora subdit, inter quae etiam quaedam de maioribus ponit.

Reply to Objection 2: Since, as stated above (A[1]), blasphemy is contrary to the confession of faith, its prohibition is comprised under the prohibition of unbelief, expressed by the words: "I am the Lord thy God," etc. (Ex. 20:1). Or else, it is forbidden by the words: "Thou shalt not take the name of . . . God in vain" (Ex. 20:7). Because he who asserts something false about God, takes His name in vain even more than he who uses the name of God in confirmation of a falsehood.

[39340] IIª-IIae q. 13 a. 2 ad 2 Ad secundum dicendum quod, cum blasphemia opponatur confessioni fidei, ut dictum est, eius prohibitio reducitur ad prohibitionem infidelitatis, quae intelligitur in eo quod dicitur, *ego sum dominus Deus tuus* et cetera. Vel prohibetur per id quod dicitur, *non assumes nomen Dei tui in vanum*. Magis enim in vanum assumit nomen Dei qui aliquod falsum de Deo asserit quam qui per nomen Dei aliquod falsum confirmat.

Reply to Objection 3: There are two ways in which blasphemy may occur unawares and without deliberation. In the first way, by a man failing to advert to the blasphemous nature of his words, and this may happen through his being moved suddenly by passion so as to break out into words suggested by his imagination, without heeding to the meaning of those words: this is a venial sin, and is not a blasphemy properly so called. In the second way, by adverting to the meaning of his words, and to their blasphemous nature: in which case he is not excused from mortal sin, even as neither is he who, in a sudden movement of anger, kills one who is sitting beside him.

[39341] IIª-IIae q. 13 a. 2 ad 3 Ad tertium dicendum quod blasphemia potest absque deliberatione ex subreptione procedere dupliciter. Uno modo, quod aliquis non advertat hoc quod dicit esse blasphemiam. Quod potest contingere cum aliquis subito ex aliqua passione in verba imaginata prorumpit, quorum significationem non considerat. Et tunc est peccatum veniale, et non habet proprie rationem blasphemiae. Alio modo, quando advertit hoc esse blasphemiam, considerans significata verborum. Et tunc non excusatur a peccato mortali, sicut nec ille qui ex subito motu irae aliquem occidit iuxta se sedentem.

Q. 13. A. 3. Whether the sin of blasphemy is the greatest sin?

Objection 1: It would seem that the sin of blasphemy is not the greatest sin. For, according to Augustine (Enchiridion xii), a thing is said to be evil because it does harm. Now the sin of

[39342] IIª-IIae q. 13 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod peccatum blasphemiae non sit maximum peccatum. Malum enim dicitur quod nocet, secundum Augustinum, in Enchirid.

murder, since it destroys a man's life, does more harm than the sin of blasphemy, which can do no harm to God. Therefore the sin of murder is more grievous than that of blasphemy.

Sed magis nocet peccatum homicidii, quod perimit vitam hominis, quam peccatum blasphemiae, quod Deo nullum nocumentum potest inferre. Ergo peccatum homicidii est gravius peccato blasphemiae.

Objection 2: Further, a perjurer calls upon God to witness to a falsehood, and thus seems to assert that God is false. But not every blasphemer goes so far as to say that God is false. Therefore perjury is a more grievous sin than blasphemy.

[39343] IIª-IIae q. 13 a. 3 arg. 2 Praeterea, quicumque peierat inducit Deum testem falsitati, et ita videtur eum asserere esse falsum. Sed non quilibet blasphemus usque ad hoc procedit ut Deum asserat esse falsum. Ergo periurium est gravius peccatum quam blasphemia.

Objection 3: Further, on Ps. 74:6, "Lift not up your horn on high," a gloss says: "To excuse oneself for sin is the greatest sin of all." Therefore blasphemy is not the greatest sin.

[39344] IIª-IIae q. 13 a. 3 arg. 3 Praeterea, super illud Psalm., *nolite extollere in altum cornu vestrum*, dicit Glossa, *maximum est vitium excusationis peccati*. Non ergo blasphemia est maximum peccatum.

On the contrary, On Is. 18:2, "To a terrible people," etc. a gloss says: "In comparison with blasphemy, every sin is slight."

[39345] IIª-IIae q. 13 a. 3 s. c. Sed contra est quod Isaiae XVIII, super illud, ad populum terribilem etc., dicit Glossa, *omne peccatum, blasphemiae comparatum, levius est*.

I answer that, As stated above (A[1]), blasphemy is opposed to the confession of faith, so that it contains the gravity of unbelief: while the sin is aggravated if the will's detestation is added thereto, and yet more, if it breaks out into words, even as love and confession add to the praise of faith.

Therefore, since, as stated above (Q[10], A[3]), unbelief is the greatest of sins in respect of its genus, it follows that blasphemy also is a very great sin, through belonging to the same genus as unbelief and being an aggravated form of that sin.

[39346] IIª-IIae q. 13 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, blasphemia opponitur confessioni fidei. Et ideo habet in se gravitatem infidelitatis. Et aggravatur peccatum si superveniat detestatio voluntatis; et adhuc magis si prorumpat in verba; sicut et laus fidei augetur per dilectionem et confessionem. Unde, cum infidelitas sit maximum peccatum secundum suum genus, sicut supra dictum est, consequens est quod etiam blasphemia sit peccatum maximum, ad idem genus pertinens et ipsum aggravans.

Reply to Objection 1: If we compare murder and blasphemy as regards the objects of those sins, it is clear that blasphemy, which is a sin committed directly against God, is more grave than murder, which is a sin against one's neighbor. On the other hand, if we compare them in respect of the harm wrought by them, murder is the graver sin, for murder does more harm to one's neighbor, than blasphemy does to God. Since, however, the gravity of a sin depends on the intention of the

[39347] IIª-IIae q. 13 a. 3 ad 1 Ad primum ergo dicendum quod homicidium et blasphemia si comparentur secundum obiecta in quae peccatur, manifestum est quod blasphemia, quae est directe peccatum in Deum, praeponderat homicidio, quod est peccatum in proximum. Si autem comparentur secundum effectum nocendi, sic homicidium praeponderat, plus enim homicidium nocet proximo quam blasphemia Deo. Sed quia in gravitate culpae magis attenditur intentio

evil will, rather than on the effect of the deed, as was shown above (FS, Q[73], A[8]), it follows that, as the blasphemer intends to do harm to God's honor, absolutely speaking, he sins more grievously that the murderer. Nevertheless murder takes precedence, as to punishment, among sins committed against our neighbor.

voluntatis perversae quam effectus operis, ut ex supradictis patet; ideo, cum blasphemus intendat nocumentum inferre honori divino, simpliciter loquendo gravius peccat quam homicida. Homicidium tamen primum locum tenet in peccatis inter peccata in proximum commissa.

Reply to Objection 2: A gloss on the words, "Let . . . blasphemy be put away from you" (Eph. 4:31) says: "Blasphemy is worse than perjury." The reason is that the perjurer does not say or think something false about God, as the blasphemer does: but he calls God to witness to a falsehood, not that he deems God a false witness, but in the hope, as it were, that God will not testify to the matter by some evident sign.

[39348] IIª-IIae q. 13 a. 3 ad 2 Ad secundum dicendum quod super illud ad Ephes. IV, *blasphemia tollatur a vobis*, dicit Glossa *peius est blasphemare quam peierare*. Qui enim peierat non dicit aut sentit aliquid falsum de Deo, sicut blasphemus, sed Deum adhibet testem falsitati non tanquam aestimans Deum esse falsum testem, sed tanquam sperans quod Deus super hoc non testificetur per aliquod evidens signum.

Reply to Objection 3: To excuse oneself for sin is a circumstance that aggravates every sin, even blasphemy itself: and it is called the most grievous sin, for as much as it makes every sin more grievous.

[39349] IIª-IIae q. 13 a. 3 ad 3 Ad tertium dicendum quod excusatio peccati est quaedam circumstantia aggravans omne peccatum, etiam ipsam blasphemiam. Et pro tanto dicitur esse maximum peccatum, quia quodlibet facit maius.

Q. 13. A. 4. Whether the damned blaspheme?

Objection 1: It would seem that the damned do not blaspheme. Because some wicked men are deterred from blaspheming now, on account of the fear of future punishment. But the damned are undergoing these punishments, so that they abhor them yet more. Therefore, much more are they restrained from blaspheming.

[39350] IIª-IIae q. 13 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod damnati non blasphement. Detinentur enim nunc aliqui mali a blasphemando propter timorem futurarum poenarum. Sed damnati has poenas experiuntur, unde magis eas abhorrent. Ergo multo magis a blasphemando compescuntur.

Objection 2: Further, since blasphemy is a most grievous sin, it is most demeritorious. Now in the life to come there is no state of meriting or demeriting. Therefore there will be no place for blasphemy.

[39351] IIª-IIae q. 13 a. 4 arg. 2 Praeterea, blasphemia, cum sit gravissimum peccatum, est maxime demeritorium. Sed in futura vita non est status merendi neque demerendi. Ergo nullus erit locus blasphemiae.

Objection 3: Further, it is written (Eccles. 11:3) that "the tree . . . in what place soever it shall fall, there shall it be": whence it clearly follows that, after this life, man acquires neither merit nor sin, which he did not already possess in this life. Now many will be damned who were not blasphemous in this life. Neither, therefore, will they blaspheme in the life to come.

[39352] IIª-IIae q. 13 a. 4 arg. 3 Praeterea, Eccle. XI dicitur quod *in quocumque loco lignum ceciderit, ibi erit*, ex quo patet quod post hanc vitam homini non accrescit nec meritum nec peccatum quod non habuit in hac vita. Sed multi damnabuntur qui in hac vita non fuerunt blasphemi. Ergo nec in futura vita blasphemabunt.

On the contrary, It is written (Apoc. 16:9): "The men were scorched with great heat, and they blasphemed the name of God, Who hath power over these plagues," and a gloss on these words says that "those who are in hell, though aware that they are deservedly punished, will nevertheless complain that God is so powerful as to torture them thus." Now this would be blasphemy in their present state: and consequently it will also be in their future state.

[39353] IIª-IIae q. 13 a. 4 s. c. Sed contra est quod dicitur Apoc. XVI, *aestuaverunt homines aestu magno, et blasphemaverunt nomen domini habentis potestatem super has plagas*, ubi dicit Glossa quod *in Inferno positi, quamvis sciant se pro merito puniri, dolebunt tamen quod Deus tantam potentiam habeat quod plagas eis inferat*. Hoc autem esset blasphemia in praesenti. Ergo et in futuro.

I answer that, As stated above (AA[1],3), detestation of the Divine goodness is a necessary condition of blasphemy. Now those who are in hell retain their wicked will which is turned away from God's justice, since they love the things for which they are punished, would wish to use them if they could, and hate the punishments inflicted on them for those same sins. They regret indeed the sins which they have committed, not because they hate them, but because they are punished for them. Accordingly this detestation of the Divine justice is, in them, the interior blasphemy of the heart: and it is credible that after the resurrection they will blaspheme God with the tongue, even as the saints will praise Him with their voices.

[39354] IIª-IIae q. 13 a. 4 co. Respondeo dicendum quod, sicut dictum est, ad rationem blasphemiae pertinet detestatio divinae bonitatis. Illi autem qui sunt in Inferno retinebunt perversam voluntatem, aversam a Dei iustitia, in hoc quod diligunt ea pro quibus puniuntur, et vellent eis uti si possent, et odiunt poenas quae pro huiusmodi peccatis infliguntur; dolent tamen de peccatis quae commiserunt, non quia ipsa odiant, sed quia pro eis puniuntur. Sic ergo talis detestatio divinae iustitiae est in eis interior cordis blasphemia. Et credibile est quod post resurrectionem erit in eis etiam vocalis blasphemia, sicut in sanctis vocalis laus Dei.

Reply to Objection 1: In the present life men are deterred from blasphemy through fear of punishment which they think they can escape: whereas, in hell, the damned have no hope of escape, so that, in despair, they are borne towards whatever their wicked will suggests to them.

[39355] IIª-IIae q. 13 a. 4 ad 1 Ad primum ergo dicendum quod homines deterrentur in praesenti a blasphemia propter timorem poenarum quas se putant evadere. Sed damnati in Inferno non sperant se posse poenas evadere. Et ideo, tanquam desperati, feruntur ad omne ad quod eis perversa voluntas suggerit.

Reply to Objection 2: Merit and demerit belong to the state of a wayfarer, wherefore good is meritorious in them, while evil is demeritorious. In the blessed, on the other hand, good is not meritorious, but is part of their blissful reward, and, in like manner, in the damned, evil is not demeritorious, but is part of the punishment of damnation.

[39356] IIª-IIae q. 13 a. 4 ad 2 Ad secundum dicendum quod mereri et demereri pertinent ad statum viae. Unde bona in viatoribus sunt meritoria, mala vero demeritoria. In beatis autem bona non sunt meritoria, sed pertinentia ad eorum beatitudinis praemium. Et similiter mala in damnatis non sunt demeritoria, sed pertinent ad damnationis poenam.

Reply to Objection 3: Whoever dies in mortal sin, bears with him a will that detests the Divine justice with regard to a certain thing, and in this respect there can be blasphemy in him.

[39357] IIª-IIae q. 13 a. 4 ad 3 Ad tertium dicendum quod quilibet in peccato mortali decedens fert secum voluntatem detestantem divinam iustitiam quantum ad aliquid. Et secundum hoc poterit ei inesse blasphemia.

Q. 14. OF BLASPHEMY AGAINST THE HOLY GHOST (FOUR ARTICLES)

We must now consider in particular blasphemy against the Holy Ghost: under which head there are four points of inquiry:

(1) Whether blasphemy or the sin against the Holy Ghost is the same as the sin committed through certain malice?

(2) Of the species of this sin;

(3) Whether it can be forgiven?

(4) Whether it is possible to begin by sinning against the Holy Ghost before committing other sins?

[39358] IIª-IIae q. 14 pr. Deinde considerandum est in speciali de blasphemia in spiritum sanctum. Et circa hoc quaeruntur quatuor. Primo, utrum blasphemia vel peccatum in spiritum sanctum sit idem quod peccatum ex certa malitia. Secundo, de speciebus huius peccati. Tertio, utrum sit irremissibile. Quarto, utrum aliquis possit peccare in spiritum sanctum a principio, antequam alia peccata committat.

Q. 14. A. 1. Whether the sin against the Holy Ghost is the same as the sin committed through certain malice?

Objection 1: It would seem that the sin against the Holy Ghost is not the same as the sin committed through certain malice. Because the sin against the Holy Ghost is the sin of blasphemy, according to Mat. 12:32. But not every sin committed through certain malice is a sin of blasphemy: since many other kinds of sin may be committed through certain malice. Therefore the sin against the Holy Ghost is not the same as the sin committed through certain malice.

[39359] IIª-IIae q. 14 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod peccatum in spiritum sanctum non sit idem quod peccatum ex certa malitia. Peccatum enim in spiritum sanctum est peccatum blasphemiae, ut patet Matth. XII. Sed non omne peccatum ex certa malitia est peccatum blasphemiae, contingit enim multa alia peccatorum genera ex certa malitia committi. Ergo peccatum in spiritum sanctum non est idem quod peccatum ex certa malitia.

Objection 2: Further, the sin committed through certain malice is condivided with sin committed through ignorance, and sin committed through weakness: whereas the sin against the Holy Ghost is condivided with the sin against the Son of Man (Mat. 12:32). Therefore the sin against the Holy Ghost is not the same as the sin committed through certain malice, since things whose opposites differ, are themselves different.

[39360] IIª-IIae q. 14 a. 1 arg. 2 Praeterea, peccatum ex certa malitia dividitur contra peccatum ex ignorantia et contra peccatum ex infirmitate. Sed peccatum in spiritum sanctum dividitur contra peccatum in filium hominis, ut patet Matth. XII. Ergo peccatum in spiritum sanctum non est idem quod peccatum ex certa malitia, quia quorum opposita sunt diversa, ipsa quoque sunt diversa.

Objection 3: Further, the sin against the Holy Ghost is itself a generic sin, having its own determinate species: whereas sin committed through certain malice is not a special kind of sin, but a condition or general circumstance of sin, which can affect any kind of sin at all. Therefore the sin against the Holy Ghost is not the same as the sin committed through certain malice.

[39361] IIª-IIae q. 14 a. 1 arg. 3 Praeterea, peccatum in spiritum sanctum est quoddam genus peccati cui determinatae species assignantur. Sed peccatum ex certa malitia non est speciale genus peccati, sed est quaedam conditio vel circumstantia generalis quae potest esse circa omnia peccatorum genera. Ergo peccatum in spiritum sanctum non est idem quod peccatum ex certa malitia.

On the contrary, The Master says (Sent. ii, D, 43) that "to sin against the Holy Ghost is to take pleasure in the malice of sin for its own sake." Now this is to sin through certain malice. Therefore it seems that the sin committed through certain malice is the same as the sin against the Holy Ghost.

[39362] IIª-IIae q. 14 a. 1 s. c. Sed contra est quod Magister dicit, XLIII dist. II Lib. Sent., quod ille peccat in spiritum sanctum cui malitia propter se placet. Hoc autem est peccare ex certa malitia. Ergo idem videtur esse peccatum ex certa malitia quod peccatum in spiritum sanctum.

I answer that, Three meanings have been given to the sin against the Holy Ghost. For the earlier doctors, viz. Athanasius (Super Matth. xii, 32), Hilary (Can. xii in Matth.), Ambrose (Super Luc. xii, 10), Jerome (Super Matth. xii), and Chrysostom (Hom. xli in Matth.), say that the sin against the Holy Ghost is literally to utter a blasphemy against the Holy Spirit, whether by Holy Spirit we understand the essential name applicable to the whole Trinity, each Person of which is a Spirit and is holy, or the personal name of one of the Persons of the Trinity, in which sense blasphemy against the Holy Ghost is distinct from the blasphemy against the Son of Man (Mat. 12:32), for Christ did certain things in respect of His human nature, by eating, drinking, and such like actions, while He did others in respect of His Godhead, by casting out devils, raising the dead, and the like: which things He did both by the power of His own Godhead and by the operation of the Holy Ghost, of Whom He was full, according to his human nature. Now the Jews began by speaking blasphemy against the Son of Man, when they said (Mat. 11:19) that He was "a glutton . . . a wine drinker," and a "friend of publicans": but afterwards they blasphemed against the Holy Ghost, when they ascribed to the prince of devils those works which Christ did by the power of His own Divine Nature and by the operation of the Holy Ghost.

Augustine, however (De Verb. Dom., Serm. lxxi), says that blasphemy or the sin against the Holy Ghost, is final impenitence when, namely, a man perseveres in mortal sin until death, and that it is not confined to utterance by word of mouth, but extends to words in thought and deed, not to one word only, but to many. Now this word, in this sense, is said to be uttered against the Holy Ghost, because it is contrary to the remission of sins, which is the work of the Holy Ghost, Who is the charity both of the Father and of the Son. Nor did Our Lord say this to the Jews, as though they had

[39363] IIª-IIae q. 14 a. 1 co. Respondeo dicendum quod de peccato seu blasphemia in spiritum sanctum tripliciter aliqui loquuntur. Antiqui enim doctores, scilicet Athanasius, Hilarius, Ambrosius, Hieronymus et Chrysostomus dicunt esse peccatum in spiritum sanctum quando, ad litteram, aliquid blasphemum dicitur contra spiritum sanctum, sive spiritus sanctus accipiatur secundum quod est nomen essentiale conveniens toti Trinitati, cuius quaelibet persona et spiritus est et sanctus; sive prout est nomen personale unius in Trinitate personae. Et secundum hoc distinguitur, Matth. XII blasphemia in spiritum sanctum contra blasphemiam in filium hominis. Christus enim operabatur quaedam humanitus, comedendo, bibendo et alia huiusmodi faciendo; et quaedam divinitus, scilicet Daemones eiiciendo, mortuos suscitando, et cetera huiusmodi; quae quidem agebat et per virtutem propriae divinitatis, et per operationem spiritus sancti, quo secundum humanitatem erat repletus. Iudaei autem primo quidem dixerant blasphemiam in filium hominis, cum dicebant eum voracem, potatorem vini et publicanorum amatorem, ut habetur Matth. XI. Postmodum autem blasphemaverunt in spiritum sanctum, dum opera quae ipse operabatur virtute propriae divinitatis et per operationem spiritus sancti, attribuebant principi Daemoniorum. Et propter hoc dicuntur in spiritum sanctum blasphemasse. Augustinus autem, in libro de Verb. Dom., blasphemiam vel peccatum in spiritum sanctum dicit esse finalem impoenitentiam, quando scilicet aliquis perseverat in peccato mortali usque ad mortem. Quod quidem non solum verbo oris fit, sed etiam verbo cordis et operis, non uno sed multis. Hoc autem verbum, sic acceptum, dicitur esse contra spiritum sanctum, quia est contra remissionem peccatorum, quae fit per spiritum sanctum, qui est caritas patris et filii. Nec hoc dominus dixit Iudaeis quasi ipsi peccarent in spiritum sanctum, nondum enim erant finaliter impoenitentes. Sed admonuit eos

sinned against the Holy Ghost, since they were not yet guilty of final impenitence, but He warned them, lest by similar utterances they should come to sin against the Holy Ghost: and it is in this sense that we are to understand Mark 3:29,30, where after Our Lord had said: "But he that shall blaspheme against the Holy Ghost," etc. the Evangelist adds, "because they said: He hath an unclean spirit."

But others understand it differently, and say that the sin of blasphemy against the Holy Ghost, is a sin committed against that good which is appropriated to the Holy Ghost: because goodness is appropriated to the Holy Ghost, just a power is appropriated to the Father, and wisdom to the Son. Hence they say that when a man sins through weakness, it is a sin "against the Father"; that when he sins through ignorance, it is a sin "against the Son"; and that when he sins through certain malice, i.e. through the very choosing of evil, as explained above (FS, Q[78], AA[1] ,3), it is a sin "against the Holy Ghost."

Now this may happen in two ways. First by reason of the very inclination of a vicious habit which we call malice, and, in this way, to sin through malice is not the same as to sin against the Holy Ghost. In another way it happens that by reason of contempt, that which might have prevented the choosing of evil, is rejected or removed; thus hope is removed by despair, and fear by presumption, and so on, as we shall explain further on (QQ[20],21). Now all these things which prevent the choosing of sin are effects of the Holy Ghost in us; so that, in this sense, to sin through malice is to sin against the Holy Ghost.

ne, taliter loquentes, ad hoc pervenirent quod in spiritum sanctum peccarent. Et sic intelligendum est quod dicitur Marc. III, ubi, postquam dixerat, *qui blasphemaverit in spiritum sanctum* etc., subiungit Evangelista *quoniam dicebant, spiritum immundum habet*. Alii vero aliter accipiunt, dicentes peccatum vel blasphemiam in spiritum sanctum esse quando aliquis peccat contra appropriatum bonum spiritus sancti, cui appropriatur bonitas, sicut patri appropriatur potentia et filio sapientia. Unde peccatum in patrem dicunt esse quando peccatur ex infirmitate; peccatum autem in filium, quando peccatur ex ignorantia; peccatum autem in spiritum sanctum, quando peccatur ex certa malitia, idest ex ipsa electione mali, ut supra expositum est. Quod quidem contingit dupliciter. Uno modo, ex inclinatione habitus vitiosi, qui malitia dicitur, et sic non est idem peccare ex malitia quod peccare in spiritum sanctum. Alio modo contingit ex eo quod per contemptum abiicitur et removetur id quod electionem peccati poterat impedire, sicut spes per desperationem, et timor per praesumptionem, et quaedam alia huiusmodi, ut infra dicetur. Haec autem omnia quae peccati electionem impediunt, sunt effectus spiritus sancti in nobis. Et ideo sic ex malitia peccare est peccare in spiritum sanctum.

Reply to Objection 1: Just as the confession of faith consists in a protestation not only of words but also of deeds, so blasphemy against the Holy Ghost can be uttered in word, thought and deed.

[39364] IIª-IIae q. 14 a. 1 ad 1 Ad primum ergo dicendum quod, sicut confessio fidei non solum consistit in protestatione oris, sed etiam in protestatione operis; ita etiam blasphemia spiritus sancti potest considerari et in ore et in corde et in opere.

Reply to Objection 2: According to the third interpretation, blasphemy against the Holy Ghost is condivided with blasphemy against the Son of Man, forasmuch as He is also the Son of God, i.e. the "power of God and the wisdom of God" (1

[39365] IIª-IIae q. 14 a. 1 ad 2 Ad secundum dicendum quod secundum tertiam acceptionem blasphemia in spiritum sanctum distinguitur contra blasphemiam in filium hominis secundum quod filius hominis est etiam filius Dei, idest Dei

Cor. 1:24). Wherefore, in this sense, the sin against the Son of Man will be that which is committed through ignorance, or through weakness.

virtus et Dei sapientia. Unde secundum hoc, peccatum in filium hominis erit peccatum ex ignorantia vel ex infirmitate.

Reply to Objection 3: Sin committed through certain malice, in so far as it results from the inclination of a habit, is not a special sin, but a general condition of sin: whereas, in so far as it results from a special contempt of an effect of the Holy Ghost in us, it has the character of a special sin. According to this interpretation the sin against the Holy Ghost is a special kind of sin, as also according to the first interpretation: whereas according to the second, it is not a species of sin, because final impenitence may be a circumstance of any kind of sin.

[39366] IIª-IIae q. 14 a. 1 ad 3 Ad tertium dicendum quod peccatum ex certa malitia secundum quod provenit ex inclinatione habitus, non est speciale peccatum, sed quaedam generalis peccati conditio. Prout vero est ex speciali contemptu effectus spiritus sancti in nobis, habet rationem specialis peccati. Et secundum hoc etiam peccatum in spiritum sanctum est speciale genus peccati. Et similiter secundum primam expositionem. Secundum autem secundam expositionem, non est speciale genus peccati, nam finalis impoenitentia potest esse circumstantia cuiuslibet generis peccati.

Q. 14. A. 2. Whether it is fitting to distinguish six kinds of sin against the Holy Ghost?

Objection 1: It would seem unfitting to distinguish six kinds of sin against the Holy Ghost, viz. despair, presumption, impenitence, obstinacy, resisting the known truth, envy of our brother's spiritual good, which are assigned by the Master (Sent. ii, D, 43). For to deny God's justice or mercy belongs to unbelief. Now, by despair, a man rejects God's mercy, and by presumption, His justice. Therefore each of these is a kind of unbelief rather than of the sin against the Holy Ghost.

[39367] IIª-IIae q. 14 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod inconvenienter assignentur sex species peccati in spiritum sanctum, scilicet desperatio, praesumptio, impoenitentia, obstinatio, impugnatio veritatis agnitae et invidentia fraternae gratiae; quas species ponit Magister, XLIII dist. II Lib. Sent. Negare enim divinam iustitiam vel misericordiam ad infidelitatem pertinet. Sed per desperationem aliquis reiicit divinam misericordiam, per praesumptionem autem divinam iustitiam. Ergo unumquodque eorum potius est species infidelitatis quam peccati in spiritum sanctum.

Objection 2: Further, impenitence, seemingly, regards past sins, while obstinacy regards future sins. Now past and future time do not diversify the species of virtues or vices, since it is the same faith whereby we believe that Christ was born, and those of old believed that He would be born. Therefore obstinacy and impenitence should not be reckoned as two species of sin against the Holy Ghost.

[39368] IIª-IIae q. 14 a. 2 arg. 2 Praeterea, impoenitentia videtur respicere peccatum praeteritum, obstinatio autem peccatum futurum. Sed praeteritum vel futurum non diversificant speciem virtutis vel vitii, secundum enim eandem fidem qua credimus Christum natum, antiqui crediderunt eum nasciturum. Ergo obstinatio et impoenitentia non debent poni duae species peccati in spiritum sanctum.

Objection 3: Further, "grace and truth came by Jesus Christ" (Jn. 1:17). Therefore it seem that resistance of the known truth, and envy of a brother's spiritual good, belong to blasphemy

[39369] IIª-IIae q. 14 a. 2 arg. 3 *Praeterea, veritas et gratia per Iesum Christum facta est*, ut habetur Ioan. I. Ergo videtur quod impugnatio veritatis agnitae et invidentia fraternae gratiae magis

against the Son rather than against the Holy Ghost.

pertineant ad blasphemiam in filium hominis quam ad blasphemiam in spiritum sanctum.

Objection 4: Further, Bernard says (De Dispens. et Praecept. xi) that "to refuse to obey is to resist the Holy Ghost." Moreover a gloss on Lev. 10:16, says that "a feigned repentance is a blasphemy against the Holy Ghost." Again, schism is, seemingly, directly opposed to the Holy Ghost by Whom the Church is united together. Therefore it seems that the species of sins against the Holy Ghost are insufficiently enumerated.

[39370] IIª-IIae q. 14 a. 2 arg. 4 Praeterea, Bernardus dicit, in libro de Dispensat. et Praecept., *quod nolle obedire est resistere spiritui sancto*. Glossa etiam dicit, Levit. X, quod *simulata poenitentia est blasphemia spiritus sancti*. Schisma etiam videtur directe opponi spiritui sancto, per quem Ecclesia unitur. Et ita videtur quod non sufficienter tradantur species peccati in spiritum sanctum.

On the contrary, Augustine [*Fulgentius] (De Fide ad Petrum iii) says that "those who despair of pardon for their sins, or who without merits presume on God's mercy, sin against the Holy Ghost," and (Enchiridion lxxxiii) that "he who dies in a state of obstinacy is guilty of the sin against the Holy Ghost," and (De Verb. Dom., Serm. lxxi) that "impenitence is a sin against the Holy Ghost," and (De Serm. Dom. in Monte xxii), that "to resist fraternal goodness with the brands of envy is to sin against the Holy Ghost," and in his book De unico Baptismo (De Bap. contra Donat. vi, 35) he says that "a man who spurns the truth, is either envious of his brethren to whom the truth is revealed, or ungrateful to God, by Whose inspiration the Church is taught," and therefore, seemingly, sins against the Holy Ghost.

[39371] IIª-IIae q. 14 a. 2 s. c. Sed contra, Augustinus dicit, in libro de fide ad Petrum, quod illi qui desperant de indulgentia peccatorum, vel qui sine meritis de misericordia Dei praesumunt, peccant in spiritum sanctum. Et in Enchiridio dicit quod *qui in obstinatione mentis diem claudit extremum, reus est peccato in spiritum sanctum*. Et in libro de Verb. Dom. dicit quod impoenitentia est peccatum in spiritum sanctum. Et in libro de Serm. Dom. in monte dicit quod invidiae facibus fraternitatem impugnare est peccare in spiritum sanctum. Et in libro de unico Bapt. dicit quod *qui veritatem contemnit, aut circa fratres malignus est, quibus veritas revelatur; aut circa Deum ingratus, cuius inspiratione Ecclesia instruitur*; et sic videtur quod peccet in spiritum sanctum.

I answer that, The above species are fittingly assigned to the sin against the Holy Ghost taken in the third sense, because they are distinguished in respect of the removal of contempt of those things whereby a man can be prevented from sinning through choice. These things are either on the part of God's judgment, or on the part of His gifts, or on the part of sin. For, by consideration of the Divine judgment, wherein justice is accompanied with mercy, man is hindered from sinning through choice, both by hope, arising from the consideration of the mercy that pardons sins and rewards good deeds, which hope is removed by "despair"; and by fear, arising from the consideration of the Divine justice that punishes sins, which fear is removed by "presumption," when, namely, a man presumes that he can obtain glory without merits, or pardon without repentance.

[39372] IIª-IIae q. 14 a. 2 co. Respondeo dicendum quod, secundum quod peccatum in spiritum sanctum tertio modo accipitur, convenienter praedictae species ei assignantur. Quae distinguuntur secundum remotionem vel contemptum eorum per quae potest homo ab electione peccati impediri. Quae quidem sunt vel ex parte divini iudicii; vel ex parte donorum ipsius; vel etiam ex parte ipsius peccati. Avertitur enim homo ab electione peccati ex consideratione divini iudicii, quod habet iustitiam cum misericordia, et per spem, quae consurgit ex consideratione misericordiae remittentis peccata et praemiantis bona, et haec tollitur per desperationem, et iterum per timorem, qui insurgit ex consideratione divinae iustitiae punientis peccata; et hic tollitur per praesumptionem, dum scilicet aliquis se praesumit gloriam adipisci sine meritis, vel veniam sine poenitentia. Dona autem

God's gifts whereby we are withdrawn from sin, are two: one is the acknowledgment of the truth, against which there is the "resistance of the known truth," when, namely, a man resists the truth which he has acknowledged, in order to sin more freely: while the other is the assistance of inward grace, against which there is "envy of a brother's spiritual good," when, namely, a man is envious not only of his brother's person, but also of the increase of Divine grace in the world.

Dei quibus retrahimur a peccato sunt duo. Quorum unum est agnitio veritatis, contra quod ponitur impugnatio veritatis agnitae, dum scilicet aliquis veritatem fidei agnitam impugnat ut licentius peccet. Aliud est auxilium interioris gratiae, contra quod ponitur invidentia fraternae gratiae, dum scilicet aliquis non solum invidet personae fratris, sed etiam invidet gratiae Dei crescenti in mundo. Ex parte vero peccati duo sunt quae hominem a peccato retrahere possunt. Quorum unum est inordinatio et turpitudo actus, cuius consideratio inducere solet in homine poenitentiam de peccato commisso. Et contra hoc ponitur impoenitentia, non quidem eo modo quo dicit permanentiam in peccato usque ad mortem, sicut supra impoenitentia accipiebatur (sic enim non esset speciale peccatum, sed quaedam peccati circumstantia); sed accipitur hic impoenitentia secundum quod importat propositum non poenitendi. Aliud autem est parvitas et brevitas boni quod quis in peccato quaerit, secundum illud Rom. VI, *quem fructum habuistis in quibus nunc erubescitis?* Cuius consideratio inducere solet hominem ad hoc quod eius voluntas in peccato non firmetur. Et hoc tollitur per obstinationem, quando scilicet homo firmat suum propositum in hoc quod peccato inhaereat. Et de his duobus dicitur Ierem. VIII, *nullus est qui agat poenitentiam super peccato suo, dicens, quid feci?* Quantum ad primum; *omnes conversi sunt ad cursum quasi equus impetu vadens ad praelium*, quantum ad secundum.

On the part of sin, there are two things which may withdraw man therefrom: one is the inordinateness and shamefulness of the act, the consideration of which is wont to arouse man to repentance for the sin he has committed, and against this there is "impenitence," not as denoting permanence in sin until death, in which sense it was taken above (for thus it would not be a special sin, but a circumstance of sin), but as denoting the purpose of not repenting. The other thing is the smallness or brevity of the good which is sought in sin, according to Rom. 6:21: "What fruit had you therefore then in those things, of which you are now ashamed?" The consideration of this is wont to prevent man's will from being hardened in sin, and this is removed by "obstinacy," whereby man hardens his purpose by clinging to sin. Of these two it is written (Jer. 8:6): "There is none that doth penance for his sin, saying: What have I done?" as regards the first; and, "They are all turned to their own course, as a horse rushing to the battle," as regards the second.

Reply to Objection 1: The sins of despair and presumption consist, not in disbelieving in God's justice and mercy, but in contemning them.

[39373] IIª-IIae q. 14 a. 2 ad 1 Ad primum ergo dicendum quod peccatum desperationis vel praesumptionis non consistit in hoc quod Dei iustitia vel misericordia non credatur, sed in hoc quod contemnatur.

Reply to Objection 2: Obstinacy and impenitence differ not only in respect of past and future time, but also in respect of certain formal aspects by reason of the diverse consideration of those things which may be considered in sin, as explained above.

[39374] IIª-IIae q. 14 a. 2 ad 2 Ad secundum dicendum quod obstinatio et impoenitentia non solum differunt secundum praeteritum et futurum, sed secundum quasdam formales rationes ex diversa consideratione eorum quae in peccato considerari possunt, ut dictum est.

Reply to Objection 3: Grace and truth were the work of Christ through the gifts of the Holy Ghost which He gave to men.

[39375] IIª-IIae q. 14 a. 2 ad 3 Ad tertium dicendum quod gratiam et veritatem Christus fecit per dona spiritus sancti, quae hominibus dedit.

Reply to Objection 4: To refuse to obey belongs to obstinacy, while a feigned repentance belongs to impenitence, and schism to the envy of a brother's spiritual good, whereby the members of the Church are united together.

[39376] IIª-IIae q. 14 a. 2 ad 4 Ad quartum dicendum quod nolle obedire pertinet ad obstinationem; simulatio poenitentiae ad impoenitentiam; schisma ad invidentiam fraternae gratiae, per quam membra Ecclesiae uniuntur.

Q. 14. A. 3. Whether the sin against the Holy Ghost can be forgiven?

Objection 1: It would seem that the sin against the Holy Ghost can be forgiven. For Augustine says (De Verb. Dom., Serm. lxxi): "We should despair of no man, so long as Our Lord's patience brings him back to repentance." But if any sin cannot be forgiven, it would be possible to despair of some sinners. Therefore the sin against the Holy Ghost can be forgiven.

[39377] IIª-IIae q. 14 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod peccatum in spiritum sanctum non sit irremissibile. Dicit enim Augustinus, in libro de Verb. Dom., *de nullo desperandum est quandiu patientia domini ad poenitentiam adducit*. Sed si aliquod peccatum esset irremissibile, esset de aliquo peccatore desperandum. Ergo peccatum in spiritum sanctum non est irremissibile.

Objection 2: Further, no sin is forgiven, except through the soul being healed by God. But "no disease is incurable to an all-powerful physician," as a gloss says on Ps. 102:3, "Who healeth all thy diseases." Therefore the sin against the Holy Ghost can be forgiven.

[39378] IIª-IIae q. 14 a. 3 arg. 2 Praeterea, nullum peccatum remittitur nisi per hoc quod anima sanatur a Deo. *Sed omnipotenti medico nullus insanabilis languor occurrit*, sicut dicit Glossa super illud Psalm., *qui sanat omnes infirmitates tuas*. Ergo peccatum in spiritum sanctum non est irremissibile.

Objection 3: Further, the free-will is indifferent to either good or evil. Now, so long as man is a wayfarer, he can fall away from any virtue, since even an angel fell from heaven, wherefore it is written (Job 4:18,19): "In His angels He found wickedness: how much more shall they that dwell in houses of clay?" Therefore, in like manner, a man can return from any sin to the state of justice. Therefore the sin against the Holy Ghost can be forgiven.

[39379] IIª-IIae q. 14 a. 3 arg. 3 Praeterea, liberum arbitrium se habet ad bonum et ad malum. Sed quandiu durat status viae, potest aliquis a quacumque virtute excidere, cum etiam Angelus de caelo ceciderit, unde dicitur Iob IV, *in Angelis suis reperit pravitatem, quanto magis qui habitant domos luteas?* Ergo pari ratione potest aliquis a quocumque peccato ad statum iustitiae redire. Ergo peccatum in spiritum sanctum non est irremissibile.

On the contrary, It is written (Mat. 12:32): "He that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come": and Augustine says (De Serm. Dom. in Monte i, 22) that "so great is the downfall of this sin that it cannot submit to the humiliation of asking for pardon."

[39380] IIª-IIae q. 14 a. 3 s. c. Sed contra est quod dicitur Matth. XII, *qui dixerit verbum contra spiritum sanctum, non remittetur ei neque in hoc saeculo neque in futuro*. Et Augustinus dicit, in libro de Serm. Dom. in monte, quod *tanta est labes huius peccati quod humilitatem deprecandi subire non potest*.

I answer that, According to the various interpretations of the sin against the Holy Ghost, there are various ways in which it may be said

[39381] IIª-IIae q. 14 a. 3 co. Respondeo dicendum quod secundum diversas acceptiones peccati in spiritum sanctum, diversimode

that it cannot be forgiven. For if by the sin against the Holy Ghost we understand final impenitence, it is said to be unpardonable, since in no way is it pardoned: because the mortal sin wherein a man perseveres until death will not be forgiven in the life to come, since it was not remitted by repentance in this life.

According to the other two interpretations, it is said to be unpardonable, not as though it is nowise forgiven, but because, considered in itself, it deserves not to be pardoned: and this in two ways. First, as regards the punishment, since he that sins through ignorance or weakness, deserves less punishment, whereas he that sins through certain malice, can offer no excuse in alleviation of his punishment. Likewise those who blasphemed against the Son of Man before His Godhead was revealed, could have some excuse, on account of the weakness of the flesh which they perceived in Him, and hence, they deserved less punishment; whereas those who blasphemed against His very Godhead, by ascribing to the devil the works of the Holy Ghost, had no excuse in diminution of their punishment. Wherefore, according to Chrysostom's commentary (Hom. xlii in Matth.), the Jews are said not to be forgiven this sin, neither in this world nor in the world to come, because they were punished for it, both in the present life, through the Romans, and in the life to come, in the pains of hell. Thus also Athanasius adduces the example of their forefathers who, first of all, wrangled with Moses on account of the shortage of water and bread; and this the Lord bore with patience, because they were to be excused on account of the weakness of the flesh: but afterwards they sinned more grievously when, by ascribing to an idol the favors bestowed by God Who had brought them out of Egypt, they blasphemed, so to speak, against the Holy Ghost, saying (Ex. 32:4): "These are thy gods, O Israel, that have brought thee out of the land of Egypt." Therefore the Lord both inflicted temporal punishment on them, since "there were slain on that day about three and twenty thousand men" (Ex. 32:28), and threatened them with punishment in the life to come, saying, (Ex. 32:34): "I, in the day of revenge, will visit this sin . . . of theirs."

Secondly, this may be understood to refer to the guilt: thus a disease is said to be incurable in

irremissibile dicitur. Si enim dicatur peccatum in spiritum sanctum finalis impoenitentia, sic dicitur irremissibile quia nullo modo remittitur. Peccatum enim mortale in quo homo perseverat usque ad mortem, quia in hac vita non remittitur per poenitentiam, nec etiam in futuro dimittetur. Secundum autem alias duas acceptiones dicitur irremissibile, non quia nullo modo remittatur, sed quia, quantum est de se, habet meritum ut non remittatur. Et hoc dupliciter. Uno modo, quantum ad poenam. Qui enim ex ignorantia vel infirmitate peccat, minorem poenam meretur, qui autem ex certa malitia peccat, non habet aliquam excusationem unde eius poena minuatur. Similiter etiam qui blasphemabat in filium hominis, eius divinitate nondum revelata, poterat habere aliquam excusationem propter infirmitatem carnis quam in eo aspiciebat, et sic minorem poenam merebatur, sed qui ipsam divinitatem blasphemabat, opera spiritus sancti Diabolo attribuens, nullam excusationem habebat unde eius poena diminueretur. Et ideo dicitur, secundum expositionem Chrysostomi, hoc peccatum Iudaeis non remitti neque in hoc saeculo neque in futuro, quia pro eo passi sunt poenam et in praesenti vita per Romanos, et in futura vita in poena Inferni. Sicut etiam Athanasius inducit exemplum de eorum parentibus, qui primo quidem contra Moysen contenderunt propter defectum aquae et panis, et hoc dominus sustinuit patienter, habebant enim excusationem ex infirmitate carnis. Sed postmodum gravius peccaverunt quasi blasphemantes in spiritum sanctum, beneficia Dei qui eos de Aegypto eduxerat, idolo attribuentes, cum dixerunt, *hi sunt dii tui, Israel, qui te eduxerunt de terra Aegypti*. Et ideo dominus et temporaliter fecit eos puniri, quia *ceciderunt in die illo quasi tria millia hominum*; et in futurum eis poenam comminatur, dicens, *ego autem in die ultionis visitabo hoc peccatum eorum*. Alio modo potest intelligi quantum ad culpam, sicut aliquis dicitur morbus incurabilis secundum naturam morbi, per quem tollitur id ex quo morbus potest curari, puta cum morbus tollit virtutem naturae, vel inducit fastidium cibi et medicinae; licet etiam talem morbum Deus possit curare. Ita etiam peccatum in spiritum sanctum dicitur irremissibile secundum suam naturam, inquantum excludit ea per quae fit remissio peccatorum. Per hoc tamen non praecluditur via remittendi et sanandi omnipotentiae et misericordiae Dei, per quam

respect of the nature of the disease, which removes whatever might be a means of cure, as when it takes away the power of nature, or causes loathing for food and medicine, although God is able to cure such a disease. So too, the sin against the Holy Ghost is said to be unpardonable, by reason of its nature, in so far as it removes those things which are a means towards the pardon of sins. This does not, however, close the way of forgiveness and healing to an all-powerful and merciful God, Who, sometimes, by a miracle, so to speak, restores spiritual health to such men.

aliquando tales quasi miraculose spiritualiter sanantur.

Reply to Objection 1: We should despair of no man in this life, considering God's omnipotence and mercy. But if we consider the circumstances of sin, some are called (Eph. 2:2) "children of despair" [*'Filios diffidentiae,' which the Douay version renders 'children of unbelief.'].

[39382] IIª-IIae q. 14 a. 3 ad 1 Ad primum ergo dicendum quod de nemine desperandum est in hac vita, considerata omnipotentia et misericordia Dei. Sed considerata conditione peccati, dicuntur aliqui filii diffidentiae, ut habetur ad Ephes. II.

Reply to Objection 2: This argument considers the question on the part of God's omnipotence, not on that of the circumstances of sin.

[39383] IIª-IIae q. 14 a. 3 ad 2 Ad secundum dicendum quod ratio illa procedit ex parte omnipotentiae Dei, non secundum conditionem peccati.

Reply to Objection 3: In this life the free-will does indeed ever remain subject to change: yet sometimes it rejects that whereby, so far as it is concerned, it can be turned to good. Hence considered in itself this sin is unpardonable, although God can pardon it.

[39384] IIª-IIae q. 14 a. 3 ad 3 Ad tertium dicendum quod liberum arbitrium remanet quidem semper in hac vita vertibile, tamen quandoque abiicit a se id per quod verti potest ad bonum, quantum in ipso est. Unde ex parte sua peccatum est irremissibile, licet Deus remittere possit.

Q. 14. A. 4. Whether a man can sin first of all against the Holy Ghost?

Objection 1: It would seem that a man cannot sin first of all against the Holy Ghost, without having previously committed other sins. For the natural order requires that one should be moved to perfection from imperfection. This is evident as regards good things, according to Prov. 4:18: "The path of the just, as a shining light, goeth forwards and increases even to perfect day." Now, in evil things, the perfect is the greatest evil, as the Philosopher states (Metaph. v, text. 21). Since then the sin against the Holy Ghost is the most grievous sin, it seems that man comes to commit this sin through committing lesser sins.

[39385] IIª-IIae q. 14 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod homo non possit primo peccare in spiritum sanctum, non praesuppositis aliis peccatis. Naturalis enim ordo est ut ab imperfecto ad perfectum quis moveatur. Et hoc quidem in bonis apparet, secundum illud Proverb. IV, *iustorum semita quasi lux splendens crescit et proficit usque ad perfectum diem*. Sed perfectum dicitur in malis quod est maximum malum, ut patet per philosophum, in V Metaphys. Cum igitur peccatum in spiritum sanctum sit gravissimum, videtur quod homo ad hoc peccatum perveniat per alia peccata minora.

Objection 2: Further, to sin against the Holy Ghost is to sin through certain malice, or through choice. Now man cannot do this until he has sinned many times; for the Philosopher says (Ethic. v, 6,9) that "although a man is able to do unjust deeds, yet he cannot all at once do them as an unjust man does," viz. from choice. Therefore it seems that the sin against the Holy Ghost cannot be committed except after other sins.

[39386] IIª-IIae q. 14 a. 4 arg. 2 Praeterea, peccare in spiritum sanctum est peccare ex certa malitia, sive ex electione. Sed hoc non statim potest homo, antequam multoties peccaverit, dicit enim philosophus, in V Ethic., quod, si homo possit iniusta facere, non tamen potest statim operari sicut iniustus, scilicet ex electione. Ergo videtur quod peccatum in spiritum sanctum non possit committi nisi post alia peccata.

Objection 3: Further, repentance and impenitence are about the same object. But there is no repentance, except about past sins. Therefore the same applies to impenitence which is a species of the sin against the Holy Ghost. Therefore the sin against the Holy Ghost presupposes other sins.

[39387] IIª-IIae q. 14 a. 4 arg. 3 Praeterea, poenitentia et impoenitentia sunt circa idem. Sed poenitentia non est nisi de peccatis praeteritis. Ergo etiam neque impoenitentia, quae est species peccati in spiritum sanctum. Peccatum ergo in spiritum sanctum praesupponit alia peccata.

On the contrary, "It is easy in the eyes of God on a sudden to make a poor man rich" (Ecclus. 11:23). Therefore, conversely, it is possible for a man, according to the malice of the devil who tempts him, to be led to commit the most grievous of sins which is that against the Holy Ghost.

[39388] IIª-IIae q. 14 a. 4 s. c. Sed contra est quod *facile est in conspectu Dei subito honestare pauperem*, ut dicitur Eccli. XI. Ergo e contrario possibile est, secundum malitiam Daemonis suggerentis, ut statim aliquis inducatur in gravissimum peccatum, quod est in spiritum sanctum.

I answer that, As stated above (A[1]), in one way, to sin against the Holy Ghost is to sin through certain malice. Now one may sin through certain malice in two ways, as stated in the same place: first, through the inclination of a habit; but this is not, properly speaking, to sin against the Holy Ghost, nor does a man come to commit this sin all at once, in as much as sinful acts must precede so as to cause the habit that induces to sin. Secondly, one may sin through certain malice, by contemptuously rejecting the things whereby a man is withdrawn from sin. This is, properly speaking, to sin against the Holy Ghost, as stated above (A[1]); and this also, for the most part, presupposes other sins, for it is written (Prov. 18:3) that "the wicked man, when he is come into the depth of sins, contemneth."

Nevertheless it is possible for a man, in his first sinful act, to sin against the Holy Ghost by contempt, both on account of his free-will, and on account of the many previous dispositions, or again, through being vehemently moved to evil, while but feebly attached to good. Hence never or scarcely ever does it happen that the perfect sin all

[39389] IIª-IIae q. 14 a. 4 co. Respondeo dicendum quod, sicut dictum est, peccare in spiritum sanctum uno modo est peccare ex certa malitia. Ex certa autem malitia dupliciter peccare contingit, sicut dictum est. Uno modo, ex inclinatione habitus, quod non est proprie peccare in spiritum sanctum. Et hoc modo peccare ex certa malitia non contingit a principio, oportet enim actus peccatorum praecedere ex quibus causetur habitus ad peccandum inclinans. Alio modo potest aliquis peccare ex certa malitia abiiciendo per contemptum ea per quae homo retrahitur a peccando, quod proprie est peccare in spiritum sanctum, sicut dictum est. Et hoc etiam plerumque praesupponit alia peccata, quia sicut dicitur Proverb. XVIII, *impius, cum in profundum peccatorum venerit, contemnit*. Potest tamen contingere quod aliquis in primo actu peccati in spiritum sanctum peccet per contemptum, tum propter libertatem arbitrii; tum etiam propter multas dispositiones praecedentes; vel etiam propter aliquod vehemens motivum ad malum et debilem affectum hominis ad bonum. Et ideo in viris perfectis hoc vix aut nunquam accidere potest quod statim a principio peccent in spiritum

at once against the Holy Ghost: wherefore Origen says (Peri Archon. i, 3): "I do not think that anyone who stands on the highest step of perfection, can fail or fall suddenly; this can only happen by degrees and bit by bit."

The same applies, if the sin against the Holy Ghost be taken literally for blasphemy against the Holy Ghost. For such blasphemy as Our Lord speaks of, always proceeds from contemptuous malice.

If, however, with Augustine (De Verb. Dom., Serm. lxxi) we understand the sin against the Holy Ghost to denote final impenitence, it does not regard the question in point, because this sin against the Holy Ghost requires persistence in sin until the end of life.

sanctum. Unde dicit Origenes, in I Periarch., *non arbitror quod aliquis ex his qui in summo perfectoque gradu constiterint, ad subitum evacuetur aut decidat, sed paulatim ac per partes eum decidere necesse est*. Et eadem ratio est si peccatum in spiritum sanctum accipiatur ad litteram pro blasphemia spiritus sancti. Talis enim blasphemia de qua dominus loquitur, semper ex malitiae contemptu procedit. Si vero per peccatum in spiritum sanctum intelligatur finalis impoenitentia, secundum intellectum Augustini, quaestionem non habet, quia ad peccatum in spiritum sanctum requiritur continuatio peccatorum usque in finem vitae.

Reply to Objection 1: Movement both in good and in evil is made, for the most part, from imperfect to perfect, according as man progresses in good or evil: and yet in both cases, one man can begin from a greater (good or evil) than another man does. Consequently, that from which a man begins can be perfect in good or evil according to its genus, although it may be imperfect as regards the series of good or evil actions whereby a man progresses in good or evil.

[39390] IIª-IIae q. 14 a. 4 ad 1 Ad primum ergo dicendum quod tam in bono quam in malo, ut in pluribus, proceditur ab imperfecto ad perfectum, prout homo proficit vel in bono vel in malo. Et tamen in utroque unus potest incipere a maiori quam alius. Et ita illud a quo aliquis incipit, potest esse perfectum in bono vel in malo secundum genus suum; licet sit imperfectum secundum seriem processus hominis in melius vel in peius proficientis.

Reply to Objection 2: This argument considers the sin which is committed through certain malice, when it proceeds from the inclination of a habit.

[39391] IIª-IIae q. 14 a. 4 ad 2 Ad secundum dicendum quod ratio illa procedit de peccato ex malitia quando est ex inclinatione habitus.

Reply to Objection 3: If by impenitence we understand with Augustine (De Verb. Dom., Serm. lxxi) persistence in sin until the end, it is clear that it presupposes sin, just as repentance does. If, however, we take it for habitual impenitence, in which sense it is a sin against the Holy Ghost, it is evident that it can precede sin: for it is possible for a man who has never sinned to have the purpose either of repenting or of not repenting, if he should happen to sin.

[39392] IIª-IIae q. 14 a. 4 ad 3 Ad tertium dicendum quod, si accipiatur impoenitentia secundum intentionem Augustini, secundum quod importat permanentiam in peccato usque in finem, sic planum est quod impoenitentia praesupponit peccata, sicut et poenitentia. Sed si loquamur de impoenitentia habituali, secundum quod ponitur species peccati in spiritum sanctum, sic manifestum est quod impoenitentia potest esse etiam ante peccata, potest enim ille qui nunquam peccavit habere propositum vel poenitendi vel non poenitendi, si contingeret eum peccare.

Q. 15. OF THE VICES OPPOSED TO KNOWLEDGE AND UNDERSTANDING (THREE ARTICLES)

We must now consider the vices opposed to knowledge and understanding. Since, however, we have treated of ignorance which is opposed to knowledge, when we were discussing the causes of sins (FS, Q[76]), we must now inquire about blindness of mind and dulness of sense, which are opposed to the gift of understanding; and under this head there are three points of inquiry:

(1) Whether blindness of mind is a sin?

(2) Whether dulness of sense is a sin distinct from blindness of mind?

(3) Whether these vices arise from sins of the flesh?

[39393] IIª-IIae q. 15 pr. Deinde considerandum est de vitiis oppositis scientiae et intellectui. Et quia de ignorantia, quae opponitur scientiae, dictum est supra, cum de causis peccatorum ageretur; quaerendum est nunc de caecitate mentis et hebetudine sensus, quae opponuntur dono intellectus. Et circa hoc quaeruntur tria. Primo, utrum caecitas mentis sit peccatum. Secundo, utrum hebetudo sensus sit aliud peccatum a caecitate mentis. Tertio, utrum haec vitia a peccatis carnalibus oriantur.

Q. 15. A. 1. Whether blindness of mind is a sin?

Objection 1: It would seem that blindness of mind is not a sin. Because, seemingly, that which excuses from sin is not itself a sin. Now blindness of mind excuses from sin; for it is written (Jn. 9:41): "If you were blind, you should not have sin." Therefore blindness of mind is not a sin.

[39394] IIª-IIae q. 15 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod caecitas mentis non sit peccatum. Illud enim quod excusat a peccato non videtur esse peccatum. Sed caecitas excusat a peccato, dicitur enim Ioan. IX, *si caeci essetis, non haberetis peccatum*. Ergo caecitas mentis non est peccatum.

Objection 2: Further, punishment differs from guilt. But blindness of mind is a punishment as appears from Is. 6:10, "Blind the heart of this people," for, since it is an evil, it could not be from God, were it not a punishment. Therefore blindness of mind is not a sin.

[39395] IIª-IIae q. 15 a. 1 arg. 2 Praeterea, poena differt a culpa. Sed caecitas mentis est quaedam poena, ut patet per illud quod habetur Isaiae VI, *excaeca cor populi huius*; non enim esset a Deo, cum sit malum, nisi poena esset. Ergo caecitas mentis non est peccatum.

Objection 3: Further, every sin is voluntary, according to Augustine (De Vera Relig. xiv). Now blindness of mind is not voluntary, since, as Augustine says (Confess. x), "all love to know the resplendent truth," and as we read in Eccles. 11:7, "the light is sweet and it is delightful for the eyes to see the sun." Therefore blindness of mind is not a sin.

[39396] IIª-IIae q. 15 a. 1 arg. 3 Praeterea, omne peccatum est voluntarium, ut Augustinus dicit. Sed caecitas mentis non est voluntaria, quia ut Augustinus dicit, X Confess., *cognoscere veritatem lucentem omnes amant*; et Eccle. XI dicitur, *dulce lumen, et delectabile oculis videre solem*. Ergo caecitas mentis non est peccatum.

On the contrary, Gregory (Moral. xxxi, 45) reckons blindness of mind among the vices arising from lust.

[39397] IIª-IIae q. 15 a. 1 s. c. Sed contra est quod Gregorius, XXXI Moral., caecitatem mentis ponit inter vitia quae causantur ex luxuria.

I answer that, Just as bodily blindness is the privation of the principle of bodily sight, so blindness of mind is the privation of the principle of mental or intellectual sight. Now this has a threefold principle. One is the light of natural reason, which light, since it pertains to the species of the rational soul, is never forfeit from the soul, and yet, at times, it is prevented from exercising its proper act, through being hindered by the lower powers which the human intellect needs in order to understand, for instance in the case of imbeciles and madmen, as stated in the FP, Q[84], AA[7],8.

Another principle of intellectual sight is a certain habitual light superadded to the natural light of reason, which light is sometimes forfeit from the soul. This privation is blindness, and is a punishment, in so far as the privation of the light of grace is a punishment. Hence it is written concerning some (Wis. 2:21): "Their own malice blinded them."

A third principle of intellectual sight is an intelligible principle, through which a man understands other things; to which principle a man may attend or not attend. That he does not attend thereto happens in two ways. Sometimes it is due to the fact that a man's will is deliberately turned away from the consideration of that principle, according to Ps. 35:4, "He would not understand, that he might do well": whereas sometimes it is due to the mind being more busy about things which it loves more, so as to be hindered thereby from considering this principle, according to Ps. 57:9, "Fire," i.e. of concupiscence, "hath fallen on them and they shall not see the sun." In either of these ways blindness of mind is a sin.

[39398] IIª-IIae q. 15 a. 1 co. Respondeo dicendum quod sicut caecitas corporalis est privatio eius quod est principium corporalis visionis, ita etiam caecitas mentis est privatio eius quod est principium mentalis sive intellectualis visionis. Cuius quidem principium est triplex. Unum quidem est lumen naturalis rationis. Et hoc lumen, cum pertineat ad speciem animae rationalis, nunquam privatur ab anima. Impeditur tamen quandoque a proprio actu per impedimenta virium inferiorum, quibus indiget intellectus humanus ad intelligendum, sicut patet in amentibus et furiosis, ut in primo dictum est. Aliud autem principium intellectualis visionis est aliquod lumen habituale naturali lumini rationis superadditum. Et hoc quidem lumen interdum privatur ab anima. Et talis privatio est caecitas quae est poena, secundum quod privatio luminis gratiae quaedam poena ponitur. Unde dicitur de quibusdam, Sap. II, *excaecavit illos malitia eorum*. Tertium principium visionis intellectualis est aliquod intelligibile principium per quod homo intelligit alia. Cui quidem principio intelligibili mens hominis potest intendere vel non intendere. Et quod ei non intendat contingit dupliciter. Quandoque quidem ex hoc quod habet voluntatem spontanee se avertentem a consideratione talis principii, secundum illud Psalm., *noluit intelligere ut bene ageret*. Alio modo, per occupationem mentis circa alia quae magis diligit, quibus ab inspectione huius principii mens avertitur, secundum illud Psalm., *supercecidit ignis*, scilicet concupiscentiae, *et non viderunt solem*. Et utroque modo caecitas mentis est peccatum.

Reply to Objection 1: The blindness that excuses from sin is that which arises from the natural defect of one who cannot see.

[39399] IIª-IIae q. 15 a. 1 ad 1 Ad primum ergo dicendum quod caecitas quae excusat a peccato est quae contingit ex naturali defectu non potentis videre.

Reply to Objection 2: This argument considers the second kind of blindness which is a punishment.

[39400] IIª-IIae q. 15 a. 1 ad 2 Ad secundum dicendum quod ratio illa procedit de secunda caecitate, quae est poena.

Reply to Objection 3: To understand the truth is,

[39401] IIª-IIae q. 15 a. 1 ad 3 Ad tertium

in itself, beloved by all; and yet, accidentally it may be hateful to someone, in so far as a man is hindered thereby from having what he loves yet more.

dicendum quod intelligere veritatem cuilibet est secundum se amabile. Potest tamen per accidens esse alicui odibile, inquantum scilicet per hoc homo impeditur ab aliis quae magis amat.

Q. 15. A. 2. Whether dulness of sense is a sin distinct from blindness of mind?

Objection 1: It seems that dulness of sense is not a distinct sin from blindness of mind. Because one thing has one contrary. Now dulness is opposed to the gift of understanding, according to Gregory (Moral. ii, 49); and so is blindness of mind, since understanding denotes a principle of sight. Therefore dulness of sense is the same as blindness of mind.

[39402] IIª-IIae q. 15 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod hebetudo sensus non sit aliud a caecitate mentis. Unum enim uni est contrarium. Sed dono intellectus opponitur hebetudo, ut patet per Gregorium, in II Moral.; cui etiam opponitur caecitas mentis, eo quod intellectus principium quoddam visivum designat. Ergo hebetudo sensus est idem quod caecitas mentis.

Objection 2: Further, Gregory (Moral. xxxi, 45) in speaking of dulness describes it as "dullness of sense in respect of understanding." Now dulness of sense in respect of understanding seems to be the same as a defect in understanding, which pertains to blindness of mind. Therefore dulness of sense is the same as blindness of mind.

[39403] IIª-IIae q. 15 a. 2 arg. 2 Praeterea, Gregorius, in XXXI Moral., de hebetudine loquens, nominat eam hebetudinem sensus circa intelligentiam. Sed hebetari sensu circa intelligentiam nihil aliud esse videtur quam intelligendo deficere, quod pertinet ad mentis caecitatem. Ergo hebetudo sensus idem est quod caecitas mentis.

Objection 3: Further, if they differ at all, it seems to be chiefly in the fact that blindness of mind is voluntary, as stated above (A[1]), while dulness of sense is a natural defect. But a natural defect is not a sin: so that, accordingly, dulness of sense would not be a sin, which is contrary to what Gregory says (Moral. xxxi, 45), where he reckons it among the sins arising from gluttony.

[39404] IIª-IIae q. 15 a. 2 arg. 3 Praeterea, si in aliquo differunt, maxime videntur in hoc differre quod caecitas mentis est voluntaria, ut supra dictum est, hebetudo autem sensus est naturalis. Sed defectus naturalis non est peccatum. Ergo secundum hoc hebetudo sensus non esset peccatum. Quod est contra Gregorium, qui connumerat eam inter vitia quae ex gula oriuntur.

On the contrary, Different causes produce different effects. Now Gregory says (Moral. xxxi, 45) that dulness of sense arises from gluttony, and that blindness of mind arises from lust. Now these others are different vices. Therefore those are different vices also.

[39405] IIª-IIae q. 15 a. 2 s. c. Sed contra est quod diversarum causarum sunt diversi effectus. Sed Gregorius, XXXI Moral., dicit quod hebetudo mentis oritur ex gula, caecitas autem mentis ex luxuria. Ergo sunt diversa vitia.

I answer that, Dull is opposed to sharp: and a thing is said to be sharp because it can pierce; so that a thing is called dull through being obtuse and unable to pierce. Now a bodily sense, by a kind of metaphor, is said to pierce the medium, in so far as it perceives its object from a distance or

[39406] IIª-IIae q. 15 a. 2 co. Respondeo dicendum quod hebes acuto opponitur. Acutum autem dicitur aliquid ex hoc quod est penetrativum. Unde et hebes dicitur aliquid ex hoc quod est obtusum, penetrare non valens. Sensus autem corporalis per quandam

is able by penetration as it were to perceive the smallest details or the inmost parts of a thing. Hence in corporeal things the senses are said to be acute when they can perceive a sensible object from afar, by sight, hearing, or scent, while on the other hand they are said to be dull, through being unable to perceive, except sensible objects that are near at hand, or of great power.

Now, by way of similitude to bodily sense, we speak of sense in connection with the intellect; and this latter sense is in respect of certain primals and extremes, as stated in Ethic. vi, even as the senses are cognizant of sensible objects as of certain principles of knowledge. Now this sense which is connected with understanding, does not perceive its object through a medium of corporeal distance, but through certain other media, as, for instance, when it perceives a thing's essence through a property thereof, and the cause through its effect. Consequently a man is said to have an acute sense in connection with his understanding, if, as soon as he apprehends a property or effect of a thing, he understands the nature or the thing itself, and if he can succeed in perceiving its slightest details: whereas a man is said to have a dull sense in connection with his understanding, if he cannot arrive at knowing the truth about a thing, without many explanations; in which case, moreover, he is unable to obtain a perfect perception of everything pertaining to the nature of that thing.

Accordingly dulness of sense in connection with understanding denotes a certain weakness of the mind as to the consideration of spiritual goods; while blindness of mind implies the complete privation of the knowledge of such things. Both are opposed to the gift of understanding, whereby a man knows spiritual goods by apprehending them, and has a subtle penetration of their inmost nature. This dulness has the character of sin, just as blindness of mind has, that is, in so far as it is voluntary, as evidenced in one who, owing to his affection for carnal things, dislikes or neglects the careful consideration of spiritual things.

This suffices for the Replies to the Objections.

similitudinem penetrare dicitur medium inquantum ex aliqua distantia suum obiectum percipit; vel inquantum potest quasi penetrando intima rei percipere. Unde in corporalibus dicitur aliquis esse acuti sensus qui potest percipere sensibile aliquod ex remotis, vel videndo vel audiendo vel olfaciendo; et e contrario dicitur sensu hebetari qui non percipit nisi ex propinquo et magna sensibilia. Ad similitudinem autem corporalis sensus dicitur etiam circa intelligentiam esse aliquis sensus, qui est aliquorum primorum extremorum, ut dicitur in VI Ethic., sicut etiam sensus est cognoscitivus sensibilium quasi quorundam principiorum cognitionis. Hic autem sensus qui est circa intelligentiam non percipit suum obiectum per medium distantiae corporalis, sed per quaedam alia media, sicut cum per proprietatem rei percipit eius essentiam, et per effectus percipit causam. Ille ergo dicitur esse acuti sensus circa intelligentiam qui statim ad apprehensionem proprietatis rei, vel etiam effectus, naturam rei comprehendit, et inquantum usque ad minimas conditiones rei considerandas pertingit. Ille autem dicitur esse hebes circa intelligentiam qui ad cognoscendam veritatem rei pertingere non potest nisi per multa ei exposita, et tunc etiam non potest pertingere ad perfecte considerandum omnia quae pertinent ad rei rationem. Sic igitur hebetudo sensus circa intelligentiam importat quandam debilitatem mentis circa considerationem spiritualium bonorum, caecitas autem mentis importat omnimodam privationem cognitionis ipsorum. Et utrumque opponitur dono intellectus, per quem homo spiritualia bona apprehendendo cognoscit et ad eorum intima subtiliter penetrat. Habet autem hebetudo rationem peccati sicut et caecitas mentis, inquantum scilicet est voluntaria, ut patet in eo qui, affectus circa carnalia, de spiritualibus subtiliter discutere fastidit vel negligit.

[39407] IIª-IIae q. 15 a. 2 ad arg. Et per hoc patet responsio ad obiecta.

Q. 15. A. 3. Whether blindness of mind and dulness of sense arise from sins of the flesh?

Objection 1: It would seem that blindness of mind and dulness of sense do not arise from sins of the flesh. For Augustine (Retract. i, 4) retracts what he had said in his Soliloquies i, 1, "God Who didst wish none but the clean to know the truth," and says that one might reply that "many, even those who are unclean, know many truths." Now men become unclean chiefly by sins of the flesh. Therefore blindness of mind and dulness of sense are not caused by sins of the flesh.

[39408] IIª-IIae q. 15 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod caecitas mentis et hebetudo sensus non oriantur ex vitiis carnalibus. Augustinus enim, in libro Retract., retractans illud quod dixerat in Soliloq., *Deus, qui non nisi mundos verum scire voluisti*, dicit quod *responderi potest multos etiam non mundos multa vera scire*. Sed homines maxime efficiuntur immundi per vitia carnalia. Ergo caecitas mentis et hebetudo sensus non causantur a vitiis carnalibus.

Objection 2: Further, blindness of mind and dulness of sense are defects in connection with the intellective part of the soul: whereas carnal sins pertain to the corruption of the flesh. But the flesh does not act on the soul, but rather the reverse. Therefore the sins of the flesh do not cause blindness of mind and dulness of sense.

[39409] IIª-IIae q. 15 a. 3 arg. 2 Praeterea, caecitas mentis et hebetudo sensus sunt defectus quidam circa partem animae intellectivam; vitia autem carnalia pertinent ad corruptionem carnis. Sed caro non agit in animam, sed potius e converso. Ergo vitia carnalia non causant caecitatem mentis et hebetudinem sensus.

Objection 3: Further, all things are more passive to what is near them than to what is remote. Now spiritual vices are nearer the mind than carnal vices are. Therefore blindness of mind and dulness of sense are caused by spiritual rather than by carnal vices.

[39410] IIª-IIae q. 15 a. 3 arg. 3 Praeterea, unumquodque magis patitur a propinquiori quam a remotiori. Sed propinquiora sunt menti vitia spiritualia quam carnalia. Ergo caecitas mentis et hebetudo sensus magis causantur ex vitiis spiritualibus quam ex vitiis carnalibus.

On the contrary, Gregory says (Moral. xxxi, 45) that dulness of sense arises from gluttony and blindness of mind from lust.

[39411] IIª-IIae q. 15 a. 3 s. c. Sed contra est quod Gregorius, XXXI Moral., dicit quod hebetudo sensus circa intelligentiam oritur ex gula, caecitas mentis ex luxuria.

I answer that, The perfect intellectual operation in man consists in an abstraction from sensible phantasms, wherefore the more a man's intellect is freed from those phantasms, the more thoroughly will it be able to consider things intelligible, and to set in order all things sensible. Thus Anaxagoras stated that the intellect requires to be "detached" in order to command, and that the agent must have power over matter, in order to be able to move it. Now it is evident that pleasure fixes a man's attention on that which he takes pleasure in: wherefore the Philosopher says (Ethic. x, 4,5) that we all do best that which we take pleasure in doing, while as to other things, we do them either not at all, or in a faint-hearted

[39412] IIª-IIae q. 15 a. 3 co. Respondeo dicendum quod perfectio intellectualis operationis in homine consistit in quadam abstractione a sensibilium phantasmatibus. Et ideo quanto intellectus hominis magis fuerit liber ab huiusmodi phantasmatibus, tanto potius considerare intelligibilia poterit et ordinare omnia sensibilia, sicut et Anaxagoras dixit quod oportet intellectum esse immixtum ad hoc quod imperet, et agens oportet quod dominetur super materiam ad hoc quod possit eam movere. Manifestum est autem quod delectatio applicat intentionem ad ea in quibus aliquis delectatur, unde philosophus dicit, in X Ethic., quod unusquisque ea in quibus delectatur optime operatur, contraria vero

fashion.

Now carnal vices, namely gluttony and lust, are concerned with pleasures of touch in matters of food and sex; and these are the most impetuous of all pleasures of the body. For this reason these vices cause man's attention to be very firmly fixed on corporeal things, so that in consequence man's operation in regard to intelligible things is weakened, more, however, by lust than by gluttony, forasmuch as sexual pleasures are more vehement than those of the table. Wherefore lust gives rise to blindness of mind, which excludes almost entirely the knowledge of spiritual things, while dulness of sense arises from gluttony, which makes a man weak in regard to the same intelligible things. On the other hand, the contrary virtues, viz. abstinence and chastity, dispose man very much to the perfection of intellectual operation. Hence it is written (Dan. 1:17) that "to these children" on account of their abstinence and continency, "God gave knowledge and understanding in every book, and wisdom."

nequaquam vel debiliter. Vitia autem carnalia, scilicet gula et luxuria, consistunt circa delectationes tactus, ciborum scilicet et venereorum, quae sunt vehementissimae inter omnes corporales delectationes. Et ideo per haec vitia intentio hominis maxime applicatur ad corporalia, et per consequens debilitatur operatio hominis circa intelligibilia, magis autem per luxuriam quam per gulam, quanto delectationes venereorum sunt vehementiores quam ciborum. Et ideo ex luxuria oritur caecitas mentis, quae quasi totaliter spiritualium bonorum cognitionem excludit, ex gula autem hebetudo sensus, quae reddit hominem debilem circa huiusmodi intelligibilia. Et e converso oppositae virtutes, scilicet abstinentia et castitas, maxime disponunt hominem ad perfectionem intellectualis operationis. Unde dicitur Dan. I, quod pueris his, scilicet abstinentibus et continentibus, *dedit Deus scientiam et disciplinam in omni libro et sapientia*.

Reply to Objection 1: Although some who are the slaves of carnal vices are at times capable of subtle considerations about intelligible things, on account of the perfection of their natural genius, or of some habit superadded thereto, nevertheless, on account of the pleasures of the body, it must needs happen that their attention is frequently withdrawn from this subtle contemplation: wherefore the unclean can know some truths, but their uncleanness is a clog on their knowledge.

[39413] IIª-IIae q. 15 a. 3 ad 1 Ad primum ergo dicendum quod, quamvis aliqui vitiis carnalibus subditi possint quandoque subtiliter aliqua speculari circa intelligibilia, propter bonitatem ingenii naturalis vel habitus superadditi; tamen necesse est ut ab hac subtilitate contemplationis eorum intentio plerumque retrahatur propter delectationes corporales. Et ita immundi possunt aliqua vera scire sed ex sua immunditia circa hoc impediuntur.

Reply to Objection 2: The flesh acts on the intellective faculties, not by altering them, but by impeding their operation in the aforesaid manner.

[39414] IIª-IIae q. 15 a. 3 ad 2 Ad secundum dicendum quod caro non agit in partem intellectivam alterando ipsam, sed impediendo operationem ipsius per modum praedictum.

Reply to Objection 3: It is owing to the fact that the carnal vices are further removed from the mind, that they distract the mind's attention to more remote things, so that they hinder the mind's contemplation all the more.

[39415] IIª-IIae q. 15 a. 3 ad 3 Ad tertium dicendum quod vitia carnalia, quo magis sunt remota a mente, eo magis eius intentionem ad remotiora distrahunt. Unde magis impediunt mentis contemplationem.

Q. 16. OF THE PRECEPTS OF FAITH, KNOWLEDGE AND UNDERSTANDING (TWO ARTICLES)

We must now consider the precepts pertaining to the aforesaid, and under this head there are two points of inquiry:

(1) The precepts concerning faith;

(2) The precepts concerning the gifts of knowledge and understanding.

[39416] IIª-IIae q. 16 pr. Deinde considerandum est de praeceptis pertinentibus ad praedicta. Et circa hoc quaeruntur duo. Primo, de praeceptis pertinentibus ad fidem. Secundo, de praeceptis pertinentibus ad dona scientiae et intellectus.

Q. 16. A. 1. Whether in the Old Law there should have been given precepts of faith?

Objection 1: It would seem that, in the Old Law, there should have been given precepts of faith. Because a precept is about something due and necessary. Now it is most necessary for man that he should believe, according to Heb. 11:6, "Without faith it is impossible to please God." Therefore there was very great need for precepts of faith to be given.

[39417] IIª-IIae q. 16 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod in veteri lege dari debuerint praecepta credendi. Praeceptum enim est de eo quod est debitum et necessarium. Sed maxime necessarium est homini quod credat, secundum illud Heb. XI, *sine fide impossibile est placere Deo*. Ergo maxime oportuit praecepta dari de fide.

Objection 2: Further, the New Testament is contained in the Old, as the reality in the figure, as stated above (FS, Q[107], A[3]). Now the New Testament contains explicit precepts of faith, for instance Jn. 14:1: "You believe in God; believe also in Me." Therefore it seems that some precepts of faith ought to have been given in the Old Law also.

[39418] IIª-IIae q. 16 a. 1 arg. 2 Praeterea, novum testamentum continetur in veteri sicut figuratum in figura, ut supra dictum est. Sed in novo testamento ponuntur expressa mandata de fide, ut patet Ioan. XIV, *creditis in Deum, et in me credite*. Ergo videtur quod in veteri lege etiam debuerint aliqua praecepta dari de fide.

Objection 3: Further, to prescribe the act of a virtue comes to the same as to forbid the opposite vices. Now the Old Law contained many precepts forbidding unbelief: thus (Ex. 20:3): "Thou shalt not have strange gods before Me," and (Dt. 13:1-3) they were forbidden to hear the words of the prophet or dreamer who might wish to turn them away from their faith in God. Therefore precepts of faith should have been given in the Old Law also.

[39419] IIª-IIae q. 16 a. 1 arg. 3 Praeterea, eiusdem rationis est praecipere actum virtutis et prohibere vitia opposita. Sed in veteri lege ponuntur multa praecepta prohibentia infidelitatem, sicut Exod. XX, *non habebis deos alienos coram me*; et iterum Deut. XIII mandatur quod non audient verba prophetae aut somniatoris qui eos de fide Dei vellet divertere. Ergo in veteri lege etiam debuerunt dari praecepta de fide.

Objection 4: Further, confession is an act of faith, as stated above (Q[3], A[1]). Now the Old Law contained precepts about the confession and the promulgation of faith: for they were commanded (Ex. 12:27) that, when their children should ask them, they should tell them the meaning of the paschal observance, and (Dt. 13:9) they were

[39420] IIª-IIae q. 16 a. 1 arg. 4 Praeterea, confessio est actus fidei, ut supra dictum est. Sed de confessione et promulgatione fidei dantur praecepta in veteri lege, mandatur enim Exod. XII quod filiis suis interrogantibus rationem assignent paschalis observantiae; et Deut. XIII mandatur quod ille qui disseminat doctrinam contra fidem

commanded to slay anyone who disseminated doctrine contrary to faith. Therefore the Old Law should have contained precepts of faith.

occidatur. Ergo lex vetus praecepta fidei debuit habere.

Objection 5: Further, all the books of the Old Testament are contained in the Old Law; wherefore Our Lord said (Jn. 15:25) that it was written in the Law: "They have hated Me without cause," although this is found written in Ps. 34 and 68. Now it is written (Ecclus. 2:8): "Ye that fear the Lord, believe Him." Therefore the Old Law should have contained precepts of faith.

[39421] IIª-IIae q. 16 a. 1 arg. 5 Praeterea, omnes libri veteris testamenti sub lege veteri continentur, unde dominus, Ioan. XV, dicit in lege esse scriptum, *odio habuerunt me gratis*, quod tamen scribitur in Psalmo. Sed Eccli. II dicitur, *qui timetis dominum, credite illi*. Ergo in veteri lege fuerunt praecepta danda de fide.

On the contrary, The Apostle (Rom. 3:27) calls the Old Law the "law of works" which he contrasts with the "law of faith." Therefore the Old Law ought not to have contained precepts of faith.

[39422] IIª-IIae q. 16 a. 1 s. c. Sed contra est quod apostolus, ad Rom. III, legem veterem nominat legem factorum, et dividit eam contra legem fidei. Ergo in lege veteri non fuerunt praecepta danda de fide.

I answer that, A master does not impose laws on others than his subjects; wherefore the precepts of a law presuppose that everyone who receives the law is subject to the giver of the law. Now the primary subjection of man to God is by faith, according to Heb. 11:6: "He that cometh to God, must believe that He is." Hence faith is presupposed to the precepts of the Law: for which reason (Ex. 20:2) that which is of faith, is set down before the legal precepts, in the words, "I am the Lord thy God, Who brought thee out of the land of Egypt," and, likewise (Dt. 6:4), the words, "Hear, O Israel, the Lord thy [Vulg.: 'our'] God is one," precede the recording of the precepts.

[39423] IIª-IIae q. 16 a. 1 co. Respondeo dicendum quod lex non imponitur ab aliquo domino nisi suis subditis, et ideo praecepta legis cuiuslibet praesupponunt subiectionem recipientis legem ad eum qui dat legem. Prima autem subiectio hominis ad Deum est per fidem, secundum illud Heb. XI, *accedentem ad Deum oportet credere quia est*. Et ideo fides praesupponitur ad legis praecepta. Et propter hoc Exod. XX id quod est fidei praemittitur ante legis praecepta, cum dicitur, *ego sum dominus Deus tuus, qui eduxi te de terra Aegypti*. Et similiter Deut. VI praemittitur, *audi, Israel, dominus Deus tuus unus est*, et postea statim incipit agere de praeceptis. Sed quia in fide multa continentur ordinata ad fidem qua credimus Deum esse, quod est primum et principale inter omnia credibilia, ut dictum est; ideo, praesupposita fide de Deo, per quam mens humana Deo subiiciatur, possunt dari praecepta de aliis credendis, sicut Augustinus dicit, super Ioan., quod plurima sunt nobis de fide mandata, exponens illud, hoc est praeceptum meum. Sed in veteri lege non erant secreta fidei populo exponenda. Et ideo, supposita fide unius Dei, nulla alia praecepta sunt in veteri lege data de credendis.

Since, however, faith contains many things subordinate to the faith whereby we believe that God is, which is the first and chief of all articles of faith, as stated above (Q[1], AA[1],7), it follows that, if we presuppose faith in God, whereby man's mind is subjected to Him, it is possible for precepts to be given about other articles of faith. Thus Augustine expounding the words: "This is My commandment" (Jn. 15:12) says (Tract. lxxxiii in Joan.) that we have received many precepts of faith. In the Old Law, however, the secret things of faith were not to be set before the people, wherefore, presupposing their faith in one God, no other precepts of faith were given in the Old Law.

Reply to Objection 1: Faith is necessary as being the principle of spiritual life, wherefore it is presupposed before the receiving of the Law.

[39424] IIª-IIae q. 16 a. 1 ad 1 Ad primum ergo dicendum quod fides est necessaria tanquam principium spiritualis vitae. Et ideo praesupponitur ad legis susceptionem.

Reply to Objection 2: Even then Our Lord both presupposed something of faith, namely belief in one God, when He said: "You believe in God," and commanded something, namely, belief in the Incarnation whereby one Person is God and man. This explanation of faith belongs to the faith of the New Testament, wherefore He added: "Believe also in Me."

[39425] IIª-IIae q. 16 a. 1 ad 2 Ad secundum dicendum quod ibi etiam dominus praesupponit aliquid de fide, scilicet fidem unius Dei, cum dicit, creditis in Deum, et aliquid praecipit, scilicet fidem incarnationis, per quam unus est Deus et homo; quae quidem fidei explicatio pertinet ad fidem novi testamenti. Et ideo subdit, et in me credite.

Reply to Objection 3: The prohibitive precepts regard sins, which corrupt virtue. Now virtue is corrupted by any particular defect, as stated above (FS, Q[18], A[4], ad 3; FS, Q[19], A[6], ad 1, A[7], ad 3). Therefore faith in one God being presupposed, prohibitive precepts had to be given in the Old Law, so that men might be warned off those particular defects whereby their faith might be corrupted.

[39426] IIª-IIae q. 16 a. 1 ad 3 Ad tertium dicendum quod praecepta prohibitiva respiciunt peccata, quae corrumpunt virtutem. Virtus autem corrumpitur ex particularibus defectibus, ut supra dictum est. Et ideo, praesupposita fide unius Dei, in lege veteri fuerunt danda prohibitiva praecepta, quibus homines prohiberentur ab his particularibus defectibus per quos fides corrumpi posset.

Reply to Objection 4: Confession of faith and the teaching thereof also presuppose man's submission to God by faith: so that the Old Law could contain precepts relating to the confession and teaching of faith, rather than to faith itself.

[39427] IIª-IIae q. 16 a. 1 ad 4 Ad quartum dicendum quod etiam confessio vel doctrina fidei praesupponit subiectionem hominis ad Deum per fidem. Et ideo magis potuerunt dari praecepta in veteri lege pertinentia ad confessionem et doctrinam fidei quam pertinentia ad ipsam fidem.

Reply to Objection 5: In this passage again that faith is presupposed whereby we believe that God is; hence it begins, "Ye that fear the Lord," which is not possible without faith. The words which follow---"believe Him"---must be referred to certain special articles of faith, chiefly to those things which God promises to them that obey Him, wherefore the passage concludes---"and your reward shall not be made void."

[39428] IIª-IIae q. 16 a. 1 ad 5 Ad quintum dicendum quod in illa etiam auctoritate praesupponitur fides per quam credimus Deum esse, unde praemittit, qui timetis Deum, quod non posset esse sine fide. Quod autem addit, credite illi, ad quaedam credibilia specialia referendum est, et praecipue ad illa quae promittit Deus sibi obedientibus. Unde subdit, *et non evacuabitur merces vestra*.

Q. 16. A. 2. Whether the precepts referring to knowledge and understanding were fittingly set down in the Old Law?

Objection 1: It would seem that the precepts referring to knowledge and understanding were unfittingly set down in the Old Law. For knowledge and understanding pertain to

[39429] IIª-IIae q. 16 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod in veteri lege inconvenienter tradantur praecepta pertinentia ad scientiam et intellectum. Scientia enim et

cognition. Now cognition precedes and directs action. Therefore the precepts referring to knowledge and understanding should precede the precepts of the Law referring to action. Since, then, the first precepts of the Law are those of the decalogue, it seems that precepts of knowledge and understanding should have been given a place among the precepts of the decalogue.

intellectus ad cognitionem pertinent. Cognitio autem praecedit et dirigit actionem. Ergo praecepta ad scientiam et intellectum pertinentia debent praecedere praecepta pertinentia ad actionem. Cum ergo prima praecepta legis sint praecepta Decalogi, videtur quod inter praecepta Decalogi debuerunt tradi aliqua praecepta pertinentia ad scientiam et intellectum.

Objection 2: Further, learning precedes teaching, for a man must learn from another before he teaches another. Now the Old Law contains precepts about teaching---both affirmative precepts as, for example, (Dt. 4:9), "Thou shalt teach them to thy sons"---and prohibitive precepts, as, for instance, (Dt. 4:2), "You shall not add to the word that I speak to you, neither shall you take away from it." Therefore it seems that man ought to have been given also some precepts directing him to learn.

[39430] IIª-IIae q. 16 a. 2 arg. 2 Praeterea, disciplina praecedit doctrinam, prius enim homo ab alio discit quam alium doceat. Sed dantur in veteri lege aliqua praecepta de doctrina, et affirmativa, ut praecipitur Deut. IV, *docebis ea filios ac nepotes tuos*; et etiam prohibitiva, sicut habetur Deut. IV, *non addetis ad verbum quod vobis loquor, neque auferetis ab eo*. Ergo videtur quod etiam aliqua praecepta dari debuerint inducentia hominem ad addiscendum.

Objection 3: Further, knowledge and understanding seem more necessary to a priest than to a king, wherefore it is written (Malachi 2:7): "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth," and (Osee 4:6): "Because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to Me." Now the king is commanded to learn knowledge of the Law (Dt. 17:18,19). Much more therefore should the Law have commanded the priests to learn the Law.

[39431] IIª-IIae q. 16 a. 2 arg. 3 Praeterea, scientia et intellectus magis videntur necessaria sacerdoti quam regi, unde dicitur Malach. II, *labia sacerdotis custodiunt scientiam, et legem requirunt ex ore eius*; et Osee IV dicitur, *quia scientiam repulisti, repellam te et ego, ne sacerdotio fungaris mihi*. Sed regi mandatur quod addiscat scientiam legis, ut patet Deut. XVII. Ergo multo magis debuit praecipi in lege quod sacerdotes legem addiscerent.

Objection 4: Further, it is not possible while asleep to meditate on things pertaining to knowledge and understanding: moreover it is hindered by extraneous occupations. Therefore it is unfittingly commanded (Dt. 6:7): "Thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising." Therefore the precepts relating to knowledge and understanding are unfittingly set down in the Law.

[39432] IIª-IIae q. 16 a. 2 arg. 4 Praeterea, meditatio eorum quae ad scientiam et intellectum pertinent non potest esse in dormiendo. Impeditur etiam per occupationes extraneas. Ergo inconvenienter praecipitur, Deut. VI, *meditaberis ea sedens in domo tua, et ambulans in itinere, dormiens atque consurgens*. Inconvenienter ergo traduntur in veteri lege praecepta ad scientiam et intellectum pertinentia.

On the contrary, It is written (Dt. 4:6): "That, hearing all these precepts, they may say, Behold a wise and understanding people."

[39433] IIª-IIae q. 16 a. 2 s. c. Sed contra est quod dicitur Deut. IV, *audientes universi praecepta haec, dicant, en populus sapiens et intelligens*.

I answer that, Three things may be considered in relation to knowledge and understanding: first, the reception thereof; secondly, the use; and thirdly, their preservation. Now the reception of knowledge or understanding, is by means of teaching and learning, and both are prescribed in the Law. For it is written (Dt. 6:6): "These words which I command thee . . . shall be in thy heart." This refers to learning, since it is the duty of a disciple to apply his mind to what is said, while the words that follow---"and thou shalt tell them to thy children"---refer to teaching.

The use of knowledge and understanding is the meditation on those things which one knows or understands. In reference to this, the text goes on: "thou shalt meditate upon them sitting in thy house," etc.

Their preservation is effected by the memory, and, as regards this, the text continues---"and thou shalt bind them as a sign on thy hand, and they shall be and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house." Thus the continual remembrance of God's commandments is signified, since it is impossible for us to forget those things which are continually attracting the notice of our senses, whether by touch, as those things we hold in our hands, or by sight, as those things which are ever before our eyes, or to which we are continually returning, for instance, to the house door. Moreover it is clearly stated (Dt. 4:9): "Forget not the words that thy eyes have seen and let them not go out of thy heart all the days of thy life."

We read of these things also being commanded more notably in the New Testament, both in the teaching of the Gospel and in that of the apostles.

[39434] IIª-IIae q. 16 a. 2 co. Respondeo dicendum quod circa scientiam et intellectum tria possunt considerari, primo quidem, acceptio ipsius; secundo, usus eius; tertio vero, conservatio ipsius. Acceptio quidem scientiae vel intellectus fit per doctrinam et disciplinam. Et utrumque in lege praecipitur. Dicitur enim Deut. VI, *erunt verba haec quae ego praecipio tibi, in corde tuo*, quod pertinet ad disciplinam, pertinet enim ad discipulum ut cor suum applicet his quae dicuntur. Quod vero subditur, *et narrabis ea filiis tuis*, pertinet ad doctrinam. Usus vero scientiae vel intellectus est meditatio eorum quae quis scit vel intelligit. Et quantum ad hoc subditur, *et meditaberis sedens in domo tua*, et cetera. Conservatio autem fit per memoriam. Et quantum ad hoc subdit, *et ligabis ea quasi signum in manu tua, eruntque et movebuntur inter oculos tuos, scribesque ea in limine et ostiis domus tuae*. Per quae omnia iugem memoriam mandatorum Dei significat, ea enim quae continue sensibus nostris occurrunt, vel tactu, sicut ea quae in manu habemus; vel visu, sicut ea quae ante oculos mentis sunt continue; vel ad quae oportet nos saepe recurrere, sicut ad ostium domus; a memoria nostra excidere non possunt. Et Deut. IV manifestius dicitur, *ne obliviscaris verborum quae viderunt oculi tui, et ne excidant de corde tuo cunctis diebus vitae tuae*. Et haec etiam abundantius in novo testamento, tam in doctrina evangelica quam apostolica, mandata leguntur.

Reply to Objection 1: According to Dt. 4:6, "this is your wisdom and understanding in the sight of the nations." By this we are given to understand that the wisdom and understanding of those who believe in God consist in the precepts of the Law. Wherefore the precepts of the Law had to be given first, and afterwards men had to be led to know and understand them, and so it was not fitting that the aforesaid precepts should be placed among the precepts of the decalogue which take

[39435] IIª-IIae q. 16 a. 2 ad 1 Ad primum ergo dicendum quod, sicut dicitur Deut. IV, *haec est vestra sapientia et intellectus coram populis*, ex quo datur intelligi quod scientia et intellectus fidelium Dei consistit in praeceptis legis. Et ideo primo sunt proponenda legis praecepta; et postmodum homines sunt inducendi ad eorum scientiam vel intellectum. Et ideo praemissa praecepta non debuerunt poni inter praecepta Decalogi, quae sunt prima.

the first place.

Reply to Objection 2: There are also in the Law precepts relating to learning, as stated above. Nevertheless teaching was commanded more expressly than learning, because it concerned the learned, who were not under any other authority, but were immediately under the law, and to them the precepts of the Law were given. On the other hand learning concerned the people of lower degree, and these the precepts of the Law have to reach through the learned.

[39436] IIª-IIae q. 16 a. 2 ad 2 Ad secundum dicendum quod etiam in lege ponuntur praecepta pertinentia ad disciplinam, ut dictum est. Expressius tamen praecipitur doctrina quam disciplina, quia doctrina pertinet ad maiores, qui sunt sui iuris, immediate sub lege existentes, quibus debent dari legis praecepta, disciplina autem pertinet ad minores, ad quos praecepta legis per maiores debent pervenire.

Reply to Objection 3: Knowledge of the Law is so closely bound up with the priestly office that being charged with the office implies being charged to know the Law: hence there was no need for special precepts to be given about the training of the priests. On the other hand, the doctrine of God's law is not so bound up with the kingly office, because a king is placed over his people in temporal matters: hence it is especially commanded that the king should be instructed by the priests about things pertaining to the law of God.

[39437] IIª-IIae q. 16 a. 2 ad 3 Ad tertium dicendum quod scientia legis est adeo annexa officio sacerdotis ut simul cum iniunctione officii intelligatur etiam et scientiae legis iniunctio. Et ideo non oportuit specialia praecepta dari de instructione sacerdotum. Sed doctrina legis Dei non adeo est annexa regali officio, quia rex constituitur super populum in temporalibus. Et ideo specialiter praecipitur ut rex instruatur de his quae pertinent ad legem Dei per sacerdotes.

Reply to Objection 4: That precept of the Law does not mean that man should meditate on God's law of sleeping, but during sleep, i.e. that he should meditate on the law of God when he is preparing to sleep, because this leads to his having better phantasms while asleep, in so far as our movements pass from the state of vigil to the state of sleep, as the Philosopher explains (Ethic. i, 13). In like manner we are commanded to meditate on the Law in every action of ours, not that we are bound to be always actually thinking about the Law, but that we should regulate all our actions according to it.

[39438] IIª-IIae q. 16 a. 2 ad 4 Ad quartum dicendum quod illud praeceptum legis non est sic intelligendum quod homo dormiendo meditetur de lege Dei, sed quod dormiens, idest vadens dormitum, de lege Dei meditetur; quia ex hoc etiam homines dormiendo nanciscuntur meliora phantasmata, secundum quod pertranseunt motus a vigilantibus ad dormientes, ut patet per philosophum, in I Ethic. Similiter etiam mandatur ut in omni actu suo aliquis meditetur de lege, non quod semper actu de lege cogitet, sed quod omnia quae facit secundum legem moderetur.

Q. 17. OF HOPE, CONSIDERED IN ITSELF (EIGHT ARTICLES)

After treating of faith, we must consider hope and (1) hope itself; (2) the gift of fear; (3) the contrary vices; (4) the corresponding precepts. The first of these points gives rise to a twofold consideration: (1) hope, considered in itself; (2) its subject.

Under the first head there are eight points of inquiry:

(1) Whether hope is a virtue?

(2) Whether its object is eternal happiness?

(3) Whether, by the virtue of hope, one man may hope for another's happiness?

(4) Whether a man may lawfully hope in man?

(5) Whether hope is a theological virtue?

(6) Of its distinction from the other theological virtues?

(7) Of its relation to faith;

(8) Of its relation to charity.

[39439] IIª-IIae q. 17 pr. Consequenter post fidem considerandum est de spe. Et primo, de ipsa spe; secundo, de dono timoris; tertio, de vitiis oppositis; quarto, de praeceptis ad hoc pertinentibus. Circa primum occurrit primo consideratio de ipsa spe; secundo, de subiecto eius. Circa primum quaeruntur octo. Primo, utrum spes sit virtus. Secundo, utrum obiectum eius sit beatitudo aeterna. Tertio, utrum unus homo possit sperare beatitudinem alterius per virtutem spei. Quarto, utrum homo licite possit sperare in homine. Quinto, utrum spes sit virtus theologica. Sexto, de distinctione eius ab aliis virtutibus theologicis. Septimo, de ordine eius ad fidem. Octavo, de ordine eius ad caritatem.

Q. 17. A. 1. Whether hope is a virtue?

Objection 1: It would seem that hope is not a virtue. For "no man makes ill use of a virtue," as Augustine states (De Lib. Arb. ii, 18). But one may make ill use of hope, since the passion of hope, like the other passions, is subject to a mean and extremes. Therefore hope is not a virtue.

[39440] IIª-IIae q. 17 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod spes non sit virtus. *Virtute enim nullus male utitur*; ut dicit Augustinus, in libro de Lib. Arb. Sed spe aliquis male utitur, quia circa passionem spei contingit esse medium et extrema, sicut et circa alias passiones. Ergo spes non est virtus.

Objection 2: Further, no virtue results from merits, since "God works virtue in us without us," as Augustine states (De Grat. et Lib. Arb. xvii). But hope is caused by grace and merits, according to the Master (Sent. iii, D, 26). Therefore hope is not a virtue.

[39441] IIª-IIae q. 17 a. 1 arg. 2 Praeterea, nulla virtus procedit ex meritis, quia *virtutem Deus in nobis sine nobis operatur*, ut Augustinus dicit. *Sed spes est ex gratia et meritis proveniens*; ut Magister dicit, XXVI dist. III Lib. Sent. Ergo spes non est virtus.

Objection 3: Further, "virtue is the disposition of a perfect thing" (Phys. vii, text. 17,18). But hope is the disposition of an imperfect thing, of one, namely, that lacks what it hopes to have. Therefore hope is not a virtue.

[39442] IIª-IIae q. 17 a. 1 arg. 3 Praeterea, virtus est dispositio perfecti; ut dicitur in VII Physic. Spes autem est dispositio imperfecti, scilicet eius qui non habet id quod sperat. Ergo spes non est virtus.

On the contrary, Gregory says (Moral. i, 33) that the three daughters of Job signify these three virtues, faith, hope and charity. Therefore hope is a virtue.

[39443] IIª-IIae q. 17 a. 1 s. c. Sed contra est quod Gregorius, in I Moral., dicit quod per tres filias Iob significantur hae tres virtutes, fides, spes, caritas. Ergo spes est virtus.

I answer that, According to the Philosopher (Ethic. ii, 6) "the virtue of a thing is that which makes its subject good, and its work good likewise." Consequently wherever we find a good human act, it must correspond to some human virtue. Now in all things measured and ruled, the good is that which attains its proper rule: thus we say that a coat is good if it neither exceeds nor falls short of its proper measurement. But, as we stated above (Q[8], A[3], ad 3) human acts have a twofold measure; one is proximate and homogeneous, viz. the reason, while the other is remote and excelling, viz. God: wherefore every human act is good, which attains reason or God Himself. Now the act of hope, whereof we speak now, attains God. For, as we have already stated (FS, Q[40], A[1]), when we were treating of the passion of hope, the object of hope is a future good, difficult but possible to obtain. Now a thing is possible to us in two ways: first, by ourselves; secondly, by means of others, as stated in Ethic. iii. Wherefore, in so far as we hope for anything as being possible to us by means of the Divine assistance, our hope attains God Himself, on Whose help it leans. It is therefore evident that hope is a virtue, since it causes a human act to be good and to attain its due rule.

[39444] IIª-IIae q. 17 a. 1 co. Respondeo dicendum quod, secundum philosophum, in II Ethic., *virtus uniuscuiusque rei est quae bonum facit habentem et opus eius bonum reddit*. Oportet igitur, ubicumque invenitur aliquis actus hominis bonus, quod respondeat alicui virtuti humanae. In omnibus autem regulatis et mensuratis bonum consideratur per hoc quod aliquid propriam regulam attingit, sicut dicimus vestem esse bonam quae nec excedit nec deficit a debita mensura. Humanorum autem actuum, sicut supra dictum est, duplex est mensura, una quidem proxima et homogenea, scilicet ratio; alia autem est suprema et excedens, scilicet Deus. Et ideo omnis actus humanus attingens ad rationem aut ad ipsum Deum est bonus. Actus autem spei de qua nunc loquimur attingit ad Deum. Ut enim supra dictum est, cum de passione spei ageretur, obiectum spei est bonum futurum arduum possibile haberi. Possibile autem est aliquid nobis dupliciter, uno modo, per nos ipsos; alio modo, per alios; ut patet in III Ethic. Inquantum igitur speramus aliquid ut possibile nobis per divinum auxilium, spes nostra attingit ad ipsum Deum, cuius auxilio innititur. Et ideo patet quod spes est virtus, cum faciat actum hominis bonum et debitam regulam attingentem.

Reply to Objection 1: In the passions, the mean of virtue depends on right reason being attained, wherein also consists the essence of virtue. Wherefore in hope too, the good of virtue depends on a man's attaining, by hoping, the due rule, viz. God. Consequently man cannot make ill use of hope which attains God, as neither can he make ill use of moral virtue which attains the reason, because to attain thus is to make good use of virtue. Nevertheless, the hope of which we speak now, is not a passion but a habit of the mind, as we shall show further on (A[5]; Q[18], A[1]).

[39445] IIª-IIae q. 17 a. 1 ad 1 Ad primum ergo dicendum quod in passionibus accipitur medium virtutis per hoc quod attingitur ratio recta, et in hoc etiam consistit ratio virtutis. Unde etiam et in spe bonum virtutis accipitur secundum quod homo attingit sperando regulam debitam, scilicet Deum. Et ideo spe attingente Deum nullus potest male uti, sicut nec virtute morali attingente rationem, quia hoc ipsum quod est attingere est bonus usus virtutis. Quamvis spes de qua nunc loquimur non sit passio, sed habitus mentis, ut infra patebit.

Reply to Objection 2: Hope is said to arise from merits, as regards the thing hoped for, in so far as we hope to obtain happiness by means of grace and merits; or as regards the act of living hope.

[39446] IIª-IIae q. 17 a. 1 ad 2 Ad secundum dicendum quod spes dicitur ex meritis provenire quantum ad ipsam rem expectatam, prout aliquis sperat se beatitudinem adepturum ex gratia et

The habit itself of hope, whereby we hope to obtain happiness, does not flow from our merits, but from grace alone.

meritis. Vel quantum ad actum spei formatae. Ipse autem habitus spei, per quam aliquis expectat beatitudinem, non causatur ex meritis, sed pure ex gratia.

Reply to Objection 3: He who hopes is indeed imperfect in relation to that which he hopes to obtain, but has not as yet; yet he is perfect, in so far as he already attains his proper rule, viz. God, on Whose help he leans.

[39447] IIª-IIae q. 17 a. 1 ad 3 Ad tertium dicendum quod ille qui sperat est quidem imperfectus secundum considerationem ad id quod sperat obtinere, quod nondum habet, sed est perfectus quantum ad hoc quod iam attingit propriam regulam, scilicet Deum, cuius auxilio innititur.

Q. 17. A. 2. Whether eternal happiness is the proper object of hope?

Objection 1: It would seem that eternal happiness is not the proper object of hope. For a man does not hope for that which surpasses every movement of the soul, since hope itself is a movement of the soul. Now eternal happiness surpasses every movement of the human soul, for the Apostle says (1 Cor. 2:9) that it hath not "entered into the heart of man." Therefore happiness is not the proper object of hope.

[39448] IIª-IIae q. 17 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod beatitudo aeterna non sit obiectum proprium spei. Illud enim homo non sperat quod omnem animi sui motum excedit, cum spei actus sit quidam animi motus. Sed beatitudo aeterna excedit omnem humani animi motum, dicit enim apostolus, I ad Cor. II, quod *in cor hominis non ascendit*. Ergo beatitudo non est proprium obiectum spei.

Objection 2: Further, prayer is an expression of hope, for it is written (Ps. 36:5): "Commit thy way to the Lord, and trust in Him, and He will do it." Now it is lawful for man to pray God not only for eternal happiness, but also for the goods, both temporal and spiritual, of the present life, and, as evidenced by the Lord's Prayer, to be delivered from evils which will no longer be in eternal happiness. Therefore eternal happiness is not the proper object of hope.

[39449] IIª-IIae q. 17 a. 2 arg. 2 Praeterea, petitio est spei interpretativa, dicitur enim in Psalm., *revela domino viam tuam et spera in eo, et ipse faciet*. Sed homo petit a Deo licite non solum beatitudinem aeternam, sed etiam bona praesentis vitae tam spiritualia quam temporalia, et etiam liberationem a malis, quae in beatitudine aeterna non erunt, ut patet in oratione dominica, Matth. VI. Ergo beatitudo aeterna non est proprium obiectum spei.

Objection 3: Further, the object of hope is something difficult. Now many things besides eternal happiness are difficult to man. Therefore eternal happiness is not the proper object of hope.

[39450] IIª-IIae q. 17 a. 2 arg. 3 Praeterea, spei obiectum est arduum. Sed in comparatione ad hominem multa alia sunt ardua quam beatitudo aeterna. Ergo beatitudo aeterna non est proprium obiectum spei.

On the contrary, The Apostle says (Heb. 6:19) that we have hope "which entereth in," i.e. maketh us to enter . . . "within the veil," i.e. into the happiness of heaven, according to the interpretation of a gloss on these words. Therefore the object of hope is eternal happiness.

[39451] IIª-IIae q. 17 a. 2 s. c. Sed contra est quod apostolus dicit, ad Heb. VI, *habemus spem incedentem, idest incedere facientem, ad interiora velaminis, idest ad beatitudinem caelestem*; ut Glossa ibidem exponit. Ergo obiectum spei est beatitudo aeterna.

I answer that, As stated above (A[1]), the hope of which we speak now, attains God by leaning on His help in order to obtain the hoped for good. Now an effect must be proportionate to its cause. Wherefore the good which we ought to hope for from God properly and chiefly is the infinite good, which is proportionate to the power of our divine helper, since it belongs to an infinite power to lead anyone to an infinite good. Such a good is eternal life, which consists in the enjoyment of God Himself. For we should hope from Him for nothing less than Himself, since His goodness, whereby He imparts good things to His creature, is no less than His Essence. Therefore the proper and principal object of hope is eternal happiness.

[39452] IIª-IIae q. 17 a. 2 co. Respondeo dicendum quod, sicut dictum est, spes de qua loquimur attingit Deum innitens eius auxilio ad consequendum bonum speratum. Oportet autem effectum esse causae proportionatum. Et ideo bonum quod proprie et principaliter a Deo sperare debemus est bonum infinitum, quod proportionatur virtuti Dei adiuvantis, nam infinitae virtutis est proprium ad infinitum bonum perducere. Hoc autem bonum est vita aeterna, quae in fruitione ipsius Dei consistit, non enim minus aliquid ab eo sperandum est quam sit ipse, cum non sit minor eius bonitas, per quam bona creaturae communicat, quam eius essentia. Et ideo proprium et principale obiectum spei est beatitudo aeterna.

Reply to Objection 1: Eternal happiness does not enter into the heart of man perfectly, i.e. so that it be possible for a wayfarer to know its nature and quality; yet, under the general notion of the perfect good, it is possible for it to be apprehended by a man, and it is in this way that the movement of hope towards it arises. Hence the Apostle says pointedly (Heb. 6:19) that hope "enters in, even within the veil," because that which we hope for is as yet veiled, so to speak.

[39453] IIª-IIae q. 17 a. 2 ad 1 Ad primum ergo dicendum quod beatitudo aeterna perfecte quidem in cor hominis non ascendit, ut scilicet cognosci possit ab homine viatore quae et qualis sit, sed secundum communem rationem, scilicet boni perfecti, cadere potest in apprehensione hominis. Et hoc modo motus spei in ipsam consurgit. Unde et signanter apostolus dicit quod spes incedit usque ad interiora velaminis, quia id quod speramus est nobis adhuc velatum.

Reply to Objection 2: We ought not to pray God for any other goods, except in reference to eternal happiness. Hence hope regards eternal happiness chiefly, and other things, for which we pray God, it regards secondarily and as referred to eternal happiness: just as faith regards God principally, and, secondarily, those things which are referred to God, as stated above (Q[1], A[1]).

[39454] IIª-IIae q. 17 a. 2 ad 2 Ad secundum dicendum quod quaecumque alia bona non debemus a Deo petere nisi in ordine ad beatitudinem aeternam. Unde et spes principaliter quidem respicit beatitudinem aeternam; alia vero quae petuntur a Deo respicit secundario, in ordine ad beatitudinem aeternam. Sicut etiam fides respicit principaliter Deum, et secundario respicit ea quae ad Deum ordinantur, ut supra dictum est.

Reply to Objection 3: To him that longs for something great, all lesser things seem small; wherefore to him that hopes for eternal happiness, nothing else appears arduous, as compared with that hope; although, as compared with the capability of the man who hopes, other things besides may be arduous to him, so that he may have hope for such things in reference to its principal object.

[39455] IIª-IIae q. 17 a. 2 ad 3 Ad tertium dicendum quod homini qui anhelat ad aliquid magnum, parvum videtur omne aliud quod est eo minus. Et ideo homini speranti beatitudinem aeternam, habito respectu ad istam spem, nihil aliud est arduum. Sed habito respectu ad facultatem sperantis, possunt etiam quaedam alia ei esse ardua. Et secundum hoc eorum potest esse spes in ordine ad principale obiectum.

Q. 17. A. 3. Whether one man may hope for another's eternal happiness?

Objection 1: It would seem that one may hope for another's eternal happiness. For the Apostle says (Phil. 1:6): "Being confident of this very thing, that He Who hath begun a good work in you, will perfect it unto the day of Jesus Christ." Now the perfection of that day will be eternal happiness. Therefore one man may hope for another's eternal happiness.

[39456] IIª-IIae q. 17 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod aliquis possit sperare alteri beatitudinem aeternam. Dicit enim apostolus, Philipp. I, *confidens hoc ipsum, quia qui coepit in vobis opus bonum perficiet usque in diem Christi Iesu*. Perfectio aut illius diei erit beatitudo aeterna. Ergo aliquis potest alteri sperare beatitudinem aeternam.

Objection 2: Further, whatever we ask of God, we hope to obtain from Him. But we ask God to bring others to eternal happiness, according to James 5:16: "Pray for one another that you may be saved." Therefore we can hope for another's eternal happiness.

[39457] IIª-IIae q. 17 a. 3 arg. 2 Praeterea, ea quae a Deo petimus speramus obtinere ab eo. Sed a Deo petimus quod alios ad beatitudinem aeternam perducat, secundum illud Iac. ult., *orate pro invicem ut salvemini*. Ergo possumus aliis sperare beatitudinem aeternam.

Objection 3: Further, hope and despair are about the same object. Now it is possible to despair of another's eternal happiness, else Augustine would have no reason for saying (De Verb. Dom., Serm. lxxi) that we should not despair of anyone so long as he lives. Therefore one can also hope for another's eternal salvation.

[39458] IIª-IIae q. 17 a. 3 arg. 3 Praeterea, spes et desperatio sunt de eodem. Sed aliquis potest desperare de beatitudine aeterna alicuius, alioquin frustra diceret Augustinus, in libro de Verb. Dom., *de nemine esse desperandum dum vivit*. Ergo etiam potest aliquis sperare alteri vitam aeternam.

On the contrary, Augustine says (Enchiridion viii) that "hope is only of such things as belong to him who is supposed to hope for them."

[39459] IIª-IIae q. 17 a. 3 s. c. Sed contra est quod Augustinus dicit, in Enchirid., quod *spes non est nisi rerum ad eum pertinentium qui earum spem gerere perhibetur*.

I answer that, We can hope for something in two ways: first, absolutely, and thus the object of hope is always something arduous and pertaining to the person who hopes. Secondly, we can hope for something, through something else being presupposed, and in this way its object can be something pertaining to someone else. In order to explain this we must observe that love and hope differ in this, that love denotes union between lover and beloved, while hope denotes a movement or a stretching forth of the appetite towards an arduous good. Now union is of things that are distinct, wherefore love can directly regard the other whom a man unites to himself by love, looking upon him as his other self: whereas movement is always towards its own term which is proportionate to the subject moved. Therefore hope regards directly one's own good, and not that

[39460] IIª-IIae q. 17 a. 3 co. Respondeo dicendum quod spes potest esse alicuius dupliciter. Uno quidem modo, absolute, et sic est solum boni ardui ad se pertinentis. Alio modo, ex praesuppositione alterius, et sic potest esse etiam eorum quae ad alium pertinent. Ad cuius evidentiam sciendum est quod amor et spes in hoc differunt quod amor importat quandam unionem amantis ad amatum; spes autem importat quendam motum sive protensionem appetitus in aliquod bonum arduum. Unio autem est aliquorum distinctorum, et ideo amor directe potest respicere alium, quem sibi aliquis unit per amorem, habens eum sicut seipsum. Motus autem semper est ad proprium terminum proportionatum mobili, et ideo spes directe respicit proprium bonum, non autem id quod ad alium pertinet. Sed praesupposita unione amoris ad alterum, iam

which pertains to another. Yet if we presuppose the union of love with another, a man can hope for and desire something for another man, as for himself; and, accordingly, he can hope for another eternal's life, inasmuch as he is united to him by love, and just as it is the same virtue of charity whereby a man loves God, himself, and his neighbor, so too it is the same virtue of hope, whereby a man hopes for himself and for another.

aliquis potest desiderare et sperare aliquid alteri sicut sibi. Et secundum hoc aliquis potest sperare alteri vitam aeternam, inquantum est ei unitus per amorem. Et sicut est eadem virtus caritatis qua quis diligit Deum, seipsum et proximum, ita etiam est eadem virtus spei qua quis sperat sibi ipsi et alii.

This suffices for the Replies to the Objections.

[39461] IIª-IIae q. 17 a. 3 ad arg. Et per hoc patet responsio ad obiecta.

Q. 17. A. 4. Whether a man can lawfully hope in man?

Objection 1: It wold seem that one may lawfully hope in man. For the object of hope is eternal happiness. Now we are helped to obtain eternal happiness by the patronage of the saints, for Gregory says (Dial. i, 8) that "predestination is furthered by the saints' prayers." Therefore one may hope in man.

[39462] IIª-IIae q. 17 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod aliquis possit licite sperare in homine. Spei enim obiectum est beatitudo aeterna. Sed ad beatitudinem aeternam consequendam adiuvamur patrociniis sanctorum, dicit enim Gregorius, in I Dial., quod *praedestinatio iuvatur precibus sanctorum*. Ergo aliquis potest in homine sperare.

Objection 2: Further, if a man may not hope in another man, it ought not to be reckoned a sin in a man, that one should not be able to hope in him. Yet this is reckoned a vice in some, as appears from Jer. 9:4: "Let every man take heed of his neighbor, and let him not trust in any brother of his." Therefore it is lawful to trust in a man.

[39463] IIª-IIae q. 17 a. 4 arg. 2 Praeterea, si non potest aliquis sperare in homine, non esset reputandum alicui in vitium quod in eo aliquis sperare non possit. Sed hoc de quibusdam in vitium dicitur, ut patet Ierem. IX, *unusquisque a proximo suo se custodiat, et in omni fratre suo non habeat fiduciam*. Ergo licite potest aliquis sperare in homine.

Objection 3: Further, prayer is the expression of hope, as stated above (A[2], OBJ[2]). But it is lawful to pray to a man for something. Therefore it is lawful to trust in him.

[39464] IIª-IIae q. 17 a. 4 arg. 3 Praeterea, petitio est interpretativa spei, sicut dictum est. Sed licite potest homo aliquid petere ab homine. Ergo licite potest sperare de eo.

On the contrary, It is written (Jer. 17:5): "Cursed be the man that trusteth in man."

[39465] IIª-IIae q. 17 a. 4 s. c. Sed contra est quod dicitur Ierem. XVII, *maledictus homo qui confidit in homine*.

I answer that, Hope, as stated above (A[1]; FS, Q[40], A[7]), regards two things, viz. the good which it intends to obtain, and the help by which that good is obtained. Now the good which a man hopes to obtain, has the aspect of a final cause, while the help by which one hopes to obtain that

[39466] IIª-IIae q. 17 a. 4 co. Respondeo dicendum quod spes, sicut dictum est, duo respicit, scilicet bonum quod obtinere intendit; et auxilium per quod illud bonum obtinetur. Bonum autem quod quis sperat obtinendum habet rationem causae finalis; auxilium autem per quod

good, has the character of an efficient cause. Now in each of these kinds of cause we find a principal and a secondary cause. For the principal end is the last end, while the secondary end is that which is referred to an end. In like manner the principal efficient cause is the first agent, while the secondary efficient cause is the secondary and instrumental agent. Now hope regards eternal happiness as its last end, and the Divine assistance as the first cause leading to happiness.

Accordingly, just as it is not lawful to hope for any good save happiness, as one's last end, but only as something referred to final happiness, so too, it is unlawful to hope in any man, or any creature, as though it were the first cause of movement towards happiness. It is, however, lawful to hope in a man or a creature as being the secondary and instrumental agent through whom one is helped to obtain any goods that are ordained to happiness. It is in this way that we turn to the saints, and that we ask men also for certain things; and for this reason some are blamed in that they cannot be trusted to give help.

This suffices for the Replies to the Objections.

quis sperat illud bonum obtinere habet rationem causae efficientis. In genere autem utriusque causae invenitur principale et secundarium. Principalis enim finis est finis ultimus; secundarius autem finis est bonum quod est ad finem. Similiter principalis causa agens est primum agens; secundaria vero causa efficiens est agens secundarium instrumentale. Spes autem respicit beatitudinem aeternam sicut finem ultimum; divinum autem auxilium sicut primam causam inducentem ad beatitudinem. Sicut igitur non licet sperare aliquod bonum praeter beatitudinem sicut ultimum finem, sed solum sicut id quod est ad finem beatitudinis ordinatum; ita etiam non licet sperare de aliquo homine, vel de aliqua creatura, sicut de prima causa movente in beatitudinem; licet autem sperare de aliquo homine, vel de aliqua creatura, sicut de agente secundario et instrumentali, per quod aliquis adiuvatur ad quaecumque bona consequenda in beatitudinem ordinata. Et hoc modo ad sanctos convertimur; et ab hominibus aliqua petimus; et vituperantur illi de quibus aliquis confidere non potest ad auxilium ferendum.

[39467] IIª-IIae q. 17 a. 4 ad arg. Et per hoc patet responsio ad obiecta.

Q. 17. A. 5. Whether hope is a theological virtue?

Objection 1: It would seem that hope is not a theological virtue. For a theological virtue is one that has God for its object. Now hope has for its object not only God but also other goods which we hope to obtain from God. Therefore hope is not a theological virtue.

[39468] IIª-IIae q. 17 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod spes non sit virtus theologica. Virtus enim theologica est quae habet Deum pro obiecto. Sed spes non habet solum Deum pro obiecto, sed etiam alia bona quae a Deo obtinere speramus. Ergo spes non est virtus theologica.

Objection 2: Further, a theological virtue is not a mean between two vices, as stated above (FS, Q[64], A[4]). But hope is a mean between presumption and despair. Therefore hope is not a theological virtue.

[39469] IIª-IIae q. 17 a. 5 arg. 2 Praeterea, virtus theologica non consistit in medio duorum vitiorum, ut supra habitum est. Sed spes consistit in medio praesumptionis et desperationis. Ergo spes non est virtus theologica.

Objection 3: Further, expectation belongs to longanimity which is a species of fortitude. Since, then, hope is a kind of expectation, it seems that hope is not a theological, but a moral virtue.

[39470] IIª-IIae q. 17 a. 5 arg. 3 Praeterea, expectatio pertinet ad longanimitatem, quae est pars fortitudinis. Cum ergo spes sit quaedam expectatio, videtur quod spes non sit virtus theologica, sed moralis.

Objection 4: Further, the object of hope is something arduous. But it belongs to magnanimity, which is a moral virtue, to tend to the arduous. Therefore hope is a moral, and not a theological virtue.

[39471] IIª-IIae q. 17 a. 5 arg. 4 Praeterea, obiectum spei est arduum. Sed tendere in arduum pertinet ad magnanimitatem, quae est virtus moralis. Ergo spes est virtus moralis, et non theologica.

On the contrary, Hope is enumerated (1 Cor. 13) together with faith and charity, which are theological virtues.

[39472] IIª-IIae q. 17 a. 5 s. c. Sed contra est quod, I ad Cor. XIII, connumeratur fidei et caritati quae sunt virtutes theologicae.

I answer that, Since specific differences, by their very nature, divide a genus, in order to decide under what division we must place hope, we must observe whence it derives its character of virtue.

Now it has been stated above (A[1]) that hope has the character of virtue from the fact that it attains the supreme rule of human actions: and this it attains both as its first efficient cause, in as much as it leans on its assistance, and as its last final cause, in as much as it expects happiness in the enjoyment thereof. Hence it is evident that God is the principal object of hope, considered as a virtue. Since, then, the very idea of a theological virtue is one that has God for its object, as stated above (FS, Q[62], A[1]), it is evident that hope is a theological virtue.

[39473] IIª-IIae q. 17 a. 5 co. Respondeo dicendum quod, cum differentiae specificae per se dividant genus, oportet attendere unde habeat spes rationem virtutis, ad hoc quod sciamus sub qua differentia virtutis collocetur. Dictum est autem supra quod spes habet rationem virtutis ex hoc quod attingit supremam regulam humanorum actuum; quam attingit et sicut primam causam efficientem, inquantum eius auxilio innititur; et sicut ultimam causam finalem, inquantum in eius fruitione beatitudinem expectat. Et sic patet quod spei, inquantum est virtus, principale obiectum est Deus. Cum igitur in hoc consistat ratio virtutis theologicae quod Deum habeat pro obiecto, sicut supra dictum est, manifestum est quod spes est virtus theologica.

Reply to Objection 1: Whatever else hope expects to obtain, it hopes for it in reference to God as the last end, or as the first efficient cause, as stated above (A[4]).

[39474] IIª-IIae q. 17 a. 5 ad 1 Ad primum ergo dicendum quod quaecumque alia spes adipisci expectat, sperat in ordine ad Deum sicut ad ultimum finem et sicut ad primam causam efficientem, ut dictum est.

Reply to Objection 2: In things measured and ruled the mean consists in the measure or rule being attained; if we go beyond the rule, there is excess, if we fall short of the rule, there is deficiency. But in the rule or measure itself there is no such thing as a mean or extremes. Now a moral virtue is concerned with things ruled by reason, and these things are its proper object; wherefore it is proper to it to follow the mean as regards its proper object. On the other hand, a theological virtue is concerned with the First Rule not ruled by another rule, and that Rule is its proper object. Wherefore it is not proper for a theological virtue, with regard to its proper object, to follow the mean, although this may happen to it

[39475] IIª-IIae q. 17 a. 5 ad 2 Ad secundum dicendum quod medium accipitur in regulatis et mensuratis secundum quod regula vel mensura attingitur; secundum autem quod exceditur regula, est superfluum; secundum autem defectum a regula, est diminutum. In ipsa autem regula vel mensura non est accipere medium et extrema. Virtus autem moralis est circa ea quae regulantur ratione sicut circa proprium obiectum, et ideo per se convenit ei esse in medio ex parte proprii obiecti. Sed virtus theologica est circa ipsam regulam primam, non regulatam alia regula, sicut circa proprium obiectum. Et ideo per se, et secundum proprium obiectum, non convenit virtuti theologicae esse in medio. Sed potest sibi

accidentally with regard to something that is referred to its principal object. Thus faith can have no mean or extremes in the point of trusting to the First Truth, in which it is impossible to trust too much; whereas on the part of the things believed, it may have a mean and extremes; for instance one truth is a mean between two falsehoods. So too, hope has no mean or extremes, as regards its principal object, since it is impossible to trust too much in the Divine assistance; yet it may have a mean and extremes, as regards those things a man trusts to obtain, in so far as he either presumes above his capability, or despairs of things of which he is capable.

competere per accidens, ratione eius quod ordinatur ad principale obiectum. Sicut fides non potest habere medium et extrema in hoc quod innitatur primae veritati, cui nullus potest nimis inniti, sed ex parte eorum quae credit, potest habere medium et extrema, sicut unum verum est medium inter duo falsa. Et similiter spes non habet medium et extrema ex parte principalis obiecti, quia divino auxilio nullus potest nimis inniti, sed quantum ad ea quae confidit aliquis se adepturum, potest ibi esse medium et extrema, inquantum vel praesumit ea quae sunt supra suam proportionem, vel desperat de his quae sunt sibi proportionata.

Reply to Objection 3: The expectation which is mentioned in the definition of hope does not imply delay, as does the expectation which belongs to longanimity. It implies a reference to the Divine assistance, whether that which we hope for be delayed or not.

[39476] IIª-IIae q. 17 a. 5 ad 3 Ad tertium dicendum quod expectatio quae ponitur in definitione spei non importat dilationem, sicut expectatio quae pertinet ad longanimitatem, sed importat respectum ad auxilium divinum, sive illud quod speratur differatur, sive non differatur.

Reply to Objection 4: Magnanimity tends to something arduous in the hope of obtaining something that is within one's power, wherefore its proper object is the doing of great things. On the other hand hope, as a theological virtue, regards something arduous, to be obtained by another's help, as stated above (A[1]).

[39477] IIª-IIae q. 17 a. 5 ad 4 Ad quartum dicendum quod magnanimitas tendit in arduum sperans aliquid quod est suae potestatis. Unde proprie respicit operationem aliquorum magnorum. Sed spes, secundum quod est virtus theologica, respicit arduum alterius auxilio assequendum, ut dictum est.

Q. 17. A. 6. Whether hope is distinct from the other theological virtues?

Objection 1: It would seem that hope is not distinct from the other theological virtues. For habits are distinguished by their objects, as stated above (FS, Q[54], A[2]). Now the object of hope is the same as of the other theological virtues. Therefore hope is not distinct from the other theological virtues.

[39478] IIª-IIae q. 17 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod spes non sit virtus distincta ab aliis theologicis. Habitus enim distinguuntur secundum obiecta, ut supra dictum est. Sed idem est obiectum spei et aliarum virtutum theologicarum. Ergo spes non distinguitur ab aliis virtutibus theologicis.

Objection 2: Further, in the symbol of faith, whereby we make profession of faith, we say: "I expect the resurrection of the dead and the life of the world to come." Now expectation of future happiness belongs to hope, as stated above (A[5]). Therefore hope is not distinct from faith.

[39479] IIª-IIae q. 17 a. 6 arg. 2 Praeterea, in symbolo fidei, in quo fidem profitemur, dicitur, *expecto resurrectionem mortuorum et vitam futuri saeculi*. Sed expectatio futurae beatitudinis pertinet ad spem, ut supra dictum est. Ergo spes a fide non distinguitur.

Objection 3: Further, by hope man tends to God.

[39480] IIª-IIae q. 17 a. 6 arg. 3 Praeterea, per

But this belongs properly to charity. Therefore hope is not distinct from charity.

spem homo tendit in Deum. Sed hoc proprie pertinet ad caritatem. Ergo spes a caritate non distinguitur.

On the contrary, There cannot be number without distinction. Now hope is numbered with the other theological virtues: for Gregory says (Moral. i, 16) that the three virtues are faith, hope, and charity. Therefore hope is distinct from the theological virtues.

[39481] IIª-IIae q. 17 a. 6 s. c. Sed contra, ubi non est distinctio ibi non est numerus. Sed spes connumeratur aliis virtutibus theologicis, dicit enim Gregorius, in I Moral., esse tres virtutes, fidem, spem et caritatem. Ergo spes est virtus distincta ab aliis theologicis.

I answer that, A virtue is said to be theological from having God for the object to which it adheres. Now one may adhere to a thing in two ways: first, for its own sake; secondly, because something else is attained thereby. Accordingly charity makes us adhere to God for His own sake, uniting our minds to God by the emotion of love.

On the other hand, hope and faith make man adhere to God as to a principle wherefrom certain things accrue to us. Now we derive from God both knowledge of truth and the attainment of perfect goodness. Accordingly faith makes us adhere to God, as the source whence we derive the knowledge of truth, since we believe that what God tells us is true: while hope makes us adhere to God, as the source whence we derive perfect goodness, i.e. in so far as, by hope, we trust to the Divine assistance for obtaining happiness.

[39482] IIª-IIae q. 17 a. 6 co. Respondeo dicendum quod virtus aliqua dicitur theologica ex hoc quod habet Deum pro obiecto cui inhaeret. Potest autem aliquis alicui rei inhaerere dupliciter, uno modo, propter seipsum; alio modo, inquantum ex eo ad aliud devenitur. Caritas igitur facit hominem Deo inhaerere propter seipsum, mentem hominis uniens Deo per affectum amoris. Spes autem et fides faciunt hominem inhaerere Deo sicut cuidam principio ex quo aliqua nobis proveniunt. De Deo autem provenit nobis et cognitio veritatis et adeptio perfectae bonitatis. Fides ergo facit hominem Deo inhaerere inquantum est nobis principium cognoscendi veritatem, credimus enim ea vera esse quae nobis a Deo dicuntur. Spes autem facit Deo adhaerere prout est nobis principium perfectae bonitatis, inquantum scilicet per spem divino auxilio innitimur ad beatitudinem obtinendam.

Reply to Objection 1: God is the object of these virtues under different aspects, as stated above: and a different aspect of the object suffices for the distinction of habits, as stated above (FS, Q[54], A[2]).

[39483] IIª-IIae q. 17 a. 6 ad 1 Ad primum ergo dicendum quod Deus secundum aliam et aliam rationem est obiectum harum virtutum, ut dictum est. Ad distinctionem autem habituum sufficit diversa ratio obiecti, ut supra habitum est.

Reply to Objection 2: Expectation is mentioned in the symbol of faith, not as though it were the proper act of faith, but because the act of hope presupposes the act of faith, as we shall state further on (A[7]). Hence an act of faith is expressed in the act of hope.

[39484] IIª-IIae q. 17 a. 6 ad 2 Ad secundum dicendum quod expectatio ponitur in symbolo fidei non quia sit actus proprius fidei, sed inquantum actus spei praesupponit fidem, ut dicetur, et sic actus fidei manifestantur per actus spei.

Reply to Objection 3: Hope makes us tend to God, as to a good to be obtained finally, and as to a helper strong to assist: whereas charity, properly speaking, makes us tend to God, by uniting our

[39485] IIª-IIae q. 17 a. 6 ad 3 Ad tertium dicendum quod spes facit tendere in Deum sicut in quoddam bonum finale adipiscendum, et sicut in quoddam adiutorium efficax ad subveniendum.

affections to Him, so that we live, not for ourselves, but for God.

Sed caritas proprie facit tendere in Deum uniendo affectum hominis Deo, ut scilicet homo non sibi vivat sed Deo.

Q. 17. A. 7. Whether hope precedes faith?

Objection 1: It would seem that hope precedes faith. Because a gloss on Ps. 36:3, "Trust in the Lord, and do good," says: "Hope is the entrance to faith and the beginning of salvation." But salvation is by faith whereby we are justified. Therefore hope precedes faith.

[39486] IIª-IIae q. 17 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod spes praecedat fidem. Quia super illud Psalm., *spera in domino, et fac bonitatem*, dicit Glossa, *spes est introitus fidei, initium salutis*. Sed salus est per fidem, per quam iustificamur. Ergo spes praecedit fidem.

Objection 2: Further, that which is included in a definition should precede the thing defined and be more known. But hope is included in the definition of faith (Heb. 11:1): "Faith is the substance of things to be hoped for." Therefore hope precedes faith.

[39487] IIª-IIae q. 17 a. 7 arg. 2 Praeterea, illud quod ponitur in definitione alicuius debet esse prius et magis notum. Sed spes ponitur in definitione fidei, ut patet Heb. XI, fides est substantia rerum sperandarum. Ergo spes est prior fide.

Objection 3: Further, hope precedes a meritorious act, for the Apostle says (1 Cor. 9:10): "He that plougheth should plough in hope . . . to receive fruit." But the act of faith is meritorious. Therefore hope precedes faith.

[39488] IIª-IIae q. 17 a. 7 arg. 3 Praeterea, spes praecedit actum meritorium, dicit enim apostolus, I ad Cor. IX, quod *qui arat debet arare in spe fructus percipiendi*. Sed actus fidei est meritorius. Ergo spes praecedit fidem.

On the contrary, It is written (Mat. 1:2): "Abraham begot Isaac," i.e. "Faith begot hope," according to a gloss.

[39489] IIª-IIae q. 17 a. 7 s. c. Sed contra est quod Matth. I dicitur, *Abraham genuit Isaac*, idest fides spem, sicut dicit Glossa.

I answer that, Absolutely speaking, faith precedes hope. For the object of hope is a future good, arduous but possible to obtain. In order, therefore, that we may hope, it is necessary for the object of hope to be proposed to us as possible. Now the object of hope is, in one way, eternal happiness, and in another way, the Divine assistance, as explained above (A[2]; A[6], ad 3): and both of these are proposed to us by faith, whereby we come to know that we are able to obtain eternal life, and that for this purpose the Divine assistance is ready for us, according to Heb. 11:6: "He that cometh to God, must believe that He is, and is a rewarder to them that seek Him." Therefore it is evident that faith precedes hope.

[39490] IIª-IIae q. 17 a. 7 co. Respondeo dicendum quod fides absolute praecedit spem. Obiectum enim spei est bonum futurum arduum possibile haberi. Ad hoc ergo quod aliquis speret, requiritur quod obiectum spei proponatur ei ut possibile. Sed obiectum spei est uno modo beatitudo aeterna, et alio modo divinum auxilium, ut ex dictis patet. Et utrumque eorum proponitur nobis per fidem, per quam nobis innotescit quod ad vitam aeternam possumus pervenire, et quod ad hoc paratum est nobis divinum auxilium, secundum illud Heb. XI, *accedentem ad Deum oportet credere quia est, et quia inquirentibus se remunerator est*. Unde manifestum est quod fides praecedit spem.

Reply to Objection 1: As the same gloss

[39491] IIª-IIae q. 17 a. 7 ad 1 Ad primum ergo

observes further on, "hope" is called "the entrance" to faith, i.e. of the thing believed, because by hope we enter in to see what we believe. Or we may reply that it is called the "entrance to faith," because thereby man begins to be established and perfected in faith.

dicendum quod, sicut Glossa ibidem subdit, spes dicitur introitus fidei, idest rei creditae, quia per spem intratur ad videndum illud quod creditur. Vel potest dici quod est introitus fidei quia per eam homo intrat ad hoc quod stabiliatur et perficiatur in fide.

Reply to Objection 2: The thing to be hoped for is included in the definition of faith, because the proper object of faith, is something not apparent in itself. Hence it was necessary to express it in a circumlocution by something resulting from faith.

[39492] IIª-IIae q. 17 a. 7 ad 2 Ad secundum dicendum quod in definitione fidei ponitur res speranda quia proprium obiectum fidei est non apparens secundum seipsum. Unde fuit necessarium ut quadam circumlocutione designaretur per id quod consequitur ad fidem.

Reply to Objection 3: Hope does not precede every meritorious act; but it suffices for it to accompany or follow it.

[39493] IIª-IIae q. 17 a. 7 ad 3 Ad tertium dicendum quod non omnis actus meritorius habet spem praecedentem, sed sufficit si habeat concomitantem vel consequentem.

Q. 17. A. 8. Whether charity precedes hope?

Objection 1: It would seem that charity precedes hope. For Ambrose says on Lk. 27:6, "If you had faith like to a grain of mustard seed," etc.: "Charity flows from faith, and hope from charity." But faith precedes charity. Therefore charity precedes hope.

[39494] IIª-IIae q. 17 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod caritas sit prior spe. Dicit enim Ambrosius, super illud Luc. XVII, *si habueritis fidem sicut granum sinapis, etc., ex fide est caritas, ex caritate spes*. Sed fides est prior caritate. Ergo caritas est prior spe.

Objection 2: Further, Augustine says (De Civ. Dei xiv, 9) that "good emotions and affections proceed from love and holy charity." Now to hope, considered as an act of hope, is a good emotion of the soul. Therefore it flows from charity.

[39495] IIª-IIae q. 17 a. 8 arg. 2 Praeterea, Augustinus dicit, XIV de Civ. Dei, quod *boni motus atque affectus ex amore et sancta caritate veniunt*. Sed sperare, secundum quod est actus spei, est quidam bonus animi motus. Ergo derivatur a caritate.

Objection 3: Further, the Master says (Sent. iii, D, 26) that hope proceeds from merits, which precede not only the thing hoped for, but also hope itself, which, in the order of nature, is preceded by charity. Therefore charity precedes hope.

[39496] IIª-IIae q. 17 a. 8 arg. 3 Praeterea, Magister dicit, XXVI dist. III Lib. Sent., quod *spes ex meritis provenit, quae praecedunt non solum rem speratam, sed etiam spem, quam natura praeit caritas*. Caritas ergo est prior spe.

On the contrary, The Apostle says (1 Tim. 1:5): "The end of the commandment is charity from a pure heart, and a good conscience," i.e. "from hope," according to a gloss. Therefore hope precedes charity.

[39497] IIª-IIae q. 17 a. 8 s. c. Sed contra est quod apostolus dicit, I ad Tim. I, *finis praecepti caritas est de corde puro et conscientia bona*, Glossa, idest spe. Ergo spes est prior caritate.

I answer that, Order is twofold. One is the order of generation and of matter, in respect of which the imperfect precedes the perfect: the other is the order of perfection and form, in respect of which the perfect naturally precedes the imperfect. In respect of the first order hope precedes charity: and this is clear from the fact that hope and all movements of the appetite flow from love, as stated above (FS, Q[27], A[4]; FS, Q[28], A[6] , ad 2; FS, Q[40], A[7]) in the treatise on the passions.

Now there is a perfect, and an imperfect love. Perfect love is that whereby a man is loved in himself, as when someone wishes a person some good for his own sake; thus a man loves his friend. Imperfect love is that whereby a man love something, not for its own sake, but that he may obtain that good for himself; thus a man loves what he desires. The first love of God pertains to charity, which adheres to God for His own sake; while hope pertains to the second love, since he that hopes, intends to obtain possession of something for himself.

Hence in the order of generation, hope precedes charity. For just as a man is led to love God, through fear of being punished by Him for his sins, as Augustine states (In primam canon. Joan. Tract. ix), so too, hope leads to charity, in as much as a man through hoping to be rewarded by God, is encouraged to love God and obey His commandments. On the other hand, in the order of perfection charity naturally precedes hope, wherefore, with the advent of charity, hope is made more perfect, because we hope chiefly in our friends. It is in this sense that Ambrose states (OBJ[1]) that charity flows from hope.

[39498] IIª-IIae q. 17 a. 8 co. Respondeo dicendum quod duplex est ordo. Unus quidem secundum viam generationis et materiae, secundum quem imperfectum prius est perfecto. Alius autem ordo est perfectionis et formae, secundum quem perfectum naturaliter prius est imperfecto. Secundum igitur primum ordinem spes est prior caritate. Quod sic patet. Quia spes, et omnis appetitivus motus, ex amore derivatur, ut supra habitum est, cum de passionibus ageretur. Amor autem quidam est perfectus, quidam imperfectus. Perfectus quidem amor est quo aliquis secundum se amatur, ut puta cui aliquis vult bonum, sicut homo amat amicum. Imperfectus amor est quo quis amat aliquid non secundum ipsum, sed ut illud bonum sibi ipsi proveniat, sicut homo amat rem quam concupiscit. Primus autem amor Dei pertinet ad caritatem, quae inhaeret Deo secundum seipsum, sed spes pertinet ad secundum amorem, quia ille qui sperat aliquid sibi obtinere intendit. Et ideo in via generationis spes est prior caritate. Sicut enim aliquis introducitur ad amandum Deum per hoc quod, timens ab ipso puniri, cessat a peccato, ut Augustinus dicit, super primam canonicam Ioan.; ita etiam et spes introducit ad caritatem, inquantum aliquis, sperans remunerari a Deo, accenditur ad amandum Deum et servandum praecepta eius. Sed secundum ordinem perfectionis caritas naturaliter prior est. Et ideo, adveniente caritate, spes perfectior redditur, quia de amicis maxime speramus. Et hoc modo dicit Ambrosius quod spes est ex caritate.

This suffices for the Reply to the First Objection.

[39499] IIª-IIae q. 17 a. 8 ad 1 Unde patet responsio ad primum.

Reply to Objection 2: Hope and every movement of the appetite proceed from some kind of love, whereby the expected good is loved. But not every kind of hope proceeds from charity, but only the movement of living hope, viz. that whereby man hopes to obtain good from God, as from a friend.

[39500] IIª-IIae q. 17 a. 8 ad 2 Ad secundum dicendum quod spes, et omnis motus appetitivus, ex amore provenit aliquo, quo scilicet aliquis amat bonum expectatum. Sed non omnis spes provenit a caritate, sed solum motus spei formatae, qua scilicet aliquis sperat bonum a Deo ut ab amico.

Reply to Objection 3: The Master is speaking of living hope, which is naturally preceded by charity and the merits caused by charity.

[39501] IIª-IIae q. 17 a. 8 ad 3 Ad tertium dicendum quod Magister loquitur de spe formata, quam naturaliter praecedit caritas, et merita ex caritate causata.

Q. 18. OF THE SUBJECT OF HOPE (FOUR ARTICLES)

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

(1) Whether the virtue of hope is in the will as its subject?

(2) Whether it is in the blessed?

(3) Whether it is in the damned?

(4) Whether there is certainty in the hope of the wayfarer?

[39502] IIª-IIae q. 18 pr. Deinde considerandum est de subiecto spei. Et circa hoc quaeruntur quatuor. Primo, utrum virtus spei sit in voluntate sicut in subiecto. Secundo, utrum sit in beatis. Tertio, utrum sit in damnatis. Quarto, utrum in viatoribus habeat certitudinem.

Q. 18. A. 1. Whether hope is in the will as its subject?

Objection 1: It would seem that hope is not in the will as its subject. For the object of hope is an arduous good, as stated above (Q[17], A[1]; FS, Q[40], A[1]). Now the arduous is the object, not of the will, but of the irascible. Therefore hope is not in the will but in the irascible.

[39503] IIª-IIae q. 18 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod spes non sit in voluntate sicut in subiecto. Spei enim obiectum est bonum arduum, ut supra dictum est. Arduum autem non est obiectum voluntatis, sed irascibilis. Ergo spes non est in voluntate, sed in irascibili.

Objection 2: Further, where one suffices it is superfluous to add another. Now charity suffices for the perfecting of the will, which is the most perfect of the virtues. Therefore hope is not in the will.

[39504] IIª-IIae q. 18 a. 1 arg. 2 Praeterea, ad id ad quod unum sufficit, superflue apponitur aliud. Sed ad perficiendum potentiam voluntatis sufficit caritas, quae est perfectissima virtutum. Ergo spes non est in voluntate.

Objection 3: Further, the one same power cannot exercise two acts at the same time; thus the intellect cannot understand many things simultaneously. Now the act of hope can be at the same time as an act of charity. Since, then, the act of charity evidently belongs to the will, it follows that the act of hope does not belong to that power: so that, therefore, hope is not in the will.

[39505] IIª-IIae q. 18 a. 1 arg. 3 Praeterea, una potentia non potest simul esse in duobus actibus, sicut intellectus non potest simul multa intelligere. Sed actus spei simul esse potest cum actu caritatis. Cum ergo actus caritatis manifeste pertineat ad voluntatem, actus spei non pertinet ad ipsam. Sic ergo spes non est in voluntate.

On the contrary, The soul is not apprehensive of God save as regards the mind in which is memory, intellect and will, as Augustine declares (De Trin. xiv, 3,6). Now hope is a theological virtue having God for its object. Since therefore it is neither in the memory, nor in the intellect, which belong to the cognitive faculty, it follows that it is in the will as its subject.

[39506] IIª-IIae q. 18 a. 1 s. c. Sed contra, anima non est capax Dei nisi secundum mentem; in qua est memoria, intelligentia et voluntas, ut patet per Augustinum, in libro de Trin. Sed spes est virtus theologica habens Deum pro obiecto. Cum igitur non sit neque in memoria neque in intelligentia, quae pertinent ad vim cognoscitivam, relinquitur quod sit in voluntate sicut in subiecto.

I answer that, As shown above (FP, Q[87],

[39507] IIª-IIae q. 18 a. 1 co. Respondeo

A[2]), habits are known by their acts. Now the act of hope is a movement of the appetitive faculty, since its object is a good. And, since there is a twofold appetite in man, namely, the sensitive which is divided into irascible and concupiscible, and the intellective appetite, called the will, as stated in the FP, Q[82], A[5], those movements which occur in the lower appetite, are with passion, while those in the higher appetite are without passion, as shown above (FP, Q[87], A[2], ad 1; FS, Q[22], A[3], ad 3). Now the act of the virtue of hope cannot belong to the sensitive appetite, since the good which is the principal object of this virtue, is not a sensible but a Divine good. Therefore hope resides in the higher appetite called the will, and not in the lower appetite, of which the irascible is a part.

dicendum quod, sicut ex praedictis patet, habitus per actus cognoscuntur. Actus autem spei est quidam motus appetitivae partis, cum sit eius obiectum bonum. Cum autem sit duplex appetitus in homine, scilicet appetitus sensitivus, qui dividitur per irascibilem et concupiscibilem, et appetitus intellectivus, qui dicitur voluntas, ut in primo habitum est; similes motus qui sunt in appetitu inferiori cum passione, in superiori sunt sine passione, ut ex supradictis patet. Actus autem virtutis spei non potest pertinere ad appetitum sensitivum, quia bonum quod est obiectum principale huius virtutis non est aliquod bonum sensibile, sed bonum divinum. Et ideo spes est in appetitu superiori, qui dicitur voluntas, sicut in subiecto, non autem in appetitu inferiori, ad quem pertinet irascibilis.

Reply to Objection 1: The object of the irascible is an arduous sensible: whereas the object of the virtue of hope is an arduous intelligible, or rather superintelligible.

[39508] IIª-IIae q. 18 a. 1 ad 1 Ad primum ergo dicendum quod irascibilis obiectum est arduum sensibile. Obiectum autem virtutis spei est arduum intelligibile; vel potius supra intellectum existens.

Reply to Objection 2: Charity perfects the will sufficiently with regard to one act, which is the act of loving: but another virtue is required in order to perfect it with regard to its other act, which is that of hoping.

[39509] IIª-IIae q. 18 a. 1 ad 2 Ad secundum dicendum quod caritas sufficienter perficit voluntatem quantum ad unum actum, qui est diligere. Requiritur autem alia virtus ad perficiendum ipsam secundum alium actum eius, qui est sperare.

Reply to Objection 3: The movement of hope and the movement of charity are mutually related, as was shown above (Q[17], A[8]). Hence there is no reason why both movements should not belong at the same time to the same power: even as the intellect can understand many things at the same time if they be related to one another, as stated in the FP, Q[85], A[4].

[39510] IIª-IIae q. 18 a. 1 ad 3 Ad tertium dicendum quod motus spei et motus caritatis habent ordinem ad invicem, ut ex supradictis patet. Unde nihil prohibet utrumque motum simul esse unius potentiae. Sicut et intellectus potest simul multa intelligere ad invicem ordinata, ut in primo habitum est.

Q. 18. A. 2. Whether in the blessed there is hope?

Objection 1: It would seem that in the blessed there is hope. For Christ was a perfect comprehensor from the first moment of His conception. Now He had hope, since, according to a gloss, the words of Ps. 30:2, "In Thee, O Lord, have I hoped," are said in His person. Therefore in the blessed there can be hope.

[39511] IIª-IIae q. 18 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod spes sit in beatis. Christus enim a principio suae conceptionis fuit perfectus comprehensor. Sed ipse habuit spem, cum ex eius persona dicatur in Psalm., *in te, domine, speravi*, ut Glossa exponit. Ergo in beatis potest esse spes.

Objection 2: Further, even as the obtaining of happiness is an arduous good, so is its continuation. Now, before they obtain happiness, men hope to obtain it. Therefore, after they have obtained it, they can hope to continue in its possession.

[39512] IIª-IIae q. 18 a. 2 arg. 2 Praeterea, sicut adeptio beatitudinis est quoddam bonum arduum, ita etiam eius continuatio. Sed homines antequam beatitudinem adipiscantur habent spem de beatitudinis adeptione. Ergo postquam sunt beatitudinem adepti, possunt sperare beatitudinis continuationem.

Objection 3: Further, by the virtue of hope, a man can hope for happiness, not only for himself, but also for others, as stated above (Q[17], A[3]). But the blessed who are in heaven hope for the happiness of others, else they would not pray for them. Therefore there can be hope in them.

[39513] IIª-IIae q. 18 a. 2 arg. 3 Praeterea, per virtutem spei potest aliquis beatitudinem sperare non solum sibi sed etiam aliis, ut supra dictum est. Sed beati qui sunt in patria sperant beatitudinem aliis, alioquin non rogarent pro eis. Ergo in beatis potest esse spes.

Objection 4: Further, the happiness of the saints implies not only glory of the soul but also glory of the body. Now the souls of the saints in heaven, look yet for the glory of their bodies (Apoc. 6:10; Augustine, Gen. ad lit. xii, 35). Therefore in the blessed there can be hope.

[39514] IIª-IIae q. 18 a. 2 arg. 4 Praeterea, ad beatitudinem sanctorum pertinet non solum gloria animae sed etiam gloria corporis. Sed animae sanctorum qui sunt in patria expectant adhuc gloriam corporis, ut patet Apoc. VI, et XII super Gen. ad Litt. Ergo spes potest esse in beatis.

On the contrary, The Apostle says (Rom. 8:24): "What a man seeth, why doth he hope for?" Now the blessed enjoy the sight of God. Therefore hope has no place in them.

[39515] IIª-IIae q. 18 a. 2 s. c. Sed contra est quod apostolus dicit, ad Rom. VIII, *quod videt quis, quid sperat?* Sed beati fruuntur Dei visione. Ergo in eis spes locum non habet.

I answer that, If what gives a thing its species be removed, the species is destroyed, and that thing cannot remain the same; just as when a natural body loses its form, it does not remain the same specifically. Now hope takes its species from its principal object, even as the other virtues do, as was shown above (Q[17], AA[5],6; FS, Q[54], A[2]): and its principal object is eternal happiness as being possible to obtain by the assistance of God, as stated above (Q[17], A[2]).

Since then the arduous possible good cannot be an object of hope except in so far as it is something future, it follows that when happiness is no longer future, but present, it is incompatible with the virtue of hope. Consequently hope, like faith, is voided in heaven, and neither of them can be in the blessed.

[39516] IIª-IIae q. 18 a. 2 co. Respondeo dicendum quod, subtracto eo quod dat speciem rei, solvitur species, et res non potest eadem remanere, sicut remota forma corporis naturalis, non remanet idem secundum speciem. Spes autem recipit speciem a suo obiecto principali, sicut et ceterae virtutes, ut ex supradictis patet. Obiectum autem principale eius est beatitudo aeterna secundum quod est possibilis haberi ex auxilio divino, ut supra dictum est. Quia ergo bonum arduum possibile non cadit sub ratione spei nisi secundum quod est futurum, ideo, cum beatitudo iam non fuerit futura sed praesens, non potest ibi esse virtus spei. Et ideo spes, sicut et fides, evacuatur in patria, et neutrum eorum in beatis esse potest.

Reply to Objection 1: Although Christ was a comprehensor and therefore blessed as to the

[39517] IIª-IIae q. 18 a. 2 ad 1 Ad primum ergo dicendum quod Christus, etsi esset comprehensor,

enjoyment of God, nevertheless He was, at the same time, a wayfarer, as regards the passibility of nature, to which He was still subject. Hence it was possible for Him to hope for the glory of impassibility and immortality, yet not so as to the virtue of hope, the principal object of which is not the glory of the body but the enjoyment of God.

et per consequens beatus, quantum ad divinam fruitionem; erat tamen simul viator quantum ad passibilitatem naturae, quam adhuc gerebat. Et ideo gloriam impassibilitatis et immortalitatis sperare poterat. Non tamen ita quod haberet virtutem spei, quae non respicit gloriam corporis sicut principale obiectum, sed potius fruitionem divinam.

Reply to Objection 2: The happiness of the saints is called eternal life, because through enjoying God they become partakers, as it were, of God's eternity which surpasses all time: so that the continuation of happiness does not differ in respect of present, past and future. Hence the blessed do not hope for the continuation of their happiness (for as regards this there is no future), but are in actual possession thereof.

[39518] IIª-IIae q. 18 a. 2 ad 2 Ad secundum dicendum quod beatitudo sanctorum dicitur vita aeterna, quia per hoc quod Deo fruuntur, efficiuntur quodammodo participes aeternitatis divinae, quae excedit omne tempus. Et ita continuatio beatitudinis non diversificatur per praesens, praeteritum et futurum. Et ideo beati non habent spem de continuatione beatitudinis, sed habent ipsam rem, quia non est ibi ratio futuri.

Reply to Objection 3: So long as the virtue of hope lasts, it is by the same hope that one hopes for one's own happiness, and for that of others. But when hope is voided in the blessed, whereby they hoped for their own happiness, they hope for the happiness of others indeed, yet not by the virtue of hope, but rather by the love of charity. Even so, he that has Divine charity, by that same charity loves his neighbor, without having the virtue of charity, but by some other love.

[39519] IIª-IIae q. 18 a. 2 ad 3 Ad tertium dicendum quod, durante virtute spei, eadem spe aliquis sperat beatitudinem sibi et aliis. Sed evacuata spe in beatis qua sperabant sibi beatitudinem, sperant quidem aliis beatitudinem, sed non virtute spei, sed magis ex amore caritatis. Sicut etiam qui habet caritatem Dei eadem caritate diligit proximum, et tamen aliquis potest diligere proximum non habens virtutem caritatis, alio quodam amore.

Reply to Objection 4: Since hope is a theological virtue having God for its object, its principal object is the glory of the soul, which consists in the enjoyment of God, and not the glory of the body. Moreover, although the glory of the body is something arduous in comparison with human nature, yet it is not so for one who has the glory of the soul; both because the glory of the body is a very small thing as compared with the glory of the soul, and because one who has the glory of the soul has already the sufficient cause of the glory of the body.

[39520] IIª-IIae q. 18 a. 2 ad 4 Ad quartum dicendum quod, cum spes sit virtus theologica habens Deum pro obiecto, principale obiectum spei est gloria animae, quae in fruitione divina consistit, non autem gloria corporis. Gloria etiam corporis, etsi habeat rationem ardui per comparationem ad naturam humanam, non habet tamen rationem ardui habenti gloriam animae. Tum quia gloria corporis est minimum quiddam in comparatione ad gloriam animae. Tum etiam quia habens gloriam animae habet iam sufficienter causam gloriae corporis.

Q. 18. A. 3. Whether hope is in the damned?

Objection 1: It would seem that there is hope in the damned. For the devil is damned and prince of the damned, according to Mat. 25:41: "Depart . . . you cursed, into everlasting fire, which was

[39521] IIª-IIae q. 18 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod in damnatis sit spes. Diabolus enim est et damnatus et princeps damnatorum, secundum illud Matth. XXV, *ite,*

prepared for the devil and his angels." But the devil has hope, according to Job 40:28, "Behold his hope shall fail him." Therefore it seems that the damned have hope.

maledicti, in ignem aeternum, qui paratus est Diabolo et Angelis eius. Sed Diabolus habet spem, secundum illud Iob XL, *ecce spes eius frustrabitur eum*. Ergo videtur quod damnati habeant spem.

Objection 2: Further, just as faith is either living or dead, so is hope. But lifeless faith can be in the devils and the damned, according to James 2:19: "The devils . . . believe and tremble." Therefore it seems that lifeless hope also can be in the damned.

[39522] IIª-IIae q. 18 a. 3 arg. 2 Praeterea, sicut fides potest esse formata et informis, ita et spes. Sed fides informis potest esse in Daemonibus et damnatis, secundum illud Iac. II, *Daemones credunt et contremiscunt*. Ergo videtur quod etiam spes informis potest esse in damnatis.

Objection 3: Further, after death there accrues to man no merit or demerit that he had not before, according to Eccles. 11:3, "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be." Now many who are damned, in this life hoped and never despaired. Therefore they will hope in the future life also.

[39523] IIª-IIae q. 18 a. 3 arg. 3 Praeterea, nulli hominum post mortem accrescit meritum vel demeritum quod in vita non habuit, secundum illud Eccle. XI, *si ceciderit lignum ad Austrum aut ad Aquilonem, in quocumque loco ceciderit ibi erit*. Sed multi qui damnabuntur habuerunt in hac vita spem, nunquam desperantes. Ergo etiam in futura vita spem habebunt.

On the contrary, Hope causes joy, according to Rom. 12:12, "Rejoicing in hope." Now the damned have no joy, but sorrow and grief, according to Is. 65:14, "My servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit." Therefore no hope is in the damned.

[39524] IIª-IIae q. 18 a. 3 s. c. Sed contra est quod spes causat gaudium, secundum illud Rom. XII, spe gaudentes. Sed damnati non sunt in gaudio, sed in dolore et luctu, secundum illud Isaiae LXV, *servi mei laudabunt prae exultatione cordis, et vos clamabitis prae dolore cordis et prae contritione spiritus ululabitis*. Ergo spes non est in damnatis.

I answer that, Just as it is a condition of happiness that the will should find rest therein, so is it a condition of punishment, that what is inflicted in punishment, should go against the will. Now that which is not known can neither be restful nor repugnant to the will: wherefore Augustine says (Gen. ad lit. xi, 17) that the angels could not be perfectly happy in their first state before their confirmation, or unhappy before their fall, since they had no foreknowledge of what would happen to them. For perfect and true happiness requires that one should be certain of being happy for ever, else the will would not rest.

In like manner, since the everlastingness of damnation is a necessary condition of the punishment of the damned, it would not be truly penal unless it went against the will; and this

[39525] IIª-IIae q. 18 a. 3 co. Respondeo dicendum quod sicut de ratione beatitudinis est ut in ea quietetur voluntas, ita de ratione poenae est ut id quod pro poena infligitur voluntati repugnet. Non potest autem voluntatem quietare, vel ei repugnare, quod ignoratur. Et ideo Augustinus dicit, super Gen. ad Litt., quod Angeli perfecte beati esse non potuerunt in primo statu ante confirmationem, vel miseri ante lapsum, cum non essent praescii sui eventus, requiritur enim ad veram et perfectam beatitudinem ut aliquis certus sit de suae beatitudinis perpetuitate; alioquin voluntas non quietaretur. Similiter etiam, cum perpetuitas damnationis pertineat ad poenam damnatorum, non vere haberet rationem poenae nisi voluntati repugnaret, quod esse non posset si perpetuitatem suae damnationis ignorarent. Et ideo ad conditionem miseriae damnatorum

would be impossible if they were ignorant of the everlastingness of their damnation. Hence it belongs to the unhappy state of the damned, that they should know that they cannot by any means escape from damnation and obtain happiness. Wherefore it is written (Job 15:22): "He believeth not that he may return from darkness to light." It is, therefore, evident that they cannot apprehend happiness as a possible good, as neither can the blessed apprehend it as a future good. Consequently there is no hope either in the blessed or in the damned. On the other hand, hope can be in wayfarers, whether of this life or in purgatory, because in either case they apprehend happiness as a future possible thing.

pertinet ut ipsi sciant quod nullo modo possunt damnationem evadere et ad beatitudinem pervenire, unde dicitur Iob XV, *non credit quod reverti possit de tenebris ad lucem*. Unde patet quod non possunt apprehendere beatitudinem ut bonum possibile, sicut nec beati ut bonum futurum. Et ideo neque in beatis neque in damnatis est spes. Sed in viatoribus sive sint in vita ista sive in Purgatorio, potest esse spes, quia utrobique apprehendunt beatitudinem ut futurum possibile.

Reply to Objection 1: As Gregory says (Moral. xxxiii, 20) this is said of the devil as regards his members, whose hope will fail utterly: or, if it be understood of the devil himself, it may refer to the hope whereby he expects to vanquish the saints, in which sense we read just before (Job 40:18): "He trusteth that the Jordan may run into his mouth": this is not, however, the hope of which we are speaking.

[39526] IIª-IIae q. 18 a. 3 ad 1 Ad primum ergo dicendum quod, sicut Gregorius dicit, XXXIII Moral., hoc dicitur de Diabolo secundum membra eius, quorum spes annullabitur. Vel si intelligatur de ipso Diabolo, potest referri ad spem qua sperat se de sanctis victoriam obtinere, secundum illud quod supra praemiserat, *habet fiduciam quod Iordanis influat in os eius*. Haec autem non est spes de qua loquimur.

Reply to Objection 2: As Augustine says (Enchiridion viii), "faith is about things, bad or good, past, present, or future, one's own or another's; whereas hope is only about good things, future and concerning oneself." Hence it is possible for lifeless faith to be in the damned, but not hope, since the Divine goods are not for them future possible things, but far removed from them.

[39527] IIª-IIae q. 18 a. 3 ad 2 Ad secundum dicendum quod, sicut Augustinus dicit, in Enchirid., *fides est et malarum rerum et bonarum, et praeteritarum et praesentium et futurarum, et suarum et alienarum, sed spes non est nisi rerum bonarum futurarum ad se pertinentium*. Et ideo magis potest esse fides informis in damnatis quam spes, quia bona divina non sunt eis futura possibilia, sed sunt eis absentia.

Reply to Objection 3: Lack of hope in the damned does not change their demerit, as neither does the voiding of hope in the blessed increase their merit: but both these things are due to the change in their respective states.

[39528] IIª-IIae q. 18 a. 3 ad 3 Ad tertium dicendum quod defectus spei in damnatis non variat demeritum, sicut nec evacuatio spei in beatis auget meritum, sed utrumque contingit propter mutationem status.

Q. 18. A. 4. Whether there is certainty in the hope of a wayfarer?

Objection 1: It would seem that there is no certainty in the hope of a wayfarer. For hope resides in the will. But certainty pertains not to the will but to the intellect. Therefore there is no certainty in hope.

[39529] IIª-IIae q. 18 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod spes viatorum non habeat certitudinem. Spes enim est in voluntate sicut in subiecto. Sed certitudo non pertinet ad voluntatem, sed ad intellectum. Ergo spes non

habet certitudinem.

Objection 2: Further, hope is based on grace and merits, as stated above (Q[17], A[1]). Now it is impossible in this life to know for certain that we are in a state of grace, as stated above (FS, Q[112], A[5]). Therefore there is no certainty in the hope of a wayfarer.

[39530] IIª-IIae q. 18 a. 4 arg. 2 Praeterea, spes ex gratia et meritis provenit, ut supra dictum est. Sed in hac vita scire per certitudinem non possumus quod gratiam habeamus, ut supra dictum est. Ergo spes viatorum non habet certitudinem.

Objection 3: Further, there can be no certainty about that which may fail. Now many a hopeful wayfarer fails to obtain happiness. Therefore wayfarer's hope has no certainty.

[39531] IIª-IIae q. 18 a. 4 arg. 3 Praeterea, certitudo esse non potest de eo quod potest deficere. Sed multi viatores habentes spem deficiunt a consecutione beatitudinis. Ergo spes viatorum non habet certitudinem.

On the contrary, "Hope is the certain expectation of future happiness," as the Master states (Sent. iii, D, 26): and this may be gathered from 2 Tim. 1:12, "I know Whom I have believed, and I am certain that He is able to keep that which I have committed to Him."

[39532] IIª-IIae q. 18 a. 4 s. c. Sed contra est quod spes est certa expectatio futurae beatitudinis, sicut Magister dicit, XXVI dist. III Sent. Quod potest accipi ex hoc quod dicitur II ad Tim. I, *scio cui credidi, et certus sum quia potens est depositum meum servare*.

I answer that, Certainty is found in a thing in two ways, essentially and by participation. It is found essentially in the cognitive power; by participation in whatever is moved infallibly to its end by the cognitive power. In this way we say that nature works with certainty, since it is moved by the Divine intellect which moves everything with certainty to its end. In this way too, the moral virtues are said to work with greater certainty than art, in as much as, like a second nature, they are moved to their acts by the reason: and thus too, hope tends to its end with certainty, as though sharing in the certainty of faith which is in the cognitive faculty.

[39533] IIª-IIae q. 18 a. 4 co. Respondeo dicendum quod certitudo invenitur in aliquo dupliciter, scilicet essentialiter, et participative. Essentialiter quidem invenitur in vi cognoscitiva, participative autem in omni eo quod a vi cognoscitiva movetur infallibiliter ad finem suum; secundum quem modum dicitur quod natura certitudinaliter operatur, tanquam mota ab intellectu divino certitudinaliter movente unumquodque ad suum finem. Et per hunc etiam modum virtutes morales certius arte dicuntur operari, inquantum per modum naturae moventur a ratione ad suos actus. Et sic etiam spes certitudinaliter tendit in suum finem, quasi participans certitudinem a fide, quae est in vi cognoscitiva.

This suffices for the Reply to the First Objection.

[39534] IIª-IIae q. 18 a. 4 ad 1 Unde patet responsio ad primum.

Reply to Objection 2: Hope does not trust chiefly in grace already received, but on God's omnipotence and mercy, whereby even he that has not grace, can obtain it, so as to come to eternal life. Now whoever has faith is certain of God's

[39535] IIª-IIae q. 18 a. 4 ad 2 Ad secundum dicendum quod spes non innititur principaliter gratiae iam habitae, sed divinae omnipotentiae et misericordiae, per quam etiam qui gratiam non habet eam consequi potest, ut sic ad vitam

omnipotence and mercy.

aeternam perveniat. De omnipotentia autem Dei et eius misericordia certus est quicumque fidem habet.

Reply to Objection 3: That some who have hope fail to obtain happiness, is due to a fault of the free will in placing the obstacle of sin, but not to any deficiency in God's power or mercy, in which hope places its trust. Hence this does not prejudice the certainty of hope.

[39536] IIª-IIae q. 18 a. 4 ad 3 Ad tertium dicendum quod hoc quod aliqui habentes spem deficiant a consecutione beatitudinis, contingit ex defectu liberi arbitrii ponentis obstaculum peccati, non autem ex defectu divinae omnipotentiae vel misericordiae, cui spes innititur. Unde hoc non praeiudicat certitudini spei.

Q. 19. OF THE GIFT OF FEAR (TWELVE ARTICLES)

We must now consider the gift of fear, about which there are twelve points of inquiry:

(1) Whether God is to be feared?

(2) Of the division of fear into filial, initial, servile and worldly;

(3) Whether worldly fear is always evil?

(4) Whether servile fear is good?

(5) Whether it is substantially the same as filial fear?

(6) Whether servile fear departs when charity comes?

(7) Whether fear is the beginning of wisdom?

(8) Whether initial fear is substantially the same as filial fear?

(9) Whether fear is a gift of the Holy Ghost?

(10) Whether it grows when charity grows?

(11) Whether it remains in heaven?

(12) Which of the beatitudes and fruits correspond to it?

[39537] IIª-IIae q. 19 pr. Deinde considerandum est de dono timoris. Et circa hoc quaeruntur duodecim. Primo, utrum Deus debeat timeri. Secundo, de divisione timoris in timorem filialem, initialem, servilem et mundanum. Tertio, utrum timor mundanus semper sit malus. Quarto, utrum timor servilis sit bonus. Quinto, utrum sit idem in substantia cum filiali. Sexto, utrum adveniente caritate excludatur timor servilis. Septimo, utrum timor sit initium sapientiae. Octavo, utrum timor initialis sit idem in substantia cum timore filiali. Nono, utrum timor sit donum spiritus sancti. Decimo, utrum crescat crescente caritate. Undecimo, utrum maneat in patria. Duodecimo, quid respondeat ei in beatitudinibus et fructibus.

Q. 19. A. 1. Whether God can be feared?

Objection 1: It would seem that God cannot be feared. For the object of fear is a future evil, as stated above (FS, Q[41], AA[2],3). But God is free of all evil, since He is goodness itself. Therefore God cannot be feared.

[39538] IIª-IIae q. 19 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod Deus timeri non possit. Obiectum enim timoris est malum futurum, ut supra habitum est. Sed Deus est expers omnis mali, cum sit ipsa bonitas. Ergo Deus timeri non potest.

Objection 2: Further, fear is opposed to hope. Now we hope in God. Therefore we cannot fear Him at the same time.

[39539] IIª-IIae q. 19 a. 1 arg. 2 Praeterea, timor spei opponitur. Sed spem habemus de Deo. Ergo non possumus etiam simul eum timere.

Objection 3: Further, as the Philosopher states (Rhet. ii, 5), "we fear those things whence evil comes to us." But evil comes to us, not from God, but from ourselves, according to Osee 13:9:

[39540] IIª-IIae q. 19 a. 1 arg. 3 Praeterea, sicut philosophus dicit, in II Rhet., *illa timemus ex quibus nobis mala proveniunt*. Sed mala non proveniunt nobis a Deo, sed ex nobis ipsis,

"Destruction is thy own, O Israel: thy help is . . . in Me." Therefore God is not to be feared.

secundum illud Osee XIII, *perditio tua, Israel, ex me auxilium tuum*. Ergo Deus timeri non debet.

On the contrary, It is written (Jer. 10:7): "Who shall not fear Thee, O King of nations?" and (Malachi 1:6): "If I be a master, where is My fear?"

[39541] IIª-IIae q. 19 a. 1 s. c. Sed contra est quod dicitur Ierem. X, *quis non timebit te, o rex gentium?* Et Malach. I, *si ego dominus, ubi timor meus?*

I answer that, Just as hope has two objects, one of which is the future good itself, that one expects to obtain, while the other is someone's help, through whom one expects to obtain what one hopes for, so, too, fear may have two objects, one of which is the very evil which a man shrinks from, while the other is that from which the evil may come. Accordingly, in the first way God, Who is goodness itself, cannot be an object of fear; but He can be an object of fear in the second way, in so far as there may come to us some evil either from Him or in relation to Him.

From Him there comes the evil of punishment, but this is evil not absolutely but relatively, and, absolutely speaking, is a good. Because, since a thing is said to be good through being ordered to an end, while evil implies lack of this order, that which excludes the order to the last end is altogether evil, and such is the evil of fault. On the other hand the evil of punishment is indeed an evil, in so far as it is the privation of some particular good, yet absolutely speaking, it is a good, in so far as it is ordained to the last end.

In relation to God the evil of fault can come to us, if we be separated from Him: and in this way God can and ought to be feared.

[39542] IIª-IIae q. 19 a. 1 co. Respondeo dicendum quod sicut spes habet duplex obiectum, quorum unum est ipsum bonum futurum cuius adeptionem quis expectat, aliud autem est auxilium alicuius per quem expectat se adipisci quod sperat; ita etiam et timor duplex obiectum habere potest, quorum unum est ipsum malum quod homo refugit, aliud autem est illud a quo malum provenire potest. Primo igitur modo Deus, qui est ipsa bonitas, obiectum timoris esse non potest. Sed secundo modo potest esse obiectum timoris, inquantum scilicet ab ipso, vel per comparationem ad ipsum, nobis potest aliquod malum imminere. Ab ipso quidem potest nobis imminere malum poenae, quod non est simpliciter malum, sed secundum quid, bonum autem simpliciter. Cum enim bonum dicatur in ordine ad finem, malum autem importat huius ordinis privationem; illud est malum simpliciter quod excludit ordinem a fine ultimo, quod est malum culpae. Malum autem poenae est quidem malum, inquantum privat aliquod particulare bonum, est tamen bonum simpliciter, inquantum dependet ab ordine finis ultimi. Per comparationem autem ad Deum potest nobis malum culpae provenire, si ab eo separemur. Et per hunc modum Deus potest et debet timeri.

Reply to Objection 1: This objection considers the object of fear as being the evil which a man shuns.

[39543] IIª-IIae q. 19 a. 1 ad 1 Ad primum ergo dicendum quod ratio illa procedit secundum quod malum est timoris obiectum.

Reply to Objection 2: In God, we may consider both His justice, in respect of which He punishes those who sin, and His mercy, in respect of which He sets us free: in us the consideration of His justice gives rise to fear, but the consideration of His mercy gives rise to hope, so that, accordingly, God is the object of both hope and fear, but under different aspects.

[39544] IIª-IIae q. 19 a. 1 ad 2 Ad secundum dicendum quod in Deo est considerare et iustitiam, secundum quam peccantes punit; et misericordiam, secundum quam nos liberat. Secundum igitur considerationem iustitiae ipsius, insurgit in nobis timor, secundum autem considerationem misericordiae, consurgit in nobis spes. Et ita secundum diversas rationes Deus est

obiectum spei et timoris.

Reply to Objection 3: The evil of fault is not from God as its author but from us, in for far as we forsake God: while the evil of punishment is from God as its author, in so far as it has character of a good, since it is something just, through being inflicted on us justly; although originally this is due to the demerit of sin: thus it is written (Wis. 1:13, 16): "God made not death . . . but the wicked with works and words have called it to them."

[39545] IIª-IIae q. 19 a. 1 ad 3 Ad tertium dicendum quod malum culpae non est a Deo sicut ab auctore, sed est a nobis ipsis, inquantum a Deo recedimus. Malum autem poenae est quidem a Deo auctore inquantum habet rationem boni, prout scilicet est iustum, sed quod iuste nobis poena infligatur, hoc primordialiter ex merito nostri peccati contingit. Secundum quem modum dicitur Sap. I, quod *Deus mortem non fecit, sed impii manibus et verbis accersierunt illam*.

Q. 19. A. 3. Whether worldly fear is always evil?

Objection 1: It would seem that worldly fear is not always evil. Because regard for men seems to be a kind of human fear. Now some are blamed for having no regard for man, for instance, the unjust judge of whom we read (Lk. 18:2) that he "feared not God, nor regarded man." Therefore it seems that worldly fear is not always evil.

[39558] IIª-IIae q. 19 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod timor mundanus non semper sit malus. Ad timorem enim humanum pertinere videtur quod homines reveremur. Sed quidam vituperantur de hoc quod homines non reverentur, ut patet Luc. XVIII de illo iudice iniquo, *qui nec Deum timebat nec homines reverebatur*. Ergo videtur quod timor mundanus non semper sit malus.

Objection 2: Further, worldly fear seems to have reference to the punishments inflicted by the secular power. Now such like punishments incite us to good actions, according to Rom. 13:3, "Wilt thou not be afraid of the power? Do that which is good, and thou shalt have praise from the same." Therefore worldly fear is not always evil.

[39559] IIª-IIae q. 19 a. 3 arg. 2 Praeterea, ad timorem mundanum videntur pertinere poenae quae per potestates saeculares infliguntur. Sed per huiusmodi poenas provocamur ad bene agendum, secundum illud Rom. XIII, *vis non timere potestatem? Bonum fac, et habebis laudem ex illa*. Ergo timor mundanus non semper est malus.

Objection 3: Further, it seems that what is in us naturally, is not evil, since our natural gifts are from God. Now it is natural to man to fear detriment to his body, and loss of his worldly goods, whereby the present life is supported. Therefore it seems that worldly fear is not always evil.

[39560] IIª-IIae q. 19 a. 3 arg. 3 Praeterea, illud quod inest nobis naturaliter non videtur esse malum, eo quod naturalia sunt nobis a Deo. Sed naturale est homini ut timeat proprii corporis detrimentum et amissionem bonorum temporalium, quibus praesens vita sustentatur. Ergo videtur quod timor mundanus non semper sit malus.

On the contrary, Our Lord said (Mat. 10:28): "Fear ye not them that kill the body," thus forbidding worldly fear. Now nothing but what is evil is forbidden by God. Therefore worldly fear is evil.

[39561] IIª-IIae q. 19 a. 3 s. c. Sed contra est quod dominus dicit, Matth. X, *nolite timere eos qui corpus occidunt*, ubi timor mundanus prohibetur. Nihil autem divinitus prohibetur nisi malum. Ergo timor mundanus est malus.

I answer that, As shown above (FS, Q[1], A[3]; FS, Q[18], A[1]; FS, Q[54], A[2]) moral acts and habits take their name and species from their objects. Now the proper object of the appetite's movement is the final good: so that, in consequence, every appetitive movement is both specified and named from its proper end. For if anyone were to describe covetousness as love of work because men work on account of covetousness, this description would be incorrect, since the covetous man seeks work not as end but as a means: the end that he seeks is wealth, wherefore covetousness is rightly described as the desire or the love of wealth, and this is evil. Accordingly worldly love is, properly speaking, the love whereby a man trusts in the world as his end, so that worldly love is always evil. Now fear is born of love, since man fears the loss of what he loves, as Augustine states (Qq. lxxxiii, qu. 33). Now worldly fear is that which arises from worldly love as from an evil root, for which reason worldly fear is always evil.

[39562] IIª-IIae q. 19 a. 3 co. Respondeo dicendum quod, sicut ex supradictis patet, actus morales et habitus ex obiectis et nomen et speciem habent. Proprium autem obiectum appetitivi motus est bonum finale. Et ideo a proprio fine omnis motus appetitivus et specificatur et nominatur. Si quis enim cupiditatem nominaret amorem laboris, quia propter cupiditatem homines laborant, non recte nominaret, non enim cupidi laborem quaerunt sicut finem, sed sicut id quod est ad finem, sicut finem autem quaerunt divitias, unde cupiditas recte nominatur desiderium vel amor divitiarum, quod est malum. Et per hunc modum amor mundanus proprie dicitur quo aliquis mundo innititur tanquam fini. Et sic amor mundanus semper est malus. Timor autem ex amore nascitur, illud enim homo timet amittere quod amat; ut patet per Augustinum, in libro octogintatrium quaest. Et ideo timor mundanus est qui procedit ab amore mundano tanquam a mala radice. Et propter hoc et ipse timor mundanus semper est malus.

Reply to Objection 1: One may have regard for men in two ways. First in so far as there is in them something divine, for instance, the good of grace or of virtue, or at least of the natural image of God: and in this way those are blamed who have no regard for man. Secondly, one may have regard for men as being in opposition to God, and thus it is praiseworthy to have no regard for men, according as we read of Elias or Eliseus (Ecclus. 48:13): "In his days he feared not the prince."

[39563] IIª-IIae q. 19 a. 3 ad 1 Ad primum ergo dicendum quod aliquis potest revereri homines dupliciter. Uno modo, inquantum est in eis aliquod divinum, puta bonum gratiae aut virtutis, vel saltem naturalis Dei imaginis, et hoc modo vituperantur qui homines non reverentur. Alio modo potest aliquis homines revereri inquantum Deo contrariantur. Et sic laudantur qui homines non reverentur, secundum illud Eccli. XLVIII, de Elia vel Elisaeo, *in diebus suis non pertimuit principem*.

Reply to Objection 2: When the secular power inflicts punishment in order to withdraw men from sin, it is acting as God's minister, according to Rom. 13:4, "For he is God's minister, an avenger to execute wrath upon him that doth evil." To fear the secular power in this way is part, not of worldly fear, but of servile or initial fear.

[39564] IIª-IIae q. 19 a. 3 ad 2 Ad secundum dicendum quod potestates saeculares, quando inferunt poenas ad retrahendum a peccato, in hoc sunt Dei ministri, secundum illud Rom. XIII, *minister enim Dei est, vindex in iram ei qui male agit*. Et secundum hoc timere potestatem saecularem non pertinet ad timorem mundanum, sed ad timorem servilem vel initialem.

Reply to Objection 3: It is natural for man to shrink from detriment to his own body and loss of worldly goods, but to forsake justice on that account is contrary to natural reason. Hence the Philosopher says (Ethic. iii, 1) that there are

[39565] IIª-IIae q. 19 a. 3 ad 3 Ad tertium dicendum quod naturale est quod homo refugiat proprii corporis detrimentum, vel etiam damna temporalium rerum, sed quod homo propter ista recedat a iustitia, est contra rationem naturalem.

certain things, viz. sinful deeds, which no fear should drive us to do, since to do such things is worse than to suffer any punishment whatever.

Unde etiam philosophus dicit, in III Ethic., quod quaedam sunt, scilicet peccatorum opera, ad quae nullo timore aliquis debet cogi, quia peius est huiusmodi peccata committere quam poenas quascumque pati.

Q. 19. A. 4. Whether servile fear is good?

Objection 1: It would seem that servile fear is not good. For if the use of a thing is evil, the thing itself is evil. Now the use of servile fear is evil, for according to a gloss on Rom. 8:15, "if a man do anything through fear, although the deed be good, it is not well done." Therefore servile fear is not good.

[39566] IIª-IIae q. 19 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod timor servilis non sit bonus. Quia cuius usus est malus, ipsum quoque malum est. Sed usus timoris servilis est malus, quia sicut Glossa dicit Rom. VIII, *qui timore aliquid facit, etsi bonum sit quod facit, non tamen bene facit*. Ergo timor servilis non est bonus.

Objection 2: Further, no good grows from a sinful root. Now servile fear grows from a sinful root, because when commenting on Job 3:11, "Why did I not die in the womb?" Gregory says (Moral. iv, 25): "When a man dreads the punishment which confronts him for his sin and no longer loves the friendship of God which he has lost, his fear is born of pride, not of humility." Therefore servile fear is evil.

[39567] IIª-IIae q. 19 a. 4 arg. 2 Praeterea, illud quod ex radice peccati oritur non est bonum. Sed timor servilis oritur ex radice peccati, quia super illud Iob III, *quare non in vulva mortuus sum?* Dicit Gregorius, *cum ex peccato praesens poena metuitur, et amissa Dei facies non amatur, timor ex tumore est, non ex humilitate*. Ergo timor servilis est malus.

Objection 3: Further, just as mercenary love is opposed to the love of charity, so is servile fear, apparently, opposed to chaste fear. But mercenary love is always evil. Therefore servile fear is also.

[39568] IIª-IIae q. 19 a. 4 arg. 3 Praeterea, sicuti amori caritatis opponitur amor mercenarius, ita timori casto videtur opponi timor servilis. Sed amor mercenarius semper est malus. Ergo et timor servilis.

On the contrary, Nothing evil is from the Holy Ghost. But servile fear is from the Holy Ghost, since a gloss on Rom. 8:15, "You have not received the spirit of bondage," etc. says: "It is the one same spirit that bestows two fears, viz. servile and chaste fear." Therefore servile fear is not evil.

[39569] IIª-IIae q. 19 a. 4 s. c. Sed contra, nullum malum est a spiritu sancto. Sed timor servilis est ex spiritu sancto, quia super illud Rom. VIII, *non accepistis spiritum servitutis* etc., dicit Glossa, *unus spiritus est qui facit duos timores, scilicet servilem et castum*. Ergo timor servilis non est malus.

I answer that, It is owing to its servility that servile fear may be evil. For servitude is opposed to freedom. Since, then, "what is free is cause of itself" (Metaph. i, 2), a slave is one who does not act as cause of his own action, but as though moved from without. Now whoever does a thing through love, does it of himself so to speak, because it is by his own inclination that he is

[39570] IIª-IIae q. 19 a. 4 co. Respondeo dicendum quod timor servilis ex parte servilitatis habet quod sit malus. Servitus enim libertati opponitur. Unde, cum liber sit qui causa sui est, ut dicitur in principio Metaphys. servus est qui non causa sui operatur, sed quasi ab extrinseco motus. Quicumque autem ex amore aliquid facit, quasi ex seipso operatur, quia ex propria inclinatione

moved to act: so that it is contrary to the very notion of servility that one should act from love. Consequently servile fear as such is contrary to charity: so that if servility were essential to fear, servile fear would be evil simply, even as adultery is evil simply, because that which makes it contrary to charity belongs to its very species.

This servility, however, does not belong to the species of servile fear, even as neither does lifelessness to the species of lifeless faith. For the species of a moral habit or act is taken from the object. Now the object of servile fear is punishment, and it is by accident that, either the good to which the punishment is contrary, is loved as the last end, and that consequently the punishment is feared as the greatest evil, which is the case with one who is devoid of charity, or that the punishment is directed to God as its end, and that, consequently, it is not feared as the greatest evil, which is the case with one who has charity. For the species of a habit is not destroyed through its object or end being directed to a further end. Consequently servile fear is substantially good, but is servility is evil.

movetur ad operandum. Et ideo contra rationem servilitatis est quod aliquis ex amore operetur. Sic ergo timor servilis, inquantum servilis est, caritati contrariatur. Si ergo servilitas esset de ratione timoris, oporteret quod timor servilis simpliciter esset malus, sicut adulterium simpliciter est malum, quia id ex quo contrariatur caritati pertinet ad adulterii speciem. Sed praedicta servilitas non pertinet ad speciem timoris servilis, sicut nec informitas ad speciem fidei informis. Species enim moralis habitus vel actus ex obiecto accipitur. Obiectum autem timoris servilis est poena; cui accidit quod bonum cui contrariatur poena ametur tanquam finis ultimus, et per consequens poena timeatur tanquam principale malum, quod contingit in non habente caritatem; vel quod ordinetur in Deum sicut in finem, et per consequens poena non timeatur tanquam principale malum, quod contingit in habente caritatem. Non enim tollitur species habitus per hoc quod eius obiectum vel finis ordinatur ad ulteriorem finem. Et ideo timor servilis secundum suam substantiam bonus est, sed servilitas eius mala est.

Reply to Objection 1: This saying of Augustine is to be applied to a man who does something through servile fear as such, so that he loves not justice, and fears nothing but the punishment.

[39571] IIª-IIae q. 19 a. 4 ad 1 Ad primum ergo dicendum quod verbum illud Augustini intelligendum est de eo qui facit aliquid timore servili inquantum est servilis, ut scilicet non amet iustitiam, sed solum timeat poenam.

Reply to Objection 2: Servile fear as to its substance is not born of pride, but its servility is, inasmuch as man is unwilling, by love, to subject his affections to the yoke of justice.

[39572] IIª-IIae q. 19 a. 4 ad 2 Ad secundum dicendum quod timor servilis secundum suam substantiam non oritur ex tumore. Sed eius servilitas ex tumore nascitur, inquantum scilicet homo affectum suum non vult subiicere iugo iustitiae per amorem.

Reply to Objection 3: Mercenary love is that whereby God is loved for the sake of worldly goods, and this is, of itself, contrary to charity, so that mercenary love is always evil. But servile fear, as to its substance, implies merely fear of punishment, whether or not this be feared as the principal evil.

[39573] IIª-IIae q. 19 a. 4 ad 3 Ad tertium dicendum quod amor mercenarius dicitur qui Deum diligit propter bona temporalia. Quod secundum se caritati contrariatur. Et ideo amor mercenarius semper est malus. Sed timor servilis secundum suam substantiam non importat nisi timorem poenae, sive timeatur ut principale malum, sive non timeatur ut malum principale.

Q. 19. A. 5. Whether servile fear is substantially the same as filial fear?

Objection 1: It would seem that servile fear is substantially the same as filial fear. For filial fear is to servile fear the same apparently as living faith is to lifeless faith, since the one is accompanied by mortal sin and the other not. Now living faith and lifeless faith are substantially the same. Therefore servile and filial fear are substantially the same.

[39574] IIª-IIae q. 19 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod timor servilis sit idem in substantia cum timore filiali. Ita enim videtur se habere timor filialis ad servilem sicut fides formata ad informem, quorum unum est cum peccato mortali, aliud vero non. Sed eadem secundum substantiam est fides formata et informis. Ergo etiam idem est secundum substantiam timor servilis et filialis.

Objection 2: Further, habits are diversified by their objects. Now the same thing is the object of servile and of filial fear, since they both fear God. Therefore servile and filial fear are substantially the same.

[39575] IIª-IIae q. 19 a. 5 arg. 2 Praeterea, habitus diversificantur secundum obiecta. Sed idem est obiectum timoris servilis et filialis, quia utroque timore timetur Deus. Ergo idem est secundum substantiam timor servilis et timor filialis.

Objection 3: Further, just as man hopes to enjoy God and to obtain favors from Him, so does he fear to be separated from God and to be punished by Him. Now it is the same hope whereby we hope to enjoy God, and to receive other favors from Him, as stated above (Q[17], A[2], ad 2). Therefore filial fear, whereby we fear separation from God, is the same as servile fear whereby we fear His punishments.

[39576] IIª-IIae q. 19 a. 5 arg. 3 Praeterea, sicut homo sperat frui Deo et etiam ab eo beneficia obtinere, ita etiam timet separari a Deo et poenas ab eo pati. Sed eadem est spes qua speramus frui Deo et qua speramus alia beneficia obtinere ab eo, ut dictum est. Ergo etiam idem est timor filialis, quo timemus separationem a Deo, et timor servilis, quo timemus ab eo puniri.

On the contrary, Augustine (In prim. canon. Joan. Tract. ix) says that there are two fears, one servile, another filial or chaste fear.

[39577] IIª-IIae q. 19 a. 5 s. c. Sed contra est quod Augustinus, super Prim. Canonic. Ioan., dicit esse duos timores, unum servilem, et alium filialem vel castum.

I answer that, The proper object of fear is evil. And since acts and habits are diversified by their objects, as shown above (FS, Q[54], A[2]), it follows of necessity that different kinds of fear correspond to different kinds of evil.

Now the evil of punishment, from which servile fear shrinks, differs specifically from evil of fault, which filial fear shuns, as shown above (A[2]). Hence it is evident that servile and filial fear are not the same substantially but differ specifically.

[39578] IIª-IIae q. 19 a. 5 co. Respondeo dicendum quod proprie obiectum timoris est malum. Et quia actus et habitus distinguuntur secundum obiecta, ut ex dictis patet, necesse est quod secundum diversitatem malorum etiam timores specie differant. Differunt autem specie malum poenae, quod refugit timor servilis, et malum culpae, quod refugit timor filialis, ut ex supradictis patet. Unde manifestum est quod timor servilis et filialis non sunt idem secundum substantiam, sed differunt specie.

Reply to Objection 1: Living and lifeless faith differ, not as regards the object, since each of them believes God and believes in a God, but in

[39579] IIª-IIae q. 19 a. 5 ad 1 Ad primum ergo dicendum quod fides formata et informis non differunt secundum obiectum, utraque enim fides

respect of something extrinsic, viz. the presence or absence of charity, and so they do not differ substantially. On the other hand, servile and filial fear differ as to their objects: and hence the comparison fails.

et credit Deo et credit Deum, sed differunt solum per aliquod extrinsecum, scilicet secundum praesentiam et absentiam caritatis. Et ideo non differunt secundum substantiam. Sed timor servilis et filialis differunt secundum obiecta. Et ideo non est similis ratio.

Reply to Objection 2: Servile fear and filial fear do not regard God in the same light. For servile fear looks upon God as the cause of the infliction of punishment, whereas filial fear looks upon Him, not as the active cause of guilt, but rather as the term wherefrom it shrinks to be separated by guilt. Consequently the identity of object, viz. God, does not prove a specific identity of fear, since also natural movements differ specifically according to their different relationships to some one term, for movement from whiteness is not specifically the same as movement towards whiteness.

[39580] IIª-IIae q. 19 a. 5 ad 2 Ad secundum dicendum quod timor servilis et timor filialis non habent eandem habitudinem ad Deum, nam timor servilis respicit Deum sicut principium inflictivum poenarum; timor autem filialis respicit Deum non sicut principium activum culpae, sed potius sicut terminum a quo refugit separari per culpam. Et ideo ex hoc obiecto quod est Deus non consequuntur identitatem speciei. Quia etiam motus naturales secundum habitudinem ad aliquem terminum specie diversificantur, non enim est idem motus specie qui est ab albedine et qui est ad albedinem.

Reply to Objection 3: Hope looks upon God as the principle not only of the enjoyment of God, but also of any other favor whatever. This cannot be said of fear; and so there is no comparison.

[39581] IIª-IIae q. 19 a. 5 ad 3 Ad tertium dicendum quod spes respicit Deum sicut principium tam respectu fruitionis divinae quam respectu cuiuscumque alterius beneficii. Non sic autem est de timore. Et ideo non est similis ratio.

Q. 19. A. 7. Whether fear is the beginning of wisdom?

Objection 1: It would seem that fear is not the beginning of wisdom. For the beginning of a thing is a part thereof. But fear is not a part of wisdom, since fear is seated in the appetitive faculty, while wisdom is in the intellect. Therefore it seems that fear is not the beginning of wisdom.

[39589] IIª-IIae q. 19 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod timor non sit initium sapientiae. Initium enim est aliquid rei. Sed timor non est aliquid sapientiae, quia timor est in vi appetitiva, sapientia autem est in vi intellectiva. Ergo videtur quod timor non sit initium sapientiae.

Objection 2: Further, nothing is the beginning of itself. "Now fear of the Lord, that is wisdom," according to Job 28:28. Therefore it seems that fear of God is not the beginning of wisdom.

[39590] IIª-IIae q. 19 a. 7 arg. 2 Praeterea, nihil est principium sui ipsius. Sed timor Dei ipse est sapientia, ut dicitur Iob XXVIII. Ergo videtur quod timor Dei non sit initium sapientiae.

Objection 3: Further, nothing is prior to the beginning. But something is prior to fear, since faith precedes fear. Therefore it seems that fear is not the beginning of wisdom.

[39591] IIª-IIae q. 19 a. 7 arg. 3 Praeterea, principio non est aliquid prius. Sed timore est aliquid prius, quia fides praecedit timorem. Ergo videtur quod timor non sit initium sapientiae.

On the contrary, It is written in the Ps. 110:10:

[39592] IIª-IIae q. 19 a. 7 s. c. Sed contra est quod

"The fear of the Lord is the beginning of wisdom."

dicitur in Psalm., *initium sapientiae timor domini*.

I answer that, A thing may be called the beginning of wisdom in two ways: in one way because it is the beginning of wisdom itself as to its essence; in another way, as to its effect. Thus the beginning of an art as to its essence consists in the principles from which that art proceeds, while the beginning of an art as to its effect is that wherefrom it begins to operate: for instance we might say that the beginning of the art of building is the foundation because that is where the builder begins his work.

Now, since wisdom is the knowledge of Divine things, as we shall state further on (Q[45], A[1]), it is considered by us in one way, and in another way by philosophers. For, seeing that our life is ordained to the enjoyment of God, and is directed thereto according to a participation of the Divine Nature, conferred on us through grace, wisdom, as we look at it, is considered not only as being cognizant of God, as it is with the philosophers, but also as directing human conduct; since this is directed not only by the human law, but also by the Divine law, as Augustine shows (De Trin. xii, 14). Accordingly the beginning of wisdom as to its essence consists in the first principles of wisdom, i.e. the articles of faith, and in this sense faith is said to be the beginning of wisdom. But as regards the effect, the beginning of wisdom is the point where wisdom begins to work, and in this way fear is the beginning of wisdom, yet servile fear in one way, and filial fear, in another. For servile fear is like a principle disposing a man to wisdom from without, in so far as he refrains from sin through fear of punishment, and is thus fashioned for the effect of wisdom, according to Ecclus. 1:27, "The fear of the Lord driveth out sin." On the other hand, chaste or filial fear is the beginning of wisdom, as being the first effect of wisdom. For since the regulation of human conduct by the Divine law belongs to wisdom, in order to make a beginning, man must first of all fear God and submit himself to Him: for the result will be that in all things he will be ruled by God.

[39593] IIª-IIae q. 19 a. 7 co. Respondeo dicendum quod initium sapientiae potest aliquid dici dupliciter, uno modo, quia est initium ipsius sapientiae quantum ad eius essentiam; alio modo, quantum ad eius effectum. Sicut initium artis secundum eius essentiam sunt principia ex quibus procedit ars, initium autem artis secundum eius effectum est unde incipit ars operari; sicut si dicamus quod principium artis aedificativae est fundamentum, quia ibi incipit aedificator operari. Cum autem sapientia sit cognitio divinorum, ut infra dicetur, aliter consideratur a nobis et aliter a philosophis. Quia enim vita nostra ad divinam fruitionem ordinatur et dirigitur secundum quandam participationem divinae naturae, quae est per gratiam; sapientia secundum nos non solum consideratur ut est cognoscitiva Dei, sicut apud philosophos; sed etiam ut est directiva humanae vitae, quae non solum dirigitur secundum rationes humanas, sed etiam secundum rationes divinas, ut patet per Augustinum, XII de Trin. Sic igitur initium sapientiae secundum eius essentiam sunt prima principia sapientiae, quae sunt articuli fidei. Et secundum hoc fides dicitur sapientiae initium. Sed quantum ad effectum, initium sapientiae est unde sapientia incipit operari. Et hoc modo timor est initium sapientiae. Aliter tamen timor servilis, et aliter timor filialis. Timor enim servilis est sicut principium extra disponens ad sapientiam, inquantum aliquis timore poenae discedit a peccato, et per hoc habilitatur ad sapientiae effectum; secundum illud Eccli. I, *timor domini expellit peccatum*. Timor autem castus vel filialis est initium sapientiae sicut primus sapientiae effectus. Cum enim ad sapientiam pertineat quod humana vita reguletur secundum rationes divinas, hinc oportet sumere principium, ut homo Deum revereatur et se ei subiiciat, sic enim consequenter in omnibus secundum Deum regulabitur.

Reply to Objection 1: This argument proves that fear is not the beginning of wisdom as to the

[39594] IIª-IIae q. 19 a. 7 ad 1 Ad primum ergo dicendum quod ratio illa ostendit quod timor non

essence of wisdom.

est principium sapientiae quantum ad essentiam sapientiae.

Reply to Objection 2: The fear of God is compared to a man's whole life that is ruled by God's wisdom, as the root to the tree: hence it is written (Ecclus. 1:25): "The root of wisdom is to fear the Lord, for [Vulg.: 'and'] the branches thereof are longlived." Consequently, as the root is said to be virtually the tree, so the fear of God is said to be wisdom.

[39595] IIª-IIae q. 19 a. 7 ad 2 Ad secundum dicendum quod timor Dei comparatur ad totam vitam humanam per sapientiam Dei regulatam sicut radix ad arborem, unde dicitur Eccli. I, *radix sapientiae est timere dominum, rami enim illius longaevi*. Et ideo sicut radix virtute dicitur esse tota arbor, ita timor Dei dicitur esse sapientia.

Reply to Objection 3: As stated above, faith is the beginning of wisdom in one way, and fear, in another. Hence it is written (Ecclus. 25:16): "The fear of God is the beginning of love: and the beginning of faith is to be fast joined to it."

[39596] IIª-IIae q. 19 a. 7 ad 3 Ad tertium dicendum quod, sicut dictum est, alio modo fides est principium sapientiae et alio modo timor. Unde dicitur Eccli. XXV, *timor Dei initium dilectionis eius, initium autem fidei agglutinandum est ei*.

Q. 19. A. 8. Whether initial fear differs substantially from filial fear?

Objection 1: It would seem that initial fear differs substantially from filial fear. For filial fear is caused by love. Now initial fear is the beginning of love, according to Ecclus. 25:16, "The fear of God is the beginning of love." Therefore initial fear is distinct from filial fear.

[39597] IIª-IIae q. 19 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod timor initialis differat secundum substantiam a timore filiali. Timor enim filialis ex dilectione causatur. Sed timor initialis est principium dilectionis, secundum illud Eccli. XXV, *timor domini initium est dilectionis*. Ergo timor initialis est alius a filiali.

Objection 2: Further, initial fear dreads punishment, which is the object of servile fear, so that initial and servile fear would seem to be the same. But servile fear is distinct from filial fear. Therefore initial fear also is substantially distinct from initial fear.

[39598] IIª-IIae q. 19 a. 8 arg. 2 Praeterea, timor initialis timet poenam, quae est obiectum servilis timoris, et sic videtur quod timor initialis sit idem cum servili. Sed timor servilis est alius a filiali. Ergo etiam timor initialis est alius secundum substantiam a filiali.

Objection 3: Further, a mean differs in the same ratio from both the extremes. Now initial fear is the mean between servile and filial fear. Therefore it differs from both filial and servile fear.

[39599] IIª-IIae q. 19 a. 8 arg. 3 Praeterea, medium differt eadem ratione ab utroque extremorum. Sed timor initialis est medium inter timorem servilem et timorem filialem. Ergo differt et a filiali et a servili.

On the contrary, Perfect and imperfect do not diversify the substance of a thing. Now initial and filial fear differ in respect of perfection and imperfection of charity, as Augustine states (In prim. canon. Joan. Tract. ix). Therefore initial fear

[39600] IIª-IIae q. 19 a. 8 s. c. Sed contra est quod perfectum et imperfectum non diversificant substantiam rei. Sed timor initialis et filialis differunt secundum perfectionem et imperfectionem caritatis, ut patet per Augustinum,

does not differ substantially from filial fear.

in Prim. Canonic. Ioan. Ergo timor initialis non differt secundum substantiam a filiali.

I answer that, Initial fear is so called because it is a beginning [initium]. Since, however, both servile and filial fear are, in some way, the beginning of wisdom, each may be called in some way, initial.

It is not in this sense, however, that we are to understand initial fear in so far as it is distinct from servile and filial fear, but in the sense according to which it belongs to the state of beginners, in whom there is a beginning of filial fear resulting from a beginning of charity, although they do not possess the perfection of filial fear, because they have not yet attained to the perfection of charity. Consequently initial fear stands in the same relation to filial fear as imperfect to perfect charity. Now perfect and imperfect charity differ, not as to essence but as to state. Therefore we must conclude that initial fear, as we understand it here, does not differ essentially from filial fear.

[39601] IIª-IIae q. 19 a. 8 co. Respondeo dicendum quod timor initialis dicitur ex eo quod est initium. Sed cum et timor servilis et timor filialis sint aliquo modo initium sapientiae, uterque potest aliquo modo initialis dici. Sed sic non accipitur initialis secundum quod distinguitur a timore servili et filiali. Sed accipitur secundum quod competit statui incipientium, in quibus inchoatur quidam timor filialis per inchoationem caritatis; non tamen est in eis timor filialis perfecte, quia nondum pervenerunt ad perfectionem caritatis. Et ideo timor initialis hoc modo se habet ad filialem, sicut caritas imperfecta ad perfectam. Caritas autem perfecta et imperfecta non differunt secundum essentiam, sed solum secundum statum. Et ideo dicendum est quod etiam timor initialis, prout hic sumitur, non differt secundum essentiam a timore filiali.

Reply to Objection 1: The fear which is a beginning of love is servile fear, which is the herald of charity, just as the bristle introduces the thread, as Augustine states (Tract. ix in Ep. i Joan.). Or else, if it be referred to initial fear, this is said to be the beginning of love, not absolutely, but relatively to the state of perfect charity.

[39602] IIª-IIae q. 19 a. 8 ad 1 Ad primum ergo dicendum quod timor qui est initium dilectionis est timor servilis, qui introducit caritatem sicut seta introducit linum, ut Augustinus dicit. Vel, si hoc referatur ad timorem initialem, dicitur esse dilectionis initium non absolute, sed quantum ad statum caritatis perfectae.

Reply to Objection 2: Initial fear does not dread punishment as its proper object, but as having something of servile fear connected with it: for this servile fear, as to its substance, remains indeed, with charity, its servility being cast aside; whereas its act remains with imperfect charity in the man who is moved to perform good actions not only through love of justice, but also through fear of punishment, though this same act ceases in the man who has perfect charity, which "casteth out fear," according to 1 Jn. 4:18.

[39603] IIª-IIae q. 19 a. 8 ad 2 Ad secundum dicendum quod timor initialis non timet poenam sicut proprium obiectum, sed inquantum habet aliquid de timore servili adiunctum. Qui secundum substantiam manet quidem cum caritate, servilitate remota, sed actus eius manet quidem cum caritate imperfecta in eo qui non solum movetur ad bene agendum ex amore iustitiae, sed etiam ex timore poenae; sed iste actus cessat in eo qui habet caritatem perfectam, quae foras mittit timorem habentem poenam, ut dicitur I Ioan. IV.

Reply to Objection 3: Initial fear is a mean between servile and filial fear, not as between two things of the same genus, but as the imperfect is a

[39604] IIª-IIae q. 19 a. 8 ad 3 Ad tertium dicendum quod timor initialis est medium inter timorem filialem et servilem non sicut inter ea

mean between a perfect being and a non-being, as stated in Metaph. ii, for it is the same substantially as the perfect being, while it differs altogether from non-being.

quae sunt unius generis; sed sicut imperfectum est medium inter ens perfectum et non ens, ut dicitur in II Metaphys.; quod tamen est idem secundum substantiam cum ente perfecto, differt autem totaliter a non ente.

Q. 19. A. 9. Whether fear is a gift of the Holy Ghost?

Objection 1: It would seem that fear is not a gift of the Holy Ghost. For no gift of the Holy Ghost is opposed to a virtue, which is also from the Holy Ghost; else the Holy Ghost would be in opposition to Himself. Now fear is opposed to hope, which is a virtue. Therefore fear is not a gift of the Holy Ghost.

[39605] IIª-IIae q. 19 a. 9 arg. 1 Ad nonum sic proceditur. Videtur quod timor non sit donum spiritus sancti. Nullum enim donum spiritus sancti opponitur virtuti, quae etiam est a spiritu sancto, alioquin spiritus sanctus esset sibi contrarius. Sed timor opponitur spei, quae est virtus. Ergo timor non est donum spiritus sancti.

Objection 2: Further, it is proper to a theological virtue to have God for its object. But fear has God for its object, in so far as God is feared. Therefore fear is not a gift, but a theological virtue.

[39606] IIª-IIae q. 19 a. 9 arg. 2 Praeterea, virtutis theologicae proprium est quod Deum habeat pro obiecto. Sed timor habet Deum pro obiecto, inquantum Deus timetur. Ergo timor non est donum, sed virtus theologica.

Objection 3: Further, fear arises from love. But love is reckoned a theological virtue. Therefore fear also is a theological virtue, being connected with the same matter, as it were.

[39607] IIª-IIae q. 19 a. 9 arg. 3 Praeterea, timor ex amore consequitur. Sed amor ponitur quaedam virtus theologica. Ergo etiam timor est virtus theologica, quasi ad idem pertinens.

Objection 4: Further, Gregory says (Moral. ii, 49) that "fear is bestowed as a remedy against pride." But the virtue of humility is opposed to pride. Therefore again, fear is a kind of virtue.

[39608] IIª-IIae q. 19 a. 9 arg. 4 Praeterea, Gregorius dicit, II Moral., quod timor datur contra superbiam. Sed superbiae opponitur virtus humilitatis. Ergo etiam timor sub virtute comprehenditur.

Objection 5: Further, the gifts are more perfect than the virtues, since they are bestowed in support of the virtues as Gregory says (Moral. ii, 49). Now hope is more perfect than fear, since hope regards good, while fear regards evil. Since, then, hope is a virtue, it should not be said that fear is a gift.

[39609] IIª-IIae q. 19 a. 9 arg. 5 Praeterea, dona sunt perfectiora virtutibus, dantur enim in adiutorium virtutum, ut Gregorius dicit, II Moral. Sed spes est perfectior timore, quia spes respicit bonum, timor malum. Cum ergo spes sit virtus, non debet dici quod timor sit donum.

On the contrary, The fear of the Lord is numbered among the seven gifts of the Holy Ghost (Is. 11:3).

[39610] IIª-IIae q. 19 a. 9 s. c. Sed contra est quod Isaiae XI timor domini enumeratur inter septem dona spiritus sancti.

I answer that, Fear is of several kinds, as stated above (A[2]). Now it is not "human fear,"

[39611] IIª-IIae q. 19 a. 9 co. Respondeo dicendum quod multiplex est timor, ut supra

according to Augustine (De Gratia et Lib. Arb. xviii), "that is a gift of God"---for it was by this fear that Peter denied Christ---but that fear of which it was said (Mat. 10:28): "Fear Him that can destroy both soul and body into hell."

Again servile fear is not to be reckoned among the seven gifts of the Holy Ghost, though it is from Him, because according to Augustine (De Nat. et Grat. lvii) it is compatible with the will to sin: whereas the gifts of the Holy Ghost are incompatible with the will to sin, as they are inseparable from charity, as stated above (FS, Q[68], A[5]).

It follows, therefore, that the fear of God, which is numbered among the seven gifts of the Holy Ghost, is filial or chaste fear. For it was stated above (FS, Q[68], AA[1],3) that the gifts of the Holy Ghost are certain habitual perfections of the soul's powers, whereby these are rendered amenable to the motion of the Holy Ghost, just as, by the moral virtues, the appetitive powers are rendered amenable to the motion of reason. Now for a thing to be amenable to the motion of a certain mover, the first condition required is that it be a non-resistant subject of that mover, because resistance of the movable subject to the mover hinders the movement. This is what filial or chaste fear does, since thereby we revere God and avoid separating ourselves from Him. Hence, according to Augustine (De Serm. Dom. in Monte i, 4) filial fear holds the first place, as it were, among the gifts of the Holy Ghost, in the ascending order, and the last place, in the descending order.

dictum est. Timor autem humanus, ut dicit Augustinus, in libro de gratia et Lib. Arb., non est donum Dei, hoc enim timore Petrus negavit Christum, sed ille timor de quo dictum est, *illum timete qui potest animam et corpus mittere in Gehennam*. Similiter etiam timor servilis non est numerandus inter septem dona spiritus sancti, licet sit a spiritu sancto. Quia, ut Augustinus dicit, in libro de Nat. et gratia, potest habere annexam voluntatem peccandi, dona autem spiritus sancti non possunt esse cum voluntate peccandi, quia non sunt sine caritate, ut dictum est. Unde relinquitur quod timor Dei qui numeratur inter septem dona spiritus sancti est timor filialis sive castus. Dictum est enim supra quod dona spiritus sancti sunt quaedam habituales perfectiones potentiarum animae quibus redduntur bene mobiles a spiritu sancto, sicut virtutibus moralibus potentiae appetitivae redduntur bene mobiles a ratione. Ad hoc autem quod aliquid sit bene mobile ab aliquo movente, primo requiritur ut sit ei subiectum, non repugnans, quia ex repugnantia mobilis ad movens impeditur motus. Hoc autem facit timor filialis vel castus, inquantum per ipsum Deum reveremur, et refugimus nos ipsi subducere. Et ideo timor filialis quasi primum locum tenet ascendendo inter dona spiritus sancti, ultimum autem descendendo; sicut Augustinus dicit, in libro de Serm. Dom. in monte.

Reply to Objection 1: Filial fear is not opposed to the virtue of hope: since thereby we fear, not that we may fail of what we hope to obtain by God's help, but lest we withdraw ourselves from this help. Wherefore filial fear and hope cling together, and perfect one another.

[39612] IIª-IIae q. 19 a. 9 ad 1 Ad primum ergo dicendum quod timor filialis non contrariatur virtuti spei. Non enim per timorem filialem timemus ne nobis deficiat quod speramus obtinere per auxilium divinum, sed timemus ab hoc auxilio nos subtrahere. Et ideo timor filialis et spes sibi invicem cohaerent et se invicem perficiunt.

Reply to Objection 2: The proper and principal object of fear is the evil shunned, and in this way, as stated above (A[1]), God cannot be an object of fear. Yet He is, in this way, the object of hope and the other theological virtues, since, by the virtue of hope, we trust in God's help, not only to obtain

[39613] IIª-IIae q. 19 a. 9 ad 2 Ad secundum dicendum quod proprium et principale obiectum timoris est malum quod quis refugit. Et per hunc modum Deus non potest esse obiectum timoris, sicut supra dictum est. Est autem per hunc modum obiectum spei et aliarum virtutum theologicarum.

any other goods, but, chiefly, to obtain God Himself, as the principal good. The same evidently applies to the other theological virtues.

Quia per virtutem spei non solum innitimur divino auxilio ad adipiscendum quaecumque alia bona; sed principaliter ad adipiscendum ipsum Deum, tanquam principale bonum. Et idem patet in aliis virtutibus theologicis.

Reply to Objection 3: From the fact that love is the origin of fear, it does not follow that the fear of God is not a distinct habit from charity which is the love of God, since love is the origin of all the emotions, and yet we are perfected by different habits in respect of different emotions. Yet love is more of a virtue than fear is, because love regards good, to which virtue is principally directed by reason of its own nature, as was shown above (FS, Q[55], AA[3],4); for which reason hope is also reckoned as a virtue; whereas fear principally regards evil, the avoidance of which it denotes, wherefore it is something less than a theological virtue.

[39614] IIª-IIae q. 19 a. 9 ad 3 Ad tertium dicendum quod ex hoc quod amor est principium timoris non sequitur quod timor Dei non sit habitus distinctus a caritate, quae est amor Dei, quia amor est principium omnium affectionum, et tamen in diversis habitibus perficimur circa diversas affectiones. Ideo tamen amor magis habet rationem virtutis quam timor, quia amor respicit bonum, ad quod principaliter virtus ordinatur secundum propriam rationem, ut ex supradictis patet. Et propter hoc etiam spes ponitur virtus. Timor autem principaliter respicit malum, cuius fugam importat. Unde est aliquid minus virtute theologica.

Reply to Objection 4: According to Ecclus. 10:14, "the beginning of the pride of man is to fall off from God," that is to refuse submission to God, and this is opposed to filial fear, which reveres God. Thus fear cuts off the source of pride for which reason it is bestowed as a remedy against pride. Yet it does not follow that it is the same as the virtue of humility, but that it is its origin. For the gifts of the Holy Ghost are the origin of the intellectual and moral virtues, as stated above (FS, Q[68], A[4]), while the theological virtues are the origin of the gifts, as stated above (FS, Q[69], A[4], ad 3).

[39615] IIª-IIae q. 19 a. 9 ad 4 Ad quartum dicendum quod, sicut dicitur Eccli. X, *initium superbiae hominis apostatare a Deo*, hoc est nolle subdi Deo, quod opponitur timori filiali, qui Deum reveretur. Et sic timor excludit principium superbiae, propter quod datur contra superbiam. Nec tamen sequitur quod sit idem cum virtute humilitatis, sed quod sit principium eius, dona enim spiritus sancti sunt principia virtutum intellectualium et moralium, ut supra dictum est. Sed virtutes theologicae sunt principia donorum, ut supra habitum est.

This suffices for the Reply to the Fifth Objection.

[39616] IIª-IIae q. 19 a. 9 ad 5 Unde patet responsio ad quintum.

Q. 19. A. 10. Whether fear decreases when charity increases?

Objection 1: It seems that fear decreases when charity increases. For Augustine says (In prim. canon. Joan. Tract. ix): "The more charity increases, the more fear decreases."

[39617] IIª-IIae q. 19 a. 10 arg. 1 Ad decimum sic proceditur. Videtur quod crescente caritate diminuatur timor. Dicit enim Augustinus, super Prim. Canonic. Ioan., *quantum caritas crescit, tantum timor decrescit*.

Objection 2: Further, fear decreases when hope increases. But charity increases when hope

[39618] IIª-IIae q. 19 a. 10 arg. 2 Praeterea, crescente spe diminuitur timor. Sed crescente

increases, as stated above (Q[17], A[8]). Therefore fear decreases when charity increases.

caritate crescit spes, ut supra habitum est. Ergo crescente caritate diminuitur timor.

Objection 3: Further, love implies union, whereas fear implies separation. Now separation decreases when union increases. Therefore fear decreases when the love of charity increases.

[39619] IIª-IIae q. 19 a. 10 arg. 3 Praeterea, amor importat unionem, timor autem separationem. Sed crescente unione diminuitur separatio. Ergo crescente amore caritatis diminuitur timor.

On the contrary, Augustine says (Qq. lxxxiii, qu. 36) that "the fear of God not only begins but also perfects wisdom, whereby we love God above all things, and our neighbor as ourselves."

[39620] IIª-IIae q. 19 a. 10 s. c. Sed contra est quod dicit Augustinus, in libro octoginta trium quaest., quod *Dei timor non solum inchoat, sed etiam perficit sapientiam, idest quae summe diligit Deum et proximum tanquam seipsum*.

I answer that, Fear is twofold, as stated above (AA[2],4); one is filial fear, whereby a son fears to offend his father or to be separated from him; the other is servile fear, whereby one fears punishment.

Now filial fear must needs increase when charity increases, even as an effect increases with the increase of its cause. For the more one loves a man, the more one fears to offend him and to be separated from him.

On the other hand servile fear, as regards its servility, is entirely cast out when charity comes, although the fear of punishment remains as to its substance, as stated above (A[6]). This fear decreases as charity increases, chiefly as regards its act, since the more a man loves God, the less he fears punishment; first, because he thinks less of his own good, to which punishment is opposed; secondly, because, the faster he clings, the more confident he is of the reward, and, consequently the less fearful of punishment.

[39621] IIª-IIae q. 19 a. 10 co. Respondeo dicendum quod duplex est timor Dei, sicut dictum est, unus quidem filialis, quo quis timet offensam ipsius vel separationem ab ipso; alius autem servilis, quo quis timet poenam. Timor autem filialis necesse est quod crescat crescente caritate, sicut effectus crescit crescente causa, quanto enim aliquis magis diligit aliquem, tanto magis timet eum offendere et ab eo separari. Sed timor servilis, quantum ad servilitatem, totaliter tollitur caritate adveniente, remanet tamen secundum substantiam timor poenae, ut dictum est. Et iste timor diminuitur caritate crescente, maxime quantum ad actum, quia quanto aliquis magis diligit Deum, tanto minus timet poenam. Primo quidem, quia minus attendit ad proprium bonum, cui contrariatur poena. Secundo, quia firmius inhaerens magis confidit de praemio, et per consequens minus timet de poena.

Reply to Objection 1: Augustine speaks there of the fear of punishment.

[39622] IIª-IIae q. 19 a. 10 ad 1 Ad primum ergo dicendum quod Augustinus loquitur de timore poenae.

Reply to Objection 2: It is fear of punishment that decreases when hope increases; but with the increase of the latter filial fear increases, because the more certainly a man expects to obtain a good by another's help, the more he fears to offend him or to be separated from him.

[39623] IIª-IIae q. 19 a. 10 ad 2 Ad secundum dicendum quod timor poenae est qui diminuitur crescente spe. Sed ea crescente crescit timor filialis, quia quanto aliquis certius expectat alicuius boni consecutionem per auxilium alterius, tanto magis veretur eum offendere vel ab eo

separari.

Reply to Objection 3: Filial fear does not imply separation from God, but submission to Him, and shuns separation from that submission. Yet, in a way, it implies separation, in the point of not presuming to equal oneself to Him, and of submitting to Him, which separation is to be observed even in charity, in so far as a man loves God more than himself and more than aught else. Hence the increase of the love of charity implies not a decrease but an increase in the reverence of fear.

[39624] IIª-IIae q. 19 a. 10 ad 3 Ad tertium dicendum quod timor filialis non importat separationem sed magis subiectionem ad ipsum, separationem autem refugit a subiectione ipsius. Sed quodammodo separationem importat per hoc quod non praesumit se ei adaequare, sed ei se subiicit. Quae etiam separatio invenitur in caritate, inquantum diligit Deum supra se et supra omnia. Unde amor caritatis augmentatus reverentiam timoris non minuit, sed auget.

Q. 19. A. 11. Whether fear remains in heaven?

Objection 1: It would seem that fear does not remain in heaven. For it is written (Prov. 1:33): "He . . . shall enjoy abundance, without fear of evils," which is to be understood as referring to those who already enjoy wisdom in everlasting happiness. Now every fear is about some evil, since evil is the object of fear, as stated above (AA[2],5; FS, Q[42], A[1]). Therefore there will be no fear in heaven.

[39625] IIª-IIae q. 19 a. 11 arg. 1 Ad undecimum sic proceditur. Videtur quod timor non remaneat in patria. Dicitur enim Prov. I, *abundantia perfruetur, timore malorum sublato*, quod intelligitur de homine iam sapientia perfruente in beatitudine aeterna. Sed omnis timor est alicuius mali, quia malum est obiectum timoris, ut supra dictum est. Ergo nullus timor erit in patria.

Objection 2: Further, in heaven men will be conformed to God, according to 1 Jn. 3:2, "When He shall appear, we shall be like to Him." But God fears nothing. Therefore, in heaven, men will have no fear.

[39626] IIª-IIae q. 19 a. 11 arg. 2 Praeterea, homines in patria erunt Deo conformes, secundum illud I Ioan. III, *cum apparuerit, similes ei erimus*. Sed Deus nihil timet. Ergo homines in patria non habebunt aliquem timorem.

Objection 3: Further, hope is more perfect than fear, since hope regards good, and fear, evil. Now hope will not be in heaven. Therefore neither will there be fear in heaven.

[39627] IIª-IIae q. 19 a. 11 arg. 3 Praeterea, spes est perfectior quam timor, quia spes est respectu boni, timor respectu mali. Sed spes non erit in patria. Ergo nec timor erit in patria.

On the contrary, It is written (Ps. 18:10): "The fear of the Lord is holy, enduring for ever and ever."

[39628] IIª-IIae q. 19 a. 11 s. c. Sed contra est quod dicitur in Psalm., *timor domini sanctus permanet in saeculum*.

I answer that, Servile fear, or fear of punishment, will by no means be in heaven, since such a fear is excluded by the security which is essential to everlasting happiness, as stated above (FS, Q[5], A[4]).

But regard to filial fear, as it increases with the

[39629] IIª-IIae q. 19 a. 11 co. Respondeo dicendum quod timor servilis, sive timor poenae, nullo modo erit in patria, excluditur enim talis timor per securitatem aeternae beatitudinis, quae est de ipsius beatitudinis ratione, sicut supra dictum est. Timor autem filialis, sicut augetur augmentata caritate, ita caritate perfecta

increase of charity, so is it perfected when charity is made perfect; hence, in heaven, it will not have quite the same act as it has now.

In order to make this clear, we must observe that the proper object of fear is a possible evil, just as the proper object of hope is a possible good: and since the movement of fear is like one of avoidance, fear implies avoidance of a possible arduous evil, for little evils inspire no fear. Now as a thing's good consists in its staying in its own order, so a thing's evil consists in forsaking its order. Again, the order of a rational creature is that it should be under God and above other creatures. Hence, just as it is an evil for a rational creature to submit, by love, to a lower creature, so too is it an evil for it, if it submit not to God, by presumptuously revolt against Him or contemn Him. Now this evil is possible to a rational creature considered as to its nature on account of the natural flexibility of the free-will; whereas in the blessed, it becomes impossible, by reason of the perfection of glory. Therefore the avoidance of this evil that consists in non-subjection to God, and is possible to nature, but impossible in the state of bliss, will be in heaven; while in this life there is avoidance of this evil as of something altogether possible. Hence Gregory, expounding the words of Job (26:11), "The pillars of heaven tremble, and dread at His beck," says (Moral. xvii, 29): "The heavenly powers that gaze on Him without ceasing, tremble while contemplating: but their awe, lest it should be of a penal nature, is one not of fear but of wonder," because, to wit, they wonder at God's supereminence and incomprehensibility. Augustine also (De Civ. Dei xiv, 9) in this sense, admits fear in heaven, although he leaves the question doubtful. "If," he says, "this chaste fear that endureth for ever and ever is to be in the future life, it will not be a fear that is afraid of an evil which might possibly occur, but a fear that holds fast to a good which we cannot lose. For when we love the good which we have acquired, with an unchangeable love, without doubt, if it is allowable to say so, our fear is sure of avoiding evil. Because chaste fear denotes a will that cannot consent to sin, and whereby we avoid sin without trembling lest, in our weakness, we fall, and possess ourselves in the tranquillity born of charity. Else, if no kind of fear is possible there, perhaps fear is said to endure for ever and ever, because that which fear

perficietur. Unde non habebit in patria omnino eundem actum quem habet modo. Ad cuius evidentiam sciendum est quod proprium obiectum timoris est malum possibile, sicut proprium obiectum spei est bonum possibile. Et cum motus timoris sit quasi fugae, importat timor fugam mali ardui possibilis, parva enim mala timorem non inducunt. Sicut autem bonum uniuscuiusque est ut in suo ordine consistat, ita malum uniuscuiusque est ut suum ordinem deserat. Ordo autem creaturae rationalis est ut sit sub Deo et supra ceteras creaturas. Unde sicut malum creaturae rationalis est ut subdat se creaturae inferiori per amorem, ita etiam malum eius est si non Deo se subiiciat, sed in ipsum praesumptuose insiliat vel contemnat. Hoc autem malum creaturae rationali secundum suam naturam consideratae possibile est, propter naturalem liberi arbitrii flexibilitatem, sed in beatis fit non possibile per gloriae perfectionem. Fuga igitur huius mali quod est Deo non subiici, ut possibilis naturae, impossibilis autem beatitudini, erit in patria. In via autem est fuga huius mali ut omnino possibilis. Et ideo Gregorius dicit, XVII Moral., exponens illud Iob XXVI, *columnae caeli contremiscunt et pavent ad nutum eius, ipsae, inquit, virtutes caelestium, quae hunc sine cessatione conspiciunt, in ipsa contemplatione contremiscunt. Sed idem tremor, ne eis poenalis sit, non timoris est sed admirationis*, quia scilicet admirantur Deum ut supra se existentem et eis incomprehensibilem. Augustinus etiam, in XIV de Civ. Dei, hoc modo ponit timorem in patria, quamvis hoc sub dubio derelinquat. *Timor, inquit, ille castus permanens in saeculum saeculi, si erit in futuro saeculo, non erit timor exterrens a malo quod accidere potest; sed tenens in bono quod amitti non potest. Ubi enim boni adepti amor immutabilis est, profecto, si dici potest, mali cavendi timor securus est. Timoris quippe casti nomine ea voluntas significata est qua nos necesse erit nolle peccare, et non sollicitudine infirmitatis ne forte peccemus, sed tranquillitate caritatis cavere peccatum. Aut, si nullius omnino generis timor ibi esse poterit, ita fortasse timor in saeculum saeculi dictus est permanens, quia id permanebit quo timor ipse perducit*.

will lead us to, will be everlasting."

Reply to Objection 1: The passage quoted excludes from the blessed, the fear that denotes solicitude, and anxiety about evil, but not the fear which is accompanied by security.

[39630] IIª-IIae q. 19 a. 11 ad 1 Ad primum ergo dicendum quod in auctoritate praedicta excluditur a beatis timor sollicitudinem habens, de malo praecavens, non autem timor securus, ut Augustinus dicit.

Reply to Objection 2: As Dionysius says (Div. Nom. ix) "the same things are both like and unlike God. They are like by reason of a variable imitation of the Inimitable"---that is, because, so far as they can, they imitate God Who cannot be imitated perfectly---"they are unlike because they are the effects of a Cause of Whom they fall short infinitely and immeasurably." Hence, if there be no fear in God (since there is none above Him to whom He may be subject) it does not follow that there is none in the blessed, whose happiness consists in perfect subjection to God.

[39631] IIª-IIae q. 19 a. 11 ad 2 Ad secundum dicendum quod, sicut dicit Dionysius, IX cap. de Div. Nom., *eadem et similia sunt Deo et dissimilia, hoc quidem secundum contingentem non imitabilis imitationem*, idest inquantum secundum suum posse imitantur Deum, qui non est perfecte imitabilis; *hoc autem secundum hoc quod causata minus habent a causa, infinitis mensuris et incomparabilibus deficientia*. Unde non oportet quod, si Deo non convenit timor, quia non habet superiorem cui subiiciatur, quod propter hoc non conveniat beatis, quorum beatitudo consistit in perfecta subiectione ad Deum.

Reply to Objection 3: Hope implies a certain defect, namely the futurity of happiness, which ceases when happiness is present: whereas fear implies a natural defect in a creature, in so far as it is infinitely distant from God, and this defect will remain even in heaven. Hence fear will not be cast out altogether.

[39632] IIª-IIae q. 19 a. 11 ad 3 Ad tertium dicendum quod spes importat quendam defectum, scilicet futuritionem beatitudinis, quae tollitur per eius praesentiam. Sed timor importat defectum naturalem creaturae, secundum quod in infinitum distat a Deo, quod etiam in patria remanebit. Et ideo timor non evacuabitur totaliter.

Q. 19. A. 12. Whether poverty of spirit is the beatitude corresponding to the gift of fear?

Objection 1: It would seem that poverty of spirit is not the beatitude corresponding to the gift of fear. For fear is the beginning of the spiritual life, as explained above (A[7]): whereas poverty belongs to the perfection of the spiritual life, according to Mat. 19:21, "If thou wilt be perfect, go sell what thou hast, and give to the poor." Therefore poverty of spirit does not correspond to the gift of fear.

[39633] IIª-IIae q. 19 a. 12 arg. 1 Ad duodecimum sic proceditur. Videtur quod paupertas spiritus non sit beatitudo respondens dono timoris. Timor enim est initium spiritualis vitae, ut ex dictis patet. Sed paupertas pertinet ad perfectionem vitae spiritualis, secundum illud Matth. XIX, *si vis perfectus esse, vade et vende omnia quae habes, et da pauperibus*. Ergo paupertas spiritus non respondet dono timoris.

Objection 2: Further, it is written (Ps. 118:120): "Pierce Thou my flesh with Thy fear," whence it seems to follow that it belongs to fear to restrain the flesh. But the curbing of the flesh seems to belong rather to the beatitude of mourning.

[39634] IIª-IIae q. 19 a. 12 arg. 2 Praeterea, in Psalm. dicitur, *confige timore tuo carnes meas*, ex quo videtur quod ad timorem pertineat carnem reprimere. Sed ad repressionem carnis maxime videtur pertinere beatitudo luctus. Ergo beatitudo

Therefore the beatitude of mourning corresponds to the gift of fear, rather than the beatitude of poverty.

luctus magis respondet dono timoris quam beatitudo paupertatis.

Objection 3: Further, the gift of fear corresponds to the virtue of hope, as stated above (A[9], ad 1). Now the last beatitude which is, "Blessed are the peacemakers, for they shall be called the children of God," seems above all to correspond to hope, because according to Rom. 5:2, "we . . . glory in the hope of the glory of the sons of God." Therefore that beatitude corresponds to the gift of fear, rather than poverty of spirit.

[39635] IIª-IIae q. 19 a. 12 arg. 3 Praeterea, donum timoris respondet virtuti spei, sicut dictum est. Sed spei maxime videtur respondere beatitudo ultima, quae est, *beati pacifici, quoniam filii Dei vocabuntur*, quia, ut dicitur Rom. V, *gloriamur in spe gloriae filiorum Dei*. Ergo illa beatitudo magis respondet dono timoris quam paupertas spiritus.

Objection 4: Further, it was stated above (FS, Q[70], A[2]) that the fruits correspond to the beatitudes. Now none of the fruits correspond to the gift of fear. Neither, therefore, does any of the beatitudes.

[39636] IIª-IIae q. 19 a. 12 arg. 4 Praeterea, supra dictum est quod beatitudinibus respondent fructus. Sed nihil in fructibus invenitur respondere dono timoris. Ergo etiam neque in beatitudinibus aliquid ei respondet.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 4): "The fear of the Lord is befitting the humble of whom it is said: Blessed are the poor in spirit."

[39637] IIª-IIae q. 19 a. 12 s. c. Sed contra est quod Augustinus dicit, in libro de Serm. Dom. in Mont., *timor Dei congruit humilibus, de quibus dicitur, beati pauperes spiritu*.

I answer that, Poverty of spirit properly corresponds to fear. Because, since it belongs to filial fear to show reverence and submission to God, whatever results from this submission belongs to the gift of fear. Now from the very fact that a man submits to God, it follows that he ceases to seek greatness either in himself or in another but seeks it only in God. For that would be inconsistent with perfect subjection to God, wherefore it is written (Ps. 19:8): "Some trust in chariots and some in horses; but we will call upon the name of . . . our God." It follows that if a man fear God perfectly, he does not, by pride, seek greatness either in himself or in external goods, viz. honors and riches. In either case, this proceeds from poverty of spirit, in so far as the latter denotes either the voiding of a puffed up and proud spirit, according to Augustine's interpretation (De Serm. Dom. in Monte i, 4), or the renunciation of worldly goods which is done in spirit, i.e. by one's own will, through the instigation of the Holy Spirit, according to the expounding of Ambrose on Lk. 6:20 and Jerome on Mat. 5:3.

[39638] IIª-IIae q. 19 a. 12 co. Respondeo dicendum quod timori proprie respondet paupertas spiritus. Cum enim ad timorem filialem pertineat Deo reverentiam exhibere et ei subditum esse, id quod ex huiusmodi subiectione consequitur pertinet ad donum timoris. Ex hoc autem quod aliquis Deo se subiicit, desinit quaerere in seipso vel in aliquo alio magnificari nisi in Deo, hoc enim repugnaret perfectae subiectioni ad Deum. Unde dicitur in Psalm., *hi in curribus et hi in equis, nos autem in nomine Dei nostri invocabimus*. Et ideo ex hoc quod aliquis perfecte timet Deum, consequens est quod non quaerat magnificari in seipso per superbiam; neque etiam quaerat magnificari in exterioribus bonis, scilicet honoribus et divitiis; quorum utrumque pertinet ad paupertatem spiritus, secundum quod paupertas spiritus intelligi potest vel exinanitio inflati et superbi spiritus, ut Augustinus exponit; vel etiam abiectio temporalium rerum quae fit spiritu, idest propria voluntate per instinctum spiritus sancti, ut Ambrosius et Hieronymus exponunt.

Reply to Objection 1: Since a beatitude is an act of perfect virtue, all the beatitudes belong to the perfection of spiritual life. And this perfection seems to require that whoever would strive to obtain a perfect share of spiritual goods, needs to begin by despising earthly goods, wherefore fear holds the first place among the gifts. Perfection, however, does not consist in the renunciation itself of temporal goods; since this is the way to perfection: whereas filial fear, to which the beatitude of poverty corresponds, is consistent with the perfection of wisdom, as stated above (AA[7],10).

[39639] IIª-IIae q. 19 a. 12 ad 1 Ad primum ergo dicendum quod, cum beatitudo sit actus virtutis perfectae, omnes beatitudines ad perfectionem spiritualis vitae pertinent. In qua quidem perfectione principium esse videtur ut tendens ad perfectam spiritualium bonorum participationem terrena bona contemnat, sicut etiam timor primum locum habet in donis. Non autem consistit perfectio in ipsa temporalium desertione, sed haec est via ad perfectionem. Timor autem filialis, cui respondet beatitudo paupertatis, etiam est cum perfectione sapientiae, ut supra dictum est.

Reply to Objection 2: The undue exaltation of man either in himself or in another is more directly opposed to that submission to God which is the result of filial fear, than is external pleasure. Yet this is, in consequence, opposed to fear, since whoever fears God and is subject to Him, takes no delight in things other than God. Nevertheless, pleasure is not concerned, as exaltation is, with the arduous character of a thing which fear regards: and so the beatitude of poverty corresponds to fear directly, and the beatitude of mourning, consequently.

[39640] IIª-IIae q. 19 a. 12 ad 2 Ad secundum dicendum quod directius opponitur subiectioni ad Deum, quam facit timor filialis, indebita magnificatio hominis vel in seipso vel in aliis rebus quam delectatio extranea. Quae tamen opponitur timori ex consequenti, quia qui Deum reveretur et ei subiicitur, non delectatur in aliis a Deo. Sed tamen delectatio non pertinet ad rationem ardui, quam respicit timor, sicut magnificatio. Et ideo directe beatitudo paupertatis respondet timori, beatitudo autem luctus ex consequenti.

Reply to Objection 3: Hope denotes a movement by way of a relation of tendency to a term, whereas fear implies movement by way of a relation of withdrawal from a term: wherefore the last beatitude which is the term of spiritual perfection, fittingly corresponds to hope, by way of ultimate object; while the first beatitude, which implies withdrawal from external things which hinder submission to God, fittingly corresponds to fear.

[39641] IIª-IIae q. 19 a. 12 ad 3 Ad tertium dicendum quod spes importat motum secundum habitudinem ad terminum ad quem tenditur, sed timor importat magis motum secundum habitudinem recessus a termino. Et ideo ultima beatitudo, quae est spiritualis perfectionis terminus, congrue respondet spei per modum obiecti ultimi, sed prima beatitudo, quae est per recessum a rebus exterioribus impedientibus divinam subiectionem, congrue respondet timori.

Reply to Objection 4: As regards the fruits, it seems that those things correspond to the gift of fear, which pertain to the moderate use of temporal things or to abstinence therefrom; such are modesty, continency and chastity.

[39642] IIª-IIae q. 19 a. 12 ad 4 Ad quartum dicendum quod in fructibus illa quae pertinent ad moderatum usum vel abstinentiam a rebus temporalibus, videntur dono timoris convenire, sicut modestia, continentia et castitas.

Q. 20. OF DESPAIR (FOUR ARTICLES)

We must now consider the contrary vices; (1) despair; (2) presumption. Under the first head there are four points of inquiry:

[39643] IIª-IIae q. 20 pr. Deinde considerandum est de vitiis oppositis. Et primo, de desperatione; secundo, de praesumptione. Circa primum quaeruntur quatuor. Primo, utrum desperatio sit peccatum. Secundo, utrum possit esse sine infidelitate. Tertio, utrum sit maximum peccatorum. Quarto, utrum oriatur ex acedia.

(1) Whether despair is a sin?

(2) Whether it can be without unbelief?

(3) Whether it is the greatest of sins?

(4) Whether it arises from sloth?

Q. 20. A. 1. Whether despair is a sin?

Objection 1: It would seem that despair is not a sin. For every sin includes conversion to a mutable good, together with aversion from the immutable good, as Augustine states (De Lib. Arb. ii, 19). But despair includes no conversion to a mutable good. Therefore it is not a sin.

[39644] IIª-IIae q. 20 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod desperatio non sit peccatum. Omne enim peccatum habet conversionem ad commutabile bonum cum aversione ab incommutabili bono; ut patet per Augustinum, in Lib. de Lib. Arb. Sed desperatio non habet conversionem ad commutabile bonum. Ergo non est peccatum.

Objection 2: Further, that which grows from a good root, seems to be no sin, because "a good tree cannot bring forth evil fruit" (Mat. 7:18). Now despair seems to grow from a good root, viz. fear of God, or from horror at the greatness of one's own sins. Therefore despair is not a sin.

[39645] IIª-IIae q. 20 a. 1 arg. 2 Praeterea, illud quod oritur ex bona radice non videtur esse peccatum, quia *non potest arbor bona fructus malos facere*, ut dicitur Matth. VII. Sed desperatio videtur procedere ex bona radice, scilicet ex timore Dei, vel ex horrore magnitudinis propriorum peccatorum. Ergo desperatio non est peccatum.

Objection 3: Further, if despair were a sin, it would be a sin also for the damned to despair. But this is not imputed to them as their fault but as part of their damnation. Therefore neither is it imputed to wayfarers as their fault, so that it is not a sin.

[39646] IIª-IIae q. 20 a. 1 arg. 3 Praeterea, si desperatio esset peccatum, in damnatis esset peccatum quod desperant. Sed hoc non imputatur eis ad culpam, sed magis ad damnationem. Ergo neque viatoribus imputatur ad culpam. Et ita desperatio non est peccatum.

On the contrary, That which leads men to sin, seems not only to be a sin itself, but a source of sins. Now such is despair, for the Apostle says of certain men (Eph. 4:19): "Who, despairing, have given themselves up to lasciviousness, unto the working of all uncleanness and [Vulg.: 'unto'] covetousness." Therefore despair is not only a sin but also the origin of other sins.

[39647] IIª-IIae q. 20 a. 1 s. c. Sed contra, illud per quod homines in peccata inducuntur videtur esse non solum peccatum, sed principium peccatorum. Sed desperatio est huiusmodi, dicit enim apostolus de quibusdam, ad Ephes. IV, *qui desperantes semetipsos tradiderunt impudicitiae in operationem omnis immunditiae et avaritiae*. Ergo desperatio non solum est peccatum, sed aliorum peccatorum principium.

I answer that, According to the Philosopher (Ethic. vi, 2) affirmation and negation in the intellect correspond to search and avoidance in the appetite; while truth and falsehood in the intellect correspond to good and evil in the appetite. Consequently every appetitive movement which is conformed to a true intellect, is good in itself, while every appetitive movement which is conformed to a false intellect is evil in itself and sinful. Now the true opinion of the intellect about God is that from Him comes salvation to mankind, and pardon to sinners, according to Ezech. 18:23, "I desire not the death of the sinner, but that he should be converted, and live" [*Vulg.: 'Is it My will that a sinner should die . . . and not that he should be converted and live?' Cf. Ezech. 33:11]: while it is a false opinion that He refuses pardon to the repentant sinner, or that He does not turn sinners to Himself by sanctifying grace. Therefore, just as the movement of hope, which is in conformity with the true opinion, is praiseworthy and virtuous, so the contrary movement of despair, which is in conformity with the false opinion about God, is vicious and sinful.

[39648] IIª-IIae q. 20 a. 1 co. Respondeo dicendum quod secundum philosophum, in VI Ethic., id quod est in intellectu affirmatio vel negatio est in appetitu prosecutio et fuga, et quod est in intellectu verum vel falsum est in appetitu bonum et malum. Et ideo omnis motus appetitivus conformiter se habens intellectui vero, est secundum se bonus, omnis autem motus appetitivus conformiter se habens intellectui falso, est secundum se malus et peccatum. Circa Deum autem vera existimatio intellectus est quod ex ipso provenit hominum salus, et venia peccatoribus datur; secundum illud Ezech. XVIII, *nolo mortem peccatoris, sed ut convertatur et vivat*. Falsa autem opinio est quod peccatori poenitenti veniam deneget, vel quod peccatores ad se non convertat per gratiam iustificantem. Et ideo sicut motus spei, qui conformiter se habet ad existimationem veram, est laudabilis et virtuosus; ita oppositus motus desperationis, qui se habet conformiter existimationi falsae de Deo, est vitiosus et peccatum.

Reply to Objection 1: In every mortal sin there is, in some way, aversion from the immutable good, and conversion to a mutable good, but not always in the same way. Because, since the theological virtues have God for their object, the sins which are contrary to them, such as hatred of God, despair and unbelief, consist principally in aversion from the immutable good; but, consequently, they imply conversion to a mutable good, in so far as the soul that is a deserter from God, must necessarily turn to other things. Other sins, however, consist principally in conversion to a mutable good, and, consequently, in aversion from the immutable good: because the fornicator intends, not to depart from God, but to enjoy carnal pleasure, the result of which is that he departs from God.

[39649] IIª-IIae q. 20 a. 1 ad 1 Ad primum ergo dicendum quod in quolibet peccato mortali est quodammodo aversio a bono incommutabili et conversio ad bonum commutabile, sed aliter et aliter. Nam principaliter consistunt in aversione a bono incommutabili peccata quae opponuntur virtutibus theologicis, ut odium Dei, desperatio et infidelitas, quia virtutes theologicae habent Deum pro obiecto, ex consequenti autem important conversionem ad bonum commutabile, inquantum anima deserens Deum consequenter necesse est quod ad alia convertatur. Peccata vero alia principaliter consistunt in conversione ad commutabile bonum, ex consequenti vero in aversione ab incommutabili bono, non enim qui fornicatur intendit a Deo recedere, sed carnali delectatione frui, ex quo sequitur quod a Deo recedat.

Reply to Objection 2: A thing may grow from a virtuous root in two ways: first, directly and on the part of the virtue itself; even as an act proceeds from a habit: and in this way no sin can grow from a virtuous root, for in this sense

[39650] IIª-IIae q. 20 a. 1 ad 2 Ad secundum dicendum quod ex radice virtutis potest aliquid procedere dupliciter. Uno modo, directe ex parte ipsius virtutis, sicut actus procedit ex habitu, et hoc modo ex virtuosa radice non potest aliquod

Augustine declared (De Lib. Arb. ii, 18,19) that "no man makes evil use of virtue." Secondly, a thing proceeds from a virtue indirectly, or is occasioned by a virtue, and in this way nothing hinders a sin proceeding from a virtue: thus sometimes men pride themselves of their virtues, according to Augustine (Ep. ccxi): "Pride lies in wait for good works that they may die." In this way fear of God or horror of one's own sins may lead to despair, in so far as man makes evil use of those good things, by allowing them to be an occasion of despair.

peccatum procedere; hoc enim sensu Augustinus dicit, in libro de Lib. Arb., quod *virtute nemo male utitur*. Alio modo procedit aliquid ex virtute indirecte sive occasionaliter. Et sic nihil prohibet aliquod peccatum ex aliqua virtute procedere, sicut interdum de virtutibus aliqui superbiunt, secundum illud Augustini, *superbia bonis operibus insidiatur ut pereant*. Et hoc modo ex timore Dei vel ex horrore propriorum peccatorum contingit desperatio, inquantum his bonis aliquis male utitur, occasionem ab eis accipiens desperandi.

Reply to Objection 3: The damned are outside the pale of hope on account of the impossibility of returning to happiness: hence it is not imputed to them that they hope not, but it is a part of their damnation. Even so, it would be no sin for a wayfarer to despair of obtaining that which he had no natural capacity for obtaining, or which was not due to be obtained by him; for instance, if a physician were to despair of healing some sick man, or if anyone were to despair of ever becoming rich.

[39651] IIª-IIae q. 20 a. 1 ad 3 Ad tertium dicendum quod damnati non sunt in statu sperandi, propter impossibilitatem reditus ad beatitudinem. Et ideo quod non sperant non imputatur eis ad culpam, sed est pars damnationis ipsorum. Sicut etiam in statu viae si quis desperaret de eo quod non est natus adipisci, vel quod non est debitum adipisci, non esset peccatum, puta si medicus desperat de curatione alicuius infirmi, vel si aliquis desperat se fore divitias adepturum.

Q. 20. A. 2. Whether there can be despair without unbelief?

Objection 1: It would seem that there can be no despair without unbelief. For the certainty of hope is derived from faith; and so long as the cause remains the effect is not done away. Therefore a man cannot lose the certainty of hope, by despairing, unless his faith be removed.

[39652] IIª-IIae q. 20 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod desperatio sine infidelitate esse non possit. Certitudo enim spei a fide derivatur. Sed manente causa non tollitur effectus. Ergo non potest aliquis certitudinem spei amittere desperando nisi fide sublata.

Objection 2: Further, to prefer one's own guilt to God's mercy and goodness, is to deny the infinity of God's goodness and mercy, and so savors of unbelief. But whoever despairs, prefers his own guilt to the Divine mercy and goodness, according to Gn. 4:13: "My iniquity is greater than that I may deserve pardon." Therefore whoever despairs, is an unbeliever.

[39653] IIª-IIae q. 20 a. 2 arg. 2 Praeterea, praeferre culpam propriam bonitati vel misericordiae divinae est negare infinitatem divinae misericordiae vel bonitatis, quod est infidelitatis. Sed qui desperat culpam suam praefert misericordiae vel bonitati divinae, secundum illud Gen. IV, *maior est iniquitas mea quam ut veniam merear*. Ergo quicumque desperat est infidelis.

Objection 3: Further, whoever falls into a condemned heresy, is an unbeliever. But he that despairs seems to fall into a condemned heresy, viz. that of the Novatians, who say that there is no pardon for sins after Baptism. Therefore it seems

[39654] IIª-IIae q. 20 a. 2 arg. 3 Praeterea, quicumque incidit in haeresim damnatam est infidelis. Sed desperans videtur incidere in haeresim damnatam, scilicet Novatianorum, qui dicunt peccata non remitti post Baptismum. Ergo

that whoever despairs, is an unbeliever.

videtur quod quicumque desperat sit infidelis.

On the contrary, If we remove that which follows, that which precedes remains. But hope follows faith, as stated above (Q[17], A[7]). Therefore when hope is removed, faith can remain; so that, not everyone who despairs, is an unbeliever.

[39655] IIª-IIae q. 20 a. 2 s. c. Sed contra est quod remoto posteriori non removetur prius. Sed spes est posterior fide, ut supra dictum est. Ergo remota spe potest remanere fides. Non ergo quicumque desperat est infidelis.

I answer that, Unbelief pertains to the intellect, but despair, to the appetite: and the intellect is about universals, while the appetite is moved in connection with particulars, since the appetitive movement is from the soul towards things, which, in themselves, are particular. Now it may happen that a man, while having a right opinion in the universal, is not rightly disposed as to his appetitive movement, his estimate being corrupted in a particular matter, because, in order to pass from the universal opinion to the appetite for a particular thing, it is necessary to have a particular estimate (De Anima iii, 2), just as it is impossible to infer a particular conclusion from an universal proposition, except through the holding of a particular proposition. Hence it is that a man, while having right faith, in the universal, fails in an appetitive movement, in regard to some particular, his particular estimate being corrupted by a habit or a passion, just as the fornicator, by choosing fornication as a good for himself at this particular moment, has a corrupt estimate in a particular matter, although he retains the true universal estimate according to faith, viz. that fornication is a mortal sin. In the same way, a man while retaining in the universal, the true estimate of faith, viz. that there is in the Church the power of forgiving sins, may suffer a movement of despair, to wit, that for him, being in such a state, there is no hope of pardon, his estimate being corrupted in a particular matter. In this way there can be despair, just as there can be other mortal sins, without belief.

[39656] IIª-IIae q. 20 a. 2 co. Respondeo dicendum quod infidelitas pertinet ad intellectum, desperatio vero ad vim appetitivam. Intellectus autem universalium est, sed vis appetitiva movetur ad particularia, est enim motus appetitivus ab anima ad res, quae in seipsis particulares sunt. Contingit autem aliquem habentem rectam existimationem in universali circa motum appetitivum non recte se habere, corrupta eius aestimatione in particulari, quia necesse est quod ab aestimatione in universali ad appetitum rei particularis perveniatur mediante aestimatione particulari, ut dicitur in III de anima; sicut a propositione universali non infertur conclusio particularis nisi assumendo particularem. Et inde est quod aliquis habens rectam fidem in universali deficit in motu appetitivo circa particulare, corrupta particulari eius aestimatione per habitum vel per passionem. Sicut ille qui fornicatur, eligendo fornicationem ut bonum sibi ut nunc, habet corruptam aestimationem in particulari, cum tamen retineat universalem aestimationem veram secundum fidem, scilicet quod fornicatio sit mortale peccatum. Et similiter aliquis, retinendo in universali veram aestimationem fidei, scilicet quod est remissio peccatorum in Ecclesia, potest pati motum desperationis, quasi sibi in tali statu existenti non sit sperandum de venia, corrupta aestimatione eius circa particulare. Et per hunc modum potest esse desperatio sine infidelitate, sicut et alia peccata mortalia.

Reply to Objection 1: The effect is done away, not only when the first cause is removed, but also when the secondary cause is removed. Hence the movement of hope can be done away, not only by the removal of the universal estimate of faith, which is, so to say, the first cause of the certainty of hope, but also by the removal of the particular

[39657] IIª-IIae q. 20 a. 2 ad 1 Ad primum ergo dicendum quod effectus tollitur non solum sublata causa prima, sed etiam sublata causa secunda. Unde motus spei auferri potest non solum sublata universali aestimatione fidei, quae est sicut causa prima certitudinis spei; sed etiam sublata aestimatione particulari, quae est sicut secunda

estimate, which is the secondary cause, as it were.

causa.

Reply to Objection 2: If anyone were to judge, in universal, that God's mercy is not infinite, he would be an unbeliever. But he who despairs judges not thus, but that, for him in that state, on account of some particular disposition, there is no hope of the Divine mercy.

[39658] IIª-IIae q. 20 a. 2 ad 2 Ad secundum dicendum quod si quis in universali aestimaret misericordiam Dei non esse infinitam, esset infidelis. Hoc autem non existimat desperans, sed quod sibi in statu illo, propter aliquam particularem dispositionem, non sit de divina misericordia sperandum.

The same answer applies to the Third Objection, since the Novatians denied, in universal, that there is remission of sins in the Church.

[39659] IIª-IIae q. 20 a. 2 ad 3 Et similiter dicendum ad tertium quod Novatiani in universali negant remissionem peccatorum fieri in Ecclesia.

Q. 20. A. 4. Whether despair arises from sloth?

Objection 1: It would seem that despair does not arise from sloth. Because different causes do not give rise to one same effect. Now despair of the future life arises from lust, according to Gregory (Moral. xxxi, 45). Therefore it does not arise from sloth.

[39666] IIª-IIae q. 20 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod desperatio ex acedia non oriatur. Idem enim non procedit ex diversis causis. Desperatio autem futuri saeculi procedit ex luxuria; ut dicit Gregorius, XXXI Moral. Non ergo procedit ex acedia.

Objection 2: Further, just as despair is contrary to hope, so is sloth contrary to spiritual joy. But spiritual joy arises from hope, according to Rom. 12:12, "rejoicing in hope." Therefore sloth arises from despair, and not vice versa.

[39667] IIª-IIae q. 20 a. 4 arg. 2 Praeterea, sicut spei opponitur desperatio, ita gaudio spirituali opponitur acedia. Sed gaudium spirituale procedit ex spe, secundum illud Rom. XII, *spe gaudentes*. Ergo acedia procedit ex desperatione, et non e converso.

Objection 3: Further, contrary effects have contrary causes. Now hope, the contrary of which is despair, seems to proceed from the consideration of Divine favors, especially the Incarnation, for Augustine says (De Trin. xiii, 10): "Nothing was so necessary to raise our hope, than that we should be shown how much God loves us. Now what greater proof could we have of this than that God's Son should deign to unite Himself to our nature?" Therefore despair arises rather from the neglect of the above consideration than from sloth.

[39668] IIª-IIae q. 20 a. 4 arg. 3 Praeterea, contrariorum contrariae sunt causae. Sed spes, cui opponitur desperatio, videtur procedere ex consideratione divinorum beneficiorum, et maxime ex consideratione incarnationis, dicit enim Augustinus, XII de Trin., *nihil tam necessarium fuit ad erigendum spem nostram quam ut demonstraretur nobis quantum nos Deus diligeret. Quid vero huius rei isto indicio manifestius, quam quod Dei filius naturae nostrae dignatus est inire consortium?* Ergo desperatio magis procedit ex negligentia huius considerationis quam ex acedia.

On the contrary, Gregory (Moral. xxxi, 45) reckons despair among the effects of sloth.

[39669] IIª-IIae q. 20 a. 4 s. c. Sed contra est quod Gregorius, XXXI Moral., desperationem enumerat inter ea quae procedunt ex acedia.

I answer that, As stated above (Q[17], A[1]; FS, Q[40], A[1]), the object of hope is a good, difficult but possible to obtain by oneself or by another. Consequently the hope of obtaining happiness may be lacking in a person in two ways: first, through his not deeming it an arduous good; secondly, through his deeming it impossible to obtain either by himself, or by another. Now, the fact that spiritual goods taste good to us no more, or seem to be goods of no great account, is chiefly due to our affections being infected with the love of bodily pleasures, among which, sexual pleasures hold the first place: for the love of those pleasures leads man to have a distaste for spiritual things, and not to hope for them as arduous goods. In this way despair is caused by lust.

On the other hand, the fact that a man deems an arduous good impossible to obtain, either by himself or by another, is due to his being over downcast, because when this state of mind dominates his affections, it seems to him that he will never be able to rise to any good. And since sloth is a sadness that casts down the spirit, in this way despair is born of sloth.

Now this is the proper object of hope---that the thing is possible, because the good and the arduous regard other passions also. Hence despair is born of sloth in a more special way: though it may arise from lust, for the reason given above.

[39670] IIª-IIae q. 20 a. 4 co. Respondeo dicendum quod, sicut supra dictum est, obiectum spei est bonum arduum possibile vel per se vel per alium. Dupliciter ergo potest in aliquo spes deficere de beatitudine obtinenda, uno modo, quia non reputat eam ut bonum arduum; alio modo, quia non reputat eam ut possibilem adipisci vel per se vel per alium. Ad hoc autem quod bona spiritualia non sapiunt nobis quasi bona, vel non videantur nobis magna bona, praecipue perducimur per hoc quod affectus noster est infectus amore delectationum corporalium, inter quas praecipuae sunt delectationes venereae, nam ex affectu harum delectationum contingit quod homo fastidit bona spiritualia, et non sperat ea quasi quaedam bona ardua. Et secundum hoc desperatio causatur ex luxuria. Ad hoc autem quod aliquod bonum arduum non aestimet ut possibile sibi adipisci per se vel per alium, perducitur ex nimia deiectione; quae quando in affectu hominis dominatur, videtur ei quod nunquam possit ad aliquod bonum relevari. Et quia acedia est tristitia quaedam deiectiva spiritus, ideo per hunc modum desperatio ex acedia generatur. Hoc autem est proprium obiectum spei, scilicet quod sit possibile, nam bonum et arduum etiam ad alias passiones pertinent. Unde specialius oritur ex acedia. Potest tamen oriri ex luxuria, ratione iam dicta.

This suffices for the Reply to the First Objection.

[39671] IIª-IIae q. 20 a. 4 ad 1 Unde patet responsio ad primum.

Reply to Objection 2: According to the Philosopher (Rhet. i, 11), just as hope gives rise to joy, so, when a man is joyful he has greater hope: and, accordingly, those who are sorrowful fall the more easily into despair, according to 2 Cor. 2:7: "Lest . . . such an one be swallowed up by overmuch sorrow." Yet, since the object of hope is good, to which the appetite tends naturally, and which it shuns, not naturally but only on account of some supervening obstacle, it follows that, more directly, hope gives birth to joy, while on the contrary despair is born of sorrow.

[39672] IIª-IIae q. 20 a. 4 ad 2 Ad secundum dicendum quod, sicut philosophus dicit, in II Rhetor., sicut spes facit delectationem, ita etiam homines in delectationibus existentes efficiuntur maioris spei. Et per hunc etiam modum homines in tristitiis existentes facilius in desperationem incidunt, secundum illud II ad Cor. II, *ne maiori tristitia absorbeatur qui eiusmodi est*. Sed tamen quia spei obiectum est bonum, in quod naturaliter tendit appetitus, non autem refugit ab eo naturaliter, sed solum propter aliquod impedimentum superveniens; ideo directius quidem ex spe oritur gaudium, desperatio autem e converso ex tristitia.

Reply to Objection 3: This very neglect to consider the Divine favors arises from sloth. For when a man is influenced by a certain passion he considers chiefly the things which pertain to that passion: so that a man who is full of sorrow does not easily think of great and joyful things, but only of sad things, unless by a great effort he turn his thoughts away from sadness.

[39673] IIª-IIae q. 20 a. 4 ad 3 Ad tertium dicendum quod ipsa etiam negligentia considerandi divina beneficia ex acedia provenit. Homo enim affectus aliqua passione praecipue illa cogitat quae ad illam pertinent passionem. Unde homo in tristitiis constitutus non de facili aliqua magna et iucunda cogitat, sed solum tristia, nisi per magnum conatum se avertat a tristibus.

Q. 21. OF PRESUMPTION (FOUR ARTICLES)

We must now consider presumption, under which head there are four points of inquiry:

(1) What is the object in which presumption trusts?

(2) Whether presumption is a sin?

(3) To what is it opposed?

(4) From what vice does it arise?

[39674] IIª-IIae q. 21 pr. Deinde considerandum est de praesumptione. Et circa hoc quaeruntur quatuor. Primo, quid sit obiectum praesumptionis cui innititur. Secundo, utrum sit peccatum. Tertio, cui opponatur. Quarto, ex quo vitio oriatur.

Q. 21. A. 1. Whether presumption trusts in God or in our own power?

Objection 1: It would seem that presumption, which is a sin against the Holy Ghost, trusts, not in God, but in our own power. For the lesser the power, the more grievously does he sin who trusts in it too much. But man's power is less than God's. Therefore it is a more grievous sin to presume on human power than to presume on the power of God. Now the sin against the Holy Ghost is most grievous. Therefore presumption, which is reckoned a species of sin against the Holy Ghost, trusts to human rather than to Divine power.

[39675] IIª-IIae q. 21 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod praesumptio quae est peccatum in spiritum sanctum non innitatur Deo, sed propriae virtuti. Quanto enim minor est virtus, tanto magis peccat qui ei nimis innititur. Sed minor est virtus humana quam divina. Ergo gravius peccat qui praesumit de virtute humana quam qui praesumit de virtute divina. Sed peccatum in spiritum sanctum est gravissimum. Ergo praesumptio quae ponitur species peccati in spiritum sanctum inhaeret virtuti humanae magis quam divinae.

Objection 2: Further, other sins arise from the sin against the Holy Ghost, for this sin is called malice which is a source from which sins arise. Now other sins seem to arise from the presumption whereby man presumes on himself rather than from the presumption whereby he presumes on God, since self-love is the origin of sin, according to Augustine (De Civ. Dei xiv, 28). Therefore it seems that presumption which is a sin against the Holy Ghost, relies chiefly on human power.

[39676] IIª-IIae q. 21 a. 1 arg. 2 Praeterea, ex peccato in spiritum sanctum alia peccata oriuntur, peccatum enim in spiritum sanctum dicitur malitia ex qua quis peccat. Sed magis videntur alia peccata oriri ex praesumptione qua homo praesumit de seipso quam ex praesumptione qua homo praesumit de Deo, quia amor sui est principium peccandi, ut patet per Augustinum, XIV de Civ. Dei. Ergo videtur quod praesumptio quae est peccatum in spiritum sanctum maxime innitatur virtuti humanae.

Objection 3: Further, sin arises from the inordinate conversion to a mutable good. Now presumption is a sin. Therefore it arises from turning to human power, which is a mutable good, rather than from turning to the power of God, which is an immutable good.

[39677] IIª-IIae q. 21 a. 1 arg. 3 Praeterea, peccatum contingit ex conversione inordinata ad bonum commutabile. Sed praesumptio est quoddam peccatum. Ergo magis contingit ex conversione ad virtutem humanam, quae est bonum commutabile, quam ex conversione ad virtutem divinam, quae est bonum incommutabile.

On the contrary, Just as, through despair, a man

[39678] IIª-IIae q. 21 a. 1 s. c. Sed contra est quod

despises the Divine mercy, on which hope relies, so, through presumption, he despises the Divine justice, which punishes the sinner. Now justice is in God even as mercy is. Therefore, just as despair consists in aversion from God, so presumption consists in inordinate conversion to Him.

sicut ex desperatione aliquis contemnit divinam misericordiam, cui spes innititur, ita ex praesumptione contemnit divinam iustitiam, quae peccatores punit. Sed sicut misericordia est in Deo, ita etiam et iustitia est in ipso. Ergo sicut desperatio est per aversionem a Deo, ita praesumptio est per inordinatam conversionem ad ipsum.

I answer that, Presumption seems to imply immoderate hope. Now the object of hope is an arduous possible good: and a thing is possible to a man in two ways: first by his own power; secondly, by the power of God alone. With regard to either hope there may be presumption owing to lack of moderation. As to the hope whereby a man relies on his own power, there is presumption if he tends to a good as though it were possible to him, whereas it surpasses his powers, according to Judith 6:15: "Thou humblest them that presume of themselves." This presumption is contrary to the virtue of magnanimity which holds to the mean in this kind of hope.

But as to the hope whereby a man relies on the power of God, there may be presumption through immoderation, in the fact that a man tends to some good as though it were possible by the power and mercy of God, whereas it is not possible, for instance, if a man hope to obtain pardon without repenting, or glory without merits. This presumption is, properly, the sin against the Holy Ghost, because, to wit, by presuming thus a man removes or despises the assistance of the Holy Spirit, whereby he is withdrawn from sin.

[39679] IIª-IIae q. 21 a. 1 co. Respondeo dicendum quod praesumptio videtur importare quandam immoderantiam spei. Spei autem obiectum est bonum arduum possibile. Possibile autem est aliquid homini dupliciter, uno modo, per propriam virtutem; alio modo, non nisi per virtutem divinam. Circa utramque autem spem per immoderantiam potest esse praesumptio. Nam circa spem per quam aliquis de propria virtute confidit, attenditur praesumptio ex hoc quod aliquis tendit in aliquid ut sibi possibile quod suam facultatem excedit, secundum quod dicitur Iudith VI, *praesumentes de se humilias*. Et talis praesumptio opponitur virtuti magnanimitatis, quae medium tenet in huiusmodi spe. Circa spem autem qua aliquis inhaeret divinae potentiae, potest per immoderantiam esse praesumptio in hoc quod aliquis tendit in aliquod bonum ut possibile per virtutem et misericordiam divinam quod possibile non est, sicut cum aliquis sperat se veniam obtinere sine poenitentia, vel gloriam sine meritis. Haec autem praesumptio est proprie species peccati in spiritum sanctum, quia scilicet per huiusmodi praesumptionem tollitur vel contemnitur adiutorium spiritus sancti per quod homo revocatur a peccato.

Reply to Objection 1: As stated above (Q[20], A[3]; FS, Q[73], A[3]) a sin which is against God is, in its genus, graver than other sins. Hence presumption whereby a man relies on God inordinately, is a more grievous sin than the presumption of trusting in one's own power, since to rely on the Divine power for obtaining what is unbecoming to God, is to depreciate the Divine power, and it is evident that it is a graver sin to detract from the Divine power than to exaggerate one's own.

[39680] IIª-IIae q. 21 a. 1 ad 1 Ad primum ergo dicendum quod, sicut supra dictum est, peccatum quod est contra Deum secundum suum genus est gravius ceteris peccatis. Unde praesumptio qua quis inordinate innititur Deo gravius peccatum est quam praesumptio qua quis innititur propriae virtuti. Quod enim aliquis innitatur divinae virtuti ad consequendum id quod Deo non convenit, hoc est diminuere divinam virtutem. Patet autem quod gravius peccat qui diminuit divinam virtutem quam qui propriam virtutem superextollit.

Reply to Objection 2: The presumption whereby a man presumes inordinately on God, includes

[39681] IIª-IIae q. 21 a. 1 ad 2 Ad secundum dicendum quod ipsa etiam praesumptio qua quis

self-love, whereby he loves his own good inordinately. For when we desire a thing very much, we think we can easily procure it through others, even though we cannot.

de Deo inordinate praesumit amorem sui includit, quo quis proprium bonum inordinate desiderat. Quod enim multum desideramus, aestimamus nobis de facili per alios posse provenire, etiam si non possit.

Reply to Objection 3: Presumption on God's mercy implies both conversion to a mutable good, in so far as it arises from an inordinate desire of one's own good, and aversion from the immutable good, in as much as it ascribes to the Divine power that which is unbecoming to it, for thus man turns away from God's power.

[39682] IIª-IIae q. 21 a. 1 ad 3 Ad tertium dicendum quod praesumptio de divina misericordia habet et conversionem ad bonum commutabile, inquantum procedit ex desiderio inordinato proprii boni; et aversionem a bono incommutabili, inquantum attribuit divinae virtuti quod ei non convenit; per hoc enim avertitur homo a veritate divina.

Q. 21. A. 2. Whether presumption is a sin?

Objection 1: It would seem that presumption is not a sin. For no sin is a reason why man should be heard by God. Yet, through presumption some are heard by God, for it is written (Judith 9:17): "Hear me a poor wretch making supplication to Thee, and presuming of Thy mercy." Therefore presumption on God's mercy is not a sin.

[39683] IIª-IIae q. 21 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod praesumptio non sit peccatum. Nullum enim peccatum est ratio quod homo exaudiatur a Deo. Sed per praesumptionem aliqui exaudiuntur a Deo, dicitur enim Iudith IX, *exaudi me miseram deprecantem et de tua misericordia praesumentem*. Ergo praesumptio de divina misericordia non est peccatum.

Objection 2: Further, presumption denotes excessive hope. But there cannot be excess of that hope which is in God, since His power and mercy are infinite. Therefore it seems that presumption is not a sin.

[39684] IIª-IIae q. 21 a. 2 arg. 2 Praeterea, praesumptio importat superexcessum spei. Sed in spe quae habetur de Deo non potest esse superexcessus, cum eius potentia et misericordia sint infinita. Ergo videtur quod praesumptio non sit peccatum.

Objection 3: Further, that which is a sin does not excuse from sin: for the Master says (Sent. ii, D, 22) that "Adam sinned less, because he sinned in the hope of pardon," which seems to indicate presumption. Therefore presumption is not a sin.

[39685] IIª-IIae q. 21 a. 2 arg. 3 Praeterea, id quod est peccatum non excusat a peccato. Sed praesumptio excusat a peccato, dicit enim Magister, XXII dist. II Lib. Sent., quod Adam minus peccavit quia sub spe veniae peccavit, quod videtur ad praesumptionem pertinere. Ergo praesumptio non est peccatum.

On the contrary, It is reckoned a species of sin against the Holy Ghost.

[39686] IIª-IIae q. 21 a. 2 s. c. Sed contra est quod ponitur species peccati in spiritum sanctum.

I answer that, As stated above (Q[20], A[1]) with regard to despair, every appetitive movement that is conformed to a false intellect, is evil in itself and sinful. Now presumption is an

[39687] IIª-IIae q. 21 a. 2 co. Respondeo dicendum quod, sicut supra dictum est circa desperationem, omnis motus appetitivus qui conformiter se habet ad intellectum falsum est

appetitive movement, since it denotes an inordinate hope. Moreover it is conformed to a false intellect, just as despair is: for just as it is false that God does not pardon the repentant, or that He does not turn sinners to repentance, so is it false that He grants forgiveness to those who persevere in their sins, and that He gives glory to those who cease from good works: and it is to this estimate that the movement of presumption is conformed.

Consequently presumption is a sin, but less grave than despair, since, on account of His infinite goodness, it is more proper to God to have mercy and to spare, than to punish: for the former becomes God in Himself, the latter becomes Him by reason of our sins.

secundum se malus et peccatum. Praesumptio autem est motus quidam appetitivus, quia importat quandam spem inordinatam. Habet autem se conformiter intellectui falso, sicut et desperatio, sicut enim falsum est quod Deus poenitentibus non indulgeat, vel quod peccantes ad poenitentiam non convertat, ita falsum est quod in peccato perseverantibus veniam concedat, et a bono opere cessantibus gloriam largiatur; cui existimationi conformiter se habet praesumptionis motus. Et ideo praesumptio est peccatum. Minus tamen quam desperatio, quanto magis proprium est Deo misereri et parcere quam punire, propter eius infinitam bonitatem. Illud enim secundum se Deo convenit, hoc autem propter nostra peccata.

Reply to Objection 1: Presumption sometimes stands for hope, because even the right hope which we have in God seems to be presumption, if it be measured according to man's estate: yet it is not, if we look at the immensity of the goodness of God.

[39688] IIª-IIae q. 21 a. 2 ad 1 Ad primum ergo dicendum quod praesumere aliquando ponitur pro sperare, quia ipsa spes recta quae habetur de Deo praesumptio videtur si mensuretur secundum conditionem humanam. Non autem est praesumptio si attendatur immensitas bonitatis divinae.

Reply to Objection 2: Presumption does not denote excessive hope, as though man hoped too much in God; but through man hoping to obtain from God something unbecoming to Him; which is the same as to hope too little in Him, since it implies a depreciation of His power; as stated above (A[1], ad 1).

[39689] IIª-IIae q. 21 a. 2 ad 2 Ad secundum dicendum quod praesumptio non importat superexcessum spei ex hoc quod aliquis nimis speret de Deo, sed ex hoc quod sperat de Deo aliquid quod Deo non convenit. Quod etiam est minus sperare de eo, quia hoc est eius virtutem quodammodo diminuere, ut dictum est.

Reply to Objection 3: To sin with the intention of persevering in sin and through the hope of being pardoned, is presumptuous, and this does not diminish, but increases sin. To sin, however, with the hope of obtaining pardon some time, and with the intention of refraining from sin and of repenting of it, is not presumptuous, but diminishes sin, because this seems to indicate a will less hardened in sin.

[39690] IIª-IIae q. 21 a. 2 ad 3 Ad tertium dicendum quod peccare cum proposito perseverandi in peccato sub spe veniae ad praesumptionem pertinet. Et hoc non diminuit, sed auget peccatum. Peccare autem sub spe veniae quandoque percipiendae cum proposito abstinendi a peccato et poenitendi de ipso, hoc non est praesumptionis, sed hoc peccatum diminuit, quia per hoc videtur habere voluntatem minus firmatam ad peccandum.

Q. 21. A. 3. Whether presumption is more opposed to fear than to hope?

Objection 1: It would seem that presumption is more opposed to fear than to hope. Because

[39691] IIª-IIae q. 21 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod praesumptio magis

inordinate fear is opposed to right fear. Now presumption seems to pertain to inordinate fear, for it is written (Wis. 17:10): "A troubled conscience always presumes [Douay: 'forecasteth'] grievous things," and (Wis. 17:11) that "fear is a help to presumption [*Vulg.: 'Fear is nothing else but a yielding up of the succours from thought.']." Therefore presumption is opposed to fear rather than to hope.

opponatur timori quam spei. Inordinatio enim timoris opponitur recto timori. Sed praesumptio videtur ad inordinationem timoris pertinere, dicitur enim Sap. XVII, *semper praesumit saeva perturbata conscientia*; et ibidem dicitur quod timor est praesumptionis adiutorium. Ergo praesumptio opponitur timori magis quam spei.

Objection 2: Further, contraries are most distant from one another. Now presumption is more distant from fear than from hope, because presumption implies movement to something, just as hope does, whereas fear denotes movement from a thing. Therefore presumption is contrary to fear rather than to hope.

[39692] IIª-IIae q. 21 a. 3 arg. 2 Praeterea, contraria sunt quae maxime distant. Sed praesumptio magis distat a timore quam a spe, quia praesumptio importat motum ad rem, sicut et spes; timor autem motum a re. Ergo praesumptio magis contrariatur timori quam spei.

Objection 3: Further, presumption excludes fear altogether, whereas it does not exclude hope altogether, but only the rectitude of hope. Since therefore contraries destroy one another, it seems that presumption is contrary to fear rather than to hope.

[39693] IIª-IIae q. 21 a. 3 arg. 3 Praeterea, praesumptio totaliter excludit timorem, non autem totaliter excludit spem, sed solum rectitudinem spei. Cum ergo opposita sint quae se interimunt, videtur quod praesumptio magis opponatur timori quam spei.

On the contrary, When two vices are opposed to one another they are contrary to the same virtue, as timidity and audacity are opposed to fortitude. Now the sin of presumption is contrary to the sin of despair, which is directly opposed to hope. Therefore it seems that presumption also is more directly opposed to hope.

[39694] IIª-IIae q. 21 a. 3 s. c. Sed contra est quod duo invicem opposita vitia contrariantur uni virtuti, sicut timiditas et audacia fortitudini. Sed peccatum praesumptionis contrariatur peccato desperationis, quod directe opponitur spei. Ergo videtur quod etiam praesumptio directius spei opponatur.

I answer that, As Augustine states (Contra Julian. iv, 3), "every virtue not only has a contrary vice manifestly distinct from it, as temerity is opposed to prudence, but also a sort of kindred vice, alike, not in truth but only in its deceitful appearance, as cunning is opposed to prudence." This agrees with the Philosopher who says (Ethic. ii, 8) that a virtue seems to have more in common with one of the contrary vices than with the other, as temperance with insensibility, and fortitude with audacity.

Accordingly presumption appears to be manifestly opposed to fear, especially servile fear, which looks at the punishment arising from God's justice, the remission of which presumption hopes

[39695] IIª-IIae q. 21 a. 3 co. Respondeo dicendum quod, sicut Augustinus dicit, in IV contra Iulian., *omnibus virtutibus non solum sunt vitia manifesta discretione contraria, sicut prudentiae temeritas, verum etiam vicina quodammodo, nec veritate, sed quadam specie fallente similia, sicut prudentiae astutia*. Et hoc etiam philosophus dicit, in II Ethic., quod virtus maiorem convenientiam videtur habere cum uno oppositorum vitiorum quam cum alio, sicut temperantia cum insensibilitate et fortitudo cum audacia. Praesumptio igitur manifestam oppositionem videtur habere ad timorem, praecipue servilem, qui respicit poenam ex Dei iustitia provenientem, cuius remissionem praesumptio sperat. Sed secundum quandam

for; yet by a kind of false likeness it is more opposed to hope, since it denotes an inordinate hope in God. And since things are more directly opposed when they belong to the same genus, than when they belong to different genera, it follows that presumption is more directly opposed to hope than to fear. For they both regard and rely on the same object, hope inordinately, presumption inordinately.

falsam similitudinem magis contrariatur spei, quia importat quandam inordinatam spem de Deo. Et quia directius aliqua opponuntur quae sunt unius generis quam quae sunt generum diversorum (nam contraria sunt in eodem genere), ideo directius praesumptio opponitur spei quam timori, utrumque enim respicit idem obiectum cui innititur, sed spes ordinate, praesumptio inordinate.

Reply to Objection 1: Just as hope is misused in speaking of evils, and properly applied in speaking of good, so is presumption: it is in this way that inordinate fear is called presumption.

[39696] IIª-IIae q. 21 a. 3 ad 1 Ad primum ergo dicendum quod sicut spes abusive dicitur de malo, proprie autem de bono, ita etiam praesumptio. Et secundum hunc modum inordinatio timoris praesumptio dicitur.

Reply to Objection 2: Contraries are things that are most distant from one another within the same genus. Now presumption and hope denote a movement of the same genus, which can be either ordinate or inordinate. Hence presumption is more directly opposed to hope than to fear, since it is opposed to hope in respect of its specific difference, as an inordinate thing to an ordinate one, whereas it is opposed to fear, in respect of its generic difference, which is the movement of hope.

[39697] IIª-IIae q. 21 a. 3 ad 2 Ad secundum dicendum quod contraria sunt quae maxime distant in eodem genere. Praesumptio autem et spes important motum eiusdem generis, qui potest esse vel ordinatus vel inordinatus. Et ideo praesumptio directius contrariatur spei quam timori, nam spei contrariatur ratione propriae differentiae, sicut inordinatum ordinato; timori autem contrariatur ratione differentiae sui generis, scilicet motus spei.

Reply to Objection 3: Presumption is opposed to fear by a generic contrariety, and to the virtue of hope by a specific contrariety. Hence presumption excludes fear altogether even generically, whereas it does not exclude hope except by reason of its difference, by excluding its ordinateness.

[39698] IIª-IIae q. 21 a. 3 ad 3 Ad tertium dicendum quod quia praesumptio contrariatur timori contrarietate generis, virtuti autem spei contrarietate differentiae, ideo praesumptio excludit totaliter timorem etiam secundum genus, spem autem non excludit nisi ratione differentiae, excludendo eius ordinationem.

Q. 21. A. 4. Whether presumption arises from vainglory?

Objection 1: It would seem that presumption does not arise from vainglory. For presumption seems to rely most of all on the Divine mercy. Now mercy [misericordia] regards unhappiness [miseriam] which is contrary to glory. Therefore presumption does not arise from vainglory.

[39699] IIª-IIae q. 21 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod praesumptio non causetur ex inani gloria. Praesumptio enim maxime videtur inniti divinae misericordiae. Misericordia autem respicit miseriam, quae opponitur gloriae. Ergo praesumptio non oritur ex inani gloria.

Objection 2: Further, presumption is opposed to despair. Now despair arises from sorrow, as stated

[39700] IIª-IIae q. 21 a. 4 arg. 2 Praeterea, praesumptio opponitur desperationi. Sed

above (Q[20], A[4], ad 2). Since therefore opposites have opposite causes, presumption would seem to arise from pleasure, and consequently from sins of the flesh, which give the most absorbing pleasure.

desperatio oritur ex tristitia, ut dictum est. Cum igitur oppositorum oppositae sint causae, videtur quod oriatur ex delectatione. Et ita videtur quod oriatur ex vitiis carnalibus, quorum delectationes sunt vehementiores.

Objection 3: Further, the vice of presumption consists in tending to some impossible good, as though it were possible. Now it is owing to ignorance that one deems an impossible thing to be possible. Therefore presumption arises from ignorance rather than from vainglory.

[39701] IIª-IIae q. 21 a. 4 arg. 3 Praeterea, vitium praesumptionis consistit in hoc quod aliquis tendit in aliquod bonum quod non est possibile, quasi possibile. Sed quod aliquis aestimet possibile quod est impossibile, provenit ex ignorantia. Ergo praesumptio magis provenit ex ignorantia quam ex inani gloria.

On the contrary, Gregory says (Moral. xxxi, 45) that "presumption of novelties is a daughter of vainglory."

[39702] IIª-IIae q. 21 a. 4 s. c. Sed contra est quod Gregorius dicit, XXXI Moral., quod praesumptio novitatum est filia inanis gloriae.

I answer that, As stated above (A[1]), presumption is twofold; one whereby a man relies on his own power, when he attempts something beyond his power, as though it were possible to him. Such like presumption clearly arises from vainglory; for it is owing to a great desire for glory, that a man attempts things beyond his power, and especially novelties which call for greater admiration. Hence Gregory states explicitly that presumption of novelties is a daughter of vainglory.

The other presumption is an inordinate trust in the Divine mercy or power, consisting in the hope of obtaining glory without merits, or pardon without repentance. Such like presumption seems to arise directly from pride, as though man thought so much of himself as to esteem that God would not punish him or exclude him from glory, however much he might be a sinner.

[39703] IIª-IIae q. 21 a. 4 co. Respondeo dicendum quod, sicut supra dictum est, duplex est praesumptio. Una quidem quae innititur propriae virtuti, attentans scilicet aliquid ut sibi possibile quod propriam virtutem excedit. Et talis praesumptio manifeste ex inani gloria procedit, ex hoc enim quod aliquis multam desiderat gloriam, sequitur quod attentet ad gloriam quaedam super vires suas. Et huiusmodi praecipue sunt nova, quae maiorem admirationem habent. Et ideo signanter Gregorius praesumptionem novitatum posuit filiam inanis gloriae. Alia vero est praesumptio quae innititur inordinate divinae misericordiae vel potentiae, per quam sperat se obtinere gloriam sine meritis et veniam sine poenitentia. Et talis praesumptio videtur oriri directe ex superbia, ac si ipse tanti se aestimet quod etiam eum peccantem Deus non puniat vel a gloria excludat.

This suffices for the Replies to the Objections.

[39704] IIª-IIae q. 21 a. 4 ad arg. Et per hoc patet responsio ad obiecta.

Q. 22. OF THE PRECEPTS RELATING TO HOPE AND FEAR (TWO ARTICLES)

We must now consider the precepts relating to hope and fear: under which head there are two points of inquiry:

(1) The precepts relating to hope;

(2) The precepts relating to fear.

[39705] IIª-IIae q. 22 pr. Deinde considerandum est de praeceptis pertinentibus ad spem et timorem. Et circa hoc quaeruntur duo. Primo, de praeceptis pertinentibus ad spem. Secundo, de praeceptis pertinentibus ad timorem.

Q. 22. A. 1. Whether there should be a precept of hope?

Objection 1: It would seem that no precept should be given relating to the virtue of hope. For when an effect is sufficiently procured by one cause, there is no need to induce it by another. Now man is sufficiently induced by his natural inclination to hope for good. Therefore there is no need of a precept of the Law to induce him to do this.

[39706] IIª-IIae q. 22 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod nullum praeceptum sit dandum pertinens ad virtutem spei. Quod enim potest sufficienter fieri per unum, non oportet quod ad id aliquid aliud inducatur. Sed ad sperandum bonum sufficienter homo inducitur ex ipsa naturali inclinatione. Ergo non oportet quod ad hoc inducatur homo per legis praeceptum.

Objection 2: Further, since precepts are given about acts of virtue, the chief precepts are about the acts of the chief virtues. Now the chief of all the virtues are the three theological virtues, viz. hope, faith and charity. Consequently, as the chief precepts of the Law are those of the decalogue, to which all others may be reduced, as stated above (FS, Q[100], A[3]), it seems that if any precept of hope were given, it should be found among the precepts of the decalogue. But it is not to be found there. Therefore it seems that the Law should contain no precept of hope.

[39707] IIª-IIae q. 22 a. 1 arg. 2 Praeterea, cum praecepta dentur de actibus virtutum, principalia praecepta debent dari de actibus principalium virtutum. Sed inter omnes virtutes principaliores sunt tres virtutes theologicae, scilicet spes, fides et caritas. Cum igitur principalia legis praecepta sint praecepta Decalogi, ad quae omnia alia reducuntur, ut supra habitum est; videtur quod, si de spe daretur aliquod praeceptum, quod deberet inter praecepta Decalogi contineri. Non autem continetur. Ergo videtur quod nullum praeceptum in lege debeat dari de actu spei.

Objection 3: Further, to prescribe an act of virtue is equivalent to a prohibition of the act of the opposite vice. Now no precept is to be found forbidding despair which is contrary to hope. Therefore it seems that the Law should contain no precept of hope.

[39708] IIª-IIae q. 22 a. 1 arg. 3 Praeterea, eiusdem rationis est praecipere actum virtutis et prohibere actum vitii oppositi. Sed non invenitur aliquod praeceptum datum per quod prohibeatur desperatio, quae est opposita spei. Ergo videtur quod nec de spe conveniat aliquod praeceptum dari.

On the contrary, Augustine says on Jn. 15:12, "This is My commandment, that you love one another" (Tract. lxxxiii in Joan.): "How many things are commanded us about faith! How many relating to hope!" Therefore it is fitting that some precepts should be given about hope.

[39709] IIª-IIae q. 22 a. 1 s. c. Sed contra est quod Augustinus dicit, super illud Ioan. XV, *hoc est praeceptum meum, ut diligatis invicem, de fide nobis quam multa mandata sunt; quam multa de spe*. Ergo de spe convenit aliqua praecepta dari.

I answer that, Among the precepts contained in Holy Writ, some belong to the substance of the Law, others are preambles to the Law. The preambles to the Law are those without which no law is possible: such are the precepts relating to the act of faith and the act of hope, because the act of faith inclines man's mind so that he believes the Author of the Law to be One to Whom he owes submission, while, by the hope of a reward, he is induced to observe the precepts. The precepts that belong to the substance of the Law are those which relate to right conduct and are imposed on man already subject and ready to obey: wherefore when the Law was given these precepts were set forth from the very outset under form of a command.

Yet the precepts of hope and faith were not to be given under the form of a command, since, unless man already believed and hoped, it would be useless to give him the Law: but, just as the precept of faith had to be given under the form of an announcement or reminder, as stated above (Q[16], A[1]), so too, the precept of hope, in the first promulgation of the Law, had to be given under the form of a promise. For he who promises rewards to them that obey him, by that very fact, urges them to hope: hence all the promises contained in the Law are incitements to hope.

Since, however, when once the Law has been given, it is for a wise man to induce men not only to observe the precepts, but also, and much more, to safeguard the foundation of the Law, therefore, after the first promulgation of the Law, Holy Writ holds out to man many inducements to hope, even by way of warning or command, and not merely by way of promise, as in the Law; for instance, in the Ps. 61:9: "Hope [Douay: 'Trust'] in Him all ye congregation of the people," and in many other passages of the Scriptures.

[39710] IIª-IIae q. 22 a. 1 co. Respondeo dicendum quod praeceptorum quae in sacra Scriptura inveniuntur quaedam sunt de substantia legis; quaedam vero sunt praeambula ad legem. Praeambula quidem sunt ad legem illa quibus non existentibus lex locum habere non potest. Huiusmodi autem sunt praecepta de actu fidei et de actu spei, quia per actum fidei mens hominis inclinatur ut recognoscat auctorem legis talem cui se subdere debeat; per spem vero praemii homo inducitur ad observantiam praeceptorum. Praecepta vero de substantia legis sunt quae homini iam subiecto et ad obediendum parato imponuntur, pertinentia ad rectitudinem vitae. Et ideo huiusmodi praecepta statim in ipsa legis latione proponuntur per modum praeceptorum. Spei vero et fidei praecepta non erant proponenda per modum praeceptorum, quia nisi homo iam crederet et speraret, frustra ei lex proponeretur. Sed sicut praeceptum fidei proponendum fuit per modum denuntiationis vel commemorationis, ut supra dictum est; ita etiam praeceptum spei in prima legis latione proponendum fuit per modum promissionis, qui enim obedientibus praemia promittit, ex hoc ipso incitat ad spem. Unde omnia promissa quae in lege continentur sunt spei excitativa. Sed quia, lege iam posita, pertinet ad sapientes viros ut non solum inducant homines ad observantiam praeceptorum, sed etiam multo magis ad conservandum legis fundamentum; ideo post primam legis lationem in sacra Scriptura multipliciter inducuntur homines ad sperandum, etiam per modum admonitionis vel praecepti, et non solum per modum promissionis, sicut in lege, sicut patet in Psalm., *sperate in eo omnes congregationes populi*, et in multis aliis Scripturae locis.

Reply to Objection 1: Nature inclines us to hope for the good which is proportionate to human nature; but for man to hope for a supernatural good he had to be induced by the authority of the Divine law, partly by promises, partly by admonitions and commands. Nevertheless there was need for precepts of the Divine law to be given even for those things to which natural reason inclines us, such as the acts of the moral

[39711] IIª-IIae q. 22 a. 1 ad 1 Ad primum ergo dicendum quod natura sufficienter inclinat ad sperandum bonum naturae humanae proportionatum. Sed ad sperandum supernaturale bonum oportuit hominem induci auctoritate legis divinae, partim quidem promissis, partim autem admonitionibus vel praeceptis. Et tamen ad ea etiam ad quae naturalis ratio inclinat, sicut sunt actus virtutum moralium, necessarium fuit

virtues, for sake of insuring a greater stability, especially since the natural reason of man was clouded by the lusts of sin.

praecepta legis divinae dari, propter maiorem firmitatem; et praecipue quia naturalis ratio hominis obtenebrata erat per concupiscentias peccati.

Reply to Objection 2: The precepts of the law of the decalogue belong to the first promulgation of the Law: hence there was no need for a precept of hope among the precepts of the decalogue, and it was enough to induce men to hope by the inclusion of certain promises, as in the case of the first and fourth commandments.

[39712] IIª-IIae q. 22 a. 1 ad 2 Ad secundum dicendum quod praecepta Decalogi pertinent ad primam legis lationem. Et ideo inter praecepta Decalogi non fuit dandum praeceptum aliquod de spe, sed suffecit per aliquas promissiones positas inducere ad spem, ut patet in primo et quarto praecepto.

Reply to Objection 3: In those observances to which man is bound as under a duty, it is enough that he receive an affirmative precept as to what he has to do, wherein is implied the prohibition of what he must avoid doing: thus he is given a precept concerning the honor due to parents, but not a prohibition against dishonoring them, except by the law inflicting punishment on those who dishonor their parents. And since in order to be saved it is man's duty to hope in God, he had to be induced to do so by one of the above ways, affirmatively, so to speak, wherein is implied the prohibition of the opposite.

[39713] IIª-IIae q. 22 a. 1 ad 3 Ad tertium dicendum quod in illis ad quorum observationem homo tenetur ex ratione debiti, sufficit praeceptum affirmativum dari de eo quod faciendum est, in quibus prohibitiones eorum quae sunt vitanda intelliguntur. Sicut datur praeceptum de honoratione parentum, non autem prohibetur quod parentes dehonorentur, nisi per hoc quod dehonorantibus poena adhibetur in lege. Et quia debitum est ad humanam salutem ut speret homo de Deo, fuit ad hoc homo inducendus aliquo praedictorum modorum quasi affirmative, in quo intelligeretur prohibitio oppositi.

Q. 22. A. 2. Whether there should have been given a precept of fear?

Objection 1: It would seem that, in the Law, there should not have been given a precept of fear. For the fear of God is about things which are a preamble to the Law, since it is the "beginning of wisdom." Now things which are a preamble to the Law do not come under a precept of the Law. Therefore no precept of fear should be given in the Law.

[39714] IIª-IIae q. 22 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod de timore non fuerit dandum aliquod praeceptum in lege. Timor enim Dei est de his quae sunt praeambula ad legem, cum sit initium sapientiae. Sed ea quae sunt praeambula ad legem non cadunt sub praeceptis legis. Ergo de timore non est dandum aliquod praeceptum legis.

Objection 2: Further, given the cause, the effect is also given. Now love is the cause of fear, since "every fear proceeds from some kind of love," as Augustine states (Qq. lxxxiii, qu. 33). Therefore given the precept of love, it would have been superfluous to command fear.

[39715] IIª-IIae q. 22 a. 2 arg. 2 Praeterea, posita causa ponitur effectus. Sed amor est causa timoris, omnis enim timor ex aliquo amore procedit, ut Augustinus dicit, in libro octoginta trium quaest. Ergo, posito praecepto de amore, superfluum fuisset praecipere timorem.

Objection 3: Further, presumption, in a way, is opposed to fear. But the Law contains no prohibition against presumption. Therefore it

[39716] IIª-IIae q. 22 a. 2 arg. 3 Praeterea, timori aliquo modo opponitur praesumptio. Sed nulla prohibitio invenitur in lege de praesumptione

seems that neither should any precept of fear have been given.

data. Ergo videtur quod nec de timore aliquod praeceptum dari debuerit.

On the contrary, 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?" But He requires of us that which He commands us to do. Therefore it is a matter of precept that man should fear God.

[39717] IIª-IIae q. 22 a. 2 s. c. Sed contra est quod dicitur Deut. X, *et nunc, Israel, quid dominus Deus tuus petit a te, nisi ut timeas dominum Deum tuum?* Sed illud a nobis requirit quod nobis praecipit observandum. Ergo sub praecepto cadit quod aliquis timeat Deum.

I answer that, Fear is twofold, servile and filial. Now just as man is induced, by the hope of rewards, to observe precepts of law, so too is he induced thereto by the fear of punishment, which fear is servile.

And just as according to what has been said (A[1]), in the promulgation of the Law there was no need for a precept of the act of hope, and men were to be induced thereto by promises, so neither was there need for a precept, under form of command, of fear which regards punishment, and men were to be induced thereto by the threat of punishment: and this was realized both in the precepts of the decalogue, and afterwards, in due sequence, in the secondary precepts of the Law.

Yet, just as wise men and the prophets who, consequently, strove to strengthen man in the observance of the Law, delivered their teaching about hope under the form of admonition or command, so too did they in the matter of fear.

On the other hand filial fear which shows reverence to God, is a sort of genus in respect of the love of God, and a kind of principle of all observances connected with reverence for God. Hence precepts of filial fear are given in the Law, even as precepts of love, because each is a preamble to the external acts prescribed by the Law and to which the precepts of the decalogue refer. Hence in the passage quoted in the argument, "On the contrary," man is required "to have fear, to walk in God's ways," by worshipping Him, and "to love Him."

[39718] IIª-IIae q. 22 a. 2 co. Respondeo dicendum quod duplex est timor, scilicet servilis et filialis. Sicut autem aliquis inducitur ad observantiam praeceptorum legis per spem praemiorum, ita etiam inducitur ad legis observantiam per timorem poenarum, qui est timor servilis. Et ideo sicut, secundum praedicta, in ipsa legis latione non fuit praeceptum dandum de actu spei, sed ad hoc fuerunt homines inducendi per promissa; ita nec de timore qui respicit poenam fuit praeceptum dandum per modum praecepti, sed ad hoc fuerunt homines inducendi per comminationem poenarum. Quod fuit factum et in ipsis praeceptis Decalogi, et postmodum consequenter in secundariis legis praeceptis. Sed sicut sapientes et prophetae consequenter, intendentes homines stabilire in obedientia legis, documenta tradiderunt de spe per modum admonitionis vel praecepti, ita etiam et de timore. Sed timor filialis, qui reverentiam exhibet Deo, est quasi quoddam genus ad dilectionem Dei, et principium quoddam omnium eorum quae in Dei reverentiam observantur. Et ideo de timore filiali dantur praecepta in lege sicut et de dilectione, quia utrumque est praeambulum ad exteriores actus qui praecipiuntur in lege, ad quos pertinent praecepta Decalogi. Et ideo in auctoritate legis inducta requiritur ab homine timor, et ut ambulet in viis Dei colendo ipsum, et ut diligat ipsum.

Reply to Objection 1: Filial fear is a preamble to the Law, not as though it were extrinsic thereto, but as being the beginning of the Law, just as love is. Hence precepts are given of both, since they

[39719] IIª-IIae q. 22 a. 2 ad 1 Ad primum ergo dicendum quod timor filialis est quoddam praeambulum ad legem non sicut extrinsecum aliquid, sed sicut principium legis, sicut etiam

are like general principles of the whole Law.

dilectio. Et ideo de utroque dantur praecepta, quae sunt quasi quaedam principia communia totius legis.

Reply to Objection 2: From love proceeds filial fear as also other good works that are done from charity. Hence, just as after the precept of charity, precepts are given of the other acts of virtue, so at the same time precepts are given of fear and of the love of charity, just as, in demonstrative sciences, it is not enough to lay down the first principles, unless the conclusions also are given which follow from them proximately or remotely.

[39720] IIª-IIae q. 22 a. 2 ad 2 Ad secundum dicendum quod ex amore sequitur timor filialis, sicut etiam et alia bona opera quae ex caritate fiunt. Et ideo sicut post praeceptum caritatis dantur praecepta de aliis actibus virtutum, ita etiam simul dantur praecepta de timore et amore caritatis. Sicut etiam in scientiis demonstrativis non sufficit ponere principia prima, nisi etiam ponantur conclusiones quae ex his sequuntur vel proxime vel remote.

Reply to Objection 3: Inducement to fear suffices to exclude presumption, even as inducement to hope suffices to exclude despair, as stated above (A[1], ad 3).

[39721] IIª-IIae q. 22 a. 2 ad 3 Ad tertium dicendum quod inductio ad timorem sufficit ad excludendum praesumptionem, sicut etiam inductio ad spem sufficit ad excludendum desperationem, ut dictum est.

Q. 23. OF CHARITY, CONSIDERED IN ITSELF (EIGHT ARTICLES)

In proper sequence, we must consider charity; and (1) charity itself; (2) the corresponding gift of wisdom. The first consideration will be fivefold: (1) Charity itself; (2) The object of charity; (3) Its acts; (4) The opposite vices; (5) The precepts relating thereto.

The first of these considerations will be twofold: (1) Charity, considered as regards itself; (2) Charity, considered in its relation to its subject. Under the first head there are eight points of inquiry:

(1) Whether charity is friendship?

(2) Whether it is something created in the soul?

(3) Whether it is a virtue?

(4) Whether it is a special virtue?

(5) Whether it is one virtue?

(6) Whether it is the greatest of the virtues?

(7) Whether any true virtue is possible without it?

(8) Whether it is the form of the virtues?

Q. 24. OF THE SUBJECT OF CHARITY (TWELVE ARTICLES)

We must now consider charity in relation to its subject, under which head there are twelve points of inquiry:

(1) Whether charity is in the will as its subject?

(2) Whether charity is caused in man by preceding acts or by a Divine infusion?

(3) Whether it is infused according to the capacity of our natural gifts?

(4) Whether it increases in the person who has it?

(5) Whether it increases by addition?

(6) Whether it increases by every act?

(7) Whether it increases indefinitely?

(8) Whether the charity of a wayfarer can be perfect?

(9) Of the various degrees of charity;

(10) Whether charity can diminish?

(11) Whether charity can be lost after it has been possessed?

(12) Whether it is lost through one mortal sin?

Q. 25. OF THE OBJECT OF CHARITY (TWELVE ARTICLES)

We must now consider the object of charity; which consideration will be twofold: (1) The things we ought to love out of charity: (2) The order in which they ought to be loved. Under the first head there are twelve points of inquiry:

(1) Whether we should love God alone, out of charity, or should we love our neighbor also?

(2) Whether charity should be loved out of charity?

(3) Whether irrational creatures ought to be loved out of charity?

(4) Whether one may love oneself out of charity?

(5) Whether one's own body?

(6) Whether sinners should be loved out of charity?

(7) Whether sinners love themselves?

(8) Whether we should love our enemies out of charity?

(9) Whether we are bound to show them tokens of friendship?

(10) Whether we ought to love the angels out of charity?

(11) Whether we ought to love the demons?

(12) How to enumerate the things we are bound to love out of charity.

Q. 26. OF THE ORDER OF CHARITY (THIRTEEN ARTICLES)

We must now consider the order of charity, under which head there are thirteen points of inquiry:

(1) Whether there is an order in charity?

(2) Whether man ought to love God more than his neighbor?

(3) Whether more than himself?

(4) Whether he ought to love himself more than his neighbor?

(5) Whether man ought to love his neighbor more than his own body?

(6) Whether he ought to love one neighbor more than another?

(7) Whether he ought to love more, a neighbor who is better, or one who is more closely united to him?

(8) Whether he ought to love more, one who is akin to him by blood, or one who is united to him by other ties?

(9) Whether, out of charity, a man ought to love his son more than his father ?

(10) Whether he ought to love his mother more than his father?

(11) Whether he ought to love his wife more than his father or mother?

(12) Whether we ought to love those who are kind to us more than those whom we are kind to?

(13) Whether the order of charity endures in heaven?

Q. 27. OF THE PRINCIPLE ACT OF CHARITY, WHICH IS TO LOVE (EIGHT ARTICLES)

We must now consider the act of charity, and (1) the principal act of charity, which is to love, (2) the other acts or effects which follow from that act.

Under the first head there are eight points of inquiry:

(1) Which is the more proper to charity, to love or to be loved?

(2) Whether to love considered as an act of charity is the same as goodwill?

(3) Whether God should be loved for His own sake?

(4) Whether God can be loved immediately in this life?

(5) Whether God can be loved wholly?

(6) Whether the love of God is according to measure?

(7) Which is the better, to love one's friend, or one's enemy? (8) Which is the better, to love God, or one's neighbor?

Q. 28. OF JOY (FOUR ARTICLES)

WE must now consider the effects which result from the principal act of charity which is love, and (1) the interior effects, (2) the exterior effects. As to the first, three things have to be considered: (1) Joy, (2) Peace, (3) Mercy.

Under the first head there are four points of inquiry:

(1) Whether joy is an effect of charity?

(2) Whether this kind of joy is compatible with sorrow?

(3) Whether this joy can be full?

(4) Whether it is a virtue?

Q. 29. OF PEACE (FOUR ARTICLES)

We must now consider Peace, under which head there are four points of inquiry:

(1) Whether peace is the same as concord?

(2) Whether all things desire peace?

(3) Whether peace is an effect of charity?

(4) Whether peace is a virtue?

Q. 30. OF MERCY (FOUR ARTICLES) [*The one Latin word "misericordia" signifies either pity or mercy. The distinction between these two is that pity may stand either for the act or for the virtue, whereas mercy stands only for the virtue.]

We must now go on to consider Mercy, under which head there are four points of inquiry:

(1) Whether evil is the cause of mercy on the part of the person pitied?

(2) To whom does it belong to pity?

(3) Whether mercy is a virtue?

(4) Whether it is the greatest of virtues?

Q. 31. OF BENEFICENCE (FOUR ARTICLES)

We must now consider the outward acts or effects of charity, (1) Beneficence, (2) Almsdeeds, which are a part of beneficence, (3) Fraternal correction, which is a kind of alms.

Under the first head there are four points of inquiry:

(1) Whether beneficence is an act of charity ?

(2) Whether we ought to be beneficent to all?

(3) Whether we ought to be more beneficent to those who are more closely united to us?

(4) Whether beneficence is a special virtue?

Q. 32. OF ALMSDEEDS (TEN ARTICLES)

We must now consider almsdeeds, under which head there are ten points of inquiry:

(1) Whether almsgiving is an act of charity?

(2) Of the different kinds of alms;

(3) Which alms are of greater account, spiritual or corporal?

(4) Whether corporal alms have a spiritual effect?

(5) Whether the giving of alms is a matter of precept?

(6) Whether corporal alms should be given out of the things we need?

(7) Whether corporal alms should be given out of ill-gotten goods?

(8) Who can give alms?

(9) To whom should we give alms?

(10) How should alms be given ?

Q. 33. OF FRATERNAL CORRECTION (EIGHT ARTICLES)

We must now consider Fraternal Correction, under which head there are eight points of inquiry:

(1) Whether fraternal correction is an act of charity?

(2) Whether it is a matter of precept?

(3) Whether this precept binds all, or only superiors?

(4) Whether this precept binds the subject to correct his superior?

(5) Whether a sinner may correct anyone?

(6) Whether one ought to correct a person who becomes worse through being corrected?

(7) Whether secret correction should precede denouncement?

(8) Whether witnesses should be called before denouncement?

Q. 34. OF HATRED (SIX ARTICLES)

We must how consider the vices opposed to charity: (1) hatred, which is opposed to love; (2) sloth and envy, which are opposed to the joy of charity; (3) discord and schism, which are contrary to peace; (4) offense and scandal, which are contrary to beneficence and fraternal correction.

[40451] IIª-IIae q. 34 pr. Deinde considerandum est de vitiis oppositis caritati. Et primo, de odio, quod opponitur ipsi dilectioni; secundo, de acedia et invidia, quae opponuntur gaudio caritatis; tertio, de discordia et schismate, quae opponuntur paci; quarto, de offensione et scandalo, quae opponuntur beneficentiae et correctioni fraternae.

Under the first head there are six points of inquiry:

(1) Whether it is possible to hate God?

(2) Whether hatred of God is the greatest of sins?

(3) Whether hatred of one's neighbor is always a sin?

(4) Whether it is the greatest of all sins against our neighbor?

(5) Whether it is a capital sin?

(6) From what capital sin does it arise?

Circa primum quaeruntur sex, primo, utrum Deus possit odio haberi. Secundo, utrum odium Dei sit maximum peccatorum. Tertio, utrum odium proximi semper sit peccatum. Quarto, utrum sit maximum inter peccata quae sunt in proximum. Quinto, utrum sit vitium capitale. Sexto, ex quo capitali vitio oriatur.

Q. 34. A. 1. Whether it is possible for anyone to hate God?

Objection 1: It would seem that no man can hate God. For Dionysius says (Div. Nom. iv) that "the first good and beautiful is an object of love and dilection to all." But God is goodness and beauty itself. Therefore He is hated by none.

[40452] IIª-IIae q. 34 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod Deum nullus odio habere possit. Dicit enim Dionysius, IV cap. de Div. Nom., quod *omnibus amabile et diligibile est ipsum bonum et pulchrum*. Sed Deus est ipsa bonitas et pulchritudo. Ergo a nullo odio habetur.

Objection 2: Further, in the Apocryphal books of 3 Esdras 4:36, 39 it is written that "all things call upon truth . . . and (all men) do well like of her works." Now God is the very truth according to Jn. 14:6. Therefore all love God, and none can hate Him.

[40453] IIª-IIae q. 34 a. 1 arg. 2 Praeterea, in apocryphis Esdrae dicitur quod *omnia invocant veritatem, et benignantur in operibus eius*. Sed Deus est ipsa veritas, ut dicitur Ioan. XIV. Ergo omnes diligunt Deum, et nullus eum odio habere potest.

Objection 3: Further, hatred is a kind of aversion. But according to Dionysius (Div. Nom. i) God draws all things to Himself. Therefore none can hate Him.

[40454] IIª-IIae q. 34 a. 1 arg. 3 Praeterea, odium est aversio quaedam. Sed sicut Dionysius dicit, in IV cap. de Div. Nom., Deus omnia ad seipsum convertit. Ergo nullus eum odio habere potest.

On the contrary, It is written (Ps. 73:23): "The pride of them that hate Thee ascendeth

[40455] IIª-IIae q. 34 a. 1 s. c. Sed contra est, quod dicitur in Psalm., *superbia eorum qui te*

continually," and (Jn. 15:24): "But now they have both seen and hated both Me and My Father."

oderunt ascendit semper; et Ioan. XV, *nunc autem et viderunt et oderunt me et patrem meum*.

I answer that, As shown above (FS, Q[29], A[1]), hatred is a movement of the appetitive power, which power is not set in motion save by something apprehended. Now God can be apprehended by man in two ways; first, in Himself, as when He is seen in His Essence; secondly, in His effects, when, to wit, "the invisible things" of God . . . "are clearly seen, being understood by the things that are made" (Rom. 1:20). Now God in His Essence is goodness itself, which no man can hate---for it is natural to good to be loved. Hence it is impossible for one who sees God in His Essence, to hate Him.

Moreover some of His effects are such that they can nowise be contrary to the human will, since "to be, to live, to understand," which are effects of God, are desirable and lovable to all. Wherefore again God cannot be an object of hatred if we consider Him as the Author of such like effects. Some of God's effects, however, are contrary to an inordinate will, such as the infliction of punishment, and the prohibition of sin by the Divine Law. Such like effects are repugnant to a will debased by sin, and as regards the consideration of them, God may be an object of hatred to some, in so far as they look upon Him as forbidding sin, and inflicting punishment.

[40456] IIª-IIae q. 34 a. 1 co. Respondeo dicendum quod, sicut ex supradictis patet, odium est quidam motus appetitivae potentiae, quae non movetur nisi ab aliquo apprehenso. Deus autem dupliciter ab homine apprehendi potest, uno modo, secundum seipsum, puta cum per essentiam videtur; alio modo, per effectus suos, cum scilicet *invisibilia Dei per ea quae facta sunt intellecta conspiciuntur*. Deus autem per essentiam suam est ipsa bonitas, quam nullus habere odio potest, quia de ratione boni est ut ametur. Et ideo impossibile est quod aliquis videns Deum per essentiam eum odio habeat. Sed effectus eius aliqui sunt qui nullo modo possunt esse contrarii voluntati humanae, quia esse, vivere et intelligere est appetibile et amabile omnibus, quae sunt quidam effectus Dei. Unde etiam secundum quod Deus apprehenditur ut auctor horum effectuum, non potest odio haberi. Sunt autem quidam effectus Dei qui repugnant inordinatae voluntati, sicut inflictio poenae; et etiam cohibitio peccatorum per legem divinam, quae repugnat voluntati depravatae per peccatum. Et quantum ad considerationem talium effectuum, ab aliquibus Deus odio haberi potest, inquantum scilicet apprehenditur peccatorum prohibitor et poenarum inflictor.

Reply to Objection 1: This argument is true of those who see God's Essence, which is the very essence of goodness.

[40457] IIª-IIae q. 34 a. 1 ad 1 Ad primum ergo dicendum quod ratio illa procedit quantum ad illos qui vident Dei essentiam, quae est ipsa essentia bonitatis.

Reply to Objection 2: This argument is true in so far as God is apprehended as the cause of such effects as are naturally beloved of all, among which are the works of Truth who reveals herself to men.

[40458] IIª-IIae q. 34 a. 1 ad 2 Ad secundum dicendum quod ratio illa procedit quantum ad hoc quod apprehenditur Deus ut causa illorum effectuum qui naturaliter ab hominibus amantur, inter quos sunt opera veritatis praebentis suam cognitionem hominibus.

Reply to Objection 3: God draws all things to Himself, in so far as He is the source of being, since all things, in as much as they are, tend to be like God, Who is Being itself.

[40459] IIª-IIae q. 34 a. 1 ad 3 Ad tertium dicendum quod Deus convertit omnia ad seipsum inquantum est essendi principium, quia omnia, inquantum sunt, tendunt in Dei similitudinem, qui est ipsum esse.

Q. 34. A. 2. Whether hatred of God is the greatest of sins?

Objection 1: It would seem that hatred of God is not the greatest of sins. For the most grievous sin is the sin against the Holy Ghost, since it cannot be forgiven, according to Mat. 12:32. Now hatred of God is not reckoned among the various kinds of sin against the Holy Ghost, as may be seen from what has been said above (Q[14], A[2]). Therefore hatred of God is not the most grievous sin.

[40460] IIª-IIae q. 34 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod odium Dei non sit maximum peccatorum. Gravissimum enim peccatum est peccatum in spiritum sanctum, quod est irremissibile, ut dicitur Matth. XII. Sed odium Dei non computatur inter species peccati in spiritum sanctum; ut ex supradictis patet. Ergo odium Dei non est gravissimum peccatorum.

Objection 2: Further, sin consists in withdrawing oneself from God. Now an unbeliever who has not even knowledge of God seems to be further away from Him than a believer, who though he hate God, nevertheless knows Him. Therefore it seems that the sin of unbelief is graver than the sin of hatred against God.

[40461] IIª-IIae q. 34 a. 2 arg. 2 Praeterea, peccatum consistit in elongatione a Deo. Sed magis videtur esse elongatus a Deo infidelis, qui nec Dei cognitionem habet, quam fidelis, qui saltem, quamvis Deum odio habet, eum tamen cognoscit. Ergo videtur quod gravius sit peccatum infidelitatis quam peccatum odii in Deum.

Objection 3: Further, God is an object of hatred, only by reason of those of His effects that are contrary to the will: the chief of which is punishment. But hatred of punishment is not the most grievous sin. Therefore hatred of God is not the most grievous sin.

[40462] IIª-IIae q. 34 a. 2 arg. 3 Praeterea, Deus habetur odio solum ratione suorum effectuum qui repugnant voluntati, inter quos praecipuum est poena. Sed odire poenam non est maximum peccatorum. Ergo odium Dei non est maximum peccatorum.

On the contrary, The best is opposite to the worst, according to the Philosopher (Ethic. viii, 10). But hatred of God is contrary to the love of God, wherein man's best consists. Therefore hatred of God is man's worst sin.

[40463] IIª-IIae q. 34 a. 2 s. c. Sed contra est quod optimo opponitur pessimum; ut patet per philosophum, in VIII Ethic. Sed odium Dei opponitur dilectioni Dei, in qua consistit optimum hominis. Ergo odium Dei est pessimum peccatum hominis.

I answer that, The defect in sin consists in its aversion from God, as stated above (Q[10], A[3]): and this aversion would not have the character of guilt, were it not voluntary. Hence the nature of guilt consists in a voluntary aversion from God.

Now this voluntary aversion from God is directly implied in the hatred of God, but in other sins, by participation and indirectly. For just as the will cleaves directly to what it loves, so does it directly shun what it hates. Hence when a man hates God, his will is directly averted from God, whereas in other sins, fornication for instance, a man turns away from God, not directly, but

[40464] IIª-IIae q. 34 a. 2 co. Respondeo dicendum quod defectus peccati consistit in aversione a Deo, ut supra dictum est. Huiusmodi autem aversio rationem culpae non haberet nisi voluntaria esset. Unde ratio culpae consistit in voluntaria aversione a Deo. Haec autem voluntaria aversio a Deo per se quidem importatur in odio Dei, in aliis autem peccatis quasi participative et secundum aliud. Sicut enim voluntas per se inhaeret ei quod amat, ita secundum se refugit id quod odit, unde quando aliquis odit Deum, voluntas eius secundum se ab eo avertitur. Sed in aliis peccatis, puta cum aliquis fornicatur, non avertitur a Deo secundum se, sed secundum aliud, inquantum scilicet appetit

indirectly, in so far, namely, as he desires an inordinate pleasure, to which aversion from God is connected. Now that which is so by itself, always takes precedence of that which is so by another. Wherefore hatred of God is more grievous than other sins.

inordinatam delectationem, quae habet annexam aversionem a Deo. Semper autem id quod est per se est potius eo quod est secundum aliud. Unde odium Dei inter alia peccata est gravius.

Reply to Objection 1: According to Gregory (Moral. xxv, 11), "it is one thing not to do good things, end another to hate the giver of good things, even as it is one thing to sin indeliberately, and another to sin deliberately." This implies that to hate God, the giver of all good things, is to sin deliberately, and this is a sin against the Holy Ghost. Hence it is evident that hatred of God is chiefly a sin against the Holy Ghost, in so far as the sin against the Holy Ghost denotes a special kind of sin: and yet it is not reckoned among the kinds of sin against the Holy Ghost, because it is universally found in every kind of that sin.

[40465] IIª-IIae q. 34 a. 2 ad 1 Ad primum ergo dicendum quod, sicut Gregorius dicit, XXV Moral., *aliud est bona non facere, aliud est bonorum odisse datorem, sicut aliud est ex praecipitatione, aliud ex deliberatione peccare* ex quo datur intelligi quod odire Deum, omnium bonorum datorem, sit ex deliberatione peccare, quod est peccatum in spiritum sanctum. Unde manifestum est quod odium Dei maxime est peccatum in spiritum sanctum, secundum quod peccatum in spiritum sanctum nominat aliquod genus speciale peccati. Ideo tamen non computatur inter species peccati in spiritum sanctum, quia generaliter invenitur in omni specie peccati in spiritum sanctum.

Reply to Objection 2: Even unbelief is not sinful unless it be voluntary: wherefore the more voluntary it is, the more it is sinful. Now it becomes voluntary by the fact that a man hates the truth that is proposed to him. Wherefore it is evident that unbelief derives its sinfulness from hatred of God, Whose truth is the object of faith; and hence just as a cause is greater than its effect, so hatred of God is a greater sin than unbelief.

[40466] IIª-IIae q. 34 a. 2 ad 2 Ad secundum dicendum quod ipsa infidelitas non habet rationem culpae nisi inquantum est voluntaria. Et ideo tanto est gravior quanto est magis voluntaria. Quod autem sit voluntaria provenit ex hoc quod aliquis odio habet veritatem quae proponitur. Unde patet quod ratio peccati in infidelitate sit ex odio Dei, circa cuius veritatem est fides. Et ideo, sicut causa est potior effectu, ita odium Dei est maius peccatum quam infidelitas.

Reply to Objection 3: Not everyone who hates his punishment, hates God the author of punishments. For many hate the punishments inflicted on them, and yet they bear them patiently out of reverence for the Divine justice. Wherefore Augustine says (Confess. x) that God commands us to bear with penal evils, not to love them. On the other hand, to break out into hatred of God when He inflicts those punishments, is to hate God's very justice, and that is a most grievous sin. Hence Gregory says (Moral. xxv, 11): "Even as sometimes it is more grievous to love sin than to do it, so is it more wicked to hate justice than, not to have done it."

[40467] IIª-IIae q. 34 a. 2 ad 3 Ad tertium dicendum quod non quicumque odit poenas odit Deum, poenarum auctorem, nam multi odiunt poenas qui tamen patienter eas ferunt ex reverentia divinae iustitiae. Unde et Augustinus dicit, X Confess., quod mala poenalia Deus tolerare iubet, non amari. Sed prorumpere in odium Dei punientis, hoc est habere odio ipsam Dei iustitiam, quod est gravissimum peccatum. Unde Gregorius dicit, XXV Moral., *sicut nonnunquam gravius est peccatum diligere quam perpetrare, ita nequius est odisse iustitiam quam non fecisse*.

Q. 34. A. 3. Whether hatred of one's neighbor is always a sin?

Objection 1: It would seem that hatred of one's neighbor is not always a sin. For no sin is commanded or counselled by God, according to Prov. 8:8: "All My words are just, there is nothing wicked nor perverse in them." Now, it is written (Lk. 14:26): "If any man come to Me, and hate not his father and mother . . . he cannot be My disciple." Therefore hatred of one's neighbor is not always a sin.

[40468] IIª-IIae q. 34 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod non omne odium proximi sit peccatum. Nullum enim peccatum invenitur in praeceptis vel consiliis legis divinae, secundum illud Prov. VIII. *Recti sunt omnes sermones mei, non est in eis pravum quid nec perversum*. Sed Luc. XIV dicitur, *si quis venit ad me et non odit patrem et matrem, non potest meus esse discipulus*. Ergo non omne odium proximi est peccatum.

Objection 2: Further, nothing wherein we imitate God can be a sin. But it is in imitation of God that we hate certain people: for it is written (Rom. 1:30): "Detractors, hateful to God." Therefore it is possible to hate certain people without committing a sin.

[40469] IIª-IIae q. 34 a. 3 arg. 2 Praeterea, nihil potest esse peccatum secundum quod Deum imitamur. Sed imitando Deum quosdam odio habemus, dicitur enim Rom. I, *detractores, Deo odibiles*. Ergo possumus aliquos odio habere absque peccato.

Objection 3: Further, nothing that is natural is a sin, for sin is a "wandering away from what is according to nature," according to Damascene (De Fide Orth. ii, 4,30; iv, 20). Now it is natural to a thing to hate whatever is contrary to it, and to aim at its undoing. Therefore it seems that it is not a sin to hate one's I enemy.

[40470] IIª-IIae q. 34 a. 3 arg. 3 Praeterea, nihil naturalium est peccatum, quia *peccatum est recessus ab eo quod est secundum naturam*, ut Damascenus dicit, in II libro. Sed naturale est unicuique rei quod odiat id quod est sibi contrarium et quod nitatur ad eius corruptionem. Ergo videtur non esse peccatum quod aliquis habeat odio inimicum suum.

On the contrary, It is written (1 Jn. 2:9): "He that . . . hateth his brother, is in darkness." Now spiritual darkness is sin. Therefore there cannot be hatred of one's neighbor without sin.

[40471] IIª-IIae q. 34 a. 3 s. c. Sed contra est quod dicitur I Ioan. II, *qui fratrem suum odit in tenebris est*. Sed tenebrae spirituales sunt peccata. Ergo odium proximi non potest esse sine peccato.

I answer that, Hatred is opposed to love, as stated above (FS, Q[29], A[2]); so that hatred of a thing is evil according as the love of that thing is good. Now love is due to our neighbor in respect of what he holds from God, i.e. in respect of nature and grace, but not in respect of what he has of himself and from the devil, i.e. in respect of sin and lack of justice.

Consequently it is lawful to hate the sin in one's brother, and whatever pertains to the defect of Divine justice, but we cannot hate our brother's nature and grace without sin. Now it is part of our love for our brother that we hate the fault and the lack of good in him, since desire for another's

[40472] IIª-IIae q. 34 a. 3 co. Respondeo dicendum quod odium amori opponitur, ut supra dictum est. Unde tantum habet odium de ratione mali quantum amor habet de ratione boni. Amor autem debetur proximo secundum id quod a Deo habet, idest secundum naturam et gratiam, non autem debetur ei amor secundum id quod habet a seipso et Diabolo, scilicet secundum peccatum et iustitiae defectum. Et ideo licet habere odio in fratre peccatum et omne illud quod pertinet ad defectum divinae iustitiae, sed ipsam naturam et gratiam fratris non potest aliquis habere odio sine peccato. Hoc autem ipsum quod in fratre odimus culpam et defectum boni, pertinet ad fratris amorem, eiusdem enim rationis est quod velimus

good is equivalent to hatred of his evil. Consequently the hatred of one's brother, if we consider it simply, is always sinful.

bonum alicuius et quod odimus malum ipsius. Unde, simpliciter accipiendo odium fratris, semper est cum peccato.

Reply to Objection 1: By the commandment of God (Ex. 20:12) we must honor our parents---as united to us in nature and kinship. But we must hate them in so far as they prove an obstacle to our attaining the perfection of Divine justice.

[40473] IIª-IIae q. 34 a. 3 ad 1 Ad primum ergo dicendum quod parentes, quantum ad naturam et affinitatem qua nobis coniunguntur, sunt a nobis secundum praeceptum Dei honorandi, ut patet Exod. XX. Odiendi autem sunt quantum ad hoc quod impedimentum praestant nobis accedendi ad perfectionem divinae iustitiae.

Reply to Objection 2: God hates the sin which is in the detractor, not his nature: so that we can hate detractors without committing a sin.

[40474] IIª-IIae q. 34 a. 3 ad 2 Ad secundum dicendum quod Deus in detractoribus odio habet culpam, non naturam. Et sic sine culpa possumus odio detractores habere.

Reply to Objection 3: Men are not opposed to us in respect of the goods which they have received from God: wherefore, in this respect, we should love them. But they are opposed to us, in so far as they show hostility towards us, and this is sinful in them. In this respect we should hate them, for we should hate in them the fact that they are hostile to us.

[40475] IIª-IIae q. 34 a. 3 ad 3 Ad tertium dicendum quod homines secundum bona quae habent a Deo non sunt nobis contrarii, unde quantum ad hoc sunt amandi. Contrariantur autem nobis secundum quod contra nos inimicitias exercent, quod ad eorum culpam pertinet, et quantum ad hoc sunt odio habendi. Hoc enim in eis debemus habere odio, quod nobis sunt inimici.

Q. 34. A. 5. Whether hatred is a capital sin?

Objection 1: It would seem that hatred is a capital sin. For hatred is directly opposed to charity. Now charity is the foremost among the virtues, and the mother of all others. Therefore hatred is the chief of the capital sins, and the origin of all others.

[40482] IIª-IIae q. 34 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod odium sit vitium capitale. Odium enim directe opponitur caritati. Sed caritas est principalissima virtutum et mater aliarum. Ergo odium est maxime vitium capitale, et principium omnium aliorum.

Objection 2: Further, sins arise in us on account of the inclinations of our passions, according to Rom. 7:5: "The passions of sins . . . did work in our members to bring forth fruit unto death." Now all other passions of the soul seem to arise from love and hatred, as was shown above (FS, Q[25], AA[1],2). Therefore hatred should be reckoned one of the capital sins.

[40483] IIª-IIae q. 34 a. 5 arg. 2 Praeterea, peccata oriuntur in nobis secundum inclinationem passionum, secundum illud ad Rom. VII, *passiones peccatorum operabantur in membris nostris, ut fructificarent morti*. Sed in passionibus animae ex amore et odio videntur omnes aliae sequi, ut ex supradictis patet. Ergo odium debet poni inter vitia capitalia.

Objection 3: Further, vice is a moral evil. Now hatred regards evil more than any other passion does. Therefore it seems that hatred should be reckoned a capital sin.

[40484] IIª-IIae q. 34 a. 5 arg. 3 Praeterea, vitium est malum morale. Sed odium principalius respicit malum quam alia passio. Ergo videtur quod odium debet poni vitium capitale.

On the contrary, Gregory (Moral. xxxi) does not reckon hatred among the seven capital sins.

[40485] IIª-IIae q. 34 a. 5 s. c. Sed contra est quod Gregorius, XXXI Moral., non enumerat odium inter septem vitia capitalia.

I answer that, As stated above (FS, Q[84], AA[3],4), a capital vice is one from which other vices arise most frequently. Now vice is contrary to man's nature, in as much as he is a rational animal: and when a thing acts contrary to its nature, that which is natural to it is corrupted little by little. Consequently it must first of all fail in that which is less in accordance with its nature, and last of all in that which is most in accordance with its nature, since what is first in construction is last in destruction. Now that which, first and foremost, is most natural to man, is the love of what is good, and especially love of the Divine good, and of his neighbor's good. Wherefore hatred, which is opposed to this love, is not the first but the last thing in the downfall of virtue resulting from vice: and therefore it is not a capital vice.

[40486] IIª-IIae q. 34 a. 5 co. Respondeo dicendum quod, sicut supra dictum est, vitium capitale est ex quo ut frequentius alia vitia oriuntur. Vitium autem est contra naturam hominis inquantum est animal rationale. In his autem quae contra naturam fiunt paulatim id quod est naturae corrumpitur. Unde oportet quod primo recedatur ab eo quod est minus secundum naturam, et ultimo ab eo quod est maxime secundum naturam, quia id quod est primum in constructione est ultimum in resolutione. Id autem quod est maxime et primo naturale homini est quod diligat bonum, et praecipue bonum divinum et bonum proximi. Et ideo odium, quod huic dilectioni opponitur, non est primum in deletione virtutis, quae fit per vitia, sed ultimum. Et ideo odium non est vitium capitale.

Reply to Objection 1: As stated in Phys. vii, text. 18, "the virtue of a thing consists in its being well disposed in accordance with its nature." Hence what is first and foremost in the virtues must be first and foremost in the natural order. Hence charity is reckoned the foremost of the virtues, and for the same reason hatred cannot be first among the vices, as stated above.

[40487] IIª-IIae q. 34 a. 5 ad 1 Ad primum ergo dicendum quod, sicut dicitur in VII Physic., *virtus uniuscuiusque rei consistit in hoc quod sit bene disposita secundum suam naturam*. Et ideo in virtutibus oportet esse primum et principale quod est primum et principale in ordine naturali. Et propter hoc caritas ponitur principalissima virtutum. Et eadem ratione odium non potest esse primum in vitiis, ut dictum est.

Reply to Objection 2: Hatred of the evil that is contrary to one's natural good, is the first of the soul's passions, even as love of one's natural good is. But hatred of one's connatural good cannot be first, but is something last, because such like hatred is a proof of an already corrupted nature, even as love of an extraneous good.

[40488] IIª-IIae q. 34 a. 5 ad 2 Ad secundum dicendum quod odium mali quod contrariatur naturali bono est primum inter passiones animae, sicut et amor naturalis boni. Sed odium boni connaturalis non potest esse primum, sed habet rationem ultimi, quia tale odium attestatur corruptioni naturae iam factae, sicut et amor extranei boni.

Reply to Objection 3: Evil is twofold. One is a true evil, for the reason that it is incompatible with one's natural good, and the hatred of such an evil may have priority over the other passions. There is, however, another which is not a true, but an apparent evil, which, namely, is a true and connatural good, and yet is reckoned evil on

[40489] IIª-IIae q. 34 a. 5 ad 3 Ad tertium dicendum quod duplex est malum. Quoddam verum, quia scilicet repugnat naturali bono, et huius mali odium potest habere rationem prioritatis inter passiones. Est autem aliud malum non verum, sed apparens, quod scilicet est verum bonum et connaturale, sed aestimatur ut malum

account of the corruption of nature: and the hatred of such an evil must needs come last. This hatred is vicious, but the former is not.

propter corruptionem naturae. Et huiusmodi mali odium oportet quod sit in ultimo. Hoc autem odium est vitiosum, non autem primum.

Q. 34. A. 6. Whether hatred arises from envy?

Objection 1: It seems that hatred does not arise from envy. For envy is sorrow for another's good. Now hatred does not arise from sorrow, for, on the contrary, we grieve for the presence of the evil we hate. Therefore hatred does not arise from envy.

[40490] IIª-IIae q. 34 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod odium non oriatur ex invidia. Invidia enim est tristitia quaedam de alienis bonis. Odium autem non oritur ex tristitia, sed potius e converso, tristamur enim de praesentia malorum quae odimus. Ergo odium non oritur ex invidia.

Objection 2: Further, hatred is opposed to love. Now love of our neighbor is referred to our love of God, as stated above (Q[25], A[1]; Q[26], A[2]). Therefore hatred of our neighbor is referred to our hatred of God. But hatred of God does not arise from envy, for we do not envy those who are very far removed from us, but rather those who seem to be near us, as the Philosopher states (Rhet. ii). Therefore hatred does not arise from envy.

[40491] IIª-IIae q. 34 a. 6 arg. 2 Praeterea, odium dilectioni opponitur. Sed dilectio proximi refertur ad dilectionem Dei, ut supra habitum est. Ergo et odium proximi refertur ad odium Dei. Sed odium Dei non causatur ex invidia, non enim invidemus his qui maxime a nobis distant, sed his qui propinqui videntur, ut patet per philosophum, in II Rhet. Ergo odium non causatur ex invidia.

Objection 3: Further, to one effect there is one cause. Now hatred is caused by anger, for Augustine says in his Rule that "anger grows into hatred." Therefore hatred does not arise from envy.

[40492] IIª-IIae q. 34 a. 6 arg. 3 Praeterea, unius effectus una est causa. Sed odium causatur ex ira, dicit enim Augustinus, in regula, quod ira crescit in odium. Non ergo causatur odium ex invidia.

On the contrary, Gregory says (Moral. xxxi, 45) that "out of envy cometh hatred."

[40493] IIª-IIae q. 34 a. 6 s. c. Sed contra est quod Gregorius dicit, XXXI Moral., quod de invidia oritur odium.

I answer that, As stated above (A[5]), hatred of his neighbor is a man's last step in the path of sin, because it is opposed to the love which he naturally has for his neighbor. Now if a man declines from that which is natural, it is because he intends to avoid that which is naturally an object to be shunned. Now every animal naturally avoids sorrow, just as it desires pleasure, as the Philosopher states (Ethic. vii, x). Accordingly just as love arises from pleasure, so does hatred arise from sorrow. For just as we are moved to love whatever gives us pleasure, in as much as for that very reason it assumes the aspect of good; so we

[40494] IIª-IIae q. 34 a. 6 co. Respondeo dicendum quod, sicut dictum est, odium proximi est ultimum in progressu peccati, eo quod opponitur dilectioni qua naturaliter proximus diligitur. Quod autem aliquis recedat ab eo quod est naturale, contingit ex hoc quod intendit vitare aliquid quod est naturaliter fugiendum. Naturaliter autem omne animal fugit tristitiam, sicut et appetit delectationem; sicut patet per philosophum, in VII et X Ethic. Et ideo sicut ex delectatione causatur amor, ita ex tristitia causatur odium, sicut enim movemur ad diligendum ea quae nos delectant, inquantum ex hoc ipso

are moved to hate whatever displeases us, in so far as for this very reason it assumes the aspect of evil. Wherefore, since envy is sorrow for our neighbor's good, it follows that our neighbor's good becomes hateful to us, so that "out of envy cometh hatred."

accipiuntur sub ratione boni; ita movemur ad odiendum ea quae nos contristant, inquantum ex hoc ipso accipiuntur sub ratione mali. Unde cum invidia sit tristitia de bono proximi, sequitur quod bonum proximi reddatur nobis odiosum. Et inde est quod ex invidia oritur odium.

Reply to Objection 1: Since the appetitive power, like the apprehensive power, reflects on its own acts, it follows that there is a kind of circular movement in the actions of the appetitive power. And so according to the first forward course of the appetitive movement, love gives rise to desire, whence follows pleasure when one has obtained what one desired. And since the very fact of taking pleasure in the good one loves is a kind of good, it follows that pleasure causes love. And in the same way sorrow causes hatred.

[40495] IIª-IIae q. 34 a. 6 ad 1 Ad primum ergo dicendum quod quia vis appetitiva, sicut et apprehensiva, reflectitur super suos actus, sequitur quod in motibus appetitivae virtutis sit quaedam circulatio. Secundum igitur primum processum appetitivi motus, ex amore consequitur desiderium, ex quo consequitur delectatio, cum quis consecutus fuerit quod desiderabat. Et quia hoc ipsum quod est delectari in bono amato habet quandam rationem boni, sequitur quod delectatio causet amorem. Et secundum eandem rationem sequitur quod tristitia causet odium.

Reply to Objection 2: Love and hatred are essentially different, for the object of love is good, which flows from God to creatures, wherefore love is due to God in the first place, and to our neighbor afterwards. On the other hand, hatred is of evil, which has no place in God Himself, but only in His effects, for which reason it has been stated above (A[1]), that God is not an object of hatred, except in so far as He is considered in relation to His effects, and consequently hatred is directed to our neighbor before being directed to God. Therefore, since envy of our neighbor is the mother of hatred of our neighbor, it becomes, in consequence, the cause of hatred towards God.

[40496] IIª-IIae q. 34 a. 6 ad 2 Ad secundum dicendum quod alia ratio est de dilectione et odio. Nam dilectionis obiectum est bonum, quod a Deo in creaturas derivatur, et ideo dilectio per prius est Dei, et per posterius est proximi. Sed odium est mali, quod non habet locum in ipso Deo, sed in eius effectibus, unde etiam supra dictum est quod Deus non habetur odio nisi inquantum apprehenditur secundum suos effectus. Et ideo per prius est odium proximi quam odium Dei. Unde, cum invidia ad proximum sit mater odii quod est ad proximum, fit per consequens causa odii quod est in Deum.

Reply to Objection 3: Nothing prevents a thing arising from various causes in various respects, and accordingly hatred may arise both from anger and from envy. However it arises more directly from envy, which looks upon the very good of our neighbor as displeasing and therefore hateful, whereas hatred arises from anger by way of increase. For at first, through anger, we desire our neighbor's evil according to a certain measure, that is in so far as that evil has the aspect of vengeance: but afterwards, through the continuance of anger, man goes so far as absolutely to desire his neighbor's evil, which desire is part of hatred. Wherefore it is evident

[40497] IIª-IIae q. 34 a. 6 ad 3 Ad tertium dicendum quod nihil prohibet secundum diversas rationes aliquid oriri ex diversis causis. Et secundum hoc odium potest oriri et ex ira et ex invidia. Directius tamen oritur ex invidia, per quam ipsum bonum proximi redditur contristabile et per consequens odibile. Sed ex ira oritur odium secundum quoddam augmentum. Nam primo per iram appetimus malum proximi secundum quandam mensuram, prout scilicet habet rationem vindictae, postea autem per continuitatem irae pervenitur ad hoc quod homo malum proximi absolute desideret, quod pertinet ad rationem odii. Unde patet quod odium ex invidia causatur

that hatred is caused by envy formally as regards the aspect of the object, but dispositively by anger.

formaliter secundum rationem obiecti; ex ira autem dispositive.

Q. 35. OF SLOTH (FOUR ARTICLES)

We must now consider the vices opposed to the joy of charity. This joy is either about the Divine good, and then its contrary is sloth, or about our neighbor's good, and then its contrary is envy. Wherefore we must consider (1) Sloth and (2) Envy.

[40498] IIª-IIae q. 35 pr. Deinde considerandum est de vitiis oppositis gaudio caritatis. Quod quidem est et de bono divino, cui gaudio opponitur acedia; et de bono proximi, cui gaudio opponitur invidia. Unde primo considerandum est de acedia; secundo, de invidia. Circa primum quaeruntur quatuor. Primo, utrum acedia sit peccatum. Secundo, utrum sit speciale vitium. Tertio, utrum sit mortale peccatum. Quarto, utrum sit vitium capitale.

Under the first head there are four points of inquiry:

(1) Whether sloth is a sin?

(2) Whether it is a special vice?

(3) Whether it is a mortal sin?

(4) Whether it is a capital sin?

Q. 35. A. 1. Whether sloth is a sin?

Objection 1: It would seem that sloth is not a sin. For we are neither praised nor blamed for our passions, according to the Philosopher (Ethic. ii, 5). Now sloth is a passion, since it is a kind of sorrow, according to Damascene (De Fide Orth. ii, 14), and as we stated above (FS, Q[35], A[8]). Therefore sloth is not a sin.

[40499] IIª-IIae q. 35 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod acedia non sit peccatum. *Passionibus enim non laudamur neque vituperamur*; secundum philosophum, in II Ethic. Sed acedia est quaedam passio, est enim species tristitiae, ut Damascenus dicit, et supra habitum est. Ergo acedia non est peccatum.

Objection 2: Further, no bodily failing that occurs at fixed times is a sin. But sloth is like this, for Cassian says (De Instit. Monast. x, [*De Institutione Caeobiorum]): "The monk is troubled with sloth chiefly about the sixth hour: it is like an intermittent fever, and inflicts the soul of the one it lays low with burning fires at regular and fixed intervals." Therefore sloth is not a sin.

[40500] IIª-IIae q. 35 a. 1 arg. 2 Praeterea, nullus defectus corporalis qui statutis horis accidit habet rationem peccati. Sed acedia est huiusmodi, dicit enim Cassianus, in X Lib. de institutis monasteriorum, *maxime acedia circa horam sextam monachum inquietat, ut quaedam febris ingruens tempore praestituto, ardentissimos aestus accensionum suarum solitis ac statutis horis animae inferens aegrotanti*. Ergo acedia non est peccatum.

Objection 3: Further, that which proceeds from a good root is, seemingly, no sin. Now sloth proceeds from a good root, for Cassian says (De Instit. Monast. x) that "sloth arises from the fact that we sigh at being deprived of spiritual fruit, and think that other monasteries and those which are a long way off are much better than the one we dwell in": all of which seems to point to humility. Therefore sloth is not a sin.

[40501] IIª-IIae q. 35 a. 1 arg. 3 Praeterea, illud quod ex radice bona procedit non videtur esse peccatum. Sed acedia ex bona radice procedit, dicit enim Cassianus, in eodem libro, quod acedia provenit ex hoc quod aliquis *ingemiscit se fructum spiritualem non habere, et absentia longeque posita magnificat monasteria*; quod videtur ad humilitatem pertinere. Ergo acedia non est peccatum.

Objection 4: Further, all sin is to be avoided, according to Ecclus. 21:2: "Flee from sins as from the face of a serpent." Now Cassian says (De Instit. Monast. x): "Experience shows that the onslaught of sloth is not to be evaded by flight but to be conquered by resistance." Therefore sloth is not a sin.

[40502] IIª-IIae q. 35 a. 1 arg. 4 Praeterea, omne peccatum est fugiendum, secundum illud Eccli. XXI, *quasi a facie colubri, fuge peccatum*. Sed Cassianus dicit, in eodem libro, *experimento probatum est acediae impugnationem non declinando fugiendam, sed resistendo superandam*. Ergo acedia non est peccatum.

On the contrary, Whatever is forbidden in Holy Writ is a sin. Now such is sloth [acedia]: for it is written (Ecclus. 6:26): "Bow down thy shoulder, and bear her," namely spiritual wisdom, "and be not grieved [acedieris] with her bands." Therefore sloth is a sin.

[40503] IIª-IIae q. 35 a. 1 s. c. Sed contra, illud quod interdicitur in sacra Scriptura est peccatum. Sed acedia est huiusmodi, dicitur enim Eccli. VI, subiice humerum tuum et porta illam, idest spiritualem sapientiam, et non acedieris in vinculis eius. Ergo acedia est peccatum.

I answer that, Sloth, according to Damascene (De Fide Orth. ii, 14) is an oppressive sorrow, which, to wit, so weighs upon man's mind, that he wants to do nothing; thus acid things are also cold. Hence sloth implies a certain weariness of work, as appears from a gloss on Ps. 106:18, "Their soul abhorred all manner of meat," and from the definition of some who say that sloth is a "sluggishness of the mind which neglects to begin good."

Now this sorrow is always evil, sometimes in itself, sometimes in its effect. For sorrow is evil in itself when it is about that which is apparently evil but good in reality, even as, on the other hand, pleasure is evil if it is about that which seems to be good but is, in truth, evil. Since, then, spiritual good is a good in very truth, sorrow about spiritual good is evil in itself. And yet that sorrow also which is about a real evil, is evil in its effect, if it so oppresses man as to draw him away entirely from good deeds. Hence the Apostle (2 Cor. 2:7) did not wish those who repented to be "swallowed up with overmuch sorrow."

Accordingly, since sloth, as we understand it here, denotes sorrow for spiritual good, it is evil on two counts, both in itself and in point of its effect. Consequently it is a sin, for by sin we mean an evil movement of the appetite, as appears from what has been said above (Q[10], A[2]; FS, Q[74], A[4]).

[40504] IIª-IIae q. 35 a. 1 co. Respondeo dicendum quod acedia, secundum Damascenum, est quaedam tristitia aggravans, quae scilicet ita deprimit animum hominis ut nihil ei agere libeat; sicuti ea quae sunt acida etiam frigida sunt. Et ideo acedia importat quoddam taedium operandi, ut patet per hoc quod dicitur in Glossa super illud Psalm., *omnem escam abominata est anima eorum*; et a quibusdam dicitur quod acedia est torpor mentis bona negligentis inchoare. Huiusmodi autem tristitia semper est mala, quandoque quidem etiam secundum seipsam; quandoque vero secundum effectum. Tristitia enim secundum se mala est quae est de eo quod est apparens malum et vere bonum, sicut e contrario delectatio mala est quae est de eo quod est apparens bonum et vere malum. Cum igitur spirituale bonum sit vere bonum, tristitia quae est de spirituali bono est secundum se mala. Sed etiam tristitia quae est de vere malo mala est secundum effectum si sic hominem aggravet ut eum totaliter a bono opere retrahat, unde et apostolus, II ad Cor. II, non vult ut poenitens maiori tristitia de peccato absorbeatur. Quia igitur acedia, secundum quod hic sumitur, nominat tristitiam spiritualis boni, est dupliciter mala, et secundum se et secundum effectum. Et ideo acedia est peccatum, malum enim in motibus appetitivis dicimus esse peccatum, ut ex supradictis patet.

Reply to Objection 1: Passions are not sinful in themselves; but they are blameworthy in so far as

[40505] IIª-IIae q. 35 a. 1 ad 1 Ad primum ergo dicendum quod passiones secundum se non sunt

they are applied to something evil, just as they deserve praise in so far as they are applied to something good. Wherefore sorrow, in itself, calls neither for praise nor for blame: whereas moderate sorrow for evil calls for praise, while sorrow for good, and again immoderate sorrow for evil, call for blame. It is in this sense that sloth is said to be a sin.

peccata, sed secundum quod applicantur ad aliquod malum, vituperantur; sicut et laudantur ex hoc quod applicantur ad aliquod bonum. Unde tristitia secundum se non nominat nec aliquid laudabile nec vituperabile, sed tristitia de malo vero moderata nominat aliquid laudabile; tristitia autem de bono, et iterum tristitia immoderata, nominat aliquid vituperabile. Et secundum hoc acedia ponitur peccatum.

Reply to Objection 2: The passions of the sensitive appetite may either be venial sins in themselves, or incline the soul to mortal sin. And since the sensitive appetite has a bodily organ, it follows that on account of some bodily transmutation a man becomes apt to commit some particular sin. Hence it may happen that certain sins may become more insistent, through certain bodily transmutations occurring at certain fixed times. Now all bodily effects, of themselves, dispose one to sorrow; and thus it is that those who fast are harassed by sloth towards mid-day, when they begin to feel the want of food, and to be parched by the sun's heat.

[40506] IIª-IIae q. 35 a. 1 ad 2 Ad secundum dicendum quod passiones appetitus sensitivi et in se possunt esse peccata venialia, et inclinant animam ad peccatum mortale. Et quia appetitus sensitivus habet organum corporale, sequitur quod per aliquam corporalem transmutationem homo fit habilior ad aliquod peccatum. Et ideo potest contingere quod secundum aliquas transmutationes corporales certis temporibus provenientes aliqua peccata nos magis impugnent. Omnis autem corporalis defectus de se ad tristitiam disponit. Et ideo ieiunantes, circa meridiem, quando iam incipiunt sentire defectum cibi et urgeri ab aestibus solis, magis ab acedia impugnantur.

Reply to Objection 3: It is a sign of humility if a man does not think too much of himself, through observing his own faults; but if a man contemns the good things he has received from God, this, far from being a proof of humility, shows him to be ungrateful: and from such like contempt results sloth, because we sorrow for things that we reckon evil and worthless. Accordingly we ought to think much of the goods of others, in such a way as not to disparage those we have received ourselves, because if we did they would give us sorrow.

[40507] IIª-IIae q. 35 a. 1 ad 3 Ad tertium dicendum quod ad humilitatem pertinet ut homo, defectus proprios considerans, seipsum non extollat. Sed hoc non pertinet ad humilitatem, sed potius ad ingratitudinem, quod bona quae quis a Deo possidet contemnat. Et ex tali contemptu sequitur acedia, de his enim tristamur quae quasi mala vel vilia reputamus. Sic igitur necesse est ut aliquis aliorum bona extollat quod tamen bona sibi divinitus provisa non contemnat, quia sic ei tristia redderentur.

Reply to Objection 4: Sin is ever to be shunned, but the assaults of sin should be overcome, sometimes by flight, sometimes by resistance; by flight when a continued thought increases the incentive to sin, as in lust; for which reason it is written (1 Cor. 6:18): "Fly fornication"; by resistance, when perseverance in the thought diminishes the incentive to sin, which incentive arises from some trivial consideration. This is the case with sloth, because the more we think about spiritual goods, the more pleasing they become to

[40508] IIª-IIae q. 35 a. 1 ad 4 Ad quartum dicendum quod peccatum semper est fugiendum, sed impugnatio peccati quandoque est vincenda fugiendo, quandoque resistendo. Fugiendo quidem, quando continua cogitatio auget peccati incentivum, sicut est in luxuria, unde dicitur I ad Cor. VI, *fugite fornicationem*. Resistendo autem, quando cogitatio perseverans tollit incentivum peccati, quod provenit ex aliqua levi apprehensione. Et hoc contingit in acedia, quia quanto magis cogitamus de bonis spiritualibus,

us, and forthwith sloth dies away.

tanto magis nobis placentia redduntur; ex quo cessat acedia.

Q. 35. A. 2. Whether sloth is a special vice?

Objection 1: It would seem that sloth is not a special vice. For that which is common to all vices does not constitute a special kind of vice. But every vice makes a man sorrowful about the opposite spiritual good: for the lustful man is sorrowful about the good of continence, and the glutton about the good of abstinence. Since then sloth is sorrow for spiritual good, as stated above (A[1]), it seems that sloth is not a special sin.

[40509] IIª-IIae q. 35 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod acedia non sit speciale vitium. Illud enim quod convenit omni vitio non constituit specialis vitii rationem. Sed quodlibet vitium facit hominem tristari de bono spirituali opposito, nam luxuriosus tristatur de bono continentiae, et gulosus de bono abstinentiae. Cum ergo acedia sit tristitia de bono spirituali, sicut dictum est, videtur quod acedia non sit speciale peccatum.

Objection 2: Further, sloth, through being a kind of sorrow, is opposed to joy. Now joy is not accounted one special virtue. Therefore sloth should not be reckoned a special vice.

[40510] IIª-IIae q. 35 a. 2 arg. 2 Praeterea, acedia, cum sit tristitia quaedam, gaudio opponitur. Sed gaudium non ponitur una specialis virtus. Ergo neque acedia debet poni speciale vitium.

Objection 3: Further, since spiritual good is a general kind of object, which virtue seeks, and vice shuns, it does not constitute a special virtue or vice, unless it be determined by some addition. Now nothing, seemingly, except toil, can determine it to sloth, if this be a special vice; because the reason why a man shuns spiritual goods, is that they are toilsome, wherefore sloth is a kind of weariness: while dislike of toil, and love of bodily repose seem to be due to the same cause, viz. idleness. Hence sloth would be nothing but laziness, which seems untrue, for idleness is opposed to carefulness, whereas sloth is opposed to joy. Therefore sloth is not a special vice.

[40511] IIª-IIae q. 35 a. 2 arg. 3 Praeterea, spirituale bonum, cum sit quoddam commune obiectum quod virtus appetit et vitium refugit, non constituit specialem rationem virtutis aut vitii nisi per aliquid additum contrahatur. Sed nihil videtur quod contrahat ipsum ad acediam, si sit vitium speciale, nisi labor, ex hoc enim aliqui refugiunt spiritualia bona quia sunt laboriosa; unde et acedia taedium quoddam est. Refugere autem labores, et quaerere quietem corporalem, ad idem pertinere videtur, scilicet ad pigritiam. Ergo acedia nihil aliud esset quam pigritia. Quod videtur esse falsum, nam pigritia sollicitudini opponitur, acediae autem gaudium. Non ergo acedia est speciale vitium.

On the contrary, Gregory (Moral. xxxi, 45) distinguishes sloth from the other vices. Therefore it is a special vice.

[40512] IIª-IIae q. 35 a. 2 s. c. Sed contra est quod Gregorius, XXXI Moral., distinguit acediam ab aliis vitiis. Ergo est speciale peccatum.

I answer that, Since sloth is sorrow for spiritual good, if we take spiritual good in a general way, sloth will not be a special vice, because, as stated above (FS, Q[71], A[1]), every vice shuns the spiritual good of its opposite virtue. Again it cannot be said that sloth is a special vice, in so far as it shuns spiritual good, as toilsome, or

[40513] IIª-IIae q. 35 a. 2 co. Respondeo dicendum quod, cum acedia sit tristitia de spirituali bono, si accipiatur spirituale bonum communiter, non habebit acedia rationem specialis vitii, quia sicut dictum est, omne vitium refugit spirituale bonum virtutis oppositae. Similiter etiam non potest dici quod sit speciale

troublesome to the body, or as a hindrance to the body's pleasure, for this again would not sever sloth from carnal vices, whereby a man seeks bodily comfort and pleasure.

vitium acedia inquantum refugit spirituale bonum prout est laboriosum vel molestum corpori, aut delectationis eius impeditivum, quia hoc etiam non separaret acediam a vitiis carnalibus, quibus aliquis quietem et delectationem corporis quaerit. Et ideo dicendum est quod in spiritualibus bonis est quidam ordo, nam omnia spiritualia bona quae sunt in actibus singularum virtutum ordinantur ad unum spirituale bonum quod est bonum divinum, circa quod est specialis virtus, quae est caritas. Unde ad quamlibet virtutem pertinet gaudere de proprio spirituali bono, quod consistit in proprio actu, sed ad caritatem pertinet specialiter illud gaudium spirituale quo quis gaudet de bono divino. Et similiter illa tristitia qua quis tristatur de bono spirituali quod est in actibus singularum virtutum non pertinet ad aliquod vitium speciale, sed ad omnia vitia. Sed tristari de bono divino, de quo caritas gaudet, pertinet ad speciale vitium, quod acedia vocatur.

Wherefore we must say that a certain order exists among spiritual goods, since all the spiritual goods that are in the acts of each virtue are directed to one spiritual good, which is the Divine good, about which there is a special virtue, viz. charity. Hence it is proper to each virtue to rejoice in its own spiritual good, which consists in its own act, while it belongs specially to charity to have that spiritual joy whereby one rejoices in the Divine good. In like manner the sorrow whereby one is displeased at the spiritual good which is in each act of virtue, belongs, not to any special vice, but to every vice, but sorrow in the Divine good about which charity rejoices, belongs to a special vice, which is called sloth. This suffices for the Replies to the Objections.

[40514] IIª-IIae q. 35 a. 2 ad arg. Et per hoc patet responsio ad obiecta.

Q. 35. A. 3. Whether sloth is a mortal sin?

Objection 1: It would seem that sloth is not a mortal sin. For every mortal sin is contrary to a precept of the Divine Law. But sloth seems contrary to no precept, as one may see by going through the precepts of the Decalogue. Therefore sloth is not a mortal sin.

[40515] IIª-IIae q. 35 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod acedia non sit peccatum mortale. Omne enim peccatum mortale contrariatur praecepto legis Dei. Sed acedia nulli praecepto contrariari videtur, ut patet discurrenti per singula praecepta Decalogi. Ergo acedia non est peccatum mortale.

Objection 2: Further, in the same genus, a sin of deed is no less grievous than a sin of thought.

[40516] IIª-IIae q. 35 a. 3 arg. 2 Praeterea, peccatum operis in eodem genere non est minus

Now it is not a mortal sin to refrain in deed from some spiritual good which leads to God, else it would be a mortal sin not to observe the counsels. Therefore it is not a mortal sin to refrain in thought from such like spiritual works. Therefore sloth is not a mortal sin.

quam peccatum cordis. Sed recedere opere ab aliquo spirituali bono in Deum ducente non est peccatum mortale, alioquin mortaliter peccaret quicumque consilia non observaret. Ergo recedere corde per tristitiam ab huiusmodi spiritualibus operibus non est peccatum mortale. Non ergo acedia est peccatum mortale.

Objection 3: Further, no mortal sin is to be found in a perfect man. But sloth is to be found in a perfect man: for Cassian says (De Instit. Caenob. x, l) that "sloth is well known to the solitary, and is a most vexatious and persistent foe to the hermit." Therefore sloth is not always a mortal sin.

[40517] IIª-IIae q. 35 a. 3 arg. 3 Praeterea, nullum peccatum mortale in viris perfectis invenitur. Sed acedia invenitur in viris perfectis, dicit enim Cassianus, in Lib. X de institutis coenobiorum, quod *acedia est solitariis magis experta, et in eremo commorantibus infestior hostis ac frequens*. Ergo acedia non est peccatum mortale.

On the contrary, It is written (2 Cor. 7:20): "The sorrow of the world worketh death." But such is sloth; for it is not sorrow "according to God," which is contrasted with sorrow of the world. Therefore it is a mortal sin.

[40518] IIª-IIae q. 35 a. 3 s. c. Sed contra est quod dicitur II ad Cor. VII, tristitia saeculi mortem operatur. Sed huiusmodi est acedia, non enim est tristitia secundum Deum, quae contra tristitiam saeculi dividitur, quae mortem operatur. Ergo est peccatum mortale.

I answer that, As stated above (FS, Q[88], AA[1],2), mortal sin is so called because it destroys the spiritual life which is the effect of charity, whereby God dwells in us. Wherefore any sin which by its very nature is contrary to charity is a mortal sin by reason of its genus. And such is sloth, because the proper effect of charity is joy in God, as stated above (Q[28], A[1]), while sloth is sorrow about spiritual good in as much as it is a Divine good. Therefore sloth is a mortal sin in respect of its genus. But it must be observed with regard to all sins that are mortal in respect of their genus, that they are not mortal, save when they attain to their perfection. Because the consummation of sin is in the consent of reason: for we are speaking now of human sins consisting in human acts, the principle of which is the reason. Wherefore if the sin be a mere beginning of sin in the sensuality alone, without attaining to the consent of reason, it is a venial sin on account of the imperfection of the act. Thus in the genus of adultery, the concupiscence that goes no further than the sensuality is a venial sin, whereas if it reach to the consent of reason, it is a mortal sin. So too, the movement of sloth is sometimes in the sensuality alone, by reason of the opposition of the flesh to the spirit, and then it is a venial sin;

[40519] IIª-IIae q. 35 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, peccatum mortale dicitur quod tollit spiritualem vitam, quae est per caritatem, secundum quam Deus nos inhabitat, unde illud peccatum ex suo genere est mortale quod de se, secundum propriam rationem, contrariatur caritati. Huiusmodi autem est acedia. Nam proprius effectus caritatis est gaudium de Deo, ut supra dictum est, acedia autem est tristitia de bono spirituali inquantum est bonum divinum. Unde secundum suum genus acedia est peccatum mortale. Sed considerandum est in omnibus peccatis quae sunt secundum suum genus mortalia quod non sunt mortalia nisi quando suam perfectionem consequuntur. Est autem consummatio peccati in consensu rationis, loquimur enim nunc de peccato humano, quod in actu humano consistit, cuius principium est ratio. Unde si sit inchoatio peccati in sola sensualitate, et non pertingat usque ad consensum rationis, propter imperfectionem actus est peccatum veniale. Sicut in genere adulterii concupiscentia quae consistit in sola sensualitate est peccatum veniale; si tamen pervenitur usque ad consensum rationis, est peccatum mortale. Ita etiam et motus acediae in sola sensualitate quandoque est, propter repugnantiam carnis ad spiritum, et tunc est

whereas sometimes it reaches to the reason, which consents in the dislike, horror and detestation of the Divine good, on account of the flesh utterly prevailing over the spirit. In this case it is evident that sloth is a mortal sin.

peccatum veniale. Quandoque vero pertingit usque ad rationem, quae consentit in fugam et horrorem et detestationem boni divini, carne omnino contra spiritum praevalente. Et tunc manifestum est quod acedia est peccatum mortale.

Reply to Objection 1: Sloth is opposed to the precept about hallowing the Sabbath day. For this precept, in so far as it is a moral precept, implicitly commands the mind to rest in God: and sorrow of the mind about the Divine good is contrary thereto.

[40520] IIª-IIae q. 35 a. 3 ad 1 Ad primum ergo dicendum quod acedia contrariatur praecepto de sanctificatione sabbati, in quo, secundum quod est praeceptum morale, praecipitur quies mentis in Deo, cui contrariatur tristitia mentis de bono divino.

Reply to Objection 2: Sloth is not an aversion of the mind from any spiritual good, but from the Divine good, to which the mind is obliged to adhere. Wherefore if a man is sorry because someone forces him to do acts of virtue that he is not bound to do, this is not a sin of sloth; but when he is sorry to have to do something for God's sake.

[40521] IIª-IIae q. 35 a. 3 ad 2 Ad secundum dicendum quod acedia non est recessus mentalis a quocumque spirituali bono, sed a bono divino, cui oportet mentem inhaerere ex necessitate. Unde si aliquis contristetur de hoc quod aliquis cogit eum implere opera virtutis quae facere non tenetur, non est peccatum acediae, sed quando contristatur in his quae ei imminent facienda propter Deum.

Reply to Objection 3: Imperfect movements of sloth are to be found in holy men, but they do not reach to the consent of reason.

[40522] IIª-IIae q. 35 a. 3 ad 3 Ad tertium dicendum quod in viris sanctis inveniuntur aliqui imperfecti motus acediae, qui tamen non pertingunt usque ad consensum rationis.

Q. 35. A. 4. Whether sloth should be accounted a capital vice?

Objection 1: It would seem that sloth ought not to be accounted a capital vice. For a capital vice is one that moves a man to sinful acts, as stated above (Q[34], A[5]). Now sloth does not move one to action, but on the contrary withdraws one from it. Therefore it should not be accounted a capital sin.

[40523] IIª-IIae q. 35 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod acedia non debeat poni vitium capitale. Vitium enim capitale dicitur quod movet ad actus peccatorum, ut supra habitum est. Sed acedia non movet ad agendum, sed magis retrahit ab agendo. Ergo non debet poni vitium capitale.

Objection 2: Further, a capital sin is one to which daughters are assigned. Now Gregory (Moral. xxxi, 45) assigns six daughters to sloth, viz. "malice, spite, faint-heartedness, despair, sluggishness in regard to the commandments, wandering of the mind after unlawful things." Now these do not seem in reality to arise from sloth. For "spite" is, seemingly the same as hatred, which arises from envy, as stated above (Q[34], A[6]); "malice" is a genus which contains all vices, and, in like manner, a "wandering" of the

[40524] IIª-IIae q. 35 a. 4 arg. 2 Praeterea, vitium capitale habet filias sibi deputatas. Assignat autem Gregorius, XXXI Moral., sex filias acediae, quae sunt *malitia, rancor, pusillanimitas, desperatio, torpor circa praecepta, vagatio mentis circa illicita*, quae non videntur convenienter oriri ex acedia. Nam rancor idem esse videtur quod odium, quod oritur ex invidia, ut supra dictum est. Malitia autem est genus ad omnia vitia, et similiter vagatio mentis circa illicita, et in omnibus vitiis inveniuntur. Torpor autem circa

mind after unlawful things is to be found in every vice; "sluggishness" about the commandments seems to be the same as sloth, while "faint-heartedness" and "despair" may arise from any sin. Therefore sloth is not rightly accounted a capital sin.

praecepta idem videtur esse quod acedia. Pusillanimitas autem et desperatio ex quibuscumque peccatis oriri possunt. Non ergo convenienter ponitur acedia esse vitium capitale.

Objection 3: Further, Isidore distinguishes the vice of sloth from the vice of sorrow, saying (De Summo Bono ii, 37) that in so far as a man shirks his duty because it is distasteful and burdensome, it is sorrow, and in so far as he is inclined to undue repose, it is sloth: and of sorrow he says that it gives rise to "spite, faint-heartedness, bitterness, despair," whereas he states that from sloth seven things arise, viz. "idleness, drowsiness, uneasiness of the mind, restlessness of the body, instability, loquacity, curiosity." Therefore it seems that either Gregory or Isidore has wrongly assigned sloth as a capital sin together with its daughters.

[40525] IIª-IIae q. 35 a. 4 arg. 3 Praeterea, Isidorus, in libro de summo bono, distinguit vitium acediae a vitio tristitiae, dicens tristitiam esse inquantum recedit a graviori et laborioso ad quod tenetur; acediam inquantum se convertit ad quietem indebitam. Et dicit de tristitia oriri rancorem, pusillanimitatem, amaritudinem, desperationem, de acedia vero dicit oriri septem, quae sunt otiositas, somnolentia, importunitas mentis, inquietudo corporis, instabilitas, verbositas, curiositas. Ergo videtur quod vel a Gregorio vel ab Isidoro male assignetur acedia vitium capitale cum suis filiabus.

On the contrary, The same Gregory (Moral. xxxi, 45) states that sloth is a capital sin, and has the daughters aforesaid.

[40526] IIª-IIae q. 35 a. 4 s. c. Sed contra est quod Gregorius dicit, XXXI Moral., acediam esse vitium capitale et habere praedictas filias.

I answer that, As stated above (FS, Q[84], AA[3],4), a capital vice is one which easily gives rise to others as being their final cause. Now just as we do many things on account of pleasure, both in order to obtain it, and through being moved to do something under the impulse of pleasure, so again we do many things on account of sorrow, either that we may avoid it, or through being exasperated into doing something under pressure thereof. Wherefore, since sloth is a kind of sorrow, as stated above (A[2]; FS, Q[85], A[8]), it is fittingly reckoned a capital sin.

[40527] IIª-IIae q. 35 a. 4 co. Respondeo dicendum quod, sicut supra dictum est, vitium capitale dicitur ex quo promptum est ut alia vitia oriantur secundum rationem causae finalis. Sicut autem homines multa operantur propter delectationem, tum ut ipsam consequantur, tum etiam ex eius impetu ad aliquid agendum permoti; ita etiam propter tristitiam multa operantur, vel ut ipsam evitent, vel ex eius pondere in aliqua agenda proruentes. Unde cum acedia sit tristitia quaedam, ut supra dictum est, convenienter ponitur vitium capitale.

Reply to Objection 1: Sloth by weighing on the mind, hinders us from doing things that cause sorrow: nevertheless it induces the mind to do certain things, either because they are in harmony with sorrow, such as weeping, or because they are a means of avoiding sorrow.

[40528] IIª-IIae q. 35 a. 4 ad 1 Ad primum ergo dicendum quod acedia, aggravando animum, impedit hominem ab illis operibus quae tristitiam causant. Sed tamen inducit animum ad aliqua agenda vel quae sunt tristitiae consona, sicut ad plorandum; vel etiam ad aliqua per quae tristitia evitatur.

Reply to Objection 2: Gregory fittingly assigns

[40529] IIª-IIae q. 35 a. 4 ad 2 Ad secundum

the daughters of sloth. For since, according to the Philosopher (Ethic. viii, 5,6) "no man can be a long time in company with what is painful and unpleasant," it follows that something arises from sorrow in two ways: first, that man shuns whatever causes sorrow; secondly, that he passes to other things that give him pleasure: thus those who find no joy in spiritual pleasures, have recourse to pleasures of the body, according to the Philosopher (Ethic. x, 6). Now in the avoidance of sorrow the order observed is that man at first flies from unpleasant objects, and secondly he even struggles against such things as cause sorrow. Now spiritual goods which are the object of the sorrow of sloth, are both end and means. Avoidance of the end is the result of "despair," while avoidance of those goods which are the means to the end, in matters of difficulty which come under the counsels, is the effect of "faint-heartedness," and in matters of common righteousness, is the effect of "sluggishness about the commandments." The struggle against spiritual goods that cause sorrow is sometimes with men who lead others to spiritual goods, and this is called "spite"; and sometimes it extends to the spiritual goods themselves, when a man goes so far as to detest them, and this is properly called "malice." In so far as a man has recourse to eternal objects of pleasure, the daughter of sloth is called "wandering after unlawful things." From this it is clear how to reply to the objections against each of the daughters: for "malice" does not denote here that which is generic to all vices, but must be understood as explained. Nor is "spite" taken as synonymous with hatred, but for a kind of indignation, as stated above: and the same applies to the others.

dicendum quod Gregorius convenienter assignat filias acediae. Quia enim, ut philosophus dicit, in VIII Ethic., *nullus diu absque delectatione potest manere cum tristitia*, necesse est quod ex tristitia aliquid dupliciter oriatur, uno modo, ut homo recedat a contristantibus; alio modo, ut ad alia transeat in quibus delectatur, sicut illi qui non possunt gaudere in spiritualibus delectationibus transferunt se ad corporales, secundum philosophum, in X Ethic. In fuga autem tristitiae talis processus attenditur quod primo homo fugit contristantia; secundo, etiam impugnat ea quae tristitiam ingerunt. Spiritualia autem bona, de quibus tristatur acedia, sunt et finis et id quod est ad finem. Fuga autem finis fit per desperationem. Fuga autem bonorum quae sunt ad finem, quantum ad ardua, quae subsunt consiliis, fit per pusillanimitatem; quantum autem ad ea quae pertinent ad communem iustitiam, fit per torporem circa praecepta. Impugnatio autem contristantium bonorum spiritualium quandoque quidem est contra homines qui ad bona spiritualia inducunt, et hoc est rancor; quandoque vero se extendit ad ipsa spiritualia bona, in quorum detestationem aliquis adducitur, et hoc proprie est malitia. Inquantum autem propter tristitiam a spiritualibus aliquis transfert se ad delectabilia exteriora, ponitur filia acediae evagatio circa illicita. Per quod patet responsio ad ea quae circa singulas filias obiiciebantur. Nam malitia non accipitur hic secundum quod est genus vitiorum, sed sicut dictum est. Rancor etiam non accipitur hic communiter pro odio, sed pro quadam indignatione, sicut dictum est. Et idem dicendum est de aliis.

Reply to Objection 3: This distinction between sorrow and sloth is also given by Cassian (De Instit. Caenob. x, 1). But Gregory more fittingly (Moral. xxxi, 45) calls sloth a kind of sorrow, because, as stated above (A[2]), sorrow is not a distinct vice, in so far as a man shirks a distasteful and burdensome work, or sorrows on account of any other cause whatever, but only in so far as he is sorry on account of the Divine good, which sorrow belongs essentially to sloth; since sloth seeks undue rest in so far as it spurns the Divine good. Moreover the things which Isidore reckons to arise from sloth and sorrow, are reduced to

[40530] IIª-IIae q. 35 a. 4 ad 3 Ad tertium dicendum quod etiam Cassianus, in libro de institutis Coenob., distinguit tristitiam ab acedia, sed convenientius Gregorius acediam tristitiam nominat. Quia sicut supra dictum est, tristitia non est vitium ab aliis distinctum secundum quod aliquis recedit a gravi et laborioso opere, vel secundum quascumque alias causas aliquis tristetur, sed solum secundum quod contristatur de bono divino. Quod pertinet ad rationem acediae, quae intantum convertit ad quietem indebitam inquantum aspernatur bonum divinum. Illa autem quae Isidorus ponit oriri ex tristitia et acedia

those mentioned by Gregory: for "bitterness" which Isidore states to be the result of sorrow, is an effect of "spite." "Idleness" and "drowsiness" are reduced to "sluggishness about the precepts": for some are idle and omit them altogether, while others are drowsy and fulfil them with negligence. All the other five which he reckons as effects of sloth, belong to the "wandering of the mind after unlawful things." This tendency to wander, if it reside in the mind itself that is desirous of rushing after various things without rhyme or reason, is called "uneasiness of the mind," but if it pertains to the imaginative power, it is called "curiosity"; if it affect the speech it is called "loquacity"; and in so far as it affects a body that changes place, it is called "restlessness of the body," when, to wit, a man shows the unsteadiness of his mind, by the inordinate movements of members of his body; while if it causes the body to move from one place to another, it is called "instability"; or "instability" may denote changeableness of purpose.

reducuntur ad ea quae Gregorius ponit. Nam amaritudo, quam ponit Isidorus oriri ex tristitia, est quidam effectus rancoris. Otiositas autem et somnolentia reducuntur ad torporem circa praecepta, circa quae est aliquis otiosus, omnino ea praetermittens et somnolentus, ea negligenter implens. Omnia autem alia quinque quae ponit ex acedia oriri pertinent ad evagationem mentis circa illicita. Quae quidem secundum quod in ipsa arce mentis residet volentis importune ad diversa se diffundere, vocatur importunitas mentis; secundum autem quod pertinet ad cognitivam, dicitur curiositas; quantum autem ad locutionem, dicitur verbositas; quantum autem ad corpus in eodem loco non manens, dicitur inquietudo corporis, quando scilicet aliquis per inordinatos motus membrorum vagationem indicat mentis; quantum autem ad diversa loca, dicitur instabilitas. Vel potest accipi instabilitas secundum mutabilitatem propositi.

Q. 36. OF ENVY (FOUR ARTICLES)

We must now consider envy, and under this head there are four points of inquiry:

(1) What is envy?

(2) Whether it is a sin?

(3) Whether it is a mortal sin?

(4) Whether it is a capital sin, and which are its daughters?

[40531] IIª-IIae q. 36 pr. Deinde considerandum est de invidia. Et circa hoc quaeruntur quatuor. Primo, quid sit invidia. Secundo, utrum sit peccatum. Tertio, utrum sit peccatum mortale. Quarto, utrum sit vitium capitale, et de filiabus eius.

Q. 36. A. 1. Whether envy is a kind of sorrow?

Objection 1: It would seem that envy is not a kind of sorrow. For the object of envy is a good, for Gregory says (Moral. v, 46) of the envious man that "self-inflicted pain wounds the pining spirit, which is racked by the prosperity of another." Therefore envy is not a kind of sorrow.

[40532] IIª-IIae q. 36 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod invidia non sit tristitia. Obiectum enim tristitiae est malum. Sed obiectum invidiae est bonum, dicit enim Gregorius, in V Moral., de invido loquens, *tabescentem mentem sua poena sauciat, quam felicitas torquet aliena*. Ergo invidia non est tristitia.

Objection 2: Further, likeness is a cause, not of sorrow but rather of pleasure. But likeness is a cause of envy: for the Philosopher says (Rhet. ii, 10): "Men are envious of such as are like them in genus, in knowledge, in stature, in habit, or in reputation." Therefore envy is not a kind of sorrow.

[40533] IIª-IIae q. 36 a. 1 arg. 2 Praeterea, similitudo non est causa tristitiae, sed magis delectationis. Sed similitudo est causa invidiae, dicit enim philosophus, in II Rhet., *invidebunt tales quibus sunt aliqui similes aut secundum genus, aut secundum cognationem, aut secundum staturam, aut secundum habitum, aut secundum opinionem*. Ergo invidia non est tristitia.

Objection 3: Further, sorrow is caused by a defect, wherefore those who are in great defect are inclined to sorrow, as stated above (FS, Q[47], A[3]) when we were treating of the passions. Now those who lack little, and who love honors, and who are considered wise, are envious, according to the Philosopher (Rhet. ii, 10). Therefore envy is not a kind of sorrow.

[40534] IIª-IIae q. 36 a. 1 arg. 3 Praeterea, tristitia ex aliquo defectu causatur, unde illi qui sunt in magno defectu sunt ad tristitiam proni, ut supra dictum est, cum de passionibus ageretur. Sed illi quibus modicum deficit, et qui sunt amatores honoris, et qui reputantur sapientes, sunt invidi; ut patet per philosophum, in II Rhet. Ergo invidia non est tristitia.

Objection 4: Further, sorrow is opposed to pleasure. Now opposite effects have not one and the same cause. Therefore, since the recollection of goods once possessed is a cause of pleasure, as stated above (FS, Q[32], A[3]) it will not be a cause of sorrow. But it is a cause of envy; for the Philosopher says (Rhet. ii, 10) that "we envy those who have or have had things that befitted

[40535] IIª-IIae q. 36 a. 1 arg. 4 Praeterea, tristitia delectationi opponitur. Oppositorum autem non est eadem causa. Ergo, cum memoria bonorum habitorum sit causa delectationis, ut supra dictum est, non erit causa tristitiae. Est autem causa invidiae, dicit enim philosophus, in II Rhet., quod his aliqui invident qui habent aut possederunt quae ipsis conveniebant aut quae ipsi quandoque

ourselves, or which we possessed at some time." Therefore sloth is not a kind of sorrow.

possidebant. Ergo invidia non est tristitia.

On the contrary, Damascene (De Fide Orth. ii, 14) calls envy a species of sorrow, and says that "envy is sorrow for another's good."

[40536] IIª-IIae q. 36 a. 1 s. c. Sed contra est quod Damascenus, in II libro, ponit invidiam speciem tristitiae, et dicit quod invidia est tristitia in alienis bonis.

I answer that, The object of a man's sorrow is his own evil. Now it may happen that another's good is apprehended as one's own evil, and in this way sorrow can be about another's good. But this happens in two ways: first, when a man is sorry about another's good, in so far as it threatens to be an occasion of harm to himself, as when a man grieves for his enemy's prosperity, for fear lest he may do him some harm: such like sorrow is not envy, but rather an effect of fear, as the Philosopher states (Rhet. ii, 9).

Secondly, another's good may be reckoned as being one's own evil, in so far as it conduces to the lessening of one's own good name or excellence. It is in this way that envy grieves for another's good: and consequently men are envious of those goods in which a good name consists, and about which men like to be honored and esteemed, as the Philosopher remarks (Rhet. ii, 10).

[40537] IIª-IIae q. 36 a. 1 co. Respondeo dicendum quod obiectum tristitiae est malum proprium. Contingit autem id quod est alienum bonum apprehendi ut malum proprium. Et secundum hoc de bono alieno potest esse tristitia. Sed hoc contingit dupliciter. Uno modo, quando quis tristatur de bono alicuius inquantum imminet sibi ex hoc periculum alicuius nocumenti, sicut cum homo tristatur de exaltatione inimici sui, timens ne eum laedat. Et talis tristitia non est invidia, sed magis timoris effectus; ut philosophus dicit, in II Rhet. Alio modo bonum alterius aestimatur ut malum proprium inquantum est diminutivum propriae gloriae vel excellentiae. Et hoc modo de bono alterius tristatur invidia. Et ideo praecipue de illis bonis homines invident in quibus est gloria, et in quibus homines amant honorari et in opinione esse; ut philosophus dicit, in II Rhet.

Reply to Objection 1: Nothing hinders what is good for one from being reckoned as evil for another: and in this way it is possible for sorrow to be about good, as stated above.

[40538] IIª-IIae q. 36 a. 1 ad 1 Ad primum ergo dicendum quod nihil prohibet id quod est bonum uni apprehendi ut malum alteri. Et secundum hoc tristitia aliqua potest esse de bono, ut dictum est.

Reply to Objection 2: Since envy is about another's good name in so far as it diminishes the good name a man desires to have, it follows that a man is envious of those only whom he wishes to rival or surpass in reputation. But this does not apply to people who are far removed from one another: for no man, unless he be out of his mind, endeavors to rival or surpass in reputation those who are far above him. Thus a commoner does not envy the king, nor does the king envy a commoner whom he is far above. Wherefore a man envies not those who are far removed from him, whether in place, time, or station, but those who are near him, and whom he strives to rival or

[40539] IIª-IIae q. 36 a. 1 ad 2 Ad secundum dicendum quod quia invidia est de gloria alterius inquantum diminuit gloriam quam quis appetit, consequens est ut ad illos tantum invidia habeatur quibus homo vult se aequare vel praeferre in gloria. Hoc autem non est respectu multum a se distantium, nullus enim, nisi insanus, studet se aequare vel praeferre in gloria his qui sunt multo eo maiores, puta plebeius homo regi; vel etiam rex plebeio, quem multum excedit. Et ideo his qui multum distant vel loco vel tempore vel statu homo non invidet, sed his qui sunt propinqui, quibus se nititur aequare vel praeferre. Nam cum illi excedunt in gloria, accidit hoc contra nostram

surpass. For it is against our will that these should be in better repute than we are, and that gives rise to sorrow. On the other hand, likeness causes pleasure in so far as it is in agreement with the will.

utilitatem, et inde causatur tristitia. Similitudo autem delectationem causat inquantum concordat voluntati.

Reply to Objection 3: A man does not strive for mastery in matters where he is very deficient; so that he does not envy one who surpasses him in such matters, unless he surpass him by little, for then it seems to him that this is not beyond him, and so he makes an effort; wherefore, if his effort fails through the other's reputation surpassing his, he grieves. Hence it is that those who love to be honored are more envious; and in like manner the faint-hearted are envious, because all things are great to them, and whatever good may befall another, they reckon that they themselves have been bested in something great. Hence it is written (Job 5:2): "Envy slayeth the little one," and Gregory says (Moral. v, 46) that "we can envy those only whom we think better in some respect than ourselves."

[40540] IIª-IIae q. 36 a. 1 ad 3 Ad tertium dicendum quod nullus conatur ad ea in quibus est multum deficiens. Et ideo cum aliquis in hoc eum excedat, non invidet. Sed si modicum deficiat, videtur quod ad hoc pertingere possit, et sic ad hoc conatur. Unde si frustraretur eius conatus propter excessum gloriae alterius, tristatur. Et inde est quod amatores honoris sunt magis invidi. Et similiter etiam pusillanimes sunt invidi, quia omnia reputant magna, et quidquid boni alicui accidat, reputant se in magno superatos esse. Unde et Iob V dicitur, *parvulum occidit invidia*. Et dicit Gregorius, in V Moral., quod *invidere non possumus nisi eis quos nobis in aliquo meliores putamus*.

Reply to Objection 4: Recollection of past goods in so far as we have had them, causes pleasure; in so far as we have lost them, causes sorrow; and in so far as others have them, causes envy, because that, above all, seems to belittle our reputation. Hence the Philosopher says (Rhet. ii) that the old envy the young, and those who have spent much in order to get something, envy those who have got it by spending little, because they grieve that they have lost their goods, and that others have acquired goods.

[40541] IIª-IIae q. 36 a. 1 ad 4 Ad quartum dicendum quod memoria praeteritorum bonorum, inquantum fuerunt habita, delectationem causat, sed inquantum sunt amissa, causant tristitiam. Et inquantum ab aliis habentur, causant invidiam, quia hoc maxime videtur gloriae propriae derogare. Et ideo dicit philosophus, in II Rhet., quod *senes invident iunioribus; et illi qui multa expenderunt ad aliquid consequendum invident his qui parvis expensis illud sunt consecuti*; dolent enim de amissione suorum bonorum, et de hoc quod alii consecuti sunt bona.

Q. 36. A. 2. Whether envy is a sin?

Objection 1: It would seem that envy is not a sin. For Jerome says to Laeta about the education of her daughter (Ep. cvii): "Let her have companions, so that she may learn together with them, envy them, and be nettled when they are praised." But no one should be advised to commit a sin. Therefore envy is not a sin

[40542] IIª-IIae q. 36 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod invidia non sit peccatum. Dicit enim Hieronymus, ad Laetam, de Instruct. filiae, *habeat socias cum quibus discat, quibus invideat, quarum laudibus mordeatur*. Sed nullus est sollicitandus ad peccandum. Ergo invidia non est peccatum.

Objection 1: Further, "Envy is sorrow for another's good," as Damascene says (De Fide

[40543] IIª-IIae q. 36 a. 2 arg. 2 Praeterea, invidia est tristitia de alienis bonis, ut Damascenus dicit.

Orth. ii, 14). But this is sometimes praiseworthy: for it is written (Prov. 29:2): "When the wicked shall bear rule, the people shall mourn." Therefore envy is not always a sin.

Sed hoc quandoque laudabiliter fit, dicitur enim Prov. XXIX, *cum impii sumpserint principatum, gemet populus*. Ergo invidia non semper est peccatum.

Objection 3: Further, envy denotes a kind of zeal. But there is a good zeal, according to Ps. 68:10: "The zeal of Thy house hath eaten me up." Therefore envy is not always a sin.

[40544] IIª-IIae q. 36 a. 2 arg. 3 Praeterea, invidia zelum quendam nominat. Sed zelus quidam est bonus, *zelus domus tuae comedit me*. Secundum illud Psalm., ergo invidia non semper est peccatum.

Objection 4: Further, punishment is condivided with fault. But envy is a kind of punishment: for Gregory says (Moral. v, 46): "When the foul sore of envy corrupts the vanquished heart, the very exterior itself shows how forcibly the mind is urged by madness. For paleness seizes the complexion, the eyes are weighed down, the spirit is inflamed, while the limbs are chilled, there is frenzy in the heart, there is gnashing with the teeth." Therefore envy is not a sin.

[40545] IIª-IIae q. 36 a. 2 arg. 4 Praeterea, poena dividitur contra culpam. Sed invidia est quaedam poena, dicit enim Gregorius, V Moral., *cum devictum cor livoris putredo corruperit, ipsa quoque exteriora indicant quam graviter animum vesania instigat, color quippe pallore afficitur, oculi deprimuntur, mens accenditur, membra frigescunt, fit in cogitatione rabies, in dentibus stridor*. Ergo invidia non est peccatum.

On the contrary, It is written (Gal. 5:26): "Let us not be made desirous of vainglory, provoking one another, envying one another."

[40546] IIª-IIae q. 36 a. 2 s. c. Sed contra est quod dicitur ad Gal. V, *non efficiamur inanis gloriae cupidi, invicem provocantes, invicem invidentes*.

I answer that, As stated above (A[1]), envy is sorrow for another's good. Now this sorrow may come about in four ways. First, when a man grieves for another's good, through fear that it may cause harm either to himself, or to some other goods. This sorrow is not envy, as stated above (A[1]), and may be void of sin. Hence Gregory says (Moral. xxii, 11): "It very often happens that without charity being lost, both the destruction of an enemy rejoices us, and again his glory, without any sin of envy, saddens us, since, when he falls, we believe that some are deservedly set up, and when he prospers, we dread lest many suffer unjustly."

Secondly, we may grieve over another's good, not because he has it, but because the good which he has, we have not: and this, properly speaking, is zeal, as the Philosopher says (Rhet. ii, 9). And if this zeal be about virtuous goods, it is praiseworthy, according to 1 Cor. 14:1: "Be zealous for spiritual gifts": while, if it be about temporal goods, it may be either sinful or sinless.

[40547] IIª-IIae q. 36 a. 2 co. Respondeo dicendum quod, sicut dictum est, invidia est tristitia de alienis bonis. Sed haec tristitia potest contingere quatuor modis. Uno quidem modo, quando aliquis dolet de bono alicuius inquantum ex eo timetur nocumentum vel sibi ipsi vel etiam aliis bonis. Et talis tristitia non est invidia, ut dictum est; et potest esse sine peccato. Unde Gregorius, XXII Moral., ait, *evenire plerumque solet ut, non amissa caritate, et inimici nos ruina laetificet, et rursum eius gloria sine invidiae culpa contristet, cum et ruente eo quosdam bene erigi credimus, et proficiente illo plerosque iniuste opprimi formidamus*. Alio modo potest aliquis tristari de bono alterius, non ex eo quod ipse habet bonum, sed ex eo quod nobis deest bonum illud quod ipse habet. Et hoc proprie est zelus; ut philosophus dicit, in II Rhet. Et si iste zelus sit circa bona honesta, laudabilis est, secundum illud I ad Cor. XIV, *aemulamini spiritualia*. Si autem sit de bonis temporalibus, potest esse cum peccato, et sine peccato. Tertio modo aliquis tristatur de bono alterius inquantum ille cui accidit

Thirdly, one may grieve over another's good, because he who happens to have that good is unworthy of it. Such sorrow as this cannot be occasioned by virtuous goods, which make a man righteous, but, as the Philosopher states, is about riches, and those things which can accrue to the worthy and the unworthy; and he calls this sorrow {nemesis} [*The nearest equivalent is "indignation." The use of the word "nemesis" to signify "revenge" does not represent the original Greek.], saying that it belongs to good morals. But he says this because he considered temporal goods in themselves, in so far as they may seem great to those who look not to eternal goods: whereas, according to the teaching of faith, temporal goods that accrue to those who are unworthy, are so disposed according to God's just ordinance, either for the correction of those men, or for their condemnation, and such goods are as nothing in comparison with the goods to come, which are prepared for good men. Wherefore sorrow of this kind is forbidden in Holy Writ, according to Ps. 36:1 : "Be not emulous of evil doers, nor envy them that work iniquity," and elsewhere (Ps. 72:2,3): "My steps had well nigh slipped, for I was envious of the wicked, when I saw the prosperity of sinners [*Douay: 'because I had a zeal on occasion of the wicked, seeing the prosperity of sinners']." Fourthly, we grieve over a man's good, in so far as his good surpasses ours; this is envy properly speaking, and is always sinful, as also the Philosopher states (Rhet. ii, 10), because to do so is to grieve over what should make us rejoice, viz. over our neighbor's good.

bonum est eo indignus. Quae quidem tristitia non potest oriri ex bonis honestis, ex quibus aliquis iustus efficitur; sed sicut philosophus dicit, in II Rhet., est de divitiis et de talibus, quae possunt provenire dignis et indignis. Et haec tristitia, secundum ipsum, vocatur Nemesis, et pertinet ad bonos mores. Sed hoc ideo dicit quia considerabat ipsa bona temporalia secundum se, prout possunt magna videri non respicientibus ad aeterna. Sed secundum doctrinam fidei, temporalia bona quae indignis proveniunt ex iusta Dei ordinatione disponuntur vel ad eorum correctionem vel ad eorum damnationem, et huiusmodi bona quasi nihil sunt in comparatione ad bona futura, quae servantur bonis. Et ideo huiusmodi tristitia prohibetur in Scriptura sacra, secundum illud Psalm., *noli aemulari in malignantibus, neque zelaveris facientes iniquitatem*. Et alibi, *pene effusi sunt gressus mei, quia zelavi super iniquos, pacem peccatorum videns*. Quarto aliquis tristatur de bonis alicuius inquantum alter excedit ipsum in bonis. Et hoc proprie est invidia. Et istud semper est pravum, ut etiam philosophus dicit, in II Rhet., quia dolet de eo de quo est gaudendum, scilicet de bono proximi.

Reply to Objection 1: Envy there denotes the zeal with which we ought to strive to progress with those who are better than we are.

[40548] IIª-IIae q. 36 a. 2 ad 1 Ad primum ergo dicendum quod ibi sumitur invidia pro zelo quo quis debet incitari ad proficiendum cum melioribus.

Reply to Objection 2: This argument considers sorrow for another's good in the first sense given above.

[40549] IIª-IIae q. 36 a. 2 ad 2 Ad secundum dicendum quod ratio illa procedit de tristitia alienorum bonorum secundum primum modum.

Reply to Objection 3: Envy differs from zeal, as stated above. Hence a certain zeal may be good, whereas envy is always evil.

[40550] IIª-IIae q. 36 a. 2 ad 3 Ad tertium dicendum quod invidia differt a zelo, sicut dictum est. Unde zelus aliquis potest esse bonus, sed invidia semper est mala.

Reply to Objection 4: Nothing hinders a sin from being penal accidentally, as stated above (FS, Q[87], A[2]) when we were treating of sins.

[40551] IIª-IIae q. 36 a. 2 ad 4 Ad quartum dicendum quod nihil prohibet aliquod peccatum, ratione alicuius adiuncti, poenale esse; ut supra dictum est, cum de peccatis ageretur.

Q. 36. A. 3. Whether envy is a mortal sin?

Objection 1: It would seem that envy is not a mortal sin. For since envy is a kind of sorrow, it is a passion of the sensitive appetite. Now there is no mortal sin in the sensuality, but only in the reason, as Augustine declares (De Trin. xii, 12) [*Cf. FS, Q[74], A[4]]. Therefore envy is not a mortal sin.

[40552] IIª-IIae q. 36 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod invidia non sit peccatum mortale. Invidia enim, cum sit tristitia, est passio appetitus sensitivi. Sed in sensualitate non est peccatum mortale, sed solum in ratione; ut patet per Augustinum, XII de Trin. Ergo invidia non est peccatum mortale.

Objection 2: Further, there cannot be mortal sin in infants. But envy can be in them, for Augustine says (Confess. i): "I myself have seen and known even a baby envious, it could not speak, yet it turned pale and looked bitterly on its foster-brother." Therefore envy is not a mortal sin.

[40553] IIª-IIae q. 36 a. 3 arg. 2 Praeterea, in infantibus non potest esse peccatum mortale. Sed in eis potest esse invidia, dicit enim Augustinus, in I Confess., *vidi ego et expertus sum zelantem puerum, nondum loquebatur, et intuebatur pallidus amaro aspectu collactaneum suum*. Ergo invidia non est peccatum mortale.

Objection 3: Further, every mortal sin is contrary to some virtue. But envy is contrary, not to a virtue but to {nemesis}, which is a passion, according to the Philosopher (Rhet. ii, 9). Therefore envy is not a mortal sin.

[40554] IIª-IIae q. 36 a. 3 arg. 3 Praeterea, omne peccatum mortale alicui virtuti contrariatur. Sed invidia non contrariatur alicui virtuti, sed Nemesi, quae est quaedam passio; ut patet per philosophum, in II Rhet. Ergo invidia non est peccatum mortale.

On the contrary, It is written (Job 5:2): "Envy slayeth the little one." Now nothing slays spiritually, except mortal sin. Therefore envy is a mortal sin.

[40555] IIª-IIae q. 36 a. 3 s. c. Sed contra est quod dicitur Iob V, *parvulum occidit invidia*. Nihil autem occidit spiritualiter nisi peccatum mortale. Ergo invidia est peccatum mortale.

I answer that, Envy is a mortal sin, in respect of its genus. For the genus of a sin is taken from its object; and envy according to the aspect of its object is contrary to charity, whence the soul derives its spiritual life, according to 1 Jn. 3:14: "We know that we have passed from death to life, because we love the brethren." Now the object both of charity and of envy is our neighbor's good, but by contrary movements, since charity rejoices in our neighbor's good, while envy grieves over it, as stated above (A[1]). Therefore it is evident that envy is a mortal sin in respect of its genus.

[40556] IIª-IIae q. 36 a. 3 co. Respondeo dicendum quod invidia ex genere suo est peccatum mortale. Genus enim peccati ex obiecto consideratur. Invidia autem, secundum rationem sui obiecti, contrariatur caritati, per quam est vita animae spiritualis, secundum illud I Ioan. III, *nos scimus quoniam translati sumus de morte ad vitam, quoniam diligimus fratres*. Utriusque enim obiectum, et caritatis et invidiae, est bonum proximi, sed secundum contrarium motum, nam caritas gaudet de bono proximi, invidia autem de eodem tristatur, ut ex dictis patet. Unde manifestum est quod invidia ex suo genere est

peccatum mortale. Sed sicut supra dictum est, in quolibet genere peccati mortalis inveniuntur aliqui imperfecti motus in sensualitate existentes qui sunt peccata venialia, sicut in genere adulterii primus motus concupiscentiae, et in genere homicidii primus motus irae. Ita etiam et in genere invidiae inveniuntur aliqui primi motus quandoque etiam in viris perfectis, qui sunt peccata venialia.

Nevertheless, as stated above (Q[35], A[4]; FS, Q[72], A[5], ad 1), in every kind of mortal sin we find certain imperfect movements in the sensuality, which are venial sins: such are the first movement of concupiscence, in the genus of adultery, and the first movement of anger, in the genus of murder, and so in the genus of envy we find sometimes even in perfect men certain first movements, which are venial sins.

[40557] IIª-IIae q. 36 a. 3 ad 1 Ad primum ergo dicendum quod motus invidiae secundum quod est passio sensualitatis, est quoddam imperfectum in genere actuum humanorum, quorum principium est ratio. Unde talis invidia non est peccatum mortale. Et similis est ratio de invidia parvulorum, in quibus non est usus rationis.

Reply to Objection 1: The movement of envy in so far as it is a passion of the sensuality, is an imperfect thing in the genus of human acts, the principle of which is the reason, so that envy of that kind is not a mortal sin. The same applies to the envy of little children who have not the use of reason: wherefore the Reply to the Second Objection is manifest.

[40558] IIª-IIae q. 36 a. 3 ad 2 Unde patet responsio ad secundum.

Reply to Objection 3: According to the Philosopher (Rhet. ii, 9), envy is contrary both to {nemesis} and to pity, but for different reasons. For it is directly contrary to pity, their principal objects being contrary to one another, since the envious man grieves over his neighbor's good, whereas the pitiful man grieves over his neighbor's evil, so that the envious have no pity, as he states in the same passage, nor is the pitiful man envious. On the other hand, envy is contrary to {nemesis} on the part of the man whose good grieves the envious man, for {nemesis} is sorrow for the good of the undeserving according to Ps. 72:3: "I was envious of the wicked, when I saw the prosperity of sinners" [*Douay: 'because I had a zeal on occasion of the wicked, seeing the prosperity of sinners'], whereas the envious grieves over the good of those who are deserving of it. Hence it is clear that the former contrariety is more direct than the latter. Now pity is a virtue, and an effect proper to charity: so that envy is

[40559] IIª-IIae q. 36 a. 3 ad 3 Ad tertium dicendum quod invidia, secundum philosophum, in II Rhet. opponitur et Nemesi et misericordiae, sed secundum diversa. Nam misericordiae opponitur directe, secundum contrarietatem principalis obiecti, invidus enim tristatur de bono proximi; misericors autem tristatur de malo proximi. Unde invidi non sunt misericordes, sicut ibidem dicitur, nec e converso. Ex parte vero eius de cuius bono tristatur invidus, opponitur invidia Nemesi, Nemeseticus enim tristatur de bono indigne agentium, secundum illud Psalm., *zelavi super iniquos, pacem peccatorum videns*; invidus autem tristatur de bono eorum qui sunt digni. Unde patet quod prima contrarietas est magis directa quam secunda. Misericordia autem quaedam virtus est, et caritatis proprius effectus. Unde invidia misericordiae opponitur et caritati.

contrary to pity and charity.

Q. 37. OF DISCORD, WHICH IS CONTRARY TO PEACE (TWO ARTICLES)

We must now consider the sins contrary to peace, and first we shall consider discord which is in the heart, secondly contention, which is on the lips, thirdly, those things which consist in deeds, viz. schism, quarrelling, war, and sedition. Under the first head there are two points of inquiry:

(1) Whether discord is a sin?

(2) Whether it is a daughter of vainglory?

[40568] IIª-IIae q. 37 pr. Deinde considerandum est de peccatis quae opponuntur paci. Et primo, de discordia, quae est in corde; secundo, de contentione, quae est in ore; tertio, de his quae pertinent ad opus, scilicet, de schismate, rixa et bello. Circa primum quaeruntur duo, primo, utrum discordia sit peccatum. Secundo, utrum sit filia inanis gloriae.

Q. 37. A. 1. Whether discord is a sin?

Objection 1: It would seem that discord is not a sin. For to disaccord with man is to sever oneself from another's will. But this does not seem to be a sin, because God's will alone, and not our neighbor's, is the rule of our own will. Therefore discord is not a sin.

[40569] IIª-IIae q. 37 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod discordia non sit peccatum. Discordare enim ab aliquo est recedere ab alterius voluntate. Sed hoc non videtur esse peccatum, quia voluntas proximi non est regula voluntatis nostrae, sed sola voluntas divina. Ergo discordia non est peccatum.

Objection 2: Further, whoever induces another to sin, sins also himself. But it appears not to be a sin to incite others to discord, for it is written (Acts 23:6) that Paul, knowing that the one part were Sadducees, and the other Pharisees, cried out in the council: "Men brethren, I am a Pharisee, the son of Pharisees, concerning the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees." Therefore discord is not a sin.

[40570] IIª-IIae q. 37 a. 1 arg. 2 Praeterea, quicumque inducit aliquem ad peccandum, et ipse peccat. Sed inducere inter aliquos discordiam non videtur esse peccatum, dicitur enim Act. XXIII, quod *sciens Paulus quia una pars esset Sadducaeorum et altera Pharisaeorum, exclamavit in Concilio, viri fratres, ego Pharisaeus sum, filius Pharisaeorum, de spe et resurrectione mortuorum ego iudicor. Et cum haec dixisset, facta est dissensio inter Pharisaeos et Sadducaeos*. Ergo discordia non est peccatum.

Objection 3: Further, sin, especially mortal sin, is not to be found in a holy man. But discord is to be found even among holy men, for it is written (Acts 15:39): "There arose a dissension" between Paul and Barnabas, "so that they departed one from another." Therefore discord is not a sin. and least of all a mortal sin.

[40571] IIª-IIae q. 37 a. 1 arg. 3 Praeterea, peccatum, praecipue mortale, in sanctis viris non invenitur. Sed in sanctis viris invenitur discordia, dicitur enim Act. XV, *facta est dissensio inter Paulum et Barnabam, ita ut discederent ab invicem*. Ergo discordia non est peccatum, et maxime mortale.

On the contrary, "Dissensions," that is, discords, are reckoned among the works of the flesh (Gal. 5:20), of which it is said afterwards (Gal. 5:21) that "they who do such things shall not obtain the kingdom of God." Now nothing, save mortal sin, excludes man from the kingdom of God. Therefore discord is a mortal sin.

[40572] IIª-IIae q. 37 a. 1 s. c. Sed contra est quod ad Gal. V dissensiones, idest discordiae, ponuntur inter opera carnis, de quibus subditur, *qui talia agunt, regnum Dei non consequuntur*. Nihil autem excludit a regno Dei nisi peccatum mortale. Ergo discordia est peccatum mortale.

I answer that, Discord is opposed to concord. Now, as stated above (Q[29], AA[1],3) concord results from charity, in as much as charity directs many hearts together to one thing, which is chiefly the Divine good, secondarily, the good of our neighbor. Wherefore discord is a sin, in so far as it is opposed to this concord.

But it must be observed that this concord is destroyed by discord in two ways: first, directly; secondly, accidentally. Now, human acts and movements are said to be direct when they are according to one's intention. Wherefore a man directly disaccords with his neighbor, when he knowingly and intentionally dissents from the Divine good and his neighbor's good, to which he ought to consent. This is a mortal sin in respect of its genus, because it is contrary to charity, although the first movements of such discord are venial sins by reason of their being imperfect acts.

The accidental in human acts is that which occurs beside the intention. Hence when several intend a good pertaining to God's honor, or our neighbor's profit, while one deems a certain thing good, and another thinks contrariwise, the discord is in this case accidentally contrary to the Divine good or that of our neighbor. Such like discord is neither sinful nor against charity, unless it be accompanied by an error about things necessary to salvation, or by undue obstinacy, since it has also been stated above (Q[29], AA[1],3, ad 2) that the concord which is an effect of charity, is union of wills not of opinions. It follows from this that discord is sometimes the sin of one party only, for instance, when one wills a good which the other knowingly resists; while sometimes it implies sin in both parties, as when each dissents from the other's good, and loves his own.

[40573] IIª-IIae q. 37 a. 1 co. Respondeo dicendum quod discordia concordiae opponitur. Concordia autem, ut supra dictum est, ex caritate causatur, inquantum scilicet caritas multorum corda coniungit in aliquid unum, quod est principaliter quidem bonum divinum, secundario autem bonum proximi. Discordia igitur ea ratione est peccatum, inquantum huiusmodi concordiae contrariatur. Sed sciendum quod haec concordia per discordiam tollitur dupliciter, uno quidem modo, per se; alio vero modo, per accidens. Per se quidem in humanis actibus et motibus dicitur esse id quod est secundum intentionem. Unde per se discordat aliquis a proximo quando scienter et ex intentione dissentit a bono divino et a proximi bono, in quo debet consentire. Et hoc est peccatum mortale ex suo genere, propter contrarietatem ad caritatem, licet primi motus huius discordiae, propter imperfectionem actus, sint peccata venialia. Per accidens autem in humanis actibus consideratur ex hoc quod aliquid est praeter intentionem. Unde cum intentio aliquorum est ad aliquod bonum quod pertinet ad honorem Dei vel utilitatem proximi, sed unus aestimat hoc esse bonum, alius autem habet contrariam opinionem, discordia tunc est per accidens contra bonum divinum vel proximi. Et talis discordia non est peccatum, nec repugnat caritati, nisi huiusmodi discordia sit vel cum errore circa ea quae sunt de necessitate salutis, vel pertinacia indebite adhibeatur, cum etiam supra dictum est quod concordia quae est caritatis effectus est unio voluntatum, non unio opinionum. Ex quo patet quod discordia quandoque est ex peccato unius tantum, puta cum unus vult bonum, cui alius scienter resistit, quandoque autem est cum peccato utriusque, puta cum uterque dissentit a bono alterius, et uterque diligit bonum proprium.

Reply to Objection 1: One man's will considered in itself is not the rule of another man's will; but in so far as our neighbor's will adheres to God's will, it becomes in consequence, a rule regulated according to its proper measure. Wherefore it is a sin to disaccord with such a will, because by that very fact one disaccords with the Divine rule.

[40574] IIª-IIae q. 37 a. 1 ad 1 Ad primum ergo dicendum quod voluntas unius hominis secundum se considerata non est regula voluntatis alterius. Sed inquantum voluntas proximi inhaeret voluntati Dei, fit per consequens regula regulata secundum primam regulam. Et ideo discordare a tali voluntate est peccatum, quia per hoc discordatur a regula divina.

Reply to Objection 2: Just as a man's will that

[40575] IIª-IIae q. 37 a. 1 ad 2 Ad secundum

adheres to God is a right rule, to disaccord with which is a sin, so too a man's will that is opposed to God is a perverse rule, to disaccord with which is good. Hence to cause a discord, whereby a good concord resulting from charity is destroyed, is a grave sin: wherefore it is written (Prov. 6:16): "Six things there are, which the Lord hateth, and the seventh His soul detesteth," which seventh is stated (Prov. 6:19) to be "him that soweth discord among brethren." On the other hand, to arouse a discord whereby an evil concord (i.e. concord in an evil will) is destroyed, is praiseworthy. In this way Paul was to be commended for sowing discord among those who concorded together in evil, because Our Lord also said of Himself (Mat. 10:34): "I came not to send peace, but the sword."

dicendum quod sicut voluntas hominis adhaerens Deo est quaedam regula recta, a qua peccatum est discordare; ita etiam voluntas hominis Deo contraria est quaedam perversa regula, a qua bonum est discordare. Facere ergo discordiam per quam tollitur bona concordia quam caritas facit, est grave peccatum, unde dicitur Prov. VI, *sex sunt quae odit dominus, et septimum detestatur anima eius*, et hoc septimum ponit eum qui seminat inter fratres discordias. Sed causare discordiam per quam tollitur mala concordia, scilicet in mala voluntate, est laudabile. Et hoc modo laudabile fuit quod Paulus dissensionem posuit inter eos qui erant concordes in malo, nam et dominus de se dicit, Matth. X, *non veni pacem mittere, sed gladium*.

Reply to Objection 3: The discord between Paul and Barnabas was accidental and not direct: because each intended some good, yet the one thought one thing good, while the other thought something else, which was owing to human deficiency: for that controversy was not about things necessary to salvation. Moreover all this was ordained by Divine providence, on account of the good which would ensue.

[40576] IIª-IIae q. 37 a. 1 ad 3 Ad tertium dicendum quod discordia quae fuit inter Paulum et Barnabam fuit per accidens et non per se, uterque enim intendebat bonum, sed uni videbatur hoc esse bonum, alii aliud. Quod ad defectum humanum pertinebat, non enim erat talis controversia in his quae sunt de necessitate salutis. Quamvis hoc ipsum fuerit ex divina providentia ordinatum, propter utilitatem inde consequentem.

Q. 37. A. 2. Whether discord is a daughter of vainglory?

Objection 1: It would seem that discord is not a daughter of vainglory. For anger is a vice distinct from vainglory. Now discord is apparently the daughter of anger, according to Prov. 15:18: "A passionate man stirreth up strifes." Therefore it is not a daughter of vainglory.

[40577] IIª-IIae q. 37 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod discordia non sit filia inanis gloriae. Ira enim est aliud vitium ab inani gloria. Sed discordia videtur esse filia irae, secundum illud Prov. XV, *vir iracundus provocat rixas*. Ergo non est filia inanis gloriae.

Objection 2: Further, Augustine expounding the words of Jn. 7:39, "As yet the Spirit was not given," says (Tract. xxxii) "Malice severs, charity unites." Now discord is merely a separation of wills. Therefore discord arises from malice, i.e. envy, rather than from vainglory.

[40578] IIª-IIae q. 37 a. 2 arg. 2 Praeterea, Augustinus dicit, super Ioan., exponens illud quod habetur Ioan. VII, *nondum erat spiritus datus, livor separat, caritas iungit*. Sed discordia nihil est aliud quam quaedam separatio voluntatum. Ergo discordia procedit ex livore, idest invidia, magis quam ex inani gloria.

Objection 3: Further, whatever gives rise to many evils, would seem to be a capital vice. Now such is discord, because Jerome in commenting on Mat. 12:25, "Every kingdom divided against itself

[40579] IIª-IIae q. 37 a. 2 arg. 3 Praeterea, illud ex quo multa mala oriuntur videtur esse vitium capitale. Sed discordia est huiusmodi, quia super illud Matth. XII, *omne regnum contra se divisum*

shall be made desolate," says: "Just as concord makes small things thrive, so discord brings the greatest things to ruin." Therefore discord should itself be reckoned a capital vice, rather than a daughter of vainglory.

desolabitur, dicit Hieronymus, *quo modo concordia parvae res crescunt, sic discordia maximae dilabuntur*. Ergo ipsa discordia debet poni vitium capitale, magis quam filia inanis gloriae.

On the contrary stands the authority of Gregory (Moral. xxxi, 45).

[40580] IIª-IIae q. 37 a. 2 s. c. Sed contra est auctoritas Gregorii, XXXI Moral.

I answer that, Discord denotes a certain disunion of wills, in so far, to wit, as one man's will holds fast to one thing, while the other man's will holds fast to something else. Now if a man's will holds fast to its own ground, this is due to the act that he prefers what is his own to that which belongs to others, and if he do this inordinately, it is due to pride and vainglory. Therefore discord, whereby a man holds to his own way of thinking, and departs from that of others, is reckoned to be a daughter of vainglory.

[40581] IIª-IIae q. 37 a. 2 co. Respondeo dicendum quod discordia importat quandam disgregationem voluntatum, inquantum scilicet voluntas unius stat in uno, et voluntas alterius stat in altero. Quod autem voluntas alicuius in proprio sistat, provenit ex hoc quod aliquis ea quae sunt sua praefert his quae sunt aliorum. Quod cum inordinate fit, pertinet ad superbiam et inanem gloriam. Et ideo discordia, per quam unusquisque sequitur quod suum est et recedit ab eo quod est alterius, ponitur filia inanis gloriae.

Reply to Objection 1: Strife is not the same as discord, for strife consists in external deeds, wherefore it is becoming that it should arise from anger, which incites the mind to hurt one's neighbor; whereas discord consists in a divergence in the movements of wills, which arises from pride or vainglory, for the reason given above.

[40582] IIª-IIae q. 37 a. 2 ad 1 Ad primum ergo dicendum quod rixa non est idem quod discordia. Nam rixa consistit in exteriori opere, unde convenienter causatur ab ira, quae movet animum ad nocendum proximo. Sed discordia consistit in disiunctione motuum voluntatis, quam facit superbia vel inanis gloria, ratione iam dicta.

Reply to Objection 2: In discord we may consider that which is the term "wherefrom," i.e. another's will from which we recede, and in this respect it arises from envy; and again we may consider that which is the term "whither," i.e. something of our own to which we cling, and in this respect it is caused by vainglory. And since in every moment the term "whither" is more important than the term "wherefrom" (because the end is of more account than the beginning), discord is accounted a daughter of vainglory rather than of envy, though it may arise from both for different reasons, as stated.

[40583] IIª-IIae q. 37 a. 2 ad 2 Ad secundum dicendum quod in discordia consideratur quidem ut terminus a quo recessus a voluntate alterius, et quantum ad hoc causatur ex invidia. Ut terminus autem ad quem, accessus ad id quod est sibi proprium, et quantum ad hoc causatur ex inani gloria. Et quia in quolibet motu terminus ad quem est potior termino a quo (finis enim est potior principio), potius ponitur discordia filia inanis gloriae quam invidiae, licet ex utraque oriri possit secundum diversas rationes, ut dictum est.

Reply to Objection 3: The reason why concord makes small things thrive, while discord brings the greatest to ruin, is because "the more united a force is, the stronger it is, while the more

[40584] IIª-IIae q. 37 a. 2 ad 3 Ad tertium dicendum quod ideo concordia magnae res crescunt et per discordiam dilabuntur, quia virtus quanto est magis unita, tanto est fortior, et per

disunited it is the weaker it becomes" (De Causis xvii). Hence it is evident that this is part of the proper effect of discord which is a disunion of wills, and in no way indicates that other vices arise from discord, as though it were a capital vice.

separationem diminuitur; ut dicitur in libro de causis. Unde patet quod hoc pertinet ad proprium effectum discordiae, quae est divisio voluntatum, non autem pertinet ad originem diversorum vitiorum a discordia, per quod habeat rationem vitii capitalis.

Q. 38. OF CONTENTION (TWO ARTICLES)

We must now consider contention, in respect of which there are two points of inquiry:

(1) Whether contention is a mortal sin?

(2) Whether it is a daughter of vainglory?

[40585] IIª-IIae q. 38 pr. Deinde considerandum est de contentione. Et circa hoc quaeruntur duo. Primo, utrum contentio sit peccatum mortale. Secundo, utrum sit filia inanis gloriae.

Q. 38. A. 1. Whether contention is a mortal sin?

Objection 1: It would seem that contention is not a mortal sin. For there is no mortal sin in spiritual men: and yet contention is to be found in them, according to Lk. 22:24: "And there was also a strife amongst" the disciples of Jesus, "which of them should . . . be the greatest." Therefore contention is not a mortal sin.

[40586] IIª-IIae q. 38 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod contentio non sit peccatum mortale. Peccatum enim mortale in viris spiritualibus non invenitur. In quibus tamen invenitur contentio, secundum illud Luc. XXII, *facta est contentio inter discipulos Iesu, quis eorum esset maior*. Ergo contentio non est peccatum mortale.

Objection 2: Further, no well disposed man should be pleased that his neighbor commit a mortal sin. But the Apostle says (Phil. 1:17): "Some out of contention preach Christ," and afterwards he says (Phil. 1:18): "In this also I rejoice, yea, and will rejoice." Therefore contention is not a mortal sin.

[40587] IIª-IIae q. 38 a. 1 arg. 2 Praeterea, nulli bene disposito debet placere peccatum mortale in proximo. Sed dicit apostolus, ad Philipp. I, *quidam ex contentione Christum annuntiant*; et postea subdit, *et in hoc gaudeo, sed et gaudebo*. Ergo contentio non est peccatum mortale.

Objection 3: Further, it happens that people contend either in the courts or in disputations, without any spiteful purpose, and with a good intention, as, for example, those who contend by disputing with heretics. Hence a gloss on 1 Kings 14:1, "It came to pass one day," etc. says: "Catholics do not raise contentions with heretics, unless they are first challenged to dispute." Therefore contention is not a mortal sin.

[40588] IIª-IIae q. 38 a. 1 arg. 3 Praeterea, contingit quod aliqui vel in iudicio vel in disputatione contendunt non aliquo animo malignandi, sed potius intendentes ad bonum, sicut illi qui contra haereticos disputando contendunt. Unde super illud, I Reg. XIV, *accidit quadam die* etc., dicit Glossa, *Catholici contra haereticos contentiones commovent, ubi prius ad certamen convocantur*. Ergo contentio non est peccatum mortale.

Objection 4: Further, Job seems to have contended with God, according to Job 39:32: "Shall he that contendeth with God be so easily silenced?" And yet Job was not guilty of mortal sin, since the Lord said of him (Job 42:7): "You have not spoken the thing that is right before me, as my servant Job hath." Therefore contention is not always a mortal sin.

[40589] IIª-IIae q. 38 a. 1 arg. 4 Praeterea, Iob videtur cum Deo contendisse, secundum illud Iob XXXIX, *numquid qui contendit cum Deo tam facile conquiescit?* Et tamen Iob non peccavit mortaliter, quia dominus de eo dicit, *non estis locuti recte coram me, sicut servus meus Iob*, ut habetur Iob ult. Ergo contentio non semper est peccatum mortale.

On the contrary, It is against the precept of the

[40590] IIª-IIae q. 38 a. 1 s. c. Sed contra est quod

Apostle who says (2 Tim. 2:14): "Contend not in words." Moreover (Gal. 5:20) contention is included among the works of the flesh, and as stated there (Gal. 5:21) "they who do such things shall not obtain the kingdom of God." Now whatever excludes a man from the kingdom of God and is against a precept, is a mortal sin. Therefore contention is a mortal sin.

contrariatur praecepto apostoli, qui dicit II ad Tim. II, *noli verbis contendere*. Et Gal. V contentio numeratur inter opera carnis, *quae qui agunt, regnum Dei non possident*, ut ibidem dicitur. Sed omne quod excludit a regno Dei, et quod contrariatur praecepto, est peccatum mortale. Ergo contentio est peccatum mortale.

I answer that, To contend is to tend against some one. Wherefore just as discord denotes a contrariety of wills, so contention signifies contrariety of speech. For this reason when a man contrasts various contrary things in a speech, this is called "contentio," which Tully calls one of the rhetorical colors (De Rhet. ad Heren. iv), where he says that "it consists in developing a speech from contrary things," for instance: "Adulation has a pleasant beginning, and a most bitter end."

Now contrariety of speech may be looked at in two ways: first with regard to the intention of the contentious party, secondly, with regard to the manner of contending. As to the intention, we must consider whether he contends against the truth, and then he is to be blamed, or against falsehood, and then he should be praised. As to the manner, we must consider whether his manner of contending is in keeping with the persons and the matter in dispute, for then it would be praiseworthy, hence Tully says (De Rhet. ad Heren. iii) that "contention is a sharp speech suitable for proof and refutation"---or whether it exceeds the demands of the persons and matter in dispute, in which case it is blameworthy.

Accordingly if we take contention as denoting a disclaimer of the truth and an inordinate manner, it is a mortal sin. Thus Ambrose [*Cf. Gloss. Ord. in Rom. i, 29] defines contention: "Contention is a disclaimer of the truth with clamorous confidence." If, however, contention denote a disavowal of what is false, with the proper measure of acrimony, it is praiseworthy: whereas, if it denote a disavowal of falsehood, together with an inordinate manner, it can be a venial sin, unless the contention be conducted so inordinately, as to give scandal to others. Hence the Apostle after saying (2 Tim. 2:14): "Contend not in words," adds, "for it is to no profit, but to the subverting of the hearers."

[40591] IIª-IIae q. 38 a. 1 co. Respondeo dicendum quod contendere est contra aliquem tendere. Unde sicut discordia contrarietatem quandam importat in voluntate, ita contentio contrarietatem quandam importat in locutione. Et propter hoc etiam cum oratio alicuius per contraria se diffundit, vocatur contentio, quae ponitur unus color rhetoricus a Tullio, qui dicit, *contentio est cum ex contrariis rebus oratio efficitur, hoc pacto, habet assentatio iucunda principia, eadem exitus amarissimos affert*. Contrarietas autem locutionis potest attendi dupliciter, uno modo, quantum ad intentionem contendentis; alio modo, quantum ad modum. In intentione quidem considerandum est utrum aliquis contrarietur veritati, quod est vituperabile, vel falsitati, quod est laudabile. In modo autem considerandum est utrum talis modus contrariandi conveniat et personis et negotiis, quia hoc est laudabile (unde et Tullius dicit, in III Rhet., *quod contentio est oratio acris ad confirmandum et confutandum accommodata*), vel excedat convenientiam personarum et negotiorum, et sic contentio est vituperabilis. Si ergo accipiatur contentio secundum quod importat impugnationem veritatis et inordinatum modum, sic est peccatum mortale. Et hoc modo definit Ambrosius contentionem, dicens, *contentio est impugnatio veritatis cum confidentia clamoris*. Si autem contentio dicatur impugnatio falsitatis cum debito modo acrimoniae, sic contentio est laudabilis. Si autem accipiatur contentio secundum quod importat impugnationem falsitatis cum inordinato modo, sic potest esse peccatum veniale, nisi forte tanta inordinatio fiat in contendendo quod ex hoc generetur scandalum aliorum. Unde et apostolus, cum dixisset, II ad Tim. II, *noli verbis contendere*, subdit, *ad nihil enim utile est, nisi ad subversionem audientium*.

Reply to Objection 1: The disciples of Christ contended together, not with the intention of disclaiming the truth, since each one stood up for what he thought was true. Yet there was inordinateness in their contention, because they contended about a matter which they ought not to have contended about, viz. the primacy of honor; for they were not spiritual men as yet, as a gloss says on the same passage; and for this reason Our Lord checked them.

[40592] IIª-IIae q. 38 a. 1 ad 1 Ad primum ergo dicendum quod in discipulis Christi non erat contentio cum intentione impugnandi veritatem, quia unusquisque defendebat quod sibi verum videbatur. Erat tamen in eorum contentione inordinatio, quia contendebant de quo non erat contendendum, scilicet de primatu honoris; nondum enim erant spirituales, sicut Glossa ibidem dicit. Unde et dominus eos consequenter compescuit.

Reply to Objection 2: Those who preached Christ "out of contention," were to be blamed, because, although they did not gainsay the truth of faith, but preached it, yet they did gainsay the truth, by the fact that they thought they would "raise affliction" to the Apostle who was preaching the truth of faith. Hence the Apostle rejoiced not in their contention, but in the fruit that would result therefrom, namely that Christ would be made known---since evil is sometimes the occasion of good results.

[40593] IIª-IIae q. 38 a. 1 ad 2 Ad secundum dicendum quod illi qui ex contentione Christum praedicabant reprehensibiles erant, quia quamvis non impugnarent veritatem fidei, sed eam praedicarent, impugnabant tamen veritatem quantum ad hoc quod putabant se suscitare pressuram apostolo veritatem fidei praedicanti. Unde apostolus non gaudebat de eorum contentione, sed de fructu qui ex hoc proveniebat, scilicet quod Christus annuntiabatur, quia ex malis etiam occasionaliter subsequuntur bona.

Reply to Objection 3: Contention is complete and is a mortal sin when, in contending before a judge, a man gainsays the truth of justice, or in a disputation, intends to impugn the true doctrine. In this sense Catholics do not contend against heretics, but the reverse. But when, whether in court or in a disputation, it is incomplete, i.e. in respect of the acrimony of speech, it is not always a mortal sin.

[40594] IIª-IIae q. 38 a. 1 ad 3 Ad tertium dicendum quod secundum completam rationem contentionis prout est peccatum mortale, ille in iudicio contendit qui impugnat veritatem iustitiae, et in disputatione contendit qui intendit impugnare veritatem doctrinae. Et secundum hoc Catholici non contendunt contra haereticos, sed potius e converso. Si autem accipiatur contentio in iudicio vel disputatione secundum imperfectam rationem, scilicet secundum quod importat quandam acrimoniam locutionis, sic non semper est peccatum mortale.

Reply to Objection 4: Contention here denotes an ordinary dispute. For Job had said (13:3): "I will speak to the Almighty, and I desire to reason with God": yet he intended not to impugn the truth, but to defend it, and in seeking the truth thus, he had no wish to be inordinate in mind or in speech.

[40595] IIª-IIae q. 38 a. 1 ad 4 Ad quartum dicendum quod contentio ibi sumitur communiter pro disputatione. Dixerat enim Iob, XIII cap., *ad omnipotentem loquar, et disputare cum Deo cupio*, non tamen intendens neque veritatem impugnare, sed exquirere; neque circa hanc inquisitionem aliqua inordinatione vel animi vel vocis uti.

Q. 38. A. 2. Whether contention is a daughter of vainglory?

Objection 1: It would seem that contention is not a daughter of vainglory. For contention is akin to

[40596] IIª-IIae q. 38 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod contentio non sit filia

zeal, wherefore it is written (1 Cor. 3:3): "Whereas there is among you zeal [Douay: 'envying'] and contention, are you not carnal, and walk according to men?" Now zeal pertains to envy. Therefore contention arises rather from envy.

inanis gloriae. Contentio enim affinitatem habet ad zelum, unde dicitur I ad Cor. III, *cum sit inter vos zelus et contentio, nonne carnales estis, et secundum hominem ambulatis?* Zelus autem ad invidiam pertinet. Ergo contentio magis ex invidia oritur.

Objection 2: Further, contention is accompanied by raising of the voice. But the voice is raised on account of anger, as Gregory declares (Moral. xxxi, 14). Therefore contention too arises from anger.

[40597] IIª-IIae q. 38 a. 2 arg. 2 Praeterea, contentio cum clamore quodam est. Sed clamor ex ira oritur; ut patet per Gregorium, XXXI Moral. Ergo etiam contentio oritur ex ira.

Objection 3: Further, among other things knowledge seems to be the matter of pride and vainglory, according to 1 Cor. 8:1: "Knowledge puffeth up." Now contention is often due to lack of knowledge, and by knowledge we do not impugn the truth, we know it. Therefore contention is not a daughter of vainglory.

[40598] IIª-IIae q. 38 a. 2 arg. 3 Praeterea, inter alia scientia praecipue videtur esse materia superbiae et inanis gloriae, secundum illud I ad Cor. VIII, *scientia inflat*. Sed contentio provenit plerumque ex defectu scientiae, per quam veritas cognoscitur, non impugnatur. Ergo contentio non est filia inanis gloriae.

On the contrary stands the authority of Gregory (Moral. xxxi, 14).

[40599] IIª-IIae q. 38 a. 2 s. c. Sed contra est auctoritas Gregorii, XXXI Moral.

I answer that, As stated above (Q[37], A[2]), discord is a daughter of vainglory, because each of the disaccording parties clings to his own opinion, rather than acquiesce with the other. Now it is proper to pride and vainglory to seek one's own glory. And just as people are discordant when they hold to their own opinion in their hearts, so are they contentious when each defends his own opinion by words. Consequently contention is reckoned a daughter of vainglory for the same reason as discord.

[40600] IIª-IIae q. 38 a. 2 co. Respondeo dicendum quod, sicut supra dictum est, discordia est filia inanis gloriae, eo quod discordantium uterque in suo proprio stat, et unus alteri non acquiescit; proprium autem superbiae est et inanis gloriae propriam excellentiam quaerere. Sicut autem discordantes aliqui sunt ex hoc quod stant corde in propriis, ita contendentes sunt aliqui ex hoc quod unusquisque verbo id quod sibi videtur defendit. Et ideo eadem ratione ponitur contentio filia inanis gloriae sicut et discordia.

Reply to Objection 1: Contention, like discord, is akin to envy in so far as a man severs himself from the one with whom he is discordant, or with whom he contends, but in so far as a contentious man holds to something, it is akin to pride and vainglory, because, to wit, he clings to his own opinion, as stated above (Q[37], A[2], ad 1).

[40601] IIª-IIae q. 38 a. 2 ad 1 Ad primum ergo dicendum quod contentio, sicut et discordia, habet affinitatem cum invidia quantum ad recessum eius a quo aliquis discordat vel cum quo contendit. Sed quantum ad id in quo sistit ille qui contendit, habet convenientiam cum superbia et inani gloria, inquantum scilicet in proprio sensu statur, ut supra dictum est.

Reply to Objection 2: The contention of which we are speaking puts on a loud voice, for the

[40602] IIª-IIae q. 38 a. 2 ad 2 Ad secundum dicendum quod clamor assumitur in contentione

purpose of impugning the truth, so that it is not the chief part of contention. Hence it does not follow that contention arises from the same source as the raising of the voice.

de qua loquimur ad finem impugnandae veritatis. Unde non est principale in contentione. Et ideo non oportet quod contentio ex eodem derivetur ex quo derivatur clamor.

Reply to Objection 3: Pride and vainglory are occasioned chiefly by goods even those that are contrary to them, for instance, when a man is proud of his humility: for when a thing arises in this way, it does so not directly but accidentally, in which way nothing hinders one contrary from arising out of another. Hence there is no reason why the "per se" and direct effects of pride or vainglory, should not result from the contraries of those things which are the occasion of pride.

[40603] IIª-IIae q. 38 a. 2 ad 3 Ad tertium dicendum quod superbia et inanis gloria occasionem sumunt praecipue a bonis, etiam sibi contrariis, puta cum de humilitate aliquis superbit, est enim huiusmodi derivatio non per se, sed per accidens, secundum quem modum nihil prohibet contrarium a contrario oriri. Et ideo nihil prohibet ea quae ex superbia vel inani gloria per se et directe oriuntur causari ex contrariis eorum ex quibus occasionaliter superbia oritur.

Q. 39. OF SCHISM (FOUR ARTICLES)

We must now consider the vices contrary to peace, which belong to deeds: such are schism, strife, sedition, and war. In the first place, then, about schism, there are four points of inquiry:

[40604] IIª-IIae q. 39 pr. Deinde considerandum est de vitiis oppositis paci pertinentibus ad opus; quae sunt schisma, rixa, seditio et bellum. Primo ergo circa schisma quaeruntur quatuor. Primo, utrum schisma sit speciale peccatum. Secundo, utrum sit gravius infidelitate. Tertio, de potestate schismaticorum. Quarto, de poena eorum.

(1) Whether schism is a special sin?

(2) Whether it is graver than unbelief?

(3) Of the power exercised by schismatics;

(4) Of the punishment inflicted on them.

Q. 39. A. 1. Whether schism is a special sin?

Objection 1: It would seem that schism is not a special sin. For "schism," as Pope Pelagius I says (Epist. ad Victor. et Pancrat.), "denotes a division." But every sin causes a division, according to Is. 59:: "Your sins have divided between you and your God." Therefore schism is not a special sin.

[40605] IIª-IIae q. 39 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod schisma non sit peccatum speciale. Schisma enim, ut Pelagius Papa dicit, scissuram sonat. Sed omne peccatum scissuram quandam facit, secundum illud Isaiae LIX, *peccata vestra diviserunt inter vos et Deum vestrum*. Ergo schisma non est speciale peccatum.

Objection 2: Further, a man is apparently a schismatic if he disobeys the Church. But every sin makes a man disobey the commandments of the Church, because sin, according to Ambrose (De Parad. viii) "is disobedience against the heavenly commandments." Therefore every sin is a schism.

[40606] IIª-IIae q. 39 a. 1 arg. 2 Praeterea, illi videntur esse schismatici qui Ecclesiae non obediunt. Sed per omne peccatum fit homo inobediens praeceptis Ecclesiae, quia peccatum, secundum Ambrosium, est caelestium inobedientia mandatorum. Ergo omne peccatum est schisma.

Objection 3: Further, heresy also divides a man from the unity of faith. If, therefore, the word schism denotes a division, it would seem not to differ, as a special sin, from the sin of unbelief.

[40607] IIª-IIae q. 39 a. 1 arg. 3 Praeterea, haeresis etiam dividit hominem ab unitate fidei. Si ergo schismatis nomen divisionem importat, videtur quod non differat a peccato infidelitatis quasi speciale peccatum.

On the contrary, Augustine (Contra Faust. xx, 3; Contra Crescon. ii, 4) distinguishes between schism and heresy, for he says that a "schismatic is one who holds the same faith, and practises the same worship, as others, and takes pleasure in the mere disunion of the community, whereas a heretic is one who holds another faith from that of the Catholic Church." Therefore schism is not a generic sin.

[40608] IIª-IIae q. 39 a. 1 s. c. Sed contra est quod Augustinus, contra Faustum, distinguit inter schisma et haeresim, dicens quod *schisma est eadem opinantem atque eodem ritu colentem quo ceteri, solo congregationis delectari dissidio, haeresis vero diversa opinatur ab his quae Catholica credit Ecclesia*. Ergo schisma non est generale peccatum.

I answer that, As Isidore says (Etym. viii, 3), schism takes its name "from being a scission of minds," and scission is opposed to unity. Wherefore the sin of schism is one that is directly and essentially opposed to unity. For in the moral, as in the physical order, the species is not constituted by that which is accidental. Now, in the moral order, the essential is that which is intended, and that which results beside the intention, is, as it were, accidental. Hence the sin of schism is, properly speaking, a special sin, for the reason that the schismatic intends to sever himself from that unity which is the effect of charity: because charity unites not only one person to another with the bond of spiritual love, but also the whole Church in unity of spirit.

Accordingly schismatics properly so called are those who, wilfully and intentionally separate themselves from the unity of the Church; for this is the chief unity, and the particular unity of several individuals among themselves is subordinate to the unity of the Church, even as the mutual adaptation of each member of a natural body is subordinate to the unity of the whole body. Now the unity of the Church consists in two things; namely, in the mutual connection or communion of the members of the Church, and again in the subordination of all the members of the Church to the one head, according to Col. 2:18,19: "Puffed up by the sense of his flesh, and not holding the Head, from which the whole body, by joints and bands, being supplied with nourishment and compacted, groweth unto the increase of God." Now this Head is Christ Himself, Whose viceregent in the Church is the Sovereign Pontiff. Wherefore schismatics are those who refuse to submit to the Sovereign Pontiff, and to hold communion with those members of the Church who acknowledge his supremacy.

[40609] IIª-IIae q. 39 a. 1 co. Respondeo dicendum quod, sicut Isidorus dicit, in libro Etymol., nomen schismatis a scissura animorum vocatum est. Scissio autem unitati opponitur. Unde peccatum schismatis dicitur quod directe et per se opponitur unitati, sicut enim in rebus naturalibus id quod est per accidens non constituit speciem, ita etiam nec in rebus moralibus. In quibus id quod est intentum est per se, quod autem sequitur praeter intentionem est quasi per accidens. Et ideo peccatum schismatis proprie est speciale peccatum ex eo quod intendit se ab unitate separare quam caritas facit. Quae non solum alteram personam alteri unit spirituali dilectionis vinculo, sed etiam totam Ecclesiam in unitate spiritus. Et ideo proprie schismatici dicuntur qui propria sponte et intentione se ab unitate Ecclesiae separant, quae est unitas principalis, nam unitas particularis aliquorum ad invicem ordinatur ad unitatem Ecclesiae, sicut compositio singulorum membrorum in corpore naturali ordinatur ad totius corporis unitatem. Ecclesiae autem unitas in duobus attenditur, scilicet in connexione membrorum Ecclesiae ad invicem, seu communicatione; et iterum in ordine omnium membrorum Ecclesiae ad unum caput; secundum illud ad Coloss. II, *inflatus sensu carnis suae, et non tenens caput, ex quo totum corpus, per nexus et coniunctiones subministratum et constructum, crescit in augmentum Dei*. Hoc autem caput est ipse Christus, cuius vicem in Ecclesia gerit summus pontifex. Et ideo schismatici dicuntur qui subesse renuunt summo pontifici, et qui membris Ecclesiae ei subiectis communicare recusant.

Reply to Objection 1: The division between man and God that results from sin is not intended by the sinner: it happens beside his intention as a result of his turning inordinately to a mutable good, and so it is not schism properly so called.

[40610] IIª-IIae q. 39 a. 1 ad 1 Ad primum ergo dicendum quod divisio hominis a Deo per peccatum non est intenta a peccante, sed praeter intentionem eius accidit ex inordinata conversione ipsius ad commutabile bonum. Et ideo non est schisma, per se loquendo.

Reply to Objection 2: The essence of schism

[40611] IIª-IIae q. 39 a. 1 ad 2 Ad secundum

consists in rebelliously disobeying the commandments: and I say "rebelliously," since a schismatic both obstinately scorns the commandments of the Church, and refuses to submit to her judgment. But every sinner does not do this, wherefore not every sin is a schism.

dicendum quod non obedire praeceptis cum rebellione quadam constituit schismatis rationem. Dico autem cum rebellione, cum et pertinaciter praecepta Ecclesiae contemnit, et iudicium eius subire recusat. Hoc autem non facit quilibet peccator. Unde non omne peccatum est schisma.

Reply to Objection 3: Heresy and schism are distinguished in respect of those things to which each is opposed essentially and directly. For heresy is essentially opposed to faith, while schism is essentially opposed to the unity of ecclesiastical charity. Wherefore just as faith and charity are different virtues, although whoever lacks faith lacks charity, so too schism and heresy are different vices, although whoever is a heretic is also a schismatic, but not conversely. This is what Jerome says in his commentary on the Epistle to the Galatians [*In Ep. ad Tit. iii, 10]: "I consider the difference between schism and heresy to be that heresy holds false doctrine while schism severs a man from the Church." Nevertheless, just as the loss of charity is the road to the loss of faith, according to 1 Tim. 1:6: "From which things," i.e. charity and the like, "some going astray, are turned aside into vain babbling," so too, schism is the road to heresy. Wherefore Jerome adds (In Ep. ad Tit. iii, 10) that "at the outset it is possible, in a certain respect, to find a difference between schism and heresy: yet there is no schism that does not devise some heresy for itself, that it may appear to have had a reason for separating from the Church."

[40612] IIª-IIae q. 39 a. 1 ad 3 Ad tertium dicendum quod haeresis et schisma distinguuntur secundum ea quibus utrumque per se et directe opponitur. Nam haeresis per se opponitur fidei, schisma autem per se opponitur unitati ecclesiasticae caritatis. Et ideo sicut fides et caritas sunt diversae virtutes, quamvis quicumque careat fide careat caritate; ita etiam schisma et haeresis sunt diversa vitia, quamvis quicumque est haereticus sit etiam schismaticus, sed non convertitur. Et hoc est quod Hieronymus dicit, in Epist. ad Gal., *inter schisma et haeresim hoc interesse arbitror, quod haeresis perversum dogma habet, schisma ab Ecclesia separat*. Et tamen sicut amissio caritatis est via ad amittendum fidem, secundum illud I ad Tim. I, *a quibus quidam aberrantes*, scilicet a caritate et aliis huiusmodi, conversi sunt in vaniloquium; ita etiam schisma est via ad haeresim. Unde Hieronymus ibidem subdit quod *schisma a principio aliqua in parte potest intelligi diversum ab haeresi, ceterum nullum schisma est, nisi sibi aliquam haeresim confingat, ut recte ab Ecclesia recessisse videatur*.

Q. 39. A. 2. Whether schism is a graver sin than unbelief?

Objection 1: It would seem that schism is a graver sin than unbelief. For the graver sin meets with a graver punishment, according to Dt. 25:2: "According to the measure of the sin shall the measure also of the stripes be." Now we find the sin of schism punished more severely than even the sin of unbelief or idolatry: for we read (Ex. 32:28) that some were slain by the swords of their fellow men on account of idolatry: whereas of the sin of schism we read (Num. 16:30): "If the Lord do a new thing, and the earth opening her mouth swallow them down, and all things that belong to them, and they go down alive into hell, you shall know that they have blasphemed the Lord God." Moreover the ten tribes who were guilty of

[40613] IIª-IIae q. 39 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod schisma gravius peccatum sit quam infidelitas. Maius enim peccatum graviori poena punitur, secundum illud Deut. XXV, *pro mensura peccati erit et plagarum modus*. Sed peccatum schismatis gravius invenitur punitum quam etiam peccatum infidelitatis sive idololatriae. Legitur enim Exod. XXXII quod propter idololatriam sunt aliqui humana manu gladio interfecti, de peccato autem schismatis legitur Num. XVI, *si novam rem fecerit dominus, ut aperiens terra os suum deglutiat eos et omnia quae ad illos pertinent, descenderintque viventes in Infernum, scietis quod blasphemaverunt dominum*. Decem etiam tribus, quae vitio

schism in revolting from the rule of David were most severely punished (4 Kings 17). Therefore the sin of schism is graver than the sin of unbelief.

schismatis a regno David recesserunt, sunt gravissime punitae, ut habetur IV Reg. XVII. Ergo peccatum schismatis est gravius peccato infidelitatis.

Objection 2: Further, "The good of the multitude is greater and more godlike than the good of the individual," as the Philosopher states (Ethic. i, 2). Now schism is opposed to the good of the multitude, namely, ecclesiastical unity, whereas unbelief is contrary to the particular good of one man, namely the faith of an individual. Therefore it seems that schism is a graver sin than unbelief.

[40614] IIª-IIae q. 39 a. 2 arg. 2 Praeterea, *bonum multitudinis est maius et divinius quam bonum unius*; ut patet per philosophum, in I Ethic. Sed schisma est contra bonum multitudinis, idest contra ecclesiasticam unitatem, infidelitas autem est contra bonum particulare unius, quod est fides unius hominis singularis. Ergo videtur quod schisma sit gravius peccatum quam infidelitas.

Objection 3: Further, a greater good is opposed to a greater evil, according to the Philosopher (Ethic. viii, 10). Now schism is opposed to charity, which is a greater virtue than faith to which unbelief is opposed, as shown above (Q[10], A[2]; Q[23], A[6]). Therefore schism is a graver sin than unbelief.

[40615] IIª-IIae q. 39 a. 2 arg. 3 Praeterea, maiori malo maius bonum opponitur; ut patet per philosophum, in VIII Ethic. Sed schisma opponitur caritati, quae est maior virtus quam fides, cui opponitur infidelitas, ut ex praemissis patet. Ergo schisma est gravius peccatum quam infidelitas.

On the contrary, That which results from an addition to something else surpasses that thing either in good or in evil. Now heresy results from something being added to schism, for it adds corrupt doctrine, as Jerome declares in the passage quoted above (A[1], ad 3). Therefore schism is a less grievous sin than unbelief.

[40616] IIª-IIae q. 39 a. 2 s. c. Sed contra, quod se habet ex additione ad alterum potius est vel in bono vel in malo. Sed haeresis se habet per additionem ad schisma, addit enim perversum dogma, ut patet ex auctoritate Hieronymi supra inducta. Ergo schisma est minus peccatum quam infidelitas.

I answer that, The gravity of a sin can be considered in two ways: first, according to the species of that sin, secondly, according to its circumstances. And since particular circumstances are infinite in number, so too they can be varied in an infinite number of ways: wherefore if one were to ask in general which of two sins is the graver, the question must be understood to refer to the gravity derived from the sin's genus. Now the genus or species of a sin is taken from its object, as shown above (FS, Q[72], A[1]; FS, Q[73], A[3]). Wherefore the sin which is opposed to the greater good is, in respect of its genus, more grievous, for instance a sin committed against God is graver than a sin committed against one's neighbor.

Now it is evident that unbelief is a sin committed against God Himself, according as He is Himself

[40617] IIª-IIae q. 39 a. 2 co. Respondeo dicendum quod gravitas peccati dupliciter potest considerari, uno modo, secundum suam speciem; alio modo, secundum circumstantias. Et quia circumstantiae particulares sunt et infinitis modis variari possunt, cum quaeritur in communi de duobus peccatis quod sit gravius, intelligenda est quaestio de gravitate quae attenditur secundum genus peccati. Genus autem seu species peccati attenditur ex obiecto; sicut ex supradictis patet. Et ideo illud peccatum quod maiori bono contrariatur est ex suo genere gravius, sicut peccatum in Deum quam peccatum in proximum. Manifestum est autem quod infidelitas est peccatum contra ipsum Deum, secundum quod in se est veritas prima, cui fides innititur. Schisma autem est contra ecclesiasticam unitatem, quae est quoddam bonum participatum, et minus quam sit ipse Deus. Unde manifestum est quod peccatum infidelitatis

the First Truth, on which faith is founded; whereas schism is opposed to ecclesiastical unity, which is a participated good, and a lesser good than God Himself. Wherefore it is manifest that the sin of unbelief is generically more grievous than the sin of schism, although it may happen that a particular schismatic sins more grievously than a particular unbeliever, either because his contempt is greater, or because his sin is a source of greater danger, or for some similar reason.

ex suo genere est gravius quam peccatum schismatis, licet possit contingere quod aliquis schismaticus gravius peccet quam quidam infidelis, vel propter maiorem contemptum, vel propter maius periculum quod inducit, vel propter aliquid huiusmodi.

Reply to Objection 1: It had already been declared to that people by the law which they had received that there was one God, and that no other God was to be worshipped by them; and the same had been confirmed among them by many kinds of signs. Consequently there was no need for those who sinned against this faith by falling into idolatry, to be punished in an unwonted manner: it was enough that they should be punished in the usual way. On the other hand, it was not so well known among them that Moses was always to be their ruler, and so it behooved those who rebelled against his authority to be punished in a miraculous and unwonted manner.

We may also reply by saying that the sin of schism was sometimes more severely punished in that people, because they were inclined to seditions and schisms. For it is written (1 Esdra 4:15): "This city since days gone by has rebelled against its kings: and seditions and wars were raised therein [*Vulg.: 'This city is a rebellious city, and hurtful to the kings and provinces, and . . . wars were raised therein of old']." Now sometimes a more severe punishment is inflicted for an habitual sin (as stated above, FS, Q[105], A[2], ad 9), because punishments are medicines intended to keep man away from sin: so that where there is greater proneness to sin, a more severe punishment ought to be inflicted. As regards the ten tribes, they were punished not only for the sin of schism, but also for that of idolatry as stated in the passage quoted.

[40618] IIª-IIae q. 39 a. 2 ad 1 Ad primum ergo dicendum quod populo illi manifestum erat iam per legem susceptam quod erat unus Deus et quod non erant alii dii colendi, et hoc erat apud eos per multiplicia signa confirmatum. Et ideo non oportebat quod peccantes contra hanc fidem per idololatriam punirentur inusitata aliqua et insolita poena, sed solum communi. Sed non erat sic notum apud eos quod Moyses deberet esse semper eorum princeps. Et ideo rebellantes eius principatui oportebat miraculosa et insueta poena puniri. Vel potest dici quod peccatum schismatis quandoque gravius est punitum in populo illo quia erat ad seditiones et schismata promptus, dicitur enim I Esdr. IV, *civitas illa a diebus antiquis adversus regem rebellat, et seditiones et praelia concitantur in ea*. Poena autem maior quandoque infligitur pro peccato magis consueto, ut supra habitum est, nam poenae sunt medicinae quaedam ad arcendum homines a peccato; unde ubi est maior pronitas ad peccandum, debet severior poena adhiberi. Decem autem tribus non solum fuerunt punitae pro peccato schismatis, sed etiam pro peccato idololatriae, ut ibidem dicitur.

Reply to Objection 2: Just as the good of the multitude is greater than the good of a unit in that multitude, so is it less than the extrinsic good to which that multitude is directed, even as the good of a rank in the army is less than the good of the

[40619] IIª-IIae q. 39 a. 2 ad 2 Ad secundum dicendum quod sicut bonum multitudinis est maius quam bonum unius qui est de multitudine, ita est minus quam bonum extrinsecum ad quod multitudo ordinatur, sicut bonum ordinis exercitus

commander-in-chief. In like manner the good of ecclesiastical unity, to which schism is opposed, is less than the good of Divine truth, to which unbelief is opposed.

est minus quam bonum ducis. Et similiter bonum ecclesiasticae unitatis, cui opponitur schisma, est minus quam bonum veritatis divinae, cui opponitur infidelitas.

Reply to Objection 3: Charity has two objects; one is its principal object and is the Divine goodness, the other is its secondary object and is our neighbor's good. Now schism and other sins against our neighbor, are opposed to charity in respect of its secondary good, which is less than the object of faith, for this is God Himself; and so these sins are less grievous than unbelief. On the other hand, hatred of God, which is opposed to charity in respect of its principal object, is not less grievous than unbelief. Nevertheless of all sins committed by man against his neighbor, the sin of schism would seem to be the greatest, because it is opposed to the spiritual good of the multitude.

[40620] IIª-IIae q. 39 a. 2 ad 3 Ad tertium dicendum quod caritas habet duo obiecta, unum principale, scilicet bonitatem divinam; et aliud secundarium, scilicet bonum proximi. Schisma autem et alia peccata quae fiunt in proximum opponuntur caritati quantum ad secundarium bonum, quod est minus quam obiectum fidei, quod est ipse Deus. Et ideo ista peccata sunt minora quam infidelitas. Sed odium Dei, quod opponitur caritati quantum ad principale obiectum, non est minus. Tamen inter peccata quae sunt in proximum, peccatum schismatis videtur esse maximum, quia est contra spirituale bonum multitudinis.

Q. 39. A.

3. Whether schismatics have any power?

Objection 1: It would seem that schismatics have some power. For Augustine says (Contra Donat. i, 1): "Just as those who come back to the Church after being baptized, are not baptized again, so those who return after being ordained, are not ordained again." Now Order is a kind of power. Therefore schismatics have some power since they retain their Orders.

[40621] IIª-IIae q. 39 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod schismatici habeant aliquam potestatem. Dicit enim Augustinus, in libro contra Donatist., *sicut redeuntes ad Ecclesiam qui priusquam recederent baptizati sunt non rebaptizantur, ita redeuntes qui priusquam recederent ordinati sunt non utique rursus ordinantur*. Sed ordo est potestas quaedam. Ergo schismatici habent aliquam potestatem, quia retinent ordinem.

Objection 2: Further, Augustine says (De Unico Bapt. [*De Bap. contra Donat. vi, 5]): "One who is separated can confer a sacrament even as he can have it." But the power of conferring a sacrament is a very great power. Therefore schismatics who are separated from the Church, have a spiritual power.

[40622] IIª-IIae q. 39 a. 3 arg. 2 Praeterea, Augustinus dicit, in libro de Unic. Bapt., *potest sacramentum tradere separatus, sicut potest habere separatus*. Sed potestas tradendi sacramenta est maxima potestas. Ergo schismatici, qui sunt ab Ecclesia separati, habent potestatem spiritualem.

Objection 3: Further, Pope Urban II [*Council of Piacenza, cap. x; cf. Can. Ordinationes, ix, qu. 1] says: "We command that persons consecrated by bishops who were themselves consecrated according to the Catholic rite, but have separated themselves by schism from the Roman Church, should be received mercifully and that their

[40623] IIª-IIae q. 39 a. 3 arg. 3 Praeterea, Urbanus Papa dicit quod *ab episcopis quondam Catholice ordinatis sed in schismate a Romana Ecclesia separatis qui consecrati sunt, eos, cum ad Ecclesiae unitatem redierint, servatis propriis ordinibus, misericorditer suscipi iubemus, si eos vita et scientia commendat*. Sed hoc non esset nisi

Orders should be acknowledged, when they return to the unity of the Church, provided they be of commendable life and knowledge." But this would not be so, unless spiritual power were retained by schismatics. Therefore schismatics have spiritual power.

spiritualis potestas apud schismaticos remaneret. Ergo schismatici habent spiritualem potestatem.

On the contrary, Cyprian says in a letter (Ep. lii, quoted vii, qu. 1, can. Novatianus): "He who observes neither unity of spirit nor the concord of peace, and severs himself from the bonds of the Church, and from the fellowship of her priests, cannot have episcopal power or honor."

[40624] IIª-IIae q. 39 a. 3 s. c. Sed contra est quod Cyprianus dicit in quadam epistola, et habetur VII, qu. I, Can. Novatianus, *qui nec unitatem, inquit, spiritus nec conventionis pacem observat, et se ab Ecclesiae vinculo atque a sacerdotum collegio separat, nec episcopi potestatem habere potest nec honorem*.

I answer that, Spiritual power is twofold, the one sacramental, the other a power of jurisdiction. The sacramental power is one that is conferred by some kind of consecration. Now all the consecrations of the Church are immovable so long as the consecrated thing remains: as appears even in inanimate things, since an altar, once consecrated, is not consecrated again unless it has been broken up. Consequently such a power as this remains, as to its essence, in the man who has received it by consecration, as long as he lives, even if he fall into schism or heresy: and this is proved from the fact that if he come back to the Church, he is not consecrated anew. Since, however, the lower power ought not to exercise its act, except in so far as it is moved by the higher power, as may be seen also in the physical order, it follows that such persons lose the use of their power, so that it is not lawful for them to use it. Yet if they use it, this power has its effect in sacramental acts, because therein man acts only as God's instrument, so that sacramental effects are not precluded on account of any fault whatever in the person who confers the sacrament.

On the other hand, the power of jurisdiction is that which is conferred by a mere human appointment. Such a power as this does not adhere to the recipient immovably: so that it does not remain in heretics and schismatics; and consequently they neither absolve nor excommunicate, nor grant indulgence, nor do anything of the kind, and if they do, it is invalid.

Accordingly when it is said that such like persons have no spiritual power, it is to be understood as

[40625] IIª-IIae q. 39 a. 3 co. Respondeo dicendum quod duplex est spiritualis potestas, una quidem sacramentalis; alia iurisdictionalis. Sacramentalis quidem potestas est quae per aliquam consecrationem confertur. Omnes autem consecrationes Ecclesiae sunt immobiles, manente re quae consecratur, sicut patet etiam in rebus inanimatis, nam altare semel consecratum non consecratur iterum nisi fuerit dissipatum. Et ideo talis potestas secundum suam essentiam remanet in homine qui per consecrationem eam est adeptus quandiu vivit, sive in schisma sive in haeresim labatur, quod patet ex hoc quod rediens ad Ecclesiam non iterum consecratur. Sed quia potestas inferior non debet exire in actum nisi secundum quod movetur a potestate superiori, ut etiam in rebus naturalibus patet; inde est quod tales usum potestatis amittunt, ita scilicet quod non liceat eis sua potestate uti. Si tamen usi fuerint, eorum potestas effectum habet in sacramentalibus, quia in his homo non operatur nisi sicut instrumentum Dei; unde effectus sacramentales non excluduntur propter culpam quamcumque conferentis sacramentum. Potestas autem iurisdictionalis est quae ex simplici iniunctione hominis confertur. Et talis potestas non immobiliter adhaeret. Unde in schismaticis et haereticis non manet. Unde non possunt nec absolvere nec excommunicare nec indulgentias facere, aut aliquid huiusmodi, quod si fecerint, nihil est actum. Cum ergo dicitur tales non habere potestatem spiritualem, intelligendum est vel de potestate secunda, vel, si referatur ad primam potestatem, non est referendum ad ipsam essentiam potestatis, sed ad legitimum usum eius.

referring either to the second power, or if it be referred to the first power, not as referring to the essence of the power, but to its lawful use.

This suffices for the Replies to the Objections.

[40626] IIª-IIae q. 39 a. 3 ad arg. Et per hoc patet responsio ad obiecta.

Q. 39. A. 4. Whether it is right that schismatics should be punished with excommunication?

Objection 1: It would seem that schismatics are not rightly punished with excommunication. For excommunication deprives a man chiefly of a share in the sacraments. But Augustine says (Contra Donat. vi, 5) that "Baptism can be received from a schismatic." Therefore it seems that excommunication is not a fitting punishment for schismatics.

[40627] IIª-IIae q. 39 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod poena schismaticorum non sit conveniens ut excommunicentur. Excommunicatio enim maxime separat hominem a communione sacramentorum. Sed Augustinus dicit, in libro contra Donatist., quod Baptisma potest recipi a schismatico. Ergo videtur quod excommunicatio non est conveniens poena schismatis.

Objection 2: Further, it is the duty of Christ's faithful to lead back those who have gone astray, wherefore it is written against certain persons (Ezech. 34:4): "That which was driven away you have not brought again, neither have you sought that which was lost." Now schismatics are more easily brought back by such as may hold communion with them. Therefore it seems that they ought not to be excommunicated.

[40628] IIª-IIae q. 39 a. 4 arg. 2 Praeterea, ad fideles Christi pertinet ut eos qui sunt dispersi reducant, unde contra quosdam dicitur Ezech. XXXIV, *quod abiectum est non reduxistis, quod perierat non quaesistis*. Sed schismatici convenientius reducuntur per aliquos qui eis communicent. Ergo videtur quod non sint excommunicandi.

Objection 3: Further, a double punishment is not inflicted for one and the same sin, according to Nahum 1:9: "God will not judge the same twice" [*Septuagint version]. Now some receive a temporal punishment for the sin of schism, according to Q[23], A[5], where it is stated: "Both divine and earthly laws have laid down that those who are severed from the unity of the Church, and disturb her peace, must be punished by the secular power." Therefore they ought not to be punished with excommunication.

[40629] IIª-IIae q. 39 a. 4 arg. 3 Praeterea, pro eodem peccato non infligitur duplex poena, secundum illud Nahum I, *non iudicabit Deus bis in idipsum*. Sed pro peccato schismatis aliqui poena temporali puniuntur, ut habetur XXIII, qu. V, ubi dicitur, *divinae et mundanae leges statuerunt ut ab Ecclesiae unitate divisi, et eius pacem perturbantes, a saecularibus potestatibus comprimantur*. Non ergo sunt puniendi per excommunicationem.

On the contrary, It is written (Num. 16:26): "Depart from the tents of these wicked men," those, to wit, who had caused the schism, "and touch nothing of theirs, lest you be involved in their sins."

[40630] IIª-IIae q. 39 a. 4 s. c. Sed contra est quod Num. XVI dicitur, *recedite a tabernaculis hominum impiorum*, qui scilicet schisma fecerant, *et nolite tangere quae ad eos pertinent, ne involvamini in peccatis eorum*.

I answer that, According to Wis. 11:11, "By

[40631] IIª-IIae q. 39 a. 4 co. Respondeo

what things a man sinneth, by the same also he should be punished" [Vulg.: 'he is tormented']. Now a schismatic, as shown above (A[1]), commits a twofold sin: first by separating himself from communion with the members of the Church, and in this respect the fitting punishment for schismatics is that they be excommunicated. Secondly, they refuse submission to the head of the Church, wherefore, since they are unwilling to be controlled by the Church's spiritual power, it is just that they should be compelled by the secular power.

dicendum quod per quae peccat quis, per ea debet puniri, ut dicitur Sap. XI. Schismaticus autem, ut ex dictis patet, in duobus peccat. In uno quidem, quia separat se a communione membrorum Ecclesiae. Et quantum ad hoc conveniens poena schismaticorum est ut excommunicentur. In alio vero, quia subdi recusant capiti Ecclesiae. Et ideo, quia coerceri nolunt per spiritualem potestatem Ecclesiae, iustum est ut potestate temporali coerceantur.

Reply to Objection 1: It is not lawful to receive Baptism from a schismatic, save in a case of necessity, since it is better for a man to quit this life, marked with the sign of Christ, no matter from whom he may receive it, whether from a Jew or a pagan, than deprived of that mark, which is bestowed in Baptism.

[40632] IIª-IIae q. 39 a. 4 ad 1 Ad primum ergo dicendum quod Baptismum a schismaticis recipere non licet nisi in articulo necessitatis, quia melius est de hac vita cum signo Christi exire, a quocumque detur, etiam si sit Iudaeus vel Paganus, quam sine hoc signo, quod per Baptismum confertur.

Reply to Objection 2: Excommunication does not forbid the intercourse whereby a person by salutary admonitions leads back to the unity of the Church those who are separated from her. Indeed this very separation brings them back somewhat, because through confusion at their separation, they are sometimes led to do penance

[40633] IIª-IIae q. 39 a. 4 ad 2 Ad secundum dicendum quod per excommunicationem non interdicitur illa communicatio per quam aliquis salubribus monitis divisos reducit ad Ecclesiae unitatem. Tamen et ipsa separatio quodammodo eos reducit, dum, de sua separatione confusi, quandoque ad poenitentiam adducuntur.

Reply to Objection 3: The punishments of the present life are medicinal, and therefore when one punishment does not suffice to compel a man, another is added: just as physicians employ several body medicines when one has no effect. In like manner the Church, when excommunication does not sufficiently restrain certain men, employs the compulsion of the secular arm. If, however, one punishment suffices, another should not be employed.

[40634] IIª-IIae q. 39 a. 4 ad 3 Ad tertium dicendum quod poenae praesentis vitae sunt medicinales; et ideo quando una poena non sufficit ad coercendum hominem, superadditur altera, sicut et medici diversas medicinas corporales apponunt quando una non est efficax et ita Ecclesia, quando aliqui per excommunicationem non sufficienter reprimuntur, adhibet coercionem brachii saecularis. Sed si una poena sit sufficiens, non debet alia adhiberi.

Q. 40. OF WAR (FOUR ARTICLES)

We must now consider war, under which head there are four points of inquiry:

(1) Whether some kind of war is lawful?

(2) Whether it is lawful for clerics to fight?

(3) Whether it is lawful for belligerents to lay ambushes?

(4) Whether it is lawful to fight on holy days?

[40635] IIª-IIae q. 40 pr. Deinde considerandum est de bello. Et circa hoc quaeruntur quatuor. Primo, utrum aliquod bellum sit licitum. Secundo, utrum clericis sit licitum bellare. Tertio, utrum liceat bellantibus uti insidiis. Quarto, utrum liceat in diebus festis bellare.

Q. 40. A. 1. Whether it is always sinful to wage war?

Objection 1: It would seem that it is always sinful to wage war. Because punishment is not inflicted except for sin. Now those who wage war are threatened by Our Lord with punishment, according to Mat. 26:52: "All that take the sword shall perish with the sword." Therefore all wars are unlawful.

[40636] IIª-IIae q. 40 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod bellare semper sit peccatum. Poena enim non infligitur nisi pro peccato. Sed bellantibus a domino indicitur poena, secundum illud Matth. XXVI, *omnis qui acceperit gladium gladio peribit*. Ergo omne bellum est illicitum.

Objection 2: Further, whatever is contrary to a Divine precept is a sin. But war is contrary to a Divine precept, for it is written (Mat. 5:39): "But I say to you not to resist evil"; and (Rom. 12:19): "Not revenging yourselves, my dearly beloved, but give place unto wrath." Therefore war is always sinful.

[40637] IIª-IIae q. 40 a. 1 arg. 2 Praeterea, quidquid contrariatur divino praecepto est peccatum. Sed bellare contrariatur divino praecepto, dicitur enim Matth. V, *ego dico vobis non resistere malo*; et Rom. XII dicitur, *non vos defendentes, carissimi, sed date locum irae*. Ergo bellare semper est peccatum.

Objection 3: Further, nothing, except sin, is contrary to an act of virtue. But war is contrary to peace. Therefore war is always a sin.

[40638] IIª-IIae q. 40 a. 1 arg. 3 Praeterea, nihil contrariatur actui virtutis nisi peccatum. Sed bellum contrariatur paci. Ergo bellum semper est peccatum.

Objection 4: Further, the exercise of a lawful thing is itself lawful, as is evident in scientific exercises. But warlike exercises which take place in tournaments are forbidden by the Church, since those who are slain in these trials are deprived of ecclesiastical burial. Therefore it seems that war is a sin in itself.

[40639] IIª-IIae q. 40 a. 1 arg. 4 Praeterea, omne exercitium ad rem licitam licitum est, sicut patet in exercitiis scientiarum. Sed exercitia bellorum, quae fiunt in torneamentis, prohibentur ab Ecclesia, quia morientes in huiusmodi tyrociniis ecclesiastica sepultura privantur. Ergo bellum videtur esse simpliciter peccatum.

On the contrary, Augustine says in a sermon on the son of the centurion [*Ep. ad Marcel. cxxxviii]: "If the Christian Religion forbade war altogether, those who sought salutary advice in

[40640] IIª-IIae q. 40 a. 1 s. c. Sed contra est quod Augustinus dicit, in sermone de puero centurionis, *si Christiana disciplina omnino bella culparet, hoc potius consilium salutis petentibus in*

the Gospel would rather have been counselled to cast aside their arms, and to give up soldiering altogether. On the contrary, they were told: 'Do violence to no man . . . and be content with your pay' [* Lk. 3:14]. If he commanded them to be content with their pay, he did not forbid soldiering."

Evangelio daretur, ut abiicerent arma, seque militiae omnino subtraherent. Dictum est autem eis, neminem concutiatis; estote contenti stipendiis vestris. Quibus proprium stipendium sufficere praecepit, militare non prohibuit.

I answer that, In order for a war to be just, three things are necessary. First, the authority of the sovereign by whose command the war is to be waged. For it is not the business of a private individual to declare war, because he can seek for redress of his rights from the tribunal of his superior. Moreover it is not the business of a private individual to summon together the people, which has to be done in wartime. And as the care of the common weal is committed to those who are in authority, it is their business to watch over the common weal of the city, kingdom or province subject to them. And just as it is lawful for them to have recourse to the sword in defending that common weal against internal disturbances, when they punish evil-doers, according to the words of the Apostle (Rom. 13:4): "He beareth not the sword in vain: for he is God's minister, an avenger to execute wrath upon him that doth evil"; so too, it is their business to have recourse to the sword of war in defending the common weal against external enemies. Hence it is said to those who are in authority (Ps. 81:4): "Rescue the poor: and deliver the needy out of the hand of the sinner"; and for this reason Augustine says (Contra Faust. xxii, 75): "The natural order conducive to peace among mortals demands that the power to declare and counsel war should be in the hands of those who hold the supreme authority."

Secondly, a just cause is required, namely that those who are attacked, should be attacked because they deserve it on account of some fault. Wherefore Augustine says (QQ. in Hept., qu. x, super Jos.): "A just war is wont to be described as one that avenges wrongs, when a nation or state has to be punished, for refusing to make amends for the wrongs inflicted by its subjects, or to restore what it has seized unjustly."

Thirdly, it is necessary that the belligerents should have a rightful intention, so that they intend the

[40641] IIª-IIae q. 40 a. 1 co. Respondeo dicendum quod ad hoc quod aliquod bellum sit iustum, tria requiruntur. Primo quidem, auctoritas principis, cuius mandato bellum est gerendum. Non enim pertinet ad personam privatam bellum movere, quia potest ius suum in iudicio superioris prosequi. Similiter etiam quia convocare multitudinem, quod in bellis oportet fieri, non pertinet ad privatam personam. Cum autem cura reipublicae commissa sit principibus, ad eos pertinet rem publicam civitatis vel regni seu provinciae sibi subditae tueri. Et sicut licite defendunt eam materiali gladio contra interiores quidem perturbatores, dum malefactores puniunt, secundum illud apostoli, ad Rom. XIII, *non sine causa gladium portat, minister enim Dei est, vindex in iram ei qui male agit*; ita etiam gladio bellico ad eos pertinet rempublicam tueri ab exterioribus hostibus. Unde et principibus dicitur in Psalm., *eripite pauperem, et egenum de manu peccatoris liberate*. Unde Augustinus dicit, contra Faust., *ordo naturalis, mortalium paci accommodatus, hoc poscit, ut suscipiendi belli auctoritas atque consilium penes principes sit*. Secundo, requiritur causa iusta, ut scilicet illi qui impugnantur propter aliquam culpam impugnationem mereantur. Unde Augustinus dicit, in libro quaest., *iusta bella solent definiri quae ulciscuntur iniurias, si gens vel civitas plectenda est quae vel vindicare neglexerit quod a suis improbe factum est, vel reddere quod per iniuriam ablatum est*. Tertio, requiritur ut sit intentio bellantium recta, qua scilicet intenditur vel ut bonum promoveatur, vel ut malum vitetur. Unde Augustinus, in libro de verbis Dom., *apud veros Dei cultores etiam illa bella pacata sunt quae non cupiditate aut crudelitate, sed pacis studio geruntur, ut mali coerceantur et boni subleventur*. Potest autem contingere quod etiam si sit legitima auctoritas indicentis bellum et causa iusta, nihilominus propter pravam intentionem bellum reddatur illicitum. Dicit enim Augustinus, in libro contra Faust., *nocendi cupiditas,*

advancement of good, or the avoidance of evil. Hence Augustine says (De Verb. Dom. [*The words quoted are to be found not in St. Augustine's works, but Can. Apud. Caus. xxiii, qu. 1]): "True religion looks upon as peaceful those wars that are waged not for motives of aggrandizement, or cruelty, but with the object of securing peace, of punishing evil-doers, and of uplifting the good." For it may happen that the war is declared by the legitimate authority, and for a just cause, and yet be rendered unlawful through a wicked intention. Hence Augustine says (Contra Faust. xxii, 74): "The passion for inflicting harm, the cruel thirst for vengeance, an unpacific and relentless spirit, the fever of revolt, the lust of power, and such like things, all these are rightly condemned in war."

ulciscendi crudelitas, implacatus et implacabilis animus, feritas rebellandi, libido dominandi, et si qua sunt similia, haec sunt quae in bellis iure culpantur.

Reply to Objection 1: As Augustine says (Contra Faust. xxii, 70): "To take the sword is to arm oneself in order to take the life of anyone, without the command or permission of superior or lawful authority." On the other hand, to have recourse to the sword (as a private person) by the authority of the sovereign or judge, or (as a public person) through zeal for justice, and by the authority, so to speak, of God, is not to "take the sword," but to use it as commissioned by another, wherefore it does not deserve punishment. And yet even those who make sinful use of the sword are not always slain with the sword, yet they always perish with their own sword, because, unless they repent, they are punished eternally for their sinful use of the sword.

[40642] IIª-IIae q. 40 a. 1 ad 1 Ad primum ergo dicendum quod, sicut Augustinus dicit, in II Lib. contra Manich., *ille accipit gladium qui, nulla superiori aut legitima potestate aut iubente vel concedente, in sanguinem alicuius armatur*. Qui vero ex auctoritate principis vel iudicis, si sit persona privata; vel ex zelo iustitiae, quasi ex auctoritate Dei, si sit persona publica, gladio utitur, non ipse accipit gladium, sed ab alio sibi commisso utitur. Unde ei poena non debetur. Nec tamen illi etiam qui cum peccato gladio utuntur semper gladio occiduntur. Sed ipso suo gladio semper pereunt, quia pro peccato gladii aeternaliter puniuntur, nisi poeniteant.

Reply to Objection 2: Such like precepts, as Augustine observes (De Serm. Dom. in Monte i, 19), should always be borne in readiness of mind, so that we be ready to obey them, and, if necessary, to refrain from resistance or self-defense. Nevertheless it is necessary sometimes for a man to act otherwise for the common good, or for the good of those with whom he is fighting. Hence Augustine says (Ep. ad Marcellin. cxxxviii): "Those whom we have to punish with a kindly severity, it is necessary to handle in many ways against their will. For when we are stripping a man of the lawlessness of sin, it is good for him to be vanquished, since nothing is more hopeless than the happiness of sinners, whence arises a

[40643] IIª-IIae q. 40 a. 1 ad 2 Ad secundum dicendum quod huiusmodi praecepta, sicut Augustinus dicit, in libro de Serm. Dom. in monte, semper sunt servanda in praeparatione animi, ut scilicet semper homo sit paratus non resistere vel non se defendere si opus fuerit. Sed quandoque est aliter agendum propter commune bonum, et etiam illorum cum quibus pugnatur. Unde Augustinus dicit, in Epist. ad Marcellinum, *agenda sunt multa etiam cum invitis benigna quadam asperitate plectendis. Nam cui licentia iniquitatis eripitur, utiliter vincitur, quoniam nihil est infelicius felicitate peccantium, qua poenalis nutritur impunitas, et mala voluntas, velut hostis interior, roboratur*.

guilty impunity, and an evil will, like an internal enemy."

Reply to Objection 3: Those who wage war justly aim at peace, and so they are not opposed to peace, except to the evil peace, which Our Lord "came not to send upon earth" (Mat. 10:34). Hence Augustine says (Ep. ad Bonif. clxxxix): "We do not seek peace in order to be at war, but we go to war that we may have peace. Be peaceful, therefore, in warring, so that you may vanquish those whom you war against, and bring them to the prosperity of peace."

[40644] IIª-IIae q. 40 a. 1 ad 3 Ad tertium dicendum quod etiam illi qui iusta bella gerunt pacem intendunt. Et ita paci non contrariantur nisi malae, quam dominus non venit mittere in terram, ut dicitur Matth. X. Unde Augustinus dicit, ad Bonifacium, *non quaeritur pax ut bellum exerceatur, sed bellum geritur ut pax acquiratur. Esto ergo bellando pacificus, ut eos quos expugnas ad pacis utilitatem vincendo perducas*.

Reply to Objection 4: Manly exercises in warlike feats of arms are not all forbidden, but those which are inordinate and perilous, and end in slaying or plundering. In olden times warlike exercises presented no such danger, and hence they were called "exercises of arms" or "bloodless wars," as Jerome states in an epistle [*Reference incorrect: cf. Veget., De Re Milit. i].

[40645] IIª-IIae q. 40 a. 1 ad 4 Ad quartum dicendum quod exercitia hominum ad res bellicas non sunt universaliter prohibita, sed inordinata exercitia et periculosa, ex quibus occisiones et depraedationes proveniunt. Apud antiquos autem exercitationes ad bella sine huiusmodi periculis erant, et ideo vocabantur meditationes armorum, vel bella sine sanguine, ut per Hieronymum patet, in quadam epistola.

Q. 40. A. 2. Whether it is lawful for clerics and bishops to fight?

Objection 1: It would seem lawful for clerics and bishops to fight. For, as stated above (A[1]), wars are lawful and just in so far as they protect the poor and the entire common weal from suffering at the hands of the foe. Now this seems to be above all the duty of prelates, for Gregory says (Hom. in Ev. xiv): "The wolf comes upon the sheep, when any unjust and rapacious man oppresses those who are faithful and humble. But he who was thought to be the shepherd, and was not, leaveth the sheep, end flieth, for he fears lest the wolf hurt him, and dares not stand up against his injustice." Therefore it is lawful for prelates and clerics to fight.

[40646] IIª-IIae q. 40 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod clericis et episcopis liceat pugnare. Bella enim intantum sunt licita et iusta, sicut dictum est, inquantum tuentur pauperes et totam rempublicam ab hostium iniuriis. Sed hoc maxime videtur ad praelatos pertinere, dicit enim Gregorius, in quadam homilia, *lupus super oves venit, cum quilibet iniustus et raptor fideles quosque atque humiles opprimit. Sed is qui pastor videbatur esse et non erat, relinquit oves et fugit, quia dum sibi ab eo periculum metuit, resistere eius iniustitiae non praesumit*. Ergo praelatis et clericis licitum est pugnare.

Objection 2: Further, Pope Leo IV writes (xxiii, qu. 8, can. Igitur): "As untoward tidings had frequently come from the Saracen side, some said that the Saracens would come to the port of Rome secretly and covertly; for which reason we commanded our people to gather together, and ordered them to go down to the seashore." Therefore it is lawful for bishops to fight.

[40647] IIª-IIae q. 40 a. 2 arg. 2 Praeterea, XXIII, qu. VIII, Leo Papa scribit, *cum saepe adversa a Saracenorum partibus pervenerint nuntia, quidam in Romanorum portum Saracenos clam furtiveque venturos esse dicebant. Pro quo nostrum congregari praecepimus populum, maritimumque ad littus descendere decrevimus*. Ergo episcopis licet ad bella procedere.

Objection 3: Further, apparently, it comes to the same whether a man does a thing himself, or consents to its being done by another, according to Rom. 1:32: "They who do such things, are worthy of death, and not only they that do them, but they also that consent to them that do them." Now those, above all, seem to consent to a thing, who induce others to do it. But it is lawful for bishops and clerics to induce others to fight: for it is written (xxiii, qu. 8, can. Hortatu) that Charles went to war with the Lombards at the instance and entreaty of Adrian, bishop of Rome. Therefore they also are allowed to fight.

[40648] IIª-IIae q. 40 a. 2 arg. 3 Praeterea, eiusdem rationis esse videtur quod homo aliquid faciat, et quod facienti consentiat, secundum illud Rom. I, *non solum digni sunt morte qui faciunt, sed et qui consentiunt facientibus*. Maxime autem consentit qui ad aliquid faciendum alios inducit. Licitum autem est episcopis et clericis inducere alios ad bellandum, dicitur enim XXIII, qu. VIII, quod *hortatu et precibus Adriani Romanae urbis episcopi, Carolus bellum contra Longobardos suscepit*. Ergo etiam eis licet pugnare.

Objection 4: Further, whatever is right and meritorious in itself, is lawful for prelates and clerics. Now it is sometimes right and meritorious to make war, for it is written (xxiii, qu. 8, can. Omni timore) that if "a man die for the true faith, or to save his country, or in defense of Christians, God will give him a heavenly reward." Therefore it is lawful for bishops and clerics to fight.

[40649] IIª-IIae q. 40 a. 2 arg. 4 Praeterea, illud quod est secundum se honestum et meritorium non est illicitum praelatis et clericis. Sed bellare est quandoque et honestum et meritorium, dicitur enim XXIII, qu. VIII, quod *si aliquis pro veritate fidei et salvatione patriae ac defensione Christianorum mortuus fuerit, a Deo caeleste praemium consequetur*. Ergo licitum est episcopis et clericis bellare.

On the contrary, It was said to Peter as representing bishops and clerics (Mat. 16:52): "Put up again thy sword into the scabbard [Vulg.: 'its place'] [*"Scabbard" is the reading in Jn. 18:11]." Therefore it is not lawful for them to fight.

[40650] IIª-IIae q. 40 a. 2 s. c. Sed contra est quod Petro, in persona episcoporum et clericorum, dicitur Matth. XXVI, *converte gladium tuum in vaginam*. Non ergo licet eis pugnare.

I answer that, Several things are requisite for the good of a human society: and a number of things are done better and quicker by a number of persons than by one, as the Philosopher observes (Polit. i, 1), while certain occupations are so inconsistent with one another, that they cannot be fittingly exercised at the same time; wherefore those who are deputed to important duties are forbidden to occupy themselves with things of small importance. Thus according to human laws, soldiers who are deputed to warlike pursuits are forbidden to engage in commerce [*Cod. xii, 35, De Re Milit.].

Now warlike pursuits are altogether incompatible with the duties of a bishop and a cleric, for two reasons. The first reason is a general one, because, to wit, warlike pursuits are full of unrest, so that they hinder the mind very much from the

[40651] IIª-IIae q. 40 a. 2 co. Respondeo dicendum quod ad bonum societatis humanae plura sunt necessaria. Diversa autem a diversis melius et expeditius aguntur quam ab uno; ut patet per philosophum, in sua politica. Et quaedam negotia sunt adeo sibi repugnantia ut convenienter simul exerceri non possint. Et ideo illis qui maioribus deputantur prohibentur minora, sicut secundum leges humanas militibus, qui deputantur ad exercitia bellica, negotiationes interdicuntur. Bellica autem exercitia maxime repugnant illis officiis quibus episcopi et clerici deputantur, propter duo. Primo quidem, generali ratione, quia bellica exercitia maximas inquietudines habent; unde multum impediunt animum a contemplatione divinorum et laude Dei et oratione pro populo, quae ad officium pertinent clericorum. Et ideo sicut negotiationes, propter hoc quod nimis implicant animum, interdicuntur

contemplation of Divine things, the praise of God, and prayers for the people, which belong to the duties of a cleric. Wherefore just as commercial enterprises are forbidden to clerics, because they unsettle the mind too much, so too are warlike pursuits, according to 2 Tim. 2:4: "No man being a soldier to God, entangleth himself with secular business." The second reason is a special one, because, to wit, all the clerical Orders are directed to the ministry of the altar, on which the Passion of Christ is represented sacramentally, according to 1 Cor. 11:26: "As often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until He come." Wherefore it is unbecoming for them to slay or shed blood, and it is more fitting that they should be ready to shed their own blood for Christ, so as to imitate in deed what they portray in their ministry. For this reason it has been decreed that those who shed blood, even without sin, become irregular. Now no man who has a certain duty to perform, can lawfully do that which renders him unfit for that duty. Wherefore it is altogether unlawful for clerics to fight, because war is directed to the shedding of blood.

clericis, ita et bellica exercitia, secundum illud II ad Tim. II, *nemo militans Deo implicat se saecularibus negotiis*. Secundo, propter specialem rationem. Nam omnes clericorum ordines ordinantur ad altaris ministerium, in quo sub sacramento repraesentatur passio Christi, secundum illud I ad Cor. XI, *quotiescumque manducabitis panem hunc et calicem bibetis, mortem domini annuntiabitis, donec veniat*. Et ideo non competit eis occidere vel effundere sanguinem, sed magis esse paratos ad propriam sanguinis effusionem pro Christo, ut imitentur opere quod gerunt ministerio. Et propter hoc est institutum ut effundentes sanguinem, etiam sine peccato, sint irregulares. Nulli autem qui est deputatus ad aliquod officium licet id per quod suo officio incongruus redditur. Unde clericis omnino non licet bella gerere, quae ordinantur ad sanguinis effusionem.

Reply to Objection 1: Prelates ought to withstand not only the wolf who brings spiritual death upon the flock, but also the pillager and the oppressor who work bodily harm; not, however, by having recourse themselves to material arms, but by means of spiritual weapons, according to the saying of the Apostle (2 Cor. 10:4): "The weapons of our warfare are not carnal, but mighty through God." Such are salutary warnings, devout prayers, and, for those who are obstinate, the sentence of excommunication.

[40652] IIª-IIae q. 40 a. 2 ad 1 Ad primum ergo dicendum quod praelati debent resistere non solum lupis qui spiritualiter interficiunt gregem, sed etiam raptoribus et tyrannis qui corporaliter vexant, non autem materialibus armis in propria persona utendo, sed spiritualibus; secundum illud apostoli, II ad Cor. X, *arma militiae nostrae non sunt carnalia, sed spiritualia*. Quae quidem sunt salubres admonitiones, devotae orationes, contra pertinaces excommunicationis sententia.

Reply to Objection 2: Prelates and clerics may, by the authority of their superiors, take part in wars, not indeed by taking up arms themselves, but by affording spiritual help to those who fight justly, by exhorting and absolving them, and by other like spiritual helps. Thus in the Old Testament (Joshua 6:4) the priests were commanded to sound the sacred trumpets in the battle. It was for this purpose that bishops or clerics were first allowed to go to the front: and it is an abuse of this permission, if any of them take up arms themselves.

[40653] IIª-IIae q. 40 a. 2 ad 2 Ad secundum dicendum quod praelati et clerici, ex auctoritate superioris, possunt interesse bellis, non quidem ut ipsi propria manu pugnent, sed ut iuste pugnantibus spiritualiter subveniant suis exhortationibus et absolutionibus et aliis huiusmodi spiritualibus subventionibus. Sicut et in veteri lege mandabatur, Ios. VI, quod sacerdotes sacris tubis in bellis clangerent. Et ad hoc primo fuit concessum quod episcopi vel clerici ad bella procederent. Quod autem aliqui propria manu pugnent, abusionis est.

Reply to Objection 3: As stated above (Q[23], A[4], ad 2) every power, art or virtue that regards the end, has to dispose that which is directed to the end. Now, among the faithful, carnal wars should be considered as having for their end the Divine spiritual good to which clerics are deputed. Wherefore it is the duty of clerics to dispose and counsel other men to engage in just wars. For they are forbidden to take up arms, not as though it were a sin, but because such an occupation is unbecoming their personality.

[40654] IIª-IIae q. 40 a. 2 ad 3 Ad tertium dicendum quod, sicut supra habitum est, omnis potentia vel ars vel virtus ad quam pertinet finis habet disponere de his quae sunt ad finem. Bella autem carnalia in populo fideli sunt referenda, sicut ad finem, ad bonum spirituale divinum, cui clerici deputantur. Et ideo ad clericos pertinet disponere et inducere alios ad bellandum bella iusta. Non enim interdicitur eis bellare quia peccatum sit, sed quia tale exercitium eorum personae non congruit.

Reply to Objection 4: Although it is meritorious to wage a just war, nevertheless it is rendered unlawful for clerics, by reason of their being deputed to works more meritorious still. Thus the marriage act may be meritorious; and yet it becomes reprehensible in those who have vowed virginity, because they are bound to a yet greater good.

[40655] IIª-IIae q. 40 a. 2 ad 4 Ad quartum dicendum quod, licet exercere bella iusta sit meritorium, tamen illicitum redditur clericis propter hoc quod sunt ad opera magis meritoria deputati. Sicut matrimonialis actus potest esse meritorius, et tamen virginitatem voventibus damnabilis redditur, propter obligationem eorum ad maius bonum.

Q. 40. A. 3. Whether it is lawful to lay ambushes in war?

Objection 1: It would seem that it is unlawful to lay ambushes in war. For it is written (Dt. 16:20): "Thou shalt follow justly after that which is just." But ambushes, since they are a kind of deception, seem to pertain to injustice. Therefore it is unlawful to lay ambushes even in a just war.

[40656] IIª-IIae q. 40 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod non sit licitum in bellis uti insidiis. Dicitur enim Deut. XVI, *iuste quod iustum est exequeris*. Sed insidiae, cum sint fraudes quaedam, videntur ad iniustitiam pertinere. Ergo non est utendum insidiis etiam in bellis iustis.

Objection 2: Further, ambushes and deception seem to be opposed to faithfulness even as lies are. But since we are bound to keep faith with all men, it is wrong to lie to anyone, as Augustine states (Contra Mend. xv). Therefore, as one is bound to keep faith with one's enemy, as Augustine states (Ep. ad Bonif. clxxxix), it seems that it is unlawful to lay ambushes for one's enemies.

[40657] IIª-IIae q. 40 a. 3 arg. 2 Praeterea, insidiae et fraudes fidelitati videntur opponi, sicut et mendacia. Sed quia ad omnes fidem debemus servare, nulli homini est mentiendum; ut patet per Augustinum, in libro contra mendacium. Cum ergo fides hosti servanda sit, ut Augustinus dicit, ad Bonifacium, videtur quod non sit contra hostes insidiis utendum.

Objection 3: Further, it is written (Mat. 7:12): "Whatsoever you would that men should do to you, do you also to them": and we ought to observe this in all our dealings with our neighbor. Now our enemy is our neighbor. Therefore, since no man wishes ambushes or deceptions to be prepared for himself, it seems that no one ought to carry on war by laying ambushes.

[40658] IIª-IIae q. 40 a. 3 arg. 3 Praeterea, Matth. VII dicitur, *quae vultis ut faciant vobis homines, et vos facite illis*, et hoc est observandum ad omnes proximos. Inimici autem sunt proximi. Cum ergo nullus sibi velit insidias vel fraudes parari, videtur quod nullus ex insidiis debeat gerere bella.

On the contrary, Augustine says (QQ. in Hept. qu. x super Jos): "Provided the war be just, it is no concern of justice whether it be carried on openly or by ambushes": and he proves this by the authority of the Lord, Who commanded Joshua to lay ambushes for the city of Hai (Joshua 8:2).

[40659] IIª-IIae q. 40 a. 3 s. c. Sed contra est quod Augustinus dicit, in libro quaest., *cum iustum bellum suscipitur, utrum aperte pugnet aliquis an ex insidiis, nihil ad iustitiam interest*. Et hoc probat auctoritate domini, qui mandavit Iosue ut insidias poneret habitatoribus civitatis hai, ut habetur Ios. VIII.

I answer that, The object of laying ambushes is in order to deceive the enemy. Now a man may be deceived by another's word or deed in two ways. First, through being told something false, or through the breaking of a promise, and this is always unlawful. No one ought to deceive the enemy in this way, for there are certain "rights of war and covenants, which ought to be observed even among enemies," as Ambrose states (De Officiis i).

Secondly, a man may be deceived by what we say or do, because we do not declare our purpose or meaning to him. Now we are not always bound to do this, since even in the Sacred Doctrine many things have to be concealed, especially from unbelievers, lest they deride it, according to Mat. 7:6: "Give not that which is holy, to dogs." Wherefore much more ought the plan of campaign to be hidden from the enemy. For this reason among other things that a soldier has to learn is the art of concealing his purpose lest it come to the enemy's knowledge, as stated in the Book on Strategy [*Stratagematum i, 1] by Frontinus. Such like concealment is what is meant by an ambush which may be lawfully employed in a just war.

Nor can these ambushes be properly called deceptions, nor are they contrary to justice or to a well-ordered will. For a man would have an inordinate will if he were unwilling that others should hide anything from him

[40660] IIª-IIae q. 40 a. 3 co. Respondeo dicendum quod insidiae ordinantur ad fallendum hostes. Dupliciter autem aliquis potest falli ex facto vel dicto alterius uno modo, ex eo quod ei dicitur falsum, vel non servatur promissum. Et istud semper est illicitum. Et hoc modo nullus debet hostes fallere, sunt enim quaedam iura bellorum et foedera etiam inter ipsos hostes servanda, ut Ambrosius dicit, in libro de officiis. Alio modo potest aliquis falli ex dicto vel facto nostro, quia ei propositum aut intellectum non aperimus. Hoc autem semper facere non tenemur, quia etiam in doctrina sacra multa sunt occultanda, maxime infidelibus, ne irrideant, secundum illud Matth. VII, *nolite sanctum dare canibus*. Unde multo magis ea quae ad impugnandum inimicos paramus sunt eis occultanda. Unde inter cetera documenta rei militaris hoc praecipue ponitur de occultandis consiliis ne ad hostes perveniant; ut patet in libro stratagematum Frontini. Et talis occultatio pertinet ad rationem insidiarum quibus licitum est uti in bellis iustis. Nec proprie huiusmodi insidiae vocantur fraudes; nec iustitiae repugnant; nec ordinatae voluntati, esset enim inordinata voluntas si aliquis vellet nihil sibi ab aliis occultari.

This suffices for the Replies to the Objections.

[40661] IIª-IIae q. 40 a. 3 ad arg. Et per hoc patet responsio ad obiecta.

Q. 40. A. 4. Whether it is lawful to fight on holy days?

Objection 1: It would seem unlawful to fight on holy days. For holy days are instituted that we may give our time to the things of God. Hence

[40662] IIª-IIae q. 40 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod in diebus festis non liceat bellare. Festa enim sunt ordinata ad

they are included in the keeping of the Sabbath prescribed Ex. 20:8: for "sabbath" is interpreted "rest." But wars are full of unrest. Therefore by no means is it lawful to fight on holy days.

vacandum divinis, unde intelliguntur per observationem sabbati, quae praecipitur Exod. XX; sabbatum enim interpretatur requies. Sed bella maximam inquietudinem habent. Ergo nullo modo est in diebus festis pugnandum.

Objection 2: Further, certain persons are reproached (Is. 58:3) because on fast-days they exacted what was owing to them, were guilty of strife, and of smiting with the fist. Much more, therefore, is it unlawful to fight on holy days.

[40663] IIª-IIae q. 40 a. 4 arg. 2 Praeterea, Isaiae LVIII reprehenduntur quidam quod in diebus ieiunii *repetunt debita et committunt lites, pugno percutientes*. Ergo multo magis in diebus festis illicitum est bellare.

Objection 3: Further, no ill deed should be done to avoid temporal harm. But fighting on a holy day seems in itself to be an ill deed. Therefore no one should fight on a holy day even through the need of avoiding temporal harm.

[40664] IIª-IIae q. 40 a. 4 arg. 3 Praeterea, nihil est inordinate agendum ad vitandum incommodum temporale. Sed bellare in die festo, hoc videtur esse secundum se inordinatum. Ergo pro nulla necessitate temporalis incommodi vitandi debet aliquis in die festo bellare.

On the contrary, It is written (1 Mac. 2:41): The Jews rightly determined . . . saying: "Whosoever shall come up against us to fight on the Sabbath-day, we will fight against him."

[40665] IIª-IIae q. 40 a. 4 s. c. Sed contra est quod I Machab. II dicitur, *cogitaverunt laudabiliter Iudaei, dicentes, omnis homo quicumque venerit ad nos in bello in die sabbatorum, pugnemus adversus eum*.

I answer that, The observance of holy days is no hindrance to those things which are ordained to man's safety, even that of his body. Hence Our Lord argued with the Jews, saying (Jn. 7:23): "Are you angry at Me because I have healed the whole man on the Sabbath-day?" Hence physicians may lawfully attend to their patients on holy days. Now there is much more reason for safeguarding the common weal (whereby many are saved from being slain, and innumerable evils both temporal and spiritual prevented), than the bodily safety of an individual. Therefore, for the purpose of safeguarding the common weal of the faithful, it is lawful to carry on a war on holy days, provided there be need for doing so: because it would be to tempt God, if notwithstanding such a need, one were to choose to refrain from fighting.

[40666] IIª-IIae q. 40 a. 4 co. Respondeo dicendum quod observatio festorum non impedit ea quae ordinantur ad hominis salutem etiam corporalem. Unde dominus arguit Iudaeos, dicens, Ioan. VII, *mihi indignamini quia totum hominem salvum feci in sabbato?* Et inde est quod medici licite possunt medicari homines in die festo. Multo autem magis est conservanda salus reipublicae, per quam impediuntur occisiones plurimorum et innumera mala et temporalia et spiritualia, quam salus corporalis unius hominis. Et ideo pro tuitione reipublicae fidelium licitum est iusta bella exercere in diebus festis, si tamen hoc necessitas exposcat, hoc enim esset tentare Deum, si quis, imminente tali necessitate, a bello vellet abstinere. Sed necessitate cessante, non est licitum bellare in diebus festis, propter rationes inductas.

However, as soon as the need ceases, it is no longer lawful to fight on a holy day, for the reasons given: wherefore this suffices for the Replies to the Objections.

[40667] IIª-IIae q. 40 a. 4 ad arg. Et per hoc patet responsio ad obiecta.

Q. 41. OF STRIFE (TWO ARTICLES) [*Strife here denotes fighting between individuals]

We must now consider strife, under which head there are two points of inquiry:

(1) Whether strife is a sin?

(2) Whether it is a daughter of anger?

[40668] IIª-IIae q. 41 pr. Deinde considerandum est de rixa. Et circa hoc quaeruntur duo. Primo, utrum rixa sit peccatum. Secundo, utrum sit filia irae.

Q. 41. A. 1. Whether strife is always a sin?

Objection 1: It would seem that strife is not always a sin. For strife seems a kind of contention: hence Isidore says (Etym. x) that the word "rixosus [quarrelsome] is derived from the snarling [rictu] of a dog, because the quarrelsome man is ever ready to contradict; he delights in brawling, and provokes contention." Now contention is not always a sin. Neither, therefore, is strife.

[40669] IIª-IIae q. 41 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod rixa non semper sit peccatum. Rixa enim videtur esse contentio quaedam, dicit enim Isidorus, in libro Etymol., quod *rixosus est a rictu canino dictus, semper enim ad contradicendum paratus est, et iurgio delectatur, et provocat contendentem*. Sed contentio non semper est peccatum. Ergo neque rixa.

Objection 2: Further, it is related (Gn. 26:21) that the servants of Isaac "digged" another well, "and for that they quarrelled likewise." Now it is not credible that the household of Isaac quarrelled publicly, without being reproved by him, supposing it were a sin. Therefore strife is not a sin.

[40670] IIª-IIae q. 41 a. 1 arg. 2 Praeterea, Gen. XXVI dicitur quod *servi Isaac foderunt alium puteum, et pro illo quoque rixati sunt*. Sed non est credendum quod familia Isaac rixaretur publice, eo non contradicente, si hoc esset peccatum. Ergo rixa non est peccatum.

Objection 3: Further, strife seems to be a war between individuals. But war is not always sinful. Therefore strife is not always a sin.

[40671] IIª-IIae q. 41 a. 1 arg. 3 Praeterea, rixa videtur esse quoddam particulare bellum. Sed bellum non semper est peccatum. Ergo rixa non semper est peccatum.

On the contrary, Strifes [*The Douay version has 'quarrels'] are reckoned among the works of the flesh (Gal. 5:20), and "they who do such things shall not obtain the kingdom of God." Therefore strifes are not only sinful, but they are even mortal sins.

[40672] IIª-IIae q. 41 a. 1 s. c. Sed contra est quod ad Gal. V rixae ponuntur inter opera carnis, *quae qui agunt regnum Dei non consequuntur*. Ergo rixae non solum sunt peccata, sed etiam sunt peccata mortalia.

I answer that, While contention implies a contradiction of words, strife denotes a certain contradiction of deeds. Wherefore a gloss on Gal. 5:20 says that "strifes are when persons strike one another through anger." Hence strife is a kind of private war, because it takes place between private persons, being declared not by public authority, but rather by an inordinate will.

[40673] IIª-IIae q. 41 a. 1 co. Respondeo dicendum quod sicut contentio importat quandam contradictionem verborum, ita etiam rixa importat quandam contradictionem in factis, unde super illud Gal. V dicit Glossa quod rixae sunt quando ex ira invicem se percutiunt. Et ideo rixa videtur esse quoddam privatum bellum, quod inter privatas personas agitur non ex aliqua publica

Therefore strife is always sinful. In fact it is a mortal sin in the man who attacks another unjustly, for it is not without mortal sin that one inflicts harm on another even if the deed be done by the hands. But in him who defends himself, it may be without sin, or it may sometimes involve a venial sin, or sometimes a mortal sin; and this depends on his intention and on his manner of defending himself. For if his sole intention be to withstand the injury done to him, and he defend himself with due moderation, it is no sin, and one cannot say properly that there is strife on his part. But if, on the other hand, his self-defense be inspired by vengeance and hatred, it is always a sin. It is a venial sin, if a slight movement of hatred or vengeance obtrude itself, or if he does not much exceed moderation in defending himself: but it is a mortal sin if he makes for his assailant with the fixed intention of killing him, or inflicting grievous harm on him.

auctoritate, sed magis ex inordinata voluntate. Et ideo rixa semper importat peccatum. Et in eo quidem qui alterum invadit iniuste est peccatum mortale, inferre enim nocumentum proximo etiam opere manuali non est absque mortali peccato. In eo autem qui se defendit potest esse sine peccato, et quandoque cum peccato veniali, et quandoque etiam cum mortali, secundum diversum motum animi eius, et diversum modum se defendendi. Nam si solo animo repellendi iniuriam illatam, et cum debita moderatione se defendat, non est peccatum, nec proprie potest dici rixa ex parte eius. Si vero cum animo vindictae vel odii, vel cum excessu debitae moderationis se defendat, semper est peccatum, sed veniale quidem quando aliquis levis motus odii vel vindictae se immiscet, vel cum non multum excedat moderatam defensionem; mortale autem quando obfirmato animo in impugnantem insurgit ad eum occidendum vel graviter laedendum.

Reply to Objection 1: Strife is not just the same as contention: and there are three things in the passage quoted from Isidore, which express the inordinate nature of strife. First, the quarrelsome man is always ready to fight, and this is conveyed by the words, "ever ready to contradict," that is to say, whether the other man says or does well or ill. Secondly, he delights in quarrelling itself, and so the passage proceeds, "and delights in brawling." Thirdly, "he" provokes others to quarrel, wherefore it goes on, "and provokes contention."

[40674] IIª-IIae q. 41 a. 1 ad 1 Ad primum ergo dicendum quod rixa non simpliciter nominat contentionem, sed tria in praemissis verbis Isidori ponuntur quae inordinationem rixae declarant. Primo quidem, promptitudinem animi ad contendendum, quod significat cum dicit, semper ad contradicendum paratus, scilicet sive alius bene aut male dicat aut faciat. Secundo, quia in ipsa contradictione delectatur, unde sequitur, et in iurgio delectatur. Tertio, quia ipse alios provocat ad contradictiones, unde sequitur, et provocat contendentem.

Reply to Objection 1: The sense of the text is not that the servants of Isaac quarrelled, but that the inhabitants of that country quarrelled with them: wherefore these sinned, and not the servants of Isaac, who bore the calumny [*Cf. Gn. 26:20].

[40675] IIª-IIae q. 41 a. 1 ad 2 Ad secundum dicendum quod ibi non intelligitur quod servi Isaac sint rixati, sed quod incolae terrae rixati sunt contra eos. Unde illi peccaverunt, non autem servi Isaac, qui calumniam patiebantur.

Reply to Objection 3: In order for a war to be just it must be declared by authority of the governing power, as stated above (Q[40], A[1]); whereas strife proceeds from a private feeling of anger or hatred. For if the servants of a sovereign or judge, in virtue of their public authority, attack certain men and these defend themselves, it is not the former who are said to be guilty of strife, but those who resist the public authority. Hence it is not the assailants in this case who are guilty of

[40676] IIª-IIae q. 41 a. 1 ad 3 Ad tertium dicendum quod ad hoc quod iustum sit bellum, requiritur quod fiat auctoritate publicae potestatis, sicut supra dictum est. Rixa autem fit ex privato affectu irae vel odii. Si enim minister principis aut iudicis publica potestate aliquos invadat qui se defendant, non dicuntur ipsi rixari, sed illi qui publicae potestati resistunt. Et sic illi qui invadunt non rixantur neque peccant, sed illi qui se inordinate defendunt.

strife and commit sin, but those who defend themselves inordinately.

Q. 41. A. 2. Whether strife is a daughter of anger?

Objection 1: It would seem that strife is not a daughter of anger. For it is written (James 4:1): "Whence are wars and contentions? Are they not . . . from your concupiscences, which war in your members?" But anger is not in the concupiscible faculty. Therefore strife is a daughter, not of anger, but of concupiscence.

[40677] IIª-IIae q. 41 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod rixa non sit filia irae. Dicitur enim Iac. IV, *unde bella et lites in vobis? Nonne ex concupiscentiis quae militant in membris vestris?* Sed ira non pertinet ad concupiscibilem. Ergo rixa non est filia irae, sed magis concupiscentiae.

Objection 2: Further, it is written (Prov. 28:25): "He that boasteth and puffeth up himself, stirreth up quarrels." Now strife is apparently the same as quarrel. Therefore it seems that strife is a daughter of pride or vainglory which makes a man boast and puff himself up.

[40678] IIª-IIae q. 41 a. 2 arg. 2 Praeterea, Prov. XXVIII dicitur, *qui se iactat et dilatat iurgia concitat*. Sed idem videtur esse rixa quod iurgium. Ergo videtur quod rixa sit filia superbiae vel inanis gloriae, ad quam pertinet se iactare et dilatare.

Objection 3: Further, it is written (Prov. 18:6): "The lips of a fool intermeddle with strife." Now folly differs from anger, for it is opposed, not to meekness, but to wisdom or prudence. Therefore strife is not a daughter of anger.

[40679] IIª-IIae q. 41 a. 2 arg. 3 Praeterea, Prov. XVIII dicitur, *labia stulti immiscent se rixis*. Sed stultitia differt ab ira, non enim opponitur mansuetudini, sed magis sapientiae vel prudentiae. Ergo rixa non est filia irae.

Objection 4: Further, it is written (Prov. 10:12): "Hatred stirreth up strifes." But hatred arises from envy, according to Gregory (Moral. xxxi, 17). Therefore strife is not a daughter of anger, but of envy.

[40680] IIª-IIae q. 41 a. 2 arg. 4 Praeterea, Prov. X dicitur, *odium suscitat rixas*. Sed odium oritur ex invidia; ut Gregorius dicit, XXXI Moral. Ergo rixa non est filia irae, sed invidiae.

Objection 5: Further, it is written (Prov. 17:19): "He that studieth discords, soweth [Vulg.: 'loveth'] quarrels." But discord is a daughter of vainglory, as stated above (Q[37], A[2]). Therefore strife is also.

[40681] IIª-IIae q. 41 a. 2 arg. 5 Praeterea, Prov. XVII dicitur, *qui meditatur discordias seminat rixas*. Sed discordia est filia inanis gloriae, ut supra dictum est. Ergo et rixa.

On the contrary, Gregory says (Moral. xxxi, 17) that "anger gives rise to strife"; and it is written (Prov. 15:18; 29:22): "A passionate man stirreth up strifes."

[40682] IIª-IIae q. 41 a. 2 s. c. Sed contra est quod Gregorius dicit, XXXI Moral., quod ex ira oritur rixa. Et Prov. XV et XXIX dicitur, *vir iracundus provocat rixas*.

I answer that, As stated above (A[1]), strife denotes an antagonism extending to deeds, when one man designs to harm another. Now there are two ways in which one man may intend to harm

[40683] IIª-IIae q. 41 a. 2 co. Respondeo dicendum quod, sicut dictum est, rixa importat quandam contradictionem usque ad facta pervenientem, dum unus alterum laedere molitur.

another. In one way it is as though he intended absolutely the other's hurt, which in this case is the outcome of hatred, for the intention of hatred is directed to the hurt of one's enemy either openly or secretly. In another way a man intends to hurt another who knows and withstands his intention. This is what we mean by strife, and belongs properly to anger which is the desire of vengeance: for the angry man is not content to hurt secretly the object of his anger, he even wishes him to feel the hurt and know that what he suffers is in revenge for what he has done, as may be seen from what has been said above about the passion of anger (FS, Q[46], A[6], ad 2). Therefore, properly speaking, strife arises from anger.

Dupliciter autem unus alium laedere intendit. Uno modo, quasi intendens absolute malum ipsius. Et talis laesio pertinet ad odium, cuius intentio est ad laedendum inimicum vel in manifesto vel in occulto. Alio modo aliquis intendit alium laedere eo sciente et repugnante, quod importatur nomine rixae. Et hoc proprie pertinet ad iram, quae est appetitus vindictae, non enim sufficit irato quod latenter noceat ei contra quem irascitur, sed vult quod ipse sentiat, et quod contra voluntatem suam aliquid patiatur in vindictam eius quod fecit, ut patet per ea quae supra dicta sunt de passione irae. Et ideo rixa proprie oritur ex ira.

Reply to Objection 1: As stated above (FS, Q[25], AA[1],2), all the irascible passions arise from those of the concupiscible faculty, so that whatever is the immediate outcome of anger, arises also from concupiscence as from its first root.

[40684] IIª-IIae q. 41 a. 2 ad 1 Ad primum ergo dicendum quod, sicut supra dictum est, omnes passiones irascibilis ex passionibus concupiscibilis oriuntur. Et secundum hoc, illud quod proxime oritur ex ira, oritur etiam ex concupiscentia sicut ex prima radice.

Reply to Objection 2: Boasting and puffing up of self which are the result of anger or vainglory, are not the direct but the occasional cause of quarrels or strife, because, when a man resents another being preferred to him, his anger is aroused, and then his anger results in quarrel and strife.

[40685] IIª-IIae q. 41 a. 2 ad 2 Ad secundum dicendum quod iactatio et dilatatio sui, quae fit per superbiam vel inanem gloriam, non directe concitat iurgium aut rixam, sed occasionaliter, inquantum scilicet ex hoc concitatur ira, dum aliquis sibi ad iniuriam reputat quod alter ei se praeferat; et sic ex ira sequuntur iurgia et rixae.

Reply to Objection 3: Anger, as stated above (FS, Q[48], A[3]) hinders the judgment of the reason, so that it bears a likeness to folly. Hence they have a common effect, since it is due to a defect in the reason that a man designs to hurt another inordinately.

[40686] IIª-IIae q. 41 a. 2 ad 3 Ad tertium dicendum quod ira, sicut supra dictum est, impedit iudicium rationis, unde habet similitudinem cum stultitia. Et ex hoc sequitur quod habeant communem effectum, ex defectu enim rationis contingit quod aliquis inordinate alium laedere molitur.

Reply to Objection 4: Although strife sometimes arises from hatred, it is not the proper effect thereof, because when one man hates another it is beside his intention to hurt him in a quarrelsome and open manner, since sometimes he seeks to hurt him secretly. When, however, he sees himself prevailing, he endeavors to harm him with strife and quarrel. But to hurt a man in a quarrel is the proper effect of anger, for the reason given above.

[40687] IIª-IIae q. 41 a. 2 ad 4 Ad quartum dicendum quod rixa, etsi quandoque ex odio oriatur, non tamen est proprius effectus odii. Quia praeter intentionem odientis est quod rixose et manifeste inimicum laedat, quandoque enim etiam occulte laedere quaerit; sed quando videt se praevalere cum rixa et iurgio laesionem intendit. Sed rixose aliquem laedere est proprius effectus irae, ratione iam dicta.

Reply to Objection 5: Strifes give rise to hatred and discord in the hearts of those who are guilty of strife, and so he that "studies," i.e., intends to sow discord among others, causes them to quarrel among themselves. Even so any sin may command the act of another sin, by directing it to its own end. This does not, however, prove that strife is the daughter of vainglory properly and directly.

[40688] IIª-IIae q. 41 a. 2 ad 5 Ad quintum dicendum quod ex rixis sequitur odium et discordia in cordibus rixantium. Et ideo ille qui meditatur, idest qui intendit inter aliquos seminare discordias, procurat quod ad invicem rixantur, sicut quodlibet peccatum potest imperare actum alterius peccati, ordinando illum in suum finem. Sed ex hoc non sequitur quod rixa sit filia inanis gloriae proprie et directe.

Q. 42. OF SEDITION (TWO ARTICLES)

We must now consider sedition, under which head there are two points of inquiry:

(1) Whether it is a special sin?

(2) Whether it is a mortal sin?

[40689] IIª-IIae q. 42 pr. Deinde considerandum est de seditione. Et circa hoc quaeruntur duo primo, utrum sit speciale peccatum. Secundo, utrum sit mortale peccatum.

Q. 42. A. 1. Whether sedition is a special sin distinct from other sins?

Objection 1: It would seem that sedition is not a special sin distinct from other sins. For, according to Isidore (Etym. x), "a seditious man is one who sows dissent among minds, and begets discord." Now, by provoking the commission of a sin, a man sins by no other kind of sin than that which he provoked. Therefore it seems that sedition is not a special sin distinct from discord.

[40690] IIª-IIae q. 42 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod seditio non sit speciale peccatum ab aliis distinctum. Quia ut Isidorus dicit, in libro Etymol., *seditiosus est qui dissensionem animorum facit et discordias gignit*. Sed ex hoc quod aliquis aliquod peccatum procurat, non peccat alio peccati genere nisi illo quod procurat. Ergo videtur quod seditio non sit speciale peccatum a discordia distinctum.

Objection 2: Further, sedition denotes a kind of division. Now schism takes its name from scission, as stated above (Q[39], A[1]). Therefore, seemingly, the sin of sedition is not distinct from that of schism.

[40691] IIª-IIae q. 42 a. 1 arg. 2 Praeterea, seditio divisionem quandam importat. Sed nomen etiam schismatis sumitur a scissura, ut supra dictum est. Ergo peccatum seditionis non videtur esse distinctum a peccato schismatis.

Objection 3: Further, every special sin that is distinct from other sins, is either a capital vice, or arises from some capital vice. Now sedition is reckoned neither among the capital vices, nor among those vices which arise from them, as appears from Moral. xxxi, 45, where both kinds of vice are enumerated. Therefore sedition is not a special sin, distinct from other sins.

[40692] IIª-IIae q. 42 a. 1 arg. 3 Praeterea, omne peccatum speciale ab aliis distinctum vel est vitium capitale, aut ex aliquo vitio capitali oritur. Sed seditio neque computatur inter vitia capitalia, neque inter vitia quae ex capitalibus oriuntur, ut patet in XXXI Moral., ubi utraque vitia numerantur. Ergo seditio non est speciale peccatum ab aliis distinctum.

On the contrary, Seditions are mentioned as distinct from other sins (2 Cor. 12:20).

[40693] IIª-IIae q. 42 a. 1 s. c. Sed contra est quod II ad Cor. XII seditiones ab aliis peccatis distinguuntur.

I answer that, Sedition is a special sin, having something in common with war and strife, and differing somewhat from them. It has something in common with them, in so far as it implies a certain antagonism, and it differs from them in two points. First, because war and strife denote actual aggression on either side, whereas sedition may be said to denote either actual aggression, or the preparation for such aggression. Hence a gloss

[40694] IIª-IIae q. 42 a. 1 co. Respondeo dicendum quod seditio est quoddam peccatum speciale, quod quantum ad aliquid convenit cum bello et rixa, quantum autem ad aliquid differt ab eis. Convenit quidem cum eis in hoc quod importat quandam contradictionem. Differt autem ab eis in duobus. Primo quidem, quia bellum et rixa important mutuam impugnationem in actu, sed seditio potest dici sive fiat huiusmodi

on 2 Cor. 12:20 says that "seditions are tumults tending to fight," when, to wit, a number of people make preparations with the intention of fighting. Secondly, they differ in that war is, properly speaking, carried on against external foes, being as it were between one people and another, whereas strife is between one individual and another, or between few people on one side and few on the other side, while sedition, in its proper sense, is between mutually dissentient parts of one people, as when one part of the state rises in tumult against another part. Wherefore, since sedition is opposed to a special kind of good, namely the unity and peace of a people, it is a special kind of sin.

impugnatio in actu, sive sit praeparatio ad talem impugnationem. Unde Glossa II ad Cor. XII dicit quod seditiones sunt tumultus ad pugnam, cum scilicet aliqui se praeparant et intendunt pugnare. Secundo differunt, quia bellum proprie est contra extraneos et hostes, quasi multitudinis ad multitudinem; rixa autem est unius ad unum, vel paucorum ad paucos; seditio autem proprie est inter partes unius multitudinis inter se dissentientes, puta cum una pars civitatis excitatur in tumultum contra aliam. Et ideo seditio, quia habet speciale bonum cui opponitur, scilicet unitatem et pacem multitudinis, ideo est speciale peccatum.

Reply to Objection 1: A seditious man is one who incites others to sedition, and since sedition denotes a kind of discord, it follows that a seditious man is one who creates discord, not of any kind, but between the parts of a multitude. And the sin of sedition is not only in him who sows discord, but also in those who dissent from one another inordinately.

[40695] IIª-IIae q. 42 a. 1 ad 1 Ad primum ergo dicendum quod seditiosus dicitur qui seditionem excitat. Et quia seditio quandam discordiam importat, ideo seditiosus est qui discordiam facit non quamcumque, sed inter partes alicuius multitudinis. Peccatum autem seditionis non solum est in eo qui discordiam seminat, sed etiam in eis qui inordinate ab invicem dissentiunt.

Reply to Objection 2: Sedition differs from schism in two respects. First, because schism is opposed to the spiritual unity of the multitude, viz. ecclesiastical unity, whereas sedition is contrary to the temporal or secular unity of the multitude, for instance of a city or kingdom. Secondly, schism does not imply any preparation for a material fight as sedition does, but only for a spiritual dissent.

[40696] IIª-IIae q. 42 a. 1 ad 2 Ad secundum dicendum quod seditio differt a schismate in duobus. Primo quidem, quia schisma opponitur spirituali unitati multitudinis, scilicet unitati ecclesiasticae, seditio autem opponitur temporali vel saeculari multitudinis unitati, puta civitatis vel regni. Secundo, quia schisma non importat aliquam praeparationem ad pugnam corporalem, sed solum importat dissensionem spiritualem, seditio autem importat praeparationem ad pugnam corporalem.

Reply to Objection 3: Sedition, like schism, is contained under discord, since each is a kind of discord, not between individuals, but between the parts of a multitude.

[40697] IIª-IIae q. 42 a. 1 ad 3 Ad tertium dicendum quod seditio, sicut et schisma, sub discordia continetur. Utrumque enim est discordia quaedam, non unius ad unum, sed partium multitudinis ad invicem.

Q. 42. A. 2. Whether sedition is always a mortal sin?

Objection 1: It would seem that sedition is not always a mortal sin. For sedition denotes "a tumult tending to fight," according to the gloss quoted above (A[1]). But fighting is not always a

[40698] IIª-IIae q. 42 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod seditio non semper sit peccatum mortale. Seditio enim importat tumultum ad pugnam; ut patet per Glossam supra

mortal sin, indeed it is sometimes just and lawful, as stated above (Q[40], A[1]). Much more, therefore, can sedition be without a mortal sin.

inductam. Sed pugna non semper est peccatum mortale, sed quandoque est iusta et licita, ut supra habitum est. Ergo multo magis seditio potest esse sine peccato mortali.

Objection 2: Further, sedition is a kind of discord, as stated above (A[1], ad 3). Now discord can be without mortal sin, and sometimes without any sin at all. Therefore sedition can be also.

[40699] IIª-IIae q. 42 a. 2 arg. 2 Praeterea, seditio est discordia quaedam, ut dictum est. Sed discordia potest esse sine peccato mortali, et quandoque etiam sine omni peccato. Ergo etiam seditio.

Objection 3: Further, it is praiseworthy to deliver a multitude from a tyrannical rule. Yet this cannot easily be done without some dissension in the multitude, if one part of the multitude seeks to retain the tyrant, while the rest strive to dethrone him. Therefore there can be sedition without mortal sin.

[40700] IIª-IIae q. 42 a. 2 arg. 3 Praeterea, laudantur qui multitudinem a potestate tyrannica liberant. Sed hoc non de facili potest fieri sine aliqua dissensione multitudinis, dum una pars multitudinis nititur retinere tyrannum, alia vero nititur eum abiicere. Ergo seditio potest fieri sine peccato.

On the contrary, The Apostle forbids seditions together with other things that are mortal sins (2 Cor. 12:20).

[40701] IIª-IIae q. 42 a. 2 s. c. Sed contra est quod apostolus, II ad Cor. XII, prohibet seditiones inter alia quae sunt peccata mortalia. Ergo seditio est peccatum mortale.

I answer that, As stated above (A[1], ad 2), sedition is contrary to the unity of the multitude, viz. the people of a city or kingdom. Now Augustine says (De Civ. Dei ii, 21) that "wise men understand the word people to designate not any crowd of persons, but the assembly of those who are united together in fellowship recognized by law and for the common good." Wherefore it is evident that the unity to which sedition is opposed is the unity of law and common good: whence it follows manifestly that sedition is opposed to justice and the common good. Therefore by reason of its genus it is a mortal sin, and its gravity will be all the greater according as the common good which it assails surpasses the private good which is assailed by strife.

Accordingly the sin of sedition is first and chiefly in its authors, who sin most grievously; and secondly it is in those who are led by them to disturb the common good. Those, however, who defend the common good, and withstand the seditious party, are not themselves seditious, even as neither is a man to be called quarrelsome because he defends himself, as stated above (

[40702] IIª-IIae q. 42 a. 2 co. Respondeo dicendum quod, sicut dictum est, seditio opponitur unitati multitudinis, idest populi, civitatis vel regni. Dicit autem Augustinus, II de Civ. Dei, quod *populum determinant sapientes non omnem coetum multitudinis, sed coetum iuris consensu et utilitatis communione sociatum*. Unde manifestum est unitatem cui opponitur seditio esse unitatem iuris et communis utilitatis. Manifestum est ergo quod seditio opponitur et iustitiae et communi bono. Et ideo ex suo genere est peccatum mortale, et tanto gravius quanto bonum commune, quod impugnatur per seditionem, est maius quam bonum privatum, quod impugnatur per rixam. Peccatum autem seditionis primo quidem et principaliter pertinet ad eos qui seditionem procurant, qui gravissime peccant. Secundo autem, ad eos qui eos sequuntur, perturbantes bonum commune. Illi vero qui bonum commune defendunt, eis resistentes, non sunt dicendi seditiosi, sicut nec illi qui se defendunt dicuntur rixosi, ut supra dictum est.

Q[41], A[1]).

Reply to Objection 1: It is lawful to fight, provided it be for the common good, as stated above (Q[40], A[1]). But sedition runs counter to the common good of the multitude, so that it is always a mortal sin.

[40703] IIª-IIae q. 42 a. 2 ad 1 Ad primum ergo dicendum quod pugna quae est licita fit pro communi utilitate, sicut supra dictum est. Sed seditio fit contra commune bonum multitudinis. Unde semper est peccatum mortale.

Reply to Objection 2: Discord from what is not evidently good, may be without sin, but discord from what is evidently good, cannot be without sin: and sedition is discord of this kind, for it is contrary to the unity of the multitude, which is a manifest good.

[40704] IIª-IIae q. 42 a. 2 ad 2 Ad secundum dicendum quod discordia ab eo quod non est manifeste bonum potest esse sine peccato. Sed discordia ab eo quod est manifeste bonum non potest esse sine peccato. Et talis discordia est seditio, quae opponitur utilitati multitudinis, quae est manifeste bonum.

Reply to Objection 3: A tyrannical government is not just, because it is directed, not to the common good, but to the private good of the ruler, as the Philosopher states (Polit. iii, 5; Ethic. viii, 10). Consequently there is no sedition in disturbing a government of this kind, unless indeed the tyrant's rule be disturbed so inordinately, that his subjects suffer greater harm from the consequent disturbance than from the tyrant's government. Indeed it is the tyrant rather that is guilty of sedition, since he encourages discord and sedition among his subjects, that he may lord over them more securely; for this is tyranny, being conducive to the private good of the ruler, and to the injury of the multitude.

[40705] IIª-IIae q. 42 a. 2 ad 3 Ad tertium dicendum quod regimen tyrannicum non est iustum, quia non ordinatur ad bonum commune, sed ad bonum privatum regentis, ut patet per philosophum, in III Polit. et in VIII Ethic. Et ideo perturbatio huius regiminis non habet rationem seditionis, nisi forte quando sic inordinate perturbatur tyranni regimen quod multitudo subiecta maius detrimentum patitur ex perturbatione consequenti quam ex tyranni regimine. Magis autem tyrannus seditiosus est, qui in populo sibi subiecto discordias et seditiones nutrit, ut tutius dominari possit. Hoc enim tyrannicum est, cum sit ordinatum ad bonum proprium praesidentis cum multitudinis nocumento.

Q. 43. OF SCANDAL (EIGHT ARTICLES)

It remains for us to consider the vices which are opposed to beneficence, among which some come under the head of injustice, those, to wit, whereby one harms one's neighbor unjustly. But scandal seems to be specially opposed to charity. Accordingly we must here consider scandal, under which head there are eight points of inquiry:

[40706] IIª-IIae q. 43 pr. Deinde considerandum restat de vitiis quae beneficentiae opponuntur. Inter quae alia quidem pertinent ad rationem iustitiae, illa scilicet quibus aliquis iniuste proximum laedit, sed contra caritatem specialiter scandalum esse videtur. Et ideo considerandum est hic de scandalo. Circa quod quaeruntur octo. Primo, quid sit scandalum. Secundo, utrum scandalum sit peccatum. Tertio, utrum sit peccatum speciale. Quarto, utrum sit peccatum mortale. Quinto, utrum perfectorum sit scandalizari. Sexto, utrum eorum sit scandalizare. Septimo, utrum spiritualia bona sint dimittenda propter scandalum. Octavo, utrum sint propter scandalum temporalia dimittenda.

(1) What is scandal?

(2) Whether scandal is a sin?

(3) Whether it is a special sin?

(4) Whether it is a mortal sin?

(5) Whether the perfect can be scandalized?

(6) Whether they can give scandal?

(7) Whether spiritual goods are to be foregone on account of scandal?

(8) Whether temporal things are to be foregone on account of scandal?

Q. 43. A. 1. Whether scandal is fittingly defined as being something less rightly said or done that occasions spiritual downfall?

Objection 1: It would seem that scandal is unfittingly defined as "something less rightly said or done that occasions spiritual downfall." For scandal is a sin as we shall state further on (A[2]). Now, according to Augustine (Contra Faust. xxii, 27), a sin is a "word, deed, or desire contrary to the law of God." Therefore the definition given above is insufficient, since it omits "thought" or "desire."

[40707] IIª-IIae q. 43 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod scandalum inconvenienter definiatur esse *dictum vel factum minus rectum praebens occasionem ruinae*. Scandalum enim peccatum est, ut post dicetur. Sed secundum Augustinum, XXII contra Faust., *peccatum est dictum vel factum vel concupitum contra legem Dei*. Ergo praedicta definitio est insufficiens, quia praetermittitur cogitatum sive concupitum.

Objection 2: Further, since among virtuous or right acts one is more virtuous or more right than another, that one alone which has perfect rectitude would not seem to be a "less" right one. If, therefore, scandal is something "less" rightly said or done, it follows that every virtuous act except the best of all, is a scandal.

[40708] IIª-IIae q. 43 a. 1 arg. 2 Praeterea, cum inter actus virtuosos vel rectos unus sit virtuosior vel rectior altero, illud solum videtur non esse minus rectum quod est rectissimum. Si igitur scandalum sit dictum vel factum minus rectum, sequetur quod omnis actus virtuosus praeter optimum sit scandalum.

Objection 3: Further, an occasion is an accidental cause. But nothing accidental should enter a definition, because it does not specify the thing defined. Therefore it is unfitting, in defining scandal, to say that it is an "occasion."

[40709] IIª-IIae q. 43 a. 1 arg. 3 Praeterea, occasio nominat causam per accidens. Sed id quod est per accidens non debet poni in definitione, quia non dat speciem. Ergo inconvenienter in definitione scandali ponitur occasio.

Objection 4: Further, whatever a man does may be the occasion of another's spiritual downfall, because accidental causes are indeterminate. Consequently, if scandal is something that occasions another's spiritual downfall, any deed or word can be a scandal: and this seems unreasonable.

[40710] IIª-IIae q. 43 a. 1 arg. 4 Praeterea, ex quolibet facto alterius potest aliquis sumere occasionem ruinae, quia causae per accidens sunt indeterminatae. Si igitur scandalum est quod praebet alteri occasionem ruinae, quodlibet factum vel dictum poterit esse scandalum. Quod videtur inconveniens.

Objection 5: Further, a man occasions his neighbor's spiritual downfall when he offends or weakens him. Now scandal is condivided with offense and weakness, for the Apostle says (Rom. 14:21): "It is good not to eat flesh, and not to drink wine, nor anything whereby thy brother is offended or scandalized, or weakened." Therefore the aforesaid definition of scandal is unfitting.

[40711] IIª-IIae q. 43 a. 1 arg. 5 Praeterea, occasio ruinae datur proximo quando offenditur aut infirmatur. Sed scandalum dividitur contra offensionem et infirmitatem, dicit enim apostolus, ad Rom. XIV, *bonum est non manducare carnem et non bibere vinum, neque in quo frater tuus offenditur aut scandalizatur aut infirmatur*. Ergo praedicta definitio scandali non est conveniens.

On the contrary, Jerome in expounding Mat. 15:12, "Dost thou know that the Pharisees, when they heard this word," etc. says: "When we read 'Whosoever shall scandalize,' the sense is 'Whosoever shall, by deed or word, occasion another's spiritual downfall.'"

[40712] IIª-IIae q. 43 a. 1 s. c. Sed contra est quod Hieronymus, exponens illud quod habetur Matth. XV, *scis quia Pharisaei, audito hoc verbo*, etc., dicit, *quando legimus, quicumque scandalizaverit, hoc intelligimus, qui dicto vel facto occasionem ruinae dederit*.

I answer that, As Jerome observes the Greek {skandalon} may be rendered offense, downfall, or a stumbling against something. For when a body, while moving along a path, meets with an obstacle, it may happen to stumble against it, and be disposed to fall down: such an obstacle is a {skandalon}.

In like manner, while going along the spiritual way, a man may be disposed to a spiritual downfall by another's word or deed, in so far, to wit, as one man by his injunction, inducement or example, moves another to sin; and this is scandal properly so called.

Now nothing by its very nature disposes a man to spiritual downfall, except that which has some lack of rectitude, since what is perfectly right, secures man against a fall, instead of conducing to

[40713] IIª-IIae q. 43 a. 1 co. Respondeo dicendum quod, sicut Hieronymus ibidem dicit, *quod Graece scandalon dicitur, nos offensionem vel ruinam et impactionem pedis possumus dicere*. Contingit enim quod quandoque aliquis obex ponitur alicui in via corporali, cui impingens disponitur ad ruinam, et talis obex dicitur scandalum. Et similiter in processu viae spiritualis contingit aliquem disponi ad ruinam spiritualem per dictum vel factum alterius, inquantum scilicet aliquis sua admonitione vel inductione aut exemplo alterum trahit ad peccandum. Et hoc proprie dicitur scandalum. Nihil autem secundum propriam rationem disponit ad spiritualem ruinam nisi quod habet aliquem defectum rectitudinis, quia id quod est perfecte rectum magis munit hominem contra casum quam ad ruinam inducat. Et ideo convenienter dicitur quod dictum vel factum minus rectum praebens occasionem ruinae

his downfall. Scandal is, therefore, fittingly defined as "something less rightly done or said, that occasions another's spiritual downfall."

sit scandalum.

Reply to Objection 1: The thought or desire of evil lies hidden in the heart, wherefore it does not suggest itself to another man as an obstacle conducing to his spiritual downfall: hence it cannot come under the head of scandal.

[40714] IIª-IIae q. 43 a. 1 ad 1 Ad primum ergo dicendum quod cogitatio vel concupiscentia mali latet in corde, unde non proponitur alteri ut obex disponens ad ruinam. Et propter hoc non potest habere scandali rationem.

Reply to Objection 2: A thing is said to be less right, not because something else surpasses it in rectitude, but because it has some lack of rectitude, either through being evil in itself, such as sin, or through having an appearance of evil. Thus, for instance, if a man were to "sit at meat in the idol's temple" (1 Cor. 8:10), though this is not sinful in itself, provided it be done with no evil intention, yet, since it has a certain appearance of evil, and a semblance of worshipping the idol, it might occasion another man's spiritual downfall. Hence the Apostle says (1 Thess. 5:22): "From all appearance of evil refrain yourselves." Scandal is therefore fittingly described as something done "less rightly," so as to comprise both whatever is sinful in itself, and all that has an appearance of evil.

[40715] IIª-IIae q. 43 a. 1 ad 2 Ad secundum dicendum quod minus rectum hic non dicitur quod ab aliquo alio superatur in rectitudine, sed quod habet aliquem rectitudinis defectum, vel quia est secundum se malum, sicut peccata; vel quia habet speciem mali, sicut cum aliquis recumbit in idolio. Quamvis enim hoc secundum se non sit peccatum, si aliquis hoc non corrupta intentione faciat; tamen quia habet quandam speciem vel similitudinem venerationis idoli, potest alteri praebere occasionem ruinae. Et ideo apostolus monet, I ad Thess. V, *ab omni specie mala abstinete vos*. Et ideo convenienter dicitur minus rectum, ut comprehendantur tam illa quae sunt secundum se peccata, quam illa quae habent speciem mali.

Reply to Objection 3: As stated above (FS, Q[75], AA[2],3; FS, Q[80], A[1]), nothing can be a sufficient cause of a man's spiritual downfall, which is sin, save his own will. Wherefore another man's words or deeds can only be an imperfect cause, conducing somewhat to that downfall. For this reason scandal is said to afford not a cause, but an occasion, which is an imperfect, and not always an accidental cause. Nor is there any reason why certain definitions should not make mention of things that are accidental, since what is accidental to one, may be proper to something else: thus the accidental cause is mentioned in the definition of chance (Phys. ii, 5).

[40716] IIª-IIae q. 43 a. 1 ad 3 Ad tertium dicendum quod, sicut supra habitum est, nihil potest esse homini sufficiens causa peccati, quod est spiritualis ruina, nisi propria voluntas. Et ideo dicta vel facta alterius hominis possunt esse solum causa imperfecta, aliqualiter inducens ad ruinam. Et propter hoc non dicitur, dans causam ruinae, sed, dans occasionem, quod significat causam imperfectam, et non semper causam per accidens. Et tamen nihil prohibet in quibusdam definitionibus poni id quod est per accidens, quia id quod est secundum accidens uni potest per se alteri convenire, sicut in definitione fortunae ponitur causa per accidens, in II Physic.

Reply to Objection 4: Another's words or deed may be the cause of another's sin in two ways, directly and accidentally. Directly, when a man either intends, by his evil word or deed, to lead another man into sin, or, if he does not so intend,

[40717] IIª-IIae q. 43 a. 1 ad 4 Ad quartum dicendum quod dictum vel factum alterius potest esse alteri causa peccandi dupliciter, uno modo, per se; alio modo, per accidens. Per se quidem, quando aliquis suo malo verbo vel facto intendit

when his deed is of such a nature as to lead another into sin: for instance, when a man publicly commits a sin or does something that has an appearance of sin. In this case he that does such an act does, properly speaking, afford an occasion of another's spiritual downfall, wherefore his act is called "active scandal." One man's word or deed is the accidental cause of another's sin, when he neither intends to lead him into sin, nor does what is of a nature to lead him into sin, and yet this other one, through being ill-disposed, is led into sin, for instance, into envy of another's good, and then he who does this righteous act, does not, so far as he is concerned, afford an occasion of the other's downfall, but it is this other one who takes the occasion according to Rom. 7:8: "Sin taking occasion by the commandment wrought in me all manner of concupiscence." Wherefore this is "passive," without "active scandal," since he that acts rightly does not, for his own part, afford the occasion of the other's downfall. Sometimes therefore it happens that there is active scandal in the one together with passive scandal in the other, as when one commits a sin being induced thereto by another; sometimes there is active without passive scandal, for instance when one, by word or deed, provokes another to sin, and the latter does not consent; and sometimes there is passive without active scandal, as we have already said.

alium ad peccandum inducere; vel, etiam si ipse hoc non intendat, ipsum factum est tale quod de sui ratione habet ut sit inductivum ad peccandum, puta quod aliquis publice facit peccatum vel quod habet similitudinem peccati. Et tunc ille qui huiusmodi actum facit proprie dat occasionem ruinae, unde vocatur scandalum activum. Per accidens autem aliquod verbum vel factum unius est alteri causa peccandi, quando etiam praeter intentionem operantis, et praeter conditionem operis, aliquis male dispositus ex huiusmodi opere inducitur ad peccandum, puta cum aliquis invidet bonis aliorum. Et tunc ille qui facit huiusmodi actum rectum non dat occasionem, quantum in se est, sed alius sumit occasionem, secundum illud ad Rom. VII, *occasione autem accepta,* et cetera. Et ideo hoc est scandalum passivum sine activo, quia ille qui recte agit, quantum est de se, non dat occasionem ruinae quam alter patitur. Quandoque ergo contingit quod et sit simul scandalum activum in uno et passivum in altero, puta cum ad inductionem unius alius peccat. Quandoque vero est scandalum activum sine passivo, puta cum aliquis inducit verbo vel facto alium ad peccandum, et ille non consentit. Quandoque vero est scandalum passivum sine activo, sicut iam dictum est.

Reply to Objection 5: "Weakness" denotes proneness to scandal; while "offense" signifies resentment against the person who commits a sin, which resentment may be sometimes without spiritual downfall; and "scandal" is the stumbling that results in downfall.

[40718] IIª-IIae q. 43 a. 1 ad 5 Ad quintum dicendum quod infirmitas nominat promptitudinem ad scandalum; offensio autem nominat indignationem alicuius contra eum qui peccat, quae potest esse quandoque sine ruina; scandalum autem importat ipsam impactionem ad ruinam.

Q. 43. A. 2. Whether scandal is a sin?

Objection 1: It would seem that scandal is not a sin. For sins do not occur from necessity, since all sin is voluntary, as stated above (FS, Q[74], AA[1],2). Now it is written (Mat. 18:7): "It must needs be that scandals come." Therefore scandal is not a sin.

[40719] IIª-IIae q. 43 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod scandalum non sit peccatum. Peccata enim non eveniunt ex necessitate, quia omne peccatum est voluntarium, ut supra habitum est. Sed Matth. XVIII dicitur, *necesse est ut veniant scandala*. Ergo scandalum non est peccatum.

Objection 2: Further, no sin arises from a sense

[40720] IIª-IIae q. 43 a. 2 arg. 2 Praeterea, nullum

of dutifulness, because "a good tree cannot bring forth evil fruit" (Mat. 7:18). But scandal may come from a sense of dutifulness, for Our Lord said to Peter (Mat. 16:23): "Thou art a scandal unto Me," in reference to which words Jerome says that "the Apostle's error was due to his sense of dutifulness, and such is never inspired by the devil." Therefore scandal is not always a sin.

peccatum procedit ex pietatis affectu, quia *non potest arbor bona fructus malos facere*, ut dicitur Matth. VII. Sed aliquod scandalum est ex pietatis affectu, dicit enim dominus Petro, Matth. XVI, *scandalum mihi es*; ubi dicit Hieronymus quod *error apostoli, de pietatis affectu veniens, nunquam incentivum videtur esse Diaboli*. Ergo non omne scandalum est peccatum.

Objection 3: Further, scandal denotes a stumbling. But he that stumbles does not always fall. Therefore scandal, which is a spiritual fall, can be without sin.

[40721] IIª-IIae q. 43 a. 2 arg. 3 Praeterea, scandalum impactionem quandam importat. Sed non quicumque impingit, cadit. Ergo scandalum potest esse sine peccato, quod est spiritualis casus.

On the contrary, Scandal is "something less rightly said or done." Now anything that lacks rectitude is a sin. Therefore scandal is always with sin.

[40722] IIª-IIae q. 43 a. 2 s. c. Sed contra est quod scandalum est dictum vel factum minus rectum. Ex hoc autem habet aliquid rationem peccati quod a rectitudine deficit. Ergo scandalum semper est cum peccato.

I answer that, As already said (A[1], ad 4), scandal is of two kinds, passive scandal in the person scandalized, and active scandal in the person who gives scandal, and so occasions a spiritual downfall. Accordingly passive scandal is always a sin in the person scandalized; for he is not scandalized except in so far as he succumbs to a spiritual downfall, and that is a sin.

Yet there can be passive scandal, without sin on the part of the person whose action has occasioned the scandal, as for instance, when a person is scandalized at another's good deed. In like manner active scandal is always a sin in the person who gives scandal, since either what he does is a sin, or if it only have the appearance of sin, it should always be left undone out of that love for our neighbor which binds each one to be solicitous for his neighbor's spiritual welfare; so that if he persist in doing it he acts against charity.

Yet there can be active scandal without sin on the part of the person scandalized, as stated above (A[1], ad 4).

[40723] IIª-IIae q. 43 a. 2 co. Respondeo dicendum quod, sicut iam supra dictum est, duplex est scandalum, scilicet passivum, in eo qui scandalizatur; et activum, in eo qui scandalizat, dans occasionem ruinae. Scandalum igitur passivum semper est peccatum in eo qui scandalizatur, non enim scandalizatur nisi inquantum aliqualiter ruit spirituali ruina, quae est peccatum. Potest tamen esse scandalum passivum sine peccato eius ex cuius facto aliquis scandalizatur, sicut cum aliquis scandalizatur de his quae alius bene facit. Similiter etiam scandalum activum semper est peccatum in eo qui scandalizat. Quia vel ipsum opus quod facit est peccatum, vel etiam, si habeat speciem peccati, dimittendum est semper propter proximi caritatem, ex qua unusquisque conatur saluti proximi providere; et sic qui non dimittit contra caritatem agit. Potest tamen esse scandalum activum sine peccato alterius qui scandalizatur, sicut supra dictum est.

Reply to Objection 1: These words, "It must needs be that scandals come," are to be understood to convey, not the absolute, but the conditional necessity of scandal; in which sense it

[40724] IIª-IIae q. 43 a. 2 ad 1 Ad primum ergo dicendum quod hoc quod dicitur, necesse est ut veniant scandala, non est intelligendum de necessitate absoluta, sed de necessitate

is necessary that whatever God foresees or foretells must happen, provided it be taken conjointly with such foreknowledge, as explained in the FP, Q[14], A[13], ad 3; FP, Q[23], A[6], ad 2.

Or we may say that the necessity of scandals occurring is a necessity of end, because they are useful in order that "they . . . who are reproved may be made manifest" (1 Cor. 11:19).

Or scandals must needs occur, seeing the condition of man who fails to shield himself from sin. Thus a physician on seeing a man partaking of unsuitable food might say that such a man must needs injure his health, which is to be understood on the condition that he does not change his diet. In like manner it must needs be that scandals come, so long as men fail to change their evil mode of living.

conditionali, qua scilicet necesse est praescita vel praenuntiata a Deo evenire, si tamen coniunctim accipiatur, ut in primo libro dictum est. Vel necesse est evenire scandala necessitate finis, quia utilia sunt ad hoc quod qui probati sunt manifesti fiant. Vel necesse est evenire scandala secundum conditionem hominum, qui sibi a peccatis non cavent. Sicut si aliquis medicus, videns aliquos indebita diaeta utentes, dicat, necesse est tales infirmari, quod intelligendum est sub hac conditione, si diaetam non mutent. Et similiter necesse est evenire scandala si homines conversationem malam non mutent.

Reply to Objection 2: In that passage scandal denotes any kind of hindrance: for Peter wished to hinder Our Lord's Passion out of a sense of dutifulness towards Christ.

[40725] IIª-IIae q. 43 a. 2 ad 2 Ad secundum dicendum quod scandalum ibi large ponitur pro quolibet impedimento. Volebat enim Petrus Christi passionem impedire, quodam pietatis affectu ad Christum.

Reply to Objection 3: No man stumbles spiritually, without being kept back somewhat from advancing in God's way, and that is at least a venial sin.

[40726] IIª-IIae q. 43 a. 2 ad 3 Ad tertium dicendum quod nullus impingit spiritualiter nisi retardetur aliqualiter a processu in via Dei, quod fit saltem per peccatum veniale.

Q. 43. A. 3. Whether scandal is a special sin?

Objection 1: It would seem that scandal is not a special sin. For scandal is "something said or done less rightly." But this applies to every kind of sin. Therefore every sin is a scandal, and consequently, scandal is not a special sin.

[40727] IIª-IIae q. 43 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod scandalum non sit speciale peccatum. Scandalum enim est dictum vel factum minus rectum. Sed omne peccatum est huiusmodi. Ergo omne peccatum est scandalum. Non ergo scandalum est speciale peccatum.

Objection 2: Further, every special kind of sin, or every special kind of injustice, may be found separately from other kinds, as stated in Ethic. v, 3,5. But scandal is not to be found separately from other sins. Therefore it is not a special kind of sin.

[40728] IIª-IIae q. 43 a. 3 arg. 2 Praeterea, omne speciale peccatum, sive omnis specialis iniustitia, invenitur separatim ab aliis; ut dicitur in V Ethic. Sed scandalum non invenitur separatim ab aliis peccatis. Ergo scandalum non est speciale peccatum.

Objection 3: Further, every special sin is

[40729] IIª-IIae q. 43 a. 3 arg. 3 Praeterea, omne

constituted by something which specifies the moral act. But the notion of scandal consists in its being something done in the presence of others: and the fact of a sin being committed openly, though it is an aggravating circumstance, does not seem to constitute the species of a sin. Therefore scandal is not a special sin.

speciale peccatum constituitur secundum aliquid quod dat speciem morali actui. Sed ratio scandali constituitur per hoc quod coram aliis peccatur. In manifesto autem peccare, etsi sit circumstantia aggravans, non videtur constituere peccati speciem. Ergo scandalum non est speciale peccatum.

On the contrary, A special virtue has a special sin opposed to it. But scandal is opposed to a special virtue, viz. charity. For it is written (Rom. 14:15): "If, because of thy meat, thy brother be grieved, thou walkest not now according to charity." Therefore scandal is a special sin.

[40730] IIª-IIae q. 43 a. 3 s. c. Sed contra, speciali virtuti speciale peccatum opponitur. Sed scandalum opponitur speciali virtuti, scilicet caritati, dicitur enim Rom. XIV, *si propter cibum frater tuus contristatur, iam non secundum caritatem ambulas*. Ergo scandalum est speciale peccatum.

I answer that, As stated above (A[2]), scandal is twofold, active and passive. Passive scandal cannot be a special sin, because through another's word or deed a man may fall into any kind of sin: and the fact that a man takes occasion to sin from another's word or deed, does not constitute a special kind of sin, because it does not imply a special deformity in opposition to a special virtue.

On the other hand, active scandal may be understood in two ways, directly and accidently. The scandal is accidental when it is beside the agent's intention, as when a man does not intend, by his inordinate deed or word, to occasion another's spiritual downfall, but merely to satisfy his own will. In such a case even active scandal is not a special sin, because a species is not constituted by that which is accidental.

Active scandal is direct when a man intends, by his inordinate word or deed, to draw another into sin, and then it becomes a special kind of sin on account of the intention of a special kind of end, because moral actions take their species from their end, as stated above (FS, Q[1], A[3]; FS, Q[18], AA[4],6). Hence, just as theft and murder are special kinds of sin, on account of their denoting the intention of doing a special injury to one's neighbor: so too, scandal is a special kind of sin, because thereby a man intends a special harm to his neighbor, and it is directly opposed to fraternal correction, whereby a man intends the removal of a special kind of harm.

[40731] IIª-IIae q. 43 a. 3 co. Respondeo dicendum quod, sicut supra dictum est, duplex est scandalum, activum scilicet, et passivum. Passivum quidem scandalum non potest esse speciale peccatum, quia ex dicto vel facto alterius aliquem ruere contingit secundum quodcumque genus peccati; nec hoc ipsum quod est occasionem peccandi sumere ex dicto vel facto alterius specialem rationem peccati constituit, quia non importat specialem deformitatem speciali virtuti oppositam. Scandalum autem activum potest accipi dupliciter, per se scilicet, et per accidens. Per accidens quidem, quando est praeter intentionem agentis, ut puta cum aliquis suo facto vel verbo inordinato non intendit alteri dare occasionem ruinae, sed solum suae satisfacere voluntati. Et sic etiam scandalum activum non est peccatum speciale, quia quod est per accidens non constituit speciem. Per se autem est activum scandalum quando aliquis suo inordinato dicto vel facto intendit alium trahere ad peccatum. Et sic ex intentione specialis finis sortitur rationem specialis peccati, finis enim dat speciem in moralibus, ut supra dictum est. Unde sicut furtum est speciale peccatum, aut homicidium, propter speciale nocumentum proximi quod intenditur; ita etiam scandalum est speciale peccatum, propter hoc quod intenditur speciale proximi nocumentum. Et opponitur directe correctioni fraternae, in qua attenditur specialis nocumenti remotio.

Reply to Objection 1: Any sin may be the matter of active scandal, but it may derive the formal aspect of a special sin from the end intended, as stated above.

[40732] IIª-IIae q. 43 a. 3 ad 1 Ad primum ergo dicendum quod omne peccatum potest materialiter se habere ad scandalum activum. Sed formalem rationem specialis peccati potest habere ex intentione finis, ut dictum est.

Reply to Objection 2: Active scandal can be found separate from other sins, as when a man scandalizes his neighbor by a deed which is not a sin in itself, but has an appearance of evil.

[40733] IIª-IIae q. 43 a. 3 ad 2 Ad secundum dicendum quod scandalum activum potest inveniri separatim ab aliis peccatis, ut puta cum aliquis proximum scandalizat facto quod de se non est peccatum, sed habet speciem mali.

Reply to Objection 3: Scandal does not derive the species of a special sin from the circumstance in question, but from the intention of the end, as stated above.

[40734] IIª-IIae q. 43 a. 3 ad 3 Ad tertium dicendum quod scandalum non habet rationem specialis peccati ex praedicta circumstantia, sed ex intentione finis, ut dictum est.

Q. 43. A. 5. Whether passive scandal may happen even to the perfect?

Objection 1: It would seem that passive scandal may happen even to the perfect. For Christ was supremely perfect: and yet He said to Peter (Mat. 16:23): "Thou art a scandal to Me." Much more therefore can other perfect men suffer scandal.

[40741] IIª-IIae q. 43 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod scandalum passivum possit etiam in perfectos cadere. Christus enim fuit maxime perfectus. Sed ipse dixit Petro, *scandalum mihi es*. Ergo multo magis alii perfecti possunt scandalum pati.

Objection 2: Further, scandal denotes an obstacle which is put in a person's spiritual way. Now even perfect men can be hindered in their progress along the spiritual way, according to 1 Thess. 2:18: "We would have come to you, I Paul indeed, once and again; but Satan hath hindered us." Therefore even perfect men can suffer scandal.

[40742] IIª-IIae q. 43 a. 5 arg. 2 Praeterea, scandalum importat impedimentum aliquod quod alicui opponitur in vita spirituali. Sed etiam perfecti viri in processibus spiritualis vitae impediri possunt, secundum illud I ad Thess. II, *voluimus venire ad vos, ego quidem Paulus, semel et iterum, sed impedivit nos Satanas*. Ergo etiam perfecti viri possunt scandalum pati.

Objection 3: Further, even perfect men are liable to venial sins, according to 1 Jn. 1:8: "If we say that we have no sin, we deceive ourselves." Now passive scandal is not always a mortal sin, but is sometimes venial, as stated above (A[4]). Therefore passive scandal may be found in perfect men.

[40743] IIª-IIae q. 43 a. 5 arg. 3 Praeterea, etiam in perfectis viris peccata venialia inveniri possunt, secundum illud I Ioan. I, *si dixerimus quoniam peccatum non habemus, ipsi nos seducimus*. Sed scandalum passivum non semper est peccatum mortale, sed quandoque veniale, ut dictum est. Ergo scandalum passivum potest in perfectis viris inveniri.

On the contrary, Jerome, in commenting on Mat. 18:6, "He that shall scandalize one of these little ones," says: "Observe that it is the little one that is scandalized, for the elders do not take scandal."

[40744] IIª-IIae q. 43 a. 5 s. c. Sed contra est quod super illud Matth. XVIII, *qui scandalizaverit unum de pusillis istis*, dicit Hieronymus, *nota quod qui scandalizatur parvulus est, maiores*

enim scandala non recipiunt.

I answer that, Passive scandal implies that the mind of the person who takes scandal is unsettled in its adherence to good. Now no man can be unsettled, who adheres firmly to something immovable. The elders, i.e. the perfect, adhere to God alone, Whose goodness is unchangeable, for though they adhere to their superiors, they do so only in so far as these adhere to Christ, according to 1 Cor. 4:16: "Be ye followers of me, as I also am of Christ." Wherefore, however much others may appear to them to conduct themselves ill in word or deed, they themselves do not stray from their righteousness, according to Ps. 124:1: "They that trust in the Lord shall be as Mount Sion: he shall not be moved for ever that dwelleth in Jerusalem." Therefore scandal is not found in those who adhere to God perfectly by love, according to Ps. 118:165: "Much peace have they that love Thy law, and to them there is no stumbling-block [scandalum]."

[40745] IIª-IIae q. 43 a. 5 co. Respondeo dicendum quod scandalum passivum importat quandam commotionem animi a bono in eo qui scandalum patitur. Nullus autem commovetur qui rei immobili firmiter inhaeret. Maiores autem, sive perfecti, soli Deo inhaerent, cuius est immutabilis bonitas, quia etsi inhaereant suis praelatis, non inhaerent eis nisi inquantum illi inhaerent Christo, secundum illud I ad Cor. IV, *imitatores mei estote, sicut et ego Christi*. Unde quantumcumque videant alios inordinate se habere dictis vel factis, ipsi a sua rectitudine non recedunt, secundum illud Psalm., *qui confidunt in domino, sicut mons Sion, non commovebitur in aeternum qui habitat in Ierusalem*. Et ideo in his qui perfecte Deo adhaerent per amorem scandalum non invenitur, secundum illud Psalm., *pax multa diligentibus legem tuam, et non est illis scandalum*.

Reply to Objection 1: As stated above (A[2], ad 2), in this passage, scandal is used in a broad sense, to denote any kind of hindrance. Hence Our Lord said to Peter: "Thou art a scandal to Me," because he was endeavoring to weaken Our Lord's purpose of undergoing His Passion.

[40746] IIª-IIae q. 43 a. 5 ad 1 Ad primum ergo dicendum quod, sicut supra dictum est, scandalum large ponitur ibi pro quolibet impedimento. Unde dominus Petro dicit, scandalum mihi es, quia nitebatur eius propositum impedire circa passionem subeundam.

Reply to Objection 2: Perfect men may be hindered in the performance of external actions. But they are not hindered by the words or deeds of others, from tending to God in the internal acts of the will, according to Rom. 8:38,39: "Neither death, nor life . . . shall be able to separate us from the love of God."

[40747] IIª-IIae q. 43 a. 5 ad 2 Ad secundum dicendum quod in exterioribus actibus perfecti viri possunt impediri. Sed in interiori voluntate per dicta vel facta aliorum non impediuntur quominus tendant in Deum, secundum illud Rom. VIII, *neque mors neque vita poterit nos separare a caritate Dei*.

Reply to Objection 3: Perfect men sometimes fall into venial sins through the weakness of the flesh; but they are not scandalized (taking scandal in its true sense), by the words or deeds of others, although there can be an approach to scandal in them, according to Ps. 72:2: "My feet were almost moved."

[40748] IIª-IIae q. 43 a. 5 ad 3 Ad tertium dicendum quod perfecti viri ex infirmitate carnis incidunt interdum in aliqua peccata venialia, non autem ex aliorum dictis vel factis scandalizantur secundum veram scandali rationem. Sed potest esse in eis quaedam appropinquatio ad scandalum, secundum illud Psalm., *mei pene moti sunt pedes*.

Q. 43. A. 6. Whether active scandal can be found in the perfect?

Objection 1: It would seem that active scandal can be found in the perfect. For passion is the effect of action. Now some are scandalized passively by the words or deeds of the perfect, according to Mat. 15:12: "Dost thou know that the Pharisees, when they heard this word, were scandalized?" Therefore active scandal can be found in the perfect.

[40749] IIª-IIae q. 43 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod scandalum activum possit inveniri in viris perfectis. Passio enim est effectus actionis. Sed ex dictis vel factis perfectorum aliqui passive scandalizantur, secundum illud Matth. XV, *scis quia Pharisaei, audito hoc verbo, scandalizati sunt?* Ergo in perfectis viris potest inveniri scandalum activum.

Objection 2: Further, Peter, after receiving the Holy Ghost, was in the state of the perfect. Yet afterwards he scandalized the gentiles: for it is written (Gal. 2:14): "When I saw that they walked not uprightly unto the truth of the Gospel, I said to Cephas," i.e. Peter, "before them all: If thou being a Jew, livest after the manner of the gentiles, and not as the Jews do, how dost thou compel the gentiles to live as do the Jews?" Therefore active scandal can be in the perfect.

[40750] IIª-IIae q. 43 a. 6 arg. 2 Praeterea, Petrus post acceptum spiritum sanctum in statu perfectorum erat. Sed postea gentiles scandalizavit, dicitur enim ad Gal. II, *cum vidissem quod non recte ambularent ad veritatem Evangelii*, dixi Cephae, idest Petro, coram omnibus, *si tu cum Iudaeus sis, gentiliter et non Iudaice vivis, quomodo gentes cogis iudaizare?* Ergo scandalum activum potest esse in viris perfectis.

Objection 3: Further, active scandal is sometimes a venial sin. But venial sins may be in perfect men. Therefore active scandal may be in perfect men.

[40751] IIª-IIae q. 43 a. 6 arg. 3 Praeterea, scandalum activum quandoque est peccatum veniale. Sed peccata venialia possunt etiam esse in viris perfectis. Ergo scandalum activum potest esse in viris perfectis.

On the contrary, Active scandal is more opposed to perfection, than passive scandal. But passive scandal cannot be in the perfect. Much less, therefore, can active scandal be in them.

[40752] IIª-IIae q. 43 a. 6 s. c. Sed contra, plus repugnat perfectioni scandalum activum quam passivum. Sed scandalum passivum non potest esse in viris perfectis. Ergo multo minus scandalum activum.

I answer that, Active scandal, properly so called, occurs when a man says or does a thing which in itself is of a nature to occasion another's spiritual downfall, and that is only when what he says or does is inordinate. Now it belongs to the perfect to direct all their actions according to the rule of reason, as stated in 1 Cor. 14:40: "Let all things be done decently and according to order"; and they are careful to do this in those matters chiefly wherein not only would they do wrong, but would also be to others an occasion of wrongdoing. And if indeed they fail in this moderation in such words or deeds as come to the knowledge of others, this has its origin in human weakness wherein they fall short of perfection. Yet they do

[40753] IIª-IIae q. 43 a. 6 co. Respondeo dicendum quod scandalum activum proprie est cum aliquis tale aliquid dicit vel facit quod de se tale est ut alterum natum sit inducere ad ruinam, quod quidem est solum id quod inordinate fit vel dicitur. Ad perfectos autem pertinet ea quae agunt secundum regulam rationis ordinare, secundum illud I ad Cor. XIV, *omnia honeste et secundum ordinem fiant in vobis*. Et praecipue hanc cautelam adhibent in his in quibus non solum ipsi offenderent, sed etiam aliis offensionem pararent. Et si quidem in eorum manifestis dictis vel factis aliquid ab hac moderatione desit, hoc provenit ex infirmitate humana, secundum quam a perfectione deficiunt. Non tamen intantum deficiunt ut

not fall short so far as to stray far from the order of reason, but only a little and in some slight matter: and this is not so grave that anyone can reasonably take therefrom an occasion for committing sin.

multum ab ordine rationis recedatur, sed modicum et leviter, quod non est tam magnum ut ex hoc rationabiliter possit ab alio sumi peccandi occasio.

Reply to Objection 1: Passive scandal is always due to some active scandal; yet this active scandal is not always in another, but in the very person who is scandalized, because, to wit, he scandalizes himself.

[40754] IIª-IIae q. 43 a. 6 ad 1 Ad primum ergo dicendum quod scandalum passivum semper ab aliquo activo causatur, sed non semper ab aliquo scandalo activo alterius, sed eiusdem qui scandalizatur; quia scilicet ipse seipsum scandalizat.

Reply to Objection 2: In the opinion of Augustine (Ep. xxviii, xl, lxxxii) and of Paul also, Peter sinned and was to be blamed, in withdrawing from the gentiles in order to avoid the scandal of the Jews, because he did this somewhat imprudently, so that the gentiles who had been converted to the faith were scandalized. Nevertheless Peter's action was not so grave a sin as to give others sufficient ground for scandal. Hence they were guilty of passive scandal, while there was no active scandal in Peter.

[40755] IIª-IIae q. 43 a. 6 ad 2 Ad secundum dicendum quod Petrus peccavit quidem, et reprehensibilis fuit, secundum sententiam Augustini et ipsius Pauli, subtrahens se a gentilibus ut vitaret scandalum Iudaeorum, quia hoc incaute aliqualiter faciebat, ita quod ex hoc gentiles ad fidem conversi scandalizabantur. Non tamen factum Petri erat tam grave peccatum quod merito possent alii scandalizari. Unde patiebantur scandalum passivum, non autem erat in Petro scandalum activum.

Reply to Objection 3: The venial sins of the perfect consist chiefly in sudden movements, which being hidden cannot give scandal. If, however, they commit any venial sins even in their external words or deeds, these are so slight as to be insufficient in themselves to give scandal.

[40756] IIª-IIae q. 43 a. 6 ad 3 Ad tertium dicendum quod peccata venialia perfectorum praecipue consistunt in subitis motibus, qui, cum sint occulti, scandalizare non possunt. Si qua vero etiam in exterioribus dictis vel factis venialia peccata committant, tam levia sunt ut de se scandalizandi virtutem non habeant.

Q. 43. A. 7. Whether spiritual goods should be foregone on account of scandal?

Objection 1: It would seem that spiritual goods ought to be foregone on account of scandal. For Augustine (Contra Ep. Parmen. iii, 2) teaches that "punishment for sin should cease, when the peril of schism is feared." But punishment of sins is a spiritual good, since it is an act of justice. Therefore a spiritual good is to be foregone on account of scandal.

[40757] IIª-IIae q. 43 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod bona spiritualia sint propter scandalum dimittenda. Augustinus enim, in libro contra epistolam Parmen., docet quod ubi schismatis periculum timetur, a punitione peccatorum cessandum est. Sed punitio peccatorum est quoddam spirituale, cum sit actus iustitiae. Ergo bonum spirituale est propter scandalum dimittendum.

Objection 2: Further, the Sacred Doctrine is a most spiritual thing. Yet one ought to desist therefrom on account of scandal, according to

[40758] IIª-IIae q. 43 a. 7 arg. 2 Praeterea, sacra doctrina maxime videtur esse spiritualis. Sed ab ea est cessandum propter scandalum, secundum

Mat. 7:6: "Give not that which is holy to dogs, neither cast ye your pearls before swine lest . . . turning upon you, they tear you." Therefore a spiritual good should be foregone on account of scandal.

illud Matth. VII, *nolite sanctum dare canibus, neque margaritas vestras spargatis ante porcos, ne conversi dirumpant vos*. Ergo bonum spirituale est dimittendum propter scandalum.

Objection 3: Further, since fraternal correction is an act of charity, it is a spiritual good. Yet sometimes it is omitted out of charity, in order to avoid giving scandal to others, as Augustine observes (De Civ. Dei i, 9). Therefore a spiritual good should be foregone on account of scandal.

[40759] IIª-IIae q. 43 a. 7 arg. 3 Praeterea, correctio fraterna, cum sit actus caritatis, est quoddam spirituale bonum. Sed interdum ex caritate dimittitur, ad vitandum scandalum aliorum; ut Augustinus dicit, in I de Civ. Dei. Ergo bonum spirituale est propter scandalum dimittendum.

Objection 4: Further, Jerome [*Hugh de S. Cher., In Matth. xviii; in Luc. xvii, 2] says that in order to avoid scandal we should forego whatever it is possible to omit without prejudice to the threefold truth, i.e. "the truth of life, of justice and of doctrine." Now the observance of the counsels, and the bestowal of alms may often be omitted without prejudice to the aforesaid threefold truth, else whoever omitted them would always be guilty of sin, and yet such things are the greatest of spiritual works. Therefore spiritual works should be omitted on account of scandal.

[40760] IIª-IIae q. 43 a. 7 arg. 4 Praeterea, Hieronymus dicit quod dimittendum est propter scandalum omne quod potest praetermitti salva triplici veritate, scilicet vitae, iustitiae et doctrinae. Sed impletio consiliorum, et largitio eleemosynarum, multoties potest praetermitti salva triplici veritate praedicta, alioquin semper peccarent omnes qui praetermittunt. Et tamen haec sunt maxima inter spiritualia opera. Ergo spiritualia opera debent praetermitti propter scandalum.

Objection 5: Further, the avoidance of any sin is a spiritual good, since any sin brings spiritual harm to the sinner. Now it seems that one ought sometimes to commit a venial sin in order to avoid scandalizing one's neighbor, for instance, when by sinning venially, one would prevent someone else from committing a mortal sin: because one is bound to hinder the damnation of one's neighbor as much as one can without prejudice to one's own salvation, which is not precluded by a venial sin. Therefore one ought to forego a spiritual good in order to avoid scandal.

[40761] IIª-IIae q. 43 a. 7 arg. 5 Praeterea, vitatio cuiuslibet peccati est quoddam spirituale bonum, quia quodlibet peccatum affert peccanti aliquod spirituale detrimentum. Sed videtur quod pro scandalo proximi vitando debeat aliquis quandoque peccare venialiter, puta cum peccando venialiter impedit peccatum mortale alterius, debet enim homo impedire damnationem proximi quantum potest sine detrimento propriae salutis, quae non tollitur per peccatum veniale. Ergo aliquod bonum spirituale debet homo praetermittere propter scandalum vitandum.

On the contrary, Gregory says (Hom. Super Ezech. vii): "If people are scandalized at the truth, it is better to allow the birth of scandal, than to abandon the truth." Now spiritual goods belong, above all others, to the truth. Therefore spiritual goods are not to be foregone on account of scandal.

[40762] IIª-IIae q. 43 a. 7 s. c. Sed contra est quod Gregorius dicit, super Ezech., *si de veritate scandalum sumitur, utilius nasci permittitur scandalum quam veritas relinquatur*. Sed bona spiritualia maxime pertinent ad veritatem. Ergo bona spiritualia non sunt propter scandalum dimittenda.

I answer that, Whereas scandal is twofold, active and passive, the present question does not apply to active scandal, for since active scandal is "something said or done less rightly," nothing ought to be done that implies active scandal. The question does, however, apply to passive scandal, and accordingly we have to see what ought to be foregone in order to avoid scandal. Now a distinction must be made in spiritual goods. For some of them are necessary for salvation, and cannot be foregone without mortal sin: and it is evident that no man ought to commit a mortal sin, in order to prevent another from sinning, because according to the order of charity, a man ought to love his own spiritual welfare more than another's. Therefore one ought not to forego that which is necessary for salvation, in order to avoid giving scandal.

Again a distinction seems necessary among spiritual things which are not necessary for salvation: because the scandal which arises from such things sometimes proceeds from malice, for instance when a man wishes to hinder those spiritual goods by stirring up scandal. This is the "scandal of the Pharisees," who were scandalized at Our Lord's teaching: and Our Lord teaches (Mat. 15:14) that we ought to treat such like scandal with contempt. Sometimes scandal proceeds from weakness or ignorance, and such is the "scandal of little ones." In order to avoid this kind of scandal, spiritual goods ought to be either concealed, or sometimes even deferred (if this can be done without incurring immediate danger), until the matter being explained the scandal cease. If, however, the scandal continue after the matter has been explained, it would seem to be due to malice, and then it would no longer be right to forego that spiritual good in order to avoid such like scandal.

[40763] IIª-IIae q. 43 a. 7 co. Respondeo dicendum quod, cum duplex sit scandalum, activum scilicet et passivum, quaestio ista non habet locum de scandalo activo, quia cum scandalum activum sit dictum vel factum minus rectum, nihil est cum scandalo activo faciendum. Habet autem locum quaestio si intelligatur de scandalo passivo. Considerandum est igitur quid sit dimittendum ne alius scandalizetur. Est autem in spiritualibus bonis distinguendum. Nam quaedam horum sunt de necessitate salutis, quae praetermitti non possunt sine peccato mortali. Manifestum est autem quod nullus debet mortaliter peccare ut alterius peccatum impediat, quia secundum ordinem caritatis plus debet homo suam salutem spiritualem diligere quam alterius. Et ideo ea quae sunt de necessitate salutis praetermitti non debent propter scandalum vitandum. In his autem spiritualibus bonis quae non sunt de necessitate salutis videtur distinguendum. Quia scandalum quod ex eis oritur quandoque ex malitia procedit, cum scilicet aliqui volunt impedire huiusmodi spiritualia bona, scandala concitando, et hoc est scandalum Pharisaeorum, qui de doctrina domini scandalizabantur. Quod esse contemnendum dominus docet, Matth. XV. Quandoque vero scandalum procedit ex infirmitate vel ignorantia, et huiusmodi est scandalum pusillorum. Propter quod sunt spiritualia opera vel occultanda, vel etiam interdum differenda, ubi periculum non imminet, quousque, reddita ratione, huiusmodi scandalum cesset. Si autem post redditam rationem huiusmodi scandalum duret, iam videtur ex malitia esse, et sic propter ipsum non sunt huiusmodi spiritualia opera dimittenda.

Reply to Objection 1: In the infliction of punishment it is not the punishment itself that is the end in view, but its medicinal properties in checking sin; wherefore punishment partakes of the nature of justice, in so far as it checks sin. But if it is evident that the infliction of punishment will result in more numerous and more grievous sins being committed, the infliction of punishment will no longer be a part of justice. It is in this sense that Augustine is speaking, when, to wit, the

[40764] IIª-IIae q. 43 a. 7 ad 1 Ad primum ergo dicendum quod poenarum inflictio non est propter se expetenda, sed poenae infliguntur ut medicinae quaedam ad cohibendum peccata. Et ideo intantum habent rationem iustitiae inquantum per eas peccata cohibentur. Si autem per inflictionem poenarum manifestum sit plura et maiora peccata sequi, tunc poenarum inflictio non continebitur sub iustitia. Et in hoc casu loquitur Augustinus, quando scilicet ex excommunicatione aliquorum

excommunication of a few threatens to bring about the danger of a schism, for in that case it would be contrary to the truth of justice to pronounce excommunication.

imminet periculum schismatis, tunc enim excommunicationem ferre non pertineret ad veritatem iustitiae.

Reply to Objection 2: With regard to a man's doctrine two points must be considered, namely, the truth which is taught, and the act of teaching. The first of these is necessary for salvation, to wit, that he whose duty it is to teach should no' teach what is contrary to the truth, and that he should teach the truth according to the requirements of times and persons: wherefore on no account ought he to suppress the truth and teach error in order to avoid any scandal that might ensue. But the act itself of teaching is one of the spiritual almsdeeds, as stated above (Q[32], A[2]), and so the same is to be said of it as of the other works of mercy, of which we shall speak further on (ad 4).

[40765] IIª-IIae q. 43 a. 7 ad 2 Ad secundum dicendum quod circa doctrinam duo sunt consideranda, scilicet veritas quae docetur; et ipse actus docendi. Quorum primum est de necessitate salutis, ut scilicet contrarium veritati non doceat, sed veritatem secundum congruentiam temporis et personarum proponat ille cui incumbit docendi officium. Et ideo propter nullum scandalum quod sequi videatur debet homo, praetermissa veritate, falsitatem docere. Sed ipse actus docendi inter spirituales eleemosynas computatur, ut supra dictum est. Et ideo eadem ratio est de doctrina et de aliis misericordiae operibus, de quibus postea dicetur.

Reply to Objection 3: As stated above (Q[33], A[1]), fraternal correction aims at the correction of a brother, wherefore it is to be reckoned among spiritual goods in so far as this end can be obtained, which is not the case if the brother be scandalized through being corrected. And so, if the correction be omitted in order to avoid scandal, no spiritual good is foregone.

[40766] IIª-IIae q. 43 a. 7 ad 3 Ad tertium dicendum quod correctio fraterna, sicut supra dictum est, ordinatur ad emendationem fratris. Et ideo intantum computanda est inter spiritualia bona inquantum hoc consequi potest. Quod non contingit si ex correctione frater scandalizetur. Et ideo si propter scandalum correctio dimittatur, non dimittitur spirituale bonum.

Reply to Objection 4: The truth of life, of doctrine, and of justice comprises not only whatever is necessary for salvation, but also whatever is a means of obtaining salvation more perfectly, according to 1 Cor. 12:31: "Be zealous for the better gifts." Wherefore neither the counsels nor even the works of mercy are to be altogether omitted in order to avoid scandal; but sometimes they should be concealed or deferred, on account of the scandal of the little ones, as stated above. Sometimes, however, the observance of the counsels and the fulfilment of the works of mercy are necessary for salvation. This may be seen in the case of those who have vowed to keep the counsels, and of those whose duty it is to relieve the wants of others, either in temporal matters (as by feeding the hungry), or in spiritual matters (as by instructing the ignorant), whether such duties arise from their being enjoined as in the case of prelates, or from the need on the part of the person in want; and then

[40767] IIª-IIae q. 43 a. 7 ad 4 Ad quartum dicendum quod in veritate vitae, doctrinae et iustitiae non solum comprehenditur id quod est de necessitate salutis, sed etiam id per quod perfectius pervenitur ad salutem, secundum illud I ad Cor. XII, *aemulamini charismata meliora*. Unde etiam consilia non sunt simpliciter praetermittenda, nec etiam misericordiae opera, propter scandalum, sed sunt interdum occultanda vel differenda propter scandalum pusillorum, ut dictum est. Quandoque tamen consiliorum observatio et impletio operum misericordiae sunt de necessitate salutis. Quod patet in his qui iam voverunt consilia; et in his quibus ex debito imminet defectibus aliorum subvenire, vel in temporalibus, puta pascendo esurientem, vel in spiritualibus, puta docendo ignorantem; sive huiusmodi fiant debita propter iniunctum officium, ut patet in praelatis, sive propter necessitatem indigentis. Et tunc eadem ratio est de huiusmodi sicut de aliis quae sunt de necessitate

the same applies to these things as to others that are necessary for salvation.

salutis.

Reply to Objection 5: Some have said that one ought to commit a venial sin in order to avoid scandal. But this implies a contradiction, since if it ought to be done, it is no longer evil or sinful, for a sin cannot be a matter of choice. It may happen however that, on account of some circumstance, something is not a venial sin, though it would be were it not for that circumstance: thus an idle word is a venial sin, when it is uttered uselessly; yet if it be uttered for a reasonable cause, it is neither idle nor sinful. And though venial sin does not deprive a man of grace which is his means of salvation, yet, in so far as it disposes him to mortal sin, it tends to the loss of salvation.

[40768] IIª-IIae q. 43 a. 7 ad 5 Ad quintum dicendum quod quidam dixerunt quod peccatum veniale est committendum propter vitandum scandalum. Sed hoc implicat contraria, si enim faciendum est, iam non est malum neque peccatum; nam peccatum non potest esse eligibile. Contingit tamen aliquid propter aliquam circumstantiam non esse peccatum veniale quod, illa circumstantia sublata, peccatum veniale esset, sicut verbum iocosum est peccatum veniale quando absque utilitate dicitur; si autem ex causa rationabili proferatur, non est otiosum neque peccatum. Quamvis autem per peccatum veniale gratia non tollatur, per quam est hominis salus; inquantum tamen veniale disponit ad mortale, vergit in detrimentum salutis.

Q. 43. A. 8. Whether temporal goods should be foregone on account of scandal?

Objection 1: It would seem that temporal goods should be foregone on account of scandal. For we ought to love our neighbor's spiritual welfare which is hindered by scandal, more than any temporal goods whatever. But we forego what we love less for the sake of what we love more. Therefore we should forego temporal goods in order to avoid scandalizing our neighbor.

[40769] IIª-IIae q. 43 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod temporalia sint dimittenda propter scandalum. Magis enim debemus diligere spiritualem salutem proximi, quae impeditur per scandalum, quam quaecumque temporalia bona. Sed id quod minus diligimus dimittimus propter id quod magis diligimus. Ergo temporalia magis debemus dimittere ad vitandum scandalum proximorum.

Objection 2: Further, according to Jerome's rule [*Cf. A[7], OBJ[4]], whatever can be foregone without prejudice to the threefold truth, should be omitted in order to avoid scandal. Now temporal goods can be foregone without prejudice to the threefold truth. Therefore they should be foregone in order to avoid scandal.

[40770] IIª-IIae q. 43 a. 8 arg. 2 Praeterea, secundum regulam Hieronymi, omnia quae possunt praetermitti salva triplici veritate, sunt propter scandalum dimittenda. Sed temporalia possunt praetermitti salva triplici veritate. Ergo sunt propter scandalum dimittenda.

Objection 3: Further, no temporal good is more necessary than food. But we ought to forego taking food on account of scandal, according to Rom. 14:15: "Destroy not him with thy meat for whom Christ died." Much more therefore should all other temporal goods be foregone on account of scandal.

[40771] IIª-IIae q. 43 a. 8 arg. 3 Praeterea, in temporalibus bonis nihil est magis necessarium quam cibus. Sed cibus est praetermittendus propter scandalum, secundum illud Rom. XIV, *noli cibo tuo illum perdere pro quo Christus mortuus est*. Ergo multo magis omnia alia temporalia sunt propter scandalum dimittenda.

Objection 4: Further, the most fitting way of safeguarding and recovering temporal goods is the court of justice. But it is unlawful to have recourse to justice, especially if scandal ensues: for it is written (Mat. 5:40): "If a man will contend with thee in judgment, and take away thy coat, let go thy cloak also unto him"; and (1 Cor. 6:7): "Already indeed there is plainly a fault among you, that you have lawsuits one with another. Why do you not rather take wrong? why do you not rather suffer yourselves to be defrauded?" Therefore it seems that we ought to forego temporal goods on account of scandal.

[40772] IIª-IIae q. 43 a. 8 arg. 4 Praeterea, temporalia nullo convenientiori modo conservare aut recuperare possumus quam per iudicium. Sed iudiciis uti non licet, et praecipue cum scandalo, dicitur enim Matth. V, *ei qui vult tecum in iudicio contendere et tunicam tuam tollere, dimitte ei et pallium*; et I ad Cor. VI, *iam quidem omnino delictum est in vobis quod iudicia habetis inter vos. Quare non magis iniuriam accipitis? Quare non magis fraudem patimini?* Ergo videtur quod temporalia sint propter scandalum dimittenda.

Objection 5: Further, we ought, seemingly, to forego least of all those temporal goods which are connected with spiritual goods: and yet we ought to forego them on account of scandal. For the Apostle while sowing spiritual things did not accept a temporal stipend lest he "should give any hindrance to the Gospel of Christ" as we read 1 Cor. 9:12. For a like reason the Church does not demand tithes in certain countries, in order to avoid scandal. Much more, therefore, ought we to forego other temporal goods in order to avoid scandal.

[40773] IIª-IIae q. 43 a. 8 arg. 5 Praeterea, inter omnia temporalia minus videntur dimittenda quae sunt spiritualibus annexa. Sed ista sunt propter scandalum dimittenda, apostolus enim, seminans spiritualia, temporalia stipendia non accepit, ne offendiculum daret Evangelio Christi, ut patet I ad Cor. IX; et ex simili causa Ecclesia in aliquibus terris non exigit decimas, propter scandalum vitandum. Ergo multo magis alia temporalia sunt propter scandalum dimittenda.

On the contrary, Blessed Thomas of Canterbury demanded the restitution of Church property, notwithstanding that the king took scandal from his doing so.

[40774] IIª-IIae q. 43 a. 8 s. c. Sed contra est quod beatus Thomas Cantuariensis repetiit res Ecclesiae cum scandalo regis.

I answer that, A distinction must be made in temporal goods: for either they are ours, or they are consigned to us to take care of them for someone else; thus the goods of the Church are consigned to prelates, and the goods of the community are entrusted to all such persons as have authority over the common weal. In this latter case the care of such things (as of things held in deposit) devolves of necessity on those persons to whom they are entrusted, wherefore, even as other things that are necessary for salvation, they are not to be foregone on account of scandal. On the other hand, as regards those temporalities of which we have the dominion, sometimes, on account of scandal, we are bound to forego them, and sometimes we are not so bound, whether we forego them by giving them up, if we have them in our possession, or by

[40775] IIª-IIae q. 43 a. 8 co. Respondeo dicendum quod circa temporalia bona distinguendum est. Aut enim sunt nostra, aut sunt nobis ad conservandum pro aliis commissa; sicut bona Ecclesiae committuntur praelatis, et bona communia quibuscumque reipublicae rectoribus. Et talium conservatio, sicut et depositorum, imminet his quibus sunt commissa ex necessitate. Et ideo non sunt propter scandalum dimittenda, sicut nec alia quae sunt de necessitate salutis. Temporalia vero quorum nos sumus domini dimittere, ea tribuendo si penes nos ea habeamus, vel non repetendo si apud alios sint, propter scandalum quandoque quidem debemus, quandoque autem non. Si enim scandalum ex hoc oriatur propter ignorantiam vel infirmitatem aliorum, quod supra diximus esse scandalum pusillorum; tunc vel totaliter dimittenda sunt

omitting to claim them, if they are in the possession of others. For if the scandal arise therefrom through the ignorance or weakness of others (in which case, as stated above, A[7], it is scandal of the little ones) we must either forego such temporalities altogether, or the scandal must be abated by some other means, namely, by some kind of admonition. Hence Augustine says (De Serm. Dom. in Monte i, 20): "Thou shouldst give so as to injure neither thyself nor another, as much as thou canst lend, and if thou refusest what is asked, thou must yet be just to him, indeed thou wilt give him something better than he asks, if thou reprove him that asks unjustly." Sometimes, however, scandal arises from malice. This is scandal of the Pharisees: and we ought not to forego temporal goods for the sake of those who stir up scandals of this kind, for this would both be harmful to the common good, since it would give wicked men an opportunity of plunder, and would be injurious to the plunderers themselves, who would remain in sin as long as they were in possession of another's property. Hence Gregory says (Moral. xxxi, 13): "Sometimes we ought to suffer those who rob us of our temporalities, while sometimes we should resist them, as far as equity allows, in the hope not only that we may safeguard our property, but also lest those who take what is not theirs may lose themselves."

temporalia; vel aliter scandalum sedandum, scilicet per aliquam admonitionem. Unde Augustinus dicit, in libro de Serm. Dom. in monte, *dandum est quod nec tibi nec alteri noceat, quantum ab homine credi potest. Et cum negaveris quod petit, indicanda est ei iustitia, et melius ei aliquid dabis, cum petentem iniuste correxeris*. Aliquando vero scandalum nascitur ex malitia, quod est scandalum Pharisaeorum. Et propter eos qui sic scandala concitant non sunt temporalia dimittenda, quia hoc et noceret bono communi, daretur enim malis rapiendi occasio; et noceret ipsis rapientibus, qui retinendo aliena in peccato remanerent. Unde Gregorius dicit, in Moral., *quidam, dum temporalia nobis rapiunt, solummodo sunt tolerandi, quidam vero, servata aequitate, prohibendi; non sola cura ne nostra subtrahantur, sed ne rapientes non sua semetipsos perdant*.

This suffices for the Reply to the First Objection.

[40776] IIª-IIae q. 43 a. 8 ad 1 Et per hoc patet solutio ad primum.

Reply to Objection 2: If it were permissible for wicked men to rob other people of their property, this would tend to the detriment of the truth of life and justice. Therefore we are not always bound to forego our temporal goods in order to avoid scandal.

[40777] IIª-IIae q. 43 a. 8 ad 2 Ad secundum dicendum quod si passim permitteretur malis hominibus ut aliena raperent, vergeret hoc in detrimentum veritatis vitae et iustitiae. Et ideo non oportet propter quodcumque scandalum temporalia dimitti.

Reply to Objection 3: The Apostle had no intention of counselling total abstinence from food on account of scandal, because our welfare requires that we should take food: but he intended to counsel abstinence from a particular kind of food, in order to avoid scandal, according to 1 Cor. 8:13: "I will never eat flesh, lest I should scandalize my brother."

[40778] IIª-IIae q. 43 a. 8 ad 3 Ad tertium dicendum quod non est de intentione apostoli monere quod cibus totaliter propter scandalum dimittatur, quia sumere cibum est de necessitate salutis. Sed talis cibus est propter scandalum dimittendus, secundum illud I ad Cor. VIII, *non manducabo carnem in aeternum, ne fratrem meum scandalizem*.

Reply to Objection 4: According to Augustine (De Serm. Dom. in Monte i, 19) this precept of Our Lord is to be understood of the preparedness of the mind, namely, that man should be prepared, if it be expedient, to suffer being harmed or defrauded, rather than go to law. But sometimes it is not expedient, as stated above (ad 2). The same applies to the saying of the Apostle.

[40779] IIª-IIae q. 43 a. 8 ad 4 Ad quartum dicendum quod secundum Augustinum, in libro de Serm. Dom. in monte, illud praeceptum domini est intelligendum secundum praeparationem animi, ut scilicet homo sit paratus prius pati iniuriam vel fraudem quam iudicium subire, si hoc expediat. Quandoque tamen non expedit, ut dictum est. Et similiter intelligendum est verbum apostoli.

Reply to Objection 5: The scandal which the Apostle avoided, arose from an error of the gentiles who were not used to this payment. Hence it behooved him to forego it for the time being, so that they might be taught first of all that such a payment was a duty. For a like reason the Church refrains from demanding tithes in those countries where it is not customary to pay them.

[40780] IIª-IIae q. 43 a. 8 ad 5 Ad quintum dicendum quod scandalum quod vitabat apostolus ex ignorantia procedebat gentilium, qui hoc non consueverant. Et ideo ad tempus abstinendum erat, ut prius instruerentur hoc esse debitum. Et ex simili causa Ecclesia abstinet de decimis exigendis in terris in quibus non est consuetum decimas solvere.

Q. 44. OF THE PRECEPTS OF CHARITY (EIGHT ARTICLES)

We must now consider the Precepts of Charity, under which there are eight points of inquiry:

(1) Whether precepts should be given about charity?

(2) Whether there should be one or two?

(3) Whether two suffice?

(4) Whether it is fittingly prescribed that we should love God, "with thy whole heart"?

(5) Whether it is fittingly added: "With thy whole mind," etc.?

(6) Whether it is possible to fulfil this precept in this life?

(7) Of the precept: "Thou shalt love thy neighbor as thyself";

(8) Whether the order of charity is included in the precept?

[40781] IIª-IIae q. 44 pr. Deinde considerandum est de praeceptis caritatis. Et circa hoc quaeruntur octo. Primo, utrum de caritate sint danda praecepta. Secundo, utrum unum tantum, vel duo. Tertio, utrum duo sufficiant. Quarto, utrum convenienter praecipiatur ut Deus ex toto corde diligatur. Quinto, utrum convenienter addatur, ex tota mente et cetera. Sexto, utrum praeceptum hoc possit in vita ista impleri. Septimo, de hoc praecepto, diliges proximum tuum sicut teipsum. Octavo, utrum ordo caritatis cadat sub praecepto.

Q. 44. A. 1. Whether any precept should be given about charity?

Objection 1: It would seem that no precept should be given about charity. For charity imposes the mode on all acts of virtue, since it is the form of the virtues as stated above (Q[23], A[8]), while the precepts are about the virtues themselves. Now, according to the common saying, the mode is not included in the precept. Therefore no precepts should be given about charity.

[40782] IIª-IIae q. 44 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod de caritate non debeat dari aliquod praeceptum. Caritas enim imponit modum actibus omnium virtutum, de quibus dantur praecepta, cum sit forma virtutum, ut supra dictum est. Sed modus non est in praecepto, ut communiter dicitur. Ergo de caritate non sunt danda praecepta.

Objection 2: Further, charity, which "is poured forth in our hearts by the Holy Ghost" (Rom. 5:5), makes us free, since "where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Now the obligation that arises from a precept is opposed to liberty, since it imposes a necessity. Therefore no precept should be given about charity.

[40783] IIª-IIae q. 44 a. 1 arg. 2 Praeterea, caritas, quae in cordibus nostris per spiritum sanctum diffunditur, facit nos liberos, quia ubi spiritus domini, ibi libertas, ut dicitur II ad Cor. III. Sed obligatio, quae ex praeceptis nascitur, libertati opponitur, quia necessitatem imponit. Ergo de caritate non sunt danda praecepta.

Objection 3: Further, charity is the foremost among all the virtues, to which the precepts are directed, as shown above (FS, Q[90], A[2]; FS, Q[100], A[9]). If, therefore, any precepts were

[40784] IIª-IIae q. 44 a. 1 arg. 3 Praeterea, caritas est praecipua inter omnes virtutes, ad quas ordinantur praecepta, ut ex supradictis patet. Si igitur de caritate dantur aliqua praecepta, deberent

given about charity, they should have a place among the chief precepts which are those of the decalogue. But they have no place there. Therefore no precepts should be given about charity.

poni inter praecipua praecepta, quae sunt praecepta Decalogi. Non autem ponuntur. Ergo nulla praecepta sunt de caritate danda.

On the contrary, Whatever God requires of us is included in a precept. Now God requires that man should love Him, according to Dt. 10:12. Therefore it behooved precepts to be given about the love of charity, which is the love of God.

[40785] IIª-IIae q. 44 a. 1 s. c. Sed contra, illud quod Deus requirit a nobis cadit sub praecepto. Requirit autem Deus ab homine ut diligat eum, ut dicitur Deut. X. Ergo de dilectione caritatis, quae est dilectio Dei, sunt danda praecepta.

I answer that, As stated above (Q[16], A[1]; FS, Q[99], A[1]), a precept implies the notion of something due. Hence a thing is a matter of precept, in so far as it is something due. Now a thing is due in two ways, for its own sake, and for the sake of something else. In every affair, it is the end that is due for its own sake, because it has the character of a good for its own sake: while that which is directed to the end is due for the sake of something else: thus for a physician, it is due for its own sake, that he should heal, while it is due for the sake of something else that he should give a medicine in order to heal. Now the end of the spiritual life is that man be united to God, and this union is effected by charity, while all things pertaining to the spiritual life are ordained to this union, as to their end. Hence the Apostle says (1 Tim. 1:5): "The end of the commandment is charity from a pure heart, and a good conscience, and an unfeigned faith." For all the virtues, about whose acts the precepts are given, are directed either to the freeing of the heart from the whirl of the passions---such are the virtues that regulate the passions---or at least to the possession of a good conscience---such are the virtues that regulate operations---or to the having of a right faith---such are those which pertain to the worship of God: and these three things are required of man that he may love God. For an impure heart is withdrawn from loving God, on account of the passion that inclines it to earthly things; an evil conscience gives man a horror for God's justice, through fear of His punishments; and an untrue faith draws man's affections to an untrue representation of God, and separates him from the truth of God. Now in every genus that which is for its own sake takes precedence of that which is for the sake of another, wherefore the greatest

[40786] IIª-IIae q. 44 a. 1 co. Respondeo dicendum quod, sicut supra dictum est, praeceptum importat rationem debiti. Intantum ergo aliquid cadit sub praecepto inquantum habet rationem debiti. Est autem aliquid debitum dupliciter, uno modo, per se; alio modo, propter aliud. Per se quidem debitum est in unoquoque negotio id quod est finis, quia habet rationem per se boni; propter aliud autem est debitum id quod ordinatur ad finem, sicut medico per se debitum est ut sanet; propter aliud autem, ut det medicinam ad sanandum. Finis autem spiritualis vitae est ut homo uniatur Deo, quod fit per caritatem, et ad hoc ordinantur, sicut ad finem, omnia quae pertinent ad spiritualem vitam. Unde et apostolus dicit, I ad Tim. I, *finis praecepti est caritas de corde puro et conscientia bona et fide non ficta*. Omnes enim virtutes, de quarum actibus dantur praecepta, ordinantur vel ad purificandum cor a turbinibus passionum, sicut virtutes quae sunt circa passiones; vel saltem ad habendam bonam conscientiam, sicut virtutes quae sunt circa operationes; vel ad habendam rectam fidem, sicut illa quae pertinent ad divinum cultum. Et haec tria requiruntur ad diligendum Deum, nam cor impurum a Dei dilectione abstrahitur propter passionem inclinantem ad terrena; conscientia vero mala facit horrere divinam iustitiam propter timorem poenae; fides autem ficta trahit affectum in id quod de Deo fingitur, separans a Dei veritate. In quolibet autem genere id quod est per se potius est eo quod est propter aliud. Et ideo maximum praeceptum est de caritate, ut dicitur Matth. XXII.

precept is that of charity, as stated in Mat. 22:39.

Reply to Objection 1: As stated above (FS, Q[100], A[10]) when we were treating of the commandments, the mode of love does not come under those precepts which are about the other acts of virtue: for instance, this precept, "Honor thy father and thy mother," does not prescribe that this should be done out of charity. The act of love does, however, fall under special precepts.

[40787] IIª-IIae q. 44 a. 1 ad 1 Ad primum ergo dicendum quod, sicut supra dictum est cum de praeceptis ageretur, modus dilectionis non cadit sub illis praeceptis quae dantur de aliis actibus virtutum, puta sub hoc praecepto, honora patrem tuum et matrem tuam, non cadit quod hoc ex caritate fiat. Cadit tamen actus dilectionis sub praeceptis specialibus.

Reply to Objection 2: The obligation of a precept is not opposed to liberty, except in one whose mind is averted from that which is prescribed, as may be seen in those who keep the precepts through fear alone. But the precept of love cannot be fulfilled save of one's own will, wherefore it is not opposed to charity.

[40788] IIª-IIae q. 44 a. 1 ad 2 Ad secundum dicendum quod obligatio praecepti non opponitur libertati nisi in eo cuius mens aversa est ab eo quod praecipitur sicut patet in his qui ex solo timore praecepta custodiunt. Sed praeceptum dilectionis non potest impleri nisi ex propria voluntate. Et ideo libertati non repugnat.

Reply to Objection 3: All the precepts of the decalogue are directed to the love of God and of our neighbor: and therefore the precepts of charity had not to be enumerated among the precepts of the decalogue, since they are included in all of them.

[40789] IIª-IIae q. 44 a. 1 ad 3 Ad tertium dicendum quod omnia praecepta Decalogi ordinantur ad dilectionem Dei et proximi. Et ideo praecepta caritatis non fuerunt connumeranda inter praecepta Decalogi, sed in omnibus includuntur.

Q. 44. A. 2. Whether there should have been given two precepts of charity?

Objection 1: It would seem that there should not have been given two precepts of charity. For the precepts of the Law are directed to virtue, as stated above (A[1], OBJ[3]). Now charity is one virtue, as shown above (Q[33], A[5]). Therefore only one precept of charity should have been given.

[40790] IIª-IIae q. 44 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod de caritate non fuerint danda duo praecepta. Praecepta enim legis ordinantur ad virtutem, ut supra dictum est. Sed caritas est una virtus, ut ex supradictis patet. Ergo de caritate non fuit dandum nisi unum praeceptum.

Objection 2: Further, as Augustine says (De Doctr. Christ. i, 22,27), charity loves none but God in our neighbor. Now we are sufficiently directed to love God by the precept, "Thou shalt love the Lord thy God." Therefore there was no need to add the precept about loving our neighbor.

[40791] IIª-IIae q. 44 a. 2 arg. 2 Praeterea, sicut Augustinus dicit, in I de Doct. Christ., caritas in proximo non diligit nisi Deum. Sed ad diligendum Deum sufficienter ordinamur per hoc praeceptum, diliges dominum Deum tuum. Ergo non oportuit addere aliud praeceptum de dilectione proximi.

Objection 3: Further, different sins are opposed to different precepts. But it is not a sin to put aside the love of our neighbor, provided we put not aside the love of God; indeed, it is written (Lk. 15:26): "If any man come to Me, and hate not

[40792] IIª-IIae q. 44 a. 2 arg. 3 Praeterea, diversa peccata diversis praeceptis opponuntur. Sed non peccat aliquis praetermittens dilectionem proximi, si non praetermittat dilectionem Dei, quinimmo dicitur Luc. XIV, *si quis venit ad me et non odit*

his father, and mother . . . he cannot be My disciple." Therefore the precept of the love of God is not distinct from the precept of the love of our neighbor.

patrem suum et matrem suam, non potest meus esse discipulus. Ergo non est aliud praeceptum de dilectione Dei et de dilectione proximi.

Objection 4: Further, the Apostle says (Rom. 13:8): "He that loveth his neighbor hath fulfilled the Law." But a law is not fulfilled unless all its precepts be observed. Therefore all the precepts are included in the love of our neighbor: and consequently the one precept of the love of our neighbor suffices. Therefore there should not be two precepts of charity.

[40793] IIª-IIae q. 44 a. 2 arg. 4 Praeterea, apostolus dicit, ad Rom. XIII, *qui diligit proximum legem implevit*. Sed non impletur lex nisi per observantiam omnium praeceptorum. Ergo omnia praecepta includuntur in dilectione proximi. Sufficit ergo hoc unum praeceptum de dilectione proximi. Non ergo debent esse duo praecepta caritatis.

On the contrary, It is written (1 Jn. 4:21): "This commandment we have from God, that he who loveth God, love also his brother."

[40794] IIª-IIae q. 44 a. 2 s. c. Sed contra est quod dicitur I Ioan. IV, *hoc mandatum habemus a Deo, ut qui diligit Deum diligat et fratrem suum*.

I answer that, As stated above (FS, Q[91], A[3]; FS, Q[94], A[2]) when we were treating of the commandments, the precepts are to the Law what propositions are to speculative sciences, for in these latter, the conclusions are virtually contained in the first principles. Hence whoever knows the principles as to their entire virtual extent has no need to have the conclusions put separately before him. Since, however, some who know the principles are unable to consider all that is virtually contained therein, it is necessary, for their sake, that scientific conclusions should be traced to their principles. Now in practical matters wherein the precepts of the Law direct us, the end has the character of principle, as stated above (Q[23], A[7], ad 2; Q[26], A[1], ad 1): and the love of God is the end to which the love of our neighbor is directed. Therefore it behooved us to receive precepts not only of the love of God but also of the love of our neighbor, on account of those who are less intelligent, who do not easily understand that one of these precepts is included in the other.

[40795] IIª-IIae q. 44 a. 2 co. Respondeo dicendum quod, sicut supra dictum est cum de praeceptis ageretur, hoc modo se habent praecepta in lege sicut propositiones in scientiis speculativis. In quibus conclusiones virtute continentur in primis principiis, unde qui perfecte cognosceret principia secundum totam suam virtutem, non opus haberet ut ei conclusiones seorsum proponerentur. Sed quia non omnes qui cognoscunt principia sufficiunt considerare quidquid in principiis virtute continetur, necesse est propter eos ut in scientiis ex principiis conclusiones deducantur. In operabilibus autem, in quibus praecepta legis nos dirigunt, finis habet rationem principii, ut supra dictum est. Dilectio autem Dei finis est, ad quem dilectio proximi ordinatur. Et ideo non solum oportet dari praeceptum de dilectione Dei, sed etiam de dilectione proximi, propter minus capaces, qui non de facili considerarent unum horum praeceptorum sub alio contineri.

Reply to Objection 1: Although charity is one virtue, yet it has two acts, one of which is directed to the other as to its end. Now precepts are given about acts of virtue, and so there had to be several precepts of charity.

[40796] IIª-IIae q. 44 a. 2 ad 1 Ad primum ergo dicendum quod, si caritas sit una virtus, habet tamen duos actus, quorum unus ordinatur ad alium sicut ad finem. Praecepta autem dantur de actibus virtutum. Et ideo oportuit esse plura praecepta caritatis.

Reply to Objection 2: God is loved in our neighbor, as the end is loved in that which is directed to the end; and yet there was need for an explicit precept about both, for the reason given above.

[40797] IIª-IIae q. 44 a. 2 ad 2 Ad secundum dicendum quod Deus diligitur in proximo sicut finis in eo quod est ad finem. Et tamen oportuit de utroque explicite dari praecepta, ratione iam dicta.

Reply to Objection 3: The means derive their goodness from their relation to the end, and accordingly aversion from the means derives its malice from the same source and from no other

[40798] IIª-IIae q. 44 a. 2 ad 3 Ad tertium dicendum quod id quod est ad finem habet rationem boni ex ordine ad finem. Et secundum hoc etiam recedere ab eo habet rationem mali, et non aliter.

Reply to Objection 4: Love of our neighbor includes love of God, as the end is included in the means, and vice versa: and yet it behooved each precept to be given explicitly, for the reason given above.

[40799] IIª-IIae q. 44 a. 2 ad 4 Ad quartum dicendum quod in dilectione proximi includitur dilectio Dei sicut finis in eo quod est ad finem, et e converso. Et tamen oportuit utrumque praeceptum explicite dari, ratione iam dicta.

Q. 44. A. 3. Whether two precepts of charity suffice?

Objection 1: It would seem that two precepts of charity do not suffice. For precepts are given about acts of virtue. Now acts are distinguished by their objects. Since, then, man is bound to love four things out of charity, namely, God, himself, his neighbor and his own body, as shown above (Q[25], A[12]; Q[26]), it seems that there ought to be four precepts of charity, so that two are not sufficient.

[40800] IIª-IIae q. 44 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod non sufficiant duo praecepta caritatis. Praecepta enim dantur de actibus virtutum. Actus autem secundum obiecta distinguuntur. Cum igitur quatuor homo debeat ex caritate diligere, scilicet Deum, seipsum, proximum et corpus proprium, ut ex supradictis patet; videtur quod quatuor debeant esse caritatis praecepta. Et sic duo non sufficiunt.

Objection 2: Further, love is not the only act of charity, but also joy, peace and beneficence. But precepts should be given about the acts of the virtues. Therefore two precepts of charity do not suffice.

[40801] IIª-IIae q. 44 a. 3 arg. 2 Praeterea, caritatis actus non solum est dilectio, sed gaudium, pax, beneficentia. Sed de actibus virtutum sunt danda praecepta. Ergo duo praecepta caritatis non sufficiunt.

Objection 3: Further, virtue consists not only in doing good but also in avoiding evil. Now we are led by the positive precepts to do good, and by the negative precepts to avoid evil. Therefore there ought to have been not only positive, but also negative precepts about charity; and so two precepts of charity are not sufficient.

[40802] IIª-IIae q. 44 a. 3 arg. 3 Praeterea, sicut ad virtutem pertinet facere bonum, ita et declinare a malo. Sed ad faciendum bonum inducimur per praecepta affirmativa, ad declinandum a malo per praecepta negativa. Ergo de caritate fuerunt danda praecepta non solum affirmativa, sed etiam negativa. Et sic praedicta duo praecepta caritatis non sufficiunt.

On the contrary, Our Lord said (Mat. 22:40): "On these two commandments dependeth the whole Law and the prophets."

[40803] IIª-IIae q. 44 a. 3 s. c. Sed contra est quod dominus dicit, Matth. XXII, *in his duobus mandatis tota lex pendet et prophetae*.

I answer that, Charity, as stated above (Q[23], A[1]), is a kind of friendship. Now friendship is between one person and another, wherefore Gregory says (Hom. in Ev. xvii): "Charity is not possible between less than two": and it has been explained how one may love oneself out of charity (Q[25], A[4]). Now since good is the object of dilection and love, and since good is either an end or a means, it is fitting that there should be two precepts of charity, one whereby we are induced to love God as our end, and another whereby we are led to love our neighbor for God's sake, as for the sake of our end

[40804] IIª-IIae q. 44 a. 3 co. Respondeo dicendum quod caritas, sicut supra dictum est, est amicitia quaedam. Amicitia autem ad alterum est. Unde Gregorius dicit, in quadam homilia, *caritas minus quam inter duos haberi non potest*. Quomodo autem ex caritate aliquis seipsum diligat, supra dictum est. Cum autem dilectio et amor sit boni, bonum autem sit vel finis vel id quod est ad finem, convenienter de caritate duo praecepta sufficiunt, unum quidem quo inducimur ad Deum diligendum sicut finem; aliud autem quo inducimur ad diligendum proximum propter Deum sicut propter finem.

Reply to Objection 1: As Augustine says (De Doctr. Christ. i, 23), "though four things are to be loved out of charity, there was no need of a precept as regards the second and fourth," i.e. love of oneself and of one's own body. "For however much a man may stray from the truth, the love of himself and of his own body always remains in him." And yet the mode of this love had to be prescribed to man, namely, that he should love himself and his own body in an ordinate manner, and this is done by his loving God and his neighbor.

[40805] IIª-IIae q. 44 a. 3 ad 1 Ad primum ergo dicendum quod, sicut Augustinus dicit, in I de Doct. Christ., *cum quatuor sint ex caritate diligenda*, de secundo et quarto, idest de dilectione sui et corporis proprii, *nulla praecepta danda erant, quantumlibet enim homo excidat a veritate, remanet illi dilectio sui et dilectio corporis sui*. Modus autem diligendi praecipiendus est homini, ut scilicet se ordinate diligat et corpus proprium. Quod quidem fit per hoc quod homo diligit Deum et proximum.

Reply to Objection 2: As stated above (Q[28], A[4]; Q[29], A[3]), the other acts of charity result from the act of love as effects from their cause. Hence the precepts of love virtually include the precepts about the other acts. And yet we find that, for the sake of the laggards, special precepts were given about each act---about joy (Phil. 4:4): "Rejoice in the Lord always"---about peace (Heb. 12:14): "Follow peace with all men"---about beneficence (Gal. 6:10): "Whilst we have time, let us work good to all men"---and Holy Writ contains precepts about each of the parts of beneficence, as may be seen by anyone who considers the matter carefully.

[40806] IIª-IIae q. 44 a. 3 ad 2 Ad secundum dicendum quod alii actus caritatis consequuntur ex actu dilectionis sicut effectus ex causa, ut ex supradictis patet. Unde in praeceptis dilectionis virtute includuntur praecepta de aliis actibus. Et tamen propter tardiores inveniuntur de singulis explicite praecepta tradita, de gaudio quidem, Philipp. IV, *gaudete in domino semper*; de pace autem, ad Heb. ult., *pacem sequimini cum omnibus*; de beneficentia autem, ad Gal. ult., *dum tempus habemus, operemur bonum ad omnes*. De singulis beneficentiae partibus inveniuntur praecepta tradita in sacra Scriptura, ut patet diligenter consideranti.

Reply to Objection 3: To do good is more than to avoid evil, and therefore the positive precepts virtually include the negative precepts. Nevertheless we find explicit precepts against the vices contrary to charity: for, against hatred it is written (Lev. 12:17): "Thou shalt not hate thy brother in thy heart"; against sloth (Ecclus. 6:26): "Be not grieved with her bands"; against envy (

[40807] IIª-IIae q. 44 a. 3 ad 3 Ad tertium dicendum quod plus est operari bonum quam vitare malum. Et ideo in praeceptis affirmativis virtute includuntur praecepta negativa. Et tamen explicite inveniuntur praecepta data contra vitia caritati opposita. Nam contra odium dicitur Lev. XIX, *ne oderis fratrem tuum in corde tuo* contra acediam dicitur Eccli. VI, *ne acedieris in vinculis*

Gal. 5:26): "Let us not be made desirous of vainglory, provoking one another, envying one another"; against discord (1 Cor. 1:10): "That you all speak the same thing, and that there be no schisms among you"; and against scandal (Rom. 14:13): "That you put not a stumbling-block or a scandal in your brother's way."

eius; contra invidiam, Gal. V, *non efficiamur inanis gloriae cupidi, invicem provocantes, invicem invidentes*; contra discordiam vero, I ad Cor. I, *idipsum dicatis omnes, et non sint in vobis schismata*; contra scandalum autem, ad Rom. XIV, *ne ponatis offendiculum fratri vel scandalum*.

Q. 44. A. 4. Whether it is fittingly commanded that man should love God with his whole heart?

Objection 1: It would seem that it is unfittingly commanded that man should love God with his whole heart. For the mode of a virtuous act is not a matter of precept, as shown above (A[1], ad 1; FS, Q[100], A[9]). Now the words "with thy whole heart" signify the mode of the love of God. Therefore it is unfittingly commanded that man should love God with his whole heart.

[40808] IIª-IIae q. 44 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod inconvenienter mandetur quod Deus diligatur ex toto corde. Modus enim virtuosi actus non est in praecepto, ut ex supradictis patet. Sed hoc quod dicitur ex toto corde, importat modum divinae dilectionis. Ergo inconvenienter praecipitur quod Deus ex toto corde diligatur.

Objection 2: Further, "A thing is whole and perfect when it lacks nothing" (Phys. iii, 6). If therefore it is a matter of precept that God be loved with the whole heart, whoever does something not pertaining to the love of God, acts counter to the precept, and consequently sins mortally. Now a venial sin does not pertain to the love of God. Therefore a venial sin is a mortal sin, which is absurd.

[40809] IIª-IIae q. 44 a. 4 arg. 2 Praeterea, totum et perfectum est cui nihil deest; ut dicitur in III Physic. Si igitur in praecepto cadit quod Deus ex toto corde diligatur, quicumque facit aliquid quod non pertinet ad Dei dilectionem agit contra praeceptum, et per consequens peccat mortaliter. Sed peccatum veniale non pertinet ad Dei dilectionem. Ergo peccatum veniale erit mortale. Quod est inconveniens.

Objection 3: Further, to love God with one's whole heart belongs to perfection, since according to the Philosopher (Phys. iii, text. 64), "to be whole is to be perfect." But that which belongs to perfection is not a matter of precept, but a matter of counsel. Therefore we ought not to be commanded to love God with our whole heart.

[40810] IIª-IIae q. 44 a. 4 arg. 3 Praeterea, diligere Deum ex toto corde est perfectionis, quia secundum philosophum, totum et perfectum idem sunt. Sed ea quae sunt perfectionis non cadunt sub praecepto, sed sub consilio. Ergo non debet praecipi quod Deus ex toto corde diligatur.

On the contrary, It is written (Dt. 6:5): "Thou shalt love the Lord thy God with thy whole heart."

[40811] IIª-IIae q. 44 a. 4 s. c. Sed contra est quod dicitur Deut. VI, *diliges dominum Deum tuum ex toto corde tuo*.

I answer that, Since precepts are given about acts of virtue, an act is a matter of precept according as it is an act of virtue. Now it is requisite for an act of virtue that not only should it fall on its own matter, but also that it should be endued with its due circumstances, whereby it is adapted to that matter. But God is to be loved as the last end, to

[40812] IIª-IIae q. 44 a. 4 co. Respondeo dicendum quod, cum praecepta dentur de actibus virtutum, hoc ergo modo aliquis actus cadit sub praecepto, secundum quod est actus virtutis. Requiritur autem ad actum virtutis non solum quod cadat super debitam materiam, sed etiam quod vestiatur debitis circumstantiis, quibus sit

which all things are to be referred. Therefore some kind of totality was to be indicated in connection with the precept of the love of God.

proportionatus tali materiae. Deus autem est diligendus sicut finis ultimus, ad quem omnia sunt referenda. Et ideo totalitas quaedam fuit designanda circa praeceptum de dilectione Dei.

Reply to Objection 1: The commandment that prescribes an act of virtue does not prescribe the mode which that virtue derives from another and higher virtue, but it does prescribe the mode which belongs to its own proper virtue, and this mode is signified in the words "with thy whole heart."

[40813] IIª-IIae q. 44 a. 4 ad 1 Ad primum ergo dicendum quod sub praecepto quod datur de actu alicuius virtutis non cadit modus quem habet ille actus ex alia superiori virtute. Cadit tamen sub praecepto modus ille qui pertinet ad rationem propriae virtutis. Et talis modus significatur cum dicitur, ex toto corde.

Reply to Objection 2: To love God with one's whole heart has a twofold signification. First, actually, so that a man's whole heart be always actually directed to God: this is the perfection of heaven. Secondly, in the sense that a man's whole heart be habitually directed to God, so that it consent to nothing contrary to the love of God, and this is the perfection of the way. Venial sin is not contrary to this latter perfection, because it does not destroy the habit of charity, since it does not tend to a contrary object, but merely hinders the use of charity.

[40814] IIª-IIae q. 44 a. 4 ad 2 Ad secundum dicendum quod dupliciter contingit ex toto corde Deum diligere. Uno quidem modo, in actu, idest ut totum cor hominis semper actualiter in Deum feratur. Et ista est perfectio patriae. Alio modo, ut habitualiter totum cor hominis in Deum feratur, ita scilicet quod nihil contra Dei dilectionem cor hominis recipiat. Et haec est perfectio viae. Cui non contrariatur peccatum veniale, quia non tollit habitum caritatis, cum non tendat in oppositum obiectum; sed solum impedit caritatis usum.

Reply to Objection 3: That perfection of charity to which the counsels are directed, is between the two perfections mentioned in the preceding reply: and it consists in man renouncing, as much as possible, temporal things, even such as are lawful, because they occupy the mind and hinder the actual movement of the heart towards God.

[40815] IIª-IIae q. 44 a. 4 ad 3 Ad tertium dicendum quod perfectio caritatis ad quam ordinantur consilia est media inter duas perfectiones praedictas, ut scilicet homo, quantum possibile est, se abstrahat a rebus temporalibus etiam licitis, quae, occupando animum, impediunt actualem motum cordis in Deum.

Q. 44. A. 6. Whether it is possible in this life to fulfil this precept of the love of God?

Objection 1: It would seem that in this life it is possible to fulfil this precept of the love of God. For according to Jerome [*Pelagius, Exposit. Cath. Fid.] "accursed is he who says that Cod has commanded anything impossible." But God gave this commandment, as is clear from Dt. 6:5. Therefore it is possible to fulfil this precept in this life.

[40822] IIª-IIae q. 44 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod hoc praeceptum de dilectione Dei possit servari in via. Quia secundum Hieronymum, in Expos. Cathol. Fid., *maledictus qui dicit Deum aliquid impossibile praecepisse*. Sed Deus hoc praeceptum dedit, ut patet Deut. VI. Ergo hoc praeceptum potest in via impleri.

Objection 2: Further, whoever does not fulfil a precept sins mortally, since according to Ambrose (De Parad. viii) sin is nothing else than "a

[40823] IIª-IIae q. 44 a. 6 arg. 2 Praeterea, quicumque non implet praeceptum peccat mortaliter, quia secundum Ambrosium, peccatum

transgression of the Divine Law, and disobedience of the heavenly commandments." If therefore this precept cannot be fulfilled by wayfarers, it follows that in this life no man can be without mortal sin, and this is against the saying of the Apostle (1 Cor. 1:8): "(Who also) will confirm you unto the end without crime," and (1 Tim. 3:10): "Let them minister, having no crime."

nihil est aliud quam *transgressio legis divinae et caelestium inobedientia mandatorum*. Si ergo hoc praeceptum non potest in via servari, sequitur quod nullus possit esse in vita ista sine peccato mortali. Quod est contra id quod apostolus dicit, I ad Cor. I, *confirmabit vos usque in finem sine crimine*; et I ad Tim. III, *ministrent nullum crimen habentes*.

Objection 3: Further, precepts are given in order to direct man in the way of salvation, according to Ps. 18:9: "The commandment of the Lord is lightsome, enlightening the eyes." Now it is useless to direct anyone to what is impossible. Therefore it is not impossible to fulfill this precept in this life.

[40824] IIª-IIae q. 44 a. 6 arg. 3 Praeterea, praecepta dantur ad dirigendos homines in viam salutis, secundum illud Psalm., *praeceptum domini lucidum, illuminans oculos*. Sed frustra dirigitur aliquis ad impossibile. Non ergo impossibile est hoc praeceptum in vita ista servari.

On the contrary, Augustine says (De Perfect. Justit. viii): "In the fulness of heavenly charity this precept will be fulfilled: Thou shalt love the Lord thy God," etc. For as long as any carnal concupiscence remains, that can be restrained by continence, man cannot love God with all his heart.

[40825] IIª-IIae q. 44 a. 6 s. c. Sed contra est quod Augustinus dicit, in libro de Perfect. Iustit. *quod in plenitudine caritatis patriae praeceptum illud implebitur diliges dominum Deum tuum, et cetera. Nam cum adhuc est aliquid carnalis concupiscentiae quod continendo frenetur, non omnino ex tota anima diligitur Deus*.

I answer that, A precept can be fulfilled in two ways; perfectly, and imperfectly. A precept is fulfilled perfectly, when the end intended by the author of the precept is reached; yet it is fulfilled, imperfectly however, when although the end intended by its author is not reached, nevertheless the order to that end is not departed from. Thus if the commander of an army order his soldiers to fight, his command will be perfectly obeyed by those who fight and conquer the foe, which is the commander's intention; yet it is fulfilled, albeit imperfectly, by those who fight without gaining the victory, provided they do nothing contrary to military discipline. Now God intends by this precept that man should be entirely united to Him, and this will be realized in heaven, when God will be "all in all," according to 1 Cor. 15:28. Hence this precept will be observed fully and perfectly in heaven; yet it is fulfilled, though imperfectly, on the way. Nevertheless on the way one man will fulfil it more perfectly than another, and so much the more, as he approaches by some kind of likeness to the perfection of heaven.

[40826] IIª-IIae q. 44 a. 6 co. Respondeo dicendum quod praeceptum aliquod dupliciter impleri potest, uno modo, perfecte; alio modo, imperfecte. Perfecte quidem impletur praeceptum quando pervenitur ad finem quem intendit praecipiens, impletur autem, sed imperfecte, quando, etsi non pertingat ad finem praecipientis, non tamen receditur ab ordine ad finem. Sicut si dux exercitus praecipiat militibus ut pugnent, ille perfecte implet praeceptum qui pugnando hostem vincit, quod dux intendit, ille autem implet, sed imperfecte, cuius pugna ad victoriam non pertingit, non tamen contra disciplinam militarem agit. Intendit autem Deus per hoc praeceptum ut homo Deo totaliter uniatur, quod fiet in patria, quando Deus erit omnia in omnibus, ut dicitur I ad Cor. XV. Et ideo plene et perfecte in patria implebitur hoc praeceptum. In via vero impletur, sed imperfecte. Et tamen in via tanto unus alio perfectius implet, quanto magis accedit per quandam similitudinem ad patriae perfectionem.

Reply to Objection 1: This argument proves that the precept can be fulfilled after a fashion on the way, but not perfectly.

[40827] IIª-IIae q. 44 a. 6 ad 1 Ad primum ergo dicendum quod ratio illa probat quod aliquo modo potest impleri in via, licet non perfecte.

Reply to Objection 2: Even as the soldier who fights legitimately without conquering is not blamed nor deserves to be punished for this, so too he that does not fulfil this precept on the way, but does nothing against the love of God, does not sin mortally.

[40828] IIª-IIae q. 44 a. 6 ad 2 Ad secundum dicendum quod sicut miles qui legitime pugnat, licet non vincat, non inculpatur nec poenam meretur; ita etiam qui in via hoc praeceptum implet nihil contra divinam dilectionem agens, non peccat mortaliter.

Reply to Objection 3: As Augustine says (De Perfect. Justit. viii), "why should not this perfection be prescribed to man, although no man attains it in this life? For one cannot run straight unless one knows whither to run. And how would one know this if no precept pointed it out."

[40829] IIª-IIae q. 44 a. 6 ad 3 Ad tertium dicendum quod, sicut Augustinus dicit, in libro de Perfect. Iustit., *cur non praeciperetur homini ista perfectio, quamvis eam in hac vita nemo habeat? Non enim recte curritur, si quo currendum est nesciatur. Quomodo autem sciretur, si nullis praeceptis ostenderetur?*

Q. 44. A. 7. Whether the precept of love of our neighbor is fittingly expressed?

Objection 1: It would seem that the precept of the love of our neighbor is unfittingly expressed. For the love of charity extends to all men, even to our enemies, as may be seen in Mat. 5:44. But the word "neighbor" denotes a kind of "nighness" which does not seem to exist towards all men. Therefore it seems that this precept is unfittingly expressed.

[40830] IIª-IIae q. 44 a. 7 arg. 1 Ad septimum sic proceditur. Videtur quod inconvenienter detur praeceptum de dilectione proximi. Dilectio enim caritatis ad omnes homines extenditur, etiam ad inimicos; ut patet Matth. V. Sed nomen proximi importat quandam propinquitatem, quae non videtur haberi ad omnes homines. Ergo videtur quod inconvenienter detur hoc praeceptum.

Objection 2: Further, according to the Philosopher (Ethic. ix, 8) "the origin of our friendly relations with others lies in our relation to ourselves," whence it seems to follow that love of self is the origin of one's love for one's neighbor. Now the principle is greater than that which results from it. Therefore man ought not to love his neighbor as himself.

[40831] IIª-IIae q. 44 a. 7 arg. 2 Praeterea, secundum philosophum, in IX Ethic., *amicabilia quae sunt ad alterum venerunt ex amicabilibus quae sunt ad seipsum*, ex quo videtur quod dilectio sui ipsius sit principium dilectionis proximi. Sed principium potius est eo quod est ex principio. Ergo non debet homo diligere proximum sicut seipsum.

Objection 3: Further, man loves himself, but not his neighbor, naturally. Therefore it is unfitting that he should be commanded to love his neighbor as himself.

[40832] IIª-IIae q. 44 a. 7 arg. 3 Praeterea, homo seipsum diligit naturaliter, non autem proximum. Inconvenienter igitur mandatur quod homo diligat proximum sicut seipsum.

On the contrary, It is written (Mat. 22:39): "The second" commandment "is like to this: Thou shalt love thy neighbor as thyself."

[40833] IIª-IIae q. 44 a. 7 s. c. Sed contra est quod dicitur Matth. XXII, *secundum praeceptum est simile huic, diliges proximum tuum sicut teipsum*.

I answer that, This precept is fittingly expressed, for it indicates both the reason for loving and the mode of love. The reason for loving is indicated in the word "neighbor," because the reason why we ought to love others out of charity is because they are nigh to us, both as to the natural image of God, and as to the capacity for glory. Nor does it matter whether we say "neighbor," or "brother" according to 1 Jn. 4:21, or "friend," according to Lev. 19:18, because all these words express the same affinity.

The mode of love is indicated in the words "as thyself." This does not mean that a man must love his neighbor equally as himself, but in like manner as himself, and this in three ways. First, as regards the end, namely, that he should love his neighbor for God's sake, even as he loves himself for God's sake, so that his love for his neighbor is a "holy" love. Secondly, as regards the rule of love, namely, that a man should not give way to his neighbor in evil, but only in good things, even as he ought to gratify his will in good things alone, so that his love for his neighbor may be a "righteous" love. Thirdly, as regards the reason for loving, namely, that a man should love his neighbor, not for his own profit, or pleasure, but in the sense of wishing his neighbor well, even as he wishes himself well, so that his love for his neighbor may be a "true" love: since when a man loves his neighbor for his own profit or pleasure, he does not love his neighbor truly, but loves himself.

[40834] IIª-IIae q. 44 a. 7 co. Respondeo dicendum quod hoc praeceptum convenienter traditur, tangitur enim in eo et diligendi ratio et dilectionis modus. Ratio quidem diligendi tangitur ex eo quod proximus nominatur, propter hoc enim ex caritate debemus alios diligere, quia sunt nobis proximi et secundum naturalem Dei imaginem et secundum capacitatem gloriae. Nec refert utrum dicatur proximus vel frater, ut habetur I Ioan. IV; vel amicus, ut habetur Lev. XIX, quia per omnia haec eadem affinitas designatur. Modus autem dilectionis tangitur cum dicitur, sicut teipsum. Quod non est intelligendum quantum ad hoc quod aliquis proximum aequaliter sibi diligat; sed similiter sibi. Et hoc tripliciter. Primo quidem, ex parte finis, ut scilicet aliquis diligat proximum propter Deum, sicut et seipsum propter Deum debet diligere; ut sic sit dilectio proximi sancta. Secundo, ex parte regulae dilectionis, ut scilicet aliquis non condescendat proximo in aliquo malo, sed solum in bonis, sicut et suae voluntati satisfacere debet homo solum in bonis; ut sic sit dilectio proximi iusta. Tertio, ex parte rationis dilectionis, ut scilicet non diligat aliquis proximum propter propriam utilitatem vel delectationem, sed ea ratione quod velit proximo bonum, sicut vult bonum sibi ipsi; ut sic dilectio proximi sit vera. Nam cum quis diligit proximum propter suam utilitatem vel delectationem, non vere diligit proximum, sed seipsum.

This suffices for the Replies to the Objections.

[40835] IIª-IIae q. 44 a. 7 ad arg. Et per hoc patet responsio ad obiecta.

Q. 44. A. 8. Whether the order of charity is included in the precept?

Objection 1: It would seem that the order of charity is not included in the precept. For whoever transgresses a precept does a wrong. But if man loves some one as much as he ought, and loves any other man more, he wrongs no man. Therefore he does not transgress the precept. Therefore the order of charity is not included in the precept.

[40836] IIª-IIae q. 44 a. 8 arg. 1 Ad octavum sic proceditur. Videtur quod ordo caritatis non cadat sub praecepto. Quicumque enim transgreditur praeceptum iniuriam facit. Sed si aliquis diligat aliquem quantum debet, et alterum quemcumque plus diligat, nulli facit iniuriam. Ergo non transgreditur praeceptum. Ordo ergo caritatis non cadit sub praecepto.

Objection 2: Further, whatever is a matter of precept is sufficiently delivered to us in Holy

[40837] IIª-IIae q. 44 a. 8 arg. 2 Praeterea, ea quae cadunt sub praecepto sufficienter nobis traduntur

Writ. Now the order of charity which was given above (Q[26]) is nowhere indicated in Holy Writ. Therefore it is not included in the precept.

in sacra Scriptura. Sed ordo caritatis qui supra positus est nusquam traditur nobis in sacra Scriptura. Ergo non cadit sub praecepto.

Objection 3: Further, order implies some kind of distinction. But the love of our neighbor is prescribed without any distinction, in the words, "Thou shalt love thy neighbor as thyself." Therefore the order of charity is not included in the precept.

[40838] IIª-IIae q. 44 a. 8 arg. 3 Praeterea, ordo distinctionem quandam importat. Sed indistincte praecipitur dilectio proximi, cum dicitur, *diliges proximum tuum sicut teipsum*. Ergo ordo caritatis non cadit sub praecepto.

On the contrary, Whatever God works in us by His grace, He teaches us first of all by His Law, according to Jer. 31:33: "I will give My Law in their heart [*Vulg.: 'in their bowels, and I will write it in their heart']." Now God causes in us the order of charity, according to Cant 2:4: "He set in order charity in me." Therefore the order of charity comes under the precept of the Law.

[40839] IIª-IIae q. 44 a. 8 s. c. Sed contra est quod illud quod Deus in nobis facit per gratiam, instruit per legis praecepta, secundum illud Ierem. XXXI, *dabo legem meam in cordibus eorum*. Sed Deus causat in nobis ordinem caritatis, secundum illud Cant. II, *ordinavit in me caritatem*. Ergo ordo caritatis sub praecepto legis cadit.

I answer that, As stated above (A[4], ad 1), the mode which is essential to an act of virtue comes under the precept which prescribes that virtuous act. Now the order of charity is essential to the virtue, since it is based on the proportion of love to the thing beloved, as shown above (Q[25], A[12]; Q[26], AA[1],2). It is therefore evident that the order of charity must come under the precept.

[40840] IIª-IIae q. 44 a. 8 co. Respondeo dicendum quod, sicut dictum est, modus qui pertinet ad rationem virtuosi actus cadit sub praecepto quod datur de actu virtutis. Ordo autem caritatis pertinet ad ipsam rationem virtutis, cum accipiatur secundum proportionem dilectionis ad diligibile, ut ex supradictis patet. Unde manifestum est quod ordo caritatis debet cadere sub praecepto.

Reply to Objection 1: A man gratifies more the person he loves more, so that if he loved less one whom he ought to love more, he would wish to gratify more one whom he ought to gratify less, and so he would do an injustice to the one he ought to love more.

[40841] IIª-IIae q. 44 a. 8 ad 1 Ad primum ergo dicendum quod homo plus satisfacit ei quem plus diligit. Et ita, si minus diligeret aliquis eum quem plus debet diligere, plus vellet satisfacere illi cui minus satisfacere debet. Et sic fieret iniuria illi quem plus debet diligere.

Reply to Objection 2: The order of those four things we have to love out of charity is expressed in Holy Writ. For when we are commanded to love God with our "whole heart," we are given to understand that we must love Him above all things. When we are commanded to love our neighbor "as ourselves," the love of self is set before love of our neighbor. In like manner where we are commanded (1 Jn. 3:16) "to lay down our souls," i.e. the life of our bodies, "for the brethren," we are given to understand that a man

[40842] IIª-IIae q. 44 a. 8 ad 2 Ad secundum dicendum quod ordo quatuor diligendorum ex caritate in sacra Scriptura exprimitur. Nam cum mandatur quod Deum ex toto corde diligamus, datur intelligi quod Deum super omnia debemus diligere. Cum autem mandatur quod aliquis diligat proximum sicut seipsum, praefertur dilectio sui ipsius dilectioni proximi. Similiter etiam cum mandatur, I Ioan. III, quod debemus pro fratribus animam ponere, idest vitam corporalem, datur intelligi quod proximum plus debemus diligere

ought to love his neighbor more than his own body; and again when we are commanded (Gal. 6:10) to "work good . . . especially to those who are of the household of the faith," and when a man is blamed (1 Tim. 5:8) if he "have not care of his own, and especially of those of his house," it means that we ought to love most those of our neighbors who are more virtuous or more closely united to us.

quam corpus proprium. Similiter etiam cum mandatur, ad Gal. ult., quod maxime operemur bonum ad domesticos fidei; et I ad Tim. V vituperatur *qui non habet curam suorum, et maxime domesticorum*; datur intelligi quod inter proximos, meliores et magis propinquos magis debemus diligere.

Reply to Objection 3: It follows from the very words, "Thou shalt love thy neighbor" that those who are nearer to us are to be loved more.

[40843] IIª-IIae q. 44 a. 8 ad 3 Ad tertium dicendum quod ex ipso quod dicitur, diliges proximum tuum, datur consequenter intelligi quod illi qui sunt magis proximi sunt magis diligendi.

Q. 45. OF THE GIFT OF WISDOM (SIX ARTICLES)

We must now consider the gift of wisdom which corresponds to charity; and firstly, wisdom itself, secondly, the opposite vice. Under the first head there are six points of inquiry:

(1) Whether wisdom should be reckoned among the gifts of the Holy Ghost?

(2) What is its subject?

(3) Whether wisdom is only speculative or also practical?

(4) Whether the wisdom that is a gift is compatible with mortal sin?

(5) Whether it is in all those who have sanctifying grace?

(6) Which beatitude corresponds to it?

[40844] IIª-IIae q. 45 pr. Deinde considerandum est de dono sapientiae, quod respondet caritati. Et primo, de ipsa sapientia; secundo, de vitio opposito. Circa primum quaeruntur sex. Primo, utrum sapientia debeat numerari inter dona spiritus sancti. Secundo, in quo sit sicut in subiecto. Tertio, utrum sapientia sit speculativa tantum, vel etiam practica. Quarto, utrum sapientia quae est donum possit esse cum peccato mortali. Quinto, utrum sit in omnibus habentibus gratiam gratum facientem. Sexto, quae beatitudo ei respondeat.

Q. 45. A. 1. Whether wisdom should be reckoned among the gifts of the Holy Ghost?

Objection 1: It would seem that wisdom ought not to be reckoned among the gifts of the Holy Ghost. For the gifts are more perfect than the virtues, as stated above (FS, Q[68], A[8]). Now virtue is directed to the good alone, wherefore Augustine says (De Lib. Arb. ii, 19) that "no man makes bad use of the virtues." Much more therefore are the gifts of the Holy Ghost directed to the good alone. But wisdom is directed to evil also, for it is written (James 3:15) that a certain wisdom is "earthly, sensual, devilish." Therefore wisdom should not be reckoned among the gifts of the Holy Ghost.

[40845] IIª-IIae q. 45 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod sapientia non debeat inter dona spiritus sancti computari. Dona enim sunt perfectiora virtutibus, ut supra dictum est. Sed virtus se habet solum ad bonum, unde et Augustinus dicit, in libro de Lib. Arb., quod nullus virtutibus male utitur. Ergo multo magis dona spiritus sancti se habent solum ad bonum. Sed sapientia se habet etiam ad malum, dicitur enim Iac. III quaedam sapientia esse terrena, animalis, diabolica. Ergo sapientia non debet poni inter dona spiritus sancti.

Objection 2: Further, according to Augustine (De Trin. xii, 14) "wisdom is the knowledge of Divine things." Now that knowledge of Divine things which man can acquire by his natural endowments, belongs to the wisdom which is an intellectual virtue, while the supernatural knowledge of Divine things belongs to faith which is a theological virtue, as explained above (Q[4], A[5]; FS, Q[62], A[3]). Therefore wisdom should be called a virtue rather than a gift.

[40846] IIª-IIae q. 45 a. 1 arg. 2 Praeterea, sicut Augustinus dicit, XIV de Trin., *sapientia est divinarum rerum cognitio*. Sed cognitio divinarum rerum quam homo potest per sua naturalia habere, pertinet ad sapientiam quae est virtus intellectualis, cognitio autem divinorum supernaturalis pertinet ad fidem quae est virtus theologica, ut ex supradictis patet. Ergo sapientia magis debet dici virtus quam donum.

Objection 3: Further, it is written (Job 28:28):

[40847] IIª-IIae q. 45 a. 1 arg. 3 Praeterea, Iob

"Behold the fear of the Lord, that is wisdom, and to depart from evil, that is understanding." And in this passage according to the rendering of the Septuagint which Augustine follows (De Trin. xii, 14; xiv, 1) we read: "Behold piety, that is wisdom." Now both fear and piety are gifts of the Holy Ghost. Therefore wisdom should not be reckoned among the gifts of the Holy Ghost, as though it were distinct from the others.

XXVIII dicitur, *ecce timor domini ipsa est sapientia*, habetur, ecce, pietas ipsa est sapientia. Ubi secundum litteram Septuaginta, qua utitur Augustinus, habetur, ecce, pietas ipsa est sapientia. Sed tam timor quam pietas ponuntur dona spiritus sancti. Ergo sapientia non debet numerari inter dona spiritus sancti quasi donum ab aliis distinctum.

On the contrary, It is written (Is. 11:2): "The Spirit of the Lord shall rest upon Him; the spirit of wisdom and of understanding."

[40848] IIª-IIae q. 45 a. 1 s. c. Sed contra est quod Isaiae XI dicitur, *requiescet super eum spiritus domini, sapientiae et intellectus,* et cetera.

I answer that, According to the Philosopher (Metaph. i: 2), it belongs to wisdom to consider the highest cause. By means of that cause we are able to form a most certain judgment about other causes, and according thereto all things should be set in order. Now the highest cause may be understood in two ways, either simply or in some particular genus. Accordingly he that knows the highest cause in any particular genus, and by its means is able to judge and set in order all the things that belong to that genus, is said to be wise in that genus, for instance in medicine or architecture, according to 1 Cor. 3:10: "As a wise architect, I have laid a foundation." On the other hand, he who knows the cause that is simply the highest, which is God, is said to be wise simply, because he is able to judge and set in order all things according to Divine rules.

Now man obtains this judgment through the Holy Ghost, according to 1 Cor. 2:15: "The spiritual man judgeth all things," because as stated in the same chapter (1 Cor. 2:10), "the Spirit searcheth all things, yea the deep things of God." Wherefore it is evident that wisdom is a gift of the Holy Ghost.

[40849] IIª-IIae q. 45 a. 1 co. Respondeo dicendum quod secundum philosophum, in principio Metaphys., ad sapientem pertinet considerare causam altissimam, per quam de aliis certissime iudicatur, et secundum quam omnia ordinari oportet. Causa autem altissima dupliciter accipi potest, vel simpliciter, vel in aliquo genere. Ille igitur qui cognoscit causam altissimam in aliquo genere et per eam potest de omnibus quae sunt illius generis iudicare et ordinare, dicitur esse sapiens in illo genere, ut in medicina vel architectura, secundum illud I ad Cor. III, *ut sapiens architectus fundamentum posui*. Ille autem qui cognoscit causam altissimam simpliciter, quae est Deus, dicitur sapiens simpliciter, inquantum per regulas divinas omnia potest iudicare et ordinare. Huiusmodi autem iudicium consequitur homo per spiritum sanctum, secundum illud I ad Cor. II, *spiritualis iudicat omnia*; quia, sicut ibidem dicitur, *spiritus omnia scrutatur, etiam profunda Dei*. Unde manifestum est quod sapientia est donum spiritus sancti.

Reply to Objection 1: A thing is said to be good in two senses: first in the sense that it is truly good and simply perfect, secondly, by a kind of likeness, being perfect in wickedness; thus we speak of a good or a perfect thief, as the Philosopher observes (Metaph. v, text. 21). And just as with regard to those things which are truly good, we find a highest cause, namely the sovereign good which is the last end, by knowing

[40850] IIª-IIae q. 45 a. 1 ad 1 Ad primum ergo dicendum quod bonum dicitur dupliciter. Uno modo, quod vere est bonum et simpliciter perfectum. Alio modo dicitur aliquid esse bonum, secundum quandam similitudinem, quod est in malitia perfectum, sicut dicitur bonus latro vel perfectus latro, ut patet per philosophum, in V Metaphys. Et sicut circa ea quae sunt vere bona invenitur aliqua altissima causa, quae est

which, man is said to be truly wise, so too in evil things something is to be found to which all others are to be referred as to a last end, by knowing which, man is said to be wise unto evil doing, according to Jer. 4:22: "They are wise to do evils, but to do good they have no knowledge." Now whoever turns away from his due end, must needs fix on some undue end, since every agent acts for an end. Wherefore, if he fixes his end in external earthly things, his "wisdom" is called "earthly," if in the goods of the body, it is called "sensual wisdom," if in some excellence, it is called "devilish wisdom" because it imitates the devil's pride, of which it is written (Job 41:25): "He is king over all the children of pride."

summum bonum, quod est ultimus finis, per cuius cognitionem homo dicitur vere sapiens; ita etiam in malis est invenire aliquid ad quod alia referuntur sicut ad ultimum finem, per cuius cognitionem homo dicitur esse sapiens ad male agendum; secundum illud Ierem. IV, *sapientes sunt ut faciant mala, bene autem facere nescierunt*. Quicumque enim avertitur a fine debito, necesse est quod aliquem finem indebitum sibi praestituat, quia omne agens agit propter finem. Unde si praestituat sibi finem in bonis exterioribus terrenis, vocatur sapientia terrena; si autem in bonis corporalibus, vocatur sapientia animalis; si autem in aliqua excellentia, vocatur sapientia diabolica, propter imitationem superbiae Diaboli, de quo dicitur Iob XLI, *ipse est rex super universos filios superbiae*.

Reply to Objection 2: The wisdom which is called a gift of the Holy Ghost, differs from that which is an acquired intellectual virtue, for the latter is attained by human effort, whereas the latter is "descending from above" (James 3:15). In like manner it differs from faith, since faith assents to the Divine truth in itself, whereas it belongs to the gift of wisdom to judge according to the Divine truth. Hence the gift of wisdom presupposes faith, because "a man judges well what he knows" (Ethic. i, 3).

[40851] IIª-IIae q. 45 a. 1 ad 2 Ad secundum dicendum quod sapientia quae ponitur donum differt ab ea quae ponitur virtus intellectualis acquisita. Nam illa acquiritur studio humano, haec autem est de sursum descendens, ut dicitur Iac. III. Similiter et differt a fide. Nam fides assentit veritati divinae secundum seipsam, sed iudicium quod est secundum veritatem divinam pertinet ad donum sapientiae. Et ideo donum sapientiae praesupponit fidem, quia unusquisque bene iudicat quae cognoscit, ut dicitur in I Ethic.

Reply to Objection 3: Just as piety which pertains to the worship of God is a manifestation of faith, in so far as we make profession of faith by worshipping God, so too, piety manifests wisdom. For this reason piety is stated to be wisdom, and so is fear, for the same reason, because if a man fear and worship God, this shows that he has a right judgment about Divine things.

[40852] IIª-IIae q. 45 a. 1 ad 3 Ad tertium dicendum quod sicut pietas, quae pertinet ad cultum Dei, est manifestativa fidei, inquantum per cultum Dei protestamur fidem; ita etiam pietas manifestat sapientiam. Et propter hoc dicitur quod pietas est sapientia. Et eadem ratione timor. Per hoc enim ostenditur quod homo rectum habet iudicium de divinis, quod Deum timet et colit.

Q. 45. A. 3. Whether wisdom is merely speculative, or practical also?

Objection 1: It would seem that wisdom is not practical but merely speculative. For the gift of wisdom is more excellent than the wisdom which is an intellectual virtue. But wisdom, as an intellectual virtue, is merely speculative. Much more therefore is wisdom, as a gift, speculative and not practical.

[40861] IIª-IIae q. 45 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod sapientia non sit practica, sed speculativa tantum. Donum enim sapientiae est excellentius quam sapientia secundum quod est intellectualis virtus. Sed sapientia secundum quod est intellectualis virtus est speculativa tantum. Ergo multo magis sapientia quae est donum est speculativa, et non

practica.

Objection 2: Further, the practical intellect is about matters of operation which are contingent. But wisdom is about Divine things which are eternal and necessary. Therefore wisdom cannot be practical.

[40862] IIª-IIae q. 45 a. 3 arg. 2 Praeterea, practicus intellectus est circa operabilia, quae sunt contingentia. Sed sapientia est circa divina, quae sunt aeterna et necessaria. Ergo sapientia non potest esse practica.

Objection 3: Further, Gregory says (Moral. vi, 37) that "in contemplation we seek the Beginning which is God, but in action we labor under a mighty bundle of wants." Now wisdom regards the vision of Divine things, in which there is no toiling under a load, since according to Wis. 8:16, "her conversation hath no bitterness, nor her company any tediousness." Therefore wisdom is merely contemplative, and not practical or active.

[40863] IIª-IIae q. 45 a. 3 arg. 3 Praeterea, Gregorius dicit, in VI Moral., quod *in contemplatione principium, quod Deus est, quaeritur, in operatione autem sub gravi necessitatis fasce laboratur*. Sed ad sapientiam pertinet divinorum visio, ad quam non pertinet sub aliquo fasce laborare, quia ut dicitur Sap. VIII, *non habet amaritudinem conversatio eius, nec taedium convictus illius*. Ergo sapientia est contemplativa tantum, non autem practica sive activa.

On the contrary, It is written (Col. 4:5): "Walk with wisdom towards them that are without." Now this pertains to action. Therefore wisdom is not merely speculative, but also practical.

[40864] IIª-IIae q. 45 a. 3 s. c. Sed contra est quod dicitur ad Coloss. IV, *in sapientia ambulate ad eos qui foris sunt*. Hoc autem pertinet ad actionem. Ergo sapientia non solum est speculativa, sed etiam practica.

I answer that, As Augustine says (De Trin. xii, 14), the higher part of the reason is the province of wisdom, while the lower part is the domain of knowledge. Now the higher reason according to the same authority (De Trin. xii, 7) "is intent on the consideration and consultation of the heavenly," i.e. Divine, "types" [*Cf. FP, Q[79], A[9]; FS, Q[74], A[7]]; it considers them, in so far as it contemplates Divine things in themselves, and it consults them, in so far as it judges of human acts by Divine things, and directs human acts according to Divine rules.

Accordingly wisdom as a gift, is not merely speculative but also practical.

[40865] IIª-IIae q. 45 a. 3 co. Respondeo dicendum quod, sicut Augustinus dicit, in XII de Trin., superior pars rationis sapientiae deputatur, inferior autem scientiae. Superior autem ratio, ut ipse in eodem libro dicit, intendit rationibus supernis, scilicet divinis, et conspiciendis et consulendis, conspiciendis quidem, secundum quod divina in seipsis contemplatur; consulendis autem, secundum quod per divina iudicat de humanis, per divinas regulas dirigens actus humanos. Sic igitur sapientia, secundum quod est donum, non solum est speculativa, sed etiam practica.

Reply to Objection 1: The higher a virtue is, the greater the number of things to which it extends, as stated in De Causis, prop. x, xvii. Wherefore from the very fact that wisdom as a gift is more excellent than wisdom as an intellectual virtue, since it attains to God more intimately by a kind

[40866] IIª-IIae q. 45 a. 3 ad 1 Ad primum ergo dicendum quod quanto aliqua virtus est altior, tanto ad plura se extendit; ut habetur in libro de causis. Unde ex hoc ipso quod sapientia quae est donum est excellentior quam sapientia quae est virtus intellectualis, utpote magis de propinquo

of union of the soul with Him, it is able to direct us not only in contemplation but also in action.

Deum attingens, per quandam scilicet unionem animae ad ipsum, habet quod non solum dirigat in contemplatione, sed etiam in actione.

Reply to Objection 2: Divine things are indeed necessary and eternal in themselves, yet they are the rules of the contingent things which are the subject-matter of human actions.

[40867] IIª-IIae q. 45 a. 3 ad 2 Ad secundum dicendum quod divina in se quidem sunt necessaria et aeterna, sunt tamen regulae contingentium, quae humanis actibus subsunt.

Reply to Objection 3: A thing is considered in itself before being compared with something else. Wherefore to wisdom belongs first of all contemplation which is the vision of the Beginning, and afterwards the direction of human acts according to the Divine rules. Nor from the direction of wisdom does there result any bitterness or toil in human acts; on the contrary the result of wisdom is to make the bitter sweet, and labor a rest.

[40868] IIª-IIae q. 45 a. 3 ad 3 Ad tertium dicendum quod prius est considerare aliquid in seipso quam secundum quod ad alterum comparatur. Unde ad sapientiam per prius pertinet contemplatio divinorum, quae est visio principii; et posterius dirigere actus humanos secundum rationes divinas. Nec tamen in actibus humanis ex directione sapientiae provenit amaritudo aut labor, sed potius amaritudo propter sapientiam vertitur in dulcedinem, et labor in requiem.

Q. 45. A. 4. Whether wisdom can be without grace, and with mortal sin?

Objection 1: It would seem that wisdom can be without grace and with mortal sin. For saints glory chiefly in such things as are incompatible with mortal sin, according to 2 Cor. 1:12: "Our glory is this, the testimony of our conscience." Now one ought not to glory in one's wisdom, according to Jer. 9:23: "Let not the wise man glory in his wisdom." Therefore wisdom can be without grace and with mortal sin.

[40869] IIª-IIae q. 45 a. 4 arg. 1 Ad quartum sic proceditur. Videtur quod sapientia possit esse sine gratia, cum peccato mortali. De his enim quae cum peccato mortali haberi non possunt praecipue sancti gloriantur, secundum illud II ad Cor. I, *gloria nostra haec est, testimonium conscientiae nostrae*. Sed de sapientia non debet aliquis gloriari, secundum illud Ierem. IX, *non glorietur sapiens in sapientia sua*. Ergo sapientia potest esse sine gratia, cum peccato mortali.

Objection 2: Further, wisdom denotes knowledge of Divine things, as stated above (A[1]). Now one in mortal sin may have knowledge of the Divine truth, according to Rom. 1:18: "(Those men that) detain the truth of God in injustice." Therefore wisdom is compatible with mortal sin.

[40870] IIª-IIae q. 45 a. 4 arg. 2 Praeterea, sapientia importat cognitionem divinorum, ut dictum est. Sed aliqui cum peccato mortali possunt habere cognitionem veritatis divinae, secundum illud Rom. I, *veritatem Dei in iniustitia detinent*. Ergo sapientia potest esse cum peccato mortali.

Objection 3: Further, Augustine says (De Trin. xv, 18) while speaking of charity: "Nothing surpasses this gift of God, it is this alone that divides the children of the eternal kingdom from the children of eternal perdition." But wisdom is distinct from charity. Therefore it does not divide the children of the kingdom from the children of

[40871] IIª-IIae q. 45 a. 4 arg. 3 Praeterea, Augustinus dicit, in XV de Trin., de caritate loquens, *nullum est isto Dei dono excellentius, solum est quod dividit inter filios regni aeterni et filios perditionis aeternae*. Sed sapientia differt a caritate. Ergo non dividit inter filios regni et filios perditionis. Ergo potest esse cum peccato mortali.

perdition. Therefore it is compatible with mortal sin.

On the contrary, It is written (Wis. 1:4): "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins."

[40872] IIª-IIae q. 45 a. 4 s. c. Sed contra est quod dicitur Sap. I, *in malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis*.

I answer that, The wisdom which is a gift of the Holy Ghost, as stated above (A[1]), enables us to judge aright of Divine things, or of other things according to Divine rules, by reason of a certain connaturalness or union with Divine things, which is the effect of charity, as stated above (A[2]; Q[23], A[5]). Hence the wisdom of which we are speaking presupposes charity. Now charity is incompatible with mortal sin, as shown above (Q[24], A[12]). Therefore it follows that the wisdom of which we are speaking cannot be together with mortal sin.

[40873] IIª-IIae q. 45 a. 4 co. Respondeo dicendum quod sapientia quae est donum spiritus sancti, sicut dictum est, facit rectitudinem iudicii circa res divinas, vel per regulas divinas de aliis, ex quadam connaturalitate sive unione ad divina. Quae quidem est per caritatem, ut dictum est. Et ideo sapientia de qua loquimur praesupponit caritatem. Caritas autem non potest esse cum peccato mortali, ut ex supradictis patet. Unde relinquitur quod sapientia de qua loquimur non potest esse cum peccato mortali.

Reply to Objection 1: These words are to be understood as referring to worldly wisdom, or to wisdom in Divine things acquired through human reasons. In such wisdom the saints do not glory, according to Prov. 30:2: "The wisdom of men is not with Me": But they do glory in Divine wisdom according to 1 Cor. 1:30: "(Who) of God is made unto us wisdom."

[40874] IIª-IIae q. 45 a. 4 ad 1 Ad primum ergo dicendum quod illud intelligendum est de sapientia in rebus mundanis; sive etiam in rebus divinis per rationes humanas. De qua sancti non gloriantur, sed eam se fatentur non habere, secundum illud Prov. XXX, *sapientia hominum non est mecum*. Gloriantur autem de sapientia divina, secundum illud I ad Cor. I, *factus est nobis sapientia a Deo*.

Reply to Objection 2: This argument considers, not the wisdom of which we speak but that which is acquired by the study and research of reason, and is compatible with mortal sin.

[40875] IIª-IIae q. 45 a. 4 ad 2 Ad secundum dicendum quod ratio illa procedit de cognitione divinorum quae habetur per studium et inquisitionem rationis. Quae potest haberi cum peccato mortali, non autem illa sapientia de qua loquimur.

Reply to Objection 3: Although wisdom is distinct from charity, it presupposes it, and for that very reason divides the children of perdition from the children of the kingdom.

[40876] IIª-IIae q. 45 a. 4 ad 3 Ad tertium dicendum quod sapientia, etsi differat a caritate, tamen praesupponit eam; et ex hoc ipso dividit inter filios perditionis et regni.

Q. 45. A. 5. Whether wisdom is in all who have grace?

Objection 1: It would seem that wisdom is not in all who have grace. For it is more to have wisdom than to hear wisdom. Now it is only for the

[40877] IIª-IIae q. 45 a. 5 arg. 1 Ad quintum sic proceditur. Videtur quod sapientia non sit in omnibus habentibus gratiam. Maius enim est

perfect to hear wisdom, according to 1 Cor. 2:6: "We speak wisdom among the perfect." Since then not all who have grace are perfect, it seems that much less all who have grace have wisdom.

sapientiam habere quam sapientiam audire. Sed solum perfectorum est sapientiam audire, secundum illud I ad Cor. II, *sapientiam loquimur inter perfectos*. Cum ergo non omnes habentes gratiam sint perfecti, videtur quod multo minus omnes habentes gratiam sapientiam habeant.

Objection 2: Further, "The wise man sets things in order," as the Philosopher states (Metaph. i, 2): and it is written (James 3:17) that the wise man "judges without dissimulation [*Vulg.: 'The wisdom that is from above . . . is . . . without judging, without dissimulation']". Now it is not for all that have grace, to judge, or put others in order, but only for those in authority. Therefore wisdom is not in all that have grace.

[40878] IIª-IIae q. 45 a. 5 arg. 2 Praeterea, sapientis est ordinare; ut philosophus dicit, in principio Metaphys. Et Iac. III dicitur quod est iudicans sine simulatione. Sed non omnium habentium gratiam est de aliis iudicare aut alios ordinare, sed solum praelatorum. Ergo non omnium habentium gratiam est habere sapientiam.

Objection 3: Further, "Wisdom is a remedy against folly," as Gregory says (Moral. ii, 49). Now many that have grace are naturally foolish, for instance madmen who are baptized or those who without being guilty of mortal sin have become insane. Therefore wisdom is not in all that have grace.

[40879] IIª-IIae q. 45 a. 5 arg. 3 Praeterea, sapientia datur contra stultitiam; ut Gregorius dicit, in II Moral. Sed multi habentes gratiam sunt naturaliter stulti, ut patet de amentibus baptizatis, vel qui postmodum sine peccato in amentiam incidunt. Ergo non in omnibus habentibus gratiam est sapientia.

On the contrary, Whoever is without mortal sin, is beloved of God; since he has charity, whereby he loves God, and God loves them that love Him (Prov. 8:17). Now it is written (Wis. 7:28) that "God loveth none but him that dwelleth with wisdom." Therefore wisdom is in all those who have charity and are without mortal sin.

[40880] IIª-IIae q. 45 a. 5 s. c. Sed contra est quod quicumque qui est sine peccato mortali diligitur a Deo, quia caritatem habet, qua Deum diligit; Deus autem diligentes se diligit, ut dicitur Prov. VIII. Sed Sap. VII dicitur quod *neminem diligit Deus nisi eum qui cum sapientia inhabitat*. Ergo in omnibus habentibus gratiam, sine peccato mortali existentibus, est sapientia.

I answer that, The wisdom of which we are speaking, as stated above (A[4]), denotes a certain rectitude of judgment in the contemplation and consultation of Divine things, and as to both of these men obtain various degrees of wisdom through union with Divine things. For the measure of right judgment attained by some, whether in the contemplation of Divine things or in directing human affairs according to Divine rules, is no more than suffices for their salvation. This measure is wanting to none who is without mortal sin through having sanctifying grace, since if nature does not fail in necessaries, much less does grace fail: wherefore it is written (1 Jn. 2:27): "(His) unction teacheth you of all things."

[40881] IIª-IIae q. 45 a. 5 co. Respondeo dicendum quod sapientia de qua loquimur, sicut dictum est, importat quandam rectitudinem iudicii circa divina et conspicienda et consulenda. Et quantum ad utrumque, ex unione ad divina secundum diversos gradus aliqui sapientiam sortiuntur. Quidam enim tantum sortiuntur de recto iudicio, tam in contemplatione divinorum quam etiam in ordinatione rerum humanarum secundum divinas regulas, quantum est necessarium ad salutem. Et hoc nulli deest sine peccato mortali existenti per gratiam gratum facientem, quia si natura non deficit in necessariis, multo minus gratia. Unde dicitur I Ioan. II, *unctio docet vos de omnibus*. Quidam

Some, however, receive a higher degree of the gift of wisdom, both as to the contemplation of Divine things (by both knowing more exalted mysteries and being able to impart this knowledge to others) and as to the direction of human affairs according to Divine rules (by being able to direct not only themselves but also others according to those rules). This degree of wisdom is not common to all that have sanctifying grace, but belongs rather to the gratuitous graces, which the Holy Ghost dispenses as He will, according to 1 Cor. 12:8: "To one indeed by the Spirit is given the word of wisdom," etc.

autem altiori gradu percipiunt sapientiae donum, et quantum ad contemplationem divinorum, inquantum scilicet altiora quaedam mysteria et cognoscunt et aliis manifestare possunt; et etiam quantum ad directionem humanorum secundum regulas divinas, inquantum possunt secundum eas non solum seipsos, sed etiam alios ordinare. Et iste gradus sapientiae non est communis omnibus habentibus gratiam gratum facientem, sed magis pertinet ad gratias gratis datas, quas spiritus sanctus distribuit prout vult, secundum illud I ad Cor. XII, *alii datur per spiritum sermo sapientiae,* et cetera.

Reply to Objection 1: The Apostle speaks there of wisdom, as extending to the hidden mysteries of Divine things, as indeed he says himself (2 Cor. 1:7): "We speak the wisdom of God in a mystery, a wisdom which is hidden."

[40882] IIª-IIae q. 45 a. 5 ad 1 Ad primum ergo dicendum quod apostolus loquitur ibi de sapientia secundum quod se extendit ad occulta mysteria divinorum, sicut et ibidem dicitur, *loquimur Dei sapientiam in mysterio absconditam*.

Reply to Objection 2: Although it belongs to those alone who are in authority to direct and judge other men, yet every man is competent to direct and judge his own actions, as Dionysius declares (Ep. ad Demophil.).

[40883] IIª-IIae q. 45 a. 5 ad 2 Ad secundum dicendum quod quamvis ordinare alios homines et de eis iudicare pertineat ad solos praelatos, tamen ordinare proprios actus et de eis iudicare pertinet ad unumquemque; ut patet per Dionysium, in epistola ad Demophilum.

Reply to Objection 3: Baptized idiots, like little children, have the habit of wisdom, which is a gift of the Holy Ghost, but they have not the act, on account of the bodily impediment which hinders the use of reason in them.

[40884] IIª-IIae q. 45 a. 5 ad 3 Ad tertium dicendum quod amentes baptizati, sicut et pueri, habent quidem habitum sapientiae, secundum quod est donum spiritus sancti, sed non habent actum, propter impedimentum corporale quo impeditur in eis usus rationis.

Q. 45. A. 6. Whether the seventh beatitude corresponds to the gift of wisdom?

Objection 1: It seems that the seventh beatitude does not correspond to the gift of wisdom. For the seventh beatitude is: "Blessed are the peacemakers, for they shall be called the children of God." Now both these things belong to charity: since of peace it is written (Ps. 118:165): "Much peace have they that love Thy law," and, as the Apostle says (Rom. 5:5), "the charity of God is poured forth in our hearts by the Holy Ghost Who is given to us," and Who is "the Spirit of adoption of sons, whereby we cry: Abba [Father]" (Rom. 8:15). Therefore the seventh beatitude ought to be ascribed to charity rather than to wisdom.

[40885] IIª-IIae q. 45 a. 6 arg. 1 Ad sextum sic proceditur. Videtur quod septima beatitudo non respondeat dono sapientiae. Septima enim beatitudo est, *beati pacifici, quoniam filii Dei vocabuntur*. Utrumque autem horum pertinet immediate ad caritatem. Nam de pace dicitur in Psalm., *pax multa diligentibus legem tuam*. Et ut apostolus dicit, Rom. V, *caritas Dei diffusa est in cordibus nostris per spiritum sanctum, qui datus est nobis*; qui quidem est spiritus adoptionis filiorum, in quo clamamus, abba, pater, ut dicitur Rom. VIII. Ergo septima beatitudo magis debet attribui caritati quam sapientiae.

Objection 2: Further, a thing is declared by its proximate effect rather than by its remote effect. Now the proximate effect of wisdom seems to be charity, according to Wis. 7:27: "Through nations she conveyeth herself into holy souls; she maketh the friends of God and prophets": whereas peace and the adoption of sons seem to be remote effects, since they result from charity, as stated above (Q[29], A[3]). Therefore the beatitude corresponding to wisdom should be determined in respect of the love of charity rather than in respect of peace.

[40886] IIª-IIae q. 45 a. 6 arg. 2 Praeterea, unumquodque magis manifestatur per proximum effectum quam per remotum. Sed proximus effectus sapientiae videtur esse caritas, secundum illud Sap. VII, *per nationes in animas sanctas se transfert, amicos Dei et prophetas constituit*, pax autem et adoptio filiorum videntur esse remoti effectus, cum procedant ex caritate, ut dictum est. Ergo beatitudo sapientiae respondens deberet magis determinari secundum dilectionem caritatis quam secundum pacem.

Objection 3: Further, it is written (James 3:17): "The wisdom, that is from above, first indeed is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, judging without dissimulation [*Vulg.: 'without judging, without dissimulation']." Therefore the beatitude corresponding to wisdom should not refer to peace rather than to the other effects of heavenly wisdom.

[40887] IIª-IIae q. 45 a. 6 arg. 3 Praeterea, Iac. III dicitur, *quae desursum est sapientia primo quidem pudica est, deinde autem pacifica, modesta, suadibilis, bonis consentiens, plena misericordia et fructibus bonis, iudicans sine simulatione*. Beatitudo ergo correspondens sapientiae non magis debuit accipi secundum pacem quam secundum alios effectus caelestis sapientiae.

On the contrary, Augustine says (De Serm. Dom. in Monte i, 4) that "wisdom is becoming to peacemakers, in whom there is no movement of rebellion, but only obedience to reason."

[40888] IIª-IIae q. 45 a. 6 s. c. Sed contra est quod Augustinus dicit, in libro de Serm. Dom. in monte, quod *sapientia convenit pacificis, in quibus nullus motus est rebellis, sed obtemperans rationi*.

I answer that, The seventh beatitude is fittingly ascribed to the gift of wisdom, both as to the merit and as to the reward. The merit is denoted in the words, "Blessed are the peacemakers." Now a peacemaker is one who makes peace, either in himself, or in others: and in both cases this is the result of setting in due order those things in which peace is established, for "peace is the tranquillity of order," according to Augustine (De Civ. Dei xix, 13). Now it belongs to wisdom to set things in order, as the Philosopher declares (Metaph. i, 2), wherefore peaceableness is fittingly ascribed to wisdom. The reward is expressed in the words, "they shall be called the children of God." Now men are called the children of God in so far as they participate in the likeness of the only-begotten and natural Son of God, according to Rom. 8:29, "Whom He foreknew . . . to be made conformable to the image of His Son," Who is Wisdom Begotten. Hence by participating in the

[40889] IIª-IIae q. 45 a. 6 co. Respondeo dicendum quod septima beatitudo congrue adaptatur dono sapientiae et quantum ad meritum et quantum ad praemium. Ad meritum quidem pertinet quod dicitur, beati pacifici. Pacifici autem dicuntur quasi pacem facientes vel in seipsis vel etiam in aliis. Quorum utrumque contingit per hoc quod ea in quibus pax constituitur ad debitum ordinem rediguntur, nam pax est tranquillitas ordinis, ut Augustinus dicit, XIX de Civ. Dei. Ordinare autem pertinet ad sapientiam; ut patet per philosophum, in principio Metaphys. Et ideo esse pacificum convenienter attribuitur sapientiae. Ad praemium autem pertinet quod dicitur, filii Dei vocabuntur. Dicuntur autem aliqui filii Dei inquantum participant similitudinem filii unigeniti et naturalis, secundum illud Rom. VIII, *quos praescivit conformes fieri imaginis filii sui*, qui quidem est sapientia genita. Et ideo percipiendo donum sapientiae, ad Dei filiationem homo

gift of wisdom, man attains to the sonship of God.

Reply to Objection 1: It belongs to charity to be at peace, but it belongs to wisdom to make peace by setting things in order. Likewise the Holy Ghost is called the "Spirit of adoption" in so far as we receive from Him the likeness of the natural Son, Who is the Begotten Wisdom.

Reply to Objection 2: These words refer to the Uncreated Wisdom, which in the first place unites itself to us by the gift of charity, and consequently reveals to us the mysteries the knowledge of which is infused wisdom. Hence, the infused wisdom which is a gift, is not the cause but the effect of charity.

Reply to Objection 3: As stated above (A[3]) it belongs to wisdom, as a gift, not only to contemplate Divine things, but also to regulate human acts. Now the first thing, to be effected in this direction of human acts is the removal of evils opposed to wisdom: wherefore fear is said to be "the beginning of wisdom," because it makes us shun evil, while the last thing is like an end, whereby all things are reduced to their right order; and it is this that constitutes peace. Hence James said with reason that "the wisdom that is from above" (and this is the gift of the Holy Ghost) "first indeed is chaste," because it avoids the corruption of sin, and "then peaceable," wherein lies the ultimate effect of wisdom, for which reason peace is numbered among the beatitudes. As to the things that follow, they declare in becoming order the means whereby wisdom leads to peace. For when a man, by chastity, avoids the corruption of sin, the first thing he has to do is, as far as he can, to be moderate in all things, and in this respect wisdom is said to be modest. Secondly, in those matters in which he is not sufficient by himself, he should be guided by the advice of others, and as to this we are told further that wisdom is "easy to be persuaded." These two are conditions required that man may be at peace with himself. But in order that man may be at peace with others it is furthermore required, first that he should not be opposed to their good; this is what is meant by "consenting to the good." Secondly, that he should bring to his neighbor's deficiencies, sympathy in his heart, and succor in

pertingit.

[40890] IIª-IIae q. 45 a. 6 ad 1 Ad primum ergo dicendum quod caritatis est habere pacem, sed facere pacem est sapientiae ordinantis. Similiter etiam spiritus sanctus intantum dicitur spiritus adoptionis inquantum per eum datur nobis similitudo filii naturalis, qui est genita sapientia.

[40891] IIª-IIae q. 45 a. 6 ad 2 Ad secundum dicendum quod illud est intelligendum de sapientia increata, quae prima se nobis unit per donum caritatis, et ex hoc revelat nobis mysteria, quorum cognitio est sapientia infusa. Et ideo sapientia infusa, quae est donum, non est causa caritatis, sed magis effectus.

[40892] IIª-IIae q. 45 a. 6 ad 3 Ad tertium dicendum quod, sicut iam dictum est, ad sapientiam, secundum quod est donum, pertinet non solum contemplari divina, sed etiam regulare humanos actus. In qua quidem directione primo occurrit remotio a malis quae contrariantur sapientiae, unde et timor dicitur esse initium sapientiae, inquantum facit recedere a malis. Ultimum autem est, sicut finis, quod omnia ad debitum ordinem redigantur, quod pertinet ad rationem pacis. Et ideo convenienter Iacobus dicit quod sapientia quae desursum est, quae est donum spiritus sancti, primum est pudica, quasi vitans corruptelas peccati; deinde autem pacifica, quod est finalis effectus sapientiae, propter quod ponitur beatitudo. Iam vero omnia quae sequuntur manifestant ea per quae sapientia ad pacem perducit, et ordine congruo. Nam homini per pudicitiam a corruptelis recedenti primo occurrit quod quantum ex se potest, modum in omnibus teneat, et quantum ad hoc dicitur, modesta. Secundo, ut in his in quibus ipse sibi non sufficit, aliorum monitis acquiescat, et quantum ad hoc subdit, suadibilis. Et haec duo pertinent ad hoc quod homo consequatur pacem in seipso. Sed ulterius, ad hoc quod homo sit pacificus etiam aliis, primo requiritur ut bonis eorum non repugnet, et hoc est quod dicit, bonis consentiens. Secundo, quod defectibus proximi et compatiatur in affectu et subveniat in effectu, et hoc est quod dicitur, plena misericordia et fructibus bonis. Tertio requiritur ut caritative emendare peccata satagat, et hoc est quod dicit, iudicans sine

his actions, and this is denoted by the words "full of mercy and good fruits." Thirdly, he should strive in all charity to correct the sins of others, and this is indicated by the words "judging without dissimulation [*Vulg.: 'The wisdom that is from above . . . is . . . without judging, without dissimulation']," lest he should purpose to sate his hatred under cover of correction.

simulatione, ne scilicet, correctionem praetendens, odium intendat explere.

Q. 46. OF FOLLY WHICH IS OPPOSED TO WISDOM (THREE ARTICLES)

We must now consider folly which is opposed to wisdom; and under this head there are three points of inquiry:

(1) Whether folly is contrary to wisdom?

(2) Whether folly is a sin?

(3) To which capital sin is it reducible?

[40893] IIª-IIae q. 46 pr. Deinde considerandum est de stultitia, quae opponitur sapientiae. Et circa hoc quaeruntur tria. Primo, utrum stultitia opponatur sapientiae. Secundo, utrum stultitia sit peccatum. Tertio, ad quod vitium capitale reducatur.

Q. 46. A. 1. Whether folly is contrary to wisdom?

Objection 1: It would seem that folly is not contrary to wisdom. For seemingly unwisdom is directly opposed to wisdom. But folly does not seem to be the same as unwisdom, for the latter is apparently about Divine things alone, whereas folly is about both Divine and human things. Therefore folly is not contrary to wisdom.

[40894] IIª-IIae q. 46 a. 1 arg. 1 Ad primum sic proceditur. Videtur quod stultitia non opponatur sapientiae. Sapientiae enim directe videtur opponi insipientia. Sed stultitia non videtur esse idem quod insipientia, quia insipientia videtur esse solum circa divina, sicut et sapientia; stultitia autem se habet et circa divina et circa humana. Ergo sapientiae non opponitur stultitia.

Objection 2: Further, one contrary is not the way to arrive at the other. But folly is the way to arrive at wisdom, for it is written (1 Cor. 3:18): "If any man among you seem to be wise in this world, let him become a fool, that he may be wise." Therefore folly is not opposed to wisdom.

[40895] IIª-IIae q. 46 a. 1 arg. 2 Praeterea, unum oppositorum non est via perveniendi ad aliud. Sed stultitia est via perveniendi ad sapientiam, dicitur enim I ad Cor. III, *si quis videtur inter vos sapiens esse in hoc saeculo, stultus fiat, ut sit sapiens*. Ergo sapientiae non opponitur stultitia.

Objection 3: Further, one contrary is not the cause of the other. But wisdom is the cause of folly; for it is written (Jer. 10:14): "Every man is become a fool for knowledge," and wisdom is a kind of knowledge. Moreover, it is written (Is. 47:10): "Thy wisdom and thy knowledge, this hath deceived thee." Now it belongs to folly to be deceived. Therefore folly is not contrary to wisdom.

[40896] IIª-IIae q. 46 a. 1 arg. 3 Praeterea, unum oppositorum non est causa alterius. Sapientia autem est causa stultitiae, dicitur enim Ierem. X, *stultus factus est omnis homo a scientia sua*; sapientia autem quaedam scientia est. Et Isaiae XLVII dicitur, *sapientia tua et scientia tua, haec decepit te*, decipi autem ad stultitiam pertinet. Ergo sapientiae non opponitur stultitia.

Objection 4: Further, Isidore says (Etym. x, under the letter S) that "a fool is one whom shame does not incite to sorrow, and who is unconcerned when he is injured." But this pertains to spiritual wisdom, according to Gregory (Moral. x, 49). Therefore folly is not opposed to wisdom.

[40897] IIª-IIae q. 46 a. 1 arg. 4 Praeterea, Isidorus dicit, in libro Etymol., quod *stultus est qui per ignominiam non commovetur ad dolorem, et qui non movetur iniuria*. Sed hoc pertinet ad sapientiam spiritualem; ut Gregorius dicit, in X Moral. Ergo sapientiae non opponitur stultitia.

On the contrary, Gregory says (Moral. ii, 26) that "the gift of wisdom is given as a remedy

[40898] IIª-IIae q. 46 a. 1 s. c. Sed contra est quod Gregorius dicit, in II Moral., quod donum

against folly."

sapientiae datur contra stultitiam.

I answer that, Stultitia [Folly] seems to take its name from "stupor"; wherefore Isidore says (Etym. x, under the letter of S): "A fool is one who through dullness [stuporem] remains unmoved." And folly differs from fatuity, according to the same authority (Etym. x), in that folly implies apathy in the heart and dullness in the senses, while fatuity denotes entire privation of the spiritual sense. Therefore folly is fittingly opposed to wisdom.

For "sapiens" [wise] as Isidore says (Etym. x) "is so named from sapor [savor], because just as the taste is quick to distinguish between savors of meats, so is a wise man in discerning things and causes." Wherefore it is manifest that "folly" is opposed to "wisdom" as its contrary, while "fatuity" is opposed to it as a pure negation: since the fatuous man lacks the sense of judgment, while the fool has the sense, though dulled, whereas the wise man has the sense acute and penetrating.

[40899] IIª-IIae q. 46 a. 1 co. Respondeo dicendum quod nomen stultitiae a stupore videtur esse sumptum, unde Isidorus dicit, in libro Etymol., *stultus est qui propter stuporem non movetur*. Et differt stultitia a fatuitate, sicut ibidem dicitur, quia stultitia importat hebetudinem cordis et obtusionem sensuum; fatuitas autem importat totaliter spiritualis sensus privationem. Et ideo convenienter stultitia sapientiae opponitur. *Sapiens* enim, ut ibidem Isidorus dicit, *dictus est a sapore, quia sicut gustus est aptus ad discretionem saporis ciborum, sic sapiens ad dignoscentiam rerum atque causarum*. Unde patet quod stultitia opponitur sapientiae sicut contrarium; fatuitas autem sicut pura negatio. Nam fatuus caret sensu iudicandi; stultus autem habet, sed hebetatum; sapiens autem subtilem ac perspicacem.

Reply to Objection 1: According to Isidore (Etym. x), "unwisdom is contrary to wisdom because it lacks the savor of discretion and sense"; so that unwisdom is seemingly the same as folly. Yet a man would appear to be a fool chiefly through some deficiency in the verdict of that judgment, which is according to the highest cause, for if a man fails in judgment about some trivial matter, he is not for that reason called a fool.

[40900] IIª-IIae q. 46 a. 1 ad 1 Ad primum ergo dicendum quod, sicut Isidorus ibidem dicit, *insipiens contrarius est sapienti, eo quod est sine sapore discretionis et sensus*. Unde idem videtur esse insipientia cum stultitia. Praecipue autem videtur aliquis esse stultus quando patitur defectum in sententia iudicii quae attenditur secundum causam altissimam, nam si deficiat in iudicio circa aliquid modicum, non ex hoc vocatur aliquis stultus.

Reply to Objection 2: Just as there is an evil wisdom, as stated above (Q[45], A[1], ad 1), called "worldly wisdom," because it takes for the highest cause and last end some worldly good, so too there is a good folly opposed to this evil wisdom, whereby man despises worldly things: and it is of this folly that the Apostle speaks.

[40901] IIª-IIae q. 46 a. 1 ad 2 Ad secundum dicendum quod sicut est quaedam sapientia mala, ut supra dictum est, quae dicitur sapientia saeculi, quia accipit pro causa altissima et fine ultimo aliquod terrenum bonum; ita etiam est aliqua stultitia bona, huic sapientiae malae opposita, per quam aliquis terrena contemnit. Et de hac stultitia loquitur apostolus.

Reply to Objection 3: It is the wisdom of the world that deceives and makes us foolish in God's sight, as is evident from the Apostle's words (1 Cor. 3:19).

[40902] IIª-IIae q. 46 a. 1 ad 3 Ad tertium dicendum quod sapientia saeculi est quae decipit et facit esse stultum apud Deum, ut patet per apostolum, I ad Cor. III.

Reply to Objection 4: To be unconcerned when one is injured is sometimes due to the fact that one has no taste for worldly things, but only for heavenly things. Hence this belongs not to worldly but to Divine wisdom, as Gregory declares (Moral. x, 49). Sometimes however it is the result of a man's being simply stupid about everything, as may be seen in idiots, who do not discern what is injurious to them, and this belongs to folly simply.

[40903] IIª-IIae q. 46 a. 1 ad 4 Ad quartum dicendum quod non moveri iniuriis quandoque quidem contingit ex hoc quod homini non sapiunt terrena, sed sola caelestia. Unde hoc pertinet ad stultitiam mundi, sed ad sapientiam Dei, ut Gregorius ibidem dicit. Quandoque autem contingit ex hoc quod homo est simpliciter circa omnia stupidus, ut patet in amentibus, qui non discernunt quid sit iniuria. Et hoc pertinet ad stultitiam simpliciter.

Q. 46. A. 2. Whether folly is a sin?

Objection 1: It would seem that folly is not a sin. For no sin arises in us from nature. But some are fools naturally. Therefore folly is not a sin.

[40904] IIª-IIae q. 46 a. 2 arg. 1 Ad secundum sic proceditur. Videtur quod stultitia non sit peccatum. Nullum enim peccatum provenit in nobis a natura. Sed quidam sunt stulti naturaliter. Ergo stultitia non est peccatum.

Objection 2: Further, "Every sin is voluntary," according to Augustine (De Vera Relig. xiv). But folly is not voluntary. Therefore it is not a sin.

[40905] IIª-IIae q. 46 a. 2 arg. 2 Praeterea, omne peccatum est voluntarium, ut Augustinus dicit. Sed stultitia non est voluntaria. Ergo non est peccatum.

Objection 3: Further, every sin is contrary to a Divine precept. But folly is not contrary to any precept. Therefore folly is not a sin.

[40906] IIª-IIae q. 46 a. 2 arg. 3 Praeterea, omne peccatum opponitur alicui praecepto divino. Sed stultitia nulli praecepto opponitur. Ergo stultitia non est peccatum.

On the contrary, It is written (Prov. 1:32): "The prosperity of fools shall destroy them." But no man is destroyed save for sin. Therefore folly is a sin.

[40907] IIª-IIae q. 46 a. 2 s. c. Sed contra est quod dicitur Prov. I, *prosperitas stultorum perdet eos*. Sed nullus perditur nisi pro peccato. Ergo stultitia est peccatum.

I answer that, Folly, as stated above (A[1]), denotes dullness of sense in judging, and chiefly as regards the highest cause, which is the last end and the sovereign good. Now a man may in this respect contract dullness in judgment in two ways. First, from a natural indisposition, as in the case of idiots, and such like folly is no sin. Secondly, by plunging his sense into earthly things, whereby his sense is rendered incapable of perceiving Divine things, according to 1 Cor. 2:14, "The sensual man perceiveth not these things that are of the Spirit of God," even as sweet things have no savor for a man whose taste is infected with an evil humor: and such like folly is

[40908] IIª-IIae q. 46 a. 2 co. Respondeo dicendum quod stultitia, sicut dictum est, importat quendam stuporem sensus in iudicando, et praecipue circa altissimam causam, quae est finis ultimus et summum bonum. Circa quod aliquis potest pati stuporem in iudicando dupliciter. Uno modo, ex indispositione naturali, sicut patet in amentibus. Et talis stultitia non est peccatum. Alio modo, inquantum immergit homo sensum suum rebus terrenis, ex quo redditur eius sensus ineptus ad percipiendum divina, secundum illud I ad Cor. II, *animalis homo non percipit ea quae sunt spiritus Dei*, sicut etiam homini habenti gustum infectum malo humore non sapiunt dulcia. Et talis

a sin.

stultitia est peccatum.

This suffices for the Reply to the First Objection.

[40909] IIª-IIae q. 46 a. 2 ad 1 Et per hoc patet responsio ad primum.

Reply to Objection 2: Though no man wishes to be a fool, yet he wishes those things of which folly is a consequence, viz. to withdraw his sense from spiritual things and to plunge it into earthly things. The same thing happens in regard to other sins; for the lustful man desires pleasure, without which there is no sin, although he does not desire sin simply, for he would wish to enjoy the pleasure without sin.

[40910] IIª-IIae q. 46 a. 2 ad 2 Ad secundum dicendum quod quamvis stultitiam nullus velit, vult tamen ea ad quae consequitur esse stultum, scilicet abstrahere sensum suum a spiritualibus et immergere terrenis. Et idem etiam contingit in aliis peccatis. Nam luxuriosus vult delectationem sine qua non est peccatum, quamvis non simpliciter velit peccatum, vellet enim frui delectatione sine peccato.

Reply to Objection 3: Folly is opposed to the precepts about the contemplation of truth, of which we have spoken above (Q[16]) when we were treating of knowledge and understanding.

[40911] IIª-IIae q. 46 a. 2 ad 3 Ad tertium dicendum quod stultitia opponitur praeceptis quae dantur de contemplatione veritatis; de quibus supra habitum est cum de scientia et intellectu ageretur.

Q. 46. A. 3. Whether folly is a daughter of lust?

Objection 1: It would seem that folly is not a daughter of lust. For Gregory (Moral. xxxi, 45) enumerates the daughters of lust, among which however he makes no mention of folly. Therefore folly does not proceed from lust.

[40912] IIª-IIae q. 46 a. 3 arg. 1 Ad tertium sic proceditur. Videtur quod stultitia non sit filia luxuriae. Gregorius enim, XXXI Moral., enumerat luxuriae filias; inter quas tamen non continetur stultitia. Ergo stultitia non procedit ex luxuria.

Objection 2: Further, the Apostle says (1 Cor. 3:19): "The wisdom of this world is foolishness with God." Now, according to Gregory (Moral. x, 29) "the wisdom of this world consists in covering the heart with crafty devices;" and this savors of duplicity. Therefore folly is a daughter of duplicity rather than of lust.

[40913] IIª-IIae q. 46 a. 3 arg. 2 Praeterea, apostolus dicit, I ad Cor. III, *sapientia huius mundi stultitia est apud Deum*. Sed sicut Gregorius dicit, X Moral., *sapientia mundi est cor machinationibus tegere*, quod pertinet ad duplicitatem. Ergo stultitia est magis filia duplicitatis quam luxuriae.

Objection 3: Further, anger especially is the cause of fury and madness in some persons; and this pertains to folly. Therefore folly arises from anger rather than from lust.

[40914] IIª-IIae q. 46 a. 3 arg. 3 Praeterea, ex ira aliqui praecipue vertuntur in furorem et insaniam, quae pertinent ad stultitiam. Ergo stultitia magis oritur ex ira quam ex luxuria.

On the contrary, It is written (Prov. 7:22): "Immediately he followeth her," i.e. the harlot . . . "not knowing that he is drawn like a fool to bonds."

[40915] IIª-IIae q. 46 a. 3 s. c. Sed contra est quod dicitur Prov. VII, statim eam sequitur, scilicet meretricem, ignorans quod ad vincula stultus trahatur.

I answer that, As already stated (A[2]), folly, in so far as it is a sin, is caused by the spiritual sense being dulled, so as to be incapable of judging spiritual things. Now man's sense is plunged into earthly things chiefly by lust, which is about the greatest of pleasures; and these absorb the mind more than any others. Therefore the folly which is a sin, arises chiefly from lust.

[40916] IIª-IIae q. 46 a. 3 co. Respondeo dicendum quod, sicut iam dictum est, stultitia, secundum quod est peccatum, provenit ex hoc quod sensus spiritualis hebetatus est, ut non sit aptus ad spiritualia diiudicanda. Maxime autem sensus hominis immergitur ad terrena per luxuriam, quae est circa maximas delectationes, quibus anima maxime absorbetur. Et ideo stultitia quae est peccatum maxime nascitur ex luxuria.

Reply to Objection 1: It is part of folly that a man should have a distaste for God and His gifts. Hence Gregory mentions two daughters of lust, pertaining to folly, namely, "hatred of God" and "despair of the life to come"; thus he divides folly into two parts as it were.

[40917] IIª-IIae q. 46 a. 3 ad 1 Ad primum ergo dicendum quod ad stultitiam pertinet quod homo habeat fastidium de Deo et de donis ipsius. Unde Gregorius duo numerat inter filias luxuriae quae pertinent ad stultitiam, scilicet odium Dei et desperationem futuri saeculi, quasi dividens stultitiam in duas partes.

Reply to Objection 2: These words of the Apostle are to be understood, not causally but essentially, because, to wit, worldly wisdom itself is folly with God. Hence it does not follow that whatever belongs to worldly wisdom, is a cause of this folly.

[40918] IIª-IIae q. 46 a. 3 ad 2 Ad secundum dicendum quod verbum illud apostoli non est intelligendum causaliter, sed essentialiter, quia scilicet ipsa sapientia mundi est stultitia apud Deum. Unde non oportet quod quaecumque pertinent ad sapientiam mundi sint causa huius stultitiae.

Reply to Objection 3: Anger by reason of its keenness, as stated above (FS, Q[48] , AA[2],3,4), produces a great change in the nature of the body, wherefore it conduces very much to the folly which results from a bodily impediment. On the other hand the folly which is caused by a spiritual impediment, viz. by the mind being plunged into earthly things, arises chiefly from lust, as stated above.

[40919] IIª-IIae q. 46 a. 3 ad 3 Ad tertium dicendum quod ira, ut supra dictum est, sua acuitate maxime immutat corporis naturam. Unde maxime causat stultitiam quae provenit ex impedimento corporali. Sed stultitia quae provenit ex impedimento spirituali, scilicet ex immersione mentis ad terrena, maxime provenit ex luxuria, ut dictum est.