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978-0-521-02929-2 - Summa Theologiae: Volume 21 - Fear and Anger,
(1a2ae. 40-48)

John Patrick Reid O.P.

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The *Summa Theologiae* ranks among the greatest documents of the Christian Church, and is a landmark of medieval western thought. It provides the framework for Catholic studies in systematic theology and for a classical Christian philosophy, and is regularly consulted by scholars of all faiths and none, across a range of academic disciplines. This paperback reissue of the classic Latin/English edition first published by the English Dominicans in the 1960s and 1970s, in the wake of the Second Vatican Council, has been undertaken in response to regular requests from readers and librarians around the world for the entire series of 61 volumes to be made available again. The original text is unchanged, except for the correction of a small number of typographical errors.

The original aim of this edition was not narrowly ecclesiastical. It sought to make this treasure of the Christian intellectual heritage available to theologians and philosophers of all backgrounds, including those who, without claiming to be believers themselves, appreciate a religious integrity which embodies hardbitten rationalism and who recognise in Thomas Aquinas a master of that perennial philosophy which forms the bedrock of European civilisation. Because of this the editors worked under specific instructions to bear in mind not only the professional theologian, but also the general reader with an interest in the 'reason' in Christianity. The parallel English and Latin texts can be used successfully by anybody with a basic knowledge of Latin, while the presence of the Latin text has allowed the translators a degree of freedom in adapting their English version for modern readers. Each volume contains a glossary of technical terms and is designed to be complete in itself to serve for private study or as a course text.

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NIHIL OBSTAT

THOMAS GILBY O.P.
CHRYSOSTHOMUS O'BRIEN O.P.

IMPRIMI POTEST

LUDOVICUS EVERY O.P.
Prior Provincialis Provinciae S. Joseph, S.F.A.
die 5 Aprilis 1965

NIHIL OBSTAT

E. FERRERIUS SMITH O.P.
Censor deputatus

IMPRIMATUR

✠ **PATRITIUS A. O'BOYLE**
Archiepiscopus Washingtonii
die 13 Aprilis, 1965

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ST THOMAS AQUINAS
SUMMA
THEOLOGIAE

Latin text and English translation,
Introductions, Notes, Appendices
and Glossaries



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HIS HOLINESS POPE PAUL VI

WAS PLEASED to grant an audience, on 13 December 1963,
to a group, representing the Dominican Editors and the
combined Publishers of the new translation of the *Summa
Theologiae* of St Thomas, led by His Eminence Michael
Cardinal Browne, of the Order of Preachers, and the Most
Reverend Father Aniceto Fernandez, Master General of the
same Order.

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AT THIS AUDIENCE

THE HOLY FATHER made a cordial allocution in which he first welcomed the representatives of a project in which he found particular interest. He went on to laud the perennial value of St Thomas's doctrine as embodying universal truths in so cogent a fashion. This doctrine, he said, is a treasure belonging not only to the Dominican Order but to the whole Church, and indeed to the whole world; it is not merely medieval but valid for all times, not least of all for our own.

His Holiness therefore commended the enterprise of Dominicans from English-speaking Provinces of the Order and of their friends; they were undertaking a difficult task, less because the thought of St Thomas is complicated or his language subtle, than because the clarity of his thought and exactness of language is so difficult to translate. Yet the successful outcome of their efforts would undoubtedly contribute to the religious and cultural well-being of the English-speaking world.

What gave him great satisfaction was the notable evidence of interest in the spread of divine truth on the part of the eminent laymen concerned, members of different communions yet united in a common venture.

For these reasons the Holy Father wished it all success, and warmly encouraged and blessed all those engaged. He was happy to receive the first volume presented to him as a gesture of homage, and promised that he would follow with interest the progress of the work and look forward to the regular appearance of all the subsequent volumes.

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GENERAL PREFACE

BY OFFICIAL APPOINTMENT THE SUMMA PROVIDES THE FRAMEWORK for Catholic studies in systematic theology and for a classical Christian philosophy. Yet the work, which is more than a text-book for professional training, is also the witness of developing tradition and the source of living science about divine things. For faith seeks understanding in the contemplation of God's Logos, his wisdom and saving providence, running through the whole universe.

The purpose, then, of this edition is not narrowly clerical, but to share with all Christians a treasury which is part of their common heritage. Moreover, it consults the interests of many who would not claim to be believers, and yet appreciate the integrity which takes religion into hard thinking.

Accordingly the editors have kept in mind the needs of the general reader who can respond to the reasons in Christianity, as well as of technical theologians and philosophers.

Putting the Latin text alongside the English is part of the purpose. The reader with a smattering of Latin can be reassured when the translator, in order to be clear and readable, renders the thought of St Thomas into the freedom of another idiom without circumlocution or paraphrase.

There are two more reasons for the inclusion of the Latin text. First, to help the editors themselves, for the author's thought is too lissom to be uniformly and flatly transliterated; it rings with analogies, and its precision cannot be reduced to a table of terms. A rigid consistency has not been imposed on the editors of the different volumes among themselves; the original is given, and the student can judge for himself.

Next, to help those whose native tongue is not English or whose duty it is to study theology in Latin, of whom many are called to teach and preach through the medium of the most widespread language of the world, now becoming the second language of the Church.

The Latin is a sound working text, selected, paragraphed, and punctuated by the responsible editor. Important variations, in manuscripts and such major printed editions as the Piana and Leonine, are indicated. The English corresponds paragraph by paragraph and almost always sentence by sentence. Each of the sixty volumes, so far as is possible, will be complete in itself, to serve as a text for a special course or for private study.

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EDITORIAL NOTES

THE LATIN TEXT

THE TEXT used in the present volume is, save in a handful of instances, that of the edition prepared by the Leonine Commission and published in manual form by Clement Suermond, O.P. (1948). This is not an absolutely critical text, by the most rigid standards, but it does incorporate variant readings to a limited extent. When this part (1a2æ) of the *Summa* was edited a relatively small number of manuscripts had been examined and in ruling out possible variants excessive caution may have been exercised. There are other acceptable editions besides the Leonine, some of which have been consulted and preferred in a number of places. No attempt has been made to improve substantially on the Leonine text, nor is it to be supposed that a more adequate version will in the future be forthcoming. The present text, as it stands, is quite reliable and generally serviceable.

THE TRANSLATION

The translation is designed with a view to close fidelity to the sense of the original; smoothness and idiomatic fluency have been considered desirable but secondary. The simple, unadorned, properly technical language of St Thomas does not submit readily to rendering into contemporary English. Hence the hardly avoidable obscurity or thinness resulting here or there in the course of translation. The particular signification of certain words is clarified in footnotes. Further clarification may be obtained by consulting the Latin text and context, but the English version is meant to be read without the necessity of frequent reference. It is a hazardous business to turn Latin terms and phrases into another tongue in which the stark, forceful diction of the original must often be sacrificed to the demands of a mode of discourse less suited to the requirements of philosophy and theology. Where a particular Latin word or expression has been uniformly translated, without variation, it has been taken to have a fixed meaning or one which derives from adherence to conventional usage. Most of the properly technical terms are defined, and analogous senses noted, in the glossary.

FOOTNOTES

There are three kinds of notes to the text and translation. First, St Thomas's own references are numbered in the Latin text. Full and accurate citations have been supplied by the translator where it seemed

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appropriate. Editions of works, as indicated, are those most commonly used and readily available to the modern reader. In some instances St Thomas's own reference has been briefly annotated or expanded. Secondly, the same footnotes, numbered, are repeated in the translation. Lastly, the translator has supplied a series of footnotes, lettered, in explication of particular points made in the text of St Thomas. These notes are intended to interpret passages which may strike the reader as obscure or ambiguous, often by alluding to other statements by the Angelic Doctor on the same point. Another function is that of relating the subject under discussion to developments in modern thought, but this concern has for the most part been relegated to the appendices.

APPENDICES

Appendices are attached more or less closely to specific articles or Questions and the relevance indicated by references in footnotes to the translation. They are offered as suggesting points for further inquiry rather than as additional discussion of the subject-matter in the text. The translator is solely responsible for what is included in the appendices but wishes to extend his thanks to Mr Paul Haracz for assistance in providing and checking references to the sources used by St Thomas.

REFERENCES

Scriptural references are to the Vulgate as employed by St Thomas and in some cases emended in later editions of the *Summa*. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). Titles of St Thomas's works are abbreviated as follows:

Summa Theologiae, without title. Part, question, article, reply; e.g. 1a. 70, I ad 2. 2a2ae. 25, 4.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG II, 14.

Scriptum in IV Libros Sententiarum, Sent. Book, distinction, question, article, solution or *quaestiuncula*, reply; e.g. II Sent. 15, I, I, ii ad 3.

Compendium Theologiae, *Compend. Theol.*

Scriptural commentaries (*lecturae*, *expositiones*, *reportata*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; St Matthew, *In Matt.*; St John, *In Joann.*; Epistles of St Paul, e.g. *In I Cor.* Chapter, verse, *lectio* as required, l.

Philosophical commentaries: Aristotle, *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Post. Anal.*; Physics, *In Phys.*; *De Caelo et Mundo*, *In de Cael.*; *De Generatione et Corruptione*, *In de Gen. et Corr.*; *De Anima*, *In de Anima*; Metaphysics, *In Metaphy.*; Nichomachean Ethics, *In*

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Ethic.; Politics, *In Pol.* Book, chapter, *lectio* as required, l., also for references to Dionysius, *De Divinis Nominibus*, *In de Div. Nom.* References to Aristotle include the Bekker numbering.

Quæstiones quodlibetales, *Quodl.*

For other works complete titles are given, including the *Quæstiones Disputatæ*.

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INTRODUCTION

I. THE MORAL theology of the *Summa* is supremely realistic. St Thomas sees man, the human person, called by his Creator to a destiny which is begun here in this life and which entails the perfection and elevation of his nature. Man must work out his own salvation, by his own effort, but with the unfailing help of grace. The theologian's task is to define the causes and conditions of this human and supernatural enterprise, in the light of what God himself has revealed. The science of theology must take care to examine closely and to report accurately on the revealed data as well as on those of common experience. Since moral theology studies man's return to the source of his being, within the framework of Christ's redemptive work, the understanding of what Christ has done and is doing must be complemented by an analysis of what man is and can do. There may then emerge a synthetic grasp of what is expected of man, given the potentialities of human nature and the unfathomable gift of divine grace. Two poles or foci of attention seem to assert themselves throughout the *Secunda Pars*, the divine and the human, inseparable but distinct aspects of the drama of human and eternal life. The spiritual life of man is never that of a pure or disembodied spirit; hence the theologian must attend to the complexities and limitations of the human condition as well as to the action of God which ennoble that condition, helping man to overcome some of the limitations and showing him a way out of unnecessary and stifling complexity. A sound moral theology will be thoroughly humanist, in the sense that it will recognize every asset which man enjoys and neglect nothing which truly pertains to his essential well-being and happiness.

From this point of view, perhaps nothing is more revealing or characteristic of a moral theology than its handling of human emotionality. One would expect that a discerning theologian would not fail to assign the passions their due place in the dynamics of human existence. The expectation is not always realized in the works of even outstanding theological moralists and indeed it is surprisingly disappointed in the writings of authors who for centuries have enjoyed a *de facto* eminence in the field. In these sources there is absolutely nothing comparable to St Thomas's treatise on the passions, 1a2ae. 22-48. The standard procedure ranges from ignoring them altogether to regarding them largely if not exclusively as disorderly and sinful. At best one finds brief and unsystematic references to the psychology of passion in discussions of the moral virtues and the need for asceticism and self-discipline. There is no doubt that the theologian is interested primarily in the morality of the emotions, or, more comprehensively, in their rôle as important factors in the spiritual life. Further, one

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must not expect the theologian as such to do from scratch the work of the psychologist, physiologist, or alienist. Why, then, the great pains expended by the author of the *Summa* in elaborating on precisely those aspects of emotionality which one might allow the theologian justifiably to presuppose or take for granted? There are two answers to this question. In the first place, no one prior to St Thomas had undertaken the elaboration which he required: in this as in other areas of doctrinal construction, he was a pioneer. He had to do his own work, to prepare materials suitable to the ambitious purpose he had set for himself, which was an orderly and systematic account, in scientific terms, of the truth revealed by God and embodied in the articles of Catholic faith.

This first reason, however, bears a mark of historical contingency: the psychology of the passions had to be worked up by St Thomas because it had not previously received sufficient attention. The other reason derives from his conception of the intrinsic requirements of scientific theology. Theology as a science makes conscious and deliberate use of man's total experience and his rational reflection thereupon, to the extent that the data of reason bear upon divinely revealed truth and may aid in its understanding. In the perspective of theological moral theory the psychology of the emotions assumes an undeniable importance and calls for precisely the sort of orderly analysis which it receives in the *Summa*. Without these psychosomatic phenomena, conscious and unconscious, man would not be the creature he is, a substantial composite with an affectivity which is rooted in matter as well as one which transcends it. As long as he lives, man's affective life is as inseparable from his body as is his soul, and of this organic life the emotions are the principal and most intense manifestation. These acts interest the theologian not only as various mental operations but even in their somatic aspect, for it is the whole man, with every fibre of his being and all his vital powers, who puts himself on the way to his ultimate destiny or fails to do so. In his search for the blessed good to which, through God's mercy, he aspires, man comes to know his emotionality as a focal point of unceasing conflict. In spite of this, a sound and realistic philosophy of human nature uncovers the essentially positive and healthy character of the sense appetites. God himself seizes man in his capacity and need for sense gratification, appealing to him through his loves and desires, hopes and fears, as well as through his higher faculties of rational insight and free choice. The study of the dynamics of the Christian spiritual life could not conceivably ignore the passionate side of man's nature. It was St Thomas's mastery that set this study within a framework of scientific proportions.

2. The present volume is the last of three comprising the treatise on the passions (1a2ae. 22-48). It introduces the reader to the domain of human

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irascibility, that power of sensuality to rise to the challenge of difficulty and lay hold of sensible values in spite of obstacles. In the pursuit of what is sensually appealing and the avoidance of what is disagreeable, man is frequently called on to exert himself and intensify his effort, in order to overcome hazards and risks. When the effort becomes arduous, emotion loses its straightforwardly pleasant or unpleasant quality and is complicated by the added note of difficulty attached to the relationship of object and subject. Irascibility is a precious human endowment, invaluable in the everyday struggle to discover effective ways of managing one's contacts with a world that man finds hard and resistant. Emotionality itself is fundamentally impulsive, consisting in the direct and immediate confrontation by man of what is pleasing and displeasing to the senses. The nature of emotion and the division within emotionality are the subject matter of Volume 19 (1a2ae. 22-30), which includes also a discussion of the basic impulse emotions, love and desire, and their opposites. Volume 20 (1a2ae. 31-9) is concerned with the emotion towards which all others are ordered and in which emotionality is ultimately consummated, that is, pleasure. A single thread runs through the whole of emotional life, linking the several passions and providing every movement of sense appetite with an underlying reason of being. This key to the unity of emotional expression is love, the primacy of which is asserted and exemplified repeatedly in every part of St Thomas's moral theology. It is love which provides the motive for overcoming our fear and reluctance in the face of difficulty and for making a sacrifice of pleasure and self-satisfaction when a cherished value is at stake.

The Thomistic doctrine of irascibility is not complete in the present volume; at its richest and fullest it is spelled out in later questions (Volume 42, 2a2ae. 123-40) which deal with courage and the other moral virtues and gifts which grace the exercise of the contending appetite. The present volume continues the exposition of emotionality in general and in psychological detail which is begun in Volume 19. The approach to each of the contending emotions is through its mental expression and the somatic changes which accompany it. Hope, despair, fear, daring, and anger are viewed as essentially human experiences, responses of which man is conscious, or at least can be, and which he feels are produced by himself as a knowing affective agent. The properly affective component is never subordinated to considerations of motor or 'symbolic' activity. The distinct behavioral levels of human action, emotional, conceptual, and expressive, are rigorously observed. The proportion of each component and the way in which they combine are questions to be resolved in the case of each of the contending emotions. For a close and extensive look at the actual concrete exercise of each emotion, in the context of man's moral and spiritual life,

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one must turn to the treatise on the virtue of courage; there one is led to appreciate the force of St Thomas's description of irascibility as a persistent and sometimes overwhelming urge to thrust aside obstacles which threaten to deprive one of a desirable good or inflict a painful injury. The person experiences fear, for example, or anger as a disturbing and engrossing response which, if intense, may shake him to the depths. An emotional experience, when it is complete and full-bodied, is rarely smooth or functionally autonomous; passions blend and fuse and pass and succeed each other in bewildering fashion.

For St Thomas a contending emotion is first and foremost a psychological event. Modern research in various fields has contributed immensely to our factual knowledge, particularly of the behavioral aspects and the somatic exchanges involved in emotion. In all of this experimental and clinical work, however, the accent is heavily on historical development and external expression—neurological and physiological—with a slighting of the subjective meaning of emotion. In reporting on emotion the human subject as such has a distinct and unique advantage: man *knows* intimately and unmistakably what it means to produce an emotional response. The data accessible to the scientist provide additional information but in no way supplant the subject's own impressions and the analysis of emotion as a mental act or complex of operations based on those impressions. Of itself this analysis is no more unreliable or incompetent than the deliberate effort of a mature, intelligent adult, intent on understanding his own behaviour, is likely to be in the circumstances. There is a real and marked difficulty in concentrating sufficiently on mental experiences as upsetting and distracting as fear and anger; the hazards of introspective examination can be surmounted, if they are recognized and taken into account. The fact is that the merits of the *Summa's* treatise on the passions have not gone unnoticed. Contemporary psychologists are for the most part ignorant of what St Thomas has to say on the subject, but those who take the trouble to study his work are quick to acknowledge its soundness and sobriety.

St Thomas is aware of the importance of individual differences in the patterning of emotion and its impact on personality structure. The *Summa*, however, focusses on the general features of experiences which are common and analogous to everyone. The emphasis is on isolating those typically recurrent qualities which derive immediately from the essential nature of emotionality and which manifest the regular and stable properties of the human person. The intent is not a literal description of the varieties of emotional experience, but an enumeration and definition of the fundamental reactions of the sense appetites. There will be degrees of intensity in every kind of emotion as well as differences in the behavioral pattern which is its visible and physical expression. St Thomas could take account

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of many diverse internal changes which accompany affective responses, although he was not aware of the complex neural connections by which these primarily mental events are mediated. One who reads the questions in the present volume will accept only what can be confirmed by appropriate evidence and will reject whatever has been disproved. It is the common sense of science to screen the wheat from the chaff and to weigh statements and arguments to assay their true worth. The student of theology will keep in mind that, without an understanding of these psychosomatic acts, an appreciation of the moral virtues which regulate the lower appetites is out of the question. The questions which deal with these virtues in the *Secunda Secundae* return again and again to those which describe what St Thomas calls the acts common to man and the brutes.

3. In spite of their importance in human moral striving, the emotions do not pose any particularly notable problems for the theologian. A sign of this is the casualness with which even the greatest of commentators on the *Summa* approach this tract. Even Cajetan passes over article after article with the remark that he can think of nothing to add to the text of St Thomas, *nihil mihi occurrit scribendum*. The passion of hope is examined in a single question (40), which introduces us to the life of contention at the sense level with a consideration of the attitude which gives rise to it. The same question deals also with despair, the opposite of hope, which can paralyse the will to contend with difficulty. Four questions (41-4) are given to the emotion of fear, its nature, object, causes, and effects. St Thomas is not pre-occupied in these questions with points of morality, the principles of which, as related to emotionality, he has already determined (g. 24). Daring is described in four short articles (45) of uneven quality. Another three questions (46-8) are devoted to anger, its nature, causes, and effects. These questions form an integral part of the treatise on the passions, which comprises twenty-six questions in all. Since human emotionality is a unitary function of the personality, the treatise must be read as a whole and each question seen in the total context. The present volume is considerably self-contained and may be read in its own right as an extended essay on the varieties of irascibility; of its very nature, however, the subject-matter refers back constantly to other places in the same treatise. For this reason, Volumes 19-21 form a unit and may be read in order as well as consulted frequently for various aspects of affective interaction.

The appendices are designed partly to expand on particular points not greatly developed in the text of St Thomas, and partly to supplement the doctrine of the *Summa* with the findings of modern psychology. In general, however, the appendices do not depart widely from the doctrinal points made by the text and there is no attempt to compare the thought of the *Summa* with that of any other author. This volume is conceived as em-

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bodying the teaching of St Thomas rather than as a summary of views and opinions on the subject of the contending emotions. The first appendix is included deliberately by way of relating the questions in this volume to those in the two preceding volumes. It may be consulted as a synthesis of the several elements which make up the complex whole which is man's emotional life. The historical background out of which St Thomas's thinking on emotionality emerges is traced briefly in Appendix 2. The paucity of sources actually consulted by St Thomas is a partial measure of his originality and the pioneer character of his work on the subject. Appendix 3 is offered largely as an exercise in linguistic analysis, not a purely logical or semantic undertaking, but a further penetration of the thought of St Thomas through a careful appreciation of his terminology. This may be the single most important set of reflections in the section appended to the text, in virtue of the analysis of emotion in terms of the ultimate resources of the human personality. Appendix 4 appeals more to the findings on emotionality which modern clinical and experimental studies have made available. Psychopathology in a scientific sense was unknown before the nineteenth century, but there is nothing anachronistic in disengaging from the *Summa* those insights, mostly scattered and unorganized, which touch on emotional disturbance and personality disorganization. Appendix 5 considers the emotional experience in a comprehensive and technical fashion as the focus of various causal factors the identification of which reveals clearly the complex character of emotion as a cognitive-affective-somatic response. Appendices 6 and 7 concentrate respectively on the organic and the perceptual/estimative aspects of emotional experience.

The footnotes to the English translation envisage nothing other than an elucidation of the text, in terms more readily familiar to the reader for whom these volumes have been designed. The text itself is the thing, of course; it is often profound and incisive, and invites serious and critical reading. It opens perspectives on the endlessly fascinating world of man's irascibility and his contention with a host of difficulties in the pursuit of what is sensibly agreeable.