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978-0-521-02950-6 - Summa Theologiae: Volume 42 - Courage, (2a2ae. 123-140)

Anthony Ross O.P. and P. G. Walsh

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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.

T. C. O'BRIEN O.P.

IMPRIMI POTEST

JOHANNES HISLOP O.P.

Vicarius Provincialis in Scotia
die 7 Octobris 1965

NIHIL OBSTAT

CAROLUS H. KRUGER M.A., PH.L.

Censor Deputatus

IMPRIMATUR

✠ GORDONIUS JOSEPH

Archiepiscopus S. Andreae et Edimburgensis
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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 AND TRANSLATION

THE TEXT used in this volume, except in a few instances indicated, is that of the Leonine edition. Though we have not consulted the manuscripts, we have made a careful survey of variant readings, and have come to the conclusion that only rarely does the Leonine edition falter.

The translation is the joint work of the editors, who have attempted to combine fidelity to the original with plain, idiomatic English. Where key scholastic terms seemed to require it, we have not hesitated to use a range of translations according to the requirement of the specific context; see, for example, the discussion of meanings of *habitus* in the Glossary under ‘disposition’.

Translation of scripture presented difficulties since St Thomas used a Vulgate text differing frequently from those followed by modern translators. On the whole we have reproduced the Revised Standard Version, except when elucidation of St Thomas’s argument required a more literal translation of the text which he used.

REFERENCES

Biblical references are to the Vulgate. Patristic references are to Migne (PG, Greek Fathers; PL, Latin Fathers). Abbreviations to St Thomas’s works are as follows:

Summa Theologiae, without title. Part, question, article, reply; e.g. Ia. 3, 2 ad 3. 1a2æ. 17, 6. 2a2æ. 180, 10. 3a. 35, 8.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG I, 28.

Scriptum in IV Libros Sententiarum, Sent. Book, distinction, question, article, solution or *quæstiuncula*, reply; e.g. III Sent. 25, 2, 3, ii ad 3.

Compendium Theologiae, *Compend. Theol.*

Commentaries of Scripture (*lecturæ, expositiones*): Job, *In Job*; Psalms, *In Psal.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; Lamentations, *In Thren.*; St Matthew, *In Matt.*; St John, *In Joann.*; Epistles of St Paul, e.g. *In Rom.* Chapter, verse, *lectio* as required.

Philosophical commentaries: On the *Liber de Causis*, *In de causis*. Aristotle: *Peri Hermeneias*, *In Periherm.*; Posterior Analytics, *In Poster.*; Physics, *In Physic.*; *De Cælo et Mundo*, *In De Cæl.*; *De Generatione et Corruptione*, *In De gen.*; *Meteorologica*, *In Meteor.*; *De Anima*, *In De anima*; *De Sensu et Sensato*, *In De sensu*; *De Memoria et Reminiscentia*, *In De*

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memor.; Metaphysics, *In Meta.*; Nicomachean Ethics, *In Ethic.*, Politics, *In Pol.* Book, chapter, *lectio* as required, also for Expositions on Boëthius, *Liber de Hebdomadibus* and *Liber de Trinitate*, *In De hebd.* and *In De Trin.*, and on Dionysius *De Divinis Nominibus*, *In De div. nom.* References to Aristotle give the Bekker annotation.

Quæstiones quodlibetales (de quolibet), *Quodl.*

Main titles are given in full for other works, including the 10 series of *Quæstiones Disputatæ*.

Ciceronian references are to books and small sections.

APPENDIX

The length of the text in this volume, and the fact that it does not contain more abstruse theological discussion, have persuaded the editors to restrict themselves to a single appendix in which the authorities of St Thomas are discussed. Occasionally we have drawn attention to appendices in other volumes where there is valuable discussion of topics relevant to this volume; we should particularly like to draw attention to Volumes 21 and 23, by Fr Reid and Dr Kenny, both of which contain acute observations on issues presupposed in any discussion on courage.

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INTRODUCTION

THE *Summa Theologiae* was a product of educational experience in the new universities of thirteenth-century Europe. St Thomas had studied and taught in Italy, Germany and France. Like his master, St Albert, he drew immense crowds of students, and we know that he was an approachable professor, prepared to listen to the problems of the individual student. Both by birth and family connections, and by his career in the Dominican Order, he was in contact with the main forces in the political and social life of his time and aware of the problems which men were trying to tackle outside the universities as well as within their lecture halls.

In the Foreword to the *Summa* he voices dissatisfaction with the theological text-books then available, in these words: 'We have considered how newcomers to this teaching are greatly hindered by various writings on the subject, partly because of the swarm of pointless questions, articles and arguments, partly because essential information is given according to the requirements of textual commentary or the occasion of academic debate and not to a sound educational method, partly because repetitiousness has bred boredom and muddle in their thinking. Eager, therefore, to avoid these and other like drawbacks, and trusting to God's help, we shall try to pursue the things held by Christian theology, and to be concise and clear, so far as the matter allows.'

The final qualification is important. He did not offer definitive solutions in the work which before his death he referred to as 'so much straw' compared to the divine reality of which he had received a glimpse. Others would try to make a rigid system of his thought, with closed minds utterly different from his own wide-ranging and open intelligence which was prepared to examine everything, from any source, in the attempt to reach a deeper understanding of God, Man and the Universe. His teaching was condemned in his lifetime, and attacked vigorously after his death. It was accepted as a guide by no more than a minority at any time. Some of its opponents were shocked, like Archbishop Pecham of Canterbury, by an author who preferred the opinions of the pagan Aristotle to those of saints and doctors of the Church, like Augustine and Jerome. Others were put off by the cool intellectual approach to fiercely disputed topics, by the constant appeal to reason. Some again disliked his attitude to feelings as an essential element in human personality which should be developed, not merely crushed. On his deathbed he expressed a longing for fresh herrings; it was characteristic of a saint and mystic who never despised the ordinary things of life, but it could appear frivolous and rather shocking if one held the grim views of some more puritanical ascetics.

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It is part of the fascination of the *Summa* that it displays more vividly than any other of his works the comprehensive range of its author's mind. But some knowledge of the intellectual history of post-classical Europe is needed before we can appreciate how revolutionary his thinking was, and why his work was too 'advanced' for so many teachers of theology in his own day, and later. Now that the nineteenth-century picture of the Renaissance has been dissolved by historians, it is possible to suggest, without causing undue astonishment, that the critical turning-point in European thought came with the introduction of Aristotle to the thirteenth-century universities. A philosophy which was realist and rationalist challenged the diluted Platonism, and the fideism and authoritarianism, which dominated Christian thinking. Of especial importance was the adoption of Aristotelean psychology which is evident throughout the *Summa*. St Thomas, and those who thought like him, asserted the body-soul unity of man, and so were in opposition to any view, religious or philosophical, which dismissed the physical, imaginative and emotional elements in human nature as negative or evil. By adopting Aristotle's principles they asserted the limitless possibilities of the human mind, through whose activity Man becomes in a sense everything.

The treatise *On Courage*, with which we are here concerned, belongs to the *Second Part* of the *Summa*, which treats the problem of living as human beings who are Christians. The influence of Aristotle's *Nicomachean Ethics* is marked; although not the only classical source to appear in the second part of the *Summa*, it is easily the most important. Its use illustrates some of St Thomas's limitations, e.g. in knowledge of Greek, but also shows the independence with which he could use material from classical sources. Dr Walsh discusses this in more detail in his Appendix on St Thomas's authorities. As always, St Thomas is thinking within the framework of Christian experience; but he finds no opposition between what is known by revelation and what is known by the normal activity of human reason. It is important to have this in mind, or his thought will be misunderstood, especially when he is concerned with some such reputedly pagan concept as *magnificence*, where all that he says must be taken in the context of previous discussions of justice and charity. The whole structure of the *Summa* is closely articulated and the reader who picks up a volume at random, without any previous acquaintance with the author, will find it helpful to look through the list of volume titles on pp. ix-x of this book, so as to have at least a rough idea of what has gone before.

In the list, courage appears as one of the four cardinal virtues, the other three being prudence, justice and temperance. Virtues are dispositions which facilitate the direction of human energies, in harmony with right reason, towards their full development in an integrated personality. Certain

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dispositions are needed all the time, basic virtues which affect not just this or that part of a man's life but the whole of it. Other virtues can be reduced to these fundamental dispositions; hence the name 'cardinal', from the Latin word for a hinge. The cardinal virtues are the hinges, or poles, which give stability to the whole moral structure of our life. Prudence ensures steady judgment in the reason, in relation to action. Justice is concerned with right order in the sphere of human actions, disposing the will to act in accordance with right order.

Both reason and will may be powerless to guide a man's action, however clearly he sees what he ought to do, and even when he wishes to do it. It is not impossible for something like a total paralysis of will to accompany an acute, bitterly unhappy perception of truth on the part of the intellect, as many alcoholics or drug addicts can testify.

Commonly, there are two main ways in which the will may be hindered from following reason, ways with which everyone is familiar without sharing the illness of alcoholism. Firstly, there may be a real pull against the influence of reason owing to the feeling aroused by something genuinely pleasurable. When the latter is presented vividly, for example in some lively fantasy, the feeling roused may be so strong as to overwhelm both reason and will. It is the function of temperance to deal with this kind of problem. The temperate man will have a balanced appreciation of the pleasures of life, able to relate them to the whole problem of living, in a reasonable way. He will not despise them, nor be enslaved by them.

Secondly, the will may be hindered from following reason by some natural revulsion from what is undeniably difficult, or dangerous. Courage is then required. It is this cardinal virtue which enables a man to face what is arduous in human life and to persevere through its dangers in accordance with the direction of right reason, and not simply through ignorance, or misguided fanaticism, or plain anger. The truly brave man, then, is not the kind who has 'never known fear', or the berserker type who works up to a frenzy, or even the highly trained soldier sure of his skill and perhaps conditioned to fight with little or no thought of danger. He is rather the man who measures difficulty and danger realistically, understanding what is involved as far as he can, and controlling in the light of that understanding feelings naturally aroused in the situation, whether they are feelings of fear, or exhilaration, of over-confidence or under-confidence.

Throughout the thought of St Thomas on emotions runs a recognition of psychosomatic aspects of human behaviour, and a consistent application of the principle that feelings are to be harnessed and used; at the same time he is aware of the difficulty of doing this. Study of the treatise *On Fear and Anger* (Vol. 21 of this edition) will provide ample illustration of his approach, and the remarkable modernity of his position. Obviously

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it is in many ways an indispensable companion to the treatise *On Courage*.

For some readers at least it may come as a surprise to see what is included in this treatise, until it is realized that St Thomas is not principally concerned with the display of courage in attack, but with its display in endurance. Our life is difficult in all its aspects, and even more difficult as virtue increases. We must learn to overcome fear if we are to live fully; fear of personal injury, of loss of reputation, or property, fear of death above all. If we face death with courage and have come to terms with it, the rest will follow. To come to terms with death we have to know where we hope to end; all else depends on the goal, which for Thomas is eternal union with God in truth and love. The way through this life is one of involvement with God's creation, with the things, and above all with the people, whom we encounter. That is why we need a long view in our difficulties, large-mindedness and generosity in our use of material goods, patience and perseverance at all times. That is why, if we are to come through heroically, we need the special assistance of God which we call the Gift of Courage, which will lift us to a heroic endurance far above what we could otherwise undertake.

This is a message for our times, even if conveyed in the now archaic form of scholastic method. Whether we are trying to build the Welfare State, or to realize the hopes of Pope John for *aggiornamento* and to translate the ideas of his Council into flesh and blood experience, we need the kind of courage which St Thomas analyses, a dogged, unswerving, intelligent pursuit of a recognized end.

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