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978-0-521-02951-3 - Summa Theologiae: Volume 43 - Temperance, (2a2ae. 141-154)

Thomas Gilby, O.P.

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The Summa Theologiæ 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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FABIANUS PARMISANO O.P.

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JOANNES HISLOP O.P.
Prior Provincialis Angliæ
Londinii, die 30 Octobris 1967

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Westminster, 23 November 1967

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SUMMA
THEOLOGIAE

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



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JOANNIS

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PAULI

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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 TEXT AND TRANSLATION

THE Faucher text, used for the first draft, has been corrected by the Leonine, though sometimes a Piana reading has been preferred. Variations of any account have been shown. The punctuation has been tidied, and the discourse broken up into paragraphs. As for the translation, that has tried to be faithful to the sequence of ideas without being pinned to a word for word reading, and, in order to bring out the analogical meaning of technical terms in the original, has not been afraid of elegant variation. It has claimed the freedom afforded when the Latin and English are printed on facing pages.

FOOTNOTES

Those signified by a superior number are the references given by St Thomas, with the exception of no. 1 to each article which usually refers to parallel texts in his writings. Those signified alphabetically are editorial references and explanatory remarks.

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. 1a. 3, 2 ad 3. 1a2ae. 17, 6. 2a2ae. 180, 10. 3a. 35, 8.

Summa Contra Gentiles, CG. Book, chapter; e.g. CG 1, 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 Psalm.*; Isaiah, *In Isa.*; Jeremiah, *In Jerem.*; Lamentations, *In Thren.*; St Matthew, *In Matt.*; St John, *In Joan.*; 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 Corruptio-*

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tione, In De gen.; Meteorologica, In Meteor.; De Anima, In De anima; De Sensu et Sensato, In De sensu; De Memoria et Reminiscentia, In De memor.; Metaphysics, In Meta.; Nicomachean Ethics, In Ethics.; 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.

Quæstiones quodlibetales (de quolibet), Quodl.

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

References to Aristotle are given the Bekker notation; also, as with those to Proclus and Dionysius, the *lectio* number in St Thomas's exposition.

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INTRODUCTION

THE *Prima Pars* of the *Summa* shows the ebb of creatures from God, the *Secunda Pars* their flow back to him; this last tide is looked at twice, the main sweep by the *Prima Secundæ*, and ‘through creeks and inlets making’ by the *Secunda Secundæ*, which considers each of the virtues in detail, *singula in speciali, de hac virtute vel hoc vitio*.¹ These are the virtues to which all are called: a concluding section considers extraordinary graces and the responsibilities of particular offices and ways of life.² The author states his intention is to be at once compendious and expeditious; to carry it out he constructs his plan under the headings of the three theological virtues of apostolic teaching, faith, hope, and charity;³ and of the four moral virtues of the *Ethics* lifted to new dimensions by Christian theology, namely prudence or practical wisdom, justice, courage, and temperance,⁴ in that descending order of dignity. These headings allow of at least thirty-three virtues to be studied, and more than double that number of conflicting vices, for in the abstract there are more ways of going wrong than going right. The present volume contains the discussions on temperance itself and its types; the following volume will turn to its associated virtues.⁵

The method makes for a systematic and scientific moral theology. Yet there are disadvantages; one that it may be misrepresented as pretending to reproduce the conditions of real life as they stand, another that the parts it isolates for examination may be credited with having a life on their own. Then *the whole armour of God, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit*,⁶ comes to be handled like so many items of equipment from ordnance stores, and assembled into a panoply under which some ideal Christian moves in awkward jerks with little of the ease and freedom of the Gospel, but more like a knight unhorsed and at the mercy of the nimble paynim. It may be said, and not unfairly, that some of its interpreters have not appreciated the genre of writing to which the *Summa* belongs.⁷ It was not designed as a close and sensitive account of the journey of Everyman through life, but as an exposition, in the light of reason and Revelation, of the salient meanings he encounters. Science can treat of them in no other way than as types; the author is aware throughout of the abstraction he is making, and explicitly

¹2a2æ. Prologue²2a2æ. 1-16; 17-22; 23-46³2a2æ. 141-54; 155-70⁴Vol. 1 of this series, Appendices 1-4⁵Respectively 2a2æ. 1-170 & 171-89⁶2a2æ. 47-56; 57-122; 123-40; 141-70⁷*Ephesians* 6, 11-17

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rejects any project of transferring them flatly on to the world of concrete things. So much for the general system of reference; as for subordinate systems within the whole scheme, for instance, living according to the order of reason in passion, they are concentrated on only in order to stick to the point and identify a specific type, never as though they offered closed and complete interests in themselves. There is a constant appeal, expressed and implied, to values lying beyond the immediate objects of study.

The merits of the method will appear in the present treatise. So too will the dangers, particularly to a student of the life of the spirit who has learnt from existentialist and personalist philosophies. The treatise is discussing the passage of Christian virtue through the pleasures of life: that it focuses on them, and not on the fears, will not be criticized. Yet first, why make them so earthy and so much a matter of touch? And secondly, as to the joys of sex, is it not questionable to key them so closely to the needs of the race? These are fair questions, and an introduction to a treatise need not anticipate the reply it makes. All the same some preliminary observations may be helpful.

The author is not discussing the activities of the well-tempered man in life as a whole; their measure is set by temperance considered as a general and mainly spiritual virtue found commonly in all good morals, and so described by the Latin Stoics:⁸ in passing he mentions one of its opposites, a spiritual fornication more tragic in its consequences than any irregular physical attachment.⁹ Instead he is confining himself to temperance defined by the reasonable measure established within the desirous emotions (namely of the *concupiscibile, epithumetikon*); a sort of workaday virtue for the average sensual man in the pleasures he finds in the processes of preserving his life and perpetuating his nature. These pleasures respond to a fundamental body-sense of the swallowing of grateful solids and liquids and the closeness of another's warm and moving body.

The restriction continues when he comes to sex. He is not considering an intimate union between human persons, but the responsible behaviour of male and female individuals together in the human scene.¹⁰ Sex is taken in its primitive and none too polite a sense, yet with reticence. Touch means touch, palpable, not mystical, without awe or hush or uplift. A refined taste may find the effect somewhat low; certainly the discourse is about foundations, not elevations. And even those who do not like it may allow that it has a certain peasant strength.

Still, there are compensations for such a basic treatment which puts food and sex together on the same level. One is its equanimity. St Thomas

⁸cf 1a2ae. 61, 3, 4; 65, 1⁹2a2ae. 151, 2¹⁰cf Appendix 2

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quotes some of the hackneyed patristic revulsions, but he himself is not squeamish, prudish, prurient, resentful, or apologetic about the animal depths of human impulses, nor is he inclined to cry depravity too soon. Another is that he does not give unchastity the dreary eminence it has for some later moralists. Yet his mood is severe, which makes the absence of jansenism from his judgments all the more impressive.

The treatise may be faulted on the score of symmetry. Contemporary taste demanded that some parts should be stuck on which are somewhat rambling and of no great importance. Why is intemperance held to be childish and disreputable? Why are there five daughters of gluttony and eight daughters of lust? Why forty days of Lent? More space is given to fasting than to abstinence, more to virginity than to chastity. Over parts we need not linger; the main lines of the edifice spring clear, like a medieval cathedral from the huddle of roofs about it.