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978-0-521-02952-0 - Summa Theologiae: Volume 44 - Well-Tempered Passion,  
(2a2ae. 155-170)

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



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Frontmatter

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PIÆ MEMORIÆ

JOANNIS

PP. XXIII

DICATUM

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**IN AN AUDIENCE, 13 December 1963, to a group representing the Dominican Editors and the combined Publishers of the New English *Summa*, His Holiness Pope Paul VI warmly welcomed and encouraged their undertaking. A letter from His Eminence Cardinal Cicognani, Cardinal Secretary of State, 6 February 1968, expresses the continued interest of the Holy Father in the progress of the work, 'which does honour to the Dominican Order, and the Publishers, and is to be considered without doubt as greatly contributing to the growth and spread of a genuinely Catholic culture', and communicates his particular Apostolic Blessing.**

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Frontmatter

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VOLUME 44

# WELL-TEMPERED PASSION

(2a2ae. 155-70)

Latin text, English translation, Introduction,  
Notes & Glossary

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(2a2ae. 155-170)

Thomas Gilby O.P.

Frontmatter

[More information](#)

# CONTENTS

xiii Editorial Notes

xv Introduction

## QUESTION 155. CONTINENCE

- 3 Article 1. is continence a virtue?  
 7 Article 2. what is it about?  
 11 Article 3. where is it seated?  
 15 Article 4. how does it compare with other virtues?

## QUESTION 156. INCONTINENCE

- 19 Article 1. is incontinence of soul or of body?  
 23 Article 2. is it a sin?  
 25 Article 3. how does it compare with intemperance?  
 31 Article 4. which is more disgraceful, incontinence in anger or in lust?

## QUESTION 157. CLEMENCY AND GENTLENESS

- 35 Article 1. are clemency and gentleness identical?  
 39 Article 2. is each a virtue?  
 41 Article 3. and part of temperance?  
 45 Article 4. how do they compare with other virtues?

## QUESTION 158. WRATH

- 51 Article 1. is it lawful to be angry?  
 55 Article 2. is wrath a sin?  
 59 Article 3. and a grave sin?  
 61 Article 4. and the worst of sins?  
 65 Article 5. on the types of anger.  
 69 Article 6. is wrath a capital sin?  
 71 Article 7. on the sins it breeds.  
 73 Article 8. is it a fault to be lacking in anger?

## QUESTION 159. CRUELTY

- 77 Article 1. is cruelty the contrary of clemency?  
 79 Article 2. how does it compare with ferocity and savagery?

Cambridge University Press

978-0-521-02952-0 - Summa Theologiae: Volume 44 - Well-Tempered Passion,  
(2a2ae. 155-170)

Thomas Gilby O.P.

Frontmatter

[More information](#)

## CONTENTS

## QUESTION 160. MODESTY

- 83 Article 1. is modesty a part of temperance?  
85 Article 2. what is it about?

## QUESTION 161. HUMILITY

- 89 Article 1. is humility a virtue?  
93 Article 2. is it a matter of how we feel or how we think?  
97 Article 3. should one submit oneself to everybody out of  
humility?  
101 Article 4. is it a part of temperance and modesty?  
105 Article 5. how does it compare with other virtues?  
109 Article 6. on the steps of humility.

## QUESTION 162. PRIDE

- 117 Article 1. is pride a sin?  
121 Article 2. and a special sort of sin?  
125 Article 3. where is it seated?  
129 Article 4. of its various kinds.  
135 Article 5. is it mortal sin?  
137 Article 6. and the gravest of sins?  
143 Article 7. on how it relates to other sins.  
145 Article 8. should it be reckoned a capital sin?

## QUESTION 163. THE FIRST SIN

- 149 Article 1. was pride the first human sin?  
153 Article 2. what did man seek in sinning?  
157 Article 3. was the first sin more grievous than later sins?  
159 Article 4. which sin was worse, the man's or the woman's?

## QUESTION 164. PENALTIES OF THE FIRST SIN

- 165 Article 1. was death the common punishment?  
173 Article 2. on other particular pains set down in *Genesis*.

## QUESTION 165. THE FIRST TEMPTATION

- 183 Article 1. was it fitting for man to be tempted by the devil?  
185 Article 2. on the manner and sequence of the temptation.

## QUESTION 166. DEVOTION TO LEARNING

- 193 Article 1. is studiousness engaged with knowing exactly?  
195 Article 2. is it a function of temperance?

Cambridge University Press

978-0-521-02952-0 - Summa Theologiae: Volume 44 - Well-Tempered Passion,  
(2a2ae. 155-170)

Thomas Gilby O.P.

Frontmatter

[More information](#)

## CONTENTS

## QUESTION 167. INQUISITIVENESS

- 201 Article 1. can intellectual knowledge admit the vice of curiosity?  
205 Article 2. can sense-knowledge?

## QUESTION 168. GOOD MANNERS

- 211 Article 1. can there be virtue or vice in our outward motions?  
215 Article 2. and in our conduct in play?  
221 Article 3. of the sin of playing too much.  
225 Article 4. and of playing too little.

## QUESTION 169. STYLE

- 229 Article 1. can there be virtue or vice in how we dress?  
235 Article 2. can women sin gravely in how they adorn themselves?

## QUESTION 170. PRECEPTS OF TEMPERANCE

- 241 Article 2. the commandments in relation to temperance itself.  
243 Article 2. and to its associated virtues.

248 Glossary

251 Index

Cambridge University Press

978-0-521-02952-0 - Summa Theologiae: Volume 44 - Well-Tempered Passion,  
(2a2ae. 155-170)

Thomas Gilby O.P.

Frontmatter

[More information](#)

## EDITORIAL NOTES

### TEXT AND TRANSLATION

THE TEXT is substantially that of the Leonine checked with that of the Piana. Most of the variations are petty, and the few of any consequence at all have been indicated. The paragraphing of previous printed editions has been re-arranged on occasion to make the argument clearer, and the punctuation has been tidied up. Since the translation is not closely literal and can be readily compared with the original on the opposite page, it claims some freedom as to number and tense and terminological repetition.

### 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. Ia. 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 *quaestiuncula*, reply; e.g. III Sent. 25, 2, 3, ii ad 3.

*Compendium Theologiae*, *Compend. Theol.*

Commentaries of Scripture (*lecturae*, *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 Caelo et Mundo*, *In De Cael.*; *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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Thomas Gilby O.P.

Frontmatter

[More information](#)

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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.*; *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.

#### DEDICATION

This is the second and final volume of the Treatise on Temperance in the *Summa*. Both were to have been prepared by Gerald Vann O.P. He was prevented by death. They are now offered to him in grateful remembrance by his brothers and sisters in the Order.

*quisnam igitur liber? sapiens, qui sibi imperiosus,  
quem neque pauperies neque mors neque vincula terrent,  
respondere cupidinibus, contemnere honores  
fortis, et in se ipso totus*

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Frontmatter

[More information](#)

## INTRODUCTION

THIS VOLUME completes St Thomas's study of temperance, the last of the four cardinal virtues, the subject of the bulk of the *Secunda Secundae*.<sup>1</sup> It follows the volume devoted to temperance considered as a specific virtue,<sup>2</sup> that is, the settled disposition to maintain a rightful and truly human poise amid the desires for carnal pleasures, which are defined as those agreeable to our body-sense, called *tactus* in the text: they are not the sensible pleasures which appeal to a wider and higher sensuousness,<sup>3</sup> such as those in the sight and sound and scent of picking mushrooms and frying them for breakfast. Yet temperance has a more general meaning as well, and in the field of sensuality and sentimentality there are virtues at work which strike the same note of moderation, self-control, and restraint in our desires. Accordingly these are ranged under temperance as its 'potential parts'<sup>4</sup> or allies, and it is these, together with their deviation-forms or opposite vices, which are considered in this volume.

The methodology of including them under the heading of temperance is not altogether arbitrary, for all display a common stress on finely-tempered desire. This goes to explain the appearance here of anger,<sup>5</sup> and of cruelty and savagery,<sup>6</sup> which mount up from our aggressive rather than desirous appetites, and therefore their treatment might well have been expected under the heading of fortitude. The same could be said about pride,<sup>7</sup> which calls for effort and implies a taxing object, *bonum arduum*. Notwithstanding the characteristic traits of these vices, it is for the element of their pleasureableness that they are considered here. As such, revenging yourself or punishing or hurting are wrong, but what makes them intemperate is seeking pleasure in doing so. Likewise it is rather the preening than the pushing that makes pride immodest.

Such precisions may appear somewhat minute, and certainly it would be an abuse of the *Summa*'s scheme of the virtues and vices to squeeze them into its appropriate slots. It is little more than a grid for map-reference, and there are frequent occasions when the author guards against the fallacy of looking at human deeds too narrowly or of resolving them into their various atoms, appreciates the analogical and even metaphorical nature of his categories, and relates them to the life of charity, which, after all, is what moral theology is about.

<sup>1</sup>2a2ae. 47-170. Vols. 36-43<sup>2</sup>Vol. 43, ed. T. Gilby<sup>3</sup>2a2ae. 141, 4; 155, 2<sup>4</sup>Q. 158<sup>5</sup>Q. 159<sup>6</sup>2a2ae. 141, 2; 143, 1<sup>7</sup>Q. 162

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Frontmatter

[More information](#)

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All the same, the treatise for the main part follows the ethical course already set by Aristotle, Cicero, Seneca, and Andronicus, and its mood is that of the Latin Stoics as adopted by Ambrose and Gregory. Two sections, however, stand apart, the two Questions on humility and pride,<sup>8</sup> and the lengthy parenthesis on the primordial human sin.<sup>9</sup> Here the respectability of the good and important citizen is challenged by the Christian and monastic ideal of lowliness, and also any sunny view of human nature is overclouded by the picture of its lapse and disintegration. The influence of Augustine becomes more than usually prominent.

The author records without criticism the theology of his background. His own contribution is to arrange the material according to his characteristic logic of sub-division, to charge it with the teaching that the life of virtue is not to be isolated in the spirit but enters into every human interest, including the use of apparatus, and to puncture politely some inflated *clichés* of religiosity. His treatise would have been more compact and better proportioned had he been less deferential to his respected predecessors and less inclined to dwell on minor points. The student of theology may skip through these passages, yet he will be well advised to keep alert, prepared to stop and take another look.

<sup>8</sup>QQ. 161-2<sup>9</sup>QQ. 163-5