

ST. THOMAS AQUINAS ON THE EMOTIONS AND THE MORAL LIFE

Theology for the Laity Course
St. Louis Bertrand Parish – Summer 2022

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LECTURE 2: The Concupiscible Passions

	Thing Perceived as <i>Good</i>	Thing Perceived as <i>Evil</i>
Thing as <i>Present</i>	Pleasure	Sorrow
Thing as <i>Absent</i>	Desire	Aversion
Thing <i>in Itself</i>	Love	Hatred

- LOVE
 - Love is the most fundamental of all the passions. It is the “first principle” of all of the other passions: the chief and the cause of all the other passions.
 - The passion of love is a principle of motion directed toward the thing that is loved ~ it names a basic inclination or adaption of the subject toward an object that is apprehended as naturally suitable to it. Each kind of love is the affinity of a being toward a good which completes it.
 - Causes of love: *good, knowledge, likeness*
 - Effects of love: *union, mutual indwelling, ecstasy, zeal*
- HATRED
 - Hatred is the passion that arises in the face of something that is hostile to what I love (what I perceive as good).

- We hate anything which in any way makes it difficult for us to attain what we love—because the evil, in some way, prevents us from coming into union with that which we love, that which we see as perfective of us.
- DESIRE (CONCUPISCENCE)
 - When good is apprehended as absent, it arouses love (which occurs when the appetite is initially acted upon and drawn to the connatural object), and then desire, when the appetite's motion toward the appetible object is activated.
 - We can desire both: that which is naturally suitable to us, and that which we *apprehend* to be suitable to us.
- AVERSION
 - Contrary to the passion of desire is the passion of aversion, which arises with regard to an absent evil.
 - Aversion plays a rather trivial role in the emotional life, since one does not feel strongly about an evil which is easily avoided.
- PLEASURE
 - Pleasure is the positive terminus of the concupiscible appetite: the state of rest/delighting in the good that is present/possessed.
 - Effects of pleasure: *expansion, desire for more pleasure, hinderance of reason, perfection of operation*
- SORROW
 - Of all the passions, sorrow is "most properly" said to be a passion because the soul is most violently acted upon when it suffers, and there is a considerable "overlap" between this phenomena of "suffering" and "sorrow."
 - Sorrow is the negative terminus of the concupiscible appetite: that state of resting/suffering in the presence of the evil that is present.
 - Cause of sorrow: *the perception of a lost good as an evil*
 - Effects of sorrow: *the elimination of the capacity to learn, depression of the soul, weakening of all activity, harm to the body*
 - Remedies to sorrow: *pleasure, weeping, the sympathy of friends, contemplation of the truth, sleep and baths*