

Question 28

Of the Effects of Love

Article One: Whether Union Is an Effect of Love?

On the contrary: "Dionysius says (*Div. Nom*, iv) that every love is a unitive force.

I answer that: "The union of lover and the beloved is twofold." The first is the union that comes about because of the real presence of each other. The other is the result of an affection which comes about because an affiliation or a union of affection. That is like in a friendship one counts on the other for certain things and one can become like a part of your own being. Such as when you know someone has "gotten under your skin" and you can't stop thinking about him or her. It just is like if they were no longer in your life something would be missing inside and you'd be less of a person (PM). Like "Augustine says, (*Confess*, iv. 6), *Well did one say to his friend: Thou half of my soul...*"

Article two: Whether Mutual Indwelling Is an Effect of Love?

On the contrary: "It is written (1 Jn 4:16): He that abideth in charity abideth in God, and God in him...For...every love makes the beloved to be in the lover, and vice versa." (TA)

I answer that: There are two powers that answer to this question: The apprehensive power and the appetitive power. With the apprehensive power to beloved is said to be in the lover similarly to what St. Paul said in Philippians 1:7 which says, *For that I have you in my heart*; this is where the lover wants to know all they can know about the beloved. PK said in the note that "if we say we love someone, we are interested in knowing everything we can about him or her. The same is true of our love for God. The negative corollary must also be true: disinterest in intellectual intimacy indicates lack of love."

Now in the appetitive power the object loved is said to be in the lover, or at least his or her affections and takes pleasure in it or in its good, when present. An intimacy which is felt deep within is occurring when we have a deep desire to be with the person. This becomes intimate love when we desire to be rooted in the lover's heart as the lover desires to be rooted in the beloved's heart (PM). TA says, "For the love of concupiscence is not satisfied with any external or superficial possession or enjoyment of the beloved; but seeks to possess the beloved perfectly, penetrating into his heart, as it were." TA goes on to say that there is a third way, mutual indwelling in the love of friendship can be understood in regard to reciprocal love; inasmuch as friends return love for love, and both desire and do good things for one another."

Question 28 Article Two; I answer that cont.

PK's note goes on to say that is whole threefold analysis of mutual and indwelling applies, analogically, to all forms of friendship-love, especially to (1) the love among the Persons in the Trinity, (2) the love of Christ for His Church, (3) the "theological virtue: of charity, and (4) marriage.

Article three: Whether Ecstasy is an effect of love?

On the contrary: "Dionysius says (*Div. Nom. iv*) that *the Divine love produces ecstasy*, and that *God Himself suffered ecstasy through love*. Since therefore according to the same author (*ibid.*), every love is a participated likeness of the Divine Love, it seems that every love causes ecstasy."

I answer that: TA says that to suffer ecstasy means to be placed outside oneself. PK in his note says that "nothing can be physically and literally outside itself, i.e., outside its surface boundaries (through in trans-Newtonian, Einsteinian physics, it can be said to exist wherever it exercises an effect). But knowledge and desire enable a person to exist not only inside his skin but also in the knowledge of love of another. " Both powers may experience this outsideness (PM). "As to the apprehensive power, a man is said to be placed outside himself, when he is placed outside the knowledge proper to him. This may be due to his being raised to a higher knowledge; thus, a man is said to suffer ecstasy, inasmuch as he is placed outside the connatural apprehension of his sense and reason, when he is raised up so as to comprehend things that surpass sense and reason...As to the appetitive power, a man is said to suffer ecstasy, when that power is borne towards something else, so that it goes forth out from itself, as it were..."

Article four: Whether Zeal is an effect of Love?

On the contrary: "Dionysius says (*Div. Nom. iv*): *God is said to be a zealot; on account of his great love for all things*.

I answer that: TA tells us that zeal, arises from the intensity of love. The more intensely a power tends to anything, the more vigorously it withstands opposition or resistance. As *Augustine says* (QQ, 83, qu. 35) love is a *movement towards the object loved* and in an intense love the more it seeks to remove everything that opposes it. Therefore zeal is an effect of love.

Article five: Whether Love Is a Passion that wounds the lover?

On the contrary, "Dionysius says (*Div. iv*) that *everything loves itself with a love that holds it together*, i.e., that preserves it. Therefore love is not a wounding passion, but rather one that preserves and perfects."

Article five cont. Question 28 I answer that

I answer that: “Now nothing is hurt by being adapted to that which is suitable to it; rather, if possible, it is perfected and bettered. But if a thing be adapted to that which is not suitable to it, it is hurt and made worse thereby. Consequently love of a suitable good perfects and betters the lover; but love of a good which is unsuitable to the lover, wounds and worsens him. Wherefore man is perfected and bettered chiefly by the love of God: but is wounded and worsened by the love of sin, according to Hosea 9:10: *They became abominable, as those things which they loved.*”

According to TA, four proximate effects may be ascribed to love: 1) melting, 2) enjoyment, 3) languor, and 4) fervor. The first to consider is melting. In opposition to freezing one can note that melting is a softening and freezing is a hardening. Consequently the freezing or hardening of the heart is a disposition incompatible with love; while melting denotes a softening of the heart, whereby the heart shows itself to be ready for the entrance of the beloved,—If, then, the beloved is present and possessed, pleasure or enjoyment ensues. But if the beloved be absent, two passions arise: viz., sadness at its absence, which is denoted by *languor* (hence Cicero in *De Tuscul, Quaest.* lii. II applies the term *ailment* chiefly to sadness); and an intense desire to possess the beloved, which is signified by *fervor*...”

Article six: Whether love is cause of all that the lover does?

I answer that: “Every agent acts for an end, as stated above (A. I, A. 2) Now the end is the good desired and loved by each one. Wherefore it is evident that every agent, whatever it be, does every action from love of some kind....”

Questions and Answers for Question 28

1. Is union an effect of love? Yes, “The union of lover and the beloved is twofold.” The first is the union that comes about because of the real presence of each other. The other is the result of an affection which comes about because an affiliation or a union of affection. That is like in a friendship one counts on the other for certain things and one can become like a part of your own being. Such as when you know someone has “gotten under your skin” and you can’t stop thinking about him or her. It just is like if they were no longer in your life something would be missing inside and you’d be less of a person (PM). Like “Augustine says, (Confess, iv. 6), Well did one say to his friend: Thou half of my soul...”
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Question 28 Q & A question 2 cont.

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4. Is Zeal an effect of love? TA tells us that zeal, arises from the intensity of love. The more intensely a power tends to anything, the more vigorously it withstands opposition or resistance. As Augustine says (QQ, 83, qu. 35) love is a movement towards the object loved and in an intense love the more it seeks to remove everything that opposes it. Therefore zeal is an effect of love.

Question 28 Q&A Question 5

5. Is Love a Passion that wounds the lover? Yes, "Now nothing is hurt by being adapted to that which is suitable to it; rather, if possible, it is perfected and bettered. But if a thing be adapted to that which is not suitable to it, it is hurt and made worse thereby. Consequently love of a suitable good perfects and betteres the lover; but love of a good which is unsuitable to the lover, wounds and worsens him. Wherefore man is perfected and bettered chiefly by the love of God: but is wounded and worsened by the love of sin, according to Hosea 9:10: They became abominable, as those things which they loved."

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6. Is love the cause of all the lover does? "Every agent acts for an end, as stated above (A. I, A. 2) Now the end is the good desired and loved by each one. Wherefore it is evident that every agent, whatever it be, does every action from love of some kind...."