

Textual Analysis

For my textual analysis I will be looking at St Thomas Aquinas's Summa Theologicae Volume 19: Emotions. After looking at the book I found the chapters on love. For this part of my assignment I will looking at Aquinas' article: *is love a passion?*

The article is laid out in a question format. It begins with three objections to love being a passion. It then moves onto Aquinas providing evidence from Aristotle, claiming that love is indeed a passion and then Aquinas expresses his opinion backed by other philosophers and reason. Finally, he provides an answer to disprove the first initial objections to the question in mind, whether love is a passion.

Aquinas's key concepts in this article is defining love and whether it can be put in the category of passion or not. The concept of love is explored throughout the chapters as well as his definitions of many types of love in all different scenarios. However, in this article Aquinas expresses and defends the right for love to be labelled a passion and a desire within the human emotion. The question of whether love is a passion is the main theme in this article. The subthemes would include virtues, union or bonds and the movement of orexis.

Aquinas argues throughout article that passion and love is affected and produced in the orexis by a desirable object. That object has a sense of similarity and therefore, provides a feeling of attractiveness. He also discusses the complexity in the orectic process. Aquinas explains this further by giving an example of the object works on the orexis, imprinting itself there. Orexis moves towards the object with an aim of possessing it. There is an idea that Aquinas suggests; the first effect produced in the orexis by the object is called love. It is simply a feeling of the object's attractiveness and this feeling gives a rise to orectic movement to the object which is desire. The overall idea that Aquinas conveys is that love consists of an effect produced in the orexis by the desirable object and therefore love is clearly a passion.

Surprisingly, Aquinas never connects love or passion to God in this article like he does in the other articles. The love he describes in this article is more of a love and passion for wants and objects. There is no suggestion that love for another person is a passion or whether the love for God and God's love for us is passion either. Aquinas talks about more of a desire, want and need for material items. It can be argued that the love Aquinas speaks about in this article is a different kind of love as to what we would describe and define today. That does not mean that this text is irrelevant or wrong as it does apply to material matters however, it could not apply to a love between two people in the modern sense.

Glossary

Orexis	according to the Collins Dictionary orexis means a physical desire or appetite in British English. In American English orexis mean the affective and conative character of mental activity as contrasted with its cognitive aspect; appetitive aspect of an act(s).
Virtue	the Cambridge Dictionary says that virtue is the idea of a good moral quality in a person or the general quality of being morally good.
Affinity	according to the Merriam-Webster Dictionary online defines affinity as 1. sympathy marked by community of interest. 2. an attraction to or liking for something.
Desire	Cambridge Dictionary defines desire as to want something strongly.
Passion	according to Cambridge Dictionary the definition of passions "a very powerful feeling, for example of sexual attraction, love, hate, anger or other emotion."