

Objection 1. It seems that honor does not denote something corporal. For honor is showing reverence in acknowledgment of virtue, as may be gathered from the Philosopher (Ethic. i, 5). Now showing reverence is something spiritual, since to revere is an act of fear, as stated above (q. 81, a. 2, ad 1). Therefore honor is something spiritual.

Objection 2. Further, according to the Philosopher (Ethic. iv, 3), “honor is the reward of virtue.” Now, since virtue consists chiefly of spiritual things, its reward is not something corporal, for the reward is more excellent than the merit. Therefore honor does not consist of corporal things.

Objection 3. Further, honor is distinct from praise, as also from glory. Now praise and glory consist of external things. Therefore honor consists of things internal and spiritual.

On the contrary, Jerome in his exposition of 1 Tim. 5:3, “Honor widows that are widows indeed,” and (1 Tim. 5:17), “let the priests that rule well be esteemed worthy of double honor” etc. says (Ep. ad Ageruch.): “Honor here stands either for almsgiving or for remuneration.” Now both of these pertain to spiritual things. Therefore honor consists of corporal things.

I answer that, Honor denotes a witnessing to a person’s excellence. Therefore men who wish to be honored seek a witnessing to their excellence, according to the Philosopher (Ethic. i, 5; viii, 8). Now witness is borne either before God or before man. Before God, Who is the searcher of hearts, the witness of one’s conscience suffices. wherefore honor, so far as God is concerned, may consist of the mere internal movement of the heart, for instance when a man acknowledges either God’s excellence or another man’s excellence before God. But, as regards men, one cannot bear witness, save by means of signs, either by words, as when one proclaims another’s excellence by word of mouth, or by deeds, for instance by bowing, saluting, and so forth, or by external things, as by offering gifts, erect-

ing statues, and the like. Accordingly honor consists of signs, external and corporal.

Reply to Objection 1. Reverence is not the same as honor: but on the one hand it is the primary motive for showing honor, in so far as one man honors another out of the reverence he has for him; and on the other hand, it is the end of honor, in so far as a person is honored in order that he may be held in reverence by others.

Reply to Objection 2. According to the Philosopher (Ethic. iv, 3), honor is not a sufficient reward of virtue: yet nothing in human and corporal things can be greater than honor, since these corporal things themselves are employed as signs in acknowledgment of excellent virtue. It is, however, due to the good and the beautiful, that they may be made known, according to Mat. 5:15, “Neither do men light a candle, and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house.” In this sense honor is said to be the reward of virtue.

Reply to Objection 3. Praise is distinguished from honor in two ways. First, because praise consists only of verbal signs, whereas honor consists of any external signs, so that praise is included in honor. Secondly, because by paying honor to a person we bear witness to a person’s excellent goodness absolutely, whereas by praising him we bear witness to his goodness in reference to an end: thus we praise one that works well for an end. On the other hand, honor is given even to the best, which is not referred to an end, but has already arrived at the end, according to the Philosopher (Ethic. i, 5).

Glory is the effect of honor and praise, since the result of our bearing witness to a person’s goodness is that his goodness becomes clear to the knowledge of many. The word “glory” signifies this, for “glory” is the same as *kleria*, wherefore a gloss of Augustine on Rom. 16:27 observes that glory is “clear knowledge together with praise.”