

SYNOPSIS OF MORAL AND PASTORAL THEOLOGY

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VOLUME II

On the Theological Virtues

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On the Theological Virtues (Volume II)

On the Virtue of Faith

CHAPTER I. CONCERNING THE VIRTUE OF FAITH.

614. Presupposing the things which we wrote in Dogmatic Theology concerning the object and act of faith, here we will weigh moral questions:

- I. Concerning the nature and excellence of faith;
- II. Concerning its necessity;
- III. Concerning sins against faith;
- IV. Concerning the means of making progress in faith.

ART. I. CONCERNING THE NATURE AND EXCELLENCE OF FAITH. — I. CONCERNING THE NATURE OF FAITH.

615. Divine faith, of which we are treating, must be distinguished both from natural science and from human faith. Natural science, such as Philosophy, is concerned with truths which can be acquired by the light of reason alone, and rests upon intrinsic evidence, which is attained by a deductive or inductive method. Human faith rests upon the testimony of men, and gives us those cognitions which we cannot attain from the intrinsic evidence of things or by our own investigation; thus historical sciences rest upon human testimony. But divine faith is concerned with things divinely revealed, and we assent to them not on account of the intrinsic evidence of the things, nor on account of the testimony of men, but on account of the authority of God Himself revealing.

¹ St. Thomas, II-II, q. 2, a. 1-2; Suarez, *De fide*, disp. I and VII; Lugo, *De Virtute fidei*, disp. XV, and others whom we cited in *Synopsis Theologiae Dogmaticae, De Fide*, p. 10; Newman, *University Sermons*; idem, *Grammar of Assent*; whose doctrine concerning the nature and genesis of faith H. Bremond arranged in the work: *Newman, Psychologie de la Foi*, Paris, Bloud, 1905.

Yet human faith, or the propensity which is in us to accept testimony as one of the sources for investigating truth, is an excellent disposition toward divine faith; for, "if we receive the testimony of men, the testimony of God is greater."² For who of sound mind, and free from prejudices, can reject the testimony of God, when he already admits the existence of God infinitely wise and truthful? Therefore the natural propensity of believing men, innate in us, is as it were a preparation for receiving the gift of divine faith.³

² 1 John 5:9.

³ M. d'Hulst, *Confer.*, 1892, 3rd Conf., p. 91.

These things being laid down, we shall briefly gather together what elsewhere⁴ we have already written concerning the definition of faith, the conditions for the act of faith, and its genesis.

⁴ *Synop. Th. Dogmat., De Fide*, nn. 19-26 and 102-119.

616. 1. Definition. (A) Faith, in the Epistle to the Hebrews, is described as "the substance of things to be hoped for, the argument of things not appearing."⁵ The Vatican Council professes the same,⁶ that it is "a supernatural virtue, by which, with the grace of God inspiring and assisting, we believe that the things revealed by Him are true, not on account of the intrinsic truth of the things perceived by the natural light of reason, but on account of the authority of God Himself revealing, who can neither be deceived nor deceive." From this a definition of faith can be drawn, either as a habit or as an act.

⁵ Heb. 11:1. This description Dante expounds poetically, *La Divina Commedia, Paradiso*, canto 24. From the Pauline definition it follows that faith is concerned with things to be hoped for, namely those which pertain to our supernatural beatitude.

⁶ Sess. III, cap. 3, Denzinger, n. 1638.

(B) Faith, as a habit, is usually defined: a supernatural and theological virtue infused, disposing the mind, that is, the intellect and the will, to assent firmly, under the influence of actual grace, on account of the divine authority, to all things revealed by God.⁷ - But the act of faith can be defined: the act by which the intellect, at the command of the will assisted by grace, firmly assents, on account of the authority of God, to all things divinely revealed.

⁷ Recently this definition was attacked because it is not sufficiently psychological, nor does it sufficiently show how supernatural faith rests upon the natural faculty of believing; and therefore this other definition was proposed: the natural faculty supernaturally transmuted by God through grace, disposing the mind to assent firmly, etc. (Pichegut, in *Rev. du Clerge francais*, t. XXIX, Dec. 1901, pp. 72-76). But this natural faculty supernaturally transmuted presents a very obscure concept: for in what does a transmutation of this kind consist? - Moreover the classical definition, which rests upon the Vatican Council, can be explained psychologically: for it is already signified clearly enough that the virtue of faith is inserted in the intellect and will, with the grace of God cooperating, and in the declaration of the definition, especially where the act of faith is treated, the psychological process of faith can be described. - Concerning the controversies had on this matter between Pichegut and Gayraud, Guilleman, Le Bras, see *Rev. du Clerge francais*, t. XXIX, pp. 206, 320, 537, 636.

617. 2. Conditions for faith. These are required from a threefold head, namely on the part of the object, of the subject, and of God:

(a) On the part of the object: the revelation of some truth; otherwise nothing could be believed by divine faith; - the proposition of this truth, or its manifestation made to those to whom God did not immediately reveal it; - motives of credibility, or reasons and proofs by which it can be judged with moral certainty that some truth has been revealed, and therefore is credible and to be believed. But that moral certitude is sufficient which excludes a prudent fear of erring.

(b) On the part of the subject: the absence of prejudices; for, especially in a moral matter, nothing more clouds and blinds the intellect than judgments formed a priori without sufficient foundation, such as, for example, these or like ones: a miracle is impossible; preternatural facts cannot be demonstrated; - besides this, a pious affection for believing is desired. For since the truths of faith are often obscure, and are especially opposed to human passions, the intellect, by a certain natural instinct, is prone to deny them, unless it is gently inclined by the will.

(c) On the part of God, there is required actual grace, which precedes man, illumines his intellect so that he may more easily perceive the force of the motives of credibility, and moves the will so that it commands the assent of the intellect. For faith is a truly supernatural act, a special gift of God which

is truly gratuitous: "No one, however, can consent to the evangelical preaching, as is necessary for obtaining salvation, without the illumination and inspiration of the Holy Spirit, who gives to all sweetness in consenting to and believing the truth."⁸

⁸ Vatican Council, sess. III, cap. 3, apud Denzing., n. 1640.

618. 3. Concerning the genesis of faith. These things being laid down, it can be understood how regularly the act of faith, by a logical process, is elicited by an adult who has not yet embraced the Christian faith. We suppose him to be rightly disposed, so that he is prepared to receive the truth, even when opposed to prejudices or passions; otherwise he will scarcely be able to grasp the force of the arguments. (a) First, he must recognize naturally the existence of God and His infallible truthfulness, either by reasoning, namely by considering the arguments which are set forth in the *Philosophical Lectures*, or by other natural means, for example, the authority of parents or of more learned men, who propose these truths. For cognition of this kind the natural concurrence of God is sufficient of itself. (b) Afterward, conscious of his own inability to discover all the truths whose knowledge he needs in order to order life rightly, the fact of revelation is investigated, with the help of history and criticism, by considering the motives of credibility, whether intrinsic or extrinsic, which are set forth in the *Treatise on True Religion*, especially the arguments by which the divinity of Christ's mission is proved. These motives, especially if all are reviewed together attentively and sincerely, generate moral certitude, which excludes a prudent fear of erring. For this also the natural concurrence of God is sufficient of itself, although God is accustomed to assist both the intellect and the will in this study by preternatural help; hence it is very expedient that the help of God be sought by frequent prayer. (c) From this twofold consideration there can now be formed a speculative judgment concerning the possibility and the obligation of believing, or, as they say, concerning credibility and credendity. For if God, infallibly truthful, has revealed certain truths, we are bound to give assent to them. Such a judgment in itself is natural; but, since it is the proximate and positive preparation for the act of faith itself, our faculties are now in fact aided by supernatural grace to form it. (d) There follows upon this an act of the will commanding the assent of the intellect; for since the matter is one in itself not evident, and one which moreover is established only with moral certainty, a certainty excluding prudent doubt, it is necessary that the will command this prudent assent of the intellect. From this there is elicited an act of implicit faith, or the practical judgment of the intellect assenting in a general way to all the truths revealed by God, on account of the authority of God revealing. This is truly an act of supernatural faith, elicited by the intellect, under the command of the free will, with the grace of God exciting and cooperating, which illumines the intellect and moves the will: it is therefore a free act, and, the requisite conditions being posited, meritorious. (e) Afterward it remains to be investigated which, in species, are the truths revealed by God, so that they may be believed explicitly. Now one of the truths manifested by Christ is the infallible authority granted to the Church, for authoritatively proposing the truths to be believed: supernatural assent to this truth is an act of explicit faith, elicited by the intellect, under the command of the will and the influence of grace.

This being accomplished, the way will now be easy for believing explicitly whatever the infallible Church shall have proposed as of faith.

II. CONCERNING THE EXCELLENCE OF FAITH.

619. Faith, especially that which is joined to confidence and works through charity, contributes greatly indeed to private and public good.

⁹ Lacordaire, 12th Conference; Largent, *Une station de Careme*, Paris, 1881, p. 33; Bouquillon, *De virt. theologicis*, nn. 198-204; M. d'Hulst, *Confer.* 1892, pp. 123-129; Gay, *Vie et Vertus chret.*, Paris, 1876, t. I, l. III, *De la Foi*, pp. 142-155.

1. To private good. For (A) faith, taken in a general way, according to Trent,¹⁰ is deservedly called "the beginning of human salvation, the foundation and root of all justification, without which it is impossible to please God and to come to the fellowship of His sons." It is, namely, the beginning of salvation; for we cannot use the means necessary for salvation unless we have known them; nor are we able to know them except through faith, since they are supernatural: by faith we know God as the ultimate supernatural end, - Christ as Redeemer and mediator, - and all things instituted by Christ for obtaining justification and for increasing and preserving grace. Hence, according to the Apostle,¹¹ the just man lives by faith, is justified by faith, and is saved through faith. Therefore faith is truly the foundation of the whole spiritual building, and as it were the cornerstone without which it cannot stand. It is rightly also called the root of the whole of justification; for as the root not only sustains the tree, but also supplies sap to it, by which it brings forth leaves and fruit, so faith not only sustains spiritual life, but also nourishes it, while it pours into us, as it were, the various and pious affections of fear, hope, and others like these, as a certain sap, from which the fruits of charity spring up.

¹⁰ Trent, sess. VI, cap. 8 (Denzing., n. 683).

¹¹ Rom. 1:17; 5:1; Gal. 3:11; 1 Cor. 15:1-2, etc.

620. (B) If it is considered insofar as it perfects the intellect, it is as it were a new light superadded to the light of reason, by which we are able to attain truths inaccessible to human reason; for, as was said in the *Treatise on True Religion*, nn. 142-145, there are many problems of the moral order, and indeed of the greatest moment, which the human mind left to itself cannot solve, especially concerning man's origin, nature, ultimate end, and the means necessary for attaining it. Now to all these questions faith gives an answer that is certain, consonant with reason, and adapted to the intelligence of all; thus it frees us from manifold doubt and error, and is as it were a lighthouse showing the path of the right way, amid the rocks of errors, and the port of salvation toward which we tend.

621. (C) With regard to the will, faith is deservedly called a perennial fountain of strength and consolation. (a) Of strength indeed; which the Apostle splendidly declares: after describing the excellent deeds done by the Fathers with faith assisting, he adds these things:¹ "Who through faith conquered kingdoms, wrought justice, obtained promises... recovered strength from weakness, became mighty in war."

¹ Heb. 11:33-34; let the whole chapter be read.

In truth faith sets before our eyes whatever God has done for our salvation, with what charity He loved us from eternity, how He adopted us as sons, and delivered His Only-begotten Son for the salvation of sinners; - how many and how great benefits Christ bestowed upon us, what torments He willingly suffered to redeem us, what means He benignly instituted for our sanctification, with what unflinching love He follows after us while hidden on the altar; - what eternal rewards or torments are prepared for us, according as we have acted well or badly. Now all these things, and many others which faith suggests, stir men in the best way possible to the love of God and of neighbor, and add new strength to them, so that, despising the vanities of the world and spurning the enticements of pleasures, they may pursue the good strenuously and constantly.

(b) Faith likewise offers the greatest consolation amid the miseries of life; for if every creature groans, by the example of Christ suffering and dying on the cross, and also by the hope of future goods, pains are lightened not a little: "Being justified therefore by faith, let us have peace with God through our Lord Jesus Christ... And not only so; but we glory also in tribulations, knowing that tribulation works patience; and patience trial; and trial hope... If, however, we suffer with Him, that we may also be glorified with Him. For I reckon that the sufferings of this time are not worthy to be compared with the future glory which shall be revealed in us... And we know that to them that love God all things work together unto good."²

² Rom. 5:1-4; Rom. 8:17-18; Rom. 8:28.

This indeed appears most of all when we lose parents, relatives, and intimately beloved friends: "And we will not have you ignorant, brethren, concerning those who are asleep, that you be not sorrowful, even as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have slept through Jesus."³ For through death "life is changed, not taken away, and, the house of this earthly dwelling being dissolved, an eternal dwelling in the heavens is prepared."⁴ Meanwhile, by force of the communion of saints, we remain intimately joined to departed friends: we pray for them detained in purgatory, and they, having entered heaven, now secure concerning their immortality, become solicitous for our salvation and intercede for us.⁵

³ 1 Thess. 4:12.

⁴ *Missale*, Proper for Gaul, Preface for the dead.

⁵ How great a consolation faith offers to the afflicted is eloquently declared by Bougaud, *Le Christianisme et les temps presents*, t. I, ch. XI sq.; Gay, op. cit., l. XIII, *De la douleur chretienne*; H. Perreyve, *La journee des malades*; Ctesse de Flavigny, *L'Annee des malades*, Paris, 1905.

622. (D) From this it follows that faith is very meritorious, for this is the most excellent homage of our mind, by which we freely subject at once both will and intellect to divine authority. For since the things to which we assent are not evident, but for the most part difficult to believe, and are also opposed to the passions, especially to pride, pleasure, and egotism, it is necessary that our will gently and strongly incline the intellect not only to consider attentively the motives of credibility, but also to offer assent humbly to revealed truths; and no one fails to see that this is very meritorious.

From this also it is gathered that faith is as it were the dawn and foretaste of the beatific vision; for by faith we believe those things which through the light of glory we shall contemplate, and, although we perceive the same things only obscurely, we give certain and firm assent on account of the

authority of God, who can neither be deceived nor deceive. Therefore of Christians much more than of the patriarchs it can be said: "All these died according to faith, not having received the promises, but beholding them afar off, and saluting them, and confessing that they are pilgrims and strangers upon the earth."⁶

⁶ Heb. 11:13.

623. 2. To public or social good. (A) Since society is an association of families, it cannot flourish without rightly ordered families. Moreover, it is established no less historically than psychologically that families are not stable except where the unity and indissolubility of marriage flourish.⁷ Now Christian faith teaches and fosters both of these, and through the centuries has furnished the greatest security to families. But when faith decreases, divorces are soon multiplied, family bonds are broken, and from this society is weakened.

⁷ *Synop. Theol. Dogmat., De Matrimonio*, n. 45 and nn. 58-63.

624. (B) Society, moreover, cannot long and peacefully stand without the constant exercise of justice, by which his own is rendered to each, and of charity, which inclines citizens to give mutual help to one another. Now Christian faith constantly inculcates and inspires these virtues, as will be said below; but when faith is diminished, and all the more when faith is removed, the very notion of the just and equitable is gradually obscured, charity languishes and grows cold; soon quarrels, dissensions, and struggles of parties are increased; the rich become harsher toward the poor, and the poor envy the richer and pursue them with hatred, as lamentable experience today establishes; and thus the foundations of society seem to totter.⁸ - Philosophers indeed, both ancient and modern, have sought the norm of the just and equitable, and the foundation of charity, or, as they say, of altruism and solidarity, in various systems, but in vain, as we have shown above, *On the Ultimate End*, nn. 33-64.

⁸ To the point M. d'Hulst, op. cit., pp. 127-128: "Everyone agrees today that, without justice and without love, the earth would be a hell. There remains, therefore, only one question to resolve: where is the guarantee of justice? where is the source of love? The despisers of Christianity promise us that they will find both the one and the other in the scientific education of instincts. But, since the time when they keep repeating this promise, we see growing among their authentic disciples only the ferocity of egoism and the cult of force. And yet society still lives on the remains of the Christian inheritance. What will it be when it has finished dissipating it? One of those who call our faith an illusion was admitting it recently, mixing a blasphemy with his admission: 'Religious persons,' he said, 'live on a shadow.' This is the blasphemy; here is the admission: 'We, we live on the shadow of a shadow. On what will people live after us?' (Renan, *Preface des Feuilles detachees*.)" Taine proves the same from those things which happened at the time of the French Revolution: faith having indeed been rejected, the cruelty and lust of pagans soon flourished. (*Les origines de la France contemporaine: le Regime moderne*, t. II, pp. 118-119.)

ART. II. CONCERNING THE NECESSITY OF FAITH.

625. State of the question. (A) Once man's elevation to the supernatural state has been posited, revelation becomes necessary for manifesting the means conducing to this end; but once revelation has been posited, faith becomes necessary for salvation, as the Vatican Council teaches:² "Since man depends wholly upon God as upon his Creator and Lord, and created reason is entirely subject to uncreated Truth, we are bound to render to God revealing the full

obedience of intellect and will by faith... But because without faith it is impossible to please God and to come to the fellowship of His sons, therefore justification has never befallen anyone without it, nor will anyone attain eternal life unless he has persevered in it unto the end." It afterward thus defines this obligation of believing: "If anyone shall say that human reason is so independent that faith cannot be commanded to it by God, let him be anathema."

¹ St. Thomas, II-II, q. 2, aa. 3-8; Suarez, *De Fide*, disp. 12-12; Lugo, disp. XII-XIV; Billuart, *De Fide*, disp. 3; St. Alphonsus, lib. III, tr. I, *De praecepto fidei*; Lequeux, op. cit., nn. 145-169; Bouquillon, op. cit., nn. 156-197; Merit, *La Foi*, Tours, Cattier, 1886, pp. 187-264; Pesch, nn. 426-465.

² Vatican Council, sess. III, cap. 3 and can. 1 *de Fide*, apud Denzinger, nn. 1638, 1642, 1657.

626. (B) But something can be necessary in two ways, namely by necessity of means and by necessity of precept. (a) That is necessary by necessity of means which is a means, and indeed a necessary means, of justification, and therefore without which, even if it is inculpably omitted, salvation cannot be obtained; in this case, therefore, neither ignorance nor inability can excuse. But something can be necessary by necessity of means in two ways: intrinsically, when by its nature it is ordered as a necessary means to salvation, so that it cannot be supplied by another, for example, the love of God; extrinsically, when it is required for salvation only by the free institution of God, so that, if God wills, it can be supplied by other means: for example, Baptism of water.

(b) That is necessary by necessity of precept which is so prescribed that it cannot be freely omitted without sin; therefore if it is culpably omitted, it is a cause of damnation; but if it is inculpably omitted, on account of ignorance or inability, salvation can be obtained without it. Now that faith is necessary both by necessity of means with respect to some objects, and by necessity of precept with respect to others, will be established from what is to be said.

§ I. CONCERNING THE NECESSITY OF FAITH AS A MEANS.

627. Faith, as an infused habit, is altogether necessary by necessity of means for salvation, as can be gathered from what has already been said. For without the grace of justification no one can be saved, as is clear from the *Treatise on Grace*; moreover, in the present order of things, justification is not conferred without the infusion of the virtues of faith, hope, and charity (*On the Virtues*, n. 597); therefore he who lacks the habit of faith by that very fact lacks sanctifying grace.

But the question is concerning the act of faith, and indeed with regard to adults: for infants and others lacking the use of reason, if through baptism they have received the infused habit of faith, are saved without an act of faith, of which they are incapable.³ Therefore concerning adults it must be asked whether and what they are bound to believe by necessity of means.

³ Concerning the state of children who die without baptism, it was said in *Tr. de Deo Creante*, nn. 201-205.

628. I. Thesis: For adults some act of theological faith is absolutely necessary for justification, and therefore for obtaining salvation. It is certain.

1. Trent clearly teaches this; for concerning sinners it says: "They are disposed to this justice when, aroused and assisted by divine grace, conceiving faith from hearing, they are freely moved toward God." Afterward it adds that the instrumental cause of justification is the sacrament of baptism, "which is the sacrament of faith, without which justification has never befallen anyone." Finally it declares the matter more openly in these words: "But when the Apostle says that man is justified by faith and freely, those words are to be understood in that sense which the perpetual consensus of the Church has held and expressed: namely, that we are said to be justified by faith because faith is the beginning of human salvation, the foundation and root of all justification: without which it is impossible to please God and to come to the fellowship of His sons."⁴

⁴ Trent, sess. VI, cap. 6, 7, 8, apud Denzing., nn. 680, 681, 683.

629. 2. Scripture hands down the same thing in various ways: (a) it asserts that faith is the beginning and foundation of human salvation; thus Christ, in His discourse to Nicodemus, says:⁵ "And as Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that everyone who believes in Him may not perish, but may have eternal life"; likewise, when He sends the Apostles into the world, He addresses them thus: "Preach the gospel to every creature. He who believes and is baptized shall be saved; but he who does not believe shall be condemned."⁶ Hence the deacon Philip replies to the eunuch asking for baptism:⁷ "If you believe with all your heart, you may"; and the Apostles require faith in Christ from the newly converted; thus the jailer at Philippi asks Paul and Silas: "Sirs, what must I do to be saved? But they said: Believe in the Lord Jesus, and you shall be saved, you and your house."⁸ - (b) It declares that works of the law and natural works are insufficient without faith: this the Apostle expressly and often inculcates, especially in the Epistle to the Romans and to the Galatians: "For we account a man to be justified by faith without the works of the law... But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ."⁹ - (c) Finally it is asserted that faith is a necessary means to spiritual life and to pleasing God: "But My just man lives by faith; but if he withdraws himself, My soul shall not be pleased with him... But without faith it is impossible to please God; for he who comes to God must believe that He is, and that He is a rewarder to those who seek Him."¹⁰

⁵ John 3:14-15.

⁶ Mark 16:15-16.

⁷ Acts 8:37. This text, however, is lacking in some manuscripts.

⁸ Acts 16:30-31.

⁹ Rom. 3:28; Gal. 2:16.

¹⁰ Heb. 10:38; 11:6.

630. 3. It is confirmed by reason, once man's elevation to a supernatural end has been supposed. For since an end of this kind so exceeds our powers that we cannot even know it naturally, and moreover the means for attaining it, such as Christ's sacrifice and the sacraments instituted by Him, transcend the natural vision of the mind, it was necessary

that all these things be known by faith. - Moreover the end toward which we tend is the perfect vision of God; now it was fitting that we should be led by the hand toward this perfect knowledge through faith, which is as it were an inchoate vision of divine things, insofar as it makes us sharers in divine knowledge:¹¹ for, relying upon divine testimony, we believe those things which He Himself sees, and which we shall afterward see.

¹¹ "Faith... joins man to divine knowledge through assent" (St. Thomas, *De Veritate*, q. XIV, a. 8).

II. CONCERNING THE TRUTHS TO BE BELIEVED BY NECESSITY OF MEANS.

631. 1. It is certain that it is necessary by necessity of means explicitly to believe in God existing and rewarding.

(A) This is declared. Indeed we are bound in a general way to believe all those things which God has revealed; and he who would deliberately deny one truth which he knows to have been divinely revealed would by that very fact be a heretic, as will be explained below. But besides this certain truths must be believed explicitly, or in themselves, in their own proper concept; nor is it enough to believe them implicitly, that is, insofar as they are contained in other truths explicitly believed.

(B) It is proved. (a) The existence of God and His providence with regard to the remuneration of the good and the evil must be explicitly believed, according to that saying of the Apostle:¹² "For he who comes to God must believe that He is, and that He is a rewarder to those who seek Him." - Moreover, by Innocent XI, March 2, 1679, this proposition (22) was condemned: "Only faith in one God seems necessary by necessity of means, but not explicit faith in the Rewarder."¹³ Therefore explicit faith in both truths is necessary.

¹² Heb. 11:6.

¹³ Denzing., n. 1039; Viva, on this proposition.

(b) This indeed is consonant with right reason. For since God is our ultimate end both in the natural and in the supernatural order, we cannot attain Him unless we know His existence. - Some indeed say that this is sufficient; for, as soon as we know that God is the highest good, we can proceed to an act of perfect charity and contrition, and thus be justified. But, given man's nature and imperfection, he in fact does not arrive at perfect contrition except through fear and hope, namely by considering God as the supreme rewarder, who justly renders punishments to the evil and rewards to the good, according to the laws of equity.

632. (C) But it is asked in what sense we must believe in God the rewarder.

(a) With regard to the existence of God, many Thomists say that there is required faith in God as He is the author of the supernatural order, but not faith in God as He is the author of the natural order; for we know this truth by reason, and moreover what is certainly and evidently known cannot be believed.¹⁴ Yet many others, such as Suarez, Lugo,¹⁵ etc., hold that faith in God as He is the author of the natural order is necessary, or insofar as He is endowed with those perfections which can be known by the natural light: for we can believe by faith what we already know by reason, and moreover St. Paul requires this faith.

¹⁴ St. Thomas, II-II, q. 1, aa. 4-5; Gonet, *Clypeus, De fide*, disp. I, art. 5-6; Salmanticenses, *De Fide*, disp. III, dub. 2; Berthier, *De locis theolog.*, n. 504.

¹⁵ Suarez, *De Fide*, disp. III, sect. 8, and disp. XII, sect. 3, n. 4; Lugo, disp. XII, sect. 5, n. 123; Pesch, n. 445. - Cf. *Synop. Theol. Dogmat., De Fide*, nn. 129-132.

In truth the Apostle makes no distinction, but teaches only that God must first be believed as existing, afterward as rewarding. Moreover he is treating of supernatural faith, namely of that which is the substance of things to be hoped for, the argument of things not appearing,¹⁶ and therefore of that which rests not upon human reasoning, but upon divine testimony. But for this faith it is not required that there be a distinct concept of supernaturality, which cannot be demanded from the common people; rather, it is enough that the believer understand that these truths are in some way divinely proposed, whether through external revelation or through an internal manifestation made to conscience.

¹⁶ Heb. 11:1. - Which M. d'Hulst thus explains, *Confer.* 1892, pp. 113-114: "The second domain of faith is the natural truths which serve as a basis for revelation. Man first discovers them by the effort of his reason, if he is capable of this effort. But, when faith has supervened, it shows him these same truths under a new light, as forming part of divine teaching; and what was matter for reasoning becomes an object of belief. Such are the teachings relating to the existence of God, to His perfections, to the immortality of the human soul... For the cultivated mind, these truths are therefore illumined by a double light, one which comes from nature, the other which is kindled at the hearth of grace."

633. Therefore that faith in the broad sense, resting upon natural discourse, which takes its origin from the testimony and knowledge of creatures, insofar as they manifest the invisible attributes of God, is not sufficient. For this proposition (23) was condemned by Innocent XI, March 2, 1679: "Faith in the broad sense from the testimony of creatures, or from a similar motive, suffices for justification."¹⁷ For faith arising from the knowledge of creatures alone cannot rise up to the supernatural end, nor beget supernatural charity, which is especially necessary for salvation.

¹⁷ Denzing., n. 1040; Viva, on this proposition.

634. Corollary. From this it is understood how God provides for the salvation of those who live among pagans, where they have heard nothing of evangelical faith. According to St. Thomas and theologians commonly, if some pagan "were to follow the guidance of natural reason in the pursuit of good and the flight from evil, it must most certainly be held that God would either reveal to him by internal inspiration those things which are necessary to be believed, or would direct some preacher of the faith to him, as He sent Peter to Cornelius."¹ And indeed God, who once spoke to the patriarchs and to others outside the Jewish people, can without difficulty speak inwardly to those who are rightly disposed, so that they understand themselves to be instructed by the supreme Deity.

¹ St. Thomas, *De Veritate*, q. 14, a. 11, ad 1.

635. 4. It is controverted whether explicit faith in the Most Holy Trinity and in Christ the Redeemer is necessary by necessity of means.

(A) It is commonly held that, before the coming of Christ, it was not necessary by necessity of means explicitly to believe the mysteries of the Most Holy Trinity and of the incarnate Word; for these had

not yet been sufficiently revealed to men, as is clear from what was said in the *Treatise on the Triune God*, nn. 29-36.

(B) But some, supported by the authority of St. Augustine and St. Thomas,² think that, after the fall of Adam, it was necessary for justification by necessity of means explicitly to believe in some mediator, by whose merits salvation could be obtained. They allege the words of Scripture: "For there is no other name under heaven given to men, whereby we must be saved";³ and from this they infer that no one can be saved without faith in Christ, or in some mediator.

² St. Augustine, *De Civit. Dei*, lib. XVIII, cap. 47, P. L., XLI, 610; St. Thomas, II-II, q. 2, a. 7; Bouquillon, n. 169. - You may see the whole controversy set forth apud Perrone, *De virtutibus fidei, spei et carit.*, Ratisbon, 1865, nn. 344-379.

³ Acts 4:12; cf. 1 Cor. 11:11.

636. (C) Nevertheless today, as more probable, many theologians teach that explicit faith in the mysteries of the Most Holy Trinity and of the Incarnation, or even of Christ the mediator, is not necessary by necessity of means.⁴ For (a) so grave a necessity ought not to be established without a compelling reason; but this reason is lacking. For when the Apostle speaks of the necessity of faith, in the place cited above, he speaks only of faith in God the rewarder; moreover the acts of faith, hope, charity, and penance required for justification can be elicited without faith in the Trinity and Incarnation; as soon as we believe that God is, and indeed that He is supremely good and perfect, rendering to each according to his works, there is now nothing to prevent the acts necessary for justification from being elicited. Therefore, from the nature of the thing, even after the supernatural end has been posited, faith in the Trinity and the Incarnation is not absolutely required; if it is necessary, this is only by the positive will of God; but this will has not been clearly manifested. (b) Moreover, if this faith is required, the salvation of those who have heard nothing of the Gospel becomes morally impossible, that is, of more than half of the human race; for an extraordinary light would be necessary for pagans to be instructed concerning this twofold mystery, the existence of which most do not suspect.

⁴ Suarez, disp. XII, sect. 4.

Therefore we think it more probable that this explicit faith is not required. But the texts of Scripture concerning the necessity of faith in Christ can be understood of necessity of precept, or of implicit necessity of means, or even in this sense, that no one is saved except through the merits and satisfactions of Christ.

637. Corollary. In practice, since here the question is of a thing necessary for salvation, the safer part must be followed. Therefore: (a) all those who have the care of souls must diligently teach the faithful committed to them not only God existing and rewarding, but also God triune and the Word incarnate and Redeemer. Yet it is not required that a scientific knowledge of these mysteries be handed on to the simple, of which they are incapable; it is enough that it be taught that there are three persons in God, distinct and equal, namely the Father, the Son, and the Holy Spirit, and that these three are one God, - and that the second person of the Trinity, or the Son of God, made man, redeemed us by His death.

638. (b) Regularly those who labor under ignorance of these mysteries, even invincible ignorance, are neither to be baptized nor absolved;⁵ but, in a case of extreme necessity, if time for

instructing the catechumens is lacking, they are to be baptized absolutely, because, where there is question of requisites not for the valid but only for the fruitful reception of baptism, no condition should be placed; if they survive, they should be diligently instructed. But penitents are to be absolved under condition if they are capable, and, if they survive, they must be instructed and absolved again. For on the one hand, where there is question of means necessary for salvation, the safer part must be chosen, and on the other hand, in a case of necessity, where certain remedies are lacking, probable remedies must be used (above, nn. 388-389).

⁵ Hence the Holy Office, Jan. 25, 1703, declared that "a missionary is bound to explain to an adult, even one dying, who is not altogether incapable, the mysteries of Faith which are necessary by necessity of means, as are especially the mysteries of the Trinity and Incarnation" (*Collect. P. F.* n. 549). This was declared concerning an adult in relation to baptism; but the same reason applies with regard to absolution. - It is established besides from the condemnation by Innocent XI of this proposition 64: "A man is capable of absolution, however much he labors under ignorance of the mysteries of faith, and even if through negligence, even culpable negligence, he does not know the mystery of the Most Holy Trinity and of the Incarnation of Our Lord Jesus Christ." (*Denzing.*, n. 1081; *Viva*, on this proposition.)

(c) When there is question of the semi-foolish or the very ignorant, an act of faith in God one and triune, and in Christ the Redeemer, should be suggested to them before they are absolved, so that the validity of the absolution may become safer.

§ II. CONCERNING THE NECESSITY OF FAITH BY PRECEPT.

Two things are prescribed: an internal act of faith, and an external profession of faith; concerning these we must speak separately.

I. CONCERNING THE INTERNAL ACT OF FAITH.

639. There is given a divine precept of believing the truths revealed by God, at once negative and positive. Insofar as it is negative, it forbids revealed truths sufficiently proposed and known to be rejected or called into doubt; insofar as it is positive, it obliges us to elicit acts of faith at times. We shall speak concerning the existence and extension of this precept, and also concerning the time at which it obliges.

640. 1. Existence. There is given a divine precept of explicitly eliciting internal acts of faith concerning the principal truths revealed by God.

(a) This Christ Himself taught, when He sent the apostles into the world:¹ "Preach the Gospel to every creature: he who believes and is baptized shall be saved; but he who does not believe shall be condemned"; from which it is clear that faith in the Gospel preached by the apostles, no less explicitly than baptism, is necessary for salvation. The apostles held the same, among whom John equates the precept of faith with the precept of charity:² "And this is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another, as He has given commandment to us": for there it is a question of explicit faith in Christ.

¹ Mark 16:16.

² 1 John 3:23.

(b) And indeed by the very fact that God reveals something, He commands that faith be given to Himself; for he who, revelation having been certainly known, refuses faith, cannot fail to inflict an injury upon the wisdom and truthfulness of God, whether by doubting revealed things or by denying them. - Moreover, if he is unwilling to assent to them, he withdraws himself from the supreme dominion of God. For man is not more independent of the Creator with regard to the intellect than with regard to the will, and therefore God can demand from us the assent of the intellect no less than the obedience of the will.

641. 2. Extension. Here there is question of those things which are to be believed explicitly by all, not of those things which must be known by the more learned, especially by God's ministers, according to their office. In a general way the faithful must explicitly believe whatever is required for feeling and acting as Christians, and therefore, besides the truths necessary by necessity of means enumerated above:

(a) The principal truths which are contained in the Apostles' Creed:³ for there, in a brief and simple way, are set forth the principal articles by which Catholics are distinguished from infidels and heretics, namely those which formerly were proposed to catechumens before the reception of baptism. Indeed articles of this kind gradually increased, but substantially they are already contained in the Scriptures, and the Church by her infallible authority proposes all these to be believed by us.

³ Concerning the Creed we spoke in the *Treatise on Theological Sources*, nn. 17-18. Today it is not admitted that the individual articles are to be ascribed to individual apostles; the Creed is called Apostles' because the apostles themselves handed down the substance of the dogmas which it comprises. The very word *Symbolum Apostolorum* is found for the first time in the letter of the Council of Milan to Siricius, toward the end of the fourth century (Migne, P. L., t. XVI, 1125); before that, the confession of faith which catechumens and the faithful professed was called the rule of faith, doctrine, tradition, watchword. How the brief formula of faith in the Trinity, which was recited before baptism, was successively enlarged, so that sprouting heresies might be forestalled, is declared by the authors cited by us (*loc. cit.*), and besides by S. Baumer, *Das apostolische Glaubensbekenntniss*, Mainz, 1893; A. E. Burn, *An Introduction to the Creeds*, London, 1899; Sanday, *Recent Research on the Origin of the Creed*, in *Journal of Theological Studies*, Chicago, Oct. 1899 and Oct. 1901; Semeria, *Dogma, Gerarchia e Culto*, Rome, 1902; Ermoni, *Histoire du Credo*, Paris, Bloud, 1903; Vacandard, *Etudes de critique*, Paris, 1905, pp. 3-68; Vacant, *Diction. de Theol.*, t. I, p. 1660.

The divine precept indeed is not concerned with the very words of the Creed, as they are read today, but with the substance of the dogmas which are expressed by these words. It is altogether expedient that the very words themselves be faithfully committed to memory and recited daily: for thus the truths expressed by these words are retained more effectively. But probably no precept, whether divine or ecclesiastical, is given concerning this.⁴

⁴ Yet, according to St. Alphonsus and Lehmkühl, I, n. 280, the faithful are bound under venial sin, from custom, to retain the Creed itself by memory.

642. (b) The principal precepts of the Decalogue: for these comprise the principal natural and divine rules of morals; and, since the obligation of observing them is incumbent upon Christians, first they must know and believe them. - The precepts of the Church, as merely ecclesiastical and not revealed, are not indeed an object of faith, but they must be known, so that they can be fulfilled.

(c) The domestic prayer, at least very probably, because it comprises those things which Christ taught us to ask, and which are more necessary for salvation. Besides this, it must be known under grave obligation that prayer in general is necessary for salvation. It is also required that each faithful person know how to elicit acts of faith, hope, and charity; to retain a definite formula by memory is altogether expedient. - The Angelic Salutation, or Hail Mary, is indeed of great profit, and it helps to recite it piously; but we are not bound to know it or to believe it explicitly.

(d) The sacraments necessary for all, namely baptism, penance, and the Eucharist: for since all Christians are bound to receive these, they must believe those things which are required for their worthy reception. With regard to the other sacraments, those who receive them are first bound to know and believe the things revealed concerning them.

643. From this it follows that those sin who neglect to learn the aforesaid truths; - and also parents and pastors who, neither by themselves nor by others, do not instruct their children or subjects concerning these things: for they do not fulfill a grave duty.⁵

⁵ Pius X recently urged the fulfillment of this duty, Encycl. *Acerbo nimis*, Apr. 15, 1905 (*Acta S. Sedis*, t. XXXVII, p. 613), where, among other things, he established these things, p. 623: "All pastors, and generally all who have the care of souls, on Sundays and feast days, through the space of a whole hour, shall instruct boys and girls from the catechism booklet concerning those things which each must believe and do in order to obtain salvation.... In all and individual parishes there shall be canonically established an association commonly called the Confraternity of Christian Doctrine. In it pastors, especially where the number of priests is small, will have lay helpers in handing on catechesis.... In larger cities, and especially in those where universities of studies, lyceums, and gymnasia are open, schools of religion shall be founded for instructing in the truths of faith and the institutions of Christian life the youth who frequent public schools, where no mention at all is made of religious matters." - Let the whole letter be attentively read and faithfully put into execution.

Hence also confessors ought not absolve penitents ignorant of these truths, unless these seriously and sincerely wish to learn them; otherwise they are not rightly disposed, since they are unwilling to fulfill a grave precept.

644. 3. Concerning the time at which the precept of faith obliges. That precept obliges either of itself or by accident:

(A) Of itself, or by force of the precept itself of believing: (a) When some revealed truth has been sufficiently proposed, or when the obligation of believing is manifested to the conscience with moral certainty; likewise when a new definition is proposed, for example, when the decrees of the Vatican Council were promulgated.

The same is to be said concerning children of the faithful, who, having attained the use of reason, have been so instructed in faith that they clearly perceive that such and such a truth has been divinely revealed; and concerning infidels and heretics, as soon as it is morally certain to them that the Catholic religion was instituted by God. For the reverence and obedience which we must offer to God demands that we believe as soon as something is shown with moral certainty to be divinely revealed; otherwise His infallible authority is contemned. Therefore those sin who put off for a long time the act of faith and entrance into the Church after they have clearly perceived the obligation of believing. - But those who apprehend the motives of credibility only probably are not indeed bound to believe

immediately, but they must pray, and at the same time seriously inquire, so that the truth may shine more clearly before their eyes: for God does not deny light and grace to those rightly disposed.

645. (b) Often in life, although the times cannot or should not be determined more particularly.⁶ This indeed is clear from the propositions 17 and 65 condemned by Innocent XI: "It is enough to elicit an act of faith once in life. - It suffices to have believed those mysteries (of the Trinity and Incarnation) once." - Some indeed said that acts of faith must be elicited on feast days, others once a year: but nothing certain can be defined on this matter. Besides, this seems of little utility; for, morally speaking, it cannot happen that a Christian man, who has embraced and retained the Christian faith, does not repeat acts of faith often, whether explicitly, - or implicitly, by exercising supernatural works, resisting temptations, or fulfilling other precepts, which can scarcely be observed without some act of faith.

⁶ Denzing., nn. 1034 and 1082; Viva, on proposition 1 condemned by Alexander VII.

646. (c) Probably in the article of death, because then especially we are bound to tend toward God, the ultimate supernatural end. Yet some say that then an act of faith is not necessary of itself, but only if a grave temptation against faith urges.

(d) After the denial of some truth of faith; for he who has become a heretic or apostate must turn himself to God by a positive act of faith. - The same is to be said if a temptation against faith urges which cannot be overcome except through an act of faith; often, however, the temptation is more effectively driven away by diverting the mind to other things.

(e) For repelling those temptations which cannot be overcome without an act of faith, for example, temptations against faith or hope.

647. (B) By accident, or by force of other precepts; namely, as often as we are bound to elicit an act of faith, as often as this is necessary for observing another precept which then obliges: for he who is bound to some end is bound also to use the means necessary for attaining it. This obligation is had: (a) when someone prepares himself for justification, which cannot be obtained without an act of faith; (b) when the precept of hope and charity urges: for neither can be fulfilled without an act of faith; (c) when a grave temptation against some virtue urges, and cannot otherwise be conquered without an act of faith.

II. CONCERNING THE PRECEPT OF EXTERNAL PROFESSION OF FAITH.

We shall speak concerning the existence and extension of this precept.

648. 1. Existence: There exists a divine precept of externally professing faith at times.

This Christ indeed taught:⁷ "Everyone therefore who shall confess Me before men, I also will confess him before My Father who is in heaven. But he who shall deny Me before men, I also will deny him before My Father who is in heaven." Paul inculcates the same:⁸ "For with the heart we believe unto justice, but with the mouth confession is made unto salvation."

⁷ Matt. 10:32-33; cf. Luke 9:26; 12:8-9.

⁸ Rom. 10:10.

And rightly; for he who, believing in his heart, fears externally to profess faith: (a) is exposed to the danger of losing faith: for by this voluntary omission the firm assent to revealed things is diminished, and little by little doubts arise; on the other hand, by open confession internal faith is strengthened not a little. (b) He commits irreverence toward God, since, on account of vain fear, he refuses to offer the reasonable service owed to the supreme Lord: for by that very fact he seems to prefer human judgments to divine wisdom. (c) Moreover he is guilty of cowardice; for he who is not ashamed to act against his own persuasion of soul by that very fact shows that he is not a man, but a weak immature person, who is deterred by vain fears from fulfilling his duty. (d) Finally he shows himself an unworthy citizen of the Church; for since the Church is a visible society, which demands the visible union of her members, he who does not externally profess faith weakens this external unity, - and is compared to a soldier who is ashamed to defend the banner of his fatherland.

649. 2. Extension. That precept, insofar as it is affirmative, demands confession of faith at times; and insofar as it is negative, forbids that faith ever be denied.

(A) The affirmative precept of professing faith obliges, according to St. Thomas,¹ when "by the omission of this confession the honor due to God would be withdrawn, and also the utility to be bestowed upon neighbors":

¹ St. Thomas, II-II, q. 3, a. 2.

(a) When the honor due to God demands it, namely if, from the omission of this profession, God is dishonored or deprived of the honor due to Him. Thus if someone is questioned publicly or privately by public authority, in a cause of faith, for example, whether he is Catholic, or what he thinks concerning such and such an article of faith, he must confess his faith without hesitation and ambiguity, even with danger to life: this indeed the honor of God demands, and in these circumstances silence would be equivalent to denial of faith. Therefore this proposition 18 was condemned by Innocent XI: "If someone is questioned by public power, I counsel him to confess the faith frankly, as glorious to God and faith; to be silent, I do not condemn as sinful in itself."² For although public power has no right to question concerning faith, but only concerning things pertaining to the temporal good of society, yet the faithful person is bound to respond, on account of the honor of God, and in order to avoid scandal, lest from silence it be inferred that the true faith has been denied. Yet make exception if silence, from the circumstances, indicates constancy in faith clearly enough. - The same must be said if someone is questioned, in hatred of the faith, even by a private person, at least in those circumstances in which silence would be equivalent to denial of faith.

² Denzing., n. 1035; Viva, on this proposition.

But if only by a general edict it is commanded that the faithful present themselves before the magistrates, or betray themselves as Catholics by a certain sign, they are not bound to obey; for their silence cannot be held as a denial of faith, when they are not questioned in particular.

650. (b) When the spiritual utility of neighbor demands it: for from charity we are bound to prevent, insofar as this can be done, lest the neighbor incur great spiritual harm. Therefore a profession of faith is necessary whenever, from its omission, someone is turned away from faith or delayed, or is deprived of some great spiritual advantage, provided that the good of

neighbor cannot otherwise be provided for; for example, if from such omission the newly converted or the weak in faith would be scandalized.

(c) At times in life: for since we are bound to adhere visibly to the Church, we must at times manifest this adhesion by external profession of faith. But for this it is sufficient to fulfill Christian duties which imply this profession, such as the reception of the sacraments, attendance at Mass, etc.

651. N.B. Besides the divine precept, there is present an ecclesiastical precept imposed upon certain persons, in determined circumstances, of making a profession of faith according to the formula which is called *Piana*.³ In a general way those are bound to make this who are promoted to some dignity or ecclesiastical office or to the subdiaconate, as is explained in the Code, c. 1324, cited at the end of the work.

³ Which profession of faith, together with the oath prescribed by Pius X to drive away the danger of modernism, must be made by: (a) professors of universities and seminaries, every year; (b) clerics to be initiated into major orders; (c) priests destined for hearing confessions and sacred preachers; (d) pastors, canons, beneficiaries before entering possession of the benefice; (e) diocesan officials and judges; (f) superiors and teachers of religious families. Cf. A.A.S., Sept. 9, 1910.

652. (B) The precept of confessing faith, insofar as it is negative, forbids that faith ever be denied, even externally. For he inflicts injury upon God not only who interiorly embraces heresy, but also who externally denies faith, and by deed or word simulates himself to be a follower of a false religion: for although he believes internally, he commits a grave lie, and for the most part gives scandal to others. - Yet there is a difference between denying and concealing faith: the former is never permitted, the latter for a grave cause is permitted in certain circumstances.

653. (a) Whoever by words or deeds denies faith universally, or some article of faith, is guilty of grave sin. 1) By words, for example, he who denies that he is Catholic, or that he believes in the supreme authority of the Roman Pontiff; or affirms that he is a rationalist, positivist, Protestant, Mohammedan. 2) By deeds, by exercising actions which of themselves or from circumstances imply denial of faith, for example, to kneel before idols or to burn incense, to communicate in the supper of heretics, to use circumcision as a religious rite (but not as a means of preventing certain diseases); or by using garments or other signs which, from usage and custom, indicate adhesion to some sect,⁴ for example, if someone were to wear the insignia of Freemasons, so that he would seem to have given his name to this sect. But it is not prohibited to use garments, for example, the Turkish cap, which are distinctive of a people rather than of a religious sect. - Likewise to enter the temples of heretics from curiosity, or in order to fulfill a civil office, is by no means considered an external denial of faith; otherwise, if such entrance bears before it the appearance of cooperation in divine rites, and seems to signify denial of faith.⁵ - Therefore in one word, all things must be avoided which, from all the circumstances, seem to imply denial of faith.

⁴ Thus, in the decree of the S. C. of Prop. Fide, Feb. 19, 1774 (*Collectanea*, n. 1653), it is declared: "Therefore in the first place, the deceitful manner of acting of those cannot be excused from the mark of simulated infidelity, who, while on more solemn days they are present at the sacrifice of the Mass, fearing the presence of Turks standing by out of curiosity, never at all uncover the head, nor sign themselves with the sign of the cross, and abstain from the other acts of the Catholic religion, which are wont to be openly exercised by others who are reckoned by the Christian name; and

those acting thus obtain this, that they are regarded as followers of Mohammedan superstition." - Thus also in the first centuries, the Church regarded as guilty of very grave fault the *libellatici*, who, although they had not sacrificed to idols, obtained with money certificates from magistrates by which it was declared that they had fulfilled the commands of the emperor.

⁵ Thus it once happened in England, when Catholics by royal edict were compelled, under very grave penalties, to be present at the prayers and sermons of Protestants. Then Paul V wrote to them, Sept. 22, 1606: "We are compelled to admonish you and call upon you, that in no way should you approach the temples of heretics, or hear their sermons, or communicate with them in rites, lest you incur the wrath of God."

654. (b) But it is permitted to conceal or dissimulate faith, when the precept of confessing faith does not urge, and moreover there is a grave reason: for this is not evil of itself, and therefore is permitted for a grave cause.

Thus if some Catholic passes through places of infidels or heretics, he can eat meats on prohibited days, if he seriously fears (which today rarely occurs) lest, having been recognized as a Catholic, he should undergo some grave harm; for this eating of itself does not signify denial of faith; otherwise, however, if someone were urged to eat meats in contempt of faith or of the Church: for in these circumstances, it would seem to be a denial of faith.⁶ - Likewise he can use those garments which are distinctive of a people rather than of religion, as was said above.

⁶ "Besides, it is not without grave fault that the same secretly believing persons, when on days consecrated to ecclesiastical fast or abstinence they recline at the tables of the Turks, eat foods forbidden on those days by the Church, or pretend to eat them; for this simulation cannot be presumed to have been done with any other intention than that they may be seen as in no way bound by the laws of Christians, but may be thought plainly Mohammedans among Mohammedans." (S. C. de Prop. F., Feb. 19, 1774, *Collectanea*, n. 1653.)

All the more is it permitted to flee persecution, unless there is question of pastors of souls whose presence is necessary for the salvation of their subjects: for these, when the parish cannot otherwise be provided for, must lay down their life for their sheep.

ART. III. CONCERNING SINS AGAINST FAITH.

We shall speak both concerning the sins themselves and concerning their causes.

¹ St. Thomas, II-II, q. 10-12; Suarez, disp. XV-XXIII; Lugo, disp. XVIII-XXV; Billuart, diss. V; St. Alphonsus, lib. III, nn. 17-19; Lequeux, nn. 173-178; Ball. P., nn. 73-108; Muller, §8-11; Noldin, nn. 27-42.

§ I. CONCERNING THE SINS THEMSELVES AGAINST FAITH.

655. One can sin against faith by omission and commission.

(a) By omission, not only by omitting the prescribed act of faith, as was said above, n. 640; but also by omitting due diligence in learning the truths necessary to be known, n. 643, or in seeking the solution of difficulties which are proposed against faith. Yet by this sin the infused habit of faith is not lost, but there is incurred the danger of eliciting an act contrary to faith, by which the habit itself would be lost.

(b) By commission, and indeed in two ways: by excess, by accepting or handing on to others through rash credulity as revealed what has not been revealed, for example, by believing private revelations without sufficient reason, by proposing one's own opinions as dogmas of faith, not without great

scandal of the faithful and of unbelievers;² - by defect, especially in a threefold way, namely by heresy, apostasy, and infidelity, concerning which it is necessary to discuss separately. These three sins formerly were called by the general name of infidelity:³ by these indeed the habit of faith is lost, when they are committed knowingly and willingly.

² Therefore these words of St. John must be kept before the mind (1 John 4:1): "Dearly beloved, believe not every spirit, but try the spirits if they be of God, because many false prophets have gone out into the world."

³ We say nothing concerning schism; when it is nothing else than a secession from legitimate authority, it is indeed opposed to obedience and charity, but not to faith; but when, as usually, it denies the infallibility of the Supreme Pontiff or another defined truth, it is joined with heresy, and then concerning it one must say what we hand down concerning heresy.

I. CONCERNING HERESY.

656. 1. Notion. Heresy (Greek *hairesis*, selection) designates a sect which selects certain truths and rejects others; in the ecclesiastical sense, it signifies error in faith.

(A) Heresy properly so called, or formal heresy, is a voluntary and pertinacious error of a baptized man against some truth of the Catholic faith. Hence for heresy properly so called several conditions are required:

(a) That he who falls into it has been validly baptized; if he has in no way received baptism, for example, if he is still a catechumen, he is not a heretic in the forum of the Church, although in the forum of God he is held as such; for the Church does not judge concerning those who have not yet entered the body of the Church through baptism. - But if someone has been baptized invalidly, he is held not as a heretic, but as an infidel.

(b) A voluntary and pertinacious error, that is, a false judgment of the intellect by which some truth of faith is knowingly and willingly denied or positively called into doubt. Therefore he who, from levity, fear, or some other motive, denies a truth of faith only externally, by speech or work, while faith is retained internally, is not truly a heretic, although he can be held as such in the external forum; likewise he who is agitated by doubts and remains uncertain is not properly a heretic, because he does not render a judgment: otherwise, however, if he positively judges some dogma to be doubtful. - For pertinacity it is not required that someone be admonished several times and persevere long in his obstinacy, but it is enough that knowingly and willingly he denies assent to a truth sufficiently proposed, whether this is done from pride, or from desire of contradicting, or from another cause. Therefore he is not pertinacious who denies a truth of faith from ignorance, even vincible and affected ignorance, provided he is so prepared that he would give assent if he knew it as revealed and defined.

(c) Against some truth of the Catholic faith, that is, a truth divinely revealed and proposed as such by the Church, by either solemn or ordinary magisterium. Therefore he is not a heretic who denies a truth which many recognize as revealed, but which has not yet been proposed by the Church; nor all the more he who rejects a theological conclusion, or a truth indeed proposed by the Church, but not as revealed: in which case an error is indeed incurred rashly, but not against faith. It was said against some truth: for if all are rejected, then it is not heresy but apostasy.

657. (B) Material heresy, or involuntary heresy, is that which proceeds from ignorance, without pertinacity of the will, and exists in him who is prepared to submit himself to the authority of God revealing and to the infallible judgment of the Church, as soon as he shall know that such a truth has been divinely revealed.

(a) Many Protestants and schismatics are materially heretics, who, having been born in heresy or schism, have conceived no serious doubt concerning the truth of their religion, because the Catholic religion has either in no way, or insufficiently, been proposed to them. Converts testify that there are not a few, even among the more learned themselves, who persevere in good faith, as do those who have frequented heretics.⁴

⁴ Thus, when a Catholic priest on a certain day wondered how learned men could believe in good faith that the Anglican sect was the true Church, Manning, a Protestant minister converted to the Catholic faith, said: "You are in a profound error. It is only after much time, prayer, and study that many minds, the best and the most gifted, but born in heresy, come to understand that their church is not the true one. When you propose to someone, even one very intelligent, a riddle of which you yourself have the solution, you are astonished to see your interlocutor hesitate, search, and not find a solution which seems to you of childish simplicity. Give him the explanation sought; he himself will be astonished at not having found it at once. So it is with the most instructed heretic and one of the best faith; he can study and pray for a long time without being enlightened; and it is only at a certain moment, marked by grace, that he discovers the truth, and is astonished that he had not recognized it earlier." (Apud Abbe de Broglie, *Les fondements intellectuels de la Foi*, Paris, Bloud, 1905, p. 223, note 1.)

658. (b) Likewise certain Catholics, instructed only imperfectly in religion and living among non-Catholics, sometimes in good faith deny certain defined truths, because they do not clearly perceive that these are revealed. - But whether they can depart from the Catholic Church without formal sin against faith is controverted.

Some deny it, because, on the one hand, there is no just cause of calling faith into doubt, and, on the other, God deserts no one unless He is first deserted, and therefore assists Catholics by His grace lest they fall into heresy. Others affirm it; for there are younger Catholics who, insufficiently instructed and strengthened in faith, hear many things against the Catholic religion from heretics or rationalists which they are not able to solve; thus little by little and insensibly they conceive some doubts, and soon lose faith in the authority of the Church, without, however, having formally committed grave sin against faith, because they find no one who sufficiently solves the difficulties proposed.

659. If it is permitted to open our mind in so difficult a matter, we indeed think that no one can depart from the true faith once received without some fault, at least of imprudence;⁵ but this fault is not always mortal, nor against faith, and therefore does not necessarily expel the habit of faith. We judge this to be the mind of the Vatican Council; for the Vatican Council says:⁶ "For the most benign Lord both arouses and assists those who are erring by His grace, so that they may be able to come to the knowledge of the truth; and those whom He has translated from darkness into His admirable light, He confirms by His grace in this same light, not deserting unless He is deserted. Wherefore the condition of those is by no means equal who have adhered to Catholic truth through the heavenly gift of faith, and of those who, led by human opinions, follow a false religion; for those who have received faith under the magisterium of the Church can never have any just cause for changing, or for recalling this same faith into doubt." From these words two things may be gathered: (a) that God assists us

by His grace so that we may persevere in faith, so that, if we faithfully cooperate with divine help, we are able to retain it; (b) that no objectively just cause exists for recalling faith into doubt or for denying it.

⁵ He is guilty of imprudence, for example, who, little instructed in religion, does not hesitate to frequent non-Catholics and to hear them, who reads journals and books attacking faith, and does not have recourse to a learned priest when doubts against faith occur.

⁶ Vatican Council, sess. III, cap. 3, Denzing., n. 1642.

Yet we observe, after Granderath,⁷ that it was not defined by the Council that it can never happen that a Catholic man, without formal sin against faith, may call into doubt the divinity of the Church or fall away from her. For the Vatican Council here wished only to condemn the error of Hermes, who taught that there is an objectively just cause of doubting, indeed recommended doubt to the learned, as is openly declared by the very writers of the schema proposed to the Fathers of the Council: "Nor, moreover, in the proposed declaration of doctrine and condemnation of error is that touched upon which some older theologians do not hesitate to concede, that it can happen by accident, and in certain circumstances, that the conscience of some rude Catholic man may be so led into invincible error, that he embraces some heterodox sect without formal sin against faith; in which hypothesis he would not lose faith, nor would he be a formal heretic, but a material one (Tanner, *de fide*, q. 2, dub. 5, n. 139; Platelius, *de fide*, n. 61). These things indeed, unless they are explained most cautiously, are disputed dangerously; but they are very alien from the heresy which is proposed to the sacred Council to be examined."

⁷ Granderath, *Constitut. C. Vaticani explicatae*, 1892, p. 61; cf. Vacant, op. cit., t. II, nn. 731-737.

660. 2. The malice of heresy. Heresy properly so called, or voluntary heresy, like apostasy and infidelity, is a most grave sin, of itself graver than all other sins, one excepted, hatred of God; for to deny the assent owed to God revealing implies a certain contempt of divine authority. Besides, heresy radically tears out not only habitual grace, but also the habit of faith, which is the root of justification.⁸

⁸ Those guilty of formal heresy are absolute Liberals, who profess the full independence of the State from the Church (*De Ecclesia*, n. 910); and also Modernists who embrace the whole system condemned by Pius X or some opinions of this system which are truly heretical. Cf. *Motu proprio*, Nov. 18, 1907 (A. S. S., t. XL, p. 723).

Therefore the Church strikes with excommunication *latae sententiae*, reserved in a special way to the Pontiff, "all apostates from the Christian faith and all individual heretics, by whatever name they are reckoned and of whatever sect they may exist, and those believing them, and their receivers, favorers, and generally any defenders of them."⁹ To incur this excommunication, it is necessary that heresy, conceived internally, be manifested externally by word, writing, or deed, because the Church does not judge concerning merely internal things; but it is not required that this manifestation be made before others, nor that the heretic join himself to some sect.

⁹ *Constit. Apostolicae Sedis*, 1869, § I, n. 1.

661. 3. Corollary: concerning doubt in faith. (A) With regard to Catholics. When doubt occurs concerning a truth of faith, the mind can hold itself in different ways: (a) if the will does not consent to the doubt, but promptly repels it, it performs a meritorious act; if it

shows itself negligent in repelling it, without danger of consent, it sins only venially. (b) If someone doubts concerning an article of faith from ignorance, prepared to assent as soon as he shall know that the matter is revealed, he commits no sin of heresy, but sins or does not sin according as the ignorance is vincible or invincible. (c) He who doubts concerning an article sufficiently proposed by a merely negative doubt, that is, who suspends judgment, without positively consenting to the doubt, - for example, because he wishes to divert the mind to other things, or to inquire into the motives by which he may be more sweetly inclined to believing, etc., - is not properly a heretic, because he does not render a false judgment, but only abstains from judging; yet sometimes he acts imprudently, and falls into the danger of positively doubting. (d) He who deliberately and positively doubts concerning some article of faith sufficiently proposed by the Church, and known as such, is truly a heretic, because he positively and erroneously judges that this article is not certain, and consequently that the Church errs while proposing the same article to our faith.

662. (B) With regard to non-Catholics. Most non-Catholics recognize private judgment as the proximate norm of faith, for detecting revealed truths contained in the sacred Scriptures. These indeed cannot, without sin, doubt concerning the authority of God revealing, or of the books which they recognize as inspired. But when there is question of such and such a truth to be believed, they are not bound to accept the authority of ministers or synods, since they do not admit their infallibility. Therefore, according to their principles, they can conceive some doubts concerning such and such a truth, indeed concerning the truth of their own sect. But when doubt has arisen, they are bound seriously to investigate the truth, and at the same time to pray that they may be able to discover and embrace the truth. If they purposely neglect this duty, they commit a sin more or less grave according to the degree of negligence. Not a few are deterred from further inquiry by an innate contempt of the Church; but others by fear of temporal harms which they foresee they will suffer from conversion; to these must be recalled these words of Christ:¹ "And do not fear those who kill the body, but cannot kill the soul; rather fear Him who can destroy both soul and body in hell."

¹ Matt. 10:28.

II. CONCERNING APOSTASY.

663. 1. Concerning apostasy in general. Apostasy (*apo, histemi*, I depart) is a total withdrawal from the Christian faith received through baptism. It therefore differs from heresy in this, that it rejects the whole faith, while heresy denies only one or certain truths. Yet for someone to be an apostate it is not necessary that he pass over to a false religion, for example, Judaism or Mohammedanism; but it is enough that, after having received baptism, he externally bids farewell to the Christian faith, by slipping, namely, into deism, positivism, atheism, indifferentism, etc. If a catechumen, not yet baptized, who had conceived faith in his mind, deserts it totally, he will indeed be an apostate before God, who looks upon the heart, but not before the Church, to which he had not yet been externally joined.

Those things which we said concerning the malice and penalties of heresy are true also concerning apostasy, since it radically tears out the foundation of faith, and recedes farther from God than heresy. But among apostates, those are certainly worse and more pernicious who withdraw more fundamentally from the Christian faith, such as atheists, positivists, monists, or materialists, whose number increases day by day.

664. 2. Concerning apostasy by adhesion to Masonic sects.² But among these Masons (*francs-maçons, free-masons*) stand out, who, scattered through the whole world, not only defend naturalism, but show themselves the most hostile enemies of the Christian name, and promote with all their strength the universal apostasy of nations from the faith.³

² Deschamps and C. Jannet, *Les sociétés secrètes et la société*, Paris, 1880; Copin-Albancelli, *La franc-maçonnerie et la question religieuse*, Paris, 1892; P. Nourrisson, *Le club des Jacobins sous la troisième République*, Paris, 1900; idem, *Les Jacobins au pouvoir*, Paris, 1904; Prache, *La pétition contre la franc-maçonnerie*; Goyau, *La Fr. Maçonnerie en France*, Paris, 1904; M. Le François, *Le Plan Maconnique*, Lille, 1905, where you will also find other works cited, p. 145.

³ The origin of this sect is very obscure. It is certain that it flourished in England already in the year 1717, and was very swiftly propagated in the principal regions of Europe in the middle of the eighteenth century. But also around the end of the preceding century certain Masonic assemblies had been held in Scotland and Sweden. It is very probable that these sects arose from associations of workers who gave their labor to constructing buildings: in the sixteenth century men were enrolled in these associations who were not workers, but furnished patronage to them; among these, however, there were found some who, imbued with philosophical and religious errors, changed the nature and character of these associations. Cf. Gyr, *La Franc-maçonnerie*, Paris, 1859, pp. 238-250; Findel, *Les principes de la franc-maçonnerie*.

(A) In order that they may more easily deceive the incautious, they declare themselves patrons of philanthropy, democracy, and the fraternal solidarity of all, and defenders of workers and the oppressed: "They have readily on the tongue zeal for a more cultivated civility, charity for the poorer people: they claim that they wish only to seek better things for the multitude, and to share with as many as possible the advantages which are had in civil society."⁴ Besides, they skillfully accommodate themselves to the morals and opinions of different nations:⁵ where the Christian religion has many and strenuous followers, they do not openly attack Christianity, but advocate a liberal form of religion; elsewhere they favor deism and acknowledge God as the Great Architect; but in some regions, as in France, they openly favor atheism. Everywhere, however, they veil their purposes with the seal of secrecy, and manifest them not to all associates, but only to a few initiates, so that many Masons are entirely ignorant of them. Yet all by oath promise blind obedience to the leaders,⁶ and thus, unknowingly, cooperate toward a most evil end.

⁴ Thus Leo XIII, Encycl. *Humanum genus*, concerning the sect of Masons, Apr. 20, 1884. Concerning secret societies in the United States of America, cf. Council of Baltimore III, nn. 244-245.

⁵ This is openly established from the Masonic convention held at Geneva in the year 1902; thus it is read in the periodical *Revue maconnique l'Acacia*, Dec. 1902: "It is certain that Masonry is not understood everywhere in the same way. The Anglo-Saxons have made of it an aristocratic and conservative confraternity from the double political and religious point of view... As for Latin Masonry, it owes its distinctive character to the struggle which it sustains against Catholicism." - In the French general convention, in the year 1903, F. Mayoux said: "We say that a Freemason can be a materialist, yes; that he can be a positivist, yes; that he can be a deist, a spiritualist, yes; but that he be Catholic, Protestant, or Jew, never, never, never. (Applause.) I know well that, in past centuries, there were priests who formed part of Freemasonry, I know well that even today Freemasonry raises to its highest functions dignitaries of Protestant and Jewish churches, but that, my brothers, is the past." (Apud P. Nourrisson, *Les Jacobins au pouvoir*, pp. 249-250.)

⁶ Concerning this oath Leo XII said, *Constit. Apost. Quo graviora*, Mar. 13, 1825: "That nefarious oath, which has already been mentioned, and which must be sworn even in that lower enrollment, is sufficiently of itself, so that you may understand that it is unlawful even to be enrolled in those lesser grades."

665. (B) That this end is the overthrow of Christianity is established from the open declarations of the leaders, at least in those regions where they have become more daring.⁷ In order to pursue this more securely, first indeed with all their strength they take care that neutral schools be instituted by the State, by which the way is prepared for indifferentism and naturalism; afterward, however, they endeavor gradually to overthrow religious schools by various vexations, indeed they wish that the education of the young be committed to the State alone; finally they take care that in public schools positivism or agnosticism be taught.⁸ By means of denunciation, they gradually remove Christians from public functions and offices.⁹ They tear apart the foundations of the family by promoting divorce and free union.¹⁰ They do not hesitate to favor the disturbance of society, joining forces with socialists, so that they may be able to obtain the votes of workers.¹¹

⁷ For recently, May 30, 1904, F. Leon Martin, in the convention of Masons of the Parisian region, said: "Freemasonry must pursue the dechristianization of France, by ceaselessly extending its moral and philosophical influence." (*Compte-rendu*, p. 31.) - Cf. A. Leroux, *La Franc-Maçonnerie sous la 3e République*, t. I, pp. 168, 173; that these places, where the existence of God is denied, were excerpted from genuine Masonic documents, F. Mouret, our colleague, had as certain and established, who himself examined these texts.

⁸ How impious doctrines of this kind are scattered in schools, colleges, and universities was set forth by G. Goyau, *L'Ecole d'aujourd'hui*, Paris, 1899. - In reality books are already used in certain schools, written by Masons, in which it is asserted that neither the existence of God nor the immortality of the soul can be demonstrated.

⁹ M. Le Francois, *Le plan Maconnique*, Lille, 1905, pp. 108-118.

¹⁰ Thus, in the Masonic *Ritual*, by F. Blatin, p. 20, it is read: "The spouses will understand by this symbol (a glass rod which is broken before their eyes), that their union can be voluntarily and legally broken by them, just as this rod has just been. We do not admit, among free citizens, indissoluble bonds and contracts without a resolutive clause." (Ap. M. Le Francois, op. cit., pp. 54-55.)

¹¹ Thus, in the year 1896, F. Rouanet, addressing Masons, said: "If Masonry wishes to continue its role, it will be socialist. Masonry has killed God and emptied Heaven, but if Heaven is empty, the earth is not yet yours. Neither God nor Master, such will soon be the Masonic formula." (Ap. M. Le Francois, op. cit., p. 134.) Likewise, in the general convention in the year 1900, F. Bedarride asserted "that in socialism alone, and socialism applied in its integrity, is found the key of the social question... the logical conclusion and the only consequent crowning of the ideas of solidarity of universal Masonry." (Ap. Nourrisson, *Les Jacobins*, p. 32.)

Indeed not all, nor everywhere, openly pursue all these things; but experience establishes that they gradually become more daring, and publicly manifest what before they had conceived in mind, but had carefully dissembled.¹²

¹² You will find many examples of this dissimulation in the conventions of Masons; thus, for example, first they advocate neutral education, lest they offend the ears of deists, but a little afterward they declare that the same ought to be anti-religious, indeed atheistic, and therefore they earnestly demand that the name of God be banished from all books which are handed to pupils. (Cf. M. Le Francois, op. cit., pp. 10-13.)

From these things it is gathered that one of the principal causes of apostasy is the adhesion of the young to Masonic sects: as soon as they have given their name to secret societies, they fall into the

danger of withdrawing totally from faith, and indeed permanently; for they fear lest, if they return to faith, they be punished with dreadful penalties as violators of an oath.

Therefore deservedly they incur the excommunication *latae sententiae* reserved to the Supreme Pontiff: "those giving their name to the Masonic or Carbonarian sect or to other sects of the same kind, which plot against the Church or legitimate powers either openly or secretly, and also those furnishing any favor whatsoever to the same sects, and those not denouncing their hidden chiefs and leaders, until they shall have denounced them."¹³

¹³ Bull *Apostolicae Sedis*, § II, n. 4. - Besides Masons and Carbonarians, the Fenians are subject to this excommunication, from the decree of the Holy Office, Jan. 12, 1870, nihilists and anarchists, and probably socialists properly so called, insofar as they plot against the Church and legitimate powers.

666. Therefore with all their strength priests and upright laymen should strive to turn the young away from entering secret societies of this kind, by opportunely revealing "what are the arts of societies of this kind in flattering and enticing, and what is the depravity in their opinions, and the turpitude in their actions."¹⁴ But in order that they may be removed from these more effectively, honorable societies are to be instituted everywhere: for since strength and consolation are found together in associations, and in our days adolescents are prone to joining leagues, it is altogether necessary that honorable societies be opposed to depraved societies.¹⁵ In France especially, where Masons, although few in number, rule everything today, the Catholic religion will not be able to flourish again unless the faithful and priests, vain complaints being altogether put aside, join forces and strenuously and constantly institute the good combat against the most hostile haters of the Christian name.¹⁶

¹⁴ Leo XIII, Encycl. *Humanum genus*, which should be read wholly and attentively.

¹⁵ To the point Council of Baltimore III, n. 257: "For the young, because they are exposed to greater dangers, we wish greater care to be spent; accordingly we establish that in every parish or mission, where a sufficient number of them is found, special societies for them be instituted by the rector and fostered by every effort." In reality in most places societies of this kind have been instituted, for example, in the United States the society called Knights of Columbus, in France *Le Sillon*, *L'Assoc. cath. de la jeunesse française*, etc.

¹⁶ That hope is in Masons of overthrowing the Catholic religion, and of openly preaching their wicked errors in our churches, is established from this declaration of F. Blatin, in the convention of 1883 (*Bul. du G. Orient*, p. 645): "In these edifices, raised on all sides to religious superstitions and priestly supremacies, perhaps we shall be called in our turn to preach our doctrines, and instead of the clerical psalmodies which still resound there, it will be the gavels, the batteries, and the acclamations of our Order, which will make their broad vaults and vast pillars resound." The same words F. Masson uttered, Feb. 25, 1884, as can be read apud *Bull. Mac. de la grande Loge symbolique*, t. V, p. 63.

III. CONCERNING INFIDELITY.

667. Infidelity taken broadly is any defect of internal faith, and under this respect it also comprises heresy and apostasy. Taken strictly, insofar as it is distinguished from heresy and apostasy, it is the lack of faith in those who have not been baptized, and who therefore have not received the habit of faith.

(a) There are merely negative infidels, namely those who have heard nothing concerning the faith, or to whom faith has not been sufficiently proposed, so that they are not conscious of the obligation of believing. These certainly do not sin: nothing is willed unless it has been known beforehand. Hence

deservedly this proposition 68 of Baius was condemned by Pius V, Oct. 1, 1567: "Purely negative infidelity in those to whom Christ has not been preached is a sin."¹

¹ Apud Denzing., n. 948. - In our days there are many infidels of this kind, not only among foreign nations, but also among Christian nations, especially in great cities; many, I say, were not baptized, nor have they heard anything concerning the Catholic religion except that it is hostile to all progress and liberty.

668. (b) But there are others who have heard of the Christian faith, and at the same time have had the opportunity of inquiring further concerning its truth, but have knowingly and willingly neglected this; their infidelity is called privative, and of itself is gravely culpable, because in a matter of such great moment they are bound to inquire seriously. Yet certain persons are excused from grave sin if they are not conscious of this grave obligation.

(c) There are also those to whom the Christian faith has been sufficiently proposed, with motives of credibility accommodated to their intelligence, so that they understood the obligation of believing, and who nevertheless denied assent. Their infidelity is called positive, and it is a grave sin, because it includes contempt of God revealing and rejection of the means necessary for salvation: "He who does not believe shall be condemned."²

² Mark 16:16.

Therefore it is of the greatest moment to adhere to those associations which furnish preachers to infidels, by whom they may be able to be converted to the true faith. To bring help to these by alms, prayers, and other opportune means is a work supremely pleasing to God and especially efficacious for not only preserving but also increasing faith.

§ II. CONCERNING THE CAUSES OF SINS AGAINST FAITH.

669. That many today, whether learned or unlearned, fall into infidelity among all Christian nations, lamentable experience establishes.³ Therefore it is useful to inquire concerning the causes which induce loss of faith, so that the remedies for unbelief may be more easily detected. Now causes of this kind are of two kinds: some are internal, arising from dispositions of soul; others are external, or arising from the very state of present-day society.

³ To the point Msgr. Mignot, *L'Apologetique contemporaine*, apud *Revue du Clerge francais*, t. XXIV, 1900, p. 581: "One must not be deceived by appearances: true faith, we do not say religiosity, diminishes every day. Externally, one still seems believing, one still calls oneself Catholic, Protestant; in reality, one is scarcely so any longer except by habit, family tradition, in a homeopathic dose. And then we live in an atmosphere saturated with unbelief. Even in our most Christian populations, in the best preserved milieus, true faith has lost part of its influence over minds." Cf. Gayraud, *La Crise de la Foi*, 2nd ed., Paris, Bloud, 1901.

1. CONCERNING INTERNAL, OR SUBJECTIVE, CAUSES.

Since faith is elicited by the intellect under the influence of the will, with grace assisting, difficulties of believing can arise from this threefold head.

670. (A) Concerning intellectual causes. In order to preserve faith safely and reasonably, knowledge of the motives of credibility is necessary; but these are unknown by many, and rejected by others on account of prejudices.

(a) Many lose faith because of ignorance, because, while they attentively read the works of unbelievers, they pass over the books of apologists; thus they cannot solve the difficulties proposed against faith, and soon slip into infidelity. Therefore there must be inculcated upon laymen the necessity of inquiring from the more learned the solution of difficulties, and upon priests the necessity of studying, so that they may be able to exhort in sound doctrine and to refute those who contradict; but let them beware lest they hand down as dogmas those things which have not yet been proposed by the infallible magisterium of the Church: for not a few are deterred from faith on account of the opinions of certain theologians, which are presented as truths of faith.⁴

⁴ Those indeed understand this who read through books written by modern unbelievers; cf. A. D. White, *Warfare of Science and Theology*, New York, in French, *Histoire de la lutte entre la Science et la Theologie*, Paris, Guillaumin, 1899.

(b) Besides, the mind of modern men, imbued with many prejudices, perceives the force of the motives of credibility with difficulty. Not a few, namely, favoring Kantianism, proclaim the autonomy of reason, and denounce revelation as something extrinsic and unworthy of human reason. Others, trusting more than is right in the methods of positivists, reject miracles, as not proved by sufficiently constant experience or observation,⁵ or, as others say, because they are repugnant to modern consciousness.⁶ - There are indeed other motives for believing, which are drawn from the fact that the legitimate aspirations of the intellect, of the will, and of our whole soul are fulfilled only in the Christian religion; but this argument, which pleases some, is accepted only by those who are rightly disposed, who thirst for truth and justice, and who seek divine consolation.

⁵ "Pride of mind is therefore often the great obstacle to believing. One does not resign oneself to relying upon the testimony of another when one has explored all the mysteries of nature, from the resolution of nebulae to the role of microbes... Too intelligent to be frankly materialists, many of our scholars take shameful refuge in the mists of agnosticism; as if, because we cannot know everything, we could know nothing at all. From this results, as we have said, a general tendency no longer to believe in miracles, to identify the miracle with the unexplained: which is still a new form of agnosticism." (Mignot, loc. cit., p. 584.)

⁶ "If we no longer admit the miracle, it is not only because it is produced only when one believes in it, it is because it is rejected by consciousness even more than it is denied by science. Far from being proof, henceforth the miracle is a reason to put in doubt and to submit to examination the truths which one pretends to support by this singular authority." (Seailles, *Les affirmat. de la conscience*, p. 34.)

Therefore apologists must offer not only one argument or another, but diverse arguments adapted to diverse minds. First of all these principles must often be recalled to memory: in a moral and religious matter, only moral certitude is to be expected; very probable arguments produce moral certitude when all taken together conspire toward the same end.⁷ Likewise it must be shown that by revelation the light of reason and legitimate autonomy are not destroyed, but perfected.⁸

⁷ "It is necessary then, in our opinion, to proceed by accumulation of proofs, by a view of the whole. One resists one proof, perhaps two or three: one does not resist a hundred, unless one is biased. If we arrive at certitude by the *congeries probabilitatum*, as they say, much more surely shall we arrive there by the *congeries probationum*. By a singular inconsistency, one would wish to demand in religious questions a certitude which one does not have in the things of ordinary life. Why this difference?" (Mignot, loc. cit., p. 578.)

⁸ F. Dubois, apud *Rev. du Cl. francais*, t. XXXIX, 1904, pp. 113-136.

671. (B) Concerning moral causes, or on the part of the will. In order to believe it is necessary that the will move the intellect to assenting to revealed truths (above, n. 618). But the will, which wishes to remain independent, not rarely does not command the assent of faith, because, on

the one hand, it bears with difficulty the authority of God, and, on the other, it desires to indulge the passions, which the Christian religion restrains. This disposition is often increased by abuse of the democratic spirit, which pervades the minds of many, and incites some to shake off the yoke of any authority whatsoever, not only civil but also divine: hence by a certain natural instinct they abhor a religion which rests upon authority. Moreover, because the love of pleasure insinuates itself more and more into all orders of citizens,⁹ they naturally flee a religion which preaches self-denial and mortification of the passions to all: how much more easily would arguments in favor of revelation be admitted, if, as happens in mathematical truths, they in no way stood in the way of lusts!

⁹ "To do what pleases, to move as one likes, to satisfy all one's needs, according to the order in which they present themselves and their degree of intensity, this is to enjoy, this is to be happy. On the contrary, not to do what pleases, not to move according to one's liking, not to satisfy one's needs, this is to suffer, this is to be unhappy... To live, to be happy, to be free, is all one." Thus many conceive the moral life, as can be seen apud Seailles, *Les affirmat. de la conscience moderne*, pp. 130-131.

Therefore it must be inculcated upon these that no society, civil or religious, can subsist without some authority, and that a reasonable submission to legitimate authority is the most efficacious means for avoiding the tyranny of many; but that the passions do not contribute to true happiness except insofar as they are ordered to the good, and that in the Christian religion all helps are found for moderating and rightly ordering the passions.

672. (C) Since faith cannot be acquired and preserved without the grace of God, not a few fall away from it because, trusting too much in their own powers, they neglect to pray. The necessity of prayer for overcoming temptations against faith must frequently be recalled to their memory: "I believe, Lord; help my unbelief... Increase our faith."¹⁰

¹⁰ Mark 9:23; Luke 17:5. - Nor is prayer less necessary for obtaining faith when it has been lost, as M. d'Hulst splendidly explains, *Confer.* 1892, p. 110: "I believe, Lord, come to the aid of my unbelief! How many poor souls could repeat this cry of distress and confidence! I believe, that is to say I see that it is necessary to believe; the trials of life have instructed me; my failing reason has not been able to resolve the problems which torment me. I have looked toward those who believe, I have envied their happiness. I have opened the Gospel and I thought I recognized my Savior. I have listened to the great voice of the Christian centuries and I have been moved by their testimony. But between this inclination to believe and the final abdication of my doubt; between these reasons for believing and this voluntary gift of my mind and my heart which is called faith, I feel that there is an abyss to cross, that it depends upon me to cross it, and I do not yet dare. *Credo, Domine, adjuva incredulitatem meam.* Ah! Gentlemen, I beg you, seize upon this prayer; God will hear it, He will answer it by the gift of faith."

2. CONCERNING EXTRINSIC CAUSES.

673. There are many extrinsic causes today which concur in diminishing and utterly overthrowing faith:

(A) Neutral education handed down in schools, colleges, and universities, which often begets indifferentism, and sometimes irreligiosity. Almost everywhere on earth in our days very many schools are found in which nothing is taught concerning the Christian religion, indeed nothing concerning the Supreme Deity.¹ Thus the way is prepared not only for religious indifferentism, but also for atheism. For the authority and dignity of religion is greatly diminished among the young,

when it is wholly banished from the course of studies. But neutrality cannot long be preserved in schools; in historical and moral matters, the opportunity of speaking about religion presents itself many times, namely in order to attack and mock it.²

¹ Things have come to such a point in France that from certain schools books have been expelled in which the name of God can be read; indeed expurgated editions of classical books are printed, in which the name of God is wholly banished. (M. Le Francois, op. cit., p. 19, note 1.)

² In France, the matter has today become certain. For in the work written by J. Payot, *Cours de Morale... destine aux Maitres de l'Enseignement primaire et de l'Enseignement secondaire, aux ecoles normales d'Instituteurs et d'Institutrices...*, Paris, Colin, 1904, the existence of God and the immortality of the soul are already called into doubt, pp. 189-213. Other books, for the use of children, diffuse the same errors into many schools. Cf. Goyau, *L'Ecole d'aujourd'hui*.

674. (B) The reading of books attacking faith. That there are innumerable books and journals in which the mysteries of our faith are denied or mocked, there is no one who is ignorant; they are the more dangerous insofar as they are written in a more elegant style and with a more scientific apparatus, and are adapted not only to the intelligence of the learned but also of the simple. Many Catholics, drawn by curiosity, read them, and begin to conceive doubts against revealed truths; very few take care to solve these doubts by reading Catholic books; moreover, difficulties are more easily proposed than solved.

675. Therefore deservedly these are prohibited by the Church:

"Books of apostates, heretics, schismatics, and any writers whatsoever defending heresy or schism, or overthrowing in any way the very foundations of religion... books of non-Catholics which treat professedly of religion, unless it is established that nothing is contained in them against Catholic faith;

"Books in which God, or the Blessed Virgin Mary, or the Saints, or the Catholic Church and its worship and sacraments, or the Apostolic See is disparaged...; works in which the concept of the inspiration of sacred Scripture is perverted, or its extension is too greatly restricted...

"Books which establish duel, suicide, or divorce as lawful, which deal with Masonic sects or other societies of the same kind, and contend that these are useful and not pernicious to the Church and civil society, and which defend errors proscribed by the Apostolic See...

"Daily papers, sheets, and periodical booklets which purposely attack religion or good morals are to be held proscribed not only by natural, but also by ecclesiastical law. But let Ordinaries take care, where there is need, opportunely to warn the faithful concerning the danger and harm of reading of this kind."³

³ Leo XIII, *Constit. Officiorum ac munerum*, Jan. 25, 1897, nn. 2, 3, 11, 14, 21. For the understanding of these, one may read Vermeersch, *De prohibitione et censura librorum*, 2nd ed., Tournai, 1898; Gennari, *La costituzione Officiorum*, Naples, 1898; G. Peries, *L'Index*, Paris, 1898; A. Boudinhon, *La nouvelle legislation de l'Index*, Paris, 1899.

But in order that the faithful may be kept away more efficaciously from the reading of depraved books, it is necessary that Catholic books be recommended for them to read, accommodated to the capacity of each, distinguished no less by elegant style than by solidity of doctrine.

676. (C) Frequenting heretics, apostates, and infidels. For today, in most regions, Catholics live among non-Catholics, haters of our faith, and have frequent and sometimes intimate relations with them, whether in colleges and academies, or in workshops, in political life, indeed in family life. Therefore erroneous opinions, or conversations in which truth is mixed indiscriminately with errors, are often heard. From this not a few begin to waver in faith: for when they hear difficulties moved against religion by men by no means ignorant, and moreover do not know what to answer, certain persons easily doubt concerning the truth of religion, or bid farewell to it altogether.⁴

⁴ In France the difficulty is increased by the secularization, as they say, of all institutions. To the point Msgr. Mignot, loc. cit., pp. 581-582: "The secularization of the State in all its services, the willed absence of every religious character in the official world contributes in large part to the weakening of beliefs. Religion is regarded as a purely personal and individual affair; the nation as nation has none. On leaving childhood, the young man, if he has not received strong convictions in the family, since he has not even been spoken to of God in his school stage, will fatally undergo the deleterious action of his surroundings. Far from being sustained, encouraged, strengthened by examples, his faith will go on weakening every day."

Therefore it is necessary to instruct the faithful in such a way that, whatever they read or hear, they may remain unmoved in faith.⁵ Therefore they are to be warned that they seriously apply themselves to the study of religion, and have recourse to the more learned, especially priests, when difficulties occur which they themselves cannot solve.

⁵ Therefore worthy of all praise are pastors who have special sermons for fortifying the faith of men against present-day objections. Cf. Gibier, *Confer. aux hommes, Les objections contemporaines contre la religion*, Paris, 1902 and 1903.

677. But the Church, in order to avert or at least remove the danger which arises from communication with heretics and infidels, has made special laws concerning this matter, which it helps to explain briefly.

The general principle is that communication with heretics or infidels in civil and social matters is not prohibited, the danger of perversion being removed;⁶ but active communion in sacred things is forbidden, insofar as it implies an external profession of false religion. - Again, communication with infidels is more strictly prohibited than with heretics, because their worship is altogether false and superstitious. - Finally, in regions in which Catholics have already for a long time lived mixed with heretics, many things are tolerated which are strictly prohibited in other regions, for example, in Italy, where heretics are beginning to spread their errors: for there the danger of perversion is much greater. - Let us set forth certain particulars.

⁶ Formerly it was forbidden that Christians live with Jews in the same house, or be present at the same banquet, use a Jewish physician, or serve Jews, etc.; but these things have fallen into disuse, and today one must attend only to the danger of perversion.

678. (a) Concerning the attendance of heretics and infidels at Catholic offices. These can indeed enter our churches, and there hear sermons and attend Mass, because good fruit is hoped for from this; but, from the decree of the Holy Office, June 8, 1859, "it is unlawful in sacred functions to invite heretics into the choir, to chant alternately, to give them the peace, sacred ashes, candles and blessed palms, and other external worship of this kind, which are rightly and deservedly considered indications of an interior bond and agreement, both in the active

sense, namely by giving similar things to them, and in the passive sense, by receiving them from them in their sacred rites."⁷ Likewise it is not permitted to allow them to sing in the musical choir,⁸ or to carry torches or lights at liturgical functions.⁹

⁷ Apud *Collectanea S. C. Prop. F.*, n. 1843. - What is said there and in the following concerning heretics is to be applied to schismatics, since in fact they are heretics.

⁸ Holy Office, May 1, 1889, apud *Collectanea*, n. 1851.

⁹ Ibid., n. 1840.

679. (b) Concerning the attendance of Catholics in the sacred rites of heretics. Scandal and the danger of perversion being removed, Catholics may enter the temples of heretics for the sake of mere curiosity, without any communication in sacred things; for "to enter the temples of heretics is an act indifferent of itself, which becomes evil only from a depraved end or from circumstances. Namely it becomes evil: 1) if someone goes to them with the intention of assisting at the sacred functions of heretics; 2) or even without such intention, if the very entrance into the churches of heretics carries or seems to carry some communication with these same heretics in divine things, and hence offers an occasion of scandal; 3) or if such entrance has been commanded by a heretical government, as a protestation of the same faith and religion between Catholics and non-Catholics; 4) or if either is commonly held as a token of one and the same communion of Catholics and non-Catholics."¹⁰ - Therefore of itself it is not permitted to be present at the sermons of heretics, unless there is question of learned men, who wish to hear them in order to know and refute the errors scattered there. - Nor is it permitted in the temples of heretics, when they exercise false worship there, to play the organ or sing; for this would be active communication in sacred things.¹¹

¹⁰ Holy Office, Jan. 13, 1818, apud *Collectanea*, n. 1833.

¹¹ Holy Office, July 8, 1889, apud *Collectanea*, n. 1854.

With regard to the funerals of heretics, it is permitted to be present at them by material attendance, for the sake of a civil duty, on account of a grave reason, and provided that there is no communication in sacred rites and ceremonies.¹² - With regard to pastors and priests, the Holy Office declared, March 30, 1859 and May 8, 1889, that "a pastor, as pastor, cannot be present at funerals of non-Catholics: but if he assists only civilly, without sacred vestments and without any communication in the sacred rite with heretics, it can be tolerated, provided that it is notoriously established that there was a bond of kinship or friendship between the pastor and the deceased non-Catholic."¹³

¹² Holy Office, Jan. 13, 1818, apud *Collectanea*, n. 1833.

¹³ *Collectanea*, n. 1852.

680. (c) Concerning simultaneity. It is not permitted to allow heretics to celebrate their rites in Catholic churches, nor that Catholics perform sacred rites in their temples; for this is the same as consenting to their heretical rites, or at least providing Catholics an occasion of communicating with non-Catholics in sacred matters.¹ - Yet, for a very grave cause, especially for more easily promoting the conversion of schismatics and infidels by consideration of the sacred ceremonies, sometimes missionaries are permitted the faculty of celebrating Mass by the Catholic rite upon altars in the temples of heretics or schismatics, "so that the same altars

serve only as bare tables, and are arranged after the manner of Catholics with a consecrated stone, linens, the image of the Most Holy Crucified One, candlesticks, and other necessary furnishings for the use of the sacrifice of the Most Holy Mass in the aforesaid rite."²

¹ Holy Office, May 10, 1753, apud *Collect.*, n. 1816.

² Holy Office, Apr. 12, 1704, apud *Collect.*, n. 1808; cf. n. 1853.

681. (d) Concerning participation in the sacraments. It is not permitted for Catholic parents to allow their children to be baptized by a heretical minister; if this cannot be avoided without grave inconvenience, let them hold themselves passively. Absolutely it is not permitted to them, "neither by themselves nor by others, to perform the office of sponsor in baptisms which are administered by heretics to the children of heretics."³

³ Holy Office, May 10, 1770, apud *Collect.*, n. 1825.

With regard to weddings, it is indeed permitted to attend the wedding feast, but regularly Catholics ought not be present at weddings celebrated before a minister by a heretical rite; yet "it can be tolerated that Catholics be present at weddings of this kind for the sake of civil duty only, scandal and any danger of perversion being removed, and also contempt of ecclesiastical authority being absent."⁴ But it is not permitted there to perform the function of witness or groomsman, because this is active cooperation in a heretical rite.

⁴ Holy Office, Jan. 14, 1874, apud *Collect.*, n. 1848.

Concerning mixed marriages, or marriages with infidels, or weddings celebrated before a heretical minister, we spoke in the *Treatise on Matrimony*, nn. 237-253 and 366-371.

682. (e) Concerning disputation with heretics. Public disputations, that is, those which are held on a fixed day and hour, before a multitude and judges of the controversy, are to be avoided: "Let Catholics beware lest they have disputations or conferences, especially public ones, with non-Catholics, without the permission of the Holy See or, if the case urges, of the local Ordinary."⁵

⁵ Code, can. 1325, § 3.

Therefore the Holy See frequently prohibited that disputations of this kind be held without the permission of the Apostolic See, or at least of the Bishop, when recourse to the Supreme Pontiff cannot be had.⁶ - But private disputations, before a few hearers, are permitted to clerics when some fruit is hoped for in the hearers, and moreover the clerics are skilled and instructed with sufficient doctrine. But even private disputations are not permitted to laymen by common law, because generally it is presumed that they are not sufficiently instructed in matters of faith. Today, however, this prohibition has fallen into disuse, especially where errors rage; therefore, if laymen are learned and capable of turning back sophisms, they can privately refute heretics and infidels.

⁶ Cf. *Decretal.*, lib. V, c. 2 *Quicumque, de Haereticis*, in Sexto; *Collectanea*, n. 1674. - Perrone, op. cit., n. 570, says that these disputations are sometimes useful, "because, even if the disputant grows hardened, fruit is at least hoped for from the hearers, either from the conversion of some, or from the confirmation of Catholics, or even from the lesser boldness of heretics." St. Thomas had gone before (*Comment. in II Timoth.*, c. 2, lect. 2): "But should someone not dispute without contention before the people concerning faith? I answer: a distinction must be made on the part of the hearers, because either they are being solicited by infidels, and then public disputation is useful, because through this the simple

become more instructed when they see those erring refuted; but if they are not solicited by infidels, then disputation is not useful, but dangerous."

Besides, today there are not rarely held conferences, as they say, contradictory conferences, in which learned laymen, before a multitude, set forth and defend, with happy outcome, religious, moral, and social truths, with certain adversaries nevertheless contradicting. This indeed is to be left to the prudent judgment of Ordinaries: for it belongs to them to judge when and under what conditions disputations of this kind can be called lawful and opportune.⁷

⁷ The S. C. assigned to extraordinary affairs declared that disputations with socialists are subject to the same rules, Jan. 27, 1902, apud *Acta S. Sedis*, t. XXXVIII, p. 407; cf. *Canoniste*, t. XXV, p. 335; *Etudes*, Aug. 20, 1905, p. 480; *Ami du Clerge*, Apr. 27, 1905, p. 354.

The conditions commonly required are these: (a) that the defender of Catholic truth be so firm in faith that he incurs no danger of falling into heresy; (b) that he be suited to set forth and defend the truth, so that the faith of the hearers is not weakened; (c) that there be founded hope that from this great utility will arise for the faithful or for adversaries.

683. (D) Concerning cooperation in matters pertaining to faith. Today, in mixed societies in which Catholics live together with infidels or heretics, there are many occasions of cooperating in matters pertaining to false religion. And certainly every formal, or intentional, cooperation is unlawful; but cooperation merely material can be lawful on account of a proportionately grave cause. It will not be beside the matter to set forth certain particular cases.

(a) Concerning the building of heterodox temples. With regard to the temples of heretics, we have an instruction of the Holy Office, given Jan. 14, 1818, to the Apostolic Vicar of Kentucky, and confirmed July 7, 1864.⁸ To the question "whether it is permitted to build churches or synagogues of heretics," the answer was: "They are not to be disturbed, provided that scandal is not present, nor that it is in contempt of religion. But let the bishop take care that the artisans be opportunely instructed by missionaries and confessors... Namely they are bound to abstain from the work: 1) where a work of this kind is commonly held for a sign protesting false religion; 2) or something is contained in it which of itself directly and uniquely expresses reprobation of Catholic worship, and approbation of the condemned worship of heretics; 3) or it is established that Catholic artisans are driven to or called to the work by heretics in contempt of the Catholic religion. - Moreover, although outside these cases they are to be left in good faith, yet they are always to be warned lest they intend to cooperate with the worship of heretics." Here there is question of workmen; but if the question is of architects, a graver cause is required for them lawfully to construct a heretical temple, because the cooperation is more proximate.

⁸ *Collectanea*, n. 1845.

With regard to Mohammedan temples, Catholics likewise are not to be disturbed, "provided that they act compelled by fear of grave evil, and do not intend to cooperate with the superstitions of Mohammedans."⁹

⁹ S. C. de Prop. F., apud *Collect.*, n. 1733.

684. But if there is question of temples or altars of idols, the Holy See has declared many times that this is not permitted, even to avoid death: "The Japanese faithful cannot, in order to avoid

danger of death or exile, build altars or temples for idols or cooperate in their building."¹⁰ The reason seems to be that, in the individual cases proposed, the erection of a temple was considered to be a sign protesting false religion. Therefore, if in some case the cooperation were merely material, and were not held as approbation of the worship of idols, it could be tolerated for a very grave reason.

¹⁰ S. C. de Prop. F., apud *Collect.*, n. 1697; cf. nn. 1700, 1704, 1706, 1748.

685. It was also asked whether it is lawful for Catholics to contribute money for the building of heretical temples; the Sacred Penitentiary answered (in the year 1822): "Affirmatively, but only for freeing themselves and their temples from that inconvenient and scandalous simultaneity with Protestants."¹¹ From this it follows that this cooperation is not intrinsically evil, but can be permitted on account of a very grave cause. The Sacred Congregation, in the aforesaid case, alleged only one cause, because perhaps, in this case, there was no other which seemed sufficient; but grave authors¹² say that this is also permitted whenever a very grave reason is present, for example, lest a merchant's shop be utterly deserted by Protestants; which indeed we judge probable; and in fact many Catholic merchants act thus in mixed regions. - It is also permitted, by way of tribute, to pay monies which are in fact expended on idolatries, provided it is established, from circumstances or from open declaration, that Catholics do not consent to false superstitions.¹³

¹¹ Bucceroni, *Enchiridion*, ad n. 192.

¹² Konings, n. 313; Genicot, n. 237; Noldin, n. 122.

¹³ Holy Office, Apr. 21, 1847, ad 4, apud *Collect.* I, n. 742.

686. From the same principle the question must be solved whether it is lawful to sell utensils or works of art for adorning a non-Catholic temple. When these can have a good or indifferent use, for example, benches, organs, bells, it is permitted to sell them on account of a grave reason. But if the question is of idols, which are destined not for adorning gardens or houses, but for superstitious worship, it is for the most part altogether unlawful, and can be tolerated only from a very grave and most urgent cause.

687. (b) Concerning the erection and support of non-Catholic schools and orphanages. Since the end of these institutions is not directly religious, a lesser cause is required than where there is question of temples. Yet, in order that scandal may be removed, money must be granted to non-Catholics not as followers of a sect, but as fellow-citizens; and care must be taken lest money thus contributed be used for perverting Catholics.

688. (c) Concerning calling a heretical minister to a dying person. It had been asked of the Holy Office whether nuns, taking care of a hospice in which non-Catholics are received, can call a heretical minister, if Protestants ask for one, so that they may receive from him the helps and consolations of religion. It was answered, on March 15, 1848, "according to the things set forth, it is not permitted; let them hold themselves passively." This decree indeed was confirmed Dec. 16, 1898, but at the same time it was declared that nothing prevents the minister from being called through a non-Catholic person;¹⁴ moreover a non-Catholic person

can be made more certain concerning the state of the dying person. - But if the minister does not come, a Catholic priest or nun can arouse the dying person, being in good faith, so that he may elicit an act of contrition, and thus prepare himself for a Christian death.

¹⁴ Apud *Ami du Clerge*, t. XXI, 1899, p. 497.

ART. IV. CONCERNING THE MEANS OF PROGRESSING IN FAITH.

It is not enough to avoid sins against faith; he who is truly Christian strives with all his strength to progress in faith daily. We shall briefly describe what means are to be used for this end.

⁴ Scaramelli, *Directorium asceticum*, Tr. IV, art. 1, c. 4-5; Gay, op. cit., Tr. III, *De la foi*; Msgr. Lelong, *Confer. sur les vertus sacerdotales*, Paris, Tequi, 1901, 3rd Conf.

689. 1. Since faith is a gift of God, prayer is required first of all, especially for a twofold reason: for obtaining heavenly light, without which we cannot rightly understand eternal truths; and for fostering the pious affection of the will by which the mind is sweetly inclined to offer firmer assent to revealed truths and to taste them spiritually. Like the Apostles, let us frequently say: "Increase our faith."² This indeed seems more opportune either at the time when temptation against faith urges, or when an occasion presents itself of exercising faith more vividly, for example, in tribulations, in anxieties.

² Luke 17:5.

690. 2. Since faith is more vivid, other things being equal, the more fully revealed truths are known, it is of great profit, for strengthening it, to read the sacred Scriptures, as they are explained by the Church and the Fathers, - and also books in which Christian dogmas are declared no less substantially than lucidly. For as the reading of depraved books is very dangerous, so on the contrary the pious reading of the Scriptures is apt to increase faith: for there we find the very word of God, and if we read it in the spirit in which it was written, the mind of God is manifested to us, and the assent given to it is truly an act of faith.³ It must be read constantly⁴ with simplicity of heart, seeking nothing except the divine mind, wishing nothing except to live conformably to it, according to that saying: he painted by his acts the page which he had read. - Yet it must be read furnished with commentaries, in which the sense is declared from the works of the Fathers and the best interpreters of today.⁵ Nor should books be omitted in which the excellent deeds of those who lived according to faith are narrated;⁶ for by their examples faith is nourished and increased not a little.

³ "Many Catholics would think they were inclining toward Protestantism if they read the Bible. What an aberration! One is Protestant when one seeks in the Bible, arbitrarily interpreted, the rule of faith; one is Catholic when one seeks in the Bible, interpreted by the Church, the food of Christian thought, the nourishment of the soul; for the Bible is the word of God; it is the bread of the soul, says the Savior." (M. d'Hulst, *Confer.* 1892, p. 120.)

⁴ Jerome writes concerning Nepotian (*Ep.* 60, P. L., XXII, 595): "And by constant reading and long meditation, he had made his breast the library of Christ." - Experience establishes that the reading of the Gospel is no less delightful than useful, not only to clerics, but also to workers.

⁵ Thus, for example, the commentaries edited by Fr. Rose and others in the collection *Pensee chretienne*, or the French translation by Crampon.

⁶ In French there is the collection, edited by H. Joly, namely *Les Saints*; in English, *Lives of the Saints*, under the care of the Fathers of the Oratory.

To pious reading is equated the hearing of sermons in which the truths of faith are set forth; indeed the word of God uttered by mouth has greater force and efficacy, provided that sacred orators preach Christ, and not themselves.

691. 3. But the most efficacious means is the exercise of faith itself. For although faith properly is not increased, as a supernatural habit, except by divine operation (above, n. 602), facility of eliciting acts is acquired by exercise (n. 603). Therefore he progresses much in it who lives by faith, and therefore rightly orders judgments, words, and works according to the light of faith.⁷ For as man is distinguished from beasts by reason, so the Christian is distinguished from pagans by faith; and as by frequent exercise of reason man is perfected, so the more frequently and intensely faith is exercised, the more perfect is the Christian.

⁷ Therefore, in the prayer at Prime, we say daily: "Deign, O Lord God, King of heaven and earth, today to direct and sanctify, rule and govern our hearts and bodies, our senses, words, and acts in Thy law."

(A) According to the light of faith and the doctrine and examples of Christ, we must think rightly and judge concerning all things. Daily experience establishes that there are many Christians who judge concerning riches, honors, and pleasures according to the maxims of worldly men. St. Bernard refutes these by the example of Christ being born in poverty and humility:⁸ "The judgment of the world is not such: either He (Christ) is deceived, or the world errs. But it is impossible for divine wisdom to be deceived. Deservedly therefore both the prudence of the flesh (for it also is death) is an enemy to God;⁹ and also the prudence of the world is named foolishness.¹⁰ What then? Christ indeed, who is not deceived, chose what is more troublesome to the flesh. Therefore that is better, that more useful, that rather to be chosen: and whoever teaches or advises otherwise must be guarded against as against a seducer."

⁸ Sermon 3 *in Nativit.*, n. 1, P. L., CLXXXIII, 123.

⁹ Rom. 8:7.

¹⁰ 1 Cor. 3:19.

What Bernard writes concerning poverty and mortification is true of the rest: namely, we must judge concerning all things and events, tribulations, persecutions, and anxieties, as Christ Himself would judge: But what would Christ say to these things? For we are not truly Christians if we assent to worldly fallacies contrary to the Gospel.

692. (B) Therefore also, in speeches and conversations, we must speak according to the Gospel. But how many Christians accommodate themselves to the prejudices of the world, approving what Christ reproveth, and esteeming less what He Himself praised?

Thus, while He Himself calls blessed the poor in spirit, the meek of heart, those who suffer persecution, do not many call happy those who glory in riches and to whom all things turn out prosperously? The true Christian is not ashamed of the Gospel, but manfully, without boasting,

speaks concerning all things and events according to the sayings of Christ Himself, and thus daily progresses in true faith.

693. (C) But especially he manifests the same virtue by his works: for he lives not according to flesh and blood, but according to the spirit, seeking nothing except to cling to the footsteps of Christ. Therefore he works the good not that he may be seen by men, but that he may please God; without ostentation he performs prayer, almsgiving, and other Christian works, not from a desire of vain glory, but from a supernatural motive.

Rising in the morning, he signs himself with the sign of the cross, and joyfully offers all his actions to God through Christ. If he prays, he asks in the name of Christ whatever he needs, mindful of that word: "Amen, amen I say to you, if you ask the Father anything in My name, He will give it to you."¹¹ If one must obey a superior, he places the image of Christ upon his superior, according to that saying: "He who hears you hears Me."¹² If the poor person must be assisted, he furnishes alms or other help to him as to Christ, according to that saying:¹³ "As long as you did it to one of these My least brethren, you did it to Me." If he is vexed by various temptations and afflictions, he trusts in Christ: "I can do all things in Him who strengthens me."¹⁴ In one word, he does all things with Christ, and through Him and in Him, and thus grows daily in faith and at the same time in good works: "He who abides in Me, and I in him, he bears much fruit."¹⁵

¹¹ John 16:23.

¹² Luke 10:16.

¹³ Matt. 25:40.

¹⁴ Phil. 4:13.

¹⁵ John 15:5.

694. 4. But the final means consists in cooperating strenuously for protecting and propagating faith in others.

For today it is permitted to no Christian to rest in tranquil possession of faith. For enemies rising up on every side fiercely attack the Christian religion; many burn with zeal for utterly overthrowing the Church, and the words of Christ have already been fulfilled: "I came not to send peace, but the sword."¹⁶ Therefore nothing remains except to fight the good fight of faith, defending faith not only in ourselves but in others, indeed, when occasion is given, exhorting and urging others to embrace our religion. This will be a work of gratitude toward God, who, by freely giving the light of faith, has given us the greatest and precious gift; a work of charity toward others, who sit in darkness and in the shadow of death, and indeed the most excellent one, since, from what was said above, faith is the beginning and root of all justification; and also a work of charity toward ourselves, since God is accustomed to reward zeal of this kind by strengthening the faith of those who preach the Gospel to others.

¹⁶ Matt. 10:34; cf. Luke 12:51.

Therefore "through patience let us run to the contest proposed to us, looking to Jesus, the author and finisher of faith."¹⁷

¹⁷ Heb. 12:1-2.

On the Virtue of Hope

CONCERNING THE VIRTUE OF HOPE.

695. From faith hope is born: for by faith we know that the miseries and temptations of this life are not perpetual, but are as it were a transitory stage for obtaining immortal life. Therefore the faithful firmly expect eternal beatitude and the means necessary for obtaining it.

Hope in general designates three different things: (a) one of the passions, namely a movement of the appetite by which we tend toward a future, arduous, and possible good: future, because hope does not rest in a good already possessed, but tends toward an absent good which we wish to possess; arduous, because things very easy to obtain, which can be obtained immediately, without effort, are not properly hoped for, but are already had in our power; yet possible, because what can in no way be obtained excites despair rather than hope.¹

¹ St. Thomas, I-II, q. 40, a. 1.

(b) A movement of the will, by which we desire some good with confidence of obtaining it; for as the appetite is borne toward sensible good, so the will tends toward the intellectual good of the natural order through hope, which includes two things: desire and confidence of obtaining it.

(c) The supernatural virtue of hope, by which we confidently await heavenly goods. It differs indeed from natural hope, because it tends toward supernatural things; but it agrees with it in this, that it pursues a future, arduous, and possible good, and indeed by a twofold act, namely by desire and confident expectation. Desire supposes and involves love of the hoped-for good, namely a love of concupiscence,² by which we tend toward the object as toward our proper and beatifying good; but confidence supposes a certain elevation of soul, and an effort of the will toward obtaining the arduous good which is hoped for.

² The love of concupiscence, which among moderns often sounds bad, among the ancients is nothing else than the love by which we desire something insofar as it is our good.

We shall speak: 1. concerning the nature of hope; 2. concerning its honesty and necessity; 3. concerning sins against hope; adding a few things, by way of corollary, concerning the means of progressing in hope.

ART. I. CONCERNING THE NATURE OF HOPE.

696. Hope, as a habit, is a theological virtue disposing the will to desire God as our supreme good, and firmly to expect from Him supernatural beatitude and the means for obtaining it, on account of the infinite goodness of God toward us, and His power and fidelity in promises.

³ St. Thomas, II-II, q. 17-18 and *Quaest. disp., de Spe*; Suarez, *De Spe*, disp. I; Perrone, op. cit., *de Spe*, nn. 1-70; Bouquillon, op. cit., nn. 309-344; Pesch, op. cit., nn. 467-513; Billot, th. 25-26; M. d'Hulst, *Confer.* 1892, 5th.

For the understanding of this definition, we shall explain: 1. the object; 2. the motive; 3. the properties; 4. the subject of hope.

I. CONCERNING THE OBJECT OF HOPE.

697. The primary and principal object of hope is God Himself, insofar as He is the supreme good beatifying man; but the secondary object is all the goods which are ordered to the possession of God.

1. God Himself, to be possessed by man and about to beatify him, is the primary object of hope.
(A) Scripture teaches this many times; for when the parents and relatives of Tobias insulted the pious servant of God, saying: Where is your hope? he answered: "Do not speak so, because we are children of the saints, and we await that life which God is about to give to those who never change their faith from Him."⁴ But in what this life consists is taught more clearly in the New Testament: "Now this is eternal life: that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent";⁵ - "Dearly beloved, we are now the sons of God; and it has not yet appeared what we shall be; we know that when He shall appear, we shall be like Him, because we shall see Him as He is."⁶

⁴ Tob. 2:17-18.

⁵ John 17:3.

⁶ 1 John 3:2.

(B) The Fathers often inculcate this doctrine, among whom Augustine, namely explaining these words "God is my portion forever," says: "He who asks another reward from God, and therefore wishes to serve God, makes dearer what he wishes to receive than Him from whom he wishes to receive it. What then? no reward of God? None besides Himself. The reward of God is God Himself."⁷

⁷ In Ps. 72, n. 32, P. L., XXXVI, 928; the same holy Doctor expounds this philosophically in the little work *De Beata Vita*, P. L., XXXII, 959-976.

(C) Reason suggests the same thing. For that must be the primary object of our hope which is the supreme good, the cause of our beatitude, and to which all our works are ordered; but, from what was said above, nn. 13-20, our supreme beatitude consists not in created goods, but in the perfect knowledge and love of God.

698. 2. But the secondary object of hope is all the helps which are ordered to the possession of God: (a) first of all the supernatural helps of grace, by which we are daily assisted for knowing the truth, conquering desires, overcoming temptations, avoiding sins, and also exercising Christian virtues, according to that saying:⁸ "Having therefore a great high priest who has passed into the heavens, Jesus, the Son of God, let us hold fast our confession... Let us therefore go with confidence to the throne of grace, that we may obtain mercy, and find grace in seasonable aid." (b) Afterward, however, even temporal goods, insofar as they are referred to eternal beatitude; for merely natural goods, which in no way pertain to the supernatural end, cannot be called the object of Christian hope. On the contrary, however, the evils of this life, tribulations, anxieties, persecutions, and other things of this kind, insofar as they contribute to our salvation, increase our hope, according to that saying:⁹ "And we know that to those who love God all things work together unto good, to those who, according to His purpose, are called to be saints."

⁸ Heb. 4:14-16.

⁹ Rom. 8:28.

II. CONCERNING THE MOTIVE OF HOPE.

699. 1. Various opinions. Since hope can be considered under different respects, there are different opinions concerning the motive upon which it rests, according to the different way in which this virtue is regarded.

(a) The Scotists, considering hope chiefly as an appetite of the supreme good insofar as it beatifies us, say that the sole motive of hope is God, as He is our supreme good;¹⁰ for what seems principal in this virtue is the love of God, insofar as He is the supreme good of man: the rest, namely desire and expectation of grace, is something accessory.

¹⁰ Suarez, *De Spe*, disp. I, sect. 3.

(b) The Thomists, considering hope as the pursuit of an arduous good, think that its motive is the helping omnipotence of God; for the reason on account of which we tend toward an arduous good is divine power insofar as it can help us.

(c) But some place the motive of hope in the fidelity of God; for since there is question of supernatural beatitude and the means proportioned to this end, which exceed the powers and merits of man, we cannot hope for these unless God has promised to bestow the same upon us.

(d) Finally, there are many today who, observing that the act of hope is virtually threefold, or can be regarded under a threefold respect, contend that the three aforesaid motives concur together for the production of this act; this opinion indeed seems to us more probable.

700. 2. The more probable opinion: The adequate motive of hope is the goodness of God toward us, and at the same time His helping power, and also fidelity in keeping promises.

(A) The motive of hope, insofar as it includes love of the supreme good, is the goodness of God toward us. For hope tends toward divine good through love; for we do not hope except for that which we love. But the motive of this love is not divine goodness absolute, or regarded in itself, which is the motive of charity, but the relative goodness of God, or His goodness toward us; for as in the natural order we hope for those things which seem good to us, so in the supernatural order we hope for the supreme good insofar as it is ours and makes us blessed.

Thus Christ proposes the kingdom of God to the elect as the reward prepared for them and hoped for by them:¹¹ "Come, blessed of My Father, possess the kingdom prepared for you from the foundation of the world." Wherefore the Apostle, after many labors bravely endured for Christ, expects the crown of justice which will beatify him:¹² "I have fought the good fight, I have finished the course, I have kept the faith. As to the rest there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day."

¹¹ Matt. 25:34.

¹² 2 Tim. 4:7-8.

701. (B) The motive of hope, insofar as it includes elevation of soul, is the helping power of God. For since the supreme good which we hope for is truly arduous, and cannot be attained without divine help, there accedes another motive of hope, namely the helping power of God: this comprises not only omnipotence, by which God can help us, but also mercy, by which He is kindly prepared to furnish His help in our weakness.

This indeed is gathered from innumerable texts of Scripture in which we are commanded to hope in the Lord, because He is powerful and merciful, and therefore our helper: "In God is my salvation and my glory; He is the God of my help, and my hope is in God. Hope in Him... God is our helper forever."¹³ - "But I, as a fruitful olive tree in the house of God; I have hoped in the mercy of God forever and ever."¹⁴ - "And God is able to make all grace abound in you, that in all things, always having all sufficiency, you may abound unto every good work."¹⁵ - "But God, who is rich in mercy, for His exceeding charity wherewith He loved us, even when we were dead in sins, quickened us together in Christ, by whose grace you are saved, and raised us up together and made us sit together in the heavenly places in Christ Jesus, that He might show in the ages to come the abundant riches of His grace in His goodness toward us in Christ Jesus."¹⁶

¹³ Ps. 61:8-9. This is often repeated in the Psalms.

¹⁴ Ps. 51:10.

¹⁵ 2 Cor. 9:8.

¹⁶ Eph. 2:4-7.

The same can be gathered from Trent, where it declares that the gift of perseverance is not had "except from Him who is powerful to establish him who stands, that he may stand perseveringly, and to restore him who falls; let no one promise himself anything certain with absolute certitude, although all ought to place and repose the firmest hope in the help of God."¹

¹ Trent, sess. VI, cap. 13, Denzing., n. 689.

In truth, in order that amid the multiple temptations and miseries of life by which we are surrounded we may be able to raise the soul to the supernatural good which is not only arduous but also surpasses our powers, it is necessary that we expect help from Him who, on account of His power, is able, and, on account of His mercy, wills to help us.

702. (C) The motive of hope, insofar as this includes confidence, or a firm and certain expectation of heavenly goods, is the fidelity of God in promises. For since God is by no means bound to bestow upon us supernatural goods, we cannot hope for these with firm certitude unless He has promised to grant the same to men; moreover, since He is faithful, we can rely upon His promises with all confidence.

Therefore Scripture not rarely derives the certitude of our hope from the promises or fidelity of God: "Let us hold fast the confession of our hope without wavering, for He is faithful who has promised";² - "unto the hope of eternal life, which God, who does not lie, has promised."³ - In the same sense must be understood the words of Paul cited above (n. 700); for eternal life is not a crown of justice unless the promise of God accedes.

² Heb. 10:23; cf. 6:13-20.

³ Titus 1:2.

703. Corollary. Although properly the motive of our hope is God, good, helping, and faithful, yet it is certain that our confidence is much increased from the merits and satisfactions of Christ: for He, as the moral head of the whole human race, satisfied for our sins, and merited for us all spiritual helps which we need for obtaining eternal life, as was proved in the *Treatise on the Incarnate Word*, nn. 179-214.

Therefore He is truly the meritorious cause of our justification and salvation, according to that saying of Trent:⁴ "Who, when we were enemies, on account of the exceeding charity with which He loved us, merited justification for us by His most holy passion on the wood of the cross, and satisfied God the Father for us." Therefore when we act and pray through Christ and in Christ, relying upon His merits, we are certainly able to conceive greater confidence.

⁴ Trent, sess. VI, cap. 7, Denzinger, n. 681.

Besides, by force of the communion of saints, the intercession of the Blessed Mary and of the elect reigning in heaven, and also the prayers of the just on earth, can increase our confidence secondarily; for these can obtain for us opportune helps, by which we are assisted not a little toward obtaining eternal beatitude. (*De Verbo Incarnato*, nn. 292-294 and nn. 304-306.)

III. CONCERNING THE PROPERTIES OF HOPE.

704. 1. State of the question. That the act of hope is supernatural and free is easily understood from what has already been said; but it will not be useless to consider whether and in what sense it can be called certain and firm.

Certitude is directly and properly predicated of cognition, but indirectly of those acts of the will which depend upon prior cognition; yet with this difference, that certitude of the intellect excludes doubt, while certitude or firmness of the will excludes fluctuation or fear. Therefore the act of hope is called certain insofar as it cannot be frustrated, and firm insofar as it excludes fear. But in order that the matter may be understood better, hope can be considered both on the part of God and on the part of ourselves.

705. 2. Thesis: Theological hope, as much as is on the part of God, is supremely certain and firm; but as much as is on the part of ourselves, it admits a certain uncertainty and fear.

(A) On the part of God it is supremely certain and firm.

(a) This indeed is inculcated very often in the Psalms: "My God, in Thee I trust; let me not be ashamed. Neither let my enemies laugh at me; for none of those who wait on Thee shall be confounded... In Thee, O Lord, have I hoped, let me not be confounded forever... Our God is our refuge and strength, a helper in troubles which have found us exceedingly; therefore we will not fear when the earth shall be troubled... He who dwells in the help of the Most High shall abide in the protection of the God of heaven."⁵ (b) The same is taught in the sapiential books: "Know that no one has hoped in the Lord and has been confounded. For who has continued in His commandments, and has been forsaken, or who has called upon Him, and He has despised him? For God is pious and merciful, and will forgive sins in the day of tribulation."⁶ (c) Nor does Paul speak otherwise:

"Tribulation works patience, and patience trial, and trial hope; but hope does not confound."⁷ Wherefore elsewhere he teaches that hope is like a sure and firm anchor of the soul;⁸ and, near the end of life, he writes confidently:⁹ "For I know whom I have believed, and I am certain that He is able to keep my deposit unto that day." - (d) This is confirmed by Trent:¹⁰ "All ought to place and repose the firmest hope in the help of God."

⁵ Ps. 24:2-3; Ps. 30:2; Ps. 45:2-3; Ps. 90:1; let the whole Psalm be read with the Commentary of St. Bernard.

⁶ Ecclus. 2:11-13.

⁷ Rom. 5:3-5.

⁸ Heb. 6:19.

⁹ 2 Tim. 1:12.

¹⁰ Sess. VI, cap. 13, Denzing., n. 689.

In truth this is gathered from what was said concerning the motive of hope. For that act is certain and firm which rests upon an infallible motive; but the motive upon which hope rests is altogether infallible, since the goodness, omnipotence, mercy, and fidelity of God can never be frustrated; therefore the act of hope must be altogether firm: otherwise injury is inflicted upon the divine attributes.

706. (B) On the part of ourselves, insofar as hope supposes our cooperation, it admits a certain uncertainty, from which there arises fear lest by our own fault we lose the heavenly kingdom.¹⁰ For the divine promise of eternal beatitude to be given to each is conditioned, namely on this supposition, that we cooperate with the grace of God and persevere unto the end; but, on account of weakness or malice, we can fail and fall away from the state of grace; therefore from this head hope is not absolutely certain, but can be frustrated.

¹⁰ Thus against the *Protestants*, who think that each one must trustingly hope and believe that he is inscribed among the number of the predestined. This is refuted in the Treatise on Grace, n. 164-167.

This indeed Scripture teaches; thus Paul wrote to the faithful: "Therefore he who thinks himself to stand, let him take heed lest he fall... With fear and trembling work out your salvation";¹¹ indeed concerning himself he said: "For I am conscious of nothing to myself, yet I am not hereby justified; but He who judges me is the Lord... I chastise my body and bring it into servitude, lest perhaps, when I have preached to others, I myself should become reprobate."¹²

¹¹ 1 Cor. 10:12; Phil. 2:12.

¹² 1 Cor. 4:4; 9:27.

Trent declared the same against the *Protestants*:¹³ "For as no pious person ought to doubt concerning the mercy of God, concerning the merit of Christ, and concerning the efficacy of the sacraments: so each person, while he looks upon himself and his own proper weakness and indisposition, can fear and be afraid concerning his grace; since no one can know with the certitude of faith, to which falsehood cannot be subject, that he has obtained the grace of God... Nevertheless those who think themselves to stand, let them take heed lest they fall; and let them work out their salvation with fear and trembling, in labors, in watchings, in alms, in prayers and oblations, in fastings and chastity. For

they ought to fear, knowing that they have been reborn unto the hope of glory and not yet unto glory."

¹³ Trent, sess. VI, cap. 9 and 13, Denzinger, nn. 684 and 689; cf. n. 688.

707. Corollary. Therefore no one, unless from a special revelation, can be certain concerning his own justification and salvation. Therefore with fear and trembling we must work out our salvation.

But this fear does not diminish our hope, but rather sharpens and raises it, because it impels us to flee to God: for while we fear, on account of our weakness, lest we fall into sin, we are rendered more watchful, and place all our confidence in God; and at the same time we devote ourselves more perseveringly to good works, so that our salvation may become more certain, according to that saying:¹⁴ "Labor the more, that by good works you may make your vocation and election sure: for doing these things, you shall not sin at any time."

¹⁴ 2 Pet. 1:10.

IV. CONCERNING THE SUBJECT OF HOPE.

708. From what has been said, it is easily understood that the proximate subject of hope is the will: for hope cannot be placed in the intellect, which regards the true, since it tends directly toward the good; nor in the sensitive appetite, which is concerned with sensible good; therefore it is in the will, since it inclines toward spiritual good.

But the question arises what persons are capable of eliciting an act of hope. (A) With regard to the dead: (a) the blessed in heaven no longer hope, at least for essential beatitude,¹⁵ since they already enjoy the same, according to that saying:¹⁶ "But hope which is seen is not hope; for what a man sees, why does he hope for?" (b) The damned likewise cannot hope, since they know that they cannot escape damnation and arrive at beatitude. (c) But hope can be elicited by souls detained in purgatory, according to the common opinion, because, although they are already certain of their salvation, nevertheless they cannot arrive at it except by enduring the sufferings and anxieties to which they are subjected; and thus the future possession of heaven appears to them as something certain but arduous.

¹⁵ Some indeed assert that they hope for the accidental beatitude of the body; yet St. Thomas denies this, II-II, q. 18, a. 2 ad 4, because the glory of the body does not have the character of an arduous good with respect to one having the glory of the soul.

¹⁶ Rom. 8:24.

709. (B) If the question is of the living: (a) hope does not remain in those who are formally heretics (above, n. 604), because the foundation of hope is faith itself, which is lacking in these; nor in those who have fallen into despair or heretical presumption, because by these sins hope is lost, from what is to be said below. (b) Yet it can remain in other sinners, who must prepare themselves for justification by hope, according to Trent:¹⁷ "While sinners, understanding that they are sinners, by the fear of divine justice, by which they are usefully shaken, turning themselves to consider the mercy of God, are raised into hope, trusting that God will be propitious to them on account of Christ."

¹⁷ Trent, sess. VI, cap. 6, Denzing., n. 680.

ART. II. CONCERNING THE HONESTY AND NECESSITY OF HOPE.

710. Once the nature of hope has been explained, it is easy enough to understand its excellence. (a) Nevertheless, some contended that hope, considered separately from charity, or the desire of some reward, is of itself infected by some stain of baseness, and cannot be made honest unless it is converted into an affection of benevolence and charity; and therefore they said that a work exercised with a view to eternal reward, without charity, is not truly honest: thus the Calvinists, Baius, and the Jansenists.² Besides, not a few modern philosophers, especially Kantians, and (what is astonishing) evolutionists, turn it into a fault of the Christian religion that it proposes a reward to those doing good; for thus, they say, virtue is mercenary (above, nn. 30 and 56).

¹ Suarez, *De spe*, disp. I, sect. 5; Perrone, op. cit., nn. 82-124; Bouquillon, nn. 346-371; Billot, th. 27-28; Pesch, nn. 514-530.

² Calvin, *Instit.*, lib. III, c. 16, § 3, and c. 18, § 2; Baius, lib. *de Caritate*, c. 6; *de virtutibus impiorum*, c. 5-6; with regard to the Jansenists, see propositions 44-45 of Quesnel, condemned by Clement XI, Sept. 8, 1713, apud Denzing., nn. 1259-1278.

(b) The Quietists, under the leadership of Michael Molinos, did not proceed so far, but, thinking that perfection consists in a continuous act of contemplation and love, asserted that hope, which regards one's own good, is imperfect, and therefore cannot be composed with the pure love of God and the highest perfection. From this they also inferred that all desires, even pious ones, all petitions, all acts except the pure love of God, as imperfect, are to be omitted; and that temptations are not to be resisted actively, but only passively.³ The will, they said, ought to remain altogether quiet, and not act except when divine grace impels, which alone works good in us. From this error the pious widow Guyon did not withdraw far enough; her defense was undertaken by the Archbishop of Cambrai, Fenelon, in the work *Explication des Maximes des Saints*, where he taught that there is given a habitual state of pure love which excludes hope.⁴

³ Yet the greatest difference must be established between the errors of M. Molinos and of Fenelon. The former indeed proceeded much farther both speculatively and practically, by deducing immoral conclusions from his principles. Theoretically he taught: "The soul must not think either of reward, or of punishment, or of paradise, or of hell, or of death, or of eternity." Practically: "The free will having been handed over to God, and the care and thought of our soul having been left to Him, there is no longer to be any account of temptations; nor should any resistance be made to them except negative resistance, with no effort being used: and if nature is moved, it is necessary to allow it to be moved, because it is nature... When violences of this kind (diabolical temptations) occur, it is necessary to allow Satan to work, by applying no effort and no proper endeavor, but man ought to remain in his nothingness: and even if pollutions and obscene acts by one's own hands, and even worse things, follow, there is no need to disturb oneself..." (Ap. Denzing., nn. 1094, 1104, 1134.)

⁴ Fenelon said: "There is given a habitual state of the love of God, which is pure charity and without any admixture of the motive of one's own interest. Neither fear of punishments nor desire of rewards any longer has a part in it. God is no longer loved on account of merit, nor on account of perfection, nor on account of the happiness to be found in Him... In this state the soul loses every hope of its own proper interest; but never loses in the higher part, that is, in its direct and intimate acts, perfect hope, which is the disinterested desire of the promises." (Ap. Denzing., nn. 1193 and 1203.) It is known to all with how great humility Fenelon retracted his errors, condemned by Innocent XII. - The history of quietism has been sketched among others by Gosselin, *Analyse de la controverse du Quietisme* (*Oeuvres de Fenelon*,

Versailles, t. IV); L. Crouste, *Fenelon et Bossuet*, Paris, 1894-1895, t. I, pp. 375-564, t. II in entirety. - You will find the doctrine of Bossuet especially in the work *Instruction sur les etats d'oraison*, where the articles called Issy are set forth, concerning quietism.

Against these errors we shall prove the honesty and necessity of hope.

I. CONCERNING THE HONESTY OF HOPE.

711. Thesis. Theological hope, by which we work good with a view to eternal beatitude, not only bears before itself nothing disordered, but truly has the character of virtue.

(A) This indeed is clear from the texts of Scripture cited above, nn. 700-702, in which hope in God is commended; but besides, from many others in which works done with a view to eternal reward are explicitly praised as good: "Seek therefore first the kingdom of God and His justice, and all these things shall be added unto you."⁵ - "Make unto yourselves friends of the mammon of iniquity, that, when you shall fail, they may receive you into eternal dwellings."⁶ Therefore the Apostle exhorts the Corinthians that, like athletes, they abstain from all things and thus receive an incorruptible crown,⁷ and elsewhere adds:⁸ "Whatever you do, work from the soul, as to the Lord, and not to men; knowing that from the Lord you shall receive the retribution of the inheritance." Now God cannot so earnestly and frequently exhort us to hope unless it is honest and praiseworthy. Indeed St. John explicitly declares that this hope is sanctifying:⁹ "And everyone who has this hope in Him sanctifies himself, as He also is holy."

⁵ Matt. 6:33.

⁶ Luke 16:9.

⁷ 1 Cor. 9:25.

⁸ Col. 3:23-24.

⁹ 1 John 3:3.

(B) Therefore deservedly Trent reproved those "who establish that in all works the just sin, if in those works, by arousing their own sluggishness and exhorting themselves to run in the stadium, with this, that God first of all be glorified, they also look to eternal reward"; and afterward declared: "And therefore to those working well unto the end and hoping in God, eternal life is to be proposed, both as grace mercifully promised through Christ Jesus to the sons of God, and as a reward faithfully to be rendered, from the promise of God Himself, to their good works and merits."¹⁰

¹⁰ Trent, sess. VI, cap. 11 and 16, Denzing., nn. 687 and 692.

712. (C) It is consonant with reason to hope in God, to love Him as our good, and to expect from Him eternal life and the means for obtaining it. (a) Certainly good and honest is the act by which we tend toward God as our end and the fountain of supreme beatitude; for thus our faculties are rightly developed, while they are ordered to infinite good; moreover, by loving God as good for us, we easily love Him as lovable in Himself.

Some say that thus the order is perverted, because we refer God to ourselves as to an end. But undeservedly; for when we seek our beatitude in the knowledge and love of God, by that very fact we recognize God to be our ultimate end; wherefore we refer ourselves to God as to the ultimate end.

(b) Moreover, when we confidently expect divine help, by that very fact we adhere to God helping; now the perfection of man consists in this, that he is united to God. Besides, to hope in the Lord is honorable to Him: for thus we recognize His power, goodness, and fidelity: "Because he has hoped in Me, I will deliver him; I will protect him because he has known My name."¹¹

¹¹ Ps. 90:14.

713. Therefore they err, as we showed above, n. 30, who say that a work done with a view to eternal life is mercenary: for hope of a merely spiritual and future reward does not exclude an honest motive, but, given human weakness, powerfully incites us to the good.¹² - And indeed those who boast that they act well on account of duty, and not on account of reward, deceive themselves or others: for experience establishes that men are only gradually drawn to the good of a higher order, to pure love, elicited without any hope of gratitude or reward. - The Catholic doctrine seems much more adapted to the weakness of human nature, which draws men to spiritual good by hope of future reward, and gradually raises them from hope to the supreme good loved for its own sake. We confess besides that our acts are more perfect the less they regard our own advantage.¹³

¹² This Seailles himself admits, although otherwise hostile to Catholic doctrine: "It is not my intention to diminish or calumniate Christian morality; what it has obtained from men, what it has given them suffices to defend it from voluntary injustices and unintelligent bias. It has deepened souls, it has made them more delicate and more pure, it has restrained the impatient and brutal beast, it has opposed to its immediate desires the dream of paradise and the nightmares of hell: by binding beatitude to sacrifice, it has made disinterestedness come forth from egoism itself. Some are scandalized by this: instinct is found again, fear, desire, hope, trembling or appetite of the beast in this expectation of reward; but, to what is seen, to what is touched, victoriously to oppose an image, a dream of happiness, what one does not verify by the senses, what exists only to the extent that one believes it, is this not already idealism, proof that the idea can conquer?" (*Les affirmat. de la conscience*, pp. 49-50.)

¹³ Which M. d'Hulst splendidly explains, *Careme* 1891, pp. 200 and 412: "It is not because the virtuous man will have made a calculation that he will be beatified, it is because he will have done his duty. The more he has forgotten himself in the virtuous effort, the greater will be his reward. To mediocre souls, enamored of themselves even in the practice of good, the lesser happiness; to heroic souls, unoccupied with themselves even in the care of their salvation, the highest felicity."

II. CONCERNING THE NECESSITY OF HOPE.

714. That the infused habit of hope is necessary by necessity of means for salvation is gathered from the fact that justification is not infused except with the virtues of faith, hope, and charity (above, n. 597). But the question is moved concerning the act of hope, namely whether this is at times necessary for obtaining or preserving justification. The Quietists denied this, asserting that there is given a perfect state in which every act of hope is excluded (above, n. 710).

715. 1. Some act of theological hope, according to the ordinary law, is necessary for adults by necessity of means for obtaining justification.

(A) For Trent, describing the dispositions necessary by necessity of means for justification, places hope among them:¹⁴ "They are raised into hope, trusting that God will be propitious to them on account of Christ." In truth the first movement which follows faith and fear of God in sinners is confidence of obtaining remission of sins, which they conceive by turning themselves to the mercy of

God; for unless they trust in God, they fall into despair, they do not think of doing penance,¹⁵ and therefore they cannot be justified.

¹⁴ Trent, sess. VI, cap. 6; Denzing., n. 680.

¹⁵ "For no one," says St. Ambrose, "can do penance well unless he has hoped for pardon." (*De Paenitent.*, c. I, n. 4, P. L., XVI, 466.)

Absolutely speaking, it can indeed happen that they pass immediately to eliciting an act of perfect charity or contrition, by which they are justified, and therefore we said "according to the ordinary law." But this act of charity virtually includes hope: for by loving God as a friend, we hope that He will be propitious to us.

(B) Scripture does not openly declare the matter, since it inculcates the utility rather than the necessity of hope. Yet this necessity is logically inferred from it. For the Apostle, when he preaches the absolute necessity of faith, defines it as the substance of things to be hoped for,¹⁶ and therefore supposes that hope is required for justification just as faith itself is; for the sinner who believes and does not hope easily falls into despair, and thus cannot be saved.¹⁷

¹⁶ Heb. 11:1, 6.

¹⁷ Below, n. 720.

716. 2. He who is already justified is bound at times to elicit acts of hope for persevering and obtaining salvation.

(A) Scripture indeed insinuates this in many places, in which hope is so commended that it seems to fall under precept: "Command the rich of this world not to be high-minded, nor to hope in the uncertainty of riches, but in the living God."¹ - "But Christ as a son in His house: which house we are, if we hold fast confidence and the glory of hope firm unto the end."² Hence the Apostle often exhorts the faithful to Christian hope: "So run that you may obtain. And everyone who strives for the mastery abstains from all things; and they indeed that they may receive a corruptible crown, but we an incorruptible one";³ - "Let us live piously in this world, awaiting the blessed hope."⁴ All these things indeed suppose that acts of hope are to be elicited at least at times.

¹ 1 Tim. 6:17.

² Heb. 3:6.

³ 1 Cor. 9:24-25.

⁴ Titus 2:13.

(B) This likewise is gathered from the necessity of prayer. That this is necessary for salvation was proved in the *Treatise on Grace*, nn. 42 and 58, and below will be demonstrated in the *Treatise on the Virtue of Religion*. But prayer to God supposes hope: for we ask graces from Him for this reason, because we hope in Him; wherefore James says:⁵ "But let him ask in faith (confidence), nothing wavering." Therefore acts of hope are to be elicited at times.

⁵ James 1:6.

717. 3. Corollary. Therefore quietism must be rejected, nor can there be admitted a habitual state of the love of God which altogether excludes hope. Man can indeed at times elicit

an act of perfect charity, by which, without any admixture of a motive of his own interest, he loves God solely as supremely lovable in Himself; he can arrive at that excess of charity that, with Paul, conditionally (that is, if it were possible, without loss of divine love), he would renounce eternal happiness: "I wished myself to be anathema from Christ for my brethren";⁶ but soon with the same Apostle he must return to hope: "I press toward the mark, to the prize of the supernal vocation of God in Christ Jesus... As to the rest there is laid up for me a crown of justice, which the Lord, the just judge, will render to me in that day."⁷ Therefore in the present life, while we are pilgrims away from God, we must not only love Him, but hope in Him.

⁶ Rom. 9:3.

⁷ Phil. 3:14; 2 Tim. 4:8.

This is also clear from the condemnation of 68 propositions of Michael de Molinos by Innocent XI, Nov. 20, 1687, - and of 23 propositions excerpted from the work of Msgr. Fenelon by Innocent XII, Mar. 12, 1699. For from this condemnation it is certainly gathered that there is not given a habitual state of the love of God without any admixture of proper interest.⁸

⁸ You will find these propositions apud Denzing., nn. 1088-1155 and 1193-1215. - Here it is also worthwhile to refer to some of the Issy articles, concerning which Bossuet, Noailles, bishop of Chalons, Fenelon, and Tronson, S.S., agreed: "1) Every Christian in every state is bound to preserve the exercise of faith, hope, and charity, and to elicit their acts, as acts of distinct virtues. 2) It is not permitted for a Christian to be indifferent to salvation and to the things which are referred to it: holy indifference regards the outcome of this life (sin excepted), and the dispensation of spiritual consolations and aridities."

718. 4. Concerning the time at which the precept of hope obliges. Almost the same must be said as concerning faith, nn. 644-647; namely this precept:

(A) Obliges of itself: (a) when someone has attained the use of reason, and at the same time eternal beatitude toward which he must tend has been sufficiently proposed to him; (b) in danger of death, at least more probably, so that the mind, the terrors of judgment having been overcome, may confidently tend toward God the ultimate end; (c) often in life, although the times cannot be determined more particularly; besides, he who lives as a Christian, prays, and worthily receives the sacraments, by that very fact satisfies the precept; (d) when a temptation against hope urges which can be conquered only by an act of hope; (e) when the habit of hope has been lost through the mortal sin of despair.

(B) By accident: (a) when a precept must be fulfilled which cannot be fulfilled without an act of hope, for example, prayer, penance; (b) if a temptation urges which cannot be overcome unless the soul is raised by an act of hope.

ART. III. CONCERNING SINS AGAINST HOPE.

719. One can sin against hope in a twofold way: by omission, when the prescribed act of hope is not elicited; by commission, when hope is cast away through despair or perverted through presumption. From what has been said it is sufficiently understood when one sins against hope by omission. Yet it may be observed that the principal cause of these sins is disordered adhesion to earthly goods, by which temporal goods are preferred to eternal goods, so that not

a few desire to remain perpetually in this life. This happens especially to those who abound in riches and pleasures: for these sometimes contemn heavenly goods and place their happiness in earthly things;¹⁰ and this sin is grave when it turns us away from the love of God and from other duties of the Christian life which oblige under mortal sin. - Therefore it remains to speak concerning despair and presumption.

⁹ St. Thomas, II-II, q. 20-21; Suarez, disp. II, sect. 2-3; Billuart, *De spe*, art. 5; St. Alphonsus, lib. III, nn. 20-21; Perrone, nn. 145-158; Bouquillon, nn. 372-383; Lehmkuhl, nn. 310-313; Ballerini-Palmieri, nn. 124-132.

¹⁰ This M. d'Hulst thus explains, *Careme*, 1892, p. 201: "Hope is therefore a duty, and this duty, so sweet, is costly at its hours. Yes, gentlemen, when life seems to smile upon our earthly hopes, it is hard to disdain those flattering promises which take us by the sensible side of ourselves; it is hard to withdraw from the embrace of pleasure, to say to the happiness which offers itself to us: you could not suffice for me... The Christian needs something of this heroism (of the martyrs) to disengage himself from the caressing embraces of pleasure and to entrust to the distant promises of a mysterious beyond all the hope of his happiness."

I. CONCERNING DESPAIR.

720. 1. Notion and causes. (A) Despair is a voluntary diffidence of obtaining beatitude, or the means necessary for it.

In order that it be a sin, it must be voluntary; it is therefore distinguished from involuntary disturbance, which frequently arises in those who fear God, or in the scrupulous: for these, from an empty motive, often fear lest they are in the state of mortal sin, or lest, on account of their malice, they fall into danger of damnation. It likewise differs from that sense of spiritual dereliction which sometimes the most perfect suffer: for these, with God permitting it thus, are deprived of spiritual consolation, and are pressed by various temptations, so that they seem to themselves to have been forsaken by the Lord Himself, and become altogether despondent.¹¹

¹¹ Christ wished to suffer this spiritual dereliction on the cross, namely when He cried out: "My God, My God, why hast Thou forsaken Me?" (Matt. 27:46). Bona describes this state thus (*De discretione spirituum*, c. 13): "But in the higher part the mind is darkened by the densest darkness, the will languishes, finding consolation nowhere, neither in God nor in creatures: every ardor of love grows cold; and, what is most grave, it is pressed by so many temptations that it often seems to itself to have given assent to diffidence, blasphemies, and despair. Those who have experienced it liken this horrible torment to the pains of hell." Cf. Schram, *Instit. mysticae*, § 226-237.

In order to know whether a penitent has truly consented to the sin of despair, the confessor will opportunely ask him whether or not he has omitted the accustomed exercises of religion and piety: if, notwithstanding fears and anxieties, he has not ceased to pray, he can be judged free from the sin of despair; but if he has ceased from praying, thinking that God is unwilling to come to his aid, of itself he sins gravely; but if, desponding in soul from a certain disordered sadness, he becomes tepid and remiss, he sins venially.

721. (B) Among the principal causes of despair are numbered:

(a) Defect of faith, because faith is the foundation of hope; such was the despair of Cain when he said:¹² "My iniquity is greater than that I may deserve pardon"; for he seemed to suppose that God does not remit sins even to those truly penitent. (b) Disordered adhesion to pleasures, especially lust; for from affection for these delights a man grows disgusted with spiritual goods; and when he

wishes to come to his senses, it is so arduous to restrain lust and to leave the enticements of the flesh,¹³ that not a few despair concerning victory and eternal salvation. (c) Spiritual sloth (above, n. 562), that is, languor and weariness in the exercise of virtue, horror of difficulty, labor of combat, by force of which we consider the good to be done as too difficult and impossible, and therefore abstain from it.¹⁴ (d) Presumption, insofar as it leads us into temptation, but afterward into multiple sins and despair; namely, the Seducer deceitfully leads the incautious into sin, by persuading them of the lightness of sin and the ease of pardon; but, once sin has been committed, he deters them from penance, by magnifying its enormity, the inescapable weight of depraved custom, and the implacable justice of God. (e) Among natural causes is numbered a certain melancholic disposition, which begets sadness and dejection of soul.

¹² Gen. 4:13.

¹³ Augustine graphically describes this (*Confess.*, lib. VIII, c. 11, n. 26, P. L., XXXII, 761): "Trifles of trifles and vanities of vanities, my old friends, held me back, and they muttered softly: Do you send us away? and from this moment shall we not be with you any more forever? and from this moment will this and that not be permitted to you any more forever? And what things did they suggest?... what filth did they suggest! what disgraces!... Yet they delayed me, hesitating to tear myself away and shake myself free from them and leap across whither I was called, while violent custom said to me: Do you think you will be able to live without these?"

¹⁴ St. Thomas, II-II, q. 20, a. 4.

722. 2. The malice of despair. (A) Despair properly so called, which is concerned with salvation or the means necessary for obtaining it, is a mortal sin of its whole kind, less indeed than infidelity and hatred of God, but graver than the sins which are committed against the moral virtues; for it is directly opposed to the very motive of faith, since it at least implicitly denies the mercy or power of God; and therefore it utterly destroys hope itself, without which salvation becomes impossible. Besides, "hope being removed, men slide unrestrained into vices, and are drawn back from good labors."¹⁵ Sometimes it is also joined with heresy, insofar as someone believes that God cannot or does not will to save him: then it contracts the special malice of heresy.

¹⁵ St. Thomas, II-II, q. 20, a. 3.

(B) But diffidence concerning those things which are not necessary for salvation, for example, concerning avoiding some venial sin or attaining such a degree of perfection, is not despair properly so called, and of itself is a light sin. The same must be said concerning a certain pusillanimity, by force of which we in some way despair concerning our cooperation with grace, but not concerning divine mercy.

II. CONCERNING PRESUMPTION.

723. 1. Notion and causes. (A) Presumption, insofar as it is opposed to hope, is a rash expectation of beatitude and of the means for obtaining it, contrary to the order of Providence. For God, in the conferring of His gifts, has established certain laws conformable to wisdom; and the sin of presumption is situated in this, that spiritual goods are desired without conformity with these laws. This happens in various ways.

(a) Presumption is heretical, namely when it imports some error against faith; such is Pelagian presumption, situated in this, that someone hopes to obtain the remission of sins, or some other grace, and heavenly beatitude by his own powers; or Lutheran presumption, by which someone trusts that he will obtain remission of sins and eternal beatitude from the merits of Christ alone, without penance properly so called and the observance of the commandments;¹ or Calvinist presumption, by which someone hopes for divine help in carrying out something evil, for example, in taking vengeance upon an enemy, as if God could positively cooperate with sin.

¹ From this error they do not sufficiently withdraw who hope, on account of some offices of piety toward the Blessed Virgin, that they will obtain salvation, even if they live carnally and sin more freely. Cf. Tyrrell, *External Religion* (French, *La religion exterieure*, Paris, 1902), lect. V.

(b) Presumption is simple, or non-heretical, when someone, without error in faith, presumes too much concerning divine mercy or his own powers, for example, if he trusts that he will obtain extraordinary graces, such as are granted only to the greatest saints, - or assumes divine mercy as a motive for sinning more freely, multiplying sins because, he says, God remits many just as easily as one, and is always ready to spare penitents even when they return late to virtue.

But if someone sins or perseveres in sin from passion or frailty, with hope of obtaining pardon, or because of the ease of accusing sins, this is not properly presumption, but an abuse of grace to be diligently avoided.

724. (B) The principal causes of presumption, besides the errors in faith recounted above, are pride and vainglory.

From pride especially arises that presumption by which someone trusts that he will obtain glory without merits, or pardon without penance; for he esteems himself so highly that he hopes that even while sinning he will not be excluded from glory. From vainglory proceeds especially the presumption by which we attempt something above our powers, expecting thereby to be esteemed by others.² Yet sometimes it also arises from levity of mind, by force of which, forgetful of our own infirmity, we presume too much upon our own strength: then the sin is lighter.

² St. Thomas, II-II, q. 21, a. 4.

725. 2. Concerning the malice of presumption. (A) Heretical presumption is of itself a most grave sin, since it is opposed both to faith and to hope, and inflicts injury upon the divine attributes; when it is voluntary, it destroys the habit of hope, since it overturns faith, which is deservedly held to be the foundation of hope. - Yet I said of itself, because there can be, among Lutherans, those who in good faith think that salvation can be obtained from the merits of Christ alone, without observance of the commandments.

(B) Simple presumption is of itself a grave sin, but can admit smallness of matter;³ nor of itself does it destroy the habit of hope, because it preserves its motive: for although someone presumes too much upon himself, he does not for that reason altogether reject divine help.

³ St. Thomas, II-II, q. 21, a. 2.

In practice, in order to judge whether a penitent has sinned against hope, and at the same time against faith, he must be asked why and how he despaired or presumed, and from his answers the

nature and gravity of this sin will be able to be recognized.

CONCLUSION: CONCERNING THE MEANS OF PROGRESSING IN HOPE.

726. First of all it must be noted that hope is increased by the same means by which faith grows (above, nn. 689-694), since faith is the foundation of hope. But besides this, like the other virtues, it is strengthened by exercise and becomes more prompt.

⁴ Scaramelli, op. cit., art. II, concerning Hope, ch. 7-8; Schram, *Instit. theol. mysticae*, § 119-123; M. d'Hulst, *Careme* 1892, conf. 4-5.

(A) But in order that hope may be rightly exercised, there is required first a good conscience, that is, the state of grace and the practice of good works, or at least a sincere and efficacious desire of recovering grace; for he who remains in the state of mortal sin rightly fears damnation; while the just man, who knows that he is a son of God, easily trusts in his heavenly Father: "If our heart does not reprehend us, we have confidence toward God, and whatsoever we shall ask, we shall receive from Him, because we keep His commandments and do those things which are pleasing before Him."⁵

⁵ 1 John 3:21-22.

Augustine explains the reason for this thus:⁶ "A good conscience bears hope: as an evil conscience is wholly in despair, so a good conscience is wholly in hope... For he hopes who bears a good conscience. But he whom an evil conscience stings withdraws himself from hope, and hopes for nothing for himself except damnation. Therefore, in order that he may hope for the kingdom, let him have a good conscience; and in order that he may have a good conscience, let him believe and work."

⁶ In Ps. XXXI, n. 5, P. L., XXXVI, 261.

727. (B) When someone enjoys a good conscience, he ought now no longer to trust in man or in other creatures, but in God; wherefore, in all events, he should ask and expect from God alone counsel, strength, and grace, recalling to memory the motives of hope set forth above, nn. 700-703, namely the infinite power, mercy, and fidelity of God. For then, relying on divine help, he can overcome all adverse things: "The Lord is my light and my salvation; whom shall I fear? The Lord is the protector of my life; of whom shall I be afraid?... If armies in camp should stand together against me, my heart shall not fear."⁷

⁷ Ps. 26:1-3.

The reason is that nothing can separate us from the charity of God, which is plainly sufficient for rendering us blessed: "I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come... nor any other creature shall be able to separate us from the charity of God, which is in Christ Jesus our Lord."⁸

⁸ Rom. 8:38-39.

728. (C) But especially in adverse things all hope must be placed in God, who alone can rescue us from dangers, and at the same time give grace that we may use tribulations for increasing eternal beatitude.

Thus indeed Paul says: "Not only so, but we glory also in tribulations, knowing that tribulation works patience, and patience trial, and trial hope; and hope confounds not..."⁹ The reason is that if we suffer with Christ and for Christ, with Him we shall be glorified; and our glory will be proportioned to the tribulations patiently endured, and every arduous work done for God works in us an eternal weight of glory: "Yet so if we suffer with Him, that we may also be glorified with Him. For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us."¹⁰ - "For that which is at present momentary and light of our tribulation works for us above measure exceedingly an eternal weight of glory."¹¹

⁹ Rom. 5:3-5.

¹⁰ Rom. 8:17-18.

¹¹ 2 Cor. 4:17.

729. (D) But also in prosperous things we must raise the mind to eternal goods; otherwise we shall adhere to creatures and to pleasure, with the greatest detriment to the soul. Namely, when all things proceed prosperously, we are prone to pass God by, and to place our hope in creatures, riches, and friends; whence it happens that we become earthly, gaping after pleasure and contemning heavenly goods.

Wherefore it is necessary to look upon heaven, "while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."¹² It is also necessary to pray, that, despising temporal and earthly things, we may learn to love heavenly things: "Grant to Thy peoples to love that which Thou commandest, to desire that which Thou dost promise; that, amid worldly changes, our hearts may there be fixed where true joys are."¹³

¹² 2 Cor. 4:18.

¹³ Missal, prayer for the 4th Sunday after Easter.

Concerning the exercise of hope, or confidence, in prayer we shall speak below.

By these and other means of this kind hope is strengthened and raised up, and the way is prepared for charity, concerning which it remains to speak.

On the Virtue of Charity

CONCERNING THE VIRTUE OF CHARITY. — PRELIMINARY THINGS CONCERNING LOVE AND CHARITY IN GENERAL.

Among the theological virtues charity stands out, as Paul bears witness: "Now there remain faith, hope, charity, these three; but the greater of these is charity."¹ But because charity is a certain kind of love,² a few things concerning love must be noted beforehand.

¹ 1 Cor. 13:13.

² St. Thomas declares this thus (I-II, q. 26, a. 3): "For every dilection or charity is love, but not conversely; for dilection adds to love a preceding election, as the very name sounds; whence dilection is not in the concupiscible, but only in the will, and exists only in a rational nature. But charity adds to love a certain perfection of love, insofar as that which is loved is esteemed of great price, as the very name designates." - In reality the word *carus* etymologically signifies something of great price (Breal and Bailly, *Dict. etymol.*, p. 36).

1. CONCERNING THE NATURE, CAUSES, AND EFFECTS OF LOVE.

730. (A) Notion and species of love. Love in general is a movement toward good, or the complacency of the appetite in good. A threefold love is usually distinguished: natural, sensible, and rational.

³ St. Thomas, I-II, q. 26-29; St. Francis de Sales, *Tr. de l'Am. de Dieu* (ed. Annecy, 1894), l. I, ch. 1-13; Barre, *De virtutibus*, t. I, n. 12-20.

(a) Natural love is a certain propensity of any being toward its own proper end: for each thing seeks its own end, and is borne toward it by a certain natural instinct. This exists even in beings lacking liberty, and is not properly a moral act; accordingly we shall not treat it here. (b) Sensible, or sensitive, love is one of the eleven passions described above, n. 100, and can be defined as the complacency of the sensitive appetite in a sensibly apprehended good. It is therefore concerned with qualities which please the senses, and is not borne toward intelligible good except insofar as this kind of good is presented sensibly to the appetite by the imagination. But because these qualities are frivolous and mutable, the love which is born from them is vain and inconstant.⁴ - If it exists between persons of different sex, in order to carnal delights, it is called sexual love, and often passes into a vehement passion.⁵

⁴ "Love founded upon the communication of sensual pleasures is altogether gross, and unworthy of the name of friendship, as also that which glories in certain vain and frivolous endowments perceived by the senses. But I call sensual pleasures those which immediately and principally are concerned with the external senses, such as that pleasure which arises from the sight of bodily beauty, from the hearing of a sweet voice, from soft touch, and others of this kind. But I call frivolous endowments certain vain habits of nature, which the inexperienced and futile call by the name of virtues and perfections... Thus he is judged to be endowed with great virtue who dances elegantly, is most skilled in every kind of game, dresses elegantly, sings, jokes, or converses, and has elegant gestures." (St. Francis de Sales, *Introduction*, p. III, c. 17).

⁵ Descuret, op. cit., t. II, p. 151-180; *Vieux Moraliste*, apud *Ami du Clerge*, t. XXI, 1899, p. 129-137 and 241-248; Ribot, *Psychologie des sentiments*, Paris, 1896, p. 244-255.

731. (c) Rational love, or dilection, is the complacency of the will in good intellectually apprehended; it arises from endowments not external and frivolous, but intellectual and moral, for example, knowledge, prudence, kindness, fortitude, and other virtues of this kind. Wherefore it is more constant, because it rests upon endowments which are less mutable; it is worthy of man and honorable, as being founded upon truly human qualities. This likewise is twofold: when we love someone chiefly on account of our advantage, namely because he is good and useful to us, this love is called love of concupiscence; but if, on the contrary, we love him especially because we will good to him, it is called love of benevolence. Usually both motives are joined together, and we love others on account of both our own and their advantage. - Moreover, since man is at once rational and sensible, intellectual love is often found mixed with sensible love.

732. But love is called friendship when it is mutual, known as such to each lover, and therefore imports a certain communication of goods: "Not every love is friendship: for we can love and yet not be loved, and then there is love, but not friendship, since friendship is a certain mutual and reciprocal love. Secondly, it is not enough that it be mutual, but it is moreover necessary that the friends loving one another know their reciprocal affection; for if they are ignorant of this, they will indeed have love, but not friendship. Thirdly, it is required that there be between them some communication, which is the basis and foundation of friendship. Now, according to the diversity of communications, friendship also is diverse... if the things communicated are false and vain, friendship is false and vain; if they are true and solid, friendship also is true; and the more excellent goods of this kind are, the more excellent is friendship."⁶

⁶ St. Francis de Sales, *Introduction*, p. III, c. 17. - Cicero wrote an excellent treatise concerning friendship, *Laelius sive de Amicitia*.

Ambrose writes splendidly concerning true friendship:⁷ "For it is a solace of this life that you have one to whom you may open your breast, with whom you may share hidden things, to whom you may commit the secret of your heart; that you may place for yourself a faithful man, who may rejoice with you in prosperous things, suffer with you in sad things, encourage you in persecutions... Friendship is the guardian of piety and the mistress of equality, so that the superior shows himself equal to the inferior, and the inferior to the superior... For friendship is not venal, but full of beauty, full of grace. For friendship is a virtue, not gain, because it is not produced by money, but by grace; not by the bidding of prices, but by the contest of benevolence." - Scripture had gone before Ambrose:⁸ "A faithful friend is a strong protection; and he that has found him has found a treasure; nothing can be compared to a faithful friend, and no weight of gold and silver is worthy to be put in balance against the goodness of his fidelity; a faithful friend is the medicine of life and immortality."

⁷ St. Ambrose, *De officiis*, lib. III, c. 22, P. L., XVI, 181-182.

⁸ Ecclus. 6:14-16.

733. (B) Causes of love.⁹ There are especially three things which induce or increase love: good, likeness, familiar association.

⁹ St. Thomas, I-II, q. 27; St. Francis de Sales, *Traite de l'Am. de Dieu*, l. I, ch. 8; M. d'Hulst, *Careme* 1892, 6th Conf., p. 217-220.

(a) Good indeed is the principal cause of love, since the appetite, whether sensitive or rational, is naturally borne toward sensible or intellectual good; and generally love is more intense the more perfect the beloved object appears. If evil is sometimes loved, this happens only because it appears under the aspect of good; thus iniquity is not loved except because it offers delight or advantage. - To this cause is referred the beautiful, which is nothing other than the good insofar as it pleases sight.

(b) Likeness between lovers induces love secondarily, according to that saying:¹⁰ "Every living creature loves its like; so also every man loves his neighbor." In reality man naturally loves himself primarily, and therefore, among men, by force of a certain affinity and sympathy, he loves those who are more like himself, for example, those who belong to the same nation or family, or who enjoy similar endowments. Hence friendship either receives equals or makes them. - Yet this likeness, which is the cause of love, does not exclude certain differences; indeed, usually those who, while they are similar in many things, nevertheless differ in a few things, love one another more intensely, so that one seeks in the other a complement of himself; thus one who is gentle but weak is more easily joined in friendship to him who is irascible indeed, but strong and energetic.¹¹ Hence not perfect equality, but a certain proportion between lovers is required.

¹⁰ Ecclus. 13:19.

¹¹ "In this sort the melancholy and the joyful, the sharp and the gentle, sometimes love one another reciprocally, on account of the mutual impressions which they receive from one another, by means of which their humors are mutually moderated. But when this mutual correspondence is joined with likeness, love without doubt is begotten much more powerfully." (St. Francis de Sales, op. cit., l. I, ch. 8).

(c) Familiar association increases love not a little; for nothing is willed unless it is first known, and therefore goodness, beauty, and likeness do not move to friendship except insofar as they are known. Therefore intimate and frequent conversation and colloquies greatly foster friendship: for thus friends know one another better, thus they are delighted by the presence of the beloved object, and from this double source love grows. To this cause is referred the manifestation of love and being loved in return; for, as Seneca says,¹² "if you wish to be loved, love"; and according to Augustine,¹³ "there is no greater invitation to love than to anticipate by loving, and too hard is the soul which, if it was unwilling to bestow love, is unwilling to repay it."

¹² Epist. IX to Lucilius.

¹³ *De catechiz. rudibus*, c. 4, P. L., XL, 314.

734. (C) Effects of love.¹⁴ The principal ones are union, ecstasy, zeal, and the ordering of actions toward the beloved object.

¹⁴ St. Thomas, I-II, q. 28.

(a) Union indeed; for every love tends to this, that it may join lovers and morally make one out of two or more, according to that saying: "And the multitude of believers had one heart and one soul."¹⁵ It effects a twofold union: one affective, by force of which friends strive to will the same things and not to will the same things, and the lover is in the beloved, as considering the goods of his friend his own; thus it is read in Scripture:¹⁶ "The soul of Jonathan was knit to the soul of David, and Jonathan loved him as his own soul"; - the other real, which consists in the presence and possession of the thing loved;¹⁷ and this, although desired by lovers, is sometimes impeded or delayed by obstacles.

¹⁵ Acts 4:32.

¹⁶ 1 Kings 18:1.

¹⁷ This St. Francis de Sales vividly describes, *Tr. de l'amour de Dieu*, l. I, ch. 9.

(b) Ecstasy (*ekstasis*, departure), by which the lover is as it were placed outside himself; this happens by a twofold act, of the intellect and of the will. According to the intellect, the lover, forgetful of himself, frequently thinks of the beloved; according to affection he is borne outside himself: through love of concupiscence, not content with the good which he has, he seeks another good outside himself by which he may enjoy; through love of friendship, he acts not for himself alone, but wills and works good for his friend, and takes care of him. Wherefore it is of the greatest importance to love only honorable and holy things, since the lover as it were goes out from himself and becomes like the beloved object.¹⁸

¹⁸ St. Thomas, I-II, q. 28, a. 3; St. Francis de Sales, op. cit., l. I, ch. 10.

735. (c) Zeal likewise comes from the intensity of love: for the more vehemently we tend toward something, the more strongly we repel whatever is opposed to this propensity. Thus, in love of concupiscence, he who intensely desires something is by that very fact borne against everything which stands in the way of obtaining it or peacefully enjoying it; in love of friendship, he who sincerely wills the good of a friend is by that very fact vehemently moved against everything which is repugnant to his good.¹⁹

¹⁹ St. Thomas, loc. cit., a. 4.

(d) Besides, he who vehemently loves someone orders his actions toward him, namely toward pleasing him and obtaining his friendship; and, since the other passions proceed from love, all movements of the soul are more or less ruled by the predominant love. From this it follows that nothing is more important than rightly ordering one's affections, so that life itself may be rightly established. Therefore they are truly wise who love God from their whole heart; for, as Augustine says, "two loves therefore made two cities: the earthly, namely, love of self even to contempt of God; but the heavenly, love of God even to contempt of self."²⁰

²⁰ *De Civitate Dei*, lib. XIV, c. 28, P. L., XLI, 436.

2. CONCERNING THE VIRTUE OF CHARITY IN GENERAL.

736. Charity, as a habit, is a theological virtue by which we are inclined to love God above all things in the manner in which He loves Himself, and all things which God loves and as He loves them.

This definition is equivalent to that which is usually handed down, namely, it is a theological virtue by which we are inclined to love God above all things for His own sake, and ourselves and our neighbor for God's sake. In order that this may be understood better, it must be explained what the object, motive, and subject of charity are.

737. (A) The primary and principal object of charity is God Himself, to be loved above all things: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind."¹ But the secondary object is all creatures insofar as they

are capable of divine grace and glory: "And the second (commandment) is like to this: thou shalt love thy neighbor as thyself."² For, since love essentially tends toward good, the primary object of dilection cannot be anything except the supreme and infinite good; but the secondary object is all beings which in some way participate in divine goodness.

¹ Luke 10:27; cf. Matt. 22:37.

² Matt. 22:38.

738. (B) The proper motive of charity is the absolute goodness of God, in itself and for its own sake infinitely lovable. Thus it is distinguished from the love of hope, whose motive is the relative goodness of God, namely that God is good toward us. For He can be loved in a twofold way: insofar as He is good for us, indeed our supreme good, by the enjoyment of whom we shall sometime be blessed, and this is the love of hope, or of chaste concupiscence; He can besides be loved as good in Himself, or because He is infinitely lovable for His own sake: this is the love of charity.

739. (a) A few theologians indeed, such as Bolgeni and Ballerini,³ have contended that the love of concupiscence is referred also to charity, and suffices for justification before the actual reception of the sacraments. For, they say, in Sacred Scripture the love of God loved solely for His own sake is never proposed to us, but God is often shown as to be loved insofar as He is our supreme good, the source of all our joy, etc. Besides, the single motive which excites man to acting is self-love, and therefore we do not love God except insofar as we conceive Him as the source of our beatitude. - But theologians commonly reject this opinion as erroneous. (a) For although Scripture does not directly and explicitly teach that God is to be loved for His own sake, nevertheless it insinuates this when it asserts that He is to be loved from the whole mind, from the whole heart, from all the powers, - or when it teaches that charity itself is more excellent than hope,⁴ - or proposes for imitation the charity by which someone lays down his life for his friends.⁵ (b) Otherwise, although man often acts from self-love, nevertheless he does not always act so, nor exclusively; but little by little he rises from the love of God, insofar as He is good to us, to the love of God as lovable in Himself and for His own sake, because he understands that He who is infinitely good in Himself is to be loved in Himself and for His own sake.⁶

³ Bolgeni, *Della carita o amor di Dio*, Rome, 1788; Ballerini-Palmieri, t. II, n. 135-139; - whom Muzzarelli refuted, *Del motivo formale dell'atto di carita*, Foligno, 1791; Perrone, op. cit., concerning Charity, n. 29-62; Pesch, n. 537-564; Mangelot, *Dict. de Theol.*, t. II, p. 2220.

⁴ 1 Cor. 13:13.

⁵ John 15:13.

⁶ From this opinion the doctrine of St. Francis de Sales differs greatly (op. cit., l. X, ch. 10), asserting that we cannot love God except insofar as we can be joined to Him: "But if, by imagination of an impossible thing, there were an infinite goodness to which we had no sort of belonging, and with which we could have no communication, we would certainly esteem it more than ourselves... but, properly speaking, we would not love it, since love regards union; and much less could we have charity toward it, since charity is a friendship, and friendship can only be reciprocal, having communication for its foundation and union for its end."

740. (b) But both motives are often found united in one and the same act, and the love of hope in no way impedes the exercise of charity. For, on the one hand, God is supremely good in Himself, and therefore to be loved with love of benevolence, and supremely good to us, and therefore to be loved with the love of chaste concupiscence; but on the other hand, our ultimate end is both the glory of God, which we desire with love of benevolence, and our eternal beatitude, which we pursue with love of concupiscence. Indeed the love of concupiscence rightly ordered leads us to the love of benevolence: for the more we desire to possess God, the more we breathe after His honor.⁷

⁷ Thus St. Bonaventure, in lib. III *Sentent.*, dist. 27, a. 2, q. 2.

Wherefore the proposition by which Fenelon asserted that there is given a habitual state⁸ of the love of God without admixture of a motive of one's own interest was condemned (above, n. 710). For it is psychologically evident that we cannot for a long time, or at least through a whole life, exclude the consideration and desire of heavenly beatitude (above, n. 717). This the pious Bernard lucidly declares, distinguishing four degrees in love:⁹ "First, therefore, man loves himself for his own sake. For he is flesh, and can relish nothing except himself. And when he sees that he cannot subsist by himself, he begins to seek and love God by faith, as necessary to himself. Thus in the second degree he loves God, but for his own sake, not for God's. But truly, when he has begun to cultivate and frequent Him by occasion of his own necessity, by thinking, reading, praying, obeying, by a certain familiarity of this kind God little by little and insensibly becomes known, and consequently grows sweet; and thus, having tasted how sweet the Lord is, he passes to the third degree, so that he loves God, no longer for his own sake, but for God's. Assuredly one stands in this degree, and I do not know whether the fourth is apprehended by any man in this life, namely, that man should love himself only for God's sake. Let those assert this who have experienced it: to me, I confess, it seems impossible."

⁸ According to the common doctrine, however, acts of pure benevolence, or of pure love toward God, can be elicited without any regard of one's own advantage: for if we sometimes love men without any hope of reward, why can we not sometimes love God without any appetite for reward? Wherefore Bossuet went further (*Instr. sur les Etats d'oraison*) when he contended that there is no act of love of God which excludes every regard for one's own good. (Gosselin, op. cit., p. CXLVI-CLXXXIII).

⁹ St. Bernard, Epist. XI, n. 8, P. L., CLXXXII, 113-114.

741. (c) The goodness of God, which is the proper motive of charity, must be known not only from natural light, but also and especially from the light of faith; for charity is a supernatural virtue, and accordingly its object and motive must be perceived supernaturally. This divine goodness in itself embraces all the perfections of God. - Yet many theologians think that any divine perfection accepted separately, for example, wisdom, kindness, mercy, is a sufficient motive of charity;¹⁰ and deservedly, as we think, for in God the various perfections are not really distinguished from the divine essence, and any perfection, as infinite, can provoke us to supreme love. In practice, there is no difficulty; for men are not accustomed to establish a distinction between God and His perfections, but love God Himself as infinitely wise, kind, merciful: and this certainly suffices for charity.

¹⁰ Ripalda, disp. XXV, concerning Charity, sect. 1-2; Wirceburgenses, n. 287; Lehmkuhl, n. 315.

The same divine goodness is the motive of charity toward ourselves and our neighbor: "And this commandment we have from God, that he who loves God love also his brother."¹¹ For, through charity, we love our neighbor because he is a son of God, destined to His glory, because he bears His image and likeness, and therefore on account of the goodness of God manifested in him.

¹¹ 1 John 4:21.

742. (d) The love of gratitude, by which namely we show God a grateful mind for benefits received, is often said to pertain to the perfect love of charity. At least it is certain that benevolent love toward the benefactor himself most easily arises from gratitude; and this love can be held as an act of charity, since it rests upon one of the divine attributes, namely beneficence. Therefore it is often expedient to excite men to gratitude toward God from benefits received - as in reality is usually done in the Scriptures - and then to love of the benefactor Himself: for when He is loved as good to us, He is easily loved as good in Himself.

743. (e) Likewise love toward Christ, who suffered and was crucified for us, most easily passes into the love of charity: for the faithful believe that Christ is God, and when they love Christ, by that very fact they love God; otherwise, if moved by gratitude they love the divine Redeemer as good to themselves, soon they love the same as simply good and infinitely lovable.¹² Since this way is very easy and accommodated to human nature, preachers and confessors, by excellent counsel, will make the same known to the faithful, so that these may more easily elicit acts of charity and of perfect contrition.

¹² The Apostle used this motive to excite the faithful to the practice of charity: "And walk in love, as Christ also loved us, and delivered Himself for us, an oblation and a sacrifice to God for an odor of sweetness." (Eph. 5:2).

744. (C) The subject of charity is all and only those who possess habitual grace: for charity is indivisibly connected with sanctifying grace (above, n. 604). - This virtue inheres properly in the will, since the love of the divine good, which is perceived only by intellect and faith, is elicited by the will;¹³ nevertheless, because nothing is willed unless first known, knowledge and faith contribute much to charity, by providing motives by which the will is enticed to loving; besides, divine love sometimes redounds into the sensitive faculties, and begets in them pious emotions.

¹³ "The object of the sensitive appetite is good apprehended by sense; but the object of the intellective appetite, or of the will, is good under the common aspect of good, insofar as it is apprehensible by the intellect. But the object of charity is not some sensible good, but the divine good, which is known by intellect alone. And therefore the subject of charity is not the sensitive appetite, but the intellective appetite, that is, the will." (St. Thomas, II-II, q. 24, a. 1).

Division. Since the object of charity is twofold, namely God and neighbor, we shall speak: 1. concerning charity toward God; 2. concerning charity toward neighbor.

ART. I. CONCERNING CHARITY TOWARD GOD.

We shall speak: 1. concerning its nature; 2. necessity; 3. sins opposed to it.

¹ St. Thomas, II-II, q. 23-27; Suarez, concerning Charity, disp. I-VI; St. Francis de Sales, *Tr. de l'Amour de Dieu*, entire; Muller, § 19-23.

§ I. CONCERNING THE NATURE OF CHARITY.

Charity embraces a twofold species of love, namely love of benevolence, which intends the good of the beloved, and love of friendship, which besides imports mutual love in return.

I. CONCERNING THE LOVE OF BENEVOLENCE.

745. This love consists in this, that, insofar as we can, we will good to God. It embraces three acts, namely joy concerning the divine goods, desire of increasing the same, insofar as this can be done, and zeal for promoting the glory of God.

1. Joy, or complacency, concerning the goods which God possesses; for when we truly love someone, we have his goods as our own, and therefore we rejoice concerning his goods and take complacency in them, as if they were our own. Christ insinuates this in these words:² "If you loved Me, you would indeed be glad, because I go to the Father," namely because I leave this valley of misery, that I may obtain divine felicity.

² John 14:28.

(a) Wherefore the just rejoice concerning the infinite perfections of God considered in themselves, concerning His power, wisdom, kindness, etc.; indeed they rejoice more concerning the glory of God than concerning their own beatitude. Thus Augustine is reported to have said:³ "Lord God, I love Thee so, that if I were God and Thou Augustine, I would will myself to be Augustine, that Thou mightest be God." Thus likewise St. Francis de Sales:⁴ "O most beloved of my heart, I do not indeed desire that I could wish anything good to Thy majesty, but with my whole heart I take complacency in that supreme degree of goodness which Thou hast, to which neither by desire nor even by thought can anything be added; but, if such a desire were possible, O infinite Deity and divine Infinity, my soul would wish to be this very desire and nothing else." (b) They rejoice likewise concerning the external manifestation of the attributes of God, and therefore concerning divine providence, which disposes all things sweetly and strongly, concerning the extension of the kingdom of God, concerning the external glory which He receives from the Angels, the Saints reigning in heaven, and also the just on earth fighting for His honor. (c) From this complacency there spontaneously arises praise of God, by which we congratulate Him concerning all things which contribute to His glory: "Glory to God in the highest... We praise Thee, we bless Thee, we glorify Thee... Thee, O God, we praise, Thee, O Lord, we confess."⁵

³ St. Francis de Sales, op. cit., l. V, ch. 6.

⁴ Ibid.

⁵ In the psalms and liturgical prayers of the Church the divine praises are continually celebrated.

746. 2. The desire of increasing divine goods, insofar as this can be done, or benevolence properly so called.

(a) If there is question of the intrinsic perfections of God, we cannot indeed desire an increase of them absolutely, since nothing good can accrue to the Infinite; but conditionally, as is read in St. Francis de Sales:⁶ "I said to the Lord, Thou art my God, full of immense goodness, who needest neither my goods nor those of anyone else; nevertheless, if it were possible that Thou shouldst need

some good, I would never cease to desire it for Thee, and, to procure it for Thee, I would gladly spend my life and all things most dear to me."

⁶ Ibid.

(b) If there is question of the extrinsic glory of God, by love we are induced to promote it both in ourselves and in others: in ourselves indeed, insofar as we are prepared to suffer and do all things in order to make progress in divine love; thus St. John of the Cross, when asked by Christ what he desired for so many and such great labors undertaken for God, answered: "Lord, to suffer and to be condemned for Thee."⁷ But as to others, we sincerely desire that they, who sit in darkness and in the shadow of death, may be illumined, and may know, love, and glorify God: "Let the peoples confess to Thee, O God, let all the peoples give praise to Thee... Praise the Lord from the heavens... Praise the Lord from the earth... kings of the earth and all peoples, princes and all judges of the earth."⁸

⁷ Breviary, Nov. 24, lect. 6.

⁸ Ps. 66:4; 148:1, 7, 11.

(c) Thence arises sorrow concerning sins committed by us or by others, insofar as they offend God, the supreme good; and also filial fear lest God be offended; for when we love someone, we suffer with him and grieve concerning the things by which he is saddened.

747. 3. Zeal for promoting the glory of God, or beneficence. For love does not consist in affection alone, but is manifested by work. This happens in two ways: by vehemently repelling those things which are contrary to the honor of God,⁹ and by positively carrying out those things which promote this honor. Therefore those who truly love God labor strenuously to procure the external glory of God: (a) in themselves, by doing all those things which can increase His honor, by better observing the commandments and counsels, by devoting themselves and their things to Him, and by making all works toward pleasing Him. (b) In others, namely by drawing them to Christ by prayer, word, and example.

⁹ St. Thomas, I-II, q. 28, a. 4; St. Francis de Sales, op. cit., l. X, ch. 12.

II. CONCERNING THE LOVE OF FRIENDSHIP.

748. Friendship, from what has been said, n. 732, imports three things: love of benevolence, mutual love, and the communication of some good between lovers. Now these three can be found in charity toward God. (a) God certainly embraces us with love of benevolence, for He has gratuitously given us many and very great goods: "And I have loved thee with perpetual charity; therefore have I drawn thee, taking pity..."¹⁰ For God so loved the world, as to give His only-begotten Son...¹¹ Who also spared not His own Son, but delivered Him up for us all, how has He not also, with Him, given us all things?"¹² And truly this love is benevolent, since God is plainly sufficient to Himself and does not need our goods. Otherwise, we too can love God with love of benevolence, in the sense set forth above, n. 745.

¹⁰ Jer. 31:3.

¹¹ John 3:16.

¹² Rom. 8:32.

(b) That this kind of love is mutual and known as such is no less evidently clear; for the Lord many times declared that He loves those who love Him: "I love them that love Me, and they that in the morning watch for Me shall find Me..."¹³ If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode with him."¹⁴

¹³ Prov. 8:17.

¹⁴ John 14:23.

(c) That from this mutual love arises a communication of goods is no less clearly evident; for God has bestowed upon us goods both natural and supernatural, indeed a certain participation of His own life: "By whom He has given us most great and precious promises, that by these you may be made partakers of the divine nature."¹⁵ On our part, indeed, we are able to add nothing to the divine perfections, but whatever we are and have we can give to God, by carrying out all our actions on account of Him, unto His glory;¹⁶ we can also take complacency in His attributes, and promote His external glory, according to what has been set forth above, n. 746. And thus there comes about a mutual communication of goods, and a mutual friendship, insofar as this can exist between God and men.

¹⁵ 2 Pet. 1:4.

¹⁶ This is expressed very beautifully in this prayer of St. Ignatius (*Spiritual Exercises*, from the Spanish autograph, Rome, 1854, p. 118-119): "Take, Lord, and receive all my liberty, my memory, my intellect, and all my will, whatever I have and possess: Thou hast given all these things to me; to Thee, Lord, I restore them: all things are Thine, dispose of them according to all Thy will. Give me Thy love and grace, for this is sufficient for me."

Hence Scripture often declares us friends of God; thus Abraham is called the friend of God,¹⁷ and those who cultivate wisdom are sharers in the friendship of God;¹⁸ but especially in the New Testament those who keep His commandments are called friends of God: "You are My friends, if you do the things that I command you";¹⁹ but in a special way the apostles are friends of Christ, because they knew His secrets: "But I have called you friends, because all things whatsoever I have heard of My Father I have made known to you."²⁰

¹⁷ Isa. 41:8; Judith 8:22.

¹⁸ Wis. 7:14.

¹⁹ John 15:14.

²⁰ John 15:15.

§ II. CONCERNING THE NECESSITY OF CHARITY.

749. That the habit of charity is necessary by necessity of means for salvation is clear from the fact that charity and sanctifying grace are indivisibly joined, n. 597. The question therefore concerns the act of charity. This is not necessary by necessity of means for obtaining justification when the sacraments of baptism and penance are received: for then imperfect contrition, or attrition, suffices, for which the love of charity is not required, as we have explained elsewhere.²¹ But an act of perfect contrition, and therefore of charity, is necessary by necessity of means for adults who are in the state of mortal sin and cannot receive the

sacraments.²² Besides, there is a precept of eliciting acts of charity at certain times in life: concerning its existence and extension it remains to speak.

²¹ *Synop. Theol. Dogmat., De Baptismo*, n. 52, and *Syn. Theol. Mor., De Paenitent.*, n. 85-92.

²² *De Paenitent.*, n. 86-97.

750. 1. Existence: There is a special precept of eliciting acts of perfect charity toward God at certain times in life.

(A) This precept had already been handed down in the Old Law, and indeed as primary, to be inculcated upon all, even little ones, and always to be kept before the eyes: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength. And these words which I command thee this day shall be in thy heart; and thou shalt tell them to thy children, and thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising."²³ - In the New Testament, it is shown as essential, and the sum of the whole law:²⁴ "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and first commandment." Therefore it is necessary that we elicit acts of divine love at least at certain times, since a precept of this kind is the greatest of all.

²³ Deut. 6:5-7.

²⁴ Matt. 22:37-38. - The difference between the Old and the New Law is in this, that in the former God is shown especially as Lord, while in the latter He is often shown as Father. Cf. Batiffol, *L'Enseignement de Jesus*, Paris, Bloud, 1905, p. 94-105.

(B) Indeed a precept of this kind is consonant with reason: for since God is our ultimate end, and at the same time infinitely lovable, nature itself demands that we refer to Him the mind, the will, the whole soul, and also our actions, and therefore that we love Him above all things: for love is the gift of oneself, and he who orders his life unto God by that very fact loves Him above all things. But we cannot furnish this unless at certain times in life we elicit a positive act of love.

This precept is special, or distinct from the others, so that it obliges us to distinct acts; this is gathered from the texts cited, and from the documents to be cited below concerning its extension.

751. 2. Concerning the extension of this precept. (A) We ought indeed to love God with our whole heart, with our whole mind, with our whole soul, and with all our powers. St. Thomas declares this thus:²⁵ "It is therefore commanded to us that our whole intention be borne toward God, which is from the whole heart; and that our intellect be subjected to God, which is from the whole mind; and that our appetite be regulated according to God, which is from the whole soul; and that our exterior act obey God, which is to love God from the whole strength, or virtue, or powers."

²⁵ St. Thomas, II-II, q. 44, a. 5.

752. (B) By the precept of charity we are bound to love God above all things with a love appreciatively supreme, but not intensively supreme.

(a) With a love appreciatively supreme, insofar as we ought to value Him in our mind more than any other good, so that we are prepared to suffer the loss of all things rather than of His friendship. This

is clear from the texts cited, and from these words of Christ:¹ "He that loves father or mother more than Me is not worthy of Me; and he that loves son or daughter above Me is not worthy of Me." - In reality God is the supreme good, infinitely lovable, embracing in Himself all and each of the perfections of creatures, and indeed in an infinitely higher mode and without any imperfection; therefore he would inflict injury upon Him who should value some creature more than God. - But appreciatively supreme love, since it resides in the higher part of the soul, can coexist with a more sensible love of creatures; for creatures, since they are visible, often excite sensible love more than the contemplation of the invisible perfections of God. Hence they do not sin who love parents, friends, spouses more sensibly than God Himself, provided that in mind and will they are prepared to lose all things rather than God's friendship.

¹ Matt. 10:37.

753. (b) But not with a love intensively supreme; for no degree of love is prescribed in Scripture, except that which excludes mortal and venial sin. - For the understanding of this, it must be known that a threefold degree is commonly distinguished in the love of God: the first degree indeed consists in this, that a man withdraws from mortal sin, and therefore strenuously resists concupiscences which can tear out charity; the second is in this, that he makes progress in good, by withdrawing from deliberate venial sin and by assiduously cultivating virtues; in the third, he chiefly intends this, that he adhere to God and enjoy Him, by eliciting his principal acts under the influence of charity.²

² St. Thomas, II-II, q. 24, a. 4; St. Bonaventure, *De profectu religiosorum*, c. 15 (Opera, ed. Vives, t. XII, p. 386); M. d'Hulst, *Careme* 1892, p. 234-237.

Now, in order to satisfy the precept, it is enough to have the first degree of charity.

754. (C) As regards the time, the precept of charity obliges of itself:

(a) When a man, having now attained the use of reason and having been sufficiently instructed concerning the goodness of God, clearly understands the obligation of loving Him above all things; for then he is bound to turn himself toward God: and this is done by an act of charity. (b) Often in life,³ although the time cannot be mathematically determined: some say once a week, others once a month or a year, others every three years; wherefore in practice the faithful are to be exhorted often to elicit acts of charity, whether explicitly, or implicitly by praying devoutly that God's name be sanctified, that His kingdom come, - by eliciting an act of perfect contrition and avoiding sin because it displeases God, - by exercising good works because they please God, etc. (c) More probably, at the moment of death, because at the departure from life we ought to adhere to the ultimate end through charity. (d) If a temptation against charity presses, which can be overcome only by an act of dilection; but often it can be conquered in another way, for example, by diverting the mind to other things.

³ To this belong the propositions condemned by Innocent XI, March 2, 1679: "Whether he sins mortally who would elicit an act of dilection of God only once in life, we do not dare to condemn. - It is probable that not even rigorously every five years does the precept of charity toward God oblige of itself. - Then only does it oblige, when we are bound to be justified and have no other way by which we can be justified." (Denzing., n. 1022-1024; Viva, on the first proposition of Alexander VII).

It obliges by accident:

(a) When someone is in the state of mortal sin and is bound to recover the state of grace, for example, in order to receive or administer a sacrament, and otherwise cannot receive sacramental absolution: for then he cannot be justified without an act of perfect contrition, and therefore of charity. (b) When a grave temptation presses against some Christian virtue, which cannot be removed without an act of charity.

In practice, those who live as Christians and are accustomed assiduously to recite morning or evening prayers are not to be made anxious about this matter, since by these prayers they fully satisfy the precept of charity.

§ III. CONCERNING SINS AGAINST CHARITY.

755. Besides sins of omission, which can easily be understood from what has now been said, there are sins of commission against charity toward God. All mortal sins indeed are in some way against charity, since they destroy it. But there are two which are directly and especially opposed to charity: sloth, or sadness concerning spiritual goods, concerning which above, n. 562; and hatred of God, concerning which it remains to speak.

756. Concerning hatred of God. (A) Hatred in general is an act by which someone turns away from another. It can be twofold: (a) when we turn away from something as evil for us or for our own, there is had that hatred which is called hatred of abomination; this is directly opposed to love of concupiscence; for just as we desire something good for us, so we abominate whatever is evil for us. (b) If we will evil to some person, insofar as it is evil for him, there is had hatred of enmity or malevolence, which is directly opposed to love of friendship or benevolence.

Now hatred of God can be committed in this twofold way: for sometimes men turn away from God and are indignant with Him because He has forbidden such an action, or inflicts punishments upon sinners, or sends adversities:⁴ this is hatred of abomination. - But sometimes they will evil to God, namely with hatred of enmity; for example, they are saddened that He is omniscient, or omnipotent, or just; they wish that God did not exist, or that He were not omnipotent; they strive to diminish His external glory, by persecuting the Church and oppressing the just.

⁴ St. Thomas, II-II, q. 34, a. 1.

That such hatred exists, even in our days, is clear from history and experience. In the Sacred Letters there are mentioned many times enemies of God, who hate God and Christ;⁵ but today there are those who would wish the very name of God to be utterly erased, and therefore teach the young atheism, or monism, or positivism, who proclaim that God is evil, and bitterly blaspheme against Him or curse Him.⁶

⁵ Num. 10:35; Deut. 32:41; Ps. 73:23; John 15:24.

⁶ Thus, in a Masonic convention held in the year 1903, F. Delpech exclaimed: "The gods are dying: the peoples, at last disabused, are constrained to recognize, by the light of certain facts, that the gods, no more Christ than Buddha and Mohammed, have kept the promises made to the human races by the priests." (Apud P. Nourrisson, *Les Jacobins*, p. 253). In the periodical *La Raison*, Feb. 28, 1904, E. D., a pedagogue, wrote these things: "Let us make a policy of true apaches; let us crush the infamous thing" (*Correspondant*, June 25, 1904, p. 1027). And these among many things!

757. (B) Hatred of God is an intrinsically evil sin, and indeed of itself the gravest of all, because it is directly opposed to the most perfect virtue, namely charity, and does injury to the infinite goodness of God. It does not admit smallness of matter, and therefore, provided that it is deliberate, it is a mortal sin of its whole kind.

If the two species distinguished above are compared with one another, the sin of enmity is graver than the sin of abomination, because the former is opposed to the internal goodness of God, while the latter is opposed to an external manifestation of the same.

CONCLUSION: CONCERNING THE MEANS OF PROGRESSING IN THE LOVE OF GOD.

758. 1. Since disordered love of oneself is contrary to divine love, it is necessary first of all to lessen this disordered love and little by little to root it out, so that we may be able to make secure progress in the love of God.

⁷ St. Bonaventure, *Stimulus amoris* (Opera, ed. Vives, t. XII, p. 631-703); *De Imit. Christi*, lib. III, c. 5-6; St. Francis de Sales, op. cit., l. V-X; Scaramelli, *Directorium*, Tr. IV, art. 3, c. 3-4; Gay, op. cit., Tr. XII, *de la Charite envers Dieu*; Faber, *The Creator and the Creature*, rendered in French, *Le Createur et la creature*, l. II.

Wherefore the nourishment of charity is the diminution of cupidity, and we make as much progress in charity as we depress self-love. Hence he who wishes to be a disciple of Christ must first deny himself, according to that saying:⁸ "If anyone wishes to come after Me, let him deny himself." These words the pious writer of the book *On the Imitation of Christ* explains splendidly: "If a man should give all his substance, it is still nothing; and if he should do great penance, it is still little... still much is lacking to him, namely one thing, which is supremely necessary to him. What is that? That, all things being left, he should leave himself, and go out from himself totally, and retain nothing of private love; and when he has done all things which he knows are to be done, let him feel that he has done nothing."⁹ In order to furnish this, let those things be recalled to memory which we said concerning the remedies of pride, nn. 519-521.

⁸ Matt. 16:24.

⁹ *De Imit.*, l. II, c. 11, n. 4.

759. 2. We ought also frequently to consider the motives which can inflame the will to divine love. Psychologically one can proceed thus: God is the lover of us, - God wills to be loved by us, - God is infinitely lovable.

(A) God is the lover of us. From eternity, namely, He loved us, thought of each one of us, and willed to do good to us: among innumerable possibles He chose us that He might bring us to existence. At the opportune time He created us, and whatever being, whatever good is in us, both in the natural and in the supernatural order, He gratuitously and benignly bestowed, "not to increase His own beatitude, nor to acquire it, but to manifest His perfection by the goods which He imparts to creatures."¹⁰

¹⁰ Vatican Council, sess. III, cap. 1.

But when, through original sin, supernatural goods had been lost, God so loved the world that He gave His only-begotten Son, that everyone who believes in Him, with that faith which works through

charity, may be saved through Him. He loved us at that time when through sin we were children of wrath and His enemies, and indeed while certainly foreseeing that many would condemn Him. Now, who would not love in return One so loving us? - Besides, one can consider the labors and sorrows of Christ patiently endured for us, but especially all those things which He lovingly suffered in the garden of Gethsemane and on the cross; for when we contemplate Christ crucified, can we not cry out with the Church:¹¹ "For His whole figure breathes love and provokes to loving in return: the head inclined, the hands extended, the breast opened?" From the love of Christ, however, we easily ascend to the love of God.

¹¹ Breviary, on the feast of the Seven Sorrows, response at the first lesson.

By these and other thoughts of this kind the love of gratitude is fostered, which, if it is not the love of charity, easily leads to it (above, n. 742).

760. (B) God wills to be loved by us: (a) for to this tends the precept set forth above, n. 750, by which we are commanded to love God from the whole mind, from the whole heart, from all the powers: for by such a precept, which is the first and greatest, He clearly shows how much He values our love, and how ardently He desires to be loved by us. Hence Augustine exclaims:¹² "What am I to Thee, that Thou commandest me to love Thee, and, unless I do it, art angry with me, and threatenest great miseries?" (b) The same is gathered from the promises, threats, benefits, and punishments by which God endeavors to allure His people to love of Himself: thus, among the Prophets, He compares Himself to a benefactor, who, for the innumerable benefits which he has conferred, earnestly demands gratitude and dilection; to a father, who wills to be loved by his children; to a spouse, who demands the love of his bride. To those loving Him He promises remission of sins and temporal and spiritual goods; but, on the contrary, He threatens dire punishments to those who condemn His love.¹³

¹² St. Augustine, *Confess.*, lib. I, c. 5, P. L. XXXII, 663.

¹³ Thus, for example, Isa. 1:2-31; 5:3-30; Jer. 2:2-37; 3:1-5; 31:1-39; Ezek. 20:1-44; Joel 2:1-29, etc.

(c) He expressed that desire still more vividly by sending His own Son to earth, who, veiling His majesty and putting on the infirmities of our humanity, by His kindness allures us to divine love: "The benignity and humanity of our Savior appeared."¹⁴ John, the apostle of dilection, splendidly urges this motive:¹⁵ "In this has the charity of God appeared in us, because God sent His only-begotten Son into the world, that we may live through Him... Let us therefore love God, because God first loved us." (d) In reality Christ Himself provokes us to divine love, asserting that God loves those who love Him, and pleasantly remains in their heart:¹⁶ "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and will make Our abode with him." He sweetly exhorts the disciples that they remain joined to Him by intimate affection, as a branch remains grafted into the vine:¹⁷ "I am the vine, you the branches... Remain in My love."

¹⁴ Tit. 3:4.

¹⁵ 1 John 4:9, 19.

¹⁶ John 14:23.

¹⁷ John 15:5, 9; the whole passage should be read attentively.

Thence there is an easy transition to the love of God, not only of gratitude, but also of friendship: "Who would not love in return One so loving us?"

761. (C) From these things it is easily understood that God is in Himself infinitely lovable. For by faith we know that whatever of beauty and whatever of good is in creatures is only an imperfect vestige of divine beauty and goodness. Wherefore, if we admire anything holy, anything heroic, anything powerful and kind in some man, all this is found in God, without any admixture of imperfection, and indeed in an infinitely more perfect degree. Therefore if we are allured to love by the beauty or goodness of creatures, how much more by divine perfection? Likewise, if love ought to be proportioned to the endowments of the beloved object, is not the mode of loving the supreme good to love it without mode? - And this is properly love of complacency, which soon is followed by love of benevolence, and afterward by love of beneficence, or zeal for promoting the glory of God.

Augustine declares this splendidly; he had sought pleasure and felicity in creatures; but having at last returned to better things, he addresses God thus:¹ "Thou hast made us for Thyself, and our heart is restless until it rests in Thee... What then art Thou, my God? what, I ask, except the Lord God... Highest, best, most powerful, most omnipotent, most merciful and most just, most hidden and most present, most beautiful and most strong, stable and incomprehensible; immutable, changing all things; never new, never old; renewing all things and bringing the proud into old age, and they know it not; always acting, always at rest; gathering, and not needing; bearing, and filling, and protecting; creating, and nourishing, and perfecting; seeking, though nothing is lacking to Thee. Thou lovest, and art not inflamed; Thou art zealous, and art secure; Thou repentest, and dost not grieve; Thou art angry, and art tranquil; Thou changest works, and dost not change counsel; Thou receivest what Thou findest, and hast never lost... My God, my life, my holy sweetness... Late have I loved Thee, beauty so ancient and so new, late have I loved Thee!"

¹ St. Augustine, *Confess.*, lib. I, cc. 1, 4; lib. X, c. 27, P. L., XXXII, 661, 662-663, 795.

762. 3. But charity is especially increased by the frequent exercise of acts of love: (A) Explicitly, namely by eliciting acts of gratitude toward God, an outstanding benefactor, and toward Christ, who loved us and delivered Himself for us; acts of complacency, by rejoicing over the divine attributes and praising them; acts of benevolence, namely by desiring that the name of God be sanctified, that His kingdom come, and that His will be done as in heaven and on earth; acts of beneficence, by promoting the glory of God with all one's powers; acts of perfect contrition, by detesting sins because they offend God, infinitely good.²

² These acts we have already described above, n. 745. Cf. St. Francis de Sales, *op. cit.*, l. V and VI.

763. (B) Implicitly, by eliciting acts of the other virtues, which are informed by charity; for example, acts of obedience, which, according to the testimony of Scripture, are deservedly held to be truly acts of dilection: "If you love Me, keep My commandments... He that has My commandments and keeps them, he it is that loves Me."³ - The same can be said of any Christian action; prayer, labor, study, self-denial, mortifications of whatever kind, carried out

on account of the love of God, obtain the merit of dilection (above, n. 149), and therefore increase charity.

³ John 14:15, 21; cf. 1 John 2:4; 5:3.

Indeed, since by the divine will we are bound to fulfill the duties of our state, it is necessary that we devote ourselves to the active life, and show our love by works from the deeds of charity.⁴ - Thus even common works become more pleasant, if they are performed from love, according to Augustine himself:⁵ "For in no way are the labors of those who love burdensome, but they even delight, as those of hunters, bird-catchers, fishermen, vine-dressers, merchants, and those delighting themselves with some game. Therefore what is loved matters. For in that which is loved, either labor is not felt, or even labor itself is loved."

⁴ To the point St. Vincent de Paul: "Let us love God, but let it be at the expense of our arms; let it be by the sweat of our faces; for very often so many acts of love of God, of complacency, of benevolence, and other similar affections of a tender heart, although very good and very desirable, are nevertheless very suspect when one does not come to effective love... Several flatter themselves with their heated imagination; they are content with the sweet conversations which they have with God in prayer; they even speak of them like angels: but, on leaving there, if there is question of working for God, of suffering, of mortifying oneself, of instructing the poor, of going to seek the lost sheep, of loving that something be lacking to them, of accepting illnesses or some other disgrace, alas! there is no one any more." (Apuđ Abelly, *La vie de S. Vincent*, Paris, 1891, t. I, ch. 19, p. 124-125.)

⁵ St. Augustine, *De bono viduitatis*, c. 21, P. L., XL, 448.

Among these works the works of charity toward neighbor stand out, which contribute very greatly to the love of God itself.

ART. II. CONCERNING CHARITY TOWARD NEIGHBOR. — PRELIMINARY THINGS CONCERNING CHARITY TOWARD ONESELF.

764. We cannot rightly love God unless we love His works, especially those in which divine goodness shines forth more perfectly, namely intellectual creatures, which were made to the image and likeness of God, angels and men. Passing over angels and the blessed, concerning whom there is treatment where the communion of saints is discussed, it remains to treat men who are wayfarers. Now we ought to love ourselves and our neighbor.

765. Concerning love of oneself there is no explicit precept, because, as Augustine notes, man does not need a precept in order to love himself:¹ "Therefore, since there is no need of a precept that each one should love himself and his body... it remained that we should receive precepts both concerning that which is above us and concerning that which is beside us." Nevertheless Christ implicitly commanded this dilection, saying:² "Thou shalt love thy neighbor as thyself." Naturally indeed man loves himself; this love is not properly friendship, but something greater: for friendship imports a certain union; "but to each one toward himself there is unity, which is more powerful than union toward another; whence just as unity is the principle of union, so the love by which someone loves himself is the form and root of friendship: for in this we have friendship toward others, that we conduct ourselves toward them as toward ourselves."³

¹ St. Augustine, *De doctrina christiana*, c. 26, P. L., XXXIV, 29.

² Matt. 22:39.

³ St. Thomas, II-II, q. 25, a. 4.

766. But by force of the divine precept, man ought to love himself supernaturally, for God's sake:

(A) first of all his soul, which was created by God, made through grace a sharer in the divine nature, - and also redeemed by the blood of Christ, - the temple of the Holy Spirit, - capable of eternal beatitude.

Hence St. Thomas says:⁴ "And according to this the good love themselves, as to the interior man, because they will that he be preserved in his integrity; and they desire for him the goods which are spiritual, and also spend effort in order to attain them, and delightfully return to their own heart, because there they find both good thoughts in the present, and the memory of past goods, and the hope of future goods, from which delight is caused." Wherefore we ought to put the salvation of our soul and its sanctification before all things: "Seek therefore first the kingdom of God and His justice, and all these things shall be added to you."⁵ Therefore we ought to cultivate Christian virtues, and rather die than be defiled; and therefore do good and meritorious works rather than heap up money: "Lay not up to yourselves treasures on earth, where rust and moth consume, and where thieves break through and steal; but lay up to yourselves treasures in heaven, where neither rust nor moth consumes, and where thieves do not break through nor steal."⁶ Accordingly we ought to esteem grace, and the means for preserving and increasing it, more than temporal helps. - We ought to fear one thing, sin, as we reported concerning Chrysostom, n. 471.

⁴ St. Thomas, II-II, q. 25, a. 7.

⁵ Matt. 6:33.

⁶ Matt. 6:19-20.

767. (B) We ought likewise to love the body for God's sake; for it is the instrument of the soul for rendering honor to God and carrying out good works: "Neither yield ye your members as instruments of iniquity unto sin, but present yourselves to God as those that are alive from the dead, and your members as instruments of justice unto God";⁷ - and also the temple of God, sanctified through redemption, and capable of some beatitude, which from the glorious soul will redound into the risen body: "Do you not know that your members are the temple of the Holy Spirit, who is in you? For you are bought with a great price; glorify and bear God in your body."⁸ - "It is sown in corruption, it shall rise in incorruption. It is sown in dishonor, it shall rise in glory. It is sown in weakness, it shall rise in power. It is sown a natural body, it shall rise a spiritual body."⁹

⁷ Rom. 6:13; cf. 19.

⁸ 1 Cor. 6:19-20.

⁹ 1 Cor. 15:42-43.

But, in order that the matter may be so, we ought to mortify the concupiscence of the flesh and disordered desires, lest otherwise we be drawn to unlawful things and incur damnation: "Mortify therefore your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness."¹⁰ Wherefore the Apostle chastised his own body, lest he be allured to sin:¹¹ "But I

chastise my body and bring it into subjection, lest perhaps, when I have preached to others, I myself should become reprobate."

¹⁰ Col. 3:5.

¹¹ 1 Cor. 9:27.

768. They sin against love of self: (a) by excess, who indulge egotism, inordinately seeking private advantage, by passing over the good of God and neighbor: "For all seek the things that are their own, not the things that are Jesus Christ's."¹² We can indeed seek our own things, but not exclusively:¹³ "Let no one seek what is his own (that is, only), but what belongs to another."

¹² Phil. 2:21.

¹³ 1 Cor. 10:24.

(b) By defect, by loving exterior goods in such a way that spiritual goods are contemned: for thus the good of the body is preferred to the good of the soul, contrary to right reason and the divine precept: "And fear ye not them that kill the body, and are not able to kill the soul; but rather fear Him who can destroy both soul and body in hell";¹⁴ - or even by esteeming the goods of fortune in such a way that they are preferred to the salvation and life of the body; - or a fortiori by taking bodily life away by one's own hands, through suicide.¹⁵

¹⁴ Matt. 10:28.

¹⁵ Concerning suicide, concerning care of one's own body, etc., we spoke in *De Justitia*, n. 288-310.

Concerning all these things we speak only briefly, because they are developed more fully in the course of Moral Theology.

Concerning charity toward neighbor we shall examine three things: 1. the precept of charity; 2. the works of charity, especially those which are called social; 3. sins against charity.

§ I. CONCERNING THE PRECEPT OF CHARITY TOWARD NEIGHBOR.

— I. CONCERNING THE EXISTENCE OF THIS PRECEPT.

769. Thesis: There is a special and grave precept of loving one's neighbor with supernatural love, both affective and effective.

It is explained. (A) Here there is question not of sensual love, by which a neighbor is loved on account of external endowments which please the senses, - nor of merely intellectual love, by which he is loved on account of the endowments of soul with which he is furnished; - but of supernatural love, by which he is loved for God's sake, namely insofar as divine perfection shines forth in a rational creature. Thus divine goodness is truly the motive why we love our neighbor; thus it appears how the love of God and of neighbor is referred to the same virtue: for the motive of both is the same. From this it also follows that love of neighbor necessarily flows from love of God: for wherever divine goodness is found, there it ought to be loved; but all men are called to the beatific vision, and therefore to supernatural participation in the divine nature; the just indeed already possess this inchoatively through sanctifying grace; but if they are in the state of sin, they remain capable of justification as long as they live, and as such can and ought to be loved.

In order that this may be understood better, it must be known that neighbor can be loved for God's sake in a threefold way: (a) insofar as he is the work of God, both natural and supernatural, pertaining to His glory, just as a painting contributes to the glory of the painter; (b) insofar as divine goodness is participated by the neighbor, shines forth in him, and renders him lovable; in this way we love sinners also, because they are sons of God, not indeed in act, but in potency; (c) insofar as the neighbor is loved by God: for friendship makes friends so unanimous, or of one will, that whatever one loves, the other also loves.

770. But it is controverted whether participation in the divine nature, insofar as it inheres in an intellectual creature, is a sufficient motive of charity. Some indeed, such as Vasquez,¹ contend that love resting only upon this created participation does not properly pertain to the virtue of charity, but to a certain lower supernatural love, by which the neighbor is loved on account of the supernatural goods with which he is adorned. But, with Suarez and others,² we think that this love pertains to the virtue of charity; for even that goodness which inheres in the just through grace is divine goodness, proceeding from God and tending toward Him, and therefore can be loved for God's sake.

¹ Vasquez, in 3 part. St. Thomas, disp. 98, c. 2; Lessius, *de Justitia*, l. II, c. 36, n. 23.

² Suarez, concerning Charity, disp. I, sect. 3; Salmanticenses, disp. II, dub. 4; Bouquillon, n. 411.

771. (B) That supernatural love ought to be not only affective, but also effective: (a) affective, namely consisting in those acts of complacency and benevolence by which we rejoice concerning the endowments of our neighbor and sincerely desire supernatural goods for him; (b) but also effective, inclining us to beneficence, that is, to all acts of mercy by which we are able to help our neighbor.

772. (C) By the name of neighbor are to be understood all rational creatures³ capable of eternal beatitude, namely: (a) those who are inseparably united to God through the beatific vision, the angels and saints reigning in heaven; (b) those who are indefectibly friends of God, although they have not yet obtained eternal beatitude, such as are souls detained in purgatory; (c) those who are truly friends of God, although defectibly, as the just on earth; (d) those who are able to obtain divine friendship, although they lack the same, as sinners, heretics, infidels, as long as they live. - Excluded from this supernatural friendship are those who are irreparably enemies of God, such as demons and the damned.⁴

³ In irrational creatures the natural endowments which shine forth in them and proceed from God can indeed be loved; but this love does not pertain to supernatural charity. Nevertheless, by the ladder of creatures, we are able to ascend to God Himself. Cf. Bellarmine, *De ascensione mentis in Deum per scalas rerum creatarum*.

⁴ Yet it is by no means prohibited to love in them whatever good God naturally bestowed and left.

773. It is proved. 1. From Scripture. Yet it must be noted that the law of charity was not fully promulgated in the Old Testament, but attained its perfection only in the New.

(A) In the Mosaic Law (a) not only are hatred and vengeance reprov'd, but love of neighbor is commanded, and indeed for God's sake, with however some distinction between fellow citizens and foreigners. "Thou shalt not hate thy brother in thy heart, but openly rebuke him, lest thou have sin

upon him. Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord."⁵ Here there is no question of all men, but of brothers, fellow citizens, and friends, that is, of members of Hebrew society; for at that time a great distinction was established between fellow citizens and foreigners. Yet a certain benevolence is commended toward strangers who dwell within the borders of the Jews: they ought to be loved not as brothers, but as if they were fellow citizens: "If a stranger has dwelt in your land and has stayed among you, do not reproach him; but let him be among you as one born in the land, and you shall love him as yourselves; for you also were strangers in the land of Egypt. I am the Lord your God."⁶

⁵ Lev. 19:17-18.

⁶ Lev. 19:33-34; cf. Exod. 22:21; 23:9.

(b) Beneficence toward the poor, and all who are in some necessity, is often commanded: "The poor shall not be wanting in the land of thy habitation; therefore I command thee that thou open thy hand to thy needy and poor brother, who dwells with thee in the land."⁷ The Jews ought to furnish mutual help to themselves as regards things lost: "Thou shalt not see thy brother's ox or sheep going astray, and pass by; but thou shalt bring them back to thy brother, even if thy brother is not near, nor dost thou know him; thou shalt bring them into thy house, and they shall be with thee until thy brother seeks them and receives them."⁸

⁷ Deut. 15:11.

⁸ Deut. 22:1-2; cf. Exod. 22:4-5.

(c) Among works of beneficence is counted a loan without increase: "Thou shalt not lend to thy brother money at usury, nor grain, nor any other thing, but to a foreigner. But to thy brother thou shalt lend without usury that which he needs, that the Lord thy God may bless thee in every work of thine."⁹ There note also the distinction between brothers and foreigners.

⁹ Deut. 23:19-20; cf. Exod. 22:25.

(d) Widows, orphans, the blind, the lame, and others of this kind are worthy of special mercy: "You shall not hurt a widow or an orphan. If you hurt them, they shall cry out to Me, and I will hear their cry; and My fury shall be indignant";¹⁰ - "Thou shalt not curse the deaf, nor put a stumbling-block before the blind."¹¹

¹⁰ Exod. 22:22-23.

¹¹ Lev. 19:14; cf. Deut. 27:18.

(e) Besides, certain legal privileges were granted to the needy.¹² Thus a small part of the crops in any field was preserved for the poor, who besides had the right of gathering the remaining ears: "When thou shalt reap the crops of thy land, thou shalt not shear the surface of the land down to the ground (in Hebrew, thou shalt not reap the whole field, but shalt reserve a certain corner for the poor); nor shalt thou gather the remaining ears."¹³ - Likewise, in the sabbatical year, which occurred every seventh year, the land remained uncultivated, and the fruits growing spontaneously were common,¹⁴ and chiefly contributed to relieving the poor; the same was observed in the jubilee year, which recurred every fiftieth year.¹⁵ - Moreover, every third year, the tenth part of the fruits was given to widows, orphans, and the other poor.¹⁶

¹² Many, apud Vigouroux, *Dict. de la Bible*, t. I, 1245-1247; Lallemand, *Histoire de la Charite*, Paris, Picard, 1902, p. 16-28.

¹³ Lev. 19:9.

¹⁴ Lev. 25:2-7.

¹⁵ Lev. 25:8-12.

¹⁶ Deut. 14:28-29.

774. (B) In the New Testament the law of charity is completed and perfected, insofar as we are commanded to love all, even enemies, without distinction of Jew and Greek; and in a more perfect mode, by loving all as Christ loved us, and because we ought to love Christ Himself in others.

(a) This indeed is clear from the sermon on the mount, where Christ says: "You have heard that it has been said: an eye for an eye, and a tooth for a tooth. But I say to you not to resist evil; but if anyone strikes thee on thy right cheek, offer him also the other."¹⁷ Namely, among the Jews¹⁸ and many Gentiles, the law of retaliation was in force, not indeed to be applied by private men, but by magistrates; Christ teaches us to tolerate injuries patiently, without vengeance being sought through judges.

¹⁷ Matt. 5:38-39.

¹⁸ Exod. 21:24-25; Lev. 24:19-22.

The Lord continues: "You have heard that it has been said: thou shalt love thy neighbor, and hate thy enemy. But I say to you: love your enemies, do good to them that hate you, and pray for those persecuting and calumniating you; that you may be sons of your Father who is in heaven, who makes His sun to rise upon the good and the evil, and rains upon the just and the unjust."¹⁹ Scripture nowhere commended hatred of enemies; but from the fact that certain foreign tribes had been exterminated by the Jews,²⁰ and because the sacred writers sometimes rejoiced concerning the fall and confusion of the impious,²¹ not a few rabbis approved hatred toward enemies as legitimate. But the Lord commands us to love all, even enemies, and to do good to them, so that thus we may imitate our heavenly Father. Nor must love be extended to fellow citizens alone, but also to Greeks and barbarians: "For there is no distinction of Jew and Greek; for the same Lord is over all, rich unto all who call upon Him."²² From the same texts it is clear that the motive on account of which we ought to love brothers is because God is the heavenly Father of all.

¹⁹ Matt. 5:43-45.

²⁰ Deut. 7:1-11; 20:12-18.

²¹ Ps. 7:5-7; 53:7.

²² Rom. 10:12; cf. Gal. 5:6; 6:15.

775. (b) We are bound to love them in a more perfect mode than before, namely as Christ Himself loved us: "A new commandment I give unto you, that you love one another as I have loved you, that you also love one another. By this shall all know that you are My disciples, if you shall have love for one another."²³ But Christ loved us so that He delivered His soul for us; wherefore, if we wish to cultivate perfect charity, "we also ought to lay down our lives for the brethren,"²⁴ that is, to deny ourselves so that we may be able to procure the good of our neighbor, especially spiritual good. That so perfect a charity may become easier, Christ declares

that whatever is bestowed upon the least of the brethren is held as bestowed upon Christ Himself: "Amen I say to you, as long as you did it to one of these My least brethren, you did it to Me."²⁵

²³ John 13:34-35.

²⁴ 1 John 3:16.

²⁵ Matt. 25:40.

776. (c) But this charity must be shown not only by affection and words, but by work.

This indeed is clear from the very words by which the supreme judge addresses the elect and the reprobate: the former possess the kingdom of God because they gave to the poor food, drink, clothing, and other things of this kind; but the reprobate, on the contrary, are damned because they did not perform these works of charity.²⁶ From this it also appears that certain works of charity were commanded under grave obligation. Wherefore James deservedly says: "Religion clean and undefiled before God and the Father is this, to visit orphans and widows in their tribulation."²⁷ Nor otherwise John:²⁸ "He that has the substance of this world, and shall see his brother in need, and shall close his bowels from him, how does the charity of God abide in him? My little children, let us not love in word, nor in tongue, but in deed and in truth." - The first Christians understood the matter thus, concerning whom it is said:²⁹ "And the multitude of believers had one heart and one soul; neither did anyone say that anything of the things which he possessed was his own, but all things were common to them." This community of goods was not indeed of precept,³⁰ but it shows how perfectly charity was cultivated in the church of Jerusalem.

²⁶ Matt. 25:34-46.

²⁷ James 1:27; cf. 2:2-8 and 14-19.

²⁸ 1 John 3:17-18.

²⁹ Acts 4:32.

³⁰ Acts 5:4.

(d) All these things the Apostle splendidly condenses, describing the excellent endowments of charity thus:³¹ "Charity is patient, is kind; charity envies not, deals not perversely, is not puffed up; is not ambitious, seeks not her own, is not provoked to anger, thinks no evil; rejoices not over iniquity, but rejoices with the truth; bears all things, believes all things, hopes all things, endures all things."

³¹ 1 Cor. 13:4-7.

777. The Fathers confirm and develop the doctrine of Scripture, commending fraternal charity, often inculcating the precept of almsgiving, and promoting other works of beneficence.

(a) Thus St. Cyprian praises fraternal charity:¹ "The charity of brotherhood is a bond, the foundation of peace, the tenacity and firmness of unity, which is greater than both hope and faith, which precedes even the works of martyrdom, which will always remain with us eternally before God in the heavenly kingdoms." To the point also Augustine:² "Wherefore, brethren, pursue charity, the sweet and salutary bond of minds, without which the rich man is poor, and with which the poor man is rich. This bears in adversities, tempers in prosperities; in hard sufferings it is strong, in good works

cheerful; in temptation most secure, in hospitality most spacious; among true brothers most joyful, among false ones most patient." A little later he explains the words of the Apostle cited above concerning the excellence and endowments of charity.

¹ St. Cyprian, *De bono patient.*, c. 15, P. L., IV, 632.

² St. Augustine, *sermo CCCL*, P. L., XXXIX, 1534.

778. (b) The Fathers often speak concerning almsgiving. St. Cyprian has an entire treatise concerning work and alms.³ St. Ambrose also relates that sacred vessels were broken and sold in order to redeem captives, and he altogether approves this against the envy of the Arians: "The Church has gold, not that she may preserve it, but that she may spend it and come to aid in necessities. Will not the Lord say: why did you suffer so many needy persons to die of hunger? And surely you had gold; you should have supplied food. Why were so many captives led away for sale, and, not redeemed, were killed by the enemy? It would have been better that you preserve vessels of the living than of metals." He likewise narrates how the holy martyr Lawrence distributed the treasures of the Church to the poor, and, when the judge asked where the treasures were which he had promised to hand over, showed the poor, saying: These are the treasures of the Church. This he declares in these words:⁴ "These are the treasures of the Church. And truly treasures, in whom Christ is, in whom faith is... What better treasures has Christ than those in whom He said that He is?" - Fortunatus splendidly declares that Christ Himself, hidden in the poor, is to be loved and helped:⁵

³ St. Cyprian, *lib. de opere et eleemosynis*, P. L., IV, 601-622.

⁴ St. Ambrose, *De officiis*, l. II, c. 28, n. 140, P. L., XVI, 141.

⁵ Apud Le Blant, *Inscript. chretiennes*, t. II, n. 645.

"Believing that he was feeding Christ under the form of the poor, before all others with him the needy man received help, and not only refreshing, but secretly ministering gifts, he is more pleasing from this, that he gave without a witness."

The poor were also held as sons; for Jerome, speaking of Paula, who relieved many poor and had left them to her husband Pammachius, writes to him: "As many poor as there are in Rome, so many sons have you suddenly begotten."⁶

⁶ Jerome, *ep. 66 to Pammachius*, n. 4, P. L., XXII, 641.

But to urge the precept of almsgiving, the Fathers rather often teach that the rich are, as it were, stewards and dispensers of the riches of God, so that if they refuse to hand over necessary things to the poor, they are guilty of theft and robbery: "The bread which you detain belongs to the hungry; the cloak which you keep in the chest belongs to the naked; the shoe which rots with you belongs to the barefoot; the silver which you have buried belongs to the needy. Wherefore, to as many men as you can give, to so many do you inflict injury."⁷

⁷ St. Basil, *homil. on that text of Luke: Destruam*, etc., P. G., XXXI, 278; cf. St. Ambrose, *De Nabuthe lib. unus*, P. L., XIV, 747; St. Augustine, *in Ps. 147*, P. L., XXXVII, 1922; St. Gregory of Nyssa, *De pauperibus amandis*, P. G., XLVI, 466; St. Chrysostom, *in ep. I to the Corinthians*, *homil. 10*, c. 3, P. G., LXI, 86. C. Guignebert condenses the doctrine of the

Fathers on this matter, *Tertullien* (thesis), Paris, Leroux, 1901, p. 508-350. - Yet we proved that these Fathers are not favorers of socialism, *De Justitia*, n. 84-86.

Yet alms are not to be bestowed indiscriminately upon all, but upon those who are truly needy and use well the things given. Thus, in the Constitutions called Apostolic, alms are not to be bestowed upon those who are evil, envious, drunken, or lazy, lest a reward be given to vice.⁸

⁸ *Constit. apostol.*, II, 1-63; III, 4-6.

Likewise Chrysostom forbids widows who have been caught acting basely in thefts, taverns, and other similar things to be supported at the expense of the Church: "For who would ever wish to bestow the money which he was commanded to give to Christ upon those who bring calumny upon the name of Christ? And therefore much and careful scrutiny is needed, that neither they nor others, for whom their household property can suffice, consume the table of the poorer."⁹ - But those who belong to another nation or religion are not excluded from charity: "For whatever is God's is common in our use, and no one is kept away from His benefits and gifts; much less is the whole human race prevented from enjoying His goodness and largess equally."¹⁰

⁹ St. Chrysostom, *De sacerdotio*, l. III, c. 16, P. G., XLVIII, 655.

¹⁰ St. Cyprian, *De opere et eleemos.*, c. 25, P. L., IV, 620.

(c) Likewise other works of charity are promoted, such as visitation of the sick and imprisoned, redemption of captives, emancipation of slaves, care of widows and orphans, etc.¹¹ Wherefore deacons and deaconesses (or widows not less than sixty years old) were instituted in every church, that they might take care of the poor, orphans, widows, girls, etc. Collections were made on every Sunday, that the necessities of all might be more abundantly relieved.

¹¹ Concerning these see L. Lallemand, *Histoire de la charite*, t. II, Paris, 1903, with many authors cited there. These works of charity even rationalists themselves could not fail to admire, as Lecky, *History of European Morals*, London and New York, ch. IV, where he confesses that nothing similar was ever found among the pagans: "The high conception that has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave classes, the suppression of barbarous games, the creation of a vast and multifarious organisation of charity, and the education of the imagination by the christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the pagan world." (T. II, p. 100, 3rd ed., New York, 1891).

779. The doctrine of Scripture and of the Fathers Leo XIII splendidly condenses, proposing the motives of fraternal charity to masters and workers thus: "For all will feel and understand that all men alike have been begotten by God, the common parent; that all tend to the same end of goods, which is God Himself, who alone can affect both men and angels with perfect and absolute beatitude; that each likewise has equally been redeemed by the benefit of Jesus Christ and restored to the dignity of sons of God, so that they are plainly contained in a fraternal relationship both with one another and also with Christ the Lord, the firstborn among many brethren."

And these things are sufficient concerning charity in general; but how far the precept of loving enemies and of bestowing alms extends will be clear from the following things.

II. CONCERNING THE EXTENSION OF THIS PRECEPT.

The question can be examined as regards the dilection of enemies, almsgiving, fraternal correction, and the order to be observed in charity.

I. CONCERNING THE DILECTION OF ENEMIES.

780. State of the question. From the general precept of charity, n. 769, we are bound to love enemies with common dilection. But those are called enemies who pursue us with hatred, or have inflicted some offense or injury upon us, or even those whom, on account of some antipathy or other motive, we naturally turn away from. To love them seems very arduous to human infirmity, but by grace it becomes possible. We are not indeed commanded to love them because they are enemies, but although they are enemies; nor to love their vices or defects, but, notwithstanding these vices, to love them on account of the endowments which God has conferred upon them and intends to confer, and therefore for the sake of God and Christ. Nor is there question of sensible affection, which does not depend upon the will, but of true love by which we will good to them.

But the precept chiefly embraces three things: that hatred and vengeance be avoided, that injuries be forgiven and therefore common signs of dilection be shown, and that reconciliation be sought.

781. (A) Concerning hatred to be avoided. (a) Hatred of abomination, which is concerned not with the person himself, but with his endowments, is not always and of itself evil; but it is good or evil according as the quality itself which is hated is evil or good.

Thus it is licit to hate sin in a neighbor, for example, his pride, or envy, or lust. On the other hand, it is gravely illicit of itself to hate natural or supernatural endowments which are in the neighbor, for example, his wisdom, humility, chastity. For, as St. Thomas says,¹ "love is owed to the neighbor according to that which he has from God, that is, according to nature and grace; but love is not owed to him according to that which he has from himself and the devil, namely according to sin and defect of justice."

¹ St. Thomas, II-II, q. 34, a. 3.

782. (b) Hatred of enmity toward the neighbor himself is a sin mortal from its kind; nevertheless it can be light, not only because of imperfect deliberation or volition, but also because of smallness of matter, for example, if someone wills only a slight evil to the neighbor.

John thus reproves hatred of this kind: "But he that hates his brother is in darkness, and walks in darkness, and knows not where he goes, because the darkness has blinded his eyes..."² He that loves not abides in death. Whosoever hates his brother is a murderer; and you know that no murderer has eternal life abiding in himself."³ Indeed he establishes that it is impossible to love God unless the neighbor is loved:⁴ "If any man say, I love God, and hates his brother, he is a liar. For he who does not love his brother whom he sees, how can he love God, whom he does not see?"

² 1 John 2:11.

³ 1 John 3:14-15.

⁴ Ibid., 4:20.

The reason is that our enemies do not cease to be sons of God, called to heavenly beatitude, redeemed by the blood of Christ, and therefore members of the same body,⁵ and, even if perhaps they have sinned, they can be converted by grace and numbered among the saints. Therefore if we hate them, we not only fail to imitate our Father, who makes His sun rise upon the good and the evil, but we openly contradict Him, pursuing with hatred those whom He loves, and wishing evil to those to whom He does not cease to do good.

⁵ "We, being many, are one body in Christ, and every one members one of another." (Rom. 12:5). Cf. Bossuet, *Serm. sur la charite fraternele*, t. III, p. 181, ed. Lelarcq.

783. Corollaries. (a) Therefore it is not licit to wish some evil to a neighbor, even an enemy, except that a greater evil be avoided; for to wish an evil which is not compensated by a greater good is nothing other than to will evil to someone. But if the evil is wished only in order to avoid a greater evil, by that very fact we will good to someone.

Thus we cannot wish eternal damnation to anyone, not even to a persecutor of the Church, because this evil cannot be sufficiently compensated by any good. Nor can the death of some person be desired in order to seize his inheritance;⁶ for the order of charity demands that the life of the neighbor be preferred to one's own or another's temporal advantage. - But it is licit to wish some temporal evil to a wicked man, for example, tribulation, illness, loss of some goods, so that his spiritual good, or conversion, may be more easily promoted. Likewise we can rejoice concerning the death of a scandalous sinner, not insofar as it is an evil for him, but lest he further be a cause of the spiritual ruin of others. It is commonly also said that the death of a heresiarch or persecutor can licitly be desired on account of the common good, lest he lead others into error or sin. But it is better to ask for conversion, according to that saying:⁷ "I desire not the death of the wicked, but that the wicked turn from his way and live." Wherefore the death of the impious can be sought only conditionally, namely with the supposition that, according to God's knowledge, there is no other means of removing scandal.

⁶ To this belong propositions 12, 13, 14 condemned by Innocent XI, March 2, 1679 (Denzing., n. 1030-1032; Viva, on these propositions): "If you do it with due moderation, you can without mortal sin be saddened concerning the life of someone, and rejoice concerning his natural death, seek and desire it with inefficacious affection, not indeed from displeasure with the person, but on account of some temporal advantage. - It is licit with an absolute desire to desire the death of a father, not indeed as an evil of the father, but as a good of the one desiring, because namely a rich inheritance is going to come to him. - It is licit for a son to rejoice concerning the parricide of a parent perpetrated by himself in drunkenness, on account of the great riches thereafter obtained from the inheritance."

⁷ Ezek. 33:11.

Therefore the desire of private vengeance is illicit where civil authority has already been orderly constituted; but it is licit, from zeal for justice and public security, to wish that a punishment proportioned to the offense be inflicted upon the guilty by legitimate authority, after diligent and equitable judgment: for this is nothing other than to will that order be preserved in society.

784. (b) Cursing, by which we imprecate evil upon someone, is against the order of charity and is a grave sin from its kind; for it is nothing other than an external manifestation of some internal

hatred. - Besides, cursing which is done before others can put on the malice of detraction; if it is done in the presence of the enemy himself, it is contumely (*De Justitia*, nn. 374, 397).

785. To be noted for practice. Although hatred is of itself a grave sin, nevertheless often penitents who accuse sins of hatred are not guilty of grave sin: for sometimes there is question of natural antipathy or aversion of mind, which is not fully voluntary; sometimes defects or depraved actions are hated, but not the person himself. If they consent to pray for the conversion or progress of those from whom they thus turn away, they are not to be made anxious. - Likewise curses, even those grave of themselves, are often excused from mortal sin, because they are uttered from vehement anger, without sufficient advertence or perfect consent, more for casting terror than with serious desire that evils of this kind truly happen.

786. (B) Concerning forgiveness of injuries and signs of dilection. (a) Regularly we are bound to forgive, from internal affection, injuries inflicted upon us by the neighbor, even an enemy, that we ourselves may be able to obtain pardon for our own offenses, according to that saying: "Forgive us our debts as we also forgive our debtors."

(b) Therefore we are bound to show enemies common signs and benefits of dilection, namely such as a Christian is accustomed to give to a Christian, a citizen to a fellow citizen, a priest to a priest, a blood-relation to a blood-relation; for to deny these would be a sign of hatred and vengeance. - Except, however, if there is a reasonable cause for denying these for a time, for example, for the correction of children or subjects, or on account of a founded fear lest the enemy become more obstinate in his malice, provided that the affection of charity is not lacking internally. - Denial of common signs of charity is of itself a grave sin when it proceeds from internal hatred, or is the cause of grave scandal; often, however, it is excused from mortal sin because of good faith, since many think that they are not bound to these signs when they have suffered injury.

But we can, as a sign of just sorrow, deny special signs of dilection to an enemy: for since these are not owed to all, we are by no means bound to show them to an enemy, who is not of better condition than the rest.

Yet they are worthy of all praise who, adhering to the footsteps of Christ and the saints, show special signs of dilection and benevolence to enemies: "But if thy enemy is hungry, feed him; if he thirst, give him drink. For doing this, thou shalt heap coals of fire upon his head (that is, burning groans of penance, according to Augustine). Be not overcome by evil, but overcome evil by good."⁸

⁸ Rom. 12:20-21.

Likewise it is licit to exact satisfaction for an injury inflicted, and restitution for damage caused, provided this is done not from hatred or vengeance, but from sincere love of justice. Litigants are to be warned concerning this prudently and opportunely; and if the matter can be composed peacefully through arbitrators, without recourse to a tribunal, this is much more consonant with Christian charity.⁹

⁹ "Does any one of you, having a matter against another, dare to be judged before the unjust, and not before the saints?... So is there not any wise man among you, who can judge between his brother?" (1 Cor. 6:1-5).

787. Practical conclusions. (a) Since we ought to pray in a general way for all, it is not licit to exclude enemies from common prayers. For Christ, in the Lord's prayer, taught us to pray for all, and, far from wishing enemies to be excluded, said elsewhere:¹⁰ "Pray for those persecuting and calumniating you." Although we are not bound to pray specifically for them, this is opportunely to be counseled whenever hatred otherwise cannot be laid aside.

¹⁰ Matt. 5:44.

(b) It is not licit to exclude enemies from common alms, - from the sale of goods exposed for sale, - or from other contracts which are entered into indiscriminately with all.

(c) We are not bound to greet an enemy unless perhaps in a place where the custom obtains of greeting all indiscriminately; but if he greets first, we ought to return his greeting: otherwise we are judged to condemn him. Nor are we strictly bound to visit a sick enemy, to console him when sad, or to receive him in hospitality, since these are special signs of love; but the true disciple of Christ will seize this opportunity of acting kindly with an enemy, that he may reconcile him to himself.

788. (C) Concerning reconciliation to be made. When friendship has been broken by hatred or by injury, reconciliation is to be sought, according to these words of the Savior: "If therefore thou offer thy gift at the altar, and there remember that thy brother has anything against thee (that is, a just complaint), leave there thy gift before the altar, and go first to be reconciled to thy brother: and then coming thou shalt offer thy gift."¹¹

¹¹ Matt. 5:23-24. Note the word there, at the very altar, at the time of the sacrifice begun; moreover "to leave a sacrifice imperfect was held to be a great sin," says Maldonatus on this place.

(a) As regards the order to be observed in reconciliation, regularly he who offended the other is bound to seek reconciliation first, either by himself or through a friend. If an offense has intervened on both sides, he ought first to seek reconciliation who offended the other more gravely, and, if the mutual offense is almost equal, he who offended first. But in practice, since not rarely each one is persuaded that he was offended first or more gravely, both are to be advised to begin reconciliation; and indeed as soon as morally possible, lest otherwise hatred grow; yet sometimes it is expedient to defer the matter a little while, so that anger may more easily be laid aside.

789. (b) Otherwise he who was injured is bound to forgive the injury to an enemy seeking reconciliation: "For if you forgive men their offenses, your heavenly Father will also forgive you your offenses; but if you do not forgive men, neither will your Father forgive you your sins."¹²

¹² Matt. 6:14-15.

(c) Reconciliation can be made by asking pardon, or by friendly conversation,¹³ by various duties or benefits mutually furnished, or by gradually restoring the former friendship. Yet it must be noted that a full reintegration of the old friendship is not strictly required: for familiar friendship is owed to no one, and, when it exists, it can be dissolved for a legitimate cause. - The mediation of a friend who is acceptable to both parties greatly conduces to true reconciliation; this office especially belongs to the priest, who, by force of his office, ought to be acceptable to all the faithful committed to him.

¹³ Often enmities arise from a false interpretation of words or deeds, which usually vanishes from an honorable and sincere conversation.

The dilection of enemies and the forgiveness of injuries seem to many something arduous, indeed even impossible. Let them think of blessed Stephen, who prayed for the enemies stoning him, and thus led Paul to the true faith; but especially of Christ hanging on the cross and praying for His persecutors: "Father, forgive them: for they know not what they do."¹⁴ And, if they have sinned, let them recall to memory that they say daily: "And forgive us our debts as we also forgive our debtors"; therefore unless they wish to be condemned, let them kindly forgive injuries to others.

¹⁴ Luke 23:34.

2. CONCERNING ALMSGIVING.

790. Notion and obligation. (A) It is not enough to love all with affection, even enemies, but we ought to show dilection by effect and work through beneficence. This beneficence indeed, when exercised toward the wretched, is called mercy. Since the misery of the neighbor can be bodily and spiritual, some works of mercy are corporal, but others spiritual.

¹ St. Thomas, II-II, q. 32; Suarez, concerning Charity, disp. VII; Billuart, disp. V; St. Alphonsus, n. 31-33; Bouquillon, n. 481-496; Ballerini-Palmieri, n. 193-215; Bourdaloue, Sermon for the First Friday of Lent, on Almsgiving.

Here there is treatment of the former, while we shall soon speak concerning spiritual works, where we treat fraternal correction. Among the corporal works of mercy is counted especially almsgiving, concerning which there is a special precept, as has already been said; we must now treat it, in order to define how far it is commanded: concerning social works of charity we shall speak below. By the name of almsgiving, however, we understand any bodily benefit furnished to one in need from compassion, in order to relieve his want.

(B) That there is a precept of giving alms is clear from the preceding thesis; but how far it extends must now be determined. Now, in a general way, the precept obliges whenever these two things concur at the same time: true necessity on the part of the needy person, and moral possibility on the part of the giver, insofar as he possesses goods concerning which he can dispose: "There is some time in which he sins mortally if he omits giving alms; on the part of the receiver indeed, when evident and urgent necessity appears, and it does not appear that someone is at hand who may help him; but on the part of the giver, when he has superfluous things, which according to the present state are not necessary to him, as can probably be estimated."²

² St. Thomas, II-II, q. 32, a. 5, ad 3.

791. In order that this may be understood better, a threefold necessity is usually distinguished: (a) extreme necessity, in which the necessities of life are lacking, or certain danger is imminent of losing goods more precious than goods of fortune, for example, danger of losing the integrity of members, health, liberty, chastity. To this approaches quasi-extreme necessity, when someone is in a very probable danger of losing life or one of the aforesaid goods. (b) Necessity is called grave in which the neighbor will very probably suffer notable loss of goods, or loss of state, unless he is helped by the aid of another. (c) Finally, that necessity is called common in which ordinary poor persons are found, who, unless they are helped, live a rather troublesome life, although they are able to provide the necessities for themselves. - These things being posited, the following seem to be established.

792. Practical rules. (A) A neighbor constituted in extreme or quasi-extreme necessity is to be aided under grave obligation, provided it can be done without truly great damage. For if charity at some time obliges under grave obligation, surely it does when the neighbor is in the aforesaid necessity. - Moreover, according to the order of divine Providence, the goods of the earth are primarily ordained to supplying the necessities of man; and therefore if the neighbor is in extreme necessity, he has a right to obtain whatever is necessary for his own support (*De Justitia*, n. 446).

Yet no one is bound to help his neighbor from goods necessary for his own life or that of his family: for there is no obligation of loving others more than oneself or one's own family.

Nor is there a strict obligation of using extraordinary means to help the neighbor; thus we are not bound, at our own expense, to send a sick man, who would die shortly in his homeland, into a far-off region, that he may find there a healthier air: for this is an extraordinary means to which generally no one is bound, even for the sake of saving his own life. - Nor is there an obligation of spending a great sum of money upon a poor man so that by an extraordinary surgical operation his life can be saved, both on account of the same motive and because today there are hospitals where these operations are performed gratuitously, or at least for a lesser price.

For those who are in the aforesaid necessity, strictly speaking, it suffices to give as much as is required to relieve their necessity here and now; hence if the use of a thing suffices, it is enough to lend it, without the thing itself being given: thus if the use of some vehicle or horse is necessary, there is no obligation of giving the things themselves. - When some family is found for a long time in quasi-extreme necessity, one and the same rich man is not bound to provide all necessities to it, when there are others who can help the same; it suffices that he contribute a part proportioned to his resources. In reality, in present societies, there are many charitable institutions for alleviating these necessities.

793. (B) A neighbor constituted in grave or common necessity is sometimes to be aided from superfluous goods; and indeed under mortal sin when there is question of grave necessity.

The rich are not indeed bound to help all who are in grave or common necessity, but only some; nor to provide totally for their want when there are other rich persons who can help them; but they ought to bestow upon the poor, especially those constituted in grave necessity, a part of superfluous goods. "No one certainly," says Leo XIII,³ "is commanded to aid others from that which pertains to the necessary uses both of himself and of his own; indeed, not even to hand over to others that by which he himself needs to preserve what befits and what becomes his person: for no one ought to live unbecomingly.⁴ But when necessity and decorum have been satisfied, it is a duty to give to the needy from that which remains over: 'that which remains, give as alms.'"⁵

³ Encyclical *Rerum Novarum*, May 16, 1891.

⁴ St. Thomas, II-II, q. 32, a. 6.

⁵ Luke 11:41.

This obligation indeed is grave, since, according to the testimony of Christ, those are guilty of eternal damnation who refuse to give food, drink, clothing, and hospitality to the poor.⁶ - Therefore they sin

mortally who never provide alms, or repel all poor indiscriminately.

⁶ Matt. 25:41-46.

794. But what comes under the name of superfluous things, and what part of the superfluous it is necessary to give, cannot easily be determined. Superfluous goods can be called those which are not necessary for the decent support of oneself and one's own.⁷ But everyone sees that these cannot be defined by a common rule: for many things are to be attended to in this matter: necessities not only present, but future, namely those which will probably occur, for example, from old age or incapacity for labor, from diminution of income, from increase of family, education and dowering of children, etc. He would indeed be imprudent who, for providing for future necessities, neglected moderately to increase his resources.

⁷ Theologians commonly distinguish goods necessary for life and necessary for state: the former are required for protecting oneself and one's own against extreme necessity, and what remains are called superfluous for life; the latter are called those without which someone cannot live decently and support his family according to his state, and what remains are called superfluous for state, or simply superfluous.

Besides, not all superfluous things are to be bestowed upon the poor; a certain part must be set aside so that industry, commerce, and agriculture may be promoted: for thus the progress of the whole nation is fostered, and the resources of the community are increased, and the poor are more easily relieved. Thus from the multiplication of railways famine becomes almost impossible in cultivated nations, because grain is easily transported from one region to another. - Today, moreover, there are many public works of beneficence instituted by private persons, the State, and the Church, in which provision is made for the necessities of the poor, orphans, the aged, and the sick; therefore those who pay taxes or contribute something in collections for pious works in some way fulfill the office of charity.

795. Practical conclusion. Therefore the faithful are altogether to be exhorted to bestow liberally a part of their superfluous goods upon the poor or upon pious works, without this part being mathematically defined: for exhortations of this kind, resting upon the words of Christ and the Fathers,⁸ have more force than a strict determination of a gravely incumbent duty, which often is impossible.

⁸ Besides the works of the Fathers cited above, cf. Bossuet, *Sermon sur l'eminente dignite des pauvres*, t. III, p. 117-136, ed. Lebarcq; Msgr. Pie, *Inst. pastorales sur l'urgente necessite de l'aumone* (Works, t. II and IV).

Moreover charity ought to be: (a) prudent, namely that it be done for one truly poor, but not for an idle man who simulates poverty,⁹ and that it tend to render the poor man capable, insofar as it can be done, of working and soon sufficing for himself; (b) and therefore sufficiently abundant that the poor may truly be relieved, and may be able to obtain not only the necessities for supporting themselves for the present day, but also the instruments of labor by which afterward they may be able to nourish themselves and their own; (c) swift, or prompt, that it may be opportune, lest otherwise the poor fall into abject misery and desperation: "Say not to thy friend: go, and return; tomorrow I will give to thee; when thou canst give immediately";¹⁰ (d) as to intention, secret, humble, supernatural: "When therefore thou dost alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honored by men. Amen I say to you, they have received their

reward. But when thou dost alms, let not thy left hand know what thy right hand does, that thy alms may be in secret; and thy Father, who sees in secret, will repay thee."¹¹

⁹ Today, in many regions, societies have been instituted to detect false poor, especially those who feign poverty in order to become rich; thus in France the society called *Office central des Oeuvres de bienfaisance*, 175 boulevard St-Germain, Paris.

¹⁰ Prov. 3:28.

¹¹ Matt. 6:2-4.

3. CONCERNING FRATERNAL CORRECTION.

796. The precept of charity extends not only to corporal works of mercy, but also to spiritual ones, which are commonly counted as seven:¹³ to teach the ignorant, especially as regards things necessary for salvation; to give counsel to the doubtful; to console the sad; to forgive an injury received; to tolerate the troublesome patiently; to pray for the living and the dead; to correct those who offend. Here only fraternal correction must be treated, since it alone carries before itself a special difficulty.

¹² St. Thomas, II-II, q. 33; Suarez, disp. VIII; Billuart, diss. VI; St. Alphonsus, n. 34-42; Bouquillon, n. 462-477; Ballerini-Palmieri, n. 216-239.

¹³ "Counsel, reprove, teach, console, forgive, bear, pray."

This is usually defined as a warning made privately to an offending neighbor, for his correction. - It therefore differs from judicial correction, which proceeds from a judge, in order to punish the offender on account of the common good.

797. (A) Concerning the obligation of fraternal correction. There is a natural and divine precept, grave of itself, of making fraternal correction to a neighbor gravely offending, when certain conditions have been posited.

(a) This precept Ecclesiasticus already inculcates:¹⁴ "Reprove a friend, lest perhaps he has not understood, and says: I did not do it; or, if he did it, lest he add to do it again; reprove thy neighbor, lest perhaps he has not spoken; and if he has spoken, lest perhaps he repeat it." But Christ prescribes not only the correction itself, but also the order to be followed in it thus:¹⁵ "But if thy brother shall sin (against thee), go and reprove him between thee and him alone; if he shall hear thee, thou shalt gain thy brother; but if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may stand. And if he will not hear them, tell the Church; but if he will not hear the Church, let him be to thee as the heathen and the publican."

¹⁴ Ecclus. 19:13-14.

¹⁵ Matt. 18:15-17. - The words against thee are lacking in the Vatican and Sinaitic codices. - Cf. 2 Thess. 3:14-15.

Augustine lucidly explains these words:¹⁶ "Therefore we ought to correct by loving, not with eagerness of doing harm, but with zeal for correcting... If you have neglected (to correct), you are worse. He has done an injury, and by doing the injury has struck himself with a grave wound: do you condemn the wound of your brother? You see him perishing, or having perished, and you neglect him? You are worse by being silent than he by reviling."

¹⁶ St. Augustine, Sermo LXXXII, P. L., XXXVIII, 506-514.

798. (b) Natural reason persuades the same. For, if by the law of charity we are bound to aid the bodily misery of the neighbor, a fortiori his spiritual infirmity, since wounds of the soul are much worse than wounds of the body. Wherefore, if we see a brother gravely wounded by sin and lying in the way, ought we not, adhering to the footsteps of the good Samaritan, to heal his spiritual wounds, and to exhort him with gentle admonition, so that, the blindness of the intellect having been driven away and depraved passions overcome, he may turn aside from the mire of vices and return to the path of virtue?

Hence certain persons among the pagans had recognized the necessity of a spiritual guardian, especially for conquering the corruption which is born from depraved examples and conversations. Hear Seneca:¹ "And therefore in individuals there are the vices of peoples, because the people gave them. While each one makes another worse, he has been made worse: he learned worse things, then he taught them; and that immense wickedness was effected, by gathering into one what is known to be worst in each. Therefore let there be some guardian, and let him from time to time pull the ear, and drive away rumor, and cry out against peoples praising. For you err if you think vices are born with us: they have come upon us, they have been brought in. Therefore by frequent admonitions let the insults which resound around us be repelled." Plautus likewise poetically teaches the same:²

¹ Seneca, ep. to Lucilius, XCIV; cf. ep. XXII, LII.

² Plautus, in *Trinummus*, Act 1, sc. 2, v. 95-97.

"But you, from certain friends, are most certain to me;
if you know that I have done anything foolishly or basely,
if you do not accuse me of it, you yourself are to be rebuked."

799. (B) Concerning the conditions required for correction. The precept of correction does not oblige under grave obligation unless certain conditions have been posited, namely:

(a) That it be morally certain concerning a grave sin committed, or concerning the will of committing it. For if there is question of a sin light in itself and in relation to the person, there is no grave obligation of warning the neighbor, unless it is certainly foreseen that grave fault will follow from it; for if it were necessary to correct light offenses, the whole life would be consumed in admonitions. - Likewise, if the sin is not certain, there is no strict obligation of diligently inquiring concerning it, unless there is question of superiors, who have care of the community and ought to watch over the morals of subjects.

800. (b) That there be truly probable hope of correction for the offender, or at least for others, whether immediately or after some time; for no one is bound to what is useless.

Correction therefore does not oblige when it is foreseen that it will be harmful, by driving the offender to new and graver sins, or at least will be useful to no one. Hence generally it is not expedient to correct an unknown person, because scarcely in this case can correction be hoped for. If it is foreseen as useless as regards the sinner himself, but useful to others, who otherwise would be induced to grave sin by depraved examples or counsels, it is not licit to neglect it. - But if it remains uncertain whether it will be useful or harmful, one must abstain from it.

Therefore, if the sinner has already been corrected, or is about to be corrected shortly, it is not necessary to correct him.

801. (c) That it can be done without great inconvenience of the one correcting; for if, for example, a servant or inferior seriously fears that from the admonition some grave damage will happen to himself, he is not bound to make it: for the law does not oblige with so great an inconvenience.

Wherefore inferiors are very rarely bound to it; equals, however, only when superiors or friends are lacking: for these furnish it more opportunely and efficaciously, and also with less inconvenience. Otherwise, although all are bound of themselves to make correction, nevertheless primarily superiors,³ who from office have spiritual care of inferiors, such as pastors, rectors of communities, magistrates, etc.

³ "For to this end watchmen, that is, prelates of peoples, have been constituted in churches, that they should not spare, by rebuking sins." (St. Augustine, *De Civit. Dei*, l. I, c. 9, P. L., XLI, 23).

The scrupulous are generally exempted from this office, both because they easily exaggerate their obligation in this matter, and because they seem less fit for this office: for, on account of anxiety and disturbance of mind, they usually lack the necessary discretion.

802. (C) Concerning the order to be observed in correction. Fraternal correction must be made with kindness and sincere humility, since we too remain liable to temptations and sins: "Brethren, and if a man be overtaken in any fault, you who are spiritual instruct such a one in the spirit of mildness; considering thyself, lest thou also be tempted."⁴ This indeed is more necessary if in fact we have fallen into the same sins: for then the admonition will not profit unless before God we acknowledge our own fault, and at the same time sincerely will our correction.

⁴ Gal. 6:1.

Therefore the reputation of the neighbor is to be spared when the sin is hidden, and therefore in making correction the order prescribed by Christ must be followed (n. 797). (a) One must begin from a secret admonition: "Go and reprove him between thee and him alone"; for perhaps, if you accuse him publicly, "through shame he begins to defend his sin, and him whom you wish to make more corrected you make worse."⁵ (b) But if private correction has not profited, let two or three witnesses be taken, so that they too may exhort the offender to repentance, and, moved by the authority of several, the sinner, shame or salutary fear having been cast in, may betake himself to better fruit. (c) If he is not yet willing to be corrected, let him be denounced to the Church or superior, so that the latter, with greater authority, may gravely reprove the sinner, inflict a moderate punishment, remove him from a place or office, or watch over him especially. Yet the superior will not furnish this unless after he has given the accused an opportunity of knowing the facts alleged against him and of defending himself: for experience shows that offenses are sometimes greatly amplified by informers. (d) If the guilty party has not been sufficiently corrected by paternal and secret correction, and, on account of the public good, it is necessary that the offense be publicly punished, the legitimate superior will be able to proceed judicially, and, the order of law having been observed, pronounce a public sentence and public punishment: this last degree is not fraternal, but judicial correction.

⁵ St. Augustine, *Sermo LXXXII*, P. L., XXXVIII, 509.

803. Exceptions. Yet there are cases in which one licitly departs from this order, by immediately denouncing the offender to the superior:

(a) If the offense is public, because in this case the sinner has lost his right to reputation, and otherwise the public good immediately demands correction; (b) if, by reason of the public good, effective correction is immediately required, and cannot be obtained without recourse to the superior, for example, if there is question of grave damage to be incurred by the community as regards faith or good morals;⁶ (c) if, all things considered, correction is foreseen to be ineffective unless it is made by a superior; (d) if the offender has renounced his right in this matter, for example, freely entering a religious order in which, according to the rule, denunciation of offenses is to be made directly to the superior. Yet, even in this case, if it is certain that the brother has perfectly corrected his offense, and danger of relapse is not to be feared, charity demands that the matter not be denounced to the superior: for then, from the principles set forth above, n. 800, there is no place for correction; charity always obliges us to aid the neighbor with the least damage to him.⁷

⁶ To the point Lehmkuhl, n. 614: "In communities, when there is question of a harmful offense, especially if there is danger of perverting several, or there is question of grave common damage: private admonition is generally dangerous and ineffective, but immediate report of the matter to the Superior is required, who will see whether he should rather avert the evil by paternal admonition or by punishment." Cf. Muller, § 31, n. 6.

⁷ Ballerini-Palmieri, n. 233-234.

804. Corollary. When a neighbor, from invincible ignorance, commits some material sin, charity sometimes demands that he be warned, namely:

(a) If such a sin gravely harms the offender himself, or another, for example, by giving scandal, by retaining another's thing; (b) or if it dishonors God, for example, if someone utters blasphemous words whose meaning he does not know. Yet this must be done opportunely and prudently, that is, with the conditions set forth above being posited, where warning was discussed, especially provided there is hope of correction: otherwise the merely material sin would become formal.

4. CONCERNING THE ORDER TO BE OBSERVED IN CHARITY.

805. Charity prescribes not only the works to be furnished, but also the order to be observed in dilection, whether as regards persons or as regards goods.

St. Augustine explains that a certain order is to be established among things to be loved: "But he lives justly and holily who is an uncorrupted appraiser of things: and he is the one who has ordered dilection, lest he either love what is not to be loved, or not love what is to be loved, or love more what is to be loved less, or love equally what is to be loved either less or more, or love less or more what is to be loved equally. Every sinner, insofar as he is a sinner, is not to be loved; and every man, insofar as he is a man, is to be loved for God's sake, but God for His own sake. And if God is to be loved more than every man, each one ought to love God more than himself. Likewise another man is to be loved more than our body: because all these things are to be loved for God's sake, and another man can enjoy God with us, which the body cannot; because the body lives through the soul by which we enjoy God. But all are to be loved equally: yet since you cannot benefit all, you must especially consult for those who, according to opportunities of places and times or of any things

whatever, are joined more closely to you by a certain lot."⁹ These words, which embrace the sum of Catholic doctrine, we shall explain by setting forth the order to be followed as regards the persons and goods to be loved.

⁹ St. Augustine, *De doctrina christiana*, lib. I, c. 27-28, P. L., XXXIV, 35-36.

CONCERNING THE ORDER TO BE FOLLOWED AS REGARDS PERSONS TO BE LOVED.

That God is to be loved in the first place is clear from what has been said above, nn. 752-753; but the question concerns the order of dilection to be observed among men. Now the general principle is that each one is generally bound to love himself more than his neighbor, but other men more or less according as they are nearer to God and to himself.

⁸ St. Thomas, II-II, q. 26; Suarez, disp. IX; Billuart, diss. IV; St. Alphonsus, n. 25-27; Bouquillon, n. 415-435; Ballerini-Palmieri, n. 152-168.

806. (A) Concerning the order between love of self and of neighbor: Each one is ordinarily bound, other things being equal, to love himself more than his neighbor. - I say other things being equal, that is, in the same order of goods and in the same necessity, as will be clear from what is to be said.

For (a) the precept of fraternal charity is contained in these words:¹ "Thou shalt love thy neighbor as thyself"; and thus dilection of oneself is established as the rule of dilection toward neighbor; but this supposes love of self to be something more known and more powerful than love of neighbor: for the rule is prior and more powerful than the thing ruled. (b) Otherwise, psychologically man is inclined to love himself more than others: for he is nearer to himself than another is (above, n. 765); hence he loves God as the principle of every good, himself as a participant of the divine good, but the neighbor as a sharer of this participation. Hence the axiom was born: well-ordered charity begins from oneself.

¹ Matt. 22:39.

Yet we are also commanded to love the neighbor as Christ loved us, and therefore in certain cases we ought to prefer the spiritual good of the neighbor to our own temporal good. In order to understand this rightly, certain rules are handed down.

807. Practical rules. (a) As regards spiritual goods, it is not licit to sin, even lightly, in order to procure the temporal or spiritual good of the neighbor: for evils are not to be done that goods may come. - Nor is it licit to expose oneself to a proximate and certain danger of sinning in order to help the neighbor, unless the danger can morally be removed by prayer, serious effort of the will, or other spiritual remedies; for he who exposes himself to a danger of this kind already sins, from what has been said in the *Treatise on Penance*, n. 458. Yet it must be noted that those who by office are engaged in the temporal or eternal salvation of others, such as priests and physicians, are helped by special grace for resisting temptations occurring in the exercise of their office, provided that they themselves have recourse to God by frequent prayer: therefore these can, and often ought, approach occasions proximate of themselves, provided that by spiritual remedies they render the danger of sinning remote.

But someone can, and sometimes ought, to omit or at least defer useful spiritual goods, but not necessary ones, for the salvation or sanctification of the neighbor, for example, to defer meditation in

order to hear confessions; for then he is not truly deprived of a spiritual good, but, by laboring for the salvation of souls for God's sake, exercises charity and does not cease to pray; otherwise, after the confessions have been heard, he will be able to return to meditation.

Nor is it illicit to desire the delay of heavenly beatitude, in order to devote oneself longer to the salvation of souls; for thus many saints thought, who with the Apostle said: "I am straitened between two: having a desire to be dissolved and to be with Christ, a thing by far the better; but to abide still in the flesh is needful for you."² - Likewise we can desire greater spiritual goods for others than for ourselves, hoping that in the neighbor they will conduce to the greater glory of God: for this proceeds from charity toward God and from humility.

² Phil. 1:23-24. Thus St. Martin: "Lord, if I am necessary to Thy people, I do not refuse labor"; of St. Ignatius (Breviary, July 31, lect. 6) it is read: "He was heard once to say: if a choice were given, he would prefer to live uncertain of beatitude and meanwhile to serve God and the salvation of neighbors, than, certain of the same glory, to die at once."

808. (b) As regards temporal goods, regularly each one is bound to prefer his own temporal life to the life of another; for each one is commanded to preserve his own life, and therefore to care for it before he provides for others.

Yet not rarely it is licit to place the life of others before our own: on account of the public good, for example, if there is question of protecting the life of a man who is very useful to the Church or the State, or of a community or multitude in danger: for the public good is to be set before the private. - Likewise it is licit to expose one's own life in order to save the life of the neighbor, on account of the exercise of virtue, especially charity, because an act of heroic charity is of greater worth than temporal life; therefore it is laudable to serve those infected by plague, to leap into the sea to snatch another from the waves, even with danger to one's own life.

809. (B) Concerning the order to be observed among different neighbors. Other things being equal, we ought to love more those neighbors who are nearer to God or to ourselves.

(a) If there is question of love of complacency, we ought to love more those who are nearer to God, or holier; thus a holy man should be loved more than an impious parent; for love of complacency, which rests upon qualities already possessed, ought to be proportioned to the virtues of those whom we love.

(b) But if there is question of affective and effective love, or of benevolence and beneficence, those who are nearer to us are to be loved more; for here there is question of goods not yet possessed, and it is consonant with reason that we desire or confer them upon those whose necessities, on account of a special bond of piety or gratitude, we are bound to provide for more strictly.

810. But the nearness by which men are joined among themselves can be threefold: carnal, by which by reason of blood they are connected to one another, as parents and children, husband and wife, blood-relations, relatives by marriage; - civil, by which those who are members of the same society are joined among themselves, for example, fellow citizens, fellow soldiers, friends, associates, etc.; - spiritual, when by force of some spiritual office they are united among themselves, such as superiors and inferiors, pastors and their subjects, confessors and penitents. - Now, in any kind of conjunction, those are to be preferred who are nearer in the

same kind; thus, in those things which pertain to nature, blood-relations are to be preferred to strangers;³ in civil matters we ought to love fellow citizens more than foreigners; in spiritual matters, those who are joined by a more intimate bond are to be loved more.

³ Among blood-relations themselves a diverse order is assigned, according to diverse respects. Thus, outside the case of extreme necessity, or in ordinary necessities, the following are to be helped: wife, children, parents, brothers and sisters, other blood-relations according to the degree of blood-relationship. - In extreme necessity, parents of themselves are to be preferred to wife and children. (St. Thomas, II-II, q. 26, a. 9-11). But in practice, before the fact, there is scarcely room for deliberation, and, after the fact, the matter is to be judged from the dispositions of the subject.

Yet it must be noted that not rarely special and extraordinary circumstances intervene, which permit some inversion of order; thus, by reason of a special friendship otherwise legitimate, friends are loved more than blood-relations; likewise, among blood-relations, sometimes those who have conferred greater benefits are loved more, although less near. But those who feel thus are not to be made anxious, provided that they render due love to those nearer.

CONCERNING THE ORDER TO BE OBSERVED AS REGARDS GOODS TO BE LOVED.

811. In ordering charity, attention must be paid not only to persons, but also to the goods which are to be procured for these persons. The first place is held by supernatural, or spiritual, goods, such as eternal beatitude and the means necessary for obtaining it, as grace and virtues; the second by natural goods, whether of the mind, as the faculties of the soul, or bodily, as life, health, etc.; the third by external goods, as honor, reputation, riches, etc. - How, in the different necessities which occur, the neighbor is to be helped as regards these different goods must now be established.

812. (A) Man is bound to love the supernatural good of the neighbor more than his own natural good; for the eternal beatitude of the soul far surpasses bodily life and external goods, and therefore ought to be set before them. This must be explained more fully: -

(a) When the neighbor is in extreme spiritual necessity, so that without another's aid he cannot morally escape eternal damnation, regularly anyone is bound to help him, even with danger of life. Thus commonly. For from what has been said we ought to love brothers as Christ loved us; but He loved us so that He laid down His soul for His brothers; therefore, according to the testimony of John, "we also ought to lay down our lives for the brethren."⁴ For the loss of temporal life, compared with the loss of eternal beatitude, is a light evil.

⁴ 1 John 3:16.

Sometimes, although rarely, cases of this kind occur; for example, an infant not yet baptized and about to die shortly; an adult who is certainly known to be in mortal sin and is about to die before he can morally elicit an act of contrition: for if he can easily elicit such an act, he can now help himself.

But, in order that this precept urge, it is necessary that there shine forth a very probable hope of helping him before he dies; - that graver spiritual damage not arise thence, for example, scandal, or impossibility of finding another priest to care for other sheep; - and that there be no other who can and will help him. - But let no one be delayed from this by the thought that he himself is in the state of sin: for by a heroic act of charity all sins are blotted out.

813. (b) If the neighbor is in grave spiritual necessity, that is, if without another's aid he can be saved only with great difficulty, one is not bound to help him with very grave temporal damage, unless he is obliged to this by reason of office or the public good.

For since the neighbor in this case absolutely can, if he wills, free himself from the danger of damnation without another's help, no one is strictly bound to expose himself to death or to very grave damage, when otherwise he has not undertaken special care of him; this would indeed be an exercise of heroic virtue, but by no means is it commanded.

Otherwise it must be said concerning those who by office, by force of their duty, have care of souls, such as pastors: for these, by accepting such an office, by force of a quasi-contract, have undertaken the obligation of ministering to subjects, even with danger of life, when these are in grave necessity: "The good shepherd gives his life for his sheep."⁵ And indeed if soldiers, physicians, and various administrators undergo danger of death even for furnishing temporal aid to others, how much more ought the ministers of God to be prepared to give life for the sheep committed to them! - Hence, in time of plague or public calamity, it is not licit for a pastor to desert his flock, even if he substitutes another suitable priest.⁶

⁵ John 10:11.

⁶ Benedict XIV, *De Synodo*, lib. XIII, c. 19, n. 2; cf. *De Sacramentis in genere*, n. 105; *De Paenitentia* (moral part), n. 365-366.

Say the same in grave public necessity, for example, if some parish or community lacks a priest, or if errors against faith are spread in some place: for when such a public danger occurs, we are bound to undergo danger of life in order to protect the faith or morals of the people; for the spiritual public good must be preferred to temporal life; otherwise in the grave necessity of a community, it can scarcely happen that there is not extreme necessity with respect to some.

814. (c) In common spiritual necessity, from which namely anyone can free himself without another's aid and without great difficulty, no one is bound to help him with great damage; but only the principles handed down above concerning fraternal correction are to be applied.
815. (B) We are bound to love the neighbor as regards bodily goods more than ourselves as regards external goods; for the life or health of the body is to be valued more than money. - Yet, in order to save the life of the neighbor, we are not bound to use extraordinary means, or to make great expenses, as has already been explained, n. 792.
816. Corollary. All these things can be briefly condensed thus: (a) our own necessary spiritual good is to be preferred to every good of the neighbor; (b) the necessary spiritual good of the neighbor is to be set before our bodily good, even our own life; (c) regularly we ought to prefer our bodily good to the bodily good of the neighbor; (d) among different neighbors, we are bound, other things being equal, to prefer the good of the neighbor more closely joined to us.

§ II. CONCERNING WORKS OF CHARITY, ESPECIALLY SOCIAL WORKS.

817. Necessity of these works. Besides almsgiving, concerning which there has been treatment above, there are many other works of charity, which are usually comprehended in this verse:

¹ C. S. Loch, *Charity Organization*, London, 1890; A. G. Warner, *American Charities*, New York, 1895; Lefebure, *L'organisation de la charite privée en France*, Paris, 1900; id., *Paris charitable et prevoyant*, Paris, Plon, 1900; M. du Camp, *La Charite privée a Paris*, Hachette, 1886; id., *Paris bienfaisant*, ibid., 1888; E. Rostand, *L'Action sociale par l'initiative privée*, Paris, 3 vols., 1892, 1897, 1902; V. Brants, *Les grandes lignes de l'Economie polit.*, 4th ed. 1904, Louvain and Paris, t. II, p. 266-317; Millot, *Que faut-il faire pour le peuple?* Paris, Lecoffre, 1901.

I visit, I give drink, I feed, I redeem, I clothe, I gather, I bury.

Seven are counted: to visit the sick, to give drink to the thirsty and food to the hungry, to redeem captives, to clothe the naked, to receive strangers in hospitality, to bury the dead. And these indeed are laudable. But today, on account of the social dissensions which exist between masters and workers, and on account of the miserable condition of many workers, certain social works of charity are opportune, indeed necessary, by which dissensions between the rich and proletarians may more easily be composed, and the condition of workers made better.

Leo XIII wrote excellently concerning this matter; after describing the duties of justice which oblige masters and workers alike,² he also sets forth the duties of charity which masters ought to exercise toward workers, and the rich toward the poor. (a) He proposes these things after the manner of a general principle: "Whoever has received a greater abundance of goods by the gift of God, whether they are of the body and external, or of the soul, has received them for this cause, that he may employ them for the perfection of himself and likewise, as a minister of divine providence, for the advantages of others." (b) Afterward he treats especially of the miserable condition of workers, which we are bound to render better: "Concerning proletarians in particular she wills and contends that they emerge from a most miserable state and obtain a better fortune." This indeed the Church furnishes first by restraining "the twin plagues of life, which too often make man miserable in the very abundance of wealth, excessive appetite for things and thirst for pleasures." The Pontiff continues: "But besides, that proletarians may fare well, she rightly provides by instituting and fostering those things which she understands to be conducive to relieving their want." - What institutions today are more conducive to this relief of proletarians we shall explain in the following things.

² Encyclical *Rerum Novarum*, May 16, 1891; cf. *Graves de Communi*, Jan. 18, 1901; Letter *Notre charge apostolique* (Pius X, Aug. 25, 1910).

818. General principles concerning these works. But first it is helpful to set forth certain general principles concerning these works: (a) It is much more expedient to prevent want than to cure it. Wherefore well-ordered charity ought to tend to this, that it render the poor capable of sustaining themselves and their own, namely by a manly, Christian, and professional education, by providing means and opportunities of labor rather than alms; for thus not only is want more efficaciously prevented, but also love of labor and consciousness of personal dignity are promoted. Likewise one must beware lest, while help is given to orphans, workers are harmed by accepting the lowest wage for labor.³

³ To the point Count d'Haussonville, *Salaires et miseres de femmes*, Paris, 1900, p. 42-43: "If the ten or twelve congregations which hold, in Paris, all the orphanages, workrooms, patronages, agreed among themselves... and if, instead of disputing among themselves, as they too often do, for orders by means of discounts, they settled by common agreement, for all articles, prices below which they would not work, as, on the other hand, they work under conditions of regularity, care, and cleanliness which are very much appreciated, the large stores would end by passing through where they wished, provided however that their demands were reasonable. A union of congregations could therefore render great services by raising the prices of female labor."

(b) It must be altogether cared for that the truly needy be helped, yet without a reward being given to the lazy and vagabonds,⁴ who do not wish to work. Wherefore, before alms are bestowed, inquiry must be made concerning the true state of beggars, and, since it is very difficult for any private person to inquire seriously concerning individuals, societies are to be promoted everywhere whose special office is to investigate these things especially; but those societies ought to be joined together by a certain federation, so that beggars who falsely call themselves needy may more easily be detected and denounced.⁵

⁴ Concerning beggars and vagabonds, and the means instituted in various regions for correcting or punishing them, L. Riviere wrote wisely, *Mendiants et Vagabonds*, Paris, Lecoffre, 1902.

⁵ In many regions societies of this kind have already been instituted; for Great Britain, see C. S. Loch, *Charity Organization*, London, 1890; for America, A. G. Warner, *American Charities*, New York, 1895; for France, Lefebure, *L'organisation de la charite privée en France*, Paris, 1900.

819. (c) True charity provides not only for the temporal necessities of the poor, but also induces them to the practice of virtues. Therefore generally private beneficence profits more than public, because, while the latter thinks in an official manner only of bodily relief, the former, by fraternal visitation and care of the poor, promotes their moral and religious education.

To the point Leo XIII (loc. cit.): "Today indeed many, as once the heathen did in the same way, pass over to accusing the Church even of this so excellent charity: in place of which it has seemed good to substitute beneficence constituted by public laws. But no human arts will be found which can supply for Christian charity, extending itself wholly to the advantages of others. To the Church alone belongs that virtue, because unless it is drawn from the most sacred Heart of Jesus Christ, it is nowhere; but whoever departs from the Church wanders far from Christ."

Now among social works, these especially are to be commended: 1. those which promote good education; 2. associations among the workers themselves, for protecting their rights; 3. associations of the rich, for helping workers or the poor, whether corporally or spiritually.

I. CONCERNING PIOUS WORKS PERTAINING TO EDUCATION.

820. It must always be kept before the mind that the best education is that which is provided at home by the parents themselves, when they are honorable and Christian. But it not rarely happens that there are many young persons of both sexes who in fact are not rightly instructed by their parents; for often husband and wife must labor outside the home, in order to sustain themselves and their own, and they cannot care for the education of the children; sometimes resources are lacking for feeding them; sometimes also the parents, addicted to vices, abandon their offspring or educate them depravedly.⁶ - Everyone knows that many orphanages were instituted in ancient and more recent times in order to help these little ones.⁷

⁶ G. Bonjean, *Enfants rebelles et parents coupables*, Paris, Colin, 1895; H. Joly, *L'Enfance coupable*, Paris, Lecoffre, 1904.

⁷ Concerning various institutions of this kind, in diverse nations and centuries, L. Lallemand wrote learnedly, *Histoire des enfants abandonnés et délaissés*, Paris, Picard, 1885.

But these by no means suffice: it is necessary that a Christian education be furnished to those who are kept at home or frequent neutral schools: this happens in pious works which are called

patronages.⁸ But when young persons are growing older and soon are to be numbered among workers, it is necessary that they receive a special education, by which they may be able to protect themselves against the errors of socialists, agnostics, or materialists: this can be handed down in those associations which are called study circles (*cercles d'etudes, debating clubs*) or popular institutes.⁹ There also they are gradually prepared for forming professional unions.

⁸ Max Turmann, *Au sortir de l'ecole, les Patronages*, 3rd ed., Paris, Lecoffre, 1901; Gatouillat, *Patronages de jeunes gens*, Troyes, 1899; Schaffer, *Comment diriger nos patronages de jeunes filles*, Paris, Lecoffre, 1905.

⁹ Max Turmann, *L'Education populaire*, 2nd ed., Paris, 1904, p. 57-80, 335, etc. - Max Turmann, op. cit., p. 297.

To these institutions, which directly regard moral education, others can be joined which indirectly promote the same, by directly procuring physical education. Thus, since in great cities, during summer time, not a few youths are prone to contract diseases from the unhealthiness of the air, societies have been formed (*Oeuvres des saines vacances*) by whose aid not a few of them can breathe purer air in the country, and at the same time receive moral and religious education. May all these works, with devoted pupils of seminaries and priests, and also pious laymen favoring and promoting them, be multiplied everywhere!

But, in order that the intended end may be obtained, and a new generation of workers be established, who by only legitimate means may wisely and strenuously vindicate their own rights, the education handed down in these various institutions ought to be Christian, manly, professional.¹⁰

¹⁰ That education of this kind is handed down in certain orphanages G. Bonjean explains, *La Protection de l'Enfance abandonnee ou coupable*, apud *La Nouvelle Revue*, Feb. 1, 1896; cf. P. Delay, *Les Oeuvres de preservation et de rehabilitation*, apud *Correspondant*, Nov. 25, 1903, p. 723, Dec. 10, 1903, p. 936.

821. (A) Christian, that is, tending to this, that in young persons it opportunely cultivate religious and moral sense, true and solid piety, and also the natural and supernatural virtues which are necessary for living as Christians and attaining the supernatural end. Therefore let no one be forced, but by examples and persuasion let each be sweetly induced to embrace and cultivate religion. Because today errors are spread everywhere, let the principal dogmas of our faith be not only rightly set forth, but also strengthened by solid arguments, such as the existence of God, the immortality of the soul, the divine mission of Christ, the authority of the Church, etc. Let adolescents be taught how, according to their capacity, they may answer the common difficulties of unbelievers, and, in more arduous ones, have recourse to the learned. Among them let certain ones be chosen, endowed with sharper intellect and nobler disposition, who may form a special society imbued with apostolic spirit, and may allure other young people by words and examples to piety and to the practice of virtues: these will be, as it were, so many apostles, who will very greatly help priests in propagating the faith.

822. (B) Manly, that is, tending to this, that it furnish fortitude of soul and unconquered strength of will; and therefore little by little transform boys into men, who are able to suffice for themselves. For workers are exposed to various enticements, whether internally from passions, or externally from vain fear of men and diverse occasions by which they are allured to evil; therefore it is of the greatest importance that they firmly believe, and manifest their faith externally by works, without boasting and without shame; likewise that, strengthened in virtue, they condemn the enticements of pleasures and strenuously resist depraved

companions. Wherefore let them gradually be taught how, with the grace of God helping, they can act manfully, by fleeing useless occasions of sin, but by fighting bravely in necessary ones.¹¹ Let it be explained to the same how great is the efficacy of association for overcoming difficulties and multiplying the strength of each individual; and how necessary it is that the upright be united together, that they may crush the boldness of the evil: for thus, amid very grave temptations, they will remain stable in faith and virtue.

¹¹ "Obliged doubtless to preserve the child from certain dangers superior to his age or to his powers, education nevertheless does not have preservation for its end: this would be the substitution of the master's effort for the child's effort. On the contrary it aims to form energies which can suffice for themselves and guard themselves: the weak must be helped, but one must arrive at rendering them robust enough to do without helps... One word sums up all: our moral education wishes to make men." (Ackermann, apud *Congres internat. du Patronage de la Jeunesse ouvriere*, 1900, Paris, 1901.) Cf. Guibert, *Le Caractere*, Paris, 1905.

823. (C) Professional, insofar as it forms workers skilled in their own art;¹ for the more skilled and at the same time the more honorable they are, the more they will be esteemed both by companions and by masters; wherefore in opportune time they will obtain a greater wage and nobler offices. But in our days it is altogether expedient that the principal principles of social science be handed down to them, so that they may more easily be able to refute the sophisms of socialists and have very much authority in assemblies of workers; for thus moderately and wisely, by opportune and just means, they will be able to protect their own rights and those of their companions; thus also the way will be prepared for concord between masters and workers.

¹ "Yes, it is necessary to develop professional formation and to prepare the young man for social cooperation. Industrial evolution obliges to the one, social evolution imposes the other: these are two new elements which it is urgent to introduce into the education of the child of the people. Therefore his instruction will be completed, therefore his intelligence and his technical skill will be developed. Then he will be accustomed to foresight, to economy, to the sentiment of solidarity by initiating him into all sorts of institutions of foresight and mutual help."

But to girls let there be given an education not only speculative in letters and arts, but practical, so that they may learn how they can attend to domestic affairs and fulfill the duties proper to themselves.

II. CONCERNING ASSOCIATIONS TO BE FOSTERED AMONG THE WORKERS THEMSELVES.

824. Today, by force of the ineluctable competition which flourishes everywhere, workers who are not united in various associations cannot vindicate their rights, but are soon handed over, alone and defenseless, to the unbridled cupidity of competitors, as Leo XIII says, loc. cit. Therefore it is necessary that, with forces associated, they protect their rights and gradually render their condition better by legitimate means. To this various associations will greatly serve:

1. Workers' associations, or unions (*syndicats professionnels, labor-unions*), concerning which there has been treatment in the *Treatise on Justice*, n. 833-843. But in order that these associations may be truly useful, it is necessary that, the prejudices and passions of political parties having been set aside, they intend only, and pursue by just means, the physical, intellectual, and moral

good of workers. Therefore upright and Catholic men should not be kept away from these under the vain pretext that by these associations dissensions between masters and workers are fostered. For if only non-Catholics enter these societies, the errors of socialists will easily be spread in them, and thence many dissensions and contests will arise. Therefore let associations or unions of good workers be promoted; let the best Catholics join themselves to these, strengthened in faith, endowed with sincere piety, and skilled in their art, so that by words and examples they may be able to instruct their companions and lead them to the practice of virtues: for just as a little leaven raises the whole mass, so a little flock of Catholics will little by little convert the whole multitude of workers to better things. For if they join perfect honesty and kindness to sincere piety, and at the same time show themselves industrious and modest, they will reconcile to themselves the confidence and benevolence of many, and reverence and honor to the Catholic religion.²

² To the social and Christian instruction of young workers the societies called *Le Sillon*, or *l'Association de la Jeunesse française*, contribute much; and it is much to be desired indeed that these and other associations of this kind, although distinct and autonomous among themselves, be joined by a friendly league and agree concerning common action. Cf. M. Turmann, *Education populaire*, p. 216-256.

825. But in order to avoid or compose dissensions which not rarely arise between masters and workers, it is indeed very expedient to institute and promote councils of conciliation and arbitration. These consist of an equal number of masters and workers, who meet on fixed days in order to solve difficulties which often arise concerning matters pertaining to industry, for example, concerning the amount of wages, the duration of labor, the rules to be followed in the workshop: by a sincere exposition of facts and reasons, made on both sides, many prejudices are dismissed, and the way is prepared for concord and social peace.³

³ Concerning this more fully in the *Treatise on Justice*, n. 849-850, where many authors are cited.

826. 2. Mutual associations (*mutuelles*) are also very useful, by which workers can furnish help and aid to one another, and increase thrift.⁴ For since workers receive a modest wage, and are liable to many losses from unexpected events or illnesses, or from cessation from labor, they will indeed profit much if by living soberly, chastely, and frugally, at the time when things are succeeding rather prosperously, they set aside some money and deposit it with those societies called mutual, which have been instituted in various regions. Certain ones have been created in schools, so that already from childhood young persons may be able to pursue thrift, and, vain prodigality having been condemned, may become accustomed to providing something for future necessities;⁵ it is altogether expedient to institute these in Catholic schools.

⁴ F. Lepine, *La Mutualité, ses principes, ses bases véritables*, Paris, Colin, 1903; L. Mabillean, *La Prévoyance sociale en Italie*; E. Dedé, *Les Sociétés de secours mutuels*, Paris, Bonne Presse, 1904.

⁵ Lepine, op. cit., p. 53-67; M. Turmann, *Educ. populaire*, p. 50-56.

827. 3. To these can be joined cooperative societies, whether for buying merchandise at a lower price, and therefore for diminishing the expenses of members, or also for making certain things, and consequently for increasing the advantages of workers.⁶ The former are

easily instituted and managed; but in small towns it is usually expedient to create societies which do not directly buy merchandise in order to sell it to cooperators at a lower price, but enter into an agreement with merchants so that these consent to cede some determined part of their profit to cooperators; otherwise, the hatred and envy of merchants is excited, who, from the founding of a cooperative society, not rarely lose the greatest part of their profit. - It is much more difficult successfully and prosperously to manage societies which are called productive; for to this two things are desired: not a small capital, not only for acquiring instruments, but also for paying the multiple expenses which must necessarily be incurred for several months before any profit is received; and a skilled administrator, who can manage the matter wisely and possesses sufficient authority for commanding the other workers; and these indeed can scarcely be found.⁷

⁶ Ch. Gide, *La Cooperation*, Paris, 1900; id., *L'Economie Sociale a l'Exposition de 1900*, Paris, 1902, p. 273-294; id., *Les sociétés cooperatives de consommation*, Paris, 1904; Clavel and Soria, *Guide pour l'organisation et l'administration des sociétés cooperatives de consommation*, 4th ed. Paris, 1901; Hubert-Valleroux, *La Cooperation*, Paris, 1904; *Congres des Associat. ouvrières de production*, Paris, 1900; *Comptes-rendus du Congres de l'Alliance cooperative internationale*, Paris, 1902; Bertrand, *Histoire de la Cooperation en Belgique*, Brussels; Beatrice Potter, *The Cooperative Movement in Great Britain*, London, 1888.

⁷ Yet bakery societies, or those instituted for making bread, progress better, both because the baker's art is fairly easy, and because in well-organized bakeries (*boulangeries*) the price of bread is much diminished, as can be seen apud Gide, *Coop. de consommation*, p. 84. - Socialists successfully manage not a few productive societies; among these that one stands out which is called *Vooruit*, concerning which read *Le Vooruit, la cooperation et l'organisation socialiste en Belgique*, apud *Musee social*, Dec. 20, 1897; - concerning societies of the same kind in France, cf. *Une Enquete sur les boulangeries cooperatives rurales*, apud *Musee social*, Dec. 1899. - How necessary it is for Catholics to institute cooperative societies is clear from the fact that socialists use these to spread their errors; for M. Lauzel says, *Manuel du Cooperator socialiste*, Paris, 1900, p. 17: "In the hands of socialists, cooperation is only a means of socialist action, a powerful lever, capable of moving the capitalist world upon its bases of individual property and social injustice. We do not wish to be cooperators for the satisfaction of diminishing a little the infinite misery of the proletariat: We wish to be cooperators in order to cooperate more efficaciously in the social revolution."

Whatever the case may be, if a priest has been the promoter of these societies, let him consent to lie hidden in obscurity, and let him commit the matter to be managed to upright and prudent laymen, who at the opportune time will render an account of the whole matter to the members.⁸ Likewise one must beware lest societies of this kind seem to bring any profit to the priests themselves; for if workers were to suspect this, they would soon be turned away from those societies.

⁸ "I call the attention of the pastor-founder very particularly to this important point. Do you wish to have men in your church? Do you wish to form a numerous, lasting, and honorable meeting? Let them administer themselves. Give them a home of their own: they must not be at your place, but at theirs... The changes which have occurred for a century in French society have only made more imperious this need of autonomy, of self-government, as the English say." (L. de la P., *Les Associations d'hommes*, Marseille, 1903, p. 759.)

828. 4. To these can be numbered those banks first invented by Raiffeisen (*caisses Raiffeisen*), and also called mutual credit societies (*pret mutuel*), because they hand over money as a loan with the least increase.⁹ They consist of farmers of the same parish, who possess certain immovable goods; these form a certain civil society, constituted according to the laws of each region; directors are elected, who fulfill their office gratuitously; only the treasurer (*tresorier*) receives some recompense, though a minimal one. Now poor farmers can

borrow money from the society, with the directors approving, if they promise to repay the capital with a modest increase; each year accounts are rendered to the presidents of the society; and if any profit remains, it is not distributed to creditors, but either is guarded or is spent upon a work of public utility, for example, for acquiring those recently invented machines by which the work of sowing and harvesting is carried out much more promptly and easily. - To these societies can be attached insurances against fire, hail, pestilence of animals, etc.¹⁰

⁹ A. Kannengieser, *Catholiques allemands*, Paris, 1892, p. 138-148; Max Turmann, *Associations agricoles*, p. 322-374; G. Malherbe, *Le Raiffeisenisme*, Brussels, 1902; C. Ract, *Les Caisses de Famille*, Paris, 1896.

¹⁰ Max Turmann, op. cit., p. 375-498; de Rocquigny, *Les petites Institutions mutuelles de prevoyance contre la mortalité des animaux*, apud *Musee social*, June 1898.

829. 5. But, that a truly Catholic spirit may pervade these societies, it is necessary that Christian workers among themselves, with priests as leaders, form associations for fulfilling religious duties more perfectly and for living a more intense Christian life. It would profit little to render the temporal lot of workers better, unless at the same time their moral and religious condition becomes more perfect. In vain indeed will the wages paid to workers be doubled, in vain will the price of those things necessary for food or clothing be diminished, or the hours consumed in labor be shorter, unless at the same time proletarians are well-mannered, sober, chaste, honorable, and religious. For if they waste wages and time in feasts, drinking, games of chance, and other things of this kind, their condition will become more miserable than before.¹¹ Therefore it is necessary that societies be entered into for solidly instructing the ignorant, for strenuously strengthening the weak, and for confirming those unstable in faith; for converting those who have been alienated from true religion, and gradually alluring all who already believe to a more perfect practice of virtues and religion; and also for extirpating vices, especially drunkenness and alcoholism (n. 541-555).

¹¹ Leo XIII explains this splendidly in the Encyclical *Graves de Communi*: "Suppose indeed that wages are doubled for those hiring out their work; suppose also that the price of food is low: yet if the wage-earner hears those doctrines, as he is accustomed, and uses those examples, which allure to casting off reverence for the Divinity and to corrupting morals, his labors and his substance must also fall apart. By trial and use it is evident that many workers live narrowly and miserably who, although they have work for a shorter time and more abundant wages, nevertheless live with corrupted morals and no discipline of religion. Remove from souls the sentiments which Christian wisdom inserts and cultivates; remove providence, modesty, thrift, patience, and the other right habits of nature: you will pursue prosperity in vain, even if you strive much. This plainly is the cause why we have never exhorted Catholic men to enter associations for preparing better things for the people, and similarly to introduce other institutions, without likewise warning that these things should proceed under the auspice of religion, and with it as helper and companion."

In this matter it is necessary today that priests assume as cooperators certain upright and pious laymen who burn with zeal for souls. For everywhere socialists, positivists, and rationalists daily strive with all their powers to spread their errors among the common people; and unless Catholic priests and laymen unite counsels, powers, and efforts, and provoke themselves by fraternal emulation to furnishing better things, it will be impossible successfully to resist the associated powers of adversaries, and to lead those wandering from the way of truth back to the right path.

But what sodalities are to be instituted, by what method, and by what rules they are to be governed, depends on various circumstances: a prudent priest, using the method of observation, will diligently survey and inspect those which have already flourished for some time in the same region, so that, taught by the experience of others, he may avoid rocks and proceed more safely: for rules must be adapted to the mind and traditions of places and persons.

III. CONCERNING ASSOCIATIONS OF THE RICH FOR HELPING WORKERS.

830. Since, in many cases, workers can scarcely sustain and educate themselves and their own by their own strength, especially when the offspring is numerous, or when the father of the family, on account of illness or another cause, cannot work, it is equitable that the master relieve his own workers from his superfluous goods; for, as Cardinal Zigliara said,¹ "the work of the worker yields to the advantage of the master; therefore whenever the latter is driven by the precept of charity in individual cases to exercising the offices of charity, he is also bound to observe the order of charity. This order indeed makes workers carrying out long labor for his utility nearer to the master than other poor persons doing nothing for him. Wherefore a master able to exercise the offices of charity ought to prefer his own workers."

¹ Epistle to the Archbishop of Mechlin, for explaining the Encyclical *Rerum Novarum*, 1891.

But because it is better to prevent want than to give alms, charity demands that societies be instituted among the wealthier for providing aid to proletarians more wisely and efficaciously. Now, among those which have already been founded in various regions, the following stand out: -

831. 1. Societies for building healthy houses,² which can be rented or sold to workers at a lower price. This indeed is of the greatest importance: for when workers inhabit a decent home, they not only remain in good health, but also think less of entering taverns, and live a domestic life, which greatly favors good morals and social order. Hence among various nations, laws have been enacted by which advantages not to be despised are conferred upon these societies, especially immunity from certain taxes.³ But, in order that houses of this kind may remain healthy, it is very expedient that the wives and daughters of workers learn in schools⁴ the practical art of caring for domestic affairs cleanly and in order.

² Rostand, *L'action sociale par l'initiative privée*, t. I, p. 147; II, p. 313; Siegfried, *Les Habitations à bon marche*; Gans and Weber, *L'Ouvrier stable et l'Habitation ouvrière*, Paris, 1897; H. Barrau, *Le Congrès internat. des Habitations à bon marche*, apud *Musée social*, July 1900; C. Wright and Gould, *The Housing of the Working People*, 1895; J. Perez Canto, *El Obrero propietario*, Santiago de Chile, 1903; *Reforme sociale*, March 1, 1904, p. 382-395.

³ For France, see P. Pic, op. cit., n. 1368, where the laws of Nov. 30, 1894 and March 31, 1896 are set forth; for other regions, *Ann. de législation étrangère*, 1898, p. 546; 1900, p. 26, etc.

⁴ Schools of this kind have been instituted in certain cities, which are called *écoles ménagères*; concerning which see Van Gehuchten, *Guide de la jeune ménagère*, Liège (Belgium), 1894; F. de Diesbach, *L'enseignement ménager*, Paris, 1903; Max Turmann, *Initiatives féminines*, Paris, 1905, p. 87-149.

832. 2. To these can be joined societies which rent gardens to workers gratuitously or sell them at a modest price;⁵ for they can cultivate these by their own hands, and receive fruits from them by which they are helped not a little in domestic affairs. Besides, experience

has found that the cultivation of gardens makes relations better between the rich, who rent them gratuitously or for a modest price, and the workers who enjoy the same, - that drunkenness is diminished, - thrift increased, - and the vanity of socialism made apparent, insofar as cultivators of gardens better perceive the utility of private ownership.

⁵ L. Riviere describes the origin, utility, and practical organization of these societies, *La Terre et l'Atelier, Jardins ouvriers*, Paris, 1904. Cf. D. Lancry, *Une visite aux Jardins ouvriers de Sedan*, apud *Democratie chretienne*, Oct. 1897; Lemire, who wrote various things on this matter in the periodical *Le Coin de terre et le Foyer*.

833. 3. To these can be added various associations of insurance against accidents, old age, or involuntary cessation from labor. For since the workers themselves often cannot pay the whole sum of money for protecting themselves against diverse dangers, it is indeed expedient that they be helped by the wealthier in this matter: this can be done so that when the former provide such a sum of money, benefactors bestow another equal or even twice greater.⁶ - In certain regions, as in Germany, insurance is prescribed by civil law, and a fund is constituted from which pensions can be paid to all workers who labor under illness or old age: to this fund the workers themselves, masters, and the State contribute a determined sum of money. This system indeed has been attacked by many as invading too much the rights of private persons; nevertheless in reality it has had rather happy effects;⁷ whence, in other regions, laws more or less similar to the law which prevailed in Germany are being prepared. Catholics can favor these, watching however that excessive power not be granted to the State, but that their rights be preserved for private societies and individuals.

⁶ L. Lefebure, *Le Devoir social*, Paris, 1890, p. 217-247; 292-297.

⁷ P. Pic, n. 1388-1391, 1394. - Ibid., n. 1392-1393, what has been established in other regions is set forth; and n. 1396-1397, what has been proposed in France on this matter. Cf. Salaun, *Les retraites ouvrières en Belgique*, apud *Musee social*, June 1901, July 1902; Ghio, *Les retraites ouvrières en Italie*, *Musee social*, Dec. 1902; Lemire, *Discours sur les Caisses de retraites ouvrières*; *Les Questions actuelles*, t. LIX, 1901, pp. 354, 386, 418; t. LX, 1901, p. 2, 72, 107, 112, 130; t. LXVII, 1903, p. 56-63; t. LXXVII, 1905, p. 212, 240.

A remedy cannot be brought so easily to involuntary cessation from labor (*chomage force*). Yet this brings with it many evils; for it hands over a strong worker to idleness, and to all the vices which follow from it, deprives him of the means of sustaining himself and his own honorably, and not rarely makes the same a beggar, vagabond, and drunkard.⁸ This miserable condition is indeed sometimes alleviated by private charity, especially when not only alms are given, but also labor to be furnished is offered; or also by workers' associations, which provide to their members a modest sum of money until they are hired;⁹ or by those private or public institutions by whose aid workers can more easily be hired (*bureaux de placement*),¹⁰ without being forced for this reason to undergo useless expenses; and indeed it is very much to be desired that institutions of this kind be multiplied among Catholics. But since, notwithstanding all these means, not a few are forced to be idle from work, in certain regions a new form of insurance has been created, by force of which the fund is increased which workers' associations divide among members hired by no one. Likewise in certain cities subsidies have been granted to these associations; this indeed can be expedient at a time when a special crisis

flourishes; but outside this case it is indeed better so to order the production of things that the number of those who involuntarily cease from work is diminished.

⁸ Varlez, *Les Formes nouvelles de l'assurance contre le chômage*, Paris, 1903, vividly describes these evils, p. 13-15; and also the remedies, p. 23-265; cf. Rostand, t. II, p. 817-897; t. III, p. 609-629; Gide, *Econ. sociale*, p. 235-244; Crafts, *Practical Christian Sociology*, New York, 1896, p. 138-146.

⁹ Thus in the periodical *Bulletin de l'Office du Travail*, June 1903, p. 485-488, it is set forth what the Federation of Typographers furnished in this matter; cf. M. Lecoq, *L'Assistance par le Travail en France*, Paris, 1900.

¹⁰ Le Bailly, *Bureaux Municipaux de Placement gratuit*, Paris, 1890.

834. 4. Among workers, women, whether married or unmarried, merit special benevolence. For, on the one hand, other things being equal, they earn less wages than men, so that often they either waste away from hunger or hand themselves over to vice, unless they are helped at an opportune time;¹¹ and, on the other hand, a few weeks before or after childbirth, they ought to cease from labor, if they wish to provide for their own health and that of their offspring. And indeed it is to be desired that mothers can remain at home, for nursing and educating their offspring.¹² - There are certain kinds of labors for which, on account of the weakness of the sex, they are unfit: thus they cannot stand for long hours without undergoing danger of contracting certain illnesses.¹³ - Otherwise, in workshops, women are liable to many temptations, and, unless they are helped, easily fall into vice. Therefore it is necessary that special associations be fostered for bringing remedy to these evils.

¹¹ Concerning this miserable condition of women, among others, these have discussed: J. Simon, *L'Ouvriere*, Paris, 1861; Ch. Benoist, *Les ouvrières de l'aiguille à Paris*, Paris, 1895; d'Haussonville, *Misères et salaires de femmes*, Paris, 1900; Bonnevey, *Les ouvrières lyonnaises*; Abbe du Lac, *Le fil et l'aiguille*, Paris, Lecoq, 1903; M. Turmann, *Initiatives féminines*, p. 151-250; H. Wadlin, *Women in Industry*, Boston, 1890; Mary A. C. Reilly, *Women Wage Earners*; Helen Campbell, *Prisoners of Poverty*.

¹² Fauquet, *La protection legale des femmes avant et apres l'accouchement*, Paris, Alcan, 1903; M. Turmann, op. cit., p. 157-165.

¹³ M. Turmann, op. cit., p. 167-193.

In reality, in various regions, societies of wealthier women have been founded for bringing remedy to these evils. First, unions have been instituted in which rich and poor meet together, so that the former may provide the latter with labor, decent habitation, or other helps.¹⁴ There are other unions in which women workers alone meet, for protecting their rights; but to these are often attached societies called mutual, to which wealthier women contribute money and time.¹⁵ - Besides, in order to protect women workers, honorable women have created a league among buyers (*ligues d'acheteurs, consumers' league*), who promise that they wish to buy nothing except from merchants treating women workers well; thence the condition of women in many workshops has been made not a little better.¹⁶ - To relieve mothers, before or after childbirth, maternal and infant societies have likewise been created, by which care is taken for the health of the mother about to give birth and of infants.¹⁷ Moreover, in order to educate as Christians the children whom the wives of workers are forced to leave at home in order to procure food for themselves and their own, pious women do not disdain to teach catechism.¹⁸

¹⁴ Abbe du Lac, *Le fil et l'aiguille*; M. Turmann, op. cit., p. 209-222.

¹⁵ Mlle Rochebillard, *Synd. d'ouvrières lyonnaises*, Paris, Lecoffre; M. Turmann, op. cit., p. 194-208.

¹⁶ M. Turmann, op. cit., p. 281-324.

¹⁷ M. Turmann, p. 339-335.

¹⁸ M. Turmann, op. cit., p. 256-258: "In the diocese of Paris, nearly three thousand ladies thus contribute to making known the principles of religion to more than thirty-two thousand children." - Concerning another means of alluring the poor to a better life, which in English is called settlement, and in French *residence sociale, colonie sociale*, see M. Turmann, p. 325-337.

In one word, Christian charity wisely and lovingly accommodates itself to the various necessities of the poor and of workers. But because there are still many women who uselessly spend time in trifles or pleasures, the duty is incumbent upon priests of exhorting Christian girls and wives opportunely and prudently, that they spend not only part of their superfluous goods, but also part of their superfluous time in works of charity: for thus, avoiding the dangers of idleness and luxury, they will show themselves pleasing to God and useful to the neighbor, and in the exercise of charity will experience greater happiness than in earthly pleasures.

835. 5. Even when all these means and others of this kind have been wisely employed, there are certain poor persons who, broken in strength or worn out by old age or illness, cannot suffice for themselves. Therefore various institutions have deservedly been created for helping their necessities. Among these stand out those called Conferences of St. Vincent de Paul, which F. Ozanam happily instituted and propagated;¹⁹ for the members frequently visit the poor, the sick, the aged, and provide them not only temporal food and other things necessary for sustaining life, but also the bread of the divine word and of human consolation. Thus indeed they have profited greatly in soothing the sorrows of many; yet it is very much to be desired that, in our days, they devote themselves more and more to social works, and furnish to strong workers the means by which they may be able honorably to earn daily bread.²⁰

¹⁹ C. A. Ozanam, *Vie de Fred. Ozanam*, 2nd ed., Paris, Poussielgue, 1882, ch. 4-5, where the beginnings and evolution of these Conferences are described; J. Schatt, *Adolphe Baudon*, Paris, 1897.

²⁰ In the letter *Notre charge apostolique*, His Holiness Pius X exhorts bishops to choose priests learned in social matters who are to be placed over works of Catholic action.

§ III. CONCERNING SINS OPPOSED TO FRATERNAL CHARITY.

Many sins opposed to charity are enumerated: hatred, which is directly opposed to internal love (above, n. 782); envy, which is opposed to complacency in the goods of the neighbor (above, n. 522); discord, which is repugnant to the union of minds and wills; scandal, which is opposed to spiritual beneficence: of these last two it remains to speak.²

¹ St. Thomas, *Summa Theologiae*, II-II, q. 31-43; Suarez, disp. VI; Billuart, diss. VII; St. Alphonsus, n. 43-80; Bouquillon, n. 506-576; Ballerini-Palmieri, vol. I, n. 240-302; Noldin, n. 99-129; M. d'Hulst, *Careme* 1896, 2nd Conference.

² Some also enumerate here duel, war, and sedition, of which we treat in *De Justitia*, n. 334-363; and also cooperation in the sins of the neighbor, of which we treated above, n. 183-188.

I. CONCERNING DISCORD AND CONTENTION.

836. 1. Notion. (a) Discord is the dissent of wills concerning a good in which, by charity, we are bound to agree. Therefore two things are required for discord: a dissent of wills, and not of the intellect alone; and a dissent concerning a necessary good, or one about which we are bound to agree. For if it concerns free opinions, and does not exceed the limits of moderation, it is not a sin.³ For the most part it arises from pride, by which we love our own judgment and our own will more than is just.

³ Such was, very probably, the disagreement between Paul and Barnabas (Acts 15:35-40).

(b) From discord contention often arises, that is, an inordinate battle of words, or altercation, by which truth is attacked, or is defended with excessive acrimony. This, moreover, is frequently increased from vain glory, by which each of those contending strives to gain victory over the other. Sometimes also it arises from immoderate nationalism, by force of which certain persons, fostering love of their own nation more than is just, despise and pursue with hatred peoples of another stock, after the manner of pagans; for thus contentions are sown between foreigners and citizens, indeed even among citizens themselves who differ in stock.

Sometimes contentions are had in a religious matter, and schism arises, by which certain Catholics of their own accord withdraw from the unity of the Church. But since the unity of the Church consists in two things, namely, in the connection of members with one another, and again in the order of all members to one head, namely Christ and His vicar on earth, those are called schismatics who refuse to be subject to the Supreme Pontiff, or to communicate with the members of the Church subject to him.⁴

⁴ St. Thomas, *Summa Theologiae*, II-II, q. 39, a. 1.

837. 2. Malice. Discord and contention, in those things in which we are bound to agree, are mortal sins from their genus; moreover schism is a most grave sin not only against charity, but also against the obedience due to the Church.

(A) Scripture often reproves discord as altogether contrary to the Christian spirit, and gravely sinful. For Paul, hearing that there were contentions among the Corinthians, beseeches them to put these away, and to live in concord and peace: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you; but that you be perfect in the same mind and in the same judgment."⁵ Those who indulge in discords are still carnal:⁶ "For whereas there is among you envying and contention, are you not carnal, and walk according to man?" For God hates dissensions:⁷ "For God is not of dissension, but of peace." Elsewhere he enumerates contentions and quarrels among lethal sins.⁸ Wherefore he exhorts Timothy to avoid contentions, as useless and harmful:⁹ "Do not contend in words: for it is useful for nothing, except for the subversion of the hearers."

⁵ 1 Cor. 1:10.

⁶ 1 Cor. 3:3.

⁷ 1 Cor. 14:33.

⁸ Gal. 5:20.

⁹ 2 Tim. 2:14.

838. (B) Tradition frequently inculcates the same. Among the Fathers, let Cyprian be heard, who before the rest commends concord, and strictly reproves discords or schisms:¹⁰ "For God commands that men be peaceful and concordant and unanimous in His house, and as He made us by the second birth, so He wills those reborn to persevere; that we who have begun to be sons of God may remain in the peace of God, and that those to whom there is one spirit may also have one mind and sense. Thus God does not receive the sacrifice of one dissenting, and commands the one returning from the altar first to be reconciled to his brother, so that by peaceful prayers God also may be appeased. Our peace and fraternal concord, and a people united from the unity of the Father and of the Son and of the Holy Spirit, is a greater sacrifice to God... But one discordant and dissenting and not having peace with his brethren, according to what the blessed Apostle and sacred Scripture testify, even if he should be killed for the name of Christ, will not be able to escape the crime of fraternal dissension."

¹⁰ St. Cyprian, *De oratione Dominica*, c. 23-24, P. L., IV, 535-536. He develops the same more fully in the book *De Unitate Ecclesiae*, P. L., IV, 493-520.

(C) Reason itself dictates that nothing is more contrary to the Christian spirit, nothing more harmful to individuals or to the Church itself, than discords, contentions, or schisms. For Christ wills that His disciples be one as He Himself is one with the Father:¹¹ "Holy Father, keep them in Thy name, whom Thou hast given Me, that they may be one as We also are"; but dissensions destroy this moral unity. On the other hand, one of the notes of the Catholic Church, one of the causes which bring strength and consolation to it, is the perfect unity of its members; therefore those who sow discords and contentions among Catholics, by that very fact perform a diabolical work, tearing up the foundations of the Church itself and diminishing its strength; for Christ testifies:¹² "Every kingdom divided against itself shall be made desolate; and every city or house divided against itself shall not stand." Therefore those gravely sin who knowingly scatter the seeds of discords and schisms.

¹¹ John 17:11.

¹² Matt. 12:25; cf. Luke 11:17.

839. 3. Remedy. In order to avoid dissensions of this kind, which have introduced so many and so great evils into the Church of God, two things especially are to be done: (a) we ought to pass over those things of slight moment which tend to cause dissensions, and, on the contrary, attentively consider all those things which bind us by a manifold and sweet bond; concerning these hear the Apostle:¹³ "Careful to keep the unity of the spirit in the bond of peace. One body and one spirit, as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all." And truly, when there are so many motives for loving neighbors as brothers, would it not be foolish to break the bond of charity because of certain slight differences which exist between us and them? (b) Since the chief cause of discords is disordered love of self, we ought to cultivate humility and meekness, and thus root out the very roots of dissensions. To the same point the Apostle says: "I therefore, a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and meekness, with patience, supporting one another in charity¹⁴... If therefore there be any consolation in Christ, if any comfort of charity, if any fellowship of the spirit, if any bowels of commiseration, fulfill my joy, that

you be of one mind, having the same charity, being unanimous, thinking the same thing; let nothing be done through contention, nor through vain glory, but in humility, each esteeming others better than themselves; each one not considering the things that are his own, but those that are of others."¹⁵ These words indeed preach charity and humility together so sweetly and strongly that they need no commentary.

¹³ Eph. 4:3-6.

¹⁴ Eph. 4:1-2.

¹⁵ Phil. 2:1-4.

II. CONCERNING SCANDAL.

840. 1. Notion and species. (A) Scandal, from the word *skandalon*, literally designates any obstacle placed in the way, at which, if someone strikes, he must stumble or fall; metaphorically it is someone or something by which a man is induced to err or to sin.² It is defined by St. Thomas as "a saying or deed less right, furnishing occasion of (spiritual) ruin."

¹ Besides the authors cited above, cf. *Vieux Moraliste*, apud *Ami du Clerge*, t. XXIII, 1901, p. 1195.

² Grimm, *Lexicon graeco-latinum*, 4th ed., 1903, p. 401.

Therefore three things are required for scandal: (a) an external act, or the omission of the same; for a merely internal act, since it is unknown to others, cannot induce them into sin. This act can consist in words, deeds, manner of conducting oneself, etc.; or in the omission of some external act, when from this the neighbor can be induced to the omission of some duty. (b) An act less right, whether in itself, or by reason of the person or circumstances; for an act good in every respect does not allure others to evil; yet it suffices that the act have the appearance of evil; thus one who eats meat in the presence of others on a prohibited day can scandalize those who do not know that this is done for a legitimate cause. (c) An act furnishing to another an occasion of ruin, or at least of some spiritual harm. It is not required that the neighbor actually suffer some spiritual harm, but it suffices that, all things considered, an occasion is probably furnished to him for sinning, whether gravely or lightly. It matters little whether the sin to which the neighbor is induced is of the same or of a different species; scandal is truly given whenever it is probably foreseen that, by the less right action which is performed before him, the neighbor will commit some sin which otherwise he would not have committed. Wherefore, if it is morally certain that those before whom the evil action is performed are so confirmed in virtue, or already so determined to sin, that this action has no influence upon them, there is not truly a sin of scandal. Yet it is not licit to ask from the neighbor an evil thing, even if he is habitually disposed to doing it; for it is more grave actually to sin than to be disposed to sin.

Theologians commonly say that scandal properly is not committed by one who draws others back from perfection, without inducing them to sin. Whatever may be the case, by acting thus he sins against charity, which demands that we furnish others a good example: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven."³

³ Matt. 5:16.

841. (B) Scandal, on the part of the intention, is direct, when the sin of another is truly intended; indirect, when it is only foreseen, without being intended in itself (above, n. 168). (a) Direct scandal is called diabolical when the sin of the neighbor is intended insofar as it is an offense of God, or the ruin of another, for example, when someone has conversations against the faith directly in order to tear faith out of hearts; it is called simply direct when the sin of the neighbor is intended for another end, for example, for one's own utility or pleasure, as often happens in filthy speech. - To direct scandal can be referred in practice the sin of inducement, by which someone, by command, prayers, counsel, and other modes of this kind, solicits or provokes another to sin: then he is not only the occasion, but also a partial cause of the sin. (b) Indirect scandal happens in many ways, for example, when someone sins before others, foreseeing that they will fall from this into the same sin; when he does those things which, although not evil in themselves, are morally dangerous and probably allure others to sin; when something less right is accomplished, from which it is foreseen that certain persons will abandon the faith or despise religion; when something legitimate in itself is required, from which, however, it is foreseen that others will fall into sins of hatred or blasphemy.

842. 2. Malice of scandal. (A) Scandal directly willed is a grave sin from its genus, both against charity, and against the virtue to which the neighbor is induced to do injury.

(a) Scripture strictly reproves scandal:⁴ "But he that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals! For it must needs be that scandals come. Nevertheless woe to that man by whom the scandal cometh!"

⁴ Matt. 18:6-7; cf. Mark 9:42; Luke 17:1.

(b) Truly, if God so loves men that, for their salvation, He handed over His only-begotten Son, if Christ gave His own blood for the redemption of souls, does not he gravely offend God and Christ who by word or deed induces others to sin, and wills to destroy those for whom the Redeemer died? - Again, if charity commands that we love the neighbor and sincerely desire his eternal salvation, if we are bound to correct the neighbor who is slipping, and to turn him away from evil, do we not sin gravely when we intend his spiritual ruin, and allure him to evil by words or examples?

843. Moreover the gravity of scandal depends upon many circumstances. (a) Generally speaking, scandal is grave when the sin to which another is moved is lethal; otherwise it is light. Hence a sin venial in itself can be mortal by reason of scandal, namely when the neighbor is induced to grave fault; on the contrary, a sin mortal in itself sometimes causes only light scandal, by reason of the circumstances. (b) Besides, the gravity of scandal depends much upon the influence of the scandalous action upon the ruin of the neighbor; and this influence can be greater if the person acting is constituted in dignity, or if the person suffering scandal is weaker in mind; thus, other things being equal, scandal given to younger persons is more grave, since they more easily contract depraved habits from it. Hence parents, superiors, priests, and religious ought carefully to abstain from less right actions, which furnish scandal much more easily to children, subjects, or laypersons than if they were performed by the common people.

(c) The gravity is also increased from the number of persons who are scandalized by the same action, although it is disputed whether scandal is multiplied numerically according to the number of these persons.

(d) Finally it depends most of all upon the foresight and intention of the agent: for nothing is willed unless first known; therefore, the graver the harms foreseen by the agent, the greater is the scandal.

From this it is inferred that scandal, even direct scandal, is sometimes light from lightness of matter, or lightness of influence, or from imperfect advertence.

844. Disputed question. Here, moreover, it is asked whether it is licit to advise a lesser evil in order to prevent a greater one. (a) It is not licit to advise a lesser evil to which the neighbor is not yet determined; for example, if someone is ready to kill an enemy, it is not licit to advise him to theft, to which he was not determined; for evils are not to be advised that goods may come. (b) But if someone is already determined to perpetrate some evil, and cannot be turned from it, according to many it is licit, in order to avoid a greater evil, to advise him to a lesser evil of the same species; thus one who is ready to steal one hundred coins from Peter can be advised that he steal only fifty. We think this probable, provided however that the counselor so speak that he by no means seem to approve the evil action; for example, in the case brought forward, if Titius, after having tried with all his strength to turn Caius away from theft, says: at least do not steal one hundred, since fifty are enough for you. Or, in other words, to advise sin is forbidden; to turn away from a greater sin is licit.⁵

⁵ St. Alphonsus, n. 57; Laloux, *De act. humanis*, p. 344.

845. (B) Indirect scandal is not licit, except when the action is good in itself or indifferent, the end of the agent is honorable, and a proportionately grave reason is had for permitting the sin of the neighbor. For then the principle concerning the indirect voluntary, set forth above, n. 175, can be applied.

(a) The Apostle inculcates this, setting forth the manner of acting concerning idolothytes, or foods which were offered to idols. Certain Christians, knowing that idols were nothing but vain images, did not doubt to eat idolothytes; but others suffered scandal from this, because they thought the eating of these things polluted the conscience. Paul indeed agreed with the former, but admonishes them not to furnish scandal to weaker brothers:⁶ "But take heed lest perhaps this your liberty become a stumbling-block to the weak. For if a man see him who hath knowledge sit at meat in the idol's temple, shall not his conscience, being weak, be emboldened to eat those things which are sacrificed to idols? And through thy knowledge shall the weak brother perish, for whom Christ died? Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. Wherefore, if meat scandalize my brother, I will never eat flesh, lest I should scandalize my brother."

⁶ 1 Cor. 8:9-13.

(b) Reason suggests the same. For, on the one hand, we are generally bound, by the law of charity, to avoid whatever can induce the neighbor into sin, and therefore to abstain from an action on whose occasion we foresee that the neighbor will sin. On the other hand, however, if there is a grave reason

for doing some act, private and public good demands that this act not be prohibited because of an evil effect which is foreseen to follow from the weakness or malice of the neighbor.

When, moreover, the good effect compensates the evil can be judged from the things already said, n. 175-181, and from the following rules.

846. Practical rules. (a) If there is question of works which, although not prohibited, nevertheless have in themselves the appearance of evil, one must generally abstain from them, unless an urgent and grave reason is present, or unless scandal can be removed by some explanation. Thus a priest ought to abstain from frequenting suspicious persons, even if he is moved by no depraved motive, unless a reason urges him to administer the sacraments to them; likewise a cleric ought to abstain from prohibited food, unless he informs those standing by that, on account of weak health, he has been dispensed from the law of abstinence.

(b) When there is question of good or indifferent works not prescribed, we are generally bound to omit them in order to avoid scandal, if this can be done without grave inconvenience; but not with grave inconvenience.

If a woman knows that she is shamefully loved by a determined man, so that she is for him an occasion of sinning, she ought to flee his sight, if she easily can, for example, by walking by another way, by not coming to a meeting where he will be present. But under this head she is not bound to abstain from every walk or recreation: for this would be too burdensome.

847. (c) If there is question of works prescribed by positive law, whether divine or human, they can be omitted on account of scandal, and indeed sometimes they ought to be, for a time, if a proportionately grave reason requires this. For when two precepts concur which cannot be fulfilled at the same time, generally the natural precept of avoiding scandal prevails, as the greater and stricter one.

Hence a girl who knows that a young man takes occasion from the sight of her for sinning can, and sometimes ought for a time, abstain from hearing Mass in the church where this young man is present. Likewise a wife can and ought sometimes to omit the hearing of Mass or fasting, if she foresees that her husband, in such or such a circumstance, will from this take occasion of blaspheming and despising religion. But I have said for a time, because we are indeed bound to defer a prescribed work in order to avoid a greater evil, but not for a long time or altogether to abstain from it, with great spiritual detriment. Wherefore, if a husband altogether forbids his wife to hear Mass or to make confession, the wife can abstain from these for a time, in the hope of alluring the man to better things; but, after some time, she ought sweetly and firmly to vindicate and exercise her rights.

848. Corollaries. (a) From this it is possible to understand what must be said about the scandal of the little ones and pharisaical scandal. Scandal of this kind is not active, or given, but passive, or received: if it arises from the ignorance or weakness of the one sinning, it is called scandal of the little ones; if from his malice, it is called pharisaical.

These things posited, scandal of the little ones is to be avoided whenever this can be done without grave inconvenience. For this is gathered from the text of Paul cited above, n. 845. Pharisaical scandal, however, is not necessarily to be avoided, provided there is even a slight reason for acting; for the whole malice of the act proceeds from him who is scandalized. Thus a priest, for a slight cause, can pass through streets where he will find haters of religion who for that reason will blaspheme.

(b) From the same principles the question can be solved whether it is licit not to remove an occasion of sinning, or even to place one, although it is foreseen that the neighbor will sin from it. Each is licit, provided a proportionately grave reason is had; for, of itself, to place such an occasion is not to cause evil, but only to permit it; which is licit for a just cause. Thus parents and masters can leave money in an open place, or purposely open a chest in which coins are stored, in order to test the fidelity of children or servants; for it is of great moment that they be able to correct or dismiss them, if they are found unfaithful.

849. 3. Reparation of scandal. (A) That there exists some obligation of repairing scandal, insofar as this can be done, can be inferred from what has already been said: for if by fraternal correction we are bound to procure the amendment of the one sinning and to forestall his relapse, *a fortiori* when we ourselves by scandal furnished the occasion of sinning.

We incur this obligation from charity alone, if we have seduced others only by persuasion or bad example; but from justice, if by unjust means, for example by deceit, force, fear, or false doctrine, we have drawn them to sin; from office, if superiors have induced to evil subjects whom, by force of their office, they were bound to edify.

850. (B) The mode of reparation is diverse according to diverse circumstances. (a) If the scandal was public, it ought also to be repaired publicly, so that the reparation may become known and profit all to whom it was given. (b) If the scandal was given by depraved counsel, false doctrine, or bad books, one must strive first that the further influence of the scandal be removed, and second that the evil already caused be compensated by good example. Thus, if wicked counsel was given and still remains efficacious, it is necessary to revoke it, by oneself or by another, by suggesting good counsel. If certain persons were seduced by false doctrine, the errors ought to be retracted and corrected by an exposition of the truth. If many have been corrupted by depraved books, their diffusion must be impeded, insofar as this can be done, and good books written or spread.

(c) Ordinary scandals, which are furnished only by bad example, are usually sufficiently removed by cessation from the scandal, by public frequentation of the sacraments, by good example, by prayer for the one scandalized, and by other similar means.

Moreover, in order that sins opposed to charity may be avoided more securely, nothing is more efficacious than assiduously to cultivate kindness,¹ mercy, and patience, according to the words of the Apostle: "Put ye on therefore, as the elect of God, holy and beloved, the bowels of mercy, kindness, humility, modesty, patience; bearing with one another, and forgiving one another, if any have a complaint against another; even as the Lord hath forgiven you, so also do you. But above all these things have charity, which is the bond of perfection."²

¹ Cf. Faber, *Spiritual Conferences*, Kindness; rendered in French as *Conferences spirituelles*, Bonte; Guibert, *La Bonte*, Paris, 1904.

² Col. 3:12-14.