

New English Translation of St. Thomas Aquinas's *Summa Theologiae* (*Summa Theologica*)
by Alfred J. Freddoso
(updated January 10, 2018)
<https://www3.nd.edu/~afreddos/summa-translation/TOC.htm>

since many hate the punishments that they nonetheless bear patiently out of reverence for God's justice. Hence, in *Confessiones* 10 Augustine says that God "commands that we tolerate the evils associated with punishment, not that they be loved."

However, to break out into hatred of God because He punishes is to harbor hatred for God's justice itself, and this is a very serious sin. Hence, in *Moralia* 25 Gregory says, "Just as it is sometimes more grievous to love sin than to perpetrate it, so it is more wicked to have hated justice than not to have done it."

START

Article 3

Is every instance of hating one's neighbor a sin?

It seems that not every instance of hating one's neighbor is a sin (*non omne odium proximi sit peccatum*):

Objection 1: No sin is found in the precepts or counsels of divine law—this according to Proverbs 8:8 ("All my words are just, there is nothing wicked or perverse in them"). But Luke 14:26 says, "If anyone comes to me and does not hate his father and mother, he cannot be my disciple". Therefore, not every instance of hating one's neighbor is a sin.

Objection 2: To the extent that we are imitating God, nothing we do can be a sin. But if we imitate God, then we hate certain individuals. For instance, Romans 1:30 says, "Detractors, hateful to God." Therefore we can hate some individuals without sinning.

Objection 3: Nothing that is natural is a sin, since, as Damascene says in *De Fide Orthodoxa* 2, sin is "a withdrawal from what is in accord with nature." But it is natural for each thing to hate what is contrary to itself and to aim at its destruction. Therefore, one's hating his enemy does not seem to be a sin.

But contrary to this: 1 John 2:9 says, "Whoever hates his brother is in darkness." But sins are spiritual darkness. Therefore, hatred of one's neighbor cannot exist without sin.

I respond: As was explained above (ST 1-2, q. 29, a. 1), hatred is opposed to love. So hatred has the character of something bad only to the extent that the corresponding love has the character of something good.

Now love is owed to one's neighbor with respect to what he has from God, i.e., his nature and grace, but love is not owed to him with respect to what he has from himself and the devil, i.e., his sin and lack of justice. And so it is permissible to hate in one's brother his sin and everything that belongs to his lack of divine justice, but no one can hate without sin his brother's nature and grace.

Now the fact that we hate the sin and lack of goodness in our brother is part of our love of our brother, since loving someone's good is of the same nature as hating what is bad in him. Hence, if hatred of one's brother is taken in an absolute sense, then it is always a sin.

Reply to objection 1: As is clear from Exodus 20:12, our parents are to be honored by us according to God's command, because of our nature and because of the closeness by which they are joined to us. But they are to be hated to the extent that they put up obstacles to our reaching the perfection of divine justice.

Reply to objection 2: God hates the sin in the detractors and not their nature. And it is in this way that we ourselves can hate the detractors without sinning.

Reply to objection 3: Men are not opposed to us with respect to the goods that they have from God, and hence in this regard they are to be loved.

On the other hand, they are opposed to us insofar as they treat us with hostility, which belongs to their sin, and in this regard they are to be hated. For we ought to hate in them the fact that they are

enemies to us.

Article 4

Is hating one's neighbor the most serious sin that is committed against one's neighbor?

It seems that hating one's neighbor is the most serious sin that is committed against one's neighbor:

Objection 1: 1 John 3:15 says, "Everyone who hates his brother is a murderer." But homicide is the most serious of the sins that are committed against one's neighbor. Therefore, hatred is, too.

Objection 2: What is worst is opposed to what is best. But the best of the things we show to our neighbor is love (*amor*), since everything else is traced back to love (*ad dilectionem*). Therefore, the worst thing is hatred.

But contrary to this:

1. According to Augustine in *Enchiridion*, what is bad is what does harm. But someone harms his neighbor more through other sins than through hatred, e.g., through theft and murder and adultery. Therefore, hatred is not the most serious sin.

2. In expounding Matthew 5:19 ("He who breaks one of these least commandments ...") Chrysostom says, "The commandments of Moses—'You shall not kill', 'You shall not commit adultery'—are rewarded modestly but the sins against them are great (*in remuneratione modica sunt, in peccato autem magna*), whereas the commandments of Christ—'You shall not be angry', 'You shall not covet'—are rewarded greatly but the sins against them are small." But hatred belongs to an interior movement, as do anger and covetousness. Therefore, hatred of one's neighbor is a lesser sin than homicide.

I respond: A sin that is committed against one's neighbor has the character of badness in two ways: (a) from the disorder that belongs to the one who sins, and (b) from the harm that is inflicted on the one against whom the sin is directed.

In the first way, hatred is a greater sin than the exterior acts that are harmful to one's neighbor, since through hatred a man's will, which is the most important thing in a man and from which comes the root of sin, is disordered. Hence, if the disordered exterior acts existed without the will's disorder, there would be no sins, as when someone kills a man unknowingly or out of an ardent desire for justice. And if there is anything sinful in the exterior sins that are committed against one's neighbor, then all of it comes from the interior hatred.

On the other hand, as regards the harm that is inflicted on one's neighbor, the exterior sins are worse than the interior hatred.

Reply to objection 1 and objection 2 and the arguments for the contrary: From this the replies to the objections are clear.

Article 5

Is hatred a capital vice?

It seems that hatred is a capital vice (*vitium capitale*):

Objection 1: Hatred is directly opposed to charity. But charity is the most important of the virtues and the mother of the other virtues. Therefore, hatred especially is a capital vice and a principle of all the other capital vices.

Objection 2: Sins arise in us because of the inclination of the passions—this according to Romans

↓
STOP