

it is better to buy an overcoat for Titus who is shivering from the cold, than to give ten one-dollar bills to ten men who need new collars and neckties. (b) If the need is equal, it is better to divide the alms, for thus more distress is alleviated and the danger of spoiling a recipient with overmuch bounty is avoided. Example: Cains has \$30,000 to give in charity and there are three deserving institutions of charity known to him, all of which are in great need—a hospital, an orphan asylum and a school. He ought to divide his money between the three.

**1255. *The Time for Giving Alms.***—(a) One should give at one time all the amount of one's alms for a certain period, if one is able to do this, and there is a need that calls for it—"He gives twice who gives quickly" (Prov., iii. 28)—for the poor may perish or may be driven to acts of desperation or violence, if help is postponed. (b) One may distribute one's almsgiving if there is no urgent call for it—that is, one may make partial contributions at various times, retaining meanwhile money for alms-deeds in order to invest it for future charities, or to await greater needs to which it may be applied, etc.

**1256. *The Manner of Giving Alms.***—(a) One gives alms directly when one ministers relief personally to the needy, giving food to the starving and medicine to the sick, helping to put out a fire, etc. (b) One gives alms indirectly when one pays taxes for the support of alms-houses, public hospitals, orphan asylums, homes for the aged, the insane, etc.; when one contributes to charitable collections or drives or to organizations for relief (such as the St. Vincent de Paul Society); when one assists or promotes movements for the free education of those who cannot pay, for the betterment of living and working condition of laborers, for security against loss of employment, pensions for the aged, etc.

**1257.** Public charity done by the State is useful and necessary under the conditions of modern life, but it does not and cannot take the place of charity done by the Church or by private individuals.

(a) State-administered charity does not reach all, or even the most deserving, cases of need. Hence, those who pay their taxes

for the support of state charities are not thereby exempted from the obligation of contributing to cases they may meet, especially of extreme or grave necessity. The payment of these taxes, however, diminishes need, and so it also diminishes the amount one is bound to give in alms.

(b) State charity provides for the corporal needs of the recipient, and it is imposed as compulsory on the giver. Hence, it cannot take the place of alms given by the Church or by individuals that will care for both soul and body, and that are given cheerfully and received gratefully.

**1258. Fraternal Correction.**—Fraternal correction is defined: "An act of charity and mercy by which one uses suitable words or other means in order to convert one's neighbor from sin to virtue."

(a) Thus, it is an *act of charity*, for it is a love of our neighbor and the desire of his spiritual welfare that prompts this correction. Hence, the admonition of a sinner for his own good differs from a correction administered to a wrongdoer for the good of another or of the public; the former is fraternal correction and is an act of charity, while the latter is judicial correction and is an act of justice.

(b) Fraternal correction is an *act of mercy*, for, just as feeding the hungry and other corporal alms remove bodily misery, so does admonition of sinners remove spiritual misery.

(c) Fraternal correction uses *suitable words or other means*, for while it proceeds from charity and mercy, it must be regulated by prudence. It is not an easy matter to correct another successfully, and hence the need of good judgment as to the means to be employed, whether they shall be words or equivalent signs (*e.g.*, sad looks, a gesture of disapproval, a change of subject of a sinful conversation, or refusal of help), and whether one shall use reproof, instruction, counsel, or warning.

(d) Fraternal correction aims at *turning a neighbor from sin to virtue*. It is the proper remedy for sins of negligence, as judicial correction is for sins of malice. It is applied, also, chiefly to the cure of sin that has already been committed, but it should be extended so as to include the prevention of sin in the

future, since there is no less an obligation of preventing than of removing sin. Hence, those who are in dangerous occasions receive fraternal correction when a charitable warning is given.

(e) Fraternal correction is given to a *neighbor* (i.e., to an individual), and so it differs from the general censure of vice that is given by preachers, whose duty it is to correct sins that are prevalent, provided this be done prudently, in such a way as to effect good and not harm. Unpopularity or other such handicaps do not excuse a preacher from the duty of correction.

**1259.** Fraternal correction is a grave duty, and more important than that of almsgiving. (a) The natural law requires that a person should do unto others as he would wish them to do unto himself, and everyone ought to wish that, if he needs correction, it will be given him. Even the pagans proclaimed the need of correction. Seneca desired to have a monitor who, by advice and reproof, would guard him against the dangers of evil examples and conversations; and Plautus said that a friend who refuses to chide the faults of his friend is himself worthy of blame. (b) The divine positive law also commands that one should correct one's brother in order to save him from another offense (Ecclus., xix. 13, 14), and to win him back to good (Matt. xviii. 15), that the spiritual should instruct with mildness those who have committed some transgression (Gal., vi. 1), that a sinner should not be treated as an enemy, but admonished as a brother (II Thess., iii. 15).

**1260.** Does the duty of fraternal correction oblige one to go out and seek a person who is living a life of sin? (a) If the sinner is under one's care, so that one is responsible for him, there is a duty to seek him as long as there is hope of amendment; for the good shepherd goes after the lost sheep (Matt., xviii. 12, 13). Hence, parents, pastors and superiors must try to win back their subjects from the ways of sin. (b) If the sinner is not under one's care, there is no duty to seek him out; for obligations that are owed to our neighbor in general, but not to any determinate person, do not require that we go out to look for the persons to be aided, but only that we aid those whom we meet. Hence,

a private person is not obliged to frequent the haunts of vice and crime in order to reform those who are there; but the community at large has duties regarding such cases.

**1261.** Since the precept of fraternal correction is affirmative, it does not oblige for every time and place; acts of virtue must be so performed that not only the object and the motive shall be good, but the circumstances also should be suitable. But the object and motive of correction (*viz.*, the conversion of a sinner) are primary, and the circumstances of time, place, etc., secondary considerations. (a) Hence, correction is good and a duty when it will serve to convert or improve a sinner, now or later, although it may be imperfect as to some of the circumstances. (b) Correction is not good, nor a duty, when it will not serve to convert the sinner, even though other circumstances would seem to call for it (Ecclus., xxxii. 6). Consequently, a person ought not to correct when either he or the other person is under the influence of anger, lest matters be made worse. This, of course, is said of fraternal, not of judicial correction; for a judge or other superior must condemn even when the culprit will not be made better, in order to restrain him from evil and to provide for the common good, the protection of justice, and the avoidance of scandal.

**1262.** In the following cases fraternal correction defeats its own purpose: (a) when the sinner will not be bettered by the correction, for his continuance in sin will become graver by reason of his rejection of the admonition; (b) when the sinner will become hardened and embittered by correction, and as a result commit more numerous or more serious sins. Thus, if one knows that a blasphemer is only made worse by scolding or remonstrances, it is a sin to attempt to correct him as to those ways: "Rebuke not a scorner lest he hate thee" (Prov., ix. 8).

**1263.** The duty of fraternal correction depends, therefore, on the knowledge or opinion one has about the success it will have. Hence, the following cases may occur: (a) If one is *certain* that the correction will be beneficial, one should give it; if one is *certain* it will not be beneficial, one should omit it. (b) If it is *likely* that the admonition will be profitable, and certain that

it will not be positively harmful, it should be given, for a physician in order to help a sick person should give a remedy that is harmless, even though only probably beneficial, if there is nothing else that can be done. (c) If it is doubtful whether the admonition will do any good, and also doubtful whether it will do harm (*e.g.*, when one is dealing with a stranger, whose character one does not know), one should weigh the good and the evil and decide accordingly, as will be explained in the next paragraph.

**1264.** Cases of doubt concerning the advantage of a fraternal correction may occur as follows: (a) If the good expected is superior to the evil that is feared, one should give the correction. Example: If it seems that a sinner, if admonished, may suffer great confusion or be for a time estranged, but may also be finally converted, the good result of conversion is to be preferred to prevention of confusion or estrangement. If it seems doubtful whether correction will help or hurt a dying man, the good of his salvation should be preferred to the good of freedom from a new sin. (b) If the good expected and the evil feared are about equal, the correction should be omitted, since the negative precept of not injuring a neighbor outweighs the affirmative precept of doing him a service.

**1265.** When is sin committed by omitting fraternal correction? (a) If the correction is omitted *out of charity*, the omission is good and meritorious. Example: Titus omits to correct Sempronius, because he thinks the reproof would do harm to the latter or to others, or because he awaits a more favorable occasion. (b) If the correction is omitted *contrary to charity* (*i.e.*, because a person hates his neighbor or disregards his spiritual welfare), the omission is a mortal sin. Example: Caius neglects to correct Sempronius, because he prefers to see Sempronius go to ruin rather than lose his friendship or incur his enmity. (c) If the correction is omitted *in spite of charity*, the omission is a venial sin. Example: Balbus, who is not a superior, fails to correct Sempronius, because through frailty he fears to give offense, or to be considered over-bold, but he prefers the latter's spiritual

welfare to his own human fears and interests, and would give the correction, if he felt that it was absolutely necessary.

**1266.** The sin committed by delaying fraternal correction is to be judged according to the rules just given about omission of correction. But is it lawful to put off correction in the hope that the sinner, through experience of the evil effects of sin, may become more tractable? (a) If there is hope of present amendment through correction, this should not be delayed; otherwise, one is careless about the honor of God, the edification of others, and the possible hardening of the sinner or his death in the midst of his sins. (b) If there is no probability of present amendment through correction, one can only wait in the hope that the experience of the evils of sin may bring the prodigal back to God.

**1267.** It is not often necessary for one who is not a superior to make fraternal correction, since there are many conditions that must exist before one is obliged to it. These conditions include the purpose to be attained, of which we have just spoken, and the proper circumstances, which are as follows: (a) the fault to be corrected should be a known and serious sin; (b) the person to give the correction should be one who has the right and duty to correct; (c) the manner of giving the correction should be such as will promote the end in view.

**1268.** One should not attempt to correct a fault, unless one is morally sure that a fault has been committed, or is about to be committed. For this reason the scrupulous, who are inclined to suspect or see evil where there is none, are generally excused from the duty of making corrections. Reasons why doubt, fear, suspicion or rumor do not suffice, are: (a) correction is not pleasant to the one corrected, and, if his guilt is not provable, he will be able to argue with the corrector, and so quarrels and enmities will result; (b) charity bids us to give the benefit of the doubt to a neighbor, and, if this is not done, the one who is being corrected will be able to correct the corrector on account of uncharitable suspicions.

**1269.** Is one obliged, therefore, to make inquiries into the conduct of those whom one suspects of wrongdoing?

(a) If there is question of judicial correction, the public authority is bound in justice to examine juridically into matters of doubt before acting.

(b) If there is question of fraternal correction, a parent or other superior is bound in charity to make paternal inquiries into the conduct of his subjects; for, as a father does not wait until his children ask for corporal goods but inquires about their needs, so neither should he wait until their spiritual distress is brought to his attention. The superior here should avoid the extremes of suspicion, on the one hand, which will lead him to act rashly and win for him the hatred of his subjects, and of over-trustfulness, on the other hand, which will foster all kinds of secret irregularities. Likewise, he should not betray a special watchfulness about one individual that will be harmful to the latter's reputation.

(c) If there is question of fraternal correction, private individuals should not inquire into the affairs of others. Those who go about spying on or shadowing others, even if their purpose is to reform, are acting against charity to themselves and to the persons they wish to improve; their own affairs will suffer, since the number who need reformation is large, and the person who is being investigated will be annoyed or otherwise injured: "Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest" (Prov., xxiv. 15).

1270. The kinds of faults that call for fraternal correction are as follows: (a) grave sins should be corrected, for otherwise one allows a soul to perish that might have been saved (Matt., xviii. 14, 15); (b) slight sins or transgressions of rules should also be corrected, when they are the occasion of grave scandal or disorder in a community, and superiors who are negligent about this commit mortal sin; (c) slight sins or transgressions should not be corrected in ordinary cases, for these faults are so numerous that, if one had to correct them, an intolerable burden would be laid on everyone. Persons who scold and lecture over every trifling misdeed are regarded as pests and do more harm than good.

1271. The purpose of fraternal correction is to save one who

is in danger of losing his soul. Hence, it should not be restricted to those sins that are an offense to the corrector, but it should extend also to sins that are against God, the neighbor, or the offender himself.

1272. Since fraternal correction is given for the purpose of converting a sinner from the evil of his ways, it is not called for when one's neighbor is not a sinner, strictly speaking, or has already reformed. Thus, there is no need of this correction in the following cases: (a) when a person sins through ignorance and is not guilty of formal sin; (b) when a person who was a sinner in the past has given up his old ways.

1273. A person who sins from vincible ignorance should not be corrected unless the two following conditions are present: (a) there must be hope of amendment, otherwise the admonition would only aggravate the sinner's guilt; (b) there must be no greater evil that will result from the admonition and correction.

1274. A person who sins from invincible ignorance is not guilty of formal sin, and hence, as said above, he is not a subject for fraternal correction. But charity often requires that he be instructed especially by superiors, confessors, etc., with a view to the prevention of various evils. These evils are of the following kinds: (a) injury to God, as when a person unacquainted with the language uses expressions that are blasphemous; (b) injury to self, as when a child not understanding the power of liquor becomes intoxicated; (c) injury to the neighbor, as when a person who does not know that it is a fast day causes scandal by not keeping the fast.

1275. If there is hope that the instruction will have a good result, one should instruct the invincibly ignorant in order to prevent injury to God, themselves, or their neighbor; but, if it seems that an instruction will do only harm or more harm than good, it should be omitted. The duty of instruction rests especially on superiors, such as parents, teachers, confessors. These principles are applied to various cases as follows:

(a) A material sin may have been committed in the past. Titus through inadvertence ate meat on a day of abstinence, but gave no scandal; Balbus did the same thing, and this caused

considerable scandal. Now, there might be an obligation of telling Balbus what he did in order to repair the scandal, but no such obligation would exist in the case of Titus. Sempronius and Caius both married invalidly, but are in good faith. If Sempronius is told about his marriage, matters can be easily rectified; but if Caius is informed that his marriage is null, he will abandon his putative wife and his family, and there will be serious disorders and scandals. Hence, Sempronius should be told, but not Caius.

(b) Material sin may be about to be committed against the natural or divine law. Titus is about to destroy what he thinks is an abandoned and useless picture, but which is in reality a very valuable work of art belonging to Balbus. Caius is going to the altar to be married; Claudius knows of a diriment impediment to the marriage, but cannot make it known without causing a scene and giving great scandal. Titus should be instructed, but it is a duty to say nothing to Caius.

(c) Material sin may be about to be committed against human law. Sempronius sees Claudius and others eating meat on a day of abstinence, which they have forgotten. He also sees Father Balbus, who has forgotten to put on an alb or a chasuble, going to the altar to say Mass. There is no obligation to call the attention of Claudius to the day of abstinence, but for the sake of respect to divine worship the attention of Father Balbus should be directed to the missing vestments.

**1276.** Certain past sins do not demand fraternal correction:

(a) those sins that have been repented of, especially if there is no danger of a relapse (*e.g.*, a wife should not be always reminding her now sober husband that he was addicted to drink before he met her); (b) those sins that will in all probability be remedied shortly without one's intervention. Hence, it is not necessary to reprove Titus because he drank too much, if he is not careless about his salvation and will soon approach the Sacraments, or if his parents or wife are better fitted to make the correction and will not fail to do so.

**1277.** To what persons may correction be given? (a) Judicial correction can be given only to one's subjects, since it sup-

poses authority; (b) fraternal correction can be given, not only to inferiors and equals, but also to superiors. For charity should be shown to all those who are in need of assistance, and, the higher the office, the greater the danger. Superiors who are giving scandal or doing harm to others should be remonstrated with by their equals, or, if need be, by their subjects. Fraternal correction among the clergy is especially advantageous.

**1278.** When fraternal correction is given to a superior: (a) the superior should take a proper correction with gratitude and humility, imitating St. Peter when reproved by St. Paul (Gal., ii, 11); (b) the inferior should give the correction without boldness or harshness, but respectfully and mildly: "An elderly man rebuke not, but entreat him as a father" (I Tim., v. 1). It is better that the person giving the correction be himself of some standing, lest the act seem to proceed from contempt, and so only embitter the superior who is at fault. Example: Children should plead with parents who steal, get drunk or neglect religion, to mend their ways.

**1279.** What persons may administer correction? (a) Judicial correction as just said can be given only by a superior; (b) fraternal correction may be given by any person who is not so unfitted that a correction from him will necessarily be useless or harmful. It is not required, however, that one be immaculate, for if immunity from all sin were necessary in a corrector, who could reprove delinquents (I John, i, 8)?

**1280.** The fact that a person is known to be a sinner, or not in the state of grace, or guilty of the same things he reproves, does not unfit him for giving a fraternal correction; because, in spite of his own sinfulness, he may retain a right judgment and so be able to correct wrongdoing. In the following cases, however, correction made by a sinner is reprehensible, on account of circumstances other than that of the person: (a) the motive of the correction is sinful, when the sinner corrects only in order to distract attention from himself, to conceal bad deeds by good words, to practise revenge, etc.; (b) the mode of the correction is sinful when the sinner corrects with pride, as if he himself were above correction: "Wherein thou judgest another thou



condemnest thyself, for thou dost the same things which thou judgest' (Rom. ii. 1); (c) the consequences of correction made by a sinner are an evil circumstance, as when scandal results. Thus, if a person who is guilty of far greater sins corrects his neighbor, this has a demoralizing effect, when the impression is given that good words rather than good deeds are important.

**1281.** One who prefers his neighbor's conversion to his own deviates from the right order of charity, since he should love himself more. But a person may without any transgression against the precept of fraternal correction seek to correct his neighbor before he has corrected himself.

(a) Thus, from the nature of correction itself or from the provisions of the commandment, there does not seem to be any obligation of correcting self before correcting others; for a humble correction made by a sinner with acknowledgment of his unworthiness to censure others, or by a sinner who is thought to be good or to have reformed, may be just as efficacious as a correction made by a truly virtuous man. But it is of counsel that one correct oneself as a means towards the better correction of another.

(b) Because of special reasons, a person may be otherwise obliged to correct himself before he attempts to correct another, as when self-correction is the only means towards obtaining some necessary end. Thus, a superior who cannot enforce discipline because he is unobservant himself, the friend of a dying man who cannot convert the latter unless he gives evidence of his own conversion, a person who cannot repair the scandal he has given unless he manifests repentance—all these should begin by correcting themselves. One should take the beam out of one's own eye, if otherwise one cannot remove the mote from a neighbor's eye (Matt. vii. 5).

**1282.** All suitable persons, then, are bound by the duty of fraternal correction: "He gave to every one of them commandment concerning his neighbor" (Eccles. xvii. 12). But the duty rests more heavily on some than on others. (a) Thus, bishops and other pastors are held out of justice to fraternal correction, and even at the peril of life. (b) Other prelates, confessors,

parents, husbands, masters, teachers and guardians, are held to fraternal correction from charity and by reason of their office; but they are not held to this duty when there is grave personal danger to themselves. (c) Private persons are held out of charity, but their obligation is less than in the case of those whose office requires them to make corrections.

**1283.** A person is not bound to make a correction for the sole reason that he is able to make it successfully. For he is excused: (a) if correction by him is not necessary, as when parents or others better able than himself will attend to the matter; (b) if his correction will bring on himself evils which he is not obliged to incur.

**1284.** An obligation of making a correction even when this will cause an injury to the corrector, exists in the following cases: (a) If the correction is necessary to avert extreme spiritual evil (*i.e.*, damnation), one should be prepared to make a sacrifice, even of life itself, to give the correction (see 1165). Example: Titus is dying of a contagious disease, and will lose his soul, if Balbus does not come to advise him. (b) If the correction is necessary to avert grave spiritual evil, a pastor should be willing to risk his life, and another person should be willing to risk the loss of money, and even some injury to health. But a subject is not bound to correct his superior, when this will bring on him persecutions; a scrupulous person is not bound to correct, for this would cause him worries and suffering.

**1285.** The manner of making a correction is as follows:

(a) The internal dispositions should include charity towards the one corrected and humility as regards one's own fitness. For fraternal correction is not opposed to the commands of bearing with the weaknesses of others (Gal. vi. 2), and of not proudly preferring self to others (Philip. ii. 3). One should correct inferiors paternally, equals kindly, and superiors respectfully. In every correction there should be seriousness mingled with mildness.

(b) The external order to be followed is that given by our Lord in Matt. xviii. 15-18, namely, that, when possible, admonition should be given privately, and that one should not proceed

to accusation before superiors until other means, such as the calling in of witnesses, have proved unavailing. The order to be followed in fraternal correction is not only of the positive divine law, but it is also of the natural law. For the natural law requires that we do for others what we wish done for ourselves, and there is no one who does not desire that correction be given him in such a way that the least possible injury be done to his feelings and to his good name.

### 1286. In what cases should secret admonition be used?

(a) For *public* sins (*i.e.*, real sins known or soon to be known to the larger part of the community), no secret admonition is required, since the guilt is already publicly known; a public correction, on the contrary, is necessary to remedy the scandal: "Then that sin reprove before all, that the rest also may have fear" (1 Tim., v. 20).

(b) For *occult* sins that are against the common good or the good of a third person no secret admonition is required, but one should denounce them immediately; for the spiritual or corporal welfare of the multitude or of an innocent private individual is a greater good than the reputation of the guilty person. Exception should be made, however, for the case in which one is certain that by a secret admonition one can correct the sinner and prevent the harm that threatens others. Examples: If Titus knows that there is a plot to rob the house of Balbus, and that any effort to dissuade the criminals would only bring him into danger, he ought to warn Balbus or the authorities. If Claudius knows that in his school a certain student is teaching the other boys to steal and become drunk, he should make this known, and hence cannot be absolved if he refuses. But the seal of the confessional must be observed.

(c) For *occult* sins that are not against the common good or that of a third person, one should have recourse to secret admonition before making the sins known. This will save the sinner from loss of reputation and from consequent hardness in sin; it will also save others from a share in his infamy, or from the scandal caused by publicity.

1287. What is the obligation of reporting an occult sin that is doing harm in a community, when the person who reports will suffer for telling what he knows? (a) If harm to the community will result from silence, one is obliged even at the cost of great inconvenience to speak (see 1284). Example: Claudius knows that a fellow-student has a bad influence over his companions, and is leading more and more of them into stealing, with the result that a large number will be corrupted and the institution disgraced. But he cannot speak without serious harm to himself, because he also has been implicated, or because informers are regarded and treated as traitors. (b) If some private harm will result from silence, one is not bound at the cost of great inconvenience to speak. Example: If Claudius knows that only one or two are being led astray, he is not bound to implicate himself or to incur the ignominy of being regarded as a spy.

1288. There are exceptional cases in which occult faults, not injurious to others, are reprovved publicly, without previous private admonition. (a) God as the supreme ruler has the right to publish hidden sins, although He admonishes men secretly through the voice of conscience or through external preaching or other means. St. Peter, in making known the sin of Ananias and Saphira, acted as the instrument of God's justice and in virtue of a revelation given him (Acts, v. 3, 4, 9). (b) Members of a society who are agreed to remind one another publicly of transgressions of their regulations, do not violate the order of fraternal correction given by Christ, if there is nothing defamatory in these reminders. Example: The proclamations made in the chapter of faults in religious orders.

1289. May a prelate (*e.g.*, in a visitation) oblige his subjects to carry to him, without a previous secret admonition of the person to be accused, information about the secret sins of fellow-subjects that are not harmful to others?

(a) If a sin is entirely secret, and the subjects have not renounced their right to reputation in the sight of the prelate, the latter has no right to give orders that he be informed at once, since the rule given by Christ requires that a fraternal correc-

tion be first given. A subject would be bound, therefore, if such orders were given, to obey the divine injunction, rather than that of the prelate (Acts, v. 3, 4, 9).

(b) If a sin is entirely secret, but subjects have renounced their right to receive first a private admonition, a prelate may require that information be brought to him at once. This is the rule in certain religious societies; but even in them a sin should not be reported to the prelate if the sinner has already amended, nor should the higher superior be informed if the immediate superior can take care of the matter sufficiently. These religious have a right to their reputation.

(c) If a sin is not entirely secret, because there are some indications (such as ill-repute or grounds for suspicion), a prelate may require that information be brought to him immediately.

1290. If, after several private admonitions have been made, there is no hope of success by this method, what should be done? (a) If it appears that the other means prescribed by our Lord will be successful, they should be tried, just as a physician has recourse to new remedies when old ones have failed. (b) If it appears that any further efforts will do harm rather than good, the attempt to correct a private sin that harms only the sinner should be given up.

1291. The order to be followed in fraternal correction, after personal reproof or remonstrance has failed, is as follows:

(a) One should enlist the services of one or two others to assist in making the brotherly correction. The conversion of the culprit is more important than his reputation with these others; whereas their knowledge of the matter safeguards the corrector from the charge of being a mischievous talebearer, should things go further, and it should arouse the culprit to the need of correcting himself, before his case is brought before the superior for correction.

(b) When other things have failed, recourse should be had to the superior of the person at fault, if there is hope that this will prove successful. If the superior is imprudent or given to wrath or is known to dislike the person to be corrected, or if the latter would only be enraged by a reproof from this superior, charity

would urge one to say nothing about the matter. Example: Titus makes himself intoxicated from time to time. Balbus is the only one who knows this, and he tries to correct Titus. But, as the latter denies the accusation, Balbus asks Caius and Sempronius, friends of Titus, to be witnesses; and all three of them make an effort to convert Titus. This correction also has no effect, and so Balbus and the other two make the matter known to the parents of Titus, that they may watch their son more carefully and keep him away from occasions of drink.

1292. What are the duties of a superior to whom a subject has been reported for fraternal correction? (a) He should try to discover the truth of the matter. Means to this end are a consideration of the character and motives of the accuser, the reply which the accused makes in his own defense, and in case of necessity a confrontation of accuser and accused, a cross-examination, etc. (I Cor., i. xi; Dan., xiii. 5). Those who make a practice of gladly carrying tales to superiors are disturbers of peace, and they should be given to understand that their accusations are not wanted, and that they should mind their own business.

(b) If the superior has reason to believe that the accusation in question is true, he should use moderate remedial measures, while at the same time preserving the good name of the person to be corrected. For the information has been brought before him, not as judge, but as father of the person accused, and hence public punishments or corrections injurious to reputation must be avoided. Removal from an office, a change of place and special vigilance may be used, when this can be done prudently.

1293. Cases in which a subject may be reported to his superior for fraternal correction without previous admonitions are not impossible; for the law given by Christ concerning the order to be followed is affirmative, and hence obliges only under the proper circumstances. (a) Thus, if previous admonitions would be harmful, whereas an admonition by the superior will be beneficial, recourse should be had at once to the superior. (b) If an admonition by the superior will be more advantageous, the other admonitions may be omitted. Thus, if the superior is more



revered by the person to be corrected and will be listened to more readily, or if there is danger of delay in making previous admonitions, it is better that the matter be brought before the superior at once. What is said of the superior can be applied also to some other pious and prudent person from whom a correction would be better received.

**1294.** The obligation of fraternal correction by private individuals may be summed up as follows: (a) One is bound to correct when one is certain about a grave sin which will not be corrected except by oneself, and when one has good reason to hope that the correction will be profitable to the sinner and not unreasonably harmful to the corrector. Those who interfere when these conditions are not present are meddlesome or imprudent, rather than charitable. (b) One is bound to report to a superior when one is certain about a grave sin which is harmful to the community or which cannot be corrected so well by private admonition, if one believes that it will not be reported except by oneself, and that one's report will be for the good of others and not an undue detriment to oneself. Those who report of their own choice when these conditions are not existent, are malicious tale-bearers or rash news-carriers, rather than charitable accusers.

#### ART. 7: THE SINS AGAINST LOVE AND JOY

(*Summa Theologiae*, II—II, qq. 34-36.)

**1295.** The sins against charity and its subordinate virtues can be reduced to the following: (a) hatred, which is opposed to love; (b) sloth and envy, which are contrary to the joy of charity; (c) discord and schism, which are opposed to the peace of charity; (d) scandal, which is the opposite of beneficence and fraternal correction.

**1296. Hate.**—Hate is an aversion of the will to something which the intellect judges evil, that is, contrary to self. As there are two kinds of love, so there are also two kinds of hate. (a)

Hatred of dislike (*odium abominacionis*) is the opposite of love of desire, for, as this love inclines to something as suitable and advantageous for self, so hatred of dislike turns away from something, as being considered unsuitable and harmful to self. (b) Hatred of enmity (*odium inimiticiz*) is the opposite of love of benevolence, for, as this love wishes good to the object of its affection, so hatred of enmity wishes evil to the object of its dislike.

**1297. Hatred of God.**—A thing cannot be hated unless it is looked upon as evil, and hence God cannot be hated except by those who regard Him as evil to themselves.

(a) Thus, those who see the Divine Essence (*i.e.*, the blessed), cannot hate God, for His Essence is goodness itself, and, therefore, the blessed can see in God only reasons for love. (b) Those who see God obscurely through the things made by Him (*i.e.*, way-farers on earth), cannot hate God considered as the author of effects that are in no way displeasing to the will, such as existence, life, intelligence; but they can hate God as the author of effects displeasing to their will, such as law and punishment. Thus, no one can hate God because God has given him being, for existence of itself is something good and desirable; but a depraved will can hate God for having forbidden sin, or for inflicting chastisements, or for permitting some evils to accompany the blessings of life. That hatred of God is not a mere possibility, the Scriptures in many places attest: "The pride of them that hate Thee ascendeth forever" (Ps. lxxiii. 23); "Now they have seen and hated both Me and My Father" (John, xv. 24).

**1298.** It should not be inferred from what has just been said that it is not *God in Himself* that is hated, but only His works; nor that it is a sin against God to dislike evils or even divine punishments.

(a) Thus, God Himself is not the principle or motive cause of the hatred directed against Him, for in God there is no evil that can produce dislike; but God is the term or object of the hatred aroused in the sinner by the divine effects that displease him, as the texts given above from Scripture indicate. For example, a man hates his neighbor on account of certain defects