

1 **II-II Question 23, Article 1.**

2 **Whether charity is friendship?**

3 **Objection 1.** It would seem that charity is not friendship. For nothing is so
4 appropriate to friendship as to dwell with one's friend, according to
5 the Philosopher (Ethic. viii, 5). Now charity is of man towards God and the angels,
6 "whose dwelling is not with men" (Daniel 2:11). Therefore charity is not friendship.

7 **Objection 2.** Further, there is no friendship without return of love (Ethic. viii, 2).
8 But charity extends even to one's enemies, according to Matthew 5:44: "Love your
9 enemies." Therefore charity is not friendship.

10 **Objection 3.** Further, according to the Philosopher (Ethic. viii, 3) there are three
11 kinds of friendship, directed respectively towards the delightful, the useful, or
12 the virtuous. Now charity is not the friendship for the useful or delightful; for Jerome
13 says in his letter to Paulinus which is to be found at the beginning of the Bible: "True
14 friendship cemented by Christ, is where men are drawn together, not by household
15 interests, not by mere bodily presence, not by crafty and cajoling flattery, but by the
16 fear of God, and the study of the Divine Scriptures." No more is it friendship for
17 the virtuous, since by charity we love even sinners, whereas friendship based on
18 the virtuous is only for virtuous men (Ethic. viii). Therefore charity is not friendship.

19 **On the contrary:** It is written (John 15:15): "I will not now call you servants . . . but
20 My friends." Now this was said to them by reason of nothing else than charity.
21 Therefore charity is friendship.

22 **I answer that,** According to the Philosopher (Ethic. viii, 2,3) not every love has the
23 character of friendship, but that love which is together with benevolence, when, to
24 wit, we love someone so as to wish good to him. If, however, we do not wish good to
25 what we love, but wish its good for ourselves, (thus we are said to love wine, or a
26 horse, or the like), it is love not of friendship, but of a kind of concupiscence. For it
27 would be absurd to speak of having friendship for wine or for a horse.

1 Yet neither does well-wishing suffice for friendship, for a certain mutual love is
2 requisite, since friendship is between friend and friend: and this well-wishing is
3 founded on some kind of communication.

4 Accordingly, since there is a communication between man and God, inasmuch as He
5 communicates His happiness to us, some kind of friendship must needs be based on
6 this same communication, of which it is written (1 Corinthians 1:9): "God is faithful:
7 by Whom you are called unto the fellowship of His Son." The love which is based on
8 this communication, is charity: wherefore it is evident that charity is the friendship
9 of man for God.

10 **Reply to Objection 1.** Man's life is twofold. There is his outward life in respect of his
11 sensitive and corporeal nature: and with regard to this life there is no communication
12 or fellowship between us and God or the angels. The other is man's spiritual life in
13 respect of his mind, and with regard to this life there is fellowship between us and
14 both God and the angels, imperfectly indeed in this present state of life, wherefore it is
15 written (Philippians 3:20): "Our conversation is in heaven." But this "conversation"
16 will be perfected in heaven, when "His servants shall serve Him, and they shall see His
17 face" (Apocalypse 22:3-4). Therefore charity is imperfect here, but will be perfected
18 in heaven.

19 **Reply to Objection 2.** Friendship extends to a person in two ways: first in respect of
20 himself, and in this way friendship never extends but to one's friends: secondly, it
21 extends to someone in respect of another, as, when a man has friendship for a
22 certain person, for his sake he loves all belonging to him, be they children, servants, or
23 connected with him in any way. Indeed, so much do we love our friends, that for their
24 sake we love all who belong to them, even if they hurt or hate us; so that, in this way,
25 the friendship of charity extends even to our enemies, whom we love out of charity in
26 relation to God, to Whom the friendship of charity is chiefly directed.

27 **Reply to Objection 3.** The friendship that is based on the virtuous is directed to none
28 but a virtuous person as the principal person, but for his sake we love those who
29 belong to him, even though they be not virtuous: in this way charity, which above all
30 is friendship based on the virtuous, extends to sinners, whom, out of charity, we love
31 for God's sake.

32

1 **Q. 25, Article 1**

2 **Whether the love of charity stops at God, or extends to our neighbor?**

3 **Objection 1.** It would seem that the love of charity stops at God and does not extend
4 to our neighbor. For as we owe God love, so do we owe Him fear, according
5 Deuteronomy 10:12: "And now Israel, what doth the Lord thy God require of thee,
6 but that thou fear . . . and love Him?" Now the fear with which we fear man, and
7 which is called human fear, is distinct from the fear with which we fear God, which is
8 either servile or filial. Therefore also the love with which we love God, is distinct from
9 the love with which we love our neighbor.

10 **Objection 2.** Further, the Philosopher says (Ethic. viii, 8) that "to be loved is to be
11 honored." Now the honor due to God, which is known as "latria", is distinct from the
12 honor due to a creature, and known as "dulia." Therefore again the love wherewith we
13 love God, is distinct from that with which we love our neighbor.

14 **Objection 3.** Further, hope begets charity, as a gloss states on Matthew 1:2. Now
15 hope is so due to God that it is reprehensible to hope in man, according to Jeremiah
16 17:5: "Cursed be the man that trusts in man." Therefore charity is so due to God, as
17 not to extend to our neighbor.

18 **On the contrary:** It is written (1 John 4:21): "This commandment we have from
19 God, that he, who loves God, love also his brother."

20 **I answer that,** habits are not differentiated except their acts be of different kinds, for
21 every act of the one kind belongs to the same habit. Now since the kind of an act is
22 derived from its object, considered under its formal aspect, it follows of necessity that
23 it is specifically the same act that tends to an aspect of the object, and that tends to the
24 object under that aspect: for example, it is specifically the same visual act whereby we
25 see the light, and whereby we see the color under the aspect of light.

26 Now the aspect under which our neighbor is to be loved, is God, since what we ought
27 to love in our neighbor is that he may be in God. Hence it is clear that it is specifically
28 the same act whereby we love God, and whereby we love our neighbor. Consequently
29 the habit of charity extends not only to the love of God, but also to the love of our
30 neighbor.

1 **Reply to Objection 1.** We may fear our neighbor, even as we may love him, in two
2 ways: first, on account of something that is proper to him, as when someone fears a
3 tyrant on account of his cruelty, or loves him by reason of his own desire to get
4 something from him. Such human fear is distinct from the fear of God, and the same
5 applies to love. Secondly, we fear a man, or love him, on account of what he has of
6 God; as when we fear the secular power by reason of its exercising the ministry of God
7 for the punishment of evildoers, and love it for its justice: such like fear of man is not
8 distinct from fear of God, as neither is such like love.

9 **Reply to Objection 2.** Love regards good in general, whereas honor regards the
10 honored person's own good, for it is given to a person in recognition of his own
11 virtue. Hence love is not differentiated specifically on account of the various degrees of
12 goodness in various persons, so long as it is referred to one good common to all,
13 whereas honor is distinguished according to the good belonging to individuals.
14 Consequently we love all our neighbors with the same love of charity, in so far as they
15 are referred to one good common to them all, which is God; whereas we give various
16 honors to various people, according to each one's own virtue, and likewise to God we
17 give the singular honor of latria on account of His singular virtue.

18 **Reply to Objection 3.** It is wrong to hope in man as though he were the principal
19 author of salvation, but not, to hope in man as helping us as a minister under God. In
20 like manner it would be wrong if a man loved his neighbor as though he were his last
21 end, but not, if he loved him for God's sake; and this is what charity does.

22

23 **Question 25, Article 8.**

24 **Whether charity requires that we should love our enemies?**

25 **Objection 1.** It would seem that charity does not require us to love our enemies. For
26 Augustine says (Enchiridion lxxiii) that "this great good," namely, the love of our
27 enemies, is "not so universal in its application, as the object of our petition when we
28 say: Forgive us our trespasses." Now no one is forgiven sin without he have charity,
29 because, according to Proverbs 10:12, "charity covers all sins." Therefore charity does
30 not require that we should love our enemies.

1 **Objection 2.** Further, charity does not do away with nature. Now everything, even an
2 irrational being, naturally hates its contrary, as a lamb hates a wolf, and water fire.
3 Therefore charity does not make us love our enemies.

4 **Objection 3.** Further, charity "doth nothing perversely" (1 Corinthians 13:4). Now it
5 seems perverse to love one's enemies, as it would be to hate one's friends: hence Joab
6 upbraided David by saying (2 Samuel 19:6): "Thou loves them that hate thee, and
7 thou hates them that love thee." Therefore charity does not make us love our enemies.

8 **On the contrary:** Our Lord said (Matthew 4:44): "Love your enemies."

9 **I answer that,** Love of one's enemies may be understood in three ways. First, as
10 though we were to love our enemies as such: this is perverse, and contrary to charity,
11 since it implies love of that which is evil in another.

12 Secondly love of one's enemies may mean that we love them as to their nature, but in
13 general: and in this sense charity requires that we should love our enemies, namely,
14 that in loving God and our neighbor, we should not exclude our enemies from the
15 love given to our neighbor in general.

16 Thirdly, love of one's enemies may be considered as specially directed to them,
17 namely, that we should have a special movement of love towards our enemies. Charity
18 does not require this absolutely, because it does not require that we should have a
19 special movement of love to every individual man, since this would be impossible.
20 Nevertheless charity does require this, in respect of our being prepared in mind,
21 namely, that we should be ready to love our enemies individually, if the necessity were
22 to occur. That man should actually do so, and love his enemy for God's sake, without
23 it being necessary for him to do so, belongs to the perfection of charity. For since man
24 loves his neighbor, out of charity, for God's sake, the more he loves God, the more
25 does he put enmities aside and show love towards his neighbor: thus if we loved a
26 certain man very much, we would love his children though they were unfriendly
27 towards us. This is the sense in which Augustine speaks in the passage quoted in the
28 First Objection, the Reply to which is therefore evident.

29 **Reply to Objection 2.** Everything naturally hates its contrary as such. Now our
30 enemies are contrary to us, as enemies, wherefore this itself should be hateful to us, for
31 their enmity should displease us. They are not, however, contrary to us, as men and
32 capable of **happiness**: and it is as such that we are bound to love them.

- 1 **Reply to Objection 3.** It is wrong to love one's enemies as such: charity does not do
- 2 this, as stated above.