

Objection 1. It would seem that sacrilege cannot be a species of lust. For the same species is not contained under different genera that are not subalternated to one another. Now sacrilege is a species of irreligion, as stated above (q. 99, a. 2). Therefore sacrilege cannot be reckoned a species of lust.

Objection 2. Further, the Decretals (XXXVI, qu. 1*), do not place sacrilege among other sins which are reckoned species of lust. Therefore it would seem not to be a species of lust.

Objection 3. Further, something derogatory to a sacred thing may be done by the other kinds of vice, as well as by lust. But sacrilege is not reckoned a species of gluttony, or of any other similar vice. Therefore neither should it be reckoned a species of lust.

On the contrary, Augustine says (De Civ. Dei xv, 16) that “if it is wicked, through covetousness, to go beyond one’s earthly bounds, how much more wicked is it through venereal lust to transgress the bounds of morals!” Now to go beyond one’s earthly bounds in sacred matters is a sin of sacrilege. Therefore it is likewise a sin of sacrilege to overthrow the bounds of morals through venereal desire in sacred matters. But venereal desire pertains to lust. Therefore sacrilege is a species of lust.

I answer that, As stated above (Ia IIae, q. 18, Aa. 6,7), the act of a virtue or vice, that is directed to the end of another virtue or vice, assumes the latter’s species: thus, theft committed for the sake of adultery, passes into the species of adultery. Now it is evident that as Augustine states (De Virgin. 8), the observance of chastity, by being directed to the worship of God, becomes an act of religion, as in the case of those who vow and keep chastity. Wherefore it is manifest that lust also, by violating something pertaining to the wor-

ship of God, belongs to the species of sacrilege: and in this way sacrilege may be accounted a species of lust.

Reply to Objection 1. Lust, by being directed to another vice as its end, becomes a species of that vice: and so a species of lust may be also a species of irreligion, as of a higher genus.

Reply to Objection 2. The enumeration referred to, includes those sins which are species of lust by their very nature: whereas sacrilege is a species of lust in so far as it is directed to another vice as its end, and may coincide with the various species of lust. For unlawful intercourse between persons mutually united by spiritual relationship, is a sacrilege after the manner of incest. Intercourse with a virgin consecrated to God, inasmuch as she is the spouse of Christ, is sacrilege resembling adultery. If the maiden be under her father’s authority, it will be spiritual seduction; and if force be employed it will be spiritual rape, which kind of rape even the civil law punishes more severely than others. Thus the Emperor Justinian says[†]: “If any man dare, I will not say to rape, but even to tempt a consecrated virgin with a view to marriage, he shall be liable to capital punishment.”

Reply to Objection 3. Sacrilege is committed on a consecrated thing. Now a consecrated thing is either a consecrated person, who is desired for sexual intercourse, and thus it is a kind of lust, or it is desired for possession, and thus it is a kind of injustice. Sacrilege may also come under the head of anger, for instance, if through anger an injury be done to a consecrated person. Again, one may commit a sacrilege by partaking gluttonously of sacred food. Nevertheless, sacrilege is ascribed more specially to lust which is opposed to chastity for the observance of which certain persons are specially consecrated.

* Append. Grat. ad can. Lex illa † Cod. i, iii de Episc. et Cler. 5