

**Objection 1.** It would seem that the ingratitude, whereby a subsequent sin causes the return of sins previously forgiven, is a special sin. For the giving of thanks belongs to counterpassion which is a necessary condition of justice, as the Philosopher shows (*Ethic.* v, 5). But justice is a special virtue. Therefore this ingratitude is a special sin.

**Objection 2.** Further, Tully says (*De Inv. Rhet.* ii) that thanksgiving is a special virtue. But ingratitude is opposed to thanksgiving. Therefore ingratitude is a special sin.

**Objection 3.** Further, a special effect proceeds from a special cause. Now ingratitude has a special effect, viz. the return, after a fashion, of sins already forgiven. Therefore ingratitude is a special sin.

**On the contrary,** That which is a sequel to every sin is not a special sin. Now by any mortal sin whatever, a man becomes ungrateful to God, as evidenced from what has been said (a. 1). Therefore ingratitude is not a special sin.

**I answer that,** The ingratitude of the sinner is sometimes a special sin; and sometimes it is not, but a cir-

cumstance arising from all mortal sins in common committed against God. For a sin takes its species according to the sinner's intention, wherefore the Philosopher says (*Ethic.* v, 2) that "he who commits adultery in order to steal is a thief rather than an adulterer."

If, therefore, a sinner commits a sin in contempt of God and of the favor received from Him, that sin is drawn to the species of ingratitude, and in this way a sinner's ingratitude is a special sin. If, however, a man, while intending to commit a sin, e.g. murder or adultery, is not withheld from it on account of its implying contempt of God, his ingratitude will not be a special sin, but will be drawn to the species of the other sin, as a circumstance thereof. And, as Augustine observes (*De Nat. et Grat.* xxix), not every sin implies contempt of God in His commandments. Therefore it is evident that the sinner's ingratitude is sometimes a special sin, sometimes not.

This suffices for the Replies to the Objections: for the first (three) objections prove that ingratitude is in itself a special sin; while the last objection proves that ingratitude, as included in every sin, is not a special sin.