

Week 1

- This is not going to be easy, But it's not complicated, it's just a very different way of looking at Humanity. My goal in these talks, is to introduce to you a new way of looking at Humanity, following the Theological Tradition of Thomas Aquinas, which is the preferred Theology of The Catholic Church. In fact, Seminaries are supposed to teach St. Thomas.
- About the Summa (just for Posterity).
 - Its Thomas' main work.
 - It's unfinished.
 - It's Long. (show one volume).
 - It's hard, until you learn His lingo.
 - Once you learn the way He uses words, the Thoelogy by and large isn't super hard to grasp, because it tries to see the interconnectedness of Theology, it actually isn't excessively complex.
 - What's so good about it?
 - The Table of Contents.
 - It's work looking at.
 - It sees all aspects of theology as part of a single whole.
 - It sees a unity in the Dogma, Morals, and Sacraments. (Three main areas of Thoelogy).
- What is Virtue:
 - Permanent Disposition (Operative Habit) of the Intellect which lets one live rightly, and by which no one can make bad use. (In which God works In Him without Him)
- Buzzwords:
 - Object— the goal or end of an effort or activity
 - Subject—What the activity is performed on.
 - End—Goal, thing intended.
 - Final End: the ultimate Goal, the Goal of Goals of Goals==> God/Happiness/The Good.
 - Why are those above relevant in moral theology?
 - They're about distinguishing what's being done, vs. what's being done to.
 - Good Vs. Evil (and what it has to do with Virtue vs. Vice.)—Good is self evident, Evil is the lack of good. That's important.
- When we think moral theology, we think, "the study of what stuff is bad to do". (Decalogue)
- It's actually the opposite, it's the study of Man, insofar as He's destined for Good.
- What's man's destiny, because we have to know what something is for, before we know what it should do.
 - Explain destiny for Beatitude.
 - We're body and soul,
 - So that's what we'll be in heaven.
 - Something is a good thing, if it fulfills its respective purpose.
 - For example, a watch is only a good watch insofar as it tells time,
 - Man is only a good man (and fully a man) insofar as he fulfils God's purpose in being conformed to Himself (after the manner of Jesus Christ).
 - So a person is more fully a human person when he is a good human person made to be more like God (as he was intended).
 - God made us to fulfil that purpose, and moreover, He made us body and soul.
 - So that's why morality doesn't reject the body, or believe that we should fight against the body, but rather should facilitate a harmony between the Body and Soul. This is the purpose of morality.
 - However, due to our fallen nature, sometimes the body fights the soul.
 - We call this having disordered desires.

- We often want things that aren't good. (there's something that's not hitting the target, i.e. God/Goodness)
 - Hamartia: Greek for sin, literally means missing the target.
 - Virtue helps us to put those desires back in order, so that we can arrive at our end.
 - That seems obvious, but it's not the case today, you have people saying: I'm a good guy, I don't do anything bad.
 - Well, first off, He probably does, secondly, Being good, is much more than just not being bad.
 - So what is Freedom then? What does it mean to be good?
 - Two Schools of Thought.
 - Explain Freedom for Excellence, Vs. Freedom of Indifference.
 - Freedom of Indifference: My ability to choose either good or evil.
 - Freedom of Excellence: Ability to do the Good (and thus fulfil my purpose and become fully human)
 - Talk about the finality of man's acts (man acts for an end).
 - Know love and Serve God.
 - Man's acts fundamentally are good or bad.
 - They make Him good or bad.
- Basic Anthropology: The key to Good Thomistic Theology, is remembering the interconnectedness of everything in theology. This is most poignant when talking about Anthropology:
 - We are Hylomorphic (fancy words are fun). We're body and Soul—Supposed to be.
 - What is an Intellect? What is a will?
 - Intellect: Our ability to Reason/ Conceptualize
 - Will: The intellectual appetite.
 - Object is the Good
 - Is presented the Good by the Intellect.
 - It is the one that does the act.
 - Example 1: Sitting on couch
 - You know in your intellect that it is good to get up and exercise.
 - However, your will is weak, and you don't get up.
 - This is a vicious man (man with vice): the intellect and will are at odds.
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 - Example 2:
 - You know in your intellect that eating just one piece of cake is good for you.
 - So your intellect presents that good to your will, and you only want one piece.
 - This is the virtuous man, they work together.
- Revisiting what a Virtue is
 - Definition: Operative Habit by which one lives rightly.
 - They say that the virtue finds the mean.
 - It's a mean according to reason—A mean that is in accord with reality.
 - The reason is the rule of thumb or the measure for finding the mean.
 - It's an excellence, it's a summit.
 - Vice is always the extreme. Either in Excess or defect.
 - Talk about virtue as a second nature.
 - Talk about that. Use an example for each Cardinal Virtue
- Merit and virtue:
 - Apples to apples, Is it more meritorious if it's harder for you than your friend. ?

- NO!!!!
- The Person for whom it is easier to do a good act receives more merits.
 - Because His desires are in accord with His reason (in harmony with). Thus, He is able to do the good more freely. (Remember freedom is the ability to do the Good.

Week 2:

- The Virtues are connected, the Vices aren't.
 - That's nice, a little slant in our favor.
 - Because the virtues complete the man, so they unify in the purpose of man,
 - However, the Vices are simply the opposite of virtue, So they scatter in all directions.
- What are the Cardinal Virtues?
 - Difference between Infused and Acquired Virtue.
- What's the Difference between Virtues and Gifts?
 - Acquired Virtues—Simple Habits
 - Infused Virtues—God helps us to do hard human things.
 - Theological Virtues (type of Infused Virtue)—Their Object is God.
 - Gifts—Object is God, but they can't be performed without God, they're supernatural Object, and Action.
- Going over cardinal virtue in general
 - Review:
 - It's a permanent Habit.
 - Makes attaining/doing the good easy.
 - Disclaimer: The names of virtues may mean different things than you expect. Colloquial use is not always precise or correct.
 - And nothing about imprecision makes something easy to understand.
- Line them up with the Cardinal Virutes.
 - Intellect—Truth--Prudence
 - Will—Rational Appetite—The Good. --Justice
 - Sensible Appetites—Sensible goods
 - Don't Cover: Concupiscible Appetite (emotions)—Easy Good—Temperance?
 - Love--Hatred
 - Desire--Aversion
 - Joy--Sadness
 - Don't Cover: Irascible Appetite (emotions)—Difficult Good—Fortitude?
 - Hope—Despair
 - Courage—Fear
 - XXX--Anger
- Four Cardinal Virtues: Lots of virtues under them.
 - Why Cardinal? Cardinal means hinge.

- Lots of little virtues are in them.
- They're also both General and Particular.
 - General: Every act employs all four cardinal virtues in some way.
 - Particular: Works in specific situations.
- Prudence: regards the intellect
 - Definition: Right reason in action.
 - Helps us to find the mean (excellent middle according to reason).
 - It's primarily about the command (putting thought into action)
 - It's the Charioteer of virtues, Helps you to know what virtue is needed at that time.
 - Thus It's the most foundational virtue.
 - Not just being careful and cautious.
 - About Right reason in action: Prudence is primarily about acting. You can't be prudent if you don't DO the good.
 - Types of Temperance
 - Monastic
 - Regnative (ruling)/ Political
 - Domestic
 - Military
 - Potential parts: (building blocks)
 - For Thinking (intellective):
 - Memory
 - Alertness
 - Understanding
 - Docility
 - Reasoning
 - For Doing (Operative)
 - Farsightedness
 - Circumspection
 - Caution
 - Similar virtues (they're almost-virtues)
 - Eubolia—Good counsel/deliberation
 - Synesis—When the law applies to the situation (common sense)
 - Gnome—When the situation makes following the law actually go against the spirit of the law.
 - Example:
 - Stopping at a red light on way to hospital when passenger is in danger of dying.
 - The point of traffic laws is to save lives, not endanger them. Thus it's safer to disobey the law in that instance.
 - The Prudent man:
 - He knows what is the right thing to do at the right time.
 - He sees right to the essence of the situation, and thus is able to find the balance of the situation.
 - And he's able to put that practical knowledge into practice.
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- Temperance:
 - It's about moderations of pleasures of Touch (primarily)
 - Sex and Food.
 - Can involve other pleasures as well though
 - Tempering: The concupiscible appetite.

- About easy goods.
- Types of Temperance.
 - Regarding Food:
 - Abstinence
 - Fasting
 - Sobriety
 - Regarding Sex:
 - Chastity:
 - Purity:
 - Virginity:
 - Modesty
 - Moderates outward expression of self.
 - Not just about dress.
 - All outward expressions:
 - Humility, Studiousness, Movements, Dress
 - There are actions which people can do, which are not appropriate even if they aren't suggestive. This would be a defect in modesty.
- Difference between continence and Temperance, incontinence, and intemperance. (draw diagram)
 - Temperance: Desires are in accord with reason (the desires want what reason knows to be good). Winning, not struggling.
 - Continenence: Desires want what is not good. Are at odds with reason. Winning, struggling.
 - Incontinenence: Desires want what is not good, still at odds with reason, but reason still knows the good. Can't resist those desires. Losing, struggling.
 - Intemperance: Desires and reason both want the evil. (the person sees the intemperate enjoyment of pleasures as good). Losing, not struggling.
- How Honor factors in (Skip)
 - Other word: Integrity
 - It's about the honorable good.
 - You see here that the Chaste man, and also in some way the man who controls His appetite is honorable. (ex. Roman Holiday)
- Eutrapalia:
 - It's the virtue of being witty, pleasant in conversation, vivacious. Ie. Fun.
 - (Between boorishness and Buffonery)
 - You can see here how a true understanding of virtue breaks the mold that sees moral Catholics as boring and prudish.
- Temperate man:
 - He is able to moderate His desires for pleasure according to what he knows to be right.
 - He only wants one piece of cake, doesn't want the whole thing.
 - He doesn't want inappropriate carnal relations.
 - Not that the desire isn't there,
 - But that it's moderated by his reason.
- Fortitude
 - Def: Courage unto death.
 - It's primarily about dying at it's core
 - Thus there's Just one type
 - For us Catholics the act of fortitude par excellence is Martyrdom.
 - It's about other difficult goods as well.

- How?
- They involve a lesser kind of death.
- Dying to self.
- Excess: Fearlessness/Foolhardiness (they're different)
 - Fearlessness: you should be afraid but you're not
 - Foolhardiness: You're afraid, and should be, but don't pay it any attention.
- Defect:
 - Timidity
- Integral parts (components/Building blocks)
 - Magnanimity—
 - Not fearing to do the difficult and honorable good.
 - Pusillanimous. The defect: fears the honorable/difficult good.
 - Excess: Presumption, ambition, vainglory –Take on the difficult and honorable good either without being able to do it, or to get the Honor
 - Magnificence
 - (what we would consider magnanimous.)
 - Excess: Extravagance
 - Defect: Stinginess
 - Patience
 - Suffering well.
 - Not how we usually think of it.
 - Defect: softness
 - Excess: Pertinacity (stubbornness).
 - Perseverance:
 - About the long difficult good.
- Justice
 - Justice is about the due good.
 - Not related only to the Old Testament!
 - Many say justice is of Old Testament, and Mercy to the New Testament.
 - The Psalms are constantly talking about God's mercy.
 - And St. Paul is regularly talking about Gods justice and wrath.
 - Biggest one.
 - Under it is a lot of virtues: religion, mercy etc.
 - Types:
 - Legal:
 - Inclines a member to render to that society what is due in view of the common good.
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 - Distributive.
 - Governs how a person who has responsible authority over the distribution of goods or favors in a society to the members.
 - Commutative:
 - Highest form.
 - Governs the rights and duties one has towards other individuals.
 - Examples
 - Avoid even the slightest injustice
 - Never contract debts without necessity, and pay one's debts promptly.
 - Treat the possessions of others as carefully as one's own.

- Do not harm the good name of another.
- Avoid acceptance of persons, (favoring certain persons over others).
- Virtue of Religion.
 - Worship is something that God is due.
 - He doesn't need it,
 - But we need to give it.
 - It's only right for us to worship God.
 - It's the most excellent type of sub-virtue of Justice, since it's object of God (the most excellent)
- Other Virtues
 - Observance: Obeying and respecting other legitimate authorities besides God.
 - Obedience
 - Gratitude
 - Veracity: Virtue by which our what is internal, is manifested externally (not just words)
 - Affability: Virtue by which our words and external actions are directed towards preservation of friendly and agreeable association with others.
 - Equity