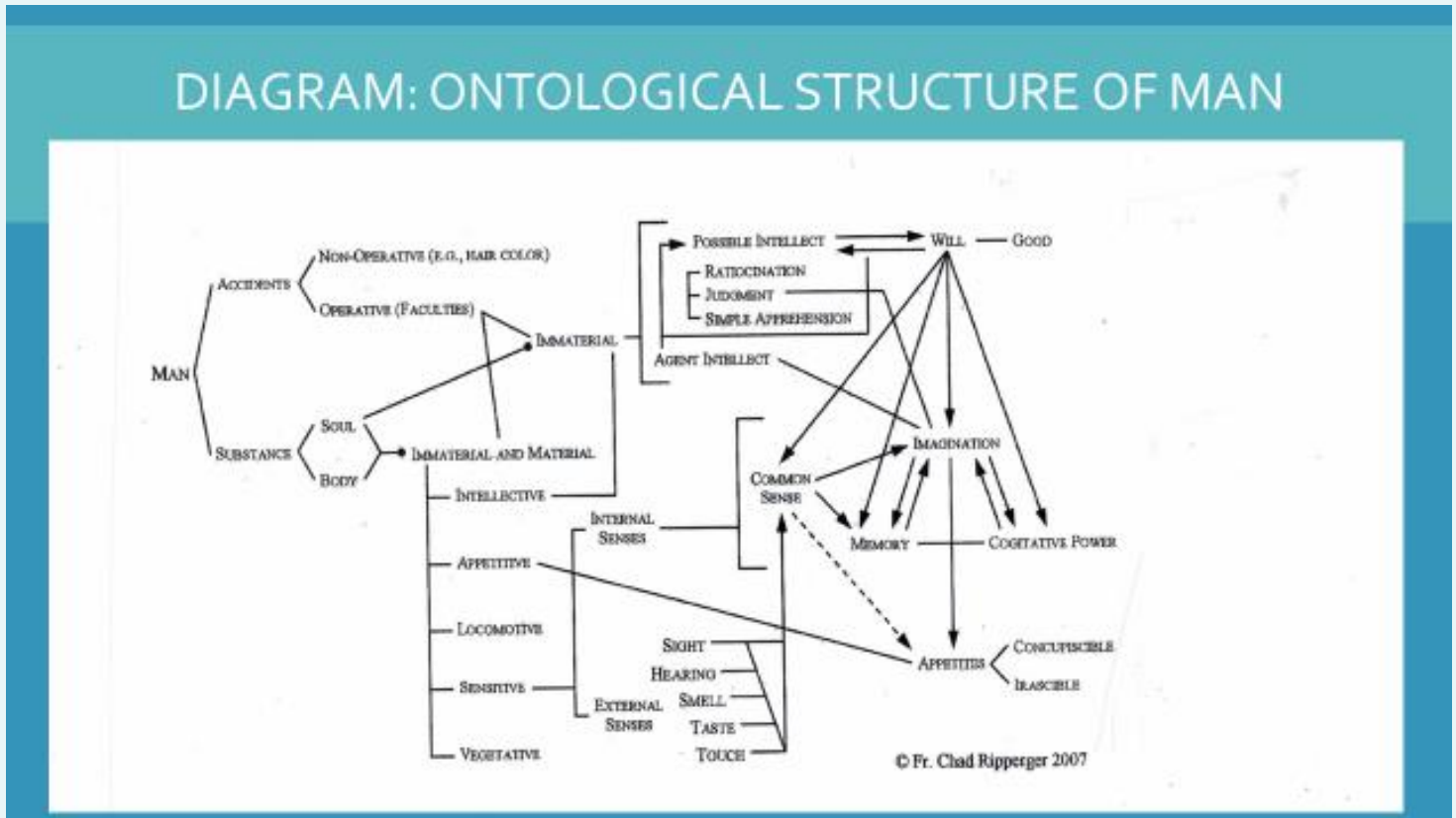


THOMISTIC COUNSELING
 COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
 CLASS 3: SENSITIVE APPETITES AND PASSIONS

Class Outline



I. Sensitive Appetites and Passions

A. Appetites in general are an inclination in the desiring of something

1. An inclination is an ordering of a faculty towards something
2. The appetites have specific goods, they pursue & evils, which they avoid, and which are different than those objects pursued by reason & will.
3. Since the appetites pursue their own object, when presented with the object they are inclined in a way, which is independent of the motion of reason & will.
4. Appetites are moved by
 - Senses (cogitative power & imagination)
 - Possible intellect (apprehensive power)

B. Passions in general are movements or motion to the object of the appetite.

1. A passion is the appetite in action or movement
 - a. Bodily changes caused by that action are the “feelings or emotions”

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- b. It is the inclining toward or away from object
 - 2. An embodied response to sense cognition
 - 3. Motion of passion is distinguished by its object – for this reason passions of concupiscible and irascible differ
 - 4. Appetite’s object must be present for passion to move (materially or in memory)
 - 5. Reason can affect motion of passion, and their strength, depending on the image in the imagination
- C. The appetites in particular: the irascible and concupiscible
- 1. Concupiscible appetite – ordered toward receiving; inclined toward that which suits sense desires or concerns suitability (delectable, not delectable); is inclined “simply”; regards goods or evils
 - 2. Irascible appetite – ordered to action; regards good or evils as arduous (difficult to attain or avoid); will overcome & arise above obstacles or flee evils, begins and ends in the concupiscible appetite
- D. The passions in particular:

The passion of love is the first of the passions; it is the principle or beginning of the motion to the end loved. Love causes all the other passions.

PASSIONS IN THE CONCUPISCIBLE APPETITE	
In reference to good	In reference to evil
Love	Hatred
Desire	Flight / Aversion
Delight / Joy	Sorrow

Passions of the concupiscible appetite

- 1. Love – has the good absolutely; in harmony with the good. There is complacency.

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2. Hate – an evil (privation of a good) is present in that which is loved. The good absolutely is lost or harmed. Or what is loved is harmed or lost, yielding repugnance. So evil (as privation of good) is present and repugnant.
3. Desire – what is loved (the good absolutely) is not yet had. There is movement towards the good not yet possessed.
4. Flight (aversion) – an evil (privation of a good) is perceived in that which is loved. There is movement to the good away from the evil.
5. Delight - the good is possessed; or what is loved (the good absolutely) is now had. There is repose in the present good.
6. Sorrow – the presence of evil (privation of a good). There is a weighing down from present evil.

PASSIONS IN THE IRASCIBLE APPETITE	
In reference to good	In reference to evil
Hope	Despair
Audacity / Daring	Fear
	Anger

Passions of the irascible appetite

1. Hope – what is loved (the good absolutely) is envisioned but not yet obtained. Movement toward future good, difficult but not impossible to attain.
2. Despair – what is loved (the good absolutely) is not envisioned and not obtained. There is not movement as the difficult good seems impossible to attain. In other words, sorrow (presence of evil) exists and resolution is not envisioned.
3. Audacity – aggression toward present or perceived evil (or privation of the good) to overcome. There is movement toward an immediate evil to overcome it.
4. Fear – perception of evil (or privation of the good) in the future that seems inscapable. This can be real or imagined evil that overwhelms us.
5. Anger – an evil (or privation of the good) is present or perceived and there is a desire for vindication.

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E. Antecedent and consequent passions

1. Sometimes passions arise prior to judgment - antecedent passions
2. Sometimes passions arise after judgment - consequent passions
3. Strong antecedent passions blind judgement
4. The distinction between antecedent & consequent passion is key to understanding not only why man behaves the way he does, but how the emotions or passions are to be understood & addressed by the intellect & will.
5. The goal is for man to have no antecedent passions that are vicious, only consequent passions that are oriented to virtue.
 - a. Most common diagnoses today – depression and anxiety.
 - b. Thomistic perspective:
 - Depression is an effect of sorrow.
 - Anxiety is a species (type) of sorrow. It is a complex passion; it is a type of sorrow and fear.

F. Passions and their impact on judgement

1. Passions affects syllogistic reasoning
2. Passions impede contemplation
3. Passion impedes knowing or remembering
4. Passions corrupt estimation of prudence

Notes

Introduction to the Science of Mental Health, Chapter 8: The Sensitive Appetites and Passions, pp 127-171 and Chapter 9: The Relation of Reason and Appetites, pp 172

Diagram: Ontological Structure of Man, p. 799 Ripperger, Fr. Chad. *Introduction to the Science of Mental Health*. Sensus Traditionis Press, 2013

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