

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

Class Outline



One must understand virtues, vices, and actions to understand if habits are good or bad.

I. Habits and relation to other faculties

- A. A habit is a quality affected by one's disposition.
- B. Habits reside in the faculties which have the rational capacity to act.
- C. Habits are moved by reason:
 - 1 Memory has a habit of recalling certain things.
 - 2 Cogitative power has habit of associating certain things.
 - 3 Habits can be in appetites since they can be moved by reason.
 - 4 Habits can be in the will since it is moved by reason.
 - 5 Habits are in possible intellect.
- D. Habits are caused by repeat actions; it takes many acts to develop a habit.
- E. The intellect (reason) cannot overcome the appetites in a single act (it cannot cause the quality of a habit in a single act).

II. Virtues

- A. A good habit
- B. Implies a perfection in the faculty in which it resides.
- C. Virtues help the faculty in its operations.
- D. Pursuing virtue will bring the other faculties into proper order – virtue guides reason, reason impact the will, this impacts the operation of the interior senses and then appetites and passions.

III. Vices

- A. A bad habit
- B. Implies an imperfection or defect
- C. Sometimes result from some kind of wound.
- D. Rooted in some kind of disordered self-love.

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

IV. Actions

- Actions are done for the sake of the good – or to arrive at some end. Actions are done directly (explicitly) or indirectly (implicitly) for the sake of the ultimate end.

V. MORE ON VIRTUES ...

A. Acquired and infused virtues

- 1 Acquired virtues are the moral virtues that we develop ourselves as we use reason to attain an end. We can increase acquired virtue as we develop habits. Moral virtues can be acquired or infused.
- 2 Infused virtues help us exceed our natural capacities and order us an end which exceeds our nature. These virtues are caused by God; we cannot increase infused moral virtue by means of our actions. Theological virtues are infused.

B. Intellectual virtues – understanding, science and wisdom

(Intellectual virtues perfect the intellect in judging the true or truth.)

- 1 Understanding is the virtue by which one considers self-evident principles or grasps the natures of things.
- 2 Science, sometimes called knowledge, is the virtue by which someone can judge created things as they are.
- 3 Wisdom is the highest intellectual virtue. It considers the highest causes in the most universal fashion. One grasps those things that pertain to God known through the light of reason.

C. Theological virtues – faith, hope, charity

- 1 Faith is the virtue by which one gives assent to the deposit of faith
- 2 Hope is the virtue by which one awaits beatitude and has confidence in God's aid
- 3 Charity is the virtue by which one loves God and one's neighbor for the sake of God.

D. Moral virtues - prudence, justice, fortitude, and temperance

Note - Intellectual and moral virtues are distinguished by their matter.

- Matter of prudence – action
- Matter of intellectual – truth
- Intellectual virtues perfect cognitive faculties (truth)
- Moral virtues perfect appetitive faculties (actions)

Prudence

- Right reason concerning action; right reason is used to judge what should be done
- Resides in possible intellect. Is a moral virtue because it guides all other moral virtues.

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

- The object (action) also makes it a moral rather than intellectual virtue

Prudence applied:

- Good Decisions
- Good Action
- The ability to think before acting
- Considering the impact of the decision
- Using circumspection, counsel, foresight
- Decisions based on the common good

1 Justice

- A virtue which one renders to another his due; so it references things outside of the person (persons and objects).
- Resides in the will, so justice perfects the will.
- All moral virtues pertain to the notion of justice, even though they are distinguished by objects and faculties
- A person of good will renders others their due, thus maintains right order. Good will perfects the will's relation to other things.
- Person of good will treats others well and leads a life in relation to other objects according to right reason

Justice applied:

- Giving to each what is due to them
- Mastery over instincts
- Keeps desires within what is honorable
- Makes sure that all share in God's abundance

2 Fortitude

- Virtue by which one engages in the arduous good.
- Resides in the irascible appetite.
- Extremely important in psychology since most directees are weak, have disordered appetites and find it difficult to pursue the arduous good.
- We must encourage directees to pursue the arduous good to overcome the difficulties that he has.
- Most difficult forms of arduous good are self-mastery, self-discipline, and detachment from self.
- Aids one in the spiritual battle so that they may attain heaven

Fortitude applied:

- Overcoming obstacles
- Firmness and constancy
- The strength to resist emotional / appetitive desires
- Courage

3 Temperance

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

- Moderates concupiscible appetite with respect to bodily goods
- Resides in concupiscible appetite

Temperance applied:

- Control of passions
- Moderates and directs
- Balancing what you want with what you need

EXAMPLES: VIRTUES AND CONTRARY VICES

Chastity, purity, abstinence	Lust
Temperance, sobriety, fasting	Gluttony
Charity, generosity, benevolence	Greed
Diligence, fortitude, zeal	Sloth
Patience, forgiveness, mercy	Wrath / anger
Kindness, charity, sacrifice	Envy
Humility, modesty, reverence	Pride

Notes

Introduction to the Science of Mental Health, Volume 1, Chapter 10: Habits, Virtues, Vices, pp 199-219

Recordings

Ripperger, Fr. Chad.

- Conferences; Spiritual Theology, # 3 Virtues;
<https://sensustraditionis.org/release/spiritual-theology/>
- Conferences; Spiritual Growth, <https://sensustraditionis.org/release/spiritual-growth/>
 - # 44 – Four Cardinal Virtues: Prudence
 - # 45 – Four Cardinal Virtues: Justice
 - # 46 – Four Cardinal Virtues: Fortitude
 - # 47 – Four Cardinal Virtues: Temperance

Clement, Kyle

- Videos - <https://montechristo.net/media/>
 - Faith, Hope, Charity, Prudence
 - Justice: Cardinal Virtue
 - Fortitude: Cardinal Virtue
 - Temperance: Cardinal Virtue

Attachment:

Moral, Theological and Intellectual Virtues and Vices, Fr. Chad Ripperger, 2016

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

MORAL VIRTUES AND VICES

INTEGRAL PARTS OF PRUDENCE (KNOWING THE MEANS TO ATTAIN THE END)

1. Memory (memoria): the virtue by which one remembers the right things pertaining to the action and its circumstances
2. Understanding (intellectus): the ability to grasp practical principles and the nature of various situations
3. Docility (docilitas): ability to be lead and take counsel from others
4. Shrewdness (solertia): quickness in arriving at the means to the end
5. Reason (ratio): ability to reason about practical matters; the ability to apply universal practical principles to particular situations
6. Foresight (providentia): ability to see future outcomes of actions based upon past experience
7. Circumspection (circumspectio): virtue by which one keeps track of one's circumstances
8. Caution (cautio): application of knowledge of the past to action in order to avoid impediments and evils

POTENTIAL PARTS OF PRUDENCE

1. Good Counsel (eubulia): the habit of taking good counsel
2. Synesis: the ability to know what to do when the common law applies
3. Gnome: the ability to know what to do when the common law does not apply

Vices Contrary to Prudence

1. Precipitation: the vice in which one does not take counsel (results in acting too quickly)
2. Inconsideration: the vice in which one does not judge which means is the best among the various means arrived at during counsel
3. Inconstancy: a vice in which one does not command or do the action which has been counseled and judged as the best
4. Negligence: failure to take counsel or a failure to do what one should when he ought
5. Carnal Prudence: the vice in which one applies one's reason to arrive at means to attain created goods which are seen as one's final end
6. Craftiness (astutia): industry in not using the right or true means to an end
7. Guile (dolus): the habit of deceit (usually in words)
8. Fraud (fraus): the habit of deceit (usually in deeds)

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

JUSTICE (RENDER ANOTHER HIS DUE)

1. Commutative: justice between individuals
2. Legal: justice of the individual to the common good
3. Distributive: justice of those in charge of the common good to the individual
4. Restitution: the habit by which one pays back what one owes
5. Religion: the virtue by which we render to God what is due to him
6. Devotion: the habit by which one has a prompt will to do those things pertaining to the service of God
7. Adjuration: the swearing or taking of an oath, such as in a court of law
8. Piety: the virtue by which one renders to one's parents due honor and reverence
9. Patriotism: the subvirtue to piety in which one renders to one's country the honor due to it
10. Observances: making acts of religion
11. *Dulia*: giving due honor to one's superiors
12. Obedience: promptness of will to do the will of one's superior
13. Diligence: fulfilling one's duty according to one's state in life
14. Gratitude or Thankfulness: appreciation (normally expressed) to a benefactor for some gift given
15. Just Vindication: the habit by which one puts an end to the harm caused by others
16. Truthfulness (in English: honesty): the habit of telling the truth
17. Friendship or Affability: the virtue by which one is able to be befriended
18. Liberality: the use of one's surplus means to aid the poor
19. *Epieikeia*: the virtue by which one knows the mind of the legislator

VICES AGAINST JUSTICE

1. Acceptation of Persons (human respect): excessive deference paid to someone
2. Murder: unjust killing of the innocent
3. Mutilation: physical harm or changes made to one's body aside from the order of nature
4. Theft: occult taking of that which belongs to another
5. Robbery: non-occult (usually violent) taking of that which belongs to another
6. Judgment: judging him over whom one does not have authority or contrary to the truth
7. False Accusation: accusing somebody of something that is false
8. Perjury: lying under oath
9. Contumely: attack on a person's reputation (usually done in their presence – normally it is the saying of something false to destroy someone's reputation)
10. Detraction: saying something true in order to destroy someone's reputation
11. Murmuring: occult detraction in order to separate the affections of one person from another

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

12. Derision: laughing at another in order to lower him in the estimation of others
13. Malediction (cursing): calling down condemnation on something or someone
14. Usury: the taking of (excessive) interest on a loan
15. Illicit Adjuration: swearing an oath outside his due circumstances
16. Superstition: the rendering of some honor or some practice to a creature which is due only to God
17. Idolatry: worshiping some created thing as God
18. Divination (and witchcraft): the use of the demonic in order to achieve something, such as knowledge of the future, hidden knowledge, to gain power over something, etc.
19. Tempting God
20. Sacrilege: ill use or abuse of something sacred
21. Simony: the purchasing or selling of something sacred
22. Disobedience: a lack of promptness to do the will of one's superiors
23. Vengefulness: inordinate desire for vindication (inordinate desire to cause harm to another in order to put an end to the harm he is causing)
24. Lying: saying the false in order to deceive
25. Simulation, Sometimes Called Hypocrisy: doing the false in order to deceive
26. Boasting: the drawing of attention to or the exaggeration of one's perfections
27. Ingratitude: lack of appreciation for the benefit granted by a benefactor
28. Irony: the lowering of oneself below one's state usually in speech
29. Adulation: the use of speech whereby one flatters another
30. Litigious: excessive desire or practice of taking someone to court
31. Avarice: excessive desire to make and hold onto money or wealth
32. Prodigality or Wastefulness: lack of sufficient desire to hold onto one's money or the excessive use of something outside what is necessary

FORTITUDE (THE WILLINGNESS TO ENGAGE THE ARDUOUS)

1. Magnanimity: the virtue by which one seeks excellence in all things but especially great things
2. Magnificence: the virtue by which one uses his wealth to do great things
3. Patience: the ability to suffer evils well or the equanimity in the face of evils
4. Perseverance: the virtue by which one persists in the arduous good until the end is achieved
5. Longanimity: longness of soul; the ability to await the good
6. Mortification: the willingness to suffer

VICE CONTRA FORTITUDE

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

1. Fear: the vice in which one has an unmoderated passion arising from the perception of future evil
2. Fearlessness: lack of moderated fear
3. Audacity: excessive aggressiveness toward imminent danger without reasonable fear
4. Presumption: thinking one can attain some end which is beyond him without aid, usually from God
5. Ambition: striving for honor above one's excellence
6. Inane Glory: seeking honor in those things unworthy of honor
7. Pusillanimity: smallness of soul; the habit of not striving for excellence
8. Parvificience or Stinginess: unwillingness to use one's wealth to do great things
9. Mollities or Softness (effeminacy): an unwillingness to put aside pleasure in order to engage the arduous
10. Pertinacity: excessive clinging to one's assertions or intellectual convictions

TEMPERANCE (THE VIRTUE WHICH MODERATES THE PLEASURES OF TOUCH)

1. Shame: fear of being perceived as lowly
2. Honestia: the habit of always seeking to do what is virtuous in each situation (may also be called integrity)
3. Abstinence: refraining from the eating of certain kinds of food
4. Fasting: refraining from eating food in general
5. Sobriety: the virtue by which one has moderated use of alcohol
6. Continence: the virtue in the will by which one remains steadfast despite the tumult of the appetites
7. Chastity: the virtue which moderates the pleasures of touch in relation to those matters pertaining to the 6th commandment
8. Virginity: the habit of mind or soul which always refrains from taking delight, even interiorly, from pleasures associated with the 6th commandment
9. Clemency or Meekness: moderation of the delight of vindication (of anger)
10. Modesty Proper: the virtue in which one's externals do not draw others into sins against the 6th and 9th commandments
11. Humility: willingness to live in accordance with the truth; refraint of the irascible appetite from
12. striving for excellence beyond one's state; not judging oneself greater than he is
13. Eutrapelia: the virtue of right recreation
14. Sportsmanship: the virtue in which one regulates the pleasures specifically in relation to play or games.
15. Decorum: the virtue in which one's externals suits person and circumstances
16. Silence: the virtue by which one does not speak unless necessary; also the virtue in which one
17. seeks to have interior quiet of the appetites

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

18. Studiosity: the virtue in which one pursues knowledge according to one's state in life
19. Simplicity: the virtue in which one moderates one externals as to quantity (having neither more than is necessary nor less)

VICES AGAINST TEMPERANCE

1. Gluttony: eating to excess
2. Drunkenness: drinking alcohol to excess
3. Lust: illicit desire for the pleasures pertaining to the 6th commandment
4. Fornication: conjugal relations by the unmarried
5. Mutual Acts Outside the Marriage State: foreplay by those outside of marriage
6. Rape: conjugal relations outside of marriage under the duress of violence
7. Adultery: conjugal relations between two people, of which at least one is married to someone else
8. Incest: conjugal relations between blood relatives
9. Incontinence: lack of steadfastness because of the tumult of the appetites
10. Anger: a vice in which one does not moderate the passion of anger; an inordinate desire for
11. vindication arising from unmoderated sorrow at some offense
12. Cruelty: unmoderated vindication with respect to external actions
13. Pride: unwillingness to live in accordance with the truth; excessive striving for excellence beyond
14. one's state; judging oneself greater than he is
15. Curiosity: inordinate desire for useless or profane knowledge
16. Crudity: lack of etiquette or manners
17. Immodesty: lack of moderation regarding one's externals

Theological Virtues

FAITH (THE VIRTUE BY WHICH ONE GIVES ASSENT TO THE DEPOSIT OF FAITH)

VICES AGAINST FAITH

1. Infidelity: lack of belief in the deposit of faith
2. Heresy: lack of belief in one or more of the doctrines of the faith
3. Apostasy: rejection of the faith entirely by someone already baptized
4. Blasphemy: denigration of something sacred by means of speech

THOMISTIC COUNSELING
COURSE 1: THOMISTIC PERSPECTIVES – THE NATURE OF MAN
CLASS 9: VIRTUES, VICES, AND ACTIONS

HOPE (THE VIRTUE BY WHICH ONE AWAITS BEATITUDE AND HAS CONFIDENCE IN GOD'S AID)

VICES AGAINST HOPE

1. Desperation: lack of confidence in God's ability to save someone or to aid him
2. Presumption: excessive confidence in one's own capacities beyond one's abilities to achieve some end

CHARITY (THE VIRTUE BY WHICH ONE LOVES GOD AND ONE'S NEIGHBOR FOR THE SAKE OF GOD)

VICES CONTRARY TO CHARITY

1. Hatred of God
2. Sloth: unwillingness to engage the arduous in order to achieve some excellence
3. Envy: desire to have something possessed by another in such a manner that the other no longer possesses it
4. Discord: the vice in which one knowingly and intentionally dissents from the divine good and the good of his neighbor (a vice in which one does not seek union of wills)
5. Contention: the habit of contrariety in speech
6. Schism: lack of submission to the authority of the church, especially the Pope and Bishops
7. Unjust War: the waging of battle without due cause
8. Quarreling (rixa): contrariety in deeds (private warring, sometimes called feuding)
9. Scandal: the drawing of another into sin or the placing of an impediment of the assent of faith on behalf of another

Intellectual Virtues

1. Understanding: the habit of mind (virtue) by which one grasps the natures of things
2. Knowledge (scientia): the virtue by which one is able to judge created things as they are
3. Wisdom: the virtue by which one grasps those things that pertain to God as known through the natural light of reason

Copyright© Fr. Chad Ripperger 2016