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# **Preface**

These notes were prepared out of a desire to have and to share a quick summary of the content of the Second Part of the Summa. The Prima Secundae notes are significantly more detailed in their treatment of Articles. I appreciate the patience of the reader with the rudimentary formatting – in fact, these were originally prepared to be published as posters (which are indeed available, through the link at the end of this preface). Similar e-books on the Prima Pars and Tertia Pars will hopefully be published in time.

This text is provided free of charge to all those who wish to enrich their knowledge of the teaching of the Angelic Doctor. If you can spare something as a token of your appreciation, you will find the means to do so in the frontmatter and the backmatter of the text.

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St. Thomas Aquinas, pray for us!

-Eamonn Clark, STL

# SUMMA THEOLOGICA

# -ST. THOMAS AQUINAS-

PRIMA SECUNDAE PARTIS

-ST. THOMAS AQUINAS-

Written c. 1270-1272

**PROEMIUM** 

Quia, sicut Damascenus dicit, homo factus ad imaginem Dei dicitur, secundum quod per imaginem significatur intellectuale et arbitrio liberum et per se potestativum; postquam praedictum est de exemplari, scilicet de Deo, et de his quae processerunt ex divina potestate secundum eius voluntatem; restat ut consideremus de eius imagine, idest de homine, secundum quod et ipse est suorum operum principium, quasi liberum arbitrium habens et suorum operum potestatem.

MAN'S LAST END ST I-II Q. 1-5 THE TRUE PURPOSE OF HUMAN EXISTENCE; IN GENERAL, HAPPINESS;

SPECIFICALLY, THE VISION OF GOD (BEATITUDE) IN HEAVEN

Last End - all human acts are for a single last end; happiness is the last end toward which all creatures work even if incorrectly seeking it

Object of Happiness - wealth exists for the sake of something else; honor exists because of an excellence thus can arise from happiness but not constitute it; fame proceeds from happiness like honor by human knowledge and can be false; power is a principle, not an end, and it can be used for evil; bodily goods exist for sake of the soul; bodily pleasure from the apprehension of finite goods; no creature contains enough to satisfy the will's appetite entirely

Essence of Happiness - created operation of the vision of God in the speculative intellect essentially, in sense pleasure antecedently and consequently; the will delights in happiness attained by the intellect Necessary Conditions for Happiness - delight, vision, comprehension, rectitude of the will, not the body except by perfection, not external goods; human friendship helps happiness in this life and is merely concomitant with Heaven

Attaining Happiness - happiness can only be imperfectly had in this life; one man can be happier than another by a better disposition; perfect happiness cannot be lost; perfect happiness cannot be gained by natural powers alone, but requires help principally from God by grace working through operations in the soul (merit); all desire happiness under its general notion, but not all desire it under its specific notion (God)

HUMAN ACTS
ST I-II Q. 6-21
MOVEMENTS OF THE POWERS OF THE SOUL AND BODY WHICH
PROCEED FROM THE INFORMED WILL

## General

Voluntary and Involuntary - voluntariness makes acts to be properly human by rational knowledge of the end functioning as an interior principle of the action; no perfect voluntariness in lower creatures; voluntariness does not always imply action (inaction can be voluntary); violence cannot compel the will and destroys voluntariness in external acts; fear causes involuntariness indirectly through the circumstance one does not will; concupiscence makes an act more voluntary except by affecting the powers of reason (especially by removing them altogether); ignorance causes "non-voluntariness" by concomitance with circumstance ("irrelevant and accidental ignorance": blameworthy), by consequence (by a choice to be ignorant of what is bound to know or by a non-choice to learn it: both blameworthy), by antecedent (by ignorance of hidden circumstances: blameless)

Circumstances - circumstances are accidents of human acts; theologians must consider them because of fittingness, good and evil, and ignorance; there are eight genera of circumstances determined by relation to the cause, essence, and effect of acts: who, what, "about what" ("object"), by what instruments, where, why, how, when; most important is "why," second is "what," others are more important the closer they are to these Will

Object - the good is the sole object of the will, whether true good or merely apparent good; the means are loosely said to be willed for the sake of the end; the end is willed truly and by a separate act from willing the means

Mover - the intellect moves the will by presenting the object to it; the will is moved by the sensitive appetite by disposition; it is moved by itself by commanding lower powers; it requires an exterior principle to move, which is not heavenly bodies ("stars") or any creature but is God alone, the efficient cause of its existence (as Creator) and as its universal object (Last End)

Manner of Movement - the will is moved by nature to desire good and even to desire the goods of powers (i.e., knowledge, life, etc.); it is moved necessarily by its universal object (the good apprehended as such, or happiness) but is moved freely toward determinate particulars; lower appetite disposes to motion but cannot force the will (but can remove its operation or diminish it); God does not move the will by necessity except through what the will is moved to naturally

End

-Enjoyment - act of the appetitive power; perfect enjoyment is for persons only (universal and formal knowledge), animals imperfectly (particular knowledge), other things not at all (no knowledge); perfect enjoyment is of the last end only, other pleasant things in relation to it only imperfectly; perfect enjoyment is of the real possession of the last end only, imperfectly of the last end in possession by intention

-Intention - act of the will (desire, enjoyment, tendency); ends other than and subordinate to the last end can be intended (each is a terminus of a movement); considered absolutely, volition of the means is distinct from volition of the end but identifiable with it when considered as willed for the sake of the end; irrational animals have natural instinct, no true intention

Means

-Choice - choice is substantially an act of the will but is informed by the intellect; irrational animals do not choose (no will); choice is only of the means with respect to the end (as a conclusion is to a principle); choice is of actions done by oneself (including commanding someone else); choice is only of what is possible (like a conclusion); choice is free because it is rational and thus indeterminate except to the universal object of the will (happiness)

-Counsel - counsel is a finite analytical inquiry in doubtful matters of possible means to be done by oneself in pursuit of the end

-Consent - consent is a rational application of the appetite (will) to the decision of counsel about the means; irrational animals cannot consent; the higher intellect, which considers Divine principles, is the agent of consent, and it can consent indirectly (but perfectly) by failing to dissent when possible

-Use - use is an act of the will upon the interior powers of the soul, the body, or external things; irrational animals do not use things properly speaking (no will) but act from their nature; use is said of the last end only insofar as one seeks to possess and enjoy it; use follows choice in the same act (except insofar as one uses reason to consider the means in relation to the end)

Acts - command is an act of reason (by intimation of declaration) presupposing an act of the will; irrational animals do not command; command precedes use; command is one with the act commanded; acts of reason, will, sensible appetite, and external members are able to be commanded, but not acts of the vegetal soul (nor natural movements, such as reflexes or apprehension)

Good and Evil

Human Acts in General - acts are evil only because of a lack of due being; can be evil by object (matter "about which," gives primary specific form), circumstance ("accidents"), and intention (gives more general specific form, end also called an "object"); the species derived from intention stands over the species derived from object as a genus (he who commits adultery to steal is more thief than adulterer); indifferent acts exist by genus but not in use (due to last end); circumstances make acts evil when they have a special relation to reason; aggravating or mitigating circumstances do not make acts good or evil in their species

Interior Act of the Will - goodness and malice of the will depends on the object (essential part) of the act alone, proposed by the reason and in relation to the eternal law; an erring conscience binds but does necessarily suffice to excuse (cf. ignorance); intention causes goodness or malice by preceding the means (object) and making it appear good; intensity (not quantity) of good or evil intended redounds to the goodness or malice of the will in the means (but not to merit); goodness of the will ultimately depends on formal conformity with the Will of God, even as to things evil in other aspects

External Human Acts - goodness of the will precedes goodness of the external act with respect to the ordination of reason and follows it with respect to the intention of the end; external acts can be evil even with a good will/intention; goodness of external acts is distinct from the goodness of the intention except for indifferent acts; external acts add goodness or malice to the will by augmenting the will (by multiplication, extension, intensity) or by perfecting the movement of the will when the act is possible; unforeseeable consequences do not add malice or goodness; an act is never both good and evil;

Consequences - actions are right or sinful insofar as they are good or evil, thus deserving praise and blame, chiefly merit and demerit before God, the true Last End, Who governs the universe and is thus Who is pleased or offended by righteousness and sin

PASSIONS
ST I-II Q. 22-48
MOTIONS OF THE SENSITIVE APPETITE ACCOMPANIED BY
THE TRANSMUTATION OF A BODILY ORGAN

## General

Subject - soul has passions by mere reception (i.e., understanding) and accidentally through the composite of body and soul (especially in sin); in the appetitive part, not the apprehensive; more properly said to be in the sensitive appetite rather than the intellective appetite (will)

Difference - concupiscible passions regard easy pleasures and pains, irascible passions regard difficult ones (distinction comes from the proper object of each power); concupiscible passions only have contraries based on good and evil, irascible passions also have contraries approach and withdrawal (i.e., fear and daring); anger has no contrary passion (opposed by privation only); contrarieties exist among passions within the same power by their relation to motion, viz., attraction (love/hate), motion itself (desire or "concupiscence"/aversion or "dislike"), and rest (joy or "pleasure"/sorrow) in the concupiscible part, and pursuit (hope/daring) and withdrawal (despair/fear) in the irascible part (anger has no contrary, as it regards present or past difficult evil)

Goodness and Malice - only moral or immoral as subject to the will; passions are good if they accord with the order of reason; passions that subsequently accompany an act modify its goodness or malice (by choice or by overflow from the intensity of the will), antecedently by affecting the powers of reason (thus diminishing the goodness or malice); some passions are good or evil in their species if they are considered as subject to reason in particular cases (i.e., shame, pity)

Relations - irascible passions arise from the concupiscible passions about motion and precede those about rest (when difficulty is present at all); love, desire, joy is the order of execution of concupiscible passions, order of intention is the reverse; hope is the first irascible passion (the whole order of generation of passions: love, hatred, desire, aversion, hope, despair, fear, daring, anger, joy, sorrow); joy, sorrow, hope, and fear are the principal passions (as "termini") Concupiscible

Love - passion of complacency (in an object) seated in the concupiscible power after appetitive apprehension (not "natural" or "intellectual" love); love is distinct from dilection, friendship, and charity; divided into love of friendship (towards another's good) and love of concupiscence (towards goods for another)

-Cause - good (proper object), knowledge (necessary condition), likeness (connaturality or proportion), other passions (after initial love)

-Effects - union (real is effected, affective is formal), mutual indwelling (apprehension, appetite, reciprocation), ecstasy (dispositive, direct), zeal (love of concupiscence, love of friendship); love does not wound the lover except if it is excessive (four proximate effects: melting, enjoyment, languor, fervor); all acts are from love of some kind (including natural, rational, etc.)

Hatred - caused by evil (in contrast with the opposing good which is loved); love is stronger than hatred (cause is greater than effect, and motion to the end is stronger than motion to the means), except hatred is often felt more intensely than love; properly speaking, one cannot hate himself, but only accidentally by loving wrong goods or loving only his material nature; truth cannot be hated universally but only particularly (cause, effect, subject); universals can be hated in their specific nature (i.e., hatred of thieves), but anger is always about particulars

Concupiscence - only in the concupiscible part of the sensitive appetite; specific power about a pleasant object one is being drawn toward; natural concupiscence (i.e., for food, drink, etc.) is condivided with non-natural concupiscence ("cupidity") acquired through the use of reason; natural concupiscence can be indefinite, non-natural concupiscence can be infinite (especially of the end)

Delight - delight (pleasure) is a passion that takes rest in a perfecting object; essentially not in time, only accidentally (by passibility in the object); joy is delight through the use of reason; intellectual appetite (will) can delight (but this is not a passion); intellectual and spiritual pleasures are greater than sensitive/bodily pleasure (intellectual: understanding preferred to sensation, more perfect, better known, more beloved - spiritual: what is conjoined is better and more beloved, that to which it is conjoined, viz., the reason, is nobler, and the conjunction is better by being more intimate, more perfect, and firmer), but bodily pleasures are stronger in us (more known to us, bodily alteration, sought for bodily pains); pleasures of touch are greatest as sensible (and are most useful for maintaining life), pleasures of sight are greatest in relation to knowledge; pleasures can be non-natural by illness (reason does not make a pleasure non-natural, unlike love); pleasures can be contrary to each other by one impeding the other (mutual exclusivity)

-Cause - operation (by attainment of a good and knowledge of it); movement (change in relation to an object, change in our knowledge of it); hope and memory, sadness (in act by recalling a good thing, in memory by recalling one's deliverance), by the actions of others (by usefulness, praise, friendship); doing good to another (by friendship, usefulness, principle - three principles: sight of one's own good, habitual inclination to good, motive); likeness; wonder (insofar as it contains hope of acquiring knowledge)

-Effects - expansion (of the mind and desire); desire for itself (accidentally by causing more desire for the object, until satiation in bodily pleasures, indefinitely in spiritual pleasures); hindering the reason by distraction of attention (harms speculative and practical estimates), by opposition to the order of reason (harms practical estimates), and by fettering its use by bodily alteration); perfection of operation on the part of the end (attainment) and the agent (motion to the end)

-Goodness and Malice - pleasure is good insofar as what is taken pleasure in is in accord with the order of reason and evil insofar as it departs from the order of reason; insofar as pleasure is taken in God when enjoying God as the Last End, pleasure is man's greatest good; morals are measured by what the will takes pleasure in (in relation to the order of reason)

Pain or Sorrow - pain is a passion of the soul (about present evil); sorrow is a species of pain (about evil perceived interiorly); contrary to pleasure in itself by the genus, but not necessarily specifically opposed (i.e., pleasure in contemplation, sorrow at someone's death); no pain contrary to the pleasure of contemplation (as an object), but pain can accidentally accompany contemplation; pleasure is more eagerly sought than pain avoided, except accidentally (by apprehension, cause, effect); interior sorrow is greater in general than outward pain (by opposing the appetite directly instead of through the body, and because the interior apprehension is nobler than sensitive apprehension); four species of sorrow: torpor (slowing the body in sadness), distress or anxiety (weight of the mind), pity (of another's evil), envy (of another's good)

- -Cause loss of good or presence of evil; desire; craving unity (within oneself); irresistible power
- -Effects deprivation of the ability to learn; burdening the soul; weakening of all activity; the body is most harmed by this passion (more than fear and despair)
  - -Remedies all pleasures (through general opposition); crying (by releasing pain, causing pleasure);

sympathy of friends (as if sharing the burden, and by showing love); contemplation (as being most pleasant); sleep and baths (by restoring the body's vital movements)

-Goodness and Malice - sorrow for evil as perceived by right reason is good and can be useful for avoiding evil; bodily pain is not the greatest evil (nor is any sorrow, as it is good to sorrow over evil, and it is worse to be separated from good than to perceive good as evil and sorrow over it)

Irascible

Hope and Despair - hope is about the future attainment of a possible good which is arduous (desire is about easy goods); hope is in the appetite; irrational animals have hope and despair from nature; despair (impossibility) is contrary to hope (possibility); experience causes hope (by accretion of skill and by knowledge - can also cause despair by knowledge); hope causes love in the means to attaining the object of hope, otherwise love causes hope; hope helps action (by its object and effect)

Fear - fear is a special passion regarding a future evil insofar as that evil is irresistible; natural fear regards the corruption of one's being, otherwise, there is no natural fear (as nature pursues good); six species: laziness (by toil), shamefacedness (by future disgrace), shame (by disgrace of a past deed), amazement (by magnitude), stupor (by strangeness), and anxiety (by hiddenness)

-Object - apparent evils are feared; natural (corruptive) evils (i.e., death) can be feared insofar as they are seen as future realities or as avoidable; sin is not feared (as it is voluntary) except accidentally by fearing its external causes; fear can be feared insofar as it is involuntary; suddenness increases fear; incurability increases fear

-Cause - love (by material disposition); measured defect in the subject (insufficient to resist the object, less than the defect that causes sorrow, far less than the defect that causes a lack of love)

-Effects - contraction ("systole"); taking counsel well (except insofar as the passion disturbs reason); trembling (from a lack of power); aiding the soul's action, unless it is excessive

Daring - contrary to fear; comes from hope; what banishes fear or raises hope causes daring, whether by moving the appetite directly (i.e., clear apprehension of own power to overcome an obstacle) or by changing the body's vitality (i.e., wine), thus defects cause daring only accidentally; the daring face obstacles eagerly at the start, but good fortitude urges caution and causes more perseverance

Anger - anger is a special passion of the irascible appetite regarding a complex object, viz., vengeance (future good) on another due to harm caused (past or present evil); requires a preceding act of reason (to judge about harm and vengeance); anger is more natural than desire according to man's rational form and one's temperamental disposition to anger, otherwise desire is more natural; hatred is worse than unjust anger, as anger considers its act to be just; true anger (which proceeds from an act of reason) is only against those to whom we have a relation of justice (not inanimate objects, animals, etc.); three species: wrath (facility of movement), ill-will (grief), rancor (vengeance)

-Cause - harm done to oneself (even indirectly, such as to a loved one) by slight or contempt; excellence in the subject vis-à-vis the object causes harm to be more insulting but of less consequence in itself and thus modifies anger

-Effects - pleasure; fervor or heat in the heart; hindering the use of reason (after the initial use); taciturnity when extreme (in the initial act of reason and following it)

HABITS
ST I-II Q. 49-70
STABLE DISPOSITIONS IN PASSIVE POWERS
ORDERED TO SPECIFIC ACTIONS

## General

Habits - a habit is a special quality (not an action) of the first species (nature) ordered to act that is difficult to change; necessary for the perfection of the concurrence of variable operations according to the form of the acting subject

Subject - not properly the body (too easily changed), only in a secondary way (health, beauty, etc.); the passive powers of the soul (active powers as such cannot have habits), and the essence of the soul; the sensitive powers of the soul insofar as they are subject to reason; the possible intellect (science, wisdom, understanding); the will (principal subject); angels (insofar as they are in potential with regard to God)

Cause - specific nature (from the soul) and individual nature (from the body, but never entirely from nature for humans - different for angels); multiple acts can create habits, especially of virtue (only in apprehension can a single act suffice to make a habit, viz., assent to a proven truth); God infuses habits for two purposes: some are above man's natural capacity (i.e., faith), some demonstrate His power in a special way (i.e., tongues)

Increase - habits increase or decrease in intensity in themselves (i.e., health or science in regard to more things) or by the participation of the subject in them (equal health and science participated in more from nature or custom), thus not by addition (even likely in the body)

Decrease - can be direct (by its contrary) or indirect (through its subject), on the part of itself or its cause (intellectual habits opposed indirectly by corruption of the lower powers, directly in the habit of science by new and false conclusions, moral virtue and vice opposed directly by contrary judgments of reason through ignorance, passion, or choice); habits can decrease just as they increase (by the principle which corrupts), including through cessation of the act of the habit (which is an indirect opposition)

Distinction - many habits can be in one power, with regard to nature (i.e., the habits of the parts of the body) and to operation (one power with many specifically diverse objects, i.e., the possible intellect and science, wisdom, and understanding); habits differ according to their active principles to dispositions (to nature and to operation), according to their relation to nature, and to their specific objects; habits can be good or bad by suitability to nature in general (i.e., virtue vs. vice), and to higher or lower natures (i.e., men and angels); one habit is not made of many habits (its operation may extend to many things yet in relation to one object)

#### Virtues

Essence - a habit which is good and operative; "a good quality of the mind by which we live righteously, of which no one can make bad use, which God works in us, without us" (St. Augustine, see *De Libero Arbitrio*, ii, 19), though "without us" only applies to infused virtue

Subject - powers of the soul; one virtue cannot be in several powers except by diffusion or disposition; intellect, as making one apt to do well (i.e., science) or as subject to the will (true virtue); concupiscible and irascible appetites (only as subject to one's reason); not the sensitive powers; the will (only with respect to the good of others and supernatural union with God)

Intellectual Virtues - aptness for good use but not good use itself; speculative intellect contains three virtues: wisdom (of highest causes), science (of what is last in a genus, thus there exist diverse habits of

science), understanding (of first principles); art is a virtue just as speculative habits can be (aptness for good use); prudence is a true virtue (unlike art as it implies rectitude of action) necessary for a good life; euboulia (of counsel), synesis (of judgment about "common" law), gnome (of judgment about "general" law, which knows exceptions to "common" law) are annexed to prudence (see II-II q. 51 a. 4)

-Difference with Moral Virtues - not all virtues are moral virtues, but all are either intellectual (disposition of reason) or moral (disposition of appetite), as all human action comes only from the reason and the appetite as principles; moral virtue requires only understanding and prudence; only prudence requires moral virtue

# **Moral Virtues**

-Compared with Passions - virtue (habit, intrinsically good, ends in appetite) is not a passion (movement, indifferent, begins in appetite); passion can be together with virtue insofar as it is subject to reason; sorrow is compatible with virtue, for true present evils (in body and soul, even by memory) should be moderately rejected; justice is not about a passion, and it does not require one (but joy is taken in its act)

-Compared with Each Other - not one virtue only, virtues differ according to their object in relation to reason; all virtue has a good operation as its effect, justice has a good operation as its object rather than a passion (as temperance and fortitude do); all virtues with operations as their object (i.e., religion, piety, etc.) are contained under justice as specifications thereof (toward God, toward an equal, etc.); virtues about passions are diverse both because of their subject (viz., irascible or concupiscible powers) and the object of the passion in relation to reason

Cardinal Virtues - moral virtues (and one semi-moral virtue, viz., prudence) imply rectitude of appetite and thus are cardinal/principal; four cardinal virtues according to formal principle and subject (prudence: the act of reason/the power of reason itself - justice: ordering operations/the will - fortitude: ordering passions withdrawing one from reason/the irascible faculty - temperance: ordering passions contradicting reason/the concupiscible faculty); the four cardinal virtues have more important matter than other virtues reducible to themselves; they differ from each other by their objects though reduce to each other in certain senses; further divided into social (human affairs), perfecting (approaching God), perfect (attainment of the blessed life), and exemplar (God's own Virtue)

Theological Virtues - theological virtues are aimed at reaching happiness above man's nature, infused by God, and known only by revelation; differ from intellectual and moral virtues due to having for their object God insofar as He is not knowable by reason; faith (receives speculative principles held by Divine light), hope (desires the supernatural Last End as attainable by grace), charity (conforms the will to God in the love of friendship); faith precedes hope (one cannot hope in what is not known), hope precedes charity (the expectation of obtaining a good through God, viz., God's friendship, leads to love of the One hoped in)

Cause of Virtue - nature (natural virtues by inchoation and aptitude, not by perfection); habituation by repeated acts of the will; infusion (theological virtues, moral virtues but as regarding a special relation to God); infused moral virtue differs in species from habitual/natural moral virtue (i.e., natural temperance regards the health of the body in consuming food, infused temperance regards fasting and abstinence as a spiritual act)

Mean of Virtue - moral virtues observe the rational mean (justice also always observes the real mean); the mean of intellectual virtues is conformity with things (virtuous practical knowledge serves as the rule for a righteous appetite); theological virtues have no true mean, only accidentally in relation to us (i.e.,

hope is the mean between despair and presumption)

Connections of Virtues - moral virtues are connected by general properties in doing a good deed well, or by their matter in relation to prudence; only an imperfect kind of acquired virtue can exist without charity; charity implies the infusion of all moral virtue (though the act may remain difficult, unlike with acquired virtue); faith and hope can be without charity (but are then imperfect virtues); charity in this life requires faith and hope

Equality Among Virtues - virtues can be greater or lesser in respect of proximity to the reason, by their species, or according to their subject (different times or different men); virtues in one man are always equal in intensity (due to their connection), but the intensity of the inclination to their acts varies; intellectual virtue is superior to moral virtue by its essence, but moral virtue is superior in terms of its relation to act; justice is the highest moral virtue (regards others, not oneself); wisdom is the highest intellectual virtue (regards God as the Supreme Cause); charity is the highest theological virtue (regards union with God, not pursuit of Him)

Virtues' Duration After This Life - moral virtues remain in their form, their matter is basically lost (except justice with regard to God); intellectual virtues remain (even when without phantasms); faith and hope do not remain, only charity remains specifically and identically the same (though it is made perfect in Heaven)

Related to Virtues

Gifts - the Gifts are habitual dispositions to Divine motion connected through charity, thus differing from and being superior to moral virtues; they are necessary for salvation due to our need for special help from God in approaching Him; they remain in Heaven but lose their matter; they are suitably laid down in decreasing order of dignity in Isaiah 11:2-3: wisdom, understanding, counsel, fortitude, knowledge, piety, fear of the Lord (wisdom and understanding are nobler simply, while counsel and fortitude are here measured by their matter)

Beatitudes - virtues and Gifts are habits, Beatitudes are acts; the rewards of the Beatitudes (Matthew 5:3-12) are partially for this life and partially for the next; the acts progress from sensitive moderation, to action in regard to others, to the immediate dispositions for contemplation (the Eighth Beatitude is "summative"); the rewards promised correspond to the acts, according to the kind of happiness the acts are related to

Fruits of the Holy Spirit - the twelve Fruits listed in Galatians 5:22-23 are acts (love, joy, peace, patience, kindness, generosity, forbearance, gentleness, faith, courtesy, temperateness, purity - NB: the Greek only lists nine); Fruits are any virtuous act in which one takes delight, while Beatitudes are perfect works deriving from the Gifts (all Beatitudes can be called Fruits but not vice-versa); the Fruits are enumerated according to to the need for man's mind to be directed to order with respect to itself, to things below it, and to things above it; the Fruits are directly opposed to all the works of the flesh (but only generally opposed to the specific sins listed in Galatians 5:19)

VICE AND SIN
ST I-II Q. 71-89
HABITS AND ACTS AGAINST THE PRECEPTIVE WILL OF GOD

#### General

Vice and Sin in Themselves - vice is directly opposed to virtue by essence (sin by right action, malice by goodness); contrary to nature by directing away from the order of reason; vicious acts (sins) are worse

than vices; one mortal sin necessarily destroys infused virtues only, one venial sin does not necessarily destroy any virtue; sin always includes act in some way (but it is truer to say sins of omission are not acts); sin is a word, deed, or desire contrary to the eternal law (God's Reason)

Distinction of Sins - species defined by the object (not the inordinateness); carnal sins relate to pleasures of touch (lust, gluttony), spiritual sins relate to immaterial pleasures (pride, envy, etc.); sins are not specified by their active and motive causes; divided into sins against oneself (temperance, fortitude), against others (justice), and against God directly (theological virtues); punishment does not diversify species; omission and commission diversify species materially but not formally; division into thought, word, and deed are of degrees of completeness of any species of sin; excess and deficiency specify contrary vices; mere circumstances do not diversify species unless the motive is also changed thereby

Comparison of Sins - sins and vices are not connected as virtues are (diverse or even contrary ends); sins vary in gravity by departing more or less from the order of reason; gravity of sin is determined by the nobility of the object (God, man, externalities), excellence of the virtue directly offended against, spiritual nature (greater) or carnal nature (lesser) (proper subject, person/object, impulse); sin is aggravated by circumstance (division of genus, multiplication of ratio, addition of quantity), causing more harm (in proportionate relation to the will and to the act itself), the excellence of the person sinned against (in himself or in relation to others), the excellence of the sinner (power to resist, ingratitude for goodness, inconsistency with state, scandal... indeliberate sin is mitigated by excellence)

Subject - the will (proper/fundamental); other subjects participate in sin by the movement of the will; the sensuality insofar as it is subject to the will; only venial sin is properly predicated of the sensuality in itself (i.e., sudden movements which could have been prevented); the reason (by blameworthy error and by directing the lower powers through the will); morose delectation is in the reason (by deliberation); consent to act (including by failure to prevent an act) is from the higher reason (Eternal Types) not from the lower reason (thinking, delectation); consent to delectation in a thought of a mortal sin is venial sin, in an act of mortal sin thought of is mortal sin; venial sin can be in the higher reason as directive (acting "beside" the Law but not contrary to it); venial sin can be in the higher reason as such by a bad act of intuition (i.e., a sudden movement of unbelief which due deliberation later removes) Cause

General Cause - sin is caused by the agent directly as act, accidentally as inordinate; interior causes are the reason and will (proximate), and the imagination or sensitive appetite (remote - apprehending an apparent good); external causes are only dispositive, only directly touch the reason or sensitive appetite (not the will); sin causes other sin indirectly as an efficient cause (by a loss of virtue which withdraws one from sin), directly as an efficient cause (by imitating the sin in habituation), as a material cause (by setting up its matter, i.e., covetousness prepares strife over wealth), as a final cause (i.e., simony for the sake ambition)

## Internal

-Ignorance - error about a universal or particular proposition which would impede a sin causes sin indirectly; voluntary ignorance can be sinful (articles of faith, universal norms, duties of office); ignorance removes and diminishes sin insofar as it is involuntary itself and insofar as it reduces the voluntariness of the act

-Passion - passion moves the will indirectly by distracting (dividing attention) and by pulling (drawing attention); acting against universal knowledge is caused by particular error, failure of consideration, or

passion: by distraction, transmutation (fettering the reason), opposition (inclining to the contrary); sins induced by passion are called sins of weakness (they hinder the proper action of the soul); inordinate self-love is the root of every sin; concupiscence of the flesh (natural desires, i.e., food), concupiscence of the eyes (desires based on perception, i.e., money), and pride of life (irascible desires) are causes of all sin (1 John 5:19); antecedent passions diminish guilt insofar as they reduce voluntariness, consequent passions (of good) increase guilt; involuntary passion altogether removes sin if it entirely incapacitates the reason (i.e., madmen); mortal sin is possible from sins of passion if the reason is able to intervene

-Malice - sin can be committed through malice (not from weakness or ignorance) by explicitly willing to have a created good rather than obey God; mortal sins proceeding from habit are always malicious; sins of malice are not always from habit (bad disposition of the body or removal of a spiritual obstacle to sin, i.e., fear of Hell, hope, etc.); sins of malice are worse than sins of passion (the choice is more from the will, repentance is more difficult, the defect is more principles/about the end)

External - God is not a direct or indirect cause of sin (withholding of grace is within His Wisdom and Justice); God causes the act of sin but not its defect (which is from free-will); spiritual blindness and hardness of heart are caused by God by withholding grace on account of an obstacle in man; spiritual blindness and hardness of heart can be directed to one's salvation (by mercy) or to one's damnation (by justice)

-Satan - sin is not caused directly by Satan but only indirectly (by proposing an object to the will or by persuading the will an object is good); interior temptations from the Devil come from operation on the imagination (presenting forms) or the sensitive appetite (inciting passion) by local movement; the Devil does not move man to sin of necessity (except by completely removing voluntariness, as in possession); not all sins are caused by direct suggestion of the Devil, but all sins are caused indirectly by him because of his incitement of Adam to sin

-Man Himself - all descendants of Adam contract sin from him by way of origin/generation and thus share in his sin as a member of one body (i.e., as a hand shares in the sin of murder); only the first sin of Adam is transmitted, on account of the corruption of nature due to the loss of original justice; all except Christ contract original sin from Adam (NB: Mary is also excepted, contrary to this claim), including those begotten by the baptized (their nature retains effects of original sin); a person formed miraculously from human flesh would not have original sin; if Eve alone had sinned, original sin would not be transmitted to her descendants (insofar as women are not the active power of human generation)

Original Sin

-Essence - original sin is a habit (like sickness) insofar as it disposes to sin by the removal of original justice; there is only one original sin in man (from one sin of Adam which causes the lack of one habit, viz., original justice); original sin is called "concupiscence" (general disorder, not the appetite or the passion) on account of its matter (its form is the lack of original justice); original sin is equally in all who contract it (equality of power and equality in relation to Adam)

-Subject - the soul (not the flesh); the essence of the soul (not its powers); the will is first to be infected by the corruption within the soul; the generative faculty, the concupiscible appetite, and the sense of touch are especially affected by original sin (they are especially related to how it is transmitted)

Sin Caused by Sin - covetousness is said to be the cause of all sins (1 Timothy 6:10) because man can use wealth to sin (or more generally by inordinate desire for things); pride is said to be the beginning of all sin (Sirach 10:15) by an inordinate desire to excel by acquiring created goods (or more generally by a

lack of subjection to God); capital sins are the origins, directors, and final causes (forms) of other sins; the capital sins: vainglory (distinct from pride), envy, anger (wrath, against justice), sloth (spiritual sadness), covetousness, gluttony

Effects

Corruption of Nature - original sin destroyed original justice, actual sin diminishes the natural inclination to virtue; the root of the natural inclination to virtue is never entirely destroyed by sin; wounds of sin (actual and original) are: weakness (fortitude), ignorance (prudence), malice (justice), concupiscence (temperance); the good of species, mode, and order unaffected (substance), diminished (inclination to good), or destroyed (grace) by sin (itself essentially a lack of this good); death was caused by original sin (by losing original justice); death is natural on the part of man's matter (body) but not on the part of his form (rational soul)

Stain of Sin - a loss of the refulgence of the light of natural reason and of Divine Wisdom and grace comes from actual sin; the stain remains unless grace removes it by a contrary motion which returns the soul to light

Debt of Punishment - sin offends and receives punishment from the orders offended against: reason (remorse of conscience), human (i.e., civil or domestic punishment), Divine; sin can be a punishment of sin accidentally in three ways: by the removal of an obstacle from a previous sin (cf. Romans 1:24), by the internal or external pain of a subsequent sin (i.e., envy), by the bad effect of a subsequent sin; mortal sin removes one from participating in the order of charity, thus incurring a debt of eternal punishment; pain in Hell: conversion away from God is infinite (pain of loss), conversion toward a creature is finite (pain of sense); venial sin alone does not incur eternal punishment (it does not destroy the order of charity); debt of satisfactory ("semi-voluntary") punishment is due after a sin is forgiven on account of justice; punishment as such is always for actual sin, a kind of punishment comes from and is for original sin (i.e., defects, the need for training in virtue by suffering); satisfactory punishment can be for another's sin (insofar as the two are one), simple punishment is always for one's own sin, medicinal punishment can be for another's sin, no spiritual punishment except for one's own sin (never satisfactory or medicinal)

-Venial and Mortal Sin - venial sin is remittable by the order one is in (charity), mortal sin is not; some sins are mortal in their genus (i.e., adultery, perjury), some are venial in their genus (i.e., idle speech); venial sin disposes to mortal sin (by strengthening a habit and straying from the order of charity); generically venial sin becomes mortal when ordered to an act against charity (i.e., idle speech to commit adultery), no amount of venial sin equals the quantity of one mortal sin (but can seriously dispose one to mortal sin); circumstance can make a venial sin mortal only by changing the species; mortal sin becomes venial by insufficient deliberation

-Venial Sin - venial sin hinders actual beauty of soul but not habitual beauty of soul (no true stain); venial sin is signified by "wood, hay, and stubble" (cf. 1 Corinthians 3:15); venial sin was impossible in original innocence because of the special subjection to God; angels (good or fallen) cannot sin venially (due to perfect subjection to charity or to pride); first movements of sensuality in unbelievers are not mortal sins; venial sin cannot be in someone with original sin alone (the unbaptized upon reaching the age of reason either enter into charity or else sin mortally)

LAW

ST I-II Q. 90-108

sufficiently good reasons

AUTHORITATIVE DICTATES OF PRACTICAL REASON FOR THE COMMON GOOD

#### General

Essence - an ordinance of reason (measuring action) for the common good (universal happiness) made by one with care for the community which is promulgated

Kinds - eternal law (Divine Reason); natural law (rational creatures' participation in eternal law); human law (temporal); Divine Law is necessary (supernatural end, uncertainty of human judgment, interior movements, forbids all sin); Divine Law is twofold (Old Law: imperfect - New Law: perfect); law of sin (fomes, law "as penalty")

Effects - proper effect of law is to make men good; acts of law: command, prohibition, permission, punishment

Eternal Law - eternal law is a sovereign type in God; eternal law is known by its effects (in varying degrees); all true law is derived from eternal law; God is the eternal law and thus is not subject to it; all creatures are subject to the eternal law (irrational creatures by movement only, rational creatures by understanding); human affairs are subject to the eternal law insofar as they are righteous

Natural Law - held by a habit (but not itself a habit); contains multiple precepts (pursue good and avoid evil, pursue and support various natural inclinations); commands all virtues insofar as it commands action in accord with reason; known to all by its first principles which do not fail, matters of detail admit of defects in right application of general principles and of knowledge; can be changed by addition (by reason, i.e., property), but not by subtraction; cannot be blotted out from the heart as to its first principles (except in an act), secondary principles can be blotted out

Human Law - useful for training men in virtue; origin is the natural law (except as to determination); quality: virtuous, just, possible, suitable as to time and place, in accord with custom, necessary, useful, clearly expressed; divided by: notion, subject, government, author

Power - human law must be for the common good, not individual good; must not try to prohibit all vice due to there being many imperfect men (chiefly should aim at major vices which harm others directly); prescribes all virtues but not all acts of each virtue; just laws bind the conscience; all are bound by the law (the virtuous are not coerced); intention of the lawgiver interprets law ("spirit" vs. "letter") Mutability - human law can change due to growth in understanding of how to rule or due to a change in citizens; laws should not be changed simply because they can be improved (due to the great value of custom); custom can become law, abolish law, and interpret law; rulers can dispense from law for

Old Law - the Old Law was good but not perfect; God gave it to witness to Christ and to dispose them to grace; given by the angels (fitting for them to mediate gifts and to do lesser work than the New Law's preaching done by the Incarnate Son); election of the Jews was gratuitous (not earned); only Jews were bound by the Old Law (except insofar as it reiterated natural law); given at a fitting time to convince man of his weakness (but after he had discovered his ignorance)

Precepts - Old Law contained many precepts ordered to one end (charity); moral precepts led to virtue; ceremonial precepts led to determinate acts of religion; judicial precepts led to determinate acts of justice among men; other ordinances are subjected to the moral, ceremonial, or judicial precepts as dispositions thereto; temporal punishment was fitting to get the imperfect to follow the law

-Moral - all moral precepts are from natural law; they are about all the acts of the virtues; they are all

reducible to the Decalogue; three precepts about God, seven about men in the Decalogue; Decalogue is suitably designed with respect to God (fidelity, reverence, service) and to men (paying due honor, harm by deed, word, and thought); order of the Decalogue is suitable (gravest to least grave); formulae of the Decalogue are most suitable; no dispensation from the Decalogue; mode of virtue not commanded by the law (but volition and intention are); charity is commanded as an act but not as a mode of action; moral precepts requiring wisdom to formulate are suitably added to the Decalogue as corollaries; moral precepts enjoined a sign and disposition to justification (but are not themselves sufficient for justification)

-Ceremonial - ceremonial precepts are about worship (including preparation); precepts are figurative in relation to Heaven and to Christ (like a shadow); many precepts were necessary to repress many forms of idolatry (including by being burdensome) and to foreshadow Christ in many ways; precepts were about four things: sacrifices (worship), holy things (tools), sacraments (preparations), observances (differentiation from the ungodly)

Causes - reasonable because ordained to certain ends; ends both literal (in the moment) and figurative (in view of Christ); sacrifices directed to God as author of creation and in view of Christ's sacrifice; holy things (tools) caused reverence for God by being an excellent adornment (like a king); sacraments were for establishing the state of worship, use of holy things, removal of impediments to worship; ceremonies made priests and people worthy for worship

Duration - no legal ceremonies before the Law (only right ceremonies by heavenly instinct); ceremonies did not have the power of justification in themselves (only in view of Christ); ceased to be legitimate with the coming of Christ (New Law); mortal sin to observe the ceremonies of the Old Law (rejection of the reality of Christ)

-Judicial - determinations of natural law about relations among men; figurative in themselves (in relation to the worship of Christ) and consequently (the state of the Jews was figurative); may be commanded under the New Law but not as figurative; division: sovereign-subjects, citizens among each other, citizens-foreigners, members of a household among each other

Purpose - Old Law established a mixed and perfect kind of polity (kingdom-aristocracy-democracy); right precepts relating to rule and relations among equals; right precepts relating to foreigners (peaceful and hostile); right precepts relating to households (master-servant, husband-wife, parent-child)

New Law

Law of the Gospel - primarily grace (Holy Spirit), secondarily written law (disposition); justifies (except insofar as it is written); came after removal of impediments (by redemption in Christ), after imperfection (growth), after acknowledgement of weakness (sin); will last until the end of the world

Comparison with the Old Law - differs from Old Law as to its proximity to the end but not to the end itself (subjection to God); fulfills the Old Law (Christ Himself, His deeds, His doctrine); contained in the Old Law like a seed; Old Law more burdensome as to exterior acts, less as to internal acts (except with virtue)

Contents - exterior acts toward grace (sacraments) and from grace (some determinate, others not); no need to add determinations of exterior acts related to grace except sacraments and morals; directs interior movements as to volition, intention, relation to neighbor, relation to God; three evangelical counsels relate to the three goods of the world: wealth (poverty), carnal pleasures (chastity), honors (obedience)

GRACE SUPERNATURAL ASSISTANCE FROM GOD ST I-II Q. 109-114

Necessity - not needed for knowing truth; needed for wishing or doing any good (except some particular natural good work imperfectly); needed for loving God above all (in corrupt nature); needed for following the Commandments as to substance (except in perfect nature) and as to mode (charity); needed for meriting everlasting life; needed for preparation to receive grace (by motion, not habit); needed to rise from sin (stain, corruption, debt of punishment); needed for avoidance of all sin (corrupted nature), but not individual sins; additional grace needed to withstand temptation (even when in grace); additional grace needed to persevere in grace to death

Essence - in the soul properly speaking (not in God); quality of soul (formal); differs from virtue, even infused virtues (precedes them); subject is the soul's essence

Division - sanctifying (for oneself) and gratuitous (for others, i.e., prophecy, healing); operating (justification) and cooperating (good works); prevenient and subsequent (relative to the order: healing the soul, desiring the good, doing the good, persevering in the good, attaining glory); gratuitous grace is described fittingly in 1 Cor. 12: 8-10, about teaching Divine doctrine (three aspects: to know, to confirm by Divine power, to be capable of speech); sanctifying grace (uniting one to the End) is nobler than gratuitous grace (preparatory for union)

Cause - God alone causes grace; preparation is required to receive habitual grace (which occurs by grace); preparation for grace is insufficient for attaining to it; sanctifying grace can be greater in another as to participation but not as to its end; man can know he is in grace by special revelation, or have probable certitude through signs (i.e., delighting in God, no consciousness of mortal sin)

Effects - justification of the ungodly is the remission of sins (by transmutation); infusion of grace required for justification of the ungodly; movement of free-will is required (of those capable) for justification; movement of faith required for justification; movement against sin required for justification; remission of sins is necessary for justification as the attainment of the end; justification is instantaneous (infusion of grace); infusion of grace is naturally first in the instantaneous order of justification (motion of the mover); justification is God's greatest work according to what is made; justification is quasi-miraculous (God alone can do it, sometimes outside of normal order, but does not exceed the matter's natural capacity to receive a form)

Merit - man merits from God by proportionate justice through God's ordination; man cannot merit eternal life without grace; man merits eternal life condignly ("fairly") insofar as one's meritorious work proceeds from God; merit proceeds principally from charity; man cannot merit the first grace for himself; man cannot condignly merit the first grace for another, but he can merit it congruously ("fittingly" by using free-will); man cannot merit restoration after a fall (condignly or congruously); increase in charity is condignly merited; man cannot merit perseverance in grace; temporal goods as useful for virtue fall under merit simply, as an occasion for virtue fall under merit relatively

# SECUNDA SECUNDAE PARTIS

#### Proemium

Post communem considerationem de virtutibus et vitiis et aliis ad materiam moralem pertinentibus, necesse est considerare singula in speciali, sermones enim morales universales sunt minus utiles, eo quod actiones in particularibus sunt. Potest autem aliquid in speciali considerari circa moralia dupliciter, uno modo, ex parte ipsius materiae moralis, puta cum consideratur de hac virtute vel hoc vitio; alio modo, quantum ad speciales status hominum, puta cum consideratur de subditis et praelatis, de activis et contemplativis, vel quibuscumque aliis differentiis hominum. Primo ergo considerabimus specialiter de his quae pertinent ad omnes hominum status; secundo vero, specialiter de his quae pertinent ad determinatos status.

Est autem considerandum circa primum quod, si seorsum determinaremus de virtutibus, donis, vitiis et praeceptis, oporteret idem multoties dicere, qui enim sufficienter vult tractare de hoc praecepto, non moechaberis, necesse habet inquirere de adulterio, quod est quoddam peccatum, cuius etiam cognitio dependet ex cognitione oppositae virtutis. Erit igitur compendiosior et expeditior considerationis via si simul sub eodem tractatu consideratio procedit de virtute et dono sibi correspondente, et vitiis oppositis, et praeceptis affirmativis vel negativis. Erit autem hic considerationis modus conveniens ipsis vitiis secundum propriam speciem, ostensum est enim supra quod vitia et peccata diversificantur specie secundum materiam vel obiectum, non autem secundum alias differentias peccatorum, puta cordis, oris et operis, vel secundum infirmitatem, ignorantiam et malitiam, et alias huiusmodi differentias; est autem eadem materia circa quam et virtus recte operatur et vitia opposita a rectitudine recedunt. Sic igitur tota materia morali ad considerationem virtutum reducta, omnes virtutes, sunt ulterius reducendae ad septem, quarum tres sunt theologicae, de quibus primo est agendum; aliae vero quatuor sunt cardinales, de quibus posterius agetur.

Virtutum autem intellectualium una quidem est prudentia, quae inter cardinales virtutes continetur et numeratur; ars vero non pertinet ad moralem, quae circa agibilia versatur, cum ars sit recta ratio factibilium, ut supra dictum est; aliae vero tres intellectuales virtutes, scilicet sapientia, intellectus et scientia, communicant etiam in nomine cum donis quibusdam spiritus sancti, unde simul etiam de eis considerabitur in consideratione donorum virtutibus correspondentium.

Aliae vero virtutes morales omnes aliqualiter reducuntur ad virtutes cardinales, ut ex supradictis patet, unde in consideratione alicuius virtutis cardinalis considerabuntur etiam omnes virtutes ad eam qualitercumque pertinentes et vitia opposita. Et sic nihil moralium erit praetermissum.

FAITH
ST II-II Q. 1-16
Willful assent of the intellect to God
as the First Truth

Faith in Itself

Object of Faith

Primary - God as the First Truth (formal aspect - "believing God")

Secondary - Articles of Faith delivered by the Church signifying invisible truths not available to unaided natural reason (material aspect)

Act of Faith

Interior Act - belief in the Mystery of Christ and the Trinity (efficient aspect); not all need to have the same degree of explicit faith (minores vs. maiores)

Outward Act - confessing the Faith in the presence of others

Virtue of Faith - faith resides in the intellect as an assent to God's perfect authority; it is the base of all virtues

Those Who Have Faith - demons have "probabilistic" faith; heretics have no faith; men can have much or little faith

Cause of Faith - God (revelation, infusion of grace); preaching; motion of the will Effect of Faith - fear (servile, filial); purification of the heart Gifts Pertaining to Faith

Understanding - to grasp the meaning of revelation as something true and God as the perfect Good toward Whom we direct all acts

Knowledge - to judge rightly about what belongs to the Faith and what does not belong, specifically in human concepts about the Faith

Counsel - to listen to God about what to do in particular actions Vices Against Faith

Unbelief (worse than any sin against a moral virtue; species consist in resistance before preaching like pagans, after preaching like Jews, after preaching like heretics; unbelievers should be disputed with and tolerated moderately), heresy (in relation to Articles of Faith, directly and indirectly), apostasy (to turn away completely from God by unbelief), blasphemy (false claim about God - NB: only treats of heretical blasphemy, not imprecatory or contumacious), blasphemy against the Holy Spirit (by despair, presumption, impenitence, obstinacy, resisting the known truth, or spiritual envy)

Vices Opposed to Knowledge and Understanding

Blindness of Mind - privation of supernatural light aiding the mind as a punishment, or a refusal to use the natural powers of reason appropriately Principal origin - lust

Dullness of Sense - voluntary weakness in perceiving the nature of spiritual things resulting in requiring much explanation to understand Principal origin - gluttony

Precepts of Faith, Knowledge, and Understanding

The Old Law contained precepts of faith virtually by commanding faith in the One God, and it commanded knowledge and understanding more explicitly (see especially Deut. 6); all of this is more clearly defined in the New Law

HOPE ST II-II Q. 17-22 Trust that God will fulfill what He has promised

Hope in Itself - striving for the difficult good of Heaven by relying on God's help for oneself to attain to Him

Subject - the will; only in those not yet saved or damned; its certainty derives from its directive power which participates in the certainty of faith

Gift Pertaining to Hope - filial fear, viz., to fear offending God on account of reverence; distinguished from servile fear (punishment for sin), initial fear (filial and servile fear together), and "worldly fear" (which fear is always evil)

Vices Opposed to Hope

Defect: despair (abandoning trust in God's help; arises chiefly from sloth)

Excess: presumption (expecting pardon without repentance; arises chiefly from pride)

Precepts Relating to Hope and Fear

There were not precepts given in the Law, only promises and warnings, while prophets gave clear commands to hope by means of exhortation

CHARITY ST II-II Q. 23-46 Supernatural friendship with the Triune God

Charity in Itself - infused friendship with the One God by the Holy Spirit living in the soul; no real virtue exists without charity; the form of all the virtues

Subject - the will; grows by degrees; lost by one mortal sin Object

Primary: God

Secondary (because they pertain to God): our neighbor, our body, ourselves Order - God, self (soul), neighbor (soul), body; among neighbors, those more closely connected to us, those we have benefited over our benefactors, the more virtuous over the less virtuous, the nobler over the less noble; reverence in love is distinct from its intensity (viz. love of parents vs. love of spouse) Acts of Charity

Principal act - love (immediate, whole, rational union of affections with God and neighbor for His sake; the merit of love is derived from its power)

Interior acts - joy (pleasure taken in charity), peace (holy union of appetites within oneself and concord with others in very important spiritual matters), mercy (holy grief at another's distress leading to help when possible)

Exterior acts - beneficence (doing good to others in accord with the order of charity), almsdeeds (giving material aid to the needy for God's sake), fraternal correction (binds superiors especially; usually private before public)

Vices Opposed to Charity

Directly: hatred (worst conversion away from God when against Him; always sin when against our neighbor, worst considered as an interior sin; arises chiefly from envy; not a capital vice - see "anger")

Against joy: SLOTH (sadness at our own necessary spiritual good; six daughters: malice, spite, weak will, despair, slowness in following precepts, and distraction of the mind by illicit things), ENVY (sadness at another's good; opposed in different ways by: "nemesis," the sorrow for the good of the wicked, and "pity," sorrow for the suffering of the good; five daughters: hatred, tale-bearing, detraction, joy at our neighbor's suffering, and sadness at our neighbor's prosperity; envy itself is very subtly distinct from some of its daughters)

Against peace: discord (wills), contention (words), schism (ecclesial division),

war (except when just), strife (blows), sedition (group divided against group)
Against beneficence: scandal (leading another into sin; sometimes without sin, viz., when dispensing a duty in spiritual or even in temporal goods)

# **Precepts of Charity**

The whole Law is summed up in Deut. 6:5, viz., to love God with one's whole being; this extends also to love of neighbor (Mt. 22:39, etc.); this precept is only imperfectly fulfilled in this life

# Gifts Pertaining to Charity

Wisdom - to perceive what is really being said by God in revelation
-Opposed by: folly (dullness of sense in judging, especially about that which belongs to the Last End)
Principal origin of folly – lust

PRUDENCE
ST II-II Q. 47-56
Right reason about the choice of the means in human acts

Prudence in Itself - intellectual virtue (not a moral virtue strictly speaking) applying right reason in practical matters; about the means as such, not ends; chief act is command; takes cognizance of both particulars and universals; only and always truly in those with grace, not in us by nature; only hindered (not truly lost) through forgetfulness, as it is also appetitive (unlike art and science)

Quasi-Integral Parts (characteristic aspects)

Memory - to recall experiences

Understanding - to know well the particular end

Docility - to be open to counsel from the wise

Shrewdness - to find the particular end quickly

Reason - to consider matters clearly

Foresight - to direct acts in view of future contingents (principal part)

Circumspection - to compare means with circumstances

Caution - to avoid foreseen evils (or at least to reduce their effect)

Subjective Parts (applications)

Regnative - to govern a sovereign state (this is the highest and most perfect kind of prudence)

Political - to obey a superior

Domestic - to rule over one's household

Military - to repel assailants of the state

Self - to govern one's actions well (special; sums up all the virtues)

Quasi-Potential Parts (related virtues)

Euboulia - good deliberation

Synesis - good judgment according to "common" law

Gnome - good judgment according to "general" law, which knows when exceptions must be made to the rule of "common" law (like epikeia)

Gift Pertaining to Prudence

Counsel (consideration of Divine suggestion)

Vices Clearly Opposed to Prudence

Imprudence - a lack of prudence by way of precipitation (defect in the order of counsel), thoughtlessness (defect in judgment), or inconstancy (defect in command)

Negligence - a lack of solicitude or foresight

Principal origin of these vices - lust

Vices Opposed to Prudence by False Resemblance

Prudence of the flesh - prudence in relation to a last end which is a bodily good (i.e., pleasure)

Craftiness - consideration of dishonest means

Guile - execution of dishonest means in general

Fraud - deceit in the execution of dishonest means

Undue solicitude - excessive concern about temporal goods, and excessive concern about the future

Principal origin of these vices - covetousness

**Precepts of Prudence** 

All of the Ten Commandments indirectly demand prudence, while the vice of craftiness, which relates to justice, is more directly forbidden

JUSTICE

ST II-II Q. 57-122

Habitual disposition of the will to render

what is due to another

Justice in Itself

Right - object of justice; said with respect to the receiver of what is due, not the agent who owes

Special species - paternal (father/son), dominionative (master/servant), domestic (husband/wife)

Justice - about operations towards others; legal justice orders all towards the common good; chief among all the moral virtues

Injustice - special vice; mortal sin according to its genus, made venial by ignorance of fact or being about a small matter

Judgment - justice rendered by a legitimate judge according to the written law, taking doubts favorably and without accounting for mere suspicion

Two Species of Justice

Commutative - order among equals

Chief Virtue: restitution (timely and equal restoration of what was taken lawfully or unlawfully to its owner)

Distributive - order between rulers and subjects

Chief Vice: respect of persons ("special treatment")

Parts - natural, positive/civil/legal, right of nations

**General Vices** 

**Involuntary Commutation** 

-Deeds

Murder (proportionate self-defense allowed without intending death), injury (maiming allowed as punishment), theft (secret; procuration and dispensation of property is necessary for care, order, and peace; not theft if one is in extreme and urgent need), and robbery (open, therefore worse than theft)

-Words

Judicial: deficiency of the judge (by jurisdiction, remission of punishment by a lower judge), accuser (by calumny, collusion, evasion), defendant (lying, calumny, resisting just punishment –

specifically capital punishment), witnesses (not giving evidence, giving false evidence), defending attorney (defending an unjust case known to be unjust)

Extra-Judicial: Reviling (open, to dishonor), backbiting (secret, to destroy one's good name), tale-bearing (secret, to sever friendship), derision (jesting with contempt, to shame), cursing (malediction, to harm

for its own sake)

**Voluntary Commutation** 

Cheating (dishonest trade), usury (loaning money at interest; NB: now usually strongly qualified) Quasi-Integral Parts (characteristic aspects)

Do good - to fulfill what the law demands

Opposed by: omission

Avoid evil - to refrain from doing what the law forbids

Opposed by: transgression

**Connected Virtues** 

Religion - honor and service paid to God

-Virtues in Religion

Interior: devotion (readiness to serve God), prayer (fundamental type: Our Father; impetration is the mode for intercessions; four kinds of prayer: supplications, "prayers," intercessions, thanksgivings)

Exterior: bodily reverence ("latria"); outwardly signifies interior devotion; fitting to use a definite place

Offering to God: sacrifices (for God directly), oblations (for priests only), tithes (for the Church's ministers), vows (promises to God)

Taking from God: Grace by Sacraments; His Name by adjuration (command), prayer, praise, and oaths

-Vices in Religion

Defect (Irreligion): tempting God (testing Him), perjury, sacrilege, simony (paying for spiritual goods)

Excess (Superstition): idolatry (latria given to a creature), divinations (magic to learn the future), observances (other magic and "magical thinking"), undue worship (liturgical abuse)

Piety - honor, service, and support given to those to whom we owe a special debt; includes especially one's parents and one's country, secondarily one's whole family and all of one's countrymen

Observance - honor paid to dignified persons in general

-Parts of Observance

Dulia (honoring a superior), obedience (fulfilling superiors' lawful and possible precepts), gratitude, vengeance (rendering just punishment), truth, affability, liberality (moderate use of wealth on others)

-Vices Opposed to Observance

Disobedience, ingratitude, lying (jocose, officious, malicious; always a sin), dissimulation (using outward signs to lie), hypocrisy (dissimulation in regard to being what one is not), boasting (dishonest self-praise), irony (dishonest self-criticism), flattery (immoderate praise of another), quarreling, COVETOUSNESS (immoderate seeking of wealth; seven daughters: treachery, fraud, falsehood, perjury,

restlessness, violence, and mercilessness), prodigality (lack of due care to acquire wealth)

Epikeia - equity, viz., to know when the letter of civil law is not applicable (like gnome)

Gift Pertaining to Justice

Piety - to love God as one's Heavenly Father

Precepts of Justice

The entire Decalogue is about justice directly, with the first three Commandments relating to justice rendered to God and the rest relating to justice rendered to other human beings

FORTITUDE ST II-II Q. 123-140 Readiness to endure difficulty, especially sudden mortal danger in battle

Fortitude in Itself - moderates fear and daring in overcoming difficulties; chief act is endurance; does not require delight in its act; helped by anger

Principal Act - martyrdom (willingly facing death for Christ out of charity)

**Principal Vices** 

Defect: fear (inordinate avoidance of a perceived evil)

Excess: fearlessness (defective love for goods, or pride of soul or lack of understanding that causes a lack of due fear of evils), daring (a passion which moves one to act with insufficient consideration of danger)

Parts of Fortitude - quasi-integral and potential parts only (no subjective parts); quasi-integral parts are in act when the proper matter of fortitude is at hand (mortal danger), otherwise they are secondary virtues and thus are merely potential parts

Magnificence - spending large sums of money well

-Vices Opposed to Magnificence

Defect: meanness (spending too little on a great work)

Excess: waste (spending too much on a great work)

Patience - endurance of evils inflicted by another for the sake of a true good; requires grace; NB: no opposite vice listed

-Special part: longanimity (longsuffering, i.e., patience over a long time; opposed by impatience)

Perseverance - persisting long in something good until it is achieved; regards difficulty arising from the act itself, not from without; requires grace

-Vices Opposed to Perseverance

Defect: effeminacy (withdrawing from a difficult task due to a lack of pleasure)

Excess: pertinacity (failing to withdraw from a difficult task when one ought)

Magnanimity - moderate pursuit of great honors (requires confidence and security; aided by great wealth)

-Vices Opposed to Magnanimity

Defect: pusillanimity (inordinate shrinking away from doing great deeds)

Excess: presumption (attempting deeds that are too great), ambition (wrong love of honor, by too much love of honor, having oneself as the end, or having honor as the end), VAINGLORY (wrong love of

praise; six daughters: disobedience, boastfulness, hypocrisy, contention, obstinacy, discord, love of novelties)

Gift Pertaining to Fortitude - fortitude (to endure difficulty on the way to salvation) Precepts of Fortitude

The Old Law contains some precepts about temporal warfare insofar as it directs the mind to God; there are negative commands regarding fear and positive commands about patience and perseverance, but only counsels exist about magnificence and magnanimity, as these relate more to perfection

TEMPERANCE ST II-II Q. 141-170 Moderation of sensitive pleasures, especially pleasures of touch

Temperance in Itself - moderation of sensitive pleasures in accord with the needs of this life; lowest cardinal virtue,

as it only regards one's own good

Vices opposed to temperance (in general) - intemperance is the most childish and shameful vice, as it is about mere animal goods and dims the reason (which part distinguishes us from animals) Integral Parts (characteristic aspects)

Shame - fear of doing base acts; not a full virtue (it is for the imperfect)

Honesty - spiritual beauty from regulating desires according to reason; essentially the same as virtue itself; part of temperance insofar as temperance regards the most shameful deeds
Subjective Parts (applications)

Abstinence - moderation of pleasures of food and normal drink

Part: fasting (act of infused temperance especially; for penance, restraining concupiscence, aiding contemplation)

Opposed by: GLUTTONY (consuming "hastily, sumptuously, too much, greedily, daintily"; five daughters: unseemly joy, scurrility/foolish manners, uncleanness/pollution, loquaciousness, and diminished understanding)

Sobriety - preserves the good of reason, by which we love God and avoid sin

Opposed by: drunkenness (immoderate and foreknown suspension of reason)

Chastity - regards pleasures of procreation (sex organs); "purity" regards connected pleasures (i.e., embraces)

Part: virginity (primarily perfect abstinence from sexual activity; secondarily bodily integrity of the woman)

Opposed by: LUST (immoderate use of the sexual faculty, usually by excess; rare opposite vice is "insensibility," i.e., a refusal to pay the marital debt; eight daughters: blindness of mind, thoughtlessness, inconstancy, rashness, narcissism, hatred of God, love of this world, and hatred of or despair of the next world)

Parts of Lust (by increasing gravity of disorder, regardless of subjective guilt or external effect)

Natural vice - fornication (harms potential child), adultery (harms marriage), incest (harms various

social goods), seduction (harm to the social standing of the woman, dishonor of the father), rape (offense and harm of violence), sacrilege (abuses a sacred person, i.e., a religious or cleric, including oneself)

Unnatural vice - undue manner (especially concerning the "vas"/part of the body, with the opposite sex), effeminacy (self-abuse), sodomy (undue sex/same sex), bestiality (undue species, i.e., an animal)

Potential Parts (connected virtues)

Continence - habitual struggle to do the good, ending in doing the good (not full virtue)

Opposed by: incontinence (habitual struggle to do the good, ending in doing evil; not full vice; incontinence in desire is worse than incontinence in anger)

Clemency - leniency of a superior towards an inferior (withholding punishment)

Opposed by: cruelty (excessive punishment)

Meekness - moderation of the internal passion of anger towards others

Opposed by: ANGER (wrath, viz., immoderate desire for vengeance; six daughters: quarrelling, swelling of the mind, insolence, clamor, indignation, and blasphemy; lack of due anger is also a vice)

Modesty - moderation of lesser pleasures (internal and external)

-Humility - restraint in pursuing great things

Opposed by: PRIDE (excessive and love of excellence; seated in the irascible faculty; four species: good from oneself, good merited from God absolutely, boasting of what is not possessed, boasting of what is possessed as if possessed absolutely speaking; first sin; queen of all vices, so not a capital vice - see "vainglory")

Adam's sin - pride; immoderate coveting of the Divine Likeness

- -Punishment loss of subjection of the body to the soul (death, sickness, and unruly passions); other penalties were also fitting for the man and the woman, as contained in Scripture
- -Temptation proceeded from the Devil in an appropriate way; the same order of temptation exists in all sins (serpent/concupiscence, woman/lower reason or pleasure, man/higher reason or consent)

-Studiousness - restraint in applying the mind to study (indirectly about forcing oneself to study despite no desire)

Opposed by: curiosity (immoderate study; by evil purpose, immoderate mode or appetite in the act, purely worldly/vain purpose, or too high a science for one's mind)

-Outer modesty - temperate words and deeds (taste, methodicalness, knowledge of separation of acts; eutrapelia regards use of games, opposed by excess in species by discourteousness, insolence, scandal, obscenity, and by bad circumstance, opposed by defect through boorishness), and temperate dress (due proportion and truth)

**Precepts of Temperance** 

The Decalogue contains prohibitions of adultery in deed and in thought, while other kinds of intemperance are condemned indirectly (i.e., anger by prohibiting its effects, like murder or dishonoring one's parents)

ACTS WHICH PERTAIN ESPECIALLY TO CERTAIN MEN ST II-II Q. 171-189

Gifts

Knowledge

-Prophecy - intellectual illumination by God about truths which are unknowable by remoteness from the prophet (i.e., present occurrences), from all men (i.e., the Trinity), or from the nature of the truths (i.e., future events)

Cause: God through the angels; virtue not required; demons can give even true prophecy in a secondary sense

Manner: not by vision of the Divine Essence; infusion of light or of species, or of impression or coordination of species in the imagination

Division: predestination (absolute), foreknowledge (contingent), denunciation (cause); pure intellectual prophecy is best; Moses was the greatest prophet; no prophecy in Heaven

-Rapture - violent uplifting of the cognitive power by God bringing about the apprehension of things; Paul likely saw the Divine Essence, was not wholly separate from his body but did not know this (2 Cor. 12)

Speech

- -Tongues knowledge of other languages to preach (like apostles); prophecy is a better gift
- -Words graced speech to instruct, to please (for God's sake), and to sway; only for men in public, women in private

Miracles - for bringing souls to God; demons can do quasi-miracles (through natural causes); the wicked may do miracles to preach the faith; other miracles reveal the sanctity of the worker (i.e., of a saint)

Diversities of Life - active and contemplative is an adequate division, based on the nature of the intellect; a mixture of the two is a mean, but not a third, and one of the two always predominates

Contemplative - regards primarily the consideration of Divine truth; requires both moral virtue and non-contemplative acts (i.e., deduction), and contemplation of Divine effects; three modes are circular, straight, and oblique; delight is taken in the act, and this delight has no contrary; contemplative life is continuous by its nature and within man

Active - requires moral virtues and prudence; consists in works of mercy, including teaching; does not remain in Heaven

Comparison - contemplative life is greater than active; active life hinders contemplative life but disposes to it

States of Life

Duties and States in General - a state is a freedom or servitude in spiritual or civic matters; diversity of states in the Church are for perfection, action (specifies state), beauty; spiritual progression (beginner, proficient, perfect) is a state

State of Perfection - consists chiefly in charity (inner perfection), though only to be perfected in Heaven; belongs especially to prelates, then to ordained religious, then to lower secular clergy, then finally to lay religious

Episcopal State - desiring the office is lawful if urgent for service; may not be absolutely refused; should be in a state of spiritual perfection but may own property; must stay present and in ministry

except by necessity or permission

**Religious State** 

-Requirements - to vow the counsels of obedience (chiefly), chastity, poverty; sins of religious are worse due to a contrariety to vows, contempt, or scandal, but otherwise their sins are lesser because of their way of life

-Proper behaviors - preaching, teaching, etc.; secular business out of charity with permission; not necessarily bound to manual labor; may take alms and beg; may wear rough clothing except for vanity's sake

-Variations - divided principally by the ends; active life acceptable, including soldiering, preaching, hearing confessions; study is acceptable as a purpose in view of preaching and contemplation; contemplative life is a superior mode to active, but contemplative leading into activity is best; common property must be directed rightly to the end of the community; solitary life is superior to common life but requires great caution to enter

-Entrance into religious life - serious sinners may and should enter religion (but without ordination); vows to enter religion are good and binding according to one's purpose; children can and should partially enter religion; deference to parents is insufficient to prevent entrance, except if there is grave need of support; secular clergy can enter religion; one may change orders to go to a more perfect one, but this is discouraged; one may induce another to enter except by coercion or manipulation; normally no long deliberation is necessary before entering

NB: Infused virtues come into any soul with charity, (which is only possible with faith and hope); the infused virtues match and complete the acquired virtues of prudence, justice, fortitude, and temperance. The infused virtues allow for a soul to have the seven Gifts of the Holy Spirit, each of which is typically associated with a cardinal and theological virtue (except temperance) and a corresponding Fruit. The Gifts make a soul amenable to motions of the Holy Spirit, Who is the Charity of God, and the Fruits are the good acts which come from the Gifts. These in turn lead to corresponding Beatitudes, as laid down in Matthew's Gospel, which are perfect acts of Christian life. Infused virtues may exist even without the corresponding acquired virtue being fully formed, as the infused virtues come with charity and have objects distinct from the acquired virtues. The cardinal virtues can also be divided into four classes according to one's state of perfection, viz., social, perfecting, perfect, and exemplary (I-II q. 61 a. 5). Only the three theological virtues (faith, hope, charity) have God as their formal object.

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