Questions 61, 62, and 63

Of the Cardinal Virtues, Of the Theological Virtues and Of the Cause of Virtues

Question 61

Of the Cardinal Virtues

Article Two: Whether There are Four Cardinal Virtues?

On the Contrary: *“Gregory says* (Moral, ii): *The entire structure of good works is built on four virtues.”*

I answer that: “Things may be numbered either in respect of their formal principles, or according to the subjects in which they are: and either way we find that there are four cardinal virtues.” (TA)

Virtues are good as defined by reason. This can be defined in two ways: 1. In terms of practical wisdom which is prudence and 2. According as the reason puts its order into something else such as into operations such as Justice or into passions through something we need to control through temperance or fear such as in strengthened by reason to build courage or fortitude to face dangers and fears. The above is a categorization due to their formal principles. The following is in respect to their particular subjects. The four are described by Prudence which is the power which is rational in its essence, and this is perfected by practical wisdom and those three virtues that which is rational by participation, and is threefold, the will, subject of Justice, the concupiscible [desiring] faculty, subject of Temperance, and the irascible [averting] faculty, subject of Fortitude...

Article Four: Whether the Four Cardinal Virtues Differ from One Another?

Objection One: The four virtues mentioned above are not diverse and distinct from one another. Prudence is seen here as participating in all the cardinal virtues or they are not virtues. Therefore, they are all of the same makeup without significant difference. No distinction can be assumed since they are so integrally related.

Reply Obj. One: TA points out how this is not the whole truth. It has some validity but it leaves out the fact that these four virtues qualify one another by a kind of overflow. (PM) “For the qualities of prudence overflow on to the other virtues in so far as they

Article Four Reply to Obj. One cont.

are directed by prudence. And each of the others overflows on to the rest, for the reason that whoever can do what is harder, can do what is less difficult. These virtues draw from each other to bolster and support the use of any given virtue. Such as in order to practice temperance we must be brave by fortitude overflowing into temperance. Also the practice of avoiding pleasures of touch in temperance with draw upon justice in that we show respect for other people’s property or that a mind can practice temperance by using wisdom to avoid avenues which lead to death or harm. (PM)

Q & A For Question 61

1. Are there four cardinal virtues? Yes, : “Things may be numbered either in respect of their formal principles, or according to the subjects in which they are: and either way we find that there are four cardinal virtues.” (TA)

Virtues are good as defined by reason. This can be defined in two ways: 1. In terms of practical wisdom which is prudence and 2. According as the reason puts its order into something else such as into operations such as Justice or into passions through something we need to control through temperance or fear such as in strengthened by reason to build courage or fortitude to face dangers and fears. The above is a categorization due to their formal principles. The following is in respect to their particular subjects. The four are described by Prudence which is the power which is rational in its essence, and this is perfected by practical wisdom and those three virtues that which is rational by participation, and is threefold, the will, subject of Justice, the concupiscible [desiring] faculty, subject of Temperance, and the irascible [averting] faculty, subject of Fortitude...

2. Do the four cardinal virtues differ from one another? Yes, TA points out how this is not the whole truth. It has some validity but it leaves out the fact that these four virtues qualify one another by a kind of overflow. (PM) “For the qualities of prudence overflow on to the other virtues in so far as they are directed by prudence. And each of the others overflows on to the rest, for the reason that whoever can do what is harder, can do what is less difficult. These virtues draw from each other to bolster and support the use of any given virtue. Such as in order to practice temperance we must be brave by fortitude overflowing into temperance. Also the practice of avoiding pleasures of touch in temperance with draw upon justice in that we show respect for other people’s

Question 61 Reply to Obj. One cont.

property and/or their being, or also that a mind can practice temperance by using practical wisdom or prudence to avoid avenues which lead to death or harm. (PM)

Question 62

Of the Theological Virtues

Article One: Whether there are any Theological Virtues?

I answer that: TA tells us that man is perfected by virtue, for those actions whereby he is directed to happiness. This happiness is developed through habit as opposed to just education, or by what is transferred to us by genetics, or that it is drilled into us by force. All of these have some bearing upon individuals in the expression of the four cardinal virtues. Some foster happiness more than others. According to TA happiness surpassing man’s nature, and each man can obtain this happiness by the power of God alone, which occurs by a participation of the Godhead, about which it is written (2 Pet. 1:4) that by Christ we are made *partakers of the Divine nature.* And because such happiness surpasses the capacity of human nature, man’s natural principles which enable him to act well according to his capacity, do not suffice to direct man to this same happiness...The Theological Virtues give us divine guidance as from God Himself. Also, these Theological virtues are infused in us by God alone and also because these virtues are not made known to us except by Divine revelation contained in the Holy Writ...

Article Three: Whether Faith, Hope, and Charity Are Fittingly Reckoned as Theological Virtues?

Objection 2: “Furthermore, the theological virtues are more perfect that the intellectual and moral virtues. Now faith is not reckoned among the intellectual virtues, but is something less than a virtue, since it is a passion. Much less therefore should they be reckoned as theological virtues.

On the Contrary: The Apostle says (1 Cor 13:13): *Now there remain faith, hope, charity, these three.*

Question 62 Third Article I answer that:

I Answer that: As stated above (A. 1), the theological virtues direct man to supernatural happiness in the same way as by the natural inclination man is directed to his connatural end...Man needed to receive in addition something supernatural to direct him to a supernatural end. First, as regards the intellect, man receives certain super natural principles, which are held by means of a Divine light; these are the articles of faith, about which is faith. –Secondly, the will is directed to this end, both as to the movement of intention, which tends to that end as something attainable,--and this pertains to hope,--and as to a certain spiritual union, whereby the will is, so to speak, transformed into that end,--and this belongs to charity... (PM) (TA)

Reply Obj. 2: TA tells us that faith and hope imply a certain imperfection: since faith is of things unseen, and hope, of things not possessed. Hence faith and hope in things that are subject human power, fall short of the notion of virtue. But faith and hope in things which are above the capacity of human nature surpass all virtue that is in proportion to man, according to 1 Corinthians 1:25: *The weakness of God is stronger than men...*

Article four: Whether Faith Precedes Hope, and Hope Charity?

On the contrary: “The Apostle enumerates them thus (1 Cor 13:13):  *Now there remain faith, hope, charity*.

I answer that: “Order is twofold: Order of generation, and order of perfection. By order of generation, in respect of which matter precedes form, and the imperfect precedes the perfect, in one same subject faith precedes hope, and hope charity, as to their acts... Thor the movement of the appetite cannot tend to anything, either by hoping or loving, unless that thing be apprehended by the sense or by the intellect. Now it is by faith that the intellect apprehends the object of hope and love. Hence in the order of generation, faith precedes hope and charity....” (TA)

“But in the order of perfection, charity precedes faith and hope: because both faith and hope are quickened by charity, and receive from charity their full complement as virtues. For thus: charity is the mother and the root of all the virtues, inasmuch, as it is the form of them all. “

Q & A for Question 62

1. Are there any theological virtues? Yes, TA tells us that man is perfected by virtue, for those actions whereby he is directed to happiness. This happiness is developed through habit as opposed to just education, or by what is transferred to us by genetics, or that it is drilled into us by force. All of these have some bearing upon individuals in the expression of the four cardinal virtues. Some foster happiness more than others. According to TA happiness surpassing man’s nature, and each man can obtain this happiness by the power of God alone, which occurs by a participation of the Godhead, about which it is written (2 Pet. 1:4) that by Christ we are made partakers of the Divine nature. And because such happiness surpasses the capacity of human nature, man’s natural principles which enable him to act well according to his capacity, do not suffice to direct man to this same happiness...The Theological Virtues give us divine guidance as from God Himself. Also, these Theological virtues are infused in us by God alone and also because these virtues are not made known to us except by Divine revelation contained in the Holy Writ...

2. Are Faith, Hope, and Charity fittingly reckoned as Theological Virtues? Yes, As stated above (A. 1), the theological virtues direct man to supernatural happiness in the same way as by the natural inclination man is directed to his connatural end...Man needed to receive in addition something supernatural to direct him to a supernatural end. First, as regards the intellect, man receives certain super natural principles, which are held by means of a Divine light; these are the articles of faith, about which is faith. –Secondly, the will is directed to this end, both as to the movement of intention, which tends to that end as something attainable,--and this pertains to hope,--and as to a certain spiritual union, whereby the will is, so to speak, transformed into that end,--and this belongs to charity... (PM) (TA)

3. Does faith precede hope and hope charity? “Order is twofold: Order of generation, and order of perfection. By order of generation, in respect of which matter precedes form, and the imperfect precedes the perfect, in one same subject faith precedes hope, and hope charity, as to their acts... Thor the movement of the appetite cannot tend to anything, either by hoping or loving, unless that thing be apprehended by the sense or by the intellect. Now it is by faith that the intellect apprehends the object of hope and love. Hence in the order of generation, faith precedes hope and charity....” (TA)

“But in the order of perfection, charity precedes faith and hope: because both faith and hope are quickened by charity, and receive from charity their full complement identified

Question 62: Q & A question 3 cont.

as virtues. For thus: charity is the mother and the root of all the virtues, inasmuch, as it is the form of them all. “

Question 63

Of the Cause of Virtues

Article One: Whether Virtue Is in Us by Nature?

On the Contrary: “Whatever is in man by nature is common to all men, and is not taken away by sin, since even in the demons natural gifts remain, as Dionysius states (*Dive. Nom.* iv). But virtue is not in all men, and is cast out by sin. Therefore it is not in man by nature.”

I answer that: PK tells us in the note at the bottom of page 468 that there are four ways virtues are acquired. 1. Plato suggested by education and so did Confucius. 2. By habit which was suggested by Aristotle and Aquinas, 3. Innately, by nature according to Rousseau, Lao-tzu), and, 4. by some other way probably against nature, by force or artifice which was taught by Hobbes and Marx.

TA indicated that virtue is natural to man...”in so far as in man’s reason are to be found instilled by nature certain naturally known principles of both knowledge and action, which are the nurseries. Of intellectual and moral virtues, and in so far as there is in the will a natural appetite for good in accordance with reason...It is therefore evident that all virtues are in us by nature, according to aptitude and inchoation, but not according to perfection, except the theological virtues, which are entirely from without....” (TA)

Question 63 Q& A

1. Is virtue in us by nature? TA indicated that virtue is natural to man...”in so far as in man’s reason are to be found instilled by nature certain naturally known principles of both knowledge and action, which are the nurseries. Of intellectual and moral virtues, and in so far as there is in the will a natural appetite for good in accordance with reason...It is therefore evident that all virtues are in us by nature, according to aptitude and inchoation, but not according to perfection, except the theological virtues, which are entirely from without....” (TA)