

# *The Virtues & the Soul*

*A personal journey of  
discovery*

# Personal Background



# Personal Inventory Development

Report ID: Emndev06

Date Run: 5/14/99

SFP 2000

Profile Comparison (graph)

**Job Family:** Engineering  
**Job Title:** Gen Engineer (New-O&P)  
**Employee Name:** Hickman, Rob  
**Degree Of Fit:** N/A

## Weight Success Factor



## 7.00 Self Motivation

Maintains a high level of motivation for work despite problems, changes or daily work demands; is always a self-starter.



## 6.00 Analytical Thinking

Discriminates between important and unimportant details, recognizes important details, recognizes inconsistencies between facts and/or data, and draws correct inferences from information.



## 6.00 Conflict Resolution

Deals effectively with others, addressing and resolving conflicts by guiding customers in defining problems/issues and exploring alternative solutions.



## 6.00 Flexibility

Quickly and effectively adjusts behavior to meet a goal and/or changing circumstances, e.g., changed work schedules, customer needs, strategic directions of the company.



# Personal Inventory

## *Impediments*

3.00

### *Tolerance for Criticism*

Listens to and accepts critical feedback from others, and uses it for constructive purposes.



3.00

### *Verbal Communication Skills*

Orally transmits ideas, instructions and information so they are clearly understood by others in formal or informal face-to-face situations.



2.00

### *Judgment*

Analyzes (sizes-up) situations and uses logic and rational thinking to make a decision or choose a course of action, to draw on previous experience and skill as the basis for decision making.



# What are “Virtues”?

## CCC 1803

A virtue is an habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself.

The virtuous person tends toward the good with all his sensory and spiritual powers; he pursues the good and chooses it in concrete actions. The goal of a virtuous life is to become like God.

## CCC 1804

*Human virtues* are firm **attitudes**, stable **dispositions**, **habitual perfections** of **intellect** and **will** that govern our actions, order our **passions**, and guide our **conduct** according to **reason** and **faith**.

They make possible ease, self-mastery, and joy in leading a morally good life.

The virtuous man is he who freely practices the good.

The **moral virtues** are acquired by **human effort**.

They are the fruit and seed of morally good acts; they dispose all the powers of the human being for communion with divine love.

# Virtue Classification

## CARDINAL / HUMAN – (CCC 1805)

Four virtues play a pivotal role and accordingly are called "cardinal"; all the others are grouped around them



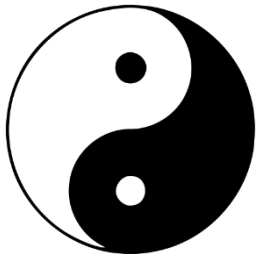
**Prudence** – practical reason to discern our true good in every circumstance and to choose the right means of achieving it



**Justice** – constant and firm will to give their due to God and neighbor



**Fortitude** - ensures firmness in difficulties and constancy in the pursuit of the good. It strengthens the resolve to resist temptations and to overcome obstacles in the moral life



**Temperance** – ensures the will's mastery over instincts and keeps desires within the limits of what is honorable

Justice, Fortitude & Temperance are all consummated in the human morality or the Appetitive Power of the Soul

# Virtue Classification

## THEOLOGICAL – (CCC 1812 / CCC 1813)

The Human Virtues are rooted in the Theological Virtues which adapt man's faculties for participation in the divine nature, for the Theological Virtues are directly related God. They inform and give life to the moral virtues.

They are infused by God into the souls of the faithful to make them capable of acting as his children and of meriting eternal life. They are pledge of the presence and action of the Holy Spirit in the faculties of the Human being



**Faith** - Sec - complete trust or confidence in someone or something

- CCC - virtue by which we believe in God and believe all that he has said and revealed to us, and that Holy Church proposes for our belief, because he is truth itself. By faith "man freely commits his entire self to God." For this reason the believer seeks to know and do God's will. "The righteous shall live by faith." Living faith "work[s] through charity



**Hope** - Sec - a feeling of expectation and desire for a certain thing to happen : a person or a thing that may help or save someone

- CCC - virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit. Heb 6:19



**Charity** - Sec - the voluntary giving of help, typically in the form of money, to those in need

- CCC - virtue by which we love God above all things for his own sake, and our neighbor as ourselves for the love of God

# Virtue of Charity

(CCC 1822 - 1829)

The practice of all the virtues is animated and inspired by charity, which "binds everything together in perfect harmony"

it is the *form of the virtues*;

it articulates and orders them among themselves;

it is the source and the goal of their Christian practice.

Charity upholds and purifies our human ability to love, and raises it to the supernatural perfection of divine love

The practice of the moral life animated by charity gives to the Christian the spiritual freedom of the children of God

The *fruits* of charity are **joy**, **peace**, and **mercy**; charity demands beneficence and fraternal correction; it is benevolence; it fosters reciprocity and remains disinterested and generous; it is friendship and communion: Love is itself the fulfillment of all our works. There is the goal; that is why we run: we run toward it, and once we reach it, in it we shall find rest

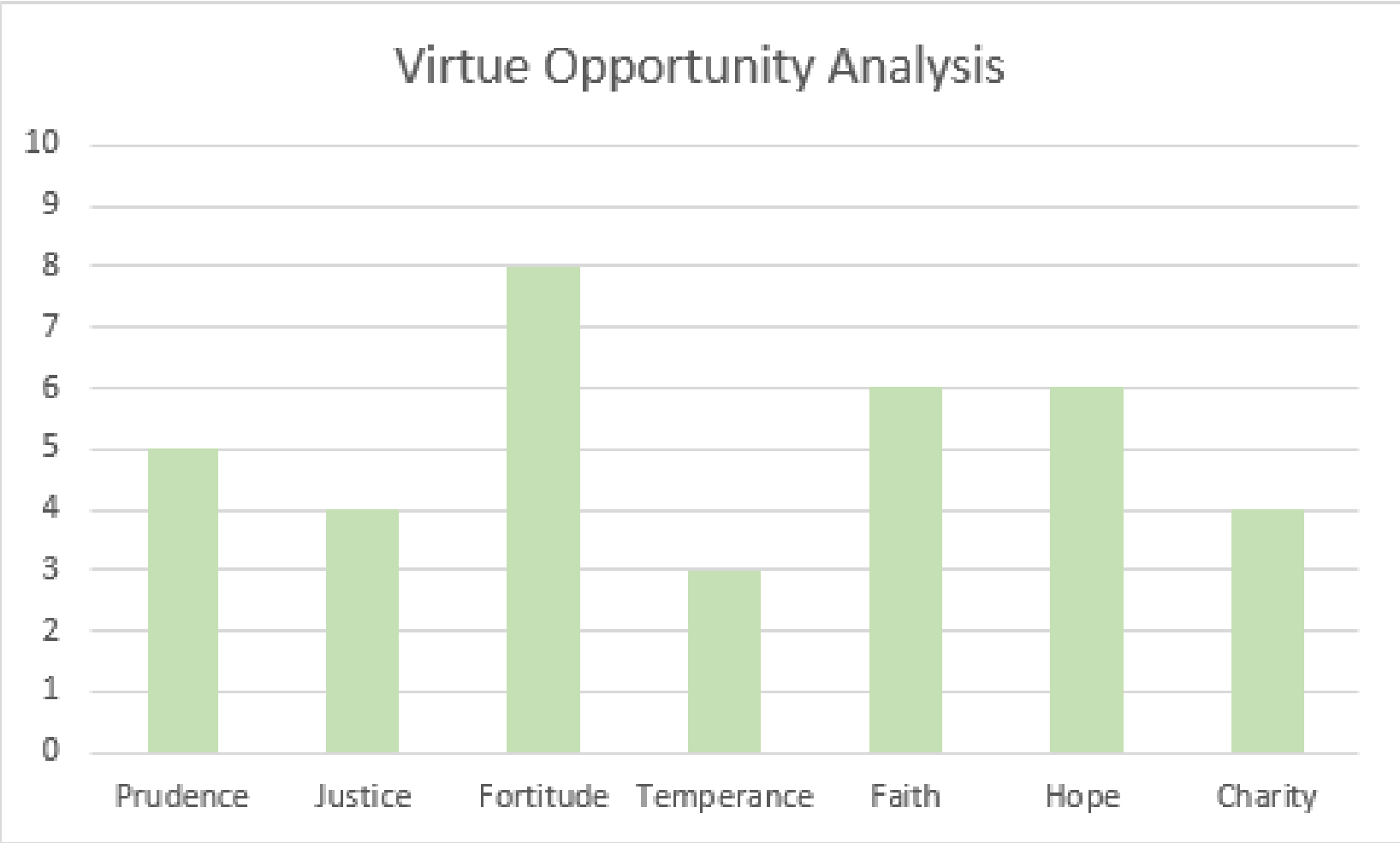
By the virtue of Charity, we love God above all things and our neighbor as ourselves for love of God

Charity is the form of all Virtues

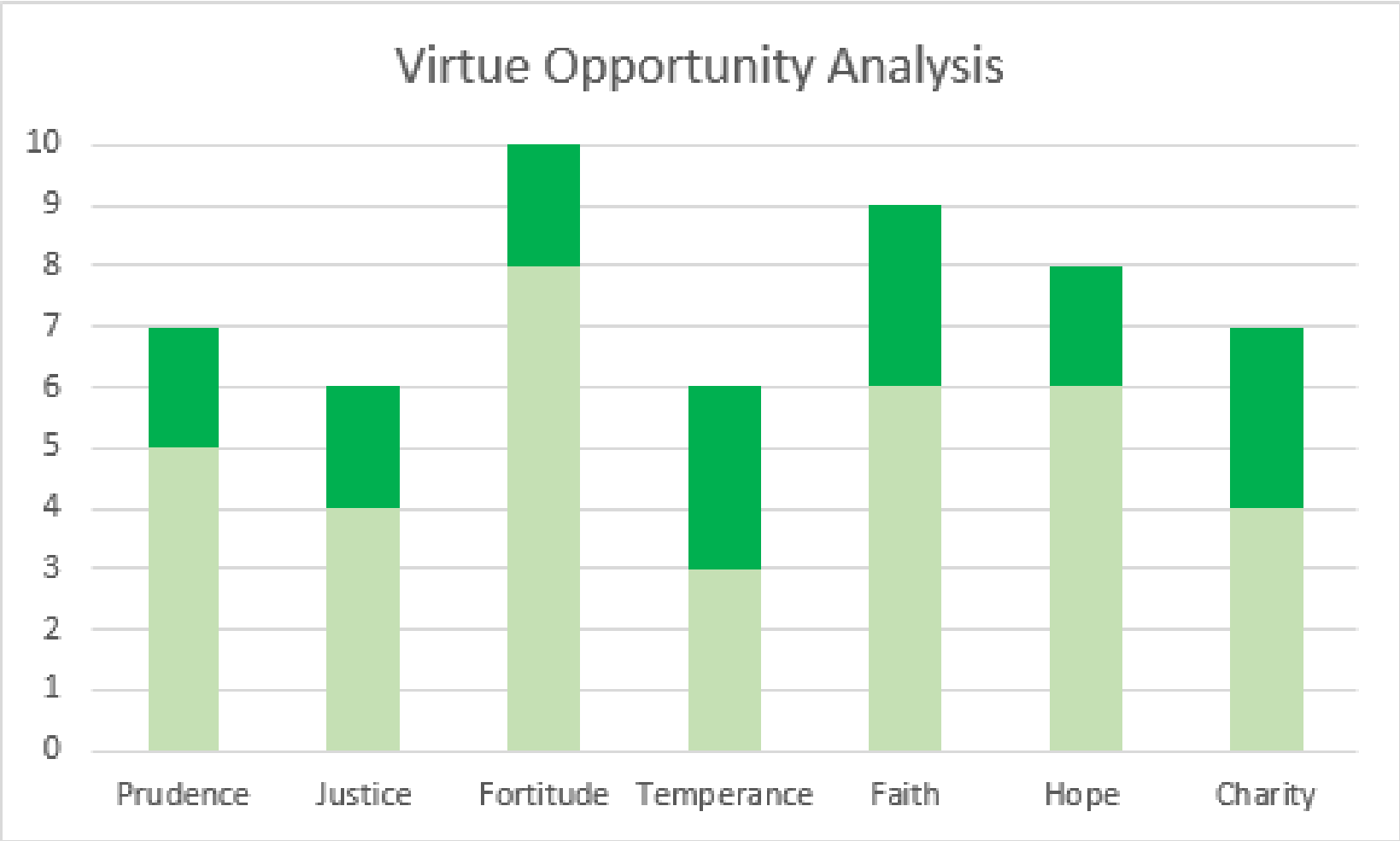
Charity and Love are used interchangeably in both the scripture and in St Augustine's and St Aquinas' writings



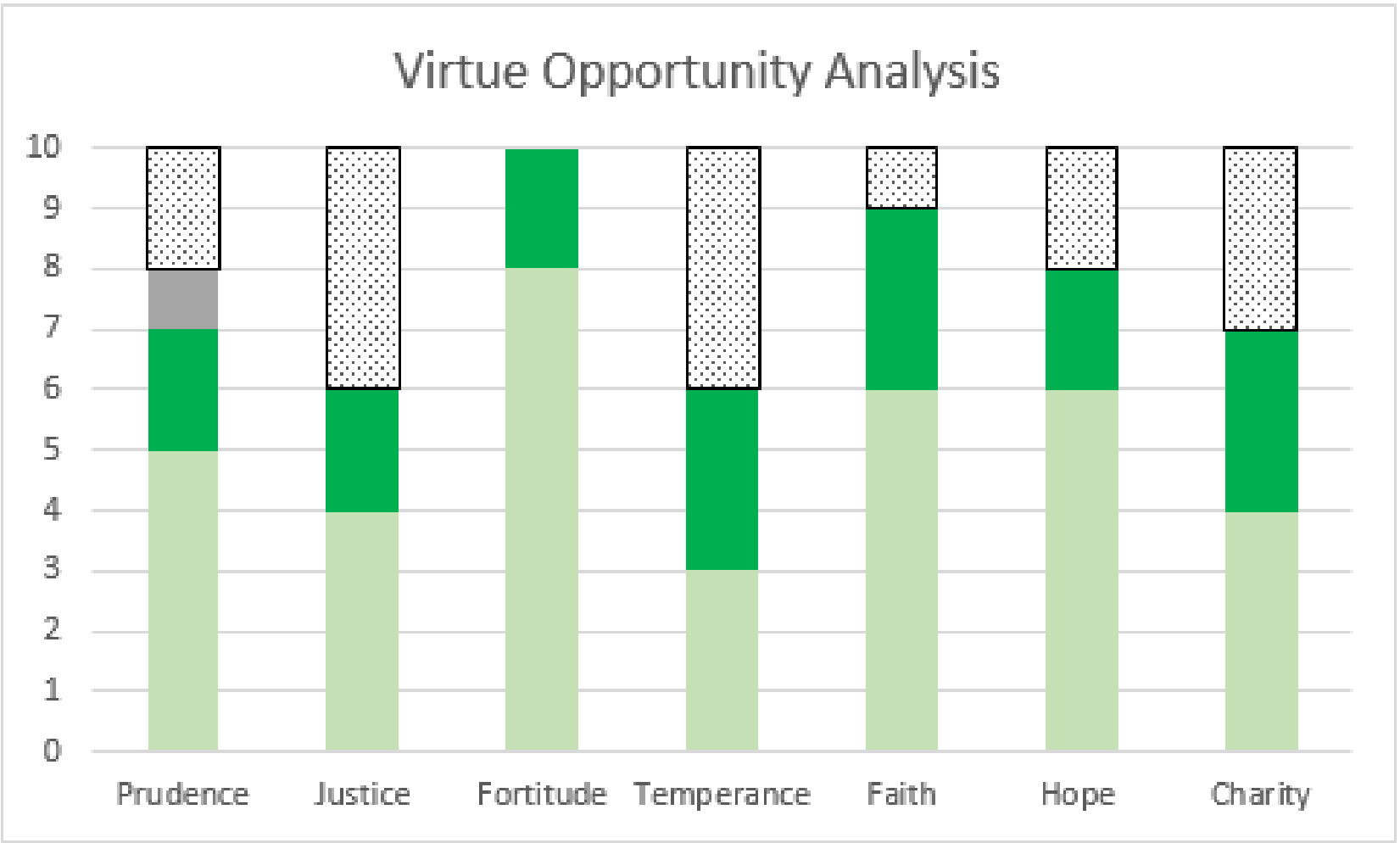
# Virtue Inventory



# Virtue Inventory



# Virtue Inventory



# Gauging Standards / Metrics

## Interpersonal Interaction

Accepts Responsibility

Integrity

Accuracy

## Personal Work Ethic

### Motivation

Analytical Thinking

### Conflict Resolution

### Flexibility

Rapport - Relationship Building

### Customer Needs

### Goal Attainment

### Listening

Organization - Planning

### Problem Solving

### Decisiveness

### Priority Setting

### Risk Taking

### Tenacity

Time Management

### Tolerance for Criticism

Verbal Communication Skill

### Judgement

Tolerance for Stress

Internal Resources

# Internal Entities

**Heart:** The heart, is the seat of the *will*, one's decision-making power. It is therefore fitting that the heart is the first to be mentioned: you must first **decide** to love God or to love an endeavor.

**Soul:** The soul is what makes us alive, and these correspond to our appetites or passions---those things in us that make us move. It is fitting that the soul comes next for it is wise to be able to put your own passions and appetites under your own control before you do anything else, or your own actions will betray your love.

**Mind:** The mind corresponds to our *wisdom and knowledge*. We must *know* who we are loving before we could love our love, or we wouldn't know *how* to love him.

**Strength:** Strength is used only when something is heavy, therefore strength corresponds to our commitment to love even when it is difficult to do.

In summary:

**Heart** corresponds to the virtue of **Justice**

**Soul** corresponds to the virtue of **Temperance**

**Mind** corresponds to the virtue of **Prudence**

**Strength** corresponds to the virtue of **Fortitude**

Heart: Feeling-Contemplation

Soul: The Breath

Strength: Bodily Action

Mind: Intellect and Attention

# Soul

(CCC 1822 - 1829)

Greek distinguishes soul and spirit by different words: psyche vs. pneuma, so Hebrew also distinguishes soul and spirit: nephesh vs. ruach

To answer the question, the soul is the psyche or psuche, which is the life force. The spirit in the traditional distinction is the intellect. This is why angels are spirits without souls, because they do not have a life-force, but they are instead pure spirit.

It's a little tricky because the human soul is spiritual, yet often, the soul and spirit are referred to as different things. I'll give you my very brief take on these words:

- **Soul** is the form of a living body that gives it life. So with all plants, animals, and humans the soul is form (making the matter *this* and *not that*) or identity of a body, giving it life.

The **human soul**, on the other hand, is not only the form of its body, but also a spiritual substance, which means it is a thing that can survive bodily death. It is spiritual, as opposed to physical. This is more than we can say about the souls of plants and animals.

- **Spirit with a large S** refers to the Holy Spirit, which is the third Person of God, theologically understood to be the love and life between the Father and the Son. At Baptism and Confirmation, you could say the Spirit fills our soul.

- **spirit with a small s** usually refers to life itself. We even see this in common secular language in phrases like "He had a lot of spirit!" and "That's the spirit!" The life of God is **S**pirit, but the life of man is **s**pirit. In this respect, you could say the soul gives life or spirit to the body (which we share with others when we love), and the Spirit (of God) gives Life to the soul (when we accept His love).

St. John uses the terms "spirit" and "soul" to distinguish the higher, rational part of the soul, especially in its faculty of communion with God — what other writers such as St. Francis de Sales call the "apex" or "summit" of the soul — (spirit), from the lower, or sensitive part (soul).

He first uses the term "spirit" to distinguish the divine principle dwelling within the soul (grace, or sometimes the indwelling of the Holy Spirit) from the created principle, which he styles "soul."

St. John of the Cross also uses the word "spirit" to indicate the life of grace, as opposed to the natural ("psychic") life, or "flesh." This follows a common usage whose origin can be found in the Apostle St. Paul. St. John the Apostle, however, prefers in this sense the term "life" or "eternal life" for what Paul calls "spirit" and reserves the term "spirit" as a synonym for "soul."

# The Soul & It's Agents

## *The Will*

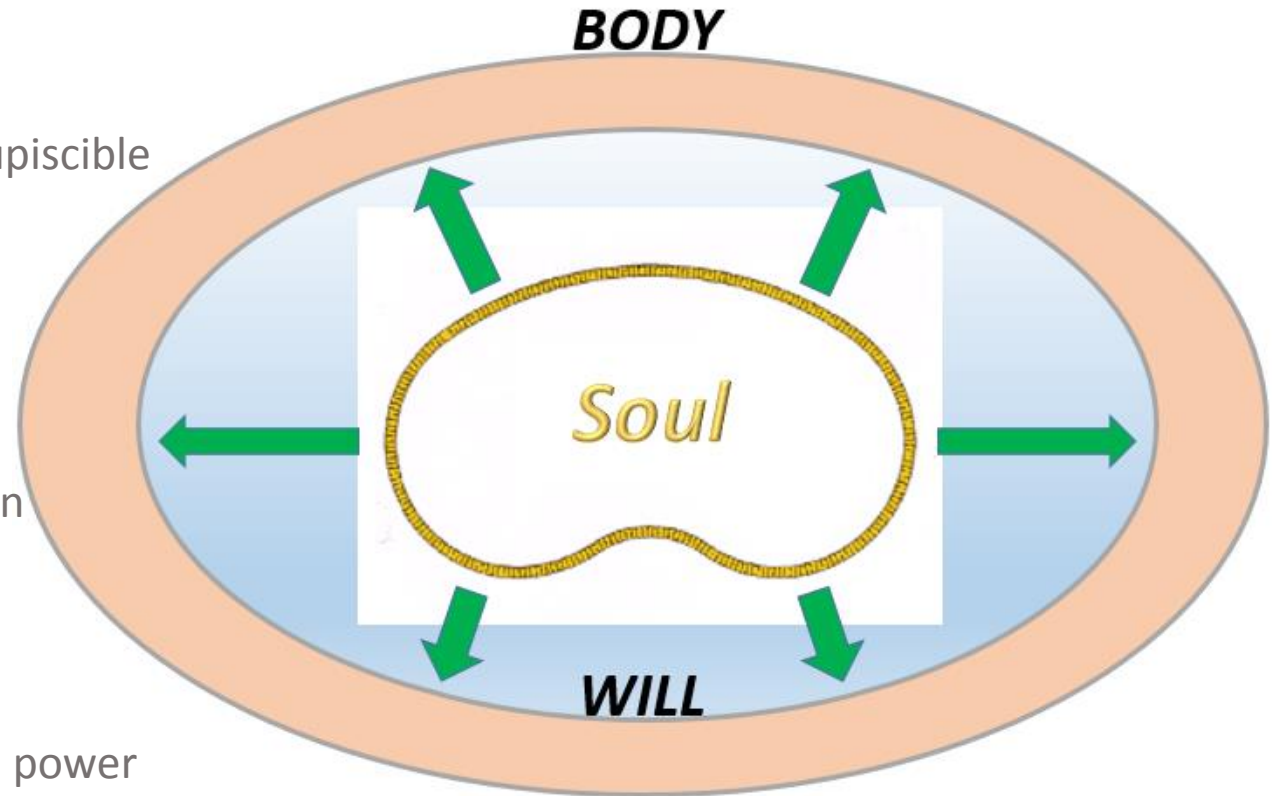
Will = Rational Appetite moves the Irascible & Concupiscible powers

The Will moves to their acts all of those other powers that are in some way rational.

Divine Law – Rule of the Human Will / Order of Reason  
Judging, delineating, classifying things in relation to perfection is relative to their Ultimate end state.

1) Comaneci 1976    2) 1972 Dolphins

Habit which is a Virtue, can only be the will, or some power moved by the Will.



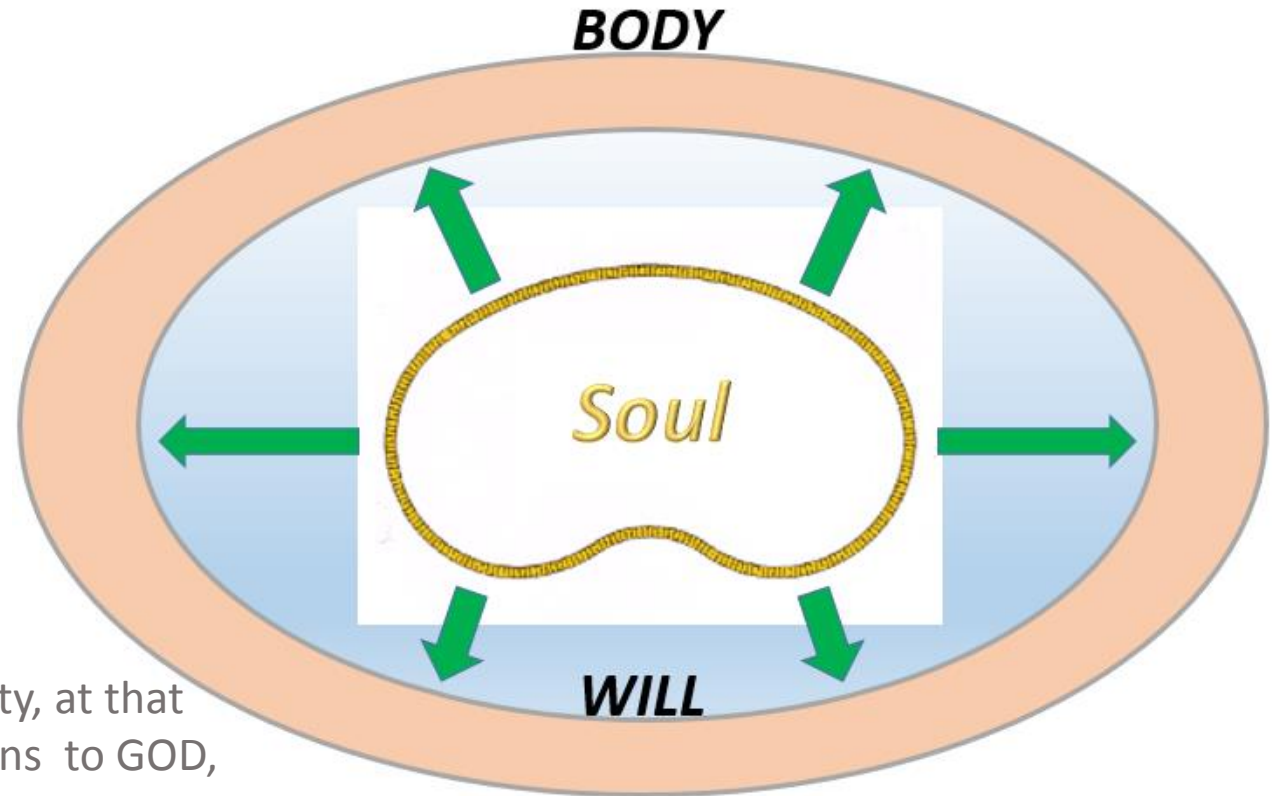
# The Soul & It's Agents

## *The Will*

The Virtue which makes a man do well actually, and not merely have the aptness to well, must either be in the Will itself or in some power as moved by the Will.

The object of the Will is the good of reason proportionate to the Will, in this respect the Will does not need a Virtue perfecting it

When confronted with Good that exceeds it's capacity, at that point the Will needs a Virtue to direct man's affections to GOD, Charity, Justice, etc.



*Charity and Justice perfect the Will*

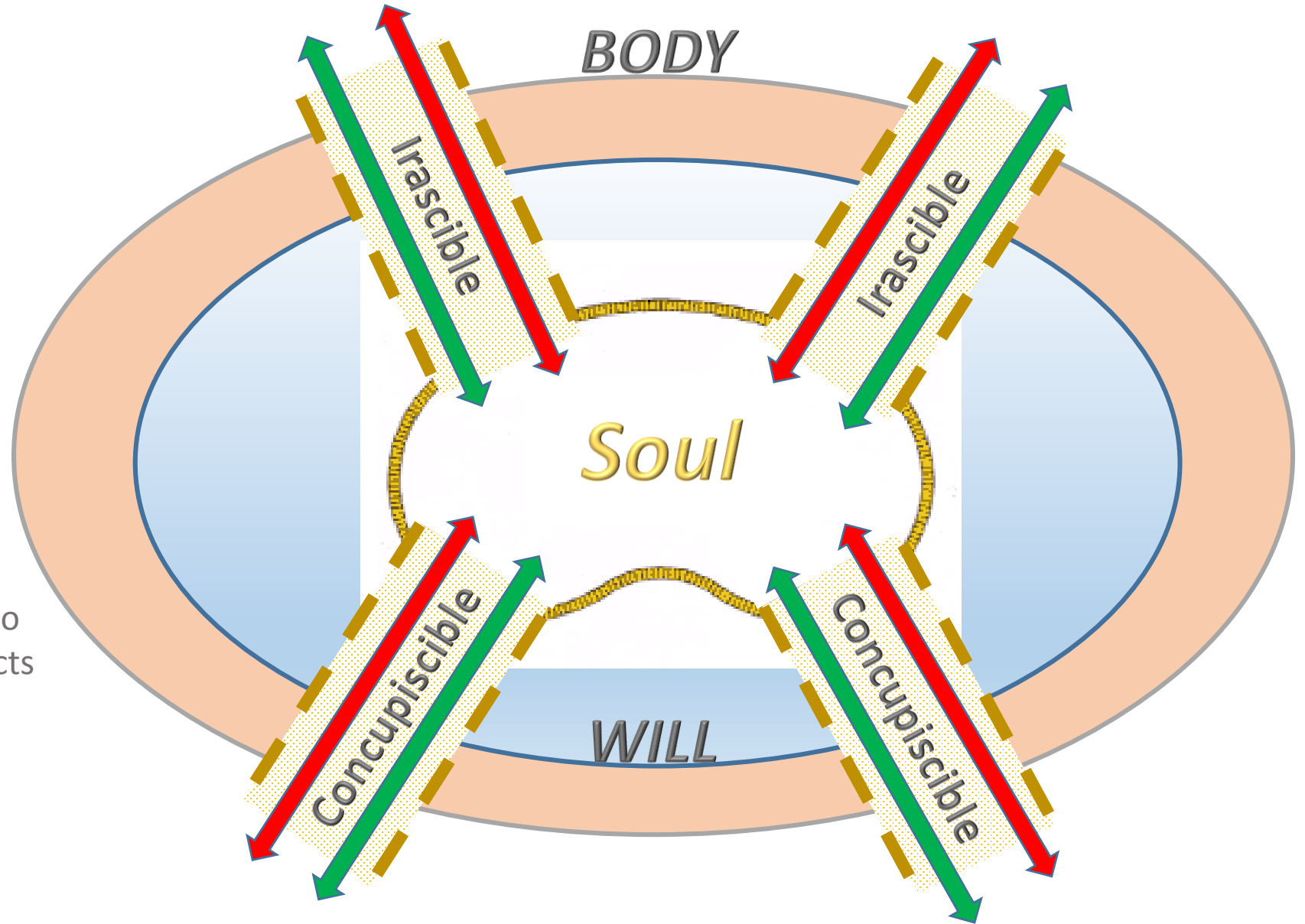


# The Soul & It's Agents

## *The Sensitive Passions or Appetites*

The Soul's Appetitive power  
puts all the other Powers  
and Habits to their  
respective uses ← →  
Relationship to the Will

Appetitive Powers function is to  
move all the powers to their acts



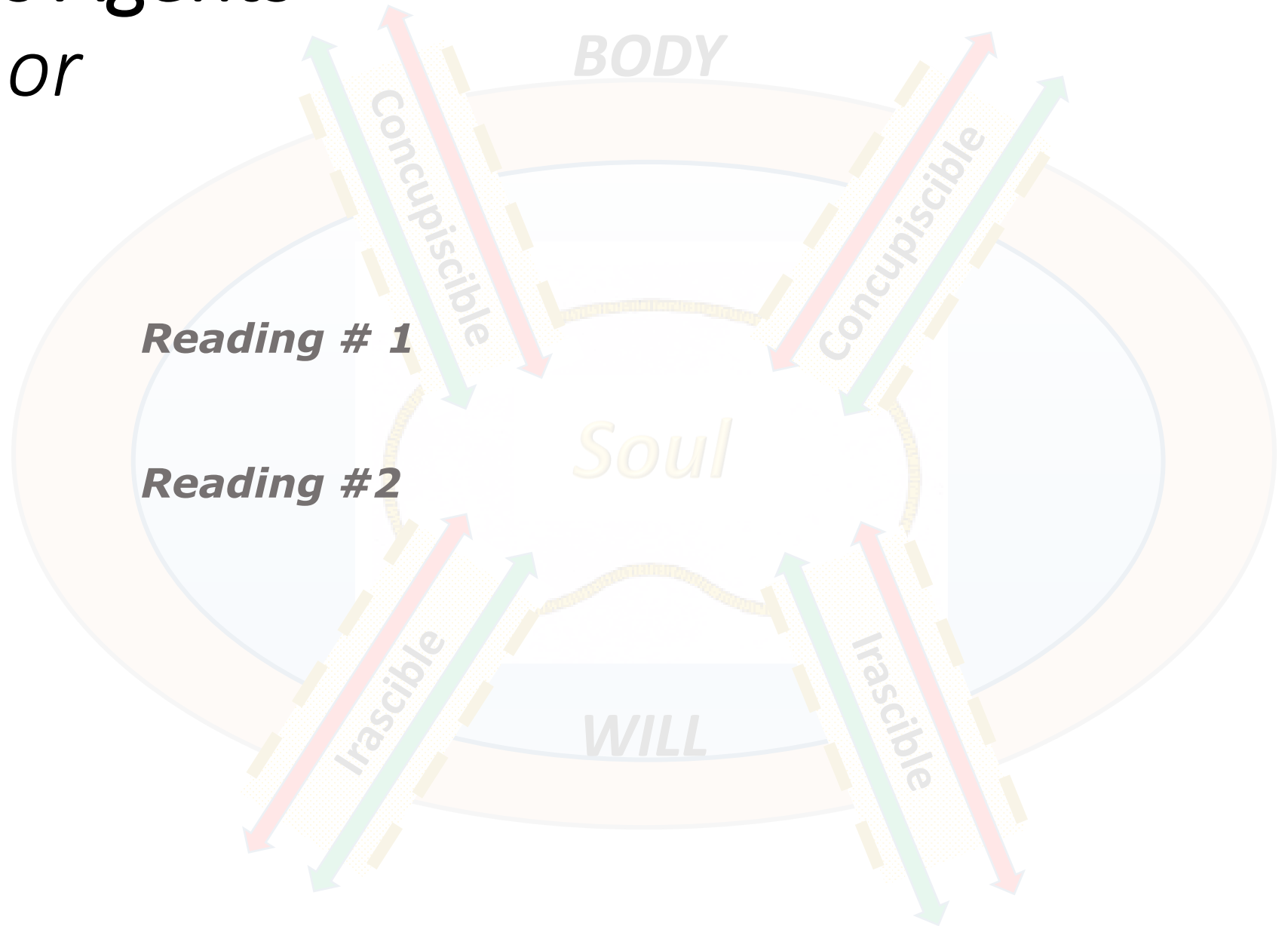
# The Soul & It's Agents

## *The Sensitive Appetites*

- Passions of the **concupiscible appetite**, where the object of the concupiscible power in general is sensible good or sensible evil taken absolutely, i.e., the pleasurable or painful as such:
  - 1a. inclination toward a good: *amor* (love)
  - 1b. inclination away from an evil: *odium* (hate)
  - 2a. motion to a possible future good: *desiderium/concupiscentia* (desire)
  - 2b. motion away from a possible future evil: *fuga/abominatio* (avoidance)
  - 3a. possession of a good: *delectatio/gaudium/laetitia* (pleasure/joy)
  - 3b. possession of an evil: *dolor/tristitia* (pain/sadness)
- Passions of the **irascible appetite**, where the object of the irascible appetite in general is sensible good insofar as it is difficult to attain and sensible evil insofar as it is difficult to avoid. These passions all presuppose a concupiscible inclination toward the sensible good in question or away from the sensible evil in question:
  - 1a. inclination toward a difficult future good *qua* possible to attain: *spes* (hope)
  - 1b. inclination away from a difficult future good *qua* impossible to attain: *desperatio* (despair)
  - 2a. inclination away from a difficult future evil *qua* impossible to overcome: *timor* (fear)
  - 2b. inclination toward a difficult future evil *qua* possible to overcome: *audacia* (daring)
  - 3. reaction to a present or past evil *qua* something to be avenged: *ira* (anger)

# The Soul & It's Agents

*The Passions or  
Appetites*



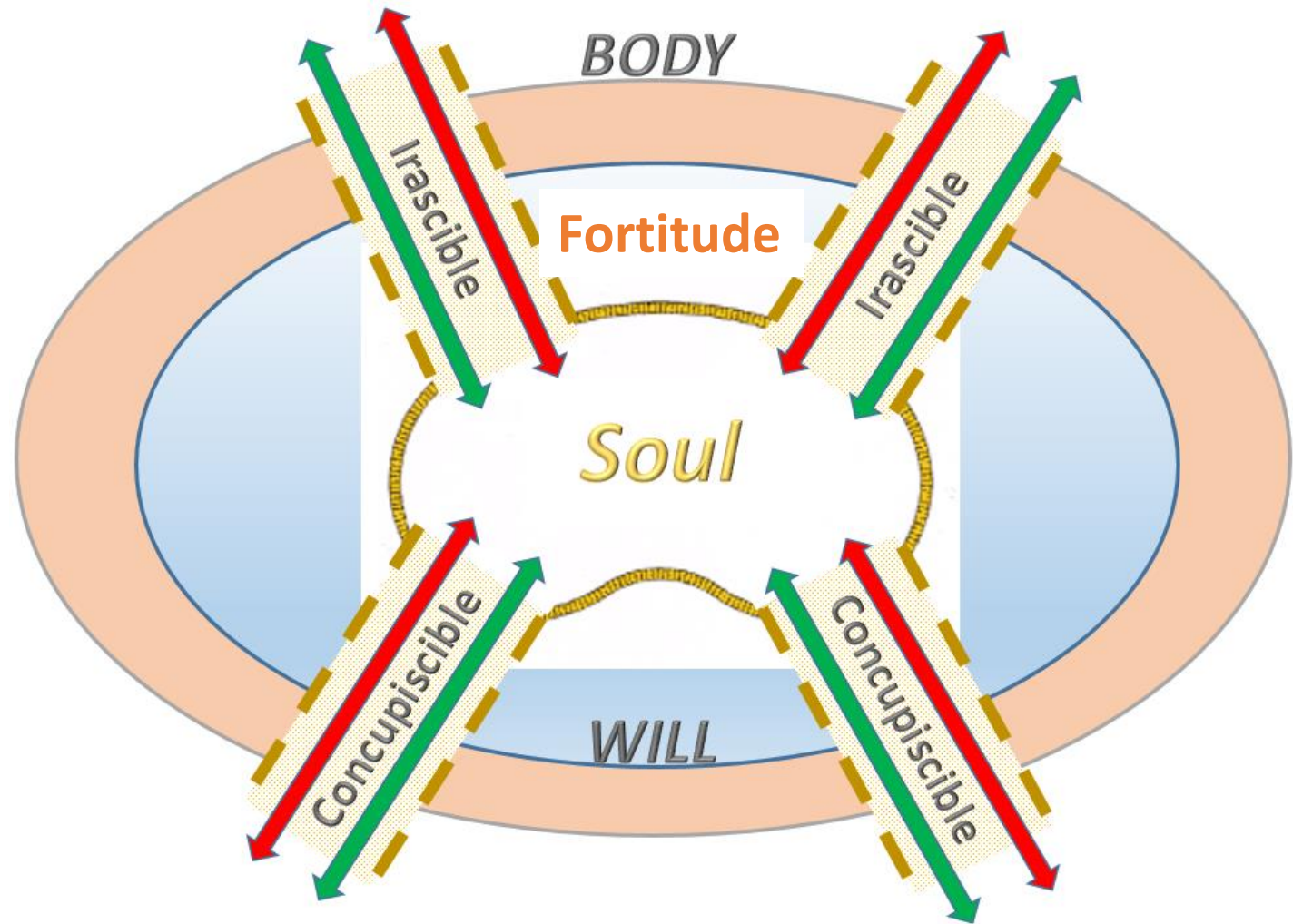
# The Soul & It's Agents

## *The Appetitive Relationship to Virtues*

**Fortitude** – strengthens and fortifies our Will. Provides firmness of purpose. Enables us to face our fears and undesirable acts or habits

### **Fruits of Fortitude –**

- Confidence
- Accomplishment
- Patience
- Perseverance



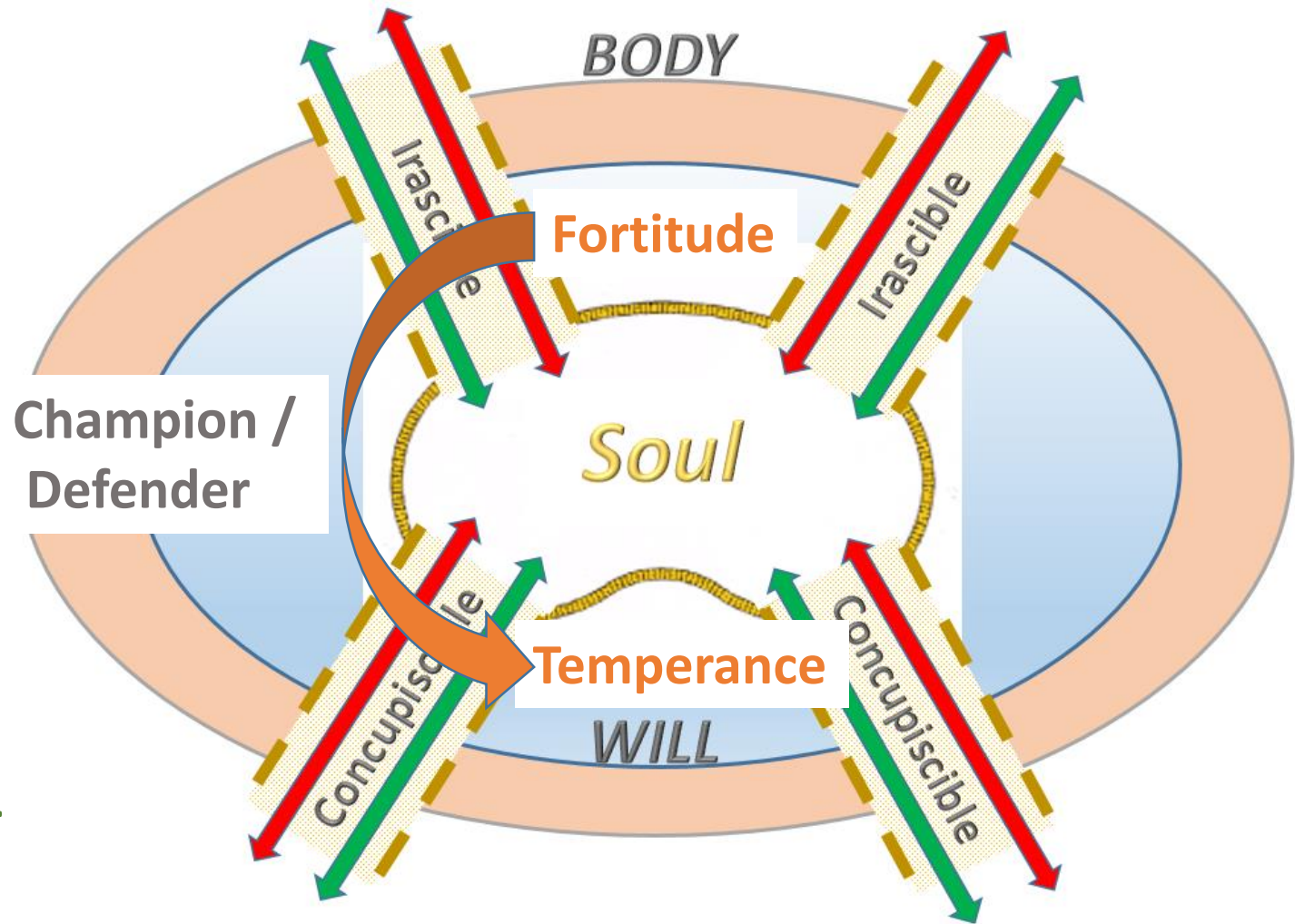
# The Soul & It's Agents

## *The Appetitive Relationship to Virtues*

**Temperance** – moderates the attraction of pleasures and provides balance in the use of created goods. It ensures the will's mastery over instincts and keeps desires within the limits of what is honorable.

### **Acts of Temperance –**

- Abstinence
- Chastity
- Fasting



# The Soul & It's Agents

## *Virtue*

Virtue is the power of the SOUL

- Perfection is in that which it perfects
- Virtue is an Operative Habit
- All operation proceeds from through a power
- Virtue disposes to that which is best – the power of the SOUL is the subject of Virtue
- That which makes it's possessor GOOD

Acts of Virtue (Good) are suitable to human nature since they are in accordance to reason, while acts of vice are discordant with human nature since they are against reason.

Virtue which is referred to Being is not proper to man; but only that virtue which is referred to works of reason, which are proper to man.

The Appetitive Power is consummated in the Sensitive Appetite and therefor is the subject of Virtue



# The Soul & It's Agents

## *Virtue*

Human virtue is an operative habit which is fixed by the highest degree of it's power

Just by being do we have any virtue??

GOD is the efficient cause of infused virtue

- "Which GOD works in us without us"
- By which we live Rightly
- Good quality of the mind
- Virtue is the highest degree of power



As GOD's substance is HIS act, the highest likeness of man to GOD is in respect of some operation  
Therefore;

**Happiness or Beatitude by which is made most perfectly conformed to GOD → which is the end state of human life, consists of an operation.**

Being proud of a virtue is bad use of it taken as an object

Virtue is a perfect habit in which it never happens that anything but good is done

# The Soul & It's Agents

## *Virtue*

### Distinguishing Virtues (Lower and Higher)

- 1) Habits are distinguishable in relation to nature. One habit disposes to an act suitable to lower nature, while another act disposes to an act befitting a higher nature.
- 2) Human Virtue – disposes to an act befitting human nature is distinct from Godlike or Heroic virtue which is disposed to an act befitting some higher nature.
- 3) Parts of Cardinal Virtues are distinct and not integral parts that combine to form a whole but subjective or potential parts.





# The Soul & It's Agents

## *The Intellect*

Intellect is the subject of Virtue

Intellect is moved by the will

Intellect can be viewed as a relative sense

Reason (Speculative Intellect) is the subject of Faith

The intellect is moved by the command of the will to assent to what is of Faith

Practical intellect is the subject of prudence → Right reason of things to be done

Good of the Intellect is TRUTH, Falsehood is Evil



# The Soul & It's Agents

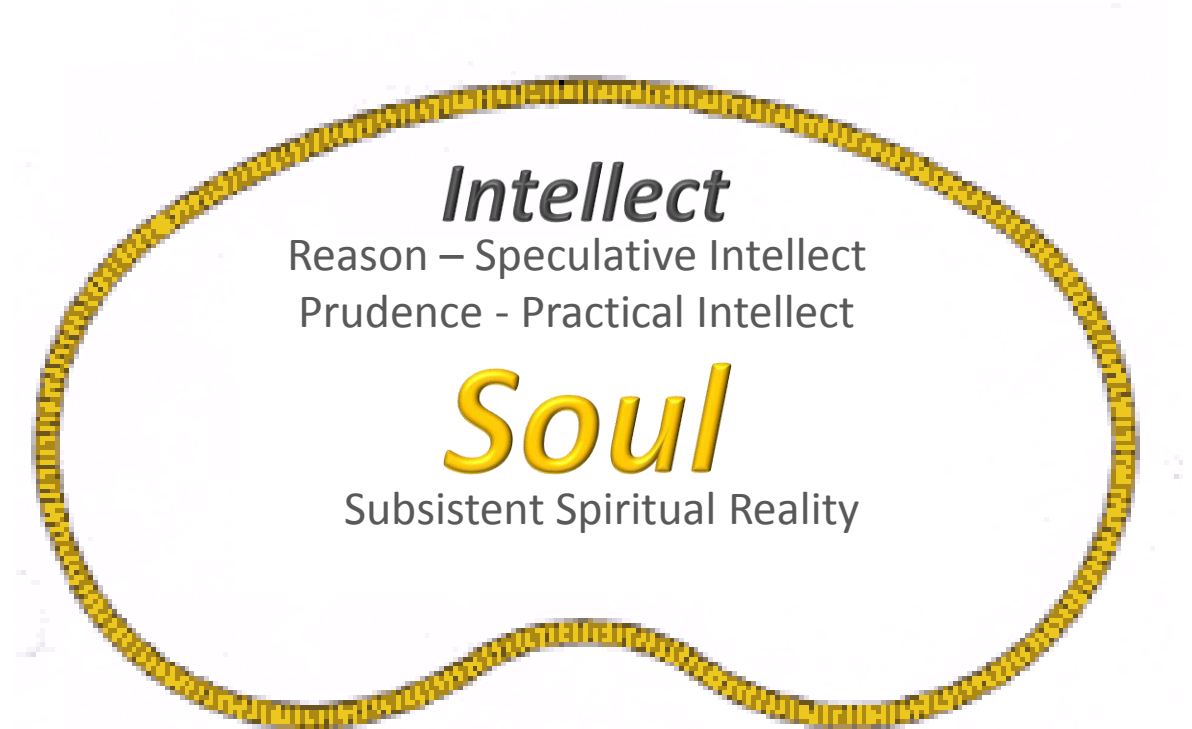
## *The Intellect*

Speculative Intellect – confer aptness for a good work namely the consideration of Truth (Good work of the Intellect)

### Three Habits of Speculative Intellect

1. Wisdom – Judging conclusions of Science and on which those principles are based
2. Understanding
3. Science

In this way Science is dependent on understanding as on a Virtue of higher degree



# The Soul & It's Agents

## *The Order of Things*

Potential wholes in which one part is more perfect than another (example)

- Rational Soul – more perfect than →
- Sensitive Soul – more perfect than →
- Vegetative



# What are “Habits”?

Habit = Quality (simple not composed of multiple habits) → Many things = Derived from its unity (relative)

By the Habit man acquire an aptness to a good act, also confers the right use of that aptness

- *Justice not only gives man the prompt to do just actions, but also makes him act justly*

Human Virtue is a habit perfecting man in the view of his doing good deeds

A Virtuous Habit has a fixed relation to Good – and no way to Evil

Habits are specifically distinct not only in respect to objects and active principles but also in their relation to nature.

Reason of their suitability or unsuitability to nature – (distinct Good & Bad)

- Good – one which disposes to an act suitable to this agent's nature
- Evil – one which disposes to an act unsuitable to nature

Habit directed @ an operation is perfection of a power. Every perfection is proportioned to that which it perfects

Habits are engendered little by little

- Not necessarily built one after another but that it begins imperfectly and gradually perfected
- Habits continually applied to more and more situations build strength and intelligence with respect to that habit, thereby adding to its perfection (practice perfect)

# Connections

We are moved to actions through our Powers by the Will

**Charity** and **Justice** perfect the Will

Our **Fortitude** strengthens and fortifies the Will

**Temperance** ensures the Will's mastery over instincts and limits our desires

Our **Faith** is the shared component from the Soul through our Appetitive Powers

Our intellect is moved by the Will and subject to Virtue

**Justice** and **Prudence** are perfected and grow through our positive Habits

# Virtue Inventory

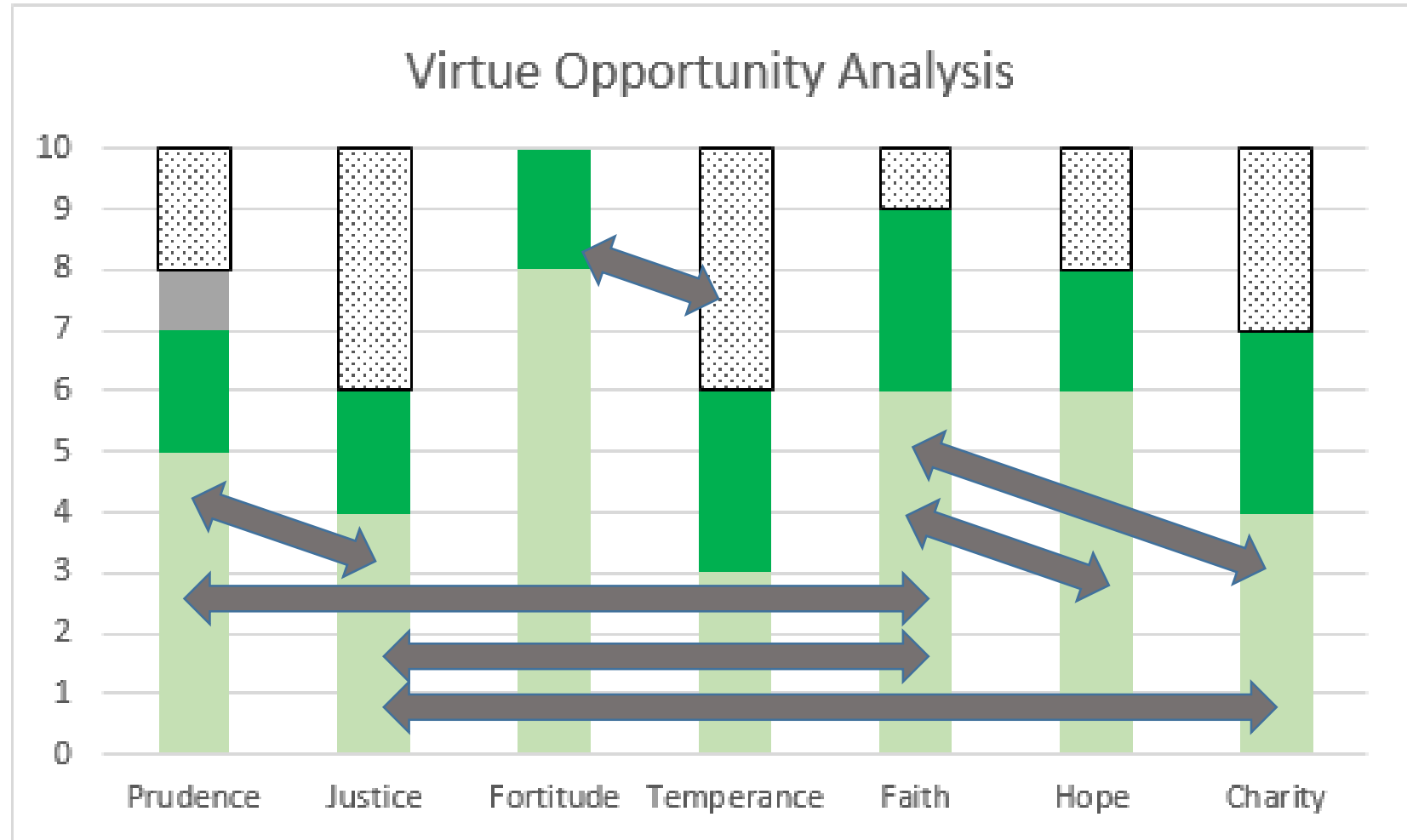
Habit directed @ an operation is perfection of a power.

Spiritual Stages of Passions

- first, its acquisition;
- secondly, its increase;
- thirdly, its perfection.

Work is Exterior or Interior (Practical / Operative)

Every act of Virtue can be done from choice, no Virtue makes us choose rightly except that which is in the Appetitive parts of the SOUL



# End Game - Relations

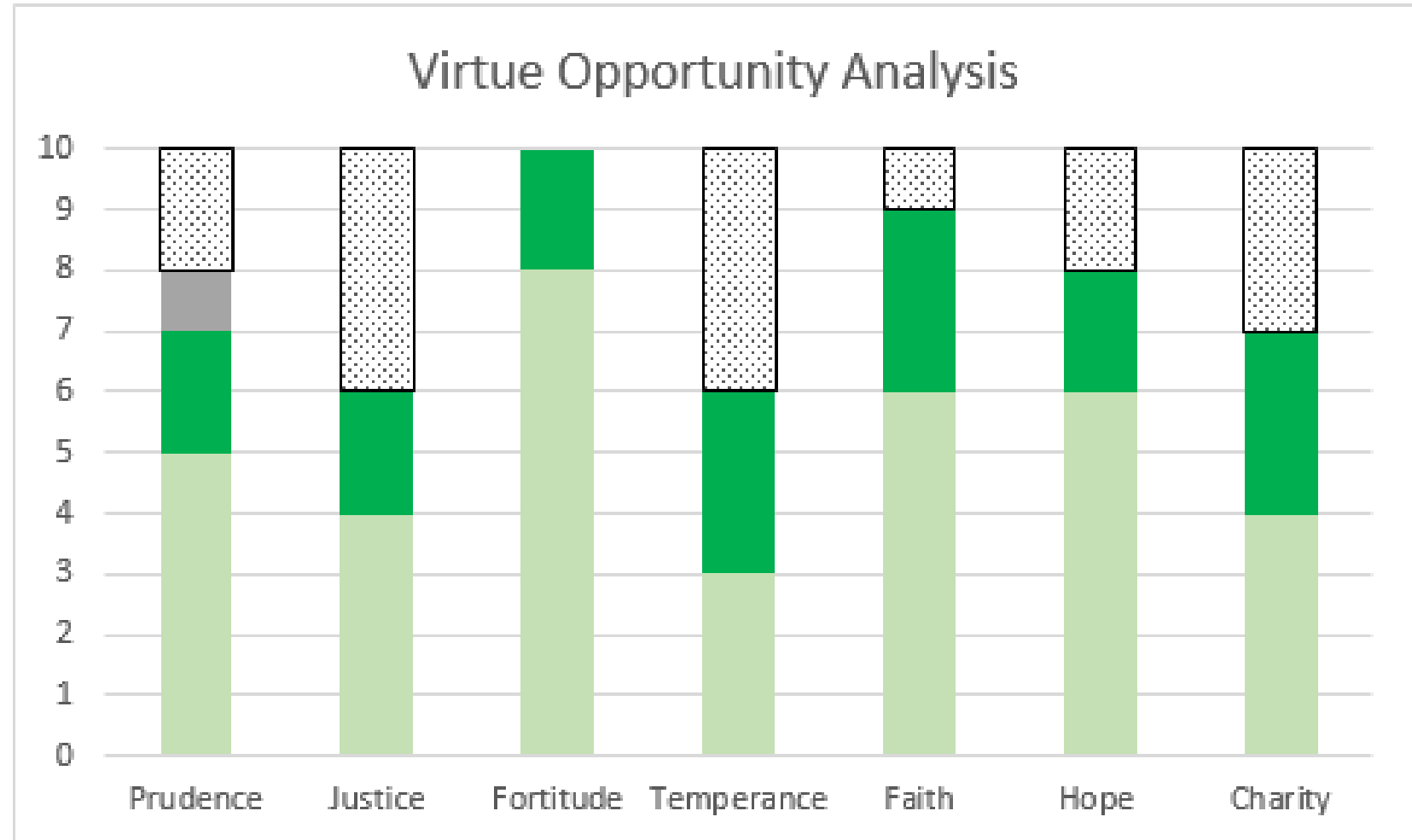
As **Faith** increases,  
**Prudence** increases

**Fortitude** strengthens the  
Will which in turn tempers  
& mediates our passions

**Charity** is the solvent for  
our impediments / stains /  
shades. *Prayer & Grace*

**Hope, Temperance** and  
**Justice** follow our increase  
and perfection in the  
speculative intellect

Reconciliation is a key effect  
both clarity of our  
Speculative Intellect and  
our ability to effect change

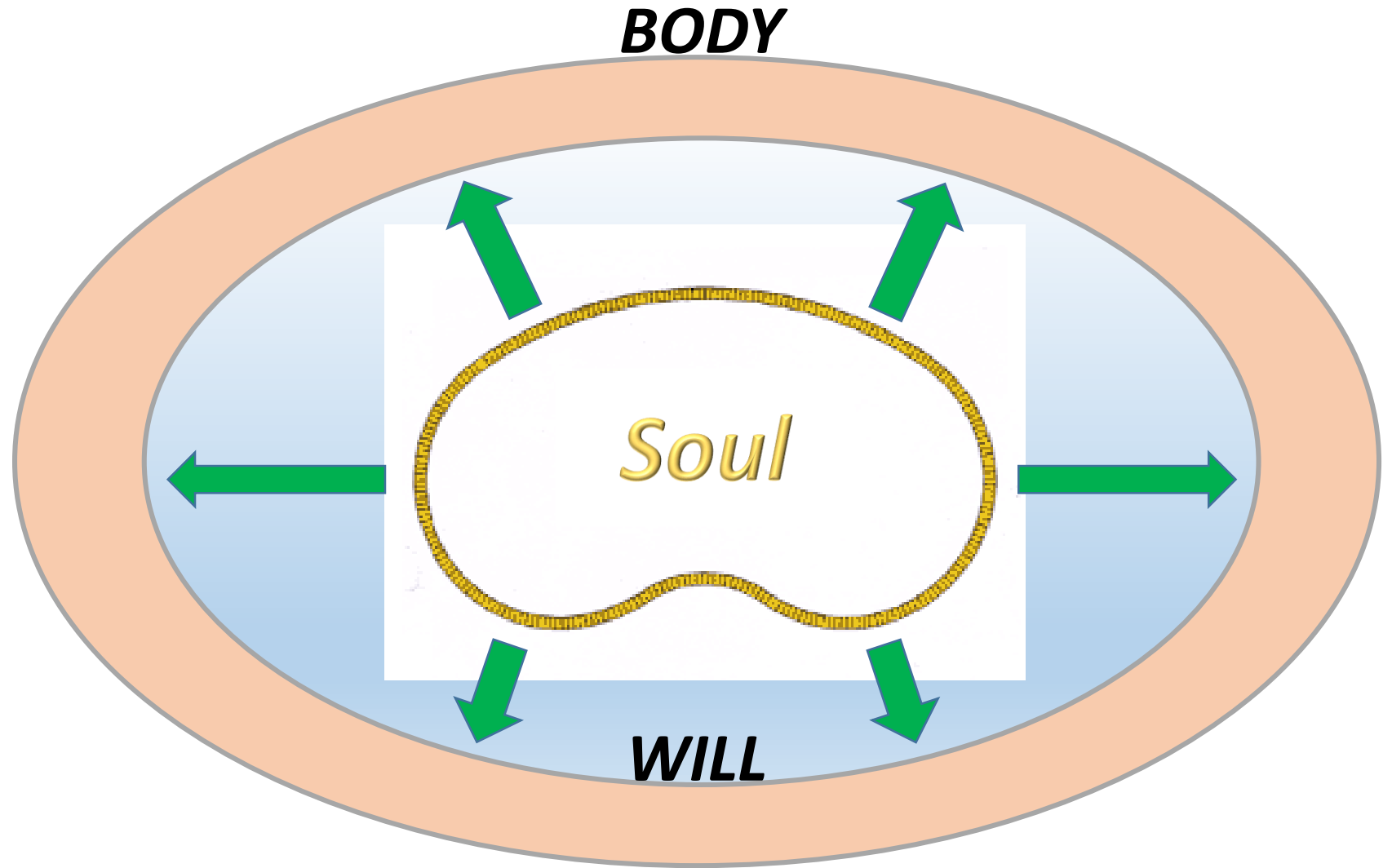


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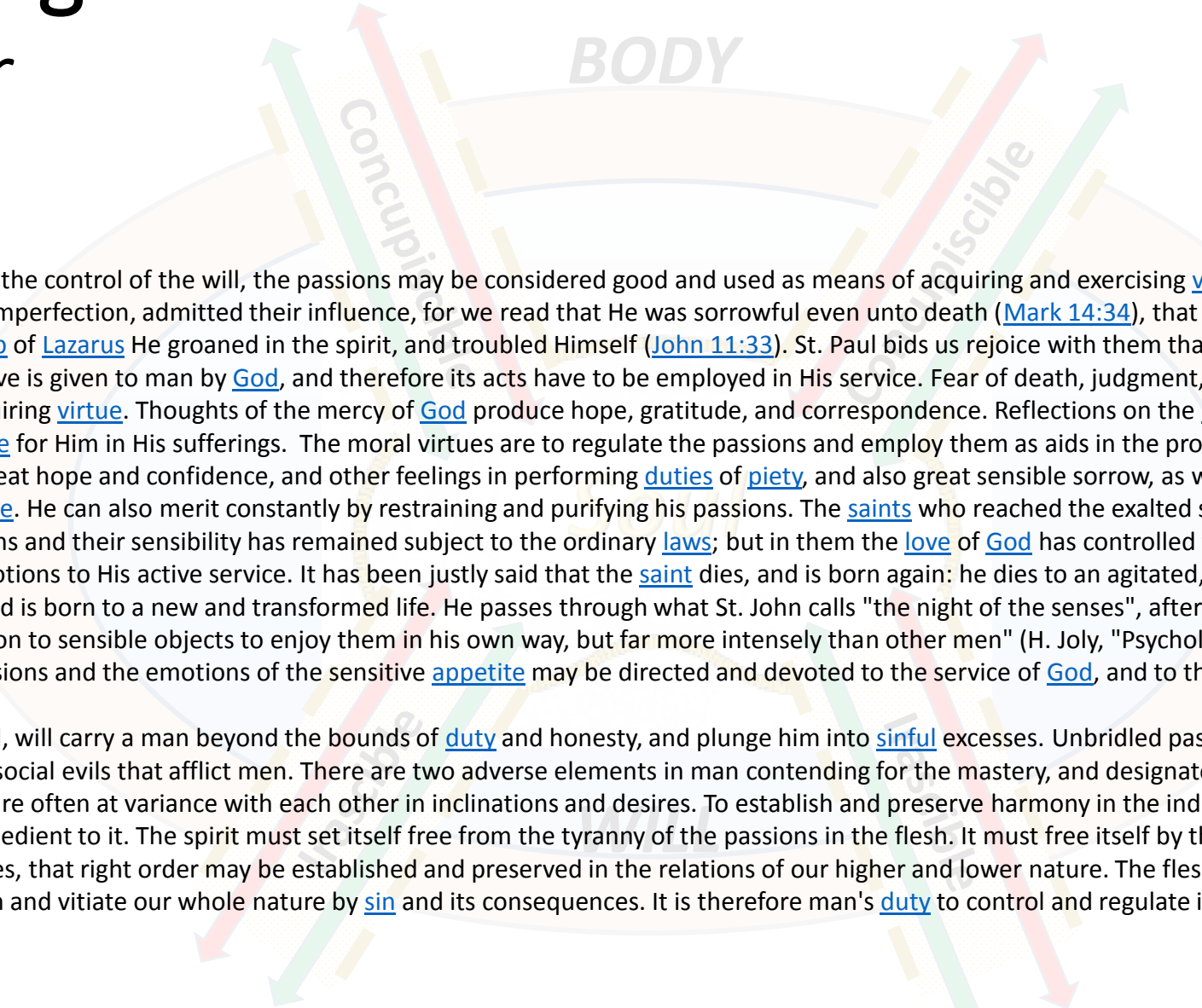
# The Soul & It's Agents

*The Will*



# The Soul & It's Agents

## *The Passions or Appetites*



When regulated by reason, and subjected to the control of the will, the passions may be considered good and used as means of acquiring and exercising [virtue](#). [Christ](#) Himself, in whom there could be no [sin](#) nor shadow of imperfection, admitted their influence, for we read that He was sorrowful even unto death ([Mark 14:34](#)), that He wept over [Jerusalem](#) ([Luke 19:41](#)), and at the [tomb](#) of [Lazarus](#) He groaned in the spirit, and troubled Himself ([John 11:33](#)). St. Paul bids us rejoice with them that rejoice, and weep with them that weep ([Romans 12:15](#)). The sensitive is given to man by [God](#), and therefore its acts have to be employed in His service. Fear of death, judgment, and [hell](#) prompts one to repentance, and to the first efforts in acquiring [virtue](#). Thoughts of the mercy of [God](#) produce hope, gratitude, and correspondence. Reflections on the [sufferings of Christ](#) moves to sorrow for [sin](#), and to compassion and [love](#) for Him in His sufferings. The moral virtues are to regulate the passions and employ them as aids in the progress of spiritual life. A just man at times experiences great [joy](#), great hope and confidence, and other feelings in performing [duties](#) of [piety](#), and also great sensible sorrow, as well as sorrow of [soul](#), for his [sins](#), and he is thus confirmed in his [justice](#). He can also merit constantly by restraining and purifying his passions. The [saints](#) who reached the exalted state of perfection, have retained their capacity for all human emotions and their sensibility has remained subject to the ordinary [laws](#); but in them the [love](#) of [God](#) has controlled the [mental](#) images which excite the passions and directed all their emotions to His active service. It has been justly said that the [saint](#) dies, and is born again: he dies to an agitated, distracted and sensual life, by temperance, continency, and austerity, and is born to a new and transformed life. He passes through what St. John calls "the night of the senses", after which his eyes are opened to a clearer light. "The saint will return later on to sensible objects to enjoy them in his own way, but far more intensely than other men" (H. Joly, "Psychology of the Saints", 128). Accordingly we can understand how the passions and the emotions of the sensitive [appetite](#) may be directed and devoted to the service of [God](#), and to the acquisition, increase, and perfection of [virtue](#).

All admit that the passions, unless restrained, will carry a man beyond the bounds of [duty](#) and honesty, and plunge him into [sinful](#) excesses. Unbridled passions cause all the moral ruin and most of the physical and social evils that afflict men. There are two adverse elements in man contending for the mastery, and designated by St. Paul as "the flesh" and "the spirit" ([Galatians 5:17](#)). These two are often at variance with each other in inclinations and desires. To establish and preserve harmony in the individual, it is [necessary](#) that the spirit rule, and that the flesh be made obedient to it. The spirit must set itself free from the tyranny of the passions in the flesh. It must free itself by the renunciation of all those unlawful things which our lower nature craves, that right order may be established and preserved in the relations of our higher and lower nature. The flesh and its [appetites](#), if allowed, will throw everything into confusion and vitiate our whole nature by [sin](#) and its consequences. It is therefore man's [duty](#) to control and regulate it by reason and a strong will aided by [God's grace](#).