

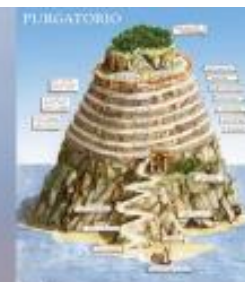
Prayer of St. Thomas Aquinas

Angelic Doctor & Our Guide on this Journey

- *Grant O Merciful God that I might ardently desire, prudently examine, truthfully acknowledge, and perfectly accomplish what is pleasing to Thee for the Praise and Glory of Thy Name. Amen*



A Midway Reminder from Dr. Kreeft

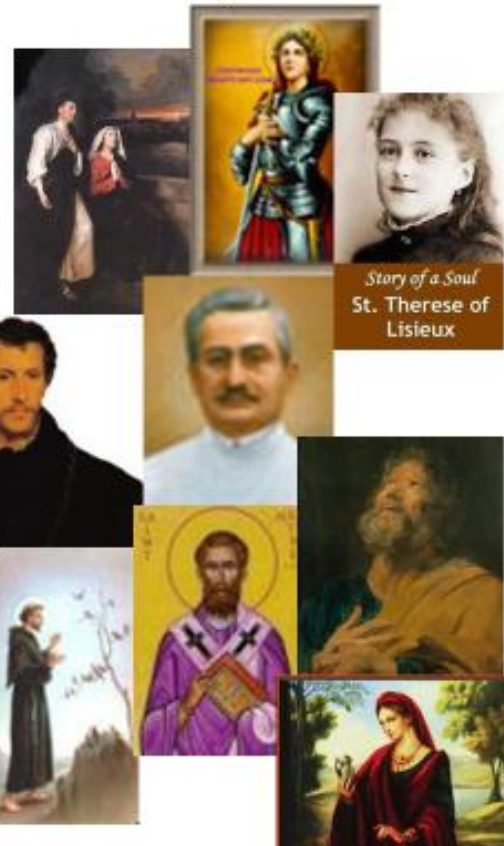


- *We become virtuous the same way we become rich: we invest in the right company and then have patience.*
- *How do you get to Carnegie Hall? Practice, practice, practice.*
- *Repetition creates habits. So begin already!*
- *It begins in the mind and the will, with thinking and deciding... It has to be gradual. Reason can instantly see a truth, but it cannot instantly tame the appetites. The appetites are like dogs or horses; training takes a long time....We're lucky it does, for that means there's always hope, always a chance for reform.*

Take 
and Call Me in the Morning

Equality and Inequality; Diversity of Gifts

- We are the Same in Origin and Destiny
- Human nature makes us incomplete; partial possession of human nature
 - Calls us into Communion our proper state → Need each other
- The Inequality of Gifts and of Our Response(s) to God
 - Not identically gifted, nor in Response
 - Total Yes, Partial Yes, No
- Eschatologically → Each can Know God in a somewhat unique way, *Yet unified by our common love of God*
 - *How wonderfully unequal are the saints & how tediously equal the sinners* Peter Kreeft



Faith & Fear



*“Let nothing disturb you, nothing frighten you, all things are passing, **God** is unchanging. Patience gains all; nothing is lacking to those who have **God: God alone is sufficient.**”*

- It is impossible for man's happiness to consist in wealth ST I-II, 2, 1
- It is impossible for happiness to consist in honor ST I-II, 2, 3
- Man's happiness cannot consist in fame and glory ST I-II, 2, 3
- It is impossible for happiness to consist in power ST I-II, 2, 4
- Man's happiness doesn't consist in goods of the body ST I-II, 2, 5
- ...
- **Augustine says that happiness is joy in truth** ST I-II, 3, 4

Envy & Jealousy; A Distinction in Language and Reality → Displeasure at another's good vs. a passionate protection

- **Jealousy, in whatever way it's taken, arises from intensity of love.**
ST I-II, 28, 4
- St. Thomas, then, was dealing with an ambiguous word. Even in Latin it had a slippery sound—*zelus*—and its ambiguity would later give rise to two closely related English derivatives: “zealous” and “jealous.” Originally, these meant much the same thing. As zeal was the passionate promotion, so jealousy was the passionate protection, of some beloved person or thing.

Today, of course, we tend to think of jealousy as something wholly negative, but as late as the nineteenth century and even into the twentieth, one could still be jealous in a good way. People still knew, for example, that God was quite right to be “*a jealous God*” (Ex 20:5), and they didn't wonder whether St. Paul was guilty of envy when he told the Corinthians, “*I am jealous over you with a godly jealousy*” (2 Cor 11:2).
- Nevertheless, jealousy has always suffered from association with its disreputable tag-along, suspicion, and by Shakespeare's day this association had become predominant:



Envy vs. Kindness/Admiration/ Contentment

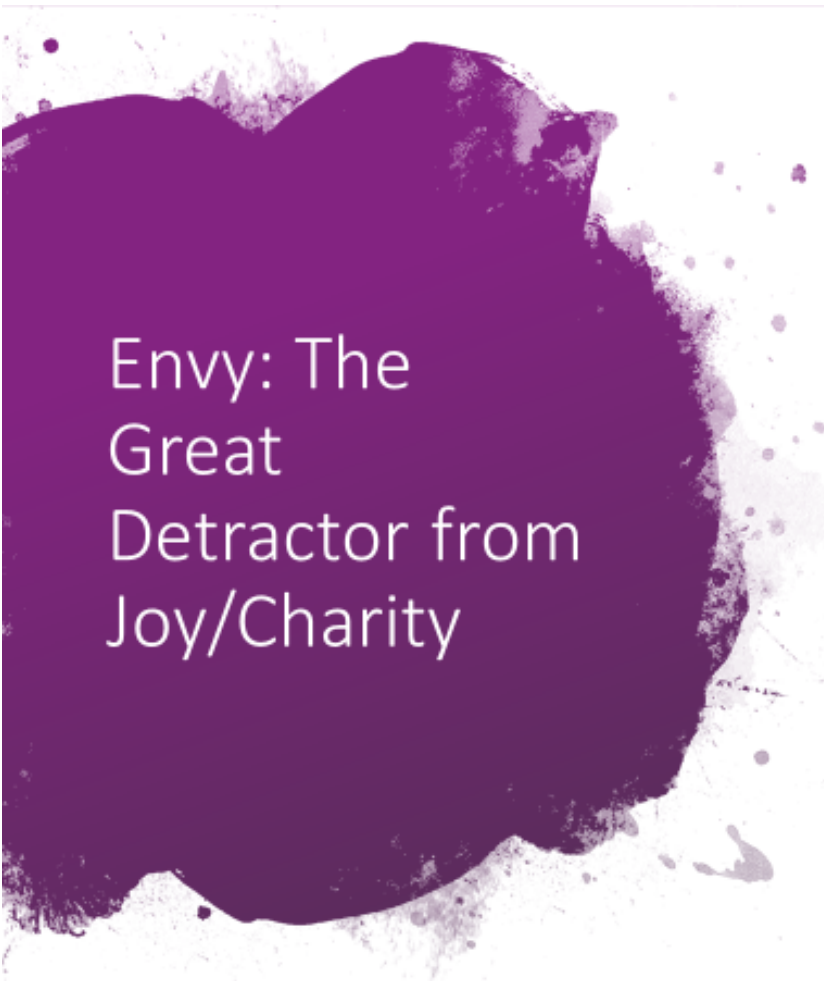


- Thus envy, in respect of its species, denotes an evil, since it is displeasure at another's good, and such displeasure is in itself contrary to reason: wherefore, as the Philosopher remarks (Ethic. ii, 6), "**the very mention of envy denotes something evil.** ST II-II, 158, 1
- "*The Disordered Desire for what belongs to another*
- An **operative habit** in which the person turns away joy and embraces [disordered] sorrow
- *What shall it profit a man to gain the whole world and lose his own soul.* Mk. 8, 36
- *Envy is the stupidest of all sins because it is the only sin that never once caused anyone even a false feeling of pleasure.* Peter Kreeft

More re: Envy from the Angelic Doctor and other “Apostles of Common Sense”

- Envy is sorrow, sadness, or anger at the goodness or excellence of someone else, because I take it to lessen my own. The key difference with envy is that (unlike with jealousy) I do not want to possess the good or excellence you have; rather, *I want to destroy it.* ST II-II, 36, 1
- “An envious man is not content to live his own life...” Dale Ahlquist
- Envy is a “...self-inflicted pain wounds the pining spirit, which is racked by the prosperity of another.” ST II-II, 36, 1 from Gregory of Nyssa
- Secondly, another's good may be reckoned as being one's own evil, in so far as it conduces to the lessening of one's own good name or excellence. It is in this way that envy grieves for another's good: and consequently men are envious of those goods in which a good name consists, and about which men like to be honored and esteemed ST II-II, 36, 4





Envy: The Great Detractor from Joy/Charity

The joy of charity is joy about the Divine wisdom. Now such a joy as this has no admixture of sorrow. ST, II-II, 36, 3

- 1. Envy is sorrow or sadness over another's good, because that good is regarded as something withheld or taken away from the envious person's excellence or reputation.
- 2. Envy is a sin; it grieves over what charity finds capable of causing joy; it is a spiritual disorder.
- 3. Envy in its kind is a mortal sin, for it is in conflict with the precept of charity. But in the envious person the sin of envy is mortal only when it is committed with full knowledge and full consent. (Angelic it was Mortal, In us?)
- 4. Envy is a fruitful source of other sins, and therefore it is listed with the capital sins.
- 5. At minimum, envy radically distracts us, at maximum violates the very reality of man as an intentionally communal being and the virtue of solidarity

Kindness/Admiration

- *"To think of oneself as nothing, and always to think well and highly of others is the best and most perfect wisdom. Wherefore, if you see another sin openly or commit a serious crime, do not consider yourself better, for you do not know how long you can remain in good estate. All men are frail, but you must admit that none is more frail than yourself."*

Thomas á Kempis

- *"There is nothing which gives greater security to our actions, or more effectually cuts the snares the devil lays for us, than to follow another person's will, rather than our own, in doing good."*

St Philip Neri



The Realization of Human Happiness/ Contentment

Learn to live well the life that God gave us!



- To Repeat:

Man's happiness is twofold.... one is proportionate to human nature...which man can obtain by means of this natural principles (powers). The other is happiness surpassing man's nature and which man can obtain by the power of God alone, by a kind of participation in the Godhead, about which it is written that by Christ we are made partakers of the divine nature. ST I-II, 62, 1

- *God became man so that man could become as God* St. Augustine

Envy Discussion

- How does one feel when envy “strikes” you?
- How does the habit of envy make our lives miserable?
- Can anyone share an example of someone you’ve envied became someone you admired
- If Time Allows: How do you think envy is related to pride?

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Wrath (Anger): Passion of the Sensitive Appetite; Good and/or Bad?

- Not necessarily evil (as envy) as it may be good or ill
- **A passion of the sensitive appetite is good in so far as it is regulated by reason, whereas it is evil if it set the order of reason aside.** ST II-II, 158, 2
- **Directed against vice and in accordance with reason this anger is good and is called *zealous anger*.** ST II-II, 158, 1
- Chrysostom says: *He who is not angry, whereas he has cause to be, sins. For unreasonable patience is the hotbed of many vices, it fosters negligence, and incites not only the wicked but even the good to do wrong. ...Anger, when it has a cause, is not anger but judgment.* [otherwise it is weak] from ST II-II, 159, 1





When Anger is
sin and to what
Vices it leads...

- Anger may be considered in three ways. First, as consisting in thought, and thus two vices arise from anger. one is on the part of the person with whom a man is angry, and whom he deems unworthy [indignum] of acting thus towards him, and this is called "indignation." The other vice is on the part of the man himself, in so far as he devises various means of vengeance, and with such like thoughts fills his mind, according to Job 15:2, "*Will a wise man . . . fill his stomach with burning heat?*" And thus we have "*swelling of the mind.*" (pride)
- Secondly, anger may be considered, as expressed in words: and thus a twofold disorder arises from anger. One is when a man manifests his anger in his manner of speech, as stated above (Article 5, Reply to Objection 3) of the man who says to his brother, "Raca": and this refers to "clamor," which denotes disorderly and confused speech. The other disorder is when a man breaks out into injurious words, and if these be against God, it is "blasphemy," if against one's neighbor, it is "contumely." (insolent, insulting language or treatment)
- Thirdly, anger may be considered as proceeding to deeds; and thus anger gives rise to "quarrels," by which we are to understand all manner of injuries inflicted on one's neighbor through anger. ST II-II, 158, 7

A Few Words from the Philosopher...

- *Anybody can become angry - that is easy, but to be angry with the right person and to the right degree and at the right time and for the right purpose, and in the right way - that is not within everybody's power and is not easy.*
- *We are what we repeatedly do. Excellence, then, is not an act but a habit.*

Aristotle





Advice/Warning re: Anger

- ...a capital vice is defined as one from which many vices arise. ST II-II, 156, 6
- the blasphemy into which a man breaks out through a disturbance of the mind, proceeds from anger. ST II-II, 158, 7
- Philosopher (Ethic. iv, 5) ascribes this to "choleric" persons: "ill-will" he describes as "an anger that endures and grows old," and this the Philosopher ascribes to "sullenness"; while he describes "rancour" as "reckoning the time for vengeance," which tallies with the Philosopher's description of the "ill-tempered." The same division is given by Damascene (De Fide Orth. ii, 16)

Gentleness, Forgiveness, Temperance, Meekness (Prudence): Antidotes for Wrath

- Courage as grace under pressure
- *Forgive us our trespasses as we forgive those who trespass against us...*
- *"Nothing is so strong as gentleness, nothing so gentle as real strength."* Francis de Sales
- *"Love is swift, sincere, pious, pleasant, gentle, strong, patient, faithful, prudent, long-suffering, manly and never seeking her own; for whosoever a man seeketh his own, there he falleth from love."* Thomas a Kempis
- *"Let us seek the grace of a cheerful heart, an even temper, sweetness, gentleness, and brightness of mind, as walking in His light, and by His grace. Let us pray to Him to give us the spirit of ever-abundant, ever-springing love, which overpowers and sweeps away the vexations of life by its own richness and strength, and which, above all things, unites us to Him who is the fountain and the centre of all mercy, loving-kindness, and joy."* John Henry Newman

*Prudence is the virtue that disposes practical reason to discern our true good in every circumstance and to choose the right means of achieving it; "the prudent man looks where he is going." "Keep sane and sober for your prayers." Prudence is **"right reason in action,"** writes St. Thomas Aquinas, following Aristotle. It is not to be confused with timidity or fear, nor with duplicity or dissimulation. It is called *auriga virtutum* (the charioteer of the virtues); it guides the other virtues by setting rule and measure. It is prudence that immediately guides the judgment of conscience. The prudent man determines and directs his conduct in accordance with this judgment. With the help of this virtue we apply moral principles to particular cases without error and overcome doubts about the good to achieve and the evil to avoid. CCC 866*

The Parable of the Prodigal Son

- Son turns against Father, Family, Neighbor and Self
- Wastes his inheritance on Wine, Women and Son
- Realizes he's below the pigs
- Swallows pride, risks angry rejection, hopes for a job
- Restored to Sonship
- Brother gets envious/angry



Questions on Anger/Wrath

- What are the ways that help us distinguish between proper anger and anger that is a “*deadly*” sin?
- Why must we work to overcome the “deadly” habit of anger/wrath if it is sometimes justifiable?
 - What will a pattern of angry behavior make difficult for us in our spiritual development, especially as a Catholic Christian?
- What are the practical things we can do to reverse patterns of inappropriate anger?