

St. Joseph Society



Objective: Catholic morality is the practical outworking of the great dogmas of the Catholic faith. St. Paul commands us to “work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure” (Philippians 2:12-13). Last month, we defined the nature and difference of ethics and moral theology, the various sources of moral theology, and looked at the question of moral relativism. This month, we are going to investigate the nature of the human person. As Romanus Cessario, O.P. says, “Since moral theology concerns the good of the human person, it is necessary to consider the nature of the creature whose good it directs” (*Introduction to Moral Theology*, 21).

Unit 2 Podcast Schedule

- Episode #5 – Image of God
- Episode #6 – Faculties of the Soul
- Episode #7 – Man in Paradise
- Episode #8 – Sin: What Went Wrong

Monthly Meeting: The Nature of Man

I. Episode #5 – Image of God

1. Romanus Cessario, O.P. – “Since moral theology concerns the good of the human person, it is necessary to consider the nature of the creature whose good it directs” (*Introduction to Moral Theology*, 21).
2. Ludwig Ott – “Man consists of two essential parts: a material body and a spiritual soul” and “Every individual soul was immediately created out of nothing by God” (*Fundamentals of Catholic Dogma*, 106 and 108).
3. The Natural Image of God – In the natural order (i.e. without grace), a person can only attain a degree of knowledge of God by reason and love of God as the source and end of good. This image would be examined in natural theology and ethics.
4. The Image of Grace – This is the supernatural image of God (i.e. with grace) and since moral theology is concerned to show how the human person created in the *imago Dei* attains the image of conformity which perdures unto everlasting life this image is the starting point of moral theology.
5. The Image of Glory – In glory, the *Imago Dei* reaches its final and fullest state when the soul beholds God face to face.

II. Episode #6 – Faculties of the Soul

1. What is man? – Man is a soul/body composite (soul animates the body). Man is an animal (has a body) and he therefore has passions (appetites or desires) and emotions. Man is also rational and he therefore possesses an intellect and a will.
2. Four Aspects of the Human Person (and the virtues which perfect them)
 - a. Intellect – The human faculty of understanding, judging, and reasoning (Prudence)
 - b. Will – The rational appetite for what one rationally apprehends as good. (Justice)
 - c. Irascible Appetite – A sense appetite for arduous goods. (Fortitude)
 - d. Concupiscible Appetite – A sense appetite for pleasurable goods. (Temperance)

III. Episode #7 – Man in Paradise

1. Man in Paradise (CCC 374-379) – The first man was not only created good but was also established in friendship with his Creator and in harmony with himself and with the creation around him, in a state that would be surpassed only by the glory of the new creation in Christ.
2. Original Justice: The Condition of Adam & Eve
 - a. The Natural Gift – Existence is always gratuitous because no one can lay claim to being called out of nothingness.
 - b. The Supernatural Gift: Theology refers to this original gift of intimacy with God by the name of sanctifying grace which would have been accompanied by the three theological virtues—faith, hope, and charity. Without these gifts, it is impossible to walk in friendship with God.
 - c. The preternatural gifts are proper to angelic nature, giving Adam and Eve four angelic privileges (which would have been transferred to their offspring): immortality, immunity from suffering, infused knowledge, and integrity.

IV. Episode #8 – Sin: What Went Wrong

1. Original Sin – “That privation of original justice inherited at birth” (*Handbook of Moral Theology*, Prummer, 69). What are the chief punishments of Adam which we inherit through original sin? The fact of original sin explains why man is so often tempted to evil and why he so easily turns from God. Because of the ignorance resulting from original sin, the mind of man has difficulty in knowing many necessary truths, easily falls into error, and is more inclined to consider temporal than eternal things. The penalties of original sin--death, suffering, ignorance, and a strong inclination to sin--remain after Baptism, even though original sin is taken away.
2. The Remedy – “Baptism confers the Grace of Justification . . . Baptism effects: *the eradication of sins*, both original sin and, in the case of adults, also all personal, mortal and venial sins”, and the “*inner sanctification* by the infusion of sanctifying grace, which the infused theological and moral virtues and the gifts of the Holy Spirit are always joined” (Ott, 377-381).