

BASIC CATHOLIC ANTHROPOLOGY *A Basic Catholic View of Human Nature*

Hierarchy Within Man's Own Self

Higher Faculties, of the Soul:

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| ⇒ Will | To do the Good. |
| ⇒ Mind | To know the Truth. |

Lower Faculties, of the Body:

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| ⇒ Passions (Emotions, Feelings) | Incline (move/attract) the body towards this or that. |
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Human Acts

- Acts which are proper only to man (not common to animals or plants).
- They are acts consisting in a rational operation; that is, of man's soul.
- There needs to be a *voluntary* element in human acts.
(Note: There can be degrees of greater or lesser voluntariness.)
- All *moral* acts are, by definition, also human acts.
- God's *judgment* of us will only be based upon our human acts.

Concupiscible Passions

- From the Latin for 'desire.'
- They incline man simply toward that which is desirable or away from that which is not desirable.
- They are 'simple' because only the attraction itself is considered.
- They are ordered towards receiving.
- There are six, in three pairs of contraries:
 - Present:* (1) Love - Inclination with respect to the good (first of the passions, causes the others).
(2) Hate - Inclination with respect to what is repugnant.
 - Future* (3) Desire - Inclination towards acquiring a loved thing not yet had.
(4) Aversion - Repugnance of an evil not yet present.
 - Past:* (5) Delight - A good already possessed or in presence of a good.
(6) Sorrow - A good lost or in the presence of that which is repugnant.

Irascible Passions

- From the Latin for 'anger.'
- They incline man towards the arduous good and to overcome obstacles in pursuit of the good.
- They are 'complex' because they are prompted by the concupiscible passions and are informed by the cognitive faculties (e.g., regarding value, necessity, or difficulty of the good being considered).
- They are ordered towards action.
- There are five; two pairs of contraries and one without a contrary:
 - Present:* (1) Audacity - Aggression towards imminent danger, for the sake of victory.
(2) Fear - Concern over imminent danger which one can't resist or overcome.
 - Future:* (3) Hope - Considers the difficult good not yet obtained.
(4) Despair - Considers a difficult good impossible to obtain.
 - Past:* (5) Anger - Directed towards an injustice / evil that is already present.
Has no contrary because for a good already possessed one feels 'Delight.'