

# The Virtues of Fortitude and Temperance

## I. The Virtue of Fortitude

- A. It is infused to strengthen the irascible appetite and the will so that the pursuit of the arduous good will not be abandoned even when faced with bodily harm or death.
- B. Acts of Fortitude
  - a. attack
  - b. endure
  - c. Fortitude is especially manifested in unexpected events
  - d. Fortitude will be necessary, not only to achieve victory over the enemy, but also to endure the passive purgations sent by God
- C. Vices Opposed to Fortitude
  - 1. cowardice – refusal to suffer necessary hardships
  - 2. fearlessness – insensitivity to fear
  - 3. recklessness – disdain of prudent judgment
- D. Parts of Fortitude
  - a. Magnanimity – a virtue which inclines one to perform some great and honorable act
  - b. Magnificence – inclines one to take on great projects without getting disheartened by magnitude of project or great expenses associated with it
  - c. Patience – enables one to bear sufferings without sadness and dejection.
  - d. Longanimity – virtue which strengthens man to strive for a good which is temporally a long way off
  - e. Perseverance – inclines a person to continue in the practice of the good despite the difficulties associated with the continuance of the action
  - f. Constancy – it is the virtue which strengthens the soul against some external obstacle. Perseverance is related, but it strengthens the soul in the face of fidelity for a long time
- E. Means of Growth in Fortitude
  - a. Pray constantly for fortitude
  - b. Foresee difficulties which will be encountered along the path of virtue
  - c. Accept with generosity the little difficulties of daily life
  - d. Meditate frequently on the Passion of Christ
  - e. Intensify one's love of God

## II. The Virtue of Temperance

- A. "...a supernatural habit which moderates inclination to sense pleasures, especially those related to touch and taste, keeping them within the limits of reason enlightened by faith" (Royo, 482).
  - a. It resides in the concupiscible appetite and controls its movements
  - b. It is one of the most important virtues of the spiritual life in that it regulates the two most vehement instincts of human nature associated with the preservation of life:
    - 1. taste
    - 2. touch, especially associated with sexual function
- B. Parts of Temperance
  - a. sense of shame
    - 1. not so much a virtue as a passion or feeling
    - 2. it causes us to fear the embarrassment or confusion which follows the performance of a base action

3. St. Thomas says that it belongs especially to the young who are only moderately virtuous as the wicked have no shame and those who are advanced aren't inclined to any base action
- b. sense of honor
    1. an appreciation for the dignity and spiritual beauty associated with being temperate
  - c. Taste
    1. **Abstinence** – moderate use of nourishment according to reason enlightened by faith
    2. Proper act – fasting
    3. Vice opposed – gluttony
    4. **Sobriety** – moderate use of intoxicating drinks
    5. Vice opposed – drunkenness
  - d. Touch
    1. **chastity** – moderates the desire for venereal pleasures according to one's state in life
    2. **purity** – moderates external acts which prepare for sexual union
  - e. meekness – moderation of the passion of anger
  - f. Clemency – inclines the person in authority to mitigate a punishment according to right reason
    - motivated by kindness which does not neglect the demands of justice
  - g. Modesty – inclines one to conduct his interior and exterior movements and mode of dress in accord with his proper state of life and position in society
    - modesty moderates the tendency of a person to promote **one's own excellence**

### III. Degrees of Virtue of Humility

- a. St. Anselm
  1. to acknowledge oneself as worthy of disdain
  2. to grieve at one's unworthiness because of one's defect
  3. to confess one's unworthiness
  4. to convince others of one's unworthiness
  5. to bear patiently that others say of us that we are unworthy
  6. to allow oneself to be treated with contempt
  7. to rejoice in being treated with contempt
- b. St. Bernard
  1. sufficient humility: to subject oneself to superiors and not prefer oneself to one's equals
  2. abundant humility: to subject oneself to one's equals and not to prefer oneself to one's inferiors
  3. superabundant humility: to subject oneself to one's inferiors