

“My Inmost Being...”: St. Thomas Aquinas on the Inner Workings of the Soul
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Session III handout: The Will, Emotions & the Spiritual Life

EUDAIMONISM: The virtue theory which states that human nature acts toward the end of attaining happiness.

PASSIONS (emotions): A movement of the sense appetite, which follows the apprehension of the senses, and is accompanied by a bodily transmutation. It is fundamentally “passive,” meaning that the passions are *responses* of the person to an external stimuli rather than something that originates with the person. It is a kind of motion *from* or a motion *to*.

APPETITE: The appetite is that power of the soul that inclines it toward a perceived good or disinclines it from a perceived evil.

If you are interested in these topics, please refer to the following audio lectures. They are related to mine, and quite superior in their content and insight:

- See itunes, podcast entitled “Christendom College: Off-Campus.” Then search for Dr. John Cuddeback, “Human Nature and the Virtuous Life,” Parts 1-3.
 - The Christendom collection is superb and reliable. If you see any topics there that interest you, I would strongly encourage you to watch them!
- See also Youtube, Peter Kreeft, “Becoming a Saint: The Practical Science of Sanctity”

Concupiscible Appetites: Simple inclination with respect to sensible object	Attraction towards object (object is good)	Repulsion away from object (object is evil)
	Love (good as such)	Hatred (evil as such)
	Joy (present good)	Sadness (present evil)
	Desire (absent good)	Aversion (absent evil)

Iracible appetites: Inclination in virtue of an arduous object	Good that is difficult to attain	Evil difficult to avoid
	(N/A - no present good difficult to attain)	Anger (present evil)
	Hope (absent but attainable good)	Courage (threatening but conquerable evil)
	Despair (absent, unattainable good)	Fear (threatening but unconquerable evil)