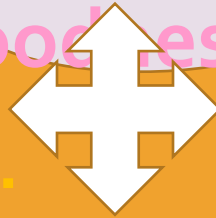


What makes
man truly
happy?

GOD Father, Son, Holy Spirit

“Honor the
Divine”

Truth, Goodness, Beauty



Friendships of Virtue (excellence)...

“No covet—right order
in desire & self-gift”

Peaceful, well-ordered society & all its
attendant goods, pursuits...

“Do not steal—provide generously”

“Do not lie—witness to truth”

Propagation of the species:
sex, marriage, family, necessary goods

“Do not commit adultery—order sexual
powers toward just, stable relationships”

Life & Health! Self-preservation & Well-being

“Do not take innocent
life—provide for life”

GOD Father, Son, Holy Spirit

**“Thanks be
to God
through
Jesus Christ
our Lord!”**

Friendship with God Himself!

**A Marvelous Exchange! Marriage with the
Divine! Communion & Participation in the
very Life of the Triune Godhead thru Self-
Gift of Son and Infusion of Spirit & His Gifts
of *Faith, Hope, Charity!***

The freest man who ever lived: Jesus of Nazareth.

The freest human act ever performed: **“Not my will, but Thine be done!”**

The freest imitator of Jesus: Mary: “Be it done to me according to Thy Word.”





***Ecce
homo!***

Therefore: freedom is FAR more than mere 'license.' Freedom is **INTERNAL ABILITY** to desire, discern, decide, and **actually do** what enables me to attain the Greatest Good—and any other goods in the hierarchy of the good in right relation to all other goods.

A man of rightly ordered heart.

Freedom to Play Shinty...

...freedom to attain the
objective happiness of playing
Shinty! **“Go, play shinty!!”**





A photograph of a football game in progress. A player in a white jersey with the number 58 is jumping high to catch a football. He is being defended by several players in purple jerseys. One player in a purple jersey with the number 10 is in the foreground, facing away from the camera. Another player in a purple jersey is diving horizontally in the air to the right. The background is a large, blurred crowd of spectators in a stadium.

Freedom
to Play
Pro
Football



The Truth about Freedom: Freedom entails:

- 1. Knowing the Truth** of the Goal
- 2. Willing / choosing the norms** that orient us toward the Goal—wisdom of law
- 3. Performing with excellence**, free from weakness, consistently, easily, joyfully:
“second nature” “character” “**virtue**”

Map of Human Psychology

Apparent 'good' **A**

Apparent 'good' **B**

Apparent 'good' **C**

Rationality / Intellect / Knowing Power

To know "what is" as *True*.

Perceives & Presents to rational appetite (desiring power) an end / object / good to desire

Senses (external & internal)

To know concrete things that are (includes imagination & memory).



"Heart"

Seat of Freedom,
responsibility,
deliberate choice
& action

Rational Appetite / Will / Desiring Power

To desire "what is" as *Good*.

1. for me
 2. for its own sake/ sake of the other
- Moves the intellect (knowing power) to identify an object / end/ good to desire

Sense Appetites / Passions

To desire those concrete goods

1. To want what is pleasing (concupiscible):
Good: **'love'** => want/desire => joy, delight
Bad: **'yuck'** => aversion => sadness
2. To avoid what is painful/ fearful (irascible):
Difficult good: agitated hope...or despair
Harm: courage...or fear
Threatened good: anger

Map of Human Psychology

Apparent 'good' **A**

Apparent 'good' **B**

Apparent 'good' **C**

Rationality / Intellect / Knowing

Power

To know "what is" as *True*.

Perceives & Presents to rational appetite (desiring power) an end / object / good to desire

To know what is to be done: **PRUDENCE**

To know what is revealed: **FAITH**

Senses (external & internal)

To know concrete things that are (includes imagination & memory).



"Heart"

Seat of Freedom,
responsibility,
deliberate choice
& action

Rational Appetite / Will / Desiring Power

To desire "what is" as *Good*.

1. for me **HOPE**
2. for its own sake/ sake of the other

JUSTICE CHARITY

Moves the intellect (knowing power) to identify an object / end/ good to desire

Sense Appetites / Passions

To desire those concrete goods

1. To want what is pleasing (concupiscible):

Good: 'love' => want/desire => joy, delight

Bad: 'yuck' => aversion => sadness

2. To avoid what is painful/ fearful (irascible):

Difficult good: agitated hope...or despair

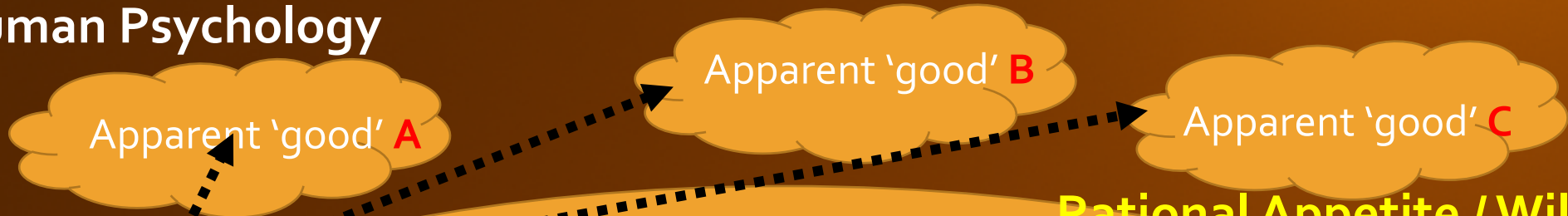
Harm: courage...or fear

Threatened good: anger

TEMPERANCE =>

FORTITUDE =>

Map of Human Psychology



Rationality / Intellect / Knowing

Power

To know "what is" as *True*.

Perceives & Presents

appetite (desiring)

object / good to desire

To know what is to be done: **PRUDENCE**

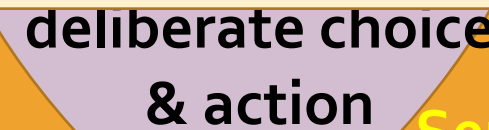
To know what is revealed: **FAITH**

Senses (external & internal)

To know concrete things that are (includes imagination & memory).



Order of Excellence & Freedom



deliberate choice & action

TEMPERANCE =>

FORTITUDE =>

Rational Appetite / Will / Desiring

Power

To desire "what is" as *Good*.

1. for me

HOPE

for the sake of the other

CHARITY

(knowing power) to

identify an object / end/ good to desire

Sense Appetites / Passions

To desire those concrete goods

1. To want what is pleasant (concupiscible):

Good: 'love' / 'desire' => joy, delight

Bad: 'aversion' => sadness

2. To avoid what is painful/ fearful (irascible):

Difficult good: agitated hope...or despair

Harm: courage...or fear

Threatened good: anger



Map of Human Psychology



Rationality / Intellect / Knowing

Power: CLOUDED

To know "what is" as *True*
Perceives & Presents to
appetite (desiring power)
object / good to desire

To know what is to be done
To know what is revealed:

Senses (external & internal)

To know concrete things that are
(includes imagination & memory).



"Heart"

**Disorder of Indifference, Vice,
Enslavement**



& action

Rational Appetite / Will / Desiring

Power: WEAK & DIVIDED

To desire "what is" as *Good*.

1. for me
for the sake/ sake of the other
Intellect (knowing power) to
object / end/ good to desire

Sense Appetites

- To desire those concrete things
1. To want what is pleasant (concupiscible):
Good: 'love' => joy, delight
Bad: 'yuck' => sadness
 2. To avoid what is painful (irascible):
Difficult good: a hope...or despair
Harm: courage...or fear
Threatened good: anger

UNRULY

Map of Human Psychology

Apparent 'good' **A**

Apparent 'good' **B**

Apparent 'good' **C**

Rationality / Intellect / Knowing Power

To know "what is" as *True*.

Perceives & Presents to rational appetite (desiring power) an end / object / good to desire

Senses (external & internal)

To know concrete things that are (includes imagination & memory).



"Heart"

Seat of Freedom,
responsibility,
deliberate choice
& action

Real Freedom:
To Desire,
Discern,
Decide, & Do
according to
"what is" i.e.,
TRUTH & TRUE
GOOD

Rational Appetite / Will / Desiring Power

To desire "what is" as *Good*.

1. for me
 2. for its own sake/ sake of the other
- Moves the intellect (knowing power) to identify an object / end/ good to desire

Sense Appetites / Passions

To desire those concrete goods

1. To want what is pleasing (concupiscible):
Good: **'love'** => **want/desire** => joy, delight
Bad: **'yuck'** => **aversion** => sadness
2. To avoid what is painful/ fearful (irascible):
Difficult good: agitated hope...or despair
Harm: courage...or fear
Threatened good: anger

Slavery:

Clouding of the Intellect

(don't know the truth of the goal)

Weakening of the Will

(unable or refusing to move toward the Good)

Disordering of the Passions

("wants" govern our will & influence our reason)





The Gollum Syndrome:

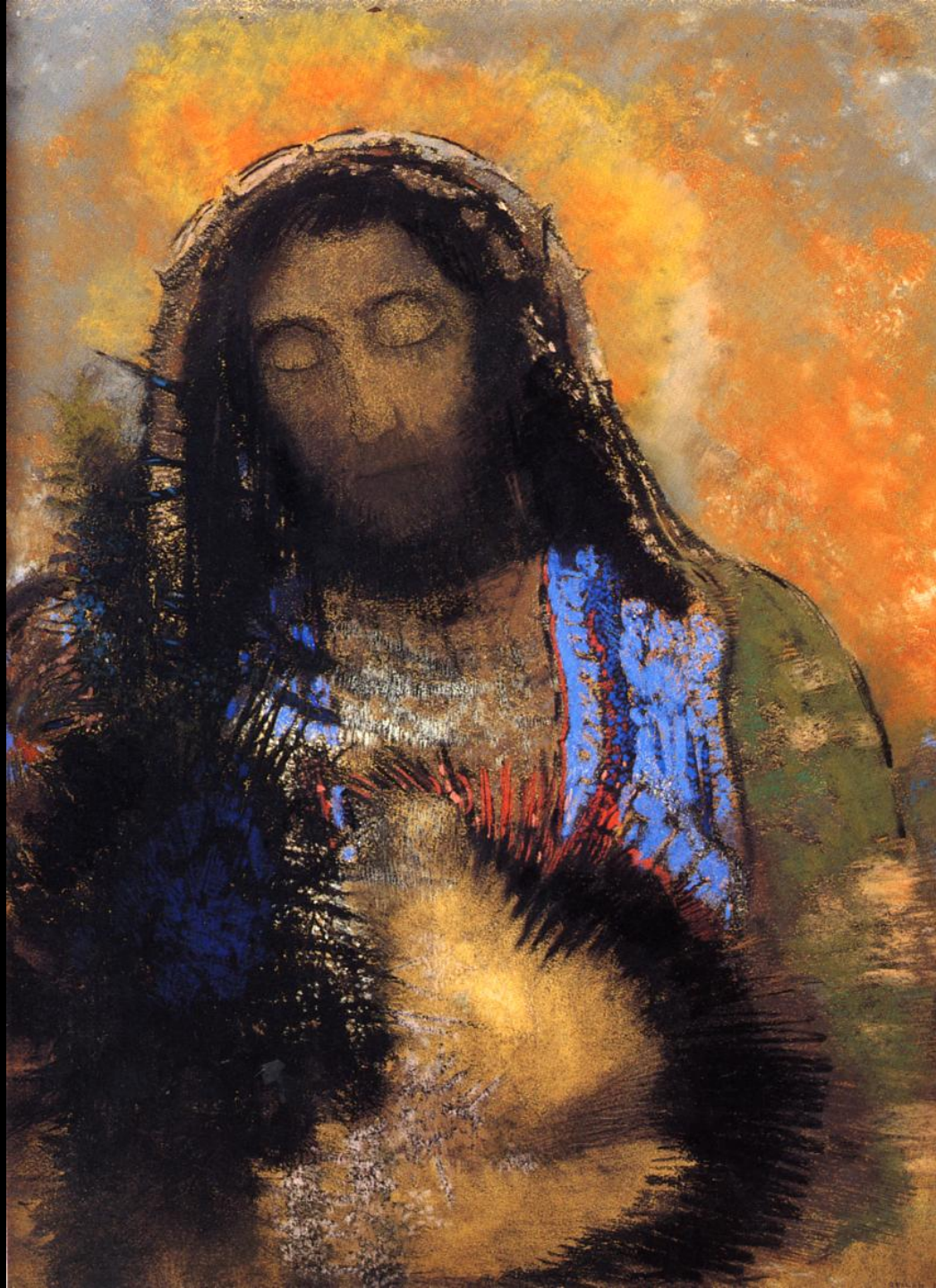
“We likes it, we does, *my Precious!*”



Freedom & Happiness entail:

- 1. Knowing**
- 2. Willing / choosing**
- 3. Performing with excellence, virtue...**
 - ...desiring, discerning, deciding, doing...**
 - ...by supernatural power for a supernatural end / goal...**

**Education
Aims at a
Healing
of human
heart...**



**for full
human
living**

Moral Assessment of Human Acts:

Is it in accord with the “True & Truly Good” by right reason (truly perceiving the Truth of the Good) & uprightness of will (truly directed to a genuine Good)?

That is: is what I have done/ am doing/ am going to do OBJECTIVELY TRUE & GOOD?

Am I seeing / discerning and desiring / doing truly in the way that frees me & enables others to attain the Greatest Good? Is it compatible with holiness?

Moral Assessment of Human Acts:

ACTIONS, "DOINGS"



INVOLUNTARY:
"Acts-happening-
in-man"

Moral Assessment of Human Acts:

ACTIONS, "DOINGS"

```
graph TD; A["ACTIONS, 'DOINGS'"] --> B["INVOLUNTARY: 'Acts-happening-in-man'"]; A --> C["VOLUNTARY: 'Man-acts' Engage reason & will (heart)"]
```

INVOLUNTARY:
"Acts-happening-
in-man"

VOLUNTARY: "Man-acts"
Engage reason & will (heart)

Moral Assessment of Human Acts:

ACTIONS, "DOINGS"

INVOLUNTARY:
"Acts-happening-
in-man"

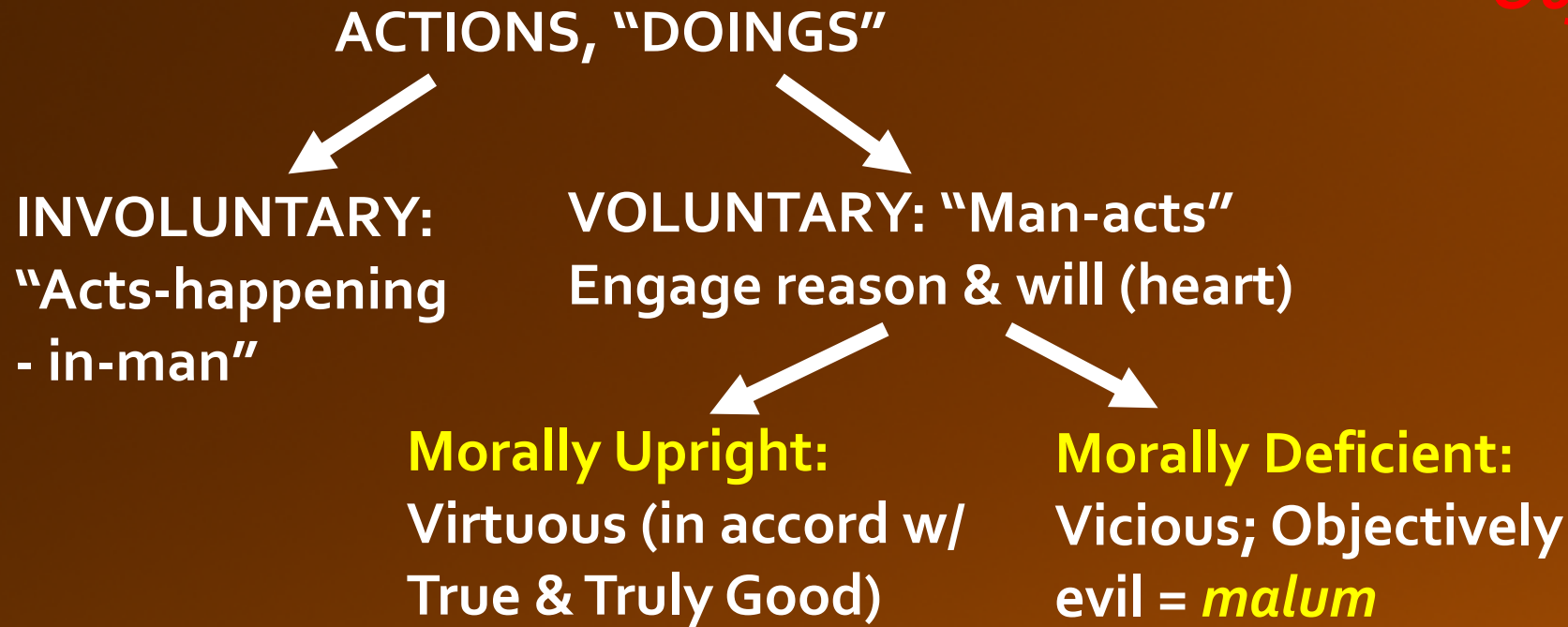
VOLUNTARY: "Man-acts"
Engage reason & will (heart)

Morally Upright:
Virtuous (in accord w/
True & Truly Good)

Moral Assessment of Human Acts:



Moral Assessment of Human Acts:



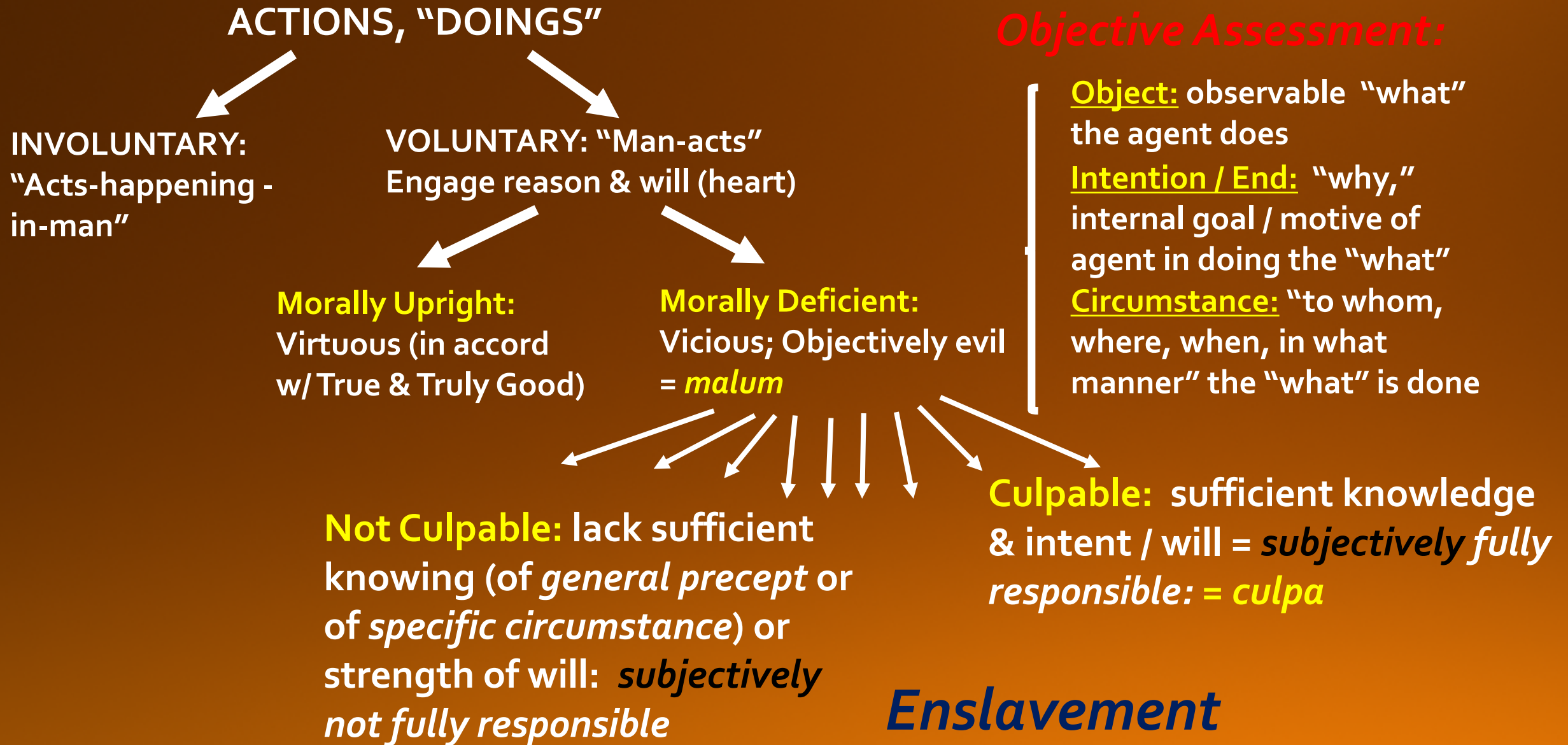
Objective Assessment:

Object: observable
"what" the agent does

Intention / End: "why,"
internal goal / motive of
agent in doing the "what"

Circumstance:
"to whom, where, when,
in what manner" the
"what" is done

Moral Assessment of Human Acts:



Moral Assessment of Human Acts:

ACTIONS, "DOINGS"

INVOLUNTARY:
"Acts-happening -
in-man"

VOLUNTARY: "Man-acts"
Engage reason & will (heart)

Morally Upright:
Virtuous (in accord
w/ True & Truly Good)

Morally Deficient:
Vicious; Objectively evil
= *malum*

Objective Assessment:

Object: observable "what"
the agent does

Intention / End: "why,"
internal goal / motive of
agent in doing the "what"

Circumstance: "to whom,
where, when, in what
manner" the "what" is done

**Full
flowering of
Freedom:
God-likeness,
holiness,
divinization**

Not Culpable: lack sufficient
knowing (of *general precept* or
of *specific circumstance*) or
strength of will: *subjectively
not fully responsible*

Culpable: sufficient knowledge
& intent / will = *subjectively fully
responsible: = culpa*

Enslavement

Divinization!
Theosis!
Deification!



“God’s love has
been poured into
our hearts
**through the Holy
Spirit** who has
been given us”

Romans 5:5

Communion in Father, Son, Spirit!



“Come Lord, stir us up and call us back,
kindle and seize us, be our fire and our
sweetness. Let us love, let us run.”

Augustine

Deacon Joseph Michalak

Director of Institute for Diaconate Formation

St. Paul Seminary,

Archdiocese of St. Paul & Minneapolis

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