

Objection 1. It would seem that the theological virtues are not distinct from the moral and intellectual virtues. For the theological virtues, if they be in a human soul, must needs perfect it, either as to the intellectual, or as to the appetitive part. Now the virtues which perfect the intellectual part are called intellectual; and the virtues which perfect the appetitive part, are called moral. Therefore, the theological virtues are not distinct from the moral and intellectual virtues.

Objection 2. Further, the theological virtues are those which direct us to God. Now, among the intellectual virtues there is one which directs us to God: this is wisdom, which is about Divine things, since it considers the highest cause. Therefore the theological virtues are not distinct from the intellectual virtues.

Objection 3. Further, Augustine (*De Moribus Eccl.* xv) shows how the four cardinal virtues are the “order of love.” Now love is charity, which is a theological virtue. Therefore the moral virtues are not distinct from the theological.

On the contrary, That which is above man’s nature is distinct from that which is according to his nature. But the theological virtues are above man’s nature; while the intellectual and moral virtues are in proportion to his nature, as clearly shown above (q. 58, a. 3). Therefore they are distinct from one another.

I answer that, As stated above (q. 54, a. 2, ad 1), habits are specifically distinct from one another in respect of the formal difference of their objects. Now the object of the theological virtues is God Himself, Who

is the last end of all, as surpassing the knowledge of our reason. On the other hand, the object of the intellectual and moral virtues is something comprehensible to human reason. Wherefore the theological virtues are specifically distinct from the moral and intellectual virtues.

Reply to Objection 1. The intellectual and moral virtues perfect man’s intellect and appetite according to the capacity of human nature; the theological virtues, supernaturally.

Reply to Objection 2. The wisdom which the Philosopher (*Ethic.* vi, 3,7) reckons as an intellectual virtue, considers Divine things so far as they are open to the research of human reason. Theological virtue, on the other hand, is about those same things so far as they surpass human reason.

Reply to Objection 3. Though charity is love, yet love is not always charity. When, then, it is stated that every virtue is the order of love, this can be understood either of love in the general sense, or of the love of charity. If it be understood of love, commonly so called, then each virtue is stated to be the order of love, in so far as each cardinal virtue requires ordinate emotions; and love is the root and cause of every emotion, as stated above (q. 27, a. 4; q. 28, a. 6, ad 2; q. 41, a. 2, ad 1). If, however, it be understood of the love of charity, it does not mean that every other virtue is charity essentially: but that all other virtues depend on charity in some way, as we shall show further on (q. 65, Aa. 2,5; Ia IIae, q. 23, a. 7).