

Virtues Minder

Jennifer A. Herdt

A Study of the Role of the Secondary Virtues in Uli Der Knecht Roland Minder,1986

The Virtues and Their Reasons Austin Bierbower,1888

Back to Virtue Peter Kreeft,2009-10-27 We have reduced all virtues to one: being nice. And, we measure Jesus by our standard instead of measuring our standard by Him. For the Christian, explains author Peter Kreeft, being virtuous is not a means to the end of pleasure, comfort and happiness. Virtue, he reminds us, is a word that means manly strength. But how do we know when we are being meek--or just cowardly? When is our anger righteous--and when is it a sin? What is the difference between being virtuous--and merely ethical? Back to Virtue clears up these and countless other questions that beset Christians today. Kreeft not only summarizes scriptural and theological wisdom on leading a holy life, he contrasts Christian virtue with other ethical systems. He applies traditional moral theology to present-day dilemmas such as abortion and nuclear armament. Kreeft restores to us what was once common knowledge: the Seven Deadly Sins have an antidote in the Beatitudes. By setting up a close contrast between the two sets of behaviors, Kreeft offers proven guidance in the often bewildering process of discerning right from wrong as we move into the questionable mores of the twenty-first century. He provides a road map of virtue, a map for our earthly pilgrimage synthesized from the accumulated wisdom of centuries of Christians, from Paul and the early Church Fathers through C.S. Lewis.

Virtue and Vice: Volume 15, Part 1 Ellen Frankel Paul,Fred Dycus Miller,Jeffrey Paul,1998-02-13 The essays in this volume examine the nature of virtue and its role in moral theory.

The Heart of Virtue Donald DeMarco,1996 The Heart of Virtue brings to life in an inspirational and memorable way what is at the core of every true moral virtue, namely, love. It presents twenty-eight different virtues, and reveals, through stories that personify these virtues, how love is expressed through care, courage, compassion, faith, hope, justice, prudence, temperance, wisdom, etc... It is a treatment of virtue that is both unique and original. It is unique in that twenty-eight distinct virtues are both illustrated in story form and explained through philosophical analysis. It is original in that many of the stories have never before appeared in print. The Heart of Virtue is a veritable liberal education in itself, bringing together in a carefully balanced and readable manner, distinguished personalities from diverse enterprises and periods of history. It literally sparkles with celebrities recruited from science and the arts, philosophy and theology, medicine and religion, stage and screen, sports and entertainment. But the book does not ignore the relatively unknown who provide several human interest stories that are both moving and unforgettable. The reader will be both astonished and edified by the determination of Winston Churchill, the compassion of Simone Weil, the courage of Edith Piaf, the humility of Charles Steinmetz, the patience of Walker Percy, the modesty of Flannery O'Connor, and the integrity of Jacques and Raissa Maritain.

Uneasy Virtue Julia Driver,2001-04-23 The predominant view of moral virtue can be traced back to Aristotle. He believed that moral virtue must involve intellectual excellence. To have moral virtue one must have practical

wisdom - the ability to deliberate well and to see what is morally relevant in a given context. Julia Driver challenges this classical theory of virtue, arguing that it fails to take into account virtues which do seem to involve ignorance or epistemic defect. Some 'virtues of ignorance' are counterexamples to accounts of virtue which hold that moral virtue must involve practical wisdom. Modesty, for example, is generally considered to be a virtue even though the modest person may be making an inaccurate assessment of his or her accomplishments. Driver argues that we should abandon the highly intellectualist view of virtue and instead adopt a consequentialist perspective which holds that virtue is simply a character trait which systematically produces good consequences.

Character, Virtue Theories, and the Vices Christine McKinnon, 1999-08-26 This book argues that the question posed by virtue theories, namely, "what kind of person should I be?" provides a more promising approach to moral questions than do either deontological or consequentialist moral theories where the concern is with what actions are morally required or permissible. It does so both by arguing that there are firmer theoretical foundations for virtue theories, and by persuasively suggesting the superiority of virtue theories over deontological and consequentialist theories on the question of explaining morally bad behavior. Virtue theories can give a richer account by appealing to the kinds of dispositions that make certain bad choices appear attractive. This richer account also exposes a further advantage of virtue theories: they provide the best kinds of motivations for agents to become better persons.

Fair Virtue, the Mistress of Phil'arete George Wither, 1840

Putting On Virtue Jennifer A. Herdt, 2010-02-12 Augustine famously claimed that the virtues of pagan Rome were nothing more than splendid vices. This critique reinvented itself as a suspicion of acquired virtue as such, and true Christian virtue has, ever since, been set against a false, hypocritical virtue alleged merely to conceal pride. *Putting On Virtue* reveals how a distrust of learned and habituated virtue shaped both early modern Christian moral reflection and secular forms of ethical thought. Jennifer Herdt develops her claims through an argument of broad historical sweep, which brings together the Aristotelian tradition as taken up by Thomas Aquinas with the early modern thinkers who shaped modern liberalism. In chapters on Luther, Bunyan, the Jansenists, Mandeville, Hume, Rousseau, and Kant, she argues that efforts to make a radical distinction between true Christian virtue and its tainted imitations actually created an autonomous natural ethics separate from Christianity. This secular value system valorized pride and authenticity, while rendering graced human agency less meaningful. Ultimately, *Putting On Virtue* traces a path from suspicion of virtue to its secular inversion, from confession of dependence to assertion of independence.

The Promise of Virtue Eugene F. Hemrick, 1999 In *Promise of Virtue*, Hemrick identifies virtues, like humor, kindness, respect, courage, and silence. He argues that people must reflect virtue for the common good and describes the benefits of integrating it into daily life.

Stimulating Civic Virtue in Students Frank Th. M. Willems, 2013 During the last two decades interest in children's development of good citizenship has grown among political and educational theorists in the Western

world, leading to much debate about the concept of citizenship education. In this study, a specific approach to citizenship education is proposed, namely a virtue-ethical approach, which explicitly links citizenship education to moral education. From the virtue-ethical point of view, citizenship education is aimed at developing the civic virtues (attitudes that enable citizens to contribute to society), such as justice, tolerance and solidarity. Since this study focuses on teachers in Catholic education, these three virtues have been interpreted from a community-centred, active perspective, which is supposed to fit the normative framework of Catholic schools. The central question of this study is to what extent teachers in Dutch Catholic primary education possess the qualities that are needed to stimulate students' civic virtues, and in what way these qualities can be improved. Two kinds of moral pedagogical teacher behaviour are central: the teachers' modelling behaviour and the way teachers arrange their moral classroom discussions. These two kinds of behaviour will be studied as well as their relationship with the teachers' moral beliefs. Furthermore, a teacher course that is designed to stimulate these two kinds of moral pedagogical behaviour is evaluated. Frank Willems (1979, Boxmeer) lived in Vierlingsbeek, a small town in the south eastern part of the Netherlands, the first twenty-two years of his life. After finishing Teacher Training College in 2002, he moved to Nijmegen to study educational sciences at the Radboud University. The next year, he also started studying philosophy of education at the same university. In 2007 he finished both studies. Since that time, he had been working as a junior researcher at the IKO (Institute for Catholic Education), which is connected to the Radboud University. He was involved in research and he developed tools for schools for the implementation of the insights of his study. Currently, Frank is working as a product coordinator at Examenadviesburo, a small company in Nieuwegein (near Utrecht). He is involved in the development of exams for all kinds of professions (brokers, insurers, accountants, and others).

Virtue amidst Vice J. Daryl Charles, 1998-01-01 Virtue amidst Vice represents an attempt to probe a relatively obscure portion of a relatively obscure New Testament document. 2 Peter reflects a social setting that presents a most daunting pastoral challenge. The danger confronting the Christian community is a lapse in ethical standards and a return-whether by mere forgetfulness or in wholesale apostasy-to the former way of life. 2 Peter's prophetic and paraenetic response borrows from the moral grammar of contemporary moral philosophers in exhorting the readers to recall-and validate through virtuous living-the faith they have received. The theme of the moral life runs throughout 2 Peter, with the various components of the author's literary arsenal subordinated to this thematic development. It is the function of the catalogue of virtues (1.5-7) both to introduce and to anchor the author's call to repel moral scepticism and reinvigorate the moral life.

The Virtues; on Forms of Moral Life Romano Guardini, 1967

The Book of Virtues: 30th Anniversary Edition William J. Bennett, Elayne Glover Bennett, 2022-11-29 Help your children develop moral character with this updated, 30th anniversary edition of the perennial classic The Book of Virtues. Almost 3 million copies of the Book of Virtues have been sold since it was published in 1993. It is one of the most popular moral primers ever written, an inspiring anthology that helps children understand and develop

character—and helps parents teach it to them. Thirty years ago, readers thought that the times were right for a book about moral literacy. Back then, Americans worried that schools were no longer parents' allies in teaching good character. As the book's original introduction noted, "moral anchors and moorings have never been more necessary." If that was true in the 1990s, it is even more true today. The explosion of information with the Internet has left many unsure of what is valuable and what is not. Responsibility. Courage. Compassion. Loyalty. Honesty. Friendship. Persistence. Hard work. Self-discipline. Faith. These remain the essentials of good character. The Book of Virtues contains hundreds of exemplary stories offering children examples of good and bad, right and wrong. Drawing on the Bible, American history, Greek mythology, English poetry, fairy tales, and modern fiction, William J. and Elayne Bennett show children the many virtuous paths they can follow—and the ones they ought to avoid. For the 30th anniversary edition, the Bennetts have slimmed down the book's contents, while also finding room to introduce such figures as Mother Teresa, Colin Powell, and heroes of 9/11 and the War in Afghanistan. Here is a rich mine of moral literacy to teach a new generation of children about American culture, history, and traditions—ultimately, the ideals by which we wish to live our lives. The updated edition of The Book of Virtues will continue a legacy of raising moral children far into a new century.

Virtue, Vice, and Value Thomas Hurka, 2003 Hurka's book puts forth a comprehensive theoretical account of moral virtue and vice. More specifically, it gives an account of the intrinsic goodness of virtue, and intrinsic evil of vice, that can fit into a consequentialist moral theory.

A Sincere and Teachable Heart Richard Bellon, 2015-01-27 Richard Bellon's A Sincere and Teachable Heart: Self-Denying Virtue in British Intellectual Life, 1736-1859 analyzes how principles of conduct and duty grounded in self-discipline pervasively influenced British intellectual life in the eighteenth and nineteenth centuries.

Some Rare Virtues Raoul Plus, 1950

Aretē-logia Or, an Enquiry Into the Original of Moral Virtue; Archibald Campbell, Alexander Innes, 1728

Intellectual Virtues James Bonar, 1894

The Foundation of Moral Goodness: or a Further inquiry into the original of our idea of virtue. By a Clergyman i.e. John Balguy, 1731

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