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I am very pleased to welcome you to the School Of Virtue, the ministry arm of the Virtue Blazers Club (A Christian club inculcating godly morals and virtues as a means of curbing immorality, corruption and other social vices in Africa and the world at large).

Virtue ethics began with Socrates , and was subsequently developed further by Plato , Aristotle , and the Stoics. Another way to say this is that in virtue ethics, morality stems from the identity or character of the individual, rather than being a reflection of the actions or consequences thereof of the individual. Today, there is debate among various adherents of virtue ethics concerning what specific virtues are morally praiseworthy. However, most theorists agree that morality comes as a result of intrinsic virtues. Intrinsic virtues are the common link that unites the disparate normative philosophies into the field known as virtue ethics. Plato believes virtue is effectively an end to be sought, for which a friend might be a useful means. Virtue theory was inserted into the study of history by moralistic historians such as Livy , Plutarch , and Tacitus. The Greek idea of the virtues was passed on in Roman philosophy through Cicero and later incorporated into Christian moral theology by St. During the scholastic period, the most comprehensive consideration of the virtues from a theological perspective was provided by St. Though the tradition receded into the background of European philosophical thought in these centuries, the term "virtue" remained current during this period, and in fact appears prominently in the tradition of classical republicanism or classical liberalism. Contemporary "aretaic turn"[edit] Although some Enlightenment philosophers e. Hume continued to emphasise the virtues, with the ascendancy of utilitarianism and deontology , virtue theory moved to the margins of Western philosophy. The contemporary revival of virtue theory is frequently traced to the philosopher G. In the paper " The Schizophrenia of Modern Ethical Theories ", Michael Stocker summarises the main aretaic criticisms of deontological and consequentialist ethics. Alasdair MacIntyre has made an effort to reconstruct a virtue-based theory in dialogue with the problems of modern and postmodern thought; his works include After Virtue and Three Rival Versions of Moral Enquiry. Paul Ricoeur has accorded an important place to Aristotelian teleological ethics in his hermeneutical phenomenology of the subject, most notably in his book Oneself as Another. Theologian Stanley Hauerwas has also found the language of virtue quite helpful in his own project. Rosalind Hursthouse has published On Virtue Ethics. Martha Nussbaum and Amartya Sen have employed virtue theory in theorising the capability approach to international development. Julia Annas wrote The Morality of Happiness The aretaic turn in moral philosophy is paralleled by analogous developments in other philosophical disciplines. One of these is epistemology , where a distinctive virtue epistemology has been developed by Linda Zagzebski and others. In political theory, there has been discussion of "virtue politics", and in legal theory, there is a small but growing body of literature on virtue jurisprudence. The aretaic turn also exists in American constitutional theory , where proponents argue for an emphasis on virtue and vice of constitutional adjudicators. Aretaic approaches to morality, epistemology, and jurisprudence have been the subject of intense debates. One criticism that is frequently made focuses on the problem of guidance; opponents, such as Robert Louden in his article "Some Vices of Virtue Ethics", question whether the idea of a virtuous moral actor, believer, or judge can provide the guidance necessary for action, belief formation, or the decision of legal disputes. Lists of virtues[edit] There are several different lists of particular virtues. Socrates argued that virtue is knowledge, which suggests that there is really only one virtue. John McDowell is a recent defender of this conception. He argues that virtue is a "perceptual capacity" to identify how one ought to act, and that all particular virtues are merely "specialized sensitivities" to a range of reasons for acting. Each moral virtue was a mean see golden mean between two corresponding vices, one of excess and one of deficiency. Each intellectual virtue is a mental skill or habit by which the mind arrives at truth, affirming what is or denying what is not. Courage in the face of fear 2. Temperance in the face of pleasure and pain 3. Liberality with wealth and possessions 4. Magnificence with great wealth and possessions 5. Magnanimity with great honors 6. Proper ambition with normal honors 7. Truthfulness with self-expression 9. Friendliness in social conduct Modesty in the face of shame or shamelessness Righteous indignation in the face of injury

Intellectual virtues Nous intelligence , which apprehends fundamental truths such as definitions, self-evident principles Episteme science , which is skill with inferential reasoning such as proofs, syllogisms, demonstrations Sophia theoretical wisdom , which combines fundamental truths with valid, necessary inferences to reason well about unchanging truths. Aristotle also mentions several other traits: Gnome good sense -- passing judgment, "sympathetic understanding" Synesis understanding -- comprehending what others say, does not issue commands Phronesis practical wisdom -- knowledge of what to do, knowledge of changing truths, issues commands Techne art, craftsmanship Criticisms[edit] Some philosophers criticise virtue ethics as culturally relative. Since different people, cultures and societies often have different opinions on what constitutes a virtue, perhaps there is no one objectively right list. In contrast, one modern-era philosopher proposed as the four cardinal virtues: This conception of female virtue no longer holds true in many modern societies. Proponents of virtue theory sometimes respond to this objection by arguing that a central feature of a virtue is its universal applicability. In other words, any character trait defined as a virtue must reasonably be universally regarded as a virtue for all sentient beings. According to this view, it is inconsistent to claim for example servility as a female virtue, while at the same time not proposing it as a male one. Other proponents of virtue theory, notably Alasdair MacIntyre , respond to this objection by arguing that any account of the virtues must indeed be generated out of the community in which those virtues are to be practiced: That is to say that the virtues are, and necessarily must be, grounded in a particular time and place. What counts as virtue in 4th-century Athens would be a ludicrous guide to proper behavior in 21st-century Toronto, and vice versa. To take this view does not necessarily commit one to the argument that accounts of the virtues must therefore be static: MacIntyre appears to take this position in his seminal work on virtue ethics, After Virtue. One might cite though MacIntyre does not the rapid emergence of abolitionist thought in the slave -holding societies of the 18th-century Atlantic world as an example of this sort of change: While the emergence of abolitionist thought derived from many sources, the work of David Brion Davis , among others,[who? Another objection to virtue theory is that the school does not focus on what sorts of actions are morally permitted and which ones are not, but rather on what sort of qualities someone ought to foster in order to become a good person. In other words, while some virtue theorists may not condemn, for example, murder as an inherently immoral or impermissible sort of action, they may argue that someone who commits a murder is severely lacking in several important virtues, such as compassion and fairness. Still, antagonists of the theory often object that this particular feature of the theory makes virtue ethics useless as a universal norm of acceptable conduct suitable as a base for legislation. Some virtue theorists concede this point, but respond by opposing the very notion of legitimate legislative authority instead, effectively advocating some form of anarchism as the political ideal. Still others argue that it is possible to base a judicial system on the moral notion of virtues rather than rules. Some virtue theorists might respond to this overall objection with the notion of a "bad act" also being an act characteristic of vice. Although not all virtue ethicists agree to this notion, this is one way the virtue ethicist can re-introduce the concept of the "morally impermissible". One could raise objection with Foot that she is committing an argument from ignorance by postulating that what is not virtuous is unvirtuous. Subsumed in deontology and utilitarianism[edit] Martha Nussbaum has suggested that while virtue ethics is often considered to be anti- Enlightenment , "suspicious of theory and respectful of the wisdom embodied in local practices", [19] it is actually neither fundamentally distinct from, nor does it qualify as a rival approach to deontology and utilitarianism. She argues that philosophers from these two Enlightenment traditions often include theories of virtue. She argues that contemporary virtue ethicists such as Alasdair MacIntyre , Bernard Williams , Philippa Foot , and John McDowell have few points of agreement, and that the common core of their work does not represent a break from Kant. Utopianism and pluralism[edit] Robert Louden criticises virtue ethics on the basis that it promotes a form of unsustainable utopianism. Trying to come to a single set of virtues is immensely difficult in contemporary societies as, according to Louden, they contain "more ethnic, religious, and class groups than did the moral community which Aristotle theorized about" with each of these groups having "not only its own interests but its own set of virtues as well". Louden notes in passing that MacIntyre, a supporter of virtue-based ethics, has grappled with this in After Virtue but that ethics cannot dispense with building rules around acts and rely only on discussing the moral character of persons.

Deontological ethics , sometimes referred to as duty ethics, places the emphasis on adhering to ethical principles or duties. How these duties are defined, however, is often a point of contention and debate in deontological ethics. One of the predominant rule schemes utilized by deontologists is the Divine Command Theory. Deontology also depends upon meta-ethical realism , in that it postulates the existence of moral absolutes that make an action moral, regardless of circumstances. For more information on deontological ethics refer to the work of Immanuel Kant. The next predominant school of thought in normative ethics is consequentialism. Instead of saying that one has a moral duty to abstain from murder, a consequentialist would say that we should abstain from murder because it causes undesirable effects. Mill asserts that our determinant of the desirability of an action is the net amount of happiness it brings, the number of people it brings it to, and the duration of the happiness. He also tries to delineate classes of happiness, some being preferable to others, but there is a great deal of difficulty in classifying such concepts. Utilitarianism , Utilitarianism book , and On Liberty Virtue ethics differs from both deontology consequentialism as it focuses on being over doing. A virtue ethicist identifies virtues , desirable characteristics, that the moral or virtuous person embodies. To the virtue philosopher, action cannot be used as a demarcation of morality, because a virtue encompasses more than just a simple selection of action. Instead, it is about a way of being that would cause the person exhibiting the virtue to make a certain "virtuous" choice consistently in each situation. There is a great deal of disagreement within virtue ethics over what are virtues and what are not. There are also difficulties in identifying what is the "virtuous" action to take in all circumstances, and how to define a virtue. These very different senses of what constitutes virtue, hidden behind the same word, are a potential source of confusion. This disagreement over the meaning of virtue points to a larger conflict between virtue theory and its philosophical rivals. A system of virtue theory is only intelligible if it is teleological: It states that practicing good habits such as honesty, generosity makes a moral and virtuous person. It guides a person without specific rules for resolving the ethical complexity. Social and political philosophy Within the field of social ethics, Deirdre McCloskey argues that virtue ethics can provide a basis for a balanced approach to understanding capitalism and capitalist societies.

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It persisted as the dominant approach in Western moral philosophy until at least the Enlightenment, suffered a momentary eclipse during the nineteenth century, but re-emerged in Anglo-American philosophy in the late s. Neither of them, at that time, paid attention to a number of topics that had always figured in the virtue ethics traditionâ€"virtues and vices, motives and moral character, moral education, moral wisdom or discernment, friendship and family relationships, a deep concept of happiness, the role of the emotions in our moral life and the fundamentally important questions of what sorts of persons we should be and how we should live. Its re-emergence had an invigorating effect on the other two approaches, many of whose proponents then began to address these topics in the terms of their favoured theory. It has also generated virtue ethical readings of philosophers other than Plato and Aristotle, such as Martineau, Hume and Nietzsche, and thereby different forms of virtue ethics have developed Slote ; Swanton , a. See Annas for a short, clear, and authoritative account of all three. We discuss the first two in the remainder of this section. Eudaimonia is discussed in connection with eudaimonist versions of virtue ethics in the next. It is a disposition, well entrenched in its possessorâ€"something that, as we say, goes all the way down, unlike a habit such as being a tea-drinkerâ€"to notice, expect, value, feel, desire, choose, act, and react in certain characteristic ways. To possess a virtue is to be a certain sort of person with a certain complex mindset. A significant aspect of this mindset is the wholehearted acceptance of a distinctive range of considerations as reasons for action. An honest person cannot be identified simply as one who, for example, practices honest dealing and does not cheat. An honest person cannot be identified simply as one who, for example, tells the truth because it is the truth, for one can have the virtue of honesty without being tactless or indiscreet. Valuing honesty as she does, she chooses, where possible to work with honest people, to have honest friends, to bring up her children to be honest. She disapproves of, dislikes, deplores dishonesty, is not amused by certain tales of chicanery, despises or pities those who succeed through deception rather than thinking they have been clever, is unsurprised, or pleased as appropriate when honesty triumphs, is shocked or distressed when those near and dear to her do what is dishonest and so on. Possessing a virtue is a matter of degree. To possess such a disposition fully is to possess full or perfect virtue, which is rare, and there are a number of ways of falling short of this ideal Athanassoulis Most people who can truly be described as fairly virtuous, and certainly markedly better than those who can truly be described as dishonest, self-centred and greedy, still have their blind spotsâ€"little areas where they do not act for the reasons one would expect. So someone honest or kind in most situations, and notably so in demanding ones, may nevertheless be trivially tainted by snobbery, inclined to be disingenuous about their forebears and less than kind to strangers with the wrong accent. I may be honest enough to recognise that I must own up to a mistake because it would be dishonest not to do so without my acceptance being so wholehearted that I can own up easily, with no inner conflict. The fully virtuous do what they should without a struggle against contrary desires; the continent have to control a desire or temptation to do otherwise. If it is the circumstances in which the agent actsâ€"say that she is very poor when she sees someone drop a full purse or that she is in deep grief when someone visits seeking helpâ€"then indeed it is particularly admirable of her to restore the purse or give the help when it is hard for her to do so. But if what makes it hard is an imperfection in her characterâ€"the temptation to keep what is not hers, or a callous indifference to the suffering of othersâ€"then it is not. The concept of a virtue is the concept of something that makes its possessor good: These are commonly accepted truisms. But it is equally common, in relation to particular putative examples of virtues to give these truisms up. It is also said that courage, in a desperado, enables him to do far more wicked things than he would have been able to do if he were timid. So it would appear that generosity, honesty, compassion and courage despite being virtues, are sometimes faults. Someone who is generous, honest, compassionate, and courageous might not be a morally good personâ€"or, if it is still held to be a truism that they are, then morally good people may be led by what makes them morally good to act

wrongly! How have we arrived at such an odd conclusion? The answer lies in too ready an acceptance of ordinary usage, which permits a fairly wide-ranging application of many of the virtue terms, combined, perhaps, with a modern readiness to suppose that the virtuous agent is motivated by emotion or inclination, not by rational choice. Aristotle makes a number of specific remarks about phronesis that are the subject of much scholarly debate, but the related modern concept is best understood by thinking of what the virtuous morally mature adult has that nice children, including nice adolescents, lack. Both the virtuous adult and the nice child have good intentions, but the child is much more prone to mess things up because he is ignorant of what he needs to know in order to do what he intends. A virtuous adult is not, of course, infallible and may also, on occasion, fail to do what she intended to do through lack of knowledge, but only on those occasions on which the lack of knowledge is not culpable. So, for example, children and adolescents often harm those they intend to benefit either because they do not know how to set about securing the benefit or because their understanding of what is beneficial and harmful is limited and often mistaken. Such ignorance in small children is rarely, if ever culpable. Adults, on the other hand, are culpable if they mess things up by being thoughtless, insensitive, reckless, impulsive, shortsighted, and by assuming that what suits them will suit everyone instead of taking a more objective viewpoint. They are also culpable if their understanding of what is beneficial and harmful is mistaken. It is part of practical wisdom to know how to secure real benefits effectively; those who have practical wisdom will not make the mistake of concealing the hurtful truth from the person who really needs to know it in the belief that they are benefiting him. The detailed specification of what is involved in such knowledge or understanding has not yet appeared in the literature, but some aspects of it are becoming well known. Even many deontologists now stress the point that their action-guiding rules cannot, reliably, be applied without practical wisdom, because correct application requires situational appreciationâ€"the capacity to recognise, in any particular situation, those features of it that are morally salient. This brings out two aspects of practical wisdom. One is that it characteristically comes only with experience of life. Amongst the morally relevant features of a situation may be the likely consequences, for the people involved, of a certain action, and this is something that adolescents are notoriously clueless about precisely because they are inexperienced. It is part of practical wisdom to be wise about human beings and human life. It should go without saying that the virtuous are mindful of the consequences of possible actions. How could they fail to be reckless, thoughtless and short-sighted if they were not? The wise do not see things in the same way as the nice adolescents who, with their under-developed virtues, still tend to see the personally disadvantageous nature of a certain action as competing in importance with its honesty or benevolence or justice. These aspects coalesce in the description of the practically wise as those who understand what is truly worthwhile, truly important, and thereby truly advantageous in life, who know, in short, how to live well. Forms of Virtue Ethics While all forms of virtue ethics agree that virtue is central and practical wisdom required, they differ in how they combine these and other concepts to illuminate what we should do in particular contexts and how we should live our lives as a whole. In what follows we sketch four distinct forms taken by contemporary virtue ethics, namely, a eudaimonist virtue ethics, b agent-based and exemplarist virtue ethics, c target-centered virtue ethics, and d Platonistic virtue ethics. A virtue is a trait that contributes to or is a constituent of eudaimonia and we ought to develop virtues, the eudaimonist claims, precisely because they contribute to eudaimonia. It is for me, not for you, to pronounce on whether I am happy. If I think I am happy then I amâ€"it is not something I can be wrong about barring advanced cases of self-deception. Contrast my being healthy or flourishing. Here we have no difficulty in recognizing that I might think I was healthy, either physically or psychologically, or think that I was flourishing but be wrong. Most versions of virtue ethics agree that living a life in accordance with virtue is necessary for eudaimonia. This supreme good is not conceived of as an independently defined state made up of, say, a list of non-moral goods that does not include virtuous activity which exercise of the virtues might be thought to promote. It is, within virtue ethics, already conceived of as something of which virtuous activity is at least partially constitutive Kraut Thereby virtue ethicists claim that a human life devoted to physical pleasure or the acquisition of wealth is not eudaimon, but a wasted life. But although all standard versions of virtue ethics insist on that conceptual link between virtue and eudaimonia, further links are matters of dispute and generate

different versions. For Aristotle, virtue is necessary but not sufficientâ€"what is also needed are external goods which are a matter of luck. For Plato and the Stoics, virtue is both necessary and sufficient for eudaimonia Annas According to eudaimonist virtue ethics, the good life is the eudaimon life, and the virtues are what enable a human being to be eudaimon because the virtues just are those character traits that benefit their possessor in that way, barring bad luck. So there is a link between eudaimonia and what confers virtue status on a character trait. For a discussion of the differences between eudaimonists see Baril It is unclear how many other forms of normatively must be explained in terms of the qualities of agents in order for a theory to count as agent-based. The two best-known agent-based theorists, Michael Slote and Linda Zagzebski, trace a wide range of normative qualities back to the qualities of agents. Similarly, he explains the goodness of an action, the value of eudaimonia, the justice of a law or social institution, and the normativity of practical rationality in terms of the motivational and dispositional qualities of agents Zagzebski likewise defines right and wrong actions by reference to the emotions, motives, and dispositions of virtuous and vicious agents. Her definitions of duties, good and bad ends, and good and bad states of affairs are similarly grounded in the motivational and dispositional states of exemplary agents , ,   However, there could also be less ambitious agent-based approaches to virtue ethics see Slote At the very least, an agent-based approach must be committed to explaining what one should do by reference to the motivational and dispositional states of agents. But this is not yet a sufficient condition for counting as an agent-based approach, since the same condition will be met by every virtue ethical account. For a theory to count as an agent-based form of virtue ethics it must also be the case that the normative properties of motivations and dispositions cannot be explained in terms of the normative properties of something else such as eudaimonia or states of affairs which is taken to be more fundamental. Beyond this basic commitment, there is room for agent-based theories to be developed in a number of different directions. The most important distinguishing factor has to do with how motivations and dispositions are taken to matter for the purposes of explaining other normative qualities. If those motives are good then the action is good, if not then not. Another point on which agent-based forms of virtue ethics might differ concerns how one identifies virtuous motivations and dispositions. As we observe the people around us, we find ourselves wanting to be like some of them in at least some respects and not wanting to be like others. The former provide us with positive exemplars and the latter with negative ones. Our understanding of better and worse motivations and virtuous and vicious dispositions is grounded in these primitive responses to exemplars This is not to say that every time we act we stop and ask ourselves what one of our exemplars would do in this situations. Our moral concepts become more refined over time as we encounter a wider variety of exemplars and begin to draw systematic connections between them, noting what they have in common, how they differ, and which of these commonalities and differences matter, morally speaking. Recognizable motivational profiles emerge and come to be labeled as virtues or vices, and these, in turn, shape our understanding of the obligations we have and the ends we should pursue. However, even though the systematising of moral thought can travel a long way from our starting point, according to the exemplarist it never reaches a stage where reference to exemplars is replaced by the recognition of something more fundamental. At the end of the day, according to the exemplarist, our moral system still rests on our basic propensity to take a liking or disliking to exemplars. The target-centered view developed by Christine Swanton , by contrast, begins with our existing conceptions of the virtues. We already have a passable idea of which traits are virtues and what they involve. Of course, this untutored understanding can be clarified and improved, and it is one of the tasks of the virtue ethicist to help us do precisely that. But rather than stripping things back to something as basic as the motivations we want to imitate or building it up to something as elaborate as an entire flourishing life, the target-centered view begins where most ethics students find themselves, namely, with the idea that generosity, courage, self-discipline, compassion, and the like get a tick of approval. It then examines what these traits involve. A complete account of virtue will map out 1 its field, 2 its mode of responsiveness, 3 its basis of moral acknowledgment, and 4 its target. Different virtues are concerned with different fields. Courage, for example, is concerned with what might harm us, whereas generosity is concerned with the sharing of time, talent, and property. Courage aims to control fear and handle danger, while generosity aims to share time, talents, or possessions with others in ways that benefit them. A

virtuous act is an act that hits the target of a virtue, which is to say that it succeeds in responding to items in its field in the specified way Providing a target-centered definition of a right action requires us to move beyond the analysis of a single virtue and the actions that follow from it. This is because a single action context may involve a number of different, overlapping fields. Determination might lead me to persist in trying to complete a difficult task even if doing so requires a singleness of purpose.

School of Virtue. 8, likes Â· talking about this. The ministerial initiative of the Virtue Blazers Club - a platform for inculcating moral and.

Preface to the Publication of the Proceedings By His Excellency Archbishop Stanislaw Rylko The practice of sport, which dates back to the dawn of human history, has now become firmly established as a mass phenomenon without equal precedent. Today, sport is in the hands of an influential and lucrative "leisure industry" which produces dreams of power and success in millions of individuals. Sport is often experienced as a kind of "ecstasy", a way of evading the drabness of daily life. It has been said that in sport we can recover a euphoric sense of wholeness, autonomy and power that are often denied in the humdrum routine which is the destiny of most men and women. For many of our contemporaries sport has become a way of life, an essential element for meeting basic needs, such as self-esteem and self-fulfilment, and a factor that not only determines a sense of identity and belonging, but also the meaning of life itself. And that is not all: Stadiums and gymnasiums are like temples to this "new religion". And this process, which is typical of our present age, is accompanied by radical changes in relations between people and their bodies. For we have moved beyond concern for personal health and personal grooming to the worship of the body and its physical dimension. The body has now become a raw material to be fashioned at will, following the absolute dictates of the current fad. Our post-modern culture has become embroiled in a crisis that empties it of value only to fill it with the non-values that come from a nihilistic mentality that reduces the meaning of human life to an unbridled search for pleasure and consumption. This has far-reaching repercussions on the world of sport. Far from being used to achieve the healthy growth of the individual person, the practice of sport is increasingly threatening people; rather than directing them towards freedom, it is increasingly enslaving them, to themselves, to imposed fads and fashions, and to the interests which are concealed behind sports events. The economic dimension, which has been present in sport from the earliest times, is now predominant, with the result that sport is seen today as a branch of the economy in its own right. This explains the quest for victory at all cost, even if by unlawful means. Doping and anabolic steroids are no longer newsworthy because they are so widely used. Yet they threaten the very sense of competitive sport while attacking the dignity of the human person, who is considered as a mere instrument, solely to guarantee the maximum performance possible, regardless of human limits. Then there are ideological and political forms of interference, when performance in a sport is considered to be a sign of the superiority of a particular political system or country. This is where, instead of uniting, sports competition become a factor of division and conflict, not only between competing teams but also between nations. Not to mention the very serious threat looming over the sporting world of competitiveness pushed to extremes, not infrequently leading to serious acts of violence. We must resist the temptation to condemn it across the board. After all, the depressing picture of the evils that afflict this vast and diverse universe are only part of the story. For the world of sport still has its sound environments and still has generous people who striving to reclaim the ideal of sport as a real school of humanity, virtue and life. These are important signs of hope, and not only for the future of sport. They must therefore not be neglected. For in sport, too, what is above all at stake are humanity and culture, and culture is the indispensable substrate that underpins a truly human life. Of all the Pontiffs of the 20th century who have addressed the world of sport, John Paul II stands out for the great attention he paid to sport and to the body. This is why in his meetings with sports men and women, his speeches on the subject have always had a special value. Athletes saw him to be a man who truly shared their experience. John Paul II addressed the problem of sport with great realism. He was well aware that "In addition to a sport that helps people, there is another that harms them; in addition to a sport that enhances the body, there is another that degrades it and betrays it; in addition to a sport that pursues noble ideals, there is another that looks only for profit; in addition to a sport that unites, there is another that divides. He therefore urged people to adopt a healthy approach to sport, so that sport is not practice as an end in itself, giving rise to the danger of becoming a vain and harmful idol,[12] but to make it a meaningful instrument for the comprehensive development of the person and the construction of a society made more to the measure of

Man. And it was precisely the relationship between sport and evangelization that was chosen as the theme of the International Seminar on "The Christian mission in the field of sport today", the proceedings of which are published in this volume. The seminar was held in Rome November , under the auspices of the Pontifical Council for the Laity, and officially inaugurated the work of the "Church and sport" Section of the Pontifical Council that was begun in at the request of John Paul II. The first part of the seminar which took a historical view of sport from ancient times until today, was given by Maria Aiello, an expert in the history of sport and sports law. She addressed a number of issues regarding the origins of sport: These two addresses were followed by a Panel Discussion on the "Problems and challenges of sport today" with interventions on "Sport and business", "Sport and violence", "Sport and doping", and "Sport and the media". The second phase revolved around the opportunities which sport offers the Church to realize her evangelizing mission, above all among young people. This was introduced with a talk that was entitled "Sport: He was followed by Mgr. Speakers at the Round Table on the theme "Sport: In the debate that followed, emphasis was placed above all on the role of trainers in the human and spiritual formation of athletes, pointing out, for example, that in some countries children may only spend 20 hours a year with a catechist but more than hours with a coach in the practice of sport that is managed by the local parish or a Catholic school. As the Secretary of the Pontifical Council, Bishop Josef Clemens, pointed out in his conclusions, there is no doubt that the first step towards a more organic pastoral ministry by the Church in the world of sport must be to undertake the commitment to disseminate the principles of a sound anthropology which recognizes and valorizes all the dimensions of the human person. The Seminar was attended by 45 people from 18 different countries, with different experiences in the world of sport: In fact, many have written to express their desire for the Church to make a contribution to help resolve the serious problems affecting sport today. Taking account of these expectations, the Seminar also dealt with sport as a "field of commitment" for Christians and for all men and women of goodwill, seeking to encourage the search for pathways that can truly restore the true face of sport, and lead it back to the lofty ideals in which sport has its roots and which have animated it throughout history. In his Message to the 20th Winter Olympics, Benedict XVI prayed that the incarnate Word, the light of the world, "may enlighten every dimension of humanity, including sport. Rowe, Globalization and Sport: Playing the World, London Feeney, A Catholic Perspective: Enz, "Glaube und Selbstverwirklichung im Sport", in: Aiello, Viaggio nello sport attraverso i secoli, Le Monnier, Firenze , The World of Sport Today: When coupled with the process of globalization and modern communications technologies, sports can attract millions of people and generate strong emotions. While sport is experienced by some as a kind of "ecstasy" from the drabness of daily life, for others, it is a big business. Once at the service of health, sport is now under the influence of a cult of the body that places health at risk through the use of "performance enhancing substances" that threaten the very life of the athlete. This sober picture that portrays this vast universe is only part of the story. For the world of sport still has its sound environments and still its generous protagonists who strive to reclaim the ideal of sport as a real school of humanity, education, and virtue. It also continues to grow in its popularity and its unique capacity to unite the entire planet around a big event. As Pope Benedict recalled last fall, sport is a discipline that "when practiced with respect for the rules, can become an educational instrument and a means of transmitting important human and spiritual values" Wednesday General Audience, 21 September Sport in this broader context -with its problems as well as with its opportunities for evangelization- provided the theme for the international seminar "The World of Sport today: This seminar, which was held in Rome November , , officially inaugurated the work of the "Church and sport" Section of the Pontifical Council that was begun in at the request of John Paul II in order to be a point of reference within the Holy See for all national and international sports organizations, and to act as a kind of "observatory" for the world of sport at the service of evangelization. This is followed by an analysis of the global dimension of sport in contemporary society and culture, emphasizing the values and principles that are essential for framing a Christian ethos of sport. After this, a chapter entitled "Sport: In addition to the chapters that deal with the nature and future goals of the "Church and sport" Section, the proceedings conclude with the interventions from two round table discussions. The first deals with "problems and challenges of sport today" offering a brief overview of the polemical relationship of sport with business, violence, doping, and the media. The other round table, "Sport: In his letter

to Cardinal Severino Poletto of Turin for the opening of the 20th Winter Olympics, Pope Benedict XVI prayed that the incarnate Word, the light of the world, may enlighten every dimension of humanity, including sport. It is our hope that this latest publication can serve as a an initial analysis of the world of sport in order to better respond to this hope of the Holy Father for the world of sport. The Church considers sporting activity, practiced in full respect for the rules, to be a worthwhile educational instrument, especially for the young generations. They aim for something, they train for it and many of them are or have become tremendously disciplined people. This is a quality that adds to the journey of life, making them much better citizens, fathers and mothers of the future. In short, sports, especially in less competitive forms, foster festive celebration and friendly coexistence. Christian athletes, he said, must "proclaim and give witness to the humanizing force of the Gospel in regard to the practice of sports which, if lived according to the Christian vision, becomes a generating principle of deep human relations, and favors the building of a more serene world, one of greater solidarity. Welcome to this meeting that commemorates the 60th anniversary of your praiseworthy institution, founded to evangelize the world of Sport in Italy. I welcome you and I greet you all with affection. I greet your directors, trainers, referees and umpires, leaders and chaplains. I extend a cordial greeting to Mons. Above all, I greet you, dear young athletes, and thank you for your warm welcome. I addressed these words to the young people at the Ice Palace of Bern this past 5 June. I repeat the same invitation to you, dear friends of the Italian Sports Centre. Each one of you is called to follow Christ and to be his witness in the context of sport. You thus intend to promote a sporting mind-set and culture which, by actually "doing sport" and not only "talking about sport", will help people rediscover the full truth about the human person. The Italian Sports Centre came into existence 60 years ago with this goal: My venerable Predecessor, the Servant of God Pius XII, then asked your Sodality to be the leaven of Christianity in stadiums, on roads, on mountains, at sea, wherever your banner is raised with honour cf. Address to the Italian Sports Centre, In the course of the years, dear friends, you have tried to stay faithful to this behest, presenting the Italian Sports Centre as a school for authentic human formation. You have toiled to acquaint children, young people and adults with the riches and beauty of the Gospel, through various types of sports. Still today this is your mission, and society still needs it. In our time, organized sport sometimes seems conditioned by the logic of profit, of the spectacular, of doping, exasperated rivalry and episodes of violence. It is also your task to proclaim and to witness to the humanizing power of the Gospel with regard to the practice of sport, which if lived in accordance with the Christian outlook, becomes a "generative principle" of profound human relations and encourages the building of a more serene and supportive world. I hope that you, especially, dear young athletes, will practice sport with loyalty and a healthy spirit of competition. In this way it will help you to face the demanding competition of life with courage and honesty, with joy and with calm confidence in the future. Pope John Paul II: Sport is certainly one of the prominent phenomena which, in a language understandable to all, can communicate very profound values. It can be a vehicle of high human and spiritual ideals when it is practiced with full respect for its rules; but it can also fail in its true aim when it leaves room for other interests that ignore the centrality of the human person. The theme speaks of the "face" and "soul" of sport. It is not just physical strength and muscular efficiency, but it also has a soul and must show its complete face. This is why a true athlete must not let himself be carried away by an obsession with physical perfection, or be enslaved by the rigid laws of production and consumption, or by purely utilitarian and hedonistic considerations.

4: Sport: School of Virtue - A Field of Christian Mission

The market economy is a school of vice rather than of practical virtue. But there is another side to this story, one that is optimistic about the moral effect of the market economy on culture. According to the optimistic view, the market economy is constantly in the process of replenishing its stock of moral virtues.

While ancient Greek philosophers such as Plato , Aristotle , and their descendants opined that justice cannot be defined and that it was a divine mystery, Valluvar positively suggested that a divine origin is not required to define the concept of justice. In the words of V. Nedunchezhiyan , justice according to Valluvar "dwells in the minds of those who have knowledge of the standard of right and wrong; so too deceit dwells in the minds which breed fraud. Men should seek the sovereign good that Descartes, following Zeno , identifies with virtue, as this produces a solid blessedness or pleasure. The only aspect that makes a human truly virtuous is to behave in accordance with moral principles. Kant presents an example for more clarification; suppose that you come across a needy person in the street; if your sympathy leads you to help that person, your response does not illustrate your virtue. In this example, since you do not afford helping all needy ones, you have behaved unjustly, and it is out of the domain of principles and true virtue. Kant applies the approach of four temperaments to distinguish truly virtuous people. According to Kant, among all people with diverse temperaments, a person with melancholy frame of mind is the most virtuous whose thoughts, words and deeds are one of principles. Nietzsche promotes the virtues of those he calls "higher men", people like Goethe and Beethoven. According to Nietzsche these higher types are solitary, pursue a "unifying project", revere themselves and are healthy and life-affirming. Finally, a Higher type affirms life because he is willing to accept the eternal return of his life and affirm this forever and unconditionally. In the last section of Beyond Good and Evil , Nietzsche outlines his thoughts on the noble virtues and places solitude as one of the highest virtues: And to keep control over your four virtues: He had a checklist in a notebook to measure each day how he lived up to his virtues. Eat not to Dullness. Drink not to Elevation. Speak not but what may benefit others or yourself. Let all your Things have their Places. Let each Part of your Business have its Time. Resolve to perform what you ought. Perform without fail what you resolve. Make no Expense but to do good to others or yourself; i. Be always employed in something useful. Cut off all unnecessary Actions. Use no hurtful Deceit. Think innocently and justly; and, if you speak, speak accordingly. Wrong none, by doing Injuries or omitting the Benefits that are your Duty. Forbear resenting Injuries so much as you think they deserve. Tolerate no Uncleanness in Body, Clothes or Habitation. Be not disturbed at Trifles, or at Accidents common or unavoidable. Imitate Jesus and Socrates. Contemporary views[edit] Virtues as emotions[edit] Marc Jackson in his book Emotion and Psyche puts forward a new development of the virtues. He identifies the virtues as what he calls the good emotions "The first group consisting of love , kindness , joy , faith , awe and pity is good" [40] These virtues differ from older accounts of the virtues because they are not character traits expressed by action, but emotions that are to be felt and developed by feeling not acting. In Objectivism[edit] Ayn Rand held that her morality, the morality of reason , contained a single axiom: All values and virtues proceed from these. To live, man must hold three fundamental values that one develops and achieves in life: Reason, Purpose, and Self-Esteem. The first three represent the three primary virtues that correspond to the three fundamental values, whereas the final four are derived from the virtue of rationality. She claims that virtue is not an end in itself, that virtue is not its own reward nor sacrificial fodder for the reward of evil, that life is the reward of virtue and happiness is the goal and the reward of life. Man has a single basic choice: Moral perfection is an unbreached rationality, not the degree of your intelligence but the full and relentless use of your mind, not the extent of your knowledge but the acceptance of reason as an absolute. List of virtues The opposite of a virtue is a vice. Vice is a habitual, repeated practice of wrongdoing. One way of organizing the vices is as the corruption of the virtues. As Aristotle noted, however, the virtues can have several opposites. Virtues can be considered the mean between two extremes, as the Latin maxim dictates in medio stat virtus - in the centre lies virtue. For instance, both cowardice and rashness are opposites of courage; contrary to prudence are both over-caution and insufficient caution; the opposites of pride a virtue are undue humility and

excessive vanity. A more "modern" virtue, tolerance , can be considered the mean between the two extremes of narrow-mindedness on the one hand and over-acceptance on the other. Vices can therefore be identified as the opposites of virtues - but with the caveat that each virtue could have many different opposites, all distinct from each other.

5: Our Lady of Lourdes Personal Parish - School of Virtue

The latest Tweets from School of Virtue (@SchoolofVirtue). The ministerial initiative of the Virtue Blazers Club - a platform for inculcating moral and godly virtues, using the word of God as expressed in the Holy Bible.

6: Welcome Address | School Of Virtue

"A virtue is a habitual and firm disposition to do the good. It allows the person not only to perform good acts, but to give the best of himself. The virtuous person tends toward the good with all his sensory and spiritual powers; he pursue the good and chooses it in concrete actions.".

7: The Virtues Project - Education

For the world of sport still has its sound environments and still its generous protagonists who strive to reclaim the ideal of sport as a real school of humanity, education, and virtue. It also continues to grow in its popularity and its unique capacity to unite the entire planet around a big event.

8: Virtue - Wikipedia

NLC God Still Has Hope in You By Pastor www.enganchecubano.com3.

9: Virtue | Definition of Virtue by Merriam-Webster

SENT: A Lady on a Divine Assignment. NLC (3 CAMPS) One of the major prophecies I have ran with in my life for several years is that in the revival of Nigeria, women would be playing a very critical role.

A SCHOOL OF VIRTUE pdf

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