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Question 2: Define and Explain the Theological Virtue of Faith

INTRODUCTION

The adequate response to God's invitation is faith. By faith, man completely submits his intellect and his will to God. Sacred Scripture calls this human response to God "the obedience of faith".¹ To obey (from the Latin *ob-audire*, to "hear or listen to") in faith is to submit freely to the word that has been heard, because its truth is guaranteed by God, who is Truth itself. According to Hebrews 11:1, "Faith is the assurance of things hoped for, the conviction of things not seen."

But what exactly does faith entail? What are its characteristics, implications, opposites, importance and its import in our contemporary time? These and more are the questions we shall attempt in the following pages.

WHAT IS FAITH?

Faith is the inner attitude of one who believes. Therefore, the Catechism of the Catholic Church defines faith as the theological virtue by which we believe in God and believe all that He has said and revealed to us, and that Holy Church proposes for our belief, because He is truth itself. The Scripture teaches that the primary *object of faith* is God (Mark 11.22–23); but faith in Him is intimately related to the mission of His Son in whom God is revealed (Matthew 12.28). In similar vein, it also teaches that the *subject of faith* is man. Man is the only creature of all of God's creation who can believe. It is within man's power to believe and be saved or not to believe and be judged and condemned (Mark 16.15–16). Hence, the *order of faith* according to which man can believe is: (1) the truths revealed directly by God and by Christ, or through His Apostles, and (2) Other truths that are formally revealed, but implicitly so, are also transmitted.

¹Cf. Catechism of the Catholic Church, 2nd edition, (New Delhi: Rekha Printers Ltd, 1999), no. 142. Thereafter, CCC

Since without faith it is impossible to please God and to attain to the fellowship of his sons, therefore, without faith no one will obtain eternal life.² This implies that believing in Jesus Christ and in the One who sent him is necessary for our salvation (*necessity of faith*). However, some *fruits* accompany a faith with an undivided heart. Because Abraham was strong in his faith, he became the father of all who believe. The Virgin Mary is the most perfect embodiment of faith. It is for this faith that all generations have called her blessed.³

CHARACTERISTICS OF FAITH

Faith is a Grace: Faith is a gift of God, a supernatural virtue infused by him. Nevertheless, before this faith can be exercised, man must have the grace of God to move and assist him; he must have the interior help of the Holy Spirit, who moves the heart and converts it to God, who opens the eyes of the mind and makes it easy for all to accept and believe the truth.⁴

Faith is a Human Act: Believing is an authentically human act. Trusting in God and cleaving to the truths he has revealed is contrary neither to human freedom nor to human reason. Neither is it contrary to our dignity to yield by faith the full submission of the intellect and will to God who reveals. More so, Believing is an act of the intellect assenting to the divine truth by command of the will moved by God through grace.

Faith is Certain. Faith is more certain than all human knowledge because it is founded on the very word of God who cannot lie. Revealed truths can seem obscure to human reason and experience, but the certainty that the divine light gives is greater than that which the light of natural reason gives. This is because “ten thousand difficulties do not make one doubt.”⁵

Faith seeks Understanding: It is intrinsic to faith that a believer desires to know better the One

² Dogmatic Constitution, *Dei Filius*, no. 3.

³ CCC 148

⁴ *The Bible*, Revised Standard Version, Matthew 16:17

⁵ John Henry Cardinal Newman, *Apologia pro vita sua*, (London: Longman, 1878), p. 239.

in whom he has put his faith, and to understand better what He has revealed. The grace of faith opens the eyes of our hearts to a lively understanding of the contents of Revelation. In the words of St. Augustine, "I believe, in order to understand; and I understand, in order to believe."

IMPLICATIONS OF FAITH IN GOD

Believing in God has enormous consequences for our whole life. Some of which include:

- To entrust ourselves wholly to God and to believe absolutely what he says. It would be futile and false to place such faith in a creature.
- For a Christian, believing in God cannot be separated from believing in the One he sent. Thus, it means to believe in Jesus Christ because he himself is God, the Word made flesh.
- One cannot believe in Jesus Christ without sharing in his Spirit. It is the Holy Spirit who reveals to men who Jesus is. Hence, we believe in the Holy Spirit because he is God.
- Believing in God means coming to know God's greatness and majesty: "Behold, God is great, and we know him not. Therefore, we must serve God first."⁶
- It means living in thanksgiving: if God is the only One, everything we are and have comes from him.
- It means knowing the unity and true dignity of all men: everyone is made in the image and likeness of God.⁷
- It means making good use of created things: faith in God, the only One, leads us to use everything that is not God only insofar as it brings us closer to him, and to detach ourselves from it insofar as it turns us away from him.
- It means trusting God in every circumstance, even in adversity. A prayer of St. Teresa of Jesus wonderfully expresses this trust: "Let nothing trouble you... God alone suffices."

⁶ CCC 223.

⁷ *The Bible*, Revised Standard Version, 1 Corinthians 13:12.

OPPOSITE OF FAITH: SINS AGAINST FAITH

Sins against faith involve some reservation on our part. If we seek to only follow and accept God on our own terms, then we are not truly entrusting ourselves to God in faith. *Willful Doubt* or *Unbelief* is insincere doubt. It is not questioning for the sake of finding truth. It is rather a skeptical questioning involving a predisposition against the truth, often accompanied by ridicule. This predisposition of unbelief arises as a psychological reaction to a truth which, if embraced, would demand a change in one's belief and behavior. *Involuntary doubt* refers to hesitation in believing, difficulty in overcoming objections connected with the faith.

Incredulity is the neglect of revealed truth or the willful refusal to assent to it. *Heresy* involves willfully believing something contrary to the teaching of Christ and the Church. *Apostasy*, in turn, is a total repudiation of the faith. *Schism* is the refusal of submission to the Roman Pontiff or of communion with the members of the Church subject to him.⁸ True faith, on the other hand, involves trusting God totally and accepting everything that He reveals through Christ and His Church, even if it is sometimes difficult to understand.⁹

IMPORTANCE OF FAITH TO THE SPIRITUAL AND MORAL LIFE

Faith and Forgiveness: what is needed after we sin is confession. The problem is that we often confess our sins while failing to employ faith. Faith involves a choice of the will to believe that God has forgiven us through Christ's death, while turning a deaf ear to doubts.

Faith makes us Holy: Most of the great heroes of the Bible were all required to persevere in their faith, though final victory was often years in the future. We, too, no matter how many setbacks we encounter, must never waiver in our belief that God can make us holy, and, if we persevere, will ultimately lead us in triumph.

⁸ CCC 2089

⁹ David Lawrence, *The Theological Virtues*, (Oxford: Oxford University Press, 1993), p. 182.

Faith and Morality: The act of faith is the first step on the journey of Christian morality. Through faith, God speaks to man in his conscience. When man listens to his conscience, he is listening to God. Thus faith forms man's conscience and disposes it to discern the moral quality of concrete acts according to divine wisdom.¹⁰

CONTEMPORARY IMPORT OF FAITH

What characterize faith at the present time are the forms it takes in the context of contemporary atheism, secularism, and religious pluralism. The varieties of contemporary atheism grew out of the 18th-century Enlightenment and the declaration of the “death of God,” with human reason and freedom declaimed in God's stead. Man has passed from a divinized into a hominized world, into a post-Christian or de-christianized age. However, the secularism begotten of scientific and technological progress and a sense of human mastery of the world can actually be beneficial to the Christian faith. The chief object of the Christian faith remains the same—but through secularization God has been made to recede from the world and to appear more transcendent than ever. The act of faith puts a positive construction upon the rise of secular society and seeks the meaning of the Gospel within it. It looks less to the signs of *space* than to the signs of the *times*, where God proves himself to be the Lord of history.

CONCLUSION

From the fore going, we have established that faith is a personal adherence of the whole man to God who reveals himself. It involves an assent of the intellect and will to the self-revelation God has made through his deed and words. Faith is necessary for salvation. It is a human act, conscious and free, and corresponding to human dignity. Through faith, the human mind has access to the knowledge of what is holy (spirituality), true and good (morality). Lastly, faith is a foretaste of the knowledge that will make us blessed in the life to come.

¹⁰ Sr. Mary Jacinta Li, *Faith as the Foundation of the Christian Moral Life*, (London: Providence College, 2001), p. 65

Question 3: Give a detailed explanation of the theological virtue of Hope. What role does it play in our spiritual life?

INTRODUCTION

When God reveals Himself and calls him, man cannot fully respond to the divine love by his own powers. He must hope that God will give him the capacity to love Him in return and to act in conformity with the commandments of charity. Hope, then, is that confident expectation of divine blessing and the beatific vision of God; it is also the fear of offending God's love and of incurring punishment (CCC, 2090). But what exactly does this virtue entail? How does it relate with faith and love? What are its opposites, subject, object, and relevance to our spiritual life?

WHAT IS HOPE?

The Catechism of the Catholic Church defines hope as the theological virtue by which we desire the kingdom of heaven and eternal life as our happiness, placing our trust in Christ's promises and relying not on our own strength, but on the help of the grace of the Holy Spirit (CCC 1817). Hope is a divinely infused or theological virtue by which, with sure and certain confidence, we expect to obtain eternal happiness with God. It comes from God, it tends towards God, and it depends on God. To imagine life without hope is to imagine personal salvation without God, forgiveness without conversion and glory without merit. The *object of hope* is thus the attainment of all true good (eternal union with God), and deliverance from all that is truly evil. By the *subject of hope* is understood both the person who hopes (the subject *qui*) and the person for whom one hopes (the subject *cui*).¹¹

Now the *act of hope* is a movement of the appetitive faculty, since its object is a good. According to Aquinas, it cannot belong to the sensitive appetite, since the good which is the principal object of this virtue is not a sensible but a Divine good. Therefore, hope resides in the

¹¹ Joann Cerrito, "Hope" in *The New Catholic Encyclopedia*, Thomas Carson ed. (Washington, D.C.: The Catholic University of America, 2003), p. 98.

higher appetite called the will, and not in the lower appetite, of which the irascible is a part. The *necessity of hope* lies in the fact that while hope is no longer necessary for those who have achieved salvation, and no longer possible for those who have rejected the means of salvation, it remains necessary for those of us who are still working out our salvation in fear and trembling (cf. Philippians 2:12). Moreover, the Catholic Church teaches that the *fruits of hope* include; joy, courage, patience, assurance, purity, watchfulness, tranquility, readiness, and salvation.

RELATION WITH OTHER THEOLOGICAL VIRTUES

For Paul, hope is intertwined with faith and love, not as if they were separate virtues, but as aspects of the activity of Jesus Christ in His faithful, giving them the power to perform arduous good works with constancy and steadfastness (1 Thessalonians 1:3; 1 Corinthians 13:7, 13). Christian hope, which is Christ Himself (1 Timothy 1:1), expects the ultimate glory destined for God's sons and is very much involved in the process of patient endurance that produces tried character and thereby even greater hope. The whole movement is based on the Father's love for mankind revealed in His Son's death and the pouring out of the Holy Spirit (Romans 5:1–9). All creation is concerned with this hope and it will not be confounded because it is embedded in God's and Christ's ardent loyalty (Romans 8:18–39). Revelation, a book that is full of hope without specifically mentioning it, ends with the cry of hope, “Amen! Come, Lord Jesus!”¹²

THE OPPOSITE OF HOPE: SINS AGAINST HOPE

Sins against the virtue of hope involve not relying on God's grace, either by *presumption* or, oppositely, by *despair*. One form of the sin of *presumption* involves relying too much on oneself and one's own strength. Another form involves giving myself permission to sin on the presumption that God will forgive me. *Despair*, on the other hand, is the sin of thinking I am too weak, that God would never forgive me, or that my weakness is beyond what God can help with.

¹² *The Bible*, Revised Standard Version, Revelation 22:20.

Despair is giving up on God. Thus, presumption relies too much on our own strength, while despair fails to trust in the power and interest of God to help us. In contrast, true hope involves relying on God and trusting that He can and wants to forgive and help us. In hope, God wants us to trust in His love, grace, mercy, and forgiveness, and to look forward to eternal life.¹³

RELEVANCE OF HOPE IN OUR SPIRITUAL LIFE

Source of Happiness: The virtue of hope responds to the aspiration to happiness which God has placed in the heart of every man; it takes up the hopes that inspire men's activities and purifies them so as to order them to the Kingdom of heaven; it keeps man from discouragement; it sustains him during times of abandonment; it opens up his heart in expectation of eternal beatitude. Buoyed up by hope, he is preserved from selfishness and led to the happiness that flows from charity (CCC 1817).

Weapon of Salvation: In our spiritual warfare, hope is a weapon that protects us in the struggle of salvation: "Let us put on the breastplate of faith and charity, and for a helmet the hope of salvation."¹⁴ It affords us joy even under trial: "Rejoice in your hope, be patient in tribulation, be constant in prayer."¹⁵ Hope is expressed and nourished in prayer, especially in the Our Father, the summary of everything that hope leads us to desire.¹⁶

Helps us to Persevere: In hope, we await the glory of heaven promised by God to those who love him and do his will. In every circumstance, each one of us should hope, with the grace of God, to persevere to the end and to obtain the joy of heaven, as God's eternal reward for the good works accomplished with the grace of Christ. In hope, the Church prays for all men to be saved.

¹³ David Wilson, *The Theological Virtues*, (Washington DC: Dale Publishing Inc., 2003), p.182.

¹⁴ *The Bible*, Revised Standard Version, 1 *Thessalonians* 5:8.

¹⁵ *The Bible*, Revised Standard Version, 1 *Romans* 12:12.

¹⁶ Cf. CCC 142.

Anchor of the soul: Hope sustains us through our trials of faith, human tragedies or difficulties that may otherwise seem overwhelming. It is seen as the “anchor of the soul” as referenced in the Epistle to the Hebrews (7:19).

Unique Origin: Christian hope takes up and fulfills the hope of the chosen people which has its origin and model in the hope of Abraham. In addition, it unfolds from the beginning of Jesus' preaching in the proclamation of the beatitudes, which raise our hope toward heaven as the new Promised Land, and trace the path that leads through the trials that await the disciples of Jesus.

Hope and the Eucharist: Hope is nurtured and strengthened through the Eucharist, because every time we gather for worship we are reminded of who we are, what we are about and where we are going. At the Eucharist we remember that we have been incorporated into the story of God, a story that is much more promising and blessed than anything we could offer ourselves. In light of the Eucharist, we recognize that hope dwindles when we replace the story of God that came to us with lesser stories, or else with the cynicism that holds there is no story at all. If hope is weakened when we shut the door on higher things, the Eucharist forms us into people who will not allow something other than God to be the object of their hope.

Hope and Gratitude: Hope animates gratitude; gratitude on its part, fosters hope because it draws us out of ourselves and opens our eyes to see the beauty and goodness of life, a beauty and goodness that is always there, but that we easily overlook. Gratitude and hope are closely intertwined because both hinge on learning to look for what is there instead of what is missing.

Hope and Compassion: it is precisely because we are confident of the hope God holds out for us that we can attend to the needs of others and do what we can to work for the world's healing. Far from allowing us to turn our backs on the world, hope commissions us to bring God's love, mercy, justice and compassion to life in the world. Hope gives us work to do.

CONTEMPORARY IMPORT OF HOPE

Hope has been called the forgotten virtue of our time. Although we live in an era of technological and scientific achievements, it may also be an age of diminished hope because it is tempting to replace the theological virtue of hope with flimsy substitutes that cannot possibly give us what our souls ultimately need. We also live in an era marked by violence, which leads to a barrage of images sent worldwide that show citizens fighting the police, children in Syria bloodied by war, refugee children washed up on a beach in Greece. These can threaten hope. But perhaps what threatens hope even more today are not these tragedies and calamities but the soft and subtle despair we settle into when we slip into ways of living that rob us of the exalted good God wants for us. The problem is not that we hope for too much, but that we have learned to settle for so little. We have caused the horizons of hope to shrink. We have lost sight of hope's transcendent dimension because we have forgotten the promise to which hope always beckons.

However, in "*Spe Salvi*", his 2007 encyclical on hope, Pope Benedict XVI wrote, "the one who has hope lives differently; the one who hopes has been granted the gift of a new life." These words remind us that hope is not a fleeting emotion, much less an attitude that fades when life is hard, but a resilient stance toward life marked by trust, confidence and perseverance.

CONCLUSION

Hope is one of the three theological virtues infused at Baptism into the soul. It is that confident trust in God's blessing and promise of eternal life that has been revealed to us in Jesus Christ and made available to us through faith. God is in control, and his providence is guiding the course of history to its final destination. It is assurance in God because of the promises he made to bring about our true happiness. Hope is not a last resort. Rather, it should be present in every situation from the beginning and not something resorted to with wringing hands or crossed fingers.

Question 4: Charity is the greatest of the three theological virtues. How?

INTRODUCTION

If God reveals himself to humanity as love (1 John 4:8), it would follow that he makes himself known through love: we know God by loving him and by loving our fellow human beings. But we also know a love that is independent of the love of God. Human beings love themselves in their search for happiness. Are these two radically incompatible kinds of love? Is charity—the love inspired by grace—a transformation of natural love or does it require a total rupture with that love? Besides, why is charity the greatest of the three theological virtues?

WHAT IS CHARITY?

According to the Catechism of the Catholic Church, charity is “the theological virtue by which we love God above all things for His own sake, and our neighbour as ourselves for the love of God” (CCC, 1822). For Thomas Aquinas, charity is a divinely infused theological virtue by which we love God with our whole hearts, for Himself, and ourselves and our neighbor as ourselves, because of the relation which all of us bear to God. Since charity is a gift from God, we cannot then acquire this virtue by our own actions. The *object of charity* is God, and our fellow men in God, whereas the *subject of charity* is man; it resides in the soul, will of man. However, there is an *order of charity*, and God is the principle of that order. He is to be loved first, then, ourselves. A person rightly loves himself by charity when he seeks to be united with God and to partake of God's eternal happiness. Next in line is love for neighbour. A person loves his neighbour as one to whom he wishes this union and happiness.

The Catholic Catechetical tradition teaches that we acquire charity at Baptism, but can lose it by mortal sin. Nevertheless, it can be regained by the sacrament of penance where we express sorrow for our sin and our willingness to avoid it in the future. It also teaches that

love (charity) is not optional. It is an essential *necessity* for all human beings, especially for us Christians. However, spiritual gifts are given to every member of the Church. But there is only one way to use these spiritual gifts. It is to be used with self-sacrificing love for the common good. So, these gifts are abused the moment we used them for our own selfish ends.

FRUITS OF CHARITY

The *fruits of charity* are joy, peace, and mercy (CCC 1829).

Joy: what is meant in this sense is spiritual joy. It is often called joy in God. It is an effect of Charity. Joy is not a virtue in itself, but an act of the virtue of charity, and it is numbered among the fruits of the Holy Spirit. The fullness of spiritual joy is attained in heaven where nothing remains to be desired. As long as we are still here on earth, we only dream of and desire heaven. But once we are in heaven then we have already possessed what we desire on earth. Hence, there is no need or desire in heaven.

Peace: Peace is not merely quiet agreement among men, but harmony and satisfaction in all the tendencies and desires of a man's heart. It is, therefore, more than outer concord; it is inner response in the attainment of all that can be desired. Spiritual peace results from charity. Like joy, it is not a virtue, but the exercise of a virtue; it is an act and an effect of the virtue of charity. It is also one of the twelve fruits of the Holy Spirit.¹⁷ True peace comes from God. He calls to peace, guarantees it, gives it as a fruit of charity, and helps men to achieve and find it.

Mercy: For St. Augustine, "mercy is heartfelt sympathy for another's distress, impelling us to help him if we can" ((De Civ. Dei, ix). Thus, the distress of another, or rather, the evil suffered by another, is the motive of mercy. The terms *mercy* and *pity* are frequently used interchangeably. However, when mercy transcends sentiment, that is, when it is the habitual and regulated movement of the soul, acting in the light of reason, then it becomes a virtue.

¹⁷ CCC 1832.

THE OPPOSITE OF CHARITY: SINS AGAINST CHARITY

The *opposite of charity* include: hatred, sloth, envy, contention, schism, and scandal.

Hatred: God is altogether lovable, but then it is possible for a sinner to hate God - which is the worst of sins. It is also a sin to hate one's neighbor, because "he that hates his brother is in darkness" (I John 2:9). Thus, we are to hate sin in our brother, but we are to love our brother.

Sloth: Sloth is sluggishness of mind which neglects to begin good. It is sorrow for spiritual good. It is opposed to charity because charity rejoices in the good.

Envy is sadness over another's good and the immoderate desire to acquire them for oneself. It is a sin for it grieves over what charity finds capable of causing joy; it is a spiritual disorder.

Contention is discord that finds expression in words. It is bickering, unreasonable arguing, without regard to charity, and often without regard to truth. Contention is sinful.

Schism is a division, breaking away which disrupts unity. As a sin, it is the disruption of unity born of charity. It is the refusal to submit to the rule and jurisdiction of the supreme pontiff.

Scandal is a needless word or deed which does spiritual harm to those who hear or observe it. As a sin, it is opposed to a special kind of good work, which is called fraternal correction.

HOW CHARITY IS THE GREATEST OF THE THEOLOGICAL VIRTUES

"So faith, hope, charity abide, these three. But the greatest of these is charity" (1 Cor. 13:13.).

Charity is the greatest of the three theological virtues for the following reasons:

Divine Source and Origin: charity is the greatest of the theological virtues because it has a divine origin. God cannot exercise faith or cherish hope; but he not only has love, he is love. Our virtues, then, are largely creature virtues; this is the great attribute of the Creator himself.

It is the New Commandment: Jesus makes charity the new commandment. By loving his own to the end, he makes manifest the Father's love which he receives. By loving one another,

the disciples imitate the love of Jesus which they themselves receive. Whence Jesus says: "As the Father has loved me, so have I loved you; abide in my love." And again: "This is my commandment, that you love one another as I have loved you" (John 15:9, 12).

It is the Fullness of the Law: Charity keeps the commandments of God and his Son: "Abide in my love. If you keep my commandments, you will abide in my love" (John 15:9-10). Again, in Romans 13:10, the Apostle, Paul stated that "love does no wrong to a neighbor. Therefore, love is the fulfillment of the law."

Practicability: In the act of loving our neighbor we display the same love which God showed when he came in the person of Jesus Christ, to the aid of a wounded and broken humanity. It is in our love for one another that we imitate and show our love for the God who is kind and full of compassion, slow to anger, and abounding in love (Psalm 144).

Ultimate Perfection of the Human Spirit: Charity is the ultimate perfection of the human spirit since it is a reflection and glorification of God's nature. It binds all virtues together in perfect harmony. It also purifies and uplifts human love to the perfection of God's love.

Supreme Utility: Society needs to be penetrated, above all else, with the spirit of charity, sympathy, and brotherly kindness. This is the radical cure for all its ills. What gravitation is in the physical realm, that is love in the moral. Without it, all is disorder and chaos; with it, all is regularity and beauty. It represses hatred, malice, envy, and charitableness; it cultivates considerateness, pity, gentleness, self-denial, and generous help.

Relation with other Virtues: Charity is related with other virtues; in fact all the other virtues are aimed at it. For example, I should moderate my desire for the pleasures of eating and eat the right amount (temperance) out of love for God. Doing what we do for the love of God is the highest and best motive we can have.

Ordered towards the Good: Charity is always ordered towards what is truly good for other persons, within the context of God's love and plan of salvation. It wants what is best for our neighbour and what is authentically beneficial for him/her; it moves us to see the other as another self; it desires his/her beatitude. It is charity that moves the Christian to live selflessly in service to others as did Christ.

A Perfect Blend: Paul gives us an incomparable depiction of charity: "charity is patient and kind; charity is not jealous or boastful; it is not arrogant or rude. Charity does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4-7).

It is the End of other Virtues: Faith is not an end; it is belief in a Divine Deliverer and in his promise of salvation; it is the means towards life eternal. Hope too is not an end; it is hope of final and eternal fellowship with God; it is the means to steadfastness and to heaven. But love is an end in itself. And this conviction is confirmed when we consider that, of all virtues, love is usually the most difficult and the last to be acquired. It is the foundation of other virtues.

Peculiar Element of Heavenly Blessedness: Disputes have arisen as to whether or not faith and hope are found in heaven. But there is no difference of opinion as to the prevalence and eternity of the grace of love. For according to Walter Scott, love is heaven and heaven is love.

CONCLUSION

The greatest of the theological virtues is charity. Charity is the origin and goal of the Christian way of life (CCC 1827). It is the *form* of the virtues; it animates and inspires them; it orders them among themselves, and binds them together in perfect harmony. Charity is the guiding light of well ordered, perfect and sacrificial love that illuminates, directs and helps to complete all the virtues both theological and moral. By charity we love God and our neighbor.