

Each capital sin (each vice) produces other vices like offspring. The offspring are other bad habits which the capital sin spawns. There are known offspring of each capital sin, and we'll list them. The presence of those offspring vices indicate the presence of the capital sin at their root.

ENVY – The offspring vices of ENVY are [opposing virtue – Brotherly Love]:

Hatred	Delight in another's adversity
Murmuring (complaining: <i>why can't I</i>)	Sadness in another's prosperity
Detraction	

SLOTH – The offspring vices of SLOTH are [opposing virtue – Diligence]:

Spite – twd those w/spiritual goods	Despair – because not following precepts
Malice – despising spiritual goods	Sluggishness concerning precepts of God
Pusillanimity – faint-heartedness	Absent mindedness concerning illicit things

LUST – The offspring vices of LUST are [opposing virtue – Chastity]:

Blindness of mind	Love of self
Inconsiderateness	Hatred of God
Inconstancy of will	Love of the present life
Precipitation (acting without thinking)	Fear or despair concerning the next life

COVETOUSNESS – The offspring vices of GREED are [opposing virtue – Liberality]:

Treachery (betrayal)	Restlessness
Fraud (deception or cheating others)	Violence
Deceitfulness	Insensitivity toward others (lack of mercy)
Perjury	

GLUTTONY – The offspring vices of GLUTTONY are [opposing virtue – Temperance]:

Inept joy (wrt appetite)	<u>Uncleanness</u> (sins of impurity)
Scurrility (actions – can't keep still)	Dullness of mind regarding intellectual things
Loquaciousness (words)	

ANGER – The offspring vices of ANGER are [opposing virtue – Meekness]:

Indignation (resentment; annoyance)	Reviling or shaming others
Swelling up of the mind	Fights
Disordered speech	Blasphemy

PRIDE – The offspring vices of PRIDE are: *Every vice*

Each cardinal virtue has principle virtues which enable one to fulfill what is required to live out the cardinal virtue. These are indicator virtues, for in order to have the cardinal virtue, one has to have the other principle virtues which enable the person to have the cardinal virtues of prudence, justice, fortitude and temperance. We call these virtues the (potential) parts of each cardinal virtue, because they give us the potency – the power – to have the cardinal virtue. As you go through the list of these indicator virtues for each cardinal virtue, see where you fall with each one, to know where you stand with each virtue, to know which virtues to work on.

The Principle Parts of PRUDENCE – *which is necessary to have all the virtues*

Prudence is the virtue by which one applies right reason to action. The principle parts of **prudence** are *memory, understanding, docility, shrewdness, reasoning, foresight, circumspection and caution*. How are each of the parts of prudence necessary? **Memory** enables us to know whether or not an action in the past was prudent or not. **Understanding** enables us to see how an action is going to result. **Docility** is the willingness to be taught. **Shrewdness** is a habit of being sharp about finding what is best. **Reasoning** enables a man to make logical connections which will guide him well. **Foresight** sees ahead, so that he does not act precipitously or imprudently. **Circumspection** is a habit of taking notice of one's surroundings. **Caution** is a habit that makes a man always act carefully.

The **vices opposed** to these virtues are *precipitation, negligence, inconstancy and thoughtlessness*.

The Potential Parts of JUSTICE

Justice is the virtue by which one renders to another what is due to him. The potential parts of justice are religion, piety, rendering honor that is due to another, gratitude, vindication, truthfulness, friendliness and liberality. Each of these parts of justice help one render something due to another, either to God, our parents, our country, or others, **gratitude** renders thanks, **vindication** renders defense toward the rights of God or our neighbor, **friendliness** renders one pleasant in ones relations towards one another, and **liberality** renders generosity towards others.

The **vices opposed** to these virtues are *superstition, tempting God, sacrilege* opposed to religion; *dishonor, disobedience and neglect* opposed to piety; *ingratitude* opposed to gratitude; opposed to truthfulness are *lies, boasting, hypocrisy and irony*; opposed to friendliness are *flattery and quarrelling*; and interestingly enough in the context of today's society, the vice opposed to vindication of God and neighbor is *tolerance* – that is, tolerating attacks on God and our neighbor.

The Potential Parts of FORTITUDE

Fortitude is the virtue by which one has a firmness of mind in the face of dangers and difficulties. There are four potential parts of fortitude: **magnanimity** (enabling one to accomplish great things – presumption, ambition, vain glory oppose this), **magnificence** (enabling one to make great things – stinginess w/God opposes), **patience** (dealing well with present evils – impatience opposes) and **perseverance** (sticking with something difficult over time – effeminacy and obstinacy oppose this).

The Parts of TEMPERANCE

Temperance is the virtue by which one withdraws from those sensible delights which seduce the will from obeying reason. The parts of temperance, which cover the sensible delights related to food, drink and other sensible pleasures, are: **abstinence, sobriety, chastity, purity** and **virginity, continence, clemency, meekness**. The **vices opposed** to these are gluttony, drunkenness, lust, impurity; incontinence, cruelty, and anger. Purity is a virtue so special that there is a special virtue which protects it, called **modesty**. Modesty can be divided into **humility, studiousness**, and modesty concerning **exterior behavior** and **exterior dress**. The **vices opposed** to modesty are pride, curiosity, immodesty in actions and immodesty in dress.