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seeks to promote the integration
of Christian faith and academic disciplines
by bringing theologians into conversation with scholars
across the spectrum of faculties
in research universities
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Preview Response

PRUDENCE OPERATES THROUGH THE INTELLECT

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Dr. Herdt has provided an excellent rudimentary overview of the virtues. In my particular field of memory and cognitive psychology, the intellectual virtues indeed deserve greater attention. I would like to suggest that the cultivation of some virtues (e.g., *prudence*) may operate through the intellect. Thomas Aquinas suggests the two cognitive faculties upon which *prudence* relies are (1) remembrance of the past and (2) understanding of the present.¹ That is, basic human cognitive processes, such as memory and decision-making, may eventually culminate in intellect (i.e., an integrated form of knowledge). The intellect may then be further refined by being put into practice through the addition of a moral component, resulting in *prudence* – which, in its highest form, is wisdom directed through right action. The cultivation and practice of *prudence* may then help direct individuals to their ultimate end in God. By better understanding basic human cognitive processes, we may discover more about virtue formation and its ultimate effects.

¹ Thomas Aquinas, *Summa Theologiae*, I.22.1.

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