

# Freedom for Excellence

## Freedom of Indifference

Definition: The power to choose between contraries. (The choice between good and evil is essential to freedom.) Freedom resides in the will alone.

1. *Excludes natural inclinations* from the free act; they are subject to choice. In regard to these inclinations, freedom is indifferent.

2. *It is entire from the first moment.* No stages of formation and progress are required. There is no middle ground between being free and not being free.

3. *It is entire in each free choice,* in theory: each act is independent, isolated from other acts, and is performed at the instant of decision.

4. *It has no need of virtue,* which becomes a freely used habitude, or of finality, which becomes one circumstance of actions.

5. *Law appears as an external restraint and a limitation* of freedom; it creates an irreducible tension with it.

6. *Freedom is locked within self-assertion,* causing the will to be separated from the other faculties and the individual to be separated from other freedoms.

7. *It creates a moral theory focused on obligation and law; its relationship to Scripture is limited* to texts imposing strict obligations.

## Freedom for Excellence

Definition: The power to act freely w excellence and perfection. (The choice evil is a lack of freedom.) Freedom resides in reason and will together.

1. *It is rooted in the natural inclination to the good and true,* to what has quality and perfection. It springs from an attraction to what appears true and good, from an interest in it.

2. *It is bestowed in embryo* at the beginning of moral life; *it must be developed* through education and exercised, with discipline, through successive stages. Growth is essential to freedom.

3. *It integrates actions* in view of an end which unites them interiorly and insures continuity.

4. *Virtue is a dynamic quality essential to freedom,* a habitus necessary for its development. *Finality is a principal element of free action.*

5. *Law is a necessary external aid* to development of freedom, *together with the attraction to the true and good,* which is a note of inner freedom. Law is especially necessary in the first stage of education. It is progressively interiorized through the virtues of justice and charity.

6. *Freedom is open* to allowing all human powers to make their contribution to action, and to collaboration with others for the common good and the growth of society.

7. *Its foundation is the attraction to the true and the good,* and the desire for excellence, *focusing on the virtues* and oriented to quality and perfection, lending itself to a relationship with *all of Scripture.*