

~~performed by virtuous men and, indeed, performed in the manner
that virtuous men perform them~~

subject. Similarly in Aristotle there is the presupposition that just and temperate men exist and that men of practical wisdom exist. So he ~~can~~ ^o writes: "Actions, then, are called just and temperate when they are such as the just and temperate man would do; but it is not the man ~~that~~ who does these that is just and temperate, but the man who also does them as just and temperate men do them." "Virtue, then, is a state of character concerned with choice, lying in a mean, i. e. the mean relative to us, this being determined by a rational principle, and by that principle by which ^o the man of practical wisdom would determine it."

Aristotle, Nicomachean Ethics, II, 111, 4; 1105b 5-8.

Translation by W. D. Ross in R. McKeon's The Basic Works of Aristotle, New York, Random House, 1941, p. 956.

Ibid., II, vi, 15; 1106b 36 ff., p. 959.

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judgements of value are revealed as the door to one's fulfilment or to one's loss. Experience, especially repeated experience, of one's frailty or wickedness raises the question of one's salvation and, on a broader and more fundamental level, there arises the question of God.

While moral and religious crises commonly are the conspicuous elements in an account of personal development, still the development itself is a long and gradual process in which step by step through successes and failures one moves from the infantile bundle of needs ^{and clamors} and gratifications towards the deep joy and solid peace, the power and the vigor, of being in love with God. In the measure that that goal is reached, then values are whatever one loves, and evils are whatever one hates. As Augustine put it, Ama Deum et fac quod vis, Love God and do as you will.

On growth, motivation, values, and neurotic needs, see A. Maslow, Towards a Psychology of Being, Princeton, New Jersey, Van Nostrand, 1962.

~~Such achievement, however, can be blocked by what Nietzsche and, more accurately, Max Scheler have named by the French loan word, ressentiment.~~

On the other hand, in the measure that one fails to attain such love, that one's feelings become distorted and preference scales displaced, that bias creeps into one's outlook, rationalization into one's morals, ideology into one's thought, in that measure one finds ~~one~~ oneself

On ressentiment and the distortion of preference scales, see M. Frings, Max Scheler, Pittsburgh and Louvain 1965, chapter five.