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"Bona etenim summa sunt spes, fides, caritas". Theological virtues as the foundation and center of the Christian life as seen by Gregory the Great on the basis of his *Moralia*.

### **Abstract**

The main research task of this dissertation is to show Christian aretology in the teaching of Pope Gregory the Great on the basis of his main canon *Moralia in Iob*. It was decided to examine how the Pope understood the theological virtues, namely faith, hope and charity.

The work consists of five chapters, the first two of which provide background on Gregory the Great's teaching. The first illustrates how people living before Gregory understood virtue. First, the teaching of ancient philosophers and their understanding of virtue is shown. Then the teaching of Scripture, both Old and New Testaments, on the subject of understanding virtue is presented. Finally, it was illustrated how it was understood by ancient Christian writers living before Gregory the Great.

The second chapter shows the papal teaching on virtue in the *Moralia*. The topic was discussed using the following scheme. First the essence of virtue, that is, what it is, was presented, then its characteristics and finally its functions in the life of a Christian.

Chapters three, four and five are devoted to the theological virtues, namely love, faith and hope. The individual virtues are discussed exactly according to the same scheme used to show virtue as such, i.e. what is the essence of the value under discussion, what are its characteristics and functions, and what results in the Christian's rejection of it. For the fullest possible presentation of the issue at hand, in the case of the virtue of love, the characterization was developed by presenting its specification in three dimensions: in relation to God, to interpersonal relations and in general. Exactly the same division was used when discussing the virtue of hope. Moreover, in the case of love and faith, their functions were specified into those

that are essential in the process of knowing God, in the service of the unity of the community, in the process of one's own sanctification, and those that can be described as general.

By examining Gregory the Great's aretology, it is shown how the pope understood the very concept of virtue, but also how he defined the theological virtues. In addition, the division Gregory used in distinguishing between the highest goods – namely faith, hope and charity – and the relative goods, which are all the other virtues, is shown.

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