1. Explain why restitution is as an act of justice.
   1. Restitution is an act of commutative justice by which a person restores to another what rightfully belongs him.
   2. It is the act of restoring the balance or equality between persons.

2. Is restitution necessary for salvation?
   1. Since the safeguarding of Justice is necessary for salvation, it follows that it is necessary for salvation to restore what has been taken unjustly from someone.
   2. However, since one is not bound to something which may be impossible, then one would not be bound to restore what is impossible to return.

3. Does it suffice to restore the exact amount taken?
   1. Restitution re-establishes equality where an unjust taking has caused inequality.
   2. Equality is restored by repaying the exact amount taken. Therefore there is no obligation to restore more than the exact amount taken.
   3. Unless, as a punishment for injuring a person in the crime of stealing, a judge sentences a person to pay more than the exact amount. In this case the person is not only required to restore what was stolen but he is also bound to compensate for the injury he caused the other person.

4. Should one restore what is not taken?
   1. Restitution belongs to justice, because it re-establishes equality.
   2. But if one were to restore what one did not take, there would not be equality.
   3. Therefore, it is not just to make a restitution of what one has not taken.

5. Must one restore the thing to the person from whom it was taken, and is the one who has taken the thing always bound to restitution.
   1. In order to make restitution for something unjustly taken from another, one must return what belongs to that person or when a thing cannot be restored, one may give the equivalent of it.
   2. It would be wrong to give what belongs to someone, to another person, when it is possible to return it to the owner.
   3. However, if the thing to be restored would be grievously harmful to that person to whom it would be restored, or harmful to some other person.
   4. Yet one cannot appropriate the thing, but must reserve it, that he may restore it to the person at a fitting time.
6. **Is restitution necessary for one who has taken nothing?**

1. One can be the cause of an unjust taking without actually being the one who commits the act of stealing.

2. Therefore, not only is he bound to restitution who commits the actual stealing, but also he who is in any way a cooperator.

3. Those who are always bound to restitution by reason of their part in the theft are:
   a. Persons who *command* theft.
   b. Persons who *consent* to it when refusal of their consent would prevent it.
   c. Those who *receive stolen* goods.
   d. Those who *actually take Part in the act* of stealing.
   e. Those who *having ability, authority and duty to prevent* the theft, *fail to do so*.

4. However, in the four cases of *counsel, flattery, silence, and not denouncing*, cooperators are sometimes bound to restitution, and sometimes not, depending on the *real* or *incidental* influence they exercise in the actual theft.

7. **Is immediate restitution necessary?**

1. Just as it is a sin against justice to take another’s property, so also is it a sin to withhold it, since to withhold the property of another against the owners will is to deprive him of the use of what belongs to him, and to cause him an injury.

2. Consequently one is bound to immediate restitution, if possible.

8. **Why is respect of persons against distributive justice?**

   **Is promoting something to someone who deserves it the same as respect of persons?**

1. *Respect of persons* is opposed to *distributive justice*.

   a. It is of the nature of *distributive justice* to give to each person according to their *personal dignity, merit or expertise*.

      Therefore, to give to a person a thing which is due to him according to his *dignity or expertise*, is not respect of persons but *respect of the cause*.

2. For instance if” you promote a man to a professorship on account of his having sufficient knowledge you consider not the person but the due cause (advancement in the education of the youth).

   a. This is not the same as respect of persons.

3. However, if you *promote* some one to a position not because the position is due to him, but on account of his being a particular person (eg. a friend or relative), then there is *respect of persons*.

   This is clearly *against distributive justice* which gives to each person according to the due proportion of his merits.

9. **Is it respect of persons to show respect to those in authority? Explain.**

1. It is not *respect of persons* to show respect to those in authority if one honors them as standing in God’s place.

2. Thus even if a man in authority is wicked it is not wrong to show respect to him if one is honoring, not his wickedness, but the person he represents, namely God, who has the fullness of virtue.
**10. Explain the sin of murder. Is it murder to kill any living thing? Sinners or capital criminals?**

For a private individual to execute someone who is a capital criminal as in vigilante justice? Is it murder to kill oneself?

1. *Murder is the killing of an innocent human being*

2. The commandment: “Thou shalt not kill” refers only to man, who is a spiritual being made in God’s image: whereas beasts and lower forms of vegetative life do not have a spiritual nature; they were created by God for man’s use. Therefore it is not murder for man to kill animals and plants.

3. It is not murder for the state to put to death sinners or capital criminals. If a single man be dangerous to the community, on account of some sin, it is advantageous that he be put to death in order to safeguard the common good of the community.

   This is not murder because it is the *right of the state* to render an aggressor unable to inflict harm on the Community.

4. However for a *private individual, or for a group such as in vigilante justice*, to execute a criminal, without having the authority of the state, would be murder because an individual person or a group has no right to kill another human being without the authority of the state.

5. It is murder to kill oneself(suicide) for three reasons:
   a. Suicide is *contrary to the inclination of nature and charity*, whereby every man must love himself.
   b. Every *man is part of the community*, and as such he belongs to the community.

   Hence in killing oneself a person injures the community.
   c. Because *life is God’s gift to man, and is subject to his power*.

   Hence, whoever takes his own life, *sins against God*.

   For *God alone has the right to pronounce the sentence of death and life*.

**11. May one ever kill the innocent? May one kill in self defense? Please make all relevant distinctions.**

1. *It is never lawful to kill the innocent*. However, if Someone were commanded by God to kill an innocent man this would not be murder, because man must obey God in all things.

   We cannot say that this would be murder on the part of God either, because He is not bound to the second table of his commandments.

2. *It is not murder to kill in self defense if it is one’s intention not to necessarily kill the aggressor but to save ones life*. Every person has the right to save his own life, therefore, to kill in self defense is not wrong.

   However, if one were to use more violence than necessary, killing a person when this was not required for the preservation of his own life, this would be unlawful, and therefore, murder.

**12. Is it murder to kill someone by accident? Please make distinctions.**

1. *A sin cannot be imputed to someone if it was not intended by that person.*

   Therefore, if someone accidentally kills another person, in no way intending to do so, this is not murder.

2. However, if one *does not take sufficient care to avoid taking a man’s life*, and on account of his carelessness a man is killed, he *is indirectly guilty of homicide*.

3. Also, if a person is *occupied with unlawful things* (e.g. Russian Roulette or drinking and driving etc...), which were to result in another ’s death, this would also be *direct murder*.
13. **When is it lawful to maim or strike another?**

1. *Only those who have proper authority can maim or strike another.*

2. Since the State has the proper authority over individuals in society, it therefore has the right to maim (i.e. deprive a person a member of his body) or punish by striking or even putting a guilty person to death for the sake of preserving the common good of the community.

3. Just as each member of the body exists for the good of the whole body so also each man in society must exist for the good of the whole community.

4. And just as a doctor has to amputate a diseased limb; so the competent authority in society has the right to strike a man, deprive a criminal of a limb, or even put a man to death in order to preserve the common good of society.

5. **Parents** also have the right to strike their own children in moderation in order to discipline them. They have this right because their children come under their rule and they are the principle educators and guardians of their children.

6. Also since the public school has always been considered an extension of the family, children were considered to be under the guardianship of the school. Therefore, it has always been considered lawful for the school to use corporal discipline moderately.

14. **Is imprisonment against the law of God?**

1. No. Because when a man abuses his freedom by harming an individual or the community, it is better that he be imprisoned to preserve the community from further evils he may commit.

2. Also, it can be used as a form of punishment, provided it is done according to the order of justice.

3. Also, a person can imprison another for a just reason but only temporarily. (e.g. to stop him from killing another or from committing suicide).

15. **Does the number of persons an injury affects aggravate the injury?**

1. Yes. All things being equal, an injury is a more grievous sin if it affects more people.

3. Hence, it is more serious to strike or injure a married man, who has children than it is to harm a single man.

3. In this case the injury not only affects the married man but his wife and all his children; they are also hurt by the injury.

16. **Explain the distinction between possession of material goods and the delineation of property?**

1. Man has a primary right to posses material goods necessary for his own life. They are considered an extension of his person, thus he has a right to use and dispense them for his own well-being.

2. However, concerning the ownership of private property, man does not have an absolute right. Man must take into account not only the individual but also the social character of private property, which means that it must be used not only for himself but for the common good of society.
This means there are not only rights but obligations that come with the ownership of private property.

3. Therefore, private property cannot only be delineated for the good of the owner, but must also be delineated for the common good of society so as to benefit others.

_There are three levels on which material goods are in relation to human nature:_

1. **Right of dominion:** It comes from God and is not absolute but participated. Man only participates in dominion over things in light of their use and not their substance.
   
   God gave man the command to subdue and dominate the earth.
   
   Therefore, man must develop things for the good of others.

2. **Right of possession:** Right to use and dispense goods or one’s own good and the good of others. It is the power to procure and dispense, and the power of common use. Possessions are considered an extension of one’s person.

3. **Right of property:** It is a man’s right to those things needed for human and spiritual perfection. However, it is not an absolute right. It arose through human agreement, which is called the _Ius Gentium_. Man must take into account not only the individual but also the social character of private property which means that it must be used not only for himself but also for the common good of society. The _Ius Gentium_ (right to private property) is the establishment of your things by sanctions. It is guaranteed.

**Summary:**

- **Dominion** is connected with right;
- **Possession** is how dominion is exercised;
- **Property is guaranteed** so you can develop yourself.
- **Man has the natural right** to use material things.

But _he has no power over the substance of goods_. This belongs to God because he created them.

17. **What establishes the relationship between a man and his thing?**

   1. When a thing is in a man’s use, in order to develop and perfect himself spiritually.

18. **Is private property natural to man?** Distinction.

   1. In the beginning, before the fall of man (i.e. original sin), all things were held in common.

   2. Only _after the fall_ when the right to material goods came into jeopardy, did the right to private property arise through human agreement; this is what is called the _Ius Gentium_ (right of the nations).

   3. Hence the ownership of private property is not contrary to the natural law, but an additional law devised by human reason.

19. **Is property an absolute natural right?**

   1. Only God has an absolute right or dominion over the substance of things, because he created them.

   2. _Man only has a participated right or dominion_ over things by reason of God’s command to subdue and dominate the earth.

   3. Therefore, ownership of property is a participatory right, but not an absolute right.
20. **Distinguish between theft and robbery. Is theft always a sin? Is it always a mortal sin?**

1. **Strictly speaking, theft** is the secret and unlawful taking of what belongs to another. **Robbery** is the open and forceful taking of what belongs to another.

2. **Theft, in the general sense**, is **not always a sin**. If a person is in extreme need of material things to sustain his life and there is no other way of obtaining those things, then one may take from another's surplus. In this case, the wealthy man's surplus would be considered common property because God intends that all men have enough to sustain life. Thus it would not be considered theft, *per se*, to take what one needs to sustain his life.

3. **Theft considered in its genus is a grave sin**, for it opposes commutative justice and opposes charity. However, the full and grave nature of theft is not found in taking trifling things. This would only be considered venially sinful; unless in taking a small things, one would take what a man needs to sustain his life.

21. **Explain the concept of occult compensation.**

1. It is to secretly take from another’s surplus when one is in extreme need.

2. This is **not theft properly speaking**, because that which a person takes in order to sustain his life, becomes his own property by reason of that need.

22. **Explain the requirements of a just judge. Must one judge only according to jurisdiction? Only according to the evidence? Only according to accusation? Can he lawfully show mercy in things not left to him by the law?**

1. It is unlawful for a judge to pass sentence upon anyone who is not subject to his jurisdiction.

2. It is not just for a judge to pass judgment in court according to what he as an individual thinks or even knows. He must pass judgment according to the evidence brought before him. Of course he may use private knowledge to guide him in re-examining a case when he sees that an injustice may result from a lack of sufficient evidence.

3. No judge can sentence a man who is not accused, for a judge can only exercise his office in interpreting the way of justice between two parties, that is **the accused and the accuser**. Therefore, a judge cannot pass judgment on a man unless his accusers be present.

4. In those things which lie within the power of the judge’s discretion, and are not a matter of law applied by judicial sentence, **there is room for the judge to exercise mercy**. If it in the law, he is bound by the law. If not, he may exercise discretion for mercy.

23. **Explain the requirements of a just accusation. Is one always bound to accuse? Must an accusation be made in writing? What punishment should be meted out to the one who fails to prove his accusation?**

1. Proof that a person has committed a crime is required for a just accusation. If the crime affects the common good of society, then one is bound to make an accusation. One is not bound to make an accusation if he does not have sufficient proof that a person committed the crime. Also, if a person’s crime does not affect the community then one is not bound to make an accusation.

2. An accusation has to be directed toward the punishment of the persons crime.

3. For an accusation to be truly lawful, it must be set down in writing.
4. A man who fails to prove an accusation, and has put the person accused in the danger of being severely punished, should himself suffer a like punishment.

24. Explain the requirements of just defense. Can one deny a just accusation without mortal sin? Can one escape judgment by appeals? Can one condemned to death lawfully defend himself?

1. One can never lie or deny a lust accusation. The accused is bound to tell the truth exacted of him according to the forms of the law. If he refuses to tell what he is obliged to tell, he sins mortally. However, one is not bound to give an answer to what he is not under oath to tell; he can evade the issue.

2. One can escape judgment by appeals when he is convinced that his cause is just, and that the case has not been fairly decided.

3. A man who is justly condemned to death, may not lawfully seek to defend himself. If he is innocent, he can even use violence against his executioners, as long as it does not harm the common good. Otherwise, he may not.

25. Explain the requirements of justice as to just witness. Is he bound to give evidence? How many witnesses are required? Against whom does one sin in giving false evidence?

1. A man is bound to give evidence when his duty as a citizen requires it, or when his evidence may prevent a serious injustice. He is bound to give evidence to the truth to someone who will profit by it. However, a man is not bound to come forward with evidence when his silence would do no harm to the common good.

2. Two or three witnesses are required for a judge to pronounce sentence.

3. One who bears false witness sins against God and his fellow man. When one who bears witness makes an oath before God to tell the entire truth, but gives false evidence, he sins against God. He also sins against his neighbor by breaking the 8th Commandment: *Thou shalt not bear false witness against thy neighbor.*

26. Explain the requirements for just advocacy. Must one always defend the poor? Is it lawful to disbar incompetent people? Whether one can knowingly defend an unjust suit? To take a fee for defense?

1. An advocate or lawyer is not bound to defend the poor without charge. Except in lawsuits in which a poor man cannot be otherwise helped but by this particular lawyer.

2. It is lawful to disbar persons from becoming a lawyer who are not competent in this office.

3. St. Thomas says that one cannot knowingly defend an unjust lawsuit, which is still held. However, in our present law system, a lawyer can defend a guilty criminal because “everyone has a right to representation.” Nevertheless, he must not use false evidence or lie in defending the criminal, but use only a just means.

4. It is just for a lawyer to take a fee for his services in defending another. For a man may justly take payment for giving what he is not otherwise bound to give.
27. **Explain the unjust character and distinction between: reviling, backbiting, tale-bearing, derision and cursing.**

1. **Reviling** is the open dishonoring a person by words and deeds, but most commonly by words.

2. **Backbiting** is the secret injuring of another’s name, This is worse than theft because it takes away, not just a material good, but destroys another’s reputation. On the other hand, it is not as bad as murder.

3. **Tale-bearing** is dishonoring another’s name by speaking evil to that person's friends in order to sever friendships.

4. **Derision** is distinct from the above vices in that it intends to bring a person to shame by ridiculing him to his face or “making fun of him”.

5. **Cursing** is either a wish or a command that another be afflicted with evil.
   Cursing is sometimes lawful when pronounced by a judge imposing a penalty, or by the Church when she pronounces an **anathema**.
   - These vices may only be venial sin when they only cause a slight dishonoring of the person; however, they may be mortally sinful when they are done with full knowledge and consent and in serious matters.

28. **Explain the difference between usury and just interest.**

1. **Usury** is to unjustly charge another for the use of money when there is no profit made from that money.
   It is wrong because to charge for its use, in addition to its substance, is to charge for something which does not exist and this ends in inequality.
   Usury could be called excessive or unjust interest

2. **Interest** is the lawful charging of another for the use of money when there is a profit made from that money.
   In this case the loaner has a claim to part of the profit made by his money.
   Therefore, he has the right to draw interest on his money.

29. **Explain the quasi-integral parts of justice in relation to positive and negative commands.**

1. The quasi–integral parts of justice are the positive and negative commands involved in the exercise of justice, that is **“do good.” and “avoid evil.”**

2. These directives of the natural law indicate what is requisite for justice - that is, the establishment of equality between individuals.

3. A transgression (sins of commission), violates the rule “avoid evil” which is binding in every case.

4. Sins of omission violate the rule “do good” which do not bind in every case.

30. **Explain the virtue of religion in relation to justice.**

1. **Justice** is the constant and perpetual will to render another his due.

2. **The virtue of religion** is a connected virtue to justice, by which we render to God his due with a constant and perpetual will. Granted we can never strictly repay God for all the gifts He has given us.

3. **The virtue of religion** preserves man in a steadfast relationship to God.
   It is the habit by which a man honors and worships God because he is infinitely indebted to God.

4. **The virtue of religion** also regulates our interior and exterior acts of worship so that we do not fall into excess (i.e. superstition), or defect (i.e. irreverence).
31. **Explain the interior acts of religion:** (devotion and prayer).

1. **Devotion** is an act of the will whereby a man readily offers himself spontaneously and joyfully to the service of God.
   a. The **principle effect** of devotion is spiritual joy of the mind through considering God’s goodness.
   b. The **secondary effect** is sorrow because we cannot enjoy God fully and for our sins.

2. **Prayer** is an act of the intellect whereby a man surrenders and directs his mind to God.
   Prayer is not essentially an act of the will but is of the intellect.
   However, through the enlightenment of the intellect the will is inflamed with charity and directed to its end, God.

3. There are **three requisite parts** or conditions of prayer:
   - **Petition:** to beg God to satisfy our needs.
   - **Thanksgiving:** to thank God for the blessings we have received.
   - **Supplication:** to implore mercy on sinful humanity.

32. **Explain the exterior acts of religion:** (adoration, sacrifice).

1. **Adoration or lairia** is worship given to God alone. It is the highest type of religious reverence.
   a. The reverence we pay to the saints and angels is not adoration but is called honor or dulia.
   b. The reverence offered to the Blessed Virgin is higher than the saints and angels.
      - (1) This reverence is called hyperdulia.
      - (2) It is superior to dulia but is never lairia.
   c. Since we are composite beings of body and soul, we must adore God with both body and soul.
      Therefore, we must not only offer interior acts of adoration in the soul, but we must also show exterior acts of adoration in the body.
   d. The exterior acts of adoration must flow from the interior adoration.

2. **Sacrifice** is the highest and most solemn act of latria. It is an obligation laid on man by the natural law.
   a. As an official act of religion and external divine worship, it is defined as follows:
   b. **Sacrifice** is the offering of a bodily thing (called victim)
      - (1) by a Qualified person (called priest).
      - (2) in a suitable place (called altar), and
      - (3) the destruction or change of the victim (this is immolation)
      - (4) to express the supreme dominion of God over all his creatures and their absolute dependence on God.
   c. Our outward sacrifice must represent our inward sacrifice; otherwise it is hypocrisy.

33. **Explain the vice of superstition.**

1. **Superstition** is an excess of religion because it either:
   a. Offers worship in an unfitting manner (undue mode).
   b. By making use of Old Law forms of worship under the New Covenant.
   c. By impersonating ministers of the Church without the requisite power.

2. **Superstition** offers worship to someone other than God (undue object).
   a. **Idolatry:** to give undue worship to a creature
   b. **Divinatory:** to make pacts with demons for knowledge of certain things which no one has a right to do.
   c. **Observances:** to keep amulets, charms, crystals.

34. **Explain the vice of irreligion:** (tempting God; perjury; sacrilege; simony.)

1. **Irreligion** is a defect in the virtue of religion in two ways:
   a. **Tempting God** either by words or deeds.
      It can be asking something of God with the intention of probing his knowledge, power, or will.
(2) **Perjury**: to call on God to witness a falsehood:
Implying that God ignores or is willing to falsify the truth.

2. **Pertaining to irreverence for holy things:**
   a. **Sacrilege**: the violation of sacred persons, places, or things meant for divine worship.
   b. **Simony**: the buying or selling of spiritual things which signify grace on which no price can be set.

35. **Explain the virtues of piety and observance.**
   1. Both are connected to the principle virtue of **justice**.
   2. Both preserve and further justice with regard to persons we could never strictly repay.
   3. **Piety** is a greater virtue than **observance** is.
      For piety reverences those who are in some way akin to us (by creation, blood, or favors conferred).
   4. **Observance** is the honor given to those who are in positions of dignity (i.e. government leaders, army commanders).
   5. Thus, we show piety to those with whom we have stronger bonds, and we show observance to those we revere because of the dignity of their office.

36. **Why are gratitude, friendliness, truth and liberality necessary for the maintenance of justice?**
   1. **Gratitude**: giving thanks to our benefactors for particular favors.
      a. We are not in strict justice required to pay back our benefactors.
      b. However, it helps maintain the virtue of justice because it is only just to acknowledge favors by showing graciousness in receiving them.
   2. **Friendliness**: behaving towards other men in a becoming manner.
   3. **Truth**: The agreement between thought and speech.
      It is necessary for the perfection of justice because our external words and actions must be in accord with our interior reality or what we know, especially when dealing with other people.
   4. **Liberality**: is generosity or open-handedness regarding our possessions.
      It is necessary for the maintenance of justice because a man must make use of his property not only for himself but for the good of other.

37. **Briefly explain the gift of piety.**
   1. The **virtue of piety** disposes a person to venerate those who have excellence and who bestow benefit on him.
   2. The **gift of piety** causes a person to exercise the supernatural virtue of filial piety towards God and to worship him as the all loving Father.
   3. It is more excellent to pay worship to God **as Father** than to pay worship to Him **as Creator**.
   4. Also, **by this gift of the Holy Spirit** one is disposed to pay honor to all men on account of their relationship with God.

38. **Define and explain the nature of fortitude as to fear and endurance.**
   1. **Fortitude** is a virtue in which the irascible appetite affords firmness in withstanding certain grave dangers or difficulties in order that one may attain his true end.
      a. Fortitude is displayed chiefly in sudden dangers.
      b. Fortitude prevents reason from being overcome by bodily pain.
      c. Fortitude **curbs fear and moderates daring**. Its two opposed vices.
   2. The **principle act of fortitude** is **endurance**; to stand firm in the midst of danger rather than rashly attack them.
40. **Explain the act of martyrdom as to fortitude.**
   1. It belongs to fortitude to assists a person to endure the pains of deadly persecutions.
   2. Martyrdom is the enduring with faith, love and patience the pains of deadly persecution.
      Therefore, martyrdom is primarily an act of fortitude.
   3. It is the most perfect of human acts as a sign of the greatest charity, that a man suffer death for Christ’s sake.
   4. It is the outward expression of inward faith in Christ.

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41. **Explain the vices against fortitude: (fear, fearlessness, daring).**
   1. **Fear** arises out of the possible loss of something loved.
      a. God gave mankind the emotion of fear to keep us from grave dangers.
      b. Therefore, fear is good when it is in accord with right reason.
      c. However, it is opposed to fortitude when it is against right reason and is excessive (timidity).
      d. It can be a mortal sin when it causes a man to violate the divine law in serious matters in order to escape what is feared.
      e. However, fear does diminish a man’s responsibility because fear hampers the will from free choice.
   2. **Fearlessness** is a defect in fear which is not in accord with right reason.
      a. It sins against fortitude by excess.
      b. It results from lack of love, pride of soul, or dullness of understanding.
   3. **Daring** is also opposed to fortitude by excess.
      a. It consists in an action which is overbold and unreasonable, like rushing into dangers that need not be encountered.
      b. It is in conflict with right reason.

42. **Explain why patience and perseverance are necessary to fortitude.**
   1. Both are quasi-potential parts of fortitude. It pertains to fortitude to endure the dangers of death.
      a. But death is not the only evil man endures, and some evils must be endured for a long period of time.
      b. Therefore, patience and perseverance are necessary.
   2. **Patience** (long-suffering):
      a. It belongs to patience to assist a man to bear against any kind of evil so that his spirit is not inordinately saddened by it.
      b. It is chiefly about sorrows inflicted by other people.
      c. It is a virtue found in the concupisible appetite (appetite concerning satisfaction of senses).
   4. **Perseverance:** It pertains to assisting a man in something good and difficult for a long time.
      a. It moderates fear of weariness or failure on account of delay.
      b. It is also found in the irascible appetite (appetite concerning protection of one’s satisfactions).
43. **Explain the gift of fortitude.**
   1. The virtue of *fortitude* is a certain firmness of mind in doing good and enduring evil, especially with regard to goods or evils that are difficult.

   2. Yet sometimes it is not within man’s power to attain the end of his work or avoid evils. In this case, the Holy Spirit works in man’s mind in order that he may attain the end of each work begun and to overcome whatever perils may threaten him.

   3. The gift of fortitude gives one the hope of eternal life at last. This gift makes the exercise of the virtue easier to accomplish, become richer, and enable one to become more confident.

44. **Explain the nature of temperance as to the part of the soul where it is found.**
   1. *Temperance* is found in the *concupiscible appetite*.

   2. It moderates the desire for sensible (bodily) pleasure in accord with reason.

   3. The greatest bodily pleasures are associated with the preservation of human life (in the species-sex) and (in the individual-food and drink).

   4. Hence, just as *Fortitude* moderates *fear and daring* in the *irascible appetite* in danger of death, *Temperance* moderates *joy and sorrow* in the *concupiscible appetite* in the preservation of life.

45. **Explain the necessity and standard for governing sexual pleasure.**
   1. *Lust* is the inordinate desire for or the enjoyment of sexual pleasure.

   2. The sexual desires or acts are inordinate when they do not conform to the divinely ordained purpose of utilizing:  
      a. sexual pleasure not associated with the fostering of *unitive* mutual love between husband wife,  
      b. when not in accord with the disposition of divine providence, to *procreate and educate* children.

   3. Lust is usually a mortal sin, but it may also be a venial sin.

   4. The end object of sexual pleasure in marriage is to establish unity and procreation.  
      a. The only reasonable use of sex is in marriage, and the standard for its use in marriage, must be determined by the married couple within the context of their particular circumstances and individual temperaments.

   5. Nothing so debauches the mind as lust.  
      a. Hence, the necessity for *Temperance* to moderate the desire for sexual pleasure.

46. **Explain the necessity and standard for tempering the appetite for food & drink**
   1. *Gluttony* is the sin of eating or drinking in excess.  
      a. What is excessive for one person may not be for another.  
      b. Therefore, the virtue of *Temperance* for each person with regards to food and drink is determined by what constitutes to being the reasonable for each person.

   4. However, it can become a mortal sin if one were so attached to the pleasures of the palate such that they would be willing to disobey God’s Commandments in order to obtain these pleasures.

   4. Hence, the necessity for *Temperance* to moderate the desire for food and drink.
47. **Explain the relation to chastity and continence.**

1. **Chastity:** is the moderate use of the body in relation to sex according to the principles of faith and right reason.
   a. *Chastity* takes its name from the fact reason ‘chastises concupiscence’, which like a child needs curbing.
   b. *Chastity* resides in the soul as its subject, but its matter is in the body.

2. **Continence:** is the steadfast resistance of strong lustful desires or bodily emotions.
   a. The fact strong sexual desires contrary to reason still exist in the sensitive appetite demonstrates continence is an imperfect virtue.

3. In the **Temperate man,** the sensitive appetite is obedient to reason, and does not rebel as in the **Continent man.** Therefore, continence is compared to *temperance* as in the imperfect is to the perfect.

48. **Explain the nature of temperance as to humility, studiousness and eutrapelia.**

1. **Humility:** moderates the desire for excellence according to right reason.
   a. Humility, considered as a special virtue, regards chiefly the subjection of man to God, for whose sake he humbles himself by subjecting himself to others.

2. **Studiousness:** moderates the desire for knowledge to avoid curiosity.

3. **Eutrapalia:** moderates the use of fun and games for relaxation.
   a. Just as the body needs a certain amount of rest in order to work, the soul needs a certain amount of rest and relaxation in order to continue its work and study or contemplation.

49. **Give and explain how the definition of virtues summarizes the 4 causes.**

1. **DEFINITION OF VIRTUE:** (has to have 4 causes of Aristotle) St. Augustine who took it from Peter Lombard: This applies to all infused virtues - if you remove the last phrase, it applies to all natural virtues.
   - **Formal cause:** the what (habit) of a change that can be changed, its aspect or form
   - **Material cause:** is the matter (subject) of what is changed, the habit, subject in which it resides
   - **Final cause:** the goal (purpose) for which something exists, purpose for which it exists
   - **Efficient cause:** the source or (agent) that brings about the change, originating action

2. **REPHRASED:**
   "A good quality/ of mind/ by which we live rightly of which no one can make bad use/ which God works in us without us."

   Any definition of a thing must be expressible by the four causes of Aristotle:
   - **Formal:** a good quality (refers to habit)
   - **Material:** of mind (refers to subject of habit)
   - **Final:** by which we live rightly of which no one can make bad use, (refers to purpose for quality)
   - **Efficient:** which God works in us, without us. (refers to source of quality)

3. **TWO TYPES OF VIRTUES:**
   a. **Acquired Human Virtues:** natural habits which we develop by our own deliberate acts, education, and by perseverance in ever renewed and repeated efforts.
      1. Virtues developed as natural habits directed by reason and Natural Law alone.
      2. These are virtues aimed at the perfection of human nature without respect to its supernatural end.

   b. **Infused Virtues:** are those virtues (operative habits):
      1. introduced directly by God into the faculties of one’s soul,
      2. to dispose the person to function according to the dictates of reason
      3. enlightened by faith through sanctifying grace.
4. **Virtues infused by God as supernatural habits directed by reason enlightened by faith through sanctifying grace.**
   a. These are virtues that deal with the supernatural destiny of man.
   b. They cannot be acquired by human effort alone, and must be supernaturally infused into the soul by God through sanctifying grace.
   c. Infused Virtues include (and Gifts of the Holy Spirit) are

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50. Define prudence. Explain why it is a virtue, and include in the following characteristics in your answer:
   a. Where the virtue of prudence resides.
   b. If prudence requires both speculative and practical knowledge, and why.
   c. How can one have a science of singulars in prudence.
   d. How prudence differs from art.

51. Explain the nature of the acts of prudence. Include the following:
   a. What are the acts of prudence.
   b. What is the chief act of prudence, and why.
   c. If prudence is about governing the many.
   d. What solicitude pertains to prudence.
   e. If prudence is only in the rulers or also in the subjects, and why

52. Explain how prudence relates to the common good of society. Include in your answer the following:
   a. The nature of the common good, and the source of their social character.
   b. The difference between the social contract idea of society and the definition...

*(Note: see Mid Term Study Notes for 50, 51, and 52)*
60. **List the six ways that natural family planning differs from contraception or birth control**

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<td><strong>Affirms</strong> both object and subject: the object of the conjugal act of a person, and the subject (i.e. the person) because it respects the Creator’s rights.</td>
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<td><strong>Not a method of birth control,</strong> because it is not utilitarian and it respects the rights of the Creator. Also, the person is <em>not viewed as an object of use.</em></td>
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<td><strong>Respects Divine Providence</strong> and is <em>open to children,</em> procreation.</td>
<td>It is a method which <em>denies the order of Providence;</em> not open to procreation.</td>
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<td><strong>Morally good</strong> because it flows from a respect for persons, and of God, with conception made possible.</td>
<td><strong>Morally bad.</strong> It is against respect of person, and God, since it is directed against conception.</td>
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<td>The <em>natural and personal orders remain in intimate communion.</em> Respect and Rights of God and other person are maintained.</td>
<td><em>The natural and personal orders are divided.</em> Does not remain in intimate communion since the act revolves around gratification of self w/out regard for rights of God and other person</td>
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61. What are the essential characteristics of God’s master creation, man?

1. Man is created in the image and likeness of God.

2. Created, therefore, to be in union and communion with Him in an indissoluble relationship.

3. Created to be in relationship with God, and with all other creation.

4. God is Trinitarian, a community of 3 persons in one God. Hence: “… not good for man to be alone.”

5. Adam was a direct creation from the matter from earth, the first human being.
   Eve(women) taken from the rib of Adam: signifying her equality with Adam (man).
   [like a wise governor to a citizen; not a master to a slave].
   Both are distinct in body but equal in spirit.

6. Created to be not ashamed in their nakedness for their bodies expressed the communion of their souls.

7. They transcend the animal kingdom.
   They are beings created with the free gift of each other to bring forth life, progeny, and without manipulating each other.

8. Created as a being with body and soul.
   Their love, unity and relationship is expressed in spirit and then sealed bodily.
   This is termed the “Nuptial meaning of the body” per JPII

62. Who is the author of marriage, what is marriage and its purpose, what are the essential properties and ends of marriage?

1. Marriage was authored by God upon creation of Adam and Eve as first parents of the human race.

2. Marriage is a covenant between a man and a woman to form a matrimonial relationship for their entire life, until the death of one of the spouses prevails.
   Marriage is the model of the Trinity for communion in:
   a. Love, b. unity, c. relationship and d. indissolubility.

3. By its very nature, marriage is ordered to:
   a. The well-being of both spouses, and family, and to
   b. The procreation and upbringing of children

4. The 2 Essential Properties of marriage are:
   a. Unity: Fidelity, its unitive nature.
   b. Indissolubility: Permanency; its sacramental nature

5. The 4 Ends of Marriage are:
   a. Bonum Prolis: Right to sexual act w/intention to generate and educate children, Procreation/education
   b. Bonum Fidei: Right to be exclusively united together as in one flesh, Fidelity
   c. Bonum Sacramentum: Indissolubility of marriage until death, Sacramentum
   d. Bonum Conigium: Unity of life and love for each other and family ordered to the well-being each, Unity

70. What is the origin of man’s capacity to work?

1. For the Marxist or the Capitalist, they see production as the origin of work.
   As long as man can produce, he is worthwhile. In this capacity, man becomes an object of use or a commodity.
   He is only a means to production.

2. For the Christian, the origin of a man’s capacity to work is his intelligence and spiritual soul.
   This outlook is person oriented, not production oriented.
   Work is to fulfill man as a spiritual being.
100. **CLASS FINAL REVIEW QUESTIONS DISCUSSED:**

101. **What is the Hierarchal Order of the Moral Virtues?**

1. Prudence: Reason
2. Justice: Reason in action
3. Fortitude: Actions, Passions
4. Temperance: Corrupted Passions

102. **What are the distinctions about murder?** [See Quests. # 10, 11 & 12]

1. If it is ever lawful (right) to kill the innocent.
2. If it is murder to kill any living thing.
3. If it is murder to kill capital criminals.
4. If a private individual can execute.
5. If it is murder to kill oneself.

6. **What are the 4 distinctions about murder?**

1. **Murder is the killing of an innocent human being. It is never lawful to kill the innocent.**
   The 5th Commandment is a negative precept prohibiting the killing of human beings, who is innocent. However, if someone were commanded by God to kill an innocent man this would not be murder, because man must obey God in all things. We cannot say that this would be murder on the part of God either, because He is not bound to the second table of His commandments.

2. The commandment: “Thou shalt not kill” refers only to man, who is a spiritual being made in God’s image; whereas beasts and lower forms of vegetative life do not have a spiritual nature; they were created by God for man’s use. Therefore it is not murder for man to kill animals and plants.

3. **It is not murder for the state to put to death sinners of capital crimes.**
   The execution must be done in accord with just laws serving and protecting the common good in a just society. The executions associated with unjust laws in an unjust society are acts of persecution and murder. If a single person is dangerous to the community, on account of some capital crime, it is advantageous that he be put to death in order to safeguard the common good of the community.
   This is not murder because it is the right of the state to render an aggressor unable to inflict harm on the Community.
   The state is not obligated to execute a capital criminal. The state can extend mercy to the condemned motivated by acts of mercy on part of the state and of society in general.

4. However for a private individual, or for a group such as in vigilante justice, to execute a criminal, without having the authority of the state, would be murder because an individual person or a group has no right to kill another human being without the authority of the state.
   Abortion is the murder of an innocent unborn human being since they have not performed acts of capital crimes against the parents or society.
   Abortion is an act of murder regardless of prevailing state laws sanctioning such deaths as being a medical procedure performed by the medical community or parents themselves.

5. **It is murder to kill oneself (suicide) for three reasons:**
   a. Suicide is contrary to the inclination of nature and charity, whereby every man must love himself.
   b. Every man is part of the community, and as such he belongs to the community.
      Hence in killing oneself a person injures the community.
   c. Because life is God’s gift to man, and is subject to his power.
      Hence, whoever takes his own life, sins against God.
      For God alone has the right to pronounce the sentence of death and life.

6. The 4 distinctions of murder are:
   a. **It is never lawful to kill the innocent.**
      However, if someone were commanded by God to kill an innocent man this would not be murder, because man must obey God in all things.
      We cannot say that this would be murder on the part of God either, because He is not bound to the second table of His commandments.
b. **It is not murder to kill in self defense - if it is one’s intention not to necessarily kill the aggressor but to save one’s life.**

   Every person has the right to save his own life, therefore, to kill in self defense is not wrong.

   **However,** if one were to use *more violence than necessary* (killing a person when this was not required for the preservation of his own life) this would be unlawful, and therefore *is murder.*

c. **Is it murder to kill someone by accident? Please make distinctions.**

   (1) A *sin cannot be imputed to someone if it was not intended by that person.*

   Therefore, if someone accidentally kills another person, in no way intending to do so, this is not murder.

   (2) However, if one *does not take sufficient care to avoid taking a man’s life,* and on account of his carelessness a man is killed, he is *indirectly guilty of homicide.*

   (3) Also, if a person is *occupied with unlawful things* (e.g. Russian Roulette or drinking and driving etc...), which were to result in another’s death, this would also be *direct murder.*

d. **It is murder to kill oneself (suicide) for three reasons:**

   (1) Suicide is *contrary to the inclination of nature and charity,* whereby every man must love himself.

   It is against reason to kill oneself since the natural desire is to exist, to be rather than not to be.

   (2) Every *man is part of the community,* not exclusively to oneself and as such he belongs to the community.

   Hence in *killing oneself a person injures the community.*

   (3) Because *life is God’s gift to man, and is subject to his power.*

   Hence, whoever takes his own life, *sins against God.*

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103. **Describe the 3-fold distribution of Private Property.** [See Quests. # 16,17,18 & 19]

*There are three levels on which material goods are in relation to human nature:*

1. **Right of dominion:** It comes from God (natural participatory right) and is not absolute but participated. Man only participates in dominion over things in light of their use and not their substance. God gave man the command to subdue and dominate the earth. Therefore, man must develop things for the good of others.

2. **Right of possession:** Right to use and dispense goods or one’s own good and the good of others. It is the power to procure and dispense, and the power of common use. Possessions are considered an extension of one’s person.

3. **Right of property:** It is a man’s right to those things needed for human and spiritual perfection. However, it is not an absolute right. It arose through human agreement, which is called the *Ius Gentium.* Man must take into account not only the individual but also the social character of private property which means that it must be used not only for himself but also for the common good of society. The *Ius Gentium* (right to private property) is the establishment of your things by sanctions. It is guaranteed.

**Summary:** *Dominion* is connected with right; *Possession* is how dominion is exercised; *Property is guaranteed* so you can develop yourself. *Man has the natural right* to use material things. But *he has no power over the substance of goods.* This belongs to God because he created them.

104. **Explain the distinction between possession of material goods and the delineation of property?**

1. Man has a *primary right to possess* material goods necessary for his own life. They are considered an extension of his person, thus he has a right to use and dispense them for his own well-being within the context of the well-being of society as well.

2. However, concerning the ownership of private property, *man does not have an absolute right; only in the participatory right in the use of a good or property.* It was God who created the substance, matter, inherent in the created existence of the property. Hence God has absolute right by virtue of His being the Creator. Man is a created creature who uses created things as possessions. Hence man has a participatory right in the use of created things as possessions.

Man must take into account not only the individual but also the social character of private property, which means that it must be used not only for himself but for the common good of society. This means there are not only rights but obligations that come with the use in the ownership of private property.

3. Therefore, private property cannot only be delineated for the good of the owner, but must also be delineated for the common good of society so as to benefit others.

105. **Is private property natural to man? Distinction.**

1. In the beginning, before the fall of man (i.e. original sin), all things were held in common.

2. Only *after the fall* when the right to material goods came into jeopardy, did the right to private property arise through human agreement; this is what is called the *Ius Gentium* (right of the nations).

4. Hence the ownership of private property is not contrary to the natural law, but an additional law devised by human reason.

106. **What establishes the relationship between a man and his thing?**

1. When a thing is in a man’s use, in order to develop and perfect himself spiritually.
107. Is property an absolute natural right?

1. Only God alone has an absolute right or dominion over the substance of things, because he created them.

2. Man only has a participated right or dominion over things by reason of God’s command to subdue and dominate the earth.

3. Therefore, ownership of property is a participatory right, but not an absolute right.

108. Marriage Chart, and Properties and Ends of marriage. [See Quests. # 60, 61, & 62.]

What are the essential characteristics of God’s master creation, man?

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109: Explain the nature of the Virtue of Religion. Include the following in your answer.

1. Its relation to justice. See Quest. # 30
2. Its principle and exterior acts. 31 and 32
3. How superstition detracts from it. 33
4. How irreligion detracts from it. 34
5. How the virtue of piety relates to it. 35

I. Explain the virtue of religion in relation to justice.

1. Justice is the constant and perpetual will to render another his due.
2. The virtue of religion
   a. Is a connected virtue to justice, by which we render to God his due with a constant and perpetual will. Granted we can never strictly repay God for all the gifts He has given us.
   b. Preserves man in a steadfast relationship to God. It is the habit by which a man honors and worships God because he is infinitely indebted to God.
   c. Regulates our interior and exterior acts of worship so that we do not fall into excess (i.e. superstition) or defect (i.e. irreverence).

2A. Explain the interior acts of religion: (devotion and prayer).

1. Devotion is an act of the will whereby a man readily offers himself spontaneously and joyfully to the service of God.
   a. The principle effect of devotion is spiritual joy of the mind through considering God’s goodness.
   b. The secondary effect is sorrow because we cannot enjoy God fully and for our sins.
2. Prayer is an act of the intellect whereby a man surrenders and directs his mind to God. Prayer is not essentially an act of the will but is of the intellect. However, through the enlightenment of the intellect the will is inflamed with charity and directed to its end, God.
3. There are three requisite parts or conditions of prayer:
   a. Petition: to beg God to satisfy our needs.
   b. Thanksgiving: to thank God for the blessings we have received.
   c. Supplication: to implore mercy on sinful humanity.

2B. Explain the exterior acts of religion: (adoration, sacrifice).

1. Adoration or Latria is worship given to God alone. It is the highest type of religious reverence.
   a. The reverence we pay to the saints and angels is not adoration but is called honor or dulia.
   b. The reverence offered to the Blessed Virgin is higher than the saints and angels.
      (1) This reverence is called hyperdulia.
      (2) It is superior to dulia but is never Latria.
   c. Since we are composite beings of body and soul, we must adore God with both body and soul.
      Therefore, we must not only offer interior acts of adoration in the soul, but we must also show exterior acts of adoration in the body.
   d. The exterior acts of adoration must flow from the interior adoration.
2. Sacrifice is the highest and most solemn act of latria. It is an obligation laid on man by the natural law.
   a. As an official act of religion and external divine worship, it is defined as follows:
   b. Sacrifice is the offering of a bodily thing (called victim)
      (1) by a Qualified person (called priest)
      (2) in a suitable place (called altar), and
      (3) the destruction or change of the victim (this is immolation)
      (4) to express the supreme dominion of God over all his creatures and their absolute dependence on God.
   c. Our outward sacrifice must represent our inward sacrifice; otherwise it is hypocrisy.
3. **Explain the vice of superstition.**

Superstition is an *excess of religion* because it either:

1. **Offers worship in an unfitting manner (undue mode).**
   a. By making use of Old Law forms of worship under the New Covenant.
   b. By impersonating ministers of the Church without the requisite power.

2. **Offers worship to someone other than God (undue object).**
   a. *Idolatry:* to give undue worship to a creature
   b. *Divinatory:* to make pacts with demons for knowledge of certain things which no one has a right to do.
   c. *Observances:* to keep amulets, charms, crystals.

4. **Explain the vice of irreligion: (tempting God; perjury; sacrilege; simony.)**

Irreligion is a *defect in the virtue of religion* in two ways:

1. **Pertaining directly to irreverence for God:**
   a. *Tempting God:* either by words or deeds.
      It can be asking something of God with the intention of probing his knowledge, power, or will.
   b. *Perjury:* to call on God to witness a falsehood,
      implying that God ignores or is willing to falsify the truth.

2. **Pertaining to irreverence for holy things:**
   a. *Sacrilege:* the violation of sacred persons, places, or things meant for divine worship.
   b. *Simony:* the buying or selling of spiritual things which signify grace on which no price can be set.

5. **Explain the virtues of piety and observance.**

1. Both are connected to the principle virtue of *justice.*
2. Both preserve and further justice with regard to persons we could never strictly repay.
3. **Piety** is a greater virtue than *observance* is.
   For piety reverences those who are in some way akin to us (by creation, blood, or favors conferred).
4. **Observance** is the honor given to those who are in positions of dignity
   (i.e. government leaders, army commanders).
5. Thus, we show piety to those with whom we have stronger bonds (i.e. parents), and
   we show observance to those we revere because of the dignity of their office (i.e. Teachers, govt. officials, etc.).
6. Virtue of piety is related to 3rd and 4th commandments: Keep Holy Sabbath day, and Honor Your Father and Mother.

6. **Briefly explain the gift of piety.**

1. The *virtue of piety* disposes a person to venerate those who have excellence and who bestow benefit on him.
2. The *gift of piety* causes a person to exercise the supernatural virtue of filial piety towards God and to worship him as the all loving Father.
3. It is more excellent to pay worship to God as Father than to pay worship to Him as Creator.
4. Also, *by this gift of the Holy Spirit* one is disposed to pay honor to all men on account of their relationship with God.
110. **Explain the nature of the virtue of fortitude. Include the following in your answer.**

1. **Where it is found.**
   1. Fortitude is the disposition that helps the will to choose the good when a difficult obstacle to doing the good presents itself.
   2. Fortitude resides in the irascible passions, which are those passions that have to do with overcoming obstacles that make doing the good difficult.
   3. Hence, Fortitude is about perfecting the passions of fear and courage, wherein fear and daring are moderated and made reasonable in the exercise of this virtue.

2. **Define and explain the nature of fortitude as to fear and endurance, and its necessity.**
   1. Fortitude is a virtue in which the irascible appetite affords firmness in withstanding certain grave dangers or difficulties in order that one may attain his true end.
      a. Fortitude is displayed chiefly in sudden dangers.
      b. Fortitude prevents reason from being overcome by bodily pain.
      c. Fortitude curbs fear and moderates daring, its two opposed vices.
   2. The primary act of fortitude is endurance; to stand firm in the midst of danger rather than rashly attack them.
   3. The Virtue of Fortitude implies the subject person is vulnerable to pain, being hurt.

4. **Explain the act of martyrdom as to fortitude.**
   1. It belongs to fortitude to assist a person to endure the pains of deadly persecutions.
   2. Martyrdom is the enduring with faith, love and patience the pains of deadly persecution. Therefore, martyrdom is primarily an act of fortitude.
   3. It is the most perfect of human acts as a sign of the greatest charity, that a man suffer death for Christ’s sake.
   4. It is the outward expression of inward faith in Christ.

5. **Is anger necessary for the maintenance of Fortitude?**
   1. Stoics exclude anger from the minds of the good and wise man. This is false.
   2. The brave man employs anger moderated by reason.
   3. Anger is the principle emotion for fighting evil, and it assists endurance in the face of death.

6. **Explain the vices against fortitude: (fear, fearlessness, daring).**
   1. Fear arises out of the possible loss of something loved.
      a. God gave mankind the emotion of fear to keep us from grave dangers.
      b. Therefore, fear is good when it is in accord with right reason.
      c. However, it is opposed to fortitude when it is against right reason and is excessive (timidity).
      d. It can be a mortal sin when it causes a man to violate the divine law in serious matters in order to escape what is feared.
   2. Fearlessness is a defect in fear which is not in accord with right reason.
      a. It sins against fortitude by excess.
      b. It results from lack of love, pride of soul, or dullness of understanding.
   3. Daring is also opposed to fortitude by excess.
      a. It consists in an action which is overbold and unreasonable, like rushing into dangers that need not be encountered.
      b. It is in conflict with right reason.