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TEACHER'S MANUAL
FOR
MORAL GUIDANCE

BY
EDWIN F. HEALY, S. J.



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NOTE: Except in the cases where reference is clearly made to historical characters, the proper names that are used in the examples or illustrative cases of the text of this book are wholly fictitious. Any similarity between them and the names of persons, living or dead, is unintentional.

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MORAL GUIDANCE

This manual contains the solutions for all the Cases to Be Analyzed that are found in MORAL GUIDANCE, brief expositions of the Topics to Be Discussed, and a selected bibliography intended for the instructor.

The solution of the Cases to Be Analyzed are based on the authority of the most highly esteemed moralists. Although the latter do not, as a rule, touch upon these exact cases, they do, nevertheless, explain in their works on moral theology the general principles which have guided the author in arriving at the conclusions given. If the instructor wishes a detailed study of the doctrine involved, he may consult one of the works listed in the bibliography of this manual under "General References."

The comments on the Topics to Be Discussed do not profess to be exhaustive, but are intended to cover the principal issues involved. The instructor may develop them further at his own discretion.

The author entertains the hope that MORAL GUIDANCE will contribute in some way toward developing in our young men and women a profound respect for the law of God and a conscience that is delicate without being puritanical or squeamish.

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Case 1

Condition 1. The doctor intends to kill the baby.

Condition 2. The action of administering a fatal poison to the baby is evil in itself.

Condition 3. The evil effect (i. e., the baby's death) is the cause of the good effects (i. e., removing the burden from the parents, etc.). These good effects will not follow unless the child is killed.

Conclusion. The principles of the twofold effect cannot be applied here.

Case 2

Condition 1. Johnson intends merely his own escape. He does not desire to harm the baby, and would prefer to effect his escape without injuring it if that were possible.

Condition 2. Johnson's action of driving to freedom along the road is indifferent and will have two effects: (1) Johnson's escape from death; (2) the death of the child.

Condition 3. The evil effect (i. e., the child's death) is not the cause of the good effect (i. e., Johnson's escape). The escape would be effected even though the child had never been in the road at all.

Condition 4. There is a sufficient reason for permitting the evil effect to follow from his act.

Conclusion. The principle of the twofold effect is rightly applied here.

What if Johnson knows that the baby has not been baptized? In that case the baby would be in extreme spiritual necessity. The law of charity bids me to prefer the eternal salvation of my neighbor to my own temporal life. Hence, rather than bring about the baby's loss of heaven for all eternity, Johnson must stop and avoid killing the child, even though to do so will mean his own death.

In this case there would not be a just proportion between the good effect (i. e., saving Johnson's life) and the evil effect (i. e., depriving the baby of heaven forever).

Case 3

Condition 1. The sailor heroes intend to reach the surface of the sea alive, if possible. Their intention is good.

Condition 2. The action of passing through the escape chamber and rising to the surface of the sea is not evil.

Condition 3. The evil effect (i. e., the exposure to grave danger of death) is not the cause of the good effect (i. e., the guidance of the rescue party). Even though there were no special danger involved in this action, the good effect would, nevertheless, be accomplished.

Condition 4. There is a sufficient reason for permitting the evil effect, and this reason is the rescue of the submarine crew.

Conclusion. The principle of the twofold effect finds application in this act of the sailor heroes.

Case 4

Condition 1. Tom intends only the freeing of himself from the wreckage. He does not desire to injure Sam.

Condition 2. The act of moving the beam is in itself indifferent, though it will here have two effects, one good and one evil.

Condition 3. The evil effect (i. e., the killing of Sam by the falling ceiling) is not the cause of the good effect (i. e., the extricating of Tom). Even though Sam were not so trapped by the ruins, the good effect would follow anyway.

Condition 4. Tom has a sufficient reason for permitting the evil effect to follow. This reason is the saving of his own life. The supposition is that there is no way of saving the lives of both Tom and Sam.

Conclusion. The principle of the twofold effect is rightly applied in this case.

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Case 5

Condition 1. Alphonso does not intend his own death. He desires merely the blowing up of the battleship. He wishes to come through unharmed, if possible.

Condition 2. The act which Alphonso performs (i. e., ramming the battleship with his dynamiting plane) is in itself indifferent. From this action follow two effects, one good and one bad.

Condition 3. The evil effect (i. e., Alphonso's death) is not the cause of the good effect (destroying the battleship). Even though Alphonso's life, by some good fortune, were saved, the good effect would follow.

Condition 4. There is a sufficient reason for permitting the evil effect; namely, the inflicting of great damage on the enemy.

Conclusion. The principle of the twofold effect is rightly applied to this action.

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Topic 1

A system of morality that is based on belief in God teaches the following:

1. Man is a created being dependent upon God and owned exclusively by Him.
2. Man must live his life according to the will of his Creator.
3. After death man will be punished by God for disobedience and rewarded for obedience to God's laws.

A system of morality that does not include such teaching as this

has not sufficient sanction to ensure its efficacy. Godless systems may offer some reasons which furnish a motive for trying to lead a moral life (e. g., good conduct brings peace of conscience, is an aid to a healthy life, and fosters friendly relations). They may, it is true, offer reasons why it is more expedient to live morally; but unless they accept belief in God, they cannot prove that there is a strict obligation to lead a moral life.

Topic 2

If one is not free to do otherwise when performing a certain act, the goodness or badness of that action should not be attributed to him. No action is imputable if it is not free. How could I be held accountable for something over which I have no control? For example, if a cancer suddenly develops in my tongue, no one would hold me responsible for this. I do not control such happenings. In the same way, if I have no free will, then I have no control over any of my actions, and so I am not accountable for them. If I am not accountable for any of my actions, even the evil ones, how can I justly be punished for them? If I have no free will, I should no more be punished for evil actions than should a 2-year-old baby who destroys a valuable watch by throwing it to the ground. Common sense teaches us that where freedom of choice is lacking, my doing this instead of that, though it be a wrong way of acting, is not blameworthy, and so it should not be the reason for administering punishment. Cf. *Readings in Ethics*, pp. 93-98.

Topic 3

A human act is considered *in the abstract* when it is viewed according to the species it has from its object, prescindng both from the end that the one acting has in mind and from the circumstances in which the action is performed. All theologians admit that such actions (e. g., walking, eating) can be morally indifferent.

A human act is considered *in the concrete* when it is viewed completely just as it actually occurs in any given case; i. e., having regard not only for its object, but also for the intention of the one who performs it and for the circumstances in which it is performed; e. g., I sing in church at Sunday benediction with the intention of praising God. Can such actions in the concrete ever be indifferent? To this question the Thomists answer No; the Scotists answer Yes. We shall briefly outline the position of each of these schools of thought.

The Thomists teach: All human actions in the concrete are either morally good or morally bad. The reason, they say, is clear. This action that I am deliberately performing is, I realize, on the one hand, either necessary or useful, or at least it is suited to my rational nature, or, on the contrary, it is none of these. If it is necessary or useful or suitable, then my action tends to an end that is good, and so my action is good. If, on the other hand, it is neither necessary nor useful nor suitable, then my action, at least is so far as it is an idle action, is sinful. I freely choose this way of acting as fitting, and so my action is good, or I choose it though unfitting, and so my action is bad. St. Thomas held this view. Cf. 1-2, q. 18, a. 9, *de Malo*, q. 2, a. 4-5.

The Scotists teach: Acts in the concrete can be morally indifferent, because there is no evidence of any law by which we are obliged to intend in all our actions an end that is positively good. Right reason would not stigmatize as evil the act of one who performs an action that is permitted by God (e. g., smelling a rose, listening to music), but does not refer this act to a positively good end. Neither is such an act good, because to be good, an act must be referred to a positively good end. Hence this act is neither morally good nor morally evil. It is indifferent. Don Scotus held this view. (2 dist. 41, q. unic.). Cf. *Catholic Encyclopedia*, "Acts, Indifferent," Vol. 1, pp. 116-17.

Topic 4

Everyone has the duty not only to follow the dictates of conscience, but also to make sure that the dictates of his conscience agree with the commands of God and of the Church. If Jones follows conscience (the subjective guide of one's conduct) when conscience bids him to engage in mercy killing, then Jones is not guilty of sin. His action is, nevertheless, a wrong way of acting, for it is directly opposed to the prohibition of the Fifth Commandment. It is desirable, then, that Jones not only follow his conscience, but that his conscience accord with the teachings of God. In following conscience, we do what we think that God wishes us to do, but this is not as pleasing to God as doing what He actually wishes us to do. Each of us has the obligation to try to ascertain the precise way in which God wishes him to act. We are God's creatures, placed in this world to serve Him faithfully and exactly. The greater our knowledge of our duties, the more perfect the service which we can give.

"One would not be so restricted" if one did not know so much about the teachings of moral guidance! It is not the darkness of er-

ror, but rather the knowledge of the truth, which makes one free with the freedom of the blessed in heaven. This true freedom liberates us from the slavery of sin and evil habits. It strengthens us against choosing what will lead to bondage.

Topic 5

Conscience is a subjective guide which points out an action that now faces us as good and so to be performed, or as evil and so to be avoided, or as an action that is licit but not obligatory. It is called a *subjective guide* in so far as it promulgates the law of God to each individual. It is not infallible in indicating to us that this particular action is objectively the right or the wrong way of acting (that is, that in reality and apart from my personal judgment in the matter, this action is or is not in accord with the law of God.) My conscience may possibly call evil an action that is licit, or it may possibly brand a good action as evil. (Cf. "The Effect of False Conscience on Guilt," p. 29.¹) However, if I religiously follow the dictates of my conscience, I shall infallibly please God. We shall be judged by Him according only to the way in which we obeyed or disobeyed our conscience.

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Case 1

Friar must abstain from the meat. This abstention would cause him only moderate inconvenience. Though he is actually dispensed from the church prohibition, his eating meat on Friday in these circumstances would have the appearance of evil. Charity demands that he avoid giving indirect scandal in a serious matter if he can do so without grave inconvenience. Hence, if not gravely inconvenient, Friar should abstain. Perhaps Friar could resort to the expedient of having his dinner served in the drawing room, where scandal could easily be averted by explaining to the waiter that, in taking the meat, he is merely following the doctor's orders, and that the Catholic Church dispenses in such cases.

Case 2

Dawson's cooperation was material. If he refused to drive on, he would certainly be killed by Billings. The saving of his own life is a sufficient reason for cooperation in Billings' present escape.

¹ Unless the contrary is indicated, such references as the above refer to MORAL GUIDANCE.

Though Billings is a dangerous criminal and so will perhaps be a menace to some innocent citizens after the escape, still Dawson need not sacrifice his life to help eliminate such a menace.

Case 3

The moral law has ever remained the same. It has come down the ages unchanged. Its principles are readily applied to the accidental differences that are found in the conditions of various times and countries.

The moral standard for both men and women is the same, because both are equally bound by the same natural law and the same Ten Commandments. Though in some ages public opinion was, in regard to certain sins, more severe on women than on men, nevertheless, God's judgment of the sinful actions of men has always been just as strict and exacting as His judgment of the sins of women.

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Case 4

Everyone is created to enjoy eternal happiness in heaven. Serving God is the only means by which heaven is reached. This service of God is outlined in the Ten Commandments and is obligatory on all alike, whether they be Catholic or Protestant, Jew or Gentile. Hence it is not the Catholic alone who must observe these divine precepts.

Moreover, obedience to the Ten Commandments makes for the happiness of man even in this life. One who serves God is never a 'wet blanket' on the *sinless* good times of others. He may, however, by his mere presence serve as a reminder to sinners of the evil of their actions, and so take the edge off the enjoyment of their sins.

Case 5

Mayor Gleason violated commutative justice by his unfair portioning of mothers' pensions, provided the law grants certain amounts to certain persons. The individuals then have the right to the pension and the mayor serves only as the agent through whom the mothers collect the money accorded them by law.

Case 6

Tom Salter violated commutative justice in breaking those windows in the city hall. By his malicious action he damaged property

belonging to another person. Here the other person is a corporation (i. e., the city). Hence restitution must be made.

Case 7

Such beggars as this one are under suspicion of being (1) professional beggars or (2) drunkards who squander on drink whatever alms they receive. Bert should not give alms to a professional beggar, for that would serve only to encourage him in his shiftless way of gaining a livelihood. Nor should he give money to one who will squander it in getting intoxicated. In our large cities it can be taken for granted that beggars would fall into either or both of these categories.

Moreover, city agencies ordinarily provide food for those in dire need. If, however, this man is not a professional beggar and not one who would throw the money away on strong drink and could not obtain aid from the city, Bert by refusing him assistance would sin venially.

Case 8

Smithies does not wish these animals to be used as sacrificial offerings. Hence his action in selling them is only material cooperation. This material cooperation is remote. Moreover, the animals could be procured from other dealers if Smithies refused to sell them. His act of selling the animals is, then, allowed for a sufficient reason. Here the profits to be derived from the sales would justify his act.

Case 9

Does Johnson desire the writing of the lewd letter? If so, his cooperation is formal and so would not be allowed.

If Johnson does not wish Sam to write anything lewd, his act in lending the fountain pen would be merely material cooperation. If he cannot refuse Sam's request without serious inconvenience, he may lend the pen to Sam without any sin.

Case 10

Smith's giving of money to Tidings is material cooperation in Tidings' act of getting intoxicated. However, since refusing Tidings' request in these circumstances would cause Smith great inconvenience, he may give him enough money to get rid of him.

Case 11

Tom need pay the driver the ordinary fare only. If the driver

takes advantage of Tom's innocent act as an occasion for using profanity, this sin of the driver's is due to his own malice and not to Tom's action.

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Case 12

No positive law of the Church forbids listening in to Protestant sermons over the radio. However, the natural law would prohibit this in a particular case, if it were to create for the listener an occasion of sin (e. g., it would give him doubts about the faith). Listening now and then would not ordinarily be an occasion of sin to an educated Catholic, but to tune in frequently might bring danger, especially if the preacher were learned and gifted with the power of persuasion.

Since Dr. Lawson is a clever, eloquent talker, and since Gilbert is presumed to be fairly well informed and able to recognize the falseness of the charges against the Church, if any are made, listening occasionally would be no sin, but to do so frequently and without a justifying reason might easily weaken Gilbert's faith or lead to indifferentism.

Case 13

In case this shop's books are almost all obscene:

1. If Tim's material cooperation with the printing of these obscene books is *remote* (e. g., he takes care of the printing press; prepares the ink and the paper; collects and stacks the printed sheets, etc.), he may retain his job for a grave reason. Tim's reason in our case is surely grave enough.

2. If Tim's material cooperation is *proximate* (e. g., his work consists in proofreading or linotyping), he must give up his job. However, if giving up this job would put him in *very grave necessity* (e. g., he and his family would have no means of support), he may, *scandal apart, retain this job for a time.*

In case this shop prints both good and bad books indiscriminately:

1. If Tim's material cooperation is remote, a *slight cause* would allow him to retain his job.

2. If Tim's material cooperation is proximate, he must have a *grave cause* before he would be justified in retaining the job.

Case 14

Peter is not justified in serving intoxicating beverages to such

customers just for the sake of the profits involved in the sale. Peter, however, is justified in serving them if a refusal would cause him *grave inconvenience*. Ordinarily a brawl or a bitter fight would constitute such inconvenience. Ordinarily, perhaps, Peter's 'bouncers' would take care of the situation without any inconvenience to Peter.

Topic 1

Those who are not of the faith evaluate to a large extent the Catholic Church and its teachings by the results these produce in the lives of Catholics. Moreover, frequently they consider the Catholics whom they happen to know as typical members of the Church. If these are good, the non-Catholic will highly esteem the faith that such men and women profess. On the other hand, because of the scandalous lives of evil-living Catholics, often enough non-Catholics conclude that "their Church is no better than any other. The Catholic Church does little in the way of making her members more virtuous." Many non-Catholics do not distinguish between the doctrines which the Church tries to inculcate and the actual practice of these doctrines by the members of the Church.

A Catholic is a marked man because people know, in general, what our Church professes to be. They know too the high standard of conduct that is proposed to the Catholic. If a non-Catholic commits a crime, only the individual bears the stigma of disgrace. Few accord such a one more than passing notice. If, however, a Catholic fails to live up to what his Church teaches, he attracts much more attention by reason of the fact that he is a Catholic. Then it is not merely John Jones who sins, but rather John Jones, the *Catholic* lawyer, or Henry Smith, the *Catholic* politician, who has committed this crime. All this of course redounds to the discredit of the Church. On the other hand, many a lay person has, by his exemplary conduct, helped greatly to bring about many conversions.

Topic 2

Direct scandal is not the same as cooperation in another's sin. The difference between these two is this. Scandal provides for another an occasion of sin. It helps to bring about the evil will in the one who takes scandal. The other did not have this evil will in regard to this sin before the scandal was given. For example, John, a highly esteemed Catholic, eats meat on Friday in the presence of other Catholics. It is obvious to all present that he has no excusing cause. Mary Jones, scandalized by John's action, imitates John and openly violates this church law. Before John's scandalous act Mary

Jones never thought of committing such a sin. It was John's act that was instrumental in introducing that evil will in Mary's soul.

Cooperation, on the contrary, presupposes that the evil will is already present in the principal agent. The act of the one cooperating does not help to bring about the evil will in the principal agent. The principal agent has the evil will to commit the sin before the cooperator begins to act. The cooperator's act merely serves as a means for putting the principal agent's evil desire into effect. For example, Tom has the evil wish to murder Tony. Jack, the cooperator in this murder, provides Tom with a gun. Before Jack's action began, Tom already harbored the evil desire to murder Tony. Jack's action presupposes that.

Topic 3

By mortal sin man insults God. He seeks his happiness in some mere creature and knowingly prefers it—a created thing—to God, who created all things. The sinner, a mere finite, imperfect being, dishonors, despises, and turns his back upon the infinite, all-perfect God. He rejects and contemns God's love and friendship. He indulges in hatred of the One to whom he owes all. He uses against God the very things (e. g., his senses, his imagination, his intellect) which God, in His goodness, gave him.

Man owes complete obedience to God, but by mortal sin he openly rebels against the Supreme Ruler of the universe. In evaluating the gravity of an offense, one must consider the dignity of the person who is offended. By mortal sin the Divine Majesty is defied.

The malice of mortal sin may be judged (1) by the severity of the punishment which was meted out to the angels for their grave sin; (2) by the punishment of Adam's sin; (3) by the effects which mortal sin has on the soul of the sinner. (Mortal sin brings death to the soul.)

By venial sin man shows inordinate love of some created thing, but he does not turn his back upon God. He does not reject his Creator, though he does partially turn towards some finite good.

We may judge the malice of venial sin by its consequences, namely: (1) It offends our greatest Benefactor and our infinitely lovable Friend. (2) It diminishes one's fervor and hatred of sin. (3) It calls for due punishment in this world or in the next.

We see what severe punishment God has inflicted, at times even in this world, upon those that sinned venially; e. g., Mary, the sister of Moses, was covered with leprosy because of her venial sin of

speaking against Moses (Numbers 12:1-10); Oza was struck dead because he was guilty of the venial sin of touching the Ark of the Covenant (I Paralipomenon 13:10).

Though venial faults, in comparison with mortal sins, appear to be slight, we should not be deceived as to their real malice.

Topic 4

Since mortal sin is essentially different from venial sin, the nature of one cannot become the nature of the other. Hence venial sins, no matter how numerous, can never be converted into mortal sin. One mortal sin, it is said, entails more malice than all the venial sins in the world.

Venial sins do prepare the way for mortal sins. The sinner ordinarily does not fall into grave sin suddenly, but he is gradually disposed to offend God seriously through repetition of lesser faults. "He that contemneth small things, shall fall by little and little" (Ecclesiasticus 19:1). Every venial sin indirectly disposes one to the commission of mortal sin, because it lessens one's love of God, the liveliness of one's faith, and one's horror of sin, and because it increases one's inclination to evil. Venial sins directly dispose one to grievous faults of the same species; e. g., slight sins of detraction incline one to indulge in serious detraction. Venial sins of carelessness or semideliberate faults regarding the virtue of chastity dispose one to mortal sin in this matter.

Topic 5

1. The Babylonians indulged in nature worship and recognized 'sacred prostitution.' Masters exercised unrestricted dominion over their slaves.

2. The Carthaginians offered infants in sacrificing to the god Moloch.

3. The Egyptians worshiped animals (e. g., the cat, the crocodile) and plants (e. g., onions). Magic flourished among them. Polygamy was widespread.

4. Among the ancient Greeks (a) abortion was common practice; (b) unwanted newborn infants were deliberately destroyed by exposure; (c) mythical gods were worshiped.

5. Among the ancient Romans (a) abortion was widespread; (b) babies, if unwanted, were killed; (c) unnatural sins (e. g., sodomy) were indulged in; (d) gluttony at banquets was common; (e) emperors were adored as gods; (f) religion was desecrated by obscene rites; (g) superstitious practices and astrology flourished.

6. The ancient Syrians honored their gods by 'sacred' prostitution and by the human sacrifice of adult males.

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Case 1

Leeson's dream may have arisen from a purely natural cause; namely, from his constant reflection during his waking hours over his brother's recent death. However, since the circumstances were extraordinary and since the dream was an impulse to good, suggesting nothing evil or trivial, the dream may have been sent by God.

Case 2

A personal sacrilege consists in laying violent hands on a 'sacred' person. A 'sacred' person is one who is consecrated to God by public vows of religion or by ordination. In this category are included all clerics (those who have at least the tonsure) and religious, including novices.

A Protestant minister is not a sacred person in this sense, for he is not consecrated to God by legitimate public authority. Consecration to God by private authority does not suffice to render one sacred. Hence violence done a Protestant minister would not entail the added evil of sacrilege. Tom, therefore, erred in thinking that his deed was a sacrilege.

To lay violent hands unjustly on an heretical or schismatic priest would constitute a sacrilege, provided of course the priest's ordination was valid.

Case 3

If Mary puts no faith at all in the fortuneteller's prediction and if the fortuneteller does not seriously pretend to be able to predict the future, there is no sin in Mary's action here. Ordinarily that would be the case in regard to fortunetellers who do business in such a setting, and Mary could take it for granted that fortunetellers at that park do not take seriously their pretense at predicting the future.

However, even when neither the seer nor the customer takes the fortunetelling seriously, there may well be some danger of the customer's putting some credence in such predictions if by chance part of the predictions happen to coincide with actual events. Hence it would be preferable for Mary not to consult even an amusement-park fortuneteller.

Case 4

The offering of his work to God makes all George's works good—that is, meritorious works. We presume that George is in the state of grace and so can merit. However, this offering to God of his work does not transform George's actions into prayer as it is understood in the strict sense of the term. George has not, then, by his work at the office, engaged in prayer during the week. He should be urged to say at least some short prayers daily.

Case 5

Tom Jesse did not commit a local sacrilege, because to constitute a local sacrilege, the place of worship where the crime is committed must at least be blessed by an authorized member of the true Church.

It should be noted also that one cannot incur the guilt of sacrilege if one does not realize the sacredness of the person, place, or thing that one is mistreating.

Case 6

The professional hypnotist's exhibition was at most but slightly sinful for the hypnotist. It was a sin because he did not have a sufficient reason for thus violently depriving his assistant of the use of reason. It is but venially sinful because (1) there is no serious danger to the assistant's health (for we assume that the hypnotist is proficient in his art); (2) there is no danger to the assistant's virtue in such a public setting; and (3) the assistant is deprived of the use of reason for only a short time.

William's attendance at the performance would not constitute a sin, because his presence there in the theater does not really encourage or help in the act. The hypnotist would stage his act whether William were present or not.

Case 7

Gleason may join this non-Catholic minister in these prayers, for they are said in private and contain no heresy. Gleason's act is in nowise a recognition of Perkins' false sect. Moreover, in ordinary circumstances no scandal would result.

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Case 8

Jones is guilty of a sinful act that bears a twofold grave malice. By this action of his he is guilty of the grave sin of tempting God,

for he unreasonably and without necessity asks God for a miracle. His act is gravely irreverent. Moreover, by exposing his life to such grave danger he also sins seriously against the Fifth Commandment.

The text of Scripture he refers to (Mark 16:17-18) does not mean that God will indiscriminately work miracles in favor of those who believe in Him. It means simply this: If a miracle is necessary, God will work it. Perhaps this is illustrated in Acts 28:3-6.

Case 9

John is guilty of sin in driving very recklessly and thus exposing himself and others to physical injury and running the risk of damaging property. His action could be gravely sinful in some circumstances, venially sinful in others. The seriousness of the offense depends on the degree of his recklessness. The conviction that St. Christopher will guard him, even though he does not use the ordinary prudence of a safe driver, is presumptuous and involves tempting God implicitly.

Case 10

Although bows, genuflections, and the like may indicate veneration or worship, still in the circumstances in which Sam performed them, they were devoid of any such significance. There was no one else at hand to whom they could serve as a sign, and Sam himself intended them only in fun. Hence there was no idolatry and no scandal and no sin.

Case 11

If Sally May, in hanging the rosary in the garden, intends to plead thus with the Blessed Virgin to obtain from God fair weather, her action is a prayer and is to be commended. She does not look upon this act as having any hidden power in itself in the way, for example, that some regard a rabbit's foot or a horseshoe. There is of course some danger with regard to certain individuals that wearing medals, lighting blessed candles, etc., may degenerate into superstitious practices. It all depends on the intention with which these actions are done.

Case 12

John's dream seems to have been of purely natural origin. Perhaps because of several narrow escapes in being run over by trucks (e. g., on his way to school) John's mind was filled with the fear that he would one day be killed by them. The fact that a Negro was

at the wheel of the death machine just as the dream depicted proves little, because Negro truck drivers in that section of the country are common. Besides, this dream does not seem to have been aimed at accomplishing any special purpose.

Case 13

Mr. Thompson is under no obligation to say grace either before or after meals. To do so, however, is praiseworthy.

In circumstances where saying grace in a way that is noticeable would draw ridicule on one's faith, it is better to omit all the external signs and to be satisfied with whispering the prayer secretly.

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Case 14

This is a typical chain letter. We have already explained the morality of this type of superstition. Cf. p. 98.

How do we account for the fact that Tom's use of this chain prayer proved efficacious? One of the following would explain this result:

1. It was merely a coincidence that Tom obtained this favor after praying for it.
2. Tom knew nothing about the evil of the practice of chain letters. He placed his hope of obtaining the favor asked in the Little Flower's solicitude for us and in her intercessory power with God. In his case it was not mere superstition but sincere, ardent prayer, and so God rewarded him for praying with the proper dispositions.

Topic 1

If we were to know beforehand all the various sorrows and difficulties, failures and losses, suffering and accidents and trials that would enter into our years on earth, that knowledge would undoubtedly envelop us in deep and lasting gloom. These incidents to come, if they were of importance, would most probably fill us with continuous consternation, and we would find ourselves overcome with fear and anxiety. As it is now, the worry over an evil that we expect is ordinarily far more trying than experiencing the evil itself. If we were to be allowed to read the future, our worry over the many misfortunes in store for us would sadden and disrupt our lives immeasurably. The clear knowledge that one must face so many hardships might easily drive one to despair.

Topic 2

It seems quite clear that fraud cannot explain *all* the phenomena that is effected through spiritism. Preternatural forces seem to be responsible for some of these strange incidents. Cf. *The Church and Spiritism*, by Herbert Thurston, S. J., Chapter I, pp. 6-13.

Topic 3

The prophecy of St. Malachy is often quoted even today. It has recently appeared in pamphlet form and in newspaper articles, and is not infrequently discussed by Catholics who take its authenticity for granted.

St. Malachy was an Irish monk of the twelfth century who was thought to enjoy the gift of prophecy. In the late sixteenth century a certain Benedictine monk, by the name of Wyon, composed a lengthy work called *Lignum Vitae*, which was a history of the deeds of the followers of St. Benedict. In treating of the Cistercian St. Malachy, the author inserts what he says is a prophecy that St. Malachy made concerning the popes. The so-called prophecy was made up of a list of over a hundred popes, with a prophetic motto attached to the name of each of these successors of St. Peter. For example, the 260th pope (who was Benedict XV) bore the motto, "Religio depopulata (Religion despoiled)." Each motto was meant to characterize prophetically the pope to whom it was assigned. Dom Wyon lists the name of each coming pope and his motto, together with an interpretation of the prophetic meaning of that motto.

Are these prophecies genuine? They do not appear to be. Among other proofs that are stated to show the spurious nature of these prophecies is the fact that no trace of them can be found prior to the time of the appearance of Wyon's *Lignum Vitae*, and that Wyon gives no source for his so-called prophecies of St. Malachy. For a full study of these prophecies one might read *The War and the Prophets*, by Herbert Thurston, S. J., Chapter VI. Father Thurston, an outstanding authority in matters of this kind, does not agree with the views expressed in the *Catholic Encyclopedia* regarding the prophecy of St. Malachy (Cf. *Catholic Encyclopedia*, Vol. 12, "Prophecy," p. 476).

Topic 4

Cf. *Psychic Phenomena of Jamaica*, by Joseph J. Williams, S. J., Chapter III; *Catholic Encyclopedia*, "Occult Art," Vol. 11, pp. 197-99.

Topic 5

Cf. *Catholic Encyclopedia*, "Witchcraft," Vol. 15, pp. 674-77.

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Case 1

Oscar, by punctuating his remarks with God's name, is guilty at least of venial sin, because in spite of his protestations of good will in the matter, he is actually using the name of God without sufficient reason and in a way that shows a lack of reverence. Moreover, Oscar's way of acting may in some circumstances involve giving grave scandal.

Case 2

Rockman promised to help Lucius in so far as Lucius was poor and needed help. Now, however, Lucius is wealthy, and so the object of Rockman's promise (i. e., helping the poor or a poor man) has changed substantially. Hence the obligation of the promise has ceased. Rockman may rightfully retain his \$1,000.

Case 3

The expression, "May Satan destroy me on the spot," would not ordinarily constitute an oath. In peculiar circumstances it might be so considered; i. e., if one thus calls down upon himself this punishment as inflicted by God on grave sinners. In this present case, then, we may assume that George is not guilty of using an oath and does not sin. It is not, however, becoming a Christian gentleman to use such language, for the phrase itself contains an invocation to our archenemy, Satan. Those who employ this expression do so merely to lend emphasis to their words and without adverting to the literal meaning of the phrase.

Case 4

The solemn pledge against strong drink of itself is merely a promise (not a vow) made to the priest and binding only under pain of venial sin. Hence, objectively, Julius' act was only venially sinful. However, if he acted under the false belief that his violation of the oath was grave, he is guilty of mortal sin.

Case 5

If Luke so acted with real contempt of the saint in so far as the saint was a specially chosen friend of God, his act was blasphemous and so gravely sinful. However, Luke's action here seems to have been merely an expression of his impatience over the fact that his prayers had not been answered. Though his act was irreverent, Luke, ordinarily devout, did not intend great irreverence. Hence his sin was in all likelihood only venial.

Case 6

In promising a thing under oath, one calls upon God to witness the sincerity of his intention to carry out what is promised. Hence, if while thus promising one has not the intention of fulfilling the promise, he sins gravely against the virtue of religion (even though the thing promised is not grave matter). Joe, then, sins gravely in his false promise to Margaret.

Moreover, since he must have foreseen that Margaret would (as she actually did) make immediate arrangements for the wedding which was only a month away, he is guilty of unjust damnification and must make good any damages thus suffered by Margaret.

Case 7

Smith's vow was invalid because of substantial ignorance. He evidently made the vow with the idea that the expense and inconvenience involved in fulfilling it would be slight. Now he finds that these would be great. Hence he is now under no obligation to fulfill the vow.

Case 8

Mabel's words, "I vow I'll never listen to that program again," were not a vow at all, but merely a vehement way of expressing her intention to avoid that program in the future. Hence she is now perfectly free to listen to the program if she so wishes.

Topic 1

In honoring the Blessed Virgin and the saints we honor those who are especially dear to God. In showing reverence and love for these close friends of God, we do what God Himself wishes, for He wishes His close friends to be honored and revered because of their holiness. He has shown this by the miracles that He has

wrought through the intercession of Mary and the saints. By rewarding with miracles petitions that are made in honor of certain saints, God implicitly approves of the devotion to these saints and encourages, in general, the cult of the saints. Hence in honoring Mary and the saints we are acting according to God's wishes.

The Blessed Virgin and the saints are creatures of God. In each creature shines forth some attribute of God. If we acknowledge these attributes of God as reflected in His creatures, we honor God. In praising any of the works of God as coming from His hands, we surely praise God. In praising His best, His most perfect creatures, we honor Him the more. Praise that is showered on the work redounds to the praise of the workman.

Topic 2

The use of slang is not in itself sinful. However, if a college student were to accustom himself to use little else but slang in expressing his ideas and were unconcerned about learning correct speech, he would ordinarily be guilty of squandering some of the advantages provided for him by his parents.

Topic 3

One should join the Holy Name Society because:

1. Membership serves as a reminder of the honor and reverence that one owes to God's Holy Name.
2. One thus gives others good example.
3. One shares in the indulgences which members of this confraternity enjoy.
4. One fulfills the wishes of his ecclesiastical superiors (i. e., of his bishop and pastor).

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Topic 4

The enemies of God generally begin their attack on the Church by trying to lessen the influence of priests. Antireligious authors attempt to accomplish this by picturing the minister of God as narrow-minded, hypocritical, cowardly, lazy, luxury-loving, mercenary, etc. They magnify, beyond all limits, noticeable defects that are found in some priests and insinuate that such ministers of God are typical. The ignorant often accept such a description as true and apply it to priests in general. Their esteem for the clergy is thus diminished and they themselves become less amenable to the guid-

ance of their priests. Just as we see what a decided influence for good a movie has when it portrays a priest as genuinely spiritual, energetic, and a friend of the poor, so movies that represent priests as selfish and lazy do great harm to the cause of religion.

Topic 5

The first step in overcoming such a habit is sincere repentance over past sins and a strong resolution to employ some effective means to put an end to this practice. The following means ordinarily bring success:

1. At times during the day to ponder prayerfully over the sacredness of the name of our Creator and Lord.
2. To make an act of sorrow immediately after falling into this sin.
3. To inflict some penance on oneself for every fall (e. g., to abstain from smoking for a time, to say three Hail Mary's, to stay home from a movie, to put five cents into the poor box).

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Case 1

If Dawson had to make the five-mile trip to church on foot, he would, because of the grave inconvenience involved in walking ten miles on foot, be excused from Sunday Mass.

However, since traveling five miles to the church in an automobile involves no great inconvenience, the distance here would not excuse Dawson from fulfilling his Sunday obligation.

Case 2

Holy Thursday is not a feast day of obligation on which one is obliged to hear Mass. Subjectively, however, Ritter was guilty of grave sin, since he apparently thought that he was bound to hear Mass on Holy Thursday. 'Subjectively' he sins because he does not follow his conscience. Cf. "The Effect of False Conscience on Guilt," p. 29.

Case 3

If the priest is truly ordained (as is usually the case) there is offered up at the Greek Orthodox church the real Sacrifice of the Mass. However, since the Greek Orthodox are schismatics, and since their worship is schismatical, Catholics are not allowed to attend their services. Attending schismatical religious services would, to

some degree, be an act of approval of a sect that is in rebellion against the true Church of Christ, and would promote indifferentism regarding religious worship.

Moreover, the Church has directly forbidden such assistance in just such circumstances as are present in Grolto's case. Cf. Decree of the Holy Office, August 7, 1704.

Case 4

If Lucius has the mentality of a boy of 9 years of age, he has achieved the use of reason, though in a limited degree. All who have the use of reason and are at least 7 years old are bound by the Sunday precept. Hence Lucius is obliged to attend Sunday Mass unless some excusing cause is present.

Case 5

To omit all from the "Orate fratres" up to the beginning of the Consecration of the Mass is a grave omission. However, William's omission was actually less than this. William failed to be morally present only from about the Sanctus until about the "Hanc igitur," because one is still ordinarily considered morally present as long as he is within about fifty yards. Hence William's omission is not grave matter, and so he would not be obliged to hear another Mass.

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Case 6

If Smith did not foresee any such delay in getting to Mass, then his late-coming is not sinful. If, however, he can without grave inconvenience attend another Mass, he is bound to do so.

If Smith had experienced similar delays before and so had realized the probability of such a delay on this occasion, he may have been guilty of grave negligence and serious sin.

Case 7

If the question is between a woman's being present at Sunday Mass without a hat and failing to hear Mass on Sunday, the Sunday obligation prevails over the church prohibition (Canon 1262) against women's entering church without a head covering. Hence hatless Margaret would not, on that score, be excused from fulfilling the Sunday precept. Moreover, it seems reasonable to suppose that she could procure as a head covering at least a shawl or handkerchief. But hat or no head covering, she is not excused.

Ordinarily the fact that she cannot put money into the collection basket would not excuse Margaret from attending Sunday Mass. In *some* circumstances, however (where, for example, the usher-collector makes it very embarrassing for those who fail to present the sitting-fee), moneyless Margaret would be excused from the Sunday precept because of the grave inconvenience involved in attending Mass.

Case 8

If Stringer would have to sit in a crowded church, he should remain at home and not expose the churchgoers to the danger of contracting a cold from him. However, it may be that he could hear Mass a little apart from the crowd (e. g., in the sacristy or gallery). In this case he should attend Mass.

Case 9

The unbaptized are not bound by the Sunday prohibitions against servile work, for this law is purely ecclesiastical and the unbaptized are not subjects of the Church. Hence non-Catholics who are not baptized could without sin work all day Sunday in Perkins' plant. However, sufficient leisure should be provided them for worshipping God. Moreover, the Church does not wish to bind even baptized non-Catholics by this prohibition against servile work. Hence what we said about the unbaptized may be applied also to the baptized non-Catholic.

Nevertheless, Perkins' action seems reprehensible in this: (1) He is discriminating against Catholic workers. (2) He may easily be the cause of scandal in keeping his plant running on Sunday. Others, seeing his plant in operation on Sunday, will conclude that he is violating the church prohibition. Hence unless Perkins has a grave reason for permitting such scandal, he must close his shop on Sunday.

Case 10

The solution to Dorothy's case depends on the actual circumstances. An outing started early Sunday morning of itself does not excuse from hearing Sunday Mass. If, however, Dorothy cannot without grave inconvenience attend Mass before starting on those outings, she is excused from the Sunday Mass obligation. Refusing to accompany her parents, we suppose, would cause serious quarrels and hard feelings. She should, if she can do so *tactfully*, let them know how much she regrets missing Mass and that she would not

think of doing so unless circumstances like these excused her from her obligation. This may bring the parents back to the practice of their duties.

Case 11

William is guilty of no sin if the driving must be done and he must do it. If his sister has no excusing reason for her delay, she is guilty of venial sin.

Case 12

Typing letters, whether these pertain to business or to private correspondence, is not servile work. Hence Martha would not sin, even though typing those letters were to take all afternoon and evening.

Case 13

Decorating one's home for a birthday party ordinarily would be classed as artistic work, and so would not be servile. Hence Agnes need not worry over this preparation for her sister's birthday party.

Case 14

Overhauling an automobile is servile work. Even though Luke does it as recreation, that motive does not change the nature of the work. Hence Luke is obliged to forego this sort of occupation on Sunday, unless he has a reason that is sufficient to excuse one from the Church's prohibition.

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Case 15

Felling trees is considered servile work, even though the workman finds handling the axe or saw a very enjoyable form of recreation. The intention with which this type of action is performed does not change the nature of the action.

If Mr. Shea has no other way of getting much needed exercise (such a case would be rare), and if no scandal would be caused, he would be permitted to indulge in this work on Sundays. The reason is that the Sunday precept ceases to bind if its observance would cause one grave inconvenience.

Topic 1

Avoiding high Mass is of course not sinful, as long as one fulfills the Sunday obligation by attending a low Mass. However, by

attending a high Mass rather than a low Mass, one devotes more time to the public worship of God and is present at ceremonies that are more apt to impress those assisting with the dignity of the Mass and that often add to one's sensible devotion. High Mass should not be considered as just a low Mass that is lengthened. The ordinary form of Mass is the high Mass. The low Mass is merely a shortened high Mass.

Topic 2

Although it is praiseworthy to attend Sunday vespers, there is no obligation to do so. In olden times some theologians contended that one was obliged under pain of venial sin to assist at Sunday vespers, but today it is certain that there is no obligation at all, even a slight one. The student might find it profitable to read the *Catholic Encyclopedia*, "Vespers," Vol. 15, pp. 381-82.

Topic 3

Meditation and reciting the rosary are private prayers. A more perfect form of worship than these is the liturgical or public prayer. The Holy Sacrifice of the Mass is the chief liturgical prayer of the Church. It is the center of Catholic worship. In the Mass the celebrant is speaking in the name of the people, and so the people who are assisting should attentively follow his words and actions. Prayerful use of the Roman Missal during Mass is the best way to share in the Mass fully, for we are thus employing the official liturgical form for this worship. The Missal, which has been called the best of meditation books, has been consecrated by centuries of use. Its principal prayers have remained unchanged since the sixth century. The faithful should, then, be strongly urged to make use of the Missal at Mass.

Topic 4

Sunday is set aside by the Church as a day in which the body is to have its rest and the soul its special peace and nourishment. After six days of toil one's strength needs repairing. Constant work day after day with no interruption on Sunday wears down man's vigor, saps his vitality. Relaxation and recreation every seventh day help man's health, make for his contentment and earthly happiness, and provide him with new enthusiasm for the work of the coming week.

Sunday is a day on which the entire family assembles at home, and this practice should strengthen the ties of affection among the

various members of the household. Without Sunday rest there would be in many a home too few occasions when all the members of the family were together, and so there would result a loss of opportunities for better understanding the problems, worries, etc., of each, for the exercise of the virtue of filial piety, for mutual growth in love.

The Sunday rest should conduce to the good of the soul, because it affords one the opportunity to devote the day to the worship of God. On that day all have the time for assisting at Mass, for reading of a spiritual nature, for additional prayers and meditation.

From these considerations one may readily judge the extent to which Sunday observance promotes the social good of Catholics.

Topic 5

After the celebrant finishes the Gospel (and the Credo), he faces the congregation and says, "Dominus vobiscum." Then, turning toward the altar again, with hands joined, he reads aloud the Offertory prayer. This short prayer forms the beginning of the Offertory of the Mass. The celebrant then removes the veil from the chalice.

After the celebrant pronounces three times the words, "Domine, non sum dignus" (this is accompanied by the ringing of a small bell), he bows low over the altar and receives the Sacred Host. Then he takes the chalice, moves it in the form of a cross and consumes its contents. That marks the end of the Communion of the priest.

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Case 1

Attendance at a state university in this country ordinarily involves danger to faith and morals. At times this danger is very great. The degree of danger involved depends on the particular university in question. Four years of Catholic high-school training does not immunize a Catholic girl or boy against this danger.

In most cases, unless a mother has a good reason for her action, she would sin gravely in exposing her child to such danger at a state university.

The social standing and the broadening influence of which Mrs. Jones speaks would not constitute a sufficient reason for sending her boy to a state university.

If Mrs. Jones persists in her desire to have her boy attend a non-Catholic college, she should refer the matter to the bishop.

Case 2

If Sally is in no proximate danger of death, she may delay her baptism for a sufficient reason. A sufficient reason would be the time needed for necessary instruction, avoiding a serious inconvenience, etc. The inconvenience of being ejected from home would surely be grave. Hence, to avoid this Sally may postpone her baptism for a long time, even for several years. She should be urged to make an act of perfect contrition in the meantime, so that she may obtain baptism of desire.

In many cases such a girl could be baptized secretly and without grave inconvenience. If this can be done, Sally is obliged to this. If Sally is in proximate danger of death, she is of course held to receive the sacrament of baptism at once.

Case 3

Mary has the right to follow her vocation to the religious life, provided some other grave duty goes not interfere; e. g., the duty to support parents who cannot provide for themselves. In our case there is no such duty present. Hence Mary is justified in leaving for the novitiate, even though her father and mother take the occasion of her departure to give up the practice of their religion.

However, if by remaining with her parents for a few months more Mary could bring them to accept her plans with resignation, charity would prompt her to delay her entrance into the religious order.

Case 4

Sam is bound to obey his parents in all their just commands. Sam's parents, however, have no right to interfere with the choice of Sam's career. Sam is free in this matter and may make suitable provision for his future. If a good opportunity for following his chosen career presents itself, Sam may licitly take advantage of such an opportunity, as long as his parents are not reasonably unwilling. In the present case it would be unjust for the parents to compel Sam to forego a good opportunity of preparing for his life's work, merely in order that Sam might continue to provide money for his father to waste on drink. Hence Sam would here be justified in going counter to his father's wishes in the matter.

Case 5

Mrs. Dighton is gravely negligent in not protecting her child against this very evil influence. She does not guard her daughter

against the proximate danger of seduction. We suppose here that her daughter is known to go to these cheap dance halls unaccompanied. If Mrs. Dighton knows that Marie goes there with a good, dependable young man who will see to it that she meets with no harm, then there is no grave neglect of parental duty. She should, however, recommend to this couple that they seek their entertainment in a more wholesome atmosphere.

Case 6

Normally speaking, George must be said to be guilty of the venial sin of lying, for his action of cheating in the examination is a written lie. The cheater usually passes off as his own work that which is not his own.

It is true that in some cases circumstances may indicate that the examination paper of the student is merely a collection of what the student has been able to gather, during the time of the examination, from whatever source that was then available (from his textbook, for example, or from his cribbing notes, or from his neighbor's exposed examination paper). In instances where positive indications make it clear that the work is not to be regarded as that accomplished through the student's own unaided efforts, there would be entailed in the act of cheating no sin of lying. Even in this case, however, the student might be guilty of the following faults.

Besides the sin of lying which is normally present in the act of cheating in an examination, there are other factors which, if present, would add to the evil of the action. These may be listed as follows: (1) The wasting of money. Cheating involves wasting a part of the money which is being paid for the student's education, because the one who cheats fails to make a reasonably serious effort to use his opportunities for self-improvement. (2) The retarding of the class. A student in a class ought to do his share toward enabling the entire class to make good progress. Cheating retards learning and hence slows up the whole work of the classroom. (3) The wasting of time. Examinations have a diagnostic aim. The teacher reads them for the purpose (among other things) of helping the student. When examinations or exercises are copied, not only is all this work useless but the time of the teacher is wasted. (4) Defrauding others of merited honors. Cheating may deprive honest students of scholarships, prizes, etc. (5) The fostering of deceitfulness. The one who cheats at school is teaching himself to endeavor to get results by the use of trickery in place of honest effort. This way of acting will inevitably produce an evil effect on his character.

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Case 7

Josephine is guilty of a venial sin of disobedience. The matter is slight, and so it is a *venial* fault. The mother really commanded, and so disobedience was present. Moreover, Josephine's way of talking about her mother is somewhat disrespectful.

Case 8

If she deliberately does things that provoke her mother to anger, Julia sins slightly against her duty of showing her mother reverence. Blushing at her mother's mistakes in English would be a venial sin, if it were caused by the fact that Julia is ashamed of her mother's lack of education. 'Blushing' means not so much the physical reaction of blood running to the face, but rather the being ashamed of her mother's ignorance. If of course Julia became red in the face out of mere compassion for her mother, there is no question of sin, but rather of a good act.

Case 9

John is guilty of no sin in these actions. The regulations of the school are merely *penal* laws; i. e., they oblige one to accept the punishment inflicted in case of violation of the law, but do not bind one to obey under pain of sin. However, cooperation with lawful authority by obedience is praiseworthy and would help in forming good character.

Case 10

Must Mary obey her father with regard to her association with Joseph? We must distinguish between the two following cases: (1) where Mary desires to go out with Joseph with the intention of marrying him, if he measures up to her desires (and if he proposes marriage); and (2) where she merely wishes to have him as a companion in going to dances, parties, etc., with no thought of marriage.

In choosing a state of life children need not follow the wishes of their parents. Mary, then, has the right to marry anyone whose proposal she accepts. Moreover, she also has the right to do whatever is necessary or reasonable for selecting a suitable mate.

Hence if she regards Joseph as a probable husband-to-be, she has a right to go with him in spite of her father's prohibitions. She

must, nevertheless, obey her father with regard to whatever he rightly commands (e. g., regarding domestic discipline, etc.).

If Mary looks upon Joseph merely as one who is useful as a companion in accompanying her to various places, and has no matrimonial intentions in his regard, she must obey her father's prohibition about going out with Joseph.

Case 11

Irreverence is the showing of a lack of due respect or veneration for another. It is clear that Marie venerates her father. However, in her concern over his physical well-being she makes use of a way of talking that may seem disrespectful. Nevertheless, this conduct of hers merely aims at protecting her father's bodily integrity. Her way of talking is not wrong in itself, nor does it betray, in these circumstances, any lack of internal love and reverence in the speaker. Hence Marie is guilty of no irreverence.

Case 12

Jim should go to a Catholic university if this is at all possible for him. If, however, this is not feasible, he may be allowed to attend the university in question, provided (1) that he has a sufficient reason and (2) that this attendance will not be a proximate danger to his faith or morals.

A sufficient reason would be one of the following: (1) There is no Catholic university in his section of the country where he can get the courses desired (e. g., courses in engineering, law, medicine, etc.). (2) He cannot afford to attend a Catholic college. (3) Attending a Catholic college will cause him a grave inconvenience (e. g., because of the great distance he would have to travel daily).

Danger to his faith and morals will be less if he is a person of strong character and of tried virtue, and if he is well instructed in his religion and receives the sacraments very frequently. The fact that he lives at home while attending such a college will remove part of the danger. The fact, too, that many upright, good-living Catholic friends of his are at this same college would lessen for him the danger of falling in with evil associates.

In every case the ordinary of the diocese is the judge of the lawfulness of attending such a college, and Jim must obtain the bishop's permission (this is ordinarily done through one's pastor).

Case 13

Mrs. Toolin apparently was guilty of detraction or at least of a violation of charity. Charity prompts her daughter to endeavor, in a discreet manner, to bring about the correction of such faults in her mother. However, Susan should proceed with great prudence, reverence, and genuine humility, *pleading* rather than *blaming*.

In our present case Susan's remark seems somewhat caustic, and so it was out of order. Besides, her manner of admonishing (i. e., by 'blurting it out') might readily give offense.

Topic 1

For an account of this see *The New Catholic Dictionary*, "Education"; *Readings in Ethics*, pp. 849-55, 871-87.

Topic 2

Because a full education requires not only man's physical and mental development, but also his moral and spiritual training, religious instruction should be an integral part of public-school education. To exclude all religious teaching is to favor atheism.

At present, difficulties regarding religious instruction arise from the fact that the students of these schools are Catholics and Protestants, Jews and atheists. How to train in the same school these students who have such divergent backgrounds is a real problem. Perhaps the following plan would solve the difficulty:

1. Let the opportunity be provided for children who are Catholic to be instructed in Catholic doctrine by Catholic teachers (priests, brothers, nuns, etc.); for children who are Protestant, Jewish, etc., to be instructed by teachers of their respective religions; and for children who are of no religion to be instructed in fundamental morality (honesty, purity, truthfulness) by civil authorities (judges, lawyers, etc.) or by public-school teachers.

2. At certain hours each week these religious instruction periods could be given. Let each pupil be assigned to the teacher whom the parents have chosen for him or her.

3. Pupils whose parents object to any religious or moral instruction could be given extra assignments in their studies, so that their freedom from class during religion periods might not be envied by the other pupils.

Topic 3

The citizen has, in general, an obligation in conscience to vote. The reason is this. Each member of society is obliged to promote the common good and to prevent common evil. Now it is clear that the common good demands honest, competent rulers, and so those who are empowered to elect the rulers in that community must see to it that only suitable public officials are elected to office.

The gravity of the duty to vote is measured by the degree of influence which one's ballot will have in promoting the common good. Hence, in ordinary elections, this obligation is slight. However, the duty to vote is grave when casting one's vote is probably necessary to prevent wicked or very incompetent candidates from taking office (and so is necessary to prevent the grave evils that such officers would cause the community).

The obligation to vote would cease if one of the following were verified:

1. Casting one's vote would mean the recognition of an illegitimate government or would cause greater evil than not voting.
2. My vote would certainly not have any effect on the outcome of the election.
3. Voting would cause me grave harm or inconvenience (e. g., serious physical injury, a notable loss of trade).

If all candidates for the office are undesirable, one should vote for the least unworthy. This is merely choosing the lesser evil when one evil will necessarily occur.

Topic 4

The following is an actual case. John Doe, after a thoroughly Catholic training in grade school and high school, attended a non-sectarian college. After one year's time his faith was thoroughly shaken. At the end of his second year he had no belief in God, and so he gave up all religious practices. The cause was the atheistic teaching in freshman year that aimed at uprooting all 'prejudices' (and religious beliefs were called such), in order that the students might be more impartial in their views of life. This destroyed all belief in God and put an end to all regard for the moral law. Nothing was given the students in the remaining years that pertained to religious or moral instruction.

We find actual cases of this destructive influence of irreligious educational institutions in *Crucifying Christ in Our Colleges*, by Dan Gilbert (Alev Dulfer).

Topic 5

Besides the physical and religious aims of education, schooling has as its object developing the pupil both mentally and morally. Employing effective methods of study, carefully assimilating useful knowledge, properly evaluating the matter that is studied, acquiring a clear understanding of proofs, learning the applications of theoretical knowledge to practical problems—all this forms part of the mental development of the student. Cultivating industriousness, a sense of responsibility, perseverance, fortitude in the face of difficulties—this helps to the moral development of the student. By conscientious study day after day the student more easily attains this mental and moral development. Feverish cramming may enable one to pass all examinations, but it generally means that the student has idled away most of the semester. Mere success in the examination, then, does not mean that the student has derived from his days at school all the training that he should.

Topic 6

A student shows his gratitude to his parents at home if (1) he tries to be cheerful habitually; (2) he shows himself willing and even eager to obey their slightest wishes, to perform domestic chores, etc.; (3) he manifests a sympathetic interest in what interests them; (4) he is careful to avoid what displeases them; (5) he shows unselfishness and generosity in devising ways of pleasing them; (6) he tries to add to the conversation by narrating entertaining incidents, by sharing knowledge acquired at college that would interest his parents, etc.

Topic 7

Filial love demands that young men and women show their parents some mark of affection. A student who for a long period of time fails to manifest some mark of love for his father and mother offends to some degree against filial piety. A letter that is sent home merely to ask for more money is hardly a mark of affection. Hence if, for some months, this is the only communication that a boarding-school student has with his parents, his conduct is surely reprehensible.

Topic 8

A parent may deal with his children after the manner of a 'chum' in order to foster in them greater confidence, love, etc. That

is a very praiseworthy aim. However, if this attitude of the parent is such as to lead the children to consider themselves equal to the parent in everything and to treat the parent accordingly, the 'chum' treatment is to be frowned upon. It might easily spoil the children and foster in them a lack of proper respect for paternal authority.

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Case 1

St. Apollonia's act may be explained in either of two ways: (1) Her act was *objectively* suicide. However, she thought she was doing what was best. Hence *subjectively* her act was good. (2) St. Apollonia was inspired by God to do this. Since God is the owner of our lives, He may take them from us whenever He wishes to do so.

N. B. St. Pelagia and St. Sophronia also inflicted death on themselves.

Case 2

John Smith's act was licit, even praiseworthy. The licitness is explained by applying the principle of the twofold effect. Smith's act was the protecting of the President. He did not will either his own injury or death, but merely permitted these.

Case 3

Father Brown's act was licit. We may here rightly apply the principle of the twofold effect. His action of administering baptism was good. His death was the consequence and not the cause of this action. The evil effect (his death) he did not will but merely permitted.

If we change the present case and suppose that Father Brown knows for certain that he cannot reach the baby and so cannot administer the sacrament, his action would be illicit. Hence if, with the realization that he could not baptize the baby and that he could not escape alive, Father Brown were to enter the flaming building, in order, for example, to impress onlookers with the heroism of Catholic priests, his action would be gravely evil, for it would be tantamount to suicide.

Case 4

Gray is guilty of a sin against both the Fifth and Seventh Commandments. In destroying thus a part of his body he sins slightly

against the Fifth Commandment. In defrauding his employer of the \$500 he is guilty of grave injustice, and he must restore this money. The compensation that the employer gives is intended for accidents, and Gray has collected the \$500 under false pretenses.

Case 5

Anna is justified in thus disfiguring her face in order to protect her bodily integrity or to safeguard her virtue. There is no mutilation here in the strict sense, and her reasons for disfiguring her face sufficiently justify this alteration of her features.

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Case 6

William Lodge, the father, justly assumes the responsibility of making the decision with regard to his young daughter's operation. He need not allow this very grave operation, for it is an extraordinary means of preserving her health. Moreover, in this case the operation would only *probably* effect a permanent cure. The cure is far from certain.

Case 7

Mr. Brown is guilty of unjust homicide. There is here no proximate attack against his life. The attack is not now going on. Ultimately the attack is on his life, but proximately the action of Jones will be directed towards Brown's conviction in court.

Case 8

Samson is guilty of unjust homicide. He is not protecting his property against actual unjust attack. He does not *own* his wife in the same way that one owns property. He has direct dominion over neither his wife's person nor her sexual faculties. He has only indirect dominion over her body. He has exclusive rights to a certain use of her body. (Besides, she was a *willing* cooperator with Sawyer.)

Pope Alexander VII condemned the following proposition: "A husband commits no sin in killing on his own authority his wife who has been taken in adultery." Cf. Denzinger-Bannwart, 1119.

Case 9

Crippled or not, the child must be given ordinary care. The doctor is guilty of homicide in thus directly exposing it to death.

Case 10

Even though Saul was known to be fatally wounded, the young man had no right to end his life. The young man's act was murder. Saul was guilty of suicide. Holy Scripture does not commend this, but merely narrates it.

Case 11

If she is certain that it can be done successfully, the mother is allowed to have this operation. This is not a mutilation in the sense given by the authors, for there is no *destruction* of her organ. The eye is merely transplanted and will continue to live, though its location is changed. She must have, as she actually has here, a grave reason for such an operation.

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Case 12

Dr. Jones is gravely in error. Euthanasia is forbidden by the natural law. The state has no power to abrogate this prohibition.

Case 13

Mrs. Black is guilty of grave sin, for she fully consented to the evil desire of procuring an abortion, though she was unsuccessful in carrying out her wicked designs.

Case 14

The shooting of those soldiers was not justified; it actually constituted murder. Since the enemy soldiers had surrendered, they could no longer be classified as unjust aggressors. The saving of badly needed food for his own troops was a good end which the lieutenant achieved through evil means.

Was Private Jones guilty of wrongdoing in carrying out the order of his superior officer? Most assuredly, for one is never allowed to commit murder, even at the command of a military superior. Hence Jones was guilty of grave sin.

Case 15

Direct attacks on noncombatants during time of war are never allowed. Hence if the object of the attacks on these municipal hospitals is the noncombatant inmates, then nation X is guilty of grave wrongdoing. Such evil acts are not permitted, even in retaliation for evil acts of the enemy.

We presume here that these hospitals are not military objectives. If they were munition dumps or improvised forts, etc., then of course they might be bombed together with other military objectives.

Case 16

The captain sins gravely in thus directly exposing to grave danger the lives of these captured soldiers. He has no right over them that would warrant such action. They are not unjust aggressors; they are not bound by an obligation to risk death to preserve this captain's fatherland. (Moreover, international law rules out such treatment of prisoners.)

Case 17

Mr. Sloan was right in trying to summon the police and not taking the law at once into his own hands. Perhaps he was too hasty in abandoning his attempt to arouse the telephone operator.

It may be that Sloan, hidden nearby, could have trapped the robbers as they tried to escape and so avoided killing them.

However, in most cases, where the robbers would not use that same open door for their exit (and so Sloan could not trap them), Sloan would be justified in acting as he did. The presumption today is that robbers are armed and that they will shoot their way out of such a situation. Hence Sloan had to act quickly and without giving warning, in order to avoid being killed. That was the presumption. He had no way of knowing that the robbers were mere boys.

Case 18

If Lamson was an experienced mountain climber and felt that he could make that ascent without real risk to his life, he was justified in engaging in that rugged sport.

If he was just a beginner, he was guilty of grave sin in thus exposing his life to grave danger.

In any case, it was not suicide, for he did not directly kill himself.

Case 19

This famous doctor was not justified in extracting this healthy appendix. He sinned in destroying a part of the body when that was not necessary for the well-being of the individual.

The mere excision of a healthy appendix is a minor mutilation, and so this would constitute matter for venial sin only. However, to open up the abdomen to cut out the appendix would involve

grave matter, because of the serious danger which all abdominal operations entail.

Case 20

Tim was guilty of suicide, for he directly brought about his own death. One may never take one's own life, even for the praiseworthy motive of saving the life of one's friend. The text of Holy Scripture (John 15:13) here quoted refers to the act of enduring all labors, torments, trials, persecutions, and even death for the eternal *salvation* of one's friends. It means *exposing* our lives to such hardships in order to rescue the *soul* of our neighbor which is in peril.

It may also refer even to giving up our temporal life in order to save the temporal life of our neighbor. This means, not the act of directly killing oneself for one's neighbor, but allowing one's life to be greatly endangered for the sake of one's neighbor. For example, this text would praise a man who during a shipwreck yields to his friend his place on a raft, though he foresees that doing so will mean his own death. His own death here he permits, but does not directly will.

Case 21

Destroying his sight is not a necessary means for avoiding sins of the eyes. Hence Julius would not be justified in so acting. He is guilty of grave sin in thus mutilating or destroying his eyes.

This text of Holy Scripture here quoted (Matthew 5:29) is explained as follows. Jesus here used a metaphor in order to indicate that just as a man willingly sacrifices his eye or his hand to preserve the health of the body, so too he should willingly cut himself off from anything that is an occasion of sin for him, no matter how dear that thing is, no matter how painful the separation.

Case 22

The explicit purpose for which Mr. Watson was hired was to warn others against the danger of entering that building and to prevent their entrance. By going to sleep he rendered himself incapable of fulfilling this very grave obligation. Hence Steve's negligence in not seeing to it that he remained awake and alert was gravely culpable. Although Steve did not realize that these two boys were entering the building (since he was asleep at the time), nevertheless he knew beforehand that, if he fell asleep, some such individuals, if not warned, would probably enter the building and come to grave harm.

Case 23

The amputation of Brown's leg involved a case of justifiable mutilation, since it was a necessary means of saving his life. He justly sacrificed part of his body in order to conserve the rest.

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Case 24

Refusing to speak to another is to deny to another one of the common signs of charity. Common signs of charity are those ways of acting by which ordinary friendliness and affection are manifested among those of the same social group. Examples of such signs are a smile or a nod of recognition, a "Good morning," etc. To withhold such marks of neighborly affection would be:

1. Gravely sinful—if this is based on real hatred; or if it wrongfully gives grave offense to the other; or if it causes serious scandal.
2. Faultless if one harbors no uncharitable feeling and has a sufficient reason for omitting the common sign.

If, for example, Sally, a stenographer in a certain office, refuses to speak to a young man who is a fellow worker, in order to discourage his immodest familiarities, her manner of acting is not only without fault; it is praiseworthy.

3. Venially sinful if none of the above circumstances—i. e., those listed under (1) and (2)—is verified.

If the reason for omitting the common sign of friendship is slight, one may presume that there is no question of real hatred.

Ordinarily when two young women like Miss Freeman and Miss Drake quarrel and maintain silence for some days in each other's regard, the fault is not grave.

Case 25

Mr. Schmidt should have investigated the cause of the disturbance before resorting to such an extreme measure as the use of firearms. It was not reasonable to suppose that a thief would pound loudly on the door or window. Moreover, Mr. Schmidt might have summoned the police by telephone. If he fired the shot merely in order to frighten the intruder, he should have carefully aimed his gun so that no one would be injured. Hence Mr. Schmidt's action, it seems, was gravely culpable.

It may be that Schmidt, suddenly awakened, was half-asleep when

he did the shooting. Hence he might be excused from serious sin by reason of his lack of full reflection.

Topic 1

The fact that dueling violates the Fifth Commandment proves that it is not a reasonable way of obtaining satisfaction for a personal affront. Moreover, dueling does not satisfy for the insult, because by engaging in a duel:

1. The offending party does not repair the injury to the other's honor. He does not retract the insult, nor does he even try to make good any loss of honor which he has caused.

2. The person offended does not restore to himself the injured honor. By participating in this duel he does not reveal to all that he is innocent of the charge made by his enemy. He cannot prove by dueling that he is not guilty of his enemy's accusation (e. g., of adultery, theft, or lying). Victory in the duel will not establish his innocence of the charge, for one cannot reasonably expect God to protect him miraculously in such circumstances. Moreover, an inveterate sinner often has more skill in such combats than a saint.

Topic 2

One is allowed to risk life and limb only for a proportionately grave cause. Initiations at college may be considered desirable in so far as they promote friendly relations among the students. Through them the new students more easily become acquainted with the others. Initiations, then, have a certain social value. However, exposing life or limb to grave danger during initiations would constitute an evil effect that is out of all proportion to the good effects hoped for. Hence such risks may not be permitted. Moreover, indecent exposure of the body during initiations must be avoided.

Topic 3

If the majority of the citizens of that town are not waging this sniping war on the troops of occupation, then the town as such is a nonaggressor. Only those individuals who are actually guilty of this unjust aggression (by sniping) may be punished. Innocent citizens may not be executed in order to frighten the other natives into perfect submission or for any other purpose. No one may directly kill such innocent noncombatants.

If, however, the town as a whole is in active rebellion against the troops of occupation and is guilty of sniping whenever the opportunity presents itself, then all the citizens are guilty of a capital

offense. In order to protect the troops of occupation and to establish peace and order, the authorities may inflict on some of these offending citizens the supreme penalty of death. (We presume here that the troops of occupation have justice on their side.)

Topic 4

Like the mineral and vegetable worlds, animals were created for the use of man. Man, then, may kill them in order to use their flesh for food, their hides for clothing, etc. That is evidently in accord with God's purpose in placing animals here on earth. The Fifth Commandment refers only to the unjust killing of human beings. Moreover, since animals have no rights, there can be no question of doing them an injustice, and so there could be no killing that would violate their rights.

Vivisection means dissecting living animals for the purpose of scientific study. Medical science has been able through vivisection to make useful discoveries (e. g., by ascertaining the benefits of certain operations, learning the reactions of serums, and the like). Using living animals for this purpose is perfectly licit.

Cruelty to animals is reprehensible because it tends to develop in one a spirit of cruelty and brutality. Hence vivisectionists should see to it that no unnecessary suffering be caused the animals that are being experimented upon. Ordinarily such animals are placed under an anesthetic, and so the charge of cruelty that is hurled at vivisectionists by their enemies (of whom there are not a few today) is groundless. Cf. *Moral Philosophy*, by Joseph Rickaby, S. J., Chapter 5, section II, pp. 248-51; *Readings in Ethics*, "Vivisection," pp. 507-13; *Catholic Encyclopedia*, "Vivisection," Vol. 15, pp. 494-96.

Topic 5

It is true that suicides often are unbalanced mentally when their self-murder is committed. It seems that frequently such persons are monomaniacs, and careful investigation of their life discloses their queer streak. Cf. *Essays in Pastoral Medicine*, by Austin O'Malley, M. D. and James J. Walsh, M. D., Chapter 28; *Catholic Encyclopedia*, "Suicide," Vol. 14, pp. 326-28.

Topic 6

Christ does not teach that self-defense is never justifiable. In the scene referred to in this chapter of St. Matthew, Christ had just finished speaking of the interpretation of the old Jewish law regarding retaliation; i. e., the law of "an eye for an eye." Undoubtedly

that law was just. However, many a Jew, when acting according to that law, was motivated by a desire of spiteful or hateful revenge, and so he acted sinfully. In order to offset that evil, Christ here teaches the precept of patience and meekness with the words, "But I say to you, not to resist the evildoer." This precept was not intended to deprive us of the right of self-defense that is given to every one by the natural law. It merely forbids the desire of wreaking sinful vengeance.

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Topic 7

Boxing is a form of corporal exercise that tends to benefit the body in various ways. It develops quickness of eye. It strengthens the muscles. It improves one's powers of endurance. It helps to better coordination of the various parts of the body. It is, moreover, a wholesome form of recreation and has the same advantages as many other competitive sports.

The practice of professional boxers of trying, by means of a knockout, to render their opponent helpless is justifiable. These boxers do not do the opponent serious injury. Ordinarily the one who is thus knocked out is simply put into a state where he is unable, for a few minutes, to continue the bout. He is still conscious, though temporarily incapacitated. If at times the man is rendered unconscious, that is merely accidental.

What is to be said of 'slugging fests,'—that is, of prize fights where each boxer mercilessly pounds the other? These matches savor of brutality and so are reprehensible.

Theologians who liken boxing to dueling and condemn it as such evidently do not understand the sport as it is engaged in here in this country.

Topic 8

Total abstinence for those of college age is recommended, because:

1. It can be an excellent act of penance to expiate one's own sins and to atone for the widespread intemperance in this country.
2. It would set a greatly needed good example for those who are inclined to be intemperate.
3. It probably would liberate them from the company of many uninspiring companions.
4. It would help them to keep their wits in all contingencies.

Strong drink, it should be remembered, (1) is not necessary for good health or sociability; (2) often influences one to do things which one regrets later (e. g., to indulge in vulgar or impure talk; to go through foolish and embarrassing antics; to make improper advances). The danger of falling into immoral relations is increased, if the parties have been drinking; (3) slows up one's reactions and so makes the hazard of driving greater.

Topic 9

The excuses for killing others, through mercy murder, might be, if the victim is:

1. An old man: "He has outlived his usefulness."
2. One involved in serious difficulties: "He is being saved countless worries."
3. An incurably sick person: "He is just a burden to himself and to his family."
4. Mentally unbalanced: "He is better off dead."

Legalized mercy murder would introduce unlimited possibilities for killing those who, for one reason or another, may be unwanted. Their death might be desired: (1) because of personal hatred; (2) because it will enable one to collect some life insurance; (3) because one wishes to be rid of a husband or wife who stands in the way of a new marriage; (4) because this will put a rival suitor out of the way; (5) because this will silence one who has knowledge which, if revealed, would endanger the mercy killer.

The murderous principle of the mercy killers, once legalized, would open the way to an untold number of killings that would be beyond the intent of the law. It would be practically impossible to prevent these. Tom, Dick, and Harry would then have power to inflict death on those whom they considered either mentally unbalanced or too old to live, or too great a burden on others, etc. Even though the law made the consent of the victim a necessary condition for the licit administration of mercy killing, this would not prevent abuses. It happens at times that gravely sick persons, in a fit of depression, ask that their sufferings be ended by death. They regret having had such a desire, however, as soon as their pain ceases. Moreover, well-intentioned friends might persuade the patient to ask for a lethal dose, in order to relieve those who are wearing themselves out in nursing the sick person, or in order to save the expense of medicines, hospitalization, etc.

Topic 10

The Catholic Church is eager to promote, not only the spiritual, but also the physical and mental improvement of the human race. However, she makes it clear that the means that are employed in order to try to better future offspring must be licit. Cf. *Questions of Moral Theology*, by Thomas Slater, S. J., pp. 252-71; *Birth Control and Eugenics*, by C. P. Bruehl, Chapters 3, 13, 14.

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Case 1

If John does not expose himself to sources of such temptations (e. g., suggestive reading, listening to off-color stories, etc.) he has nothing with which to reproach himself. The mere fact that he is so tempted does not indicate he is internally corrupt, or that he at heart really wants such things. Such thoughts may arise from various sinless causes (e. g., the condition of the body, unavoidable sights, a depressive mood, etc.). All human beings since Adam's fall, no matter how holy (except the Blessed Virgin and saints specially privileged) have experienced in some degree similar temptations.

Case 2

Evil may never be done in order that good may come of it. Here Sam performs a gravely sinful action for a good purpose. This is another of those lamentable cases of 'sinning for a good cause.' (Cf. p. 24.) No matter how many or how cogent are the reasons which urged Sam to have these immoral relations with the girl, his act was, nevertheless, objectively a grave sin.

Besides, apart from the consideration of the sinfulness of this act, is it necessary to have such relations in order to ascertain whether or not he wishes to get married? Is such experience necessary for making a prudent decision regarding the choice between a married and a single life? By no means. Without any actual experience, Sam knows full well the nature of that act, at least essentially. He knows its pleasure-giving effects and he knows that like every other human being he would *enjoy* such pleasure. Hence he can know beforehand that he would like such acts.

What of his excuse that he is doing it for the sake of the experience? It is true that such an evil action would add to his storehouse of experience, but is experience desirable for its own sake, no matter what its nature may be and no matter what evil consequences it

may entail? Would Sam contract scarlet fever or pneumonia just for the sake of having the experience?

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Case 3

Sylvia is guilty of grave sin, according to the doctrine outlined above. (Cf. pp. 196-98.) Are priests too strict about the sinfulness of petting? Priests have nothing to gain by calling actions sinful which are really harmless. Priests are conscientious and would not deliberately try to make life harder for Catholics than God intends it to be. Moreover, priests have specialized for years in the study of God's laws. Hence, just as we accept the word of a skilled physician about his medical prescriptions and the word of a competent lawyer about the interpretation of the civil law, so too we should take it for granted that priests know the moral law and are simply explaining the obligations of that law with no intention of exaggerating. They are not making up stricter laws of their own to impose on the faithful.

"Nearly all the Catholic girls I know allow it (petting)." Even though all the other Catholics in the city sin mortally, would this excuse Sylvia before God, if she too committed a mortal sin? The goodness or evil of actions such as petting does not depend upon the practice of the majority.

Case 4

If going to that restaurant is a proximate occasion of grave sin for Jamison, he must stay away. The fact that the meals are cheaper there and better than elsewhere would not provide a reason for exposing himself to the *proximate* danger of grave sin. The degree of sinfulness of Jamison's action will depend on whether it will only probably or will certainly be an occasion of grave sin. Cf. Principle 2, p. 54.

Case 5

If Julius is morally sure that the evil parts of that film would be a proximate occasion of grave sin, he is guilty of grave sin in thus exposing himself to that danger. How can he know whether these bad spots will be an occasion of sin for him? The reviews of the film in newspapers, etc., will perhaps tell him enough about it, so that he can judge of its dangers.

If Julius would find the study of the acting in that particular film very sinful and if he believes that he can make the occasion of sin remote, he may attend that theater.

Case 6

Much depends on what effect such a quantity of strong drink would have on Anna. (1) If she knows from experience that she is not much affected by this quantity, there is no question of sin. She should perhaps be warned of the grave dangers that come from the weakening effect of drink on a girl's inhibitions, her self-restraint, her self-respect. (2) If Anna knows that such a quantity of drink does break down her natural reserve to some extent, she is exposing herself to the danger of immoral conduct while with this chance acquaintance. Ordinarily her sin would not exceed venial matter.

Case 7

For a girl such as Dorothy to go *regularly* (say, twice a week) with a married man is very wrong, for three reasons: (1) There is grave danger ordinarily to the girl's virtue. Married men do not take such girls out for the innocent pleasure of their companionship. They aim, ultimately at least, at immoral conduct with the girl. (2) There is danger of grave scandal to others. (3) There is injustice to the man's wife, for this girl is winning the man's affection away from the one to whom it rightly belongs. Besides these reasons, the girl herself may fall in love with this married man and thus ruin her own life, because she would be unable to marry the object of her love.

For Dorothy to go to the theater, etc., *now and then* with a married man might be no sin at all. If there is no danger of scandal and no danger of immoral conduct, Dorothy might accompany respectable married men who are visiting the city. Serving just as a companion on these occasions might easily be blameless, though perhaps not to be recommended if the man's wife does not know about it.

Case 8

Lucius need not give up perusing the daily newspapers, rotogravure section, etc., as long as they are not a proximate occasion of sin for him. The temptations thus caused are best ignored.

Case 9

Mr. Sonley must avoid listening to the stories in question, in so

far as that is possible, for they are for him a strong temptation to grave sin. The rules regarding the proximate occasion of sin that are outlined on pages 53-55 explain the extent of his obligations in this matter.

If Sonley willfully listens to these stories for the purpose of arousing forbidden pleasure, his sin is grave. (Cf. "Impure Talk," pp. 200-02.) If he listens to them merely out of curiosity but knows that his passions will be aroused and that he will give full consent to the pleasure thus produced, he sins grievously. It may be that he can make this proximate occasion of sin remote. In that case, if he is morally certain that, though he will be aroused sexually somewhat, he will not consent to the forbidden pleasure, he sins venially. In this latter case, if Sonley has a proportionate reason for remaining in the locker room while such stories are being told and if he excludes all consent to the forbidden pleasure aroused, he commits no sin at all in remaining there. To avoid giving offense to a business prospect might be considered such a proportionate reason.

The above solutions do not take into consideration the question of scandal. However, Sonley must be guided by the doctrine about scandal that has been explained on pages 47-50.

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Case 10

Reason makes it clear that we should look to the good of our whole being; i.e., of both body and soul. It is in accord with the dictates of nature that rational beings keep in subjection their sexual appetite. This is necessary for the preservation of the virtue of chastity, for the safeguarding of the superior part of man; i.e., of his soul. Modesty is but a means of effecting the control of the sexual appetite. (Cf. "Prudishness," p. 204.) The practice of modesty, then, is *natural*; that is, it conforms with the demands of the law of nature. It cannot, therefore, rightly be called an abnormal or unnatural inhibition.

Case 11

Chastity is a virile virtue that requires in the one who will possess it fortitude and strength of character. Cf. "The Case for Chastity," p. 205.

Case 12

'Taking liberties' with a girl often means indulging with her in unchaste actions. Accepting the term in this sense, we make the following comments. In such actions one must consider not only oneself but also the other party who is involved. If Peter deliberately sets out to arouse his passions, he is guilty of grave violations of the virtue of chastity. By using girls as instruments for arousing his passions, he incurs the added guilt of cooperating in their sins or at least of causing them by impure touches grave temptations to sin. Even though the girls with whom he has these relations consent to his sinful advances, Peter incurs the guilt of his own unchaste conduct and also of helping on the impure action of another.

Case 13

Some movies have more than ordinary recreational or educational value. However, if a movie is highly instructive and most entertaining but is at the same time an inducement to sin, it must be condemned. The reason is that our spiritual good must always take precedence over any merely intellectual or physical good. Now a movie that is partly obscene is an enticement to sin for the normal person, and consequently, even though its stark realism has some educational value, that movie must be forbidden to those who would find in it an occasion of sin.

Topic 1

That sexual abstinence is not at all injurious to one's health has been proved by competent medical authorities. Cf. the pamphlet, *Is Sexual Abstinence Harmful?* by Ignatius W. Cox, S. J. (Paulist Press).

Topic 2

Instructing in the 'facts of life' means explaining the way in which children are generated, the differences between the male and the female genital organs, the meaning of puberty, etc. Given human nature as it is, premature teaching of the facts of life is very dangerous. On the other hand, to avoid all instruction on matters of sex may excite morbid curiosity and expose a child to seduction. Some instruction, then, should be imparted, but it should be accommodated to the needs of the individual. The general rule by which we may know when to instruct is this: Instruct only in so far as greater evil may be feared from lack of instruction. Tell this par-

ticular child only what is necessary to satisfy his curiosity at this time of his life. Telling him too much may arouse his curiosity and increase his thirst for knowledge about matters of sex. Proper sex instruction should diminish his interest by satisfying his legitimate quest for knowledge. Mention of physical details should be avoided. One should emphasize the reverential attitude which all should have towards sex. It is well to endeavor to inculcate in children from their earliest years an esteem and love for the virtue of chastity. It will be of great help in this matter to teach the young person to train his will, so that he can control troublesome imaginations.

Topic 3

One may not divorce morality from art. If a certain painting or piece of sculpture is of such a kind as to arouse unchaste thoughts or to excite the sexual faculties of a normal adult who has some appreciation for the artistic, then it must be condemned on moral grounds. Besides, such a work is not achieving the purpose of genuine art. Real art tends to ennoble. Immoral art debases. Depicting completely nude figures in works of art should be avoided, for a Christian artist will not wish to create anything that will be the occasion of sin for many normal persons. Cf. *Readings in Ethics*, "Art and Morality," p. 454.

Topic 4

In the case of many individuals some of the danger of a suggestive story disappears if the story is really funny. The humorous side distracts from the indecent picture that such a story tends to create in the imagination. However, such stories, in spite of their element of humor, remain harmful for many, and so they are forbidden. Even with regard to those who do not take spiritual harm from hearing such talk, this type of story generally has a coarsening influence and so it is to be discouraged.

Topic 5

The sex instinct in itself is good. God made human beings male and female, and fashioned them in such a way that the male is physically formed to complement the female, and vice versa. According to God's plan, these two can be joined in one flesh and so become co-creators of new beings like themselves. It is by means of this joining together of male and female that the human race is conserved. In order that man and woman be attracted towards each other and towards this co-creative act by which this world is peopled

with human beings, God has placed in each a natural inclination that attracts toward the other. This natural inclination is the sex instinct. We see, then, how sublime and noble a part this sex instinct has in God's plan for the conservation of the human race.

Topic 6

This topic is included in that of Chapter II, Topic for Discussion 1, page 35.

Topic 7

All vices, and especially the vice of impurity, enslave those in their grip. The impure person is so bound by habit to his evil way of acting that he finds it difficult to refrain from sin when temptation presents itself. He carries about with him the chains of his own bondage. With every sin committed, his slavery becomes greater, because each sin prepares the way for future sins and leaves in the sinner's heart the strong inclination to follow that way. "His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins" (Proverbs 5:22).

Chastity, on the contrary, keeps one free from the entanglements of vice. The chaste person enjoys the freedom of the children of God. "Amen, amen, I say unto you, that whosoever committeth sin, is the servant of sin . . . If . . . the Son shall make you free, you shall be free indeed" (John 8:34-36).

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Case 1

This boy was guilty of an act of injustice. He was indebted to the restaurant for the price of his meal. He could not use, in order to discharge this debt, money left on the counter by a previous customer, for that money already belonged to the restaurant; hence he would thus be paying the restaurant owner with the owner's own money.

This boy's act of injustice would ordinarily in a case such as this be a venial sin only.

Case 2

This bet would be sinful, because it would be an incentive to the committing of the sin of gluttony. The winner (or both) will violate temperance or abstemiousness. Gluttony in eating is ordinarily a venial sin.

Case 3

This bet is licit, for the endeavor to win will be an inducement to Smithies to refrain that day from the use of profanity. Moreover, to use the recitation of prayers as stakes in betting is not sinful, as long as there is no scandal nor irreverence present.

Case 4

Ordinarily Tom should be suspicious of those who offer him bargains like this one in such places. He should be advised not to buy these goods, since such purchases would help the thief profitably to dispose of his ill-gotten goods and encourage him in his evil ways.

However, there can be cases where these goods are sold legitimately and so in these cases Tom would be justified in buying what is offered. For example, some refugees from Europe today are selling their valuables in order to get a little ready money. One must judge from the circumstances of each case as to the probable nature of the goods offered for sale.

Supposing that this seller was really to be suspected, what must Tom do with the goods now in his possession? If possible, he must find the real owner of them. If his investigation is fruitless, or if he foresees that it would be of no use, he may retain this jewelry with a safe conscience. Ordinarily it would be utterly hopeless to try to discover the true owner in such a case.

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Case 5

If the single tickets were sold to various individuals, it would be very inconvenient to restore the price of them to the buyers. Walters may presume, then, that these purchasers would not wish the return of the money, but would wish it to be given to that charitable organization.

If the whole batch of tickets was sold to only two or three individuals, then Walters must offer to restore the money to them.

Case 6

Bertha is guilty of vandalism. She deliberately and maliciously destroyed property belonging to another. The fact that the owner or the manager of the hotel would find it advisable to keep silent about the damage does not mean that he condones her act nor that he does not wish her to pay for the damage.

Bertha, is, then, obliged to make good the injury she has caused. What amount must she restore? She must restore the price of the whole carpet if the hole has really ruined the carpet. She could, however, deduct something for the value of the old carpet, which would still be of some use to the hotel.

Case 7

The ash trays, the silverware, etc., were not the property of those players. The purchase price of the meal does not include such articles as these. Hence they sinned against justice in taking these goods. The fact that these goods will not be missed (e. g., because of the large quantity owned by the restaurant) does not excuse the theft.

Case 8

The students' pass is ordinarily intended to be used only by the one to whom it is sold; hence it is marked 'non-transferable.' However, this clause does not bind in conscience. It has the effect of a merely penal law. The pass will be collected if the user is found to be other than the one to whom the pass was issued. Hence others may use this pass at the owner's risk.

In the present case, if both Joe and Jim use the pass on separate occasions, there is no sin involved. Moreover, even if they use the same pass to ride on the same occasion, there is no injustice, for here each is using a pass that entitles the holder to ride on that car line. If the company wishes to prevent such practices as the one mentioned in the present case, let it take proper means to prevent them; e. g., by having the passes punched for each ride and by specifying that they are good only for so many rides. As long as it does not take such means, it may be presumed to permit such practices.

Case 9

Louis must restore to Joe either the bicycle or its equivalent. Moreover, he must make good the damage (if foreseen) which he caused Joe by this theft. Hence, if Joe would not have spent the \$10 on carfare if he had had his bicycle, Louis must make up this loss for Joe.

With regard to Tom, Louis may reveal his theft to Tom and then Tom is bound to give up the bicycle so that it may be restored to the owner. ("Res clamat domino.") Tom may then demand only his \$20 from Louis.

If Louis wishes to conceal his act of stealing, he has nothing to do but pay Tom his \$25 or else to restore to Joe a bicycle that is just as good as the one stolen.

Case 10

In thefts from a chain grocery store, only the absolutely grave sum would constitute grave matter. Hence Sam's thefts were but venially sinful. Even if he still retains the goods, he is not bound under pain of serious sin to restore them to the owner. In any event, however, he is obliged under pain of venial sin to make full restitution for all the thefts.

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Case 11

Henry is bound to restore to John the \$10 and that is all. John has no right to a share in the winnings, for these are the fruit of Henry's industry and good luck.

Case 12

There is question here of 'good-will' gifts that are offered by the caterer in order to obtain certain contracts.

If Caterers A, B, C, and D approach Bert with a view to getting his business, and if Bert gives the job to C instead of giving it to A, B, or D, he is the cause of C's receiving a real benefit by his selection of him in preference to the others. Hence Bert has some title to the gift money (or commission).

However, Bert's first duty is to see to it that he gets *full value* for the college union's money that he pays out. If Caterer C gives him a gift, ordinarily this will be paid for in the cheaper goods or the inferior service that he receives. Hence if Bert could obtain *better* goods or *better* service from another company for the same money as he pays Caterer C, he really is cheating the college union. If, however, Bert safeguards the union's best interests, and besides gets this gift from Caterer C, he works no injustice to the college union. However, though no injustice is present in this latter case, Bert's action seems to be dishonorable. His office of treasurer is one of honor and should not be made the occasion for making money.

Case 13

The football jersey should be regarded as the property of the university unless Sam has a just title to it. What title does Sam

claim? That established by his work during football practice and during the games. Is there an agreement between the university and Sam that the latter will be paid for these services? We presume that there is not. The student is expected freely to contribute his time and playing ability for the good of his school and for any benefit (physical, mental, or spiritual) that he himself may derive.

Hence although Sam did engage in many days of gruelling practice and did help his college's prestige greatly by his star performances on the football field, he has no just claim to that jersey. Such a theft would be venially culpable.

Moreover, in deciding to tell the manager that he lost his jersey, Sam intends telling a direct lie, and so he is guilty of venial sin.

Topic 1

Examples may be found in current periodicals and newspapers that recount the confessions of young men who end their career in jail. Cf. also *Probation and Delinquency*, by Edwin J. Cooley, pp. 338-43, in which is shown the step-by-step development of the habit of dishonesty.

Topic 2

Honesty is, of course, the best policy because virtuous conduct is always better than a way of acting that offends God. Apart, however, from the consideration of the sinfulness of dishonesty, a policy of justice in all things is best, because:

1. Honesty helps to preserve one's peace of soul; it saves one endless worry and fear.

2. Dishonesty generally leads one little by little from the occasional stealing of cheap articles to habitual petty thievery and then to graver thefts. Often enough firearms are used by the confirmed robber and it is not unusual for him to become involved in murder.

3. The dishonest man will as a rule be found out sooner or later, and this will mean that he will lose his good name, he will be looked upon by all with distrust, he will receive his just punishment. His relatives, too, will share his disgrace.

Topic 3

Words are but instruments for conveying ideas from one mind to another. The words of the Ten Commandments are used in order to try to explain to man what is in the mind and will of God regarding these dictates of the natural law. The will of God is the meaning that He intends to convey and this meaning is the spirit of the Ten

Commandments. To obey only the letter of the law and not the spirit is not to obey God's will. Jesus said, "But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. . . . God is a spirit, and they that adore Him, must adore Him in spirit and in truth" (John 4:23-24).

The Pharisees provide us with a striking example of those who look only to the letter of a God-given law. Their emphasis on the bare wording of the law led them into many absurd interpretations (e. g., one could light a lamp on the Sabbath, but could use for this purpose no cedar moss nor floss silk nor pitch. On the Sabbath one was not allowed to place a pan under a lamp in order to catch dripping oil).

Topic 4

Although gambling is in itself perfectly licit, it may be the occasion of many undesirable consequences. One who gambles regularly may readily develop the gambling fever, and so be influenced to risk money that is needed for necessities. If the means for engaging in gambling are too easily available, then abuses are bound to follow.

Neighborhood handbooks are places (e. g., cigar stores) where bets on races are laid. These racing handbooks are ordinarily located in many parts of a city, and this fact encourages the habit of betting in those who can ill afford the losses that they are sure to suffer. These establishments, then, keep the temptation to gamble before the eyes of those for whom circumstances make gambling sinful.

Therefore state laws that help to eliminate the abuses attendant upon unrestricted neighborhood racing handbooks are to be favored.

Topic 5

Man is much more interested in procuring what he himself will own than in trying to acquire possessions for the state or community. If, then, one knew that his labors would not be rewarded with private ownership of certain goods, his ambition to work would be greatly chilled. If we were to do away with the stimulus of private ownership, most men would be inclined to avoid as much work as possible, for not many men prefer work to leisure. Few would be inclined to take up the drudgery of daily routine in shop or office. Those men who did more than they were compelled to do would be regarded as foolish. If a man realized that no matter how industrious he showed himself, he could acquire the possession only of those things which all his fellow citizens enjoyed, would he ordinarily be

inclined to do more than what was of strict obligation? Rewards in the way of honors, easier work, etc., might be some incentive; but even with these, if private ownership were ruled out, the motive for working would be greatly weakened.

Topic 6

One is never obliged in justice to take possession of lost articles that one comes upon. However, I must avert harm from my neighbor if I can do so without proportionate inconvenience to myself. Hence at times charity obliges me to take possession of goods that others have lost. This obligation would be present (1) if otherwise the lost article would perish and so bring injury to the owner (e. g., I might be obliged to take charge of an expensive dog that is lost and in danger of being injured by passing automobiles); or (2) if I could thus help the owner more easily to recover his property (e. g., I might be bound in charity to take possession of a purse full of money, which, if left in the street, might be picked up by a dishonest man and so would be lost to the owner).

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Case 1

Mr. Hugh W. is merely informing the reporter (1) that he does not wish to be asked any question; and (2) that if he is interrogated, his answers must be interpreted in the light of his general warning that he has no information to impart. This latter is a circumstance that will color his replies, many of which will no doubt be broad mental reservations.

Case 2

Smith's answer was a lawful mental reservation. His negative reply to the stranger's question meant: "That is no business of yours. I refuse to give you any positive information on that subject."

Case 3

Sadie's way of acting is sinful, for she states as true what she knows is false. If she wishes to defer her decision till a later date and has a good reason for not disclosing to the other party the reasons for this delay, Sadie may merely evade giving an explanation or make use of a broad mental reservation.

Case 4

Licit use of a broad mental reservation does not demand that one's hearer actually realize the entire meaning of the words that are employed. It suffices that a prudent person who weighs all the circumstances could understand the true significance of one's remarks.

In the present case all the circumstances which might alter the bare meaning of Jones's words should be considered by his hearer. The fact that Jones is a physician is such a circumstance. This fact exists, even though Jones's hearer has no knowledge of it. Dr. Jones, then, may here use the answer: "No, Smith has no hidden disease that I know of," because the circumstance that Jones is Smith's physician modifies that reply, so that it actually means: "No, Smith has no hidden disease that I know of *with communicable knowledge*."

Case 5

Obviously Johnson's words are meant merely as a joke and are easily recognizable as such. Everyone knows that Johnson is no teetotaler. This is a circumstance which must be considered in interpreting the reply, "I never use it."

Case 6

I have obtained in a licit manner my knowledge of the secret plan. These two men, if they wished to keep that knowledge secret, acted imprudently in revealing it in a public place. Because of the knowledge that I have thus acquired, I do not lose my right to do what I could justly have done before I had this knowledge. Hence, in using it now, I commit no injustice.

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Case 7

I have justly acquired this knowledge about Jones. Hence I may use it in a legitimate way. It is allowable for me to withdraw my trade from Jones, whom I now know as less deserving of my trade than other grocers.

Case 8

Mr. Brown evidently had good reason for divulging this information to Jim. Jim, especially since he has received this information legitimately, may act on it without scruple. "Especially since"—for

even if he had obtained it illicitly, he could so act if the fact of the girl's illegitimacy would interfere with the happiness and success of his proposed marriage.

Case 9

The obligation to keep secret the combination of the vault would cease to bind under such circumstances. Here revealing the secret is necessary to avert grave harm from the one to whom the secret is entrusted; i. e., from Smith. Hence Smith here did no wrong in making known the combination.

Case 10

Jones was guilty of sin, provided that he told genuine lies and did not merely recount fictitious incidents that could be recognized as such. Jocose lies are lies, and so are never permitted, no matter how good the purpose one has in telling them.

Case 11

The nurse, in stating to the mother that Sally was dying, told a direct lie, and so she was guilty of venial sin. Evil may never be done in order that good may come of it. Here, even though death would follow her refusal to tell a lie, the nurse had no alternative than to refuse.

Case 12

Unless Mildred could presume that Sarah would not at all mind having her know the contents of that letter, she sinned in reading it.

Objectively the sin would be *serious* (1) if Mildred had good reason to believe that the letter contained a secret of grave importance (this would be against justice); or (2) if she knew that the contents of the letter were not important but that Sarah would be gravely offended at her (Mildred's) action (this would be against charity).

The sin would be *venial* (1) if Mildred felt that the letter contained nothing of importance and that Sarah would not mind too much if she read it, or (2) if Mildred read it without much reflection.

Such a case as Mildred's would ordinarily not exceed venial sin.

Case 13

Harry commits no sin in this. If the confessor is deceived, he deceives himself. Harry uses this device to protect the secret of his identity.

Case 14

If maintaining the secret information intact is necessary to avert grave harm from his country, Jacques is not at liberty to reveal it. Just as he must be ready to lay down his life in battle for his country, so too he must protect his country's welfare with regard to this secret information, even though to do so will cost him his life.

Case 15

To lie to a priest outside the sacrament of penance is not of itself a serious matter. To lie to a priest in confession would be a grave sin only if one were to cover over with the lie matter which he is under grave obligation of divulging. In such case this action would be a grave sacrilege.

If, on the other hand, one falsely accuses himself in confession of some slight sin (e. g., an act of impatience), this lie would constitute a venial sacrilege.

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Case 16

Messages written on postcards are not meant to be secret. Consequently Postmaster Thompson does not offend against the Eighth Commandment in reading such mail.

Case 17

The referee at a football game is hired for the purpose of seeing to it that the game is played according to the rules. He is expected to make every reasonable effort to note and to give penalties for violations of these rules. Hence if he deliberately neglects to do this, he is violating the terms of his contract. Moreover, if he deliberately overlooks certain violations, he will ordinarily resort to lies when defending his stand against those who point out these violations. If the deserved penalties could be reasonably foreseen *seriously to affect* the final outcome of an important game, then the referee's breach of contract would be seriously culpable.

Joe Stimson in thus bribing the referee would be endeavoring to persuade him to violate his contract. Hence Joe would incur the guilt of the sin to which he is trying to persuade the referee. In the present case, since Joe intends that the referee disregard *all* penalties his team might deserve in this big game, Joe's culpability would be grave.

Case 18

Dawson here palms off the work of another as his own. In this he is guilty of lying by actions. In order to effect this sinful act, Dawson persuades Leeson to lend him his written assignment. Leeson's act of lending is cooperation in Dawson's lie. It is apparently not formal cooperation, because Leeson yields to Dawson only because it is difficult to refuse. He does not wish Dawson to copy his exercise. Has Leeson a sufficient reason for permitting this material cooperation in Dawson's sinful act? We may distinguish the malice involved as follows:

1. To lend Dawson his exercises habitually could rarely be justified, for this would be to foster in Dawson the habit of cheating, deceitfulness, and laziness.
2. To lend Dawson an occasional written assignment could be allowed if it is difficult for Leeson to refuse.

Case 19

Mabel is guilty of eavesdropping. If Jack's conversation is secret, then Mabel, by listening in, would ordinarily be guilty of the venial sin of violating a secret of minor importance. If his conversation is more or less public, Mabel may offend somewhat against charity, but she does not sin against the Eighth Commandment.

Topic 1

No type of lie is ever permissible. Whether one tells a lie in order to amuse or to frighten or to serve some useful purpose, one is never justified in so acting. A lie always remains intrinsically evil. However, one who recounts a story or an incident that is clearly intended as a creation of the fancy is not lying. Such narratives are at times mistakenly termed jocular lies.

Topic 2

This statement is false. However, though the purpose of concealing a secret would not justify one in telling a lie, such a reason would in many cases be sufficient for the licit use of a broad mental reservation.

Topic 3

A physician is under the same obligation of secrecy with respect to other doctors and to the members of a patient's family that he is toward everyone else. However, this may be said regarding his conversation with other doctors and the members of the patient's fam-

ily, that if the physician can reasonably presume the permission of the patient to reveal the matter to them, or if they already know the secret, he is justified in discussing it with them.

Topic 4

The essential malice of lying consists in this, that such an act involves using a natural faculty in a way that is directly opposed to the use which is intended by the Author of nature. The violation of another's right is rather the effect of lying than the essence of its malice. This accidental effect is not necessarily present in all cases. A definition that places the essential malice of lying in the denial of the truth to one who has a right to it could easily lead to indiscriminate lying, because the other might readily be presumed to waive this right to the truth in case of jocular lies, or of lies of excuse where the hearer would not be injured. Moreover, since human beings have no strict rights with regard to God, He might be thought to be lying to man in many instances—and so the faith would suffer inestimably.

Topic 5

The essential malice of lying does not consist in the speaker's intention to deceive the hearer. A person is able to tell a lie, though he is sure that his false statement will not be believed. For example, Mr. Jones knows that his hearer has conclusive proof of the fact that he (Jones) was present at a particular meeting; nevertheless, he asserts that he was in another city while that meeting was in session. He tells this lie in order to avoid the embarrassment which an open admission of the truth would cause him. He knows, however, that he cannot deceive his hearer.

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Topic 6

One may use a broad mental reservation if one has a sufficient reason. It may be said in general that such a reason would be the preserving of something that is useful to body or soul. For the licit use of a broad mental reservation there must be a certain proportion between the circumstances in which it is employed and the reason which I have for so acting. For example, a greater reason would be required when our mental reservation would occasion the error of many, or when the matter to be concealed is of importance, than when only one or two would be deceived or when the matter is of

little moment. The reason, then, must be greater if I use a mental reservation in a public talk than it would have to be were I to employ it merely in a private conversation. A less weighty reason would suffice for its licit use if someone were to question me about the matter than if I myself broached the subject. Ordinarily sparing another's feelings would be a sufficient reason for using a mental reservation in a private conversation.

Topic 7

If my questioner asked: "What about that robbery your brother had a hand in?" I would answer: "You insinuate that my brother is a robber! That is absurd. I know nothing about any supposed theft of his." Here my words really mean: "Your declaration to *me* that my brother is guilty of such a crime is an absurd way of talking to me, his brother." "I know nothing about it" means that I know nothing which I am obliged to reveal. Circumstances here color the meaning of the words I use and a prudent person would understand the true meaning of my remarks.

Topic 8

A secret is the property of its possessor. I may attempt to learn another's secret if I have a right to the knowledge sought and if I employ just means in this investigation. Public officers (e. g., policemen) have a right at times to try to ferret out secret information. This right they enjoy by virtue of the common good. However, the common good demands too that only legitimate means be used in this work of theirs. These officials are not allowed either to force the prisoner to admit his guilt or to employ lies in order to lead the culprit to reveal his secret. The first of these means is illicit because the prisoner has the legal right to deny his guilt before the law until that guilt is proved. The second means is wrong because lying is intrinsically evil.

In the case of this military policeman, he is acting (and no doubt talking) as though he were a priest. This is a lie in act (and in word, if he says that he is a chaplain). Hence he is not justified in using this means for obtaining secret information from the offending soldier.

Moreover, if he acquires this secret knowledge through what that soldier considers a sacramental confession, the policeman is (1) bound to very solemn secrecy in this matter, and so he may never reveal this information, or act upon it to the detriment of the sol-

dier; (2) excommunicated for thus assuming the role of a confessor (if he knew about the censure of Canon 2322).

Topic 9

1. The newspaper has reliable but strictly secret information that a high government official is secretly trying to bring about the appointment of Communists to powerful positions in the army. The newspaper would be allowed to publish this secret knowledge.

2. A certain newspaper knows by reason of entrusted secret knowledge that small groups of dope peddlers are operating freely near certain schools through the secret cooperation of the city's chief of police. It could make known this situation to protect the young from the drug evil.

Topic 10

If he has a good reason for making known such knowledge to the boy's mother, he may licitly communicate to her a secret (even an entrusted one) of his son. By imparting such knowledge to her the secret would still remain a secret. One may presume that she would never divulge hidden defects of her own son. The 'good reason' which the father has for mentioning these defects to her would ordinarily be to enlist her aid in bringing about the correction of her son, or to seek her advice about the matter.

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Case 1

The workingmen's privilege concerns the law of abstinence only and has nothing to do with the law of fasting. Hence on Mondays, Tuesdays, Thursdays, and Saturdays (except Ember Saturday of Lent, which is a day of abstinence) if one is not exempt, excused, or dispensed from the law of fasting, one may eat meat only once a day—namely, at the principal meal. Therefore, even though Joseph's father is a workingman, Joseph may not take meat more than once a day on days when he must fast. However, because his father is a workingman, Joseph may eat meat at dinner during Lent on Wednesdays (except Ash Wednesday) and Ember Saturday in addition to the four days mentioned above.

Case 2

The fact that one unknowingly violates the law of abstinence on a certain day does not excuse that person from the obligation of

abstaining for the rest of that day. The reason is this: The Church law forbids taking meat at any time during an abstinence day. It does not forbid merely the taking of a certain quantity. The law affects every minute of the twenty-four hours of that day and prohibits the eating of meat during any one of those minutes. Therefore Molly is not released from the abstinence obligation by her inadvertent eating of that hamburger, and so she is still obliged to refrain from taking meat at any time during the rest of that day.

Case 3

If there is no danger that Ann's eating the meat will cause scandal, then Mary need not remind Ann that it is Friday. Ann commits no sin by her action, and Mary can allow her to remain in her present ignorance.

If, however, there is danger that Ann's inadvertent act will cause scandal (e. g., because others, seeing Ann, a good Catholic, eating meat on Friday, will be led to follow her example), then Mary, in order to prevent the sins of those who would be scandalized, must out of charity warn Ann about the Friday abstinence obligation.

Case 4

The Lenten dinner must be such that it is morally but a single meal. Parts of this dinner may not be taken at various times during the day. Hence one may not take any one of the courses of the dinner outside the principal meal. If, however, one takes food shortly before or shortly after dinner, these acts are regarded as morally united with the principal meal, and so are allowed.

Miss Sweeney's soda is not morally connected with her dinner. Hence Laura's act would violate the Lenten fast. However, taking the amount of ice cream that is contained in the ordinary soda would not constitute a grave violation of this law.

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Case 5

John's father is what is termed a 'white-collar' worker. The Lenten letter of the bishop of that diocese will reveal to John whether or not white-collar workers are included in the workingmen's privilege for that diocese.

Case 6

Non-Catholics do not share in the workingmen's privilege. The

reason is this. A nonbaptized person is not a member of the Church, and only members of the Church receive such privileges as this one. A baptized non-Catholic is a member of the Church who is not in external communion with the Church. Such persons are barred from enjoying the personal privileges of the Church.

Since the members of a workingman's family are given this privilege through the workingman, if the workingman does not enjoy this privilege, the family does not participate in it. Jane Rossman, therefore, does not share in the workingman's privilege, though she is the daughter of a manual laborer.

Case 7

Julia may eat the beans, even though they have been baked with pork. She must, however, avoid eating the pork.

Moreover, if Julia wishes to prepare beans at home for a Friday meal, she may, if she wishes, bake them with pork. The pork is used as a condiment, and though it may not be eaten, the beans flavored with it may licitly be taken.

Case 8

John is bound to abstain from meat on Friday unless to do so would cause him notable inconvenience. Ordinarily if John is a guest at a non-Catholic friend's house where meat is regularly served on Friday, to refuse meat, the principal course of the meal, would cause grave embarrassment to him or to the hostess. Hence, if there were no question of scandal, John would be released from the ecclesiastical obligation of abstinence and could in those circumstances licitly eat the meat served.

"If there were no question of scandal," we said. In most cases, if John were merely to eat the meat without any explanation, scandal would be caused. Though forgetting at the time about the Friday abstinence, the hostess would in all probability later recall the fact that John had eaten meat on Friday, and that would lessen her esteem for Catholics and detract from the spiritual influence of the Church. However, John might avert all scandal by explaining to those present that under such conditions the Church law regarding abstinence would cease to bind. Perhaps some non-Catholics might not be at all convinced by any explanation that John could offer. If John sees that they are of this type, he should forego eating the meat.

If Cleary remembered beforehand that his hostess might serve meat, he should have reminded her of the Friday abstinence.

Case 9

The mere fact that one is traveling does not excuse one from the law of abstinence. Hence neither Sarah nor her companion is allowed to take meat on that day.

Case 10

If the light meal is less than four ounces, it would not violate the law substantially, and so it would not constitute matter for grave sin. However, because the violation of the law is not grave, it is not, therefore, a sinless action.

Tom, then, is wrong in saying, "and so it is all right to take it." If Tom's light meal were of two or three ounces, that would be matter for venial sin.

Case 11

We may compute the weight of soups by the weight of the solid food which they contain. Hence vegetable soup would be measured by the weight of the vegetables, minus the water in the soup. Thus a bowl of vegetable soup would weigh little with reference to the fasting obligation.

Milk is looked upon as food, and so if the soup is made of milk, it will have to be computed, in general, according to the measure of solid food. Moreover, since milk is so aqueous and contains so little substance, an amount of milk that weighs twice as much as solid food (such as bread, cheese, etc.) is allowed.

Topic 1

The inferior part of man—namely, his animal nature—is in constant struggle with the superior or spiritual part of man. Our passions, if not curbed, quickly grow too strong to control. Mortification of the body is a helpful means of subduing the animal in us. We know from the lives of the saints that these holy persons used mortification to check their evil tendencies and to draw closer to God. Abstaining from meat on Friday is a good form of mortification. Cf. *Catholic Encyclopedia*, "Mortification," Vol 10, p. 578.

We all have sinned and so we all are obliged to perform acts of penance in reparation for these sins. "Except you do penance, you shall all likewise perish" (Luke 13:5). The Friday abstinence is a salutary penance. Fasting as a form of penance was recommended in the Old Law: "Now therefore saith the Lord: Be converted to me . . . in fasting, and in weeping, and in mourning" (Joel 2:12). Cf. also Joel 1:14.

Topic 2

Children who are below the age of seven are not bound to abstain from meat on Fridays. There seems little reason for requiring those under six years of age to observe the law of abstinence. However, as the children approach their seventh birthday, it would be well to accustom them some months in advance to the Friday abstinence so that later, when they are obliged to abstain, they will be conscious of their obligation.

Topic 3

Since baptism makes one a member of Christ's Church, Protestants who have been validly baptized are under the jurisdiction of the Roman pontiff. However, the law of fast and abstinence is directed to the sanctification of the faithful. If the Church were to require baptized non-Catholics to observe this ecclesiastical law, few of them would admit her right to bind them thus. Consequently baptized non-Catholics would, as a rule, violate this precept. It would, then, in their regard, fail to fulfill its purpose of helping to their sanctification. Because of these considerations, the Church, it appears, does not intend to oblige baptized non-Catholics to observe this law, for to do so would lead only to the multiplication of at least material sins.

Topic 4

Those whose health would be injured by fasting are excused from this ecclesiastical law. These, however, are the exceptions rather than the rule. Observing the Lenten fast in a prudent way does not injure one's health. It rather leads to the improvement of one's physical condition. According to medical testimony, overeating tends to cause obesity. Obesity is said to predispose one to certain diseases and to aggravate others. Fasting helps one to avoid this morbid corpulency.

Topic 5

For an explanation of this Topic, see the *Catholic Encyclopedia*, "Abstinence," Vol. 1, pp. 67-73; and "Black Fast," Vol. 2, p. 590.

Topic 6

There are laws of fasting that have been made for the universal Church, but many countries have obtained indults that dispense, to

some extent, from the general legislation in this matter. We may here mention a few of the many privileges that concern this law:

1. In Austria there were, up to the time of this present war, fewer days of abstinence.

2. In India, in the Archdiocese of Bombay, there are only nine days of fasting for the whole year.

3. In Latin America fasting is not obligatory on the vigils of Christmas, Pentecost, and the Assumption of the Blessed Virgin. (This indult expired in 1939, but very probably it has been renewed.)

4. In Scotland, outside of the Lenten season, there are no two days of abstinence in succession; e. g., if the vigil of Christmas falls on Saturday, meat may be eaten on that vigil.

5. In Spain there is the "Bulla Cruciata." Cf. *Catholic Encyclopedia*, "Crusade, Bull of the," Vol. 4, p. 543.

6. In the United States we have been allowed to transfer the Lenten fast and abstinence of Saturdays (which is prescribed by the general law) to Wednesdays.

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Topic 1

It is well known that evil reading is one of the greatest sources of moral corruption and of loss of faith. For the purpose of protecting her members against this insidious and devastating influence, the Church places a ban on certain publications. In this, she merely imitates the solicitous mother who carefully sees to it that poison and sharp instruments are kept out of the hands of her children. The Church commands the faithful to avoid all literature that is injurious. But is this not a detrimental restriction of a Catholic's liberty? No, it is not. The liberty which an uncared-for child enjoys of playing at will with fire, poison, and razor-edged knives, gives him no real advantage over the youngster whose mother puts beyond his reach all such harmful objects. The Church is wise in recognizing the dangers that evil books involve for her children and in taking such suitable means to safeguard the spiritual well-being of those committed to her care.

Topic 2

There are two types of advantage that are involved in this topic; i. e., (1) spiritual and (2) temporal.

1. *Spiritual advantage.* Non-Catholic scholars are obviously not more favored in this regard than are Catholics. Because they have no such salutary prohibition against reading whatsoever they may fancy, many believing Protestants feel free to fill their minds with atheistic propaganda, and many innocent non-Catholics do not recognize the danger involved in poring over obscene novels. The ordinary effects on one's soul of such liberty calls for no explanation.

2. *Temporal advantage.* When a Catholic scholar would derive genuine utility from reading certain prohibited books, there is no difficulty in obtaining permission for the use of such volumes.

In the quinquennial faculties that are accorded the ordinaries of the United States, is included the power to grant to students the permission to read forbidden books.¹ This permission would authorize the student to read whatever books (a few excepted) that are necessary or useful for his work. Scholars with such permission would surely not be at all curtailed in their work.

Topic 3

This is true. The Congregation of the Holy Office would find it impossible to condemn by name every evil book in the world. The flood of antireligious and immoral publications that is coming from the world's presses is too great to be dealt with as individual works. However, all these evil books would be classed under the general prohibition of Canon 1399.

Even among the older books there are many works, not named by the Roman Index, which are more lascivious or more anti-Christian than many which the Index expressly condemns. Why is this? Many books which are now on the Index were at one time regarded by some as lawful reading, though actually very dangerous to faith or morals. In order to correct these wrong views regarding such books, the Roman Congregation explicitly branded these books as prohibited. Moreover, Rome for the most part only pronounces on the publications as a result of a direct appeal (after the manner of our Supreme Court). Ecclesiastical authorities do not comb the world for evil books and stigmatize by name all that they find. Hence thousands of books escape their attention because no one ever asks them to judge of their morality.

¹ Cf. *The Canon Law Digest*, by T. L. Bouscaren, S. J., Vol. 2, pp. 5, 6.

Topic 4

The explanation of this topic is contained in comments on Topic 2 of this chapter.

Topic 5

Ordinarily one would find it impossible to memorize the names of all the books on the Roman Index. Besides, since a large percentage of the works on the Index are theological treatises, the average lay person would rarely be interested in the entire list of prohibited books. Moreover, many of these works are written in Latin, German, French, or Italian.

The educated Catholic should know the more common books that are listed in the Index. He need not be concerned about the others unless he is doubtful about a certain book that he wishes to use. If his doubt is founded on a good reason, he must make due investigation in order to try to put an end to his uncertainty.

Some of the more common books of the Index that would concern American readers are:

Balzac, Honoré de. All love stories.

Bergson, Henry. *Creative Evolution, Immediate Data of Conscience, Matter and Memory.*

D'Annunzio, Gabriele. All his works (love stories, dramas, etc.).

Dumas, Alexander (both father and son). All love stories, *The Question of Divorce.*

France, Anatole. All his works.

Gibbon, Edward. *Decline and Fall of the Roman Empire.*

Hobbes, Thomas. All his works.

Hugo, Victor. *Les Miserables, Notre Dame de Paris.*

Hume, David. All his works.

Locke, John. *Reasonableness of Christianity, On Human Understanding.*

Loisy, Alfred. Several works.

Maeterlinck, Maurice. All his works.

Maurras, Charles. Several works.

Mill, John Stuart. *Principles of Political Economy.*

Ranke, Leopold. *The Roman Popes.*

Renan, Ernest. Almost all his works.

Rousseau, Jean Jacques. Several works.

Sand, George. All love stories.

Sue, Eugène. All love stories.

Taine, Hippolyte A. *History of English Literature.*

Voltaire, François Marie. Almost all his works.
Zola, Émile. All his works.

PAGE 291

Case 1

The judge is an employee of the community. By reason of the quasi-contract to which he agrees when he assumes office, he has the obligation faithfully to fulfill the tasks required by his official position. He is being paid for this, and so, unless he performs his work sufficiently well, he is not earning his salary.

If Judge Gilson is able to satisfy the obligations of his office by devoting only two or three hours a day to his work, his conduct is not censurable. If, however, his short working hours are responsible for unduly delaying cases, for a superficial handling of important decisions, etc., then he is guilty of a violation of strict justice. He is not earning the money that is paid him for this work.

Case 2

A judge's duty is to take up, without prejudice, all the cases that are assigned to him. As was mentioned under "Bribes," page 290, gifts of some value ordinarily influence a judge in favor of the giver. Hence Judge Simpson is not allowed to accept from the Sawkins Company this bicycle for his son. This gift is in reality a bribe, and so it must be spurned as such.

Case 3

Adopting a policy of thus acquitting indiscriminately all one's friends, whether they are a danger to the common welfare or not, can hardly be justified. Cf. "Exercise of Discretionary Power," p. 287.

Case 4

If Mr. Jones's marriage is valid, then Judge Kelly is conveying the impression that a civil divorce would sever the matrimonial bond. His censuring of Jones implies the approval of remarriage by Mrs. Jones after she obtains a divorce. This attitude of Judge Kelly's seems to commend, at least implicitly, such an adulterous union.

If, however, Mr. Jones's marriage is not valid, then Judge Kelly is justified in thus reprimanding him. Jones has no right to prevent, by this civil impediment, his wife's marrying another. He might be justified in refusing for a time his consent to a divorce if he believes

that he can persuade his wife to agree to a convalidation of their present invalid marriage.

PAGE 297

Case 1

If alibis are true, then one is of course justified in using them in self-defense. One may not, however, try to prove an alibi that is false, nor may one persuade others to verify such an alibi with their false testimony. This would involve perjury. Lawyer Stephens apparently trumps up alibis, and so he is guilty of gravely sinful conduct.

Case 2

If Mr. Peterman means that, since state authorities may licitly ful, he acts licitly. This is a means of making sure that the clients do not become so confused that they contradict themselves and unwittingly answer falsely. If, on the other hand, he has recourse to this practice to help his client avoid detection in lies, Mr. Hutting is guilty not only of inducing to or cooperating in perjury, but also of working toward the obstruction of justice.

Case 3

If Mr. Peterman means that, since state authorities may licitly perform the marriage ceremony for non-Catholic couples, the state can grant to those who are validly married a divorce with right to remarry, he is greatly mistaken. Marriage is an unrescindable contract. The state may, to a degree, regulate the marriage contracts of the unbaptized by establishing impediments. The state too has the right to judge as to the validity of the marriages of the unbaptized and to declare them null and void if her investigation warrants this decision. The Catholic Church alone, however, has the right to regulate the marriages of the baptized.

The state may establish, both for the baptized and for the unbaptized, regulations that concern the merely civil effects of marriage (e. g., those that require a marriage license, or that have to do with matters of inheritance, etc.).

However, the state has no power to nullify a validly contracted marriage of even the unbaptized. Such contracts are, by their very nature, indissoluble. "Therefore now they are not two, but one flesh. What therefore God hath joined together, let no man put asunder" (Matthew 19:6). Hence the state cannot grant even the unbaptized

a divorce with right to remarry. Validly married persons who obtain a civil divorce and remarry are actually living in adultery.

The state may, given certain conditions, grant a divorce in so far as it is merely a release from the civil effects of a matrimonial contract and does not pretend to alter the validity of the marriage in question.

Case 4

Brownson has no just claim to compensation from the company, and so he cannot in justice sue for damages. Lawyer Reed sins in urging Brownson to begin this unjust suit. He cannot in conscience take this case to court.

Topic 1

There are two kinds of rights: connatural and acquired. Connatural rights are those which every person enjoys by virtue of the fact that he is a human being. Such rights are exemplified in the right to life, to bodily integrity, and to liberty. Acquired rights, on the other hand, are those which a man obtains either through his own endeavors or through an action performed by another in his behalf; e. g., I have an acquired right to the house which I have purchased, or which a friend has bequeathed to me.

Though all rights are derived ultimately from the natural law, some are conferred through the instrumentality of the state. The state may define and interpret natural rights which are vague and indefinite. It has this authority by reason of the fact that this promotes the common good of the citizens, and so helps to achieve the purpose for which the state exists. Cf. "The Virtue of Justice," p. 37.

In the Syllabus of Pope Pius IX, we find among the errors dealing with matters of civil society the following condemned proposition: "The state, inasmuch as it is the origin and fountain of all rights, enjoys limitless rights." Cf. *Enchiridion Symbolorum*, Denzinger-Bannwart, n. 1739.

Topic 2

Lawyers must endeavor to promote justice in pleading cases in court. If their client's case is clearly unjust, they may not accept it. If the case is doubtfully just, they may present it in a way that is as favorable to their client as possible. They must, of course, limit themselves to the use of just means.

If Lawyer Hopkins tries to make even those cases appear just

which he knows to be unjust, he is guilty of sin. If, on the other hand, he usually wins his doubtfully just cases through clever and honest pleading, he should not be reproached for this.

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Topic 3

The client's money, though placed in the lawyer's custody, does not belong to the latter. Hence a lawyer may not use such money without the owner's consent. If he does so, he is violating the rights of his client. Mr. Brown, then, acted unjustly.

May Mr. Brown retain the profits that he made from such illicit use of his client's money? First of all, Brown must restore the full amount borrowed, together with whatever profits the client would have received from the money had it not been disturbed. This done, Brown may retain for himself any remaining profits that he obtained in playing the market. Such gain is the fruit of his own industry, and so he has a just title to it.

Topic 4

The practice of 'ambulance chasing' is not uncommon today in our large cities. An ambulance chaser is a lawyer who hurries to the side of those who have been injured in accidents and offers them his legal services. In the hope of obtaining a client, such a lawyer will point out to the victim of the accident any grounds for legal action that may be present. This practice involves certain evils. Such victims, while still suffering from the injuries or the shock of the accident, are ordinarily in no condition to consider in a cool, impartial manner the advisability of beginning a lawsuit. Moreover, such ambulance chasers, in their eagerness to get some business, are very apt to exaggerate the gravity of the injuries of their prospective client, so as to be able to present a good case. Ambulance chasing stirs up undesirable disputes and fosters litigations. Reputable lawyers brand this practice as vile and detestable. It is directly opposed to the professional code of legal ethics.

Topic 5

This sort of plea is not unusual today. Such a defense may not be employed in the case of a criminal who was in his right senses at the moment of his crime. Cf. "Accepting Criminal Cases," p. 292.

Case 1

Excising a healthy organ is a sinful mutilation. Moreover, to persuade a client to undergo such an unnecessary operation is a violation of the doctor's contract with the patient. Dr. Jones is urging his patient to allow an action that is sinful, and that might prove dangerous if complications arise. Besides this, Dr. Jones is putting his client to needless expense. He is guilty of taking this money under false pretenses. Dr. Jones must then restore to the patient the money paid out by the latter for the operation and for other attendant expenses. The fact that this wealthy individual will not miss the money does not excuse Dr. Jones from the obligation of making restitution.

Case 2

If Dr. Thomas has a well-founded doubt about the licitness of these operations of which he speaks, he is obliged to try to clear up that doubt. If he fails to endeavor to settle his doubt, his ignorance is culpable. Moreover, Dr. Thomas should remember that the licit use of probabilism calls for a sincere attempt to clear up the doubt in question. Besides, probabilism may not be used in cases where a certain right of another would be unnecessarily jeopardized. Hence Dr. Thomas seems to be in real need of the wise counsel of a priest.

Case 3

A physician is not obliged to seek the good of his patient by every possible means, but only by every legitimate means at his disposal. Effecting an abortion is an intrinsically evil means of saving the life of Mrs. Gibson. Consequently Dr. Smith may not perform an action that is, in all circumstances, evil. To employ such means would be very gravely sinful. To refuse to perform such an operation would in no wise imply the slightest negligence in his professional duties.

Case 4

Dr. James may not licitly remove the healthy tonsils of the Modley child. Such an illicit operation would be venially sinful.

Case 5

An intern is allowed to do nothing that is morally unjustifiable. If the action that he is performing is sinful according to the teach-

ings of Christian ethics, an intern cannot evade responsibility for the evil by the plea that he is merely doing what his superior has ordered him to do. He himself is a free agent and is responsible for his actions.

Dr. Solly should, by careful study, try to learn just what actions are licit in the various sets of circumstances in which an intern often finds himself.

PAGE 309

Topic 1

The authors of modern medical books are generally men who are ignorant of the intrinsic malice of therapeutic abortion. Hence if such an abortion is necessary in order to save the life of the mother, these non-Catholic writers, as a rule, advise performing this operation.

However, this practice is in reality directly opposed to the teachings of the natural law. Consequently, Dr. Brown is never allowed to perform abortions, whether these be recommended by the highest medical authorities or not. Cf. "Abortion," p. 173.

Topic 2

To recommend artificial birth control to a patient, or to hint at its necessity, would be tantamount to attempting to seduce the patient to commit a grave sin against nature. This inciting of another to commit an evil action is classified by some authors as scandal.

To impart information as to the best methods of practicing artificial birth control, or to purchase or to insert contraceptive devices for a patient, would usually constitute material cooperation. Such material cooperation by a Catholic doctor would rarely be justified, because it is so proximate and because, in his case, it would be so apt to give scandal. When it would be a case of formal cooperation may be judged from what has been said in Chapter III, pages 44-47.

Topic 3

Artificial birth control is forbidden by the natural law. It is intrinsically evil, and so no one (Catholic or non-Catholic) would ever be allowed to perpetrate such an act. Dr. Smith, then, is guilty of grave wrongdoing if he urges even non-Catholics to practice this unnatural sin.

Topic 4

When Catholic authors brand certain surgical operations or medical practices as sinful, they are merely recording the teachings of the Church and of the natural law. They are, moreover, outlining the licitness or illicitness of these actions, not merely as theoretical cases, but as rules that must be followed in practice. A physician who does not live up to this teaching violates his duty to God.

Topic 5

In many cases of difficult parturition it may well be that it is more important that the mother continue living than that the baby survive. The mother may be very badly needed by her family of young children, or by those for whom she is the sole support, or by some charitable organization that she is directing, or for many other reasons. Hence every licit means should be taken to preserve the mother's life. Evil means, however, may not be used to accomplish some good result. Directly to take the life of the baby in order to save the mother's life is an intrinsically evil action, and so this can never be justified. The fact that both mother and child will die if this evil means is not employed does not change the nature of that action. Hence even in this desperate case such means may not be used.

Topic 6

In such cases as this the surgeon should do what he thinks best; i. e., operate if that seems better, or refrain from operating if that appears preferable. In the event that both appear equally bad, he may choose either way of acting, and he will not sin. How is it that, in this latter case, even though he may think that he is sinning, he commits no sin? The reason is this. To sin one must act freely. But in this particular case the surgeon acts in one way or the other only because compelled to. He must either act or refrain from acting. He cannot avoid one or the other. When he chooses the one, he does so, not because he has any affection for that way of acting, but simply in order to avoid its contradictory. In thus performing an action that he cannot avoid, he is not free, and so he does not sin.

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Topic 1

The virtue of charity bids us to love our neighbor and to aid him

when he is in need. If he is in spiritual need, the obligation of going to his help is greater than it is when his necessity is merely temporal.

If a patient is thought to be in grave spiritual necessity, his nurse should offer him aid. In many cases, however, it is best to leave non-Catholics in their good faith, for to stir up doubts about their religion would do more harm than good.

If the nurse judges that it is prudent in a particular case to explain the faith to her patient, she must endeavor to be very discreet in the way in which she performs this task. The non-Catholic should not receive the impression that one is trying to force the faith on him. Moreover, it is better that the nurse attempt no controversial discussion of religion, unless she is reasonably well grounded in the doctrines of the Church. If she succeeds in persuading the patient to talk the matter over with a priest, she is accomplishing a great deal. Often enough a nurse can best work for the conversion of a patient through her prayers and good example.

Topic 2

SUGGESTED READING MATTER FOR THE ADULT WHO DOES NOT BELIEVE IN GOD

Book

God and Myself, by Martin J. Scott, S. J.

Pamphlet

Atheism Doesn't Make Sense, by Daniel A. Lord, S. J.

SUGGESTED READING MATTER FOR THE ADULT WHO BELIEVES IN GOD

Books

Credentials of Christianity, by Martin J. Scott, S. J.

Christ's Own Church, by Martin J. Scott, S. J.

Pamphlets

The Truth about Catholics (Catholic Literature Society, 2432 S. Longwood Ave., Los Angeles, California).

Our Lord and the Prodigal, by Daniel A. Lord, S. J.

SUGGESTED READING MATTER FOR THE COLLEGE STUDENT WHO DOES NOT BELIEVE IN GOD

Books

Rebuilding a Lost Faith, by John L. Stoddard.

Fast by the Road, by John Moody.

Now I See, by Arnold Lunn.

SUGGESTED READING MATTER FOR THE COLLEGE STUDENT WHO
BELIEVES IN GOD

Books

The Spirit of Catholicism, by Karl Adam.

The Long Road Home, by John Moody.

The Faith of Our Fathers, by James Gibbons.

Pamphlets

Is One Church as Good as Another? by J. B. Harney, C. S. P.

My Faith and I, by Daniel A. Lord, S. J.

SUGGESTED READING MATTER FOR A GIRL OF FIFTEEN

Books

Saint Bernadette, by L. L. McReavy.

Saint Thérèse of Lisieux (Autobiography).

Topic 3

A nurse is never permitted to tell a lie. Lying is an intrinsically evil act. Though there are some today who believe that lying is a practice that is inseparable from the work of a nurse, this statement of Topic 3 is utterly false.

PAGE 327

Topic 4

In the Gospel of St. Matthew (Chapter 25, vv. 34 ff.) Christ describes the scene of the Last Judgment, where the Son of Man (i. e., Christ the King) is condemning the sinner to eternal punishment and calling the just to everlasting happiness. "Then shall the King say to them that shall be on His right hand: Come, ye blessed of My Father, possess you the kingdom . . . For I was hungry, and you gave Me to eat . . . sick, and you visited Me. . . . Then shall the just answer Him, saying: Lord, when did we see Thee hungry, and fed Thee . . . sick or in prison, and came to Thee? And the King answering shall say to them: Amen I say to you, as long as you did it to one of these, My least brethren, you did it to Me." Christ, therefore, identifies those in need, the poor, the sick, etc., with Himself. All Christians, we know, form with Him the one Mystical Body. Christ is the head of this Body and the faithful are the members. Hence whatever we do for our fellow Christians, we do for Christ. This consideration provides us with the first motive that should prompt us to help others.

A second reason that should move the nurse to give devoted care to her patient is the call of duty. She is under contract to administer to her charge to the best of her ability, and this demands constant and sympathetic attention to the patient's needs.

Moreover, the nurse may offer up as penance for sins the many acts of patience that she performs in the course of her daily routine.

Topic 5

Such advice is intrinsically evil. No one may ever give such counsel.

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Case 1

Smith has the obligation in charity to make known to the one who is in charge of the job the dangerous condition of the boiler. The fact that Smith himself has not complete charge of this work does not relieve him from the duty of preventing, if possible, grave injury to others.

Case 2

Bertha is guilty of grave injustice. First of all, she is directly working against the best interests of her employer, for such tactics of hers will drive away business. She is, moreover, failing to fulfill her duties as cashier, because she was hired with the understanding that she perform her work in an honest manner. Thirdly, she is purposely defrauding these customers by her trick of delaying at the right moment. She is thus guilty of violations of commutative justice. She has no just title to money that she obtains in this way.

Case 3

Miss Dawson sins against commutative justice in giving to her friends either unauthorized discounts or such unpaid-for articles. She has no right to sell the store's goods for a price lower than that fixed by the proprietor, nor has she the free disposal of these extra articles which she gives as presents to her friends.

PAGE 332

Case 4

This practice of Brown's does not go counter to strict justice, for he is merely acting according to what is allowed by the terms of the

contract of sale. Moreover, the fact that he sells the same piece of furniture several times involves no injustice. Each successive buyer sees what he is buying and agrees to purchase the article. The article, we presume, has no hidden defects that are of a serious nature.

Case 5

As long as Mr. Downing does not misrepresent the goods to the prospective customer, he does not seem to violate either justice or charity. With him it is merely a matter of business to try, as best he can, to sell something to everyone who comes to his department. He is not responsible for the fact that some of his customers purchase articles which they do not need or which they cannot afford. They themselves are answerable for this, because they always have it in their power merely to refuse to buy the goods he proffers.

Case 6

The city is a moral person and it has the same right to strict justice in its contracts as have private individuals. Hence one who sells goods to the city must fulfill all the conditions required by strict justice. He is not allowed to send, in place of the goods contracted for, an inferior substitute. If he fails to give to the city materials that are worth the price he is charging, he is bound to make good this loss to the city. The fact that no one will learn of his dishonest act obviously does not excuse him in the least.

Case 7

Johnson has no right to charge customers for what they do not receive. Hence, his practice of adding to the bill the cost of tubes and other parts that are not necessary for the repair of the radios in question violates commutative justice.

Case 8

Mr. Hawkins was clearly guilty of injustice in using so cheap a mixture of cement. He evidently violated the terms of the contract which he had made with the owner of the building. Moreover, Mr. Hawkins is imputable for all the other damage which was caused by his sinful action, provided that he foresaw this damage at least vaguely.

PAGE 338

Case 1

Smith is clearly derelict in his duty. He agrees to vote in a way

that is opposed to his conscience, and he accepts money for performing this sinful act.

With regard to the bribe that Smith received, if he has not yet cast his vote, he must give the money back to the briber. If, however, he has already voted in accord with the wishes of the briber, he may retain the money, for he has fulfilled his part of an immoral contract. He has given the briber something that is worth (to the briber) the money he received.

Case 2

Mr. Brown is guilty of calumny in falsely imputing to his political rival this slanderous denunciation of the Catholic Church. Moreover, Brown is sinning against his rival's right to a fair campaign. In both these sins there is a violation of commutative justice.

Case 3

Mr. Murphy is guilty of trying, by moral pressure, to deprive Mr. Sweeney of his free ballot in the coming election. Hence he sins against the right to vote which Mr. Sweeney has by virtue of legal justice. Moreover, Murphy is acting unjustly in using city workmen for work that is not for the benefit of the city. No doubt, too, he ordered these inspectors to hand in false reports on Mr. Sweeney's wiring and plumbing, and so he shares in the malice of their lies.

If Mr. Sweeney were to act on the orders of the city inspectors and if, by reason of their false reports, he were thus to be caused this useless expense, Boss Murphy would be guilty in this of a violation of commutative justice.

PAGE 339

Case 4

Governor Brown receives a salary from the state for performing the duties of his office. He is entitled to demand no further compensation for these services. The matter of commuting the sentence of a prisoner pertains to the ordinary duties of the office of governor. Hence Governor Brown may not make the granting of a commutation depend on his receiving for himself money, gifts, or the like from the interested party. He is obliged to grant or to refuse such commutations according to the merits of each case.

Case 5

Charity urges us to try to relieve the necessities of those who are in need and without means of support. Foreign refugees often arrive in this country with funds that are sufficient to support them only for a short time. Hence they must find work in order to earn the money necessary to maintain a livelihood. Charity, then, bids those of this country to help these refugees in so far as this can be done without proportionate inconvenience. However, "charity begins at home," and the native-born have first claim on our charity. Therefore it would be inverting the order which charity requires if the native citizens were discharged from the positions they hold, and thus deprived of a means of livelihood, in order to provide refugees with suitable means of support.

Case 6

Is the office of assistant governor necessary or useful, or does this new office merely take over part of the work that should in justice be done by the governor himself? If the office is useless, or if it handles work which the governor should be doing, then Governor James has acted unjustly in creating this office and he must make restitution to the state for the money of which he is robbing it. If, on the other hand, the office is really useful or necessary, he may pay the office holder a reasonable (not an extravagant) salary.

If his son-in-law is capable of properly performing the duties of this office, the governor may without any injustice appoint him to this position.

Case 7

To use, without due compensation and for private work, machines, materials, etc., that belong to the city is a violation of commutative justice, for this entails the stealing of city property. To have men employed by the city devote to some private enterprise time that should be spent working for the city is also against commutative justice. If city workmen wish to do jobs for friends of a politician outside working hours and with material that does not belong to the city, there is no injustice against the city in this.

Mr. Lemson has no right to bestow on his friends personal favors for which the city must pay. The city and not Lemson is the owner of such equipment, materials, etc., and so he is not justified in using them in a way that does injury to the city.

Case 8

Councilmen are employed by the people, at a fixed salary, to conduct the official business of their office. Approving or disapproving the various bills that come up in the council for their consideration is part of the work for which they are paid. Hence to demand from those interested in certain bills additional payment for doing what the duties of one's office require violates commutative justice. Whether one exacts this additional payment in the form of money or of trading at one's store, one is violating the rights of others.

Hence if Councilman Jones demands such trade as recompense for favoring a bill that he should in conscience favor anyway, he is acting unjustly towards the interested party. However, there is no obligation of restitution on his part, since the customers at his store, we presume, receive a just *quid pro quo*. Nevertheless, the interested party had the right not to be morally forced to buy at that particular store. If, on the other hand, Jones, because of such trading at his store, favors a bill that he should in conscience reject, there is no question of restitution to the interested party. Jones is, however, guilty of sin in not fulfilling the obligations of his office. This is a case of an immoral contract (*contractus turpis*).

Topic 1

Graft may be defined as the act of unjustly procuring, for purely private interests, money, goods, advancement, social distinction, or the like, by using to undue advantage the influence of one's official position. Usually, though not always, this official position has reference to that of a public officer. By way of exception it may, for example, have to do with the officials of business corporations, of universities, or of private charitable institutions.

The sinfulness involved will depend on the type of graft of which there is question. Careful analysis of each particular case must be made by one who is conversant with the treatise in moral theology that deals with justice. The lay person should seek the counsel of a priest for the solution of such problems.

A very clear, full, and authoritative study of the matter of graft and its morality is given in *The Homiletic and Pastoral Review*, Vol. 38, pages 241-55; 376-85; 470-78; 614-22; 703-10; 833-42.

Topic 2

Some cases of this type may perhaps be found in current news-magazines. Cf. also *Reader's Digest*: "Crooks in the Legislature,"

Vol. 31, no. 185, pp. 56-58; "Justice by the Piece," Vol. 35, no. 207, pp. 88-91; "That's How They Got Nucky Johnson," Vol. 40, no. 240, pp. 79-87.

Topic 3

It is not always wrong to criticize the actions of public officials. At times public officials directly violate the duties of their office. They make use of their official capacity, not for the best interests of their constituents, but rather for their own personal aggrandizement. To condemn publicly such violations of duty is ordinarily allowable. Wholesome criticism tends to promote the common good by calling attention to practices that are injuring the community. Moreover, public officials in accepting these positions tacitly agree to give an account to the people of their handling of the business of their office. The knowledge that their actions may be submitted to public scrutiny will often deter corrupt officials from criminal practice.

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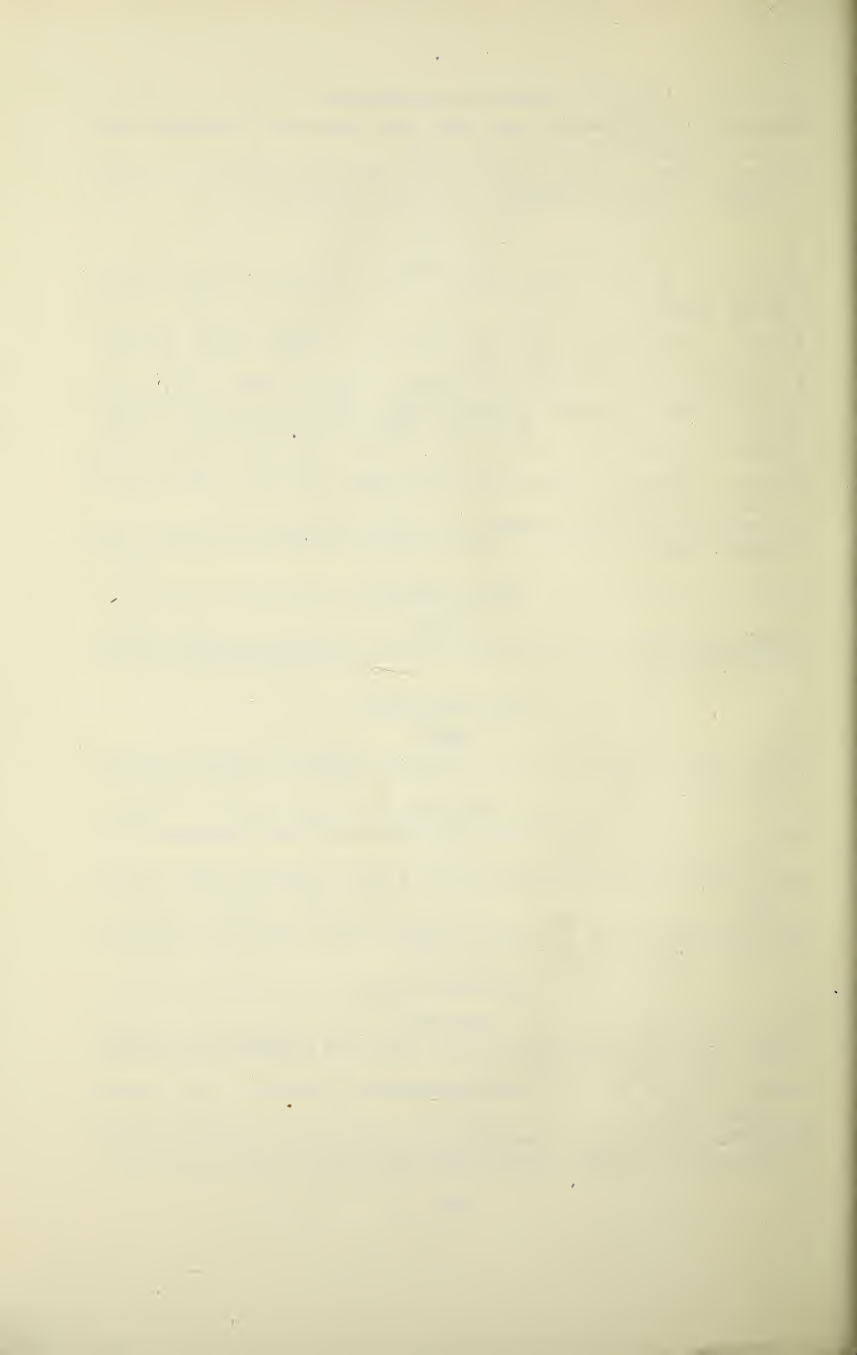
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INDEX OF CHARACTERS AND INCIDENTS

Experience having shown that students frequently inquire about cases that have been discussed in class, referring to them as "the case of Dawson," "the case of the mine explosion," etc., this index has been prepared to assist instructors in locating such cases.

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