

Name:

Chapter XXXII – *Justice*

1. Justice urges us to give others what is _____ to them, i.e. that to which they have a _____.
2. That part of justice which regulates society's obligations to its members is called _____ justice.
3. That part which regulates their obligations to society is called _____ justice.
4. The justice that rules between individuals is called _____ justice.
5. _____ justice alone binds to restitution.
6. One is not allowed to kill an innocent person in order to put an end to suffering. It is (*a direct*) (*an indirect*) killing of the innocent; and the _____ never justifies the _____.
7. One is sometimes allowed to kill an innocent person (*directly*) (*indirectly*). It is a case of the _____ effect.
8. It is (*never*) (*sometimes*) (*always*) lawful to kill an unjust aggressor.
9. One who is drowned in an attempt to rescue another (*commits*) (*does not commit*) suicide.
10. An innocent person (*is*) (*is not*) allowed to commit suicide so that his family may benefit by his insurance.
11. Destruction of another's good name by means of lies is called _____. One guilty of it (*is*) (*is not*) bound to restitution.
12. The object of tale-bearing is the destruction of _____.
13. We are (*never*) (*sometimes*) allowed to tell a lie.
14. Flattery and cheating are forms of _____.
15. In itself a lie is a (*mortal*) (*venial*) sin.
16. While walking in his sleep, a man burns down a house belonging to another. He (*is*) (*is not*) obliged to make restitution.
17. Knowing that it is a mortal sin, Podgy deliberately burns down Budgy's house. "A" says that he is obliged to make restitution under pain of mortal sin; "B", under pain of venial sin. "C" says that there is no obligation. Which is right." (*A*), (*B*), (*C*).

18. It is the virtue of _____ that moves us to pay our debt of worship to God. Its motive is that of _____.
19. Religion should be (*merely internal*) (*merely external*) (*both internal and external*).
20. The act by which we will to worship God, promptly and wholeheartedly is called _____.
21. The one act of worship that be given to God alone is that of _____.
22. It is by _____ that we bring our intelligence and our will into line with God's.
23. The three religious vows are those of _____, _____ and _____.
24. Solemn religious vows make the opposite acts (*illicit only*) (*invalid*) (*both illicit and invalid*).
25. To call God to witness that what one says is true is to take _____ . To violate it is to commit the sin of _____ .
26. It is the sin of _____ to give divine worship to a creature as such.
27. To sell rosary beads at a much greater price on account of indulgences attached to them is to commit the sin of _____ .
28. The virtue that moves us to pay our debt of submission, reverence and honour to our parents is called _____ .
29. Patriotism is primarily a question of (*love*) (*service*) of one's country.
30. It is the virtue of _____ that inclines us to show respect to those superior to us in authority, knowledge and virtue.

1. Justice urges us to give others what is (**due**) to them, i.e. that to which they have a (**right**).
2. That part of justice which regulates society's obligations to its members is called (**distributive**) justice. 3. That part which regulates their obligations to society is called (**legal**) justice. 4. The justice that rules between individuals is called (**commutative**) justice. 5. (**Commutative**) justice alone binds to restitution. 6. One is not allowed to kill an innocent person in order to put an end to suffering. It is (**a direct**) (an indirect) killing of the innocent; and the (**end**) never justifies the (**means**). 7. One is sometimes allowed to kill an innocent person (directly) (**indirectly**). It is a case of the (**double**) effect. 8. It is (never) (sometimes) (**always**) lawful to kill an unjust aggressor. 9. One who is drowned in an attempt to rescue another (commits) (**does not commit**) suicide. 10. An innocent person (is) (**is not**) allowed to commit suicide so that his family may benefit by his insurance. 11. Destruction of another's good name by means of lies is called (**calumny**). One guilty of it (**is**) (is not) bound to restitution. 12. The object of tale-bearing is the destruction of (**friendship**). 13. We are (**never**) (sometimes) allowed to tell a lie. 14. Flattery and cheating are forms of (**lying**). 15. In itself a lie is a (mortal) (**venial**) sin. 16. While walking in his sleep, a man burns down a house belonging to another. He (is) (**is not**) obliged to make restitution. 17. Knowing that it is a mortal sin, Podgy deliberately burns down Budgy's house. "A" says that he is obliged to make restitution under pain of mortal sin; "B", under pain of venial sin. "C" says that there is no obligation. Which is right." ("A"), ("B"), ("C"). 18. It is the virtue of (**religion**) that moves us to pay our debt of worship to God. Its motive is that of (**honesty**). 19. Religion should be (merely internal) (merely external) (**both internal and external**). 20. The act by which we will to worship God, promptly and wholeheartedly is called (**devotion**). 21. The one act of worship that be given to God alone is that of (**sacrifice**). 22. It is by (**prayer**) that we bring our intelligence and our will into line with God's. 23. The three religious vows are those of (**poverty**), (**chastity**) and (**obedience**). 24. Solemn religious vows make the opposite acts (illicit only) (invalid) (**both illicit and invalid**). 25. To call God to witness that what one says is true is to take (**an oath**). To violate it is to commit the sin of (**perjury**). 26. It is the sin of (**idolatry**) to give divine worship to a creature as such. 27. To sell rosary beads at a much greater price on account of indulgences attached to them is to commit the sin of (**simony**). 28. The virtue that moves us to pay our debt of submission, reverence and honour to our parents is called (**piety**). 29. Patriotism is primarily a question of (love) (**service**) of one's country. 30. It is the virtue of (**observance**) that inclines us to show respect to those superior to us in authority, knowledge and virtue.