

INTRODUCTION	
ETYMOLOGY OF PHILOSOPHY	<ul style="list-style-type: none"> • came from the word “philo” means love and “sophia” means wisdom. • continues desire to learn and discover. • love of wisdom.
PRACTICAL MEANING OF PHILOSOPHY	<ul style="list-style-type: none"> • continues question of WHY
TECHNICAL MEANING OF PHILOSOPHY	<ul style="list-style-type: none"> • a science of BEINGS in their ultimate causes, reasons and principles acquired by the aid of human ALONE.
BEINGS	<ul style="list-style-type: none"> • everything that exists in this world provided that “being” can be known by human mind.
THINGS BEYOND HUMAN UNDERSTANDING	<ul style="list-style-type: none"> • Burning Bush: Bush that was on fire but did not burn. • Holy Trinity: One God, three coeternal consubstantial persons • Hypostatic Union: Jesus Christ as both God and Human
PERIODS OF PHILOSOPHY	<ul style="list-style-type: none"> • Ancient: geocentric == world-centered period • Medieval: theocentric == God-centered period • Modern: Anthropocentric == human-centered period
THALES	<ul style="list-style-type: none"> • Father of Philosophy • According to him, everything is made of / comes out of water.
RENE DESCARTES	<ul style="list-style-type: none"> • Father of Modern Philosophy • “I think, therefore I am”
5 PROOFS OF GOD EXISTENCE	<ul style="list-style-type: none"> • Principle of uncaused cause • Principle of unmoved mover • Principle of perfection • Great designer • Generation and Corruption
BRANCHES PHILOSOPHY	<ul style="list-style-type: none"> • Logic: science of correct reasoning • Ethics • Epistemology: study of knowledge • Theodicy: Why a perfectly good permits evil (human reason) • Theology: (human faith) • Cosmology: talks about the universe as a whole • Psychology: study of human behavior • Metaphysics: study on the causes and nature of things

LESSON 1: ETHICS

A. DEFINITION OF ETHICS	
ETHICS	<ul style="list-style-type: none"> • from the Greek word ethos, • Latin equivalent mos, mores • Science of the morality of human acts. • Studies the characteristics behavior of a man as a rational being, endowed with intellect, reason and freewill. • Study of man as moral being, one who is rationally able to distinguish between right and wrong. • It examines how man is accountable from his actions and its consequences. • It proposes how man ought to live his life – meaningfully. • It examines and explains the rational basis why actions are moral or immoral. • THEREFORE, ethics is concerned with the norms of human behavior. • A discipline dealing with right and wrong
ETHOS	<ul style="list-style-type: none"> • means “characteristics way of acting”, “habit”, or “custom”
MOS, MORES	<ul style="list-style-type: none"> • etyma of the word moral and morality
SOCRATES	<ul style="list-style-type: none"> • Father of Moral Philosophy
HUMAN ACTS	<ul style="list-style-type: none"> • Actions done intentionally and freely. • Performed by a person who is acting knowingly, freely, and willfully. • Example: walking, reading, working, signing a contract.
ACTS OF MAN	<ul style="list-style-type: none"> • Actions done instinctively or unintentional. • Not under the control of freewill. • Example: breathing, feeling happy, and falling in love • NOTE: factors affecting man's judgement and violation
MORALITY	<ul style="list-style-type: none"> • The quality which makes an act good or evil, correct or wrong.

B. THE ART OF CORRECT LIVING	
ART	<ul style="list-style-type: none"> • Provides for what is orderly and harmonious in an artwork.
ETHICS IS AN ART “the art of correct living”	<ul style="list-style-type: none"> • It teaches how we put order and harmony in our lives. • Thus, ethics is a practical science and from one that is purely speculative.
MORAL INTEGRITY	<ul style="list-style-type: none"> • The true measure of man's greatness
ETHICS AS “THE ONLY NECESSARY KNOWLEDGE”	<ul style="list-style-type: none"> • Every person is expected to be decent and trustworthy. • Unless they are morally upright, the rich, the famous and the powerful live vainly. • Ethics is beneficial only when its truth are put into practice as rules of conduct.

C. ETHICS AND RELIGION	
ETHICS	<ul style="list-style-type: none"> • A science and relies on reasons for its conclusions.
RELIGION	<ul style="list-style-type: none"> • A system of beliefs and practices based on faith and revelation, or

	truths revealed to man by God.
ETHICS AND RELIGION	<ul style="list-style-type: none"> Ethics teaches the value of religion: duty of man towards the Supreme being. Religion is an organized church that contributes to the development of ethical thought.

D. ETHICAL NORMS AND LAW	
LAWS	<ul style="list-style-type: none"> Regulates external actions but not thoughts and feelings.
ETHICAL NORMS	<ul style="list-style-type: none"> Cover thoughts and feelings so that a person could sin because of what he thinks or desires. Requires proper spiritual disposition towards what is lawful.
•	<ul style="list-style-type: none"> Does all legal moral? NO, law of society sometimes legalizes immoral acts. Does all moral legal? YES

E. TWO ETHICAL APPROACHES	
ATHEISTIC	<ul style="list-style-type: none"> Assumes only matter exists and man is responsible only to the State since there is no God who rules the universe. MORALITY → an invention of man to suit his requirement and to preserve society. MORAL TRUTHS → temporary and changeable depending on the situation.
TENETS OF ATHEISTIC	<ul style="list-style-type: none"> Matter is only reality Man is matter and does not have spiritual soul. Man is free and must exercise his freedom to promote welfare of society. There is no life after death. Man is accountable only to the state.
THEISTIC	<ul style="list-style-type: none"> Assumes that God is the Supreme Lawgiver. Everything must conform to God's Eternal plan of creation. Man must exercise his freedom in accordance with God's will. Man is accountable for his actions and deserves either a reward or punishment in this life or in the next.
TENETS OF THEISTIC	<ul style="list-style-type: none"> God is the Supreme Creator and Lawgiver Man is free and must use his freedom to promote his personal interest along with that of others. Man is accountable for his action, both good and evil.

F. GENERAL AND SPECIAL ETHICS	
GENERAL ETHICS	<ul style="list-style-type: none"> About the principles of morality. It explains the norms with which the moral significance of the human act is determined.
SPECIAL ETHICS	<ul style="list-style-type: none"> Application of the principles of General Ethics to the problems

	and issues confronting a person on account his circumstances in life.
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LESSON 2: MAN AS A PERSON

MAN AS PERSON	
SOCRATES	<ul style="list-style-type: none"> Starting point of wisdom is “to know oneself”.
FILIPINO BELIEFS REGARDING MORALITY	<ul style="list-style-type: none"> Morality is “batas ng Diyos” A person should respect his humanity, “pagkatao”. A person should love and care for his family. A person should strive to live peacefully with others. A person should fear God and His punishment.

A. RATIONAL ANIMAL	
MAN	<ul style="list-style-type: none"> An organism composed of material body and a spiritual soul.
HUMAN NATURE	<ul style="list-style-type: none"> The essential wholeness of materiality and immateriality, the substantial union (hylomorphic) of body and soul, matter and spirit. Made up of man’s biological, psychological, and rational powers.
⇒ BIOLOGICAL POWER	<ul style="list-style-type: none"> Nutrition, locomotion, growth, and reproduction.
⇒ PSYCHOLOGICAL POWER	<ul style="list-style-type: none"> Include those of the senses and those acts of emotions.
⇒ RATIONAL POWER	<ul style="list-style-type: none"> Those of the intellect (comprehension) and the will (violation). NOTE: human nature is the natural law → it directs man in all his activities.
NATURAL LAW	<ul style="list-style-type: none"> Operational tendencies towards what is good to man as a rational animal.
DIFFERENCE BETWEEN HUMAN NATURE AND NATURAL LAW	<ul style="list-style-type: none"> Law of nature <ul style="list-style-type: none"> The forces governing the material universe, including man. Laws given to all creature. Natural law <ul style="list-style-type: none"> Applies only to a man as a rational animal. The act according to human nature.

B. A MORAL BEING	
3 CHARACTERISTICS REVEAL MAN’S MORAL NATURE	<ul style="list-style-type: none"> Man by natural insight is able to distinguish between good and evil, right and wrong, moral and immoral. Man feels himself obligated to do what is good and to avoid what is evil. Man feels himself accountable for his actions so that his good deeds merit reward, while his evil deeds deserve punishment.

	<ul style="list-style-type: none"> ○ Concept of justice <p>NOTE: these show man's innate perception of truth, duty, and law. Contrary to this is the theory "human nature as tabula raza": man is a product of social interaction.</p>
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C. MAN AS A PERSON	
PERSON	<ul style="list-style-type: none"> • "self" or "ego" • Man is born as an individual or person. • Is human nature actualized and manifested in the history of place and time. • An individual, existing separately and independently from the others, capable of knowing and loving in an intellectual way, and deciding for himself the purpose or end of his actions.
ETYMOLOGY OF THE WORD "PERSON"	<ul style="list-style-type: none"> • Comes from the Greek word "prosophon" equivalent to Latin word "personare".
PROSOPHON	<ul style="list-style-type: none"> • The mask worn by stage actors.
PERSONARE	<ul style="list-style-type: none"> • The mask which is constructed so as to project forcefully the voice of the actor.

D. PERSONALITY & CHARACTER	
PERSONALITY	<ul style="list-style-type: none"> • Sum of a person's physical constitution, talents, abilities, and habits which define a person's distinctive behavior and characteristic behavior. It consists of physical qualities and mannerism of an aesthetically refined person. • Personality is the result of one's achievement.
CHARACTER	<ul style="list-style-type: none"> • The person's choice of values and his intelligent exercise of his freedom.
CHARACTER & PERSONALITY	<ul style="list-style-type: none"> • Personality: <ul style="list-style-type: none"> ○ aspect of the body ○ pleasant or unpleasant ○ the principle of rational action • Character: <ul style="list-style-type: none"> ○ aspect of the human soul ○ good or bad in moral sense ○ principle of moral action

E. MORAL CHARACTER	
CHARACTER	<ul style="list-style-type: none"> • the will of the person directing him towards a recognized deal.
HUMAN ACTIONS	<ul style="list-style-type: none"> • They actualized man's potential to be what he truly is as a rational being.
BAD CHARACTER	<ul style="list-style-type: none"> • When a person falls short of the expectation.
GOOD CHARACTER	<ul style="list-style-type: none"> • When a person lives up to the ideals of his humanity or moral integrity.
	<ul style="list-style-type: none"> • Character is not a product of a moments inspiration, but a disciplined tendency to choose the right thing in any given

	circumstance.
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LESSON 3: HUMAN ACT

HUMAN ACT	
ACTION	<ul style="list-style-type: none"> The product of our thoughts and desires, reveal our moral character.

A. ATTRIBUTES OF HUMAN ACT	
ACT	<ul style="list-style-type: none"> An act is done <i>knowingly</i> when the doer is conscious and aware of the reason and the consequences of his actions. <ul style="list-style-type: none"> NOTE: children below the age of reason, the senile and the insane - are considered incapable of moral judgement. An act is done <i>freely</i> when the doer acts by his own initiative and choice without being forced to do so by another person or situation. An act is done <i>willfully</i> when the doer consents to the act, accepting it as his own, and assumes accountability for its consequences. <ul style="list-style-type: none"> An act which lacks of any of the above mentioned attributes is either imperfectly voluntary or involuntary.

B. KINDS OF HUMAN ACTS	
ELICITED ACTS	<ul style="list-style-type: none"> Performed by will but are not bodily externalized.
0 WISH	<ul style="list-style-type: none"> The tendency of the Will towards an object, without considering whether it is attainable or not. Ex: winning the lotto.
0 INTENTION	<ul style="list-style-type: none"> The tendency of the will towards an object which is attainable, without necessarily committing oneself to get it. Ex: students may intend to study without committing to do the tasks.
0 CONSENT	<ul style="list-style-type: none"> The acceptance of the Will to carry out the intention. Ex: student shows consent to the act of studying when he accepts the reasons and accountability for undertaking the act.

0 ELECTION	<ul style="list-style-type: none"> The selection of the Will to carry out of those means elected to carry out the intention. Ex: the student may select to stay in the library or seek a friend for help.
0 USE	<ul style="list-style-type: none"> The command of the Will to make use of the means elected to carry out the intention. Ex: when the student makes up his mind to stay in the library to study.
0 FRUITION	<ul style="list-style-type: none"> The enjoyment of the Will due to the attainment of the intention. Ex: the student may feel satisfied about the prospect of learning the lesson and being prepared for the class.
COMMANDED ACTS	<ul style="list-style-type: none"> The mental and bodily actions performed under the command of the Will. These are either internal or external.
0 INTERNAL ACT	<ul style="list-style-type: none"> Performed mentally.
0 EXTERNAL ACT	<ul style="list-style-type: none"> Performed bodily.
NOTE:	<ul style="list-style-type: none"> All external actions derive themselves from the internal acts, since every deliberate act is first thought of and decided mentally. HUMAN ACTS AS "BEING FIRST IN INTENTION, BUT LAST IN EXECUTION"

C. MORAL DISTINCTIONS / CLASSIFICATIONS OF ACTIONS	
MORAL	<ul style="list-style-type: none"> Those in conformity with the norms of morality. Good and permissible.
IMMORAL	<ul style="list-style-type: none"> Those are not in conformity with the norm of morality. Evil and prohibited.
AMORAL	<ul style="list-style-type: none"> Those which stand neutral or indifferent to the norm of morality. Neither good nor evil, but they become evil because of circumstances.
ETHICAL & UNETHICAL	<ul style="list-style-type: none"> Actions in relation to professional standards rather than in relation to moral laws.

D. INTRINSIC AND EXTRINSIC EVIL	
INTRINSIC	<ul style="list-style-type: none"> Natural part of something, originating within the body
EXTRINSIC	<ul style="list-style-type: none"> Not part of something, originating from the outside.
INTRINSICALLY EVIL	<ul style="list-style-type: none"> When its wrongfulness is part of the nature of such act. Ex: stealing → depriving someone of his property.
EXTRINSICALLY EVIL	<ul style="list-style-type: none"> When its wrongfulness comes from an outside factor. Ex: almsgiving for the purpose of building one's public image.

E. VOLUNTARINESS	
VOLUNTARINESS / VOLITION	<ul style="list-style-type: none"> Comes from the Greek word "voluntas" which means Will. It is done under the control of the will.
0 PERFECT VOLUNTARINESS	<ul style="list-style-type: none"> Possessed by a person who is acting with full knowledge and complete freedom.

0 IMPERFECT VOLUNTARINESS	<ul style="list-style-type: none"> • Possessed by a person who acts without full understanding what is he doing, or without complete freedom.
0 SIMPLE VOLUNTARINESS	<ul style="list-style-type: none"> • The disposition of a person performing any activity regardless of his liking or not liking it. <ul style="list-style-type: none"> ○ Positive: when the act requires the performance of an activity. ○ Negative: when the act requires omission of activity.
0 CONDITIONAL VOLUNTARINESS	<ul style="list-style-type: none"> • The disposition of a person who is forced by circumstances to perform an act which he would not do under normal conditions.

F. DIRECTLY AND INDIRECTLY VOLUNTARY	
DIRECTLY VOLUNTARY	<ul style="list-style-type: none"> • The result of an act which is primarily intended.
INDIRECTLY VOLUNTARY	<ul style="list-style-type: none"> • The result of an act which follows or goes along with the primarily intended act.
EXAMPLE	<ul style="list-style-type: none"> • A student watches a movie is to entertain himself (directly voluntary), but in so doing, he misses school (indirectly voluntary).
•	<ul style="list-style-type: none"> • If a person is directly accountable for actions directly intended. Is he also accountable for those indirectly willed acts or consequences?
A PERSON IS ACCOUNTABLE FOR INDIRECTLY VOLUNTARY ACTS WHEN:	<ul style="list-style-type: none"> • The doer is able to foresee the evil result or consequence though in a general way. • The doer is free to refrain from doing that action which would result in the foreseen evil. • The doer has the moral obligation not to do that which would result in something evil.
ACTS WITH DOUBLE EFFECT	<ul style="list-style-type: none"> • A person is held morally responsible for any evil effect which flows from the action itself directly and necessarily as a natural consequence, though the evil effect is not directly willed or intended. • A human act from which two effect may result, one good and one evil, is morally permissible under four conditions. If any of these conditions is violated, then the action is not justifiable and should not be done. <p>These 4 conditions are:</p> <ul style="list-style-type: none"> • The action which produces double effects must be good itself, or at least morally indifferent. • The good effect must not come from the evil effect. To do evil in order to achieve something good is not justified. • To motive of the doer must be towards the attainment of the good. The evil effect is permitted only as an incidental result. • To good effect must outweigh the evil result in its importance.

G. THE SIGNIFICANCE OF HUMAN ACTS
<ul style="list-style-type: none"> • People are judge by their actions like trees by their fruits. • We condemn a person for his evil deed or praise him for doing what is good.

- “condemn the sin but not the person” → the statement is probably acceptable if it means we should not rush to judge the guilt of a suspect. But the statement is wrong if it means we should not blame people for their evil deeds no matter how unfortunate are these acts. This is to condone evil.

LESSON 4: MORAL ACCOUNTABILITY

MORAL ACCOUNTABILITY

ACCOUNTABLE ACTS

- Human acts are accountable acts because they are voluntary

A. THE SUBJECTS OF HUMAN ACTS

SUBJECT OF HUMAN ACTS

- Any person who is capable of acting intelligently and freely.

B. SANCTIONS AND PENALTIES

- Immoral acts carry with them the burden of guilt, remorse and shame.
- The medical science traces many illnesses to immoralities and spiritual disorientation.
- Evil acts and habits cause suffering and unhappiness, not only to the victims, but to the perpetrator and his relatives. → shamefulness → being ostracized, losing a job or being abandoned.

C. THE MODIFIERS OF HUMAN ACT

MODIFIERS OF HUMAN ACT

- Factors that may influence the intellect and will that may turn voluntary actions to not perfectly involuntary.
- It interfere with the application of the intellect and will, they either reduce or increase accountability.

MORAL MAXIM

- *“The greater the knowledge and the freedom, the greater the voluntariness and, therefore, the accountability”.*
- *“Ignorance of the law excuses no one”.*

1. IGNORANCE

- **The absence of knowledge which a person ought to possess.**

▪ VINCIBLE

- It can be easily corrected through ordinary diligence.

▫ AFFECTED

- A vincible ignorance which is intentionally kept in an effort to escape responsibility.

▪ INVINCIBLE

- It cannot be easily remedied, because the person is either not aware of his state of ignorance, or, being aware of it, does not means to rectify such ignorance.

PRINCIPLES

- Invincible ignorance renders an act involuntary. A person is not morally liable if he’s not aware of his state of ignorance.
- Vincible ignorance does not destroy, but lessens the voluntariness and the corresponding accountability over an act.
 - Once a person become aware of his state of ignorance, he should make an effort to remedy it.
- Affected ignorance, though it decreases voluntariness, increases the accountability of an act.
 - A.I. interferes with the intellect, it decreases voluntariness. But because it is maliciously kept, it increases accountability.

2. PASSIONS OR CONCUPISCENCE	<ul style="list-style-type: none"> • Are psychic responses • The tendencies towards desirable objects, or tendencies away from undesirable objects. • PASSIONS ARE NOT EVIL BUT BECAUSE THEY PREDISPOSE A PERSON TO ACT THEY NEED TO BE SUBJECTED TO THE CONTROL OF REASON.
▪ ANTECEDENT	<ul style="list-style-type: none"> • It precedes any act. • Passions comes as a natural reaction to an object or stimulus without being aroused intentionally.
▪ CONSEQUENT	<ul style="list-style-type: none"> • The result of an act which causes it to be aroused.
PRINCIPLES	<ul style="list-style-type: none"> • Antecedent passions do not always destroy voluntariness but they diminish accountability over an act. <ul style="list-style-type: none"> ○ It weakens will power without completely blocking it. Thus, the so called "crime of passion" is voluntary. ○ Crime of passion: committed because of sudden strong impulse such as sudden rage. Sometimes it is use as an excuse by a criminal defendant for lacking the premeditation. "biglang dumilim ung paningin ko" • Consequent passions do not lessen voluntariness, and may even increase accountability. <ul style="list-style-type: none"> ○ This is because consequent passions are direct result of the will consenting to them, instead of subordinating them to the control of reason.

3. FEAR	<ul style="list-style-type: none"> • The disturbance of the mind of a person who is confronted by a danger to himself or loved ones.
▪ ACTING WITH FEAR	<ul style="list-style-type: none"> • Actions done with fear.
▪ ACTING OUT OF FEAR	<ul style="list-style-type: none"> • When fear causes a person to act.
PRINCIPLES	<ul style="list-style-type: none"> • Acts done with fear are voluntary and are accountable. • Acts done out of fear, however great, is simply voluntary, although it is also conditional voluntary.

4. VIOLENCE	<ul style="list-style-type: none"> • Any physical force exerted on a person by a free agent for the purpose of compelling said person to act against his will. • EXAMPLE: torture, insults, starvation, and mutilation.
PRINCIPLES	<ul style="list-style-type: none"> • External or commanded acts, performed by a person subjected to violence, to which reasonable resistance has been offered, are involuntary and not accountable. • Elicited acts, or those done by the will alone, are not subject to violence and are therefore voluntary.
🚩 ACTIVE RESISTANCE	<ul style="list-style-type: none"> • Exerted to ward off any unjust aggressor.
🚩 INTERNAL RESISTANCE	<ul style="list-style-type: none"> • Withholding consent when a person is in a life-threatening situation.
🚩 THE WILL	<ul style="list-style-type: none"> • The will is not within the reach of violence.

5. HABITS	<ul style="list-style-type: none"> • The readiness, born of frequently repeated acts, for acting in a certain manner.
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	<ul style="list-style-type: none"> • Acquired through the repetition of act over a period of time
HABIT AS SECOND NATURE	<ul style="list-style-type: none"> • Doing something with relative ease without much reflection.
PRINCIPLE	<ul style="list-style-type: none"> • Actions done by force of habit are voluntary in cause, unless a reasonable effort is made to counteract the inclination. <ul style="list-style-type: none"> ○ Voluntary in cause → because they are the result of previously willed acts done repeatedly over period of time. Thus every action resulting from habits partakes of the voluntariness of those previous repeated acts. However, when a person exerts consistent efforts to counteract the habit, the action resulting from such habit are regarded as acts of man and, therefore, not accountable.

D. POVERTY	
Correlation between poverty and crimes → people who are dirt poor and starving are unlikely to think about their morals.	
POVERTY	<ul style="list-style-type: none"> • A social evil which must be corrected by the State. It becomes an act of injustice by the State that fails to look after the welfare of the people, neglecting their economic needs.

E. ACTION AND EMOTION	
Every human act involves a person emotionally. Emotions are natural and beneficial	
REFINEMENT OF EMOTION emotions need to be subjugated to reason because unbridled (uncontrolled) passions could lead to a person to his perdition (hell).	

LESSON 5: THE ENDS OF HUMAN ACTS

THE ENDS OF HUMAN ACTS	
THE MEANING OF END	<ul style="list-style-type: none"> • End is the purpose or goal of an act. • It is either the end of the act itself or the end of the doer.
END OF AN ACT	<ul style="list-style-type: none"> • The natural termination of completion of an activity. • Actions are identified by their natural end.
END OF THE DOER	<ul style="list-style-type: none"> • The motive or reason why a person performs an act. • The motive is said to be “first intention” but “last execution” • Actions are the means for fulfilling a person’s wishes or intentions.

A. KINDS OF END	
KINDS OF END	<ul style="list-style-type: none"> • Proximate and remote • Intermediate and ultimate
PROXIMATE END	<ul style="list-style-type: none"> • The purpose which the doer wishes to accomplish immediately.
REMOTE END	<ul style="list-style-type: none"> • the purpose which the doer wishes to accomplish sometime later.
INTERMEDIATE END	<ul style="list-style-type: none"> • Sought as a means for obtaining another thing. • Intermediate end may either lead to another intermediate end or

	to an ultimate end.
ULTIMATE END	<ul style="list-style-type: none"> • which is desired for its own sake and completes an act and stops further activity. It is the drive that moves a person to act and undertake even difficult and dangerous tasks that would satisfy him in the end.

B. ACTION AND MOTIVATION	
<ul style="list-style-type: none"> • The following principles describe human activity: <ol style="list-style-type: none"> 1. Every action is performed for the sake of a definite end or purpose <ol style="list-style-type: none"> a. For a man to act, he must first have a motive. b. Deliberate or intentional act: done for a purpose. c. Accidental act: done without an intended purpose. 2. Every action is intended towards an ultimate end <ol style="list-style-type: none"> a. Every action is a move to accomplish something. 3. Every doer moves himself towards an end which he thinks is suitable to him. <ol style="list-style-type: none"> a. Man does not wish anything except that which is beneficial or suitable to him. b. Every human act is a tendency towards what is good. Even evil actions are done for the sake of attaining something good. 	

C. THE END AS GOOD (ARISTOTLE)	
THE END AS GOOD	<ul style="list-style-type: none"> • ATTAINMENT OF MAN'S SATISFACTION • Man acts in order to obtain something good to himself. Therefore, the concept of good is synonymous to that of end or purpose.
GOOD	<ul style="list-style-type: none"> • Anything which fits or suits a function. • ACTIONS ARE GOOD WHEN THEY FIT THE MORAL INTEGRITY OF A PERSON. • Example: foods, clothes.
SOUL	<ul style="list-style-type: none"> • Constitutes the essentiality of rational nature, the good that truly fits man is that which fits the function of the soul. • This means that human acts are good when they are consistent with reason.

D. KINDS OF GOOD	
KINDS OF GOOD	<ul style="list-style-type: none"> • Essential and accidental • Real and apparent • Perfective and non-perfective • Perfect and imperfect
ESSENTIAL AND ACCIDENTAL	<ul style="list-style-type: none"> • Essential good: satisfy the need of person as a human being. • Example: food, clothes, shelter, tools and education. • Accidental good: satisfies the want of a person because of his particular situations. • Example: expensive clothes.
REAL AND APPARENT	<ul style="list-style-type: none"> • Real good: anything which has intrinsic value • Example: activities, relationships, or persons. • Apparent good: is an evil which is viewed subjectively as something of value. • Example: cigarettes, prohibited drugs, and vices.
PERFECTIVE AND NON-PERFECTIVE	<ul style="list-style-type: none"> • Perfective good: contributes to integral growth or development of a person. • Example: education, virtue, food, sports, and medicines.

	<ul style="list-style-type: none"> • Non-perfective: anything which merely contribute to the external appearance or convenience of a person. • Example: expensive clothes, money, title, and make-up.
PERFECT AND IMPERFECT	<ul style="list-style-type: none"> • Perfect good: a real good endowed with all essential qualities needed to satisfy a need. <ul style="list-style-type: none"> ○ Perfection is either absolute or relative ○ Absolute perfection: it complete in all aspects. Example: perfect score or perfect circle. ○ Relative perfection: is complete only in some aspect. • Imperfect good: anything lacking in some qualities. • Example: all materials are imperfect.

E. THE GREATEST GOOD	
THE GREATEST GOOD	<ul style="list-style-type: none"> • “summum bonum” • Perfect in itself and capable of satisfying all human desires. It is also the ultimate good, because it is absolutely final thing which is sought for its own sake. • The purpose of human existence is the attainment of the greatest good.
HAPPINESS	<ul style="list-style-type: none"> • According to Aristotle, happiness is the greatest good.

MEANING OF HAPPINESS	<ul style="list-style-type: none"> • Objective: happiness refers to something having intrinsic value and capable of satisfying human needs. • Subjective: the psychological state of feeling contented resulting from the attainment of that which is good in itself. • The toy (objective) makes the child happy (subjective). • Happiness is a state of perfection arising from the possession of what is good.
WHAT PEOPLE DESIRE	<ul style="list-style-type: none"> • Money or acquisition of wealth → greediness and worries • Health and physical beauty → illness and aging • Worldly pleasures → doesn't last and often lead to unhappiness • Fame and power → perishable and easily tainted • Cultivation of science and arts → knowledge is not useful unless it becomes an instrument for helping other people. • Consecrate themselves to the religious life → but religions aimed at attaining spiritual perfection.
NATURAL AND SUPERNATURAL HAPPINESS	<ul style="list-style-type: none"> • Natural Happiness: attainable by man through the use of his natural powers. • Supernatural Happiness: attainable by man which through his own powers aided by the infusion of grace of God.
SUPERNATURAL (ST. AUGUSTINE AND ST. THOMAS AQUINAS)	<ul style="list-style-type: none"> • Man's desire and tendency towards happiness is unlimited, nothing short of the Absolutely Perfect Good can satisfy it fully. Therefore, only God in his infinite goodness is the greatest good, the “summum bonum” of man. • Man's heart is restless until it rest in God. • Happiness is possible only in the afterlife.

NATURAL (JOSEPH BUCKLEY)	<ul style="list-style-type: none"> • Consists in the perfection that can be attained by man through the employment of his body and soul and the powers inherent in them; intellect, will, internal, and external sensory powers, sense appetites, locomotion, nutrition, and growth.
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F. THE ULTIMATE PURPOSE	
THE ULTIMATE PURPOSE	<ul style="list-style-type: none"> • The ultimate purpose of human life is the possession of the absolutely greatest good. • The greatest good in this earthly life consists of all values, both material and spiritual, which contribute to man's development as a human being.
HIGHEST GOOD	<ul style="list-style-type: none"> • Pertains to the intellect. Thus, the ultimate purpose of man in life is the contemplation of truth. • The fullness of knowledge is attainable through the practice of virtue. • Happiness will also be within the reach of everyone, since, through learning and exercise.
PERFECT HAPPINESS	<ul style="list-style-type: none"> • They are absolute and lasting is but it is not possible in this possible in this life, since man's natural powers are inadequate to fulfill his needs. • Since the power of the human intellect fails to grasp the glory of God they anticipate perfect happiness by keeping faith, by loving God and by neighbor, and by practicing virtue. • Doing good is happiness in itself.


G. ETHICAL THEORIES	
HIDONISM	<ul style="list-style-type: none"> • Epicurus • Pleasures as the ultimate good of man. • Pain is an evil to be avoided. • Some pleasures may also cause pain so one must be choosy about his pleasure • "Hedonist" : a descriptive of a pleasure-seeking individual, "low-life".
ARISTOTELIANISM	<ul style="list-style-type: none"> • Aristotle • The highest good of man is the contemplation of divine truths. • Proclaims the supremacy of reason over man's lower appetites. • Golden Mean
THOMISM	<ul style="list-style-type: none"> • St. Thomas Aquinas • The ultimate purpose of man consists in the Beatific Vision of God which is possible only in the next life and only with the aid of supernatural grace.
UTILITARIANISM	<ul style="list-style-type: none"> • Defines pleasure as that which gives the greatest happiness for the greatest number of people. • Pleasure itself is good, but even better when it experienced by the most number of people.
EVOLUTIONISM	<ul style="list-style-type: none"> • Charles Darwin • The greatest good is the rearing of the greatest number of individuals, with the perfect faculties, under given circumstances. • Accordingly, moral values are factors of survival, either of the individual or that of society. • Inspired by the theory of Communism that looks forward to the


	evolution of a “classless society”
EXISTENTIALISM	<ul style="list-style-type: none"> The attainment of personal fulfillment which is the ultimate purpose of one’s life depends on one’s faith and personal conviction.

LESSON 6: THE DETERMINANTS OF MORALITY

DETERMINANTS OF MORALITY	
BONUM EX INTEGRA CAUSA, MALUM EX QUOCUMQUE DEFECTU	<ul style="list-style-type: none"> A thing is good from the perfection of its parts, evil from any defect of its part. A human act, in order to be morally acceptable, must be morally perfect in all aspects.

A. DETERMINANTS OF MORALITY	
DETERMINANTS OF MORALITY	<ul style="list-style-type: none"> They are the basis for judging whether an act is good or evil, moral or immoral.

1. THE END OF THE ACT ITSELF	<ul style="list-style-type: none"> The natural termination or completion of an act. It determines whether an act is intrinsically or extrinsically evil. <ul style="list-style-type: none"> Any act which is consistent with the natural tendencies of human nature is INTRINSICALLY good. Those that are contrary to reason are INTRINSICALLY evil. Actions which are neutral or indifferent to the norm of morality are extrinsically good or evil. These actions are either good or bad, not on account of their nature, but because of factors or circumstances concomitant to them. Actions which are intrinsically evil are prohibited at all times. Actions which are extrinsically evil may be permitted when the factors which render them evil are removed or corrected.
	<ul style="list-style-type: none"> Pain or pleasure do not define whether an act moral or immoral. <ul style="list-style-type: none"> Example: Sexual act.

2. THE END OF THE DOER	<ul style="list-style-type: none"> The purpose or motive which the doer wishes to accomplish by his action. Without a motive, an act is accidental and involuntary. A good motive is truthful, prudent, temperate, and just.
 THE END DOES NOT JUSTIFY THE MEANS	<ul style="list-style-type: none"> It affirms that one should not do wrong (means) in order to attain a good purpose (end). Don’t do wrong even if this will result in something good.
<ul style="list-style-type: none"> CORRELATION BETWEEN MOTIVE AND ACTION 	<ol style="list-style-type: none"> An evil act which is done on account of an evil motive is grievously wrong. A good action done on account of an evil motive becomes evil itself. A good action done on account of good purpose acquires an

	<p>additional merit.</p> <p>4. An indifferent act may either become good or bad depending on the motive.</p>
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3. CIRCUMSTANCES OF THE ACT	<ul style="list-style-type: none"> • The historical elements surrounding the commission of an act. • Hinted by interrogative pronouns - who, what, where, with whom, why, how, and where.
0 WHO	<ul style="list-style-type: none"> • Refers to either to the doer of the act or the recipient of the act. • Age, status, relation, schooling, etc. <ul style="list-style-type: none"> a. The moron, insane, senile and children below the age of reason are incapable of voluntary acts and are not morally accountable. b. Educated persons have greater accountability than those without education. c. Persons constituted in authority have accountability for the actions of those under them. d. The legal or blood relation of people involved in act may modify the nature of such act. Example: killing of a parent changes to homicide to parricide.
0 WHAT	<ul style="list-style-type: none"> • Refers to the act itself, or to the quality and quantity of the results of such act.
0 WHERE	<ul style="list-style-type: none"> • Refers to the place where the act is committed.
0 WITH WHOM	<ul style="list-style-type: none"> • Refers to the companion or accomplices in an act. The more people are involved in the commission of an act, the more serious is the crime.
0 WHY	<ul style="list-style-type: none"> • Refers to the motive of the doer.
0 HOW	<ul style="list-style-type: none"> • Refers to the manner the act is perpetrated.
0 WHEN	<ul style="list-style-type: none"> • Refers to the time of the act.
• CIRCUMSTANTIAL FACTOR	<ol style="list-style-type: none"> 1. Circumstance may either increase or decrease the wrongfulness of an evil act. 2. Circumstances may either increase or decrease the merits of a good act. 3. Circumstances may exempt temporarily someone from doing a required act. 4. Circumstances do not prove the guilt of a person.

B. THE RELEVANCE OF THE LAWS	
LAWS	<ul style="list-style-type: none"> • Mandate some actions as prohibited and others as permitted and required. Therefore, laws can be considered as determinants of human behavior. • Laws are made for those who are weak in character since some people do not do what is good unless they are forced. • Society adopts laws to protect its members from themselves or from those who might want to hurt them.
“DURA LEX, SED LEX”	<ul style="list-style-type: none"> • The law is harsh, but it is the law – and everyone must obey.

C. THE DEFINITION OF THE LAWS	
LAWS	<ul style="list-style-type: none"> • An ordinance of reason, promulgated for the common good by one who has charge of society.
“ordinance of reason”	<ul style="list-style-type: none"> • They are results of serious study, deliberation, or public debate.
“promulgated”	<ul style="list-style-type: none"> • They are made known to people who are bound to serve them.
“common for good”	<ul style="list-style-type: none"> • The purpose of the law is the general welfare of the people.
Enacted “by who has charge of society”	<ul style="list-style-type: none"> • Only those who have legitimate authority to govern may pass laws.

D. KINDS OF LAW	
1. DIVINE POSITIVE LAWS (MORAL LAWS)	<ul style="list-style-type: none"> • Those made known to men by God, like the Decalogue (Ten Commandments) given to Moses • Violation to these laws constitutes a <i>sin</i>.
2. HUMAN POSITIVE LAWS	<ul style="list-style-type: none"> • Those made by legitimate human authority, such as the laws enacted by the State or Church. • It has an intention to preserve peace and order to direct members to work towards the common good. • Violation to these laws constitutes an <i>illegal act</i>.
3. AFFIRMATIVE AND NEGATIVE LAWS	<ul style="list-style-type: none"> • Those require the performance of an act. • Both human and positive laws are either affirmative or negative.


E. BINDING THE CONSCIENCE	
MORAL LAWS	HUMAN LAWS
<ul style="list-style-type: none"> • Derived from natural law. They are the inherent and essential tendencies of human nature so that they are thought as being “written” in the hearts of men. • Regulate thoughts and feelings. • Enforced by personal commitment in the absence of the threat of corporal punishments or sanctions. 	<ul style="list-style-type: none"> • Regulate only the external acts when these are manifested and observed. They do not regulate thoughts and feelings so that, for example, a person may not be arrested for wanting to commit murder until such time when he actually attempts it. • Human laws <i>do not bind conscience</i> and are purely <i>penal</i>.

F. PROPERTIES OF A JUST LAW	
1.	A human law must conform with divine laws.
2.	A human law must promote common good.
3.	The human law must not discriminate against a certain individuals or groups.
4.	A human law must be practicable. <ul style="list-style-type: none"> a. A law which imposes undue hardships and sacrifices in its compliance is not just.
5.	A human law must be flexible <ul style="list-style-type: none"> a. Laws are for the benefit of man, not for his destruction.
6.	A law must be amendable.

LESSON 7: NORM OF MORALITY

HUMAN ACT	<ol style="list-style-type: none"> 1. They are voluntary acts. 2. They are accountable acts. 3. They are motivated acts. 4. They are either moral, immoral, or amoral.
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A. THE MEANING OF NORMS	
NORM	<ul style="list-style-type: none"> • A standard of measurement. • The qualities of human acts are measured with the use of a norm or standard to support a judgment.

B. THE NORMS OF MORALITY	
NORMS OF MORALITY	<ul style="list-style-type: none"> • The criteria of judgment about the sorts of persons we ought to be and the sorts of actions we ought to perform. • It is the criteria for judging <ol style="list-style-type: none"> 1. the quality of character → what sort of person one ought to become. 2. the equality of an act → what sort of action ought to be done. • It is a rational assessment of the worthiness or unworthiness of a person or an act on the basis of the given standard or criteria.
	<ul style="list-style-type: none"> • It is significant that the quality of character takes precedence over the quality of actions, because actions are only the product of character. • ACTION REFLECTS CHARACTER.
“OUGHT”	<ul style="list-style-type: none"> • Implies a duty or obligation. • It means that a person or his action should possess a certain quality or it falls short of the standard.
“CRITERIA OF JUDGMENT”	<ul style="list-style-type: none"> • Implies the use of reason in determining the quality being measured.

C. BASIS OF MORAL JUDGMENT	
MORAL JUDGMENT	<ul style="list-style-type: none"> • Based on norms of morality.
1. THE ETERNAL LAW	<ul style="list-style-type: none"> • The plan of God in creating all creatures, both animate and

	<p>inanimate, giving to each of them is its respective nature.</p> <ul style="list-style-type: none"> • St. Thomas Aquinas → “the exemplar of divine wisdom as directing all actions and movements”. • Define as “the divine reason or will of God commanding that the natural order of things be preserved and forbidding that it be disturbed”. • Its concept is inferred from the order and harmony of the created universe.
a. Universe	<ul style="list-style-type: none"> • Ancient Greek referred to the universe as “cosmos” (beauty) and spoke of “cosmic order”.
b. Natural Order	<ul style="list-style-type: none"> • The harmony present in the material universe. • Meaning every creature acts and reacts according to the demands of its nature

2. NATURAL LAW	<ul style="list-style-type: none"> • The operational tendencies of the human nature – the chemical, biological, physiological, psychological, and rational properties of man as an organism • St. Thomas Aquinas → “the natural law is nothing else than the rational creature’s participation of the eternal law” and “provides the possibilities and potentialities which the human person can use to make human life truly human”. • Paul Tillich → “the inner law of our true being, of our essential created nature, which demands that we actualize what follows from it”. • → “will of God” → “the command to become what one potentiality is, a person within a community of persons.” • The tendency of human nature towards growth and self-fulfillment. • Accordingly, anything that contributes to actualization of man’s potential is morally good; and anything that contradicts the self-realization of a person as a person is morally evil. • The morally good act contributes to the integration of a person, the morally evil act causes its disintegration.
a. Characteristics of Natural Law	<ol style="list-style-type: none"> 1. Universal – human nature is shared by all men. 2. Obligatory – tendencies of our human nature are the laws of our desires and actuations which we cannot ignore without dire consequences. 3. Recognizable – because man, being self-reflexive, is aware of his nature, of what he is and what he is capable of and what is expected of him by his own kind. 4. Immutable and unchangeable – because human nature in its essentiality and substantiality remains permanent and unchangeable.

3. CONSCIENCE	<ul style="list-style-type: none"> • “the voice of God” – a whisper of admonition. <ul style="list-style-type: none"> ○ the urging of conscience is often spontaneous and instantaneous. • A choice of a particular good in a given situation • The practical judgement of reason telling us what should be done
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	because it is good, or what should be avoided because it is evil.
"JUDGEMENT OF REASON"	<ul style="list-style-type: none"> From our understanding of what ought to be done as good and what ought to be avoided as evil. This is how actions are said to be in accordance with <i>dictate of reason</i>.
TWO FUNCTION OF CONSCIENCE	<ul style="list-style-type: none"> Before the commission of an act, conscience directs towards that which is good. After the commission of an act, conscience either approves or reproves the act. <ul style="list-style-type: none"> A reproaching conscience punishes the doer with remorse. An approving conscience rewards the doer with "peace of mind".

TYPES OF CONSCIENCE	<ol style="list-style-type: none"> CORRECT CONSCIENCE – sees the good as good, the evil as evil. <ol style="list-style-type: none"> comes from enlightenment, education, good habits etc. ERRONEOUS CONSCIENCE – sees evil as something good. <ol style="list-style-type: none"> comes from malice, ignorance, bad habits and bad influence. DOUBTFUL CONSCIENCE – a vacillating conscience, unsure of itself. SCRUPULOUS CONSCIENCE – overly cautious, meticulous, and fearful of committing mistake. LAX CONSCIENCE – indifferent, unmindful of right or wrong. <p>* SCRUPULOUS == very careful about doing something correctly. * LAX == not careful enough * VACILLATING == to repeatedly change your opinions or desires.</p>
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COMPULSORY CONSCIENCE	<ul style="list-style-type: none"> When conscience operates in the realm of truth and sound reason, it is MANDATORY to listen to it. When conscience urges us to act according to our rational insights that it is aptly to "voice of God".
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CONFORMITY AND NON-CONFORMITY	<ul style="list-style-type: none"> behavior that is the same as the behavior of most other people in a society, group, etc. if it fits the norms or constitutes to morality.
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TWO ASPECTS OF THE MORAL NORM	<ul style="list-style-type: none"> FORMAL NORMS – relate to formation of character, what kind of person ought to be. Consists of directives towards character development. <ul style="list-style-type: none"> Permanent and unchangeable → natural law MATERIAL NORMS – relate to actions, what action we ought to do. Determine whether an act on account of its nature conforms or does not conform with the formal norms. <ul style="list-style-type: none"> temporary and changeable → result of rational evaluation.
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MORAL RELATIVISM	<ul style="list-style-type: none"> the belief that different things are morally true, right or permissible.
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	<ul style="list-style-type: none"> • factors: human mind being finite and limited, do not always grasp the moral significance of certain acts or events, cultural difference, etc. EXAMPLE: death penalty, divorce, abortion, gay marriage, or euthanasia. • BUT, the moral practices of people do not prove that there are no absolute truths and principles of morals. • ACCEPTED TRUTH: man seeks the good that fits his nature is universally accepted truth. : man ought not to do to another what he does not want to be done to him.
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TWO VIEWPOINTS ON HOW MORAL ACTS ARE TO BE JUDGED ON THE BASIS OF NATURAL LAW	<ol style="list-style-type: none"> 1. PHYSICALISM → the physical and biological nature of man determines morality <ul style="list-style-type: none"> ⇒ anything that opposed to man’s physical, physiological, or biological tendencies is wrong and immoral ⇒ it maintains that the criteria for moral judgment are written in man’s nature and all is required for man to read them off. 2. PERSONALISM → the reason is the standard for moral judgement. <ul style="list-style-type: none"> ⇒ right reason or “recta ratio” is the dynamic tendency in the human person to know the truth, to grasp the whole reality as it is.
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THE ORDER OF REASON	<ul style="list-style-type: none"> • Every living things acts in accordance with its nature. • Man acts in a way proper to him through the use of reason. ♣ The human person is not subject to the God-given order of nature in the same way the animals are. The human person does not have to conform to natural pattern as a matter of fate. Rather, nature provides the possibilities and potentialities which the human person can use to make human life truly human.
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MORAL INTEGRITY: ACTING STRICT REGARD FOR WHAT IS CONSIDERED RIGHT OR PROPER.

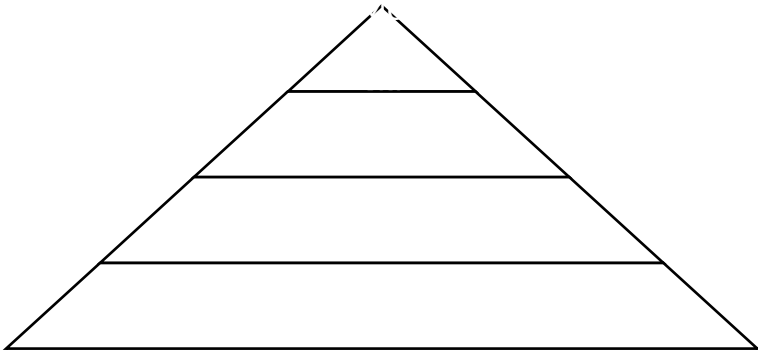
: it is man’s true worth.

Lesson 8: Human Values

MEANING OF VALUES	<ul style="list-style-type: none"> • It is anything that satisfies a human need. • Identical to <i>that which is good</i> defined by Aristotle as “fitting function” • It is anything that enriches our experience of life such as a person, a relationship, a feeling, an object, a place and many more.
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SIGNIFICANCE OF VALUES	<ul style="list-style-type: none"> • Values enrich our experience of life and bring happiness. • Actions are values because they are the means we employ to attain happiness. • Morally good actions bring happiness, while immoral actions bring unhappiness.
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KINDS OF VALUES	1. BIOLOGICAL VALUES
	<ul style="list-style-type: none"> Necessary to the physical survival and growth of man such as food, shelter, work, pleasure, sex, sports, career, health and medicine.
	2. PSYCHOLOGICAL VALUES
	<ul style="list-style-type: none"> Necessary to the psychological maturation of man such as companionship, friendship, marriage, family life and social interaction.
	3. INTELLECTUAL VALUES
	<ul style="list-style-type: none"> Necessary to the mental fulfillment of man such as truth, science, religion and art.
	4. MORAL VALUES
<ul style="list-style-type: none"> Necessary for the development of character. 	
5. CULTURAL VALUES	
<ul style="list-style-type: none"> Those that are shared in a community such as ideals, laws, customs, beliefs, rituals and ceremonies. 	

HIERARCHY OF VALUES	<ul style="list-style-type: none"> Refers to the ranking of values from the LOWEST TO HIGHEST
	1. BIOLOGICAL VALUES
	<ul style="list-style-type: none"> Correspond to our survival and procreation. Fundamental value: SELF-PRESERVATION
	2. SOCIAL VALUES
	<ul style="list-style-type: none"> Correspond to our psychological growth. Fundamental value: LOVE which is the foundation of friendship, marriage, family, or community.
	3. INTELLECTUAL VALUES
	<ul style="list-style-type: none"> Correspond to our mental growth. Fundamental value: TRUTH.
	4. MORAL VALUES
	<ul style="list-style-type: none"> Correspond to spiritual development. Fundamental value: MORAL INTEGRITY
	

SOCIAL DIMENSION OF VALUES	<ul style="list-style-type: none"> The HIGHER VALUES goes up the ranking the more it becomes ALTRUISTIC (desire to help other people). The LOWER VALUES are seen as competitive and EGOTISTIC because they tend toward the accumulation of material possession which man finds difficult to share with others. BUT, the psychological value of LOVE lends itself to sharing with
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	<p>others.</p> <ul style="list-style-type: none"> • The nature of INTELLECTUAL VALUE is also ALTRUISTIC because people find it easy to talk, to communicate, and to share the new with one another. • The MORAL VALUES is even more meaningful since it allows man to live with others in peace and harmony.
FOUNDATION OF SOCIETY	<ul style="list-style-type: none"> • Virtues of charity and justice.

MORAL VALUES	<ul style="list-style-type: none"> • Those pertaining to the functions of the intellect and the will - our choices, decisions, actions and habits. • Moral values relate to our spiritual growth. • ONLY THOSE RELATED TO THE SPIRITUAL GROWTH ARE MORAL VALUES BUT IN CONTEXT OF INTEGRAL PERFECTION, ALL VALUES ACQUIRE MORAL SIGNIFICANCE.
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CHARACTERISTICS OF MORAL VALUES	<ol style="list-style-type: none"> 1. They have intrinsic value 2. They are universally accepted by all people. 3. They are obligatory.
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GUIDELINES IN CHOOSING A VALUES	<ol style="list-style-type: none"> 1. Permanent or lasting values must be preferred over temporary or perishable ones. 2. Values favored by the majority must be preferred over those appealing only to the few. 3. Essential values must be preferred over the physical values.
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MORAL HABITS	<ul style="list-style-type: none"> • Moral character is a sum of man's good habits. • Habit comes from the Latin word "<i>habere</i>", meaning - to have or to possess. 	
	<ul style="list-style-type: none"> • Habits are either ENTITATIVE or OPERATIVE 	
	<table border="0"> <tr> <td> <ul style="list-style-type: none"> • ENTITATIVE HABITS predispose man to acquire certain nature or quality. • The virtues pertaining to mental or intellectual operation are called intellectual virtues; those pertaining to the will are moral virtues. </td> <td> <ul style="list-style-type: none"> • OPERATIVE HABITS predispose man to act readily towards a purpose. • The operative habit of doing well is called virtue; that of doing evil is vice. </td> </tr> </table>	<ul style="list-style-type: none"> • ENTITATIVE HABITS predispose man to acquire certain nature or quality. • The virtues pertaining to mental or intellectual operation are called intellectual virtues; those pertaining to the will are moral virtues.
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FOUR MORAL VIRTUES	1. PRUDENCE	<ul style="list-style-type: none"> • Enables a person to know the best means to employ in attaining a purpose. A prudent purpose weighs the pros and cons of a situation and acts with reasonable caution.
	2. JUSTICE	<ul style="list-style-type: none"> • Inclines a person to give to everyone what is due. A just person pays his legal debts, honors his elders, observes the laws of society, and worships God.
	3. FORTITUDE	<ul style="list-style-type: none"> • Gives a person the strength of the will to

		face dangers and the problems in life. A person of fortitude is not easily discouraged and is ready to stand by what is right.
	4. TEMPERANCE	<ul style="list-style-type: none"> Moderates a person's instincts and emotions. A temperate person is not given to inordinate anger, jealousy, desire or love.

FOUR INTELLECTUAL VIRTUES	1. UNDERSTANDING	<ul style="list-style-type: none"> The habit or intuition of the first principles, such as "the whole is greater than the sum of any of its parts". This is also called common sense.
	2. SCIENCE	<ul style="list-style-type: none"> The habit of proximate causes, why things are such because of their nature or natural properties. Thus, we have the different sciences on different field of studies.
	3. ART	<ul style="list-style-type: none"> The habit of making beautiful things
	4. WISDOM	<ul style="list-style-type: none"> The habit of the ultimate causes

VICES AND CHARACTER	<ul style="list-style-type: none"> VICES: The habit of doing evil acquired through the repetition of an evil act. A vice is evil either because of excess or of defect. <ol style="list-style-type: none"> Vices opposed to prudence by excess are - cautiousness, fraud, flattery, trickery; by defect - imprudence, impulsiveness, carelessness, or stubbornness. Vices opposed to justice by excess are - profligacy, idolatry, fanaticism, and superstition; by defect are - disrespect to elders, irreligion, and nonpayment of debts. Vices opposed to fortitude by excess are - rashness, boldness, recklessness; by defect are - cowardice, timidity, sensitivity, and depression. Vices opposed to temperance by excess are rigorousness, lack of self-confidence, moroseness; by defect are - pride, lust, hatred, gluttony and vanity.
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