

Be sure that you clearly understand all of the following items listed below. Your quizzes, notes, and textbook will be your greatest resource for doing well on the exam. This first exam covers all material reviewed in chapters fourteen through eighteen of our textbook.

- incarnation
- sacrifice
- christology
- Markan secret
- (corporal) works of mercy
- wholesomeness vs. holiness
- *noster angus vicit!*
- charity
- friendships of utility/pleasure/goodness
- form of the virtues
- natural loves
- grace
- infused virtue
- acquired virtue
- infused cardinal virtue
- grace perfects nature
- chastity
- lust
- judgement vs. judgementalism
- sex as language metaphor
- unitive meaning of sex
- procreative meaning of sex
- wedding vs. marriage
- marriage as public
- educative vs. redemptive suffering
- mutual dependency
- natural vs. unnatural
- euthanasia
- physician-assisted suicide
- palliative care
- doctrine of double effect
- slippery-slope argument
- vitalism
- ordinary vs. extraordinary treatment
- artificial hydration and nutrition

N.B. The list above is not a full list of topics that will be covered and should not be used as an alternative to reading.

Essay Questions: The following essay questions are possible options that you will see on your exam. Usually, I will pick anywhere from two to four of the options on the list below.

1. What is the difference between true holiness and what Kaveny calls "wholesomeness"? When is wholesomeness bad? How can true holiness be unwholesome?
2. The concluding section of Chapter 14 describes two opposite and equally erroneous understandings of salvation in Christ. Describe each and state why each is erroneous.
3. Aristotle distinguishes friendships of goodness from those of utility and pleasure. Given that, from a Christian perspective, charity as friendship of goodness is ideally pleasant and also constituted by a common cause of love of God and others in God, does charity include and transcend Aristotle's two other forms of friendship or simply leave them behind? In other words, is there utility and pleasure in charity?
4. If charity demands love of enemy and constant forgiveness, what sorts of punishment are necessarily opposed to charity and can never be done, even if they are claimed to be in the best interests of the person they are inflicted upon.
5. Define infused cardinal virtue and give an example of one. Then give three reasons why Christians like Thomas Aquinas have found this category of virtue so important.

6. What difference does it make whether you hold a freedom for excellence vs. freedom-of-indifference view of freedom when describing whether someone who receives grace is free or not? Explain.
7. When Augustine converts, he is assisted by a vision from Lady Continence. We know what this means from chapter 4; Augustine is given help to contain, or not act upon, his wayward sexual desires. We also know from chapter 4 that continence is good, but is not complete virtue (which would be temperance, or chastity). Should it concern us that God gives Augustine only continence and not, say, a vision from Lady Temperance? What does this say about the grace that God gives? Is it deficient?
8. Give the conditions of the doctrine of double effect. Using it, explain whether or not the administration of painkillers may hasten death can be a virtuous act.
9. Is artificial hydration and nutrition an ordinary or extraordinary medical treatment? Or can it be either? Explain.