

**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 the first four chapters of our textbook.

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|-------------------------------------|-----------------------------|
| • prudence                          | • total war                 |
| • charioteer of the virtues         | • just war                  |
| • docility                          | • pacifism                  |
| • <i>solertia</i>                   | • nonresistance             |
| • memory                            | • nonviolent resistance     |
| • irresoluteness                    | • proportionality           |
| • thoughtlessness                   | • discrimination            |
| • conscience                        | • doctrine of double effect |
| • <i>synderesis</i>                 | • noncombatant immunity     |
| • moral realism                     | • fortitude                 |
| • erroneous conscience              | • martyr                    |
| • invincible vs. vincible ignorance | • foolhardiness             |
| • justice                           | • cowardice                 |
| • <i>ius</i>                        | • attack                    |
| • <i>suum cuique</i>                | • endurance                 |
| • common good                       | • unity of the virtues      |

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. If prudence is so central to living virtuously, is it the only virtue you need? Put another way, are there examples of failing to live virtuously that are not simply examples of poor practical decision-making? Explain.
2. To what extent can prudence be taught? Can you think of examples of where you were helped to live more prudently?
3. How does the discussion of erroneous conscience help explain seemingly intractable debates over hotly contested ethical issues (like abortion)?
4. Is it ever virtuous to intentionally alter one's mental state with alcohol? Why or why not? If it can be, what, if any, limits should there be in doing so? Justify your answer.
5. Granting all the negative consequences that flow from drinking alcohol for many people, is it worth it? Why or why not? Or if it is, what goods are achieved by our drinking alcohol that make it worth it? Explain.
6. Take a position on whether or not the use of lethal violence is ever compatible with justice in general, and Christianity in particular. What is the best argument against your position, and how do you address it? Explain.
7. Do you agree with the position that nonresistance is contrary to justice for Christians? Explain why or why not. Do the same for the claim that a just-war position that limits violence only by proportionality is contrary to justice for Christians.
8. Do you think it is ever justifiable to intentionally kill noncombatants? Why or why not?

9. According to Chapter 4, we can habituate on our moral responses. So if a person was fully virtuous, why can't the person get to the point of feeling no fear on occasions when it is indeed virtuous to fight? In other words, is the presence of fear a sign that one is not fully brave or virtuous? Explain your answer.