



Precepts of the Moral Law

SETON HOME STUDY SCHOOL

Lesson Plan ♦ Answer Keys ♦ Tests ♦ Quarter Report Forms



Course Manual

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Quarter Tests and Quarter Report Forms are after the Answer Key.

Revised February 2019

Outer Cover: *The Annunciation*, by Agostino Masucci

Inner Cover: *Blessed Virgin Mary in Prayer*, by Sassoferrato

WEEK FOUR**Day 1**

Read, then outline "The Moral Virtues," pp. 28-30.

Day 2

Read, then outline "Christian Perfection," pp. 30-32.

Day 3

Read, then outline "The Evangelical Counsels," pp. 32-35.

Day 4

Read, then outline "The Religious State," pp. 35-37.

Day 5

Read, then outline the following supplement on the spirituality of St. Therese of Lisieux:

**SPIRITUALITY OF ST. THERESE OF THE CHILD JESUS
AND THE HOLY FACE**

by Amy Sly

The *Little Way* was developed by St. Therese of Lisieux, "The Little Flower." It was her path to spiritual perfection that she developed throughout her life. The *Little Way* is a mode of spiritual childhood, of complete trust in God and abandonment of self. Through it, she became a child; she depended completely on her Divine Father for everything. Through the *Little Way*, one follows as closely as possible the command of Our Lord given in Matthew, where He says that "unless you be converted, and become as little children, you shall not enter the kingdom of heaven" (Mt. 18:3).

The whole idea of the *Little Way* is to become "little," to become like a child. A person does this by acquiring the magnanimity of virtue contained in a child's characteristics of simplicity, humility, poverty, confidence, tenderness, and abandonment. This means becoming like a child in spirit, heart, and virtue, but at the same time performing those duties which are necessary in one's state of life.

The *Little Way* is to be followed in everyday life. It uses the metaphor of a little child who acknowledges his nothingness and utter dependency on God. One also needs to fight for sanctification. For St. Therese, the motive for everything she did was love of God, unifying daily life with the spiritual life. She knew that the way to perfection was to deny oneself out of love for God in an attempt to unite one's soul with the Divine Will. The depth of one's openness to the love of, and for, God, inspired by His grace, is what sanctifies. She sought to do small things, and to do them as well and as quietly as possible; she accepted the little annoyances and trials of each day and made them into acts of virtue by offering them to Jesus, thereby turning them into profits of the soul. In this way, she would gradually acquire each of the virtues to a heroic degree.

Suffering is a big part of the *Little Way*. St. Therese had an intense desire for suffering because she knew the power it had in saving souls and the necessity of it in order to reach the highest levels of perfection. Suffering detaches us from things of the world; it purifies us. It helps us to resemble Christ and shows us that God loves us, for He sends suffering to His chosen friends. Her sufferings helped to increase her virtue because she never turned away from God, but instead prayed more and turned her actions into fruit by increasing the virtues she already possessed. She also used her sufferings to win souls for Our Lord; she knew how pleasing this was to God. She liked to refer to her sufferings as flowers to give to Our Lord.

The *Little Way* is considered one of the easiest ways to sanctity. It can be done by everyone, in all stages of life. In following the *Little Way*, one does not need to do austere penances; St. Therese herself knew that she was unable to do “great” penances. The Little Way consists of doing all acts, especially the little things, such as making a bed or setting the table, out of love for God and to please Him. St. Therese performed the duties of her state in life, and through them, she reached a high degree of perfection. She accepted her everyday duties, grievances, and annoyances and turned them into graces. It is no wonder that St. Therese, the Little Flower, is considered one of the greatest and most beloved saints of modern times. St. Therese, pray for us!

WEEK FIVE

Days 1–4

Review Chapter II and the supplement on St. Therese. Then answer and study the review questions below.

Review Questions for Chapter II Quiz: Moral Good

Directions: Answer all the questions listed below. Answer each question using complete sentences.

1. When is a human act morally good? Define object, circumstances, and end. Are we responsible for the effects of our actions?
2. If you have a good motive, does it make an evil act good? If you have an evil motive, does it make a good or neutral act bad? Can a single deliberate act be morally indifferent?
3. What is the highest Christian motive for an act of the will?
4. Explain under what conditions it is permissible to perform an action which produces two effects, one good and the other bad.
5. Define virtue. Into what divisions does it fall?
6. Define the four fundamental moral virtues (also called cardinal virtues). What does each regulate? What do we do if we possess prudence? Justice? Temperance? Fortitude?
7. Name the other virtues that are necessary in order to be truly temperate.
8. What is Christian perfection?
9. What are the general means of perfection?

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