
SEPTEMBER 6: TWENTY-THIRD SUNDAY IN ORDINARY TIME

Ez 33:7-9 | Rom 13:8-10 | Mt 18:15-20 | CCC 1807, 1836

JUSTICE

- The term “justice” can be used to describe a virtue or a state of affairs
- When used to describe a virtue, justice refers to the disposition by which one firmly and consistently wills to give others their due
- When directed toward God, justice is called the virtue of religion
- When directed toward human beings, the virtue of justice disposes one to respect the rights of others and promote harmony in human relationships

What is justice? Justice consists in the firm, and constant will to give to others their due. Justice toward God is called “the virtue of religion.” (*Compendium #381*)

SEPTEMBER 13: TWENTY-FOURTH SUNDAY IN ORDINARY TIME

Sir 27:30-28:7 | Rom 14:7-9 | Mt 18:21-35 | CCC 1808, 1837

FORTITUDE

- Fortitude is the virtue by which one maintains consistency in pursuing the good and firmness in the face of difficulties
- In fortitude, one’s resolve to resist temptations and overcome challenges in the moral life is strengthened
- Fortitude helps one overcome fear, even that of death
- By fortitude one may even sacrifice one’s own life for a just cause

What is fortitude? Fortitude assures firmness in difficulties and constancy in the pursuit of the good. It reaches even to the ability of possibly sacrificing one’s own life for a just cause. (*Compendium #382*)

SEPTEMBER 20: TWENTY-FIFTH SUNDAY IN ORDINARY TIME

Is 55:6-9 | Phil 1:20c-24, 27a | Mt 20:1-16a | CCC 1809, 1838

TEMPERANCE

- Temperance is the virtue that moderates attractions and the use of created goods
- Temperance helps the will to master one’s attractions and appetites
- Temperance helps one to order one’s sensitive appetites to the good
- It can also be referred to as “moderation” or “sobriety”

What is temperance? Temperance moderates the attraction of pleasures, assures the mastery of the will over instincts and provides balance in the use of created goods. (*Compendium #383*)

SEPTEMBER 27: TWENTY-SIXTH SUNDAY IN ORDINARY TIME

Ez 18:25-28 | Phil 2:1-11 or 2:1-5 | Mt 21:28-32 | CCC 1812-1813, 1840-1841

THE THEOLOGICAL VIRTUES

- The theological virtues come from God and are “infused” into humans as a gift of sanctifying grace
- The theological virtues are directed towards God; they give one the capacity to live in relationship to the Trinity, making the meriting of eternal life possible
- The theological virtues are the pledge of the Holy Spirit’s presence and action in human faculties
- The human virtues are rooted in the theological virtues, and, therefore, the theological virtues are the foundation of Christian morality

What are the theological virtues? The theological virtues have God as their origin, motive and direct object. Infused with sanctifying grace, they bestow on one the capacity to live in a relationship with the Trinity. They are the foundation and the energizing force of the Christian’s moral activity and they give life to the human virtues. They are the pledge of the presence and action of the Holy Spirit in the faculties of the human being. (*Compendium #384*)