

3000ADTE040

THE NOTION OF SATISFACTION

Translation by Michael G. Shields of 30000DTL040

1- Justice: the constant and perduring will to give to each one what is his or her right.

Matter: those things that rightfully belong to the other;

Form: the right order among them.

2- The Justice of God:

internal, the matter: persons

the form: essence

external, the matter: none; God does not have a real relation to anything else

the form: God's truth, act of understanding

3- The justice of men towards God

General: since God is man's ultimate end, all relationship, all 'to another,' is ultimately to God

Special: worship, religion, since man is by nature a specialist

4- Retributive Justice: the right order in making reparation for sins.

Inordinate: vindictiveness or revenge, anger

Restoration: - of material goods

- of one's good name

- of the good of one's conscience: sorrow

In the strict sense, i.e., 'pure' retributive justice, which can only regard God, varies according to what it is founded upon:

sanction: divine, non-attainment of the end, its foundation is the nature of things

human, withdrawal of a right: founded upon positive law

punishment: suffering a penalty because of guilt: its foundation is the changing of the guilty person for the better.

expiation: the suffering of a penalty on account of the evil of a sin, the excellence of a law

satisfaction: has reference to that excellence that is the basis of the law, namely, God's own truth, God himself; it also has reference to the evil of sin in so far as it is contrary to the basis of a law; sin as an offence.

Expiation denotes the payment of a penalty;

Satisfaction implies some penalty inasmuch as it regards God as the one offended.

Expiation is proportionate to the penalty to be paid: it is the material element, and matter is for form;

Satisfaction is proportionate to the dignity of the one offended: it is the formal element.

The personal element in satisfaction is different from that which is present in revenge or in restitution. The latter are personal in an individualistic sense, whereas the former is personal in the sense of a perfection: the concept is arrived at through the transcendence of expiation; in

other words, it is personal to the extent to which the very essence of God is truth, justice, and the fountainhead of justice.

[The remainder is handwritten]

4.1 - Inordinate: revenge or vindictiveness, anger, cruelty

4.2 - In the relative order:

- what is required as a result of sin:

- a) non-attainment [of end] nature of things sanction
- b) withdrawal of a right positive law

- that by which the evil of sin is redressed:

- a) punishment: suffering a penalty because of guilt - for the good of the sinner
- b) restitution, compensation - in material goods, in one's good name, one's conscience - for the good of the one offended.

4.3 - In the absolute order:

To each his own; what is owed to God is truth.

Judgment to be made concerning sin:

- a) that sin is evil, law is good
- b) because the basis of the law is good, formal element of satisfaction
 namely, the very truth of God, God himself
 - sin is evil because contrary to the divine excellence

The human expression of this judgement:

formal: interior acts	-->	satisfaction
material: penal external acts	-->	expiation

pragmatic truth

sacrifice