

Ab asuetis non fit passio.

In what is customarily done, there is no passion.

Abusus non tollit usum.

Abuse does not cancel use.

A maxim of ancient law meaning that the occasional abuse of something does not rule out its being used properly.

Ad impossibilia nemo tenetur.

No one is obliged to do the impossible.

Alta petit recta qui tendit.

He reaches high things who looks for them righteously.

Ama et fac quod vis.

Love and do as you wish (St. Augustine).

Amicus Plato, sed magis amica est veritas.

I am a friend to Plato, but an even greater friend to the truth (Aristotle).

This expression highlights the transcendence of values that make people more human.

In them, we go beyond our interpersonal relations to be faithful to values, and to God who is their foundation.

Bonum est aliquando excesum facere.

Excess is good from time to time.

Bonum est faciendum, malum vitandum.

Good should be done, and evil avoided. (St. Thomas Aquinas, S.Th. I-II q.94, a.2). Basic principle of morality.

Bonum ex integra causa, malum ex quocumque defectu.

For something to be good, it must be so under all aspects; for it to be bad, it is enough for it to be so under any aspect.

De internis neque Ecclesia.

A person's inner judgments and motivations cannot be judged even by the Church.

Distingue tempora et concordabis iura.

Distinguish among times, and you will coordinate rights. This refers to differences between moments and circumstances, which will help you to know your obligations and rights.

Donec eris felix, multos numerabis amicos.

As long as you are happy, you will have many friends.

Verse from Ovid (*Sorrows*, I, 1, 39) after having been exiled by Augustus and abandoned by his friends. The second verse is usually added: *Tempora si fuerint nubila, solus eris*. If the sky clouds over, you will be alone.

Errare humanum est.

To err is human.

Used to excuse a mistake, a moral fall.

Excusatio non petita, accusatio manifesta.

Excuse not asked for, clear accusation.

Those who excuse themselves before they are accused declare their guilt.

Fiat justitia, et pereat mundus.

Let justice be done, and the world perish.

An ironic saying that points out that justice is for people's sake, so it is not reasonable to do a justice that finishes off human beings. People cannot banish themselves from the list of ethical values; they are the main value. *Fiat production, et pereat homo.* (W. Sombart, *Le bourgeois.*)

Felix qui potuit rerum cognoscere causas.

Happy is he who was able to see the causes of things.

Verse from Virgil (*Georgics*, II, 489). Often cited to celebrate the happiness of those whose inquisitive spirit penetrates the secrets of nature and thus rises above the opinion of others.

Hoc volo, sic jubeo, sit pro ratione voluntas.

I want it, I order it, and let my will serve as reason.

Verse by Juvenal (*Satires*, VI, 223), who puts these words in the mouth of a bossy woman. Used to speak of an arbitrary authority.

Homo res sacra homini.

Man is sacred to man. (Seneca)

Homo sum: humani nihil a me alienum puto.

I am a man; nothing human is foreign to me.

Verse by Terence (*The Self-Tormentor*, I, 1, 25) expressing human solidarity.

Honesta mors turpi vita potior.

An honest death is worth more than a shameful life.

In dubio libertas.

In case of doubt, there is no obligation.

In dubio pro reo.

The benefit of the doubt to the accused.

In dubio standum est pro validitate actus.

In case of doubt, what counts is the validity of the act.

In medio est virtus.

Virtue is in the happy medium.

Labor omnia vincit.

Hard work conquers all. (Virgil, *Georgics*, I, 145).

All difficulties in life can be overcome by steady, patient work.

Longum est iter per praecepta, breve et efficax per exempla.

The road is long by precepts, short and effective by examples. (Seneca, *Letters to Lucilius*, 6, 5)

Sabbatum propter hominem, non homo propter sabbatum. (Mk. 2:27)

The ultimate reason of the law and obedience to the law and authority is people's well-being; people should submit to the law only inasmuch as it helps them be more human.

The same applies to worship and the sacraments. *Sacramenta propter homines.*

Magna pars est profectus velle proficere.

A big part of progress is wanting to progress. (Seneca, *Letters to Lucilius*, 72)

Melior est conditio posidentis.

The law favors him who has possession.

Multis melior pax triumphis.

Peace is better than many triumphs. (Carlo Emanuele II, 1637–1675).

Naturalia non sunt turpia.

What is natural is not immoral.

Nemo malus nisi probetur.

Innocent until proven guilty.

Ne quid nimis.

Nothing in excess. Excess is never good, either in tolerance or in punishment, or in the satisfaction of any need.

Nihil est in intellectu quod prius non fuerit in sensu.

Whatever is in the mind first passed through the senses.

Nihil volitum, nisi praecognitum.

Nothing is willed that has not first been known.

Nulla est igitur excusatio peccati, si amici causa peccaveris.

It is no excuse to sin that we have sinned for a friend. (Cicero, *De amicitia*, n. 37).

Nulla poena sine lege.

No punishment without law.

This saying is important for positive law, which must be made known, together with its punishments. But it does not apply to natural law, or binding reality, which is grounded in being itself and whose punishment is the lack of being, or its wasting away.

Omne agens agenda perficitur.

Practice makes perfect.

Omnia mea mecum porto.

What is truly mine I carry around with me (Cicero).

Omnem crede diem tibi diluxisse supremum.

Think that every day is the most splendid day of your life.

Operari sequitur esse.

Doing leads to being.

Pacta sunt servanda.

Promises should be kept.

Prius est esse quam operari.

Being comes before doing.

Metaphysical principle that indicates the priority of being over doing; it insists on the temporal priority and the priority of the subject as the efficient cause of his action, but it does not consider the impact that the action has on the subject and how it modifies him: the subject, while still the same subject, is changed by the action itself.

Prius est esse quam taliter esse.

Being comes before being a certain way.

This principle is applied to logic only, because in the existential order it is impossible to be without being "thus," i.e., a certain way.

Possunt quia posse videntur.

They can because they think they can. (Virgil, *Aeneid*)

Quantum mutatus ab illo!

How different from what he was!

Words put by Virgil in the mouth of Aeneas, horrified at seeing Hector, who appears to him in dreams, covered with wounds. (*Aeneid*, II, 247)

Quia nominor leo.

Because I am the lion. An expression that indicates an authoritarian attitude: might makes right. (Taken from a fable by Aesop: *The Lion and the Sheep*)

Quidquid recipitur, ad modum recipientis recipitur.

A person's way of being determines the way he receives things.

Qui nescit dissimulare nescit regnare.

He who knows not how to dissemble, knows not how to rule. (Machiavelli)

Qui probabiliter agit, prudenter agit.

He who acts on probabilities, acts prudently. (Bartolomé de Medina, 1577)

Basic principle of probability. For underscoring the turn toward the subject and his freedom, it was denounced for its laxity. Tutorism, for its part, took a rigorous, Jansenist stance.

Qui tacet consentire videtur.

Silence is taken as consent.

Quis, quid, ubi, quibus auxiliis, cur, quomodo, quando?

Who, what, where, by what means, why, how, when?

Technical hexameter summarizing what in rhetoric is known as the circumstances: the person, the deed, the place, the means, the motives, the way, and the time.

It also summarizes criminal investigation: Who is to blame? What is the crime? Where was it committed?

By what means or with what accomplice? Why? How? At what time? This hexameter was passed down by Quintilian.

Quod natura non dat, Salamantica non praestat.

If it does not come by nature, we will not get it even in the best university, by studying hard.

Si aliquando, cur non modo?

If at some time is it advisable or legitimate, why not now?

Sic itur ad astra.

This way to the stars. (Virgil, *Aeneid*, 9, 641).

Sint ut sunt, aut non sint.

Let them be as they are, or not be at all.

Famous response mistakenly attributed to Fr. Ricci, General of the Jesuits, regarding a proposal to modify the Constitutions of the Society of Jesus. It was actually spoken by Clement XIII. Used to refer to a substantial change that cannot be accepted at any price.

Tua res agitur, paries si proximus ardet.

It is your business when your neighbor's walls are burning.

Summus ius, summa iniuria.

The extreme application of the law can cause extreme injustice. (Cicero, *De Off.*, 1, 10, 33).

Ubi non est culpa, ibi non est delictum.

Where there is no guilt, there is no crime.

Verba rebus proba.

Prove words with deeds. (Seneca, *Letters to Lucilius*, 21)

Volenti non fit iniuria.

No injury is done to one who consents.