

Moral Principles to Follow

1. Do good, avoid evil (CCC 1776)
 - a. Foundation of all morality
2. Never do evil to bring about good (Romans 3:8 / CCC 1789)
 - a. The ends (intention) never justify the means (object)
3. You must follow your conscience
 - a. Conscience is the mind of man passing moral judgments (CCC 1777-1781)
 - b. Inviolable
 - i. We must always follow our conscience when it is certain (CCC 1790)
 - ii. We must never commit an act when our conscience is doubtful about its permissibility
 1. If our conscience does not definitely pronounce an act to be sinless then it must not be performed
 2. We should refrain from the act or remove the doubt
 - c. We must not force acts contrary to a person's conscience and we must not be prevented from acting according to our conscience (CCC 1782)
 - d. Conscience is not infallible (CCC 1786, 1790-1793)
 - e. We have a prior obligation to properly form our conscience according to the teachings of the Church (CCC 1783-1785)
 - f. Conscience must never be set in opposition to the moral law or the Magisterium (CCC 2039)
4. Principle of Double Effect - An act may be morally permissible that has a good effect and an evil effect if
 - a. The object contemplated is not morally evil
 - b. The evil effect is not directly intended even though it may be foreseen
 - i. We must directly intend the good effect
 - ii. The evil effect must be a regrettable byproduct and not intended
 - c. The good effect can not be the direct causal result of the evil effect
 - d. There must be a proportionate reason for allowing the foreseen evil effect to happen
 - i. The good effect must be proportionate to (equal or greater than) the evil effect
5. Principle of totality
 - a. A person may not remove parts of his body, including his organs, (or have them removed) or destroy their capacity to function, except to the extent it is necessary for the well-being of the whole body. These things prevent the organ from achieving its natural purpose.
6. The lesser of two evils / Minimizing the greater evil
 - a. When faced with two or more unavoidable evils, we must choose the good of limiting the greater evil
 - i. Both/all evil outcomes must be unintended to use this principle
 - ii. Because our will does not choose either action there is no moral evil