

Catholic Guide for Voters

United States Conference of Catholic Bishops

The Challenge of Forming Consciences for Faithful Citizenship



Part II of II: Making Moral Choices and Applying Our Principles

This brief document is Part II of a summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, which complements the teaching of bishops in dioceses and states.

Part I of the summary of the US bishops' reflection, *Forming Consciences for Faithful Citizenship*, considered the core principles that underlie Catholic engagement in the political realm. Part II is a consideration of the process by which these principles are applied to the act of voting and taking positions on policy issues. It begins with the general consideration of the nature of conscience and the role of prudence. The application of prudential judgment does not mean that all choices are equally valid or that the bishops' guidance and that of other church leaders is just another political opinion or policy preference among many others. Rather, Catholics are urged to listen carefully to the Church's teachers when they apply Catholic social teaching to specific proposals and situations.

How Does the Church Help the Catholic Faithful to Speak About Political and Social Questions?

A Well-Formed Conscience

The Church equips its members to address political questions by helping them develop well-formed consciences. "Conscience is a judgment of reason whereby the human person recognizes the moral quality of a concrete act. . . . [Every person] is obliged to follow faithfully what he [or she] knows to be just and right" (*Catechism of the Catholic Church*, no. 1778). We Catholics have a lifelong obligation to form our consciences in accord with human reason, enlightened by the teaching of Christ as it comes to us through the Church.

The Virtue of Prudence

The Church also encourages Catholics to develop the virtue of prudence, which enables us "to discern our true good in every circumstance and to choose the right means of achieving it" (*Catechism of the Catholic Church*, no. 1806). Prudence shapes and informs our ability to deliberate over available alternatives, to determine what is most fitting to a specific context, and to act. Prudence must be accompanied by courage, which calls us to act. As Catholics seek to advance the common good, we must carefully discern which public policies are morally sound. At times, Catholics may choose different ways to respond to social problems, but we cannot differ on our obligation to protect human life and dignity and help build, through moral means, a more just and peaceful world.



Doing Good and Avoiding Evil

There are some things we must never do, as individuals or as a society, because they are always incompatible with love of God and neighbor. These intrinsically evil acts must always be rejected and never supported. A preeminent example is the intentional taking of innocent human life, as in abortion. Similarly, human cloning, destructive research on human embryos, and other acts that directly violate the sanctity and dignity of human life including genocide, torture, and the targeting of noncombatants in acts of terror or war, can never be justified. Nor can violations of human dignity, such as acts of racism, treating workers as mere means to an end, deliberately subjecting workers to subhuman living conditions, treating the poor as disposable, or redefining marriage to deny its essential meaning, ever be justified.

Opposition to intrinsically evil acts also prompts us to recognize our positive duty to contribute to the common good and act in solidarity with those in need. Both opposing evil and doing good are essential. As St. John Paul II said, "The fact that only the negative commandments oblige always and under all circumstances does not mean that in the moral life prohibitions are more important than the obligation to do good indicated by the positive commandment."¹ The basic right to life implies and is linked to other human rights such as a right to the goods that every person needs to live and thrive—including food, shelter, health care, education, and meaningful work.

Avoiding Two Temptations

Two temptations in public life can distort the Church's defense of human life and dignity: The first is a moral equivalence that makes no ethical distinctions between different kinds of issues involving human life and dignity. The direct and intentional destruction of innocent human life from the moment of conception until natural death is always wrong and is not just one issue among many. It must always be opposed. The second is the misuse of these necessary moral distinctions as a way of dismissing or ignoring other serious threats to human life and dignity. Racism and other unjust discrimination, the use of the death penalty, resorting to unjust war, environmental degradation, the use of torture, war crimes, the failure to respond to those who are suffering from hunger or a lack of health care or housing, pornography, human trafficking, redefining civil marriage, compromising religious liberty,

or unjust immigration policies are all serious moral issues that challenge our consciences and require us to act.

Making Moral Choices

The bishops do not tell Catholics how to vote; the responsibility to make political choices rests with each person and his or her properly formed conscience, aided by prudence. This exercise of conscience begins with always opposing policies that violate human life or weaken its protection.

When morally flawed laws already exist, prudential judgment is needed to determine how to do what is possible to restore justice—even if partially or gradually—without ever abandoning a moral commitment to full protection for all human life from conception to natural death (see St. John Paul II, *Evangelium Vitae*, no. 73).

Prudential judgment is also needed to determine the best way to promote the common good in areas such as housing, health care, and immigration. When church leaders make judgments about how to apply Catholic teaching to specific policies, this may not carry the same binding authority as universal moral principles but cannot be dismissed as one political opinion among others. These moral applications should inform the consciences and guide the actions of Catholics.

As Catholics we are not single-issue voters. A candidate's position on a single issue is not sufficient to guarantee a voter's support. Yet a candidate's position on a single issue that involves an intrinsic evil, such as support for legal abortion or the promotion of racism, may legitimately lead a voter to disqualify a candidate from receiving support.'

What Public Policies Should Concern Catholics Most?

As Catholics, we are led to raise questions about political life other than those that concentrate on individual, material well-being. We focus more broadly on what protects or threatens the dignity of every human life. Catholic teaching challenges voters and candidates, citizens and elected officials, to consider the moral and ethical dimensions of public policy issues. In light of ethical principles, we bishops offer the following policy goals that we hope will guide Catholics as they form their consciences and reflect on the moral dimensions of their public choices:

- Address the preeminent requirement to protect human life—by restricting and bringing to an end the destruction of unborn children through abortion and providing women in crisis pregnancies with the supports they need. End the following practices: the use of euthanasia and assisted suicide to deal with the burdens of illness and disability; the destruction of human embryos in the name of research; the use of the death penalty to combat crime; and the imprudent resort to war to address international disputes.
- Protect the fundamental understanding of marriage as the life-long and faithful union of one man and one woman

as the central institution of society; promote the complementarity of the sexes and reject false "gender" ideologies; provide better support for family life morally, socially, and economically, so that our nation helps parents raise their children with respect for life, sound moral values, and an ethic of stewardship and responsibility.

- Ensure full conscience protection and religious freedom for individuals and groups to meet social needs, and so enable families, community groups, economic structures, and government to work together to overcome poverty, pursue the common good, and care for creation.
- Continue to oppose policies that reflect racism, hostility toward immigrants, religious bigotry, and other forms of unjust discrimination.
- Join with others around the world to pursue peace, protect human rights and religious liberty, and advance economic justice and care for creation.



Notes

1. *Veritatis Splendor*, no. 52.



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CIVILIZE IT



DIGNITY BEYOND THE DEBATE

2020

What does it mean to form my conscience?

Catholics have a long tradition of engagement in the public square. Sometimes that engagement requires making difficult moral decisions that impact our own lives and those of others. Our conscience can help guide the decisions we make. The Second Vatican Council guides us: “Always summoning [one] to love good and avoid evil, the voice of conscience can when necessary speak to [one’s] heart more specifically: do this, shun that” (*Gaudium et Spes* 16). However, our conscience doesn’t just come to us when we are born. We must work throughout our lives to form it through prayer, learning, and conversation.

How do I form my conscience?

It takes time to form our consciences so that we can make well-reasoned judgments about particular, real-life situations. The Church teaches that it is important to work continually on conscience formation so we can be prepared to make decisions whenever the opportunity arises. Some specific ideas to form your conscience are:

- 1) Begin by **being open to the truth** and what is right.
- 2) **Study Sacred Scripture** and the **teaching** of the Church.
- 3) **Examine the facts** and **background information** about various choices and be discerning in where we gather information.
- 4) **Prayerfully reflect** to discern the will of God (*Forming Consciences for Faithful Citizenship*, no. 18).

Additionally, it is important to consider how

our community of faith can help us form good consciences through some of these steps:

- 1) Seek the **prudent advice** and **good example** of trusted leaders and others to support and enlighten our conscience.
- 2) Learn about the **authoritative teaching** of the Church.
- 3) Pray for the **gifts of the Holy Spirit** to help us develop our conscience.
- 4) Regularly partake in an **examination of conscience** to hear God’s voice in your life.¹

Doing the work of forming our consciences can seem daunting. Fortunately, we have many church teachings that can help us in this important task. *Forming Consciences for Faithful Citizenship* is an important resource for U.S. Catholics and helps us prayerfully reflect on how we can apply Church teaching in our civic life. “Conscience is not something that allows us to justify doing whatever we want, nor is it a mere “feeling” about what we should or should not do. Rather, **conscience is the voice of God resounding in the human heart**, revealing the truth to us and calling us to do what is good while shunning what is evil.”²

Here are some questions for further reflection:

1. When has my conscience guided me to “do good and avoid evil”?
2. What are some key resources I can use to form my conscience?
3. Forming conscience is a “lifelong task.” What do I do to *regularly* form my conscience? What more should I do?

¹ Catechism of the Catholic Church (2nd ed.). Washington, DC: Libreria Editrice Vaticana–United States Conference of Catholic Bishops (USCCB), 2000, no 1777

² USCCB. *Forming Consciences for Faithful Citizenship*. Washington, DC: 2015, no. 17

