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FREEDOM

- **Freedom of Indifference (License)**
 - Man's power to move in two opposite directions
 - Ex: 4-year-old playing a piano
- **Freedom for Excellence (True Freedom)**
 - Choosing to act in accord with that which is true and good
 - We all have a sense of truth and goodness
 - We all desire knowledge and happiness
 - Continually seeking the good and the true leads to perfection
 - Ex: Concert pianist



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LAW

- Law does not constrict our freedom, but rather helps us to thrive in it. Kinds of Law:
- **Divine Law:** God's command and the design of His Will: what He commands of us.
- **Natural Law:** God's law is imprinted on our very nature, and every person is able to discern it.
 - Note: this is "independent" of theological/religious teachings. All humans are bound by the same moral law.
- **Civil Law:** laws made by human beings
- **Old Law:** God revealed further His commands in direct ways through the 10 Commandments.
- **New Law:** Jesus perfected his commands to us in His teachings and with His grace.



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VIRTUE

Virtue: a habitual and firm disposition to choosing good.

- **Human Virtues:** we can choose to grow in these.
 - a) Prudence: ability to know what is true in different situations.
 - b) Justice: ability to give to others what is due to them.
 - c) Fortitude: ability to choose the good in difficulties.
 - d) Temperance: ability to choose pleasures in moderation and goodness.
- **Theological Virtues:** given by God as a free gift, enabling us to live the Christian life.
 - a) Faith: we believe in God and in all that He has said.
 - b) Hope: we desire the Kingdom of Heaven and place our trust in attaining it.
 - c) Charity: we love God above all things for His own sake & love our neighbors as ourselves.



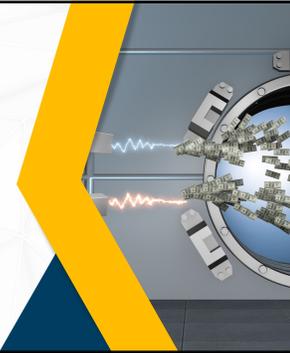
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OBJECT, INTENTION, CIRCUMSTANCES

There are three parts to the human act that the Church uses to determine the morality of an action. You may have studied these in a religious context or in a philosophy class (reason).

These are used to determine the morality of human acts. There are some things (like preferences) that simply don't have a moral impact (what is the best flavor of ice cream?).

Think about what are some questions a reporter would ask when investigating a story. Which of those questions are the most important?



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OBJECT

- ...the action chosen by the agent
- can be good or bad in itself
 - The Church teaches definitively that there are objectively evil actions
 - This is stands in stark contrast to relativism
- This includes your immediate intention
 - It's not just the physical action: "I'm pulling a trigger", but: "I'm shooting someone"
- The object is the "what"



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INTENTION

- The purpose or desire of the agent
- This is the "further reason" we do something
 - Eg, I trip the President "to become infamous for assault" OR "to save him from a sniper's bullet"
 - Eg, I push the 1st floor elevator button "to get away from my crime" OR "to visit my mom".
- We may also call the intention the "why" or the "end"



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CIRCUMSTANCES

- All the other factors
 - For example:
 - Who? Lying—you or the president?
 - Whom? Stealing water—from a teammate, or from a man in the desert?
 - Where? Public or private?
 - When? Ash Wednesday? Sunday? Someone's wedding day? Any old day?



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O, I, C

For an act to be morally good, both the object and the intention must be good!

Circumstances either aggravate or mitigate the moral character of the act, but can never change it from evil to good.



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PRINCIPLE OF DOUBLE EFFECT

What happens when there is an action that bring about both good and bad effects? Can they be moral?

We do not believe in a simple, blanket "the ends justify the means" rationale. That is too vague and slippery and can lead to a lot of really horrible things. (i.e. let's end a war by genociding both warring groups. the end is peace! So it's gotta be good, right?)

We turn to the Principle of Double Effect, which has 4 parts...



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PRINCIPLE OF DOUBLE EFFECT

1. The action must be morally good, or indifferent, as to object, intention and circumstances.
2. The evil effect(s) must not be directly willed, only tolerated and it would be avoided if possible.
3. The good effect must not come directly as a result of the evil effect.
4. The good effect must be proportionate to or greater than the evil effect



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PRINCIPLE OF DOUBLE EFFECT

example:

- Pregnant woman is diagnosed with uterine cancer
- Person on hospice is prescribed morphine to relieve pain, which may speed up the dying process



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