

Conscience in Healthcare

Introduction

Made in the image of God, we are endowed with a conscience that enables us to know and respond to moral truth. To live by conscience is to live with integrity, with pure hearts and transformed minds that seek God's will and strive to love him and our neighbor. Christians should inform their consciences through Scripture, reason, and evidence, and when matters are uncertain, pray for the Holy Spirit's guidance. Because moral judgments reflect our best understanding of what is good and right, we should always follow our conscience even as we recognize that our conscience is fallible and ultimately under God's judgment and grace. Because reason is essential in conscience, Christians should be prepared to engage in moral deliberation and to explain and commend the reasons for their conscientious actions to others.

In clinical practice, Christian healthcare professionals should be in, but not of, the world, striving for what is good and avoiding complicity with evil. We should pray for wisdom to discern what is right when circumstances in our fallen world make it difficult to separate ourselves from associating with the evil actions or intentions of others. Christian healthcare professionals will sometimes need to disagree with patients, colleagues, or institutions over the ethical legitimacy of controversial medical practices. Under such circumstances, Christian healthcare professionals must be prepared to refuse to cooperate with such practices. They should do so with compassion and confidence, knowing that loving our neighbors sometimes means refusing to cooperate with their mistaken wishes. Conscience should be considered a right with profound ethical and religious importance. Therefore, Christian healthcare professionals should encourage colleagues, institutions, and governments to respect this right and to establish policies that accommodate clinicians who exercise it.

A. The Nature and Significance of Conscience

1. Conscience is at the core of our nature as moral persons made in the image of God (Genesis 1:27). It is a gift of God that enables us to understand moral truth based on the moral law God has written on the human heart (Romans 2:15).
2. The full expression of God's moral truth is revealed in the Bible (Deuteronomy 5:6-21; Deuteronomy 6:5; Psalm 119:111, 144; Mark 12:30-31; 2 Timothy 3:16-17), which also teaches us about conscience.
 - a. In the Old Testament, conscience is often portrayed by the heart, meaning the innermost place of our moral consciousness as persons (Job 27:6; Psalm 51:6, 10).
 - b. The New Testament affirms and extends this understanding, describing the need for pure hearts (Matthew 5:8; I Timothy 1:5) and transformed minds (Romans 12:1-2; 2 Corinthians 3:18) that have the wisdom to know God's will and desire to please God by doing his will (Colossians 1:9-10).
 - c. By following conscience, Christians strive to live with the integrity of undivided hearts (I Kings 9:4; 2 Corinthians 1:12; Psalm 86:11) in which thoughts, words, and actions harmonize in a unified life that brings glory to God (Matthew 5:16; James 2:14-17; I Peter 2:12).

3. To live according to conscience is a fundamental moral and spiritual obligation for the Christian. We are called to hold on to faith and a good conscience (I Timothy 1:18-19; 3:9).
4. The Christian's conscience becomes properly formed and perceptive by being conformed to the mind of Christ through the power of the Holy Spirit (I Corinthians 2:16; Romans 9:1; Luke 11:9-13).
5. Conscience should always be motivated by a love for God and our neighbor (I Corinthians 10:23-24; I Timothy 1:5).
6. Conscientious living reflects the Christian's duty and desire to put God's kingdom first by pursuing what is true and right. This means living a life of love, fleeing immorality, and enduring suffering that produces perseverance, character, and hope (Matthew 6:33; Acts 5:29; Philippians 4:8; Ephesians 5:1-11; I Timothy 6:11-12; Hebrews 12:1-11; Romans 5:3-5).

B. Authority and Fallibility of Conscience

1. Because we are fallible and finite, our consciences may not always provide trustworthy moral guidance. We may suffer from limited or mistaken understandings (Job 42:1-6; Isaiah 55:8-9), weaknesses in our moral character (Proverbs 16:2; I John 1:8), and we may be self-deceived (Jeremiah 17:9-10). In extreme cases, our consciences may be seared and not function (I Timothy 4:2). Therefore, our consciences need the objective moral illumination provided by God's Word.
2. Through the power of the Spirit and the guidance of biblical teaching, God uses Scripture to renew our minds to discern his will (Romans 12:1-2). This enables us to respond to ethical challenges with consciences informed by reason and evidence, and with hearts motivated by faith, hope, and love (I Corinthians 13:1-13).
 - a. Rightly understood, conscience engages multiple aspects of our human nature as it involves the dimensions of reason, emotion, and motivation.^{1,2} Together, these interrelated dimensions allow us to understand, feel, and do what we believe is right and good.
 - b. Reason is an essential part of conscience. Therefore, conscience is more than a private moral sensibility; it is rational and its claims and conclusions can be communicated to others.
 - c. This ability to communicate allows us to appeal to other persons' consciences (2 Corinthians 4:2) and to use moral reasoning to inform, advise, or persuade them (2 Corinthians 5:11).
3. Even though conscience is fallible, we must always follow it, because conscience reflects our best moral understanding before God and man (Acts 24:16; 2 Corinthians 1:12; I Timothy 1:19; 3:9; James 4:17).
 - a. The God-given authority of an individual's conscience sets it above the judgments of others.
 - b. A clear conscience, however, does not make someone innocent: each person's conscience remains under the judgment of God and His Word (I Corinthians 4:3-4; Hebrews 4:12-13).
 - c. The unique and universal value of conscience reflects a belief in individual human equality that Christianity introduced to the ancient world. This belief has rightly

shaped modern assumptions about the exceptional importance of personal human freedom in matters of ethics and faith.³

C. Conscientious Practice in Healthcare

1. A Christian healthcare professional's conscientious practice must be both motivated by the love of God and neighbor (I Corinthians 10:23-24; I Timothy 1:5) and guided by wisdom.
 - a. Conscientious practice must demonstrate a love that abounds in both knowledge and deep insight to discern what is best, so that God is praised (Philippians 1:9-11).
 - b. We need wisdom in situations where there is tension between our duty to care for a patient with simultaneous obligations to others – to other patients, to family (I Tim 5:8), to the fellowship of faith (Ephesians 4:1-16), to employers (Ephesians 6:5-8), to society (Matthew 22:21) or to be a faithful steward of one's own body (I Corinthians 6:19-20; Ephesians 5:29; I Timothy 5:23).
 - c. Conscientious practice must follow the 'order of love,' directed first to God and then to our neighbors (Mark 12:28-34), in the confidence that what pleases God is also beneficial to our neighbors.
 - d. In all circumstances, we should pray for wisdom to fulfill our multiple responsibilities (James 1:5) and for strength to do what we know is good (James 4:17).
2. Moral deliberation is part of conscientious practice and is thus a responsibility of each Christian healthcare professional (Galatians 6:4-5). After we have done our moral best, we must entrust our decisions to Christ's mercy (Psalm 68:19; Romans 14:4).

D. Complicity with Evil

1. To avoid complicity with evil, we must live by the Spirit (Galatians 5:22-26), reject the desires of our sinful nature (Galatians 5:16-21), not become weary in doing good to all people (Galatians 6:9-10), seek to learn God's will (Psalm 86:11), and offer ourselves to God as living sacrifices (Romans 12:1-2).
2. Actions and intentions are evil if they go against God's will as revealed in Scripture, summarized in the command to love God and neighbor (Deuteronomy 5:1-33; Matthew 5-7; Mark 12:28-31; Romans 13:8-10).
 - a. As Christians we are called to avoid every kind of evil (I Thessalonians 5:22), separate ourselves from evil (2 Corinthians 6:17), hate what is evil (Romans 12:9), pray for deliverance from the evil one (Matthew 6:13), and have nothing to do with deeds of darkness (Ephesians 5:11).
 - b. Christians must never do evil that good may result (Romans 3:8).
3. A person is morally complicit with evil when he or she supports, associates with, or participates in actions or intentions that are evil.
 - a. Complicity may involve the use of unethical means or the pursuit of corrupt goals.
 - b. Complicity may involve encouraging, assisting, or cooperating with the unethical actions or intentions of patients, other professionals, institutions, or governments.

- c. Complicity may involve the use of information, technology, or materials previously obtained through unethical means, which may have the further effect of justifying, rewarding, perpetuating, or ignoring past, present, or future evils.
- 4. Because of the complex ramifications of professional practice requirements and employee-employer relationships, it may sometimes not be possible to completely separate ourselves from associating with the evil actions or intentions of others.
 - a. In such circumstances, Christians should take comfort in knowing that God wants us to be in, but not of, the world (John 17:15-16; I Corinthians 5:9-10), that He protects us from evil and enemies (Psalm 23), and that He calls us to be salt and light (Matthew 5:13-16) in a world darkened by evil, and yet a world that Christ died to save (John 3:16-21).
 - b. No matter how complex our circumstances may be, Christians are always responsible, to the best of our abilities, to rely on God's Word, the Holy Spirit, and mature Christian counsel to act conscientiously. We must identify courses of action that promote what is good and achieve the needed degree of separation from the evil intentions or actions of others.
 - c. By demonstrating a better way, conscientious refusal enables the Christian health professional to overcome evil with good (Romans 12:21).
- 5. Sometimes questions of conscience may cause Christians to experience significant uncertainty and profound anxiety.
 - a. In such circumstances, we should not be fearful, no matter how weak we feel. God faithfully upholds us when we are tested (Hebrews 12:1-11) and shows mercy to us in our weakness (2 Corinthians 1:8-9) as we rely on Him and seek His wisdom (James 1:2-5).
 - b. He knows our condition (Psalm 103:13-18; Matthew 9:12; Matthew 11:28-30; Mark 9:21-26) and wants us to turn to Him in our distress (2 Chronicles 20:12; Psalm 121; Psalm 146; Proverbs 3:5-6).
 - c. He will be faithful (1 Corinthians 10:13; Hebrews 10:23), shining a light on our path and shielding us with his protection (Psalm 84:11).
- 6. In seeking discernment about situations involving complicity, Christian healthcare professionals should consider the following:
 - a. Intention: our motivation must always be to do and promote good, not evil.
 - b. Proximity: the closer the association with an evil act, the greater the culpability.
 - c. Seriousness: the evil of some acts is so significant that any association with them is morally unacceptable.
 - d. Clarity: the greater the certainty that an action is evil, the greater the culpability.
- 7. Frameworks that distinguish between unacceptable and acceptable occasions for "cooperation with evil" may help Christian healthcare professionals clarify questions of proximity.^{4,5,6} Such distinctions rest on reasoning that includes the following:
 - a. Our actions in themselves should never be immoral.
 - b. We should never share in the evil intentions of a person committing an immoral action.
 - c. Even if we do not share in such evil intentions, we should never cooperate in ways immediately or directly connected to the execution of an immoral action.

- d. The greater the distance between the immoral act and our action, that is, a distant “cooperation”, the more likely our action will be untainted by the original immorality.
 - e. The moral reason for our action, (our distant “cooperation”) should be proportionate to the immoral action at issue: i.e., The greater the seriousness of the immoral act, the more compelling the basis for our refusal to cooperate. Some immoral actions constitute such a grave attack on human life and health that any cooperation, however distant, is morally unacceptable.
8. Concerning the evil actions or intentions of others, moral complicity is absent or morally justified when all of the following conditions are satisfied:
- a. The healthcare professional intends to do and promote good;
 - b. There is a sufficient distance between the healthcare professional and the evil intention or action;
 - c. The healthcare professional’s action does not justify, reward, perpetuate, or ignore past, present, or future evils.

E. Conscientious Refusal in Healthcare

1. Healthcare professionals who are guided by love and wisdom usually collaborate well with their patients in shared decision-making, based on a shared concept of health and legitimate goals of care.
2. Sometimes, however, healthcare professionals and patients disagree about the ethical legitimacy of certain medical practices based on differing foundational beliefs and values.
 - a. In the face of such disagreements, clinicians may believe that a patient’s intentions are inherently unethical or not directed toward acceptable goals. To avoid complicity, they may need to refuse to cooperate with a patient’s request.
 - b. In such a situation, a clinician should listen with compassion to the patient’s wishes and concerns and respectfully explain why those desires conflict with legitimate concepts of health, goals of care, medical evidence, or ethical principles that the clinician, by conscience, is obligated to respect.
 - c. By practicing conscientiously, clinicians will act in their patient’s best interests by offering alternatives that promote health, based on the clinician’s best understanding and judgment, both ethically and medically.
 - d. Conscientious practice involves judgments about controversial medical practices and goals, and focuses on the patient’s good.⁷ It should never be a justification for prejudice or discrimination.
3. The contrast between a patient’s request and a patient’s health illustrates how loving our neighbor may sometimes require us to go against his or her wishes for his or her good.⁸ (Please see CMDA’s Statement on Autonomy.)

F. Types of Conscientious Refusal

1. Healthcare professionals who conscientiously refuse to participate in practices they believe are unethical must decide how to avoid complicity in those practices.
2. Conscientious healthcare professionals may find some medical practices more objectionable than others. Therefore, the form that conscientious refusal may take will

vary. Depending on the degree of moral objection, conscientious refusal may involve one or more of the following kinds of actions:

- a. recusal from participation (by stepping away from the process or plan of care, without abandoning the patient);
 - b. disclosure of information (by giving prior notice to patients or employers, by describing alternatives to patients, or by explaining reasons for refusal);
 - c. facilitation of treatment (by referring the patient to another clinician or by transferring care);
 - d. avoidance of work that includes objectionable activities (this may mean avoiding problematic clinical specialties, clinical assignments, or practice environments).
3. Referral practices deserve special consideration. Clinicians may encounter professional policies or social expectations that state or imply that they should always be willing to make a referral for a service that is (1) legal, (2) desired by the patient, (3) within or outside their specialization, and (4) supported by professional bodies.
 4. Conscientious clinicians will often judge referrals to be appropriate. But for some controversial practices, they may consider the referrals to be unethical because they represent unacceptable complicity with evil.⁹
 - a. Healthcare professionals who refuse to make referrals for controversial practices believe that those practices are contrary to their patients' best interests. Such referrals would make them responsible contributors to a process aiming at an unethical goal and would thus make them complicit with evil.
 - b. Such clinicians believe referral constitutes a morally serious relationship between intentions, actions, and outcomes that would make them responsible participants in an ethically problematic chain of events.
 - c. When healthcare professionals believe they are morally responsible for their own intentions and actions, they must maintain their moral integrity. They should never be treated as mere channels for the preferences of others.
 - d. Whereas a purely utilitarian calculation may presume to aggregate everyone's preferences into some notion of the 'greater good,' individual integrity is not simply one interest among many. It is a fundamental value that warrants the highest level of moral consideration and respect.
 5. Healthcare professionals who refuse to participate in a controversial practice are not abandoning their patients or failing to fulfill their duty to care.
 - a. On the contrary, the controversial practice itself would compromise their duty to care because it would not promote the patient's health and best interests.
 - b. Conscientious clinicians should always be committed to caring for their patients, as long as they do so through morally legitimate means.
 6. Clinicians who invoke conscience rights should always respect a patient's freedom to seek treatment elsewhere. However, respect for that freedom does not imply an obligation to assist the patient in seeking an ethically objectionable treatment.

G. The Right of Conscience

1. The predominant moral language of the Bible is articulated not in terms of rights but of obligations (Deuteronomy 5:1-33; Matthew 5-7; Mark 12:28-31; Romans 13:8-10) and

virtues (Matt 5-7; Romans 13:8-10; I Corinthians 13:1-13; Galatians 5:22-23; Colossians 3:12-14).

- a. The use of the word ‘rights’ is infrequent in English translations of the Bible.
 - b. Old Testament references to ‘rights’ serve as reminders of the justice we owe to those who bear the image of God, and particularly to those with less power (Proverbs 31:9; Isaiah 10:2).
 - c. In the New Testament, the few references to ‘rights’ caution against using them for moral justification (I Corinthians 8:9; I Corinthians 9:15).
2. Nevertheless, rights language is prevalent in Western culture, arguably because of Christianity’s historical emphasis on the God-given equality and dignity of every human being.³
 - a. The concept of rights highlights those things that have great moral value in society. Claiming that something is a right accomplishes three things:¹⁰
 - i. It assigns priority to a particular attribute believed to be essential to human flourishing;
 - ii. It serves as a protective capsule surrounding that attribute; and
 - iii. It appeals for deliberate action from others to ensure such protection.
3. The language of rights may seem self-focused because clinicians’ rights may seem to compete with patients’ rights. But rights and duties should be understood as corollaries, two sides of the same moral coin. Thus, rights language in public and professional contexts may be a potent way of referring to the binding obligations that human beings owe each other. One of these obligations is respect for another’s conscience.
 - a. For Christian healthcare professionals, the right of conscience reflects an awareness of their moral obligation to God to “hold on to faith and a good conscience” (I Timothy 1:19). Patients, colleagues, and society must respect this important obligation. In healthcare, the right of conscience applies to patients and professionals alike.
4. Patient rights of conscience
 - a. Patients with decision-making capacity have the right to refuse treatment, even when such refusal would bring them harm.
 - b. When a patient’s refusal of treatment threatens the lives of others, the patient’s right to refuse treatment should be subordinate to the protection of others and be considered a matter of public interest and responsibility. (i.e., tuberculosis or infectious disease treatments)
5. Healthcare professional rights of conscience
 - a. All healthcare professionals and trainees have the right to refuse to participate in practices they believe to be unethical. Participating (as noted in Section E) would undermine their integrity by making them contributors towards an unethical goal, causing them to be complicit with evil.
 - b. It is the moral prerogative of each healthcare professional to decide, and to be ready to explain, what constitutes ‘participation.’
 - c. When a patient requests a service that a conscientious clinician is ethically unable to provide, the patient may seek to transfer care elsewhere. The healthcare professional is obligated to ensure that the patient’s medical records are transferred to the new healthcare professional the patient has chosen.

- d. When conflicts occur, a professional's right of conscience should have moral and legal priority over a patient's request for the professional's cooperation.
- 6. Healthcare institution rights of conscience
 - a. Healthcare institutions have the right to refuse to provide or participate in practices that conflict with their foundational beliefs and values.
 - b. Healthcare institutions should be transparent about the services they do and do not provide.
 - c. Healthcare institutions should not be deprived of public or other funding due to exercising their rights of conscience.
- 7. Healthcare education and rights of conscience
 - a. Educational institutions, educators, and trainees should be permitted to refuse to provide or participate in practices they believe to be unethical. They should be able to do so without the threat of negative repercussions.
 - b. Healthcare professionals at all levels of training should be familiar with their institution's policies related to the protection of conscientious practice and the expectations of those with conscience-based objections.
 - c. No professional organization, governing body, or government agency should ever mandate participation in medical practices that violate the consciences of healthcare professionals or trainees.

H. Conclusions

1. CMDA affirms that Christian healthcare professionals should strive to love God and their neighbors in every aspect of their professional work.
2. CMDA affirms that a Christian healthcare professional's conscience should be informed by Scripture, reason, and evidence, and should be guided by the Holy Spirit through prayer.
3. CMDA affirms that Christian healthcare professionals have a fundamental ethical obligation to follow their consciences and to resist pressures that would undermine their integrity, whether in professional work or in any other part of their lives.
4. CMDA affirms that Christian healthcare professionals should encourage colleagues, institutions, and governments to respect conscience rights and to establish and defend policies that accommodate and protect clinicians who exercise them.

Bible Verses (ESV)

Genesis 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

Deuteronomy 5:1-33 And Moses summoned all Israel and said to them, “Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them. 2 The LORD our God made a covenant with us in Horeb. 3 Not with our fathers did the LORD make this covenant, but with us, who are all of us here alive today. 4 The LORD spoke with you face to face at the mountain, out of the midst of the fire, 5 while I stood between the LORD and you at that time, to declare to you the word of the LORD. For you were afraid because of the fire, and you did not go up into the mountain. He said: 6 “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. 7 “You shall have no other gods before me. 8 “You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. 9 You shall not bow down to them or serve them; for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, 10 but showing steadfast love to thousands of those who love me and keep my commandments. 11 “You shall not take the name of the LORD your God in vain, for the LORD will not hold him guiltless who takes his name in vain. 12 “Observe the Sabbath day, to keep it holy, as the LORD your God commanded you. 13 Six days you shall labor and do all your work, 14 but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. 15 You shall remember that you were a slave in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to keep the Sabbath day. 16 “Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you. 17 “You shall not murder. 18 “And you shall not commit adultery. 19 “And you shall not steal. 20 “And you shall not bear false witness against your neighbor. 21 “And you shall not covet your neighbor’s wife. And you shall not desire your neighbor’s house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor’s.’ 22 “These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me. 23 And as soon as you heard the voice out of the midst of the darkness, while the mountain was burning with fire, you came near to me, all the heads of your tribes, and your elders. 24 And you said, ‘Behold, the LORD our God has shown us his glory and greatness, and we have heard his voice out of the midst of the fire. This day we have seen God speak with man, and man still live. 25 Now therefore why should we die? For this great fire will consume us. If we hear the voice of the LORD our God any more, we shall die. 26 For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of fire as we have, and has still lived? 27 Go near and hear all that the LORD our God will say and speak to us all that the LORD our God will speak to you, and we will hear and do it.’ 28 “And the LORD heard your words, when you spoke to me. And the LORD said to me, ‘I have heard the words of this people, which they have spoken to you. They

are right in all that they have spoken. 29 Oh that they had such a mind as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants forever! 30 Go and say to them, "Return to your tents." 31 But you, stand here by me, and I will tell you the whole commandment and the statutes and the rules that you shall teach them, that they may do them in the land that I am giving them to possess.' 32 You shall be careful therefore to do as the LORD your God has commanded you. You shall not turn aside to the right hand or to the left. 33 You shall walk in all the way that the LORD your God has commanded you, that you may live, and that it may go well with you, and that you may live long in the land that you shall possess.

Deuteronomy 6:5 You shall love the LORD your God with all your heart and with all your soul and with all your might.

I Kings 9:4 And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules.

2 Chronicles 20:12 O our God, will you not execute judgment on them? For we are powerless against this great horde that is coming against us. We do not know what to do, but our eyes are on you."

Job 27:6 I hold fast my righteousness and will not let it go; my heart does not reproach me for any of my days.

Job 42:1-6 Then Job answered the LORD and said: 2 "I know that you can do all things, and that no purpose of yours can be thwarted. 3 Who is this that hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, which I did not know. 4 'Hear, and I will speak; I will question you, and you make it known to me.' 5 I had heard of you by the hearing of the ear, but now my eye sees you; 6 therefore I despise myself, and repent in dust and ashes."

Psalms 23 The LORD is my shepherd; I shall not want. 2 He makes me lie down in green pastures. He leads me beside still waters. 3 He restores my soul. He leads me in paths of righteousness for his name's sake. 4 Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; your rod and your staff, they comfort me. 5 You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. 6 Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever.

Psalms 51:6 Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart.

Psalms 51:10 Create in me a clean heart, O God, and renew a right spirit within me.

Psalms 68:19 Blessed be the Lord, who daily bears us up; God is our salvation.

Psalm 84:11 For the LORD God is a sun and shield; the LORD bestows favor and honor. No good thing does he withhold from those who walk uprightly.

Psalm 86:11 Teach me your way, O LORD, that I may walk in your truth; unite my heart to fear your name.

Psalm 103:13-18 As a father shows compassion to his children, so the LORD shows compassion to those who fear him. 14 For he knows our frame; he remembers that we are dust. 15 As for man, his days are like grass; he flourishes like a flower of the field; 16 for the wind passes over it, and it is gone, and its place knows it no more. 17 But the steadfast love of the LORD is from everlasting to everlasting on those who fear him, and his righteousness to children's children, 18 to those who keep his covenant and remember to do his commandments.

Psalm 119:111 Your testimonies are my heritage forever, for they are the joy of my heart.

Psalm 119: 144 Your testimonies are righteous forever; give me understanding that I may live.

Psalm 121 I lift up my eyes to the hills. From where does my help come? 2 My help comes from the LORD, who made heaven and earth. 3 He will not let your foot be moved; he who keeps you will not slumber. 4 Behold, he who keeps Israel will neither slumber nor sleep. 5 The LORD is your keeper; the LORD is your shade on your right hand. 6 The sun shall not strike you by day, nor the moon by night. 7 The LORD will keep you from all evil; he will keep your life. 8 The LORD will keep your going out and your coming in from this time forth and forevermore.

Psalm 146 Praise the LORD! Praise the LORD, O my soul! 2 I will praise the LORD as long as I live; I will sing praises to my God while I have my being. 3 Put not your trust in princes, in a son of man, in whom there is no salvation. 4 When his breath departs, he returns to the earth; on that very day his plans perish. 5 Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, 6 who made heaven and earth, the sea, and all that is in them, who keeps faith forever; 7 who executes justice for the oppressed, who gives food to the hungry. The LORD sets the prisoners free; 8 the LORD opens the eyes of the blind. The LORD lifts up those who are bowed down; the LORD loves the righteous. 9 The LORD watches over the sojourners; he upholds the widow and the fatherless, but the way of the wicked he brings to ruin. 10 The LORD will reign forever, your God, O Zion, to all generations. Praise the LORD!

Proverbs 3:5-6 Trust in the LORD with all your heart, and do not lean on your own understanding. 6 In all your ways acknowledge him, and he will make straight your paths.

Proverbs 16:2 All the ways of a man are pure in his own eyes, but the LORD weighs the spirit.

Proverbs 31:9 Open your mouth, judge righteously, defend the rights of the poor and needy.

Isaiah 10:2 to turn aside the needy from justice and to rob the poor of my people of their right, that widows may be their spoil, and that they may make the fatherless their prey!

Isaiah 55:8-9 For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

Matthew 5 Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him. 2 And he opened his mouth and taught them, saying: 3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven. 4 Blessed are those who mourn, for they shall be comforted. 5 Blessed are the meek, for they shall inherit the earth. 6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. 7 Blessed are the merciful, for they shall receive mercy. 8 Blessed are the pure in heart, for they shall see God. 9 Blessed are the peacemakers, for they shall be called sons of God. 10 Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven. 11 Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. 12 Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you. 13 You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people’s feet. 14 You are the light of the world. A city set on a hill cannot be hidden. 15 Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. 16 In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven. 17 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 18 For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. 19 Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. 20 For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven. 21 You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’ 22 But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. 23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. 25 Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. 26 Truly, I say to you, you will never get out until you have paid the last penny. 27 You have heard that it was said, ‘You shall not commit adultery.’ 28 But I say to you that everyone who looks at a woman with lustful intent has already committed adultery with her in his heart. 29 If your right eye causes you to sin, tear it out and throw it away. For it is better that you lose one of your members than that your whole body be thrown into hell. 30 And if your right hand causes you to sin, cut it off and throw it away. For it is better that you lose one of your members than that your whole body go into hell. 31 It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ 32 But I say to you that everyone who divorces his wife, except on the ground of sexual immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery. 33 Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ 34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God, 35 or by the earth, for it is his

footstool, or by Jerusalem, for it is the city of the great King. 36 And do not take an oath by your head, for you cannot make one hair white or black. 37 Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil. 38 You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' 39 But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. 40 And if anyone would sue you and take your tunic, let him have your cloak as well. 41 And if anyone forces you to go one mile, go with him two miles. 42 Give to the one who begs from you, and do not refuse the one who would borrow from you. 43 You have heard that it was said, 'You shall love your neighbor and hate your enemy.' 44 But I say to you, Love your enemies and pray for those who persecute you, 45 so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. 46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? 48 You therefore must be perfect, as your heavenly Father is perfect.

Matthew 6 Beware of practicing your righteousness before other people in order to be seen by them, for then you will have no reward from your Father who is in heaven. 2 Thus, when you give to the needy, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by others. Truly, I say to you, they have received their reward. 3 But when you give to the needy, do not let your left hand know what your right hand is doing, 4 so that your giving may be in secret. And your Father who sees in secret will reward you. 5 And when you pray, you must not be like the hypocrites. For they love to stand and pray in the synagogues and at the street corners, that they may be seen by others. Truly, I say to you, they have received their reward. 6 But when you pray, go into your room and shut the door and pray to your Father who is in secret. And your Father who sees in secret will reward you. 7 And when you pray, do not heap up empty phrases as the Gentiles do, for they think that they will be heard for their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 Pray then like this: Our Father in heaven, hallowed be your name. 10 Your kingdom come, your will be done, on earth as it is in heaven. 11 Give us this day our daily bread, 12 and forgive us our debts, as we also have forgiven our debtors. 13 And lead us not into temptation, but deliver us from evil. 14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses. 16 And when you fast, do not look gloomy like the hypocrites, for they disfigure their faces that their fasting may be seen by others. Truly, I say to you, they have received their reward. 17 But when you fast, anoint your head and wash your face, 18 that your fasting may not be seen by others but by your Father who is in secret. And your Father who sees in secret will reward you. 19 Do not lay up for yourselves treasures on earth, where moth and rust[e] destroy and where thieves break in and steal, 20 but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, 23 but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! 24 No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money. 25 Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? 26 Look

at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? 27 And which of you by being anxious can add a single hour to his span of life? 28 And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, 29 yet I tell you, even Solomon in all his glory was not arrayed like one of these. 30 But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? 31 Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' 32 For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. 33 But seek first the kingdom of God and his righteousness, and all these things will be added to you. 34 Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

Matthew 7 Judge not, that you be not judged. 2 For with the judgment you pronounce you will be judged, and with the measure you use it will be measured to you. 3 Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? 4 Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? 5 You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye. 6 Do not give dogs what is holy, and do not throw your pearls before pigs, lest they trample them underfoot and turn to attack you. 7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 9 Or which one of you, if his son asks him for bread, will give him a stone? 10 Or if he asks for a fish, will give him a serpent? 11 If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him! 12 So whatever you wish that others would do to you, do also to them, for this is the Law and the Prophets. 13 Enter by the narrow gate. For the gate is wide and the way is easy that leads to destruction, and those who enter by it are many. 14 For the gate is narrow and the way is hard that leads to life, and those who find it are few. 15 Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. 16 You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? 17 So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. 18 A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. 19 Every tree that does not bear good fruit is cut down and thrown into the fire. 20 Thus you will recognize them by their fruits. 21 Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. 22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' 23 And then will I declare to them, 'I never knew you; depart from me, you workers of lawlessness.' 24 Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. 25 And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. 26 And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. 27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it." 28 And when Jesus finished these sayings, the crowds were astonished at his teaching, 29 for he was teaching them as one who had authority, and not as their scribes.

Matthew 9:12 But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick.

Matthew 11:28-30 Come to me, all who labor and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. 30 For my yoke is easy, and my burden is light.”

Matthew 22:21 They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Mark 9:21-26 And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. 22 And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us.” 23 And Jesus said to him, “If you can!’ All things are possible for one who believes.” 24 Immediately the father of the child cried out[d] and said, “I believe; help my unbelief!” 25 And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, “You mute and deaf spirit, I command you, come out of him and never enter him again.” 26 And after crying out and convulsing him terribly, it came out, and the boy was like a corpse, so that most of them said, “He is dead.”

Mark 12:28-34 And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, “Which commandment is the most important of all?” 29 Jesus answered, “The most important is, ‘Hear, O Israel: The Lord our God, the Lord is one. 30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ 31 The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” 32 And the scribe said to him, “You are right, Teacher. You have truly said that he is one, and there is no other besides him. 33 And to love him with all the heart and with all the understanding and with all the strength, and to love one’s neighbor as oneself, is much more than all whole burnt offerings and sacrifices.” 34 And when Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” And after that no one dared to ask him any more questions.

Luke 11:9-13 And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened. 11 What father among you, if his son asks for a fish, will instead of a fish give him a serpent; 12 or if he asks for an egg, will give him a scorpion? 13 If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

John 3:16-21 For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. 1 For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him. 1 Whoever believes in him is not condemned, but whoever does not believe is condemned already, because he has not believed in the name of the only Son of God. 1 And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. 2 For everyone who does wicked things hates the light and does not come to the light, lest his

works should be exposed. 2But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.”

John 17:15-16 I do not ask that you take them out of the world, but that you keep them from the evil one. 16 They are not of the world, just as I am not of the world.

Acts 5:29 But Peter and the apostles answered, “We must obey God rather than men.

Acts 24:16 So I always take pains to have a clear conscience toward both God and man.

Romans 2:15 They show that the work of the Law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them.

Romans 3:8 And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just.

Romans 5:3-5 Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4 and endurance produces character, and character produces hope, 5 and hope does not put us to shame, because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.

Romans 9:1 I am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit—

Romans 12:1-2 I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

Romans 12:9 Let love be genuine. Abhor what is evil; hold fast to what is good.

Romans 12:21 Do not be overcome by evil, but overcome evil with good.

Romans 13:8-10 Owe no one anything, except to love each other, for the one who loves another has fulfilled the Law. 9 For the commandments, “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” 10 Love does no wrong to a neighbor; therefore love is the fulfilling of the Law.

Romans 14:4 Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand.

I Corinthians 2:16 “For who has understood the mind of the Lord so as to instruct him?” But we have the mind of Christ.

I Corinthians 4:3-4 But with me it is a very small thing that I should be judged by you or by any human court. In fact, I do not even judge myself. 4 For I am not aware of anything against myself, but I am not thereby acquitted. It is the Lord who judges me.

I Corinthians 5:9-10 I wrote to you in my letter not to associate with sexually immoral people—10 not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, since then you would need to go out of the world.

I Corinthians 6:19-20 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, 20 for you were bought with a price. So glorify God in your body.

I Corinthians 8:9 But take care that this right of yours does not somehow become a stumbling block to the weak.

I Corinthians 9:15 But I have made no use of any of these rights, nor am I writing these things to secure any such provision. For I would rather die than have anyone deprive me of my ground for boasting.

1 Corinthians 10:13 No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.

I Corinthians 10:23-24 “All things are lawful,” but not all things are helpful. “All things are lawful,” but not all things build up. 24 Let no one seek his own good, but the good of his neighbor.

I Corinthians 13:1-13 If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 2 And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. 3 If I give away all I have, and if I deliver up my body to be burned,[a] but have not love, I gain nothing. 4 Love is patient and kind; love does not envy or boast; it is not arrogant 5 or rude. It does not insist on its own way; it is not irritable or resentful; 6 it does not rejoice at wrongdoing, but rejoices with the truth. 7 Love bears all things, believes all things, hopes all things, endures all things. 8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect comes, the partial will pass away. 11 When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. 12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known. 13 So now faith, hope, and love abide, these three; but the greatest of these is love.

2 Corinthians 1:8-9 For we do not want you to be unaware, brothers, of the affliction we experienced in Asia. For we were so utterly burdened beyond our strength that we despaired of life itself. 9 Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead.

2 Corinthians 1:12 For our boast is this, the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you.

2 Corinthians 3:18 And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

2 Corinthians 4:2 But we have renounced disgraceful, underhanded ways. We refuse to practice cunning or to tamper with God's word, but by the open statement of the truth we would commend ourselves to everyone's conscience in the sight of God.

2 Corinthians 5:11 Therefore, knowing the fear of the Lord, we persuade others. But what we are is known to God, and I hope it is known also to your conscience.

2 Corinthians 6:17 Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you

Galatians 5:16-21 But I say, walk by the Spirit, and you will not gratify the desires of the flesh. 17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. 18 But if you are led by the Spirit, you are not under the Law. 19 Now the works of the flesh are evident: sexual immorality, impurity, sensuality, 20 idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, 21 envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Galatians 5:22-26 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law. 24 And those who belong to Christ Jesus have crucified the flesh with its passions and desires. 25 If we live by the Spirit, let us also keep in step with the Spirit. 26 Let us not become conceited, provoking one another, envying one another.

Galatians 6:4-5 But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. 5 For each will have to bear his own load.

Galatians 6:9-10 And let us not grow weary of doing good, for in due season we will reap, if we do not give up. 10 So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.

Ephesians 4:1-16 I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit—just as you were called to the one hope that belongs to your call— 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all and

through all and in all. 7 But grace was given to each one of us according to the measure of Christ's gift. 8 Therefore it says, "When he ascended on high he led a host of captives, and he gave gifts to men." 9 (In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth? 10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.) 11 And he gave the apostles, the prophets, the evangelists, the shepherds and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, 14 so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes. 15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, 16 from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.

Ephesians 5:1-11 Therefore be imitators of God, as beloved children. 2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. 3 But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. 4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. 5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. 7 Therefore do not become partners with them; 8 for at one time you were darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of light is found in all that is good and right and true), 10 and try to discern what is pleasing to the Lord. 11 Take no part in the unfruitful works of darkness, but instead expose them.

Ephesians 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church.

Ephesians 6:5-8 Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, 6 not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, 7 rendering service with a good will as to the Lord and not to man, 8 knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free.

Philippians 1:9-11 And it is my prayer that your love may abound more and more, with knowledge and all discernment, 10 so that you may approve what is excellent, and so be pure and blameless for the day of Christ, 11 filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

Philippians 4:8 Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things.

Colossians 1:9-10 And so, from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding, 10 so as to walk in a manner worthy of the Lord, fully pleasing to him: bearing fruit in every good work and increasing in the knowledge of God.

Colossians 3:12-14 Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, 13 bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. 14 And above all these put on love, which binds everything together in perfect harmony.

I Thessalonians 5:22 Abstain from every form of evil.

I Timothy 1:5 The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith.

I Timothy 1:18-19 This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, 19 holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith

I Timothy 3:9 They must hold the mystery of the faith with a clear conscience.

I Timothy 4:2 through the insincerity of liars whose consciences are seared

I Timothy 5:23 (No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.)

I Timothy 6:11-12 But as for you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, steadfastness, gentleness. 12 Fight the good fight of the faith. Take hold of the eternal life to which you were called and about which you made the good confession in the presence of many witnesses.

2 Timothy 3:16-17 All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work.

Hebrews 4:12-13 For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart. 13 And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.

Hebrews 10:23 Let us hold fast the confession of our hope without wavering, for he who promised is faithful.

Hebrews 12:1-11 Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, 2 looking to Jesus, the founder and perfecter of our faith, who for the

joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. 3 Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. 4 In your struggle against sin you have not yet resisted to the point of shedding your blood. 5 And have you forgotten the exhortation that addresses you as sons? “My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. 6 For the Lord disciplines the one he loves, and chastises every son whom he receives.” 7 It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? 8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. 9 Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live? 10 For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness. 11 For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.

James 1:2-5 Count it all joy, my brothers, when you meet trials of various kinds, 3 for you know that the testing of your faith produces steadfastness. 4 And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. 5 If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him.

James 2:14-17 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him? 15 If a brother or sister is poorly clothed and lacking in daily food, 16 and one of you says to them, “Go in peace, be warmed and filled,” without giving them the things needed for the body, what good[b] is that? 17 So also faith by itself, if it does not have works, is dead.

James 4:17 So whoever knows the right thing to do and fails to do it, for him it is sin.

I Peter 2:12 Keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

I John 1:8 If we say we have no sin, we deceive ourselves, and the truth is not in us.

¹ Broad, C., 1940. Conscience and Conscientious Action. *Philosophy*, 15(58), pp.115-130.

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³ Siedentop, L., 2014. *Inventing the Individual: The Origins of Western Liberalism*. London: Penguin Books Ltd, pp.353-361.

⁴ Pellegrino ED. 1993. Societal duty and moral complicity: the physician's dilemma of divided loyalty. *Int J Law Psychiatry*, 16(3-4), pp.371-391.

⁵ Pontifical Academy for Life, 2006. Moral Reflections on Vaccines Prepared from Cells Derived from Aborted Human Fetuses. *The National Catholic Bioethics Quarterly*, 6(3), pp.541-550.

⁶ Chausa.org. 2013. *The Principles Governing Cooperation and Catholic Health Care: An Overview*. [online] Available at: www.chausa.org/publications/health-care-ethics-usa/archives/issues/winter-2013/the-principles-governing-cooperation-and-catholic-health-care-an-overview. [Accessed 11 March 2021].

⁷ Pellegrino, E., 2001. The Internal Morality of Clinical Medicine: A Paradigm for the Ethics of the Helping and Healing Professions. *The Journal of Medicine and Philosophy*, 26(6), pp.559-579.

⁸ O'Donovan, O., 1986. *Resurrection and Moral Order: An Outline for Evangelical Ethics*. Leicester, England: Inter-Varsity Press, p.234.

⁹ Kaldjian, L., 2019. Understanding Conscience as Integrity: Why Some Physicians Will Not Refer Patients for Ethically Controversial Practices. *Perspectives in Biology and Medicine*, 62(3), pp.383-400.

¹⁰ Freedman, Michael. 1991. *Rights*. Minneapolis, MN: University of Minnesota Press, pp. 7-10.