

## **Research Bibliography on Conscience**

*Compiled by*

James T. Bretzke, S.J., S.T.D.  
Marquette University

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For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

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## Research Bibliography on Conscience

*Compiled by*

James T. Bretzke, S.J.  
Professor of Moral Theology  
Boston College School of Theology & Ministry  
[bretzke@bc.edu](mailto:bretzke@bc.edu)

For more titles in related areas of moral theology see James T. Bretzke, S.J., *A Research Bibliography in Christian Ethics and Catholic Moral Theology*, (Lewiston NY: Edwin Mellen Press, 2006).

### *Articles/Chapters on Conscience and Moral Development*

Auer, Alfons. "Christianity's Dilemma: Freedom to Be Autonomous or Freedom to Obey?" Concilium 110 (1977): 47-55.

Batumalai, S. "Malaysian Theology: An Understanding of Conversion from a Malaysian Perspective." *Asia Journal of Theology* 5 (1991): 119-129.

Belamns, Théo G. "Le paradoxe de la conscience erronée d'Abélard à Karl Rahner." Revue Thomiste 90 (1990): 570-586.

Calls for a return to the realism of Aquinas and an abandonment of so-called Kantian transcendentalism which Belmans considers Rahner to have appropriated.

Bretzke, James T., S.J. "Conscience and *Veritatis splendor* in the Church Today." *Studia Moralia* 55/2 (2017): 271-295.

The Extraordinary and Ordinary Synods on the Family in 2014 and 2015 and the subsequent papal Post Synodal Apostolic Exhortation *Amoris laetitia* have occasioned considerable discussion and debate on a wide range of issues related to marriage, divorce, admission to Communion and the connection between discipline and doctrine. Since the close of the Synod, while waiting for the promised Post Synodal Apostolic Exhortation, various understandings of conscience and its relation to Church teaching have been articulated by a number of hierarchs and theologians. Since the release of Pope Francis' Post Synodal Exhortation *Amoris laetitia* this debate has actually intensified and four cardinals made public five *Dubia* ("doubts" or "questions") regarding the interpretation of certain points of the Exhortation. Inasmuch as *Veritatis splendor* has been referenced in these various discussions, there has not been any sustained

treatment of that Encyclical's teaching on the proper role of conscience and conscience formation as it relates to magisterial teaching. Now may be an opportune time to flesh out a bit more this lacuna. First, I will examine in some detail the relevant section of the Encyclical, and then I will conclude by offering an interpretation of St. Ignatius Loyola's "Rules for Thinking with the Church" in the light of the papal magisterium of Pope Francis as one possible way forward to reduce some of the tensions around the perceived impasse.

Keywords: *Veritatis splendor*, Synod on the Family, conscience, Magisterium, Ignatius of Loyola Rules for Thinking with the Church, Pope John Paul II, Pope Francis, *Dubia*, discernment, obsequium religiosum, paradigms

\_\_\_\_\_. "In Good Conscience: What *Amoris Laetitia* can teach us about responsible decision making." *America* 8 April 2016. Found at <http://americamagazine.org/issue/article/good-conscience>

This 2,000 word article looks carefully at how "conscience" is used in Pope Francis' Post-Synodal Apostolic Exhortation *Amoris laetitia* The Joy of Love, which was released on April 8, 2016.

\_\_\_\_\_. "The Sanctuary of Conscience: Where the Axes Intersect." Chapter 4 in Id. *A Morally Complex World: Engaging Contemporary Moral Theology*, 109-143. Collegeville: The Liturgical Press, 2004.

Bujo, Bénézet. "The Understanding of Conscience in African Ethics." *Studies in Interreligious Dialogue* 2 (1992): 5-30.

Bujo is a diocesan priest from Zaire and currently the Head of Department of Moral Theology at the University of Fribourg in Switzerland.

Callahan, Sidney. "Conscience." In *Riding Time Like a River: The Catholic Moral Tradition Since Vatican II*, 99-112. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

\_\_\_\_\_. "Conscience and Gender." Chapter 10 in *Conscience: Readings in Moral Theology, 14*, 113-129. Edited by Charles E. Curran. New York: Paulist Press, 2004.

First appeared in *Second Opinion* 17/2 (1991)

Capone, Domenico, C.Ss.R. "La teologia della Coscienza Morale nel Concilio e dopo il Concilio." *Studia Moralia* 24 (1986).

Caffarra, Carlo. "Moral Conscience." Part II, Chapter 3 in *Living in Christ: Fundamental Principles of Catholic Moral Teaching*, 107-127. Translated by Christopher Ruff. San

Francisco: Ignatius Press, 1987.

Italian original: Viventi in Cristo. Milano: Jaca, 1981.

Carpentier, René. "Conscience." In Dictionnaire de spiritualité, 2/2, cols. 1548-1575. Paris: Beauchesne, 1953.

Chrostowski, Waldemar. "An examination of conscience by God's people as exemplified in Neh 9:6-37." Biblische Zeitschrift 34 (1990): 253-261.

Conley, John J., S.J. "Retrieving Conscience." Faith & Reason 20 (1994): 273-280.

Suggests an approach using the neo-scholastic tradition, and gives as an exemplar the work of Fagothy.

Conley teaches philosophy at Fordham University.

Conn, Walter E. "Conscience and Self-Transcendence in the Thought of Bernard Lonergan." Chapter 12 in *Conscience: Readings in Moral Theology, 14*, 151-162. Edited by Charles E. Curran. New York: Paulist Press, 2004.

First appeared in *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*, Edited by Vernon Gregson. New York: Paulist Press, 1988.

\_\_\_\_\_. "The Desire for Authenticity: Conscience and Moral Conversion." In *The Desires of the Human Heart: An Introduction to the Theology of Bernard Lonergan*, 36-56. Edited by Vernon Gregson. New York: Paulist Press, 1988.

\_\_\_\_\_. "Ethical Style for Creative Conscience." *Louvain Studies* 7 (1978): 183-194.

Develops a theory of conscience based on Lonergan's study of the human subject, and then presents some observations on what such a theory might imply in terms of an ethical style of creative, self-transcending subjectivity.

\_\_\_\_\_. "Moral Development as Self-Transcendence." *Horizons* 4 (1977): 189-205.

Coriden, James. Conscience & Communion: What's a Remarried Catholic to Do?

*Commonweal* (27 January 2012): 16-18. Also Posted online 16 January 2012 at <http://commonwealmagazine.org>.

Canonist who argues that under certain conditions a divorced and remarried Catholic who does not have an annulment can still in good conscience opt to return to the sacraments.

Curran, Charles E. "Amoris Laetitia and Conscience." *Asian Horizons* 10/4 (December 2016): 693-706.

\_\_\_\_\_. "The Christian Conscience Today." In *Conscience: Theological and Psychological Perspectives*, 132--142. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From Christian Morality Today, 13-25. Notre Dame: Fides Publishers, Inc., 1966.

\_\_\_\_\_. "Conscience in the Light of the Catholic Moral Tradition." Chapter 1 in *Conscience: Readings in Moral Theology, 14, 3-24*. Edited by Charles E. Curran. New York: Paulist Press, 2004.

\_\_\_\_\_. "Law and Conscience in the Christian Context." In *Law for Liberty: The Role of Law in the Church Today*, 156-171. Edited by James E. Biechler. Baltimore: Helicon Press, 1967.

Essay written for the Canon Law Society of America's seminar on The Role of Law in the Church.

\_\_\_\_\_. "Official Catholic social teaching and conscience." In *Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R.*, 85-104. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

DeCosse, David. "Bishops' Conscience Model Makes Light of Practical Reason." *National Catholic Reporter* (online edition) January 23, 2012.

DeCosse analyzes and critiques the current stance espoused by various U.S. Bishops in their treatment of conscience and Magisterial teaching on concrete matters of the moral law which have political ramifications, especially in the areas of sexual ethics.

DeCosse has his doctorate in theological ethics from Boston College and currently is director of campus ethics programs at Santa Clara University in California.

Delgado, William. "Libertad humana y orden moral objetivo: elección fundamental." Teologia IUSI 12 (1994): 33-42.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Delhaye, Philippe. "Conscience and Church Authority." Louvain Studies 2 (1968-69): 355-375.

Demmer, Klaus, M.S.C. "L'agire morale tra norma e coscienza." In La norma della vita

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- \_\_\_\_\_. "Coscienza e norma morale." In Fondazione e interpretazione della norma, 13-50. A cura di Armando Rigobello. Brescia: Morcellina, 1986.
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- Dulles, Avery R., S.J. "Authority and Conscience." *Church* (Fall, 1986): 8-15.
- Also in *Readings in Moral Theology, No. 6: Dissent in the Church*, 97-111. Edited by Charles E. Curran and Richard A. McCormick, S.J. New York: Paulist Press, 1988.
- \_\_\_\_\_. "Authority in the Church." Ch. 9 in *The Cambridge Companion to John Henry Newman*, 170-188. Edited by Ian Ker and Terrence Merrigan. Cambridge & New York: Cambridge University Press, 2009.
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- Originally published in Conscience: Its Freedom and Limitations, 251-257. Edited by William C. Bier, S.J. New York: Fordham University Press, 1971.
- Dwyer, Judith A., S.S.J. "Vatican II and the Dignity of Conscience." In Vatican II: The Unfinished Agenda, A Look to the Future, 160-173. Edited by Lucien Richard. New York: Paulist Press, 1987.
- Ernst, Wilhelm. "Gewissen in katholischer Sicht." Communio 22 (1982): 153-172.
- Fach, Wolfgang, and Martinsen, Renate. "Haltlose Moralität: Über die Ablösung des guten Lebens durch das gute Gewissen" (Unsteady Morality: On Redeeming the Good Life Through a Good Conscience). *Zeitschrift für Sozialwissenschaft* 19/4 (1991): 542-557.
- From the author supplied abstract:* The article discusses the relationship between morality and the marketplace. In an economic exchange, both players have it in their interest to seem to act responsibly by mutual identification or sympathy. The bloom of morality thus arises from the swamp of the marketplace as economic actors engage in the pursuit of happiness in what the author calls "take-out morality."
- Fratellone, Raimondo. "Norma morale oggettiva, Magistero e coscienza soggettiva." In *Problemi morali dei giovani oggi*, 81-104. Edited by Guido Gatti and Gianfranco Coffele. Roma: LAS, 1990.

Fuchs, Josef, S.J. "Conscience and Conscientious Fidelity." In *Moral Theology: Challenges for the Future. Essays in Honor of Richard A. McCormick, S.J.*, 108-124. Edited by Charles E. Curran. New York: Paulist Press, 1990.

Also found as Chapter 10 in Idem. *Moral Demands and Personal Obligations*, 153-170. Washington, D.C.: Georgetown University Press, 1993.

German original: "Gewissen und Gefolgschaft." *Stimmen der Zeit* 207 (1989): 308-320.

\_\_\_\_\_. "Libertà fondamentale e morale." In AA.VV. *Libertà-liberazione nella vita morale*, 43.64. Brescia, 1968.

\_\_\_\_\_. "Our Image of God and the Morality of Innerworldly Behavior." Chapter 3 in *Christian Morality: The Word Became Flesh*, 28-49. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987.

German original: "Das Gottesbild und die Moral innerweltlichen Handelns." *Stimmen der Zeit* 202 (1984): 363-382.

Fuchs argues that it is a fundamental theological error to conceive of God as existing "alongside" the world and us as a "commander" and as "ruler" who sends in moral commands from on high.

\_\_\_\_\_. "The Phenomenon of Conscience: *Subject-Orientation and Object-Orientation*. In *Conscience: An Interdisciplinary View*, 27-47. *Salzburg Colloquium on Ethics in the Sciences and Humanities*. Edited by Gerhard Zecha, and Paul Weingartner. Dordrecht: D. Reidel, 1987.

Discussion following Fuchs' presentation is also printed: pp. 47-56.

Fuchs' paper is also found as Chapter 8 in *Christian Morality: The Word Became Flesh*, 118-133. Translated by Brian McNeil. Washington, D.C.: Georgetown University Press; Dublin: Gill and Macmillan, 1987.

*Traduzione italiana in Il Verbo si fa carne: teologia morale*. Casale Monferrato, Piemonte, 1989.

\_\_\_\_\_. "Was heißt 'Irriges Gewissen'?" *Stimmen der Zeit* 118 (1993): 795-803.

Gaffney, James. "Conscience: The Evolution of Ambiguity." Chapter 9 in *Matters of Faith and Morals*, 115-133.. Kansas City: Sheed and Ward, 1987.

Traces the major developments in the understanding of conscience from classical and

biblical usage to the full range of significance it had acquired by the high Middle Ages. Originally presented to the Society of Christian Ethics in 1984.

Gaffney is Professor of Christian Ethics at Loyola University, New Orleans.

\_\_\_\_\_. "Rights of Conscience as Limits of Power." Chapter 7 in Matters of Faith and Morals, 87-101. Kansas City: Sheed and Ward, 1987.

Defends and defines freedom of conscience as a right derived from an obligation which is implied in the principle of the Golden Rule. Originally presented to the Catholic Theological Society of America in 1982 and found in the 1983 CTSA Proceedings.

Genovesi, Vincent, S.J. "Magisterium and Conscience: Living as Faithful and Responsible Catholics," *Chicago Studies*, 48/1 (Spring, 2009): 64-84.

Glaser, John W. "Conscience and Super-Ego: A Key Distinction." *Theological Studies* 32 (1971): 30-47.

Also found in *Conscience: Theological and Psychological Perspectives*, 167-188. Edited by C. Ellis Nelson. New York: Newman Press, 1973.

Describes both moral conscience and the superego, their superficial similarities, and crucial differences, and concludes with some pastoral reflections on several areas where the recognition of the difference between genuine moral conscience and the functioning of the superego can be illuminating, and where a failure to make such a distinction can result in great harm.

Grisez, Germain, and Shaw, Russell. "Conscience: Knowledge of Moral Truth." Chapter 3 in *Conscience: Readings in Moral Theology*, 14, 39-50. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Gudorf, Christine E. "How will I recognize my conscience when I find it? [example of abortion]" *Philosophy and Theology* 1 (1986): 64-83.

Gula, Richard M., S.S. "Conscience." In *Christian Ethics: An Introduction*, 110-122. Edited by Bernard Hoose. Collegeville: Liturgical Press, 1998.

Gula is Professor of Moral Theology at the Franciscan School of Theology in Berkeley, California.

\_\_\_\_\_. "The Moral Conscience." Chapter 4 in *Conscience: Readings in Moral Theology*, 14, 51-63. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Hanigan, James P. "Conscience and the Holy Spirit." *The Catholic Theological Society of*



*America Proceedings of the Fifty-first Annual Convention* 51 (1996): 227-246.

Also found as Chapter 14 in *Conscience: Readings in Moral Theology, 14*, 175-187. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Hannon, Patrick. "The Conscience of the Voter and Law-maker." *Doctrine and Life* 42 (1992): .

One article of a special issue devoted to the larger question of whether a Christian law-maker (including a referendum in which every voter would be a "law-maker") is obliged to insert Christian moral teaching into civil law. The specific context for this question is the abortion question in Ireland.

Häring, Bernard, C.Ss.R. "Conscience: The Sanctuary of Creative Fidelity and Liberty." Chapter 6 in Free and Faithful in Christ: Moral Theology for Priests and Laity, 224-301. Volume I: General Moral Theology. Middlegreen, Slough: St. Paul Publications, 1978.

Translations available in many other languages as well.

\_\_\_\_\_. "Reciprocity of consciences: a key concept in moral theology." In Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R., 60-72. Edited by Raphael Gallagher, C.Ss.R., and Brendan McConvery, C.Ss.R. Dublin: Gill and Macmillan, 1989.

Hogan, Linda. "Conscience in the Documents of Vatican II." Chapter 6 in *Conscience: Readings in Moral Theology, 14*, 82-88. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Originally appeared in her *Confronting the Truth: Conscience in the Catholic Tradition*. New York: Paulist, 2001.

Hoose, Jayne. "Conscience in *Veritatis Splendor* and the *Catechism*." Chapter 7 in *Conscience: Readings in Moral Theology, 14*, 89-94. Edited by Charles E. Curran. New York: Paulist Press, 2004.

First appeared in her edited volume, *Conscience in the World Religion*. Leominster UK: Gracewing and Notre Dame: University of Notre Dame Press, 1999.

Hughes, Gerard J., S.J. "Conscience." Ch. 10 in *The Cambridge Companion to John Henry Newman*, 189-220. Edited by Ian Ker and Terrence Merrigan. Cambridge & New York: Cambridge University Press, 2009.

Jonsson, John N. "Freedom of conscience and social justice: Baptists and the demand of true religion." *Review and Expositor* 89 (Winter 1992): 23-34.

Johnstone, Brian V., C.Ss.R. "Erroneous Conscience in Veritatis Splendor and the Theological Tradition." In *The Splendor of Accuracy: An Examination of the Assertions Made by Veritatis Splendor*. 114-135. Edited by Joseph A. Selling and Jan Jans. Grand Rapids: William B. Eerdmans Publishing Company, 1994.

Also found as "Conscience and Error," Chapter 13 in *Conscience: Readings in Moral Theology, 14*, 163-174. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Johnstone, an Australian, was professor of moral theology at the Alphonsianum in Rome and now teaches at The Catholic University of America in Washington, D.C.

\_\_\_\_\_. "Solidarity and Moral Conscience: Challenges for Our Theological and Pastoral Work." *Studia Moralia* 31 (1993): 65-85.

Discusses the interrelationship between solidarity and conscience, and uses four paradigms of conscience to illustrate different ways in which the role and function of conscience can be seen. Johnstone discusses also "critical conscience" using the work of Bartolomé de Las Casas as an example to illustrate the ways in which authentic solidarity can function along with critical conscience to unmask forms of oppression and false solidarity.

Juros, Helmut. "Formation of Conscience and Ethics: Some Methodological Observations." *Concilium* 110 (1977): 39-46.

*In Italian*: "Formazione della coscienza ed etica. Osservazioni metodologiche." *Concilium* 13 (10/1977): 69-81.

Juros is a Polish theologian.

Kaczynski, Edward, O.P. "La coscienza morale nella teologia cattolica." *Angelicum* 68 (1991): 65-94.

Reviews the traditional Roman Catholic teaching on conscience from the perspective of traditional concepts on the conscience as application as well as current concepts from the creative conscience to conscience as decision, as well as integrated concepts.

Kaczynski teaches at the Angelicum in Rome.

\_\_\_\_\_. "La formazione morale cristiana. La coscienza, la responsabilità e la virtù." *Angelicum* 69 (1992): 351-367.

\_\_\_\_\_. "The Foundations of Christian Conscience in the Church." *Angelicum* 73 (1996):

469-486.

Discusses conscience in terms of subjectivity and objectivity, and asserts that these two elements are unified in the interiority and transcendence of conscience. Uses many references to *The Catechism of the Catholic Church*, *Veritatis Splendor*, the writings of Karol Wojtyla, and Thomas Aquinas. Critical of Kantian moral autonomy as being merely subjective. Stresses also the necessity of conscience formation in the light of faith.

Kalscheuer, Gregory A., S.J., "Conscience and Citizenship: The Primacy of Conscience for Catholics in Public Life." Chapter 7 in *Voting and Holiness: Catholic Perspectives on Political Participation*, 107-125. Edited by Nicholas P. Cafardi. New York/Mahwah: Paulist Press, 2012.

Carefully written synopsis in the light of the realities of the American legal and political context of the Catholic doctrine on the primacy of conscience and *Lumen gentium's* call for *obsequium religiosum* ("religious submission of the will"), documenting this in Thomas Aquinas, *Gaudium et spes*, *Dignitatis humanae*, the USCCB's *Faithful Citizenship* as well as commentaries from theologians such as John Courtney Murray, Joseph Ratzinger, Richard Gula and Francis Sullivan, SJ. Also included are counter-positions on the primacy of conscience, most notably from Cardinal George Pell of Sydney, Australia.

Originally published in the *Journal of Catholic Social Thought* 6/2 (2009). Kalscheuer is a lawyer and professor in the Boston College School of Law.

Kaufman, Philip S., O.S.B. "Probabilism: The Right to Know Moral Options." Chapter Two in *Why You Can Disagree and Remain a Faithful Catholic*, 17-25. Bloomington IN: Myer Stone Books, 1989.

This chapter outlines the theory of probabilism, while the remainder of the book discusses infallibility, divorce and remarriage, and many of the issues connected with the proclamation of the birth control teaching of the Church.

Keating, James. "Initiation & Moral Education: A Modest Proposal." *Church* 10 (Summer,1994): 14-17.

Keenan, James F., S.J. "Can a Wrong Action Be Good? The Development of Theological Opinion on Erroneous Conscience." *Eglise et théologie* 24 (1993): 205-219.

Brief historical overview of the tradition of this issue.

At this writing Keenan was professor of moral theology at the then Weston Jesuit School of Theology in Cambridge, MA.

\_\_\_\_\_. "Examining Conscience: Ancient wisdom on judgment, justice and the heart." *America* (4-11 April 2016). Available online at <http://americamagazine.org/issue/examining-conscience>

Brief overview of the theology of conscience from the Bible through Vatican II, with some additional reference to Thomas Aquinas. Suitable for a review of the theme or perhaps for a non-specialist adult audience.

At this writing Keenan was the Canisius Professor at Boston College.

\_\_\_\_\_. "Redeeming Conscience." *Theological Studies* 76/1 (March 2015): 129-147.

Part of the annual "Notes on Moral Theology" section which Keenan oversees. In this article Keenan outlines an understanding of conscience that would be more socially oriented and accountable, as distinguished from seeing it as (religious) freedom to dissent from human laws. Reference is made to European use of conscience as remorse after World War II, and proposes that this notion might be employed in the United States to aid in our repentance for our own racist history—which in turn would require greater solidarity with others and vigilance against threats posed to humanity.

At this writing Keenan is the Canisius Professor at Boston College.

Koch, T. "Autonomie des Gewissens als Prinzip der evangelischen Theologie." *Zeitschrift für Evangelische Ethik* 29 (1985): 306-332.

Discusses some difficulties Protestant theology has with the concept of an "autonomous conscience."

Kodera T. James. "The Reshaping of Conscience: Challenges and Promises of Multiculturalism in American Education." *The Japan Christian Review* 60 (1994): 49-63.

Kosnik, Anthony R. "Following Conscience." In *A Catholic Bill of Rights*, 33-35. Edited by Leonard Swidler and Herbert O'Brien. Kansas City: Sheed and Ward, 1988.

Kutz, Stanley, C.S.B. "Conscience and Contraception." In *Contraception and Holiness: The Catholic Predicament*, 23-60. Edited by Archbishop Thomas D. Roberts, S.J., ed. New York: Herder and Herder, 1964.

Lawler, Michael, and Salzman, Todd. "Following Faithfully: The Catholic Way to Choose the Good." *America* 2 February 2015 Available at <http://americamagazine.org/issue/following-faithfully>

Lehmann, Paul. "The Decline and Fall of Conscience." In *Conscience: Theological and*

*Psychological Perspectives*, 28-45. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From *Ethics in a Christian Context*, 327-343. The Library of Philosophy and Theology. London: SCM Press, 1963.

Lewis, H.D. "The Voice of Conscience and the Voice of God." Chapter 10 in Christian Ethics and Contemporary Philosophy, 172-180. Edited by Ian T. Ramsey. London: SCM Press, 1966.

*Italian translation in Etica cristiana e filosofia contemporanea*. Bologna: EDB, 1971.

Macquarrie, John. "The Struggle of Conscience for Authentic Selfhood." In Conscience: Theological and Psychological Perspectives, 155-166. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Also found in Three Issues in Ethics, 111-123. New York: Harper and Row, 1978.

Mahoney, John, S.J. "Conscience, Discernment, and Prophecy in Moral Decision Making." In Riding Time Like a River: The Catholic Moral Tradition Since Vatican II, 81-97. Edited by William J. O'Brien. Washington, D.C.: Georgetown University Press, 1993.

May, William E. "Church Teaching and Conscience." Chapter 8 in *Conscience: Readings in Moral Theology, 14*, 95-102. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Originally appeared in *Why Humanae Vitae Was Right: A Reader*. Edited by Janet Smith. San Francisco: Ignatius Press, 1993.

McCarthy, David Matzko. "Conscience: A Richer Moral Language." *Josephinum* 8 (Winter/Spring 2001): 43-53.

Argues that contemporary personalist accounts of conscience are open to a psychology which is problematic in relating to the reality of the objective moral order.

McCarthy is Assistant Professor of Theology at Mount Saint Mary's College in Emmitsburg

McCormick, Richard A., S.J. "Church Teaching and Conscience." Chapter 9 in *Conscience: Readings in Moral Theology, 14*, 103-109. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Originally appeared in *Proceedings of the Catholic Theological Society of America* 54 (1999).

McInerny, Ralph. "Fundamental Option." In *Persona Verità e Morale: Atti del Congresso Internazionale di Teologia Morale (Roma, 7-12 aprile 1986)*, 427-434. Roma: Città Nuova Editrice, 1987.

The Congress was sponsored jointly the John Paul II Pontifical Institute for the Study of Matrimony and the Family of the Lateran University (Msgr. Carlo Caffarra), and the Holy Cross (Santa Croce) Center in Rome of the University of Navarra (Opus Dei).

McInerny is the Michael P. Grace Professor Medieval Studies at the University of Notre Dame.

\_\_\_\_\_. "Prudence and Conscience." The Thomist 34 (1974): 291-305.

Melina, Livio. "Coscienza, libertà e Magistero." La Scuola Cattolica 120 (1992): 152-171.

Melina is professor of moral theology at the John Paul II Institute for Studies of Marriage and the Family in Rome.

\_\_\_\_\_. "Moral conscience and `communio': Toward a response to the challenge of ethical pluralism. Communio 20 (1993): 673-686.

Melina holds that Christian conscience is a call to assume an internal, ecclesial form in conformity with a Marian disponability to the Spirit. This article does not discuss *Veritatis Splendor*.

Mobbs, Frank. "Newman's Doctrine of Conscience." Irish Theological Quarterly 57 (1991): 311-316.

Mortimer, R.C. "An Anglo-Catholic View of Conscience." In Conscience: Theological and Psychological Perspectives, 123-131. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Also found in The Elements of Moral Theology, 75-83. London: A. & C. Black Ltd.; New York: Harper & Row.

Navone, John, S.J. "Scripture for Christian Conversion." New Blackfriars 74 (1993): 21-33.

Navone is professor of biblical theology in the Institute of Spirituality of the Pontifical Gregorian University.

O'Connell, Timothy E. "An Understanding of Conscience." Chapter 2 in *Conscience: Readings in Moral Theology*, 14, 25-38. Edited by Charles E. Curran. New York: Paulist Press, 2004.

O'Rourke, Kevin, O.P. "Rights of Conscience: Responding to a Bishop's Disciplinary Decisions." *America* (1-8 August 2011): 12-16.

References the controversial decision in 2009-10 of Bishop Thomas Olmsted regarding the revoking the Catholic status in Phoenix of the hospital and declaration of excommunication for one of administrator that allowed the termination of a life-threatening pregnancy to save the life of the mother. O'Rourke distinguishes this as a prudential judgment and thus the response called for by the Catholic faithful differs from that which would be accorded to either an infallible doctrine or even a non-infallible statement of moral doctrine.

Patrick, Anne E. "Conscience and Solidarity with Victims." Chapter 15 in *Conscience: Readings in Moral Theology, 14, 188-194*. Edited by Charles E. Curran. New York: Paulist Press, 2004.

Originally found in her *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*. New York: Continuum, 1996.

Pell, George Cardinal. "The Inconvenient Conscience." *First Things* 153 (May 2005): 22-26.

Philibert, Paul J., O.P. "Conscience: Developmental Perspectives from Rogers and Kohlberg." Horizons 6 (1979): 1-26.

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Poppi, Antonino. "L'educazione all'etica: problemi filosofici e orientamenti morali." In Problemi di etica: fondazione, norme, orientamenti, 259-296. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Prummer, Dominic M., O.P. "Treatise IV: Conscience" in *Id. Handbook of Moral Theology*. Translated from the Latin by Rev. Gerald W. Shelton, S.T.L. Edited for American Usage by Rev. John Gavin Nolan, S.T.D. New York: P.J. Kenedy & Sons, 1957 (Latin original *Vademecum Theologiae Moralis*. Freiburg: Verlag Herder, 1949.

Ratzinger, Josef Cardinal. "Conscience and Truth." Address to the Workshop for the US Bishops, Dallas TX, 1991. Available online at <http://www.ewtn.com/library/curia/ratzcons.htm>

Robinson, N.H.G. "How the Bible Speaks to Conscience." In *Conscience: Theological and Psychological Perspectives*, 72-78. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

Also found in Robinson's own book, *Christ and Conscience*, 171-178. London: James Nisbet, 1956.

Robinson develops the thesis that conscience is the area where the individual experiences the Spirit of God, and that the Bible is the means by which God addresses the human person today. This address is not so much a narrative as a confrontation with conscience which results in confession, repentance, restitution and change. Uses the story of David and Nathan, plus makes some remarks about Jesus' use of parables.

Rudin, Josef. "A Catholic View of Conscience." In *Conscience: Theological and Psychological Perspectives*, 95-114. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

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From *Conscience*, 137-158. Edited by the Curatorium of the C.J. Jung Institute. Evanston: Northwestern University Press, 1970.

Salzman, Todd and Lawler, Michael. "In *Amoris Laetitia*, Francis' model of conscience empowers Catholics." *National Catholic Reporter* September 7, 2016 <https://www.ncronline.org/news/theology/amoris-laetitia-francis-model-conscience-empowers-catholics> (accessed September 7, 2016)

An excellent treatment of contrasting theologies of conscience as exemplified by figures such as Archbishop Charles Chaput and Germain Grisez on one hand, and Josef Fuchs, SJ and Bernard Häring, C.Ss.R. on the other.



Schär, Hans. "Protestant Problems with Conscience." In Conscience: Theological and Psychological Perspectives, 79-94. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

From Conscience, 113-130. Edited by the Curatorium of the C.J. Jung Institute. Evanston: Northwestern University Press, 1970.

Schindler, David L. "History, Objectivity, and Moral Conversion." The Thomist 37 (1973): 569-588.

Shannon, William H. "Christian Conscience and Modern Warfare." America 166 (15 February 1992): 108-112.

Offers a summary and critique of the 6 July 1991 editorial in La Civiltà Cattolica on this topic.

Spohn, William C. "Conscience and Moral Development." Chapter 11 in Conscience: Readings in Moral Theology, 14, 130-150. Edited by Charles E. Curran. New York: Paulist Press, 2004.

First appeared in Theological Studies in 2000.

Spohn did his doctoral dissertation in Christian ethics under James M Gustafson at the University of Chicago on Jonathan Edwards' "religious affections." After several years of teaching moral theology at the Jesuit School of Theology in Berkeley, Spohn moved to Santa Clara University where he taught until his death in 2005.

Springer, Robert H. "Conscience, Behavioral Science and Absolutes." In Absolutes in Moral Theology?, 19-56. Edited by Charles E. Curran. Washington, D.C.: Corpus Books, 1968.

*En español:* ¿Principios Absolutos en Teología Moral? «Teología y Mundo Actual», 24. Traducción de José Maria Ruiz, S.J. Santander: Editorial Sal Terrae, 1970.

Stafford, Archbishop (now Cardinal) J. Francis. "The Ecclesial Dimension of Conscience: Statement on the Doctrinal Congregation's Letter." Origins 24 (October 27, 1994): 345.

Occasioned by the discussion raised by the Congregation for the Doctrine of the Faith. "Concerning the Reception of Communion by Divorced-and-Remarried Members of the Faithful: Letter to Bishops." Origins 24 (October 27, 1994): 337-340.

Stafford is former Archbishop of Denver, Colorado, and now works in the Vatican.

Stock, Michael E., O.P. "Conscience and Super-Ego." The Thomist 24 (1961): 554-579.

Tillich, Paul. "A Conscience Above Moralism." In Conscience: Theological and Psychological Perspectives, 46-61. Edited by C. Ellis Nelson. New York: Newman Press (Paulist), 1973.

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Originally published in Ministry and Medicine in Human Relations, 127-140. Edited by Iago Gladstone. New York: International Universities Press, 1955.

Tineo, Luis. "Conciencia moral y Magistero de la Iglesia." Teologia IUSI 12 (1994): 43-76.

One of several articles in this issue devoted to an analysis of *Veritatis Splendor*.

Trenti, Giuseppe. "Educazione all'etica: problemi teologici e orientamenti pastorali." In Problemi di etica: fondazione, norme, orientamenti, 297-321. A cura di Enrico Berti. Padova: Fondazione Lanza-Gregoriana, 1990.

Weiner, Isaac. "The Corporately Produced Conscience: Emergency Contraception and the Politics of Workplace Accommodations." *JAAR* 85/1 (2017): 31-63. DOI: <https://doi.org/10.1093/jaarel/lfw049>

*From the author-supplied abstract:* This article uses a chance encounter with a supermarket checkout clerk as an occasion for reframing contemporary debates about workplace accommodations and the religious politics of contraception. Scholarship on workplace religion has tended to assume a rigid distinction between the religious spaces in which conscience is formed and the secular spaces to which claims of conscience are brought. In contrast, I argue that we might productively redescribe employee claims of conscience as corporately produced, rather than emanating from the realm of the private or personal. I reimagine the workplace as an important site of ethical subject formation, as a space in and through which moral claims are constituted, rather than to which they are brought, and I explore how accommodations can produce the very differences they are meant to protect. In this way, my discussion reveals how legal mandates and corporate policies join together to produce new moral subjects.

Ziegler, Philip G. "“Doing Conscience Over”: The Reformulation of the Doctrine of Conscience in the Theological Ethics of Karl Barth and Paul Lehmann." *Toronto Journal of Philosophy* 14 (Fall 1998): 213-238.

Zukowski, Edward. "The 'Good Conscience' of Nazi Doctors." In The Annual of the Society of Christian Ethics. 53-82. Edited by Harlan Beckley. Boston: The Society of Christian Ethics, 1994.

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*Books on Conscience and Moral Development*

AA.VV. Cattolicesimo e libertà: La coscienza individuale criterio inviolabile. IDO-C Documenti nuovi, 2. Verona: Arnoldo Mondadori Editore, 1967.

Primarily centered on Vatican II's understanding of religious freedom as developed in *Dignitatis humanae*.

Saggi di Nazareno Fabbretti, Pietra Pavan, José-Maria Gonzalez-Ruiz, Edward Schillebeeckx, John Courtney Murray, e Michele Pellegrino.

Abbà, Giuseppe. Felicità, vita buona e virtù: Saggio di filosofia morale. Biblioteca di Scienze Religiose. Roma: LAS, 1989.

\_\_\_\_\_. Lex et virtus. Studi sull'evoluzione della dottrina morale di San Tommaso d'Aquino. Roma: LAS, 1983.

Ambrosio, Gianni; Paolo Nepi; and Mauro Cozzoli. *La Formazione Della Coscienza Morale*. Roma: Anonima Veritas Editrice, 1995.

Bayne, David Cowan, S.J. Conscience, Obligation, and the Law: The Moral Binding Power of the Civil Law. Jesuit Studies. Chicago: Loyola University Press, 1966.

Author's training and primary point of view is in jurisprudence, not moral philosophy or theology. Part I considers theories of law from Aquinas to Holmes.

Bier, William C., S.J. Conscience: Its Freedom and Limitations. New York: Fordham University Press, 1971.

Contains a number of articles treating of conscience from diverse perspectives, theological, psychological, philosophical, civil disobedience, *Humanae vitae*, etc.

Billy, Dennis J., C.Ss.R., and Keating, James. Conscience and Prayer: the Spirit of Catholic Moral Theology. Preface by Mark O'Keefe. Collegeville: Liturgical Press, 2001.

Blasi, Anthony J. Moral Conflict and Christian Religion. New York: Peter Lang, 1988.

*Bretzke, James T., S.J. A Morally Complex World: Engaging Contemporary*

*Moral Theology. Collegeville: Liturgical Press, 2004.*

Cafardi, Nicholas P., ed. *Voting and Holiness: Catholic Perspectives on Political Participation* New York/Mahwah: Paulist Press, 2012.

15 essays, mostly from the political Left, which focus on foundational issues like conscience formation, prudential judgment and a correct reading of the moral tradition of core concepts such as intrinsic evil and compromise with evil. One hearkens back to the 1986 Bishops Pastoral on the Economy, suggesting this might provide a more helpful model of political consultation and engagement, while several others highlight problems with the apparent conflation of enunciating moral principles with the call for adopting only one political policy or voting legitimacy. Finally, a couple helpful essays, such as Bryan Massingale's on the problematic equation of opposition to slavery with abortion, give good interpretive illustrations of the kind of practical moral discernment that is needed in approaching the moral task of political participation in a way that is truly promotive of Christian holiness. The collection is balanced and covers most aspects from the abstract to the concrete, though with a fair amount of repetition of basic premises and recaps of American religious and political history (due to lack of coordination presumably about the nature of the individual essays).

Reviewed by James T. Bretzke, S.J. in *Theological Studies* (forthcoming)

Callahan, Sydney. *In Good Conscience: Reason and Emotion in Moral Decision-making.* San Francisco: Harper & Row, 1991.

Discusses the role and function of conscience and emotions in the context of American society, taking into account new psychological understandings of self, emotion, reason, intuition, problem-solving and developmental change.

Campbell, D., et. al. *Theological Education and Moral Formation.* Grand Rapids: William B. Eerdmans, 1992.

Carmody, John. *Reexamining Conscience.* New York: Seabury Press, 1982.

Childress, James F. *Moral Responsibility in Conflicts: Essays on Nonviolence, War and Conscience.* Baton Rouge: Louisiana State University Press, 1982.

Reviewed by James Turner Johnson in *Journal of Religion* 66 (1986): 88-89.

Ciarrocchi, Joseph W. *The Doubting Disease.* Mahwah: Paulist Press, 1995.

Psychological treatment of the obsessive-compulsive disorder and moral scruples.

Conn, Walter E., ed. *Conversion: Perspectives on Personal and Social Transformation*. New York: Alba House, 1978.

Conn, Walter E. *Christian Conversion: A Development Interpretation of Autonomy and Surrender*. New York: Paulist Press, 1986.

\_\_\_\_\_. *Conscience: Development and Self-Transcendence*. Birmingham AL: Religious Education Press, 1981.

Treats conscience as the drive of the personal subject towards an authentic self-transcendence realized in each instance of creative comprehension, critical judgment, responsible decision, and genuine love. Conn bases his treatment of authenticity in the personality theories of Erik Erikson, Jean Piaget, Lawrence Kohlberg, as well as on the philosophical transcendental method of Bernard Lonergan, S.J.

Connors, Russell B., Jr., and McCormick, Patrick T. *Character, Choices and Community: The Three Faces of Christian Ethics*. New York: Paulist Press, 1998.

Designed for undergraduate and/or adult education use.

Crossin, John W., O.S.F.S. *Walking in Virtue: Moral Decisions and Spiritual Growth in Daily Life*. New York: Paulist Press, 1998.

Looks at how daily moral decisions shape our lives and how these decisions in turn are shaped by the guidance of the Spirit, Scripture, interaction with community, and formation of conscience.

Curran, Charles E., ed. *Conscience: Readings in Moral Theology, 14*. New York: Paulist Press, 2004.

Curatorium of the C.J. Jung Institute. Conscience. Evanston: Northwestern University Press, 1970.

Considers conscience from Jewish, Catholic and Protestant perspectives, as well as treatment of economic and psychological aspects.

Delhay, Philippe. The Christian Conscience. New York: Desclée, 1968.

*En français*: La conscience morale du chrétien. Tournai: Desclée, 1964.

Demmer, Klaus, M.S.C. Deuten und handeln: Grundlagen und Grundfragen der Fundamentalmoral. Studien zur theologischen Ethik, no. 15. Freiburg: Verlag Herder, 1985.

*Italian translation by Mauro Pedrazzoli: Interpretare e agire. Fondamenti della morale cristiana. Cinisello Balsamo: Edizioni Paoline, 1989.*

L'etica teologica è scienza per analogia. "Scienza del senso direttiva dell'azione," l'etica teologica ha per oggetto non un dato statico, ma la "soggettività aperta alla trascendenza" nella libertà. Aiuta la coscienza a chiarire a se stessa il fine (il senso) e a elaborare il contenuto della norma facendo divenire "correttezza" la "bontà." Inserita nel conflitto storica fra bene e male, a volte ripercorre soluzioni già collaudate (le norme), a volte rischia la soluzione nuova, sapendo che ogni scelta non solo accresce il bene o il male della storia, ma si pone come possibilità ermeneutica per il prossimo. Persona e natura, persona e atto, antropologia e cristologia, peccato e conversione sono il luoghi dell'analisi, condotta con linguaggio assai oscuro. [dalla recensione pubblicata da II Regno 35 (15 aprile 1990): 229-230.]

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Fucek, Ivan, S.J. Dio e l'uomo nella coscienza. Verità--norma--libertà. (Ad uso degli studenti). Roma: PUG, 1991.

Fucek was professor of moral theology at the Pontifical Gregorian University in Rome.

Gallagher, Raphael, C.Ss.R., and McConvery, Brendan, C.Ss.R., eds. Conscience: Studies in Honour of Seán O'Riordan, C.Ss.R. Dublin: Gill and Macmillan, 1989.

O'Riordan is professor emeritus at the Alphonsianum in Rome.

García de Haro, Ramón. Legge, coscienza e libertà. Ragione & Fede. Milano: Edizioni Ares, 1984.

García de Haro teaches at the Istituto Giovanni Paolo II in Rome.

Golser, Karl. Gewissen und objektive Sittenordnung. Zum Begriff des Gewissens in der neueren katholische Moraltheologie. Wien: Wiener Dom Verlag, 1975.

Grace, S.A. Conscience in Newman's Thought. Oxford: Oxford University Press, 1989.

Gula, Richard M., S.S. Moral Discernment. New York: Paulist Press, 1997.

Would be helpful and appropriate for use in adult education groups, RCIA, and as a good non-technical and quite readable introduction to conscience and moral decision-making in the Roman Catholic tradition.

Gula is Professor of Moral Theology at the Franciscan School of Theology in Berkeley, California.

\_\_\_\_\_. *Reason Informed by Faith: Foundations of Catholic Morality*. New York: Paulist Press, 1989.

See especially chapters 9-11 entitled respectively: "Conscience," "The Formation of Conscience," and "Conscience and Church Authority."

Haas, John M., ed. *Crisis of Conscience: Catholic Theologians and Philosophers Shed Light on a Contemporary Moral Crisis*. New York: Crossroads Publishing Company, 1996.

Eight scholars from the U.S. and Europe reflect upon issues: Joseph Cardinal Ratzinger, Ralph McInerny, Robert Spämann, Servais Pinckaers, Wojciech Giertych, Ignacio Carrasco de Paula, Carlo Cafarra, and John M. Haas.

Happel, Stephen and Walter, James J. *Conversion and Discipleship: A Christian Foundation for Ethics and Doctrine*. Philadelphia: Fortress Press, 1986.

Haughton, Rosemary. *The Transformation of Man: Conversion and Community*. New York: Paulist Press, 1967.

Hodge, Robert. *What's Conscience For? Personal Responsibility in Response to Conscience and Authority*. Fort Scott, KS: St. Paul's Pub. CO., 1995.

Hogan, Linda. *Confronting the Truth: Conscience in the Catholic Tradition*. New York: Paulist, 2001.

Hoose, Jayne, ed. *Conscience in the World Religion*. Leominster UK: Gracewing and Notre Dame: University of Notre Dame Press, 1999.

Höver, Gerhard. *Sittlich handeln im Medium der Zeit. Ansätze zur handlungstheoretischen Neuorientierung der Moraltheologie*. Würzburg: Echter, 1988.

Kellermann, Bill Wylie. *Seasons of Faith and Conscience: Kairos, Confession, Liturgy*. Foreword by Jim Wallis. Maryknoll: Orbis, 1991.

Deals with the connection between faith and politics, and investigates the implications for worship and liturgy.

Kilpatrick, William K. *Why Johnny Can't Tell Right from Wrong*. New York: Simon and Schuster, 1992.

According to Kilpatrick, the basic problem with moral education in our schools is that

traditional character education has been abandoned in favor of a "non-judgmental" value approach, which focusses on the student's own ego and feelings to the exclusion of moral principles.

Kilpatrick is professor of education at Boston College.

Langston, Douglas C. *Conscience and Other Virtues: From Bonaventure to MacIntyre*. University Park: Pennsylvania State University, 2001.

Reviewed by Linda Hogan in *Theological Studies* 63 (September 2002): 630-632.

Marinelli, Anthony. Conscience and Catholic Faith: Love and Fidelity. New York: Paulist Press, 1991.

Reflection on the role of Catholic teaching for the individual conscience. Treatment of a theological perspective of conscience, a psychological overview, as well as special themes related to conscience, such as freedom, grace, virtue, and sin, plus the teaching of Jesus and the role of the Church.

McNamara, Patrick H. Conscience First, Tradition Second: A Study of American Catholics. New York: State University of New York Press, 1992.

Mount, Eric, Jr. Conscience and Responsibility. Richmond: John Knox Press, 1969.

A revised doctoral dissertation which investigates the meaning of conscience and its relationship to responsibility. Mount evaluates the contributions of Bonhoeffer, Ebeling, Fletcher, Gustafson, Häring, Lehmann, H. Richard Niebuhr, Thielicke, Tillich, and others. Mount earned a Masters at Yale, where he studied under H. Richard Niebuhr and James Gustafson, and a PhD from Duke.

Murray, Alexander. *Conscience & Authority in the Medieval Church* by Alexander, Oxford: Oxford University Press, 2015.

Reviewed by Margaret Atkins Crsa in *New Blackfriars* (6 October 2016)  
[http://onlinelibrary.wiley.com/doi/10.1111/nbfr.3\\_12239/abstract?campaign=wolotoc](http://onlinelibrary.wiley.com/doi/10.1111/nbfr.3_12239/abstract?campaign=wolotoc)

From Atkins Crsa's review: "Alexander Murray is a master of the methods of history, and loves to search out the hidden voices in places that seemed silent. One of these places is sacramental confession, hidden not least because confessors were bound by the seal. Murray's five essays all hover around the constitution *Omnis utriusque sexus* of the Fourth Lateran Council in 1215, which required of all the faithful annual Communion, preceded by individual confession to a priest. Confession was the point at which the secret heart and mind of the ordinary person met the community and the institution it represented. Murray thus coaxes from his sources the histories of conscience from both the inside and from the outside and their interplay with each other. He also traces the



shifting relationship between sin and crime as the church responded to the changing powers of the state.”

Nelson, C. Ellis, ed. *Conscience: Theological and Psychological Perspectives*. New York: Newman Press (Paulist), 1973.

An anthology of 13 articles by a number of noted contemporary theologians: Protestant, Catholic and Jewish.

Nelson, C. Ellis. *Helping Teenagers Grow Morally: A Guide for Adults*. Louisville: Westminster/John Knox, 1992.

Reviewed by Bradley Wigger in *Princeton Seminary Bulletin* 14 ns (1993): 107-109.

Neuhaus, Richard John, ed. *Theological Education and Moral Formation*. Encounter Series, 15. Grand Rapids: William B. Eerdmans, 1992.

Essays by Evangelical and mainline Protestants, as well as Roman Catholics on the relationship between theological education and moral formation. Contributions by Dennis M. Campbell, Rowan A. Greer, E. Brooks Holifield, John W. O'Malley, S.J., Merle D. Strege, and Paul T. Stallworth.

Overberg, Kenneth R., S.J. *Conscience in Conflict: How to Make Moral Choices*. Cincinnati: St. Anthony Messenger Press, 1991.

Part One presents a basic outline of Catholic moral theology in terms of conscience and decision-making, while Part Two applies this in three main areas: sexual ethics, medical ethics, and social ethics. Book is suitable for the non-expert, parish study groups or a basic undergraduate course in theology.

Overberg is professor of theology at Xavier University.

Patrick, Anne E., SNJM. *Conscience and Calling: Ethical Reflections on Catholic Women's Church Vocations*. New York: Continuum, 2013.

This volume probes the meaning and ethical implications of the powerful symbol of vocation from the vantage of contemporary Catholic women, with particular attention to the experiences of religious women. Intended as a follow-up to *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*, the new book combines new research and writing with some previously published essay, which are scattered in sources that make them inaccessible to most readers today.

Sr. Patrick taught at Carleton University as the William H. Laird Professor of Religion and the Liberal Arts in Northfield MN.

\_\_\_\_\_. *Conscience in Context: Vocation, Virtue and History*. New York: Continuum, 2009. Intended as a followup to *Liberating Conscience* this volume, containing both new research and previously published essays, looks at the meaning of vocation of contemporary Catholic women.

\_\_\_\_\_. *Liberating Conscience: Feminist Explorations in Catholic Moral Theology*. New York: Continuum, 1996.

Feminist condemnation of patriarchy, especially as manifested in the Roman Catholic Magisterium, and often rather polemical.

\_\_\_\_\_. *Women, Conscience and the Creative Process*. 2009 Madeleva Lecture in Spirituality. Mahwah: Paulist Press, 2012.

Presents a personal interpretation of conscience drawing on Scripture, ethics, psychology, and the stories of women's lives to demonstrate the virtue of creative responsibility.

Robinson, N.H.G. *Christ and Conscience*. London: James Nisbet, 1956.

Ruland, Vernon, S.J. *Conscience Across Borders: An Ethics of Global Rights and Religious Pluralism*. San Francisco: University of San Francisco Press, 2002.

Schockenhoff, Eberhard. *Bonum Hominis. Die anthropologischen und theologischen Grundlagen der Tugendethik des Thomas von Aquin*. Mainz: Grünewald, 1987.

Smith, Robert J. *Conscience and Catholicism: The Nature and Function of Conscience in Contemporary Roman Catholic Moral Theology*. Lanham MD: University Press of America, 1998.

Compares and contrasts the views of Germain Grisez and Bernard Häring as representatives to the "non-revisionist" and "revisionist" schools of moral theology.

Smith is Asst. Professor of Theology and Interdisciplinary Studies at St. Mary's University of Minnesota in St. Paul.

Smith, Russell, ed. *Catholic Conscience: Foundation and Formation: Proceedings of The Tenth Bishops' Workshop, Dallas, Texas*. Braintree MA: Pope John Center, 1991.

Proceedings of the 10th Bishops' Workshop, held in Dallas, Texas from 4-8 February 1991.

Contents: Preface. Letter of greeting, Pope John Paul II. Keynote address: Conscience and truth, Cardinal J Ratzinger. Dialogue with Cardinal Ratzinger. Elements of a Catholic conscience, Benedict Ashley, O.P. Psychology and conscience, James Gill, S.J.

Pastoral concerns. The search for an adequate theological method in formation of conscience, Paul Philibert, O.P. First response, Richard Gula, S.S. Second response, J. Haas. Pastoral concerns. The bishop, conscience and moral teaching, Msgr. Donald Wuerl. First response, Avery Dulles, S.J. Second response, J. Mulligan. Pastoral concerns. Psychic manipulation, indoctrination and the captive conscience, J. LeBar. Conscience, culpability and co-dependence, M. Garvey-O'Brien. Pastoral concerns. Conscience and the corporate person, M. Lyons. Conscience and the public person, R. George. Pastoral concerns. The church and the media: panel presentations. A view from the Vatican, Msgr. John Foley. A view from the multi-media experience, J. Catoir. A view from administration and government, [Former U.S. Ambassador to the Holy See] Frank Shakespeare. A view from Catholic youth, P Lauer. A view from in front of the camera, B. Plante. Postscript: dialogue with Cardinal Ratzinger.

Sorabji, Richard. *Moral Conscience Through the Ages*. Oxford: Oxford University Press, 2014.

Reviewed by Margaret Atkins Crsa in *New Blackfriars* (6 October 2016)

[http://onlinelibrary.wiley.com/doi/10.1111/nbfr.3\\_12239/abstract?campaign=wolotoc](http://onlinelibrary.wiley.com/doi/10.1111/nbfr.3_12239/abstract?campaign=wolotoc)

From Atkins Crsa's review: "Sorabji's book covers a vast sweep, from fifth century Athens to contemporary India and the United States. He gives a history of the concept of conscience, taking in some of the problems of freedom that it raised in specific contexts. He aims to identify a 'core concept', which he sees as more or less stable, and which he hopes can thrive without the support of religion."

Stanke, Gerhard. Die Lehre von den `Quellen der Moralität'. Darstellung und Diskussion der neuscholastischen Aussagen und neuerer Ansätze. Regensburg, 1984.

Svanera, O. Coscienza e norma morale nei catechismi italiani (1912-1982). Bologna: Edizione Dehoniane Bologna, 1991.

Tirkey, Amrit, S.J. "Conscience in the Thought of M.K. Gandhi: *A Study in the Light of Vatican II*." S.T.D. Dissertation. Roma: Pontificia Università Gregoriana, 1992.

Dissertation done under Mariasusai Dhavamony, S.J.

Trevisi, Enrico. "Coscienza morale e obbedienza civile. Linee dell'attuale dibattito teologico." *Dissertatio ad Lauream apud Pontificia Universitas Gregoriana*. Roma, 1991.

Doctoral dissertation done under Klaus Demmer, M.S.C.

Turrini, M. La coscienza e le leggi. Morale e diritto nei testi per la confessione della prima età moderna. Bologna: Il Mulino, 1991.

Weber, Helmut. Hrsg. Der ethische Kompromiss. Studien zur theologischen Ethik, 11. Freiburg: Herder, 1984.

Zachman, Randall C. *The Assurance of Faith. Conscience in the Theology of Martin Luther and John Calvin*. Minneapolis: Fortress Press, 1993.

Compares the two theologians' understanding conscience, and relates this to the testimonies of the Word and Spirit. While Luther and Calvin have different emphases, they fundamentally agree that the foundation of the peace, assurance, and certainty of conscience lies in the grace of God, as revealed to the conscience both by the external witness of the Word of God, and the internal witness of the Spirit.

Zachman teaches reformation studies at Notre Dame.

Zecha, Gerhard, and Weingartner, Paul, eds. *Conscience: An Interdisciplinary View. Salzburg Colloquium on Ethics in the Sciences and Humanities*. Theology and Decision Library. Dordrecht: D. Reidel, 1987.

9 papers, plus discussion, from Josef Fuchs, Lawrence Kohlberg, Paul Wiengartner, Gerhard Zecha and others on conscience in terms of various aspects: foundational, social, educational, and special topics.

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