



**CONSCIENCE FIRST,  
TRADITION SECOND:  
A Study of Young  
American Catholics**

**MCNAMARA, PATRICK H.**

Note: This is not the actual book cover

# Conscience First Tradition Second

**Patrick H. McNamara**



## **Conscience First Tradition Second:**

Conscience First, Tradition Second Patrick H. McNamara, 1992-02-06 For this study of American religion the author surveyed over 2000 Catholic high school seniors during a fourteen year period exploring changes in religiosity and attitudes toward the recent teachings of the Church Fifty four of these people were resurveyed eight and nine years after graduation probing whether and in what direction their viewpoints had shifted

Listening to the People of God Charles E. Zech, Robert J. Miller, 2008 Listening to the People of God reports on the findings of a survey of pastoral council members in parishes that have undergone restructuring Through their responses to the survey items and in their responses to open ended questions they provide insights as to those activities that they think are most important in easing the trauma of a parish restructuring The factors causing the need to restructure parishes are still at work Over the next few years nearly every United States diocese will feel the need to restructure parishes This book provides all those involved diocesan planners pastors and the folks in the pew with insights and specific recommendations as to how to carry out a parish restructuring most effectively

BOOK JACKET *Soul Searching* Christian Smith, Melina Lundquist Denton, 2009-04-13 Here is the definitive story of the religious and spiritual lives of contemporary American teenagers revealing that religion is indeed a significant factor in their lives This authoritative book reports the findings of the largest and most detailed such study ever undertaken a study based on a nationwide telephone survey of teens and their parents as well as in depth face to face interviews with more than 250 of the survey respondents Winner of a Christianity Today Book Award this is a landmark account of the spiritual lives of American teenagers

**Sense of the Faithful** Jerome P. Baggett, 2009 For this work Jerome Baggett conducted 300 intensive interviews with members of six parishes to explore all aspects about whether American Catholics are really so nonchalant about how they integrate the ancient devotional practices of Catholicism with the everyday struggles of the modern world

**Bright Promise, Failed Community** Joseph A. Varacalli, 2001-01-01 In Bright Promise Failed Community respected Catholic sociologist Joseph Varacalli describes how and why Catholic America has essentially failed to shape the American Republic in any significant way American society has never experienced a Catholic moment the closest it came was during the immediate post World War II era nor is it now close to approximating one Varacalli identifies as the cause of the current situation the failed community of Catholic America an ineffective and dissent ridden set of organizational arrangements that has not succeeded in adequately communicating the social doctrine of the Church to Catholic Americans or to the key idea generating sectors of American life The bright promise of Catholic America lies in the long and still developing tradition of social Catholicism With a revitalized orthodox sophisticated community to serve as the carrier of Catholic social doctrine Varacalli sees trends of thought that would propose viable alternatives to philosophies and ideologies that currently dominate the American public sphere ones that would thus have a formidable impact on American society

**Being Catholic in the Contemporary Philippines** Jayeel Serrano Cornelio, 2016-06-23 This book based on extensive

original research examines the nature of Catholicism in the contemporary Philippines. It shows how Catholicism is apparently flourishing with good attendance at Sunday Masses, impressive religious processions, and flourishing charismatic groups, and with interventions by the Catholic hierarchy in national and local politics. However, focusing in particular on the beliefs and practices of young people, the book shows that young people are often adopting a different, more individualised approach to Catholicism, which is frequently out of step with the official position. It considers the features of this: a more personal and experiential relationship with God, a new approach to morality in which right living is seen as more important than right believing, and a critical view of what is seen as the Catholic hierarchy's misguidedness. The book argues that this reinterpreting of religion by young people has the potential to alter fundamentally the nature of Catholicism in the Philippines, but that nevertheless young people's new approach involves a solid, enduring commitment and a strong view of their own Catholic religious identity.

**A History of Catholic Moral Theology in the Twentieth Century** James F. Keenan, 2010-01-17. This is an historical survey of 20th Century Roman Catholic Theological Ethics, also known as moral theology. The thesis is that only through historical investigation can we really understand how the most conservative and negative field in Catholic theology at the beginning of the 20th century could become by the end of the 20th century the most innovative one. The 20th century begins with moral manuals being translated into the vernacular. After examining the manuals of Thomas Slater and Henry Davis, Keenan then turns to three works and a crowning synthesis of innovation all developed before, during, and soon after the Second World War. The first, by Odon Lottin, asks whether moral theology is adequately historical; Fritz Tillmann asks whether it's adequately biblical; and Gerard Gilman asks whether it's adequately spiritual. Bernard Haering integrates these contributions into his *Law of Christ*. Of course, people like Gerald Kelly and John Ford in the US are like a few moralists elsewhere: classical gatekeepers censoring innovation. But with *Humanae vitae* and successive encyclicals, bishops and popes reject the direction of moral theologians. At the same time, moral theologians like Josef Fuchs ask whether the locus of moral truth is in continuous universal teachings of the magisterium or in the moral judgment of the informed conscience. In their move toward a deeper appreciation of their field as forming consciences, they turn more deeply to local experience where they continue their work of innovation. Each continent subsequently gives rise to their own respondents: In Europe, they speak of autonomy and personalism; in Latin America, liberation theology; in North America, Feminism and Black Catholic theology; and in Asia and Africa, a deep post-colonial interculturalism. At the end, I assert that in its nature, theological ethics is historical and innovative, seeking moral truth for the conscience by looking to speak crossculturally.

[Being Religious Interreligiously](#) Peter C. Phan, 2015-02-25

**A Generation of Seekers** Wade Clark Roof, 1993. Now in paperback, the landmark portrait of the baby boomers' search for meaning and values in an uncertain world, as profiled in *Time* and *USA Weekend* cover stories. Roof displays an engaging sense of humor, a profound compassion for the spiritual yearnings of his subjects, and an ecumenical spirit. *Los Angeles Times*

**Sociological Abstracts** Leo P.

Chall,1995    Unity ,1879    **Us Catholic Historian V 19 1** Christopher Kauffman,2001    **Chemically Dependent Anonymous** Anonymous,2017-06-07 Written by the Fellowship of Chemically Dependent Anonymous to share its history philosophical underpinnings and program with others in our own book We have based our program on one proven successful for over half a century by Alcoholics Anonymous in helping alcoholics find the road to recovery and a new way of life As the focus of our program we have adapted A A s Twelve Steps and Twelve Traditions changing them only as they refer to chemical dependency in its entirety rather than alcohol abuse alone We are grateful to A A for pointing the way for us as it has for many other anonymous groups    *The Dynamics of Religious Organizations* Phillip E. Hammond,2000 This book brings together some of the most acknowledged essays by Hammond written over the last decade and explores religious organizations their internal dynamics and their impact The first half of the book examines issues such as church membership the formation of religious identity the changing meaning religious organizations have in the mind of persons returning to church after dropping out for a significant period the orderly dynamics idertaken by small sects who in growing lower tension with social environments The second half of the book examines the consequences of these internal dynamics including world system theory the church and its impact on voting behaviours the cultural impact of cults ideological reformation ethnicity and conscience and the relationship between religious and ethnic identities    **Constitutional Law** Aspen Publishers,Stone,2001-07    Forthcoming Books Rose Arny,1992-10    **Handing on the Faith** Robert P. Imbelli,2006 Volume 1 THE CHURCH IN THE 21st CENTURY SERIESA new venture of Herder Herder in cooperation with The Church in the 21st Century Center at Boston College www bc edu church21    **Review of Religious Research** ,1996  
**Aletheia** ,1995    **Choice** ,1993

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