

CONSCIENCE AND CONFLICT

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EARLY IN his *Nicomachean Ethics* Aristotle felt the need to stress the complexity of his subject. "It is a mark of the educated man and a proof of his culture that in every subject he looks for only so much precision as its nature permits." Accordingly, "in studying this subject we must be content if we attain as high a degree of certainty as the matter of it admits."¹ Aquinas' commentary on the *Ethics* reveals that he too was alive to the difficulty of achieving clarity and certitude in this area.²

Although our ethical stance and ethical theory may be today far removed from those of Aristotle and St. Thomas, the change and development that have taken place only serve to heighten our awareness of what a complex matter we are dealing with. Moral decision-making is never simple and no moral doctrine can ever afford to be *simpliste*. This complexity stems from a great number of factors. Looming large among them is the basic fact that human situations which call for a response on our part as moral agents are so often situations in which moral values are intertwined and conflicting. The simple, clear-cut choice between doing what is good and doing what is evil is an option encountered often enough in the textbook moral cases. It is rarely met with in real-life situations. As we confront such situations and endeavor to "read" them from an ethical standpoint, it becomes obvious that in each of the alternative courses of action emerging as viable responses there are values and disvalues involved, so that any decision, while promoting one or several values, will mean at the same time the exclusion of other values and may mean too the creation of certain disvalues.

Examples of such conflict situations are not difficult to find. The fathers of Vatican II found themselves dealing with many of them as soon as they turned their gaze "upon that world which is the theater of man's history and carries the marks of his energies, his tragedies and his triumphs."³ In addressing themselves to the issues of war and peace, e.g., the bishops were compelled to recognize "the complexity of matters as they stand."⁴

¹ J. A. K. Thomson, *The Ethics of Aristotle: The Nicomachean Ethics Translated* (London, 1958) pp. 27-28.

² Cf. *In decem libros ethicorum Aristotelis ad Nicomachum expositio* (Turin, 1934) nos. 32, 259.

³ Constitution on the Church in the Modern World, no. 2; tr W. M. Abbott and J. Gallagher, *The Documents of Vatican II* (New York, 1966) p. 200.

⁴ Cf. *ibid.*, nos. 77-90; *Documents*, pp. 289-305.

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Table of Contents Conscience And Conflict

1. Understanding the eBook Conscience And Conflict
 - The Rise of Digital Reading Conscience And Conflict
 - Advantages of eBooks Over Traditional Books
2. Identifying Conscience And Conflict
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Conscience And Conflict
 - User-Friendly Interface
4. Exploring eBook Recommendations from Conscience And Conflict
 - Personalized Recommendations
 - Conscience And Conflict User Reviews and Ratings
 - Conscience And Conflict and Bestseller Lists
5. Accessing Conscience And Conflict Free and Paid eBooks

- Conscience And Conflict Public Domain eBooks
 - Conscience And Conflict eBook Subscription Services
 - Conscience And Conflict Budget-Friendly Options
6. Navigating Conscience And Conflict eBook Formats
 - ePub, PDF, MOBI, and More
 - Conscience And Conflict Compatibility with Devices
 - Conscience And Conflict Enhanced eBook Features
 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Conscience And Conflict
 - Highlighting and Note-Taking Conscience And Conflict
 - Interactive Elements Conscience And Conflict
 8. Staying Engaged with Conscience And Conflict
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Conscience And Conflict
 9. Balancing eBooks and Physical Books Conscience And Conflict
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Conscience And Conflict
 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
 11. Cultivating a Reading Routine Conscience And Conflict
 - Setting Reading Goals Conscience And Conflict
 - Carving Out Dedicated Reading Time
 12. Sourcing Reliable Information of Conscience And Conflict
 - Fact-Checking eBook Content of Conscience And Conflict
 - Distinguishing Credible Sources
 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development

- Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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