

Conscience And Casuistry In Early Modern Europe

An analysis of the networks constructed between Puritan ministers before the English Civil War. Long ghettoized within British and Irish studies, Catholicism and Recusancy in Britain and Ireland demonstrates that, despite many challenges and differences among them, English, Scottish, Welsh, and Irish Catholics formed strong bonds and actively participated in the life of their nations and their Church.

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 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 Gilleman, 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 gate keepers, 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 interculturatism. 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.

Lying in Early Modern English Culture is a major study of ideas of truth and falsehood in early modern England from the advent of the Reformation to the aftermath of the failed Gunpowder Plot. The period is characterised by panic and chaos when few had any idea how religious, cultural, and social life would develop after the traumatic division of Christendom. While many saw the need for a secular power to define the truth others declared that their allegiances belonged elsewhere. Accordingly there was a constant battle between competing authorities for the right to declare what was the truth and so label

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opponents as liars. Issues of truth and lying were, therefore, a constant feature of everyday life and determined ideas of individual identity, politics, speech, sex, marriage, and social behaviour, as well as philosophy and religion. This book is a cultural history of truth and lying from the 1530s to the 1610s, showing how lying needs to be understood in action as well as in theory. Unlike most histories of lying, it concentrates on a series of particular events reading them in terms of academic theories and more popular notions of lying. The book covers a wide range of material such as the trials of Ann Boleyn and Thomas More, the divorce of Frances Howard, and the murder of Anthony James by Annis and George Dell; works of literature such as Othello, The Faerie Queene, A Mirror for Magistrates, and The Unfortunate Traveller; works of popular culture such as the herring pamphlet of 1597; and major writings by Castiglione, Montaigne, Erasmus, Luther, and Tyndale.

Lying and Perjury in Medieval Practical Thought

Renaissance Cultures of Interpretation

Cases of Conscience and Dramatizations of Subjectivity in Early Modern England

From the Oath of Supremacy to the Oath of Allegiance

Conscience, Equity and the Court of Chancery in Early Modern England

Lutheran Casuistry and Moral Reasoning After the Reformation

An examination of a fundamental aspect of the intellectual history of early modern Europe.

Conscience in Early Modern English Literature describes how poetry, theology, and politics intersect in the early modern conscience. In the wake of the Reformation, theologians attempt to understand how the faculty works, poets attempt to capture the experience of being in its grip, and revolutionaries attempt to assert its authority for political action. The result, Abraham Stoll argues, is a dynamic scene of conscience in England, thick with the energies of salvation and subjectivity, and influential in the public sphere of Civil War politics. Stoll explores how Shakespeare, Spenser, Herbert, and Milton stage the inward experience of conscience. He links these poetic scenes to Luther, Calvin, and English Reformation theology. He also demonstrates how they shape the public discourses of conscience in such places as the toleration debates, among Levellers, and in the prose of Hobbes and Milton. In the literature of the early modern conscience, Protestant subjectivity evolves toward the political subject of modern liberalism.

No description available.

Thought about lying and perjury became increasingly practical from the end of the twelfth century in Western Europe. At this time, a distinctive way of thinking about deception and false oaths appeared in the schools of Paris and Bologna, most notably in the Summa de Sacramentis et Animae Consiliis of Peter the Chanter. This kind of thought was concerned with moral dilemmas and the application of moral rules in exceptional cases. It was a tradition which continued in pastoral writings of the thirteenth century, the practical moral questions addressed by theologians in universities in the second half of the thirteenth

century, and in the *Summae de Casibus Conscientiae* of the late Middle Ages. *Lying and Perjury in Medieval Practical Thought* argues that medieval practical ethics of this sort can usefully be described as casuistry - a term for the discipline of moral theology that became famous during the Counter-Reformation. This can be seen in the origins of the concept of equivocation, an idea that was explored in medieval literature with varying degrees of moral ambiguity. From the turn of the thirteenth century, the concept was adopted by canon lawyers and theologians, as a means of exploring questions about exceptional situations in ethics. It has been assumed in the past that equivocation, and the casuistry of lying was an academic discourse invented in the sixteenth century in order to evade moral obligations. This study reveals that casuistry in the Middle Ages was developed in ecclesiastical thought as part of an effort to explain how to follow moral rules in ambiguous and perplexing cases.

The Abuse of Casuistry

Building the Faith of Saint Peter upon the King of Spain's Monarchy

Counsel and Conscience

Casuistry and Tragedy

Conscience in Early Modern English Literature

Humanism and Early Modern Philosophy

The poet and preacher John Donne (1572-1631) was one of the most influential authors of early modern England. *Donne's Augustine* examines his response to an iconic figure in the history of Western religious thought: Saint Augustine of Hippo (354-430). Katrin Ettenhuber argues that Renaissance culture saw not only a revival of the classics, but was equally indebted to the intellectual and literary legacy of the Church Fathers. The study recovers an Augustinian tradition of interpretation which permeated the religious world of the period, but which has until now been largely overlooked. She presents a comprehensive re-evaluation of Donne's writings, ranging from the poems to less familiar prose works, situates him carefully in the poetic, intellectual, and political contexts which frame his works, and engages with recent developments in both literary and historical studies. *Donne's Augustine* is the first sustained study of Donne's reading practices, and of the theological sources which shaped his thought. It discovers a range of medieval and early modern texts which transformed the imagination of literary writers in the period but which have been neglected so far: devotional manuals, Scripture commentaries, and religious commonplace books (often in Latin). The study pays close attention to the intellectual and political conditions which informed the reception of Augustine's works, and offers detailed readings of Donne's texts which illuminate the literary aspects of his patristic heritage. *Donne's Augustine* makes a significant contribution to our understanding of the larger reading and writing culture of Renaissance England, and of the religious debates and controversies in the decades leading up to the Civil War.

***William Perkins and the Making of Protestant England* presents a new interpretation of the theology and historical significance of William Perkins (1558-1602), a prominent Cambridge scholar and teacher during the reign of Queen Elizabeth I. Though often described as a Puritan, W. B. Patterson argues that Perkins was in fact a prominent and**

effective apologist for the established church whose contributions to English religious thought had an immense influence on an English Protestant culture that endured well into modern times. The English Reformation is shown to be a part of the European-wide Reformation, and Perkins himself a leading Reformed theologian. In *A Reformed Catholike* (1597), Perkins distinguished the theology upheld in the English Church from that of the Roman Catholic Church, while at the same time showing the considerable extent to which the two churches shared common concerns. His books dealt extensively with the nature of salvation and the need to follow a moral way of life. Perkins wrote pioneering works on conscience and "practical divinity". In *The Arte of Prophecyng* (1607), he provided preachers with a guidebook to the study of the Bible and their oral presentation of its teachings. He dealt boldly and in down-to-earth terms with the need to achieve social justice in an era of severe economic distress. Perkins is shown to have been instrumental to the making of a Protestant England, and to have contributed significantly to the development of the religious culture not only of Britain but also of a broad range of countries on the Continent.

This volume examines the distinctive and important role played by humanism in the development of early modern philosophy. Focusing on individual authors as well as intellectual trends, this collection of essays aims to portray the humanist movement as an essential part of the philosophy of the 15th, 16th and 17th centuries.

This book, originally published in 1927, has proven to be one of the most important and influential books in the field of ethics in the twentieth century. It remains a pertinent, original, and insightful work--a landmark statement of modern casuistry. The *Library of Theological Ethics* series focuses on what it means to think theologically and ethically. It presents a selection of important and otherwise unavailable texts in easily accessible form. Volumes in this series will enable sustained dialogue with predecessors through reflection on classic works in the field.

Conscience and Its Problems

A Companion to Catholicism and Recusancy in Britain and Ireland

Casuistry and Early Modern Spanish Literature

A History of Moral Reasoning

An Introduction to Casuistry

Contexts of Conscience in Early Modern Europe, 1500-1700

It is no accident that some variation of the question 'What should I do?' appears in over three-quarters of the comedic plays of the Spanish Golden Age. Casuistical dialogue was a concern, even an obsession, of Spanish playwrights during the seventeenth century, many of whom were educated by Jesuit casuists. *Conscience on Stage* is a study of casuistry or case morality as the foundation for a poetics of seventeenth-century Spanish >em>comedias. Hilaire Kallendorf examines the Jesuit upbringing and casuistical education of major playwrights of the Spanish Golden Age, many of whom were also priests, and introduces the vocabulary of casuistry, as expressed in both confessors' manuals and in stage plays. Engaging issues of class, gender, and age to explore scenes of advice-giving and receiving, she demonstrates how the culture-specific construct of 'conscience' in early modern Spain can be recovered

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by means of a Foucauldian genealogy, which enlists the skills of philology at the service of a larger vision of the history of ideas. This study outlines and reiterates the relationship of theatre to casuistry, the Jesuit contributions to Spanish literary theory and practice, and the importance of casuistry for the study of early modern subjectivity.

English Catholic voices, once disregarded as merely confessional, are now acknowledged to provide important perspectives on Elizabethan society. Based on extensive archival research, this book builds on previous studies for the first thorough investigation of the Jesuit mission to England during a critical period between the unsuccessful armadas of 1588 and 1597, a period during which the mission was threatened as much by internal Catholic conflict as it was by the crown. To address properly events in England, the study fully engages with the situation in Ireland, Scotland and the continent so as to contextualize the ambitions, methods and effects of the Jesuit mission. For England felt threatened not only by the military might of Spain but also by any assistance King Philip II might provide to Catholics earls and a vindictive James VI in Scotland, powerful nobles in Ireland, and English Catholics at home and abroad. However, it is the particular role of the Jesuits that occupies central place in the narrative, highlighting the way in which the Society of Jesus typified all that Elizabethan England feared about the Church of Rome. Through an exhaustive study of the many facets of the Jesuit mission to England between 1589 and 1597, this book provides a fascinating insight not only into Catholic efforts to bring England back into the Roman Church, but also the simmering tensions, and disagreements on how this should be achieved, as well as debates concerning the very nature and structure of English Catholicism. A second volume, *The Society of Jesus in Ireland, Scotland, and England, 1598-1606* will continue the story through to the early years of James VI & I's reign.

Judicial equity developed in England during the medieval period, providing an alternative access to justice for cases that the rigid structures of the common law could not accommodate. Where the common law was constrained by precedent and strict procedural and substantive rules, equity relied on principles of natural justice - or 'conscience' - to decide cases and right wrongs. Overseen by the Lord Chancellor, equity became one of the twin pillars of the English legal system with the Court of Chancery playing an ever greater role in the legal life of the nation. Yet, whilst the Chancery was commonly - and still sometimes is - referred to as a 'court of conscience', there is remarkably little consensus about what this actually means, or indeed whose conscience is under discussion. This study tackles the difficult subject of the place of conscience in the development of English equity during a crucial period of legal history. Addressing the notion of conscience as a juristic principle in the Court of Chancery during the sixteenth and seventeenth centuries, the book explores how the concept was understood and how it figured in legal judgment. Drawing upon both legal and broader cultural materials, it explains how that understanding differed from modern notions and how it might have been more

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consistent with criteria we commonly associate with objective legal judgement than the modern, more 'subjective', concept of conscience. The study culminates with an examination of the chancellorship of Lord Nottingham (1673–82), who, because of his efforts to transform equity from a jurisdiction associated with discretion into one based on rules, is conventionally regarded as the father of modern, 'systematic' equity. From a broader perspective, this study can be seen as a contribution to the enduring discussion of the relationship between 'formal' accounts of law, which see it as systems of rules, and less formal accounts, which try to make room for intuitive moral or prudential reasoning. Conscience and Casuistry in Early Modern Europe Maison des Sciences de l'Homme
Conscience and Casuistry in Early Modern Europe Cambridge University Press

Donne and the Politics of Conscience in Early Modern England

A Study in the History of Casuistry

The Oxford Handbook of the Bible in Early Modern England, c. 1530–1700

A Poetics of Practical Reasoning

The Context of Casuistry

Ethics and Exemplary Narrative in Chaucer and Gower

A much-needed survey of the entire field of early modern Spanish scholastic thought. Each chapter is grounded in primary sources and the relevant historiography, includes a useful bibliography, and serves as a point of departure for future research.

This book investigates the pronounced enthusiasm that many traditions display for codes of ethics characterised by a multitude of rules. Recent anthropological interest in ethics and historical explorations of 'self-fashioning' have led to extensive study of the virtuous self, but existing scholarship tends to pass over the kind of morality that involves legalistic reasoning. Rules and ethics corrects that omission by demonstrating the importance of rules in everyday moral life in a variety of contexts. In a nutshell, it argues that legalistic moral rules are not necessarily an obstruction to a rounded ethical self, but can be an integral part of it. An extended introduction first sets out the theoretical basis for studies of ethical systems that are characterised by detailed rules. This is followed by a series of empirical studies of rule-oriented moral traditions in a comparative perspective.

This is an examination of how early modern poets attempt to capture the experience of being in the grip of conscience.

An introduction to Catholic theological ethics through the lens of its historical development from the beginning of the church until today.

Conscience on Stage

A History of Probabilism

The Society of Jesus in Ireland, Scotland, and England, 1589-1597

A History of Catholic Moral Theology in the Twentieth Century

Conscience and Casuistry in Early Modern Europe

Donne's Augustine

Uncertainty in Post-Reformation Catholicism provides a historical account of early modern probabilism and its theological, intellectual, and cultural implications. First developed in the second half of the sixteenth century,

probabilism represented a significant and controversial novelty in Catholic moral theology. By the second half of the seventeenth century, probabilism became and has since been associated with moral, intellectual, and cultural decadence. Stefania Tutino challenges this understanding and claims that probabilism played a central role in addressing the challenges that geographical and cultural expansions posed to traditional Catholic theology. Tutino argues that early modern theologians used probabilism to integrate major changes within the post-Reformation Catholic theological and intellectual system. Probabilist theologians realized that their time was characterized by many changes that traditional theology was not equipped to deal with, which consequently provoked an exponential growth of uncertainties, doubts, and dilemmas of conscience. Probabilism represented the result of their efforts to appreciate, come to terms with, and manage that uncertainty. *Uncertainty in Post-Reformation Catholicism* reinterprets probabilism as a way of dealing with moral and epistemological doubts in quickly changing times, a way that still may be useful today. *Uncertainty in Post-Reformation Catholicism* argues that probabilism played a central role in addressing the challenges that a geographically and intellectually expanding world posed to traditional Catholic theology. Early modern probabilist theologians realized that their time was characterized by many changes and novelties that traditional theology was not equipped to deal with, and that consequently provoked an exponential growth of uncertainties, doubts, and dilemmas of conscience. These theologians used probabilism as a means to integrate changes and novelties within the post-Reformation Catholic theological and intellectual system. Seen in this light, probabilism represented the result of their attempts to appreciate, come to terms with, and manage uncertainty. The problem of uncertainty was not only crucial then, but remains central even today. Despite the unprecedented amount of information available to us, we are becoming less able to formulate arguments based on facts, and more dependent on a cacophony of opinions that often simply reproduce our own implicit or explicit biases, prejudices, and preconceived preferences.

Focusing on a largely unknown type of popular print culture that developed in the late 1600s-the coffee house periodical-Helen Berry here offers new evidence that the politics of gender, far from being a marginal or frivolous topic, was an issue of general interest and wide-spread concern to the early modern reader. Berry's study provides the first full length analysis of John Dunton's *Athenian Mercury* (1691-97), an influential specimen of the coffee-house periodical genre, as well as the original question-and-answer publication which addressed both men's and women's issues in one journal. As the chapter headings in this book indicate, the topics addressed in the "agony column" of the *Athenian Mercury*-for example, the body, courtship, and sex-are of enduring interest across the centuries. Berry's study of this periodical provides new insights into the gendered ideas and debates that circulated among middling

sorts in early modern England. An historical survey of the social effects of mass communication in the early modern period, this volume makes an important contribution to the ongoing study of how gendered ideas and values were communicated culturally, particularly beyond the milieu of elite groups such as the nobility and gentry. It argues that the mass media was from its infancy an important means of communicating powerful messages about gender norms, particularly among the middling sorts. The study will appeal not only to historians, women and gender studies scholars and literature scholars, but also to scholars of publishing history.

In the early modern period, the conscience stood as a powerful mediator between God and man, directing and judging moral actions. This collection conveys the breadth of the conscience's jurisdiction, analyzing its impact on politics, religion, science, and the understanding of gender and sexuality. It demonstrates how individuals resolved ethical problems in these areas through applying the methods of casuistry, the branch of theology devoted to resolving difficult moral cases. However, casuistry itself was challenged by newer sources of moral guidance.

In this engaging study, the authors put casuistry into its historical context, tracing the origin of moral reasoning in antiquity, its peak during the sixteenth and early seventeenth century, and its subsequent fall into disrepute from the mid-seventeenth century.

From Reformation to Emancipation

Moral Conscience Through the Ages

Revolutionary England and the National Covenant

Engaging Contemporary Moral Theology

Fifth Century BCE to the Present

The Renaissance Conscience

It is fairly clear that, while Rome continues to teach as if its authority were unchanged from the days before Vatican II (1962-65), the majority of Catholics - within the first-world church, at least - take a far more independent line, and increasingly understand themselves (rather than the church) as the final arbiter of decision-making, especially on ethical questions. This collection of essays explores the historical background and present ecclesial situation, explaining the dramatic shift in attitude on the part of contemporary Catholics in the U.S. and Europe.

The Bible was, by any measure, the most important book in early modern England. It preoccupied the scholarship of the era, and suffused the idioms of literature and speech. Political ideas rode on its interpretation and deployed its terms. It was intricately related to the project of natural philosophy. And it was central to daily life at all levels of society from parliamentarian to preacher, from the 'boy that driveth the plough', famously invoked by Tyndale, to women across the

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social scale. It circulated in texts ranging from elaborate folios to cheap catechisms; it was mediated in numerous forms, as pictures, songs, and embroideries, and as proverbs, commonplaces, and quotations. Bringing together leading scholars from a range of fields, *The Oxford Handbook of the Bible in Early Modern England, 1530-1700* explores how the scriptures served as a generative motor for ideas, and a resource for creative and political thought, as well as for domestic and devotional life. Sections tackle the knotty issues of translation, the rich range of early modern biblical scholarship, Bible dissemination and circulation, the changing political uses of the Bible, literary appropriations and responses, and the reception of the text across a range of contexts and media. Where existing scholarship focuses, typically, on Tyndale and the King James Bible of 1611, *The Oxford Handbook of the Bible in England, 1530-1700* goes further, tracing the vibrant and shifting landscape of biblical culture in the two centuries following the Reformation. Richard Sorabji presents a unique discussion of the development of moral conscience over a period of 2500 years, from the playwrights of the fifth century BCE to the present. He addresses key topics including the original meaning and continuing nature of conscience, the ideas of freedom of religion and conscience with climaxes in the early Christian centuries and the seventeenth, the disputes on absolution or 'terrorisation' of conscience, dilemmas of conscience, and moral double-bind, the reliability of conscience if it is shaped by local custom, and modern opposition to the idea of conscience and its role in legislation.

How can people celebrate the gospel of life in their daily lives? What about cloning? Is euthanasia morally acceptable in certain cases, such as terminal illness? In case of health reasons, mental illness, pregnancy due to rape, etc., is abortion morally acceptable? Are you in favor of the use of contraceptives, both natural and artificial? *A Morally Complex World* will not answer such complex questions in detail, but it does provide a framework for trying to grapple better with the first question of how we should lead our moral lives in general, as well as some of the concrete ethical issues the other three questions raise. *A Morally Complex World* is an accessible introduction to moral theology covering the methodology of moral theology; basic concepts such as conscience and moral agency; natural law, moral norms; how the Bible can be used in Christian ethics; how to dialogue on contested ethical issues; how to consider sin and moral failure; and finally, how to mediate moral principles and moral teaching in a pastorally sensitive manner in concrete life situations. Chapters are Mapping a Moral Methodology, The Natural Law and Moral Norms: Moving Along the Rational Claim Axis, Scripture and Ethics: Moving Along the Sacred Claim Axis, The Sanctuary of Conscience: Where the Axes Intersect, Modes of Moral Discourse: Navigating Towards a Common Ground, Navigating in the Morally Complex World: Casuistry with a Human Face, and Sin and Failure in a Morally Complex World. James T. Bretzke, SJ, STD, is associate professor of theology and religious studies at the University of San Francisco, and an adjunct professor of moral theology at the Jesuit School of Theology-at-Berkeley. He has written three books, including *Consecrated Phrases: A Latin Theological Dictionary*, published by Liturgical Press, which won an award from the Catholic Press Association. He

has also authored over fifty articles and scholarly reviews in the areas of Roman Catholic moral theology and cross-cultural ethics. "

The Comedia as Casuistry in Early Modern Spain

Catholic Reformation in Protestant Britain

State Oaths, Protestantism, and the Political Nation, 1553-1682

A Morally Complex World

Godly Clergy in Early Stuart England

Ceremony and Text in the Renaissance is a contribution to the history of cultural semiotics in Early Modern Europe. Prof. Thomas M. Greene's theoretical exposition introduces a series of articles that consider the interaction between literary production and ceremonial performance in the larger cultural text of the Renaissance. The Renaissance engaged in a greater number of ceremonial performances than the preceding era, but the Reformation had irrevocably altered the language of ceremony, reducing its magical efficacy and diminishing its ability to inspire community. According to Professor Greene, the essays address one large but limited area of semiotic practice, the social role of ceremonial performance during the early modern period, examining the interplay between ceremonial and the narrative, dramatic, or poetic text.

Why do medieval writers routinely make use of exemplary rhetoric? How does it work, and what are its ethical and poetical values? And if Chaucer and Gower must be seen as vigorously subverting it, then why do they persist in using it? Borrowing from recent developments in ethical criticism and theory, this book addresses such questions by reconstructing a late medieval rationale for the ethics of exemplary narrative. The author argues that Chaucer's Canterbury Tales and Gower's Confessio Amantis attest to the vitality of a narrative - rather than strictly normative - ethics that has roots in premodern traditions of practical reason and rhetoric. Chaucer and Gower are shown to be inheritors and respecters of an early and unexpected form of ethical pragmatism - which has profound implications for the orthodox history of ethics in the West. Recipient of the 2008 John H. Fisher Award for significant contribution to the field of Gower Studies. Dr J. ALLAN MITCHELL teaches in the Department of English, University of Victoria.

The survival and revival of Roman Catholicism in post-Reformation Britain remains the subject of lively debate. This volume examines key aspects of the evolution and experience of the Catholic communities of these Protestant kingdoms during the sixteenth and seventeenth centuries. Rejecting an earlier preoccupation with recusants and martyrs, it highlights the importance of those who exhibited varying degrees of conformity with the ecclesiastical establishment and explores the moral and political dilemmas that confronted the clergy and laity. It reassesses the significance of the Counter Reformation mission as an evangelical enterprise; analyses its communication strategies and its impact on popular piety; and illuminates how Catholic ritual life creatively adapted itself to a climate of repression. Reacting sharply against the insularity of many previous accounts, this book investigates developments in the British Isles in relation to

wider international initiatives for the renewal of the Catholic faith in Europe and for its plantation overseas. It emphasises the reciprocal interaction between Catholicism and anti-Catholicism throughout the period and casts fresh light on the nature of interconfessional relations in a pluralistic society. It argues that persecution and suffering paradoxically both constrained and facilitated the resurgence of the Church of Rome. They presented challenges and fostered internal frictions, but they also catalysed the process of religious identity formation and imbued English, Welsh and Scottish Catholicism with peculiar dynamism. Prefaced by an extensive new historiographical overview, this collection brings together a selection of Alexandra Walsham's essays written over the last fifteen years, fully revised and updated to reflect recent research in this flourishing field. Collectively these make a major contribution to our understanding of minority Catholicism and the Counter Reformation in the era after the Council of Trent.

This book presents one of the first studies of the Renaissance notion of conscience, through examining theological manuals, legal treatises, letters and other sources of the period. Represents one of the few modern studies exploring developments in scholastic and Renaissance notions of conscience Synthesizes literary, theological and historical approaches Presents case studies from England and the Hispanic World that reveal shared traditions, strategies, and conclusions regarding moral uncertainty Sheds new light on the crises of conscience of ordinary people, as well as prominent individuals such as Thomas More Offers new research on the ways practical theologians in England, Spain, and France participated in political debate and interacted with secular counsellors and princes

Uncertainty in Post-Reformation Catholicism

The Crisis of Authority in Catholic Modernity

William Perkins and the Making of a Protestant England

History of Catholic Theological Ethics, A

The Cultural World of the Athenian Mercury

Rules and ethics

This work argues that casuistry provided an important resource for Donne and others caught in the welter of conflicting laws and religious authority in Reformation Europe. Focussing on Donne's works, the book also examines the political, historical, and theological discourses in which Donne's view of authority and interpretation took shape.

Did the Gulf War defend moral principle or Western oil interests? Is violent pornography an act of free speech or an act of violence against women? In *Casuistry and Modern Ethics*, Richard B. Miller sheds new light on the potential of casuistry—case-based reasoning—for resolving and other questions of conscience raised by the practical quandaries of modern life. Rejecting the packaging of moral experience within abstract descriptions and inflexible principles, Miller argues instead for identifying and making sense of the ethically salient features of individual cases. Because this practical approach must cope with a diverse array of experiences, Miller draws on a wide variety of diagnostic tools from such fields as philosophy of science, legal reasoning, theology, literary theory, hermeneutics, and moral philosophy. Opening new avenues for practical reasoning, Miller's interdisciplinary work will challenge scholars who are interested in the intersections of ethics and political philosophy, moral criticism, and debates about method in religion and morality.

"Casuistry and Early Modern Spanish Literature examines a neglected yet crucial field: the importance of casuistic thought and discourse

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development of literary genres in early modern Spain. Faced with the momentous changes wrought by discovery, empire, religious schism, expanding print culture, consolidation of legal codes and social transformation, writers sought innovation within existing forms (the novel, byzantine romance, theatrical drama) and created novel genres (most notably, the picaresque). These essays show how casuistry, with its questioning of example and precept, and meticulous concern with conscience the particularities of circumstance, is instrumental in cultivating subjectivity, rhetorical virtuosity and spirit of inquiry that we have come to associate with the modern novel"--

"In Lutheran Germany of the post-Reformation era (ca. 1580-1750), a genre of pastoral, ethical writings was developed that consisted in and in topically or thematically related theological counsels, intended to instruct the consciences of Christians. Examining the *Thesaurus consiliorum et decisionum* (1623/1671), Mayes illustrates the different ways in which Lutherans reasoned about moral matters"--Provided by publisher.

Casuistry and Modern Ethics

Perspectives from anthropology and history

Ceremony and Text in the Renaissance

John Donne's Professional Lives

A Companion to the Spanish Scholastics

Gender, Society and Print Culture in Late-Stuart England