

## Conscience And Casuistry In Early Modern Europe

This volume contains contributions to the annual Ruffin Lecture series, in which researchers in business ethics addressed the question: can business, and business education, be considered one of the humanities, or is it in a class by itself?

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

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.

A book on the life and writings of Giles Firmin (1613/14–1697), situating him in the intellectual milieu of late seventeenth century puritanism.

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

The first major collection of Boyle's writings to be published since Thomas Birch's eighteenth-century edition of his works presents material hitherto available only in the archives of the Royal Society. This edition of Boyle's Aretology (the study of moral virtue) and other moral essays from the late 1640s offers the intellectual and religious origins of Boyle's most vital themes. John T. Harwood also includes two essays on moral topics, "Of Sin" and "Of Piety"; a sample of Boyle's private meditations, "Joseph's Mistress"; a short essay, "Of Time and Idleness"; and two guides to private meditation, "The Dayly Reflection" and "Of Thoughts." Harwood concludes the volume with a previously unpublished account of about seven hundred books in Boyle's library at the time of his death.

In an examination of transatlantic Puritanism from 1570 to 1638, Theodore Dwight Bozeman analyzes the quest for purity through sanctification. The word "Puritan," he says, accurately depicts a major and often obsessive trait of the English late Reformation: a hunger for discipline. The Precisianist Strain clarifies what Puritanism in its disciplinary mode meant for an early modern society struggling with problems of change, order, and identity. Focusing on ascetic teachings and rites, which in their severity fostered the "precisianist strain" prevalent in Puritan thought and devotional practice, Bozeman traces the reactions of believers put under ever more meticulous demands. Sectarian theologies of ease and consolation soon formed in reaction to those demands, Bozeman argues, eventually giving rise to a "first wave" of antinomian revolt, including the American conflicts of 1636-1638. Antinomianism, based on the premise of salvation without strictness and duty, was not so much a radicalization of Puritan content as a backlash against the whole project of disciplinary religion. Its reconceptualization of self and responsibility would affect Anglo-American theology for decades to come.

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 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.

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.

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.

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. 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.

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.

An analysis of the networks constructed between Puritan ministers before the English Civil War.

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.

*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 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.

This book provides a careful and systematic analysis of Anthony Ascham's career and writings for the first time in English. During the crucial period between the Second Civil War and the establishment of the English Republic, when he served as official pamphleteer of the Parliament and the republican government, Ascham put forward a complex argument in support of Parliament's claims for obedience which drew on the political thought of Grotius, Hobbes, Selden, Filmer and Machiavelli. He combined ideas taken from these authors and turned them into a powerful instrument of propaganda to be deployed in the service of the political agenda of his Independent patrons in Parliament. This investigation of Ascham's works brings together an intellectual analysis of his political thought and an exploration of the interaction between politics, propaganda and political ideas.

An astounding history of the accomplishments of the Society of Jesus, from painting and poetry to cartography and physics, from Europe to New France to China.

An assessment of the importance of oaths, and the taking of, and the idea of national covenants during a turbulent time in English history.

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.

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 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.

The editors, working with a team of 325 renowned authorities in the field of ethics, have revised, expanded and updated this classic encyclopedia. Along with the addition of 150 new entries, all of the original articles have been newly peer-reviewed and revised, bibliographies have been updated throughout, and the overall design of the work has been enhanced for easier access to cross-references and other reference features. New entries include \* Cheating \* Dirty hands \* Gay ethics \* Holocaust \* Journalism \* Political correctness \* and many more.

*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.

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.

*Conscience and Casuistry in Early Modern Europe* Cambridge University Press

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 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.

*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.

This work argues that casuistry provided an important resource for Donne and others caught in the welter of conflicting laws and religions in post-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.

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

New studies offer a revisionist interpretation of Donne's career, making a polemical case for studying the full range of his writings.

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.

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 these and other questions of conscience raised by the practical quandaries of modern life. Rejecting the packaging of moral experience within simple 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, cultural criticism, and debates about method in religion and morality.

Using hitherto unconsidered source materials from late antiquity to the early modern period, this volume charts new views about the role of penance in shaping western attitudes and practices for resolving social, political, and spiritual tensions, as penitents and confessors negotiated rituals and expectations for penitential expression.

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.

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

Medical ethics draws upon methods from a wide array of disciplines, including anthropology, economics, epidemiology, health services research, history, law, medicine, nursing, philosophy, psychology, sociology, and theology. In this influential book, outstanding scholars in medical ethics bring these many methods together in one place to be systematically described, critiqued, and challenged. Newly revised and updated chapters in this second edition include philosophy, religion and theology, virtue and professionalism, casuistry and clinical ethics, law, history, qualitative research, ethnography, quantitative surveys, experimental methods, and economics and decision science. This second edition also includes new chapters on literature and sociology, as well as a second chapter on philosophy which expands the range of philosophical methods discussed to include gender ethics, communitarianism, and discourse ethics. In each of these chapters, contributors provide descriptions of the methods, critiques, and notes on resources and training. *Methods in Medical Ethics* is a valuable resource for scholars, teachers, editors, and students in any of the disciplines that have contributed to the field. As a textbook and reference for graduate students and scholars in medical ethics, it offers a rich understanding of the complexities involved in the rigorous investigation of moral questions in medical practice and research.

In *Unity in Diversity*, Randall J. Pederson critiques current trends in the study of Puritanism, and proposes a different path for defining Puritanism, centered on *unitas* and *diversitas*, by looking at John Downname, Francis Rous, and Tobias Crisp.

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