

Encounters With A Radical Erasmus Erasmus Work As

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Explore the unique and often transformative encounters with a radical Erasmus, delving into its profound impact on academic work and personal development. This analysis offers fresh perspectives on the Erasmus program, highlighting key experiences and the lasting legacy of its influence on participants.

This collection represents the pinnacle of academic dedication and achievement.

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Encounters with a Radical Erasmus

Enthält: "The Castellio circle: religious toleration and radical reasoning" (S. 95-108).

Erasmus: Oxford Bibliographies Online Research Guide

This ebook is a selective guide designed to help scholars and students of Islamic studies find reliable sources of information by directing them to the best available scholarly materials in whatever form or format they appear from books, chapters, and journal articles to online archives, electronic data sets, and blogs. Written by a leading international authority on the subject, the ebook provides bibliographic information supported by direct recommendations about which sources to consult and editorial commentary to make it clear how the cited sources are interrelated related. This ebook is a static version of an article from Oxford Bibliographies Online: Renaissance and Reformation, a dynamic, continuously updated, online resource designed to provide authoritative guidance through scholarship and other materials relevant to the study of European history and culture between the 14th and 17th centuries. Oxford Bibliographies Online covers most subject disciplines within the social science and humanities, for more information visit www.oxfordbibliographies.com.

Erasmus in English, 1523–1584: Volume 1, The Manual of the Christian Soldier and Other Writings

The translation of Erasmus's Manual of the Christian Soldier, thought to be by William Tyndale, is one of the foundational texts of the English Reformation. The present edition is based for the first time on the recently-discovered manuscript dating from 1523. It is accompanied by translations of other key religious works, Erasmus's treatise on the Lord's Prayer and the introduction to the New Testament; by the anti-papal satire, Julius Exclusus; and by the Epistle in Praise of Matrimony and the Proverbs, both translated by the English Erasmian, Richard Taverner, in support of Thomas Cromwell's reformist agenda.

Erasmus's Life of Origen

Erasmus of Rotterdam (1466-1536) hailed Origen of Alexandria (185-254) as a holy priest, a gifted homilist, a heroic Christian, and a celebrated exegete and theologian of the ancient Church. In this book Thomas Scheck presents one of the fruits of Erasmus's endeavours in the field of patristic studies by providing the first English translation of Erasmus' final work, the Prefaces to his edition of Origen's writings.

Erasmus of Rotterdam

This book provides the first analysis of the development of Erasmus' historical methodology and its impact on Roman Catholic and Protestant theologians. Combining a biography of Erasmus with the larger theological debates and the intellectual history of his time, Christine Christ-von Wedel reveals many of previously unexplored influences on Erasmus, as well as his influences on his contemporaries. Erasmus of Rotterdam is a revised and considerably enlarged translation of Christ-von Wedel's well-received 2003 study, originally published in German. Observing the influence of classical, biblical, patristic, scholastic, and late medieval vernacular and popular sources on Erasmus' writing, the author provides comparisons with theologians Agrippa, Lefèvre d'Étaples, Eck, Luther, and Zwingli to demonstrate not only the singularity of Erasmus' intellect, but also the enormous impact he had on the Reformation. The result is a lively picture of the man and his time, in which Erasmus emerges as both a devout Christian and a critical seeker of truth who conceded the ambiguities that he could not resolve.

The Christology of Erasmus

"The purpose of this book is to distill the Christological elements from his voluminous corpus in a manner that shows the range, the coherence, and the value of Erasmus' thinking on matters Christological. While Erasmus works within the broad parameters of orthodox teaching, his critical skills with languages, accent on rhetoric in theology, keen sense of irony, appreciation for the limits of human knowledge, incipient sense of history, emphasis on the welfare of humanity, and passionate defense of peace, give his work a distinctive stamp and thereby make a singular contribution to the history of Christology"--

Encyclopedia of Renaissance Philosophy

Gives accurate and reliable summaries of the current state of research. It includes entries on philosophers, problems, terms, historical periods, subjects and the cultural context of Renaissance Philosophy. Furthermore, it covers Latin, Arabic, Jewish, Byzantine and vernacular philosophy, and includes entries on the cross-fertilization of these philosophical traditions. A unique feature of this encyclopedia is that it does not aim to define what Renaissance philosophy is, rather simply to cover the philosophy of the period between 1300 and 1650.

Erasmus in English, 1523–1584: Volume 2, The Praise of Folly and Other Writings

Although not translated into English until 1549, Erasmus's most famous work, the Praise of Folly, has an English provenance as the product of his friendship with Thomas More. The text of the original translation, by Thomas Chaloner, appears here for the first time in a fully annotated, modernised edition. It is presented alongside a selection from the English Paraphrases, a central text of the Edwardian Reformation; translations of two pacifist works, the *Bellum Erasmi* and *The Complaint of Peace*, the second of which is constructed as an oration, like *Praise of Folly*; and the essay on the adage *Sileni Alcibiadis*.

The Anabaptists and Contemporary Baptists

Scholars and pastors (Paige Patterson, Rick Warren, etc.) offer essays on sixteenth-century Anabaptists (Balthasar Hubmaier, Leonhard Schiemer, Hans Denck, etc.) proposing to recover the Anabaptist vision among Baptists as a means of restoring New Testament Christianity.

Nicodemites

In *Nicodemites: Faith and Concealment Between Italy and Tudor England*, Anne Overell examines those who concealed their beliefs, thus avoiding persecution. Focusing on dilemmas in England and Italy, she concludes that Nicodemites contributed to the erratic development of toleration.

Erasmus and Calvin on the foolishness of God: Reason and Emotion in the Christian Philosophy

Cover -- Copyright page -- Contents -- Acknowledgments -- List of Abbreviations and Early Modern Editions -- Preface -- 1 Calvin's Erasmus, *Theologia Rhetorica*, and Pauline Folly -- 2 Foolishness as Religious Knowledge -- 3 Hidden Wisdom and the Revelation of the Spirit -- 4 Milk for Babes: A Pauline Eloquence -- 5 Blaming Philosophy, Praising Folly -- 6 The Affective Christian Philosophy -- Conclusion -- Notes -- Bibliography -- Index

Renaissance Humanism

By far the best collection of sources to introduce readers to Renaissance humanism in all its many guises. What distinguishes this stimulating and useful anthology is the vision behind it: King shows that Renaissance thinkers had a lot to say, not only about the ancient world--one of their habitual passions--but also about the self, how civic experience was configured, the arts, the roles and contributions of women, the new science, the 'new' world, and so much more. --Christopher S. Celenza, Johns Hopkins University

The Radical Reformation and the Making of Modern Europe

Mario Biagioni presents an account of the lives and thoughts of some radical reformers of the sixteenth century, showing that the Radical Reformation played a pivotal role in the rise of modern Europe.

Spiritualia and Pastoralia

This study contends that folly is of fundamental importance to the implicit philosophical vision of Shakespeare's drama. The discourse of folly's wordplay, jubilant ironies, and vertiginous paradoxes furnish Shakespeare with a way of understanding that lays bare the hypocrisies and absurdities of the serious world. Like Erasmus, More, and Montaigne before him, Shakespeare employs folly as a mode of understanding that does not arrogantly insist upon the veracity of its own claims – a fool's truth, after all, is spoken by a fool. Yet, as this study demonstrates, Shakespearean folly is not the sole preserve of professional jesters and garrulous clowns, for it is also apparent on a thematic, conceptual, and formal level in virtually all of his plays. Examining canonical histories, comedies, and tragedies, this study is the first to either contextualize Shakespearean folly within European humanist thought, or to argue that Shakespeare's philosophy of folly is part of a subterranean strand of Western philosophy, which itself reflects upon the folly of the wise. This strand runs from the philosopher-fool Socrates through to Montaigne and on to Nietzsche, but finds its most sustained expression in the Critical Theory of the mid to late twentieth-century, when the self-destructive potential latent in rationality became an historical reality. This book makes a substantial contribution to the fields of Shakespeare, Renaissance humanism, Critical Theory, and Literature and Philosophy. It illustrates, moreover, how rediscovering the philosophical potential of folly may enable us to resist the growing dominance of instrumental thought in the cultural sphere.

Shakespeare's Folly

Peace is a universal ideal, but its political life is a great paradox: "peace" is the opposite of war, but it also enables war. If peace is the elimination of war, then what does it mean to wage war for the sake of peace? What does peace mean when some say that they are committed to it but that their enemies do not value it? Why is it that associating peace with other ideals, like justice, friendship, security, and law, does little to distance peace from war? Although political theory has dealt extensively with most major concepts that today define "the political" it has paid relatively scant critical attention to peace, the very concept that is often said to be the major aim and ideal of humanity. In *War for Peace*, Murad Idris looks at the ways that peace has been treated across the writings of ten thinkers from ancient and modern political thought, from Plato to Immanuel Kant and Sayyid Qutb, to produce an original and striking account of what peace means and how it works. Idris argues that peace is parasitical in that the addition of other ideals into peace, such as law, security, and friendship, reduces it to consensus and actually facilitates war; it is provincial in that its universalized content reflects particularistic desires and fears, constructions of difference, and hierarchies within humanity; and it is polemical, in that its idealization is not only the product of antagonisms, but also enables hostility. *War for Peace* uncovers the basis of peace's moralities and the political functions of its idealizations, historically and into the present. This bold and ambitious book confronts readers with the impurity of peace as an ideal, and the pressing need to think beyond universal peace.

War for Peace

The literary qualities of humanists' writings convey how play and illusion helped form their ideas about knowledge, ethics, and metaphysics. Timothy Kircher argues for new ways of appreciating Renaissance humanist philosophy.

Before Enlightenment

This book examines the contentious relationship between oath-taking, confessional subscription, and the binding of the conscience in reforms led by John Calvin. Calvin and his closest Reformed colleagues routinely distinguished what they believed were impious rules and constitutions in the Roman Church--human traditions claiming to bind the consciences of the faithful by putting them in fear of losing their salvation--and legitimate church observances, such as oaths and formal subscription to Reformed confessional standards. Doctrinal and moral reform in the cities became difficult, however, when friends and foes alike accused Calvin and his partners of burdening consciences with extra-Scriptural statements of faith composed by human authorities--a claim that, if true, would necessarily shape our assessment of the integrity of Calvin's Reformation. In light of these conflicts, author Timothy R. Scheuers offers a close reading of the texts and controversies surrounding Calvin's struggle for reform. In particular, he shows how they reveal the unique challenges Calvin and his colleagues encountered as they attempted to employ oath-swearing and formal confession of faith in order to consolidate the reformation of church and society. This book demonstrates how oaths and vows were used to shape confessional identity, secure social order, forge community, and promote faithfulness in public and private contracts. It also illustrates the complex and difficult task of protecting the individual conscience as Calvin sought to bring his new take on Christian freedom into Reformed communities.

Consciences and the Reformation

Paul C. H. Lim offers an insightful examination of the polemical debates about the doctrine of the Trinity in seventeenth-century England, showing that this philosophical and theological re-configuration significantly impacted the politics of religion in the early modern period. Through analysis of these heated polemics, Lim shows how Trinitarian God-Talk became untenable in many ecclesiastical and philosophical circles, which led to the emergence of Unitarianism. He also demonstrates that those who continued to embrace Trinitarian doctrine articulated their piety and theological perspectives in an increasingly secularized culture of discourse. Drawing on both unexplored manuscripts and well-known treatises of Continental and English provenance, he unearths the complex layers of the polemic: from biblical exegesis to reception history of patristic authorities, from popular religious radicalism during the Civil War to Puritan spirituality, from Continental Socinians to English anti-trinitarians who avowed their relative independent theological identity, from the notion of the Platonic captivity of primitive Christianity to that of Plato as "Moses Atticus." Among this book's surprising conclusions are the findings that Anti-Trinitarian sentiment arose from a Puritan ambience, in which Biblical literalism

overcame rationalistic presuppositions, and that theology and philosophy were not as unconnected during this period as previously thought. *Mystery Unveiled* will fill a significant lacuna in early modern English intellectual history.

Mystery Unveiled

This book investigates how Erasmus viewed non-Christians and different races, including Muslims, Jews, the indigenous people of the Americas, and Africans. Nathan Ron argues that Erasmus was devoted to Christian Eurocentrism and not as tolerant as he is often portrayed. Erasmus' thought is situated vis-à-vis the thought of contemporaries such as the cosmographer and humanist Aeneas Sylvius Piccolomini who became Pope Pius II; the philosopher, scholar, and Cardinal, Nicholas of Cusa; and the Dominican missionary and famous defender of the Native Americans, Bartolomé Las Casas. Additionally, the relatively moderate attitude toward Islam which was demonstrated by Michael Servetus, Sebastian Franck, and Sebastian Castellio is analyzed in comparison with Erasmus' harsh attitude toward Islam/Turks.

Erasmus and the "Other"

This book explores the religious concerns of Enlightenment thinkers from Thomas Hobbes to Thomas Jefferson. Using an innovative method, the study illuminates the intellectual history of the age through interpretations of Jesus between c.1650 and c.1826. The book demonstrates the persistence of theology in modern philosophy and the projects of social reform and amelioration associated with the Enlightenment. At the core of many of these projects was a robust moral-theological realism, sometimes manifest in a natural law ethic, but always associated with Jesus and a commitment to the sovereign goodness of God. This ethical orientation in Enlightenment discourse is found in a range of different metaphysical and political identities (dualist and monist; progressive and radical) which intersect with earlier 'heretical' tendencies in Christian thought (Arianism, Pelagianism, and Marcionism). This intellectual matrix helped to produce the discourses of irenic toleration which are a legacy of the Enlightenment at its best.

Jesus in an Age of Enlightenment

In Johann Jakob Wettstein's *Principles for New Testament Textual Criticism* Silvia Castelli investigates the genesis, development, and legacy of Wettstein's criteria for evaluating New Testament variant readings, and offers a critical text and annotated English translation of Wettstein's text-critical guidelines.

Johann Jakob Wettstein's Principles for New Testament Textual Criticism

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.

Unity in Diversity

"Arminianism" was the subject of important theological controversies in the seventeenth and eighteenth centuries, and it remains an important position within Protestant thought. What became known as "Arminian" theology was held by people across a swath of geographical and ecclesial positions; it developed in European, British, and American contexts, and it engaged with a wide range of intellectual challenges. While standing together in their common rejection of several key planks of Reformed theology, proponents of Arminianism took various positions on other matters. Some were broadly committed to catholic and creedal theology; others were more open to theological revision. Some were concerned primarily with practical concerns; others were engaged in system-building as they sought to articulate and defend an over-arching vision of God and the world. The story of this development is both complex and important for a proper understanding of the history of Protestant theology. However, this historical development of Arminian theology is not well known. In this book, Thomas H. McCall and Keith D. Stanglin offer a historical introduction to Arminian theology as it developed in modern thought, providing an account that is based upon important primary sources and recent secondary research that will be helpful to scholars of ecclesial history and modern thought as well as comprehensible and relevant for students"--

After Arminius

Exegesis, as theologians and historians of art, religion, and literature, have come increasingly to acknowledge, has traditionally utilized visual devices of all kinds. This volume examines the many ways in which images functioned as instruments of scriptural hermeneutics in early modern Europe.

Imago Exegetica

In *Adam Boreel (1602-1665): A Collegiant's Attempt to Reform Christianity*, Francesco Quatrini offers an account of the life and thought of Adam Boreel, a leading member of the seventeenth-century Collegiant movement in Amsterdam.

Adam Boreel (1602–1665): A Collegiant's Attempt to Reform Christianity

The authors strive to illuminate every aspect of Erasmus' life, work, and legacy while providing an expert synthesis of the most inspiring research in the field. There is no volume to compare or to compete with this compendium of all Erasmian knowledge.

A Companion to Erasmus

The three volumes present the current state of international research on Martin Luther's life and work and the Reformation's manifold influences on history, churches, politics, culture, philosophy, arts and society up to the 21st century. The work is initiated by the Fondazione per le scienze religiose Giovanni XXIII (Bologna) in cooperation with the European network Refo500. This handbook is also available in German.

Martin Luther

Volume 59 *Humanistica Lovaniensia: Journal of Neo-Latin Studies*, published annually, is the leading journal in the field of Renaissance and modern Latin. As well as presenting articles on Neo-Latin topics, the journal is a major source for critical editions of Neo-Latin texts with translations and commentaries. Its systematic bibliography of Neo-Latin studies (*Instrumentum bibliographicum Neolatinum*), accompanied by critical notes, is the standard annual bibliography of publications in the field. The journal is fully indexed (names, mss., Neo-Latin neologisms).

Humanistica Lovaniensia

This book explores the influence of Stoicism on the evolution of Thomas More's mind, asserting that More's engagement with the work of Erasmus radicalized his understanding of Christianity and shaped the writing of *Utopia*.

Before Utopia

This book explores questions concerning personal identity and individual conduct within neoliberal academe. The author suggests that neoliberal academe is normal academe in the new millennium though well aware of its contested nature and destructive capacities. Examining higher education through a number of ideals, such as austerity and transparency, brings readers on a journey into its present as well as its past. If some of these ideals can be identified and critiqued, there is a chance that the foundations of neoliberal academe can be weakened. This book actively pursues pathways out of the neoliberal abyss--and offers that demanding a role for pleasure in higher education may be one of them.

Higher Education under Late Capitalism

Morality after Calvin examines the development of ethical thought in the Reformed tradition immediately following the death of Calvin. The book explores a previously unstudied work of Theodore Beza, the *Cato Censorius Christianus* (1591). When read in conjunction with the works and correspondence of Beza and his colleagues (Simon Goulart, Lambert Daneau, Peter Martyr Vermigli, among others), the poems of the *Cato* reveal the theoretical underpinnings of the disciplinary activity during the period. Kirk M. Summers shows how the moral fervor of the latter half of the sixteenth century had its genesis in a well-formulated theology that viewed a Christian's sanctification as a process of restoration to an original order created by God. 00.

Morality After Calvin

The extra Calvinisticum, the doctrine that the eternal Son maintains his existence beyond the flesh both during his earthly ministry and perpetually, divided the Lutheran and Reformed traditions during the Reformation. This book explores the emergence and development of the extra Calvinisticum in the Reformed tradition by tracing its first exposition from Ulrich Zwingli to early Reformed orthodoxy. Rather than being an ancillary issue, the questions surrounding the extra Calvinisticum were a determinative factor in the differentiation of Magisterial Protestantism into rival confessions. Reformed theologians maintained this doctrine in order to preserve the integrity of both Christ's divine and human natures as the mediator between God and humanity. This rationale remained consistent across this period with increasing elaboration and sophistication to meet the challenges leveled against the doctrine in Lutheran polemics. The study begins with Zwingli's early use of the extra Calvinisticum in the Eucharistic controversy with Martin Luther and especially as the alternative to Luther's doctrine of the ubiquity of Christ's human body. Over time, Reformed theologians, such as Peter Martyr Vermigli and Antione de Chandieu, articulated the extra Calvinisticum with increasing rigor by incorporating conciliar christology, the church fathers, and scholastic methodology to address the polemical needs of engagement with Lutheranism. The *Flesh of the Word* illustrates the development of christological doctrine by Reformed theologians offering a coherent historical narrative of Reformed christology from its emergence into the period of confessionalization. The extra Calvinisticum was interconnected to broader concerns affecting concepts of the union of Christ's natures, the communication of attributes, and the understanding of heaven.

The Flesh of the Word

Based on the biblical commentaries of rabbis and writers who were exiled from Spain in 1492, *The Land Is Mine* presents late medieval and early modern Iberian Jewish intellectuals as deeply concerned with questions about human relationships to land.

The Land Is Mine

"An international conference which took place in Utrecht from 30 August to 1 September 2012, under the title 'God's Word Questioned: Biblical Criticism and Scriptural Authority in the Dutch Golden Age'.--Page v.

Scriptural Authority and Biblical Criticism in the Dutch Golden Age

Protestants and Mysticism in Reformation Europe, edited by Ronald K. Rittgers and Vincent Evener, is a research handbook on the Protestant reception of mysticism, from the beginnings of the Reformation through the mid-seventeenth century.

Protestants and Mysticism in Reformation Europe

The untold story of the greatest library of the Renaissance and its creator Hernando Colón ¶This engaging book offers the first comprehensive account of the extraordinary projects of Hernando Colón, son of Christopher Columbus, which culminated in the creation of the greatest library of the Renaissance, with ambitions to be universal--that is, to bring together copies of every book, on every subject and in every language. Pérez Fernández and Wilson-Lee situate Hernando's projects within the rapidly changing landscape of early modern knowledge, providing a concise history of the collection of information and the origins of public libraries, examining the challenges he faced and the solutions he devised. The two authors combine "meticulous research with deep and original thought," shedding light on the history of libraries and the organization of knowledge. The result is an essential reference text for scholars of the early modern period, and for anyone interested in the expansion and dissemination of information and knowledge.

Hernando Colon's New World of Books

New insight into the religious dimension of Bruegel's art. With a number of highly original case studies, the volume illuminates Bruegel's multifaceted engagement with the contemporary religious concepts and practices of his era.

Pieter Bruegel the Elder and Religion

The classical tradition -- Renaissance antihero: Leon Battista Alberti's Momus, the novel -- Momus and the Reformation -- The execution of Giordano Bruno -- Milton's Lucifer -- God of modern critics -- Momus and modernism

Doubting the Divine in Early Modern Europe

Collected essays of intellectual and religious history and of history of the early modern theology in honour of Professor Irena Backus *Mélanges d'histoire religieuse et intellectuelle et d'histoire de la théologie à l'époque moderne offerts à Madame Irena Backus*

Crossing Traditions: Essays on the Reformation and Intellectual History