

Erasmus, Contarini, and the religious republic of letters

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Description: -

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Lithuanian literature -- 20th century -- History and criticism

Europe -- Intellectual life

Catholic learning and scholarship

Catholics -- Intellectual life

Catholic Church -- History -- 16th century

Contarini, Gasparo, -- 1483-1542

Erasmus, Desiderius, -- d. 1536 Erasmus, Contarini, and the religious republic of letters

-Erasmus, Contarini, and the religious republic of letters

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Erasmus, Contarini, and the Religious Republic of Letters. By Constance M. Furey.

As we will see, they created a new kind of religious life. From this perspective, the claim that learning is compatible with religion seems perfectly uncomplicated - as long as religion is redefined to exclude irrational notions of transcendence, sacramentality, or the superiority of specialists such as priests or monks.

Erasmus, Contarini, and the Religious Republic of Letters by Constance M. Furey, Paperback

He became a cardinal in his thirties but was not ordained until he was fifty-six, when he became Archbishop of Canterbury.

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Because friendship seems timeless, it is difficult to historicize; because it is presumed to be an essentially private relationship, it is tempting simply to interpret the enthusiasm for friendship - particularly among prominent people - as a sign of their lack of interest in social and political activism. Furey imaginatively examines epistolary interactions between Desiderius Erasmus, Thomas More, Margaret More Roper, Gasparo Contarini, Reginald Pole, and Vittoria Colonna, finding among them shared religious and literary interests that formed them into a religious community. Though the paradigm of modernist progression has been challenged on many fronts, Erasmus and other sixteenth-century figures are still commonly viewed as people who led the transition from a religious Middle Ages to a more godless modern era.

Erasmus, Contarini, and the Religious Republic of Letters (Hardcover)

But in the sixteenth century, friendship had religious significance that should not just be taken for granted or dismissed as elitism.

Erasmus, Contarini and the Religious Republic of Letters.

Over the years his household included numerous scholars from England and Italy; he knew More and was one of the many men who spoke of Roper admiringly; he corresponded with Erasmus; and he was quite close to the Italians Colonna and Contarini.

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