

Renaissance Humanism

Ad Fontes:

Origins of Renaissance Humanism:

Renewal of Interest in the Sources of Christianity

A Desire to Reform the Church and Society

A New Program of Scholarship and Study

Rejection of Scholastic Method, Handbooks

Turn to 'Critical' Linguistic & Textual Methods

“Ad Fontes”

“Humanism had begun outside the universities which were, at first, suspicious and hostile. But it soon forced an entry, and largely changed the direction of men's thoughts and the methods of study. For, by now, the old Scholasticism was more or less played out. The questions which it raised had all been discussed so long that there was really nothing new to say. Men were tired of the subtleties of metaphysic and interested more in history and the sifting of evidence.”

Moorman, *A History of the Church in England*, 151-2



Renaissance Humanism

Ad Fontes:

Italian Beginnings:



Petrarch (1304-1374):

“The Father of Humanism”

Had to Study Law, Loved Latin Literature

Dissatisfied 14th Century Intellectual Life

May Have Coined Idea of the “Dark Ages”



Lorenzo Valla (1407-1457)

Critical Study of Latin Grammar & Rhetoric

Transferred Practices to Christian Sources

Donation of Constantine

Apostles’ Creed

Renaissance Humanism

Humanism in England:

Prominent English Humanists:

John Colet (1467-1519)

Churchman, scholar

Dean of St. Paul's Cathedral, London

John Fisher (1469-1535)

Bishop of Rochester

Chancellor of Cambridge University

Thomas More (1478-1535)

Lawyer, Political Theorist

Lord Chancellor of England

Henry VIII (1491-1547)

King of England

Defender of the Faith

Assertio Septem Sacramentorum, 1521

Supreme Head of the Church of England



Renaissance Humanism

Humanism in England:

John Colet: A Closer Look

Son of Sir Henry Colet, Lord Mayor of London

M.A. Magdalen College, Oxford (1490)

Ecclesiastical Posts Prior to Doctorate

Rector of Dennington, Suffolk

Vicar St. Dunstan's, Stepney

Rector of Thurning, Hunts

Studies Abroad in Paris & Italy (1493)

Ecclesiastical Posts Upon Return

Prebendary of York

Canon of St. Martin le Grand, London

Prebendary of Salisbury

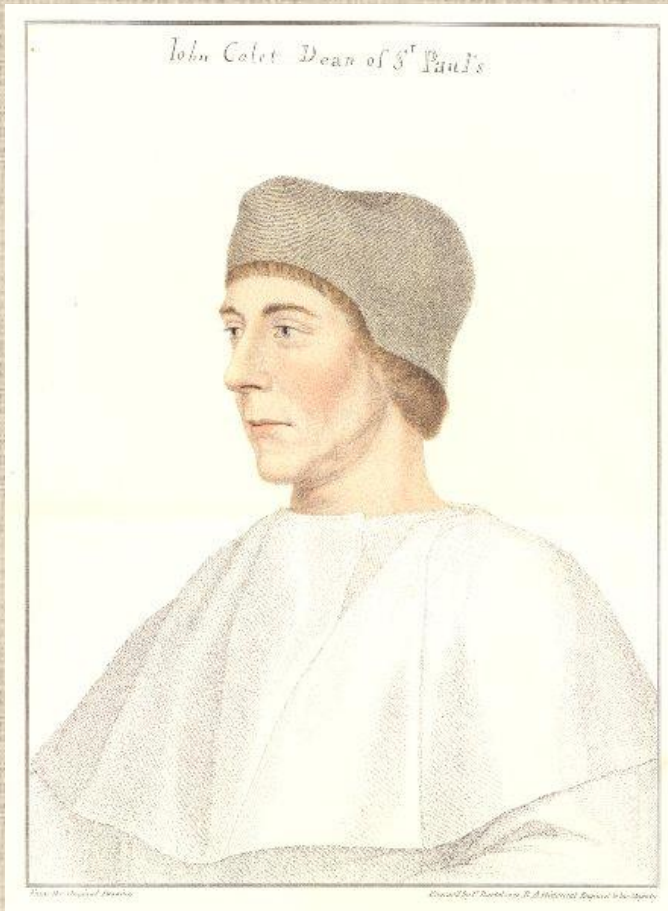
Prebendary of St. Paul's, London

Dean of St. Paul's, London

Founder of St. Paul's School, London

Chaplain to Henry VIII

(Preached Wolsey's Ordination!)



Renaissance Humanism

Humanism in England:

John Colet: A Closer Look

Renowned Preacher and Lecturer

Lectures on Romans

‘Historical’ Rather Than Allegorical or Mystical

Reformist

Central Importance of Holy Scripture

Critical of Lax Clergy

Education

Morals

Critical of Abuses

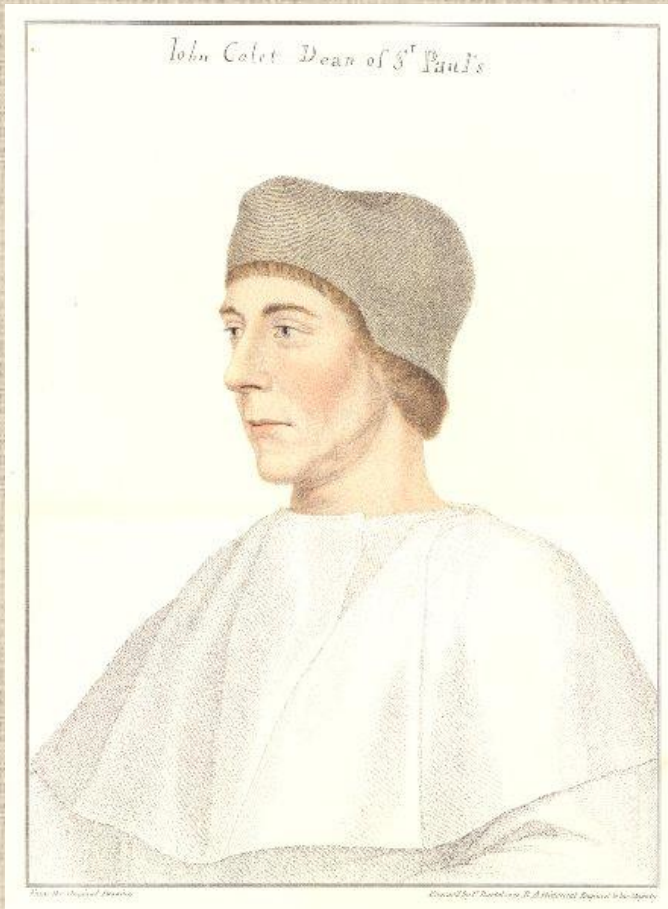
Practical Reforms

Founding of St. Paul’s School

Influence

Reform-Minded English Churchmen

Desiderius Erasmus

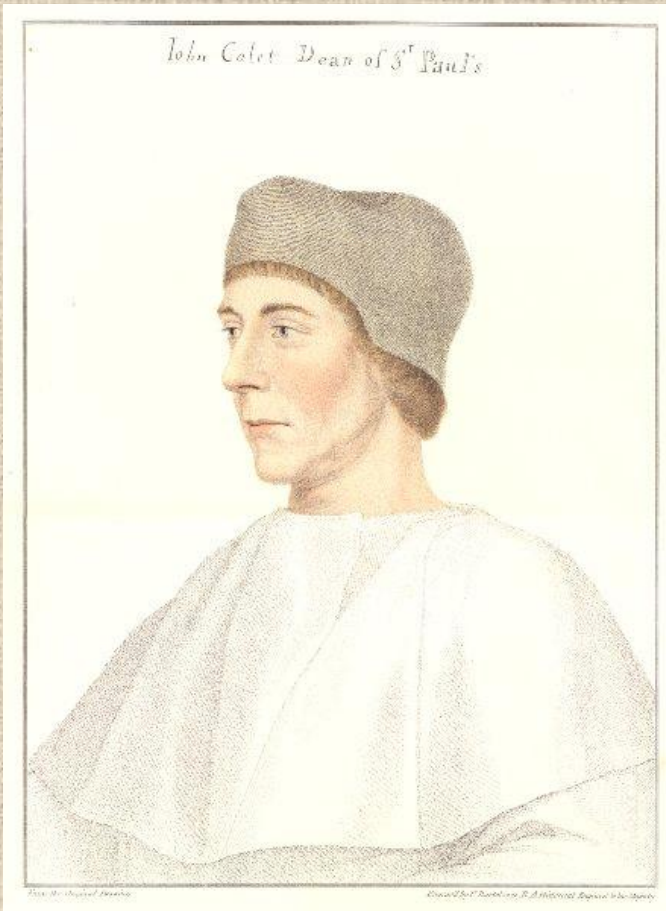


Renaissance Humanism

Humanism in England:

John Colet:

Convocation Sermon, 1512



“You are come together today, fathers and right wise men, to hold a council. In which what you will do and what matters you will handle, I do not yet know, but I wish that, at length, mindful of your name and profession, you would consider of the reformation of ecclesiastical affairs; for never was there more necessity and never did the state of the Church more need endeavors. For the Church—the spouse of Christ—which He wished to be without spot or wrinkle, is become foul and deformed. As saith Isaias, "The faithful city is become a harlot"; and as Jeremias speaks, "She hath committed fornication with many lover," whereby she has conceived many seeds of iniquity and daily bringeth forth the foulest offspring. Wherefore I have come here today, fathers, to admonish you with all your minds to deliberate, in this your Council, concerning the reformation of the Church.”

Renaissance Humanism

Humanism in England:

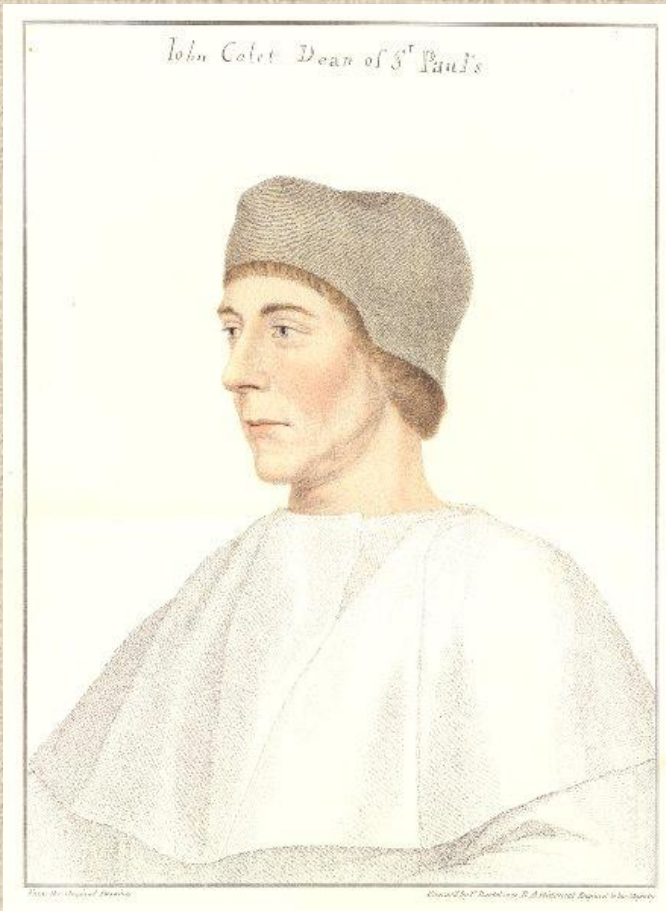
John Colet:

Convocation Sermon, 1512

“... nothing has so disfigured the face of the Church as the secular and worldly way of living on the part of the clergy ...”

“... four evils—viz., in devilish pride, in carnal concupiscence, in worldly covetousness, and in worldly occupations ...”

“... by which, as I have said, we are conformed to this world, by which the face of the Church is marred, by which her influence is destroyed, plainly, far more than it was destroyed and marred, either at the beginning by the persecution of tyrants, or after that by the invasion of heresies which followed.”



Renaissance Humanism

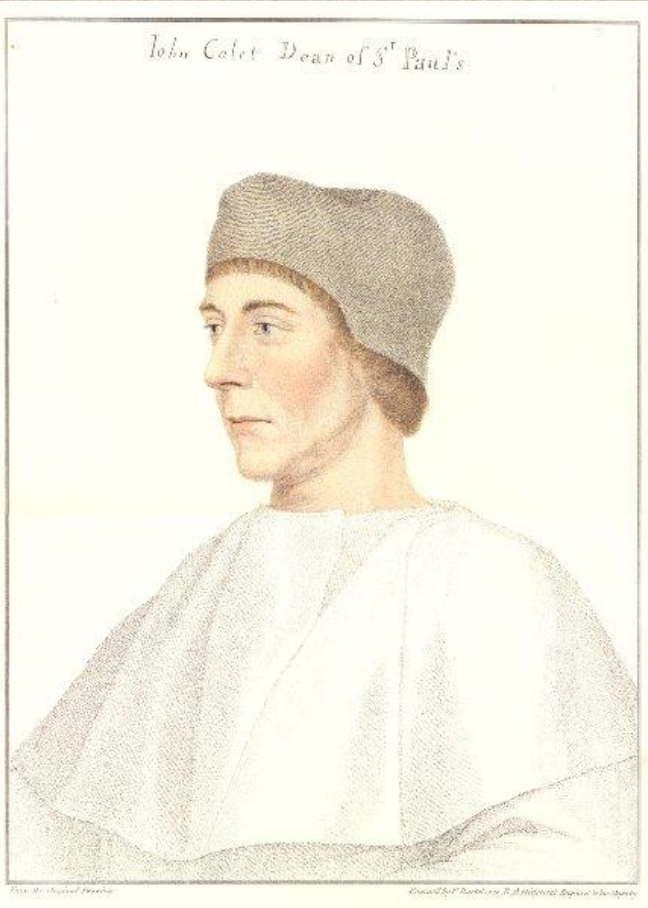
Humanism in England:

John Colet:

Convocation Sermon, 1512

“The diseases which are now in the Church were the same in former ages, and there is no evil for which the holy Fathers did not provide excellent remedies; there are no crimes in prohibition of which there are not laws in the body of Canon Law. The need, therefore, is not for the enactment of new laws and constitutions, but for the observance of those already enacted.”

“The clerical and priestly part of the Church being thus reformed, we can then proceed with better grace to the reformation of the lay part, which indeed it will be very easy to do, if we ourselves have been reformed first.”



Renaissance Humanism

Desiderius Erasmus:

Life of the “Prince of the Humanists”:

Born in Rotterdam (1467)

Poverty Led to Monastic Profession (1492)

Ordained to Priesthood, Augustinian Canon (1492)

University of Paris (1495)

Visits to England

Oxford (1498)

Inspired by Biblical Lectures of John Colet

Returned to Intensive Study of Greek

Cambridge (1509-1514)

Lady Margaret Professor of Divinity

Professor of Greek

Friendships

Colet, More, Fisher

An Independent Scholar (After 1514)

Basel, England, Louvain, Basel

Extensive Correspondence

Interaction with Martin Luther

Luther’s Admiration, Use of New Testament (1519)

Controversy With Luther (1524-1525)

Controversy With Luther (1526-1527)

A ‘Conservative’ View of Eucharistic Presence (1530)

Died at Basel (1536)



Renaissance Humanism

Desiderius Erasmus:

Life of the 'Prince of the Humanists'

Born in Rotterdam (1467)

Poverty Led to Monastic Profession (1492)

Ordained to Priesthood, Augustinian Canon (1492)

University of Paris (1495)

Visits to England

Oxford (1498)

Inspired by Biblical Lectures of John Colet

Returned to Intensive Study of Greek

Cambridge (1509-1514)

Lady Margaret Professor of Divinity

Professor of Greek

Friendships

Colet, More, Fisher



Renaissance Humanism

Desiderius Erasmus: Life of the 'Prince of the Humanists'

An Independent Scholar (After 1514)

Basel, England, Louvain, Basel

Extensive Correspondence

Interaction with Martin Luther

Luther Admires, Uses New Testament (1519)

Controversy With Luther (1524-1525)

Controversy With Luther (1526-1527)

Conservative View of Eucharistic Presence (1530)

Died at Basel (1536)



Renaissance Humanism

Desiderius Erasmus: Thought of the 'Prince of the Humanists'



Critical of State of the Church

Opposed to Scholasticism

Dissatisfaction with Monasticism

Faithful to Catholic Doctrine

'Reform from Within by Reason'

Popular and Unpopular With All Sides!

Important Works

Enchiridion Militis Christiani (1503)

Translated into English by Tyndale

The Praise of Folly (1509)

Sileni Alcibiadis (1515)

Institutio Principis Christiani (1516)

Ciceronianus (1528)

Ecclesiastes (1536)

Renaissance Humanism

Desiderius Erasmus: Most Important Works

Novum Instrumentum omne (1516)

New Translation of Latin New Testament
Based on Collection of Vulgate Manuscripts
Unclear Why He Included the Greek Text
Facing the Latin, With Notes

Novum Testamentum omne (1519)

Second Edition

Used by Luther

Third Edition (1522)

Used by Tyndale

Used for Geneva Bible & King James Version

Fourth Edition (1527)

Parallel Columns

Greek, Vulgate, Erasmus

Fifth Edition (1535)

Parallel Columns

Dropped the Vulgate

