

Renaissance Thought II: Papers on Humanism and the Arts.

Kristeller, Paul Oskar

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Renaissance Thought Ii

Charles G. Nauert



Renaissance Thought II:

Renaissance thought ii, by paul oskar kristeller Paul oskar Kristeller,1961 **Renaissance Thought II** Paul Oskar Kristeller,1965 Humanism and the Culture of Renaissance Europe Charles G. Nauert,2006-05-04 The updated second edition of a highly readable synthesis of the major determining features of the Renaissance *Calvinism and the Amyraut Heresy* Brian G. Armstrong,2004-05-07 To any reader who has studied Calvin then turned to the so called Calvinist tradition the absence of Calvin s name and more importantly of some of his characteristic emphases from the writings of the majority of the theologians who took his name is a striking fact That some profound transformation of Calvin s ideas despite the ubiquity of the Institutio took place in the generation after his death is incontrovertible What has long passed for example as the Calvinist doctrine of predestination whether among its proponents or opponents is not what one reads in Calvin himself This work does much to trace the complex process whereby a scholastic metaphysical edifice replaced the dynamic experiential historically and exegetically grounded faith enunciated by Calvin himself Armstrong writes in his Introduction It is hoped then that this study will both provide an introduction to the intellectual trends within French Calvinism to the teaching of Amyraut and the relation of his thought to that of Calvin and furnish an insight into the removal of orthodox Calvinist thought from Calvin into a narrower more defensive more intolerant and more impervious system Armstrong s study is a full careful and engrossing one It is to be commended not only to readers of theological interest but to all persons interested in intellectual history and especially to Christians of the Reformed tradition who are seeking to understand their intellectual and spiritual roots from a review by F L Battles *Theology Today* The Collected Works of Erasmus Desiderius Erasmus,1974 **The Meaning of More's Utopia** George M. Logan,2014-07-14 Examining its relation to ancient and Renaissance political thought George M Logan sees Thomas More s Utopia whole in all its ironic complexity He finds that the book is not primarily a prescriptive work that restates the ideals of Christian humanism or warns against radical idealism but an exploration of a particular method of political study and the implications of that method for normative theory Originally published in 1983 The Princeton Legacy Library uses the latest print on demand technology to again make available previously out of print books from the distinguished backlist of Princeton University Press These editions preserve the original texts of these important books while presenting them in durable paperback and hardcover editions The goal of the Princeton Legacy Library is to vastly increase access to the rich scholarly heritage found in the thousands of books published by Princeton University Press since its founding in 1905 **Alessandro Piccolomini's Early Astronomical Works: I. An Exploration of Their Cultural Significance** Kristen Lippincott,2024-09-12 This book presents the first interdisciplinary study of Alessandro Piccolomini s two early astronomical works *De la Sfera del Mondo* and *De le Stelle Fisse* First published in Venice in 1540 the two treatises are amongst the earliest scientific texts written in the vernacular Italian and were specifically composed to make astronomical principles and practices available to a lay reader The book includes modern

editions of the original Italian texts and an English translation of both treatises all appended as Electronic Supplementary Material to the online edition while also examining the contents of each treatise in depth It explores the way in which Piccolomini addresses the theoretical underpinnings of the science of astronomy in his *De la Sfera del Mondo* by providing a version of Sacrobosco's *De sphaera* which he has expanded and updated to include the views of more recent natural philosophers and astronomers The book also presents an extended study of *De le Stelle Fisse* and the unique method that Piccolomini devised for observing the stars as well as explanatory notes on the sources behind his explanations of the mythographic sources of each constellation In addition to this the book presents a detailed examination of the cultural context in which Piccolomini wrote his treatises focussing on such issues as how astronomy was taught in Italian universities in the 16th century the on going debates on the viability of Italian as language as a means for discussing scientific ideas and how Piccolomini navigated through the competitive and complicated world of book production in 16th century Venice Given that Piccolomini originally dedicated both treatises to his female friend the Siennese aristocrat Laudomia Forteguerri there is also a discussion of the mysteries behind their personal relationship of the dynamics of Siennese society at the time and in particular the role that the Siennese Accademia degli Intronati played in Piccolomini's own intellectual development and the composition of his astronomical treatises This book is a companion volume to Alessandro Piccolomini's *Early Astronomical Works II An Examination of Their Scientific Content* by Elly Dekker in the same series The two volumes are jointly available as print set with ISBN 978 3 031 76964 1

Forming Humanity Jennifer A. Herdt, 2019-08-22 Now in paperback *Forming Humanity* reveals *bildung* or ethical formation as the key to post Kantian thought Kant's proclamation of humankind's emergence from self incurred immaturity left his contemporaries with a puzzle What models should we use to sculpt ourselves if we no longer look to divine grace or received authorities Deftly uncovering the roots of this question in Rhineland mysticism Pietist introspection and the rise of the *bildungsroman* Jennifer A Herdt reveals *bildung* or ethical formation as the key to post Kantian thought This was no simple process of secularization in which human beings took responsibility for something they had earlier left in the hands of God Rather theorists of *bildung* from Herder through Goethe to Hegel championed human agency in self determination while working out the social and political implications of our creation in the image of God While *bildung* was invoked to justify racism and colonialism by stigmatizing those deemed resistant to self cultivation it also nourished ideals of dialogical encounter and mutual recognition Herdt reveals how the project of forming humanity lives on in our ongoing efforts to grapple with this complicated legacy

Philosophy and Humanism Edward Patrick Mahoney, 1976 This volume of essays has been prepared as a tribute to honor a great scholar Paul Oskar Kristeller Its genesis dates back to a meeting of several members of the Columbia university seminar on the Renaissance in the Spring of 1969 They resolved to undertake the preparation of a *Festschrift* with initial intention of presenting it to Professor Kristeller on the occasion of his retirement as a full time faculty member in the Spring of 1973 From Preface p xxi

Self and

Symbolism in the Poetry of Michelangelo, John Donne and Agrippa D'Aubigne A.B. Altizer, 2012-12-06 Alienation ecstasy death rebirth in the poetry of Michelangelo Donne and d Aubigne these archetypal themes make possible the ultimate formulation of new poetic symbolizations of self and world As their poetry evolves from a primarily rhetorical towards a fully symbolic mode images of loss of self in ecstasy or in alienation of death and rebirth recur with increasing frequency and intensity Whether the context is love poetry or religious poetry the basic problem remains the same love is the link between the two kinds of poetry And love is indeed a problem for these three poets since it involves the self in relation to the other the other being either God or another human being Increasingly the work of each poet centers on a need to analyze or abolish the gulf separating subject and object self and other The dominant mode of most of the three poets work is neither rhetorical nor symbolic but expressive This transitional mode reveals the individual poet s most urgent concerns and conflicts his sense of self in Its most isolated or burdensome affirmative or struggling state Under lying most of their poems is a profound self consciousness a heightened awareness of self as a powerful separate entity with a corresponding objectification of all reality outside of self The Renaissance in general is a time of increasing individualism and 1 self consciousness

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Table of Contents Renaissance Thought Ii

1. Understanding the eBook Renaissance Thought Ii
 - The Rise of Digital Reading Renaissance Thought Ii
 - Advantages of eBooks Over Traditional Books
2. Identifying Renaissance Thought Ii
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Renaissance Thought Ii
 - User-Friendly Interface
4. Exploring eBook Recommendations from Renaissance Thought Ii
 - Personalized Recommendations
 - Renaissance Thought Ii User Reviews and Ratings

- Renaissance Thought II and Bestseller Lists
- 5. Accessing Renaissance Thought II Free and Paid eBooks
 - Renaissance Thought II Public Domain eBooks
 - Renaissance Thought II eBook Subscription Services
 - Renaissance Thought II Budget-Friendly Options
- 6. Navigating Renaissance Thought II eBook Formats
 - ePub, PDF, MOBI, and More
 - Renaissance Thought II Compatibility with Devices
 - Renaissance Thought II Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Renaissance Thought II
 - Highlighting and Note-Taking Renaissance Thought II
 - Interactive Elements Renaissance Thought II
- 8. Staying Engaged with Renaissance Thought II
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Renaissance Thought II
- 9. Balancing eBooks and Physical Books Renaissance Thought II
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Renaissance Thought II
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Renaissance Thought II
 - Setting Reading Goals Renaissance Thought II
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Renaissance Thought II
 - Fact-Checking eBook Content of Renaissance Thought II
 - Distinguishing Credible Sources

- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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