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Autore	Erasmus Desiderius
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Collana	Collected Works of Erasmus ; ; Volume 82
Altri autori (Persone)	FargeJames
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Note generali	"Declarationes ad censuras lutetiae vulgatas sub nomine facultatis theologiae parisiensis."
Nota di bibliografia	Includes bibliographical references and index.
Nota di contenuto	Frontmatter -- Contents -- Introduction -- The Preface of the Faculty -- An Index of the Topics Which Were Discussed and Determined by the Aforesaid Assembly of Doctors -- Desiderius Erasmus' Preface to His Clarifications -- The Censures of the Paris Faculty of Theology About the Propositions of Erasmus -- Some Additional Propositions of Erasmus Singled Out for Censure -- The Determination of the Faculty of Sacred Theology at the University of Paris Concerning the Informal Colloquies of Desiderius Erasmus of Rotterdam Handed Down in the Month of May in the Year of our Lord 1526 -- Works Frequently Cited Short-Title Forms for Erasmus' Works Index of Scriptural References General Index -- Works Frequently Cited -- Short-Title Forms for Erasmus' Works -- Index of Scriptural References -- General Index -- Backmatter
Sommario/riassunto	Erasmus' humanistic approach to theology and biblical exegesis presented a shocking challenge to the theologians at the University of Paris, which had been dominated by scholastic theology for centuries. He engaged in a decade-long controversy over his theological, exegetical, and ethical positions with the Theological Faculty, and especially with their director, Noël Bédard. This volume-which translates this crucial quarrel from Latin for the first time-details the formal,

wide-ranging attack on Erasmus' theories printed by the faculty in 1531, along with his two replies. Erasmus published his first rebuttal in the spring of 1532, and that fall issued a second edition with substantial revisions and lengthy additions to his original text. With an extensive introduction and detailed commentary by Clarence H. Miller and James K. Farge, this volume highlights the differences between the humanist and scholastic views of genuine theology more fully and extensively than most of Erasmus' other polemical works.

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