

# Quotes By St Thomas More

**J.H. Lupton**

*A Translation of St. Thomas More's Responsio Ad Lutherum* Saint Thomas More,1962

*Life and Writings of Sir Thomas More* Thomas Edward Bridgett,1891

**The Westminster Collection of Christian Quotations** Martin H. Manser,2001-01-01 This absorbing anthology includes insightful sayings from major figures in Christian history, as well as from the Bible, making it an ideal companion for every stage of the spiritual journey.

*Notes and Queries* ,1903

**Il Moro; Ellis Heywood's Dialogue in Memory of Thomas More** Ellis Heywood,1972 In Il Moro Heywood constructs a presumably imaginary debate about the nature of true happiness between his great-uncle Sir Thomas More and six of More's friends. Heywood's principal intention in composing this dialogue about happiness seems to have been to provide posterity with a loving memorial of one of England's greatest humanists.

**The Utopia of Sir Thomas More** Saint Thomas More,Sir Thomas More (Saint),1895

*Thomas More's Vocation* Frank Mitjans,2023-01-31 The book considers Thomas More's early life-choices. An early letter is cited by biographers but most miss More's reference to the market place. More's great-grandson, Cresacre, a Londoner, understood it correctly, and that gives reason to trust him on other aspects of More's youth. This study is based on early testimonies, those of Erasmus, Roper, Harpsfield, Stapleton and Cresacre More, as well as More's early writings, the Pageant Verses, and his additions / omissions to the Life of Pico; evidence drawn from authors he recommended, like Hilton and Gerson; and finally, his epitaph. Attention is given to his lectures on St Augustine's City of God, and to St John Chrysostom. It is argued More studied Chrysostom's Homilies on the Gospel of St Matthew, from a Greek manuscript. Chrysostom, in the introductory homily, spoke of the city and the market place, as the setting in which Christians practice the teaching of Christ. More practiced law and taught it. He was attracted to becoming a Christian humanist alongside Grocyn, Colet, Linacre, and Lily. With them he studied Greek, the classics and Fathers of the Church. Helped by them he became a man of prayer, aware of the need to seek holiness in the midst of the world as a layman. Faced with the dilemma of the humanist in choosing between the contemplative life of the philosopher and an active life of engagement with the world, he deliberately chose the active life in service to society, and the contemplative life of the Christian as a married man. This awareness and choice is

what is called vocation, implying determination to persevere throughout life: More saw his life as a pilgrimage towards heaven as described in the last chapter focusing on More's last work, *De tristitia, tedio, pavore, et oratione christi ante captionem eius*.

**The Complete Works of St. Thomas More** Saint Thomas More,1963

**Life and Writings of Blessed Thomas More, Lord Chancellor of England and Martyr Under Henry VIII.** Thomas Edward Bridgett,1891

**The Complete Works of St. Thomas More: Utopia** Saint Thomas More,1963

The New Republic Colin Starnes,2006-01-01 Colin Starnes radical interpretation of the long-recognized affinity of Thomas More's *Utopia* and Plato's *Republic* confirms the intrinsic links between the two works. Through commentary on More's own introduction to Book I, the author shows the *Republic* is everywhere present as the model of the "best commonwealth," which More must first discredit as the root cause of the dreadful evils in the collapsing political situation of sixteenth-century Europe. Starnes demonstrates how More, once having shorn the *Republic* of what was applicable to a society that had for a thousand years accepted and been moved by the Christian revelation, then "Christianized" it to arrive at one of the earliest and most coherent accounts of the ideal modern state: the description of *Utopia* in Book II. Knowing this radically new view of a long-recognized position may be questioned, the author has included a criticism and appreciation of the other major lines of interpretation concerning More's *Utopia*.

*The Poetical Works of John Milton* David Masson,2023-12-30 Reprint of the original, first published in 1874.

**Minor poems. Notes** John Milton,1874

*The Poetical Works of John Milton* John Milton,1874

*The Poetical Works of John Milton. Edited, with Introductions, Notes, and an Essay on Milton's English* by David Masson  
John Milton,Percy Bysshe Shelley,1874

**Poetical Works** John Milton,1874

**Studies in Medieval Thought and Learning From Abelard to Wyclif** Beryl Smalley FBA,1981-07-01 These fifteen essays range from Peter Abelard to John Wyclif. Beryl Smalley brings these men to life, uncovering what they read and what they thought and putting them into their historical context.

A new ecclesiastical history Louis Ellies Du Pin,1699

**A Life of John Colet** J.H. Lupton,2004-01-26 John Colet (1467-1519) was Dean of St. Paul's Cathedral and founder of St. Paul's School, London. Colet lectured at Oxford on St. Paul's Epistles, introducing a new treatment by abandoning the purely textual commentary then common, in favor of a study of the personality of St. Paul and of the text as a whole. In 1498 he met Erasmus at Oxford, with whom he immediately became intimate, arousing in him especially a distrust of the later school men.

Colet's lectures on the New Testament continued for five years, until in 1504 he was made Dean of St. Paul's. In London he became the intimate friend and spiritual adviser of Sir Thomas More. In 1509 he began the foundation of the great school with which his name will ever be associated. This biography by noted Oxford reform scholar J.H. Lupton was the standard for one hundred years and remains a classic today.

A life of John Colet. With an appendix of some of his English writings Joseph Hirst Lupton, 1887

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