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Raymond J. Jirran

A. Introduction

This is a continuation of some odds and ends on the Renaissance, with a course goal **to evaluate the intellectual life of the Renaissance** according to a criteria of the people, places, and times involved and the degree of certitude warranted. The true classical authors appreciated change. This means that same love of change could be appreciated during the Renaissance, quite in accord with the ancients. The focus of this lecture will be on human health.

B. Medicine

Paracelsus, mentioned on page 544 in the seventh edition,¹ should not be overrated. The tradition of openness to change was to be found in the classics of the ancient Greeks and Romans. Vesalius² should be seen as challenging the ancients much as they challenged themselves. Rather than a Renaissance, scholars now refer to a "renascent classical scholarship."³

Medical reform appeared with full force in Italy in the 1520s and, from there, spread throughout Europe. Scholars argued about whether the logic of Aristotle or the commentaries of Hypocrites⁴ and Galen served medicine better. This means that a scenario of heroes and goats is inappropriate and that advances took place in more random manner. There is a constant interplay between authority, reason, and experience at work.

C. Health

One thing is obvious from looking at beautiful Renaissance women. By contemporary standards, beautiful Renaissance women were fat. Were they healthy?

Since the Age of Jackson (1829-1837), thin has been in in the U. S. Thinness has been supported by a combination of historical definitions of the physical self, nutritional theories, and dietary fads. The amphetamine craze of the 1950s was part of trying to keep thin.⁵

Was diet a sort of evangelical conversion? Was thinness an appropriately self-disciplined Republican body type? or romantic buoyancy? The questions have been raised, but research into them remains to be done.

The better question is about what is wrong with being fat and happy? In the success-worshipping U. S., the cultural presupposition about fat people is that "because they have failed they are fat, and because they are fat, they fail."⁶ Like other negatively impaired minorities, fat people are "compromised and persecuted" for their weight.⁷ What seems to be at work is a need to dominate others. Is dieting really a badge of narcissism, an emblem of the ruthless impact of capitalism on individual character? Would it be better for people to relax more and be more comfortable in their own bodies and more accepting of a whole range of body shapes? The questions remain to be examined.

Like so much else, health, too, is a matter of culture. Health is important not only to the well being of the individual student, but also to the very identity of what it means to be part of Western civilization. Health standards change and it is part of the function of historians to point out those changes.

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D. Women

Was there a Renaissance for women? or was the Renaissance only for men?⁸ As presented as late as 1988, the Renaissance was a strictly male event. By 1998, there was evidence of a slight change. Renaissance men made new statements by inverting and transposing elements found in the classical writers. This spirit of the Renaissance is exemplified in the time-distant dialogues with the ancients. Renaissance women used the same technique to make feminine and even feminist statements.⁹ "The greatest legacy of the humanists to subsequent generations [was] their sense of historical perspective."¹⁰ That sense of perspective enables us to ask the current question, was there a Renaissance for women?

But what were women doing during the Renaissance? Scholars used to think that the role of women decreased in the economy of early modern Europe, from 1500 to 1700. While such a decrease does seem true for craft production, in other important craft areas, women did have vital roles. Wives, daughters, and widows were vital to guild life, selling its wares, and clothing and feeding its workers.¹¹

But the real action was not in crafts but in capital. While new jobs did open, new concern also arose among city officials for "masterless" people, that is, women living alone. Women also found employment as servants and in health care. Sentiment turned against permitting women to treat people for illnesses. Women also had an essential place in retail trade and the local market.

Why did women run into the trouble they did? Was it because men feared female competition for work? Such an answer raises more questions than seems worth the effort to explore. The more fruitful line of inquiry seems to place the difficulty women had obtaining economic power due to their cyclical family roles, daughter, wife, and widow. While male-headed households seemed proper, the women kept the records. Legislation reinforced the separation of roles by gender by ensuring the role of the male as the head of the family. Such legislation was still strong in the United States in 1805.¹²

E. Conclusion

The consideration of Renaissance medicine, health, and women has enabled the student to evaluate the intellectual life of the Renaissance. Such a consideration, in turn, has also shed some light on the intellectual life of the student. What follows are some matters of lesser consequence.

Supplement

F. Introduction (continued)

The Renaissance changed Western civilization by inaugurating a new heritage of civic humanism, focusing on the future, rather than the past; and respecting culture as an expression of political value. While the Ciceronian language of the Renaissance made it easier to communicate civic ideas, that language made it more difficult to communicate religious ideas within the same context.¹³ The professor thinks the reason was that the pursuit of truth in the face of contravening politics has never been seen as an essentially religious activity. Interpretations of the life of Erasmus illustrate how such a commitment to truth has been misunderstood from the Sixteenth Century through to the present time.¹⁴

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While the following lacks the significance required for the formal lecture, it does have a relationship to the Peninsula some may find interesting.

G. *Women (continued)*

1. Hagar

In the December 25, 1999 rendition of Topic 7--Hellenic Culture, Section F. Drama (continued), while treating Euripides, the professor defines slavery as men being treated like women. In the Bible Hagar is a slave woman whose story during the Nineteenth Century was found strikingly similar to the African-American experience.¹⁵

God treated Hagar well. Hagar was the first person in the Bible visited by an angel (Genesis 16:7), the first to receive an annunciation (16:11-12), the only woman promised innumerable descendants (16:10), and the only person in the whole Bible to give God a name (16:13). Hagar's lot was anything but rosy, however. When Sarah was found barren, the slave Hagar served as her surrogate. Sarah then abused Hagar to the point that Hagar fled to the desert to avoid the harsh treatment. An angel orders Hagar to return and submit to Sarah. God did not treat Hagar well.¹⁶

Is our generation the first to sympathize and empathize with Hagar? How did Catholic, Reformed, and Lutheran commentators treat Hagar in the Sixteenth Century? One of Martin Luther's Catholic opponents, Thomas de Vio, Cardinal Cajetan commented on Hagar in the traditional manner as a runaway slave brought to repentance. St. Paul's Galatians 4 characterization of Hagar as a sign of evil had mellowed over time. John Calvin was less inclined to regard Hagar as brought to repentance. Luther regarded Hagar's submission to Sarah as something pleasing to God, the traditional view. Luther regarded Hagar in a better light than Cajetan as she worked through her life's problems. The Sixteenth Century commentators did not regard Hagar as a reprobate, but rather as someone who had sinned and repented, someone who merited sympathy and empathy.¹⁷

The real issue is not so much about the history of Hagar as about the history of thinking about Hagar. The Renaissance brought a new literalness to the understanding of the Bible, a literalness by which Cajetan, Calvin, and Luther all distinguish between Hagar as allegorically symbolic of evil and Hagar as literally a repentant sinner. The seventh edition of Chambers mentions "taking the Bible literally" on page 446, column 2, paragraph 3, line 6. The difference between literal and allegorical interpretations of the Bible marks the present work of biblical scholars.¹⁸

Here is another difference. Sixteenth Century scholars were not willing to regard the Bible as the product of advocate of a covert ideology. God was not to be criticized for what happened to Hagar. Twentieth Century scholars do consider such things. One woman summarized the situation this way, "women . . . are not an afterthought to salvation."¹⁹

2. Identity

During the Renaissance people developed the idea that identity was something one fashioned for oneself, at least at court.²⁰ The interior life was not something new. Augustine (354-430), Bernard

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of Clairvaux (1090-1153), Peter Abelard (1079-1142) all called attention to the inward life. The Renaissance development was different, however.²¹

Martin Luther (1483-1546) and John Calvin (1509-1564) changed the earlier medieval image of humanity made in the image of God to a new image of humanity corrupt and evil, only saved by the mystery of God's love. This new sense of evil called for a new sense of sincerity.²² For Thomas Aquinas (1225-1274) prudence was that virtue which kept all of the other virtues in proportion and restrained the emotions and passions. Luther and Calvin wanted to be sincerely honest about the fact that aspects of the human soul were not very Godlike.²³

Luther, Calvin, and Philipp Melanchthon (1497-1560) all recognized the importance of the emotions in forming human personality. Affections were not simply a weakness in nature. In this way control over the emotions is something insincere rather than rational.²⁴ Affections were personalized toward good, rather than generalized as something to be controlled. With Protestantism individuals were cut off from the community and God and stood alone with only sincerity to maintain one's identity. Protestantism as expanded into the Renaissance discovered a new sense of the individual.²⁵

This new sense of the individual had profound implications for capitalism. Michael de Montaigne (1533-1592) drew out the deeper meaning. The seventh edition of Chambers has a section on Montaigne on page 557. Chambers writes, "Montaigne came close to a morality without theology, because good and self-determination were more important to him than doctrine . . ." The idea is that self-fashioning is a consequence of the dynamics of an emerging capitalism, whereby one separates one's private from one's public life. Sincerity and prudence, in tension with one another, were both required for this separation.²⁶

Machiavelli (1469-1527) had already died before Montaigne was born. While Machiavelli may have had a personal outlook similar to Montaigne's, the difference was that Machiavelli wrote about how things were and Montaigne about how they ought to be. Both Machiavelli and Montaigne were Catholic. The point is that Catholic-Protestant theological divergences came together in Renaissance practicality, within a context of emerging capitalist markets.

In an essay of 1585 Montaigne wrote, ". . . it was more appropriate to project or to wear a mask, to dissemble--in short, to exercise prudence in one's affairs, whether public or private."²⁷ That is not what Saint Thomas wrote about prudence. The function of prudence was to keep the other virtues, such as exhibiting one's true feelings, in a rational order. The function of prudence was not to dissemble.

A new sense of identity had new repercussions for a new sense of companionate marriage, among other things²⁸ to go with an emerging sense of the role of women in the history of God acting in and through history. Looking back, historians find the threads that help constitute the tapestry of the present. The Renaissance Carmelites present different threads and different tapestry as they engaged the same lifetimes with a far less capitalist, far less Protestant, and far less worldly view.

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H. *Renaissance Carmelites*

Mount Carmel is a place, a mountain range extending fifteen miles from Haifa in Israel toward the southeast. The top elevation is about 1800 feet above sea level.²⁹ For comparison, the Washington Monument is 555 feet high.³⁰ The monastery rests on top of the headland, which juts out into the Mediterranean Sea and can be seen for miles around Haifa This is the mountain where Elias in the contest between him and the prophets of Baal (3 Kgs 18:17-46).³¹

The monks were already known to the bishop of Acre, James of Vitry, who ruled 1216–1228. The claim has been made that this community dates all the way back to Elias. This formal rule is developed about the same time as Saint Francis of Assisi (1182?–1226).³²

1. Masaccio

Chambers develops Masaccio on pages 400 and 402 in the seventh edition.³³ Notice the brown figures and background. Brown is the Carmelite color. Masaccio did a lot of work for the Carmelites. The Brancacci Chapel in which the "*The Expulsion of Adam and Eve*, ca 1425" is found is part of a Carmelite Florentine monastery.³⁴

2. Laughter

In 1432, the Pope eased the Carmelite rule. About that time Fra Filippo Lippi, the Carmelite Renaissance artist, painted "the first genuine laugh in European painting"--a fat monk laughing. The painting seems to be a parody of the favorite medieval theme of the life of the desert Fathers, an unblushing secularization of an ascetical ideal.³⁵

3. Darwin

Giulio Cesare Vanini (1585-1619) was a Carmelite philosopher of nature whose ideas on the transformation of animal life remind one of the theories of Darwin two hundred fifty years later.

I. *Conclusion*

This consideration of the Carmelites is designed to cover the years with a sense of continuity from then until now.

Comments on the Seventh Edition of Chambers, pages 0408-0423

In the opinion of the professor, Chambers is the most scholarly textbook on the market. Chambers well represents mainstream thinking in the history profession. The professor, however, disagrees in many significant ways with mainstream thinking. Some of these disagreements are set forth above and others in the following comments.

Page Column
Paragraph
Line

0413 1 last 2nd and 3rd last

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". . .cathedral towns like Bruges . . . "

see page 401 "Map 12.2 Major Centers of Renaissance Art"

0413 2 1 Palestrina who adapted Gregorian Chant to harmony is the undisputed master of the Mass. Palestrina wrote 105 Masses for four, five, six, and eight parts. Palestrina does not appear in the index to the seventh edition, though he does appear in any other edition.

0414 22 3 9 and 13 ". . . covenant . . . covenant . . . "

The professor has called attention to this notion of covenant in the following topics:

Six, Palestine as broken by the Jews;

Seven, Hellenic Culture, which cites Chambers prior use of the term on page 23 in the seventh edition.

Eleven, the Roman Empire, associated with the motto "In God we Trust," breaking the covenant with truth, and the Ark of the Covenant;

Topic Fourteen, Review, section L Covenant.

0416 1 3 2nd and 3rd last

". . . indulgences, ;remissions of the temporal punishment for sin . . ." is a reasonable definition in contrast to 371 column 2 paragraph 1 lines 1-2, ". . . remissions of sin known as indulgences."

Chambers is confused in his theology. On page 416, column 1, paragraph 3, 2nd and 3rd last line, here, Chambers writes, ". . . indulgences, remissions of the temporal punishment for sin . . ." On page 438, column 2, paragraph 1, line 8-10, Chambers writes, "Indulgences released sinners from a certain period of punishment in purgatory before they went on to heaven.

An indulgence is the remission of temporal punishment due to sin, in response to certain prayers or good works. Canons 992-997.³⁶

0417 1 2 10-12 ". . . the Council of Constance (1414-1418), the greatest international gathering of the Middle Ages."

see page 422 for the dastardly condemnation of John Hus at that Council. Chambers means greatest in number, not in achievement.

0419 1 3 3rd last". . . the spread of education among the laity . . . "

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This points to what the professor regards as the primacy of truth over politics in Western civilization.

0420 1 1 10 "Taking education as their principal task . . ."

In addition, points to what the professor regards as the primacy of truth over politics in Western civilization.

0420 2 2 4 ". . . intellectual arrogance of Scholasticism . . ."

Part of the education the professor received in scholastic education was to beware of such arrogance. The professor has an undergraduate concentration in philosophy, which is like a master's degree but without a thesis. What happens is that Aristotle makes so much sense, that once one understands Aristotle, one has little patience with other views.

0421 2 1 8 ". . . a miracle . . ."

This is treated above at page 314 column 2, paragraph 3, line 7th last ". . . Mass as a miracle . . ."

Chambers is confusing here because anything which happens as frequently as Mass, by definition, cannot be a miracle. A miracle must be an unusual occurrence. The "closest analogy lies not with miracles but with the act of creation."³⁷

This is treated again in the Comments on Chambers for page 344 in Topic Twenty-five, Demography.

0423 1 Burckhardt Note that Burckhardt first published in 1860, which is the date meant on page 393 in the footnote. Burckhardt created the modern view of the Renaissance as one of the formative periods of Western civilization.

Chambers notwithstanding, Paula Findlen notes, "That birth occurred not in the pages of Jacob Burckhardt's *Civilization of the Renaissance in Italy* but in the writings and practices of Renaissance elites who, as the Tuscan artist and art critic Giorgio Vasari (cited in the seventh edition of chambers for pages 408, 409.) most famously illustrates, ascribed special meaning to the literary and artistic products of their own time and immediate past. While historians and art historians have long identified Vasari's use of the term *rinascita* (rebirth) in his *Lives of the Most Excellent Italian Architects, Painters, and Sculptors from Cimabue to Our Times* (1550) as the beginnings of the conceptual Renaissance, historians have not fully explored and understood the broader culture that produced this work. . . ."³⁸

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Endnotes

¹ Page 620 in the fifth edition and 498 in the sixth edition.

² The fourth edition of Chambers, page 562; the fifth edition of Chambers on pages 622 and 627; the sixth edition of Chambers on pages 499, 500 ff., and 503.

³ Katharine Park, review of A. Weal, *et al.*, editors. The Medical Renaissance of the Sixteenth Century in The American Historical Review, Vol. 92, No. 1 (February 1987), p. 119.

⁴ Hypocrites is not indexed in either the fourth or the fifth edition of Chambers, spelled Hippocrates, Hippocrates does appear in the sixth edition on page 206.

⁵ Michael Fellman, review of Hillel Schwartz, Never Satisfied: A Cultural History of Diets, Fantasies, and Fat in The American Historical Review, Vol. 93, No. 3 (June 1988), pages 763-764.

⁶ Hillel Schwartz, Never Satisfied: A Cultural History of Diets, Fantasies, and Fat p. 321 as cited in the review by Michael Fellman, in The American Historical Review, Vol. 93, No. 3 (June 1988), p. 764.

⁷ Hillel Schwartz, Never Satisfied: A Cultural History of Diets, Fantasies, and Fat p. 322 as cited in the review by Michael Fellman, in The American Historical Review, Vol. 93, No. 3 (June 1988), p. 764.

⁸ See Joan Kelly-Gadol, "Did Women Have a Renaissance?" as reprinted in Renate Bridenthal and Claudia Koonz, eds. Becoming Visible: Women in European History (Boston, 1977), as cited in *Reply*: "Ever More Solitary" (by Steve J. Stern), AHR Forum, The American Historical Review, Vol. 94, No. 4 (October 1988), p. 894, fn. 35 and as cited Joan Kelly, "Did Women Have a Renaissance" rpt. In *Women, History and Theory: The Essays of Joan Kelly* (Chicago, 1984), 19 in Ann Taylor Allen, "Feminism, Social Science, and the Meanings of Modernity: The Debate on the Origin of the Family in Europe and the United States, 1860-1914," *The American Historical Review*, Vol. 104, No. 4 (October 1999), page 1086, fn. 9.

⁹ Kenneth ?? Gouwens, "Perceiving the Past ??," *The American Historical Review*, Vol. 103, No. 1 (February 1998), page 65.

¹⁰ Kenneth ?? Gouwens, "Perceiving the Past ??," *The American Historical Review*, Vol. 103, No. 1 (February 1998), page 77.

¹¹ Jean H. Quataert, review of Merry E. Wiesner, Working Women in Renaissance Germany in The American Historical Review, Vol. 93, No. 1 (February 1988), p. 168.

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¹² Linda K. Kerber, "The Paradox of Women's Citizenship in the Early Republic: The Case of Martin vs. Massachusetts, 1805," The American Historical Review, Vol. 97, No. 2 (April 1992), pages 349-378.

¹³ Ronald Witt, "AHR Forum: The Crisis after Forty Years," *The American Historical Review*, Vol. 101, No. 1 (February 1996), pages 110-118.

¹⁴ See Bruce Mansfield, *Man on His Own: Interpretations of Erasmus, c. 1750--1920* as reviewed by Richard L. DeMolen in *The Catholic Historical Review*, Vol. 79, No. 3 (July 1993), pages 503-505.

¹⁵ John L. Thompson, "Hagar, Victim or Villain? Three Sixteenth-Century Views," *The Catholic Biblical Quarterly*, Vol. 59, No. 2?? (April 1997), pages 213-214.

¹⁶ John L. Thompson, "Hagar, Victim or Villain? Three Sixteenth-Century Views," *The Catholic Biblical Quarterly*, Vol. 59, No. 2?? (April 1997), pages 214-215.

¹⁷ John L. Thompson, "Hagar, Victim or Villain? Three Sixteenth-Century Views," *The Catholic Biblical Quarterly*, Vol. 59, No. 2?? (April 1997), pages 215-231.

¹⁸ John L. Thompson, "Hagar, Victim or Villain? Three Sixteenth-Century Views," *The Catholic Biblical Quarterly*, Vol. 59, No. 2?? (April 1997), pages 230-233.

¹⁹ Renita Weems, *Just a Sister Away*, page ix as cited by John L. Thompson, "Hagar, Victim or Villain? Three Sixteenth-Century Views," *The Catholic Biblical Quarterly*, Vol. 59, No. 2?? (April 1997), page 233, footnote 80.

²⁰ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1314.

²¹ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1322.

²² John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1329.

²³ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1331.

²⁴ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1332.

²⁵ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1333.

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²⁶ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1335.

²⁷ Marc Fumaroli, "Michel de Montaigne ou l'eloquence du for interieur," in Jean Lafond, ed., *Les formes breves de la prose et le discours discontinue (XVI-XVII siecles)* (Paris, 1984), 27-50 as cited by John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1338, fn. 117.

²⁸ John Martin, "Inventing Sincerity, Refashioning Prudence ??," *The American Historical Review*, Vol. 102, No. 5 (December 1997), page 1339.

²⁹ C. Mc Gough, "Carmel, Mount," *Volume III: Can to Col: New Catholic Encyclopedia* (San Francisco: The Catholic University of America, 1967), pages 113.

³⁰ *The Concise Columbia Encyclopedia: Third Edition* (New York: Columbia University Press, 1994), page 936, exactly 555 feet and 5 ¹/₈ inches.

³¹ C. Mc Gough, "Carmel, Mount," *Volume III: Can to Col: New Catholic Encyclopedia* (San Francisco: The Catholic University of America, 1967), pages 113-114.

³² J. Smet, "Carmelites" and ?? "Carmelite Spirituality," *Volume III: Can to Col: New Catholic Encyclopedia* (San Francisco: The Catholic University of America, 1967), page 118.

³³ Chambers mentions Masaccio on page 487 the fifth edition; on pages 361-362 in the sixth edition. In the sixth edition, there is an illustration on page 402. Masaccio is also mentioned in the second paragraph on the second page of "The Image of Humanity In Renaissance Art" essay. "The Holy Trinity with the Virgin and St. John," ca. 1425, is pictured on Plate 19. Notice the brown figures. Brown is the Carmelite color. Masaccio did a lot of work for the Carmelites, though Dr. Jirran has been unable to identify any connection between "The Holy Trinity with the Virgin and St. John" and the Carmelites. Masaccio is also mentioned on pages 400 and 402 in the seventh edition.

³⁴ Joachim Smet, O.Carm., *The Carmelites: A History of the Brothers of Our Lady of Mount Carmel: Ca. 1200 A.D. until the Council of Trent* (Rome: Carmelite Institute (Private Printing), 1975), pp. 146-147. Another valuable source is *Medieval Carmelite Heritage, Early Reflections on the Nature of the Order*. Edited by Adrianus Staring, O.Carm. [Textus et Studia Historica Carmelitana, 16 as reviewed by Keith J. Egan in *The Catholic Historical Review*, Vol. 78, No. 4 (October 1992), pages 641-642.

³⁵ Joachim Smet, O.Carm., *The Carmelites: A History of the Brothers of Our Lady of Mount Carmel: Ca. 1200 A.D. until the Council of Trent* (Rome: Carmelite Institute (Private Printing), 1975), pp. around 152.

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³⁶ *The HarperCollins Encyclopedia of Catholicism*, Richard P. McBrien, General Editor (San Francisco: HarperCollins, 1995), page 662.

³⁷ Aidan Nichols, O.P., *The Holy Eucharist: From the New Testament to Pope John Paul II* (Dublin: Veritas Publications, 1991), pages 72-73.

³⁸ Paula ?? Findlen, "??" [The professor is on vacation and away from his library. He hopes to fill in the missing material before February 1, 1999. In the meantime, however, others may view his work.] *The American Historical Review*, Vol. 103, No. 1 (February 1998), page 86.

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