History 335 (The Catholic Reformation)  
Mr. Kingdon

Books to be purchased:


Titles starred (*) will be found on reserve in Helen C. White Library.

For general reference:
  CATHOLIC HISTORICAL REVIEW

Source collections:

General Surveys:
  In Augustin Fliche and Victor Martin, eds., HISTOIRE DE L'EGLISE
    vol. XVI, E. de Moreau, Pierre Jourda, & Pierre Janelle, LA CRISE RELIGIEUSE DU XVIe SIECLE
    vol. XVII, Léon Christiani, L'EGLISE A L'EPOQUE DU CONCILE DE TRENT
    vol. XVIII, P. Leopold Willaert, APRES LE CONCILE DE TRENT: LA RESTAURATION CATHOLIQUE, 1563-1648
  A. G. Dickens, THE COUNTER REFORMATION

Aspects:

Groups:
  H. Boehmer, THE JESUITS
  ---- THE PROGRESS OF THE JESUITS
Leaders:
James Brodrick, S.J., THE LIFE AND WORK OF BLESSED ROBERT FRANCIS CARDINAL BELARMINE
---- ST. PETER CANISIUS
---- ST. IGNATIUS LOYOLA, THE PILGRIM YEARS
Richard Douglas, JACOPO SADOLETO, 1477-1547: HUMANIST AND REFORMER
Dermot Fenlon, HERESY AND OBEDIENCE IN TRIDENTINE ITALY: CARDINAL POLE AND THE COUNTER REFORMATION
Michel François, LE CARDINAL FRANCOIS DE TOURNON
E. A. Peers, SAINT JOHN OF THE CROSS
---- SAINT TERESA OF JESUS
Anne Jacobson Schutte, PIER PAOLO VERGERIO: THE MAKING OF AN ITALIAN REFORMER
Richard Simpson, EDMUND CAMPION
Evelyn Waugh, EDMUND CAMPION, JESUIT AND MARTYR
Donald Weinstein, SAVONAROLA AND FLORENCE

Council of Trent and Theology:
*F. Dvornik, THE ECUMENICAL COUNCILS
*Hubert Jedin, ECUMENICAL COUNCILS OF THE CATHOLIC CHURCH
---- PAPAL LEGATE AT THE COUNCIL OF TRENT: CARDINAL SERIPANDO
Hans Küng, THE CHURCH
George H. Tavard, HOLY WRIT OR HOLY CHURCH: THE CRISIS OF THE PROTESTANT REFORMATION
Thomas N. Tentler, SIN AND CONFESSION ON THE EVE OF THE REFORMATION

Inquisition:
Paul F. Grendler, THE ROMAN INQUISITION AND THE VENETIAN PRESS, 1540-1605
Henry A. F. Kamen, THE SPANISH INQUISITION
Henry C. Lea, A HISTORY OF THE INQUISITION OF SPAIN

Economic, Political and Social Impacts:
Elizabeth L. Eisenstein, THE PRINTING PRESS AS AN AGENT OF CHANGE
Jean-Louis Flandrin, FAMILIES IN FORMER TIMES: KINSHIP, HOUSEHOLD, AND SEXUALITY IN EARLY MODERN FRANCE
Wilbur K. Jordan, PHILANTHROPY IN ENGLAND, 1480-1660
Robert M. Kingdon, THE POLITICAL THOUGHT OF PETER MARTYR VERMIGLI
---- CHURCH AND SOCIETY IN REFORMATION EUROPE
John T. Noonan, THE SCHOLASTIC ANALYSIS OF USURY
---- CONTRACEPTION: A HISTORY OF ITS TREATMENT BY THE CATHOLIC THEOLOGIANS AND CANONISTS
Steven Ozment, WHEN FATHERS RULED: FAMILY LIFE IN REFORMATION EUROPE
Brian Pullan, RICH AND POOR IN RENAISSANCE VENICE: THE SOCIAL INSTITUTIONS OF A CATHOLIC STATE, TO 1620
Thomas M. Safley, LET NO MAN PUT ASUNDER: THE CONTROL OF MARRIAGE IN THE GERMAN SOUTHWEST, 1550-1600
Quentin Skinner, THE FOUNDATIONS OF MODERN POLITICAL THOUGHT
Lawrence Stone, THE FAMILY, SEX AND MARRIAGE IN ENGLAND, 1500-1800
Reformations Conflict:

In England:
- John Bossy, *The English Catholic Community, 1570-1580*
- Garrett Mattingly, *The Armada*
- ---- *Catherine of Aragon*

In France:
- Frederic R. Baumgartner, *Radical Reactionaries: The Political Thought of the French Catholic League*
- A. N. Galpern, *The Religions of the People in Sixteenth-Century Champagne*
- De Lamar Jensen, *Diplomacy and Dogmatism: Bernardino de Mendoza and the French Catholic League*
- Ruth Kleinman, *Saint Francois de Sales and the Protestants*
- A. Lynn Martin, *Henri III and the Jesuit Politicians*
- Victor Martin, *Le Gallicanisme et la Réforme Catholique*
- ---- *Le Gallicanisme Politique et le Clerge de France*
- Donald Nugent, *Ecumenism in the Age of the Reformation: The Colloquy of Poissy*
- Alfred Soman, ed., *The Massacre of St. Bartholomew*

In Germany:
  ---- *Rudolf II and His World: A Study in Intellectual History, 1576-1612*

In the Low Countries:
- P. Geyl, *The Revolt of the Netherlands, 1555-1609*

In Italy:
- William J. Bouwsma, *Venice and the Defense of Republican Liberty: Renaissance Values in the Age of the Counter Reformation*
- Eric Cochrane, *Florence in the Forgotten Centuries, 1527-1800*

Conflict Resolved:
- *Roland H. Bainton, The Travail of Religious Liberty*
COURSE NO. 335
COURSE TITLE Catholic Reformation
INSTRUCTOR Kingdon

COURSE DESCRIPTION
History 335 is the second half of a two-semester sequence on the history of Europe during the Reformation period. It may be taken either as a sequel to History 334 (the Protestant Reformation) or as an independent course.

History 335 begins with an analysis of the Catholic Reformation proper, a movement for internal reform within the Roman Catholic Church, involving attempts to initiate moral reforms, define doctrines more precisely, and deepen spiritual life. It moves on to analysis of the Counter Reformation, the measures taken by the Roman Catholic Church to meet the challenges posed by the growth of Protestantism. It will examine closely the steps taken at the Council of Trent, both to reform and to meet the Protestant challenge. It will then examine steps taken under the leadership of militant popes to roll back the Protestant tide and recover much of Europe for Catholicism.

LECTURES
There will be two lectures a week for all students. A separate discussion section may be created for graduate students, if there are enough to warrant it.

WRITTEN ASSIGNMENTS AND EXAMINATIONS
All undergraduates will be asked to write three examinations, two during the term, the third at the end of the semester. Those students taking the course for four credits will also be asked to consult with the instructor periodically to work on a project that will lead to a term paper and perhaps panel discussions. Graduate students will be asked to submit a separate series of oral reports and papers.

GRADING SYSTEM
For three credits: 25% for each midterm test; 50% for final examination
For four credits: 25% for term paper; 19% for each midterm test; 37% for final examination
Graduates: separate grading of oral reports and papers

REQUIRED READINGS
A. G. Dickens, THE COUNTER REFORMATION
Natalie Z. Davis, THE RETURN OF MARTIN GUERRE
SIXTEENTH-CENTURY JOURNAL, XI (1980), 2 (CATHOLIC REFORMATION SPECIAL ISSUE)
The holy, ecumenical, and general Council of Trent, which has lawfully assembled in the Holy Spirit and is presided over by the same three legates of the Apostolic See, has always as its purpose to remove error and preserve in the Church the purity of the gospel that was originally promised by the prophets in Sacred Scripture and first promulgated by the Son of God himself, our Lord Jesus Christ. He, in turn, ordered his apostles, who are the source of all saving truth and moral teaching, to preach it to every creature (see Matt. 28:19f.; Mark 16:15). The council is aware that this truth and teaching are contained in written books and in the unwritten traditions that the apostles received from Christ himself or that were handed on, as it were from hand to hand, from the apostles under the inspiration of the Holy Spirit, and so have come down to us. The council follows the example of the orthodox Fathers and with the same sense of devotion and reverence with which it accepts and venerates all the books both of the Old and the New Testament, since one God is the author of both, it also accepts and venerates traditions concerned with faith and morals as having been received orally from Christ or inspired by the Holy Spirit and continuously preserved in the Catholic Church. It judged, however, that a list of the Sacred Books should be written into this decree so that no one may doubt which books the council accepts. The list is as follows.

The Old Testament: five books of Moses, that is, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Josua, Judges, Ruth, four books of Kings, two of Paralipomenon; the first book of Esdras and the second, which is called Nehemias; Tobias, Judith, Esther, Job, David's Psalter of one hundred and fifty psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, Ecclesiasticus, Isaiah, Jeremias with Baruch, Ezekiel, Daniel; the twelve minor prophets, that is, Osea, Joel, Amos, Abdias, Jonas, Micheas, Nahum, Habacuc, Sophonias, Aggeus, Zacharias, Malachias; two books of Machabees, the first and the second.

The New Testament: the four Gospels, according to Matthew, Mark, Luke, and John; the Acts of the Apostles, written by the Evangelist Luke; fourteen epistles of the Apostle Paul; to the Romans, two to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, two to the Thessalonians, two to Timothy, to Titus, to Philemon, to the Hebrews; two epistles of the Apostle Peter, three of the Apostle John, one of the Apostle James, one of the Apostle Jude; and the Apocalypse of the Apostle John. Moreover, if anyone does not accept these books as sacred and canonical in their entirety, with all their parts, according to the text usually read in the Catholic Church and as they are in the ancient Latin Vulgata, but knowingly and willfully condemns the traditions previously mentioned: let him be anathema. And so, let all understand the order and the procedure the council itself will follow after placing this foundation of profession of faith, and what sources and arguments it will especially rely upon in strengthening dogmas and restoring morals in the Church.
Moreover, since the same sacred council has thought that it would be very useful for the Church of God if it were known which one of all the Latin editions that are in circulation is the authentic edition, it determines and decrees that the ancient Vulgate, which has been approved in the Church by the use of many centuries, should be considered the authentic edition in public readings, disputations, preaching, and explanations; and that no one should presume or dare to reject it under any pretext whatever.

Furthermore, to keep undisciplined minds under proper control, the council decrees that no one should dare to rely on his own judgment in matters of faith and morals affecting the structure of Christian doctrine and to distort Sacred Scripture to fit meanings of his own that are contrary to the meaning that holy Mother Church has held and now holds; for it is her office to judge about the true sense and interpretation of Sacred Scripture. Nor should anyone dare to interpret Sacred Scripture contrary to the unanimous agreement of the Fathers, even though such interpretations are never going to be published.

**Dignus Constitution on Divine Revelation, Chapter II (Vatican II)**

8. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by a continuous succession of preachers until the end of time. Therefore the apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (cf. 2 Th. 2:15), and to fight in defense of the faith handed on once and for all (cf. Jude 3). Now what was handed on by the apostles includes everything which contributes to the holiness of life, and the increase in faith of the People of God; and so the Church, in her teaching, life, and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

This tradition which comes from the apostles develops in the Church with the help of the Holy Spirit. For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (cf. Lk. 2:19, 51), through the intimate understanding of spiritual things they experience, and through the preaching of those who have received through episcopal succession the sure gift of truth. For, as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.
History 335

Mr. Kingdon

Trent’s Decree on Scripture and Tradition

SESSIO IV (8. Apr. 1546).

RECIPIUNTUR LIBRI SACRI ET TRADITIONES APOSTOLORUM

Sacrosancta oecumenica et generalis Tridentina Synodus, in Spiritu Sancto legite congregata, praesidentibus in ea eisdem tribus Apostolicae Sedis Legatis, hoc sibi perpetuo ante oculos proponens, ut sublatis erroribus puritas ipsa Evangelii in Ecclesia conservetur, quod promissum ante per Prophetas in Scripturis sanctis Dominus noster Iesus Christus Dei Filius proprio ore primum promulgavit, deinde per suos Apostolos tanquam fontem omnium et salutarum veritatis et morum disciplinae omnis creaturae prædicari [Mt 28, 19 sq; Mc 16, 15] iussit: perspicientesque, hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quae ab ipsius Christi ore ab Apostolis acceptae, aut ab Ipsiis Apostolis Spiritu Sancto dictante quasi per manus traditae ad nos usque pervenerunt, orthodoxorum Patrum exempla secuta, omnes libros tam Veteris quam Novi Testamenti, cum utriusque unus Deus sit auctor, nec non traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel oportenus a Christo, vel a Spiritu Sancto dictatas et continua successione in Ecclesia catholica conservatas, parsi pietatis affectu ac reverentia suscipit et veneratur. Sacrorum vero librorum indiciem huic decreto adscribendum censuit, ne cui dubitatio sub oriri possit, quinam sint, qui ab ipsa Synodo suscipiuntur.

Sunt vero infra scripti