



**Big Era Six**  
**The Great Global Convergence**  
**1400 – 1800 CE**



**Closeup Teaching Unit 6.7.1**  
**The Protestant Reformation**  
**1300 – 1570**

**Table of Contents**

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Why this unit?	2
Unit objectives	2
Time and materials	2
Author	2
The historical context	2
This unit in the Big Era timeline	4
Lesson 1: Vocabulary: the language of the Reformation	5
Lesson 2: Martin Luther and the Protestant Reformation (accompanying PowerPoint presentation)	10
Lesson 3: Primary sources: Martin Luther and Pope Leo X	13
Lesson 4: Review and summary: The Church after Luther	21
Lesson 5: Calvinism	24
This unit and the Three Essential Questions	30
This unit and the Seven Key Themes	30
This unit and the Standards in Historical Thinking	31
Resources	31
Correlations to National and State Standards	32
Conceptual links to other lessons	34

## Why this unit?

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The Reformation was a movement that aimed at reforming the Roman Catholic Church. Instead, it resulted in a tumultuous schism that put an end to the unity of the Western Christian world. The Protestant Reformation led to a restructuring of the social system of Europe and changed the face of Christianity. The Reformation is the root of all the branches of modern-day Protestantism.

In nailing his *Ninety-Five Theses* to the door of Wittenberg Cathedral, Martin Luther, a Catholic monk and teacher, hoped to draw attention to what he saw as corruption in the Church. In particular, he objected to the selling of indulgences. Luther also objected to the Church's teachings on a more fundamental level. He had come to believe that salvation was obtainable only through faith and was not something that could be granted by the Church. Luther's actions began the movement that became known as the Protestant Reformation.

Teachers may also wish to refer to Lesson 5 ("Scientific and Intellectual Exchanges") in the Panorama Teaching Unit for Big Era 5 and to Lesson 1 in Landscape Teaching Unit 6.7, "The Long Reach of the Major Religions." The subject of Lesson 1 is the Protestant Reformation.

## Unit objectives

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*Upon completing this unit, students will be able to:*

1. Analyze the factors leading to Martin Luther's decision to publish his *Ninety-Five Theses*.
2. Describe the response to Luther's call for reform.
3. Explain the basic teachings of Protestantism and how they differed from those of the Roman Catholic Church.
4. Describe the reaction of the Roman Catholic Church to Luther's criticisms.
5. Trace the spread of Protestantism to other parts of Europe.

## Time and materials

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The unit will require four or five single period lessons. A computer will be needed for the PowerPoint presentation.

## Author

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## The historical context

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Until the Reformation began in the sixteenth century, the Roman Catholic Church had united the Christians of Western Europe. The Catholic Church, with the pope at its head, appeared to bind all believers to a single faith. The Catholic Church was more than just a religion; it was a cornerstone of the medieval social and political system.

The Renaissance, that great flowering of culture that occurred at the end of the Middle Ages, began to loosen the grip of the Church on society. Scholars of the Renaissance were influenced by the ideas of Humanism, an essential component of which was the questioning of accepted beliefs. Humanists placed less emphasis on the spiritual aspect of humankind and stressed a more secular and individualist philosophy.

The Renaissance set the stage for the Reformation in another important way, too. In the mid-fifteenth century, a German named Johannes Gutenberg had invented a kind of printing that used movable metal type. This was a vast improvement on previous methods of printing used in Europe. Before Guttenberg, most books were written by hand and could take months to produce. Now, hundreds of pages could be turned out in a day for a fraction of the cost. Cheap books, or pamphlets, would come to play an important role in the spread of ideas during the Reformation.

The rise of national monarchies weakened the power of the Church. Disputes over the authority of the pope and the control of Church property festered throughout the Middle Ages. When the pope threatened to excommunicate King Philip IV in a conflict over taxes, the French monarch had the pope kidnapped. He was released shortly after but died a few days later. Then, in 1309, the new pope moved the seat of the papacy from Rome to Avignon, a town in France, where it remained for the next seventy years. Efforts to move the center of the Church back to Rome caused a schism in the Church, resulting in two, and then three, men claiming to be the rightful pope.

The Church was also raising money in some less than respectable ways. One practice, that came to symbolize the need for reform, was the selling of indulgences. An indulgence was the remission of the temporal penalty due to forgiven sin, in virtue of the merits of Christ and the saints. It exempted either the bearer, or a dead friend or relative of the bearer, from the punishment associated with the sin. In other words, people could buy forgiveness and a ticket to heaven by handing over money to the Church. Another way of making money was the practice of selling positions of authority in the Church. This widespread practice was known as simony. Some people bought multiple Church offices, and used these positions as a source of income.

The Church was also open to criticism further down the pecking order. Many priests led debauched lives, cohabiting openly with their mistresses and making a mockery of any vows of chastity. Many priests did not even live in the parishes they represented. This kind of corruption was the fuel that fed the fire of the Reformation, but it was the monk, Martin Luther, who in 1519 lit the first match.

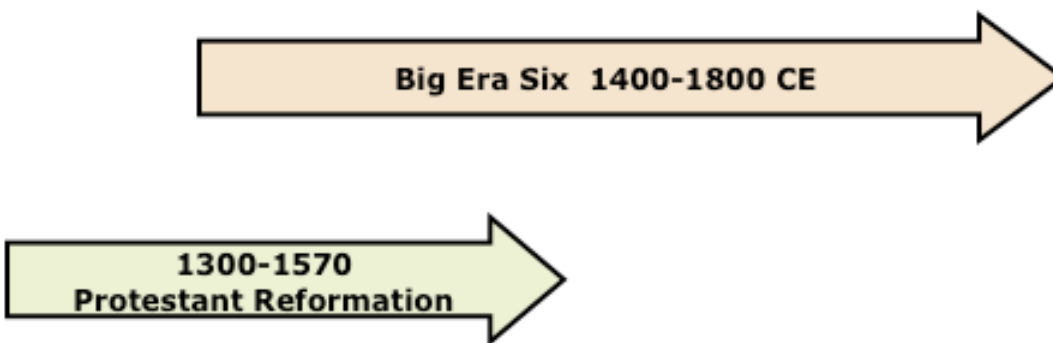
The movement began in Wittenberg, a city in the German-speaking region known as Saxony. There, Martin Luther nailed his *Ninety-Five Theses* to the cathedral door. He was protesting against corruption in the Church, but more than that, Luther objected to some of the teachings at the heart of Church theology. For the Church, the way to salvation was by following the practices and rituals of Catholicism. For Luther, salvation came through faith in Christ and a belief in the truth of the Bible. Luther's argument became known as "justification by faith."

The movement soon spread throughout much of Europe. When the pope, Leo X, issued a directive condemning Luther's ideas, Luther publicly set fire to the document. Charles V, the Holy Roman Emperor and a loyal Catholic, ordered Luther to recant. Luther refused, and the fire continued to spread. Luther's opposition to the Church became a focus for others throughout Europe. Those who were unhappy with the Church for their own reasons rallied behind Luther. For many, Luther's revolt provided an opportunity to break with the Church and reject the authority of Rome. Within a short time religious uprisings and wars erupted across the continent.

In Germany, Luther looked to sympathetic German princes for support, and some came to his defense, sheltering him from Charles V. Lutheranism continued to grow, often in the face of fierce opposition from the Catholic clergy. Fighting between Catholics and Protestants continued during the rest of Luther's lifetime. Nine years after his death, Charles V agreed to the Peace of Augsburg, recognizing the practices of Luther's new Church, even though religious wars continued in Europe for more than a century. One change was permanent: even though the Roman Catholic Church continued to thrive in much of the subcontinent, it never again spoke for all Western European Christians

## This unit in the Big Era Timeline

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***Lesson 1***  
***Vocabulary:***  
***The Language of the Reformation***

**Preparation**

Distribute Student Handout 1 (Crossword Puzzle).

**Introduction**

Explain to the students that the answers to the clues contain important vocabulary. The students will be unfamiliar with many of the words. Provide the students with sources to complete the assignment. A list of key terms is attached. The appropriate chapter in the class textbook would be a starting point.

**Activities**

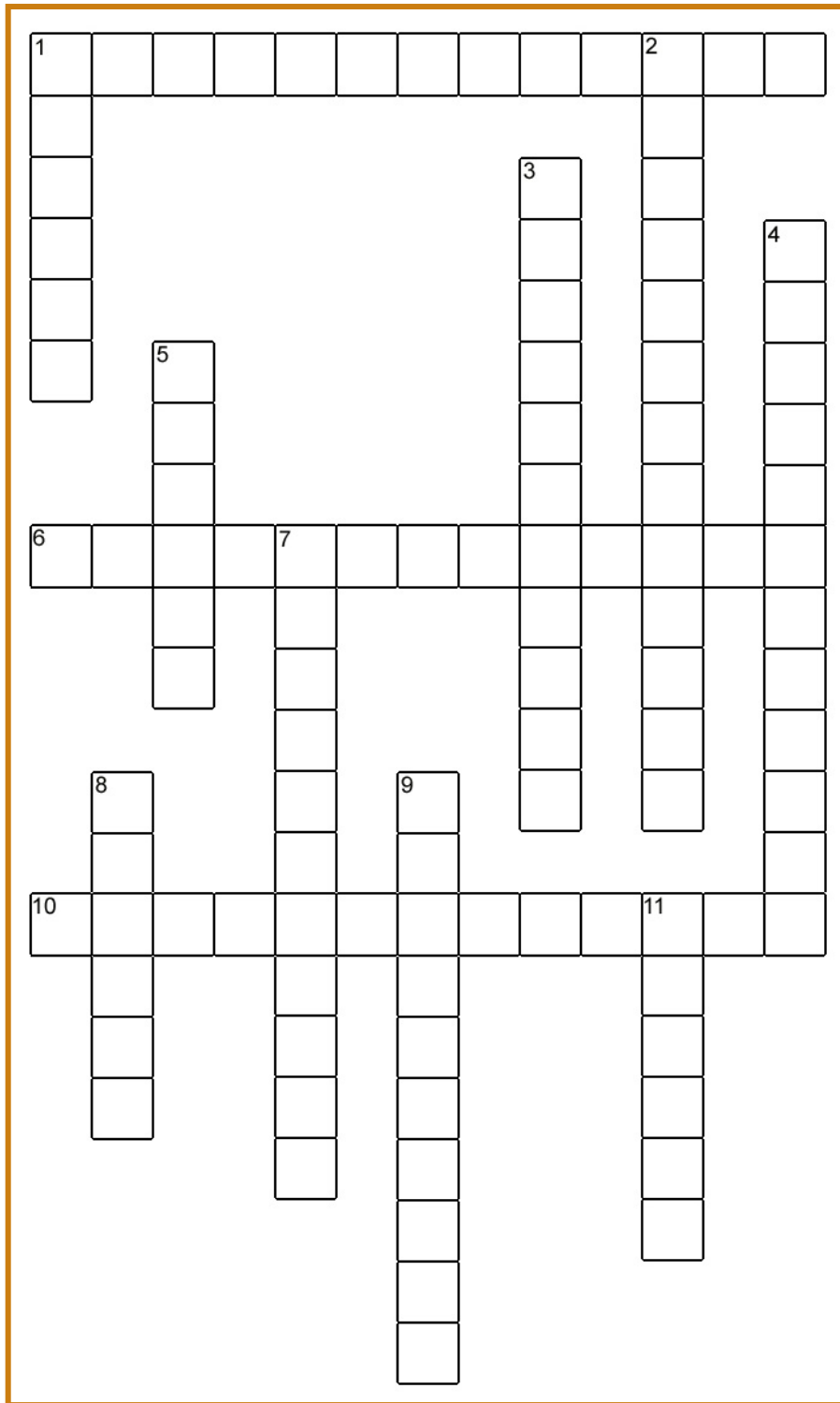
This assignment can be done in class, individually, or as a group. It can also be assigned as homework.

**Assessment**

Review the definitions in class and discuss the meaning and relevance.

**Lesson 1**

*Student Handout 1—Crossword Puzzle*



**ACROSS**

- 1 Helped spread the ideas of the Reformation
- 6 Achieving salvation
- 10 Those who saw the Church as corrupt

**DOWN**

- 1 The office of the pope
- 2 Kick out of the Church
- 3 The attempt to change the Catholic Church
- 4 This person started the Reformation
- 5 Argument
- 7 Buy one of these and maybe get out of purgatory
- 8 Ideas that go against the teachings of the Church
- 9 Town where Luther lived
- 11 Selling positions in the Church

**Lesson 1*****Crossword Puzzle Key for Teachers***

**Anglican** The Church of England, the Protestant Church founded in England. The British king or queen is the head of the Church.

**John Calvin** A French lawyer who became a leader and reformer in the Protestant Reformation.

**Excommunicate** To expel formally from the Church.

**Heresy** Religious belief or practice incompatible with Church teachings.

**Indulgence** A pardon for sin for oneself or one's dead relatives or friends. The granting of an indulgence could help speed deceased sinners from purgatory to heaven. In Martin Luther's time, the Catholic Church sold indulgences.

**Justification** An act of God freeing an individual of guilt for sin; achieving salvation.

**Luther** A German monk who challenged the teachings of the Roman Catholic Church in the early sixteenth century.

**Papacy** The office of the pope.

**Predestination** The belief that God has chosen certain individuals for salvation.

**Printing Press** A machine using movable metal type to print text in multiple copies. The European version was invented by Johann Gutenberg in Germany in the fifteenth century.

<b>Protestants</b>	Christians who broke with the Roman Catholic Church. The term originally applied to people who in 1529 “protested” a Church decree commanding submission of Christians to the authority of the pope.
<b>Reformation</b>	A movement in the early sixteenth century to reform the Catholic Church. Instead, it led to the formation of several new Christian denominations, or Protestant churches. The Catholic Church then carried on an internal reformation of its own in the mid-sixteenth century.
<b>Schism</b>	A split or breakup within an organization, such as a Church.
<b>Simony</b>	The selling of Church offices.
<b>Thesis</b>	A proposition or formal argument.
<b>Wittenberg</b>	A city in Saxony, a region of northern Germany.

***Lesson 2***  
***Martin Luther***  
***and the Protestant Reformation***

**Preparation**

This lesson involves showing a PowerPoint presentation titled **Martin Luther: The Protestant Reformation**. (Teachers may click on the presentation title or access the PowerPoint in the World History for Us All website by going to Closeup Teaching Unit 6.7.1).

Ideally, teachers should use a computer projector and screen. The presentation may be given as one lecture or may be divided into different sections. A note-taking copy of the PowerPoint may be printed and distributed to the students as a guide for note-taking. Alternatively, students may take “Cornell” style notes using Student Handout 2 (Note-taking Template). The PowerPoint is a summary. The teacher should be prepared to expand on the notes and illustrations.

**Introduction**

Explain to students that they will be taking notes during the lecture.

**Activities**

Many of the slides contain text that will need explanation. Use these slides as an introduction to class discussion, As well as taking notes, students should be encouraged to take part in the discussion.





**Lesson 3**  
**Primary Sources:**  
***Martin Luther and Pope Leo X***

**Preparation**

Distribute Student Handouts 3.1, 3.2, and 3.3. Identify key vocabulary words that might seem unusual to students. Explain and discuss these words with the class.

**Introduction**

Explain to the students the nature of the documents. Both documents have been edited for brevity.

The first document is a letter Luther wrote to the archbishop protesting the sale of indulgences to finance a new building. The archbishop was one of the people who had authorized the sale of the indulgences.

The second document is a “Bull” issued by the Pope, demanding that Luther stop preaching against the Church. Luther is warned that if he does not stop he faces the threat of excommunication.

**Activities**

The students will need two copies of Student Handout 3.1, one for each of the [primary source](#) documents. Divide the students into small groups. Ask students to first analyze Luther’s letter and the Pope’s Bull, and then answer the SOAPS questions on Student Handout 3.1.

**Assessment**

The homework assignment is for the student to write a paragraph comparing the two documents and explaining which, in their opinion, is more convincing as an argument.

### Lesson 3

#### *Student Handout 3.1—SOAPS for Primary Source Documents*

Name \_\_\_\_\_ Period \_\_\_\_\_

**S**ource—Who wrote it? Where is it from?

**O**ccasion—Letter, diary, speech, etc.

**A**udience—Whom was it meant for?

**P**urpose—Why was it written?

**Summary—Write a three-sentence summary of the document.**

## Lesson 3

### *Student Handout 3.2*

Martin Luther: Excerpts from a Letter to the Archbishop of Mainz, 1517.

*To the Most Reverend Father in Christ and Most Illustrious Lord, Albrecht of Magdeburg and Mainz.*

The grace of God be with you in all its fullness and power! Spare me, Most Reverend Father in Christ and Most Illustrious Prince, that I, the dregs of humanity, have so much boldness that I have dared to think of a letter to the height of your **Sublimity**. The Lord Jesus is my witness that, conscious of my smallness and baseness, I have long deferred what I am now shameless enough to do, moved thereto most of all by the duty of fidelity which I acknowledge that I owe to your most Reverend Fatherhood in Christ. Meanwhile, therefore, may your Highness deign to cast an eye upon one speck of dust, and for the sake of your **pontifical** clemency to heed my prayer. Papal indulgences for the building of St Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the outcries of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have conceived from them; to wit, the unhappy souls believe that if they have purchased letters of **indulgence** they are sure of their salvation; again, that so soon as they cast their contributions into the money-box, souls fly out of purgatory; furthermore, that these graces [i.e., the graces conferred in the indulgences] are so great that there is no sin too great to be absolved, even, as they say—though the thing is impossible—if one had violated the Mother of God; again, that a man is free, through these indulgences, from all penalty and guilt. ...

Works of **piety** and love are infinitely better than indulgences, and yet these are not preached with such ceremony or zeal; nay, for the sake of preaching the indulgences they are kept quiet, though it is the first and the sole duty of all bishops that the people should learn the Gospel and the love of Christ, for Christ never taught that indulgences should be preached. How great then is the horror, how great the peril of a bishop, if he permits the Gospel to be kept quiet, and nothing but the noise of indulgences to be spread among his people! ...

These faithful offices of my insignificance I beg that your Most Illustrious Grace may **deign** to accept in the spirit of a Prince and a Bishop, i.e., with the greatest clemency, as I offer them out of a faithful heart, altogether devoted to you, Most Reverend Father, since I too am a part of your flock.

May the Lord Jesus have your Most Reverend Fatherhood eternally in His keeping. Amen.

From Wittenberg on the Vigil of All Saints, MDXVII.

Source: "Letter to Archbishop of Mainz, 1517," Internet Modern History Sourcebook, Paul Halsall, ed., <http://www.fordham.edu/halsall/mod/modsbook1.html>.

**Terms:**

**Sublimity**      Awe-inspiring

**Pontifical**      Having to do with the pope

**Indulgence**      A pardon for sin sold by the Church

**Piety**              Sincere devotion to God and to  
religious obligations

**Deign**              Deem worthy

### Lesson 3

#### *Student Handout 3.3—Exsurge Domine*

Excerpt of Pope Leo X's Bull, issued on June 15, 1520.

Arise, O Lord, and judge your own cause. Remember your reproaches to those who are filled with foolishness all through the day. Listen to our prayers, for foxes have arisen seeking to destroy the vineyard whose winepress you alone have trod ...

For we can scarcely express, from distress and grief of mind, what has reached our ears for some time by the report of reliable men and general rumor; alas, we have even seen with our eyes and read the many diverse errors. Some of these have already been condemned by councils and the constitutions of our predecessors, and expressly contain even the heresy of the Greeks and Bohemians. Other errors are either **heretical**, false, scandalous, or offensive to pious ears, as seductive of simple minds, originating with false exponents of the faith who in their proud curiosity yearn for the world's glory, and contrary to the Apostle's teaching, wish to be wiser than they should be.

With the advice and consent of these our venerable brothers, with mature deliberation on each and every one of the above theses, and by the authority of almighty God, the blessed Apostles Peter and Paul, and our own authority, we condemn, **reprobate**, and reject completely each of these theses or errors as either heretical, scandalous, false, offensive to pious ears or seductive of simple minds, and against Catholic truth. By listing them, we decree and declare that all the faithful of both sexes must regard them as condemned, reprobated, and rejected ... We restrain all in the virtue of holy obedience and under the penalty of an automatic major **excommunication** ...

Moreover, because the preceding errors and many others are contained in the books or writings of Martin Luther, we likewise condemn, reprobate, and reject completely the books and all the writings and sermons of the said Martin, whether in Latin or any other language, containing the said errors or any one of them; and we wish them to be regarded as utterly condemned, reprobated, and rejected. We forbid each and every one of the faithful of either sex, in virtue of holy obedience and under the above penalties to be incurred automatically, to read, assert, preach, praise, print, publish, or defend them. They will incur these penalties if they presume to uphold them in any way, personally or through another or others, directly or indirectly, tacitly or explicitly, publicly or **occultly**.

Therefore let Martin himself and all those adhering to him, and those who shelter and support him, through the merciful heart of our God and the sprinkling of the blood of our Lord Jesus Christ by which and through whom the redemption of the human race and the upbuilding of holy mother Church was accomplished, know that from our heart we exhort and beseech that he cease to disturb the peace, unity, and truth of the Church for which the Savior prayed so earnestly to the Father. Let him abstain from his **pernicious** errors that he may come back to us. If they really

will obey, and certify to us by legal documents that they have obeyed, they will find in us the affection of a father's love, the opening of the font of the effects of paternal charity, and opening of the font of mercy and **clémency**.

We enjoin, however, on Martin that in the meantime he cease from all preaching or the office of preacher.

Source: "Pope Leo X: *Exsurge Domine*," 15 June, 1520, Internet Modern History Sourcebook, Paul Halsall, ed., <http://www.fordham.edu/halsall/mod/modsbook1.html>.

**Terms:**

<b>Bull</b>	Official document issued by the pope
<b>Heretical</b>	Contrary to Church teachings
<b>Reprobate</b>	Strongly disapprove
<b>Excommunication</b>	Expulsion from the Church
<b>Occultly</b>	In secret
<b>Pernicious</b>	Wicked
<b>Clemency</b>	Mercy

***Lesson 4***  
***Review and Summary:***  
***The Church after Luther***

**Preparation**

Distribute Student Handout 4.

**Introduction**

Explain to the students that the last lesson involves summarizing what they have learned about the Reformation.

**Activities**

Start the class with a discussion about what the students have learned. After they have had a chance to contribute, have them begin to complete their individual graphic organizers.

The bottom box, titled the “Catholic Reformation” (Counter Reformation), relates to historical knowledge not included in this unit. Teachers might guide students to research briefly what changes the Catholic Church made in response to the Protestant Reformation. They might also first speculate about what those changes might have been, then research or discuss with the teacher what reforms the Catholic Church actually made.

**Assessment**

The homework assignment is for the student to complete the Venn diagram comparing and contrasting the Catholic Church and the Lutheran Church.

## Lesson 4

### *Student Handout 4—Summary and Comparison*

#### **The Reformation**

##### **Teaching and Practice of Luther's New Church**

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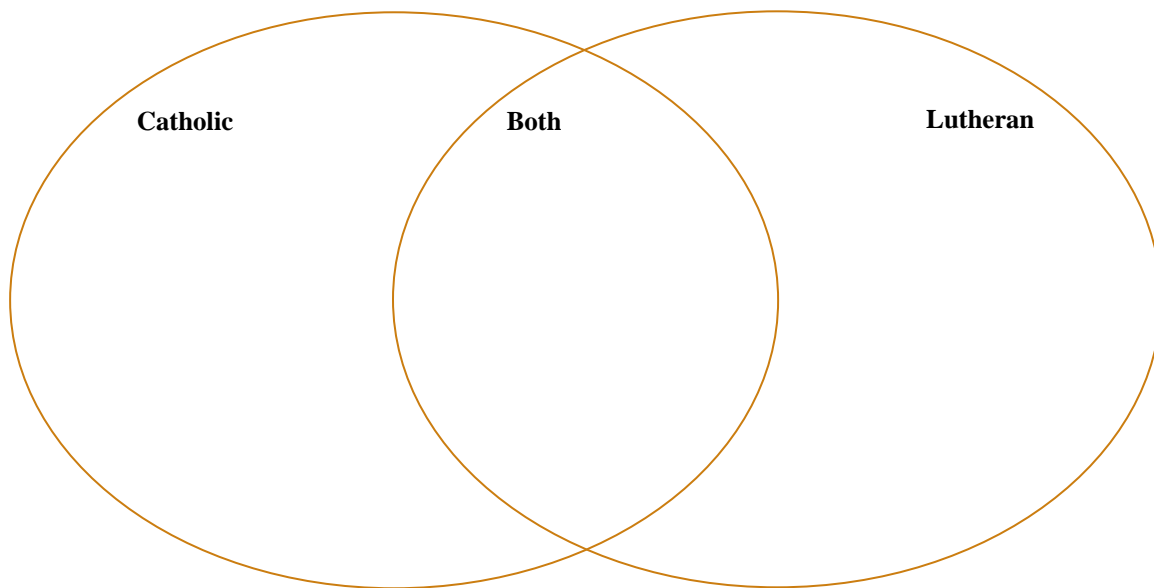
##### **Teaching and Practice of Catholic Church before the Reformation**

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##### **Changes in Catholic Teaching and Practice following the Catholic Reformation**

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### Similarities and Differences in Church Teaching and Practice



## *Lesson 5*

### *Calvinism*

#### **Preparation**

Make enough copies of Student Handout 5.1 (Pass/Fail Tickets) to give every student either a Pass or Fail ticket. (These tickets refer to the upcoming class quiz but are symbolic of salvation and represent students who have been chosen by God as the “Elect.”) At the beginning of class distribute “Fail” tickets to three quarters of the students and “Pass” tickets to the remaining quarter. **The students should not know what their ticket says. Put them in sealed envelopes or fold and staple them. Tell the students to leave the envelopes on their desks.** The students will then get a copy of Student Handout 5.2 (Class Quiz).

#### **Introduction**

Explain to the students that they will be learning about the ideas of John Calvin and also taking a quiz to demonstrate how much they have learned about the Reformation. Have them take the quiz first, grading it by whatever standard the teacher chooses.

After the students see the results of their quiz, explain that Calvin believed all people to be inherently sinful. This idea is based on the biblical story of Adam and Eve. Calvin also believed, however, that God, in his infinite mercy, would spare a small number of “Elect” individuals from the fires of hell. God had decided who these individuals would be before human history began. It followed that the choice of who would be “elected” could not be affected by how people behaved during their lives.

Ask students to look at their pass/fail tickets. Tell them that no matter how well they did on the quiz, it was predestined that they pass or fail it depending on the ticket they have and irrespective of their score or grade. Do not, however, enter pass or fail in the class grade book based on the tickets received!

#### **Activities**

Begin the class with a discussion about what the students have learned so far. At this point, the class should be ready for a heated debate about Calvin’s idea of Predestination.

Some ideas for class discussion:

- What do you think of Calvin’s idea of Predestination
- If you think it is unfair, why?
- How do you think the idea of “free will” fits with Calvin’s idea?
- (Point out to the students that many of the early American colonists embraced Predestination.) Why do you think this was the case?
- What kind of social conditions might make this belief comforting?

- Could Calvin's ideas provide some notion of certainty in a tumultuous and frightening world?

**Lesson 5**

*Student Handout 5.1—Pass/Fail Tickets*

**PASS**

**FAIL**

**Lesson 5*****Student Handout 5.2—Class Quiz***

- A. Which city became the center of the Catholic Church in the early 1300s?
1. Avignon
  2. Rome
  3. Liverpool
  4. Wittenberg
- B. Which two groups were divided during the Great Schism?
1. Catholics and Protestants
  2. Supporters of the pope in Avignon and the pope in Rome
  3. Calvinists and Lutherans
  4. Priests and nuns
- C. Martin Luther was
1. A Roman Pope who opposed the selling of indulgences
  2. A French philosopher who criticized the Church
  3. An English priest who questioned the authority of the pope
  4. A German monk who challenged the Catholic Church
- D. What did an indulgence from the Church provide?
1. Freedom of religion
  2. The right to vote in papal elections
  3. A pardon for a sin
  4. Church sacraments
- E. Which of the following was a cause of the Reformation?
1. The spread of Islam to Western Europe
  2. An economic recession
  3. War between England and France
  4. Opposition to Roman Catholic Church taxes

F. What does the word “reformation” mean?

1. The dispute in the Roman Catholic Church that led to the Great Schism
2. The dispute that led to the creation of Protestantism
3. The dispute between Lutherans and Calvinists
4. The dispute between the pope and his bishops

G. The word Protestant refers to people who

1. Broke away from the Catholic Church during and after the sixteenth century
2. Supported the pope in Avignon
3. Sold indulgences to raise money for the Church
4. Protested against the spread of Islam

H. The Peace of Westphalia

1. Ended the war between England and France
2. Brought peace to the Catholic Church
3. Recognized the division of Europe into Catholic and Protestant nations
4. Divided France into two countries

I. John Calvin was

1. A French priest who founded the Jesuits
2. An English philosopher who supported the Reformation
3. An English priest who opposed the Reformation
4. A French reformer who believed that Christians could not earn salvation

J. John Calvin believed in

1. Predestination
2. Free will
3. Papal infallibility
4. Democracy

**Lesson 5**

***Teacher's Quiz Key***

**A – 1**

**B – 2**

**C – 4**

**D – 3**

**E – 4**

**F – 2**




**G – 1**

**H – 3**

**I – 4**

**J - 1**

## This unit and the Three Essential Questions

 <p>HUMANS &amp; the ENVIRONMENT</p>	<p>The following is a selection that appeared in the <i>Earth Times</i> of Nov. 1, 2008.</p> <p><i>Bremen – The Protestant Church in Germany (EKD) is worried about God’s creation. At its synod in the northern city of Bremen from Sunday to Wednesday, its most important meeting of the year, the main theme will be global warming and dwindling water resources. The EKD, a federation of 23 regional churches - Lutheran, Reformed and United - is expected to urge political and business leaders to get serious about environmental protection before it is too late. ... Environmental protection is not a new issue for the Church: its officials have been warning for years that care must be taken with the Earth and the natural resources on which humans depend; and its parishes have launched a number of environmental protection projects.</i></p> <p>Discuss in class whether churches today should be involved in solving current environmental problems. What do you think Martin Luther, John Calvin, or Leo X might have thought about human intervention to protect the environment?</p>
 <p>HUMANS &amp; other HUMANS</p>	<p>Research and create a map of the world showing modern countries whose population majorities are 1) adherents of the Roman Catholic Church, and 2) adherents of one or more Protestant denominations. During the past 500 years, why do you think certain European countries became predominantly Protestant, and why did others remain Catholic? Looking at the world outside Europe, why do you think Protestantism or Roman Catholicism became the majority religions in certain countries? For example, why do you think Mexico is predominantly Roman Catholic but Jamaica (in the Caribbean) predominantly Protestant?</p>
 <p>HUMANS &amp; IDEAS</p>	<p>Research and discuss in class the question of why Protestant churches have, since the time of the Reformation, permitted clergy to marry, but the Roman Catholic Church requires that clergy be celibate (unmarried). What historical factors might account for this difference in teaching?</p>

## This unit and the Seven Key Themes

This unit emphasizes:

Key Theme 3: Uses and Abuses of Power

Key Theme 5: Expressing Identities

Key Theme 7: Spiritual and Moral Codes

## **This unit and the Standards in Historical Thinking**

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### Historical Thinking Standard 1: Chronological Thinking

The student is able to (F) reconstruct patterns of historical succession and duration in which historical developments have unfolded, and apply them to explain historical continuity and change.

### Historical Thinking Standard 2: Historical Comprehension

The student is able to (C) identify the central question(s) the historical narrative addresses.

### Historical Thinking Standard 3: Historical Analysis and Interpretation

The student is able to (C) analyze cause-and-effect relationships, bearing in mind multiple causation including (a) the importance of the individual in history; (b) the influence of ideas, human interests, and beliefs; and (c) the role of chance, the accidental, and the irrational.

### Historical Thinking Standard 4: Historical Research Capabilities

The student is able to (C) interrogate historical data.

### Historical Thinking Standard 5: Historical Issues-Analysis and Decision-Making

The student is able to (C) identify relevant historical antecedents.

## **Resources**

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### ***Resources for teachers***

Bainton, Roland H. *The Reformation of the Sixteenth Century*. Boston: Beacon Press, 1985. This book was originally written in 1952. For many years it was a standard text on the subject. The author presents an excellent background to the Reformation and an analysis of its effects throughout Europe.

Lee, Stephen J. *Aspects of European History, 1494-1789*. New York: Routledge, 1982. This book looks at a number of important events in European history, from the Renaissance to the French [revolution](#), and examines various historical themes. The book is divided into separate chapters by topic, but everything is located in its historical context.

MacCulloch, Diarmaid. *The Reformation*. New York: Viking, 2003. This is a detailed account of the Reformation and the events and ideas that made it possible. It is a great read and an excellent starting point for those who want to understand the world in which Luther lived.

Tracy, James D. *Europe's Reformation, 1450-1650*. Lanham, MD: Rowman and Littlefield, 1999. A scholarly work, but lucid and deeply informative.

Wiesner-Hanks, Merry E. *Early Modern Europe, 1450-1789*. Cambridge: Cambridge UP, 2006. This lively textbook will help teachers set the Protestant and Catholic reformations in a European, even global context.

### ***Resources for students***

“Martin Luther.” *Calliope: Exploring World History*, no. 5, 1999. This entire issue of this children’s magazine is devoted to the subject.

Teachers’ Curriculum Institute. *History Alive: The Medieval World and Beyond*. Rancho Cordova, CA: T.C.I., 2005. This is an excellent textbook written for the seventh grade curriculum in California. It is easy to use with the students, and the T.C.I. supplementary materials provide excellent background for the teacher.

Wiesner-Hanks, Merry E. *An Age of Voyages, 1350-1600*. Oxford: Oxford UP, 2005. This is one of the volumes in the excellent “The Medieval and Early Modern World” series for older children. Chapter 5 focuses on the Protestant and Catholic reformations.

## **Correlations to National and State Standards**

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### ***National Standards for World History***

Era 6: The Emergence of the First Global Age, 1450-1770. 2B: The student understands the Renaissance, Reformation, and Catholic Reformation.

### ***California: History-Social Science Content Standard***

Grade Seven, 7.9.1: List the causes for the internal turmoil in and weakening of the Catholic Church (e.g. tax policies, selling of indulgences); 7.9.2: describe the theological, political, and economic ideas of the major figures during the Reformation (e.g. Desiderius Erasmus, Martin Luther, John Calvin, William Tyndale).

### ***Michigan High School Content Expectations: Social Studies***

World History and Geography. Era 5: The Emergence of the First Global Age. 5.3. Regional Content Expectations. Analyze how the Renaissance, Reformation, Scientific Revolution, and the Enlightenment contributed to transformations in European society.

### ***New York: Social Studies Resource Guide with Core Curriculum***

Unit Three. Global Interactions (1200-1650). G. Reformation and Counter Reformation. 2. Martin Luther’s *Ninety-Five Theses*: the challenge to the power and authority of the Roman Catholic Church.

***Virginia History and Social Science Standards of Learning***

WHII.3. The student will demonstrate knowledge of the Reformation in terms of its impact on Western civilization by a) explaining the effects of the theological, political, and economic differences that emerged, including the views and actions of Martin Luther, John Calvin, and Henry VIII.

## Conceptual links to other teaching units

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PANORAMA



### Big Era Six Panorama Teaching Unit

#### The Great Global Convergence, 1400-1800 CE

The spread of certain religions over wide areas during these 1200 years inevitably produced local differences in the way people practiced a particular faith. This was notably true of Buddhism, Christianity, and Islam, the major universalist, missionary faiths. Christianity emerged in several different variants, including Roman Catholicism, the Greek Orthodox Church, and the monophysite church in Ethiopia. The spread of major religions invariably involved disagreements and disputes, sometimes violent ones, over teaching and practice.



LANDSCAPE



### Big Era Six Landscape Teaching Unit 6.7

#### The Long Reach of the Major Religions, 1500-1800

Technological advances that permitted trans-oceanic travel, the printing press, and the rise of large empires, were some of the factors that contributed to the spread of major religious traditions. Rapid economic and political changes also stimulated the appearance of new religions and movements of religious protest and reform in China, India, the Muslim world, and Europe.



CLOSEUP

### Big Era Six Closeup Teaching Unit 6.7.1

#### The Protestant Reformation, 1300-1570

This movement of reform was a response to dissatisfaction with doctrines and practices of the Roman Catholic Church. It led to several new Protestant denominations and the end of the Catholic Church's monopoly on Christian faith in western Europe, though many Europeans remained Catholic.