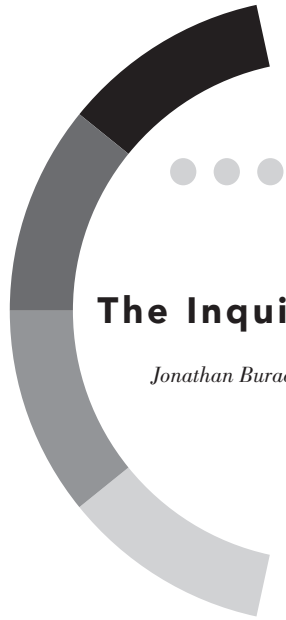


The Age of Faith



The Inquiry Arc in U.S. History

Jonathan Burack

Gothic Cathedrals

MindSparks®

CULVER CITY, CALIFORNIA

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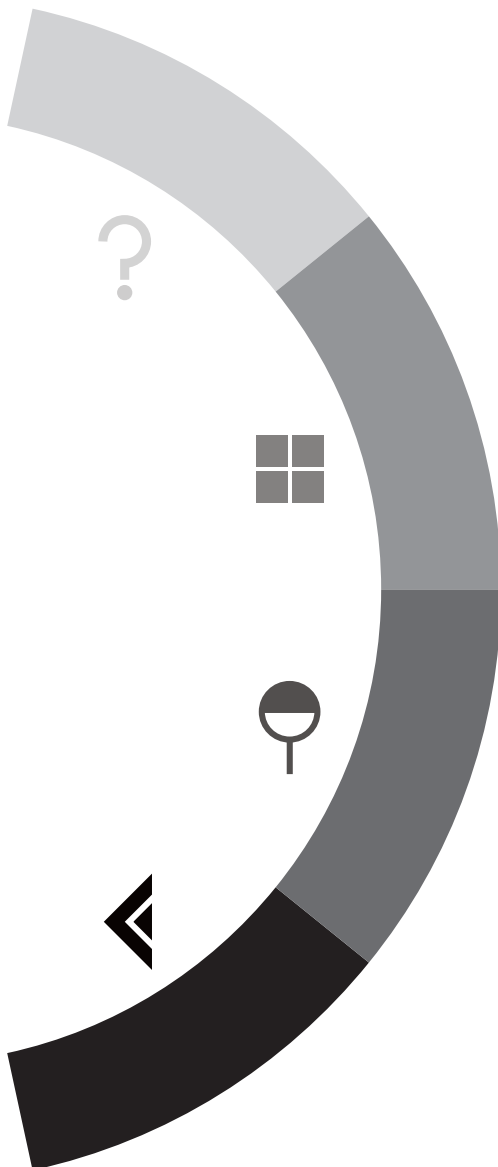
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C3 Framework

This book is based primarily on the College, Career, and Civic Life (C3) Framework for Social Studies Standards. This C3 Framework is an effective tool offering guidance and support for rigorous student learning. The assignments encourage students to be active participants in learning and to explore the parts of history that they find most compelling. Central to the C3 Framework and our use of it is its Inquiry Arc—a set of four interrelated dimensions of informed inquiry in social studies. The lessons in this book are based on all four dimensions of the C3 Inquiry Arc. While the C3 Framework analyzes each of the four dimensions separately, they are not entirely separable in practice—they each interact in dynamic ways. As a result, the lessons combine some or all of the dimensions in various ways.



Four Dimensions of the Inquiry Arc

1 Developing compelling and supporting questions and planning inquiries

Questions shape social studies inquiries, giving them broader meaning and motivating students to master content and engage actively in the learning process.

2 Applying disciplinary concepts and tools

These are the concepts and central ideas needed to address the compelling and supporting questions students pose. The C3 Framework stresses four subject fields: history, civics, economics, and geography. Each lesson addresses all of these disciplines.

Evaluating sources and using evidence

- 3 The purpose of using primary and secondary sources as evidence is to support claims and counterclaims. By assessing the validity and usefulness of sources, including those that conflict with one another, students are able to construct evidence-based explanations and arguments.

4 Communicating conclusions and taking informed action

While this may take the form of individual essays and other writing assignments, these lessons stress other kinds of individual and collaborative forms of communication, including debates, policy analyses, video productions, diary entries, and interviews. Meaningful forms of individual or collaborative civic action are also incorporated into each lessons.

How to Use This Book

This book offers you the chance to implement the entire C3 Inquiry Arc in brief, carefully structured lessons on important topics in world history. Each lesson is driven by a central compelling question, and disciplinary supporting questions are provided. Each lesson asks students to apply understandings from all of the C3 disciplines—history, civics, economics, and geography—and each lesson includes individual and group tasks in an integrated way.

Each lesson also includes an introductory essay, detailed teaching instructions, a set of primary sources, and the handouts needed to implement the lesson’s assignments. Rubrics for student evaluation and sources for further study are also provided. The teaching instructions suggest a time frame for completion of each lesson, but the assessments can easily be adapted to fit into any lesson plan.

Each lesson also is aligned with several C3 Framework standards and Common Core State Standards. The College and Career Readiness Anchor Standards for Literacy emphasize the reading and information texts, making these lessons ideal for integration into English Language Arts instruction.



C3 Disciplines



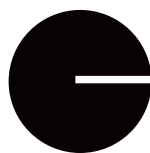
History



Civics



Economics



Geography



Gothic Cathedrals

What Do They Tell Us about Medieval Europe?

Overview

Introduction

By the time of the High Middle Ages (1000–1300 CE) a new dynamic Europe was starting to emerge. The Catholic Church was at the height of its power. Kings were gaining greater authority over lesser aristocrats in their realms. At times, these kings also clashed with the Catholic Church. Nevertheless, the Catholic popes were increasingly assertive. The thirteenth century was a high point in their claims to supreme authority over spiritual and secular matters. A sense of growing confidence can also be seen in the realm of ideas. Nothing expresses this increasing assertive confidence better than the soaring architecture of the great Gothic cathedrals of the twelfth and thirteenth centuries. These cathedrals are a good example of how architecture can express the spirit of an age. What exactly do these churches tell us about the High Middle Ages? That is the compelling question this lesson will focus on. Students will work with ten primary sources that form the core content for tasks that will help them answer the lesson's compelling question.

Objectives

Students will work individually and in small groups to respond in a meaningful way to a compelling question about Gothic cathedrals. They will apply discipline-specific background knowledge, use scaffolding, and engage in instructional activities to interpret primary sources before presenting their ideas to the class.

C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8.** Explain how the relationship between supporting questions and compelling questions is mutually reinforcing.
- ◆ **D1.5.6-8.** Determine the kinds of sources that will be helpful in answering compelling and supporting questions, taking into consideration multiple points of views represented in the sources.
- ◆ **D2.HIS.5.6-8.** Explain how and why perspectives of people have changed over time.
- ◆ **D2.HIS.11.6-8.** Use other historical sources to infer a plausible maker, date, place of origin, and intended audience for historical sources where this information is not easily identified.
- ◆ **D2.HIS.12.6-8.** Use questions generated about multiple historical sources to identify further areas of inquiry and additional sources.
- ◆ **D2.HIS.16.6-8.** Organize applicable evidence into a coherent argument about the past.
- ◆ **D2.ECO.7.6-8.** Analyze the role of innovation and entrepreneurship in a market economy.
- ◆ **D2.GEO.5.6-8.** Analyze the combinations of cultural and environmental characteristics that make places both similar to and different from other places.
- ◆ **D2.GEO.6.6-8.** Explain how the physical and human characteristics of places and regions are connected to human identities and cultures.
- ◆ **D3.1.6-8.** Gather relevant information from multiple sources while using the origin, authority, structure, context, and corroborative value of the sources to guide the selection.
- ◆ **D3.2.6-8.** Evaluate the credibility of a source by determining its relevance and intended use.
- ◆ **D3.3.6-8.** Identify evidence that draws information from multiple sources to support claims, noting evidentiary limitations.
- ◆ **D3.4.6-8.** Develop claims and counterclaims while pointing out the strengths and limitations of both.
- ◆ **D4.1.6-8.** Construct arguments using claims and evidence from multiple sources, while acknowledging the strengths and limitations of the arguments.

- ◆ **D4.3.6-8.** Present adaptations of arguments and explanations on topics of interest to others to reach audiences and venues outside the classroom using print and oral technologies (e.g., posters, essays, letters, debates, speeches, reports, and maps) and digital technologies (e.g., Internet, social media, and digital documentary).
- ◆ **D4.6.6-8.** Draw on multiple disciplinary lenses to analyze how a specific problem can manifest itself at local, regional, and global levels over time, identifying its characteristics and causes, and the challenges and opportunities faced by those trying to address the problem.

Common Core Anchor Standards Addressed by This Lesson

- ◆ **CCSS.ELA-LITERACY.CCRA.R.1.** Read closely to determine what the text says explicitly and to make logical inferences from it; cite specific textual evidence when writing or speaking to support conclusions drawn from the text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.2.** Determine central ideas or themes of a text and analyze their development; summarize the key supporting details and ideas.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.6.** Assess how point of view or purpose shapes the content and style of a text.
- ◆ **CCSS.ELA-LITERACY.CCRA.R.9.** Analyze how two or more texts address similar themes or topics in order to build knowledge or to compare the approaches the authors take.
- ◆ **CCSS.ELA-LITERACY.CCRA.W.7.** Conduct short as well as more sustained research projects based on focused questions, demonstrating understanding of the subject under investigation.
- ◆ **CCSS.ELA-LITERACY.CCRA.SL.1.** Prepare for and participate effectively in a range of conversations and collaborations with diverse partners, building on others' ideas and expressing their own clearly and persuasively.

Teaching Instructions

Compelling Question

What do Gothic cathedrals tell us about the High Middle Ages?

Preparation

Provide all students with a copy of the Introductory Essay. Assign this reading as homework. In addition, assign all relevant parts of your course textbook or other basic reading material. Remind students to keep the compelling question for the lesson in mind as they read.



Asking Questions about the Gothic cathedral

This part of the lesson stresses Dimensions 1 and 2 of the C3 Framework

Day One

1. Briefly discuss the Introductory Essay in class and address any initial questions students may have.
2. Distribute the How to Analyze a Primary Source handout. Review each suggestion with the class, and remind students to refer back to the handout as they read the primary sources in this lesson.
3. Divide the class into four small groups. Each group will focus its work on one of the four basic disciplines identified in Dimension 2 of the C3 Framework—history, civics, economics, or geography. As they work, the groups should keep in mind the lesson’s overall compelling question. However, for Day One and Day Two, each group will work mainly with a second compelling question—one related specifically to its assigned discipline.
4. Provide each group with one copy of its discipline-specific Assignment Sheet. Give each student a copy of all the primary sources for this lesson. Each group may share a primary source packet, if necessary.
5. Have students complete the Day One section of their Assignment Sheets. The objective for Day One is for groups to read three primary sources, and then formulate one supporting question about each of those sources. The supporting questions should be recorded in the spaces provided on the Assignment Sheet.



Applying Disciplinary Concepts and Evaluating Sources and Evidence

This part of the lesson stresses Dimensions 2 and 3 of the C3 Framework

Day Two

6. Students will return to their previously assigned groups and formulate a claim addressing their group’s compelling question. After reading the remaining seven primary sources, they will select one that supports their claim.

7. Using the evidence gathered from primary sources, each group will then prepare a brief (five- to ten-minute) presentation about Gothic cathedrals from their group's disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or related type of presentation. Allow time for students to prepare by discussing and debating topics among themselves.

Day Three

8. Each group will deliver its presentation. Allow time for class discussion following each presentation, and for a final effort to answer the central compelling question for the lesson.



Communicating Results and Taking Action

This part of the lesson stresses Dimension 4 of the C3 Framework

Students will complete a final project that expresses an understanding of the topic and responds clearly to the lesson's central compelling question. The project may be completed in groups, but students should be evaluated individually.

Distribute the Communicating Results and Taking Action handout, and decide whether you will assign the projects or allow students to form groups and choose tasks on their own. Set a reasonable deadline. Students should review the Gothic Cathedrals Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- ◆ Ask students to study and learn more about the cathedrals illustrated in Primary Sources 4.1 and 4.2. Based on the photos displayed there, have them write a one- or two-page paper aimed at explaining the big change in Europe from Romanesque to Gothic architecture. The paper should be written so as to explain this change to a class of younger students.
- ◆ Separate students into small groups. Each group will read and discuss Primary Sources 4.8 and 4.9 (the papal bull *Unam sanctam* and the passage by Peter Abelard). Ask students to discuss how these documents illustrate a growing confidence by Church officials and other Christian thinkers about the place of Christian teachings in Europe in these centuries. Have each group choose two other primary sources that they think best illustrate this trend. Each group should present and explain its choices to the rest of the class.
- ◆ Separate students into five small groups. Each group should be assigned one of the following countries: England, Spain, France, Italy, or Germany. Using the map for Primary Source 4.7, each group should find six to eight photographs of Gothic cathedrals in its assigned country. Have the groups present their findings to the class and explain the most important features of the cathedrals they have illustrated. Have the class discuss any regional differences they can see in these cathedrals.

Taking Action

- ◆ Have students learn more about the National Register of Historic Places. This is the official list of America's historic places considered worthy of preservation. The National Park Service's National Register of Historic Places is part of a program to support public and private efforts to identify, evaluate, and protect America's historic and archeological resources. Ask students to take photographs of several historic sites in their city or surrounding area. Use these photographs and other materials to prepare a PowerPoint or other presentation about these sites. Show the presentation to the class or the entire school and explain why the sites were seen as significant.
- ◆ Based on the work in the previous assignment, use social media and the internet to share your PowerPoint and urge others to offer feedback and suggest additional sites.

Introductory Essay

Gothic Cathedrals and the High Middle Ages



Saint Thomas Aquinas

The early Middle Ages were a bleak time in Europe. People for the most part lived in great poverty and insecurity. Yet this was not as backward and unchanging a time as it is often thought to be. A new iron plow, heavier than before, was able to dig deeper furrows. An effective horse collar allowed greater use of horses, which were far more efficient than oxen. For these and other reasons, a new dynamic Europe started to emerge. The High Middle Ages (1000–1300 CE) were a time of growing confidence in Europe.

The Catholic Church was at the height of its power. A sense of growing confidence can be seen in the realm of ideas. Scholars began to rediscover the works of the ancient Greeks, especially Aristotle. The Church was uneasy at first. After all, Aristotle relied only on reason and diverged in key ways from Church teaching. Some feared his ideas might lead people to lose their faith. Church scholars known as “scholastics” said reason would support the

Christian faith. Students gathered at certain cathedrals to hear scholars like Thomas Aquinas lecture. In this way the first universities were born. The monastic orders also seemed surer of themselves in the late Middle Ages. Earlier, most monks had separated themselves from society as a way to devote their lives to serving God. Some monastic orders now began to more actively promote the Christian faith or undertake good works in society. This approach led to a new concern for the sick, the poor, and other outcasts. It also inspired the “Dominicans,” who stressed the rigorous learning needed to counter ideas that the Church found to be heretical.

Kings were gaining greater authority over lesser aristocrats in their realms. At times, they also clashed with the Catholic Church. Nevertheless, the Catholic popes were increasingly assertive. The thirteenth century was a high point in their claims to supreme authority over spiritual and secular matters. Bloody though they were, the Crusades also signaled Europe’s revival

and its new outward-looking spirit. Another sign of this renewal was the growth of towns and trade. Early towns appeared in the Netherlands, Germany, France, and Italy. Some of these towns and cities were the headquarters for archbishops and other top Church officials. They were also home to the great cathedrals whose schools evolved into Europe's first great universities.

Nothing expresses this increasing assertive confidence as well as the soaring architecture of the great Gothic cathedrals of the twelfth and thirteenth centuries and beyond. Pointed arches, ribbed vaults, delicate carvings, high walls, wide and colorful upper windows, and statues often surrounding the doorways characterized the Gothic style. Together, these features created a sense of light and the soaring spiritual grandeur of Gothic architecture.



Notre-Dame Cathedral in Paris

This awe-inspiring style grew out of the earlier Romanesque style. That style resulted in buildings with thick walls, small windows, and very dim lighting. To express a new spirit, architects altered the Romanesque style in three basic ways.

First, the “pointed arch.” This is an arch that comes to a sharp point at the top. In Gothic churches these pointed arches support the vault, or curved ceiling. They allowed the churches to be much taller. Plus, they directed more of the vault’s weight down each arch and its column. This allowed for lighter, thinner walls between the arches. That made possible much larger windows, usually of colored glass with images of biblical tales.

Next, the “ribbed vault” added to the effectiveness of the pointed arch. It enabled sections of the ceiling to be connected to several stone columns at once, and it added to the soaring visual effect.

Finally, the “flying buttress.” These were structures outside the building that extended out from the walls and then down a thick pier. They transferred more of the weight of the vaulted ceiling out and away from the walls. This took more pressure off of the walls and allowed for a taller building and more light-admitting window space.

This combination of elements reflected not merely a new way to build churches. It resulted in an awe-inspiring space stressing light and color. The Gothic cathedrals were usually those churches supervised by archbishops or other top Church officials. They were often in growing cities that were centers of reviving trade or where kings or other key political figures were based. The Gothic cathedral is a good example of how architecture can express the spirit of an age.

This lesson asks you what exactly these churches do tell us about the High Middle Ages. The primary sources are meant to help you discuss, debate, and try to answer this question.

Image sources: *Saint Thomas Aquinas*. By Carlo Crivelli, 1476, courtesy of the National Gallery.
Peter Haas / CC BY-SA 3.0



History Group

GROUP MEMBERS:

Gothic Cathedrals

Your group's task is to explore history issues related to Gothic cathedrals of the High Middle Ages. A disciplinary compelling question is provided. You will work from there to develop and answer supporting questions based on primary sources. Follow the steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

How does the Gothic style show that a new, more confident, and hopeful spirit arose in the High Middle Ages (1000–1300 CE) compared with previous centuries?

3. Read and discuss Primary Sources 4.2, 4.9, and 4.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

Europe's High Middle Ages were a time of growing confidence. The population grew. Food production went up. The countryside became less violent and dangerous. Towns and cities grew. Many other hopeful changes were underway. Various migrating peoples had finally stopped invading Europe. The Vikings in the North ended their raids by the eleventh century. Christianity soon spread to their Scandinavian homelands. It also spread eastward as Magyar raids ended. A Christian Kingdom of Hungary emerged there.

Europe's first universities appeared—in Paris, Oxford, Bologna, and Modena. Jewish and Muslim scholars helped Europeans recover the work of the ancient Greek philosopher Aristotle. Scholastics in the universities made Aristotle's ideas central to their own thinking. They vigorously began to question and debate all matters. They said human reason would only strengthen Christian teachings. Meanwhile, various new monastic orders arose. They tried to reform and strengthen Christianity. Some

focused on the spiritual life of their own members. Others sought to be more of a force in society. Popes often clashed with increasingly powerful kings. Yet the popes' spiritual and political authority reached its height in these centuries. European crusaders temporarily won control of Jerusalem and the Holy Lands. In many ways, the Church and its Christian message seemed to be on the march.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 4.2

Primary Source 4.9

Primary Source 4.10

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

How does the Gothic style show that a new, more confident, and hopeful spirit arose in the High Middle Ages (1000–1300 CE) compared with previous centuries?

State your group's claim here:

7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief (five- to ten-minute) presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.



GROUP MEMBERS:

Gothic Cathedrals

Your group's task is to explore the civics issues related to Gothic cathedrals of the High Middle Ages. A compelling question is provided. You will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“Gothic architecture expressed the Church's claim to supreme political authority in the High Middle Ages.” Explain why you do or do not agree with this statement.
3. Read and discuss Primary Sources 4.4, 4.5, and 4.8.
4. Read and discuss the following background information. Use the information to help complete the handout.

In the High Middle Ages, the Catholic Church reached the height of its power. An early sign of this was the Investiture Controversy. It began in 1056, when Pope Gregory VII and German emperor Henry IV were pitted against each other. The struggle was over the right to appoint bishops, abbots, and other top Church officials. Such officials often controlled Church lands and other forms of wealth. Emperors and kings were used to choosing them. In this way they could count on such Church officials for support when powerful nobles challenged royal authority. However, Gregory VII insisted the Church alone had the right to choose its officials. After years of conflict, the Concordat of Worms of 1122 settled the matter with a compromise. It ruled that the pope alone could grant bishops their spiritual authority. Only then could kings grant them secular authority in the territories they controlled.

In the years after the Concordat of Worms, popes continued to assert the supreme spiritual and political power of the Church. Church officials did become more independent in political life. Archbishops were powerful figures on their own—often with huge cathedrals in the key towns and cities. A growing Church court system offered alternatives to secular systems of justice. By the end of the twelfth century, the popes could influence events all over Europe. It was then that they could make their strongest claims to supreme spiritual and secular authority.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 4.4

Primary Source 4.5

Primary Source 4.8

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

“Gothic architecture expressed the Church’s claim to supreme political authority in the High Middle Ages.” Explain why you do or do not agree with this statement.

State your group’s claim here:

7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief (five- to ten-minute) presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group’s discipline-based compelling question. Use the space below for notes or to create an outline of your group’s presentation.



Economics Group

GROUP MEMBERS:

Gothic Cathedrals

Your group's task is to explore the economics issues related to Gothic cathedrals of the High Middle Ages. A compelling question is provided. You will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

As trade revived in Europe, many cities could see value in building Gothic churches of their own. Explain why this might have been so.

3. Read and discuss Primary Sources 4.4, 4.6, and 4.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

The High Middle Ages took place during what historians call the Medieval Warm Period. This time of warmer, milder climates enabled Europe to grow more crops on more land. New practices also increased the land's productivity. A heavier plow was used to turn up the rich, thick soils of the region. New harnesses enabled more farms to use horses instead of oxen. The spread of three-field systems allowed for a greater variety of crops than the earlier two-field system. All of this helped fuel a rapid growth in population.

This increased food supply also freed more people to turn to trade and industry. Annual trade fairs in northern France became major events. They were places where merchants from southern Europe could exchange goods with those from the north. Early towns appeared in Italy, the Netherlands, Germany, and France. The rise of specialized industries often fueled the growth of towns—for example, the linen and wool industry of Flanders, in Belgium. Such towns often became independent of local

lords. They all hoped to attract merchants and the wealth they could bring with them. The Hanseatic League was a trade-promoting federation of free cities in Northern Europe. Italian city-states such as Venice and Genoa also thrived on long-distance trade with societies as far away as East Asia and became highly independent republics.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 4.4

Primary Source 4.6

Primary Source 4.7

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

As trade revived in Europe, many cities could see value in building Gothic churches of their own. Explain why this might have been so.

State your group’s claim here:

7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief (five- to ten-minute) presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group’s discipline-based compelling question. Use the space below for notes or to create an outline of your group’s presentation.



Geography Group

GROUP MEMBERS:

Gothic Cathedrals

Your group's task is to explore geography issues related to Gothic cathedrals of the High Middle Ages. A compelling question is provided. You will work from there to develop and answer supporting questions based on primary sources. Follow these steps to complete the task.

Day One

1. Review the concept of compelling and supporting questions with your instructor. Briefly, compelling questions focus on meaningful and enduring problems. They ask us to deal with major issues and important ideas. Supporting questions are those that help us to answer a compelling question.
2. As a group, briefly discuss the following compelling question:

“Despite geographic divisions, Christian culture spread to a larger part of Europe in the High Middle Ages.” How does the spread of Gothic architecture support this statement?
3. Read and discuss Primary Sources 4.5, 4.7, and 4.8.
4. Read and discuss the following background information. Use the information to help complete the handout.

In 1000 CE, Christianity was still limited to a small portion of Europe. This mainly included Italy, England, France, and part of what we call Germany. In the High Middle Ages, rapid expansion took place in many directions.

By 1000 CE, destructive Viking raids from Northern Europe stopped. Several Scandinavian kingdoms were soon Christianized. In northern Spain, a few Christian kingdoms began the *Reconquista*. This was an effort to take back Spanish territory from Muslims who had conquered it three centuries earlier. By the mid-thirteenth century, Christians controlled all of Spain except for one southern state, Granada.

After the fall of the Roman Empire, many areas in Northern Europe east of the Elbe River lost a good amount of their population. In some places, wilderness returned. However, starting around 1000 CE, vast forests and

marshes in these regions began to be cleared. Christian communities settled on new lands and farmed them more intensively. Meanwhile, the Magyars in Hungary stopped raiding. Hungary itself became another Christian kingdom. Catholic military orders led religious wars to convert Slavic people in what is now eastern Germany, Poland, and Lithuania. Europe's wars to take control of the Holy Land were called the Crusades. The efforts to spread Christianity to Eastern Europe were also considered Crusades. They greatly extended a common Christian culture to a much wider European realm.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the secondary source above to help you think about these questions. Develop supporting questions that will help answer your group's compelling question. As a group, choose one supporting question for each primary source and record those questions here.

Primary Source 4.5

Primary Source 4.7

Primary Source 4.8

Day Two

6. As a group, make a claim about your compelling question. The claim should be one you can back up with evidence from your assigned sources. This claim is your evidence-based answer to your group's own compelling question. Here is that question again:

“Despite geographic divisions, Christian culture spread to a larger part of Europe in the High Middle Ages.” How does the spread of Gothic architecture support this statement?

State your group's claim here:

7. From the remaining seven primary sources for this lesson, choose one additional source that your group believes can help support or clarify its claim. The source may also be one that challenges this claim in a way that seems important. In the space below, list the source your group chose and briefly state why you chose it.

Source:

Reason for choosing this source:

8. Prepare a brief (five- to ten-minute) presentation. Summarize the sources you have used. Discuss the supporting questions you developed. Explain your answer to your group's discipline-based compelling question. Use the space below for notes or to create an outline of your group's presentation.

How to Analyze a Primary Source

For this lesson, you will be studying several primary source documents. This handout offers suggestions for how best to read and analyze historical primary sources. Studying such sources is challenging. They were created in a different time and place. Their language and use of certain key terms often differs from ours. They assume things we might not accept. They arise out of historical circumstances and settings that differ greatly from our own times. To use such sources as evidence, you need to apply some special historical thinking skills and habits. Here are some guidelines to help you do this.

◆ *Question the source*

No primary source was written with you and your interests in mind, so you need to be clear about what you are looking for when you examine a source. You need to stay in charge of the investigation. Act like a detective and ask questions. Above all, keep your own most important compelling questions in mind as you read and think about a source.

◆ *Consider the source's origins*

This is often simply called “sourcing.” It means asking who created the source, when and where the source was created, and why. If you know the source’s purpose, you will be more likely to see how it is shaped by its creator’s point of view. Among other things, sourcing can also help you decide how reliable or typical a source might be.

◆ *Contextualize the source*

“Context” here means the broader historical setting for the source. Sources are always a part of a larger historical context. You need to consider how this context helps clarify the meaning of the source. You also need to decide which context is most important. Sources might be understood best in connection with a local context or a recent event. Alternatively, they might be understood better within a national or international context, or as part of a long-term trend in society at large. Your guiding questions should help you decide which context is most important.

◆ *Corroborate the source*

This means you must think about your source in relation to other sources. Does the source agree with or support those other sources, or does it seem to be at odds with the other sources? Might there be additional sources, which have not been provided to you, that could support or conflict with your source?

◆ *Above all, read the source carefully*

Look at language closely. Pay attention to images, emotional language, metaphors, and other literary devices. Think about what is implied, not merely what is stated or claimed in so many words. Think about what is left out as well as what is included. Make inferences based on your close reading. This will help you get more out of your source than even the source’s creator might have seen in it.

The Romanesque Style

These photos are of the Church of St. Philibert, Tournus, the main surviving building of a former Benedictine abbey in Tournus, Saône-et-Loire, France. The church was probably constructed in the eleventh century. It is a good example of the Romanesque style: on the outside, thick walls with few windows; on the inside, very heavy pillars supporting semicircular arches that uphold the barrel vault. The small windows keep the interior dim. The overall impression is one of a massive exterior and a dark and solemn interior. Photo 1A shows the exterior of the church. Photo 1B shows the church interior with its tunnel or barrel vault supported on circular arches.

Original Documents

*1A**1B*

Pointed Arches and Ribbed Vaults

The Gothic church created a new, loftier interior space full of color and sunlight. Central to how it did that is the pointed arch and ribbed vault. The pointed arch's peak ends with a sharp point. The vault, or ceiling, is divided by stone ribs that direct the weight of the vault down along each arch into its supporting column. This takes pressure off the rest of the walls of the structure. It means those walls can be thinner and can support much larger windows. Together, the soaring arches and large windows draw the gaze upward and fill the church with light. These two photos give a good sense of how dramatic this effect is. Photo 2A shows the choir of Cologne Cathedral in Germany. Photo 2B illustrates the pointed arches forming the ribbed vault of the Cathedral in Reims, France.

Original Documents



2A



2B

Original document sources: © Wirginus Kaleta / CC BY-SA 3.0
© Magnus Manske / CC BY-SA 3.0

This photo shows the flying buttresses supporting the walls of St. Mary's Church in Lübeck, in northern Germany. Flying buttresses are massive arches outside the building that press up against its walls. In Romanesque churches, massively thick walls are needed to hold up the roof. In Gothic churches the roof presses outward against the much thinner walls. These buttresses help to hold those walls in place.

Original Document



Original document sources: © Andreas Praefcke / CC BY 3.0

PRIMARY SOURCE ▶

4.4

The Cathedral of Reims

Even today, the massive Gothic cathedrals still stand out. In medieval times, they would have been the most impressive structures people had ever seen. This massive front entrance to the Cathedral of Reims is typical. In Gothic cathedrals, this front façade almost always faces west, with the altar at the other end facing east—toward the Holy Land. People entering would experience the overwhelming power of God and His Church here on Earth. Many cathedrals adopted this pattern of three entrances, reminding believers of the doctrine of the Trinity.

Original Document



Original document source: © bodoklecksell / CC BY-SA 3.0

Gothic cathedrals were full of details, sculptures, and stained-glass windows of great beauty and complexity. Photo 5A is of the main entrance to Notre Dame Cathedral. It presents those entering with a dramatic depiction of the Last Judgment, their ultimate fate. Photo 5B is a rose window. This one is in the Basilica of St. Denis. It depicts God at the center, the six days of Creation, Adam and Eve eating the fruit and being expelled from Eden, and many other Christian themes. In these and many other ways, the elaborate details of Gothic cathedrals were a way to teach key biblical themes to people who mainly could not read.

Original Documents



5A



5B

PRIMARY SOURCE ▶

4.6

The Village Fair

This painting by Gillis Mostaert is titled *Village Fair*. In the High Middle Ages, the European population was growing. Agricultural methods were improving. Trade began to flourish. Life seemed less risky. Many people seemed to feel a greater sense of hope. In France, especially, annual fairs were held at which merchants from southern and northern Europe met to exchange goods. This painting conveys the excitement and growing optimism of the age.

Original Document



Original document source: *Village Fair*. By Gillis Mostaert, 1590, Gemäldegalerie, Berlin.

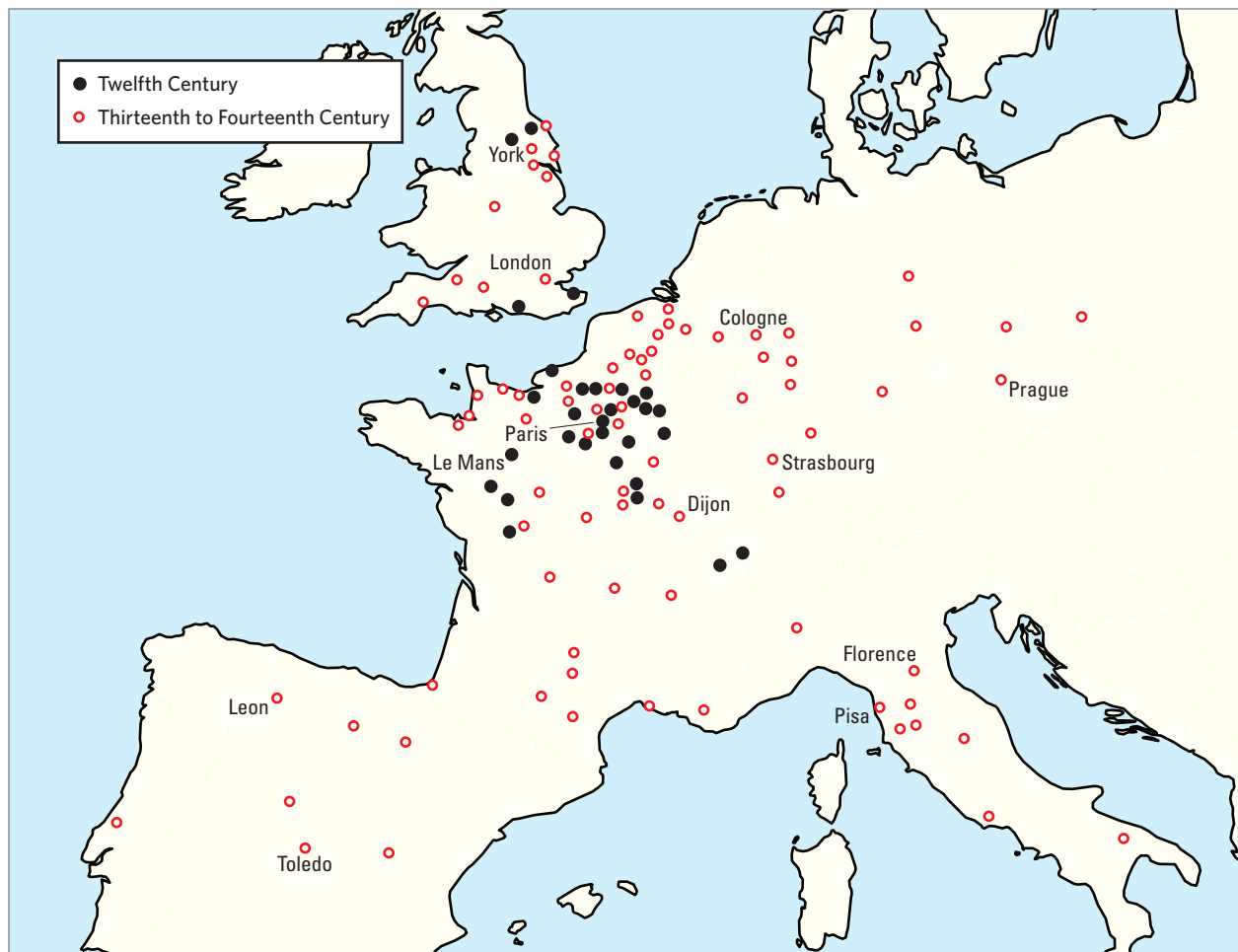
PRIMARY SOURCE ▶

4.7

The Spread of Gothic Architecture

This map shows that Gothic architecture first developed in the twelfth century in the regions of northern France in and around Paris. Gothic architecture then expanded over much of the rest of Western Europe over the next two or three centuries.

Original Document



© Nystrom Education

A papal bull is a public decree issued by the pope of the Catholic Church. It is named after the seal (bulla) that marked it as official. *Unam sanctam* was a bull issued by Pope Boniface VIII in 1302, when the Catholic Church was at the height of its power. It was directed at King Phillip the Fair of France, one of Europe's more powerful kings. *Unam sanctam* expresses the Church's confident view that the pope's "spiritual" and "temporal" (that is, political) authority was absolutely supreme throughout Christian Europe.

Original Document

Urged by faith, we are obliged to believe and to maintain that the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we confess with simplicity that outside of her there is neither salvation nor the remission of sins. . . .

We are informed by the texts of the gospels that in this Church and in its power are two swords; namely, the spiritual and the temporal. For when the Apostles say: "Behold, here are two swords" [Lk 22:38] that is to say, in the Church, since the Apostles were speaking, the Lord did not reply that there were too many, but sufficient. Certainly the one who denies that the temporal sword is in the power of Peter has not listened well to the word of the Lord commanding: "Put up thy sword into thy scabbard" [Mt 26:52]. Both, therefore, are in the power of the Church, that is to say, the spiritual and the material sword . . . the former in the hands of the priest; the latter by the hands of kings and soldiers, but at the will and sufferance of the priest.

However, one sword ought to be subordinated to the other and temporal authority, subjected to spiritual power. For since the Apostle said: "There is no power except from God and the things that are, are ordained of God" [Rom 13:1–2], but they would not be ordained if one sword were not subordinated to the other and if the inferior one, as it were, were not led upwards by the other.

For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries. Then, according to the order of the universe, all things are not led back to order equally and immediately, but the lowest by the intermediary, and the inferior by the superior. Hence we must recognize the more clearly that spiritual power surpasses in dignity and in nobility any temporal power whatever, as spiritual things surpass the temporal. . . .

Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pontiff.

CONTINUED

Adapted Version

Our faith tells us the Church is one, holy, catholic, and also apostolic. We believe in her firmly and we say that only the Church can ensure salvation and the cancelling of sins.

The Gospels tell us the Church has two swords. One is spiritual, the other is temporal. For when the Apostles say: “Behold, here are two swords” [Lk 22:38], the Lord did not say these were too many, but just enough. Anyone who denies this has not listened well to the word of the Lord. Therefore, the Church has both kinds of power, that is to say, the spiritual and the material power. The former is in the hands of the priest completely. The latter is in the hands of kings and soldiers, but only as they act according to the will and with permission of the priest.

However, one sword should be subordinated to the other. And so temporal authority is subjected to spiritual power. The Apostle said: “There is no power except from God and the things that are, are ordained of God” [Rom 13:1–2]. They would not be ordained if the temporal sword were not subordinated to the spiritual sword. That temporal sword is the inferior one. It must be led upwards by the other.

According to the Blessed Dionysius, it is divine law that the lowest things reach the highest place by intermediaries. They are not led into order equally and all at once. Instead, the lowest is led by the intermediary; the inferior is led by the superior. Now it is clear that spiritual power surpasses in dignity and in nobility any temporal power whatever. After all, spiritual things surpass the temporal.

Furthermore, we declare, we proclaim, we define that it is absolutely necessary for salvation that every human creature be subject to the Roman Pope.

During the High Middle Ages, university-based “Scholastics” turned to the ancient Greek philosopher Aristotle to support their Christian faith and provide a greater understanding of the natural world and the moral order. They did not question Scriptures, but they tried to strengthen their faith with logical proofs and reasoned arguments. Peter Abelard (1079–1142) openly invited students to debate various theological questions. He showed them that even the most revered Church fathers expressed conflicting views. He called on individuals to use reason to decide which views were right. He is an example of a growing confidence in Europe about human reason and its ability to arrive at truth.

Original Document

There are many seeming contradictions and even obscurities in the innumerable writings of the church fathers. Our respect for their authority should not stand in the way of an effort on our part to come at the truth. The obscurity and contradictions in ancient writings may be explained upon many grounds, and may be discussed without impugning the good faith and insight of the fathers. . . .

Not infrequently apocryphal works are attributed to the saints. Then, even the best authors often introduce the erroneous views of others and leave the reader to distinguish between the true and the false. . . .

The fathers did not themselves believe that they, or their companions, were always right. Augustine found himself mistaken in some cases and did not hesitate to retract his errors. He warns his admirers not to look upon his letters as they would upon the Scriptures, but to accept only those things which, upon examination, they find to be true.

All writings belonging to this class are to be read with full freedom to criticize, and with no obligation to accept unquestioningly; otherwise the way would be blocked to all discussion, and posterity be deprived of the excellent intellectual exercise of debating difficult questions of language and presentation. But an explicit exception must be made in the case of the Old and New Testaments. In the Scriptures, when anything strikes us as absurd, we may not say that the writer erred, but that the scribe made a blunder in copying the manuscripts, or that there is an error in interpretation, or that the passage is not understood. The fathers make a very careful distinction between the Scriptures and later works. They advocate a discriminating, not to say suspicious, use of the writings of their own contemporaries.

CONTINUED

In view of these considerations, I have ventured to bring together various dicta of the holy fathers, as they came to mind, and to formulate certain questions which were suggested by the seeming contradictions in the statements. These questions ought to serve to excite tender readers to a zealous inquiry into truth and so sharpen their wits. The master key of knowledge is, indeed, a persistent and frequent questioning. Aristotle, the most clear-sighted of all the philosophers, was desirous above all things else to arouse this questioning spirit, for in his *Categories* he exhorts a student as follows: "It may well be difficult to reach a positive conclusion in these matters unless they be frequently discussed. It is by no means fruitless to be doubtful on particular points." By doubting we come to examine, and by examining we reach the truth.

Adapted Version

Even the writings of the Church Fathers sometimes contradict one another. Many things in their writings are hard even to understand. We should respect their authority, but we should not let it stop us from seeking the truth. Many things can explain the contradictions in ancient writings. This does not mean we should question their good faith and insight. Sometimes, false works are attributed to these saints. Even the best authors may include untrue views of others and let readers decide between the true and the false.

Even the Church Fathers did not believe that they were always right. Augustine found himself mistaken in some cases. He admitted his errors. He warns his admirers not to look upon his letters as they would upon the Scriptures. He wanted them to accept only those things which, upon examination, they find to be true.

We should feel free to criticize all writings of this sort. We do not have to accept them unquestioningly. Otherwise, discussion would be blocked. People would miss the chance to debate difficult questions. The exception should be the Old and New Testaments. If something there seems absurd, we can't say the writer erred. We might think the scribe erred in copying the manuscript. Or we might say the passage was not interpreted properly. Or that it was not understood accurately. The Church Fathers clearly distinguished between Scriptures and later works. They were clearly critical of the other writings of their own day.

CONTINUED

As a result of all this, I have brought together various statements of the Holy Fathers. I have then asked certain questions about what seem to be contradictions in their statements. These questions are meant to encourage readers to search for truth and sharpen their own thinking. The master key to knowledge is exactly this kind of persistent and frequent questioning. Aristotle was the most clear-sighted of all the philosophers. Above all he wanted to arouse this questioning spirit. In his book *Categories*, he says: “It may well be difficult to reach a positive conclusion in these matters unless they be frequently discussed. It is by no means fruitless to be doubtful on particular points.” By doubting we come to examine, and by examining we reach the truth.

Original document source: Peter Abelard, *Sic et Non*, as reprinted in James Harvey Robinson, ed., *Readings in European History, Vol. I: From the Breaking up of the Roman Empire to the Protestant Revolt*, Boston: Ginn., 1904, 450–451.

Light was a central theme in Gothic churches. In the Middle Ages, many monks and church leaders believed light was divine. Abbot Suger (1081–1151) was one who believed this. He was the abbot in charge of the Saint-Denis church in Paris. It was the church used by the king of France. Suger undertook the task of completely remodeling the building. In doing this, he urged his architects to fill the interior of the church with as much light as possible. His remodeled church was one of the first to use all the features of Gothic architecture. Suger also wrote poetry, including this one on the Gothic style of his church.

Original Document

All you who seek to honor these doors,
Marvel not at the gold and expense but at the craftsmanship of the work.
The noble work is bright, but, being nobly bright, the work
Should brighten the minds, allowing them to travel through the lights.
To the true light, where Christ is the true door.
The golden door defines how it is imminent in these things.
The dull mind rises to the truth through material things,
And is resurrected from its former submersion when the light is seen.

Original document source: Abbot Suger: *On What Was Done in His Administration*, translation by David Burr, as reprinted in Katharine J. Luialdi, *Sources of the Making of the West: Peoples and Cultures* (Boston: Bedford/St. Martin's, 2009).

Communicating Results and Taking Action

Communicating Results

- ◆ Study and learn more about the cathedrals in Primary Sources 4.1 and 4.2. Based on the photos displayed there, write a one- or two-page paper aimed at explaining the big change in Europe from Romanesque to Gothic architecture. The paper should be written so as to explain this change to a class of younger students.
- ◆ Separate into small groups. Each group will read and discuss Primary Sources 4.8 and 4.9 (the papal bull *Unam sanctam*, and the passage by Peter Abelard). Discuss how these documents illustrate a growing confidence by Church officials and other Christian thinkers about the place of Christian teachings in Europe in these centuries. Choose two other primary sources that you think best illustrate this trend. Each group will present and explain its choices to the rest of the class.
- ◆ Separate into small groups. Each group will be assigned one of the following countries: England, Spain, France, Italy, or Germany. Using the map for Primary Source 4.7, your group should find six to eight photographs of Gothic cathedrals in your assigned country. Present your findings to the class and explain the most important features of the cathedrals. As a class, discuss any regional differences you can see in these cathedrals.

Taking Action

- ◆ Learn more about the National Register of Historic Places. This is the official list of America's historic places considered worthy of preservation. The National Park Service's National Register of Historic Places is part of a program to support public and private efforts to identify, evaluate, and protect America's historic and archeological resources. Take photographs of several historic sites in your city or surrounding area. Use these photographs and other materials to prepare a PowerPoint or other presentation about these sites. Show the presentation to the class or the entire school and explain why the sites were seen as significant.
- ◆ Based on the work in the previous assignment, use social media and the internet to share your PowerPoint and urge others to offer feedback and suggest additional sites.

Gothic Cathedrals Rubric

Criteria	Unacceptable	Developing	Proficient	Excellent
Focus	Tries to respond to task instructions but lacks clear focus on a central idea or thesis	Addresses the task instructions adequately but focus on a central idea or thesis is uneven	Responds to the task instructions appropriately and convincingly; has a consistent focus on a central idea or thesis	Responds to all task instructions convincingly; has a clear and strong focus on a well-developed central idea or thesis
Research	Refers to some sources but fails to connect these in a relevant way to the task instructions	Refers to relevant sources well but does not always connect these clearly to the task instructions	Refers to relevant sources accurately and usually connects these to the task instructions and a central idea	Refers to relevant sources accurately and in great detail and connects these clearly to the task instructions and a central idea
Development and Use of Evidence	Uses some details and evidence from sources but does not make clear the relevance to the task purpose or instructions	Uses details and evidence from sources generally but not always in support of a clear focus relevant to the task purpose or instructions	Uses details and evidence from sources in a way that effectively supports a focus relevant to the task purpose or instructions	Uses details and evidence from sources along with clear explanations demonstrating deep understanding of the task purpose or instructions
Content	Refers to disciplinary content without clearly understanding it or while using it in an irrelevant or inaccurate manner	Refers to disciplinary content with some understanding but not always with a clear idea of its relation to the overall task	Accurately uses disciplinary content and demonstrates a clear idea of its relation to the overall task	Uses disciplinary content effectively and explains thoroughly and in-depth its relation to the overall task
Conventions	Demonstrates only limited control of standard English conventions, with many errors in spelling, punctuation, grammar, and other conventions	Demonstrates some command of standard English conventions with limited errors in spelling, punctuation, grammar, and other conventions	Demonstrates adequate command of standard English conventions with few errors in spelling, punctuation, grammar, and other conventions	Demonstrates a well-developed command of standard English conventions with few errors and a use of language appropriate to the audience and the purpose of the task

Primary Source Bibliography

- 4.1: 1A. © Morburre / CC BY-SA 3.0
1B. © He3nry / CC BY-SA 3.0
- 4.2: 2A. © Wirginusz Kaleta / CC BY-SA 3.0
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- 4.3: © Andreas Praefcke / CC BY 3.0
- 4.4: © bodoklecksell / CC BY-SA 3.0
- 4.5: 5A. © Andwhatsnext / CC BY-SA 3.0
5B. © TTaylor / CC BY-SA 3.0
- 4.6: Village Fair. By Gillis Mostaert, 1590, Gemäldegalerie, Berlin.
- 4.7: © Nystrom Education
- 4.8: Pope Boniface VIII, *Unam Sanctum*, as reprinted in Charles A. Coulombe. *Vicars of Christ: A History of the Popes*. New York: Citadel, 2003.
- 4.9: Abelard, Peter. *Sic et Non*. In James Harvey Robinson, ed. *Readings in European History, Vol. I: From the Breaking up of the Roman Empire to the Protestant Revolt*. Boston: Ginn, 1904.
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