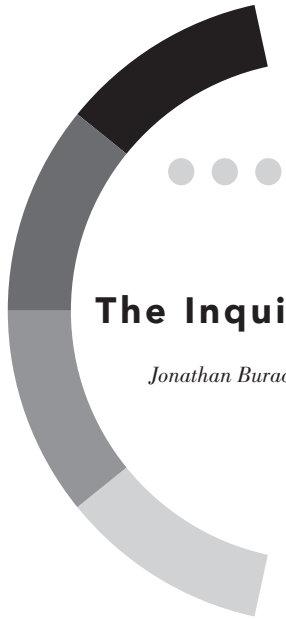


The Early Modern Age



The Inquiry Arc in U.S. History

Jonathan Burack

Martin Luther's Reformation

MindSparks®

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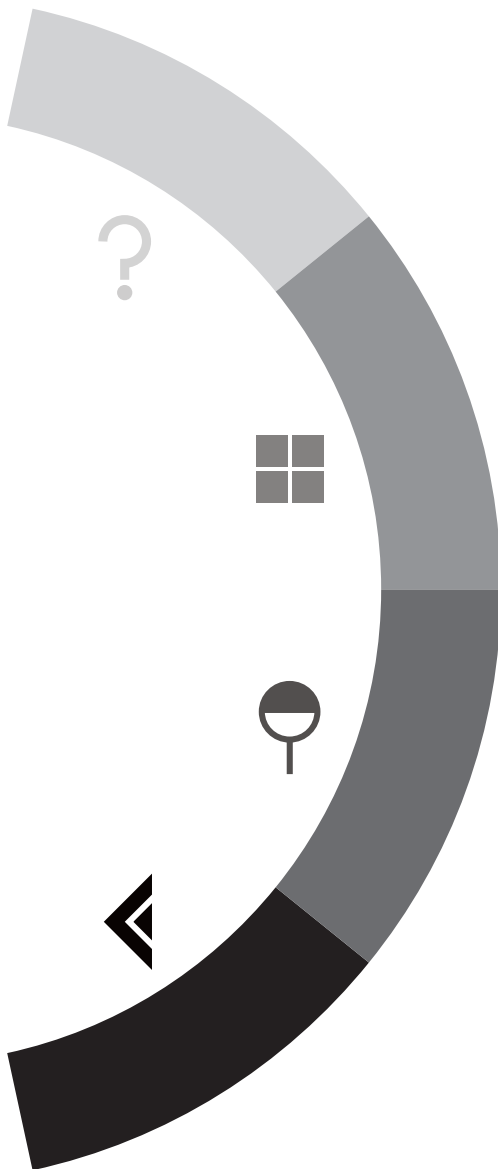
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C3 Framework

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.

3 Evaluating sources and using evidence

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 lesson.

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 packet of primary and secondary 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 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.



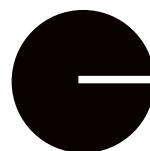
History



Civics



Economics



Geography



Martin Luther's Reformation

Was Luther a "Revolutionary" Figure?

Overview

Introduction

The Protestant Reformation split communities, turned prince against prince, and sparked a century of bitter religious warfare. Martin Luther began the Reformation as an effort to reform Christian teaching, liturgy, and church organization. That was what Reformation leaders themselves focused on during this period. However, the changes it brought were much deeper and more wide-ranging than that. Was the Reformation a truly revolutionary upheaval in its impact on thought and society? That is the compelling question this lesson will focus on. Students will work with nine primary sources and a secondary source that form the core content for tasks that will help them answer the unit's compelling question.

Objectives

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

C3 Standards Addressed by This Lesson

- ◆ **D1.4.6-8. 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 view 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.CIV.8.6-8.** Analyze ideas and principles contained in the founding documents of the United States, and explain how they influence the social and political system.
- ◆ **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

Was the Reformation a truly revolutionary upheaval in its impact on thought and society?

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 Reformation.

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 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 sources for this lesson. Each group may share a primary and secondary 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 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 sources, they will select one that supports their claim.

7. Using the evidence gathered from the sources, each group will then prepare a brief five- to ten-minute presentation about the Reformation from its disciplinary perspective. The presentation can be in the form of an oral report, a debate among group members, a PowerPoint, or a 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 Reformation Rubric so they can understand how their performance will be evaluated. The projects are summarized below.

Communicating Results

- ◆ At the Diet of Worms in 1521, Luther refused to give up his own beliefs. Ask students to read his statement there (Primary Source 1.4). Luther's idea was that to be truly free a person must obey something—one's own conscience, or one's ideas about right and wrong. In other words, being free and being controlled by duty are one and the same. Have students write a brief essay on this statement. Have them rephrase the statement in their own words and explain why they do or do not agree with it. Encourage them to include one or two examples of what they think it means to be free. Read and discuss some of these essays in class.
- ◆ Have students reread Primary Sources 1.6 and 1.7. Each student should then write two letters. The first letter should be from a peasant leader in Germany who agrees with the Twelve Articles (Primary Source 1.6) and supports its main points. That letter should be to Luther. It should express the peasant's views about Luther's statement in Primary Source 1.7. The second letter should be from Luther responding fully to the first letter.
- ◆ Separate students into small groups. Ask each group to discuss Primary Source 1.5, an engraving from a pamphlet about Luther's conflict with the Catholic Church. The group's task is to discuss how accurate this engraving is in depicting the social conflicts underlying Luther's Reformation. The group should prepare a brief presentation to the class explaining its views. The presentation should make direct reference to at least three other sources for this unit. Have the groups deliver their presentations and discuss them with the class.

Taking Action

- ◆ Martin Luther was a good example of an ordinary person defying the most powerful leaders of his day. In recent times, several people have taken stands against powerful leaders or governments in similar ways. Separate students into small groups. Each group's task is to learn more about one of the following people and compare their actions to what Luther did: Lech Walesa, Martin Luther King Jr., Susan B. Anthony, Andrei Sakharov, or Mohandas Gandhi. Have students use PowerPoint or other presentation software to create brief group presentations on the figure they studied. The presentation should summarize that figure's key accomplishments, and it should compare and/or contrast that figure to Martin Luther. Each group should discuss its presentation with the class or with a wider group of students in the school.
- ◆ Based on the work in the previous assignment, use social media (Twitter, Facebook, etc.) to share these group presentations with others. Invite people contacted in this way to comment and offer their own thoughts about these or other recent figures who might be compared with Luther in this way.

Introductory Essay

Martin Luther's Reformation



Martin Luther

The Protestant Reformation split communities. It turned prince against prince. It sparked a century of bitter religious warfare. It began as an effort to reform Christian teaching, liturgy, and church organization. That was what Reformation leaders themselves focused on during this period. However, the changes it brought were much deeper and more wide-ranging than that. Was the Reformation a truly revolutionary upheaval in its impact on thought and society?

Martin Luther did not intend to spark revolutionary change in 1517, when he issued his famous *Ninety-five Theses* in Wittenberg, Germany. The theses attacked certain practices of the Catholic Church, but Luther was not rejecting the Church's authority entirely. He wanted to reform it, not do away with it. It is true that he was disgusted by the lavish ways of the popes in Rome. To a simple monk from northern Germany such as Luther, Rome's Renaissance art and pomp seemed mired in sin and corruption. Luther was appalled at the popes and bishops for buying and selling church offices. His anger was directed at first to the sale of indulgences to raise funds for the Church. The Church said the purchaser of an indulgence could reduce or cancel his punishment in purgatory for sins committed in this life. A person could even buy an indulgence for a dead relative.

To Luther, indulgences were one example of all that was wrong with the Catholic Church. In Luther's view, a sinner seeking an indulgence was trying to bargain with God for salvation. Luther saw all forms of such bargaining as a great evil. They were examples of the idea that "works"—what a person does in this life—can win salvation in the next. By "works," Luther meant any sort of human effort, from doing charitable acts to performing Church sacraments and rituals. In his view, no matter how worthy these were, they could never buy God's favor. It was an insult to God to think they could; it was to suggest God was not in control.

Instead, Luther said a firm faith in Jesus Christ provided salvation. As he put it, "Man is justified by faith alone." (*Justified* here means made "just" by an act of God and thereby freed from guilt for sin.) Luther did not mean that good works were unimportant, or that a person with faith could just be selfish and do no good. Instead, he said a firm faith, granted by God alone, would lead a person to do good works gladly. He would not do them to win salvation but because his faith was strong.

Church officials saw Luther as a dangerous heretic. In 1520, Pope Leo X threatened to excommunicate Luther. Luther defied both the pope and



Pope Leo X

Emperor Charles V. He could do that because he was protected by the Elector of Saxony, a powerful German prince. With the help of the recently invented printing press, Luther's ideas spread rapidly throughout Europe. The German princes often backed Luther to limit the emperor's power, gain control over some of the Catholic Church's vast land holdings, or check the Church's power to appoint bishops and other Church officials within each prince's territory. Luther came to rely on the backing of these princes.

Meanwhile, poor peasants had other reasons for liking Luther. His concept of a "priesthood of all believers" seemed to support ordinary people protesting the powerful landed nobles, bishops, and princes. When German peasants rose in revolt in 1524, many of them looked to Luther for support. However, Luther opposed violent struggles for radical political or economic change. Instead, he called on the princes to put down the peasant rebels ruthlessly.

Luther's stress on the inner faith and conscience of each individual opened the way for all sorts of attacks on authority. Other Reformation thinkers soon disputed Luther's ideas about theology, church government, and politics. Christianity split into fragments as various new sects arose—such as the radical Anabaptists, the followers of John Calvin, and the various dissenters in England who opposed King Henry VIII's moderate version of the Reformation. In time, the Reformation gave greater power to secular princes and kings over that of the Catholic Church. A new order of more independent nation-states emerged from the religious conflicts and warfare the Reformation triggered. Did Luther's spark ignite a Europe-wide social and intellectual revolution? Did a whole new social and political order emerge from this upheaval? These are key questions historians ask about the Reformation. The sources in this booklet should help you discuss, debate, and try to answer them.

Image Sources: Lucas Cranach the Elder, *Martin Luther*, 1529, courtesy of St. Anne's Church.
Raphael, detail of *Portrait of Pope Leo X and His Cousins, Cardinals Giulio de' Medici and Luigi de' Rossi*, 1518–1519, courtesy of Uffizi Gallery



History Group

GROUP MEMBERS:

Martin Luther's Reformation

Your group's task is to explore history issues related to the Reformation. A disciplinary compelling question is provided, and 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:

What is a social revolution, and was Martin Luther's Reformation a social revolution? Why or why not?
3. Read and discuss Primary Sources 1.5, 1.6, and 1.7.
4. Read and discuss the following background information. Use the information to help complete the handout.

By 1500, discontent was rising among the poor peasants in parts of German-speaking Europe. In the German Peasants War of 1524–25, the peasants rose up against lesser nobles and other local rulers. These lesser nobles themselves faced difficult times as more powerful princes gained land and power. The old feudal system was breaking down. In that system, peasants and landowning nobles each had rights and duties they owed the other. By 1500, the peasants faced increasing taxes and other new burdens. They believed that many of their rights were being taken away. An ancient order seemed to be passing.

The peasants also resented landholding Catholic bishop-princes and monasteries. Many peasants were inspired by Luther and other Reformation thinkers. Some turned to religious radicals who promised drastic social change. A few radicals said the “end times” (when Christ would return) were near. Bands of peasants began attacking wealthy landowners and burning convents and monasteries. The upheaval was as much a religious revolt as a social and political one. Luther was sympathetic to

the peasants at first. However, he turned against them when widespread violence erupted. In the end, the uprisings were crushed. Some historians estimate over 100,000 people died in the upheaval.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information 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 1.5

Primary Source 1.6

Primary Source 1.7

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:

What is a social revolution, and was Martin Luther's Reformation a social revolution? Why or why not?

State your group's claim here:

7. From the remaining seven 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:

Martin Luther's Reformation

Your group's task is to explore the civics issues related to the Reformation. A compelling question is provided, and 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:

Some say the Reformation led to a new respect for individual liberty and freedom of conscience. Others say it made each religious group more intolerant of all the others. With which view do you agree more? Why?

3. Read and discuss Primary Sources 1.4, 1.8, and 1.9.
4. Read and discuss the following background information. Use the information to help complete the handout.

Luther insisted on standing up for what he believed in. But neither he nor most Protestant reformers or rulers gave that right to other believers (nor did many Catholic Church leaders or rulers). In 1568, for example, the mostly Protestant Dutch revolted against Catholic Spain, the country that controlled their lands. In 1573, Spanish forces ended a long siege of the city of Haarlem and executed many Protestants. The St. Bartholomew's Day massacre took place on August 24, 1572, in Paris. It triggered an outpouring of hatred against Protestants (called Huguenots). In the days following, 3,000 Huguenots were killed in Paris. Several thousands more were killed elsewhere in France. It was not until 1598, with the Edict of Nantes, that Huguenots received limited toleration. However, King Louis XIV canceled this in 1685.

The Thirty Years' War (1618–1648) may have been the high point of religious conflict. It mostly pitted Protestant nations against Catholic nations. (However, Catholic France allied with some Protestant nations

against the Catholic Hapsburgs of Spain and Germany.) The war may have led to the deaths of one-third of the population of the German lands. It left Europe exhausted. A slowly growing belief in religious toleration then began to set in. It still took a long time to gain widespread acceptance.

5. Each group member should develop some supporting questions about the primary sources your group has been asked to discuss. Use the background information 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 1.4

Primary Source 1.8

Primary Source 1.9

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:

Some say the Reformation led to a new respect for individual liberty and freedom of conscience. Others say it made each religious group more intolerant of all the others. With which view do you agree more? Why?

State your group's claim here:

7. From the remaining seven 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:

Martin Luther's Reformation

Your group's task is to explore the economics issues related to the Reformation. 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:

“The Reformation unleashed changes that had more to do with economics than with religion.” Explain why you do or do not agree with this statement.
3. Read and discuss Primary Sources 1.1, 1.5, and 1.6.
4. Read and discuss the following background information. Use the information to help complete the handout.

In the early 1900s, the German sociologist Max Weber wrote *The Protestant Ethic and the Spirit of Capitalism*. He argued that the Reformation fueled Europe's rapid economic growth after 1500. It did this by changing attitudes and values. Protestantism criticized much of the Church's luxury and pomp. It rejected elaborate Church ceremony. It harshly opposed the supposedly idle life of the monks and nuns. It found dignity in ordinary labor. It emphasized each person's calling in this life to produce things of value. It promoted a strong work ethic and individual responsibility. In Weber's view, this led to a new surge of commerce, industry, and financial growth. He said this was especially so in Northern European states where Protestantism was strongest—England and the Netherlands, in particular.

Not all economists back Weber's thesis. Some say that places where Protestantism was strong did not always undergo rapid economic growth. In terms of specific locations, the Weber thesis does not always fit the facts. Yet, that may not settle the issue. A general spiritual shift did occur

during the Protestant Reformation. It did stress the importance of work, planning, and self-denial. And several Protestant nations did lead the way in commerce, exploration, colonial expansion, and the growth of science.

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 1.1

Primary Source 1.5

Primary Source 1.6

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:

“The Reformation unleashed changes that had more to do with economics than with religion.” 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.



Geography Group

GROUP MEMBERS:

Martin Luther's Reformation

Your group's task is to explore geography issues related to the Reformation. A compelling question is provided. You will work from there to develop and answer supporting questions based on the 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:

How might Europe's geography help explain why the Reformation divided Europe as it did?

3. Read and discuss Primary Sources 1.4 and 1.9 and Secondary Source 1.10.
4. Read and discuss the following background information. Use the information to help complete the handout.

Europe is not a uniform landmass. It is a divided land that has kept groups divided into many separate regions. Luther's ability to survive is one example of how that factor affected the entire Reformation. Luther began his revolt against the Church in Wittenberg, which was in the northern German regions of the Holy Roman Empire. It was separated from the pope in Rome by the mountains of the Alps. When Luther traveled to Rome, he was shocked by the wealth and corruption he saw in the Church there. It was very different from the more austere life he led in Wittenberg. Geography played a part in keeping him isolated from the worldly culture of Renaissance Italy.

Moreover, Wittenberg was a part of Saxony, one of many small states in the Holy Roman Empire. That empire was ruled by Charles V of the Hapsburg dynasty. However, the princes of Germany's many small states often acted independently of the emperor. Charles V was a fierce foe of Luther. However, Prince Frederick III of Saxony protected Luther when Charles wanted to punish him after his famous stand at the Diet of Worms. In this

same way, the various rulers of a divided European landmass acted either to support or oppose the Reformation. The Reformation took a course shaped by the complicated geography of Europe.

5. Each group member should develop some supporting questions about the sources your group has been asked to discuss. Use the background information 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 source and record those questions here.

Primary Source 1.4

Primary Source 1.9

Secondary Source 1.10

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 might Europe's geography help explain why the Reformation divided Europe as it did?

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 differ 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.

PRIMARY SOURCE ►

I.I

Erasmus—The Civil Critic

Desiderius Erasmus of Rotterdam (1466–1536) was a Dutch Christian scholar of the northern Renaissance. He was also an important figure in the debates about the Reformation. He was a sharp critic of the Catholic Church's abuses. However, he never accepted Luther's approach, which he saw as too angry and divisive. He hoped for a reform of the Church from within—not a complete break with it. His criticisms of the Church, however, could be harsh.

Original Document

Our popes, cardinals and bishops, have, for a long while now, diligently followed the example of the state and the practices of the princes, and have come near to beating these noblemen at their own game. If our bishops would stop and consider . . . what is signified by the cross that is carried before them in processions—the victory of spiritual charity over carnal affections, if they would but contemplate these and other virtues, I am sure that it would be safe that they would not lead such troubled and shameful lives. But as it is, they are kept to busy feeding themselves to think on these things; as for the care of their sheep, they delegate this duty to one of their subordinates . . . or to Christ Himself. . . . As to the supreme pontiffs, if they would recall that they take the place of Christ and would attempt to imitate His poverty, tasks, doctrines, crosses, and disregard of safety. If they were to contemplate the meaning of the name Pope—that is, Father—or of the title of Most Holy, then they would become the most humble and mortified of men. How many would then be willing to spend all of their wealth and efforts in order to procure this position? If someone were foolish enough to procure it in this manner would they further be willing to defend their position by the shedding of blood, by the use of poison, or by any other means necessary? Oh, how wisdom would upset their nefarious plans if it were to infect them! . . . It would lose them all their wealth, their honor, their belongings, their powers won by victories, their offices, dispensations, tributes, and indulgences. They would lose a great many horses, mules, and carts. And finally, they would lose a great many pleasures.

CONTINUED

Adapted Version

Our popes, cardinals, and bishops have long followed the example of states and princes. In fact, they are near to beating these noblemen at their own game. If only our bishops would stop and consider what the meaning is of the cross carried before them in processions. It expresses the victory of spiritual charity over carnal affections. If only they would consider these virtues, I am sure they would not lead such troubled and shameful lives. But as it is, they are kept too busy feeding themselves to think about these things. As for the care of their sheep, they delegate this duty to one of their subordinates—or to Christ Himself. As to the popes, they should remember that they take the place of Christ in the Church. This might lead them to try to imitate His poverty, tasks, doctrines, crosses, and disregard of safety. They should consider the meaning of the name “Pope”—that is, “Father.” Or the title of “Most Holy.” If they did, they would become the humblest and most mortified of men. How many would then be willing to spend all their wealth just to win this position? If someone were foolish enough to do this, would they then also be willing to defend their position by shedding blood, by using poison, or by any other means necessary? Instead, wisdom, if it infected them, would upset their evil plans! It would cause them to lose all their wealth, their honor, their belongings, their powers won by victories, their offices, dispensations, tributes, and indulgences. They would lose a great many horses, mules, and carts. And finally, they would lose a great many pleasures.

PRIMARY SOURCE ►

I.2

Luther Wrestles with His Sense of Sin and Guilt

Martin Luther began his revolt against the Church on a very personal level. As a monk, he was unable ever to feel satisfied with his own efforts to prove worthy. Doing good works and following all of the Church's rules, he still could not overcome a powerful sense of his own sinful nature. His solution to this problem was what led him to challenge the Church's teachings as fundamentally as he did. In this passage, Luther writes about his early years as a monk.

Original Document

When I was a monk, I made a great effort to live according to the requirements of the monastic rule. I made a practice of confessing and reciting all my sins, but always with prior contrition; I went to confession frequently, and I performed the assigned penances faithfully. Nevertheless, my conscience could never achieve certainty but was always in doubt and said: "You have not done this correctly. You were not contrite enough. You omitted this in your confession." Therefore the longer I tried to heal my uncertain, weak, and troubled conscience with human traditions, the more uncertain, weak, and troubled I continually made it. In this way, by observing human traditions, I transgressed them even more; and by following the righteousness of the monastic order, I was never able to reach it.

Original Document Source: Martin Luther, *Luther's Works*, ed. Jaroslav Pelikan (St. Louis: Concordia, 1955).

Luther attributed his spiritual growth to certain crucial experiences. The most important one was his sudden belief in "justification by faith." This insight eased his doubts and deep anxieties about his own salvation. This core belief was that individual salvation depended on a true and complete faith alone—not on "works." In these passages, Luther explains this idea more fully.

Original Document

Faith is not what some people think it is. Their human dream is a delusion. Because they observe that faith is not followed by good works or a better life, they fall into error, even though they speak and hear much about faith. "Faith is not enough," they say, "You must do good works, you must be pious to be saved." They think that, when you hear the gospel, you start working, creating by your own strength a thankful heart which says, "I believe." That is what they think true faith is. But, because this is a human idea, a dream, the heart never learns anything from it, so it does nothing and reform doesn't come from this "faith," either.

Instead, faith is God's work in us, that changes us and gives new birth from God (John 1:13). It kills the Old Adam and makes us completely different people. It changes our hearts, our spirits, our thoughts and all our powers. It brings the Holy Spirit with it. Yes, it is a living, creative, active and powerful thing, this faith. Faith cannot help doing good works constantly. It doesn't stop to ask if good works ought to be done, but before anyone asks, it already has done them and continues to do them without ceasing. Anyone who does not do good works in this manner is an unbeliever. He stumbles around and looks for faith and good works, even though he does not know what faith or good works are. Yet he gossips and chatters about faith and good works with many words.

Faith is a living, bold trust in God's grace, so certain of God's favor that it would risk death a thousand times trusting in it. Such confidence and knowledge of God's grace makes you happy, joyful and bold in your relationship to God and all creatures. The Holy Spirit makes this happen through faith. Because of it, you freely, willingly and joyfully do good to everyone, serve everyone, suffer all kinds of things, love and praise the God who has shown you such grace. Thus, it is just as impossible to separate faith and works as it is to separate heat and light from fire! Therefore, watch out for your own false ideas and guard against good-for-nothing gossips, who think they're smart enough to define faith and works, but really are the greatest of fools. Ask God to work faith in you, or you will remain forever without faith, no matter what you wish, say or can do.

Original Document Source: Martin Luther, preface to the "Letter of St. Paul to the Romans," in *Luther Bible*, 1522, trans. Rev. Robert E. Smith for Project Wittenberg.

PRIMARY SOURCE ▶

I.4

Luther Takes His Stand

On April 17, 1521, Luther stood before the Diet of Worms and was asked to reject his teachings. Addressing Emperor Charles V and the other officials, he gave his response. The most famous part of the response is this passage. Historians are unsure if he actually said the very last sentence here, but many believe he did. In any case, the passage could be related to Luther's core concept of justification by faith alone. His reliance on faith alone led him to say "my conscience is bound by the word of God" and that "it is neither safe nor sound to act against conscience."

Original Document

Because then Your Imperial Majesty, Electoral and Princely Graces, desire a plain, simple and truthful answer, I will give it, an answer without horns or teeth, namely this: unless I am persuaded and convinced with testimonies from the Holy Scriptures or with obvious, clear and irrefutable reasons and arguments—because I believe neither the pope or councils alone, for it is clear that they have often erred and contradicted themselves—I am bound by the Scriptures that I have quoted; my conscience is bound by the word of God, so that I cannot and I will not revoke because it is neither safe nor sound to act against conscience. I can do naught else; here I stand, God help me, amen.

Adapted Version

Your Imperial Majesty, Electoral, and Princely Graces desire a plain, simple, and truthful answer. I will give it. It is an answer without horns or teeth. I trust neither the pope nor councils alone, for it is clear that they have often erred and contradicted themselves. Therefore, unless I am persuaded and convinced with passages from the Holy Scriptures or obvious, clear, and irrefutable reasons and arguments, I am bound to follow the Scriptures I have quoted. My conscience is bound by the word of God. I cannot and will not revoke it, because it is neither safe nor sound to act against conscience. I can do nothing else; here I stand, God help me, amen.

Original Document Source: Martin Luther, *D. Martin Luthers Werke*, (Weimar: H. Bohlau, 1883–2000).

PRIMARY SOURCE ▶

I.5

Luther's Friends and Enemies

This engraving is typical of many such illustrations in pro-Luther pamphlets and broadsides published in the early and mid-1500s. It helps illustrate the social and economic aspects of the religious conflict as Luther's supporters saw it. Luther is seen here with an open Bible at the head of the group on the right. This group of common folk faces a group of Church officials, monks, priests, and other well-off people who benefit materially from the Church, its properties, and its ritual practices. Christ, holding a scepter, is above them all, in heaven. The scepter leans to Luther's side, indicating Christ's approval of Luther's ideas.

Original Document



Many pamphlets and broadsides published in the 1500s contained illustrations depicting the religious struggle of the Reformation.

Original Document Source: Illustration by Hans Sebald Behem, in R. W. Scribner, *For the Sake of Simple Folk: Popular Propaganda for the German Reformation* (New York: Cambridge University Press, 1981).

PRIMARY SOURCE ►

I.6

The Peasants Appeal: The Twelve Articles

In the early 1520s, many peasants saw Luther's criticism of the Church as similar to their own social, economic, and religious discontent. Their protests grew increasingly violent in what came to be known as the German Peasants War of 1524–1525. This document helps to show how this varied upheaval was compatible with Luther's own religious rebellion. The passages are from the "Twelve Articles" agreed to by several peasant leaders. Copies of the Twelve Articles were printed and distributed throughout the regions where the peasants were in revolt. The peasant uprising failed. The princes and aristocrats crushed it ruthlessly, killing as many as 100,000 of the poorly armed peasant fighters.

Original Document

The First Article. First, it is our humble petition and desire, as also our will and desire that in the future we should have power and authority so that each community should choose and appoint a pastor, and that we should have the right to depose him should he conduct himself improperly. The pastor thus chosen should teach us the gospel pure and simple, without any addition, doctrine, or ordinance of man.

The Second Article. According as the just tithe is established by the Old Testament and fulfilled in the New, we are ready and willing to pay the fair tithe of grain. . . . We will that for the future our church provost, whomsoever the community may appoint, shall gather and receive this tithe. From this he shall give to the pastor, elected by the whole community, a decent and sufficient maintenance for him and his, as shall seem right to the whole community. What remains over shall be given to the poor of the place. . . .

The Third Article. It has been the custom hitherto for men to hold us as their own property, which is pitiable enough, considering that Christ has delivered and redeemed us all, without exception. . . . We therefore take it for granted that you will release us from serfdom as true Christians, unless it should be shown from the gospel that we are serfs.

The Fourth Article. In the fourth place, it has been the custom heretofore that no poor man should be allowed to touch venison or wild fowl, or fish in flowing water, which seems to us quite unseemly and unbrotherly as well as selfish and not agreeable to the word of God. In some places the authorities preserve the game to our great annoyance and loss, recklessly permitting the unreasoning animals to destroy to no purpose our crops. . . .

CONTINUED

The Fifth Article. In the fifth place, we are aggrieved in the matter of woodcutting, for the noble folk have appropriated all the woods to themselves alone. . . .

The Sixth Article. Our sixth complaint is in regard to the excessive [labor] services which are demanded of us and which are increased day to day.

The Seventh Article. Seventh, we will not hereafter allow ourselves to be further oppressed by our lords, but will let them demand only what is just and proper according to the word of the agreement between the lord and the peasant. The lord should no longer try to force more services or other dues from the peasant without payment, but permit the peasant to enjoy his holding in peace and quiet. The peasant should, however, help the lord when it is necessary, and at proper times, when it will not be disadvantageous to the peasant, and for a suitable payment.

The Eighth Article. In the eighth place, we are greatly burdened by the holdings which cannot support the rent exacted from them. . . .

The Ninth Article. In the ninth place, we are burdened with a great evil in the constant making of new laws. We are not judged according to the offense, but sometimes with great ill-will, and sometimes much too leniently. In our opinion, we should be judged according to the old written law, so that the case shall be decided according to its merits, and not with partiality.

The Tenth Article. In the tenth place, we are aggrieved by the appropriation by individuals of meadows and fields which at one time belonged to a community.

The Eleventh Article. In the eleventh place, we will entirely abolish the due called "heriot," and will no longer endure it, nor allow widows and orphans to be thus shamefully robbed against God's will.

Conclusion. In the twelfth place, it is our conclusion and final resolution that if any one or more of the articles here set forth should not be in agreement with the word of God, as we think they are, such article we will willingly retract if it is proved really to be against the word of God by a clear explanation of the Scripture. . . .

CONTINUED

Adapted Version

The First Article. Each community should choose a pastor. We should have the right to depose him should he conduct himself improperly. The pastor should teach us the gospel pure and simple, without any addition, doctrine, or ordinance of man.

The Second Article. A just tithe [tax] is established by the Old Testament and fulfilled in the New. We are ready and willing to pay the fair tithe of grain. The community will appoint someone to collect this tithe. From this he shall pay a decent salary to the pastor, who will be elected by the whole community. What remains over shall be given to the poor.

The Third Article. It has been the custom for men to hold us as property. This is pitiable seeing that Christ delivered and redeemed us all, without exception. We assume, therefore, that you will release us from serfdom as true Christians, unless it can be proved from the gospel that we are serfs.

The Fourth Article. It has been the custom that no poor man may hunt venison or wild fowl, or fish in flowing water. This is unbrotherly as well as selfish and not agreeable to the word of God. In some places the authorities preserve the game recklessly, permitting the unreasoning animals to destroy our crops.

The Fifth Article. We are unfairly limited in our woodcutting. The noble folk have taken control of all the woods for themselves alone.

The Sixth Article. The labor services demanded of us are already excessive, and they are increased day to day.

The Seventh Article. We will not be further oppressed by our lords. Instead, we will let them demand only what is specified by the words of the agreement between the lord and the peasant. The lord should no longer try to force more services or other dues from the peasant without payment. He should allow the peasant to enjoy his holding in peace and quiet. The peasant should, however, help the lord when it is necessary at times and when it will not be disadvantageous to the peasant. And such help should be in return for a suitable payment.

The Eighth Article. We are greatly burdened by those land holdings that are not worth the rent demanded for them.

CONTINUED

The Ninth Article. The constant making of new laws burdens us. We are not judged according to the offense, but sometimes too harshly and sometimes too leniently. We should be judged according to the old written law so that the case shall be decided according to its merits, and not by favoritism.

The Tenth Article. We are angry that certain individuals can take over meadows and fields that at one time belonged to a community.

The Eleventh Article. We will entirely abolish “heriot”—the payment due to the lord when a tenant dies. We will no longer endure this, nor allow widows and orphans to be thus shamefully robbed against God’s will.

Conclusion. In the twelfth place, we say that if any one or more of the articles set forth here should be shown and proved in Scripture not to agree with the word of God, we will retract it.

Original Document Source: “Twelve Articles,” in James Harvey Robinson, ed., *Readings in European History, A Collection of Extracts from the Sources Chosen with the Purpose of Illustrating the Progress of Culture in Western Europe since the German Invasions*, Vol. II (Boston: Ginn, 1904–06).

PRIMARY SOURCE ►

I.7

Luther Turns against the Peasants

Many radical religious reformers supported the peasants fully. Luther was at first sympathetic. However, as the rebellions became increasingly violent, he turned against the peasant rebellion. He was undoubtedly sincere. In his view, spiritual freedom did not justify violence against legitimate authority. However, it is also true that the Peasants' War threatened many German princes on whom Luther relied to back his religious reforms. Late in the uprising, in May 1525, Luther strongly condemned the peasants in his pamphlet *Against the Robbing and Murdering Hordes of Peasants* (originally titled *Against the Rioting Peasants*).

Original Document

The peasants have taken on themselves the burden of three terrible sins against God and man, by which they have abundantly merited death in body and soul. In the first place they have sworn to be true and faithful, submissive and obedient, to their rulers, as Christ commands, when he says, "Render unto Caesar the things that are Caesar's," and in Romans XIII, "Let everyone be subject unto the higher powers." Because they are breaking this obedience, and are setting themselves against the higher powers, willfully and with violence, they have forfeited body and soul, as faithless, perjured, lying, disobedient knaves and scoundrels are wont to do. . . .

In the second place, they are starting a rebellion, and violently robbing and plundering monasteries and castles which are not theirs, by which they have a second time deserved death in body and soul, if only as highwaymen and murderers. Besides, any man against whom it can be proved that he is a maker of sedition is outside the law of God and Empire, so that the first who can slay him is doing right and well. For if a man is an open rebel every man is his judge and executioner, just as when a fire starts, the first to put it out is the best man. For rebellion is not simple murder, but is like a great fire, which attacks and lays waste a whole land. . . .

In the third place, they cloak this terrible and horrible sin with the Gospel, call themselves "Christian brethren," receive oaths and homage, and compel people to hold with them to these abominations. Thus they become the greatest of all blasphemers of God and slanderers of his holy Name, serving the devil, under the outward appearance of the Gospel, thus earning death in body and soul ten times over. I have never heard of a more hideous sin. I suspect that the devil feels the Last Day coming and therefore undertakes' such an unheard-of-act, as though saying to himself, "This is the last, therefore it shall be the worst; I will stir up the dregs and knock out the bottom."

CONTINUED

Adapted Version

The peasants have taken on the burden of three terrible sins against God and man. Because of this, they well deserve death in body and soul. First, they swore to be true and faithful, submissive and obedient, to their rulers. This is what Christ commands, as when he says, "Render unto Caesar the things that are Caesar's." Or when he says in Romans XIII, "Let everyone be subject unto the higher powers." Because they are disobeying this, and are setting themselves against the higher powers, willfully and with violence, they have forfeited body and soul, as faithless, perjured, lying, and disobedient knaves and scoundrels are wont to do.

Second, they have started a rebellion. They are violently robbing and plundering monasteries and castles which are not theirs. Because of this they again deserve death in body and soul, if only as highwaymen and murderers. Besides, anyone guilty of sedition is outside the law of God and Empire. Therefore the first who can slay him is doing right and well. For if a man is an open rebel every man is his judge and executioner. It is just as when a fire starts, the first to put it out is the best man. For rebellion is not simple murder. It is like a great fire, which attacks and lays waste a whole land.

In the third place, they hide this sin by speaking of the Gospel. They call themselves 'Christian brethren,' receive oaths and homage, and compel people to join with them in their sinful actions. They are blasphemers of God and slanderers of his holy Name. They serve the devil while pretending to follow the Gospel, thus earning death in body and soul ten times over. I have never heard of a more hideous sin. I suspect that the devil feels the Last Day is coming. Therefore, he undertakes these unheard of acts, as though saying to himself "This is the last, therefore it shall be the worst; I will stir up the dregs and knock out the bottom."

PRIMARY SOURCE ►

I.8

Menno Simons, Radical Reformer

Some radical groups rebelled against the Church in a far more extreme way than Luther did. Some of them were called "Anabaptists." (Anabaptists opposed infant baptism and only supported baptism for believing adults.) These various radical groups usually tried to create their own godly communities independent of any outside political authority. They drastically simplified church ritual and organization. They usually objected to any control by kings, princes, or other political rulers. Menno Simons was a former Catholic priest who set out to explain these radical views. Based on his name, his followers became known as Mennonites. This passage expresses some of his key ideas.

Original Document

I confess my Savior openly; I confess him, and dissemble not. If you repent not, and are not born of God, and become not one with Christ in Spirit, faith, life and worship, then is the sentence of your condemnation on your poor souls already finished and prepared.

All, who teach you otherwise than we have here taught and confessed from the Scriptures deceive you. This is the narrow way through which we all must walk and must enter the strait gate, if we would be saved. Neither emperor nor king, duke nor count, knight nor nobleman, doctor nor licentiate, rich nor poor, man nor woman, is excepted. Whoever boasts that he is a Christian, the same must walk as Christ walked. . . . Here neither baptism, Lord's Supper, confession, nor absolution will avail anything. . . .

And I say that the unprofitable and rebellious world is warned and rebuked against its will, so that the majority of the prophets and the true servants of God are condemned and killed by the princes and magistrates as seditious mutinists, and persecuted by the priests and common people as deceivers and heretics. Therefore, we have prepared ourselves both to teach and to suffer, expecting that we fare no better in the matter than they did they. But we do say with Ezekiel, that when that which will come has come, you will discover that the undissembled, pure Word of the Lord, had been presented and taught among you.

CONTINUED

Adapted Version

I confess my Savior openly and without deception. You must repent, be born of God, and become one with Christ in spirit, faith, life, and worship. If you do not, then your sentence and the condemnation of your poor souls is already prepared.

Those who teach you otherwise and confess from the Scriptures deceive you. We all must walk this narrow path for salvation. There are no exceptions to this rule—neither emperor nor king, duke nor count, knight nor nobleman, doctor nor licentiate, rich nor poor, man nor woman. Whoever boasts that he is a Christian must walk as Christ walked. Otherwise, neither baptism, Lord's Supper, confession, nor absolution will do you any good.

In this world, the princes and magistrates condemn and kill most of the prophets and true servants of God as seditious rebels. The priests and common people persecute them as deceivers and heretics. Therefore, we are prepared to teach and to suffer, expecting that we will fare no better than they did. But we say with Ezekiel, that when that which will come has come, you will discover that the clearly stated, pure Word of the Lord has been presented and taught among you.

John Calvin of Geneva was as important a Reformation leader as Luther. He accepted many of Luther's ideas, though not all. Above all, he was much more systematic in his thinking. He worked out a detailed plan for how religious institutions should be organized, and what should be demanded of all members of a Christian community. This made clear what the relationship should be between religious and political authorities.

Original Document

However these deeds of men are judged in themselves, still the Lord accomplished his work through them alike when he broke the bloody scepters of arrogant kings and when he overturned intolerable governments. Let the princes hear and be afraid.

But we must, in the meantime, be very careful not to despise or violate that authority of magistrates, full of venerable majesty, which God has established by the weightiest decrees, even though it may reside with the most unworthy men, who defile it as much as they can with their own wickedness. For, if the correction of unbridled despotism is the Lord's to avenge, let us not at once think that it is entrusted to us, to whom no command has been given except to obey and suffer. . . .

But in that obedience which we have shown to be due the authority of rulers, we are always to make this exception, indeed, to observe it as primary, that such obedience is never to lead us away from obedience to him, to whose decrees all their commands ought to yield, the desires of all kings ought to be subject, to whose majesty their scepters ought to be submitted. And how absurd would it be that in satisfying men you should incur the displeasure of him for whose sake you obey men themselves! The Lord, therefore, is the King of Kings, who, when he has opened his sacred mouth, must alone be heard, before all and above all men; next to him we are subject to those men who are in authority over us, but only in him. If they command anything against him, let it go unesteemed. And here let us not be concerned about all that dignity which the magistrates possess; for no harm is done to it when it is humbled before the singular and truly supreme power of God.

CONTINUED

Adapted Version

No matter how the deeds of men are judged in themselves, still the Lord accomplished his work through them. He did this alike when he broke the bloody scepters of arrogant kings and when he overturned intolerable governments. Let the princes hear and be afraid.

But we must, in the meantime, be very careful not to despise or violate the authority of magistrates. They are full of majesty, which God has established by the weightiest decrees. He gives this majesty and authority even to the most unworthy men, to men who sully it as much as they can with their own wickedness. After all, only the Lord has the right to avenge or punish unbridled despotism. We should not think that this power belongs to us. We have been given no command except to obey and suffer.

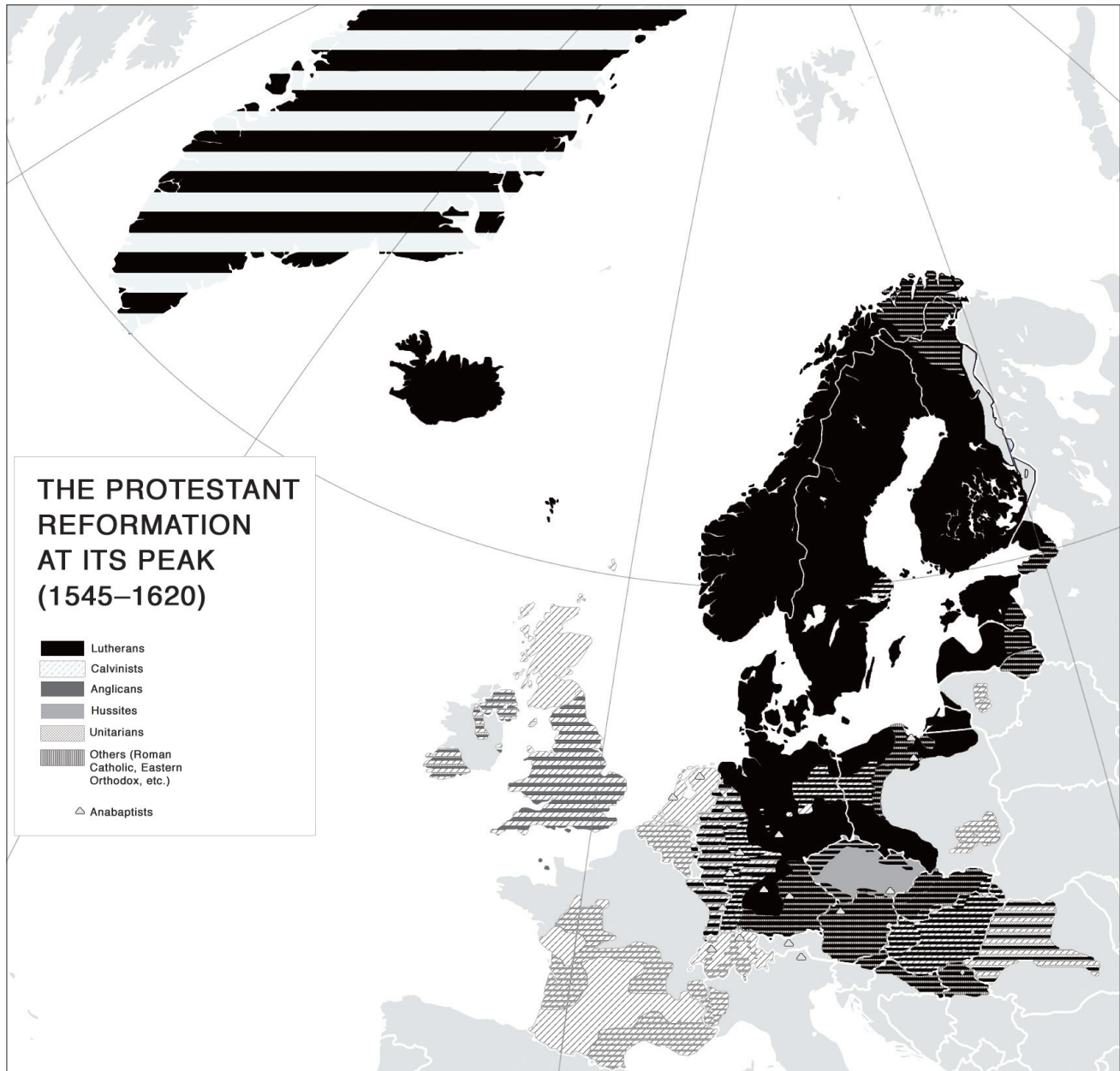
There is one exception to the obedience we owe to the authority of rulers. In fact, we must put this exception first: that our obedience of our rulers must never lead us away from obedience to the Lord. It is, after all, to the Lord's decrees that all the rulers' commands ought to yield and their desires ought to be subject. It is to the Lord's majesty that their scepters ought to be submitted. How absurd it would be that in satisfying men you should incur the displeasure of the Lord. After all, it is for his sake you obey men themselves! The Lord, therefore, is the King of Kings. When he opens his sacred mouth, he alone must be heard, before all and above all men. After him, we are subject to those men that are in authority over us. However, if they command anything against him, then do not honor it. And here, let us not be concerned about all that dignity that the magistrates possess. No harm is done to it when it is humbled before the singular and truly supreme power of God.

SECONDARY SOURCE ▶

I.IO

Europe Divided, 1545–1620

This map shows the spread of Protestantism in its various forms at the high point of the Protestant Reformation. It makes clear how the Reformation shattered the religious unity of Europe. It also makes clear how the new religious divisions often followed the borders of emerging nation-states.



More people became Lutherans than any other religion during the Reformation.

Image Source: © Ernio48 / CC BY-SA 4.0

Communicating Results and Taking Action

Communicating Results

- ◆ At the Diet of Worms in 1521, Luther refused to give up his own beliefs. Read his statement from Primary Source 1.4. Luther's idea was that to be truly free a person must obey something—one's own conscience, or one's ideas about right and wrong. In other words, Luther thought that being free and being controlled by duty are one and the same. Write a brief essay on this statement. Rephrase the statement in your own words and explain why you do or do not agree with it. Include one or two examples of what you think it means to be free. Be prepared to discuss your essay in class.
- ◆ Reread Primary Sources 1.6 and 1.7. Then write two letters. The first letter should be from a peasant leader in Germany who agrees with the Twelve Articles (Primary Source 1.6) and supports its main points. That letter should be to Luther. It should express the peasant's views about Luther's statement in Primary Source 1.7. The second letter should be from Luther responding fully to the first letter.
- ◆ Your teacher will assign you to a group. Your group will be asked to discuss Primary Source 1.5, an engraving from a pamphlet about Luther's conflict with the Catholic Church. The group's task is to discuss how accurate this engraving is in depicting the social conflicts underlying Luther's Reformation. The group should prepare a brief presentation to the class explaining its views. The presentation should make direct reference to at least three other sources for this lesson. Groups will deliver their presentations and discuss them with the class.

Taking Action

- ◆ Martin Luther was a good example of an ordinary person defying the most powerful leaders of his day. In recent times, several people have taken stands against powerful leaders or governments in similar ways. The teacher will separate the class into small groups. Each group's task is to learn more about one of the following people and compare their actions to what Luther did: Lech Walesa, Martin Luther King Jr., Susan B. Anthony, Andrei Sakharov, or Mohandas Gandhi. Use PowerPoint or other presentation software to create brief group presentations on the figure you studied. The presentation should summarize that figure's key accomplishments, and it should compare and/or contrast that figure to Martin Luther. Each group will discuss its presentation with the class or with a wider group of students in the school.
- ◆ Based on the work in the previous assignment, use social media (Twitter, Facebook, etc.) to share these group presentations with others. Invite people contacted in this way to comment and offer their own thoughts about these or other recent figures who might be compared with Luther in this way.

Martin Luther's Reformation 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 and Secondary Source Bibliography

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- 1.4: Luther, Martin. *D. Martin Luthers Werke*. 70 vols, Weimar: H. Bohlau, 1883–2000, 7:838.
- 1.5: Scribner, R. W. *For the Sake of Simple Folk: Popular Propaganda for the German Reformation*. New York: Cambridge University Press, 1981.
- 1.6: "Twelve Articles." In *Readings in European History, A Collection of Extracts from the Sources Chosen with the Purpose of Illustrating the Progress of Culture in Western Europe since the German Invasions*. Edited by James Harvey Robinson. Vol. II. Boston: Ginn, 1904–06.
- 1.7: Luther, Martin. "Against the Robbing and Murdering Hordes of Peasants." In *Martin, Luther, Documents of Modern History*. Edited by E. G. Rupp and Benjamin Drewery. London: Edward Arnold, 1970.
- 1.8: Simons, Menno. *The Complete Writings of Menno Simons*. Edited by John C. Wenger and translated by Leonard Verduin. Scottsdale, PA: Herald Press, 1956.
- 1.9: Calvin, John. *Institutes of the Christian Religion*. Bk. IV, Chapter XX. Library of Christian Classics. Edited by John T. McNeill. Philadelphia: Westminster Press, 1960.
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Sources for Further Study

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Cooley, Danika. *When Lightning Struck! The Story of Martin Luther*. Minneapolis, MN: Fortress Press, 2015.

Leigh, Susan K. *Luther: Echoes of the Hammer*. St. Louis, MO: Concordia, 2011.

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