

One Priest Rattles Rome

4

Main Goal

Students can analyze historical situations in which free and independent thought changed the course of history.

*Affective: Foster students’ open-mindedness toward nonconformity.
[Please see page 11’s explanatory note regarding this affective goal.]*

Story Matrix Reference

PERIOD IN HISTORY	THEME
Renaissance	Independent Thinking in Religion
For kernel of story, see Story Matrix in this manual on page 66.	

Story Lesson Context

Knowledge and Cultural Understanding		Skills Attainment and Social Participation	
X	<i>Historical Literacy</i>	X	<i>Basic Study Skills</i>
	<i>Ethical Literacy</i>	X	<i>Critical Thinking Skills</i>
X	<i>Cultural Literacy</i>		<i>Participation Skills</i>
	<i>Geographic Literacy</i>	Democratic Understanding and Civic Values	
	<i>Economic Literacy</i>	X	<i>National Identity</i>
	<i>Sociopolitical Literacy</i>		<i>Constitutional Heritage</i>
			<i>Civic Values, Rights, and Responsibilities</i>

Reading Profile

FLESCH-KINCAID GRADE LEVEL	6.7	FLESCH READING EASE IN %	64.1
TOTAL WORDS	686	WORDS PER SENTENCE	9.8

ONE PRIEST RATTLES ROME

Germany at the start of the 16th century was a time of great religious problems. One church, the Catholic Church, was powerful. It was as much a political force in the country as it was a religious force.



The Church was directed out of Rome, Italy, and not Germany. Some Germans were displeased with that situation. Rome was far, far away. They thought the Church supervision should be German, not Italian. Furthermore, at upper levels in the church organization, there was much religious indifference. And worst of all to some people, the priests were selling “indulgences.” Indulgences, in the Roman Catholic Church, were payments for a pardon of punishment due for sin. In other words, if a person sinned, he or she could pay a priest. In making the payment, the person was able to wipe the slate clean.

Out of this turmoil arose Martin Luther. In 1505, Luther completed his basic schooling. He then began the study of law. Several months later, he seems to have had a sudden religious experience. After that, he entered an Augustinian monastery at Erfurt. There he was ordained a Catholic priest. The church assigned him to the University of Wittenberg.

In 1510, Luther went on a mission to Rome. He was appalled by what he saw there in high places in the church. The spiritual leniency was shocking. He was also very angry over the selling of indulgences.

Returning to Wittenberg, Luther reflected on how the church was being run. He developed a great spiritual anxiety about his salvation. He began studying the Scriptures intensely.

In his own study, Martin Luther found a loving God. This God granted sinful humans the free gift of salvation. They got salvation by their faith alone, and not by their deeds.



Luther thought over carefully what he had learned. After much reflection, he decided to make known his *own* ideas about how religion should be. He posted 95 theses (his ideas) on the door of the castle church.

Many within Germany appreciated Luther's ideas. But, they were a threat to the Catholic Church in Rome. The church did not believe that individuals should be contradicting church teachings. Today we remember well how Luther saw the situation otherwise. He said, *Here I stand, I can do no other, so help me God. Amen.*

Martin Luther and the church in Rome argued back and forth. Several attempts at agreement failed.

Luther broadened his position to include widespread reforms. He supported a new public spirit. He did it by advocating German control of the German church. This was a very dangerous act. It was like a rebellion. What Luther did was to start a "re-formation" of the church. The Roman church condemned this action.

Soon the Catholic Church issued a notice of condemnation (blame). And what did Luther do? When he received it, he burned it publicly. For his conduct, he was excommunicated (thrown out of the church). Then the church summoned him to appear before a church court.

When the church ordered his seizure, Luther was forced to take refuge. He went to a region of Germany where he could be safe. There, he was under the protection of Elector Frederick III of Saxony.

Luther kept busy. He translated the New Testament into German and began a translation of the entire Bible to be used by the common people. Through his forceful writings and preaching, Luther's beliefs spread. He worked to build a competent educational system. He wrote extensively on church and religious matters. He produced numerous documents, including a liturgy, hymns, and two catechisms. He married a former Catholic nun, Katharina von Bora. They raised six children.

During his life, Luther did not know his influence. He could not foresee how profoundly his actions had shaken organized Christianity. Many of his ideas took hold. They affected his church's position not only in Germany, but also in much of Europe itself. His work was the beginning of what we now call the Protestant Reformation. It began as a reform movement within the Roman Catholic Church. But, the Reformation ultimately led to widespread change in Christianity.

Some Questions to Consider

1. Suppose you lived in Martin Luther's culture. Back then, his church sold indulgences.
 - a) Why would you want to buy an indulgence?
 - b) What benefits could the church get from this practice?
2. Martin Luther was an ordained priest. How did the Church probably expect him to *believe*? How did it expect him to *behave*?
3. Luther had a dilemma when he disagreed with Church doctrine. What did he do?
4. Luther said, *Here I stand, I can do no other, so help me God. Amen.* What do you think he means by "I can do no other"?
5. What do you suppose the Roman church expected Luther to do when it sent him a note?
6. What did the church do when Luther exhibited his disobedience publicly?
7. In Luther's time, church and government worked together. So, when Luther said something openly and the church disagreed, the church could do something about it. In our country today, if you disagree with some church, what can the church do about it?

You can learn more about it!

The Reformation

The Reformation was a religious revolution in Western Europe. Martin Luther was not the sole reason for the Reformation. Desire for change within the church was already on the rise. The Renaissance time period had happened. It was a reawakening, with much study of ancient texts and emphasis on the individual. Other factors aided the movement. Among them were the invention of printing, the rise of commerce and a middle class, and political conflicts between German princes and the Holy Roman Emperor.

The Reformation started with the Lutheran religion. But, soon divisions occurred in the Protestant (protesting) side of the reformation. A number of Protestant religions emerged, among them Calvinism, and the Church of England.

- *Are there examples of Christian denominations in your vicinity that trace their roots to the Reformation?*

Quotations from Martin Luther

- *Christians are to be taught that the pope would and should wish to give of his own money, even though he had to sell the basilica of St. Peter, to many of those from whom certain hawkers of indulgences cajole money.*
- *Here I stand, I can do no other, so help me God. Amen.* (On posting his 95 ideas on the church door)
- *The human heart is like a ship on a stormy sea driven about by winds blowing from all four corners of heaven.*
- *I shall never be a heretic; I may err in dispute, but I do not wish to decide anything finally; on the other hand, I am not bound by the opinions of men.*



When Galileo Saw Things Differently

5

Main Goal

Students can analyze historical situations in which free and independent thought changed the course of history and resulted in social progress.

Affective: Nurture students’ appreciation that a different drummer’s actions or views may in the long run be of benefit.

Story Matrix Reference

PERIOD IN HISTORY	THEME
Renaissance and Enlightenment	Independent Thinking in Natural Science
For kernel of story, see Story Matrix in this manual on page 66.	

Story Lesson Context

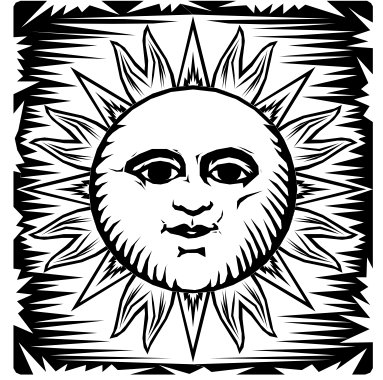
Knowledge and Cultural Understanding		Skills Attainment and Social Participation	
X	<i>Historical Literacy</i>	X	<i>Basic Study Skills</i>
	<i>Ethical Literacy</i>	X	<i>Critical Thinking Skills</i>
X	<i>Cultural Literacy</i>		<i>Participation Skills</i>
	<i>Geographic Literacy</i>	Democratic Understanding and Civic Values	
	<i>Economic Literacy</i>	X	<i>National Identity</i>
	<i>Sociopolitical Literacy</i>		<i>Constitutional Heritage</i>
			<i>Civic Values, Rights, and Responsibilities</i>

Reading Profile

FLESCH-KINCAID GRADE LEVEL	7.7	FLESCH READING EASE IN %	55.2
TOTAL WORDS	747	WORDS PER SENTENCE	8.7

WHEN GALILEO SAW THINGS DIFFERENTLY

The sky has interested humans for thousands of years. This target of human curiosity has been the focus of much activity. No matter where people have lived, they have looked upward. They have closely *observed* the sky above them. The sky has been the source of many questions. Two issues in particular have been argued fiercely throughout the ages.



One area of argument involves the earth's position relative to the sun. *Which goes around which?* (Does the earth go around the sun? Or, does the sun go around the earth?) The second issue: *Is the earth at the center of the universe?* Both areas of argument relate to humans' view of their own importance. Thus, resolution of the arguments was not easy.

Over two thousand years ago, a Greek astronomer had an idea about the matter. Aristarchus of Samos proposed the sun, and not the earth, as the center of our solar system. (Scientists agree today.) He failed to widely convince others of this idea, though. And so in a few years the idea disappeared.

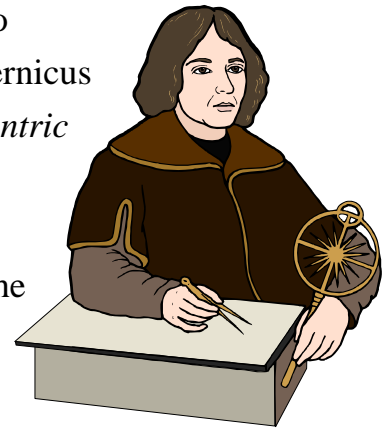
A different idea popped up in Egypt somewhat later. Ptolemy (Claudius Ptolemaeus) proposed it. He lived in the 2nd century C.E. Ptolemy was a mathematician and geographer. He was the last great astronomer of ancient times. His ideas had considerably more staying power than did Aristarchus's. Ptolemy's idea was *geocentric*. (It was earth-centered.) His theory placed the earth motionless at the center of the universe. It put all celestial bodies revolving around the earth.

Ptolemy's idea is not a disagreeable one. But, it faced a difficulty. Using his theory, Ptolemy had to solve a puzzle. This puzzle was a strange movement of the planets. As they are observed, there comes a mysterious time. Some planets appear to be going in a "wrong direction." They look like they are moving opposite to all other planets. The strange movement had long been observed. Ancient astronomers knew of it.

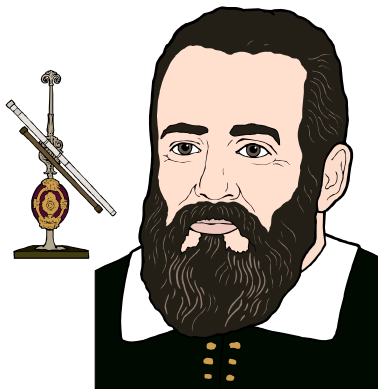
How did Ptolemy explain this odd motion? He assumed planets move in complex circles. This really was not a very satisfactory explanation of planetary motion. But, it was apparently good enough. In general, astronomers adopted it. His theory became known as the "Ptolemaic System." The Catholic Church also sanctioned Ptolemy's earth-centered system with its circles. His theory was attractive to the church. It had embraced the dogma

that the earth was indeed the center of the universe. Any idea that contradicted this was heresy. Heresy could be severely punished.

Around 1500 C.E. a Polish astronomer gave much thought to Ptolemy's ideas. He decided that they were wrong. Nicolaus Copernicus laid the foundation for modern astronomy. He put forth his *heliocentric* theory of planetary motion. (It put the sun at the center of the solar system.) His theory solved all the problems connected with Ptolemy's ideas. But there was a difficulty. He may have solved the explanatory problem. But his theory defied and challenged the religious dogma of his time. So, Copernicus's ideas lay dormant, awaiting additional scientific work.



Galileo Galilei was an Italian astronomer, mathematician, and physicist (1564–1642). By age nineteen he had already showed his scientific bent. The youthful Galileo discovered the principle of the action of a pendulum! (He took careful measurements of an actual pendulum.) In 1609 he constructed the first astronomical telescope. He used it to discover the four largest satellites of Jupiter. He observed the stellar composition of the Milky Way. In 1632, Galileo published his *Dialogue Concerning the Two Chief World Systems*. His book supported the Copernican system. (This was the earth around the sun idea.) It rejected the Ptolemaic view (sun goes around the earth). This event marked a turning point in scientific and philosophical thought.



Not everyone, however, was pleased. What?! Displace the earth from the center of things? Have it be seen as a movable planet? Preposterous! In 1633 Galileo was brought before the Inquisition in Rome. The Inquisition was a tribunal (court) of the Roman Catholic Church. It had been formed to suppress heresy (nonconformity) to religious ideas. Galileo went on trial at Rome.

The Inquisition asked that he retract (take back) his defense of the Copernican idea. It threatened him with torture on the rack if he did not. In the face of the intimidation, Galileo yielded. He was banished (sent) to his villa outside Florence. There he was confined for the remaining nine years of his life. It is claimed that Galileo muttered to his companion after being sentenced: “*And yet . . . it (the earth) moves.*”

Some Questions for Consideration

1. Imagine you can do some time traveling and can visit all the people in the story.
 - a) It is ancient times and you are in Samos (Greece), viewing the skies with Aristarchus. What will he tell you about the position of the sun and the earth?
 - b) Ptolomy is explaining to you the position of the sun and the earth? Which does he put in the center?
 - c) Now it is the 1540s and you have visited many months with Copernicus. The old man has been guiding you in observing some planets move “backwards.” Will he use a geocentric or heliocentric theory to help you understand what you have observed in the sky?
 - d) Now you live in Galileo’s time and are examining his new telescope. He explains how the skies move. What is his view—earth centered, or sun-centered?
2. Now you are back to today. What would any astronaut tell you about the earth/sun position?
3. Why did the Catholic Church want to keep Ptolomy’s ideas rather than accept Galileo’s ideas?
4. Why was Galileo brought to trial? What happened to him afterwards?
5. Galileo’s theory quickly gained prominence among scientists. Why do you suppose religious leaders were slower to change?
6. What could religion in Galileo’s day do if it didn’t approve of what a person was saying? What can a religion today do?
7. A Catholic pope in Galileo’s day thought Galileo was wrong. In our own century, the most recent pope has declared Galileo correct. What has changed over the centuries?

You can learn more about it!

Two Issues Settled by Science

Earth is not the hub of the skies, regardless of what authority may previously have claimed or what religious orthodoxy once asserted that people must believe. Neither are humans at the center of everything. Thanks to *astronomy*, we can now proclaim the earth's position in both the solar system and the known universe with high confidence.

First, the earth travels around the sun. (The orbital journey takes 365 days, one year.) Second, from the work of modern astronomers, we know that the earth is *not* the center of the universe. (Actually, we are far from the center of the universe. The earth goes around a typical sun, in a typical galaxy, off to one side of the universe.)

Religion Catching up to Science

Science knew in Galileo's time that the Copernican System properly explained the workings of our solar system, but *religion* (the church doctrine) did not accept this finding for some time to come. Soon after Galileo, scientists began using the heliocentric perspective to make more discoveries. The Catholic Church continued to maintain that the earth was the center of the universe, and that the sun went around the earth.

The church held to its position, and the earth made many journeys around the sun before the scientific view gradually came to prevail in Catholicism. In 1992 Pope John Paul sought to bring the Roman Catholic Church even more firmly into agreement with science. In an important statement to the Vatican Academy of Science, he declared that the church had erred in condemning Galileo as a heretic in 1633.

The Candid Littérateur

6

Main Goal

Students can analyze historical situations in which free and independent thought changed the course of history and resulted in social progress.

Affective: Cultivate in students a sense that those who think “too differently” may be vulnerable and in need of legal protection.

Story Matrix Reference

PERIOD IN HISTORY	THEME
Renaissance and Enlightenment	Independent Thinking in Politics
For kernel of story, see Story Matrix in this manual on page 66.	

Story Lesson Context

Knowledge and Cultural Understanding		Skills Attainment and Social Participation	
X	<i>Historical Literacy</i>	X	<i>Basic Study Skills</i>
	<i>Ethical Literacy</i>	X	<i>Critical Thinking Skills</i>
X	<i>Cultural Literacy</i>		<i>Participation Skills</i>
	<i>Geographic Literacy</i>	Democratic Understanding and Civic Values	
	<i>Economic Literacy</i>		<i>National Identity</i>
	<i>Sociopolitical Literacy</i>		<i>Constitutional Heritage</i>
		X	<i>Civic Values, Rights, and Responsibilities</i>

Reading Profile

FLESCH-KINCAID GRADE LEVEL	6.0	FLESCH READING EASE IN %	71.0
TOTAL WORDS	845	WORDS PER SENTENCE	10.6

ONE CANDID LITTÉRATEUR

François was furious. And he was sorely convinced that the world was truly in need of improvement. For here he was—once again—in trouble with the upper crust. Such *injustice!*

It was certainly not the first time François had upset someone in the aristocracy. Many had been upset by what François had said or written. His words tended to provoke people. Always an energetic and enthusiastic observer of the people around him, François was a *littérateur* (writer). And he was good with words. His specialty was satire and witty prose. He used a pen name, Voltaire, and soon came to be known by that name. But what he said got him into serious scrapes.

There had been so many conflicts he couldn't recall them all. Only a few years before he had written a satire making fun of the Duke de Orléans, who was royalty. That duke got hopping mad. As a result, François had spent almost a year in jail—in Paris, in the dreaded Bastille.

While in jail he had kept up his writing. One play he wrote—*Oedipe*—was put on stage as soon as he got out of prison. It was extremely popular, and he made lots of money. So here he was: young, safely rich, witty, clever, and a real “pain.” It had long been clear he would be in more hot water soon ... and now he was.

This time it was a chevalier (nobleman) that Voltaire had humiliated by his remarks. Frustrating the nobility seemed to be a pattern. Voltaire was too clever for his own good. But this chevalier's reaction was all out of proportion. Voltaire didn't know a French nobleman could be so unforgiving. The man had hired some servants to beat him! Voltaire resolved *not* to forget *this* incident. It was the 18th century, after all. Individuals should be able to say what they want without censorship, let alone beatings. He was more determined than ever to continue writing. And he vowed he would keep saying what he thought.



No surprise! Once again Voltaire landed in the Bastille. Finally released, he moved to England (good idea!). In England people could say whatever they wanted about the monarchy and aristocracy. There was freedom of speech for commoners in England. He decided to return to France and try to change things. In Paris, again. More than ever it appeared to Voltaire that the privileged part of society was united against everyone else. Clearly the royalty hated him. But it was apparent that the church disliked him too.

The church called him an atheist, when in reality he was not. He was a deist. The clergy obviously didn't take to what he had written on religion! Like most people in the upper middle classes, Voltaire believed in the necessity of religion—not for himself, but for the common people. But he didn't care much for ritual (and said so), and he wrote biting attacks against the corruptness of organized religion. Voltaire didn't like to see corruption in either the church or the aristocracy. But he particularly despised theological deception.

After England, almost everywhere he looked, Voltaire saw the need for some improvements. So he wrote a new book called *Letters Concerning the English Nation*. It compared freedom in England with France. He bluntly advised the French that they were far behind the English in church and state affairs. The book caused such an uproar that Voltaire had to exit Paris before those in power popped him back into the Bastille.

Voltaire was always moralizing (saying what was good and bad). He couldn't seem to help himself. To him, there was a moral element in all complex matters. For example, he had ideas about how to improve the economy. And he thought that one way to better the world was to have religious toleration. There was so much in need of correction, so many ways things could be made better.

Voltaire continuously frustrated the French monarchy. There was but *one* royal who did *not* dislike him, and this monarch was in *Germany!* King Frederick was impressed (at least initially) by Voltaire's ideas. So the king invited Voltaire to come advise him. It was not long, though, before the quarrelling began. Voltaire fled to Paris, and then to the countryside, just barely inside the French border. There he became a progressive experimental farmer.



Away from Paris, how would Voltaire spend his last years? Why, writing—of course. He wrote for the new innovation—encyclopedias. He wrote attacks on intolerance and narrow religious beliefs. He wrote and wrote.

Voltaire was a tireless workaholic right up to his death at age 83. (He died in Paris after a trip to attend one of his plays.) By then, Voltaire was truly famous. He was the wealthiest author of his day. But he had so irritated the church that it refused burial rites when he died. He had been a champion of the common people against their rulers.

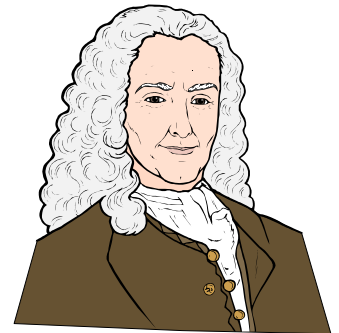
It was only eleven years later when word spread through Paris and France: “Overthrow the king!”

Questions to Consider

1. What did aristocrats dislike about Voltaire? How did they let him know it?
2. Why did the church not like him? How did the church show it?
3. Why did Voltaire have to spend so much time in jail or out of France?
4. Who do you guess Voltaire's readers might have been? Who was in the audience for his plays? How could a play make him rich?
5. The French government tried to ban the new encyclopedias. Voltaire was enthusiastic about them. Can you think of some reasons for both sides?
6. Today when we talk about "haves" and "have-nots" in our society, we mean mostly money. For Voltaire's day, it meant much more. It also included rights and privileges. Who in the story had privileges? Did Voltaire? (How did you decide?)
7. Imagine Voltaire's society having modern media (TV, newspapers, movies, etc.). Do you think he would use it? How might he make his living?
8. If Voltaire were writing in America today (with its TVs, copy machines, faxes, computer disks, and the Internet), what might happen if the government tried to stop the publication of one of his books?
9. Voltaire was a deist. Deists believe in a Creator who started the world off but then, the work completed, was no longer involved in nature or in human affairs. What quote below possibly reflects Voltaire's deism?

Quotations from Voltaire

- *I disapprove of what you say, but I will defend to the death your right to say it.*
- *In general, the art of government consists in taking as much money as possible from one part of the citizens to give to the other.*
- *If there were only one religion in England there would be danger of despotism; if there were two, they would cut each other's throats; but there are thirty, and they live in peace and happiness.*
- *They use thought only to justify their injustices and speech only to disguise their thoughts.*
- *We must cultivate our own garden. . . . When man was put in the garden of Eden he was put there so that he should work, which proves that man was not born to rest.*



You can learn more about it!

Voltaire and His Thinking

Voltaire was a versatile person. He was a philosopher, poet, farmer, historian, playwright, novelist and businessman. He was involved in many fields, and he invented or collected ideas for bettering them all.

Voltaire was not bashful about borrowing ideas. He was impressed by the science of Sir Isaac Newton. And he found many of John Locke's ideas on *empiricism* (using senses to get knowledge) appealing.

Voltaire thought people should have equal privileges. He pushed for tolerance and prosperity for all. He preferred the church to be subordinate to the state, as it was in England. He is best known for his romance, *Candide*, which was a satire against social wrongs. Many (not all) things that Voltaire found wrong about French society have since been corrected.

The French Revolution

What caused the French people to revolt against the monarchy? There were many reasons. The Protestant Reformation had swept Europe and caused widespread changes. The American revolution had just taken place. King Louis had overspent, and the treasury of France was bankrupt. France was ruled by two privileged classes—the nobility and the clergy. Both refused to give up any of their privileges. And, then, there were the writings of Voltaire and others.

Books and pamphlets were important to the people of France. The written word could arouse awareness and inspire passion. It made crystal clear to people the injustices of the time. The people became convinced that it was time for the king and his followers to be removed from power. And removed they were. Much change followed. The revolution tore down the medieval structures of Europe. It opened the paths of 19th-century broad-mindedness. It sped up arrival of nationalism in many other countries.