

**GENERAL INFORMATION FOR ALL GRADES**

This week we will study the responses of the Roman Catholic Church to the Protestant Reformation. This movement has two names (often used interchangeably) and *both* are accurate: the Counter Reformation and the Catholic Reformation. These two names give us insight into two different aspects of the Roman Catholic response to the Protestant Reformation. First, when the Roman Catholic Church began to lose many members to Protestantism and its leaders realized that they would not be able to extinguish the new movement entirely, they supported and encouraged Roman Catholic rulers who physically attacked Protestants during the Counter Reformation movement. Concurrently, there was a loud call for reform from loyal Roman Catholics (as indeed there had been for centuries), which was heard this time. The Roman Catholic Church was reformed from within in a Catholic Reformation, partially to make it more attractive to believers. At the end of the Counter Reformation (around the mid-1600's) only northern Europe remained staunchly Protestant. The Roman Catholic Church managed to retain a dominant influence in France, Italy, Spain, and much of southern Germany. The northern, independent German States, Scandinavia, the Netherlands, and England remained Protestant.

France remained Roman Catholic only after a widespread and bloody persecution of Protestant citizens. These French Protestants were called Huguenots. Hundreds of thousands of them were put to death for believing reformed doctrines and refusing to recant during the religious wars of the 1500's. Many Huguenots fled to England and other neighboring countries, where, because of their Protestant work ethic, they enriched those lands with their gifts, talents, honesty, thrift, hard work, and charity. Thus, France lost many good, hardworking people who fled to neighboring countries, impoverishing herself in the process. One can easily see that France failed to colonize North America strongly because of her stringent policies against Huguenots. France's violent, oppressive policies cost her dearly!

The Roman Catholic Church leaders used many different means to achieve their ends. You will want to talk with your teacher this week about the concept of "the end justifying the means." Would God want us to use wrong actions to achieve seemingly right goals? For instance, would He want you to lie to your friend in order to save her some hurt feelings? These are questions we will face this week in our discussion of the Jesuits—a society whose members were among the most radical defenders of Catholicism. (Some resources say that they were committed to winning people back to the Roman Catholic Church or making new converts in far-off lands outside Europe by any means—even those that lacked biblical integrity. Be sure to discuss your resources' account of this controversial group with your teacher.)

Rhetoric-level students will read in detail about the apex of the Spanish Empire this week. They will learn about Philip II, the fourth in a series of strong Spanish rulers that we have met in this unit, and how his strengths and weaknesses as an emperor directly led to various events during the second half of the 1500's. Since Philip's empire was so far-flung, his actions affected every other country we are studying this week. In particular, in the midst of the general European struggle over religious freedoms, the tiny country of Holland took on Philip's huge Spanish Empire in a fight to the death for political freedom. God used William of Orange to lead and encourage the Netherlands in asserting herself against her powerful oppressors, with remarkable results.

To guard yourself against self-righteous judgments as we read and discuss this week, be sure to place yourself in situations you read about and ask how you might have felt or thought, had you been there. Recognize that you have the benefit of excellent teaching, due in part to being able to learn from the mistakes of history, including those made during the very times we will read about this week. Take time to thank God again for the opportunity to learn from and be inspired by your studies this week.

## LOWER GRAMMAR LEVEL

## FINE ARTS AND ACTIVITIES

1. Continue to prepare for your Unit Celebration this week. (Week 3 of 4)
  - ☐ Decide if you are going to wear any accessories with your costume, and make them this week.
  - ☐ Make your grocery list based on the menu that you created last week. You'll do the grocery shopping and food preparation next week.

Try these activities from *Learn and Do Color!*

2. Learn about color intensity and pigments, and complete worksheets that demonstrate what you've learned.
3. Analyze colors in artwork that you see in library books or online. Determine if the colors are warm or cool, light or dark, or intense or dull.
4. Find examples of paintings that use local color.
5. Learn about the monochromatic color scheme, and complete the worksheet in your book. Then look for examples of a monochromatic color scheme in library books or in books you own.
6. Learn about analogous colors and find examples of this color scheme.

## GEOGRAPHY

With your teacher, study the location, landforms, and climate of the Netherlands this week.

1. One distinctive feature of the Netherlands is the fact that most of the country is below sea level. Read in an encyclopedia or other resource book about dikes and how they are made, and learn why windmills are important to the Netherlands.
2. Look through books with pictures of the Netherlands to get a feel for the kinds of sights that historic figures such as Rembrandt and William of Orange would have been familiar with.
3. OPTIONAL: Shade a paper map of the Netherlands and Belgium, labeling major cities as directed by your teacher. Here are some cities to look for:
  - ☐ Haarlem
  - ☐ Leiden
  - ☐ Amsterdam
  - ☐ Rotterdam
  - ☐ Antwerp

## LITERATURE

Worksheet for *The Boy Who Held Back the Sea*, by Thomas Locker


Write words or draw pictures to complete the following story map about your book.




Main Characters \_\_\_\_\_




Setting: Where and when does the story take place?



What happens at the beginning of the story?



What happens in the middle of the story?



What happens at the end of the story?



## UPPER GRAMMAR LEVEL

## FINE ARTS AND ACTIVITIES

1. Continue to prepare for your Unit Celebration this week. (Week 3 of 4)
  - ☐ Decide if you are going to wear any accessories with your costume, and make them this week.
  - ☐ Make your grocery list based on the menu that you created last week. You'll do the grocery shopping and food preparation next week.

Try these activities from *Art for Kids: Drawing*:

2. Many of the techniques that you've learned so far can be put to use by drawing arms and hands. Try it yourself, and decide how easy or difficult it is.
3. Practice more by drawing a leg with the muscle flexed, and then one with the muscle relaxed.
4. If you are ready for more advanced work, try drawing people making different gestures.

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  - ☐ Antwerp

## LITERATURE

Worksheet for *Huguenot Garden*, by Douglas Jones

Complete the following story map about the second half of your book.



*Main Characters*

*Setting*

List the main events in each of the following chapters.  
Put a star beside the event that you think is the most exciting.

*Chapter 7*

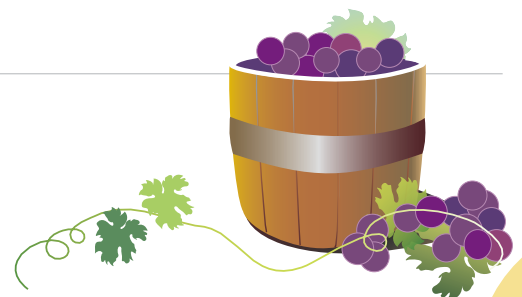
*Chapter 8*

*Chapter 9*

*Chapter 10*

*Chapter 11*

*Chapter 12*



## DIALECTIC LEVEL

## HISTORY

## Accountability Questions

1. What was the Counter Reformation? What is another name for it?
2. What were some of the ways the Roman Catholic Church expressed its renewal during this period?
3. Who were the Huguenots?
4. Briefly outline (in one paragraph) the life and contributions of William I, Prince of Orange.

## Thinking Questions

NOTE: You may need to do extra research (via our Internet links) in order to prepare to discuss this week's connections. This week's Church History assignment also helps flesh out the readings in the History assignment.

1. In the closing pages of the *Story of Europe*, Marshall writes the following:

The reformers fought and died for freedom of conscience. But they permitted no freedom to those who differed from themselves, and one Protestant sect, when it had the power, was as ready to persecute another as the older church had been. Still, the principle of the right of private judgment had been admitted. It could not again be denied, and even more than in what it did the value of the Reformation lies in the fact that it made possible, and prepared the way for, modern toleration (322).

Would you agree that this was the main value of the Reformation? Why, or why not? Be prepared to discuss this statement in class.

2. Why did John Calvin have a widespread influence in France and in the Netherlands?
  - ☐ How were France and the Netherlands prepared in advance to accept Protestantism?
  - ☐ The Huguenot converts in France before the persecutions began were never a majority: scholars estimate that one tenth to one sixth of the total population was converted. Why then did the Huguenot population matter so much in France?
  - ☐ Why did Protestants come to rebel openly against their king in the Netherlands?

## FINE ARTS AND ACTIVITIES

1. Continue to prepare for your Unit Celebration this week. (Week 3 of 4)
  - ☐ Decide if you are going to wear any accessories with your costume, and make them this week.
  - ☐ Make your grocery list based on the menu that you created last week. You'll do the grocery shopping and food preparation next week.

When you have completed your reading from *Amazing Leonardo da Vinci Inventions You Can Build Yourself*, choose one of the following projects to do this week:

2. Using sticks and rope, make your own portable bridge.
3. What is a trebuchet? Build your own version of one, with an adult's supervision.

**GEOGRAPHY**

1. Finish the map of Protestant, Catholic, and Muslim territories that you started in Week 16. (Week 3 of 3)
2. Label the following on a map of the Netherlands:
 

<input type="checkbox"/> Belgium (ten provinces)	<input type="checkbox"/> Haarlem	<input type="checkbox"/> Vecht River
<input type="checkbox"/> Dutch Republic (seven provinces)	<input type="checkbox"/> Leiden (or Leyden)	<input type="checkbox"/> Ijssel River
<input type="checkbox"/> Holy Roman Empire	<input type="checkbox"/> The Hague	<input type="checkbox"/> Waal River
<input type="checkbox"/> Luxembourg	<input type="checkbox"/> Rotterdam	<input type="checkbox"/> East Frisian Islands
<input type="checkbox"/> Amsterdam	<input type="checkbox"/> Lek River	<input type="checkbox"/> West Frisian Islands
<input type="checkbox"/> Utrecht	<input type="checkbox"/> Rhine River	<input type="checkbox"/> North Sea

**CHURCH HISTORY*****The Church in History*, by B.K. Kuiper**

Your recommended resource, *The Church in History*, has questions for discussion listed in each chapter. After you finish reading, look at the questions on pages 214, 229 (number 8), 234, (numbers 1-5, 8) and do the ones your teacher requires. When you have finished, check your answers in the book. Then ask your teacher to look over your work, and discuss with her anything you didn't understand.



***Assumption of the Virgin Mary*, by Annibale Carracci**  
A good example of Counter Reformation art

## LITERATURE

Worksheet for *The Tragedy of Hamlet*, edited by Christina Lacie

Complete the following character outline about Hamlet. Try to list at least two points under each category.



Actions

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Personal traits and abilities

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Motivations and goals

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Relationships and roles

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Responses to Events or People

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Pay attention to the information in the sidebars so that you can answer the question below.

Give three examples of allusions.




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If it was assigned to you, continue your memorization work of act III, scene i, lines 56-88 of *Hamlet*. You have until the end of next week to complete it.

**RHETORIC LEVEL****HISTORY****Accountability Questions**

1. What products flowed through the trade routes of the Netherlands in the mid-1500's?
2. Write a one-page summary of the life of William of Orange. Where did he live, what was his religious affiliation, and what contributions did he make to the history of the Netherlands? (Be sure to consider information in both of the accounts that you read of him this week.)
3. Why was it said of Philip II that he ruled his Spanish empire "from a chair"?
4. What was the Counter Reformation? What events surrounded the ongoing division of the church?
5. What factors besides religion fueled the fifty years of civil strife in France?
6. How did Henry IV and his Edict of Nantes settle this long-standing dispute?

**Thinking Questions**

1. A good compromise can be hard to achieve.
  - ☐ Why do people find it hard to compromise in order to make peace?
  - ☐ How was the Edict of Nantes a victory for the Roman Catholics?
  - ☐ How was it also a victory for the Huguenots?
  - ☐ What did each side lose?
  - ☐ Do you feel that Henry IV was right to agree to become a Roman Catholic? Why or why not?
  - ☐ When is compromise not a good idea? (Support your answer from Scripture.)
  - ☐ Do you have a personal story involving compromise (positive or negative) in your life?
2. What were the reasons that the people of the Netherlands rebelled? Egalitarian, freedom-loving Americans tend to feel that this was a courageous and noble act. How might Europeans of that day—like King Philip II of Spain—have felt differently? Do you feel that such rebellions are justified, from a biblical point of view?
3. Jacobus Arminius, who voiced the primary alternatives to the Calvinist understanding of predestination, was a Dutch theologian during the period when the Netherlands were dominated by Reformed theology. Both Calvin's and Arminius' views of God's role and man's role in salvation continue to influence many Christians today and, sadly, can tempt them to divisions as well. It is therefore important to unity in the Body of Christ that students look at these two Protestant views and understand both sides of the debate.
  - ☐ Do outside research (perhaps on the Internet) on the "Five Points of Remonstrance," articulated by Arminius's followers after his death. Then use this information to complete the chart on Calvinism and Arminianism that you began last week. Be sure to look up Scriptures supporting each side. Bring the finished chart to your discussion time.
  - ☐ If possible, find out what your church teaches on this topic and ask your pastor to explain, using Scripture, why he holds his position.

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## LITERATURE

The subject for recitation or reading aloud this week is “Like Birds i’ the Cage” (V.iii.8-18, found on page 1215).

## Beginning and Continuing Levels

## 1. Thinking Questions:

Lear

- ☐ What is Lear like?
- ☐ How does Shakespeare contrive to make us sympathize with Lear?

The Fool

- ☐ Shakespeare is famous for his use of court jesters, especially the Fool in *Lear*. A king’s fool, in medieval and Renaissance courts, was a jester who amused the king but could also speak more frankly than other courtiers about sensitive topics that might arouse his anger. What is the role of the fool in this play?
- ☐ How does the fool help to convey Shakespeare’s meaning?
- ☐ Does the fact that Lear does not understand or pay attention to the Fool’s warnings confirm anything about Lear’s character traits?

Gloucester

- ☐ What are some of Gloucester’s good and bad traits and (or) actions?
- ☐ Is Gloucester a foil for Lear, or is Lear a foil for Gloucester?

Cordelia, Edgar, and Kent

- ☐ One author<sup>1</sup> has said that Cordelia is primarily characterized by truthfulness, dutifulness,<sup>2</sup> and love. Can you see these traits in her actions?
- ☐ How are Cordelia and Edgar alike?
- ☐ Do you like Edgar? Why or why not?
- ☐ Aristotle said that tragedy should arouse fear and pity in the audience, and many Renaissance playwrights took him at his word. Does Shakespeare use Edgar’s role in this story to arouse fear and pity? If so, how so?
- ☐ What is Kent’s role in this story? Is he like Cordelia and Edgar?
- ☐ How is Kent useful in the story? Why might Shakespeare have included him?

Edmund, Regan, Goneril, Albany, and Cornwall

- ☐ Shakespeare uses the term “natural” in a variety of ways in this play, and nowhere more so than in the construction of his character Edmund. Edmund is a “natural” child in the sense that “natural” was a polite word for an illegitimate child, but he is very *unnatural* in his treacherous behavior to his father and half-brother. At the same time he bases his claim to his brother’s inheritance on the fact that, in terms of natural gifts (i.e. personal abilities), he is as good or better than Edgar (I.ii.1-22). Is there yet another way in which Edmund is natural or unnatural?
- ☐ What are Cordelia’s sisters like? Are they natural or unnatural children?
- ☐ Cornwall’s distinguishing characteristics are pride and cruelty. In these he seems a fit husband for Regan. Albany is more complicated. What is he like?

## 2. Thinking Questions:

- ☐ What is Lear’s first experiment in living and how does it turn out?
- ☐ What is his new experiment? Is it successful?
- ☐ What do these experiments in living and their results tell about what Shakespeare wants us to believe concerning reality, morality, and values?
- ☐ The speech about “birds i’ the cage” (V.iii) seems to indicate that Lear and Cordelia have moved beyond earthly concerns, including earthly sufferings. In fact, the play might have ended happily, except that Cordelia dies. Without her, Lear is left to an intense agony of grief mixed with irrational hope and followed by immediate death (V.iii.305-311). Why does Shakespeare write this tragic ending?

3. See the following list of topics. For each of these, try to figure out Shakespeare’s theme or themes (there may be more than one). Remember, a *topic* is a category of reality or human experience on which the author comments. A *theme*

1 Anna Jameson, *Shakespeare’s Heroines* (New York: Gramercy Books, 2003) 178.

2 By “dutifulness” we do not mean a cold, self-righteous attitude, but an eager and passionate desire to do what is right and appropriate, despite obstacles.

is the comment itself; it is the piece of wisdom that the author wants to give us about a particular topic. You would be wise to mark these topics as you see them in your reading of the play (look for words like “natural,” “unnatural,” “planets,” “eclipses,” “gods,” “blind,” “sight,” “eye,” “honesty,” “truth,” “young,” “old,” and “forgiveness”).

- ☐ Natural and Unnatural
- ☐ Plain-speaking and Honesty vs. Double-speaking (Hypocrisy) and Dishonesty
- ☐ Youth, Old Age and the Transfer of Power
- ☐ Fate (influence of the planets and influence or judgment of the gods)
- ☐ Redemption

4. Thinking Question: Are *Doctor Faustus* and *King Lear* both Christian tragedies—that is, are they both tragedies of possibility?

## CHURCH HISTORY

### *Church History in Plain Language*, by Bruce Shelley

1. The Catholic response to Protestantism began after the 1530's. Why did it take so long for the church to react in any significant way?
2. Which pope first began to reform the church seriously? Why is this surprising?
3. What specific reforms were initiated?

### Council of Trent

1. Prepare to discuss the Canons on Justification, which are found in Supplement 4 at the end of this week-plan.<sup>1</sup> These express the response of the Roman Catholic Church to Protestant theologians. The Council of Trent proclamations, or canons, are current Roman Catholic doctrine today. Prepare to discuss the following questions with your teacher.
  - ☐ Can you see how the kernel, or central, arguments between Catholics and Protestants can be reconciled only if one side or the other changes its view completely?
  - ☐ What would these proclamations have meant to evangelical Protestants? What would they have had to accept in these canons that goes totally against their views?
  - ☐ What appears to be at stake in the division between Protestants and Catholics?
  - ☐ If you disagree with the canons of the Council of Trent, what biblical arguments can you bring to support your position?
  - ☐ If you agree with the canons of the Council of Trent, what biblical arguments can you bring to support your position?
2. The Council of Trent was also careful to state what the Roman Catholic Church believes about the Bible; its position is summarized in Supplement 4. Many Protestant groups have written their own statements of faith that address the same issue. Here is a representative sample from one Baptist church:

We believe that the Bible, consisting of sixty-six books in both the Old and New Testaments, is God's holy Word. It was inspired of the Holy Spirit, without error in the original manuscripts, uniquely preserved for us by the Holy Spirit, and is our sole authority for faith and practice. We believe that because the Bible is God's sufficient Word for our salvation and sanctification, we reject all extra-biblical revelation.<sup>2</sup>

After reading the corresponding passage in Supplement 4, fill in the chart below.

ISSUE	COUNCIL OF TRENT	PROTESTANT POSITION
IS THE APOCRYPHA PART OF THE BIBLE?		

<sup>1</sup> Please also see John Calvin's full response to these canons linked to the Year 2 Church History page of the *Tapestry* website. (His response is summarized in chapter 10 of *Reformation Sketches*.)

<sup>2</sup> From the website of Graceway Baptist Church in Milton, Ontario. Accessed 6/28/04. <<http://www.gracewaybaptist.org/believe.htm>>. The wording of this statement of faith is typical of many Protestant churches.

ISSUE	COUNCIL OF TRENT	PROTESTANT POSITION
WHICH TRANSLATION OR VERSION OF THE BIBLE IS WITHOUT ERROR?		
IS TRADITION AUTHORITATIVE AS WELL AS SCRIPTURE?		
WHO CAN INTERPRET SCRIPTURE?		

## GOVERNMENT

Read chapter 10 of Evans' book, "The Social Contract," carefully, underlining or taking good notes, because we will refer back to it in Weeks 24-25 when we study the writings of John Locke. The term, "social contract," was popularized by an eighteenth-century French thinker, Jean-Jacques Rousseau, but the basic idea had been worked out in some detail a century earlier by two Englishmen, Thomas Hobbes and John Locke. The idea in its simplest form is that states originate in a voluntary contract between people, whereby they give up some of their rights to their freedom or property in order to gain the benefits of protection from foreign or domestic enemies.

Some people believe our Western ideal of limited government was founded solely on the social contract theory of these Enlightenment thinkers. M. Stanton Evans rejects this, arguing that the notion of limited government significantly predates the Enlightenment. He claims that the Western idea of limited government was already present in the feudal notion of a two-way relationship between lords and vassals, and crystallized into well-developed religious doctrines during the Reformation. Instead of coming up with a new secular theory in the late seventeenth century, Locke, according to Evans, was applying sixteenth century Reformation doctrines to the politics of his day.

### *The Theme Is Freedom*, by M. Stanton Evans, Chapter 10

1. Evans starts this chapter by describing how most secular historians think of the development of social contract theory. What is their simplistic view?
2. What evidence does Evans offer to show that the medieval era was an intricate system of contracts between rulers and their subjects?
3. Which medieval institution had a double interest in enforcing the contractual relationship between lords and vassals? What were its interests?
4. What two related concepts limited the role of princes in the Middle Ages?
5. What role does Evans say the Protestant Reformation had in converting these medieval assumptions into specific political and religious doctrines?
6. Which religious tradition does Evans focus his attention on, and why?
7. What were the French Protestants called, what did they suffer, and how did their experience wind up influencing the people who developed the doctrines that had such an influence on American political thought?
8. Evans quotes from *Vindiciae Contra Tyrannos* ("A Defense [of Liberty] Against Tyrants"). Which religious group wrote this, when was it published, and what does it say?
9. Last week, we read John Calvin's teaching on the subject's duty to his prince. Did Calvin say that a subject could refuse to obey a wicked ruler? What possibility did he leave open in the next-to-last paragraph of "On Civil Government"?

## PHILOSOPHY

There is no Philosophy assignment for this week.