Your assignment is to read the book: **Heretics and Heroes: How Renaissance Artists and Reformation Priests Created Our World** by Thomas Cahill and answer the following questions. The book can be purchased or can also be checked out at your local public library.

Your grade will be based how accurate and comprehensive your answers are. Some answers will be fairly brief and straightforward, while others will need to be longer. Simple insure that you answer each question in its entirety. Some basic criteria:

- Your answers need to be typed in standard MLA format.
- The completed assignment is due on the first day of class. **Late work will receive a substantial penalty.**
- Begin each answer with a proper topic sentence.
- Include evidence and references from the book. Most of your information will be paraphrased and summarized from the book, however **small quotes used as evidence to support your arguments are appropriate and even encouraged.** Be sure to cite the author and page number when using direct quotes (Adair, 232). Do not overuse quotes as a substitute for your own thoughts and words.
- Grammar and spelling count. Be sure to proofread your work before submitting it.

You must do your own work. Any evidence of collaboration or copying from other students will result in a zero and possible disciplinary action.

Do not wait until the last minute! That is a recipe for sloppy and incomplete work. I am looking forward to seeing you in August!

**Heretics and Heroes by Thomas Cahill**

1. What is Cahill referring to when he writes about “philosophical tennis” in the book’s Prelude? Who are some of the major players in this intellectual match? Why might the author have chosen to introduce and discuss this phenomenon at the opening of *Heretics and Heroes* in particular?

2. What are the Sicilian Vespers? What impact did this have on the reunification of Christendom and on the papacy? According to Cahill, the Sicilian Vespers paved the way for which phenomenon that shaped modern Europe?

3. What effect did the Black Death have upon the 12th century Renaissance? How did it affect people’s social mobility? What link is there between the Black Death and racism? What representative viewpoints or philosophies come from the works of Giovanni Boccacio and Dante according to the author? What commonalities are evident among the works of both; and conversely, how did their beliefs differ?

4. Who are some of the people Cahill identifies as “Lutherans before Luther”? What were some of their religious beliefs? What changes or reforms did they call for? How were they received? In particular, how did Henry IV respond to these people?

5. What were the three communications revolutions? What innovations were characteristic of each? What effect did The Third Great Communications Revolution have on religion, education, and politics?

6. In Chapter I what discovery does Cahill characterize as putting an end to the Middle Ages and giving birth to a new age? How did this discovery influence current notions of science and religion?
7. In Humanists Rampant what does Cahill say is “the great enterprise on which the Renaissance was built”? Explain.

8. Who are some of the humanists Cahill describes and why are they notable? What factors helped to set the stage for the spread of humanism and for the coming reformation they would help give birth to?

9. Why does Cahill name his second chapter “The Invention of Human Beauty”? What changes were evident among the art of this period? Consider the contributions of Donatello, Leonardo, Botticelli, Piero, Michelangelo, and Caravaggio described by Cahill. How did the definition of human beauty change with the creation of these new works of art? Discuss how these works reflected cultural shifts and new ideologies of the period?

10. What are indulgences? What link is there between the Protestant Reformation, the Catholic Counter-Reformation, and the collection of indulgences by Julius? What effect would this ultimately have on Christendom?

11. In the third chapter, Cahill writes about figures who can be characterized as “deviant monks.” One of these—Erasmus—is described by Cahill as the first writer “to live by his writing” (132). What developments made it possible for Erasmus to live off of his writings? What work written by him would be the “catalyst for the Reformation” (137) according to Cahill? What was remarkable about this text and why was it popular?

12. Cahill identifies Martin Luther as another “deviant monk.” Other than the title bestowed upon them by the author, what did Martin Luther and Erasmus share in common? To the contrary, what distinguishes them from one another?

13. Why was Paul’s Letter to the Romans particularly inspiring to Martin Luther? What is the central message of the letter? What does the letter indicate about faith and good deeds? Is one designated as more important than the other to a person’s salvation?

14. Cahill explains that Luther did not nail his theses to a church door as popularly imagined. Rather, he presented a letter to Archbishop Albrecht. What were some of the theses presented in this letter? What kinds of reactions resulted from the dissemination of Luther’s theses? Cahill also indicates that Luther’s “signature positions” were formed by 1519; what were these positions?

15. According to Cahill in Chapter IV, what theory “presaged the development of representative democracy in the Western world” (168)? Who was the instigator of this theory?

16. What does Cahill mean when he says that Luther may represent the first example of “existential terror” (174)? Likewise, what does Cahill mean when he says that Luther claims we “must confront the tragedy of mankind’s earthly destiny”(174)? According to the author, how do these sentiments liken him to the poet Gerard Manley Hopkins?

17. What work written by Luther in 1520 was considered “one of the most important statements of the gathering Reformation” (175) and served as the basis for the national churches of Protestant Europe? What was its primary message?

18. What was the Diet of Worms and why was its outcome significant? What does Cahill mean when he says that we can recognize in Worms the idea of ego? Why is this an important development? What other figure in Cahill’s book is identified as giving birth to this same notion of ego and sense of self?
19. In Chapter V, who does Cahill identify as some of the major artists of the period? What role did the apocalypse and the idea of utopia play in the art of the period? Why were these such popular themes at the time?

20. What does Cahill mean when he asserts that Luther “invented literary German” (221)? Which of his works evidences this? Why is Luther’s choice of language so important? Alternatively, what problems resulted from his choice of language?

21. William Tyndale, an ordained priest educated at Oxford and Cambridge, was influenced by Luther’s work and worked on his own translation of the New Testament. What important language choices are evident in the text and why were these choices so important?

22. What book named in Chapter V “has more printed copies to its name than any other book ever published” (232)? What accounts for its popularity?

23. Cahill identifies the University of Paris as the largest and most prestigious European institution of learning since before Thomas Aquinas. Who were some of the notable students of this school and what did they promulgate? Which student of the university does Cahill give the title of “the greatest writer in the French language” (237) and what were a few of his most well-known mottoes?

24. What subject matter is Pieter Bruegel most well-known for? Who were some of his influences? What can we determine about Bruegel’s political and religious views from the works described in *Hericets and Heroes*?

25. In Chapter VI the author describes some other Reformations of the period considered separate from Luther’s Reformation. How were these Reformations different from Luther’s Reformation? Was Luther a supporter or opponent of these separate Reformations? Who does Cahill name as “the instigator of the first of these supposedly separate Reformations” (259) and what was his foundational theory?

26. Who were the Anabaptists and why were they named thus? Who were the *schwarmer* and what does Cahill describe as their most important legacy?

27. What was the Peasants’ War? What works did Luther write in response to this event and what were his instructions within these writings? Did Luther’s advice have a positive or negative effect on his reputation?

28. What were the rulings at the Diet of Speyer in 1526 and the Peace of Augsburg in 1555? How did they affect the relationship between church and state?

29. Cahill explains that another vein of Reformation gained momentum in the late 1530s under the leadership of Jean Calvin, a lawyer-preacher and exile. What were some of Calvin’s major beliefs? What did Calvin believe about wisdom and predestination? How did these views compare to—or differ from—those of Luther? What does Cahill identify as “the most significant innovation of Calvinism” (268)? What does Cahill describe as Calvin’s potential legacy? Why is this legacy controversial according to the author?

30. How did the heirs of Henry VIII influence the religious makeup and practices of England? What was Elizabeth’s legacy?

31. What major violent conflicts does Cahill describe in Chapter V? Discuss the origins of these conflicts. What effect did the Edict of Nantes have during this period of upheaval? How did political structures and circumstances fuel or quell these conflicts?

32. What two aspirations does Cahill cite in Chapter VII as running throughout religious history?
33. In the final chapter Cahill discusses some of the notable Renaissance and Reformation characters he has not previously touched upon. He includes among this list people he calls “men in the middle” (293) who either declined particular religious affiliation or kept their religious and political beliefs close to their chest. Discuss these figures and their contributions and legacies.

34. What does Cahill mean when he says that Shakespeare’s religion is “The Religion of the Good Heart” (296)?

35. In his Postlude Cahill says that “we are all Quakers” (306). What does he mean by this?

36. At the conclusion of the book, Cahill contemplates three “figures of hope.” Who are they and why might Cahill have chosen to end his book with their profiles? In particular, why do you think he finishes with the profile of a woman born in the 1930s, Muriel Moore?

37. What part of the book did you find most interesting? Why did you choose this part?

38. What lingering questions or confusion do you still have after reading the book? Explain.

39. Why did you decide to take AP European History rather than AP World History? What topics are you excited to learn about and why?

40. Finish this assignment by telling me something about yourself. Do you have unique interests? Special talents?