

AP[®] EUROPEAN HISTORY

2010 SCORING GUIDELINES

Question 3

Analyze the various Protestant views of the relationship between church and state in the period circa 1500–1700.

9–8 Points

- The thesis is explicit and fully responsive to the prompt; includes specific references to the nature of the relationship between church and state for at least two specific groups or views.
- The organization is clear, consistent and effective in support of the argument.
- The essay is well balanced; develops at least three separate views that are drawn from more than one geographic area.
- The essay contains specific and appropriate supporting evidence of the relationship between church and state for at least three of the views cited.
- The essay may contain errors that do not detract from the argument.

7–6 Points

- The thesis is explicit and responsive to the prompt; includes specific reference to the nature of the relationship between church and state for one or more of the groups or views cited.
- The organization is clear and effective but may not be consistently followed.
- The essay is balanced; develops at least two separate and distinct views.
- The essay contains specific and appropriate supporting evidence for at least two of the views cited.
- The essay may contain an error that detracts from the argument.

5–4 Points

- The thesis is explicit but not fully responsive to the question; may fail to refer to specific views or simply name groups involved in the Protestant movement.
- The organization may lack consistency.
- The essay is somewhat unbalanced; may conflate the development of Protestantism with relationships between church and state.
- The essay contains some specific supporting evidence but may use evidence unevenly.
- The essay may contain one or more errors that detract from the argument.

3–2 Points

- The thesis may merely restate or paraphrase the prompt, or it may fail to respond to the charge specified in the prompt.
- The organization is unclear and/or ineffective in support of an argument relative to the prompt.
- The essay lacks balance; may focus only on development of Protestantism without linking to relationships between church and state.
- There is limited use of relevant supporting evidence.
- The essay may contain several errors that detract from the argument.

1–0 Points

- The thesis is missing or off task.
- The organization is indiscernible in terms of responding to the prompt.
- The essay does not respond to the prompt with relevant evidence or does so only in general terms.
- There is little or no relevant supporting evidence.
- The essay may contain numerous errors that detract from the argument.

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Question 3 — Historical Background Notes

This topic is widely covered in most European history textbooks; however, the discussions are generally couched in larger discussions of the evolution of the Protestant Reformation movement, rather than an explicit discussion of relationships between church and state. There are numerous examples from which students may choose, and the information below highlights background information for those examples most commonly chosen by students. It is by no means an exhaustive list of acceptable views that can be used. It is important to note that this question focuses on the relationship of church and state; students who recount only a narrative of the Protestant Reformation without addressing church/state relationships explicitly have failed to recognize a key component of the question.

Lutheranism

Martin Luther maintained that religious reform should not affect the political status quo, except for its impact on the break with the papacy. Luther's "Address to the Nobility of the German Nation" (1520) appealed to the German princes to support his cause, in part, as a means of resisting papal power and taxation demands. When a group of early followers who were fed up with longstanding economic problems led the Peasants Revolt (1524–1525) against local authorities, Luther vehemently condemned their actions and called for a strong response against those who challenged legitimate authority. Luther maintained that his challenges were spiritual and not political, though he appealed to German patriotism to build support. Further, as a result of his defiance at the Diet of Worms, Luther needed the support of local German princes against Holy Roman Emperor Charles V. The Peace of Augsburg (1555) established a compromise allowing each local prince the right to determine the religion of his territory. Thus, wherever Lutheranism became the dominant religion, the church was generally sanctioned by the state. Though the Peace of Augsburg (1555) recognized only Catholicism and Lutheranism, the Peace of Westphalia (1648) eventually extended recognition to Calvinism in the German states. Sweden, Denmark and Norway also established Lutheran state churches in the 16th century under the leadership of their respective monarchs.

Calvinism

John Calvin accepted some of Luther's reform ideology, but Calvin placed greater emphasis on predestination. The heart of his reform movement was located in Geneva, Switzerland, where he eventually assumed a strong leadership position. Calvin worked to establish Geneva as a model city ruled by God through both civil magistrates and reformed ministers. He believed the fundamental principle of a political system was to fulfill the moral laws of a Christian community. Calvin emphasized the role of the church community in punishing violation of both civil and moral laws against such practices as gambling and public drunkenness. Thus, church leaders played a major role in linking public affairs with Calvinist ideology. Calvinism spread quickly among the nobility and middle class, many of whom likely saw themselves as members of the elect while also resenting the privileges of the Catholic clergy. One of the most influential of Calvin's followers was John Knox, who took Calvin's ideas to Scotland. Knox, despite opposition from the monarchy, won support from the Scottish Parliament for legislation severing papal authority. Knox established the Presbyterian Church of Scotland, which became the official state church.

Ulrich Zwingli

Ulrich Zwingli established a base in Zurich, Switzerland, a city that had grown increasingly resentful of clerical privileges and immunities. Zwingli, the chief preacher of Zurich, openly declared himself a reformer in 1520. He espoused some of the basic tenets adopted by Luther, but there were also fundamental differences: Zwingli and Luther disagreed vehemently on the nature of the Lord's Supper, and Zwingli embraced a simpler style of worship as a means of eliminating "distractions" in the worship service. These differences proved irreconcilable and led to a split in the early Protestant movement. Zwingli's influence in Zurich established the area as a center for the Swiss and southern German reform movement. Zwingli was among the most outspoken critics of the new Anabaptist movement as a threat to the existing order, and he persuaded local magistrates to use the death penalty against the Anabaptists.

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Question 3 — Historical Background Notes (continued)

Anabaptism

The Anabaptists were among the more radical groups of the early reformation movement. Many early Anabaptists were peasants who became disenchanted with Martin Luther after his condemnation of the Peasant's Revolts in the German states. Perhaps not surprisingly, they emphasized principles of equality in the eyes of God. They stressed the conscious choice of believers to join the faith, hence their practice of baptizing only adults. Many leaders outside the Anabaptist movement believed that their views on religious choice undermined the predominant mindset that stressed the necessity of state-established churches to maintain order. Most Anabaptists believed in separation of church and state and refused to swear oaths of loyalty to local governments, often earning them the ire of both Catholics and other Protestants. Though most Anabaptists desired to live peacefully outside the confines of state-mandated obligations, there were exceptions. For example, John of Leiden established a theocracy in Münster, where he sanctioned practices such as polygamy and burned all books except the Bible. He was believed to be a threat to the existing political and social order and was suppressed by joint Protestant and Catholic efforts and later tortured and executed. Though Anabaptism did not sustain itself as an independent movement, the ideology was influential in the development of other groups, including the Quakers.

English Reformation

Though the Catholic Church was strong in England in the early 16th century, some reformation sentiment had been present in England dating back to the 14th century. It was ultimately Henry VIII's personal life that motivated a break with Roman Catholicism. Unlike other reform movements of the time, this one was strictly political in nature. When negotiations with the papacy were unsuccessful in granting Henry the annulment he sought from Catherine of Aragon, Henry used Parliament to legalize a break with the papacy. Parliament passed a law that forbade judicial appeals to the papacy and established the monarch as the highest law in the land, and the Supremacy Act of 1534 made the monarch the supreme head of the Church of England. Further, Henry decided to dissolve the monasteries in order to obtain their wealth; this led to a redistribution of wealth among middle- and upper-class families, reinforcing ties to the Crown and a desire to maintain the break with the papacy. The Church of England saw a move toward more Protestant ideas under Henry's successor Edward VI, a return to Roman Catholicism under Mary I, and the "Elizabethan Settlement" under Elizabeth I that demanded outward conformity to a Church of England that had embraced some tenets of moderate Protestant ideology. English politics continued to be shaped in significant ways by religious dispute during the period. For example, many Irish vehemently opposed the break with Catholicism and the subsequent establishment of the Church of Ireland patterned after the Church of England; an Irish rebellion in 1649 was brutally crushed by Oliver Cromwell. The English Civil War (1642–1649) was also shaped by religious dissent. Charles I was forced to call Parliament as a result of a rebellion — sparked in part by religion — in Scotland. Cromwell, as leader of the Parliamentary forces in the civil war, was deeply influenced by his own Puritan sentiments, which continued to influence his leadership during the Interregnum. Similarly, the Glorious Revolution (1688) was spurred by fears of a return to Catholicism under James II and his successor, a situation no longer tenable in a now strongly Protestant nation.

France

Calvin's ideas, despite official condemnation and persecution, gained a foothold in France by the middle of the 16th century, particularly among the middle class. Calvinism continued to gain converts as a result of weak leadership in the latter part of the century, and many of these new converts were among the nobility. This divisive religious climate led to a series of power struggles among Catholic royalists and Calvinist nobles desiring to assert greater independence. The motivation among the lower classes was perhaps more closely tied to matters of religious belief; each side felt strongly that the other was weakening their society, and both sides endorsed violence in their struggles against each other. Thousands of Huguenots were killed during the St. Bartholomew's Day massacre in 1572, an event that

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Question 3 —Historical Background Notes (continued)

launched the War of the Three Henrys. Three factions emerged during the conflict; they were led by the ultra-Catholic Henry of Guise, the Protestant Henry of Navarre, and King Henry III. Ultimately, Henry of Navarre emerged victorious, in large part thanks to the influence of politiques who were more concerned with reestablishing a strong monarchy and strong nation than strict religious conformity. Though Henry of Navarre converted to Catholicism to make his ascension to the throne more palatable to the majority of the French, he issued the Edict of Nantes, which recognized the right of the Huguenots to worship in certain sections of France. In doing so, he reestablished internal order by allowing a small degree of religious toleration, though the decree was weakened under Louis XIII (and Cardinal Richelieu), who believed that Protestantism was a cloak for political intrigue against the monarch. Louis XIV established a firm principle of “one king, one law, one faith,” thus nullifying the early gains made by the Huguenots.

Netherlands

By the late 16th century the Netherlands had emerged as a leading commercial and banking center, and each of the 17 provinces that comprised the Low Countries enjoyed some degree of autonomy in political matters; their chief unifying factor was that each recognized the Holy Roman Emperor as their common leader. Lutheranism had made some inroads into the region; Charles V’s repressive policies had limited reach, and Lutheranism was not regarded as an especially strong threat to existing authority. Calvinism’s growing appeal to the commercial classes, however, was viewed as more dangerous, and Philip II’s regent authorized the Inquisition while also increasing the tax burden. The ensuing rebellion led Philip II to call for brutal suppression, resulting in a civil war that pitted Catholics against Protestants and the provinces against Spain. In 1581 the seven northern provinces declared themselves independent of Spain (backed by aid from Elizabeth I), though their independence was not fully acknowledged until 1648. The United Provinces were established as a republican confederation that embraced a degree of religious toleration unparalleled in the 17th century.

Books consulted

Hunt, *The Making of the West Since 1340 — Peoples and Cultures*, third edition (2009)

McKay, *A History of Western Society Since 1300*, ninth edition (2008)

Palmer, *A History of the Modern World*, ninth edition (2002)

Spielvogel, *Western Civilization Since 1300*, seventh edition (2009)

Write in the box the number of the question you are answering on this page as it is designated in the exam.

The Protestant Reformation beginning ~~from~~ around 1500-1700, was a time of radical religious change. Many old powers and beliefs (Catholicism) lost standing and power around the world. This was strongest in the north of Europe, and took the form of three new forms of Christian thought on the role of Church and State. These three views consist of Lutheranism, Calvinism, and Anabaptism. These views

From Luther's 95 Theses in 1517, up to the counter reformation in the mid 16th Century, there was immense social, political, and religious change in Europe (especially northern Germany). Luther's views on scripture interpretation, the infallibility of the Pope, indulgences, simony, and the sacrament were all radical at the time. This caught the attention of German nobels who used Lutheranism to escape Catholic influence and the powers of the Holy Roman Empire. These political tensions also existed in the peasant class, which, seeing Luther's reforms as inspiration for change, ~~was~~ started a rebellion.

Rather than supporting the Lutheran peasants, Luther condemned the revolt as advocated their slaughter by the German Princes. Luther believed that the people owed complete allegiance to their government.

Write in the box the number of the question you are answering on this page as it is designated in the exam.

While he had radical ~~the~~ religious views, he was still politically conservative. Luther thought that no religious belief should inspire forced political change, and that revolt was the tool of the devil.

The teachings of Calvinism were much different. As John Knox later reported throughout Scotland, Calvinism was very strict. As in cities like Geneva, the Huguenots and Calvinists believed in complete control of the state by the church. Since those predestined for salvation had the obligation to take mankind in God's glory, church leaders were often made government officials. These clergy men would enact strict rules through government to enforce societal pressures against non-calvinistic actions. Since those who were "pure" were pre-destined for salvation, it was important that they should spread their holiness through ~~a~~ a combination of church and state.

The third radical change from ~~an~~ old conservative beliefs was the anabaptist movement. The radical political and religious beliefs of the anabaptists made them shunned throughout Europe. This later inspired them to move to

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America, where their political beliefs inspired men like Ben Franklin. The Anabaptists believed in a complete separation of church and state. As a very accepting and tolerant group, the anabaptists (like the Quakers) believed government should have no say in an individual's religion and that a religion should not interfere with a nation's overall politics.

These three schools of protestant thought: Lutheranism, Calvinism, and Anabaptism, all inspired vast religious changes in northern Europe during the Reformation. Lutheranism promoted obedience to one's government. Calvinism advocated a dominance of state by the Calvinist church. Anabaptists believed in complete separation of church and state.

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In 1517, a monk named Martin Luther posted ninety-five theses on the door of a cathedral, and so declared his conviction that the common people could interpret Scripture for themselves, and so the Protestant Reformation began. Since then, the relationship between church and state has had many views among Protestants.

One of the earliest examples of the church and its relationship to the state was in the Peace of Westphalia. After much conflict in the German region over whether a state should be Catholic or Protestant, it was finally decided that the ruler of any given German province, or state, would be the sole person who could make a decision of religion for the entire area. Martin Luther also gave an example of submittance to the authorities of the state when he spoke against a group

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of Peasants who used Protestant thinking as an excuse to lead a revolts in the 1500's.

John Calvin, another Reformation leader, supported the concept of Secular Piety in everyday living, and used this idea to create a mutual link between his church and the governance of the town of Geneva. Geneva serves as an excellent early example of the church and state experiencing a very close relationship.

The Church of England, while Protestant after Henry VIII's break from the Pope, still had a close relationship with the state. The Church of England went on to form Anglicanism under Queen Elizabeth, which is another example of civil authorities leaving an impact on religious issues.

The Anabaptists, however, had a different view on this relationship. They were strongly opposed to the

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idea of the State having any close ties with the Church; they claimed that these two entities should stay separate, and they are the ancestors of today's Baptists.

By the time of the Enlightenment, however, all ties between church and State began to loosen drastically, as the ~~the~~ Philosophes, especially in France, began to turn to Deism, and see the church as an institution drenched in superstition.

There have been countless ideologies within the Protestant sphere since the days of Luther and Calvin. Some, like the Anglican church of England, were very close to State affairs. Others, like the Anabaptists, stayed away from this relationship. Others seemed close, like Calvin's Geneva, but slowly grew apart, between 1500 and 1700, with the most dramatic break between church

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and state happening during the
Enlightenment days.

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Views on the Church and State varied between different groups of protestants. Although, protestants had some common ideals, they disagreed with each other on how much the Church and State should interact. Examples of these different views can be seen through the Catholics, the Lutherans, and the Anabaptists, although they were all protestant.

The Catholics believed that the Church and State should act as one. In other words, the government should act like the church and the church should act as the government as well. This concept can be seen ~~that~~ by the idea that the Papacy should have control of the government. Catholics thought that the Pope should be the head of everything. They believed he had the right to conduct Mass services as well as the right to tax his people. This can be observed when Martin Luther nailed his 95 Theses to the church door and Pope Paul IX didn't like it because the 95 Theses had not been approved by him and they were not in support of his papacy.

The Anabaptists believed in a separation of church and State. They didn't like that the Church was able to dictate the way they practiced their religion. They were mainly located in Switzerland and separated from the Catholic Church because they believed that

Christianity should be practiced differently than the way the Catholics were practicing it. Some of these differing views were that they thought people should not be required to attend church services, but that they should be free to create their own doctrine. The Anabaptists created their own doctrine, one that was different from the Catholic church. They simplified their church services, & focused less on the sacraments. But most of all, they were known for being against infant baptism, which is where their name comes from. They believed that people should only be baptized when they were old enough to make the decision and understand the importance of it.

The Lutherans more or less followed the ideas of Martin Luther, a German monk. Luther believed that the Church and State should co-exist and work together, but not act as one. He liked the idea of a church institution, but disagreed with the ways of the current Church. He thought Protestantism should be more focused on their personal faith in God and less on ~~performing~~ sacraments and performing good works as the Church said to. The Lutherans are known for the phrase, "Salvation by Faith alone!" ~~This is the~~ An example of the semi-separation of church and state is when Martin Luther published

3-C3

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The 95 Theses, which was a document against the selling of indulgences. The Church believed in selling indulgences to get to heaven, but the Lutherans thought it meant you weren't putting your faith in God. The Catholics, Anabaptists, and Lutherans disagreed on how much Church and State should work together.

AP[®] EUROPEAN HISTORY 2010 SCORING COMMENTARY

Question 3

Overview

This question asked students to “analyze the various Protestant views of the relationship between church and state in the period circa 1500–1700.” Students were expected to include at least three different views to meet the criterion for “various.” Further, they were expected to address more than one geographic area in order to be fully responsive to the question.

Sample: 3A

Score: 8

This essay only lists groups in the introduction, but it contains a solid analytical thesis in the conclusion. The essay deals effectively with three groups (Luther, Calvin, Anabaptists). It clearly demonstrates consistent analysis by linking theology and practice with church–state relations. It also contains ample supporting evidence, especially for the first two groups. The essay is not as effective in its analysis of the Anabaptists as were essays that received a higher score.

Sample: 3B

Score: 6

There is an explicit and relevant thesis in the conclusion of this essay that includes specific references to Protestant views of the relationship between church and state. The first paragraphs (addressing Luther and Calvin) include appropriate supporting evidence and some degree of analysis. However, the remaining discussion (England, Anabaptists) is less developed, with very limited supporting evidence and inadequate analysis. The essay did not earn a higher score because it lacks sufficient supporting detail and balance.

Sample: 3C

Score: 2

The thesis of this essay is flawed and does not respond fully to the question. The discussion of Catholicism constitutes a major error. The subsequent paragraphs on the Anabaptists and Lutherans each include a statement about church–state relations, but the bulk of the discussion is theological and not relevant to the question.