

# AP<sup>®</sup> EUROPEAN HISTORY

## 2014 SCORING GUIDELINES

### Question 2

Analyze the differences in the approaches to church-state relations advocated by various Protestant groups in the 1500s.

#### 9–8 Points

- Thesis is explicit and fully responsive to the question, introducing at least three distinct Protestant approaches to church-state relations.
- Organization is clear, consistently followed, and effective in support of the argument.
- Essay is well balanced; major tasks stated in the prompt are all covered at some length; balance between examples or coverage of the entire century is not required.
- All major assertions in the essay are supported by multiple pieces of relevant evidence.
- May contain errors that do not detract from the argument.
- Approaches to church-state relations may be identified as ideas or actions taken by Protestant groups or leaders.
- Analysis accounts for differences in approaches by effectively linking them to their causes or purposes.

#### 7–6 Points

- Thesis is explicit and responsive to the question introducing at least two distinct Protestant approaches to church-state relations.
- Organization is clear, effective in support of the argument, but may not be consistently supportive of the thesis.
- Essay is balanced; all major tasks stated in the prompt are covered at least briefly; balance between examples or coverage of the entire century is not required.
- All major assertions in the essay are supported by at least one piece of relevant evidence.
- May contain an error that detracts from the argument.
- Approaches to church-state relations by different Protestant groups may be unevenly developed; approaches may be identified as ideas or actions taken by Protestant groups or leaders.
- Analysis accounts for differences in approaches by linking them to their causes and purposes.

#### 5–4 Points

- Thesis is explicit, but not fully responsive to the question; attempts to introduce differences in Protestant approaches to church-state relations may be too generalized.
- Organization is clear but may not be consistently effective in support of the argument.
- Essay shows some imbalance; major tasks stated in the prompt are neglected or attempts to address differences in approaches are insufficiently identified or developed.
- Most of the major assertions in the essay are supported by least one piece of relevant evidence.
- May contain a few errors that detract from the argument.
- The essay may be mostly narrative or present very limited analysis of approaches.

#### 3–2 Points

- No explicit thesis, a thesis that merely repeats or paraphrases the prompt, or a thesis that does not address Protestant approaches to church-state relations.
- Organization is unclear and ineffective.
- Essay shows serious imbalance; most tasks stated in the prompt are neglected or insufficiently identified or developed.
- Major assertions are not adequately supported by relevant evidence or analysis.
- May contain several errors that detract from the argument.

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**Question 2 (continued)**

**1–0 Points**

- No discernible attempt at a thesis.
- No discernible organization.
- One or none of the major tasks stated in the prompt is mentioned.
- Little or no supporting evidence used.
- May contain numerous errors that detract from the argument.

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### Question 2 (continued)

#### Historical Background

- Sixteenth-century religious movements brought tumult to the status quo across the Europe. Changes in religious thought challenged the spiritual and temporal authority of the Catholic Church and introduced new perceptions about the rights and responsibilities of the individual and the community; communal and individual relationships with God; and the power, nature, and purpose of virtually all sources of authority. Responses to these upheavals from both faith communities and governments gained urgency as the reformers' messages about salvation gained adherents and fused with long-standing political and social dissatisfactions, profoundly threatening traditional power arrangements.
- Protestant approaches to church-state relations evolved over the course of the 16<sup>th</sup> century, varying according to local and national political and social conditions, denominational beliefs and practices, and the influence of new sources of authority. Lutherans, dependent on protection by the nobility of the Holy Roman Empire, took an approach that supported obedience to the state as a primary obligation of good Christians. Calvinists (including the Huguenots, Presbyterians, and others) rejected traditional state primacy and attempted to establish theocratic societies ruled by the elect, first in Geneva, then spreading to Scotland, Scandinavia, England and elsewhere. Zwingli, an early supporter who left Luther's movement over religious differences and established Protestantism in Zurich, eventually took the approach that governments were God's agents on earth and should generally be obeyed, a decision that deeply divided his followers. Henry VIII of England melded elements of Catholic practice and theology with the growing popularity of Protestantism in England. His purposes, both political and practical, led to the establishment of a statist Protestant religion which replaced the authority of the Pope with that of the English monarch as head of the Anglican Church. Anabaptism, sometimes referred to as the Radical Reformation, originally separated from other Protestant denominations by rejecting the practice of infant baptism. Their approach to the state was seen as virtually anarchist because they disavowed practices that supported temporal authority, including oath-taking and military service. Nevertheless, Anabaptists also maintained strict theocratic control over virtually all facets of life in their stronghold of Munster. Later groups that grew out of Anabaptism took the path of parallel existence rather than continued resistance to the state.
- Protestant challenges to state authority brought political repression and war, notably with the French Wars of Religion (1562–1598), a bloody and prolonged civil war that demonstrated the complex nature of such conflicts, combining dynastic, class, economic, and political factors with the passion and determination of aroused religious fervor. The eventual settlement near the end of the century, following nearly four decades of war, included limited tolerance for the Protestant minority, the right of Protestant towns to fortify and protect themselves against their monarch (Edict of Nantes), and the religious conversion of the very monarch who had previously led the Huguenot forces. The ironic twist is memorably captured in words attributed to the triumphant rebel-turned-legitimate-monarch, Henry IV: "Paris is well worth a mass."

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## Question 2 (continued)

### TIMELINE

1517	Martin Luther – 95 Theses.
1521	Diet of Worms.
1523	Zwingli preaches church reform in Zurich with secular town council as basis of authority.
1525	Anabaptists break from Zwingli, separating from all secular control, including oaths and military service. Division caused by the issue of using force to establish New Jerusalem.
1530s	Henry VIII ends papal authority in England.
1531–47	Schmalkaldic League/War – Holy Roman Empire princes allied to defend Lutheranism and their political independence; Charles V won war.
1534	Act of Supremacy establishes monarch as head of the Anglican Church.
1536	Calvin's <i>Institutes of the Christian Religion</i> published; establishes Geneva theocracy.
1547	Death of Henry VIII of England.
1555	Peace of Augsburg – recognizes Lutheran and Catholic states in Germany.
1558–1603	Elizabeth I's reign.
1560	Calvinism challenges status quo in France.
1562–98	Wars of Religion in France; large Huguenot migration to Netherlands.
1566	Revolt of the Netherlands.
1572	St. Bartholomew's Day massacre in France.
1587	War of the Three Henrys, last of eight religious civil wars in France.
1589	Henry IV of France converts to Catholicism, begins reign.
1598	Edict of Nantes, end of French Wars of Religion.

The Catholic Church, though it had butted heads with the new strong nation-states of England and France was very much in favor of ~~the~~ the union between church and state. The ~~Protestant reformation~~ started by Luther did not immediately attack this idea, and in fact supported it possibly more strongly than the Catholics had. But ~~toleration for other religions, and the idea of the that the church and states should be separate entities arose~~ The Protestant Reformation, however, was very mixed about this. The early Lutheran movement was strongly for continued domination of the church by the state. Calvinist wanted a state that was run by the church. And in the Anabaptists we find the first ideas that these two spheres should be separate.

Luther started ~~his~~ <sup>the</sup> Reformation by posting a radical set of theses on the church door in Wittenberg. However, though he was a radical in religion, he was exceptionally conservative in his social views. This may have been caused by the needs of the time, the early support of the German nobility for the Reformation was vital to its survival, but most evidence seems to point towards Luther simply not caring. As such this being so, it should come as no surprise that Luther supported the having things be done in the church the way they had always been done, with the subsuming of the church to the local powerful nobles in return for these nobles paying the salary of the priests and keeping their lands free of the heretical unbelievers.

On first glance, the Calvinist ideal does not seem so different, ~~we~~ still there is still the same support of the church for the state in return for the state passing ~~ref~~ moral laws and prosecuting

religious dissidents. However, by looking at the way that Geneva, Calvin's religious base of operations, was run, a different picture emerges. Geneva was not a secular government running the church, but rather a theocracy with ~~a~~ certain <sup>elders</sup> ~~people~~ appointed by those who were part of the church "members" (a number of people significantly smaller than the number who attended church) as well as a council of deacons with Calvin himself advising both. While the results may have been similar, ~~the way~~ in that the church and state worked together, the means of reaching ~~these~~ <sup>this</sup> destination were very different.

The Anabaptists started in the Swiss canton of Zurich under the ~~teach~~ preaching of Zwingli. They differed from Zwingli on their belief that child baptism was not true baptism, and to truly be saved you had to be baptised as an adult with full knowledge of the proceedings. This led to their name the Anabaptists (literally, re-baptizers) and their being driven from Zurich. ~~The~~ A radical sect of Anabaptists in Germany would eventually invade the city of Münster and attempt to set up an Old Testament style theocracy with a holy King and polygamy. This led to the besieging and conquest of the city by a combined force of the German Catholics and Lutherans and a hatred for Anabaptists. Because of the example of Münster, the remaining Anabaptists gathered again in Switzerland to ~~swear off~~ the ~~and~~ in their statement of beliefs swore off the "sword", that is all temporal power including self defence and any position in a secular government. Some of these <sup>Anabaptists</sup> ~~Members~~ went on to establish radical farming communes where all was held in equal, while the ~~Mennonite~~ majority came under

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

the leadership of Menno and formed the ~~to~~ more widespread group known as Mennonites.

The ~~see~~ early Reformation was not a boon to the separation of church and state. Indeed, it seemed that the two were more closely linked than ever. But the ideas that these two should be separated did first appear under the Anabaptists in direct response to ~~seeing how poorly~~ an experiment in complete union. This would not be <sup>a</sup> the major basis for the Enlightenment claims by such as Voltaire that the two should be separate, but it was the first time that it had happened.

even against the Ottoman Turks

During the Protestant Reformation of the 1500s, several denominations of churches emerged with diff concepts of a church and state relationship. Luther's church started with a church and state ~~cooperation~~ <sup>cooperation</sup> ~~or~~ <sup>with</sup> the Anglican church holding a similar standing, while the Calvinist church supported a separation between church and state.

Luther supported the concept of church and state combinations. Luther, who basically started the reformation, was only looking to reform the Catholic church. The Catholic Church held a political standing with the pope acting as a leader ~~of~~ over both the church and the state. B/c Luther's reforms were based off of this concept, it's easy to see his ~~past~~ denomination's position.

The Anglican Church also supported the idea of a co-operation of church and state. The Anglican church was formed for political reasons and therefore would be obligated or encouraged to remain that way. Henry VIII also passed the Act of Supremacy, giving the king rule over the church. This created a religious and political reign for the king.

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thus linking the two together.

Calvin's denomination/church supported the concept of separation of church and state. Calvin's reforms weren't based for the Catholic church as Luther's were but were created for the foundation of a new church. Calvin recognized the combination of leadership of the pope and ~~segg~~ acknowledged the failure of that system during the ~~the~~ Great Schism. The influence of failed Catholic concepts caused Calvin to pursue a separation between church and state.

~~The majority of protestant groups~~  
held the idea ~~that~~ until the eighteenth century, most church groups ~~and~~ held the ~~to~~ belief that the church and state should be very closely tied. In France, religious war were rampant as both sides struggled for control. This was not uncommon. The catholic church used the Government persecute the Protestant sects, the Protestant sects would be fighting for control to use the government to persecute the catholics. Lutherans were an exception as they fought for religious equality. This idea was shared by the anabaptists, the ~~the~~ pilgrims, and the Quakers who fled their countries to find tolerance and to not take control. Anglicans however believed heartily in a church run state using their ~~take~~ on theology to do the monarch's will. Primarily, protestants believed in a close relationship between the church and state.

**AP<sup>®</sup> EUROPEAN HISTORY**  
**2014 SCORING COMMENTARY**

**Question 2**

**Overview**

The intent of this question was to have students analyze the views on church-state relations of at least two Protestant groups (or their founders, leaders, or other representatives); students then had to identify differences in the ways these Protestant groups approached the subject of religion and politics. The question deals with a mainstream topic, but it rewards an approach that reverses the way in which many textbooks present the material, i.e., instead of analyzing state responses to the growth of Protestantism, students are asked to consider Protestant approaches to the state.

**Sample: 2A**

**Score: 9**

The essay presents an effective thesis that clearly identifies approaches to church-state relations by three Protestant groups (Lutherans, Calvinists, and Anabaptists). The body paragraphs provide ample evidence in support of the thesis (the discussion on the development of the Anabaptist movement is particularly detailed), with consistent, multiple connections between evidence and argument. In addition to outlining the different groups' approaches to church-state relations, the essay offers analysis of some of the causes and effects of these differences. The essay earned 9 points because of the high quality of the thesis, the detailed evidence, and the consistently analytical way in which the evidence was presented

**Sample: 2B**

**Score: 5**

An attempt to articulate a thesis is made in the introductory paragraph, but the approaches of the three Protestant groups mentioned in the thesis (Lutherans, Anglicans, and Calvinists) are not clearly and correctly described. There is some relevant evidence presented in support of some of the assertions made in the essay; for example, the discussion of the Anglican Church outlines an approach to church-state relations, as well as historical causes and effects of that approach. Other evidence (concerning Lutheranism and Calvinism) is sketchier; the essay presents some valid information but generally fails to clearly outline an approach. The organization is clear, but some errors detract from the argument.

**Sample: 2C**

**Score: 2**

There is no clear thesis or essay organization. The essay mentions multiple Protestant groups (Huguenots, Lutherans, Anabaptists, "pilgrims," Quakers, and Anglicans), but it generally fails to connect these groups to specific, clearly defined approaches to church state relations. Differences in goals and beliefs are outlined (for example, Anabaptists, "pilgrims," and Quakers "fled their countries to find tolerance," while Anglicans "believed heavily in a church run state;" however, there is no effective analysis of these differences. The essay contains significant errors. It earned 2 points for discussing, in a nonspecific way, Protestant resistance to Catholic and Anglican governments or, in the case of Anglicanism, using religion to advance the interests of the monarch.