

2018 AP[®] EUROPEAN HISTORY FREE-RESPONSE QUESTIONS

Question 3 or 4

Directions: Answer either Question 3 or Question 4.

3. Answer (a), (b), and (c).

- a) Describe one reason for Martin Luther's critique of the Catholic Church in the early 1500s.
- b) Describe one Catholic response in the 1500s to Luther's critique.
- c) Explain how Luther's protest contributed to social change in Europe in the period 1517 to 1600.

4. Answer (a), (b), and (c).

- a) Describe one of Lenin's critiques of the Russian monarchy.
- b) Describe one effect of Lenin's critique on Russian politics.
- c) Explain how Stalin's policies departed from Lenin's policies.

END OF SECTION I

AP[®] EUROPEAN HISTORY 2018 SCORING GUIDELINES

Short Answer Question 3

Generic Scoring Guide

0–3 points

Score 3

Response accomplishes **all three** tasks set by the question.

Score 2

Response accomplishes **two** of the tasks set by the question.

Score 1

Response accomplishes **one** of the tasks set by the question.

Score 0

Response accomplishes **none** of the tasks set by the question.

Score NR

Is completely blank

Question-Specific Scoring Guide:

- One point for describing one reason for Martin Luther’s critique of the Catholic Church in the early 1500s
- One point for describing one Catholic response in the 1500s to Luther’s critique
- One point for explaining how Luther’s protest contributed to social change in Europe in the period 1517–1600

Scoring Notes

Acceptable responses to part (a) (not exhaustive):

“Reasons for Luther’s critique” can be understood as aspects of Church doctrine or practice that Luther denounced, either before his formal break with Rome or afterward. To meet the minimal standard of “describe,” the response must accurately recount a doctrine or practice that Luther criticized or rejected. It is not necessary for the response to offer an explicit explanation of why Luther criticized or rejected a particular doctrine or practice, but the response must do more than name-drop. Acceptable responses can also take the form of accurate descriptions of how a belief or practice of Luther led him to challenge established Catholic traditions (e.g., “Luther believed in the priesthood of all believers, so he felt that many of the Catholic sacraments were unnecessary.”)

- Sale of indulgences — Catholics were offered forgiveness for sins in return for payment to the Church. (Stronger responses will likely add that the practice — and, to some extent, the existence of Purgatory — lacked direct Scriptural authority.)
- Use of the Latin language in Catholic rituals that many people did not understand.
- The absence of explicit reference in the Bible to the number or details of the sacraments.
- Papal appointment of bishops and control over churches in German territories.

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Short Answer Question 3 (continued)

- The Catholic practices of allowing clergy to receive the income from several parishes without performing any pastoral duties there (plurality of office) or simony (the selling of Church offices).
- Inadequate priestly education, leading to errors in the Mass.
- The Catholic requirement that clergy remain celibate.

Additional notes:

Responses of this type, lacking any further information, should not be accepted:

- “Luther said the Church was corrupt.”
- “Luther attacked the Church in his famous 95 Theses.”

Acceptable responses to part (b) (not exhaustive):

“Responses to Luther’s critique” can be understood as actions taken by the Catholic Church in response to the words or actions of Luther and his followers. These actions can be **reforms initiated by the Church** or **actions intended to counter the spread of Lutheranism**, and not merely a generally oppositional stance to Luther’s ideas. To meet the minimal standard of “describe,” the response must accurately recount a Catholic action. It is not necessary to offer an explicit explanation of the connection between the Catholic response and a specific aspect of Luther’s critique, but it is necessary to do more than simply identify the Council of Trent.

The best responses will note that, particularly by means of Papal initiatives and at the meetings of the Council of Trent, the Church shored up its interpretation of some theological concepts while conceding points on others. It is not an acceptable response merely to state that the Church was “angered by” or “opposed to” Luther’s criticisms, nor merely that he was excommunicated or forced to attend the Diet of Worms. It is an acceptable response if either of these is connected to an attack on Luther’s criticisms, e.g., “Luther was told to recant his criticisms of the sale of indulgences and, if he did not, was threatened with excommunication or worse.”

- Reassertion of Catholic doctrine at the Council of Trent, such as the reinstatement of the Latin translation of the Bible (the Vulgate)
- Reforms of the Council of Trent, such as the abolition of plurality of office, the creation of new Catholic educational institutions, or the various decisions of the Council of Trent on indulgences (which were declared efficacious for salvation in 1563 and yet were banned for sale by Pope Pius V in 1567)
- Encouragement of anti-Protestant military campaigns by Catholic rulers (although these should be within the chronological period, e.g., not the Thirty Years’ War)
- Foundation of new religious orders — particularly the Jesuits and Ursulines — to combat the spread of Lutheranism and to reconvert Protestants to Catholicism
- Sponsoring of overseas missions to spread Catholicism beyond Europe

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Short Answer Question 3 (continued)

Additional notes:

Some responses attempt to earn the point by listing an attack on Luther personally, rather than on his “critique”, as stated in the Prompt. Responses of this type, lacking further elaboration, should not be accepted:

- “Obviously, the Church was not happy with Luther’s criticisms since they tried to kill him.”
- “The Church ignored/rejected Luther’s criticisms.”
- “By excommunicating Luther, the Church hoped to discredit his critique.”

Acceptable responses to part (c) (not exhaustive):

To meet the minimal standard of “explain,” the response must offer some minimally accurate **linkage** between the spread of Luther’s ideas and a social change in Europe. “Social change” can be broadly understood to be any change in group identification, relationships among social orders or classes, gender roles, or family structure and relationships, which can be connected to Luther’s ideas.

The best responses will connect Luther’s theological arguments to a noticeable change in personal relationships, such as between social classes, within nation-states, or among family members. It is an acceptable response to comment that the proliferation of new Protestant groups shattered the religious unity of Western Europe, as long as it connects the resulting violence to a specific social change. However, it is not sufficient to state, simply, that “Lutheran” was a new way to identify oneself or that Lutheranism led to a separation of Church and State, at least in the 16th century.

- Luther’s ideas about the priesthood of all believers encouraged social uprisings and revolts, in particular the Peasants’ War (although this linkage was disavowed by Luther).
- Luther’s belief that everyone should read the Bible led to the encouragement of education and the growth of literacy.
- Lutherans’ use of vernacular languages strengthened the identification of various groups and individuals with particular nations.
- The violence of various wars of religion sometimes led to a recognition of the need for religious tolerance (e.g., the Peace of Augsburg, the rise of *politiques* and the Edict of Nantes, Elizabeth I “not making windows into men’s souls”).
- Lutheranism’s rejection of papal authority and of the sacramental function of priests led to the disappearance of the clergy as a politically recognized and privileged social order in many areas.
- The abolition of Catholic female religious institutions in Protestant areas removed an opportunity for some women to exercise authority.
- Luther’s rejection of celibacy led to a greater valuation of marriage and the family as a means of moral instruction (e.g., his marriage to the former nun Katharina von Bora).
- In some cases, the “priesthood of all believers” concept promoted assertiveness among women to read the Bible for themselves and to proclaim their own interpretations of it (e.g., the Anabaptists Elizabeth Dirks and Anna Jansz or the Lutheran Argula von Grumbach).

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Short Answer Question 3 (continued)

Additional notes:

Some responses attempt to earn the point by listing a social change of the period but fail to connect it to Luther's protest. Responses of this type, lacking an explicit link to Luther's criticisms, should not be accepted:

- "There were a lot of new religious choices, and the Protestant Reformation would continue to change everything up until the present day."
- "A lot of people were killed in religious wars."
- "The printing press spread Protestant ideas."
- "Luther's protest led to the social changes of the Scientific Revolution/Enlightenment."