

1/2 DBQ on the Reformation

This is your first look at a Document Based Question (DBQ), meaning a question that you answer based on a series of primary source documents. This is a “1/2 DBQ” because it has half the number of documents that a real AP DBQ contains. However, in a real DBQ, the documents are shorter in length. It is also different from a real DBQ in that I have added three secondary sources and require you to utilize additional textbook information.

For this DBQ, you are going to create an organizational chart and write a thesis statement for each of the two questions. You are not going to have to write an essay.

The directions are individualized for each question, as describe below.

QUESTION 1: WHAT CAUSED THE REFORMATION?

READ: primary source documents 1-4, secondary sources 1-3, and the textbook.

FILL OUT THE CHART:

- (1) Use information from primary source documents 1-4 first. Place this information under “Data (Cause).” Under “Citation,” write the correct document number (1-4). Under “POV” [Point of View], write the name of the author and relevant information about who they are; keep SOAPSTone in mind.
- (2) Use data from secondary sources 1-3 second. Under “Citation,” write the correct document number after an “S” (S1, S2, S3). No POV.
- (3) Last, add data from the textbook that did not emerge in either the primary or secondary source documents. Under “Citation,” write “textbook.” No POV.

WRITE A THESIS STATEMENT: Answer the question of what caused the Reformation.

Hint: Make a statement about the *relative* weight of religious, political, and economic causes.

QUESTION 2: WHAT WAS THE CATHOLIC CHURCH’S RESPONSE?

READ: primary source documents 5-6 and the textbook.

FILL OUT THE CHART:

- (1) Use information from primary source documents 5-6 first. Place this information under “Data (Response).” Under “Citation,” write the correct document number (1-4). Under “POV” [Point of View], write the name of the author and relevant information about who they are; keep SOAPSTone in mind.
- (2) Then add data from the textbook that did not emerge in the primary source documents. Under “Citation,” write “textbook.” No POV.

WRITE A THESIS STATEMENT: Answer the question of how the Catholic Church responded to the Reformation. Hint: Find a way to organize all the various actions that the Catholic Church took into just two or three organizational points.

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(1) What caused the Reformation?

	Data (Cause)	Citation	POV
Religious			
Political			
Economic			

Thesis Statement: _____

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(2) What was the Catholic Church's response?

Organizational Point	Data (Response)	Citation	POV

Thesis Statement: _____

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On the basis of the following documents and additional outside information,

- (1) What caused the Reformation?
- (2) What was the Catholic Church's response?

DOCUMENT 1:

Excerpt of play performed on Paris stage, 1514. Probable author: Erasmus.

JULIUS II. EXCLUSUS. A DIALOGUE

Persons.—POPE JULIUS II; FAMILIAR SPIRIT; ST. PETER.

Scene.—GATE OF HEAVEN.

Julius. What the devil is this? The gates not opened! Something is wrong with the lock.

Spirit. You have brought the wrong key perhaps. The key of your money-box will not open the door here. You should have brought both keys. This is the key of power, not of knowledge.

Julius. I never had any but this, and I don't see the use of another. Hey there, porter! I say, are you asleep or drunk?

Peter. Well that the gates are adamant, or this fellow would have broken in. He must be some giant, or conqueror. Heaven, what a stench! Who are you? What do you want here?

Julius. Open the gates, I say. Why is there no one to receive me?

Julius. Will you make an end of your talking and open the gates? We will break them down else. You see these followers of mine.

Peter. I see a lot of precious rogues, but they won't break in here.

Julius. Make an end, I saw, or I will fling a thunderbolt at you. I will excommunicate you. I have done as much to kings before this. Here are the Bulls ready.

Peter. Thunderbolts! Bulls! I beseech you, we had no thunderbolts or Bulls from Christ.

Julius. You shall feel them if you don't behave yourself....

DOCUMENT 2:

Excerpt from sermon by Johann Tetzel, a friar, 1515.

... Know that the life of man upon earth is a constant struggle. We have to fight against the flesh, the world and the devil, who are always seeking to destroy the soul. In sin we are conceived,—alas! What bonds of sin encompass us, and how difficult and almost impossible it is to attain to the gate of salvation without divine aid: since He causes us to be saved, not by virtue of the good works which we accomplish, but through His divine mercy; it is necessary then to put on the armor of God.

You may obtain letters of safe conduct from the vicar of our Lord Jesus Christ, by means of which you are able to liberate your soul from the hands of the enemy...

Do you know that when it is necessary for anyone to go to Rome or undertake any other dangerous journey, he takes his money to a broker and gives a certain per cent—five or six or ten—in order that at Rome or elsewhere he may receive again his funds intact, by means of the letters of this same broker? Are you not willing, then, for the fourth part of a florin, to obtain these letters, by virtue of which you may bring not your money, but your divine and immortal soul safe and sound into the land of Paradise?

DOCUMENT 3:

Selections from Martin Luther's 95 Theses, 31 October 1517.

21. Thus those preachers of indulgences are in error who say that by the indulgences of the Pope a man is freed and saved from all punishments.
24. Hence, the greater part of the people must needs be deceived by this indiscriminate and high-sounding promise of release from penalties.
32. Those who believe that, through letters of pardon, they are made sure of their own salvation will be eternally damned along with their teachers. ...
43. Christians should be taught that he who gives to a poor man, or lends to a needy man, does better than if he bought pardons. ...

DOCUMENT 4:

Ulrich von Hutten, German nobleman.

... We see that there is no gold and almost no silver in our German land. What little may perhaps be left is drawn away daily by the new schemes invented by the council of the most holy members of the Roman curia. What is thus squeezed out of us is put to the most shameful uses. Would you know, dear Germans, what employment I have myself seen that they make at Rome of our money? It does not lie idle. Leo the Tenth gives a part to nephews and relatives (these are so numerous that there is a proverb at Rome, "As thick as Leo's relations"). A portion is consumed by so many most revered cardinals (of which the holy father created no less than one and thirty in a single day), as well as to support innumerable referendaries, auditors, prothonotaries, abbreviators, apostolic secretaries, chamberlains and a variety of officials forming the elite of the great head church.

Now, if all these who devastate Germany, and continue to devour everything, might once be driven out, and an end made of their unbridled plundering, swindling and deception, with which the Romans have overwhelmed us, we should again have gold and silver in sufficient quantities, and should be able to keep it.

DOCUMENT 5:

Council of Trent, 1545-1563.

Hopefully those who undertake the bishop's ministry will realize that they are called on not to serve on their own convenience, not to wealth or luxury, but to lives of labor and care for the glory of God. It is not to be doubted that the rest of the faithful will be more easily excited toward religion and innocence if they see those above them in authority intent not on worldly things but on the saving of souls and a heavenly home. Turning its mind especially to the restoring of ecclesiastical discipline, this holy Council cautions all bishops so to live, with due meditation, that they can bring together truth and behavior as a kind of perpetual example of frugality, modesty, and decency, and especially of that holy humility that so strongly commends men to God. Therefore, following the example set by our fathers at the council of Carthage, it is ordered that bishops shall content themselves not only with modest household furniture and simple food, but with regard to the rest of their manner of living and to their whole house, so that nothing appears that is alien to this holy institution of the Church and that does not show simplicity, zeal for God, and contempt for the vanities.

DOCUMENT 6:

Bernini's "Ecstasy of St. Teresa," 1647-1652, marble, height c. 11'6", Santa Maria della Vittoria, Rome.



Secondary Sources

What caused the Reformation? Was the Reformation primarily religiously, politically, or economically motivated?

SOURCE 1:*

What Was the Reformation?
From Euan Cameron, *The European Reformation*,
1991, pp.1-2

Historians usually agree that the Reformation comprised the general religious transformations in Europe during the sixteenth century. However, they often disagree on what exactly was at the core of the Reformation. In the following selection Euan Cameron argues that the essence of the Reformation was a combination of religious reformers' protests and laymen's political ambitions.

CONSIDER: *How the protests by churchmen and scholars combined with the ambitions of politically active laymen to become the essence of the Reformation; what this interpretation implies about the causes for the Reformation.*

The Reformation, the movement which divided European Christianity into catholic and protestant traditions, is unique. No other movement of religious protest or reform since antiquity has been so widespread or lasting in its effects, so deep and searching in its criticism of received wisdom, so destructive in what it abolished or so fertile in what it created. . . .

The European Reformation was not a simple revolution, a protest movement with a single leader, a defined set of objectives, or a coherent organization. Yet neither was it a floppy or fragmented mess of anarchic or contradictory ambitions. It was a series of *parallel* movements; within *each* of which various sorts of people with differing perspectives for a crucial period in history combined forces to pursue objectives which they only partly understood.

First of all, the Reformation was a protest by churchmen and scholars, privileged classes in medieval society, against their own superiors. Those superiors, the Roman papacy and its agents, had attacked the teachings of a few sincere, respected academic churchmen which had seemed to threaten the prestige and privilege of clergy and papacy. Martin Luther, the first of those protesting clerics, had attacked 'the Pope's crown and the monks' bellies', and they had

fought back, to defend their status. The protesting churchmen—the 'reformers'—responded to the Roman counter-attack not by silence or furtive opposition, but by publicly denouncing their accusers in print. Not only that: they developed their teachings to make their protest more coherent, and to justify their disobedience.

Then the most surprising thing of all, in the context of medieval lay people's usual response to religious dissent, took place. Politically active laymen, not (at first) political rulers with axes to grind, but rather ordinary, moderately prosperous householders, took up the reformers' protests, identified them (perhaps mistakenly) as their own, and pressed them upon their governors. This blending and coalition—of reformers' protests and laymen's political ambitions—is the essence of the Reformation. It turned the reformers' movement into a new form of religious dissent: it became a 'schism', in which a section of the catholic Church rose in political revolt against authority, without altering beliefs or practices; nor yet a 'heresy', whereby a few people deviated from official belief or worship, but without respect, power, or authority. Rather it promoted a new pattern of worship and belief, publicly preached and acknowledged, which *also* formed the basis of new religious *institutions* for all of society, within the whole community, region, or nation concerned.

SOURCE 2:*

A Political Interpretation of the Reformation
From G.R. Elton, ed., *The New Cambridge Modern History*, vol. II, *The Reformation*, 1958, p. 5

In more recent times the religious interpretation of the Reformation has been challenged by political historians. This view is illustrated by the following selection from the highly authoritative New Cambridge Modern History. Here, G.R. Elton of Cambridge argues that while spiritual and other factors are relevant, primary importance for explaining why the Reformation did or did not take hold rests with political history.

CONSIDER: *How Elton supports his argument; the ways in which Cameron might refute his interpretation.*
The desire for spiritual nourishment was great in many parts of Europe, and movements of thought which gave intellectual content to what in so many ways was

* Sources 1 and 2 with the italicized commentary come from Dennis Sherman, *Western Civilization: Sources, Images and Interpretations*, 4th edition / From the Renaissance to the Present, 2004, pp. 28-29.

an inchoate search for God have their own dignity. Neither of these, however, comes first in explaining why the Reformation took root here and vanished there—why, in fact, this complex of antipapal ‘heresies’ led to a permanent division within the Church that had looked to Rome. This particular place is occupied by politics and the play of secular ambition. In short, the Reformation maintained itself wherever the lay power (prince or magistrates) favoured it; it could not survive where the authorities decided to suppress it. Scandinavia, the German principalities, Geneva, in its own peculiar way also England, demonstrate the first; Spain, Italy, the Habsburg lands in the east, and also (though not as yet conclusively) France, the second. The famous phrase behind the settlement of 1555—*cuius regio eius religio* [Latin: “Whose the region is, his religion”]—was a practical commonplace long before anyone put it into words. For this was the age of uniformity, an age which held at all times and everywhere that one political unit could not comprehend within itself two forms of belief or worship.

The tenet also rested on simple fact: as long as membership of a secular polity involved membership of an ecclesiastical organization, religious dissent stood equal to political disaffection and even treason. Hence governments enforced uniformity, and hence the religion of the ruler was that of his country. England provided the extreme example of this doctrine in action, with its rapid official switches from Henrician Catholicism without the pope, through Edwardian Protestantism on the Swiss model and Marian papalism, to Elizabethan Protestantism of a more specifically English brand. But other countries fared similarly. Nor need this cause distress or annoyed disbelief. Princes and governments, no more than the governed, do not act from unmixed motives, and to ignore the spiritual factor in the conversion of at least some princes is as false as to see nothing but purity in the desires of the populace. The Reformation was successful beyond the dreams of earlier, potentially similar, movements not so much because (as the phrase goes) the time was ripe for it, but rather because it

found favour with the secular arm. Desire for Church lands, resistance to imperial and papal claims, the ambition to create self-contained and independent states, all played their part in this, but so quite often did a genuine attachment to the teachings of the reformers.

SOURCE 3:

From R.R. Palmer, *A History of the Modern World*, 6th ed., p. 89

It has sometimes been maintained that one of the motivations in Protestantism was economic—that a new acquisitive, aggressive, dynamic, progressive, capitalistic impulse shook off the restrictions imposed by medieval religion. The fact that Protestant England and Holland soon underwent a rapid capitalistic development gives added likelihood to this idea. The alacrity with which Protestant governments confiscated church lands shows a keen material interest; but in truth, both before and after the Reformation, governments confiscated church properties without breaking with the Roman church. That profound economic changes were occurring at the time will become apparent in the following chapter. Yet it seems that economic conditions were far less decisive than religious convictions and political circumstances. Calvinism won followers not only in cities but also in agrarian countries such as Scotland, Poland, and Hungary. Lutheranism spread more successfully in the economically retarded north Germany than in the busy south. The English were for years no more inclined to Protestantism than the French, and in France, while many lords and peasants turned Protestant, Paris and many other towns remained as steadfastly Catholic. It is possible that Protestantism, by casting a glow of religious righteousness over a person’s daily business and material prosperity, later contributed to the economic success of Protestant peoples, but it does not seem that the Protestant work ethic or any other economic factors were of any distinctive importance in the first stages of Protestantism.