

**AP EUROPEAN HISTORY – MODIFIED DBQ**  
**Revised from the 2013 AP European History exam**

**AP EUROPEAN HISTORY**

**Total Time—45 minutes**

**Question 1 (Document-Based Question)**

**Suggested reading and writing time: 45 minutes**

**It is suggested that you spend 5-10 minutes reading the documents and 35-40 minutes writing your response. Note: You may begin writing your response before the reading period is over.**

**Directions:** Question 1 is based on the accompanying documents. The documents have been edited for the purpose of this exercise.

In your response you should do the following:

- Respond to the prompt with a historically defensible thesis or claim that establishes a line of reasoning.
- Describe a broader historical context relevant to the prompt.
- Support an argument in response to the prompt using at least 4 documents.
- Use at least 2 additional pieces of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least 2 documents, explain how or why the document’s point of view, purpose, historical situation, and/or audience is relevant to an argument.
- Use evidence to corroborate, qualify, or modify an argument that addresses the prompt.

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1. Evaluate whether or not European authorities exercised religious tolerance during the 16<sup>th</sup> century.

**Document 1**

Source: An etching of Anna Jansz, an Anabaptist who was arrested and interrogated in the city of Rotterdam, where she was sentenced to death by drowning, January 23, 1539.



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**Document 2**

Source: Sebastian Castellio, French Protestant theologian, *Concerning Heretics*, Basel, Switzerland, 1554.

I can discover no more than this, that we regard those as heretics with whom we disagree. This is evident from the fact that today there is scarcely one of our innumerable sects that does not look upon the rest as heretics, so that if you are orthodox in one city or region, you are held for a heretic in the next. . . . Who would wish to be a Christian when he saw that those who confessed the name of Christ were destroyed by Christians themselves with fire, water, and the sword without mercy?

If, however, there is someone who strives. . . to live justly and innocently, then all others with one accord cry out against him if he differ from them in anything, and they confidently pronounce him a heretic on the ground that he seeks to be justified by works.

**Document 3**

Source: William, Prince of Orange and Archduke Matthias of Hapsburg, leaders of the Protestant and Catholic parties in the Dutch revolt against Spain, joint proclamation to the people of the Netherlands, Antwerp, 1578.

The Reformed religion is much followed and loved in this country not only because of the war, but also because we are hosts to merchants . . . of neighboring realms who adhere to this religion. . . . If we do not grant members of the Reformed Church freedom to exercise their religion . . . then our common enemy [Spain] will find it all the easier to harm us, while, if we are held together in close union by a peaceful accord, we shall be able to defend ourselves against all troubles and dangers.

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**Document 4**

Source: Contract between the Catholic church chapter\* and the municipal council of the town of Bautzen, Saxony, 1583.

On account of the conditions of this place, Lutherans have suffered obstacles placed in the way of their singing their hymns and hearing their sermons. And so the well- intentioned Catholic church chapter, in response to repeated requests by the municipal council to maintain good neighborly relations, Christian peace, and unity, gave permission for the Lutherans to use the upper gallery in the church . . . so that their preachers, deacons, and students could perform their services without hindrance.

[It is further ordered] that Lutheran preachers and deacons do not prolong their sermons, songs, or Communion beyond 8:00 or 8:30 in the morning. . . . Similarly, their funerary sermons must be over by 2:00 in the afternoon, so as not to hinder Catholics in the practice of their services and ceremonies.

\* a corporation of clergy responsible for the services in a church district

**Document 5**

Source: King Henry IV of France, Edict of Nantes, 1598.

And not to leave any occasion of trouble and difference among our subjects, we permit to those of the Reformed religion to live and dwell in all the cities and places of our Kingdom . . . without being inquired after, vexed, molested, or compelled to do anything in religion, contrary to their conscience, nor by reason of the same to be searched after in houses or places where they live, as long as they comport themselves in other things as is contained in this edict.

We also permit to all Lords, Gentlemen and other Persons, as well inhabitants as others... the exercise of the said Religion as long as they are Resident there, and in their absence, their wives or families, or part of the same. . . . We per mitting them also to have the said exercise in their other houses of high Justice or Fiefs abovesaid, so long as they shall be present, and not otherwise: and all, as well for them, their families and subjects, as others that shall go thither.