

Name _____

AP WORLD HISTORY

Question 1 (Document-Based Question)

Suggested reading and writing time: 60 minutes

It is suggested that you spend 15 minutes reading the documents and 45 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 six documents.
- Use at least one additional piece of specific historical evidence (beyond that found in the documents) relevant to an argument about the prompt.
- For at least three 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.

1. Analyze the extent to which Western European life philosophy changed between 600 CE and 1550 CE.

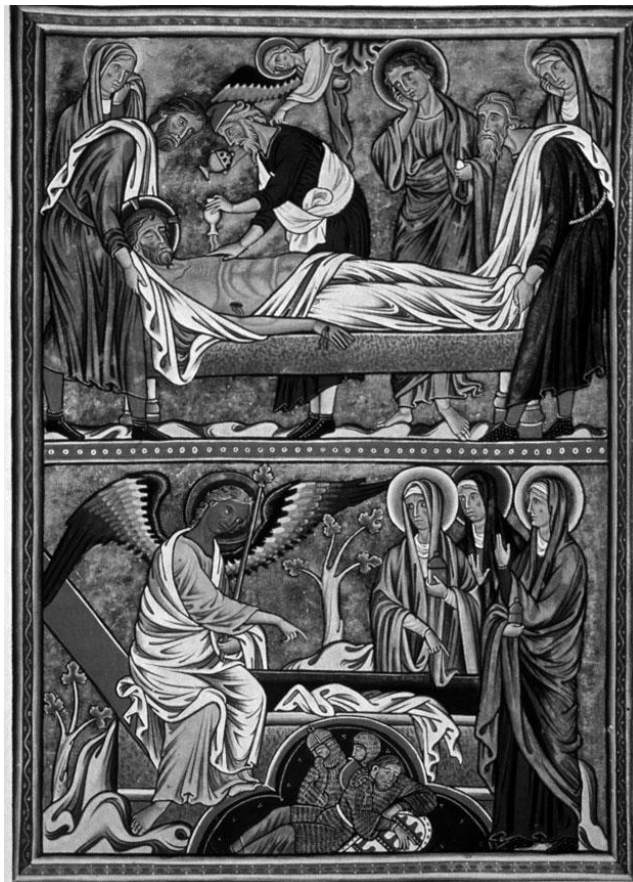
Document 1

Source: William of Tyre, Crusader from England, *Historia Rerum in Partibus Transmarinis Gestarum* (History of Deeds Done Beyond the Sea), 1170.

In this same year, [1118] certain noble men of knightly rank, religious men, devoted to God and fearing him, bound themselves to Christ's service in the hands of the Lord Patriarch [the Pope]. They promised to live in perpetuity as regular canons, without possessions, under vows of chastity and obedience. Their foremost leaders were the venerable Hugh of Payens and Geoffrey of St. Omer. Since they had no church nor any fixed abode, the king, gave them for a time a dwelling place in the south wing of the palace, near the Lord's Temple [in Jerusalem]. Their primary duty, one which was enjoined upon them by the Lord Patriarch and the other bishops for the remission of sins, was that of protecting the roads and routes against the attacks of robbers and brigands. This they did especially in order to safeguard pilgrims on their way to Jerusalem from Europe.

Document 2

Source: Psalter (Prayer book) of Queen Ingeborg: *Entombment of Jesus/Three Marys at Tomb*, French Gothic painting, ca. 1195



Document 3

Source: Thomas Aquinas, Catholic priest and philosopher, *Summa Theologica*, 1274

. . .it should be noted that the different ways of knowing give us different sciences. The astronomer and the natural philosopher both conclude that the world is round, but the astronomer does this through a mathematical middle that is abstracted from matter, whereas the natural philosopher considers a middle lodged in matter. Thus there is nothing to prevent another science from treating in the light of divine revelation what the philosophical disciplines treat as knowable in the light of human reason. We can therefore prove the existence of God through reason: There is something moving; everything that moves is put into motion by something else; But this series of antecedent movers cannot reach back infinitely; Therefore, there must be a first mover (which is God.)

Document 4

Source: Filippo Brunelleschi, Duomo (Cathedral) of Florence, 1436



Document 5

Source: Michelangelo Buonarroti, Florentine artist, *Pieta* (Piety), 1499.



Document 6

Source: Erasmus of Rotterdam, Dutch Christian humanist, *In Praise of Folly*, 1509.

Almost all Christians being wretchedly enslaved to blindness and ignorance, which the priests are so far from preventing or removing, that they blacken the darkness, and promote the delusion: wisely foreseeing that the people (like cows, which never give down their milk so well as when they are gently stroked), would part with less if they knew more..."

Document 7

Source: Martin Luther, Catholic priest, *The 95 Theses*, 1517

When our Lord and Master Jesus Christ said, "Repent" (Mt 4:17), he willed the entire life of believers to be one of repentance. This word cannot be understood as referring to the sacrament of penance, that is, confession and satisfaction, as administered by the clergy. Yet it does not mean solely inner repentance; such inner repentance is worthless unless it produces various outward mortification of the flesh. The penalty of sin remains as long as the hatred of self (that is, true inner repentance), namely till our entrance into the kingdom of heaven. Men must especially be on guard against those who say that the pope's pardons are that inestimable gift of God by which man is reconciled to him. For the graces of indulgences are concerned only with the penalties of sacramental satisfaction established by man. They who teach that contrition is not necessary on the part of those who intend to buy souls out of purgatory or to buy confessional privileges preach unchristian doctrine. Any truly repentant Christian has a right to full remission of penalty and guilt, even without indulgence letters.