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# A-level HISTORY

## The Reformation in Europe, c1500–1564

Paper 2C

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Specimen 2014

Morning Time allowed: 2 hours 30 minutes

### Materials

For this paper you must have:

- an AQA 12-page answer book.

### Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Paper Reference** is **2C**.
- Answer **three** questions.  
In **Section A** answer Question 01.  
In **Section B** answer **two** questions.

### Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 80.
- You will be marked on your ability to:
  - use good English
  - organise information clearly
  - use specialist vocabulary where appropriate.

### Advice

- You are advised to spend about:
    - 60 minutes on Question 01
    - 45 minutes on each of the two questions in Section B.
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**Section A**Answer Question 01.

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**Source A**

Adapted from 'In Praise of Folly' by Erasmus written in 1509.

The clergy tug and fight for their tithes with arguments, as fiercely as with swords, sticks or stones. When they read the Bible, how quick-sighted are they in spying out any sentences that they may frighten the people with, and make them believe that more than the tenth is due. But, they ignore whatever they meet in the Bible that reminds them of the duty and difficulty of their own office. They never consider that their shaven head is a token that they should cut out the lusts of this world, and give themselves wholly to divine meditation; but instead of this, our bald-headed priests think they have done enough, if they do but mumble over their prayers; which it is a wonder if God should hear or understand, when they whisper them so softly, and in so unknown a language, which they can scarce hear or understand themselves. They are most subtle in the craft of getting money, and wonderfully skilled in collecting tithes and offerings. Thus they are all content to reap the profit, but as to their duty, that they toss as a ball from one hand to another, and assign it over to any they can get or hire.

**Source B**

Adapted from 'The Condemnation of Every Proposition Contrary to the Truth of Christian Faith', Session 8 of the Fifth Lateran Council, 19 December 1513.

Since truth cannot contradict truth, we declare that every statement contrary to the enlightened truth of faith is totally false and we strictly forbid teaching of it. We decree that all those who cling to false statements of this kind, thus sowing heresies which are wholly condemned, should be avoided in every way and punished as detestable and foul heretics and infidels who are undermining the Catholic faith. Moreover, we strictly enjoin each and every philosopher who teaches publicly in the universities or elsewhere, that when they explain to their audience the principles or conclusions of philosophers (where these are known to be different from the true faith, for example suggesting the mortality of the soul or of there being only one soul), they are obliged to devote their every effort to clarify for their listeners the truth of the Christian religion. They should teach it by convincing arguments and apply themselves to the full extent of their energies to refuting and disposing of the philosophers' opposing arguments.

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**Source C**

Adapted from a letter to Archbishop Albrecht of Mainz from Martin Luther, 31 October 1517.

Papal indulgences for the building of St Peter's are circulating under your most distinguished name, and as regards them, I do not bring accusation against the claims of the preachers, which I have not heard, so much as I grieve over the wholly false impressions which the people have taken from them; namely they believe that if they have purchased letters of indulgence they are sure of their salvation; again that as soon as they put their contributions into the money box, their souls fly out of purgatory. They also believe that these indulgences are so great that there is no sin that they cannot forgive. I have no longer been able to keep quiet about this matter for it is by no gift of a bishop that man becomes sure of salvation.

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With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying criticism of the Church in the early sixteenth century.

**[30 marks]**

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**Section B**

Answer **two** questions.

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**0 2**

How far was the spread of Lutheranism in the years to 1531 due to Luther himself?

**[25 marks]**

**0 3**

‘The success of the Genevan reformation was due to the discipline imposed by Calvin.’

Assess the validity of this view.

**[25 marks]**

**0 4**

‘The Jesuits were the most significant force for the strengthening of the Catholic Church in the years 1534 to 1564.’

Assess the validity of this view.

**[25 marks]**

**END OF QUESTIONS**

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