

476/09

**HISTORY – HI6**

**UNIT 6 (Synoptic Assessment)**

**IN-DEPTH STUDY 6**

**THE GERMAN REFORMATION, c. 1517-1555**

P.M. WEDNESDAY, 20 June 2007

50 minutes (of a 1 hour 40 minutes examination)

**ADDITIONAL MATERIALS**

In addition to this examination paper, you will need an 8 page answer book.

**INSTRUCTIONS TO CANDIDATES**

Answer **one** question.

**INFORMATION FOR CANDIDATES**

The number of marks is given in square brackets at the end of each question.

The sources or quotations used in this unit may have been amended or adapted from the stated published work in order to make the wording more accessible.

**You are reminded that marking will take into account the quality of written communication used in your answers.**

## UNIT 6

### IN-DEPTH STUDY 6

#### THE GERMAN REFORMATION, c. 1517-1555

Answer **one** question.

Candidates are reminded that their answers should demonstrate a synoptic approach to the question, and should draw together, where appropriate, the political, social, economic, religious and cultural aspects of the topic.

#### 1. Luther and the spread of Lutheranism in Germany, c. 1517-1555.

Study the two sources below and answer the question which follows.

##### **Source A**

“The church authorities misunderstood Luther’s challenge and mistimed their response. First, in April 1518, Luther was able to convince the Augustines that he was right, thereby gaining a powerful and international monastic order on his side. Second, after refusing a Papal summons to appear at Rome, he agreed to meet Cardinal Cajetan, a Papal representative, in October at Augsburg. Luther was willing to retract his arguments if he could be shown scriptural passages which proved him wrong. Cajetan argued that the Pope need prove nothing. As God’s agent, it was his inalienable right to interpret the Bible as he saw fit. This was a mistake. Cajetan, inadvertently, turned Luther into a German folk hero. Yet, had the authorities done nothing further, things might have died down. Instead a third attempt was made to silence Luther. This was another mistake.”

[Andrew A. Chibi, an academic historian and specialist in sixteenth century European history, writing in a student study guide, *The European Reformation* (1999)]

##### **Source B**

“In order to bring peace into the Holy Empire of the Germanic Nation between the Roman Imperial Majesty and the Electors, Princes and Estates; let neither his Imperial Majesty nor the Electors or Princes, do any violence or harm to any estate of the Empire on account of the Augsburg Confession, but let them enjoy their religious belief, liturgy and ceremonies and as well as their estates and rights and privileges in peace, and complete religious peace shall be obtained only by Christian means of amity, or under the threat of the punishment of the Imperial ban.”

[Extracted from *The Peace of Augsburg* (1555)]

How valid are these two sources as evidence to an historian interpreting Luther and the spread of Lutheranism in Germany, c. 1517-1555? [80]

## 2. The Catholic Church and reform, c.1517-1555.

*Study the two sources below and answer the question which follows.*

### **Source A**

“Most of the Renaissance Popes appeared to act like typical secular rulers of their age. They were cynical politicians who almost always put their own interests first. In addition, because so many bishops and archbishops were, in effect, full-time government officials in Rome or in the capitals of other states, absenteeism was a considerable problem. Most of the lower clergy were untrained and were largely uneducated, many were unable to read or to understand more than a little of the Latin they recited during the services.”

[Keith Randell, an academic historian and specialist in sixteenth century European history, writing in a school text book, *The Catholic and Counter Reformations* (1990)]

### **Source B**

“Our Society should use the following means to end and cure the evils which the Church has suffered through these heretics:

In the first place, sound theology could be taught to children and also to the common people who are not yet too corrupted by heresy.

Another excellent means for helping the Church in this trial would be to increase the colleges and schools of the Society in many lands.

The heretics write a good many pamphlets and booklets, by which they aim to remove all authority from the Catholics. It would seem imperative, therefore, that we also write answers in pamphlet form, short and well-written, so that they can be produced without delay and purchased by many.”

[Ignatius Loyola, founder of the Society of Jesus, in a letter to a Catholic priest, Father Peter Canisius, on opposing heresy (August 13 1554)]

How valid are these two sources as evidence to an historian interpreting the Catholic Church and reform, c. 1517-1555? [80]

## **ACKNOWLEDGEMENT**

The extract from *The European Reformation* is published with the permission of Studymates Limited

The extract from *The Catholic and Counter Reformations* is published with the permission of Edward Arnold Publishers