



**GCE AS/A level**

1232/06

**HISTORY – HY2**

**UNIT 2**

**IN-DEPTH STUDY 6**

**THE GERMAN REFORMATION, c. 1500-1555**

A.M. TUESDAY, 22 January 2013

1½ hours

1232  
060001

### **ADDITIONAL MATERIALS**

In addition to this examination paper, you will need a 12 page answer book.

### **INSTRUCTIONS TO CANDIDATES**

Use black ink or black ball-point pen.

Answer **one** question.

### **INFORMATION FOR CANDIDATES**

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

The time you spend on a question should be in proportion to the marks available.

The sources and 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 2

## IN-DEPTH STUDY 6

## THE GERMAN REFORMATION, c. 1500-1555

*Answer one question.*

1. *Study the sources below and answer the questions that follow.*

**Source A**

‘In 1517 there appeared on the borders of Saxony, a Dominican friar named Johann Tetzel who displayed more of the character of a salesman than that of a friar. He was selling indulgences, which were, in effect, much sought-after passports to heaven.’

[John Lotherington, an academic historian writing in an A level textbook, *Years of Renewal: European History 1470-1600* (1999)]

**Source B**

‘Behold, you are on the raging sea of this world in storm and danger, not knowing if you will reach the harbour of salvation. You should know that all who confess and in penance put alms into the coffer, will obtain complete remission of all their sins.’

[Johann Tetzel, in a sermon delivered in Germany in 1517]

**Source C**

37 ‘Any true Christian, whether living or dead, participates in all of the blessings of Christ and the church and this is granted by God, even without indulgence letters.’

50 ‘Christians are to be taught that if the Pope knew the exactions of the indulgence preachers, he would rather the basilica of St. Peter were burned to ashes than built with the skin, flesh, and bones of his sheep.’

[Martin Luther, writing in his *Ninety Five Theses*, a pamphlet listing complaints against the Catholic Church (1517)]

**Source D**

‘Anti-clericalism was persistent and widespread. Simony, the selling of offices, and nepotism, the favouring of relatives, were common abuses. The moral behaviour of the clergy was another source of criticism. Nevertheless, apart from occasional complaints recorded in German towns, cases of sexual misconduct appear to have been rare.’

[Geoffrey Woodward, an academic historian writing in a student study guide,  
*The Sixteenth Century Reformation* (2001)]

**Source E**

‘There is hardly a parish where the priest does not have a mistress living in sin and shame, producing children like husbands in normal wedlock. Such priests advance these offspring as best they can. Nowadays money calls the tune and a priest’s child is dubbed ‘lord’ or ‘lady’. The priests levy the tolls and run the village mills. Spreading wickedness by their own examples, they pervert the whole world.’

[A humanist, writing under the false name, Reynard the Fox, in a publication  
entitled *The Crisis of Values* (c. 1500)]

- (a) Study Source D. Use this source **and your own knowledge** to explain the meaning of the term “anti-clericalism”. [4]
- (b) Study Sources A and B. Use these sources **and your own knowledge** to explain the importance of Johann Tetzel. [8]
- (c) Study Sources B and C. How reliable are these sources in explaining the controversy over indulgences? [16]
- (d) Study Sources D and E. How far does Source E support or contradict the interpretation of the clergy given in Source D? [20]
- (e) How useful are these sources in understanding the German Reformation, 1500-1555? [32]

*(In your answer you are advised to use relevant background knowledge from the in-depth study, as well as information derived from the sources and the attributions.)*

2. Study the sources below and answer the questions that follow.

**Source A**

‘Now, dear sirs, there is nothing really religious in this conflict. Both lords and peasants are discussing questions of justice and injustice in heathen, or worldly terms. For God’s sake then, take my advice! Settle these matters properly, with justice and not with force or violence and do not start endless bloodshed in Germany.’

[Martin Luther, writing a reply to the Twelve Articles of the peasants in Swabia in his *Admonition to Peace* (1525)]

**Source B**

‘The time has come; the evil-doers are running like scared dogs! Go to it, go to it! Pay no attention to the cries of the godless. Testify to your conversion to the true religion. Show no pity, as God has commanded in the words of Moses, Deuteronomy 7. Do not allow the evil-doers who turn us away from God, to continue living. Alert the villages and towns and especially the mineworkers and other good fellows who will be of use in this fight in the name of God. We cannot slumber any longer. Go to it, go to it! God goes before you; follow, follow!’

[Thomas Müntzer, a radical German preacher in the Peasants’ War, writing in a pamphlet addressed to the peasants of Allstedt (1525)]

**Source C**

‘Despite grand-sounding statements, the consequences of the Edict of Worms were slight. There was widespread sympathy for Luther’s criticisms of the Catholic Church. Moreover, many of the German princes and cities resented such attempts to interfere in their own affairs. Hence, while in some parts of Germany the edict was implemented rigorously, in others it was largely ignored.’

[Steward Macdonald, an academic historian, writing in a student study guide, *Charles V: Ruler, Dynast and Defender of the Faith 1500-1558* (2001)]

**Source D**

‘Several rulers were genuinely drawn to the new doctrines. Others took a proprietary pride in ‘their’ churches and resented what they saw as papal interference. Given their universal desire for increased power and autonomy, it is perhaps surprising that any of the secular princes remained Catholic. However, whatever their motives, Catholics remained a majority in both the Imperial Diet and Electoral College in Germany throughout Charles V’s reign.’

[William Maltby, an academic historian, writing in a specialist history book,  
*The Reign of Charles V* (2002)]

**Source E**

‘The Electors, Princes and other Estates have resolved that the majority who have hitherto respected and held the aforesaid Imperial Edict of Worms should continue to abide by the same until the coming Council (*Diet of Speyer*) and hold their subjects to those laws.’

[From *The Resolution of the Majority*, an official declaration by  
the German Catholic princes, written prior to the Diet of Speyer (1529)]

- (a) Study Source D. Use this source **and your own knowledge** to explain the meaning of the term “Imperial Diet”. [4]
- (b) Study Sources A and B. Use these sources **and your own knowledge** to explain the importance of religion as a cause of the Peasants’ War in Germany in 1525. [8]
- (c) Study Sources C and E. How reliable are these sources in explaining the impact of the Edict of Worms? [16]
- (d) Study Sources D and E. How far does Source E support or contradict the interpretation of the attitude of the German princes given in Source D? [20]
- (e) How useful are these sources in understanding the German Reformation, 1500-1555? [32]

*(In your answer you are advised to use relevant background knowledge from the in-depth study, as well as information derived from the sources and the attributions.)*

**ACKNOWLEDGEMENT**

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