

473/06

HISTORY – HI3

UNIT 3

IN-DEPTH STUDY 6

THE GERMAN REFORMATION, c. 1517-1555

P.M. WEDNESDAY, 7 June 2006

(1 hour 30 minutes)

ADDITIONAL MATERIALS

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

INSTRUCTIONS TO CANDIDATES

Answer **one** question in Section A and **one** question in Section B.

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 the 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 3

IN-DEPTH STUDY 6

THE GERMAN REFORMATION c. 1517-1555

Answer **one** question in Section A and **one** question in Section B.

SECTION A

Answer **one** question.

1. The spread of Lutheranism in Germany.

Study the source below and then answer the questions based upon it.

‘His Imperial Majesty and we, the electors, princes, and estates of the Holy Roman Empire will not make war upon any estate of the Empire on account of the Augsburg Confession and the doctrine, religion, and faith of the same, nor injure nor do violence to those estates that hold it.

5 On the other hand, the estates that have accepted the Augsburg Confession shall suffer those adhering to the old religion, to abide in like manner to their religion, faith, church usages, ordinances, and ceremonies.

But all others who are not adherents of either of the above mentioned religions are not included in this Peace, but shall be altogether excluded.

10 But when those adhering to the old religion or to the Augsburg Confession, wish, for the sake of their religion, to go to another place and settle there, such going and coming, and the sale of property and goods shall be everywhere unhindered, permitted and granted.’

[Extracts from the Peace of Augsburg (1555)]

- (a) Explain **briefly** the meaning of the phrase ‘the old religion’ (line 5). [4]
- (b) What does the source suggest about religious tolerance in the Holy Roman Empire? [8]
- (c) How useful is the source to an understanding of the spread of Lutheranism in Germany? [20]

(You are advised to use in your answer relevant background knowledge as well as information derived from the source.)

2. Reaction to the Protestant Reformation in Germany.

Study the source below and then answer the questions based upon it.

- 5 ‘Each of us should keep before his eyes the things that are expected of this Holy Council; the uprooting of heresies, the reformation of ecclesiastical disciplines and of morals, and lastly external peace of the whole Church. Wrong feelings about faith, like brambles and thorns, have sprung up in God’s garden entrusted to us. Even if these poisonous weeds have sprung up of themselves, nevertheless, if we have not tilled our field as we ought, we are no less to be reckoned their cause than if we ourselves had sown them.

Let us come to what are called ‘abuses’. We cannot even name any other causes but ourselves.’

[From an address by Cardinal Reginald Pole, the Papal Legate to the Council of Trent (1546)]

- (a) Explain **briefly** the meaning of the phrase ‘this Holy Council’ (line 1). [4]
- (b) What does the source suggest about the Church and the need for reform? [8]
- (c) How useful is this source to an understanding of the reaction to the Protestant Reformation in Germany? [20]

(You are advised to use in your answer relevant background knowledge as well as information derived from the source.)

SECTION B

Answer **one** question.

3. The Catholic Church on the eve of the Reformation

Study the sources below and then answer the questions based upon them.

Source A

‘The whole tribe of clergy is so universally loathed yet they are gloriously self-satisfied. They believe it’s the highest form of piety to be so uneducated that they can’t even read. Then they bray like donkeys in church, repeating by rote the psalms they haven’t understood.’

[Desiderius Erasmus, a leading humanist, writing in his work, *In Praise of Folly* (1509)]

Source B

‘It is important not to view abuses of the Church with modern day eyes. True, many monasteries were corrupt, but there were those which had a reputation for strict devotion to their rule. Pluralism and absenteeism were not necessarily destructive.’

[Andrew Johnston, a specialist academic historian, writing in *The Protestant Reformation in Europe* (1991)]

Source C

‘Why does not the Pope, whose wealth is today greater than the riches of the richest, build this one church of St. Peter with his own money, rather than with the money of poor believers?’

[An extract from Martin Luther’s Ninety Five Theses (1517)]

Source D

‘In Germany anti-Papal feeling was strong. Many benefices and monastic offices were in the control of the Pope, over one third of all property belonged to the Church, and towns resented having to pay high legal charges and taxes.’

Geoffrey Woodward, a specialist academic historian, writing in *The Sixteenth Century Reformation* (2001)]

Source E

‘Above all, in this renowned German nation, goods and wealth have been devoured by tyranny unbelievable and to this day the devouring goes on, endlessly and by most grievous means.’

[Extract from Martin Luther’s speech at the Diet of Worms (1521)]

- (a) Compare Sources A and B. How do Sources A and B differ in their view of the conduct of the clergy? [8]
- (b) Study Sources D and E. How reliable are Sources D and E as evidence to an historian studying the role of national feeling in the debate for reform of the Church? [16]
- (c) How useful are the sources to an understanding of the Catholic Church on the eve of the Reformation? [24]

(You are advised to use relevant background knowledge as well as information derived from the sources.)

4. Martin Luther and the beginning of the Reformation in Germany.

Study the sources below and then answer the questions based upon them.

Source A

‘Christians need to be taught that those who give to the poor or lend to the needy do a better action than if they purchased pardons.’

[An extract from Martin Luther’s Ninety Five Theses (1517)]

Source B

‘You should know that all who confess and in penance put alms into the coffer according to the counsel of the confessor, will obtain complete remission of all their sins. Why are you therefore standing there? Run for the salvation of your souls!’

[Johannes Tetzel in a sample sermon (1517)]

Source C

‘Since Faith alone suffices for salvation, I need nothing except faith.
A Christian man is a free lord over all things and subject to none.’

[Extracts from Martin Luther’s critical tract, *The Freedom of a Christian* (1520)]

Source D

‘Within three years of coming obscurely into the open with his attack on Tetzel, Luther had thus become the spiritual – and to many the political – leader of a movement convulsing most of Germany, drawing large numbers of the influential into his following, and attracting both notoriety and some support well beyond the borders of his own country.’

[G. R. Elton, a specialist academic historian, writing in *Reformation Europe* (1963)]

Source E

[Woodcut of Johannes Tetzel c. 1517 taken from the Mansell Collection]

- (a) Compare Sources A and B. How do Sources A and B differ in the way in which they view the purchase of pardons? [8]
- (b) Study Sources C and D. How reliable are Sources C and D as evidence to an historian studying the challenge of Martin Luther to the Church? [16]
- (c) How useful are the sources to an understanding of Martin Luther and the beginning of the Reformation in Germany? [24]

(You are advised to use in your answer relevant background knowledge as well as information derived from the sources.)