



GCE AS/A level

1232/06

HISTORY – HY2

UNIT 2

IN-DEPTH STUDY 6

THE GERMAN REFORMATION,

c. 1500-1555

A.M. THURSDAY, 20 January 2011

1½ hours

1232
06/0001

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, 1500-1555

Answer one question.

QUESTION 1

Study the sources below and answer the questions that follow.

Source A

‘Luther’s criticism of indulgences in 1517 was not a new development in his theology. Luther always believed that indulgences had no spiritual value. He had complained as early as 1514, in his lectures on the Psalms, that they were making grace cheap. In 1517 Luther did not condemn indulgences themselves, rather he criticised their misuse and the implication that escape from purgatory could be purchased.’

[Andrew Johnston, an academic historian writing in a student study guide,
The Protestant Reformation in Europe (1991)]

Source B

‘An indulgence is a contribution placed by the living for the souls in purgatory and counts as one a man might make or give for himself. There is no need for the contributors to indulgences to make confession, since the grace of indulgence depends on the love in which the departed died and the contributions which the living pay.’

[The Elector Archbishop of Mainz, writing to his provinces of Mainz and Magdeburg,
reinforcing the message from Pope Leo X regarding indulgences (1515)]

Source C

‘You will especially make clear to them [*The Diet of Nuremberg*] the very great sorrow which afflicts us because of the progress of the Lutheran sect. We see countless souls who have been redeemed by the blood of Christ and entrusted to our pastoral care being turned away from the true faith and religion and going to perdition [*hell*]. Therefore you will declare that we most strongly desire that this pestilence be quickly countered before it infects Germany. You will declare that we are prepared to do anything that can be expected of us to this effect.’

[Pope Adrian VI writing in his Instructions to the Diet of Nuremberg.
The Diet was set up to discuss the challenge of Luther (1522)]

Source D

‘The heretics have made their false theology popular and presented it in a way that can be understood by common people. They preach it to the people and teach it in the schools, and scatter pamphlets that can be bought and understood by many. They influence people by their writings when they cannot reach them by preaching. Their success is largely due to the example and the ignorance of Catholics.’

[Ignatius Loyola, founder of the Jesuit Reforming Order, writing in a private letter to a priest, Father Peter Canisius (1554)]

Source E

‘The tragedy of the Reformation as far as Catholics were concerned was the slow and ineffectual way in which the Papacy responded to the success of Luther. It is surprising to find that not until the pontificate of Paul III (1534-1549) did the Papacy really respond to the challenge.’

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

- (a) Study Source B. Use Source B **and your own knowledge** to explain the meaning of the word ‘purgatory’. [4]
- (b) Study Sources D and E. Use these sources **and your own knowledge** to explain the importance of the Catholic response to the Protestant challenge. [8]
- (c) Study Sources C and E. How reliable are Sources C and E in explaining the success of Luther’s message? [16]
- (d) Study Sources A and B. How far does Source B support or contradict the interpretation of indulgences given in Source A? [20]
- (e) How useful are these sources in understanding the German Reformation, 1500-1555? [32]

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

QUESTION 2

Study the sources below and answer the questions which follow.

Source A

‘The whole tribe of clergy are universally loathed and yet they are gloriously self-satisfied. In the first place, they believe it’s the highest form of piety to be so uneducated that they can’t even read. Then when they bray like donkeys in church, repeating by rote the psalms they haven’t understood, they imagine they are charming the ears of their heavenly audience with infinite delight. Many of them make a good living out of their squalor and beggary, bellowing for bread from door to door, and indeed make a nuisance of themselves in every inn, carriage or boat, to the great loss of other beggars.’

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

Source B

‘Erasmus and many of the other leading Humanists refused to join Luther, preferring to remain within the Church and to campaign for change from within. They denied that they were in any sense responsible for what they thought of as Luther’s excesses. Erasmus’ retort that ‘I laid a hen’s egg, but what hatched was a bird of quite a different sort’ typifies this attitude and it was one which was shared by many Humanists.’

[Keith Randell, an academic historian writing in a student study guide, *Luther and the German Reformation 1517-55* (2000)]

Source C

‘A little while ago in Augsburg they were selling Luther’s picture with a halo; all the copies were gone in a moment before I could get one. Yesterday I saw on one page Luther depicted with a book and Hutten with a sword. Over them was printed in fair letters: ‘To the fair champions of Christian Liberty, Martin Luther and Ulrich von Hutten’. The world is so far gone that Germans crowd around these two scoundrels in blind adulation, and adore the men bold enough to cause the schism.’

[Papal Legate Aleander, writing in an official report from the Diet of Worms (1521)]

Source D

‘While pamphlets were cheap, books remained expensive throughout the sixteenth century. Luther acknowledged the written word as a means of spreading the Gospel but he fully understood that low literacy levels meant that the children and simple folk would be ‘more easily moved by pictures and images than through mere words and doctrines’. Luther’s Bible of 1534 accordingly had 118 illustrations. As the desire to understand the Bible and acquire copies of sermons, devotional works and catechisms increased, so the Reformation helped to spread literacy, but it was the printing press which truly revolutionised this process.’

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

Source E

‘Luther’s stand against Rome aroused huge popular enthusiasm in the Empire and in German speaking lands. A seemingly endless variety of individual acts of revolt against the old Church fed off his phenomenal volume of words rushing off the printing presses in both German and Latin. There were 300 editions of various writings by Luther published in Germany in 1523 alone, and it has been calculated that beyond what he himself had written, around three million copies of related pamphlets were printed in Germany by 1525.’

[Diarmaid MacCulloch, an academic historian and specialist in sixteenth century history, writing in a specialist text book, *Reformation - Europe’s House Divided 1490-1700* (2003)]

- (a) Study Source C. Use Source C **and your own knowledge** to explain the meaning of the term ‘the schism’. [4]
- (b) Study Sources C and E. Use these sources **and your own knowledge** to explain the importance of the printing press. [8]
- (c) Study Sources A and B. How reliable are Sources A and B in explaining the role of the Humanists? [16]
- (d) Study Sources C and D. How far does Source C support or contradict the interpretation of the rapid growth in popularity of Lutheranism given in Source D? [20]
- (e) How useful are these sources in understanding the German Reformation? [32]

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