



**GCE AS/A level**

1232/06

**HISTORY – HY2**

**UNIT 2**

**IN-DEPTH STUDY 6**

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

P.M. TUESDAY, 22 May 2012

1½ hours

#### **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 assessment 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**

‘Erasmus wrote on a great variety of topics, but he was particularly famous for his edition of the New Testament in Greek and for his attacks on the abuses of the pre-Reformation church. Consequently it is not surprising that he should need to defend himself against charges of Lutheranism.’

[Katherine Leach, an history teacher and academic historian, writing in a collection of documents chosen for Advanced Level study, *Sixteenth Century Europe* (1980)]

**Source B**

‘I approved of what seemed good in Luther’s work. I told him in a letter that if he would moderate his language he might be a shining light, and that the Pope, I did not doubt, would be his friend. It is dangerous for secular princes to oppose the Papacy, and I am not likely to be braver than the princes.’

[Desiderius Erasmus, a leading Humanist, writing in a private letter to Cardinal Campeggio, a leading member of the Catholic Church (1520)]

**Source C**

‘Even if indulgences are the very merit of Christ and his saints and are therefore to be received with all reverence, in practice they have become the most disgraceful agency of avarice. They are not being used to seek the salvation of souls, rather to take the cash out of their purses. This is plain and obvious: for the commissioners and ministers never preach anything but to commend indulgences and to arouse the people to contribute.’

[An extract from Martin Luther’s *A Sermon on Indulgences*, published and distributed among the German people (1516)]

**Source D**

‘The indulgence that actually provoked Luther’s outburst was preached by an unusually disreputable and effective salesman, Johannes Tetzel, and was part of an eight year sales drive aimed at making money out of Germany. The selling of indulgences was a mixture of cynicism, secrecy and commercial squalor involving the Vatican, the Primate of Germany, Archbishop Albert of Mainz and the Fugger cartel.’

[Michael Mullet, an academic historian and specialist in Reformation history, writing in his biography of Luther (1986)]

**Source E**

‘Luther’s movement became in a few short years a convenient vehicle for other long-held grievances against the church in Germany. He was becoming important as a symbolic national German figure. In the struggle against the Papacy, an unpopular foreign jurisdiction, Luther had a powerful role as a symbol of German resistance. Martin Luther tapped into a vein of cultural nationalism which made him potentially a hero of a frustrated German neighbourhood.’

[Andrew Pettegree, an academic historian and specialist in Reformation history, writing in a specialist book, *Foreign Protestant communities in the sixteenth century* (1986)]

- (a) Study Source D. Use the source **and your own knowledge** to explain the meaning of the term “the Vatican”. [4]
- (b) Study Sources A and B. Use these sources **and your own knowledge** to explain the importance of the Humanists in the German Reformation. [8]
- (c) Study Sources C and E. How reliable are these sources in explaining what attracted Germans to Luther’s ideas? [16]
- (d) Study Sources C and D. How far does Source C support or contradict the interpretation of indulgences as given in Source D? [20]
- (e) How useful are these sources to an understanding of the Reformation in Germany in the period 1500-1555? [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.)

**ACKNOWLEDGEMENT**

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Source E is reproduced with kind permission of Oxford University Press

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

**Source A**

‘We see there is no gold and almost no silver in our German land. What little may perhaps be left is drawn away daily by new schemes invented by the council of the most holy members of the Roman Curia. What is thus squeezed out of us is put to the most shameful uses. Leo X gives a part of it to his nephews and his relations. A portion of it is consumed by a host of most reverend cardinals, of which the Holy Father created no fewer than one and thirty in a single day.’

[Ulrich von Hutten, an Imperial Knight and Humanist, writing in a letter to the Elector of Saxony (1520)]

**Source B**

‘Although there were strong undercurrents of hostility to the Papacy in most Catholic countries, much of the criticism came from Germany. Anti-papal feelings ran high there, mainly because a large proportion of the Pope’s income came from the Holy Roman Empire. Luther was echoing a long standing grievance when he accused the Pope of milking Germany dry.’

[Keith Randell, an academic historian, writing in a student study guide, *The Catholic and Counter Reformations* (1990)]

**Source C**

‘Our aims are public preaching, lectures and other ministrations of the word of God. Also we aim to educate the children and illiterate persons in Christianity and the spiritual consolation of Christ’s faithful through hearing confessions and the administration of other sacraments. The Society should show itself in helping those who are in prison and hospitals and in performing other works of charity.’

[An extract from the *Constitution of the Society of Jesus*, first published in 1559]

**Source D**

‘The Jesuits were the best known of the new religious orders. They were not formed to combat Protestantism but to “help souls”, although their intention to propagate the Catholic faith soon brought them into conflict with Protestant preachers and pastoral workers.’

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

**Source E**

‘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 the 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 as well as their estates and other rights and privileges in peace. Likewise all the Estates and Princes who cling to the old religion shall be allowed to live in absolute peace and in the enjoyment of their estates, rights and privileges.’

[An extract from The Peace of Augsburg, the treaty which established a religious settlement in Germany (1555)]

- (a) Study Source E. Use the source **and your own knowledge** to explain the meaning of the term “the Augsburg Confession”. [4]
- (b) Study Sources A and B. Use these sources **and your own knowledge** to explain the importance of economic grievances in the German Reformation. [8]
- (c) Study Sources C and E. How reliable are these sources in explaining Catholic reaction to Lutheranism? [16]
- (d) Study Sources C and D. How far does Source C support or contradict the interpretation of the aims of the Jesuits as given in Source D? [20]
- (e) How useful are these sources to an understanding of the German Reformation, 1500-1555? [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.)*

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