



GCE AS/A level

1232/06

HISTORY – HY2

UNIT 2

IN-DEPTH STUDY 6

The German Reformation, c. 1500-1555

A.M. TUESDAY, 21 January 2014

1 hour 20 minutes

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 **either** question 1 **or** question 2.

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 either question 1 or question 2.

QUESTION 1

Study the sources below and answer the questions that follow.

Source A

He (John Tetzel) gained by his preaching in Germany an immense sum of money, all of which he sent to Rome; and especially at the new mining works at St. Annaberg, where I, Frederick Myconius, heard him for two years. A large sum was collected. It is incredible what this ignorant and impudent friar spoke about and promised people: eternal salvation for all manner of sins without the need for purgatory.

[Frederick Myconius, a German sympathiser of Luther, who became a bishop in Gotha, writing in his recollections (c1527)]

Source B

The rot of indulgence selling had spread throughout the Church. Also, impartial evidence is appallingly plentiful that simony, nepotism, plurality, non-residence, immorality and neglect of duty were widespread. That was despite council after council having attacked these faults.

[V.H.H. Green, an academic historian, writing in *Renaissance and Reformation: a survey of European history between 1470 and 1660* (1964)]

Source C

Regarding the plan to collect my writings in volumes, I am quite cool and not at all eager about it because I would rather see them all heard and discussed. I acknowledge none of them to be really a book of mine.

[Martin Luther, writing in a private letter to Wolfgang Capito, a religious reformer and correspondent of Luther, who worked in Strasbourg (1532)]

Source D

Luther worked hard to ensure that his teachings reached as many people as possible. He was an untiring preacher, and he expected others with any ability to follow his example. Listening to sermons became almost the central religious activity in reformed congregations. Many of his sermons were published and sold in large numbers. Also, Luther supplied a clear statement of the central beliefs of the reformed religion in his *Large and Small Catechisms*. These catechisms were intended to be read regularly by each believer, with the most important sections being memorised.

[Keith Randell, an academic historian, writing in *Luther and the German Reformation 1517-1555* (1989)]

Source E



[A contemporary woodcut, *The supper of the Evangelicals and the damnations of the Papists*, by Lucas Cranach the Younger, a Renaissance artist who was a supporter of Luther. In the woodcut, Luther is shown in the pulpit, with Catholics being condemned to Hell on the right (1540)]

Source F

Most Holy Father, you ordered, that without any regard either to your own interest or that of anyone else, we should point out to you the abuses, indeed the most serious ills with which the church of God and especially the court of Rome have long been afflicted. Obeying your command, we have therefore listed as briefly as possible some of the diseases and such remedies as we could suggest in spite of our limited abilities.

The first abuse is the ordination of clerics, especially priests, in which neither care nor diligence is employed.

Another extremely grave abuse consists of bestowing ecclesiastical benefices, especially parishes, and above all bishoprics.

Indulgences should not be granted more than once a year in each large city.

[From a proposal about reform of the Catholic Church, written by a select committee of cardinals, and presented to Pope Paul III in 1537]

- (a) What does the author of Source A mean by the phrase 'it is incredible what this ignorant and impudent friar spoke about and promised people'? [8]

In your answer you are advised to discuss the content and authorship of the source and to use your own knowledge.

- (b) How important were corrupt practices in the Catholic Church as a cause of the German Reformation? [16]

Explain your answer analysing and evaluating the content and authorship of Sources A and B and using your own knowledge.

- (c) Do you agree with the interpretation that Luther himself was largely responsible for spreading his beliefs? [24]

Explain your answer analysing and evaluating the content and authorship of Sources C and D and using your own knowledge.

- (d) How useful are Sources D, E and F in understanding the German Reformation to 1555? [32]

In your answer you are advised to analyse and evaluate the content and authorship of these sources and to use your own knowledge.

QUESTION 2

Study the sources below and answer the questions that follow.

Source A

The cardinal addressed me in a friendly manner and said, "You have stirred up all of Germany. If you want to be a member of the church and have a pope who is gracious, then recant everything. In that case nothing shall happen to you". He simply wanted me to recant what I had written. Thereupon I replied that I could not do this, but offered henceforth to remain silent. He refused to agree to this. I said that I also could not do the other thing, and then left him.

When thereafter I returned to him, he wanted me simply to recant. Then I became very angry and said, "I cannot recant unless someone teaches me something that is better, I cannot abandon the Scriptures." When he got nowhere with me he shouted in Italian, "Friar, friar, yesterday you were very reasonable, but today you are completely mad!"

[Martin Luther's recollection of his hearing before Cardinal Cajetan at Augsburg in 1518.
Cajetan was an Italian Cardinal and the Papal Legate of Wittenberg.]

Source B

Luther had not planned to subvert the established order of the Church. It was the authorities' reactions to his views that had forced him to develop his arguments in debate with Cajetan and Eck to the point where he denied the tradition and hierarchy of the Church. They had foolishly pushed Luther into a corner without the power to crush him.

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

Source C

The teachings of Luther and a growing host of other reformers gained ground steadily after the Diet of Worms, both among princes and among the citizens of the imperial towns. Even those city councils whose natural conservatism predisposed them against religious change found themselves under terrible pressure to break with the Old Church.

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

Source D

We observe that nothing in the Diet of Worms shall be undertaken or concluded to the injury of the holy Christian faith or to the laws or ancient customs of the Church, its doctrine, orders, ceremonies and usages. These shall, in accordance with His Majesty's Edict at Worms, be, throughout the Empire, maintained and executed. But your Electoral and Princely Graces know to what a great and grievous extent the errors, discords, and disagreements have arisen, especially in respect of ceremonies and abuses. In recent years these have increased and multiplied. How impossible it has previously proved, and will yet prove even more impossible, to execute the Imperial Diet of Worms.

[From *The Declaration of the German Cities*, an appeal sent to the Holy Roman Emperor, Charles V (1526)]

Source E

In the first place, I ask that no one make reference to my name; let them call themselves Christians, not Lutherans. What is Luther? After all, the teaching is not mine. Neither was I crucified for anyone. How should I – poor, stinking maggot fodder that I am – come to have others call the children of Christ by my wretched name? Not so my dear friends; let us abolish all party names and call ourselves Christians, after him whose teachings we hold. I neither am, not nor want to be, anyone's master. I hold, together with the universal church, the one universal teaching of Christ, who is our only master.

[Martin Luther, writing in his pamphlet *Sincere Admonition to All Christians to Guard against Insurrection and Rebellion*. In this pamphlet Luther defended his position as a follower of Christ, not a leader of men. (1522)]

Source F



[A woodcut used for the title page of *The Small Catechism* depicting the Crucifixion of Jesus. This was a widely published guide to Protestant values (1546)]

- (a) What does the author of Source A mean by the phrase 'You have stirred up all of Germany'?

[8]

In your answer you are advised to discuss the content and authorship of the source and to use your own knowledge.

- (b) How significant was the Papacy's treatment of Luther in the development of the German Reformation?

[16]

Explain your answer analysing and evaluating the content and authorship of Sources A and B and using your own knowledge.

- (c) Do you agree with the interpretation that most towns in Germany were enthusiastic supporters of the Reformation?

[24]

Explain your answer analysing and evaluating the content and authorship of Sources C and D and using your own knowledge.

- (d) How useful are Sources D, E and F in understanding the German Reformation to 1555?

[32]

In your answer you are advised to analyse and evaluate the content and authorship of these sources and to use your own knowledge.

END OF PAPER