



**GCE AS/A level**

1232/06 – **LEGACY**



S16-1232-06

**HISTORY – HY2**

**UNIT 2**

**IN-DEPTH STUDY 6**

**The German Reformation, c. 1500-1555**

P.M. WEDNESDAY, 25 May 2016

1 hour 20 minutes

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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 **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**

Before Luther's name was ever heard of, Erasmus's name received honour from Valladolid to Cracow. A network of his devoted followers covered the European universities and schools, promoted his characteristic attacks on ignorant monks and dull scholars and absorbed a good deal of his positive teaching on the ethical basis and spiritual essence of Christianity.

[G.R. Elton, an academic historian specialising in sixteenth century European history, writing in a specialist book, *Reformation Europe 1517-1559* (1962)]

**Source B**

With my own ears I heard the most loathsome blasphemies against Christ and His apostles. Many acquaintances of mine have heard priests of the curia uttering disgusting words so loudly, even during mass, that all around them could hear it.

[From a private letter written by Erasmus to a fellow humanist after his visit to Rome (1505)]

**Source C**

As early as 1520, Luther's call to reformation could no longer be treated as just any case to be tried in a Papal, Imperial, or local court and thereby nipped in the bud. So many people had become familiar with his theology and recognised their own criticisms of Pope and Church in his writings that the name *Luther* had taken on an unmistakably public profile all the way down to the so-called common man.

[Heiko A. Oberman, a Dutch academic historian and professor of Reformation history, writing in a specialist history book, *Luther: Man between God and the Devil* (1989)]

**Source D**

How much evil and harm Martin Luther's agitation and rebellion has caused. How much misery he has brought upon the Christian people. What further damage he daily inflicts. This is as clear as day. That is why it is necessary and crucial to see to it that his subversive sect be wiped out forthwith, and without any further postponement.

[Aleander, the papal legate and representative, in a speech made to delegates gathered for the forthcoming Diet to be held in Worms in April (1521)]

**Source E**

[A woodcut by Lucas Cranach the Elder, a supporter of Luther, which illustrates the Pope dealing with indulgences (c 1521)]

**Source F**

We must first win the hearts of the people. But that is done when I teach only the Word of God, preach the gospel and say "Dear Lords or pastors, abandon the Mass, it is not right, you are sinning when you do it." I cannot refrain from telling you this.

[An extract from Martin Luther's *Invocavit Sermons* delivered in Wittenberg after leaving exile in Wartburg castle (1522)]

- (a) What does the author of Source D mean by the phrase “How much evil and harm Martin Luther’s agitation and rebellion has caused”? [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 were the Humanists in challenging papal authority in the early sixteenth century? [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 was mainly responsible for the development of the German 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 A, 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.*

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**QUESTION 2**

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

**Source A**

Luther believed indulgences to be useless, maybe even harmful, and wanted to convince others of his belief. But in doing so he was also attacking the fundamentals of the Catholic faith and the very essence of Catholicism – good works and charity – upon which the entire structure of the church was based.

[Andrew Chibi, an academic historian, writing in a student study guide, *The European Reformation* (1999)]

**Source B**

You priest, you nobleman, you woman, you youth, you old man, go into your church, and visit the hallowed cross. Remember that you are in such stormy peril on the raging sea of this world that you do not know if you can reach the harbour of salvation. You should know that whoever has confessed and is contrite and puts alms in the box will have all his sins forgiven. So why are you standing idly? Run all of you, for the salvation of your souls.

[From a draft of a sermon, attributed to Johannes Tetzel (1516)]

**Source C**

Germany was already in a state of early social revolution at the moment when Luther, to satisfy the demands of his own conscience, broke with the established Church. The first to interpret Luther's writings as a signal for revolution were the Imperial Knights. To them, Luther's pamphlet addressed to the German nobility seemed a strong call against the hated power of the princes and the Church.

[H. G. Koenigsberger, an academic historian and specialist in sixteenth century European history, speaking in a BBC radio broadcast, *The Reformation and Social Revolution* (1962)]

**Source D**

We have no one to thank for this disastrous rebellion except you princes, and especially you blind bishops and mad priests and monks, whose hearts are hardened, even to the present day. You do nothing but cheat and rob the people so that you may lead a life of luxury and extravagance. The poor common people cannot bear it any longer. The sword is already at your throats, but you think that you sit so firm in the saddle that no one can unsaddle you.

[Martin Luther, writing in his *Admonition to Peace: A Reply to the Twelve Articles of the Peasants in Swabia*, which included instructions to the Princes (1525)]

**Source E**

[An anonymous woodcut titled *The Devil proclaims the opening of his feud with Luther*. In the illustration the devil is tempting Luther away from reforming the Church (c.1525)]

**Source F**

Neither the Elector of Saxony, the five Princes, the six Cities, nor their subjects shall make any attempt to induce or force the subjects of His Majesty and of the Holy Empire to join the so-called Protestant sects and cause discord in the countryside, nor shall they in any way molest those who will still wish to cling to the old Christian faith and usages.

[An extract from the official document issued at the *Recess of the Diet of Augsburg* (1530)]

- (a) What does the author of Source F mean by the phrase “those who still wish to cling to the old Christian faith and usages.”? [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 selling of indulgences 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’s writings were the major cause of unrest in Germany? [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 C, 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**