

# Pearson Edexcel Level 3 GCE

## History

**Advanced**

**Paper 2: Depth study**

**Option 2B.1: Luther and the German Reformation, c1515–55**

**Option 2B.2: The Dutch Revolt, c1563–1609**

Sample assessment materials for first teaching  
September 2015

**Sources Booklet**

Paper Reference

**9HI0/2B**

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**Sources for use with Section A. Answer the question in Section A on the option for which you have been prepared.**

**Option 2B.1: Luther and the German Reformation, c1515–55**

**Sources for use with Question 1.**

**Source 1:** From the first short history of the beginning of the Reformation in Saxony. It was written in the 1530s, by Friedrich Myconius, the Reformer of Gotha. Here he describes the nature of Johann Tetzel's preaching, based on his own reminiscences. Myconius's brief history became the standard account of the origins of the 'Luther affair'.

At that time a Dominican monk named Johann Tetzel was the great mouthpiece, commissioner and preacher of indulgences in Germany. His preaching raised enormous sums of money which were sent to Rome. This was particularly the case in the mining town of Annaberg, where I, Friedrich Myconius, listened to him for over two years. The claims of this shameful monk were unbelievable. 5  
Thus he said that if some had slept with Christ's dear mother, the pope had power to forgive as long as money was put into the indulgence coffer. He furthermore said that if they would put money quickly into the coffer, all the mountains near Annaberg would turn into pure silver. He claimed that in the very moment the coin rang in the coffer, the soul rose up to heaven. In sum, and 10  
substance: God was no longer God, as he had bestowed all divine power on the pope.

**Source 2:** From a letter of protest written by Martin Luther to Archbishop Albert of Mainz on 31 October 1517. Luther wrote the letter after hearing reports of Johann Tetzel's preaching from subjects of the Elector of Saxony. These subjects went to buy indulgences from Tetzel.

With your Highness's consent, the Papal Indulgence for the rebuilding of St. Peter's in Rome is being carried through the land. I do not complain so much of the loud cry of the preacher of Indulgences, which I have not heard, but regret 15  
the false meaning which the simple folk attach to it. The poor souls believe that when they have purchased such letters they have secured their salvation. Also, that the moment the money jingles in the box, souls are delivered from purgatory. And that all sins will be forgiven through a letter of Indulgence, even 20  
that of abusing the blessed mother of God, were any one blasphemous enough to do so. And, lastly, that through these Indulgences the man is freed from all penalties! Ah, dear God! Thus are those souls which have been committed to your care, dear Father, being led into the paths of death, and for them you will be required to render an account.

How then can you, through false promises of Indulgences, which do not 25  
promote the salvation or purification of their souls, lead the people into false security, by declaring them free from the painful consequences of their wrongdoing? Deeds of piety and love are infinitely better than Indulgences. Yet the bishops do not preach these so earnestly, although it is their principal duty to proclaim the love of Christ to their people. Christ has nowhere commended 30  
Indulgences to be preached, only the Gospel.

## Option 2B.2: The Dutch Revolt, c1563–1609

### Sources for use with Question 2.

**Source 3:** From a Calvinist petition presented to the magistrates of the town of Ghent in May 1565. Here, the Calvinist petitioners ask for permission to preach openly and to debate religious issues with the Catholics.

Rulers of the town of Ghent, the Christians of this town ask you that they may be allowed to live here in peace. We, citizens of Ghent, pray that you would agree to grant us a church or a house, where we may be allowed openly to preach the gospel and administer the two sacraments [the bread and wine] according to Christ's commandment. And if you will not guarantee us public preaching, we ask you that the Christians may be allowed to criticise the Papists\* when they put forward teachings which are not based on the gospel. And we ask that the Christians may be allowed openly to dispute with the Papists in a church in the presence of the people so that every workman and citizen may be able to judge which party follows the truth. Father in heaven, we pray to you for our King Philip and for all his nobles and counsellors. May you bring light to their dark spirits and instruct them so that they recognise that they persist in the sin of unbelief.

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\*Papist – an offensive term for a Catholic

**Source 4:** From a letter written by Philip II, the King of Spain, to his half-sister Margaret, Duchess of Parma, 17 October 1565. The duchess had been appointed Governor of the Netherlands by Philip II in 1559. Here, the king gives his response to the religious and civil unrest in the Low Countries.

To ask the advice of the great councils and the governors of the Netherlands would be a considerable waste of time since my mind is made up. You must endeavour to support the inquisitors in the city of Louvain, for this makes for the strength and maintenance of religion. I have heard the insubstantial objections raised by the inhabitants of Bruges against Titelman\*. You would do well not to permit anything to be done to undermine his authority. I must tell you that, considering the condition of religious affairs in the Netherlands, this is no time to make any alteration. On the contrary, His Majesty's laws should be executed. The cause of the past evil and its subsequent growth and advance has been the negligence, leniency and disloyalty of the judges. Since the men condemned to die go to execution not in silence, but as martyrs dying for a cause, you should consider whether they ought to be executed in secret (though it is true that a public execution also serves to set an example). For the rest, I assure you that my orders are designed for the welfare of religion and of my provinces and are worth nothing if they are not obeyed. In this way you can keep my provinces in justice, peace and tranquillity.

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\*Pieter Titelman (1501–72) was the official Catholic inquisitor for the districts of Flanders and Artois. He ruthlessly persecuted all forms of heresy

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### **Acknowledgements**

Source 1 is from Pamela Johnston and Bob Scribner, *The Reformation in Germany and Switzerland*, Cambridge University Press 1993; Source 2 is from EG Rupp and Benjamin Drewery, *Martin Luther: Documents of Modern History*, Hodder Arnold 1970; Source 3 courtesy of Leiden University, the Netherlands; Source 4 is from E H Kossman and A F Mellink, *Texts Concerning the Revolt of the Netherlands*, Cambridge University Press 1974

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