



GCE AS/A LEVEL – NEW

2100U50-1



HISTORY – AS unit 2
DEPTH STUDY 5
Religious Reformation in Europe c. 1500-1564
Part 1: The Outbreak and Spread of the Reformation in
Germany c. 1500-1531

TUESDAY, 23 MAY 2017 – AFTERNOON

1 hour 45 minutes

ADDITIONAL MATERIALS

A WJEC pink 16-page answer booklet.

INSTRUCTIONS TO CANDIDATES

Use black ink or black ball-point pen.

Answer **both** questions.

INFORMATION FOR CANDIDATES

The number of marks is given in square brackets at the end of each question.

You are advised to spend around 50 minutes on answering each question.

The sources and extracts used in this unit may have been amended or adapted from the stated published work in order to make the wording more accessible.

UNIT 2

DEPTH STUDY 5

Religious Reformation in Europe c. 1500-1564

Part 1: The Outbreak and Spread of the Reformation in Germany c. 1500-1531

Answer **both** questions.

QUESTION 1

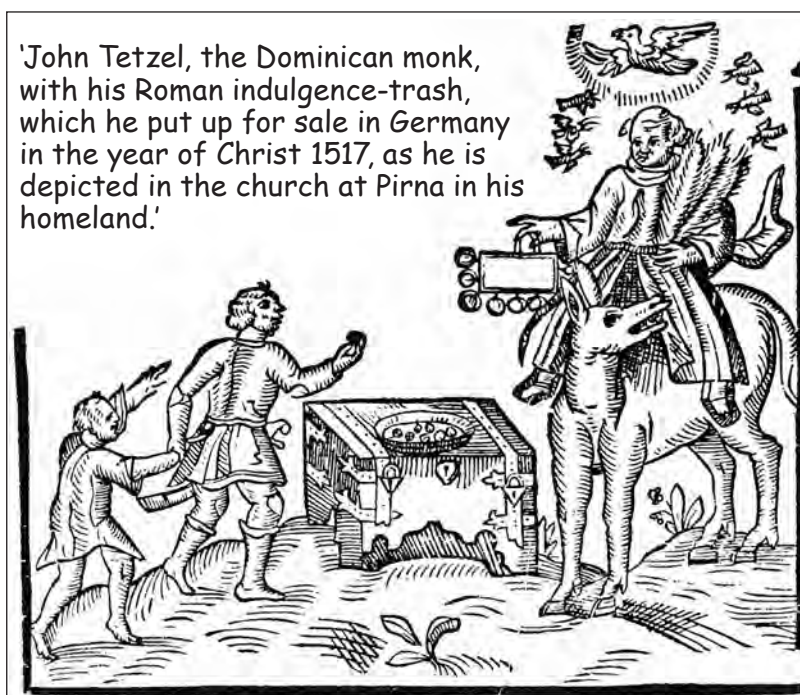
Study the sources below and answer the question that follows.

Source A

Many of the clergy make a good living out of their squalor and beggary, bellowing for bread from door to door, and indeed making a nuisance of themselves in every inn, carriage or boat. This is the way in which these smooth individuals, in all their filth and ignorance, their boorish and shameless behaviour, claim to bring back the apostles into our midst! Also the deadliest enemies of the Church are the impious pontiffs who allow Christ to be forgotten through their silence.

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

Source B



[A contemporary caricature of Johannes Tetzel selling indulgences, captioned *Tetzel's Trash and the Pope's deceit* (c. 1517)]

Source C

All sacraments have been subjected to a miserable captivity by the Roman curia, and the Church has been robbed of all her liberty. The captivity of the sacrament of bread is by far the most wicked abuse of all for there is no opinion more widely held or more firmly believed in the Church today, than that this sacrament of mass is a good work and sacrifice. And this abuse has brought an endless host of other abuses in its train, so that the faith of this sacrament has become utterly extinct and the sacrament has been turned into mere merchandise, a market and a profit making business. On these the priests and monks depend for their entire livelihood.

[Martin Luther, writing in his critical tract, *The Babylonian Captivity of the Church* (c. 1520)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying criticisms of the Church, 1509-1520.

QUESTION 2

Study the extracts below and answer the question that follows.

Interpretation 1

The Peasants' War was a spontaneous revolution against authority. The movement was in no way brought into being by Luther's teachings although the new religious ideas, with their implied emphasis on human brotherhood and their attacks on Church property, did fit in with the economic and political aspirations of the peasants. The peasants mostly wanted to further their independence from the lords and to acquire autonomy. In the Twelve Articles of March 1525 they asked that their customs and laws be respected and complained of the way in which landlords seized their woodlands and forced them to undertake duties for which there were no precedents. It was a violent, spontaneous movement, without much plan or programme, directed against monasteries, baronial castles and fortified towns in some of which the workers rose in revolt against ecclesiastical and feudal control.

[V.H.H. Green, an academic historian, writing in a general history of the sixteenth century, *Renaissance and Reformation* (1964)]

Interpretation 2

Religion was the main cause of the Peasants' War and was clearly visible in the Twelve Articles of Memmingen of March 1525. The bulk of the Articles were demands for the peasants' rights to be restored and the drift into serfdom to be halted. This was in line with earlier peasant demands based on an appeal to custom. However, one key article called for congregations to elect their own ministers, which indeed had been an earlier reform. But, more than that, instead of an appeal to customary law, there was also an appeal to godly law. It continued with the point that the peasants seeking Christian justice could not be labelled rebels; those who opposed them were the rebels against God. The peasants had seen the woodcuts where the Pope as the Antichrist had been cast down and now they were going to cast down other antichrists as well.

[John Lotherington, an academic historian, writing in a general A level textbook, *European History 1470-1600* (1999)]

Historians have made different interpretations about the causes of the Peasants' War. Analyse, evaluate and use the two extracts above and your understanding of the historical debate to answer the following question:

How valid is the view that religion was the main cause of the Peasants' War of 1524-1525? [30]

END OF PAPER