



**GCE AS/A LEVEL**

**2100U50-1**



S24-2100U50-1

**MONDAY, 20 MAY 2024 – AFTERNOON**

**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**

**1 hour 45 minutes**

### **ADDITIONAL MATERIALS**

A WJEC pink 16-page answer booklet.

### **INSTRUCTIONS TO CANDIDATES**

Use black ink or black ball-point pen. Do not use gel pen or correction fluid.

Answer **both** questions.

Write your answers in the separate answer booklet provided, following the instructions on the front of the answer booklet.

Use both sides of the paper. Write only within the white areas of the booklet.

Write the question number in the two boxes in the left-hand margin at the start of each answer,

for example 

0	1
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Leave at least two line spaces between each answer.

### **INFORMATION FOR CANDIDATES**

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

You are advised to spend approximately 50 minutes on each question.

The sources used in this examination paper may have been amended, adapted or abridged from the stated published work in order to make the wording more accessible.

The sources may include words that are no longer in common use and are now regarded as derogatory terminology. Their inclusion reflects the time and place of the original version of these sources.

Answer **both** questions.

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Using your understanding of the historical context, assess the value of these three sources to an historian studying the reaction to the spread of the Reformation between 1523 and 1530.

[30]

**Source A**

A woodcut, by an anonymous artist, depicting the Imperial Knights looting Hohenburg Castle in southern Germany (1523)



**Source B**

Casimir, Margrave of Brandenburg-Kulmbach, and George, Margrave of Brandenburg-Ansbach, writing in their *Edict on the Preaching of the Gospel after the Peasants' War* (30 August 1525)

From the powerful words of Holy Scripture, it is clearly shown that Christian freedom does not consist in the removal of rents, interest, dues, tithes, taxes, services or other similar burdens. All subjects are obliged to obey their princes and lords in such temporal business. All preachers should explain this to people as often as they preach or speak about Christian freedom, so that the subjects will not be misled from the right, true and Christian freedom of the spirit into a devilish, unchristian freedom of the flesh, and so be brought to lose their soul, body, life, honour and goods, as unfortunately happened many times in this rebellion.

If preachers say on the basis of Scripture that some people do not receive their revenues justly from the community, then subjects may not oppose this injustice with any violent or rebellious deed, but must commend it to the judgement of God, just as every true Christian must endure injustice, but should not do injustice.

**Source C** Charles V, in a proclamation before the temporary suspension of the Diet of Augsburg (November 1530)

The Elector of Saxony, the five Princes, and the six Cities shall between now and the 15th day of April [1531], prohibit in their countries the printing, selling and retailing of any new books dealing with religion, and it is His Majesty's earnest will and command that in the meantime all Electors, Princes, and Estates of the Holy Roman Empire promote peace and unity in this respect. Neither the Elector of Saxony, the five Princes, the six Cities, nor their subjects shall make any attempt to persuade or force the subjects of His Majesty and of the Holy Empire to join their sects; nor shall they in any way harass those who still wish to cling to the old Christian faith.

[While] no general council has been held in the Christian Church for many years, numerous abuses and errors may have taken root. His Imperial Majesty, for the purpose of a Christian reformation, has considered this matter with His Holiness the Pope and decided to consent to the calling of a general Christian council within six months of the conclusion of this Diet.

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Historians have made different interpretations about **the reasons for the outbreak of the Reformation**. Analyse and evaluate the two interpretations and use your understanding of the historical debate to answer the following question:

How valid is the view that economic issues were responsible for the outbreak of the Reformation? [30]

**Interpretation 1** James Hawes, in this extract from his general interest book *The Shortest History of Germany* (2017), provides an economic interpretation.

If there's one cause of the Reformation that runs through the 95 Theses it's money. Many of the Theses talk quite literally about it, and many more use metaphors of wealth, treasure, earnings, payments, debts, penalties. Both in person and through his writings, Luther soon became a handy weapon in the ancient struggle to decide who truly ruled – and therefore, taxed – Germany.

**Interpretation 2** Geoffrey Elton, in this extract from his academic book *Reformation Europe: 1517–1559* (1963), provides a Luther-centric interpretation.

The Reformation was no more the work of one man than any such upheaval can ever be; but without Luther there would still have been no Reformation. Luther denounced the whole concept of a special priesthood, blaming it for keeping God's message from the Christian people, as only the clergy were allowed to inform man of his way to God by preaching the Word. As it turned out, the Spirit had visited a man unusually capable of making himself heard, so much so that the doubter may wonder whether the word that broke the old Church was God's or Luther's.

**END OF PAPER**