



GCE A LEVEL

1100U50-1



S25-1100U50-1

FRIDAY, 6 JUNE 2025 – AFTERNOON

HISTORY – A2 unit 4

DEPTH STUDY 5

Religious reformation in Europe c.1500–1564

**Part 2: The spread of Protestantism and
Counter-Reformation c.1531–1564**

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 **Question 1** and **either Question 2 or Question 3**.

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
---	---

.

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 60 minutes on Question 1 and 45 minutes on either Question 2 or Question 3.

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.

In your answers, you should use knowledge and understanding gained from your study of Unit 2 (AS) where appropriate.

Answer **Question 1** and **either Question 2 or Question 3**.

Question 1 (compulsory)

0	1
---	---

Using your understanding of the historical context, assess the value of these three sources to an historian studying the influence of Lutheranism in Germany between 1531 and 1555.

[30]

Source A Lutheran princes in Germany express their views in *The First Agreement on the Founding of the Schmalkaldic League* (27 February 1531)

We all intend loyally and sincerely to support one another, and that we should and will warn one another of dangers. None shall knowingly allow the enemies and foes of another to sneak through, advance, or withdraw. Our League is intended solely for defensive and repulsive purposes and not for any of us to start a war of any kind. It may happen that one of us ... shall be attacked ... or threatened ... because of the Word of God. ... In that case, we others who are all united in this Christian League, also each on his own account, shall, as soon as we hear and accept report from the victim or another reliable source, regard the matter as though we ourselves were under attack, made feud against, or invaded, and as though the matter were our own. In that case, each ally shall, without delay and without waiting for the others, muster all of his resources to aid him who has been invaded, to save and free him and give him air and space. The rest of us shall, as best we can, loyally take up the matter, just as each one's Christian love and loyalty, conscience, and interest demand. We shall, one and all, give aid in the most rapid and efficient manner, as seems best and most appropriate to the case at hand.

Source B Martin Bucer, one of the Protestant delegates at the Colloquy of Regensburg [Ratisbon], sets out the Protestant position (1541)

God's Word and not men's opinions must be the basis for moderation in the Church. The people in our party have studied the points under debate, guided by God's Word and the well-known and commonly accepted teaching of our Church. Thus, we will not give ground on them.

First, we must not allow any worship which is based on ideas that make the Gospel hard to understand because we are dealing with God's glory and the Holy Gospel's light. We would be approving an abuse if we accepted the praying to saints and other styles of service which cannot be found in God's Word.

Second, we are not able to accept or approve anything that goes against our consciences. ... [We] have been convinced in these issues by true Biblical authority and the teachings of our Church.

Third, these issues concern the whole Church everywhere. If we change our minds now and condone some of the abuses which we have already attacked and rejected – on the basis of God's Word – then our words would be used, now and in the future, against anyone who, with godly conscience, believes the right thing in these matters.

Source C Charles V, announcing his abdication as ruler of the Low Countries in an address to the Notables of the Netherlands (25 October 1555)

Upon my predecessor's death, I took the Imperial crown, not to increase my possessions but rather to engage myself more vigorously in working for the welfare of Germany in the hope of bringing peace among the Christian peoples and uniting their fighting forces for the defence of the Catholic faith against the Ottomans.

It was partly the German heresy and partly rival powers that prevented me from fully achieving the goal of my efforts. With God's help, I have nonetheless never ceased resisting my foes or striving to fulfil my mission. ... Already before my last campaign in Germany, my pitiful state of health prompted me to consider the idea of ridding myself of the burdens of state, but the troubles which then beset Christendom forced me to give up this plan in the hopes that peace could be restored. Because I felt stronger then than I do now, I held it for my duty to sacrifice my remaining strength and my life for my peoples' welfare. I had almost reached my goal, when the attack by the French king and some German princes called me once more to arms. Against my enemies I accomplished what I could, but success in war lies in the hands of God, who gives victory or takes it away as He pleases. Many battles have been won that Our children can celebrate.

Answer **either Question 2 or Question 3.**

0	2
---	---

How successful were attempts by the Catholic Church to deal with the Lutheran threat? Refer only to the period from 1536 to 1564 in your response. [30]

0	3
---	---

Examine the impact of Calvinism on Geneva in the period between 1536 and 1564. [30]

END OF PAPER

BLANK PAGE