



A LEVEL HISTORY

UNIT 4

DEPTH STUDY 5

RELIGIOUS REFORMATION IN EUROPE c.1500-1564

**PART 2: THE SPREAD OF PROTESTANTISM AND
COUNTER-REFORMATION c.1531-1564**

SPECIMEN PAPER

1 hour 45 minutes

ADDITIONAL MATERIALS

In addition to this examination paper, you will need a 12 page answer book.

INSTRUCTIONS TO CANDIDATES

Answer Question 1 and either Question 2 or 3.

INFORMATION FOR CANDIDATES

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

You are advised to spend up to 60 minutes on Question 1 and up to 45 minutes on either Question 2 or 3.

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.

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

UNIT 4**DEPTH STUDY 5****RELIGIOUS REFORMATION IN EUROPE c.1500-1564****PART 2: THE SPREAD OF PROTESTANTISM AND
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Answer Question 1 and either Question 2 or 3.

QUESTION 1 (COMPULSORY)

Study the following sources and answer the question that follows:

Source A

Your Highness must be aware that it was, and always will be, in the nature of heretics to be obstinate and hard, never willing to give way or consent to reason, nor to any authority, however clear and approved. This I am convinced will be the same with these, from the protestation they make and propound at the beginning. For though they try to cover it up and soften it down with fine words, yet it seems to me to say nothing else in the end than that, if the matter is not settled to their liking, they mean to persist in their opinion and in their appeal to a future Council - not because they are to be determined, either as regards belief or giving way, by any Council; but that they may be able to persist in their wrong opinions and evade the coming of Your Highness for their great good, and in this way (which God avert) reduce all Germany to their perverse opinions, fill it with tumults and seditions, as they have done up to now, and so be able to contaminate the rest of Christendom. But let your Catholic Majesty with your illustrious Princes and good and true Christians, after having established a complete understanding and confederation, prepare to decide thoroughly to extirpate these heresies, proceeding against them with order and system by means of reason and justice.

[Cardinal Legate Campeggio's response to the Augsburg Confession (July 1530)]

Source B

Furthermore, if war breaks out - which God forbid - I will not reprove those who defend themselves against the murderous and bloodthirsty papists. For in such an instance, when the murderers and bloodhounds wish to wage war and to murder, it is in truth no insurrection to rise against them and defend oneself. This is my sincere advice: If the Emperor should issue a call to arms against us on behalf of the Pope or because of our teaching, as the papists at present horribly gloat and boast - though I do not yet expect this of the Emperor - no one should lend himself to it or obey the Emperor in this event. All may rest assured that God has strictly forbidden compliance with such a command of the Emperor. Whoever does obey him can be certain that he is disobedient to God and will lose both body and soul eternally in the war. For in this case the Emperor would not only act in contravention of God and divine law but also in violation of his own imperial law, vow, duty, seal, and edicts. I shall submit clear and strong reasons and arguments

(carried over to next page)

to convince you that this is not my own counsel, but God's earnest, manifold, and stringent command. And as I did above, I testify here again that I do not wish to incite or spur anyone to war or rebellion or even self-defence, but solely to peace. But if the papists - our devil - refuse to keep the peace and, impenitently raging against the Holy Spirit with their persistent abominations, insist on war, and thereby get their heads bloodied or even perish, I want to witness publicly here that this was not my doing, nor did I give any cause for it.

[Martin Luther, in his pamphlet, *Dr. Martin Luther's Warning to his Dear German People* (1531)]

Source C

In order to bring peace into the holy empire of the Germanic Nation, between the Roman Imperial Majesty and the Electors, princes, and Estates: let neither his Imperial Majesty for the Electors, Princes, etc., do any violence or harm to any estate of the Empire on account of the Augsburg Confession, but let them enjoy their religious belief, liturgy and ceremonies as well as their estates and other rights and privileges in peace; and other rights and privileges in peace; and complete religious peace shall be obtained only by Christian means of amity, or under threat of the punishment of the imperial ban.

Likewise the Estates espousing the Augsburg Confession shall let all the Estates and Princes who cling to the old religion live in absolute peace and in the enjoyment of all their estates, rights and privileges.

However all such as do not belong to the two above-mentioned religions shall not be included in the present peace but be totally excluded from it.

Where an archbishop, or prelate or any other priest of our old religion shall abandon the same, his archbishopric, bishopric, prelate, and other benefices, together with all their income and revenues which he has so far possessed, shall be abandoned by him without any further objection or delay. The chapters and such as are entitled to it by common law or the custom of the place shall elect a person espousing the old religion, who may enter on the possession and enjoyment of all the rights and incomes of the place without any further hindrance and without prejudging any ultimate amicable settlement of religion.

[An extract from the Peace of Augsburg (September 25th 1555)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying the relationship between Lutheranism and the Catholic Church in the early 1530s. [30]

ANSWER EITHER QUESTION 2 OR QUESTION 3

2. To what extent was the use of the printing press mainly responsible for the spread of Lutheranism after 1531? [30]

3. 'The Jesuits were the most significant force behind the strengthening of the Catholic Church in the years 1531-1564'. Discuss.' [30]