



AS HISTORY

UNIT 2

DEPTH STUDY 5

THE RELIGIOUS REFORMATION IN EUROPE c.1500-1564

PART 1: THE OUTBREAK AND SPREAD OF THE REFORMATION IN GERMANY c.1500- 1531

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 **both** the questions on the paper.

INFORMATION FOR CANDIDATES

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

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

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.

UNIT 2**DEPTH STUDY 5****THE RELIGIOUS REFORMATION IN EUROPE c.1500-1564****PART 1: THE OUTBREAK AND SPREAD OF THE REFORMATION IN GERMANY
c.1500-1531**

Answer **both** the questions on this paper

QUESTION 1

Study the sources below and answer the question that follows.

Source A

Since truth cannot contradict truth, we declare that every statement contrary to the enlightened truth of faith is totally false and we strictly forbid teaching of it. We decree that all those who cling to false statements of this kind, thus sowing heresies which are wholly condemned, should be avoided in every way and punished as detestable and foul heretics and infidels who are undermining the Catholic faith. Moreover, we strictly enjoin each and every philosopher who teaches publicly in the universities or elsewhere, that when they explain to their audience the principles or conclusions of philosophers (where these are known to be different from the true faith, for example suggesting the mortality of the soul or of there being only one soul), they are obliged to devote their every effort to clarify for their listeners the truth of the Christian religion.

[From a decree entitled: 'The Condemnation of Every Proposition Contrary to the Truth of Christian Faith', issued by the Fifth Lateran Council (December 1513)]

Source B

6. The Pope cannot remit any guilt, except by declaring and showing that it has been remitted by God

13. The dying are free from all penalties, are already dead as far as the canon laws are concerned and have a right to be released from guilt.

21. Preachers of indulgences are wrong when they say that a man is absolved from every penalty by the Pope's indulgences.

43. Christians should be taught that one who gives to the poor, or lends to the needy, does a better action than if he purchases pardons.

45. Christians are to be taught that he who sees a needy man and passes him by, yet gives his money for indulgences, does not buy papal indulgences but God's wrath.

[Martin Luther writing in his Ninety Five Theses (1517)]

Source C

I would have religion purified without destroying authority. The practices of the Church grown corrupt by long usage might be gradually corrected without throwing everything into confusion. Luther sees certain things, such as selling indulgences, to be wrong, and in flying at that causes more harm than he cares. Order human beings as you will, there will still be faults enough and there are remedies worse than the disease. It would have been good if Luther had tried as hard to improve popes and princes as to expose their faults. He might come to regret popes and bishops. The devil is a clever fellow and success like Luther's might spoil the most modest of men.

[Erasmus, a leading Humanist, writing in a letter to Philip Melanchthon, a reformer (1524)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying criticism of the Catholic Church by 1524. [30]

QUESTION 2

Study the extracts below and answer the question that follows.

Interpretation 1

Martin Luther's particular cast of mind, profound emotion and established ideas all helped the Reformation as a movement take the path it did, and to shatter the unity of Christendom. He was responding to a widespread discontent with contemporary religion and then the movement which Luther had started, gathered impetus under the pressure of religious devotion and secular ambition and started a world revolution. Other reformers to a greater or lesser extent depended on what Luther had already achieved. Martin Luther's ideas formed the foundation for political and economic individualism. He had broken the unity of the Church.

[V.H.H. Green, an academic historian, writing in a general textbook about European change, *Renaissance and Reformation* (1964)]

Interpretation 2

There is no doubt that the Luther affair owed much of its early momentum to the fact that it was perceived as a national event. For many people it was just another contest between the German nation and Rome. In many ways Luther was merely seen as a figurehead or a spokesman of national interests. Also the Luther affair was certainly not the first time that criticism had been directed at the scholastic theologians. Humanists and theologians had been trading barbs for decades, and for many of Luther's earliest supporters the controversy was viewed as yet another episode in this long running feud.

[C. Scott Dixon, an academic historian specialising in European history, writing in a specialist text book, *The Reformation in Germany* (2002)]

Historians have made different interpretations of Martin Luther's role in the outbreak of the Reformation in Germany. 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 Martin Luther was responsible for the outbreak of the Reformation in Germany? [30]