



## GCE A LEVEL

1100U50-1



S19-1100U50-1

## HISTORY – A2 unit 4

### DEPTH STUDY 5

### The Religious Reformation in Europe

c.1500-1564

### Part2: The spread of Protestantism and Counter-Reformation

c.1531-1564

WEDNESDAY, 5 JUNE 2019 – 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 **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

## The Religious Reformation in Europe c.1500-1564

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

Answer question 1 and either question 2 or 3.

## QUESTION 1 (COMPULSORY)

Study the following sources and answer the question that follows:

## Source A

It is disturbing that after all our efforts the Protestants have been so successful. The heretics' success is largely due to the negligence of those who should have shown some interest and the bad example and ignorance of Catholics, especially the clergy.

Hence it would seem that our Society should use the following means to end and cure the evils that the Church has suffered through these heretics. In the first place, it would be good to prepare a summary of theology dealing briefly with topics that are essential but not controversial. The principal conclusions of this theology could be taught to children from a short catechism and also to the common people who are not yet too corrupted by heresy.

Another excellent means for helping the Church would be to increase the colleges and schools of the Society in many lands. The heretics write a good many pamphlets and booklets, by which they aim to remove all authority from the Catholics, and especially from the Society, and set up their false dogmas. It would seem imperative, therefore, that ours also write answers in pamphlet form, short and well written, so that they can be produced without delay and purchased by many. These works should be modest, but stimulating, and uncover the deceits and evil purposes of our adversaries.

[Ignatius Loyola, writing in a letter to Father Peter Canisius titled *On the Society's Duty to Oppose Heresy*. The letter was written after the Peace of Augsburg had been signed (1555)]

## Source B

All the faithful are commanded not to read or possess any books contrary to the prescriptions of these rules or the prohibition of this list. And if anyone should possess any books by heretics or writings by any author condemned and prohibited by reason of heresy or suspicion of false teaching, he incurs immediately the sentence of excommunication.

The books of the leaders of heretics such as Luther, Zwingli and Calvin are absolutely forbidden. Translations of the books of the Old Testament may in the judgement of the bishop be permitted to learned and pious men, provided such translations are used only as elucidations of the Vulgate edition of the understanding of the Holy Scriptures. Translations of the New Testament made by the heretics in this list shall be permitted to no one, since great danger and little usefulness usually results to readers from their perusal.

It is clear from experience that if the Sacred Books are permitted everywhere in the vernacular this could lead to more harm than good. The matter is left to the judgment of the bishop or inquisitor who may permit the reading of the Sacred Books translated into the vernacular by Catholic authors if it will result in an increase in faith and piety.

[From the Index of Prohibited Books, approved by Pope Pius IV (1563)]

**Source C**

On December 10<sup>th</sup> the Jesuits came to Milan. Thirty Jesuits were sent here by Pope Pius IV. They were to live in the city by order of the Pope, the Council of Trent and the archbishop of Milan, Cardinal Borromeo, so that they could set up a seminary. Here they have begun to gather together students to study holy, apostolic, divine doctrine so that, in time, they will make good and godly priests. When a parish priest dies one of their students is to be put in that post because they are more in keeping with the spirit of these days and will be good examples of doctrine and morals. Yesterday there was a general procession to go with the Jesuits to the place chosen for the seminary. In the procession were Milan's Vicar General, Ormaneto, the illustrious prince, Signor Gabriello Cuova, and the whole Milanese Senate, to the joy of the men and women who followed along. There were also about a hundred priests. One of the Jesuits, Don Benedetto, preached in Milan's cathedral. He is an exceptional man and a great preacher. God showed His approval on the day of the procession by stopping the rain which had been falling for a number of days. It was a beautiful, clear day.

[Giambattista Casale, a master carpenter employed in the cathedral in Milan, writing in his diary (1564)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying the development of the Counter-Reformation between 1555 and 1564. [30]

**Answer either question 2 or question 3**

**Either,**

2. 'Calvin was more influential than Luther in the spread of the Reformation in Europe between 1531 and 1564.' Discuss. [30]

**Or,**

3. How far do you agree that the success of Lutheranism between 1531 and 1555 was due to the problems facing Charles V? [30]

**END OF PAPER**