



GCE A LEVEL – NEW

1100U50-1



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**

FRIDAY, 16 JUNE 2017 – MORNING

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

If one may resist the Pope, one may also resist all the emperors and the dukes who contrive to defend the Pope. The Pope wishes every soul to go to hell for his sake. Hence it is necessary that we must march against the soldiers that war under him and go out to meet them even though it means a revolution. For we cannot allow the damnation of souls. I am obliged to lay down my life for the Emperor but not my soul. If the Emperor defends the Pope, who is a wolf, one is not to yield or stand for it, but one must attack him. Self-defence is the natural course. The princes must resist the tyrants. The Emperor is seeking first and foremost to get our goods, but still under the cover of the Pope.

[Martin Luther, writing in his critical tract, *Disputation Concerning the Right to Resist the Emperor* (1539)]

Source B

At our extraordinary meeting of the council on the Institutes of the Christian Religion of Monsieur Calvin, on this ninth day of November in the year 1552, when all is considered, the council has concluded and agreed as follows:

All things having been well understood, it is announced and decreed that the said book is well and sacredly made, and its doctrine is God's holy doctrine and henceforth no one is to speak against the said book nor against the doctrine therein; it is ordered that other parties and all persons (in Geneva) should observe this decree.

[An extract from the minutes of the Council of the City of Geneva (1552)]

Source C

You must be resolved on following up the business and organisation of assembling yourselves which you have already begun. We do not require you to make a public confession of your faith, for we are well aware of the strict tutelage in which you are held, and under these circumstances it is quite sufficient that the little flock should assemble in secret. As a result it is necessary that you should agree amongst yourselves to meet both for joint prayers and for the preaching of the Word, in order to have the form of the Church. This established, when there is someone among you who is fit to be called to the office of pastor, it will be his duty to administer the sacraments to you. But take heed that those who came forward to you to receive the sacraments in such purity as God has ordained are not still contaminated with papal superstitions, but that you may, in reality, be separated from anything which is opposed to our Lord Jesus Christ.

[John Calvin, writing in a letter to a French congregation of Huguenots (1554)]

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 Protestant Reformation in Europe from 1539-1554. [30]

Answer either question 2 or question 3

Either,

2. How far do you agree that the most significant turning point in the Protestant Reformation in Europe up to 1564 was the Peace of Augsburg of 1555? [30]

Or,

3. "Ignatius Loyola was mainly responsible for the success of the Counter Reformation up to 1564." Discuss. [30]

END OF PAPER