



**GCE AS/A LEVEL**

2100U50-1



S18-2100U50-1

**HISTORY – AS unit 2**

**DEPTH STUDY 5**

**Religious Reformation in Europe c. 1500-1564**

**Part 1: The Outbreak and Spread of the Reformation in  
Germany c. 1500-1531**

TUESDAY, 22 MAY 2018 – 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 **both** questions.

### **INFORMATION FOR CANDIDATES**

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

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

The sources and extracts 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****Religious Reformation in Europe c. 1500-1564****Part 1: The Outbreak and Spread of the Reformation in Germany c. 1500-1531**

*Answer both questions.*

**QUESTION 1**

Study the sources below and answer the question that follows.

**Source A**

You know that I am descended from the most Christian emperors of the noble German nation. I am determined to support everything that their predecessors and I have kept. For it is certain that a single friar errs in his opinion which is against all of Christendom and according to which all of Christianity will be and will always have been in error both in the past thousand years and even more in the present. For that reason I am absolutely determined to stake on this cause my kingdoms, my friends, my body and my blood, my life and soul. And after hearing the obstinate answer which Luther gave yesterday, April 18th, in the presence of us all, I declare to you that I regret having so long delayed to proceed against this Luther and his false doctrine.

[Charles V, Holy Roman Emperor, writing in his *Message to His Council* (1521)]

**Source B**

I have no intention of asking your Electoral Grace for protection. Indeed I think I can protect Your Electoral Grace more than you are able to protect me. The sword ought not and cannot help in a matter of this kind. God alone must do it – and without the co-operation of men. Since Your Electoral Grace wishes to know what to do in this matter and thinks that you have done too little, I humbly answer that Your Electoral Grace has already done far too much and should do nothing at all. God will not and cannot tolerate your worrying and bustling, or mine. God wishes the matter to be left in His hands and no one else's.

[Martin Luther, while under arrest in Wartburg Castle, writing in a private letter to the Elector Frederick the Wise (1522)]

**Source C**

For the true unity of the Church it suffices to agree together concerning the teaching of the Gospel and the administration of the sacraments; it is not necessary that everywhere there should be similar traditions, or similar rites and ceremonies. The body and the blood of Christ are really present and are distributed in the Lord's Supper; our churches reject those who teach otherwise. None may preach or administer the sacraments who are not ordained. Such are the main parts of our teaching and in it nothing can be found differing from scripture, or from the Catholic Church, or from the Church of Rome. We supporters of Martin Luther are not heretics. Our problem is with certain abuses that have crept into the Churches without any clear authority.

[Philip Melancthon, a Protestant reformer and scholar and a supporter of Luther, writing in a key Protestant statement of faith, *The Augsburg Confession* (1531)]

With reference to the sources and your understanding of the historical context, assess the value of these three sources to an historian studying the extent of support within Germany for the Reformation up to 1531. [30]

**QUESTION 2**

Study the extracts below and answer the question that follows.

**Interpretation 1**

Martin Luther is the person responsible for sparking off the great protest movement that was the German Reformation. Luther, the Saxon peasant to whom the German Reformation owes its origin and character, was one of those men who achieved a commanding position in the world not because they are original but because they are representative. Though he promoted a rebellion, he was not a revolutionary, but a self-experiencing religious genius who, in his search for personal salvation, was led by stages to take up an attitude which made him the champion of the German nation against the claims of the Roman Church. The source of his extraordinary influence was due to the fact that he, an Augustinian monk, launched an attack on those practical abuses of the Roman Church which every like-minded German regarded as morally and theologically indefensible – especially the sale of indulgences.

[H.A.L. Fisher, a traditional, academic historian writing in a general history book, *A History of Europe From the Earliest of Times to 1713* (1935)]

**Interpretation 2**

For many, the Reformation remains ‘Luther’s Reformation’, a massive response among the German people to a new faith proclaimed by Martin Luther and centered in Wittenberg. It is common to regard it as having begun in 1517, when Luther allegedly posted his 95 Theses on the door of the Castle Church in Wittenberg. However, the real significance of this alleged incident resides in the fact that much later in the sixteenth century a myth was created that this was how the Reformation began. The causation of the Reformation goes well beyond the endeavours of one man. It was a movement whose outbreak was due to a great many contributory causes, of which Luther was but one.

[R.W. Scribner and Scott Dixon, specialist academic revisionist historians, writing in a student study guide, *The German Reformation* (2003)]

Historians have made different interpretations about the reasons for the outbreak of the German Reformation. 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 mainly responsible for the outbreak of the German Reformation? [30]

**END OF PAPER**