



**GCE AS/A LEVEL**

2100U50-1



Z22-2100U50-1

**MONDAY, 6 JUNE 2022 – MORNING**

**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**

1 hour 45 minutes

### **ADDITIONAL MATERIALS**

A WJEC pink 16-page answer booklet.

### **INSTRUCTIONS TO CANDIDATES**

Use black ink or black ball-point pen. Do not use gel pen or correction fluid.

Answer **both** questions.

Write your answers in the separate answer booklet provided, following the instructions on the front of the answer booklet.

Use both sides of the paper. Write only within the white areas of the booklet.

Write the question number in the two boxes in the left-hand margin at the start of each answer,

for example 

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Leave at least two line spaces between each answer.

### **INFORMATION FOR CANDIDATES**

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

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

The sources used in this examination paper may have been amended, adapted or abridged from the stated published work in order to make the wording more accessible.

The sources may include words that are no longer in common use and are now regarded as derogatory terminology. Their inclusion reflects the time and place of the original version of these sources.

Answer **both** questions

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Using your understanding of the historical context, assess the value of these three sources to an historian studying the reaction to the Reformation in the period from 1521 to 1529.

[30]

**Source A** A student in Wittenberg writing in a letter to Hermann Muhlpfort, mayor of the neighbouring town of Zwickau (December 1521)

Now it happened that on Monday two priests came to the city church and wanted to read Mass. As they came to the altar some citizens and students rushed forward and forcibly took the mass-books from the altar, threw the candles and candlesticks around the church so violently that they bounced, and drove the priests from the church so that they could not say Mass. The same happened on Tuesday and Wednesday. A public notice was posted on the church threatening that if the Mass was not stopped, this would be done with force and its celebration forbidden. Then on Friday night around forty noblemen and students marched around with pipe and drum until midnight, all of them well armed. They had the intention that evening of storming the monastery and striking dead any monks they could lay their hands on. The town council intervened to prevent this.

**Source B** A written response from the council of the imperial city of Nuremberg to the peasants of the village of Herzogenaurach (December 1524)

In reply to your letter concerning your parish priest who takes ill care of you... in communicating the right and true Word of God... It falls within the competence of the bishop to act against negligent pastors or benefice holders. Thus it is not within our power to remove your parish priest from his position. There is also no vacant benefice for which we have patronage and to which we might transfer your pastor. If he were minded to resign voluntarily or the parish became vacant in other ways... then we would know how to behave in a proper Christian manner... But if your pastor wants to remain, a virtuous Christian preacher may be appointed alongside him, or if you are unable to agree this with your parish priest, it would not be a bad idea to maintain an evangelical preacher for a time at your own expense, considering how highly you value the Word of God, through which we alone will be saved.

**Source C**      The Protest of Speyer, a petition presented to Archduke Ferdinand at the conclusion of the Imperial Diet (April 1529)

There is no true preaching or doctrine but that which conforms to the Word of God. The Lord forbids the teaching of any other faith. Each text of the holy and divine Scriptures should be explained by other texts. This Holy Book is in all things necessary for the Christian and easy to be understood. It shines clearly in its own light, and is found to enlighten the darkness. We are determined by God's grace and aid to abide by God's Word alone, to maintain the pure preaching of God's only Word, as it is contained in the Scriptures of the Old and New Testaments, without anything added thereto. This Word alone should be preached, and nothing that is contrary to it. It is the only truth. It is the sure rule of all Christian doctrine and life and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God. We therefore reject the yoke [the wooden frame used to attach animals together when drawing a plough] that is imposed upon us.

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Historians have made different interpretations about **the reasons for the outbreak of the Reformation**. Analyse and evaluate the two interpretations and use your understanding of the historical debate to answer the following question:

How valid is the view that humanism was responsible for the outbreak of the Reformation?

[30]

**Interpretation 1:** Carter Lindberg, in this extract from his book *The European Reformations* (2010), presents a cultural interpretation.

The Reformation benefited greatly from the approach known as humanism, which strove to apply the critical intellectual recovery of ancient sources to education, the Church and to society as a whole... The sources and norms for humanism included Holy Scripture and the Church fathers, whose writings were newly accessible through the recovery and improvement of scholarship in Greek, Latin and Hebrew. The widespread approval of Luther as “our Martin” by humanists... reflected their view of him as a prominent representative of the new learning.

**Interpretation 2:** Owen Chadwick, in this extract from his book *The Reformation* (1964), presents an economic interpretation.

Everything in the Church, said the critics with exaggeration, is sold for money—pardons, masses, candles, ceremonies, curacies, benefices, bishoprics, the Papacy itself. Erasmus was at Rome in 1509, Luther in 1511; and neither of them quite liked it... Money is the root of evil—and yet ecclesiastic benefices seemed to the laity too often a mode of heaping gold upon gold. And in the realm of money, in the opportunities for good living, it seemed to many observers that Rome was pre-eminent... For years the Roman administration had been living beyond its income, and to meet the rising costs, fees for dispensations, exemptions, bulls of indulgence and the like were steadily raised.

**END OF PAPER**