GCE AS/A LEVEL

2100U50-1

S23-2100U50-1

TUESDAY, 23 MAY 2023 – AFTERNOON

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 | **0** | **1** | .

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.

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Answer **both** questions

0 1 Using your understanding of the historical context, assess the value of these three sources to an historian studying the reasons for the outbreak of the Reformation between 1509 and 1519. [30]

Source A Desiderius Erasmus, a humanist, writing in his book *In Praise of Folly* (1509)

Now the general run of priests … how stoutly they fight for their right to tithes … How sharp sighted they are in ferreting [digging] out of the writings of the Fathers anything they can use to intimidate the simple people and make them think they owe even more than a tenth. But at the same time it never occurs to them how often those writings explain the duties which priests in turn are supposed to perform for the people … A priest is supposed to be free from all worldly desires and ought to meditate on nothing but heavenly matters. But these agreeable fellows say they have fulfilled their duty perfectly when they have mumbled through their church services in some fashion or another. As for me, by Heaven, I would be amazed if any god either heard or understood such prayers.

Source B Albert of Brandenburg, the newly appointed Archbishop of Mainz, authorizing the sale of indulgences in a letter to his diocese (1515)

A sinner who is deprived of divine grace … [may obtain, through the purchase of an indulgence] perfect remission [of their sins] and God's grace anew. In addition, through this remission of sins, punishments to be undergone in purgatory because of offence done to the divine majesty, are remitted in full, and the punishments of the said purgatory are totally wiped out … There is no need for the contributors to be of contrite heart or to make oral confession, since this grace depends … on the love in which the departed died and the contributions which the living pay.

Source C Martin Luther, writing in a letter – about the upcoming Disputation of Leipzig – to Georg Spalatin (1519)

For my debate I am examining the decretals [decisions of ecclesiastical law] of the Popes, and let me tell you below my breath that I am undecided whether the Pope is Antichrist or his apostle, because in these decretals – I am telling the truth! – he has miserably perverted and crucified Christ. I am exceedingly grieved to see the people of Christ fooled under pretence of the laws and name of Christ. Someday I shall send you my annotations to these decretals, in order that you may see what it means to make laws without regard to the Scriptures, in the endeavour to usurp the autocracy; not to mention other evidences quite similar to those ascribed to Antichrist, which are perpetrated by the Roman Curia, and rush forth from there. From day to day the Scriptures are becoming of more aid and assistance to me.

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0 2 Historians have made different interpretations about **the causes of the Peasants' War**. 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 the Peasants' War was caused by Martin Luther? [30]

Interpretation 1 Dr Vivian Green, in this extract from his textbook *Luther and the Reformation* (1964), provides a religious interpretation.

Luther's teaching, with its condemnation of the Pope and curia, its attack on monasteries and its assertion of the priesthood of all believers, must have filtered through to many of the peasants. Müntzer's apocalyptic preaching made an obvious appeal.

The Catholics then and later declared that Luther was partly responsible for the trouble.

Interpretation 2 Professor Lyndal Roper, in this extract from her biography *Martin Luther: Renegade and Prophet* (2016), provides a social and economic interpretation.

Print played a powerful role in causing the Peasants' War: the Twelve Articles were rapidly disseminated and they enabled the diverse peasant bands to unite, even though many areas formulated their own local grievances as well … Many monasteries and Church foundations owned land and were amongst the most rapacious [greedy] landlords, whilst the massive monastic tithe barns that stood in so many towns were a visual reminder of their economic power over the peasants in an agrarian society.

END OF PAPER

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