



GCE AS/A LEVEL

2100U50-1



S19-2100U50-1

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**

MONDAY, 20 MAY 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 **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

The Romanists have declared that temporal power has no jurisdiction over them. It is pure invention that pope, bishop, priests and monks are called the spiritual estate while princes, lords, artisans and farmers are called the temporal estate. All Christians are truly of the spiritual estate because we all have one baptism, one gospel, one faith, and are all Christians alike. It follows that there is no true, basic difference between laymen and priests, princes and bishops, between religious and secular, except for the sake of office and work, but not for the sake of status. Since temporal power is ordained by God to punish the wicked and protect the good, it should be left free to perform its office in the whole body of Christendom without restriction and without respect to persons.

[Martin Luther, in his tract, *Address to the Christian Nobility of the German Nation*, published in June 1520, when he was under threat of excommunication]

Source B

Our very beloved Martin acts in ignorance because he does not want to offend the lowly. But the anguish of Christians is already upon us, and I do not know why you should consider that it is yet to come. Dear brothers, stop your dreaming: it is time! Do not flatter your princes, or else you will see all your works subverted, may our blessed God prevent it. If you wish it, then I can corroborate all that I say from scriptures, from the order of Creation, from experience and from the clear word of God. You precious scholars, do not resist – I can do nothing else.

[Thomas Muntzer, a religious radical, writing in a letter to Lutheran reformer Philip Melanchthon. The letter was written in March 1522, when Luther was still in Wartburg Castle.]

Source C

The council and commune of Kitzingen were assembled, and whoever had his name read out had to stand in a specific place. All these were subsequently locked up together in a cellar. And sixty two of them had their eyes put out there. Twelve died shortly thereafter, and they were left to lie around openly on the streets. Those who remained alive were exiled with their wives and children and had to swear not to venture within a ten mile radius. Eight peasants were also beheaded. We beheaded a little monk in the monastery at Sulz who had written some letters to the rebellious peasants. This little man was well versed in Holy Scripture as was shown by his prayers at the place of execution. This is the fate suffered by those peasants who rebelled in Luther's name.

[Michael Gross, a military commander, in a report *On the Treatment of the Defeated Peasants*, written for his employer the Prince of Brandenburg-Ansbach (July 1525)]

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 Reformation during the period from 1520 to 1525. [30]

QUESTION 2

Study the extracts below and answer the question that follows.

Interpretation 1

The expansion of the new creed in the 1520s was in large measure indebted to the pamphlets which poured forth from the German presses in millions of copies. Most of them ranged from fourteen to forty pages in length. The vast majority were in German and in many the arguments were reinforced by accompanying engravings or woodcuts. Through them passed the first mass movement of religious change backed by new technology - the factor most clearly differentiating Luther's enterprise from that of any of his predecessors. While the revolts of the knights and the peasants collapsed, by 1531 the Lutheran Reformation had established a firm grip consolidated by the printed word.

[A. G. Dickens, an academic historian specialising in sixteenth-century European history, in his book, *The German Nation and Martin Luther* (1974)]

Interpretation 2

The spread of evangelical ideas depended as much on forms of oral communication as it did on printing. In the early sixteenth century Germany was still predominantly an oral culture, in which information was passed on by word of mouth through personal contacts. Printing did create the possibility of a large-scale impersonal reading public, but this was nothing like modern public opinion. Perhaps it could more validly be said that printing created 'opinion leaders', people who had read of the new ideas, and were able to pass them on further by word of mouth. However, it seems fairly certain that the real mass dissemination of ideas in the 1520s took place orally, not through the printed word, and the most powerful oral means of dissemination was the sermon. More than anything else, the evangelical movement saw a powerful preaching revival.

[R. W. Scribner, a revisionist historian specialising in the German Reformation, in his student study guide, *The German Reformation* (1986)]

Historians have made different interpretations about the spread of the Reformation up to 1531. 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 oral communication was mainly responsible for the spread of the Reformation up to 1531? [30]

END OF PAPER