



GCE AS/A LEVEL

2100U50-1



S25-2100U50-1

MONDAY, 19 MAY 2025 – 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

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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 criticisms of the Catholic Church between 1516 and 1521.

[30]

Source A Desiderius Erasmus, the humanist philosopher, in “Paraclesis” [Exhortation], the introduction to his translation of the *New Testament* (1516)

I am totally against those who do not want the Holy Scripture to be read by the laity in their vernacular, as if Christ had taught so obscurely that he can only be understood by a few theologians or as if the defence of the Christian religion depended on its not being known! Perhaps it is better if the secrets of kings are concealed, but Christ desires that his mysteries be known as widely as possible. I desire that everyone, including women, read the gospels. These ought to be translated into all languages so that not only the Scots and Irish but also the Turks could read and understand them. The first step is certainly to learn them in whatever manner. ... Thus, I would like the farmer to sing Scripture as he ploughs, the weaver to hum it as he weaves, the traveller to pass the boredom of his journey with such stories. Let the conversation of all Christians therefore relate to the Scripture.

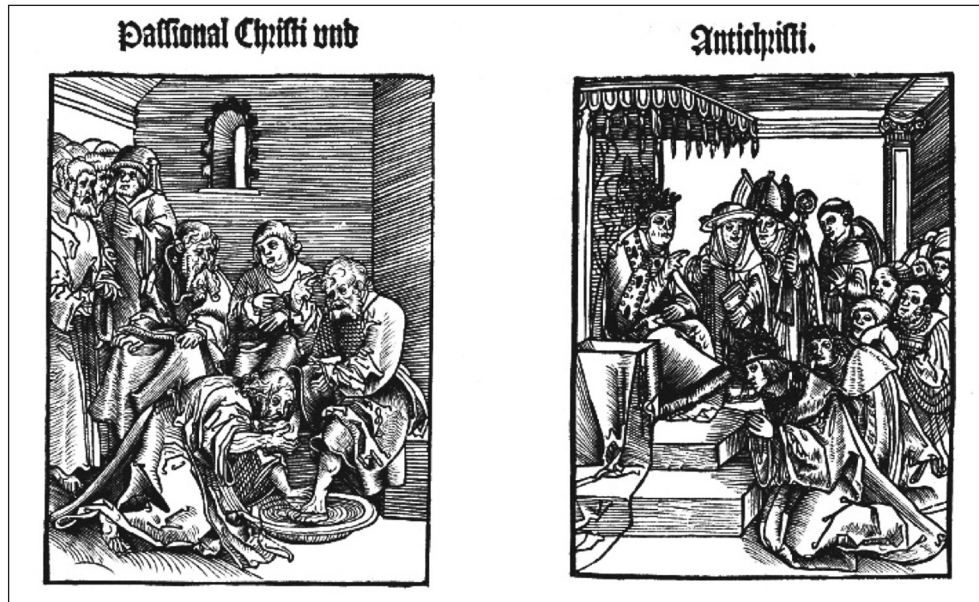
Source B Johann Tetzel, a monk who sold papal indulgences in Germany, in his pamphlet *Rebuttal against Luther’s Sermon on Indulgences and Grace* (1518)

Luther’s first Article is wrong and unfounded when it claims that doing penance is not founded on Holy Scripture and on the ancient Christian teachers wherein truth resides. Scripture and many thousands of ancient and modern holy doctors maintain that Almighty God wishes to have repayment and satisfaction for sin. In the Gospel, Christ our Lord commands sinners “Bear fruit worthy of repentance”. This is understood and interpreted by all the holy doctors of the whole world to mean satisfying penance. ...

Because of the Articles, many people will hold the jurisdiction of His Papal Holiness and the holy Roman See in contempt. ... People will no longer believe preachers and theologians. Everyone will want to interpret Holy Scripture according to his own whim.

Source C

Lucas Cranach the Elder, an artist who supported Luther, depicts on the left, Christ washing the feet of the poor, and on the right, the Pope having his feet kissed, in two woodcuts from his satirical pamphlet *Passional Christi und Antichristi* [the Passion of Christ and the Antichrist] (1521)



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Historians have made different interpretations about **the role played by Luther**. Analyse and evaluate the two interpretations together with your understanding of the historical debate to answer the following question:

How valid is the view that Luther's role in the Reformation has been exaggerated? [30]

Interpretation 1 Peter Marshall, in this extract from his book *1517: Martin Luther and the Invention of the Reformation* (2017), presents an interpretation that suggests the Reformation was unintended.

At the very least, the question of whether Luther's nailing of the Ninety-five Theses to the church door in Wittenberg did indeed happen is an invitation to reflect on whether there was anything inevitable, or even likely, about a permanent split in Western Christianity in the sixteenth century. It also questions the extent to which "the Reformation" is really anything more than a tidy retrospective label for an unpredictable sequence of messily accidental events.

Interpretation 2 Lyndal Roper, in this extract from her book *Martin Luther: Renegade and Prophet* (2016), presents an interpretation that suggests Luther came to accept that he had caused the break with the Catholic Church.

For Protestants it is almost an article of faith that the Reformation began when Martin Luther, the shy monk, nailed his Ninety-five Theses to the door of the castle church in Wittenberg on 31 October 1517, the eve of All Saint's Day, and set in motion a religious revolution that shattered Western Christendom. For Luther's closest collaborator Philip Melanchthon, the posting of these theses advanced the restoration of the "light of the gospel". Luther himself liked to celebrate the moment as the beginning of the Reformation and drank a toast to it with friends in later life.

END OF PAPER