



GCE A LEVEL

1100U50-1



S23-1100U50-1

FRIDAY, 9 JUNE 2023 – AFTERNOON

HISTORY – A2 unit 4

DEPTH STUDY 5

Religious reformation in Europe c.1500–1564

**Part 2: The spread of Protestantism and
counter-Reformation c.1531–1564**

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 **Question 1** and **either Question 2 or Question 3**.

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 60 minutes on Question 1 and 45 minutes on either Question 2 or Question 3.

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.

In your answers, you should use knowledge and understanding gained from your study of Unit 2 (AS) where appropriate.

Answer **Question 1** and **either Question 2 or Question 3**

Question 1 (compulsory)

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Using your understanding of the historical context, assess the value of these three sources to an historian studying the influence of Calvin in Geneva between 1542 and 1559. [30]

Source A The pastors and elders of the Consistory instruct the overseers of a village near Geneva, as documented in the Geneva Consistory records (October 1542)

Establish order in the Church, by watching over those who live badly in their villages, and conserve the holy Church;

Show a good example to those others who wish to err in the Church [deviate from Church practices], for the sake of the Word of God, which should be well heard;

Be ... honest and peaceable and a good example to others, admonish them [in the presence of their minister] about the Word of God and see that they do their duty;

Not to spare anyone – neither their families, wives, children, servants nor maids – at instruction after dinner;

Remand [refer] those in error to the Consistory, and those who retain papal superstitions from the former times;

Give admonitions to tavern-goers, blasphemers and those who live evil lives, also those with anger and hatred for each other and those who rebel against the Word of God.

Source B A letter from the magistrates of the Council in Geneva to Michael Servetus, who had been accused of heresy (October 1553)

We Syndics, the judges of criminal cases in this city, having witnessed the trial conducted before us ... and having seen your voluntary and repeated confessions and your books, judge that you, Servetus, have for a long time promulgated [spread] false and thoroughly heretical doctrine, despising all remonstrances [protests] and corrections ... That you have tried to make a schism and to trouble the Church of God, by which many souls may have been ruined or lost: a thing horrible, shocking, scandalous and infectious. And you have had neither shame nor horror in setting yourself against the divine Majesty and Holy Trinity, and so have obstinately tried to infect the world with your heretical poison ...

For these and other reasons, we Syndics, desiring to purge the Church of God of such infection, and having taken counsel with our citizens, have invoked the name of God to give just judgement ...

Speaking in the name of the Father, Son and Holy Spirit, we now in writing give final sentence and condemn you, Michael Servetus, to be bound, attached to a stake and burned – with your book – to ashes. And so you shall finish your days and give an example to others who would commit the like.

Source C John Calvin justifies his doctrine in his *Institutes of the Christian Religion* (1559)

No one who wishes to be thought religious dares simply deny predestination, by which God gives hope of eternal life to some, and sentences others to eternal death ... When we attribute foreknowledge to God, we mean that all things were, and perpetually remain, under his eyes, so that to his knowledge there is nothing future or past, but all things are present. And they are present in such a way that he not only conceives them through ideas, but he truly looks upon them and discerns them as things placed before him. And his foreknowledge is extended throughout the universe to every creature. We call predestination God's eternal decree, by which he determined with himself what he willed to become of each man. For all are not created equal; rather, eternal life is pre-ordained for some, eternal damnation for others. Therefore, as any man has been created to one or the other of these ends, we speak of him as predestined to life or to death.

Answer either Question 2 or Question 3

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Evaluate the impact of the Schmalkaldic League on the development of the Lutheran Reformation between 1531 and 1555. [30]

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“The Council of Trent was the most effective response to the Protestant threat.” Discuss with reference to the period from 1531 to 1564. [30]

END OF PAPER