



**GCE A LEVEL**

1100U50-1



S24-1100U50-1

**FRIDAY, 7 JUNE 2024 – 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 development of the Catholic Reformation (counter-Reformation) between 1539 and 1564.

[30]

**Source A** Ignatius Loyola, the founder of the Jesuits, outlines the purpose of the order in *The First Sketch, or Prima Summa, of the Society of Jesus* (1539)

This community is founded principally for the advancement of souls in Christian life and doctrine, for the propagation of the faith by the ministry of the Word, by spiritual exercises, by works of charity, and expressly by the instruction in Christianity of children and the uneducated. This entire society and each one individually are soldiers of God under faithful obedience to our most holy lord Paul III and his successors, and are thus under the command of the vicar of Christ and his divine power not only as having obligation to him which is common to all clerics, but also as being bound by a vow that whatever his Holiness commands relating to the advancement of souls and the propagation of the faith we must immediately carry out, whether he sends us to the Turks or to the New World or to the Lutherans or to others.

**Source B** Pope Paul III, from the papal bull *In nomine Sancte* (November 1542). The bull called for a Church council at Trent.

The situation in Christendom has become worse and worse. The Emperor [Charles V] went to Germany and started holding meetings with German princes and representatives of the cities to discuss the compromise he had discussed with us [Paul III]. But any chance of peace began to fade, and as it became clear to us that these meetings would only produce a worse situation, we decided to return to the original plan: a general council, and proposed this to the Emperor. We were afraid that we might be asked to tolerate certain [Protestant] beliefs until they could be discussed and judged by a universal council. However, that was completely incompatible with our will and that of the papal position, as well as Christian and Catholic truth. We felt it better to call a council immediately. Let the princes arrange for the Church leaders to attend without delay, especially those from Germany – they are the reason for the council and the city they wanted has been chosen. Here we can restore what is good, [we can] correct morality and bring peace and unity to Christians so that the attacks of the barbarians and infidels who want to overthrow Christendom can be repulsed.

**Source C** From the final decree of the Council of Trent (November 1564)

As to clerical residence, so that there will be no misunderstanding about the wishes of the Holy Council, the Council orders that every cleric – even cardinals – are bound to reside personally in their church or diocese where they should do their job which has been given to them. They cannot be absent without written permission from the Pope or, if he is absent, the oldest resident bishop. Moreover, suitable arrangements should be made in their absence so that their flocks do not suffer. In any case, for whatever reasons, the absence should not exceed a period of three months in any one year. Also, unless required by diocesan duties, bishops should be in their cathedral churches for Advent, Quadragesima [the first Sunday after the start of Lent], Christmas, Easter, Pentecost and Corpus Christi.

All lesser clergy whose duties put them in charge of souls should not be given leave to go [to be absent] for longer than two months except in exceptional circumstances.

On the authority of the Pope:

Finally, the Council declares that nothing in any form has been established by this Holy Council in the areas of moral reform or Church discipline under the pontificates of the late Paul III and Julius III or under the present Pope, Pius IV, which undermines or limits the authority of the Pope.

Answer **either Question 2 or Question 3.**

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| <b>0</b> | <b>2</b> | Examine the extent of the geographical and social expansion of Lutheranism between 1531 and 1555. | [30] |
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| <b>0</b> | <b>3</b> | “Calvin’s system of Church government was more important than his doctrine to the growth of support for Calvinism.” Discuss with reference to the period from 1536 to 1564. | [30] |
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**END OF PAPER**

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