



Cambridge International Examinations
Cambridge Pre-U Certificate

HISTORY (PRINCIPAL)

9769/54

Paper 5d Special Subject: Reformation Europe, 1516–1559

May/June 2016

2 hours

Additional Materials: Answer Booklet/Paper



READ THESE INSTRUCTIONS FIRST

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, glue or correction fluid.

DO NOT WRITE IN ANY BARCODES.

Answer Question 1 in Section A.

Answer **one** question from Section B.

You are reminded of the need for analysis and critical evaluation in your answers to questions. You should also show, where appropriate, an awareness of links and comparisons between different countries and different periods.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [] at the end of each question or part question.

The syllabus is approved for use in England, Wales and Northern Ireland as a Cambridge International Level 3 Pre-U Certificate.

This document consists of **4** printed pages.

Section A

Nominated topic: Humanism and the origins of the Reformation

- 1 Study all the following documents and answer the questions which follow. In evaluating and commenting on the documents, it is essential to set them alongside, and to make use of, your own contextual knowledge.

- A** *A leading humanist gives his views to another scholar about the problems in getting an accurate version of the Bible.*

What are we to say when we see that there are variations in the copies of Jerome's Latin version of the Bible? Could a council have approved these contradictions? How I wish that the Popes could find time to make pronouncements on these points and to establish a council to prepare and issue amended editions. Yet I should not wish to see as members of such a council those so-called theologians whose only purpose is to give status to their own learning. These people want no changes in the text for fear of exposing their own ignorance. They fear that when they misquote the holy scriptures, as they frequently do, someone will confront them with the authority of the truth in Greek or Hebrew. If they had their way the world would be compelled to reject the best authorities and to treat their stupid utterances as divinely inspired.

Desiderius Erasmus, Letter to Martin Dorp, 1515.

- B** *A Spanish humanist, Secretary to Charles V, explains how the Lutheran Reformation developed.*

The Augustinian friar, Luther, began by issuing printed circulars. These spread quickly and easily through Germany, making substantial charges against the Pope and his supporters. Furthermore he declared that the attitude of the Germans was one of growing irritation towards the ungodly habits of the papal party. The Germans had secretly begun to devise how they could stop being under the rule of the Pope. Luther's writings about this were received with general admiration and applause. Then the Germans expressed their great desire that a general council of all Christians should be convened. They hoped such a council would condemn all those things against which Luther had written and would establish better order in the Church. Would to God that this had been put into practice!

Alfonso de Valdés, Letter, 1520.

- C** *A French humanist outlines his hopes for the future, especially that the Church may be more closely based on the Early Church described in the New Testament.*

I pray to God that the model of faith be found in the Early Church, which offered so many martyrs to Christ and which knew no other rule than the Gospel. If we govern our lives by this example, the eternal Gospel of Christ will flourish now as it flourished then. Why may we not aspire to see our age restored to the likeness of the Early Church, when Christ's teachings were respected and his splendour shone forth more widely? Many have been greatly encouraged by greater knowledge of languages and wider spreading of the name of Christ into distant lands. The knowledge of languages, and especially of Latin and Greek, began to return about the time when Constantinople was captured by the enemies of Christ and Greek scholars took refuge in Italy.

Jacques Lefèvre D'Étaples, *Commentary on the Gospels*, 1522.

- D** *An English humanist and Cardinal living in Rome proposes that reform of the Church must come from its leaders.*

We who are the leaders of the Church are a cause of the evils burdening the Church. There are two: heresy and the increasingly lax morals of the clergy.

First, we may wish to deny that we have given birth to heresy, because we ourselves have not uttered any heresy. Nevertheless, heresies have sprung up like weeds in a garden. These poisonous weeds have spread as weeds do and we did nothing to dig them out. So we are just as much the cause as if we had sown the weeds. Their beginning and their increase result from our inaction.

As for the second evil, namely the breaking down of virtuous living and what are called 'abuses', no good will be served by a long enquiry as to who are the causes of these evils. It is ourselves. Therefore we who rule the Church must reform ourselves.

Cardinal Reginald Pole, *An Appeal to the Council of Trent*, 1546.

- E** *A modern historian looks at the attitudes of the popes towards reform.*

By 1517 the Pope and cardinals had come to agree that priests must begin to live chastely and preachers must be competent. They believed that the people deserved better spiritual guidance and the way to head off potential critics was to reform clerical abuses. These were noble aims, but the quality of recent popes left much to be desired. Pluralism, nepotism and absenteeism ran through the papal curia. Every recent papal candidate had promised to call a general council to remedy the ills, but none had. The Catholic Church therefore knew what it had to do and a sense of reform was in the air, but it still lacked a sense of urgency and leadership.

Geoffrey Woodward, *The Sixteenth-Century Reformation*, 2001.

- (a)** How far does Document A corroborate the humanist aims expressed in Document C? [10]
- (b)** How convincing is the evidence provided by this set of documents for the view that reform of the Papacy was the best way to reform the Church? In making your evaluation you should refer to contextual knowledge as well as to all the documents in this set (A–E). [20]

Section B

Answer **one** of the following questions. Where appropriate, your essay should make use of any relevant documents you have studied, as well as contextual knowledge.

- 2 What best explains the outcome of the Italian Wars in the years to 1559? [30]
- 3 Was the nature of its constitution the principal reason why the Holy Roman Empire was difficult to govern in this period? [30]
- 4 Assess the view that Zwingli made little contribution to the development of the Reformation. [30]

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