Pearson Edexcel Level 3 GCE

Wednesday 3 June 2020

Morning (Time: 1 hour 30 minutes) | Paper Reference **9HI0/2B**

History

Advanced

Paper 2: Depth study

Option 2B.1: Luther and the German Reformation, c1515–55

Option 2B.2: The Dutch Revolt, c1563–1609

Sources Booklet

Do not return this booklet with the question paper.

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Sources for use with Section A.

Answer the question in Section A on the option for which you have been prepared.

Option 2B.1: Luther and the German Reformation, c1515–55

Sources for use with Question 1.

Source 1: From a letter written by Peter Mosellanus to Julius Pflug, December 1519. Mosellanus was the professor of Greek and Latin at Leipzig University. He was present at the debate between Luther and Johannes Eck in Leipzig earlier that year. Here he is describing Luther to a fellow scholar who was absent from the debate.

Luther is a slender figure, appearing worn out by both study and care. His voice is sharp and clear. He is so wonderfully learned in the Bible that he knows almost all the texts by memory. He knows enough Hebrew and Greek to form a judgement on the translations of the Bible. He is skilled in speaking. He has an immense stock of ideas and words at his command, though you may criticise his judgement and methods in using his talents.

He is a cultivated and friendly man having no arrogance about him. He always has a happy face, no matter how hard his enemies press him. You would hardly believe he was the man to do such great things. But many comment that, in replying to his critics, he is more reckless and insulting than is proper for a reformer of the Church or a religious scholar.

Eck spent eight days trying to associate Luther with the heretic Hus*. Luther at once understood this trap. With great indignation, Luther rejected some of the ideas attributed to himself, while defending others with the support of well-chosen passages of scripture. Each side claimed victory in the debate but Eck triumphs only among those who do not understand the subject at all, or who wish Luther and his supporters ill.

*Hus – a Czech reformer who was executed for heresy in 1415

Source 2: From Martin Luther, *Concerning Christian Liberty*, published November 1520.

Faith alone, without any need for works, justifies, frees and saves us. It profits no one that the body should be dressed in sacred vestments, or live in holy places, or pray, fast and abstain from certain meats. Something much more is necessary for the justification and liberty of the soul since these things can be done by any hypocrite. One thing, and one alone, is necessary for life, justification and Christian liberty. That thing is the most holy word of God, the Gospel of Christ. Having the word of God, the soul is rich and wants for nothing.

Not only does the Gospel make us the freest of men, it also makes us all priests forever, a position far higher than kingship. Therefore, we are all worthy to appear before God, to pray for others and to teach each other the things which are of God.

Here you may ask, 'If we are all priests, how can we distinguish between those whom we now call priests and the rest of us?' I reply that, by the use of the word 'priest', an injustice has been done. Holy scripture makes no distinction between the main body of Christians and those who are now called 'priests'. Those who are now boastfully called popes or bishops, scripture calls 'ministers'. They are there only to serve the people by spreading the word of God and teaching the faith of Christ.

Option 2B.2: The Dutch Revolt, c1563–1609

Sources for use with Question 2.

Source 3: From a petition presented by Calvinists to the city magistrates in Ghent, May 1565. Ghent was a city in the province of Flanders.

As the true Christians of this town, we ask that we may be allowed to live here in peace. We will pray for you and obey you in all things, as St. Paul teaches us to do. In return, we ask that you grant us a church or a house where we may be allowed to preach the Gospel and administer the two sacraments according to Christ's commandments. Even the Muslim Turks allow Christians to live in their towns provided they pay the taxes demanded of them. On the same grounds, we ask that you allow us, as Christians, to live in your town because we pay the taxes you require of us.

If you will not allow us to preach publicly in the city itself, we ask that we may be allowed to challenge the Papists when they teach things that are inconsistent with the Gospel. Also, we ask that we may be allowed to debate openly with them in the presence of the people, so that every man may be able to hear and judge whether we or the Papists follow the truth.

Father in heaven, we pray to you for our King Philip and for all his nobles and counsellors. May you bring their dark spirits into light and instruct them, so that they recognise that they persist in the sin of unbelief.

Source 4: From a report sent to Margaret of Parma by Marcus van Waernewijck, July 1566. Van Waernewijck, a Catholic, was a city official in Ghent with responsibilities which included monitoring the activity of Calvinists in the area. Here he is describing incidents of hedge preaching which took place near Ghent during the summer of 1566.

Despite the rules against them, there were more sermons, this time last Sunday at noon in a village near the city. Thousands of people attended from Ghent and the surrounding countryside, including many of the common people who had little knowledge of the Holy Scriptures. The Calvinist preachers said the Gospel was being preached correctly for the first time. To prove this, the preachers quoted the Bible loudly and forcefully. They encouraged the people to check what they said against what was in their own Bibles to see that they were preaching truthfully. They attacked what they called Papist superstitions, such as pilgrimages, for obscuring God's word. The preachers also said that the people should obey first the Word of God, as revealed in the Bible, rather than obey men or magistrates.

I am forced to tell Your Highness that there were two more such incidents last night. The largest attracted 4000 people and was led by a blacksmith's son. His beliefs have made him a fugitive from justice for quite a while now.

We fear that, as soon as the harvest is in, the Calvinists will take over the countryside and starve the cities. They will use hunger and poverty to force the people to follow them. I think, therefore, that orders should be given soon to find some way to stop these meetings.

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