

AS HISTORY

The Reformation in Europe, c1500–1564

Component 2C The origins of the Reformation, c1500–1531

Monday 20 May 2019

Afternoon

Time allowed: 1 hour 30 minutes

Materials

For this paper you must have:

- an AQA 16-page answer book.

Instructions

- Use black ink or black ball-point pen.
- Write the information required on the front of your answer book. The **Paper Reference** is 7041/2C.
- Answer **two** questions.
In **Section A** answer Question 01.
In **Section B** answer **either** Question 02 **or** Question 03.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 50.
- You will be marked on your ability to:
 - use good English
 - organise information clearly
 - use specialist vocabulary where appropriate.

Advice

- You are advised to spend about:
 - 50 minutes on Section A
 - 40 minutes on Section B.

Section A

Answer Question 01.

Source A

From On the Abolition of Images by Andreas Carlstadt, 1522. Carlstadt was Chancellor at Wittenberg University where Luther was Professor of Theology.

That we have religious images in the houses of God is wrong according to the first commandment. 'Thou shalt not have other gods.'

Therefore it is good, necessary, praiseworthy, and pious that we remove them.

Thus images bring destruction to those who worship them. Therefore, our churches might be rightly called murderers' caves, because in them our spirit is stricken and destroyed. It would be a thousand times better if these images were set up in hell than in the houses of God. 5

I would like to know what answer we could give to God, when he asks: 'How is it that you kneel before pictures which have been made by the hands of men?'

Source B

From Against the Heavenly Prophets by Martin Luther, 1525. The 'Heavenly Prophets' refers to Carlstadt and the Zwickau prophets.

I will first discuss images according to the scriptural position established by the Law of Moses.

According to the Law of Moses, images are not forbidden, other than an image of God which one worships.

A crucifix, on the other hand, or any other holy image is not forbidden. 5

Now then, you breakers of images, I defy you to prove the opposite.

I say this to keep the conscience free from the suggestion that religious images are sinful, and not because I would defend images. Nor would I condemn those who have destroyed them, especially those who destroy divine and idolatrous images. But images for remembrance, such as crucifixes and images of saints, are to be tolerated. 10

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With reference to these sources and your understanding of the historical context, which of these two sources is more valuable in explaining the attitudes of reformers towards religious images?

[25 marks]

Section B

Answer **either** Question 02 **or** Question 03.

Either

0	2
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'By 1517, corruption in the Catholic Church had weakened the importance of the Church in the daily life of ordinary people.'

Explain why you agree or disagree with this view.

[25 marks]

or

0	3
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'The printing press was the most important reason for the spread of Lutheran ideas in the years 1517 to 1525.'

Explain why you agree or disagree with this view.

[25 marks]

END OF QUESTIONS

There are no questions printed on this page

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