

History

Answers and commentaries

A-level (7042)

2C The Reformation in Europe, c1500 — 1564

Marked answers from students for questions from the June 2022 exams. Supporting commentary is provided to help you understand how marks are awarded and how students can improve performance.

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Answers and commentaries

Please note that these responses have been reproduced exactly as they were written by the student.

This resource is to be used alongside the A-level History Component 2C The Reformation in Europe, c1500–1564 June 2022 Question paper and inserts.

Question 1

With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying the condition of the Catholic Church before 1517.

[30 marks]

Mark scheme

- L5:** Shows a very good understanding of all three sources in relation to both content and provenance and combines this with a strong awareness of the historical context to present a balanced argument on their value for the particular purpose given in the question. The answer will convey a substantiated judgement. The response demonstrates a very good understanding of context. **25–30**
- L4:** Shows a good understanding of all three sources in relation to both content and provenance and combines this with an awareness of the historical context to provide a balanced argument on their value for the particular purpose given in the question. Judgements may, however, be partial or limited in substantiation. The response demonstrates a good understanding of context. **19–24**
- L3:** Shows some understanding of all three sources in relation to both content and provenance together with some awareness of the historical context. There may, however, be some imbalance in the degree of breadth and depth of comment offered on all three sources and the analysis may not be fully convincing. The answer will make some attempt to consider the value of the sources for the particular purpose given in the question. The response demonstrates an understanding of context. **13–18**
- L2:** The answer will be partial. It may, for example, provide some comment on the value of the sources for the particular purpose given in the question but only address one or two of the sources, or focus exclusively on content (or provenance), or it may consider all three sources but fail to address the value of the sources for the particular purpose given in the question. The response demonstrates some understanding of context. **7–12**

A-LEVEL HISTORY – 7042/2C THE REFORMATION – ANSWERS AND COMMENTARIES

L1: The answer will offer some comment on the value of at least one source in relation to the purpose given in the question but the response will be limited and may be partially inaccurate. Comments are likely to be unsupported, vague or generalist. The response demonstrates limited understanding of context. **1–6**

Nothing worthy of credit. **0**

Student responses

Response A

Source A is highly valuable in revealing the inadequacy of Priests in the Catholic Church before 1517. The criticism that "priests were far away from religion" adds value to this source through its accuracy, as many priests were more concerned with amassing wealth, through the collection of fees for ~~services~~ weddings and funerals, ~~and~~ their duty to parishioners. Similarly, 1/3 of Priests in Germany lived with women openly acknowledged to be the mothers of their children, thus revealing the departure from their vows of celibacy, and "religion". Erasmus' statement that these priests were "commonly disliked" suggests that his views were widespread, which is valuable in revealing the resentment towards poor quality priests in the ~~early~~ Church before 1517, which was also demonstrated by the fact that many resented Priests' exemption from papal taxation, which was drawn attention to by the craft guilds of Cologne in 1513, along with their desire for priests to preach ~~nothing~~ but the gospel. Thus, this source is highly valuable in revealing the ~~as~~ poor quality of the clergy, and seemingly widespread resentment of this, as well as the mendicant orders. The fact that a friar "made a living from begging" is also valuable, as mendicant friars survived this way, but by the early 15th century had begun to acquire wealth and property, revealing the corruption.

Moreover, this source serves to highlight the criticism before Luther's revolt in 1517, demonstrated by the date of the source of 1509. This reveals that even before the 45

These, the condition of the Church was being questioned. The fact that the source was written by Erasmus adds further value, as the criticisms in this source, of clerical corruption and lack of education, were common for humanists, who criticised Church abuses more readily than structure. The criticism that priests had "roundness" of their prayers reveals the uneducated nature of priests, who often had learned their prayers and masses off by heart, and did not understand the Latin that they spoke. The highly critical and satirical tone of the extract, referring to priests as "braying donkeys" further enhanced the idea that priests were of poor quality, and reveals the attacks of humanists. Thomas More, an English humanist, had made similar attacks on priests, the quality of priests, on their drunkenness, poor education and reluctance to administer sacraments. Therefore, this source is valuable in revealing that the condition of the Church before 1517 was in such a state that it was viciously attacked by humanists, which is further demonstrated by the fact that "In Praise of Folly" was a best seller, suggesting many identified with the views depicted in this source.

However, the intended audience of this source may limit its value in revealing the true threat to the Church posed by priestly corruption and humanism. This was intended for an academic audience, to spark debate, rather than appeal to the masses or destroy the Church, only as

educated minority would share these specific views, reflected by the fact that despite ~~Practically~~ ^{Practically} priestly corruption, mass attendance was still high. The number of paid for masses in Germany reached their peak in 1517, and the number of religious brotherhoods in Hamburg for paid for masses increased from 5 to 94 between 1450 and 1517. Therefore, the source is limited in revealing the relative health of the Church despite corruption.

Overall, therefore, this source is highly valuable in revealing the poor quality of priests and humanist criticisms of the Church, but less so in demonstrating the popular devotion up to 1517.

Similarly, source B is highly valuable in revealing the more "worldly" attitudes of Priests in the before 1500s, and the highly corrupt nature of the Church. The desperate tone Colet adopts, with the use of the verb "beg" reveals his opinion that the Catholic Church was in dire need of reform, and that corruption had become out of control. His statement that Priests had "a lust for worldly delights" is valuable, as priests seemed to be more focused on their own pleasure than their duty to their parish. They were owed labour service by the people of their parishes, and land were exempt from papal tax and were even in many ways above the law. They could not be punished by secular courts, only punished by Bishops or

their superiors, ~~and~~ who were often more lenient, meaning that the law could not get in the way of their ~~easy~~ 'earthly delights'. Similarly, the idea that they were not interested in 'the good' they could do is reflected through their refusal to administer the sacraments, ~~refusing~~ which was seen as grievous as sacraments such as the Eucharist and penance were necessary for salvation.

The ~~fact~~ Many rural ~~the~~ priests also neglected their pastoral duties, with only 1 in 14 parishes in Germany having a resident priest, and rural populations feeling the lack of support more keenly. Instead of looking after parishes, Colet et progresses that priests were motivated by "greed" and "pleasure". This is valuable as it relates to a ~~claim~~ ^{workings} of Erasmus, a fellow humanist, ~~that~~ to ~~turn~~ about the dangers of sexually starved monks, revealing the corruption of both monasteries and clerical orders.

Moreover, the fact that Colet ~~was~~ was a leading English humanist adds value, as his call for priests to live a "pure and heavenly life" is in line with the humanist drive to improve the strength of the Church. They wanted a return to Scripture, revealed here through the reference to "Paul", and Colet had aided Erasmus, who published a Greek New Testament in 1516, with his interpretation. The audience of this source, an assembly, the Canterbury Convocation, demonstrates that he was attempting to reform the Church from within, and that this source is anti-clerical. a due

to strengthen priests as intermediaries through a return to a "pure and holy life" was widely heard among the educated. It also relates to Observant reform movements, for example in Spain under Cisneros, where Franciscans were encouraged in return to the original teachings of their founder.

Thus some could be somewhat misled through the fact that Colet claims that heresy "is not so deadly", which may ~~seem~~ ^{which} imply that Colet was a heretic, ~~which~~ would be an inaccurate claim. He, like other leading humanists, stayed within the Catholic Church and wanted it to be strengthened by reform, not destroyed. He was horrified by Luther's movement, as was fellow humanist Erasmus, who was criticised by Alexander for laying "the egg that Luther hatched" he was keen to clarify that Luther hatched a ^{bird} ~~bird~~ of a very different breed.

Therefore, overall, this source is ^{very valuable} ~~valuable~~ in revealing the corruption and "worldly" nature of the clergy, and the humanist desperation for renewal, however it may be misleading in presenting Colet as more critical than he truly was.

Finally, Source C is valuable in revealing the desire of the Catholic Church to exert its authority before 1517, and its retained strength up to this point. The fact that it is in a papal bull reveals that this is the official opinion of the

Papacy and Leo X, so therefore is highly valuable in demonstrating his desire to present the Church as unyielding and strong. While up to 1517, the Church did maintain power, it may therefore reveal that the Church felt under threat. The purpose of the source to clarify papal authority may reveal that Leo believed his power was becoming less secure. This ^{can} be further explained through the provenance of the source, that it was published in 1516, the same year Erasmus published his Greek New Testament, which although Leo X praised, was an embarrassment to the Church as its flaws were pointed out using the Bible. Similarly, in the early 1500s, the Church had been more and more under attack by humanists, with Erasmus' "Julius Exclusus" in 1514 being a best-seller. However, the context of the source, although perhaps motivated by a ^{desire} ~~desire~~ to reify authority, is revealing in the ^{true power} ~~true~~ of the Church.

The Leo X's statement that the Pope was "supreme head of the Church" is valuable, as despite criticism, by 1516, the Pope's authority was largely unthreatened, as humanists despite criticism, did not want to destroy his authority. Similarly, his statement that this was supported by his "predecessors" relates to the Catholic belief that the Pope was the successor of St Peter, who had gained his authority from Christ. This is valuable as this was still widely believed, and the Pope's spiritual

authority was widely unquestioned. Even in countries such as France and Spain where monarchs had more ^{power} ~~power~~ over appointing Church ^{officials}, he retained his spiritual authority. This is because, as Leo states, it was believed that papal and priestly intervention was "necessary for salvation", as only the Catholic Church could administer sacraments.

~~The scope of the source may be limited.~~ The purposeful and confident tone, where the Pope states that the "power, right and just authority" adds to this. While here he was talking about ^{councils} ~~councils~~ which ^{may} ~~may~~ relate to the previous ^{conciliarist} ~~conciliarist~~ threat, which had threatened papal authority at the Council of Constance, this had widely been resolved by this time, revealing the power of the papacy.

The value may be somewhat limited, as this authority was not supported by "Holy Scriptures", as Humanism and Luther would later reveal. This meant that after 1517, the Church was not in this powerful position, and a "wily" was destroyed. However, while the papacy's corruption had left it open to attack by 1517, it retained its power and its value to the source, and despite the Council being called for "reforms", power was maintained.

Mysoni, overall this ^{source} ~~source~~ is valuable in demonstrating the ^{power} ~~power~~ of the papacy up to 1517, and the desire of the Pope to reform this.

This is a Level 5 response

This is an impressive response to the question and its sources. There is confident understanding demonstrated of the content of all three sources and of their authors and the context in which the sources were produced. The contextual knowledge offered is detailed, relevant and convincing. For all three sources, there is explicit comment on the provenance and how this adds value or not. Comments are supported by appropriate contextual knowledge. Similarly, the content of each source is interrogated and its value assessed by contextual knowledge. For each of the sources, a balanced evaluation is offered with the strengths and weaknesses identified as to value. It is not a perfect response, and parts of the evaluation of Source B are not entirely valid, but it is clearly a Level 5 response.

Response B

Source A is highly valuable to a historian studying the condition of the Catholic Church before 1517 as it is reflective of the poor attributes of the clergy. These religious officials were in fact 'commonly disliked' and faced much resentment in Germany. ~~There is~~ The religious aspect of the role failed to be well upheld with numerous cases of openly recognised children which violated vows of chastity along with living with women. There were not models of faith and the sense of devotion seemed to be lost. The source ~~is~~ describes them as 'wretched' using a tone of disgust which is valuable in showing current feeling as the source is also produced in 1509 and is therefore an account not reflection. There ~~was~~ were also issues of ~~illiteracy~~ illiteracy as many priests were ~~not~~ uneducated and able to read the Latin Vulgate. This was a centralised text that could not be read by the laity who were therefore dependant on and intercessory priesthood to achieve salvation. If ~~the~~ their spiritual intermediaries could not perform the ~~necess~~ ~~ness~~ needed requirements the sacraments would not uphold. This is valuable in demonstrating reason for clerical discontent against the Catholic Church. However, ~~there~~ valuable of this is partially undermined as ~~though~~ despite low quality ~~th~~ there was evidently an increase in paid masses that peaked by 1517. The people still needed them as a means of ~~save~~ salvation and masses ~~over~~ remained well attended. The source compares the clergy actions to 'deriving true beggars of their food'. This valuable shows the exploitation

of the poor to be have been damning and for them to have been uncaring. Peasants were to provide free labour in priests fields on top of usual work. They faced burdening taxations in the form of annates and tithes which took 10% of their income which couldn't be afforded. ~~This~~ The value in this is seen through the ~~ex~~ financial exploitations of the Catholic Church with lack of concern for the wellbeing of the people. Clergy did not only benefit from this but were exempt from taxations furthering discontent. Though, this source is arguably of less value as ~~the res~~ this resentment against the catholic Church ~~was~~ appeared on local levels. It was ~~a~~ limited to individual areas that where the issues varied in severity. ~~Therefore, this suggests that the source is still of high value as though the issue was~~ The source is from 'Praise of Folly' by the key Humanist Erasmus. Seeking reform of the Church he would therefore highlight the issues and exaggerate them as was common for Humanist publications. This was a satirical condemnation of abuse and so may only be representative of educated views of the condition of the Church. This is similarly seen in other works such as Julius Exclusus which was addressed to the Pope claiming he would be denied entrance to heaven. Therefore, this suggests that the source is still of high value as though the issues were isolated there were still present on a level and so reflective of the condition of the catholic Church before 1517.

Source B is valuable in showing the poor affect of the poor attitudes of priests in reflection of the condition of the Catholic Church before 1517. There is mention of their 'weakness for earthly delights' which ~~proves~~ proves to be valuable due to accuracy. Many broke vows of chastity living with women and having children they then gave positions to in the Church. There was clear neglect of spiritual guidance in favour of self interest and advancement. There were cases of nepotism, pluralism, absenteeism and simony demonstrating abuses in the Catholic Church. The source blames the greed of priests as the sources of all Church corruption and ruin. However, this is less accurate reducing value as this ~~argues~~ arguably stemmed from the poor leadership of the Popes. The abuses on a clerical level were ~~excused~~ due to its prevalence at the top of the religious hierarchy. Pope Alexander VI had eight children and awarded them with cardinal positions and his murderous son with papal states which is clear nepotism. The dowry of his daughter cost 100,000 ducats and 75,000 in jewels which were paid for by taxation. This valuably highlights abuses of the Church and failed leadership. The tone of the source is present in the word 'beg' for reform which is ~~valuable~~ is valuably valuable in highlighting the seemingly dire need for correction and change. The tone is of desperation. Source B is produced by John Colet who was a humanist and friend of Erasmus. He had ~~also~~ openly condemned

abuses of the church and ~~to~~ as this speech is made public, it would aim to persuade on the Humanist argument for reform. He pushed for return to scripture, which was as ~~p~~ the ad vante practice of Humanists. Source B also mentions the challenge of heresy to not have been deadly. This was the case as seen by Wycliffe and ~~his~~ who opposed church teachings and produced ~~tr~~ Biblical translations to extend accessibility. But, these movements were restricted to respective countries and were not a large threat to the Catholic Church before 1517.

Therefore, this suggests that the ~~to~~ Catholic Church before 1517 faced Humanist opposition that condemned the abuses in the hierarchy demonstrating value. Though, Humanists were still loyal to the church and sought internal reform. This source produced in 1512 did not ~~spart~~ trigger immediate reform action suggesting prior to 1517 the Catholic Church did not intend to rectify abuses.

Source C is of great value in regards to the ~~po~~ condition of the ~~stufom~~ catholic church before 1517 as it is produced by the Fifth Lateran Council and is a decree. Therefore, it is an official statement by Pope Leo X who is the head of the religious hierarchy would provide a representation of the papal view of the conditions of the church. However the council called with intention to reform suggesting this was present before Luther in the coming year. However, the value is decreased as Leo X was known as the

'Party Pope' who was not focused on reform. He claimed 'now that god has given us the papacy, let us enjoy it!'; the commissioned works on St Peter's Basilica further ~~showing~~ adding to expensive and frivolous beautification. Source C's tone is authoritative and is a valuable reflection of the Supremacy of the Pope. There was still widespread popular devotion to the Catholic Church. The Church held a monopoly of faith as they were inseparable from salvation. There was promotion of obedience and few cases of open opposition prior to 1517. The Holy Scripture in Matthew gives power to the pope as the Head of the Church through Paul. The Papacy's claim of legitimacy from scripture also undermines itself seeing as humanist works suggest their teaching to have not correlated. The value of the source is lessened by the fact that in 1516, the same publication year, Erasmus produced a translation of the New Testament. In 1510 Reuchlin faced criticism for his own study of translation. However, such studies by opposition revealed theological inconsistencies ~~and~~ for example this mistranslation of repentance to do penance. The church taught the need for confessions among the seven sacraments. They also promoted and benefitted from the sale of indulgences and relics. Philip ^{Frederick} of Saxony had 100,000 relics and it ~~was~~ the ~~T~~ would be the 1517 Tetzel indulgence controversy that would spark the Lutheran reformation. Therefore, this suggests

that though the Church remained dominant, its failed leadership and the presence of abuses weakened the authority of the church not massively but enough to be receptive of the upcoming Lutheran message by 1517.

This is a Level 3 response

The answer demonstrates some understanding of all three sources and the overall knowledge of the condition of the Church is present. There is an attempt to assess value as linked to provenance and some interrogation of the content of the sources. There are, however, some limitations to the response. There are long descriptive passages in response to each source, are not always specifically linked to the sources clearly, which are not comprehensively interrogated. There are some dubious and assertive comments which are not fully supported. The specifically English context of Source B is not commented on and the purpose of Source C seems not to have been clearly understood.

Question 2

The success of German Lutheranism, in the years 1521 to 1531, was due to its appeal in towns and cities.'

Assess the validity of this view.

[25 marks]

Mark scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21–25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16–20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11–15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6–10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1–5**
- Nothing worthy of credit. **0**

Student responses

Response A

The success of Lutheranism in Germany from 1521 to 1531 was aided by its appeal in towns and cities. Many adopted Lutheranism as headed by the Princes for religious and political gain. Luther's works also proved vital to achieving success as well as absence of Charles V and the failure to impede progression. It was ultimately the role of princes that ensured success due to the protections of a magisterial reformation.

Lutheranism greatly appealed to towns and cities throughout Germany and was readily adopted by the students in universities who were attracted on a theological basis. The presence of Lutheranism in trading cities assisted further expansion and success providing movement. This would be aided even further through the printing press that rapidly produced the many sermons and works of Lutheran teaching. Wooden carvings were used in addition to spread the message to lower and uneducated classes who were illiterate. This widened area of support within these towns and cities. However, the

works of Luther were misinterpreted by the peasants. The new faith appealed to the exploited population suffering in poverty. They believed that the Pamphlet or Address to the Christian nobility argued for equality ~~by means~~ ~~just~~ by means of the ~~to~~ Priesthood of all believers. In 1525, Lutheranism was used as ~~the~~ religious doctrinal justification for the Peasants War. This rather suggested the new faith as radical. The 12 Articles of Memmingen ^{formally} stated these beliefs. However, Luther's need for secular support led ~~to~~ him to denounce the actions of the peasants in Against the Murderous Thieving Hordes of Peasants in which he encouraged people to 'smite' and 'stab' them. This open rejection of popular support transitioned Luther's reformation to a princely one as ~~being~~ positioned himself with the elite. ~~Therefore~~ Therefore, this suggests the appeal of Lutheranism to the Princes was more essential than that of towns and cities for success.

It was the princes who held control of the towns and cities ~~to~~ determine ~~whether~~ if they would become Lutheran. ~~The~~ This began in 1525. In 1526 Philip of Hesse became Lutheran and was the leader of the princely support. By 1535 50 out of ~~60~~ ~~st~~ 65 Imperial states had converted to Lutheranism. ~~Not~~ Some made this choice for religious reasons whereas many others were persuaded by economic and political aims. Lutheran Princes

could obtain secular and religious control of their ~~territory~~ territory outside of the Holy Roman Empire. Monasteries could be dissolved to ~~accumulate~~ amass ~~land~~ land and wealth. Princes such as Frederick of Saxony were crucial for success as by provision of early support. The protection provided to Luther ensured his survival of the 1521 Diet of Worms. He had in moved to take place in Germany and after its conclusion kept him safe in Wartburg Castle ~~to~~ during imperial ban. If Luther were to have died at this stage so would have the movement. Therefore, this suggests that the ~~sup~~ ~~converti~~ conversion of ~~prier~~ Princes and support of Frederick the wise to have been key components of success.

The absence of Charles V as Holy Roman Emperor due to multiple & perpetual distractions like the ~~vaib~~ ~~valios~~ conflict resulted in poor delegation. In 1526 Ferdinand failed to be a strong experienced representative during the diet of Speyer. This allowed for religious toleration. ~~as~~ The princes gained freedom for the reformation. In the second Diet of Speyer the issued the ~~protestation~~ Protestation written by Melancthon as a key doctrine of belief. Attempts to reimplement the Edict of Worms a year later failed to due growth of strength and was too late. Philip of Hesse organised the Schmalkaldic ~~leag~~ League as a military defence of the faith. It

was under such princely protection that Lutheranism in Germany successfully expanded and survived. Therefore, this suggests that the lack of strong religious leadership allowed the domination of the princes to ensure success.

In conclusion, it was mainly the princes supporting Luther from 152 to 1531 that ensured success of Lutheranism. They provided protection and worked for advancement regardless of motivation.

This is a Level 3 response

The introduction to the answer suggests an understanding of the question and an argument to be developed. The answer has some range, seeking to assess the impact of a number of factors which contributed to the success of Lutheranism. It also reaches an overall conclusion. There are, however, limitations to the response. The section of towns and cities, the core element of the question, is not convincing and is somewhat general and lacking in specific examples about the nature of towns and cities which helped the spread of Lutheranism. The assessment of the Peasants' War is not immediately clearly relevant. Other factors are covered well. This then, has a balance of strengths and weaknesses.

Question 3

To what extent was the revival of the Catholic Church, in the years 1536 to 1547, due to the reforms of Pope Paul III?

[25 marks]

Mark scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21–25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16–20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11–15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6–10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1–5**
- Nothing worthy of credit. **0**

Student responses

Response A

Pope Paul the III played a vital role to the revival of the Catholic Church from 1536 to 1547, as he began the first, successful centralised ~~the~~ papal reform movement, triggering the Council of Trent and a response to Protestantism. However, Pope Paul III's reforms in some ways also damaged the renewal process of the Church, and the work of the Jesuits was arguably equally important. Similarly, ~~the work of~~ reform minded cardinals ~~as well as~~ the situation by 1545 also contributed. Therefore, while Pope Paul undoubtedly triggered the renewal of the Catholic Church, other factors were inextricably linked to his actions which led to renewal of the Church by 1547.

Firstly, Pope Paul's action as a reform minded Pope triggered the Catholic response to Protestantism, and Church renewal up to 1547. While his motivations were arguably self-serving, as he feared to reform due to fears of more national churches like Henry VIII's in England being created, and fears Charles V would replace him, his actions undoubtedly had impact. In 1536, he appointed reform minded cardinals such as Contarini, Pole and Caraya to a reform commission, to create a report into the abuses of the Church. This was 'Consilium de Emendanda Ecclesia', and identified

that the key issues with the Church were sinning, absenteeism and pluralism, which triggered the Protestant reformation and were the fault of the Pope and his cardinals. This demonstrates that Paul's seeming willingness for reform triggered some renewal, however he refused to publish this, demonstrating his fears of reducing papal power. It was leaked in an attempt to push his idea forward, which damaged the reputation of the Church as it worsened its reputation, with Luther writing several commentaries on it. However, Paul III did show some desire for ^{renewal} reform, through his approval of the Index in 1540, and creation of the Inquisition. While this did not reform the Church, it renewed papal authority, and arguably saved Italy for Catholicism, with Protestantism ^{great} long posing a threat in Italy after 1560. This was overseen by Carafa, who carried out persecution meticulously, with the power to arrest, torture, confiscate property and ultimately execute. Paul III's creation of this therefore strengthened the authority of the Church, but again somewhat damaged its reputation, as it removed intellectual debate from the Church, and created fear, destroying all opposition for compromise with Protestants. Therefore, this suggests that Pope Paul's actions did trigger reform, and ^{renew} strengthen authority, but ^{some extent} damaged chances of reform.

However, Paul III's decision to call the Council of Trent in 1545 did trigger reform. A general Council had been called for since

the start of the Protestant Reformation, and had been used to solve problems in the Catholic Church in the past, for example at Constance in 1415, so had the potential to successfully renew the Church. Papal authority was renewed in the first session up to 1547, as the Protestant doctrine of *Sola Scriptura* and *Sola fide* were rejected, followed by "anathema sit" ^(let them be condemned). The Catholic doctrine, and papal authority, was consolidated, as the need for good works, alongside the innovative nature of God was confirmed in 16 Chapters and 33 Canons, and the necessity of the Sacraments for salvation, and the correct nature of the eucharist, was affirmed. Moreover, the traditional authority of the Church and the only path to salvation, and sole interpreter of the Bible was confirmed. However again, 1 Sunday, due to Papal representatives and a vastly greater number of Italian Bishops (187) ^{than} Bishops from Spain, France, and hence meant that deacons were only accepted that the Pope wanted. However, again, renewal of spirituality and repentance were less successfully achieved by Pope Paul, as reform was not a priority at the Council. The vague demands for Bishops to carry out duties, and laws against absenteeism and pluralism were renewed, however they were not rigorously enforced. Therefore, Paul III was ^{the most} ~~an~~ ^{an} ~~impotent~~ ^{impotent} ~~and~~ ^{and} ~~failed~~ ^{failed} in renewing Church authority, but not reform. The Jesuits were much more important in the spiritual renewal of the

Church. While Paul III had approved the creation of the order in 1540, and suggested to Loyola that he could save souls in Rome, much of the renewal was carried out by the order itself. This renewed both doctrine, with Rule 15 of Rules for thinking with the Church (1538) stating that if the Church declares blankus while Jesuits would believe it, as well as spirituality. The Spiritual exercises were a four week programme focused on reflection, the flexibility of which attracted attention from nobility. It became a mark of status to have taken the exercises which were focused on renewal, which restored a positive aspect of the Catholic Church. Many Catholic rulers took the Exercises, including Emperor Ferdinand, which made them loyal Jesuit supporters. Similarly, the mission work of the Jesuits ~~restored the~~ renewed Catholics, and spread it further. By 1547, Francis Xavier had already made many converts in Goa, India, which spread the positive nature of Catholicism beyond Europe, inspiring many to join the Jesuit order and even give their lives for the cause. Similarly, in Italy and in the countryside, Jesuits gave parial communitas the pastoral care they had long been craving, teaching their catechisms, baptisms and encouraging the confession of sins. Therefore, this suggests that while Paul III triggered renewal, the Jesuits were more important in carrying it out, with their well educated nature and positive reputation allowing them

to spread Catholicism and consolidate it amongst the upper classes.

Finally, renewal from ~~1545 to 1547~~ 1536 to 1547 was arguably also a response to the situation at that time. Pope Paul III's desire for renewal was arguably a response to Protestantism, with the decrees of the Council of Trent directly replying to it. Similarly, the Inquisition was set up directly after the failure of the Colloquy of Regensburg (~~1540~~ 1541) and the Conversion of Ochino, the general of the Capuchins, ^{to Protestantism} suggesting the need for a coherent response to these immediate threats triggered renewal more than Paul himself. Similarly, the Council of Trent was called in 1545 due to Peace in Europe, with the Peace of Crecy being signed between Francis I and Charles V, allowing the council to be called, as previously dynastic Valois interests had made Francis oppose a council to ease Charles' continued distraction with the Protestant challenge. However, Paul III had been committed to calling a Council since ~~1540~~ 1536, thus had simply triggered it. Therefore, this suggests that while external factors pushed Paul III into action, his actions did facilitate renewal by 1547, as he was the first Pope to present a coherent reaction to Protestantism.

Therefore, overall, Pope Paul III's role in triggering the renewal of the Church between 1536 and 1547 should not be underestimated. He began the tr

A successful, centralised programme of renewal and response to Protestants. The Jesuits were arguably more important in erasing this renewal and reform, and external factors enabled it, but Paul III ultimately facilitated it, even if his strengthening of papal authority somewhat hampered reform.

This is a Level 5 response

This answer has a consistent focus on the question and the part played by Paul III in the Catholic Revival. The introduction sets out clearly the argument to be developed which is then consistently reviewed in the body of the answer. The motives and impact of the Pope are assessed and judged with appropriate supporting details with clear and supported comment on his strengths and weaknesses. The other factors which contributed to the Revival are assessed in convincing detail and comment. There is also a thoughtful conclusion. This is clearly a Level 5 response.

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