



ADVANCED SUBSIDIARY GCE

HISTORY

European and World History Enquiries:
Option A Medieval and Early Modern 1073–1555

F964/01

Candidates answer on the Answer Booklet

OCR Supplied Materials:

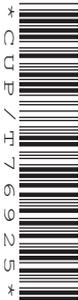
- 8 page Answer Booklet

Other Materials Required:

None

Monday 8 June 2009
Morning

Duration: 1 hour 30 minutes



INSTRUCTIONS TO CANDIDATES

- Write your name clearly in capital letters, your Centre Number and Candidate Number in the spaces provided on the Answer Booklet.
- Use black ink. Pencil may be used for graphs and diagrams only.
- Read each question carefully and make sure that you know what you have to do before starting your answer.
- Do **not** write in the bar codes.

INFORMATION FOR CANDIDATES

- The number of marks is given in brackets [] at the end of each question or part question.
- The total number of marks for this paper is **100**.
- This question paper contains questions on the following two Study Topics:
 - The First Crusade and the Crusader States 1073–1130
 - The German Reformation 1517–1555
- Answer **both sub-questions** from **one** Study Topic.
- You should write in continuous prose and are reminded of the need for clear and accurate writing, including structure of argument, grammar, punctuation and spelling.
- The time permitted allows for reading the Sources in the one Study Topic you have studied.
- In answering these questions, you are expected to use your knowledge of the topic to help you understand and interpret the Sources, as well as to inform your answers.
- This document consists of **8** pages. Any blank pages are indicated.

The First Crusade and the Crusader States 1073–1130

Study the five Sources on Pope Urban II's Preaching of the First Crusade and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

1 (a) Study Sources A and C.

Compare these Sources as evidence for Pope Urban II's attitude towards Muslims. **[30]**

(b) Study all the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that Pope Urban II, in preaching the First Crusade, appealed largely to social and material motives. **[70]**

[Total: 100 marks]

Pope Urban II's Preaching of the First Crusade

Source A: A French chronicler, who was an eye-witness at the Council of Clermont in 1095 and went on the First Crusade and stayed in the East, reports the words of Pope Urban II's sermon to that Council.

With earnest prayer, God exhorts you to urge men of all ranks, knights as well as foot-soldiers, rich and poor, to hasten to exterminate this vile race from our lands and to aid the Christian inhabitants. Christ commands this. For all those going on crusade, there will be remission of sins if they come to the end of this life while either marching by land or crossing by sea, or in fighting the pagans. **5**

Fulcher of Chartres, History of the Expedition to Jerusalem, written 1101-06

Source B: A chronicler, who may have been present, gives an account of the Council of Clermont (November 1095) and sets out some of the arguments Pope Urban II made in favour of a crusade.

Let none of your possessions detain you, nor care for your family affairs, since this land which you inhabit is too small for your large population. It does not abound in wealth. It furnishes scarcely enough food. Hence you murder one another, you wage war, and you frequently perish by wounds. Therefore let hatred depart from among you, let your quarrels end, let wars cease, and let all disagreements and controversies end too. Take the road to the Holy Sepulchre, rescue that land from a dreadful race, and rule over it yourselves. **10**

Robert the Monk's chronicle, written by 1120

Source C: Pope Urban II appeals for support from the County of Flanders in the north of the kingdom of France.

These barbarians in their frenzy have invaded and ravaged the churches of God in the eastern regions. Worse still, they have seized the Holy City of Christ. Thinking devoutly about this disaster, we visited France and urged most fervently the lords and subjects of that land to liberate the Eastern churches. At a council held in Clermont, we imposed on them the obligation to undertake such a military enterprise for the remission of all their sins. If God calls any men among you to take this vow, they can join the bishop of Le Puy's company.

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Letter to all the faithful in Flanders, December 1095

Source D: Pope Urban II appeals for support from an important Italian city.

We have heard that many of you have felt the longing to go to Jerusalem. This pleases us exceedingly. If any men go there not because they desire earthly profit but only for the salvation of their souls and the liberation of the Church, we will relieve them of all penance imposed for their sins. Bishops should be careful, however, not to allow their parishioners to go without the advice of the clergy. You must also see to it that young married men do not go on such a long journey without the agreement of their wives. May almighty God lead you to show Him true devotion.

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Letter to all the faithful in Bologna, September 1096

Source E: A modern historian comments on some of the motives of Pope Urban II in launching the First Crusade.

The purpose of the address was to persuade fighting men to enlist in the Holy War. But much as Urban wished to aid fellow Christians in the East, he likewise intended the Crusade should benefit the people of the West by substituting foreign war for private warfare at home. He did not neglect to hold out the promise of material gains to be derived from holy war against the Muslims. He held out the prospect of loot. Migration of landless troublemakers would relieve pressure on land and promote peace. Plunder, conquest and adventure were strong incentives to unemployed fighting men, but the Pope emphasised the religious gains to be obtained. He offered the opportunity for a new kind of religious service, in which fighting and plundering, knights could obtain moral and spiritual rewards.

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Frederic Duncalf, A History of the Crusades, 1969

The German Reformation 1517–1555

Study the five Sources on The Impact of the German Reformation 1524–1530, and then answer **both** sub-questions.

It is recommended that you spend two-thirds of your time in answering part **(b)**.

2 (a) Study Sources A and E.

Compare these Sources as evidence for the religious attitudes and beliefs of German townspeople. **[30]**

(b) Study **all** the Sources.

Use your own knowledge to assess how far the Sources support the interpretation that the authorities were able to control the impact of the German Reformation between 1524 and 1530. **[70]**

[Total: 100 marks]

The Impact of the German Reformation 1524–1530

Source A: A Catholic describes the atmosphere in Nuremberg at the start of the Diet there in 1524.

Here the sincere faith of Christ is utterly destroyed. No respect is paid to the Virgin Mary or the saints. In Lent they eat meat openly. They make a laughing stock of the Pope and cardinals. They consider Luther has enlightened them. Some noblemen and many merchants obstinately disobey the Catholic princes. Some day they will cut each other to pieces. Luther will not come here. Diets are useless, because the free towns are not subject to anyone. Nuremberg and Augsburg are full of converts. In other towns belonging to princes they are all Lutherans, publicly or secretly. 5

Friar Paolo Ziani, letter, 16 March 1524

Source B: A radical preacher urges John, Duke of Saxony and his son John Frederick to use force to reform the Church, or face the consequences of their inaction.

God is revealing the need for a full and final reformation very soon. Now if you are to be true rulers, you, the princes, must seize the very roots of government, following Christ's command. Drive His enemies away from His chosen people; you are God's instrument. Don't make the excuse that the power of God achieves everything without you having to resort to using the sword. Princes, who with us believe in Christ, should carry it out in an orderly manner. But if they do not, the sword will be taken from them. 10

Thomas Müntzer, The Sermon to the Princes, 13 July 1524

Source C: The Diet of the state of Hesse dissolves the monasteries in the lands held by Landgrave Philip of Hesse.

After the Imperial Diet of Speyer declared that each ruler may act, in his own lands, according to his conscience before God and his Imperial Majesty, we, Landgrave Philip of Hesse summoned representatives from our towns and nobility and agreed as follows:

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1. Monks wishing to leave the monastery will be given fair compensation. Those wishing to remain will be given support to study in a college.
2. Two monasteries will be set up to teach the children of the nobility.
3. The University of Marburg will be funded from monastic incomes.
4. The remaining monastic income shall be used to support the poor and lower the taxes.

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Edict, 1527

Source D: In 1529 the Emperor withdraws the concessions he had made to the princes, in the hope of halting the German Reformation.

The Emperor revokes the right, granted at the 1526 Diet of Speyer, for Princes to follow their conscience in enforcing the Edict of Worms. This has allowed many new doctrines and sects. Princes enforcing the Edict must continue to do so until the General Council meets. Others who cannot abandon new doctrines without considerable danger must prevent all further innovation until the coming Council, so far as is humanly possible. Doctrines and sects denying the sacrament of Christ's body and blood shall not be tolerated in the Empire, nor be allowed to preach in public. Holy Mass shall continue in places where the new doctrine has got the upper hand, and no-one shall ban, hinder or force people to abandon the Mass.

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The Emperor's pronouncement at the Diet of Speyer, 1529

Source E: An Italian reports on the situation in the city of Augsburg at the time of the Diet there in 1530. Lutherans and Zwinglians had attended the Colloquy of Marburg in the previous year.

This city is divided into three factions. The first is the papists, who still have their churches, images and masses, though they are few compared to the other inhabitants. The second is the Lutherans, who are numerous and complain greatly that the authorities have dismissed some of their preachers for disagreeing with Zwingli over communion. The authorities did this for public order. Zwingli's is the third and greatest faction, supported by many more citizens and preachers.

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A Venetian observer at the Diet of Augsburg, 1530

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