Accredited

AS and A LEVEL
Delivery Guide

H105/H505

HISTORY A

Theme:
The German Reformation and
Rule of Charles V 1500–1559

April 2015

OCR
Oxford Cambridge and RSA

CONTENTS

Introduction

Delivery guides are designed to represent a body of knowledge about teaching a particular topic and contain:

• Content: a clear outline of the content covered by the delivery guide;

• Thinking Conceptually: expert guidance on the key concepts involved, common difficulties students may have, approaches to teaching that can help students understand these concepts and how this topic links conceptually to other areas of the subject;

• Thinking Contextually: a range of suggested teaching activities using a variety of themes so that different activities can be selected that best suit particular classes, learning styles or teaching approaches.

If you have any feedback on this Delivery Guide or suggestions for other resources you would like OCR to develop, please email resources.feedback@ocr.org.uk.

KEY

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AS Level only AS Level content only

Curriculum Content

This topic provides an excellent opportunity to study a defining moment in the history of western civilisation through focussing on the origins and nature of the 'Reformation' in Germany, within the defined period and geographical scope of Charles V's rule as Holy Roman Emperor. Rather than assessing the European Reformation as a whole from both a Protestant and Catholic perspective, learners will be able to engage fully with the initial foundations, characteristics, contradictions and impact of early Lutheranism between 1517 and 1559, thus achieving greater depth and understanding. Inevitably, any study of the Reformation or Charles V will require learners to consider the nature of the medieval world and western Christianity by the early 16th century. However through focussing on its German context, learners will be better equipped to understand the resulting momentous split in the western Church, together with the unique position and responsibility Charles V held in the Renaissance arena of war, diplomacy and power. It has long been the case that popular interpretations of the Reformation evoke images of Luther's fiery and inspiring preaching rousing the masses in revolutionary fervour to turn their backs on a Church riddled with sin, treachery and greed. Traditionalist references to woodcuts, early printing, vernacular Bibles and previous reform movements as historical proof of the move towards 'Protestantism', rather than an inherent part of the evolution of 'Catholicism' and medieval culture, all add weight to this image. Alternatively, it is also fashionable to take a secular approach and blame entire religions for the wars fought in their name rather than recognising the role of individual responsibility and political motive. In this respect, a study of the German Reformation and Charles V has the potential to promote intense debate as learners seek to comprehend the vagaries of human nature, corruption, power and faith.

Overall, through focussing on the political, religious, social, economic and cultural motives, causes, features and effects of Charles V's imperial rule and Luther's polemic, learners will have ample opportunity to tackle historical interpretations whether for AS or in preparation for A Level. As a topic, such a defining period within European history works well alongside a study of the Early or Later Tudors, and complimentary Themes topics such as the Renaissance, Catholic Reformation, the Ascendancy of France or the Ottoman Empire, Medieval Heresy or the Rise of German Nationalism. Learners can also extend their interest through a variety of coursework research topics, whether focussing on individuals such as Erasmus, Thomas More, Pope Alexander VI or Ferdinand and Isabella, or extending their study of Charles to encompass his role as King of Spain.

The Holy Roman Empire and early German Reformation to 1529
Charles V's inheritance, foreign problems and his election as Emperor; the structure and state of the Holy Roman Empire and the Church; social, economic, political and religious conditions in Germany by 1517; the issue of indulgences, causes of and reactions to the 95 Theses; Luther's ideas, preaching and the printing press; Papal excommunication, the Diet of Worms, in hiding in the Wartburg; Luther's relations with the princes, radicals and humanists; causes of the Knights' and Peasants' Wars and their impact; the role of Imperial Diets, German princes and cities in the spread of Lutheranism by 1529.

Curriculum Content

As general guidance, learners should have studied the following:

- **The spread of Lutheranism and war 1530–1555:** the Augsburg Confession, Melanchthon and Lutheran church leadership; Charles V's problems elsewhere; opposing League, reconciliation attempts and leadership, the death of Luther; the Schmalkaldic War: the Battle of Mühlberg, the Augsburg Interim, truces and shifting alliances including Maurice of Saxony, the Treaty of Chambord, the Peace of Passau; Charles V's flight from the Empire, the Peace of Augsburg.

- **Charles V's relations with the Ottoman Empire:** The situation in 1520; expansion of Ottoman power in the Balkans and Mediterranean; Charles V's aims and actions against Barbarossa in the Mediterranean; the impact on relations of Charles V's war with France, Ferdinand and Hungary, Siege of Vienna and the campaign of 1532; the situation in the 1540s and impact of problems in the Holy Roman Empire.

- **Charles V's wars with France:** The situation in the Habsburg-Valois wars by 1520; the strengths and weaknesses of Charles's Empire and of France in relation to the war; the development of the wars and warfare 1521–1559; extent of and reasons for Charles's successes and failures; his foreign legacy on his abdication in 1555 and up to the Treaty of Cateau-Cambrésis 1559.

Curriculum Content

Recommended core texts and online resources for teachers and students:	Resources
Bossy, J. (1985) *Christianity in the West 1400–1700*	
Cameron, E.W. (2012) *The European Reformation*	
Elton, G.R (1999) *Reformation Europe 1517–1559*	
Hughes, M. (1992) *Early Modern Germany 1477–1806*	
Jones, M. (2000) *Clash of Empires: Europe 1498–1560*	
Lindberg, C. (2014) *The European Reformations Sourcebook*	
MacCulloch, D. (2004) *Reformation: A House Divided*	
MacDonald, S. (1992) *Charles V: Ruler, Dynast and Defender of the Faith 1500–58*	
Mulgan, C. (1998) *The Renaissance Monarchies*	
Ozment, S.C. (1975) *The Reformation in the Cities*	
Rady, M. (1988) *The Emperor Charles V*	
Randal, K. and Tarr, R. (2008) *Access to History: Luther and the German Reformation 1517–55*	
Scribner, R.W. (2003) *The German Reformation*	
Spitz, L.W. (1969) *The Protestant Reformation*	
Khan Academy Overviews, video clips and lesson activities on the development of the Reformation http://www.khanacademy.org/humanities/history/1500-1600-Renaissance-Reformation	▶ Click here
Annenberg Leaner Eugene Weber's series on western civilisation– episode 27 http://www.learner.org/resources/series58.html?pop=yes&pid=845	▶ Click here
PBS Interactive presentation on Luther with activities and links to programme episodes http://www.pbs.org/empires/martinluther/index.html	▶ Click here

Curriculum Content

Recommended core texts and online resources for teachers and students:	Resources
Dr. Knox (Boise State University) Reformation virtual classroom with essays and links http://europeanhistory.boisestate.edu/reformation/	▶ Click here
Metropolitan Museum of Art Reformation page and links http://www.metmuseum.org/toah/hd/refo/hd_refo.htm	▶ Click here
Luther 2017 German commemoration site with links to events, activities and commentaries http://www.luther2017.de/en/aktuell	▶ Click here

Thinking Conceptually

The Period Studies unit requires learners to demonstrate an understanding of the key historical terms and concepts relevant to the period studied. Learners will be required to recall, select and deploy appropriate knowledge, and communicate this clearly and effectively within focussed and essay-based questions. They will also be expected to demonstrate an ability to explain, evaluate and analyse the relationships between key features of the period studied in order to reach substantiated judgements. At times, this will involve the need to identify elements of continuity and change or the need to focus on key individuals and turning-points. A learner's ability to achieve this will be greatly enhanced by exposure to primary sources in accessible translation, secondary extracts and historical interpretations.

To avoid stereotypical views, nationalist or heavily-religious sentiments, learners will need to consider a variety of source material and have the ability to study the topic objectively. Teachers will need to be selective in their choice of resources to ensure they originate from a firm historical basis or, if not, that they form the basis of a study of interpretations. Rather than taking a purely traditional Protestant view, or the more recent theologically-focussed perspective, it is recommended that a study of the German Reformation takes a holistic approach by considering the roles, beliefs, practices, criticisms and experiences of all peoples in the context in which they lived in the late Middle Ages. As with any historical topic that was labelled in hindsight, and formed the basis of national history and identity in terms of government as well as religion, some care needs to be taken to ensure that contemporary religious opinion, or faith, is separated from a study of events that effectively occurred in a very different world. In this respect, the terminology used for discussion of the 'Reformation' or 'Germany' should be rooted in its medieval meaning and not in its modern application.

Although useful to A Level historians in terms of introducing vocabulary, commonly available artificial and simplistic definitions of 'Catholic' beliefs and practice can be misleading to learners who are grappling with medieval concepts and lifestyles that cannot be easily 'contained' or 'compartmentalised' in terms of their continuity and change across a thousand-year medieval period. In short, modern-day value judgements that separate religion from politics were alien to the medieval world, and the dual political and spiritual role of the medieval or Renaissance papacy was the accepted norm, and should be viewed as thus. Criticism, failure and the desire for reform should, therefore, be considered in their medieval context in terms of their presence within a long-accepted universal Church that was constantly evolving rather than using hindsight to presume an inevitable split between a static 'Catholic' church and a new 'Protestant' one. Therefore, a brief chronological overview of the development of Christianity and the Church would be useful at the start of the course so that learners are aware of the inherent problem with the 'Reformation' as a value-laden term in itself and so that they can grasp the reality of early 16th century socio-religious values. Equally, an overview of the development of medieval kingdoms, dynasties, war and diplomacy would enable greater contextual understanding of Charles V's domestic and foreign policy. Once this is achieved, students will be well-placed to focus on the role and impact of Luther and Charles V in terms of the changing balance of power and religion in Germany and the Holy Roman Empire.

Thinking Conceptually

Although not an exhaustive list, the following terms may prove problematic.

Catholic   This word is often used incorrectly in relation to medieval history due to Protestantism and the fact that the Catholic Church became defined as a separate institution. The word catholic means universal and it applied to most Christians at the time, including some of the eastern churches, thus it was synonymous with the term orthodoxy and referred to all believers who were not heretics. The term church not only referred to a physical place of worship but also to the collective body of members belonging to the religion.

Heresy   The term refers to any belief or practice which seriously opposed or was 'outside' accepted, orthodox religion. Therefore, *heretic* referred to someone who was excommunicated and thus outside the religious community or Church at any given point in time; their beliefs or practices meant they were not in 'communion' with the Church

Humanism   An academic discipline that focussed on the study of classical antiquity (*studia humanitatis*) as a means of extending knowledge, enquiry and learning. *Civic humanism* grew in early 15th century Florence through its encouragement of active involvement in republican politics alongside contemplative learning. *Christian humanism* refers to the discipline developed in northern Europe, where classical techniques and knowledge were applied to religious rather than secular debates.

In addition, learners will need to have a sound understanding of the following terms relating to the late medieval period:

- Orthodoxy
- Feudalism
- Doctrine
- Penitence
- Sacrament
- Purgatory
- Indulgence
- Imperialism
- Encyclical
- Anticlericalism
- Infidel
- Conciliarism
- Mendicant
- Pluralism
- Simony
- Nepotism
- Iconoclasm.

Thinking Conceptually

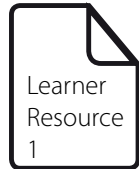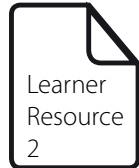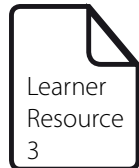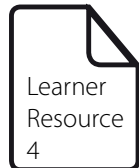| Recommended online resources	Resources
Fordham University (Halsall texts) A range of primary sources and useful links http://legacy.fordham.edu/halsall/mod/modsbook02.asp	▶ Click here
Papal Encyclicals and records of Church Councils http://www.papalencyclicals.net/all.htm http://www.catholicchurchdoctrine.com/councils/	▶ Click here ▶ Click here
Online copies of Luther's written work and key primary documents http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-luther.html http://bookofconcord.org/augsburgconfession.php	▶ Click here ▶ Click here

Thinking Contextually

The following activities aim to develop knowledge and understanding through *empathy with* and *analysis of* the beliefs, actions and writing of individuals, collective social groups and historians. Although the suggested activities can be adapted to any key issue contained within the topic, they are presented here with an intended focus on **the early German Reformation and role of Charles V as Holy Roman Emperor up to 1529**. Thus they aim to introduce students to religious concepts, doctrine, practices and theological debate alongside consideration of political, economic and cultural pressures upon varying social classes and key individuals. In this way, students can be encouraged to look beyond the actions of Luther, Charles V or 'generalised' groups and engage in meaningful, relevant academic debate on the role of specific regions, cities, and additional personalities in the events that occurred.

'Breaking with tradition' provides a series of activities that aim to develop knowledge and understanding of religious continuity and change, whilst also highlighting the issue of popular generalisations and historical interpretations. The activities, therefore, give scope to 'debunk the myths' so that students approach the topic from a highly relevant and up-to-date academic perspective, with the ability to make critical appraisals of available material on the topic.

Polemics provides further opportunity to encourage analysis and explanation of key issues and features. The activities encourage students to present arguments, whether from the perspective of preparatory essay skills and revision exercises or from the empathy tasks.

Thinking Contextually

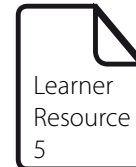| Breaking with tradition	Resources
Generalisation 1) Elicit prior student knowledge of medieval Christian beliefs and popular images of Luther by completing **Learner Resource 1**. Supplement this with brief extracts from generalised historical summaries, paintings, prints and video clips from films or historical dramas (e.g. *Luther*, *The Name of the Rose*, *The Borgias*). Make a brief list of words arising that describe the state of the Church and the character of Luther. To what extent are the comments negative for the Church and positive for Luther? 2) Pair work: divide or label the comments on **Learner Resource 2** into two columns, ensuring an even amount on each side (one identifying generalisations and another for realistic argument). Discuss the outcome, and any disagreements between groups. Which group of comments (or style of argument) tends to be represented in popular drama or basic historical commentary? Why might that be? What view does this give of the Middle Ages?	Learner Resource 1 Learner Resource 2
Understanding 1) Introduce students to accessible reading on the development of Christianity, religious beliefs and practices, nature of the Church and Papacy, and the development of the Holy Roman Empire or situation in Germany. This need not be extensive but should be sufficient to gain an understanding of the medieval world prior to Luther and within the context of Germany. Supplement this with maps, images and a timeline. 2) Ask the students to read the extracts on **Learner Resources 3 and 4**. Discuss which arguments (**Learner Resource 2**) are present within them. 3) Students should complete the research tasks (**Learner Resource 3**). Supplement this with presentations on the development of literacy, printing and woodcuts. How does this change their view of the situation in early 16th-century Europe and Germany before 1517? 4) Now ask the students to complete a fresh copy of **Learner Resource 1**. Discuss the differences with their previous version and use updated knowledge to support or contradict the interpretations. Which extracts or historians do they find most credible and why?	Learner Resource 3 Learner Resource 4

Thinking Contextually

Breaking with tradition	Resources
Recommended resources: **Library of Congress** A Heavenly Craft exhibition: Early woodcuts and printed books. http://www.loc.gov/exhibits/heavenlycraft/heavenly-15th.html	▶ Click here
Cornell University Library Medieval book presentation, with useful links to private prayer and devotion. http://rmc.library.cornell.edu/medievalbook/intro.htm	▶ Click here
Medieval Writing Introduction to medieval literacy, the laity and development of vernacular bibles. http://medievalwriting.50megs.com/writing.htm	▶ Click here
University of Calgary Good glossary and overview of medieval Christianity, with links. http://web.archive.org/web/20050214040618/http://www.ucalgary.ca/applied_history/tutor/endmiddle/FRAMES/churframe.html	▶ Click here
Boise State University (Dr Knox) Late Middle Ages course with links to Politics, Religion, Economy, Society and Culture. http://europeanhistory.boisestate.edu/latemiddleages/classroom/	▶ Click here
Germany during the Reformation http://europeanhistory.boisestate.edu/reformation/germany/	▶ Click here
University of Iowa Libraries Atlas of Early Printing and link to animation of a printing press. http://atlas.lib.uiowa.edu/	▶ Click here

Thinking Contextually

Breaking with tradition	Resources
Individual perspectives The following activities can be completed while the essential narrative leading to Luther's 95 Theses is covered, as well as the ensuing events up to 1529. The activities aim to encourage depth of understanding, focus and analysis. 1) Make bullet-point notes on **Learner Resource 5** to analyse the motives and actions of specific individuals at key points in the period from 1517–1529. The aim is to recognise where initial influences or motives changed, thus causing individuals to adapt their behaviour or develop their views. Model an example through class discussion of Luther, identifying his earlier ideas and aims as opposed to the way they eventually developed. Refer back to theological terminology, where necessary, and primary documents. 2) Complete copies of **Learner Resource 5** for other key individuals who influenced the course of events up to 1529. Suggestions: Charles V, von Hutten, Müntzer, Melanchthon, Tetzel, Eck, Cajetan, Leo X, Frederick the Wise, Albert of Brandenburg.	Learner Resource 5
Recommended resources: **Luther Tours** Personalities, timeline and easy version of the 95 Theses. http://www.luthertour.eu/en/personalities.html	▶ Click here
Presentations on Melanchthon http://www.melanchthon.de/e/ http://www.lutheranhistory.org/melanchthon/index.htm	▶ Click here
Concordia Historical Institute Katharina von Bora. http://www.lutheranhistory.org/katie/	▶ Click here
Dr Hans Rollman (Memorial University of Newfoundland) Primary texts, pictures of Reformation individuals and links. http://www.mun.ca/rels/reform/index.html http://www.mun.ca/rels/reform/pics/people/people.html	▶ Click here
	▶ Click here
	▶ Click here

Thinking Contextually
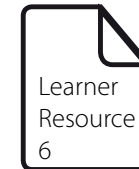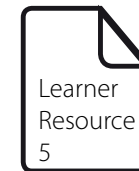
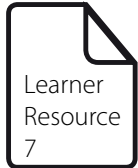| Breaking with tradition	Resources
Collective experience 1) Use **Learner Resource 5** to make notes on specific social groups, such as the peasants, clergy, knights, princes and humanists. Discuss whether they were really affected by Luther's 95 Theses in 1517, or later? What motivated their actions (or not) during the course of events?	Learner Resource 5
2) Complete **Learner Resource 6** to gain a regional or localised perspective, applying it to states, such as Saxony or specific cities, such as Mainz. The aim is to gain depth of detail and the ability to differentiate between regional approaches, urban and rural involvement, or the power of specific princes.	
3) Discussion: refer back to **Learner Resource 5** to see where individual belief and action had a clear influence on collective and regional response. At which points in time was Luther, or his ideas, most influential? Which event or date appears to be a turning-point in the spread of Lutheranism? Who or what might be deemed most responsible for Luther's outburst in 1517?	Learner Resource 6
4) Extension: an essay either on the reasons for Luther's writing of the 95 Theses or on the success of Lutheranism up to 1529.	

Thinking Contextually

Polemics	Resources
These activities can take place at any stage. They will be especially helpful to those students for whom English is their second language, or for those who struggle with written expression despite having the ability and knowledge to analyse the issues. **Conditionals** 1) Use **Learner Resource 7** for guidance. Model an example analytical sentence that provides a conditional link or dependency between factors or issues. A suggested approach is to provide a provocative example (e.g. 'If Tetzel hadn't been so corrupt, the issue of indulgences may never have provoked Luther to write the 95 Theses.') Discuss the logical conclusions and arguments that follow from such a comment. 2) Students should practise writing analytical sentences, retaining focus on causation in terms of why Luther produced the 95 Theses. Before starting, identify the key individuals or events that played a part in influencing Luther (e.g. the subjects within the sentence) up to 1517. 3) Remind students of grammatical construction, appropriate verb tenses and the need to fill in the gaps to create a full analytical (conditional) sentence. Aim to identify and practise the language used to initiate analysis (ensuring relevance and focus) before moving on to discussion about supporting and justifying arguments. 4) Extension: essay or paragraphs to justify analytical statements.	Learner Resource 7
The consequences game 1) Student groups sit in a circle. The aim is to think quickly and provide logical consequences either for revision or for a plenary exercise. As confidence grows, the students will naturally provide more detailed responses. Extend accordingly into full discussion and debate. 2) Choose the focus (key question) and initiate the first statement to get them started. The aim of the game is that the next person starts with the second clause in the sentence and makes it the conditional (if) clause and so on, moving around the circle. For example: the first person states: 'If Luther hadn't been exposed to humanist learning, he wouldn't have had the ability to express his arguments', and the second person follows on by saying: 'If Luther hadn't had the ability to express his arguments, ...' (e.g. the debate with Eck wouldn't have been so decisive). Students must think on the spot but can offer a variety of alternatives. Monitor to ensure statements remain realistic and substitute other starters for variety (e.g. despite, provided that, although). 3) Additional challenge: if someone makes an erroneous statement, the group can stop to challenge them to explain.	

Thinking Contextually

Polemics	Resources
Empathy 1) **Simulation:** give each student in a group a character involved in the events to be debated. Set the issue for discussion, date and location (e.g. representatives from Saxony discussing the impact of Luther in 1520, with Frederick the Wise present, a priest, merchant, knight etc.). Play the game from the perspective of the character, so the present or future tense is likely to be used. It will lead to hypothesising but provide opportunity to understand the pressures, motives and subsequent actions of those involved. Adapt to other key topics, such as Charles V's foreign policy, to simulate diplomacy. (Note: compare the difference with speaking from hindsight and discuss interpretations.) 2) **Polemics:** review the style of primary documents and the development of printing. Write responses to key debates (e.g. defending Catholic practice or defending Luther) from the perspective of specific individuals such as theologians, humanists, German princes, merchants or prominent personalities. Remain in character but change the date to see how and why responses change.	

Learner Resource 1 Christianity, the Church and Luther

This chart can be reconfigured to provide space, or adapted accordingly.

Medieval Christian beliefs, doctrine or practice	Origins, meaning and importance	Luther's view
The Papacy		
Ecclesiastical authority/hierarchy		
The Bible		
Mass and the Eucharist		
Sermons and preaching		
Virgin Mary and the saints		
Personal prayers and devotion		
The sacraments		
Salvation		

The Church controlled people's minds. People thought they had to follow church doctrine if they wanted to achieve salvation. Senior clergy directed the actions of local priests.	The Church hierarchy was very powerful but the local priest was the laity's first point of contact and part of the community. He performed a pastoral role if the laity wanted it.
The sacrament of penance was merely a way for the Church to constantly control the laity.	Penance was a means of gaining atonement for sins confessed to a priest, usually once a year during Lent. It was expected by the laity.
People didn't talk or pray to God individually and only the priest could communicate directly with God	Personal devotion and inner reflection was a common element of Christian belief and had increased by the 15th century.
In traditional Catholic worship, the Bible wasn't important and most people didn't know what was in it.	Bible stories were widely known and presented in various forms such as psalters, books of hours, stained glass windows, frescoes and icons.
All Church services and preaching were in Latin, which nobody could understand. The laity didn't know what was being said or what was happening.	The Mass was said in Latin and many of the prayers were recited. Preaching and sermons explaining the Gospels were given in the vernacular.
Clerical abuses were widespread throughout Christendom and the Church was failing to make any reform.	Clerical abuses existed within the Church and were significant in the 15th century but they were not uniform. Some reform had already occurred by the early 16th century.
Many priests were uneducated and couldn't read Latin so they weren't doing their job properly.	Most parish priests gained some simple education via the monasteries and even if their Latin wasn't good, they recited the prayers.
Martin Luther was the first person to defy the Church and demand reform.	Critics of the Church existed long before Luther, but he was the first one to gain sufficient political support to break away from the Church.
All the Renaissance Popes were greedy and corrupt, which is why the Church was in such a poor state.	The Renaissance Popes had a temporal as well as a spiritual role. They were expected to behave like princes but some took this too far, becoming corrupt and neglecting their spiritual role.
Most cardinals and senior members of the Church lacked religious education and morals as they gained their position through simony and nepotism.	Many cardinals and senior clergy gained their position through corrupt practices, but they were all educated and not all of them abused their position for personal ends.
People were angry at clerical abuses and wanted the Church to remove the immoral clergy who controlled their ability to get to heaven.	People were critical of clerical abuses but only complained if a priest neglected his duties.

There were religious as well as political reasons for producing a German Bible. In traditional Catholic worship, the Bible was of very little importance. A few key passages were incorporated into services, but they were read in Latin, which was sometimes not even understood by the priest. It was not thought appropriate for lay people to study the Bible, as they would in all probability misunderstand it. The laity would be told what to believe. There was no need for them to read the Bible themselves. Luther believed that the role of priest was to help each individual person make direct contact with God. To do this, everybody should comprehend the Bible as fully as possible, which meant having it available in language they could understand.

Tarr, R. and Randell, K. (2008) *Luther and the German Reformation*, 3rd edition, Hodder, p.72

Since parishes were rarely backward in coming forward with charges against their priests, it seems reasonable to assume that in the majority of cases, where they kept silent, the priest was doing his job with fair conscientiousness, sensitivity and common sense. This was quite a feat, since at the hub of Christian society he had functions to perform which might seem inherently contradictory. He had (at least in the north, since notaries might do more or less the same job elsewhere) to serve the separate families at their baptisms, marriages and death-beds; keep his finger on their kin-relationships, their dowries, wills and burials; say mass for their living and their dead; defend their persons, offspring, beasts and possessions from malicious or diabolical interference. He had at the same time, for the sake of the parish as a whole, to criticise their misdeeds and avoid espousing their quarrels; whether at confession or more informally throughout the year, it was his business to procure reconciliation of their enmities through arbitration, satisfaction and rituals of togetherness performed in church, at the alehouse or elsewhere. This was not something which got mentioned at visitations, since good news was no news; but it was a duty impressed on him from above and below, and was certainly much practised before the Reformation as after. He had, finally, in face of a good deal of pressure for privacy, to maintain the church and churchyard as a place of public holiness where the parish could assemble together to combine sociability with the worship of God.

Bossy, J. (1985) *Christianity in the West 1400–1700*, OUP, p.66

Medieval Christianity
Research the following:

Thomas à Kempis, Hildegarde of Bingen, Margery Kempe, Christine de Pisan, Marsiglio di Padua, Savonarola, Jan Huss, John Wycliffe, the *Devotio Moderna*, chantries, Mentelin Bible, Prague Bible, Wenceslas Bible, Queen Sophia's Bible and the Bible Historiale, books of hours, *Malleus Maleficarum, Sicut Dudum, Romanus Pontifex, Inter caetera*.

Some useful websites:

World Digital Library – early 16th century Benedictine reform
http://www.wdl.org/en/item/9926/#q=luther&qla=en

▶ Click here

University of Rochester – Book of Margery Kempe
http://d.lib.rochester.edu/teams/text/staley-book-of-margery-kempe-introduction

▶ Click here

J. Paul Getty Museum – Bible Historiale
http://www.getty.edu/art/collection/objects/1446/master-of-jean-de-mandeville-guyart-des-moulins-peter-comestor-et-al-bible-historiale-2-vols-french-about-1360-1370/

▶ Click here

How might we gain a better understanding of pre-Reformation religion? First, we should cease viewing it through the eyes of the reformers and describe it in its own right. We could, for example, treat it as a 'religious culture' with different 'modes of religious experience' without making too many value judgements about the quality of that experience. We could then seek to pinpoint how it may have been changed or modified by the attempts at religious reform in the 16th century.

Scribner, R.W. (1986) *The German Reformation*, p.9

The role played by printing is undeniable, but overconcentration on the printed word may seriously distort our understanding of how Reformation ideas spread among the population at large. Printed propaganda was addressed to the entire German people but few of them were able to read it, for the Reformation emerged in a society with limited literacy.

Scribner, R.W. (1994) *For the Sake of Simple Folk*, p.1

The partnership of people and estates in some areas should not obscure the tensions imposed by state-building. Individual and collective liberties had to be reduced if all those living within the principality's confines were to be confirmed as the prince's subjects and brought under his jurisdiction. It was for this reason that the independent existence of the great imperial towns was gradually eroded and their elected councils either reduced to puppet instruments or abolished altogether. Ecclesiastical privileges were likewise removed and in Bavaria and the Palatinate the clergy were absorbed into a 'territorial church' long before the Reformation.

Rady, M. (1988) *The Emperor Charles V*, Longman, p.9–10

In Bohemia during the 15th century the Hussite heresy appeared as part of a national revival by the Czechs against domination by a Latin German Empire. It brought to a temporary end German immigration into the region. There was a strong nationalist element in the German 'crusading' against the Hussites between 1421 and 1430.

Hughes, M. (1992) *Early Modern Germany 1477–1806*, p.19

Under different circumstances Luther might have been completely forgotten. Criticism of abuses in the Church was longstanding and was another aspect of the deep piety and enthusiastic popular religious observance in the 15th century. Orthodoxy was the rule. Heretical movements such as the Waldensians, Hussites and pre-Christian nature religions existed in Germany but they had few supporters. Spontaneous reform within the Church commenced well before 1517, for example in the restoration of the spirituality of the Benedictine order which began in the early 15th century and preceded with the support of many state and city governments. Other leaders like Melanchthon, Bucer, Oecolampadius and Osiander, who did not give their names to Churches, were as important as Luther in consolidating the Reformation. Luther's historic reputation is based on a double distortion. In catholic myth he was demonised as the man who, single-handedly, smashed the unity of Christendom while in later German historiography he became the German hero fighting alien forces undermining the fatherland. Luther contributed to the latter as he was certainly virulently xenophobic.

Hughes, M. (1992) *Early Modern Germany 1477–1806*, p.33–4

Learner Resource 5 Individual perspectives

Influences, motives and aims		Actions and reactions
	1517	
	1521	
	1524	

Prince or state leader	Government and administration	Economy and society
The Church and religion	Region/State/City: _____ Main social groups and inhabitants: _____ _____ _____ _____	Prominent individuals
Reactions to Luther and Lutheranism	Relations with Charles V	Wars and conflict

Conditional clause	Main clause
Subject Person If + Event + verb (*past perfect*) +…………… Action	*Subject + Modal Verb* ……….. *(would, could, should, might + perfect infinitive)*
If Luther hadn't gained a humanist education	1. he wouldn't have been able to present his ideas so strongly 2. his ability to win the debate against Eck would have been severely diminished

Potential subjects

the Diet of Worms
Johann Teztel
Frederick the Wise
Charles V
Leo X
the German princes
the Renaissance
the church in Germany
the clergy
the 95 Theses
Desiderius Erasmus
Thomas Müntzer
printing
Johann Eck
Ulrich von Hutten
Albert of Brandenburg
Philipp Melanchthon
Cardinal Cajetan
the Peasants' War
the Knights' War
the Diet of Speyer

OCR customer contact centre

General qualifications
Telephone 01223 553998
Facsimile 01223 552627
Email general.qualifications@ocr.org.uk