

A-level HISTORY

Component 2D Religious conflict and the Church in England, c1529–c1570

Time allowed: 2 hours 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 7042/2D.
- Answer **three** questions.
In **Section A** answer Question 01.
In **Section B** answer **two** questions.

Information

- The marks for questions are shown in brackets.
- The maximum mark for this paper is 80.
- 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:
 - 1 hour on Question 01 from **Section A**
 - 45 minutes on each of the **two** questions answered from **Section B**.

Section A

 Answer Question 01.

Source A

From an entry in the private diary of Robert Parkyn, 1554. Robert Parkyn was a Catholic parish priest in Yorkshire during the reign of Mary I.

And so, with great rejoicing, Queen Mary was proclaimed right inheritor and Queen at York on 21 July and at Pontefract, Doncaster, Rotherham, and many other towns on 22 July.

In the month of October a great parliament was held at Westminster wherein all previous Acts were utterly abolished as had been made against the Pope of Rome, and so with speed this was published and proclaimed in every shire within this realm. Then began the Holy Church to rejoice in God, everyone singing from their hearts. But heretical persons, and there were many, did not rejoice. It was a joy to hear and see how these lustful priests, who had led their lives in fornication with their whores and concubines, did grimace and look ashamed when they were commanded to leave and forsake the concubines and whores and to do open penance according to the canon law, which then took effect. 5 10

Source B

From a letter sent to Cardinal Pole from the Bishop of Winchester, Stephen Gardiner, 1554. Pole returned to England from Rome to become Archbishop of Canterbury later that year.

I humbly thank your Most Reverend Lordship for your letters, in which you rejoice with me that I have returned to that state and condition which I have for a long time desired to regain. I hope, with the help of God, to see the rest of the realm restored to the same unity, through which we shall be able all with one voice to glorify God the Father through Jesus Christ. 5

I do not doubt that you will, your Most Reverend Lordship, make it known to the leaders of the people of this realm that, in the reformation which we desire to effect in our native land, there is no intention of making any alteration in the possessions and inheritances acquired from former monastic lands. Such a promise will suffice to remove from the minds of men that great obstacle which alone could hinder in the eyes of the people our holy purpose and intention. 10

Source C

From the last speech of Thomas Cranmer, 1556. This was noted by an anonymous bystander and published with additional comment in Foxe's Book of Martyrs, 1563.

Cranmer's prayers and confession of faith were well within the doctrine of the Catholic Church until the very end. Then he said, 'And now I come to the great thing that troubles my conscience more than anything I ever did or said in my whole life; that is the publishing of writing contrary to the truth. Here, I now renounce and refuse, things written by my hand contrary to the truth which I believed with my whole heart and were written only because I feared death. Since my hand offended, it will be punished. When I come to the fire, it first will be burned. As for the Pope, I reject him, as Christ's enemy and Antichrist, with all his false doctrine. And as for the sacrament, I believe as I have taught in my book.' 5

The congregation was amazed at Cranmer's words, and the Catholic churchmen there raged, fretted, and fumed because they had nothing left to threaten him with. He could only die once, after all. 10

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With reference to these sources and your understanding of the historical context, assess the value of these three sources to an historian studying responses to religious change in the reign of Mary I.

[30 marks]

Turn over for Section B

Section B

Answer **two** questions.

0 2 To what extent was the break from Rome a response to demands for religious reform?
[25 marks]

0 3 'In the years 1541 to 1547, political factions were more important than Henry VIII in determining religious policy.'

Assess the validity of this view.

[25 marks]

0 4 'Challenges to the Church of England in the 1560s were easily dealt with.'

Assess the validity of this view.

[25 marks]

END OF QUESTIONS

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