



Oxford Cambridge and RSA

Thursday 26 May 2022 – Morning

A Level History A

Y304/01 The Church and Medieval Heresy c.1100–1437

Time allowed: 2 hours 30 minutes



You must have:

- the OCR 12-page Answer Booklet

INSTRUCTIONS

- Use black ink.
- Write your answer to each question in the Answer Booklet. The question numbers must be clearly shown.
- Fill in the boxes on the front of the Answer Booklet.
- Answer the question in Section A and **any two** questions in Section B.

INFORMATION

- The total mark for this paper is **80**.
- The marks for each question are shown in brackets [].
- Quality of extended response will be assessed in questions marked with an asterisk (*).
- This document has **4** pages.

ADVICE

- Read each question carefully before you start your answer.

SECTION A

Read the two passages and then answer Question 1.

- 1 Evaluate the interpretations in **both** of the two passages and explain which you think is more convincing as an explanation of the support for Lollardy. [30]

Passage A

There were three main groups among the early Lollards. First, there were the academics who were attracted by Wycliffe's teaching. Secondly, some of his teachings appealed to the members of the knightly class. Members of the lower clergy, and their lay followers, comprised the third group. Lollardy reached a turning point when it was deprived of its academic leadership. The second group were the Lollard knights. It is never quite clear what attracted members of the second group to Lollardy but there was a genuine concern for spiritual matters among the laity. It seems clear that various factors contributed to their sympathy for Lollardy, but to estimate the relative importance of these is impossible. It is noteworthy that there were close personal ties between many of the men whom the chroniclers identify as Lollard sympathisers, even though they were of widely scattered geographical origins. At the popular level, Lollardy appears to have been spread by members of the lower clergy and to a lesser extent by sympathetic laymen. Although there are still some signs of knightly sympathy for heresy in Henry IV's reign, it is likely that there was a decline in the number of prominent men who were attracted to Lollardy, as the threat of repression increased the desirability of remaining on the orthodox side of the fence. The most important man who remained attached to Lollardy was Sir John Oldcastle.

Adapted from: J. A. F. Thomson, *The Transformation of Medieval England 1370–1529*, published in 1983.

Passage B

It will never be possible to determine the numerical support for Lollardy as there are simply no records, but it was never substantial. However, the brief early phase to 1414 did see the growth and spread of Lollardy. Most historians have linked it to the views of Wycliffe. Most regions of England were reached by Lollard preachers, but in general terms Lollardy was confined to the South and East of England. In the early years, it appeared that Lollardy might win support at court and among the gentry which would have allowed it to flourish. A small group of Lollard knights also played an important role in the early period spreading Wycliffe's ideas. However, it appears that gentry support declined. Those gentry who had supported it soon distanced themselves after the Oldcastle rising. There is no evidence of any knight's involvement and scarcely any gentry after 1414. Lollardy found support among what might be termed the 'middling sort' and this is reflected in the composition of those who joined in the unrest of 1414. The emphasis on Bible reading may explain why there were few from the lower classes as they would be less likely to be able to read. Moreover, Lollardy had little appeal to these groups as it was not a social protest movement. Lollardy was later largely absent among the gentry and clergy, but moved down the social ladder and found some support among artisans, perhaps because of its increased link with sedition.

Adapted from: Mary Dicken, Andrew Holland, Nicholas Fellows, *Late Medieval England 1199–1455*, published in 2015.

SECTION B

Answer **TWO** of the following three questions.

- 2*** 'The main reason for the limited success of heretical movements in the period from 1100 to 1437 was their lack of leadership and organisation.' How far do you agree? **[25]**
- 3*** 'Throughout the period from 1100 to 1437, heretical movements presented a challenge to the medieval church.' How far do you agree? **[25]**
- 4*** 'The maintenance of church authority in the period from 1100 to 1437 relied increasingly on force and repression.' How far do you agree? **[25]**

END OF QUESTION PAPER

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