



Oxford Cambridge and RSA

## A Level History A

**Y304/01 The Church and Medieval Heresy**

c.1100–1437

**Friday 9 June 2017 – Morning**

**Time allowed: 2 hours 30 minutes**



**You must have:**

- the OCR 12-page Answer Booklet  
(OCR12 sent with general stationery)

**INSTRUCTIONS**

- Use black ink.
- Answer Question 1 in Section A and any **two** questions in Section B.
- Write your answer to each question on the Answer Booklet.
- Do **not** write in the barcodes.

**INFORMATION**

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

## 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 for the spread of Wycliffe's ideas. **[30]**

### Passage A

Important though pamphlets and placards were in an age of rising literacy, the primary medium for new ideas was preaching. The manuscript treatises of Wycliffe's time could inform, supplement, and consolidate the preaching effort, but could hardly replace it. Wycliffe knew the importance of preaching, which he made the primary task of all Christian priests. The non-preaching priest was to him a contradiction in terms. It is perhaps to his preaching rather than to his writing that we should attribute his personal influence. However, his direct influence was probably confined to Oxford University. If Wycliffe's ideas did reach out to a wider public it was through some other channel than the preaching of Wycliffe himself. It is thus to the circle of Wycliffe's academic disciples in Oxford that we should look for an understanding of the early spread of religious dissent. The talented and idealistic young scholars actually went out into the regions and sought to pass on his message to the faithful, as they considered themselves bound to do. This is not to revive the nineteenth century myth of Wycliffe's 'Poor Preachers' with their russet gowns. Oxford Wycliffites who were presented by their colleges to benefices around the country could take Wycliffe's teachings with them to a wider audience. Speaking in church with all the authority of the Church and of a superior education, they were ideally placed to disseminate new ideas.

Adapted from Richard Rex, *The Lollards*, published in 2002.

### Passage B

In the 25 years after Wycliffe's death his ideas were developed by his followers, often priests and academics who he had taught at Oxford. Much of the time was spent translating the Bible, but also producing teaching materials, sermons and commentaries. The number of bibles produced, all written by hand, had suggested that Lollard following was quite widespread but more recent work has argued that not all of the 250 copies of the 'Lollard' bible that have survived are necessarily Lollard bibles and may just be translations used by non-Lollards. This has caused historians to rethink their views about the impact and spread of Lollard ideas.

It was not inevitable that Wycliffe's ideas would spread beyond the University. Debate within the academic world would often fail to have an impact on the wider community. However, his ideas dealt with more than dry theological questions, they challenged Church and devotional practices and therefore had greater relevance for a wider audience. The scholars who had gathered round him at Oxford took the message into the regions. Moreover, as graduates they were expected to preach and could thus spread their views. Anne Hudson has argued it is to 'the collaboration of Wycliffe's academic disciples with the Lollard gentry that we should look to explain the rise of Lollardy.' These 'Lollard knights' were a small, but coherent group. Many were chamber knights present at the King's court and they, along with other gentlemen, used their influence to advance preachers of unorthodox tradition.

Adapted from N. Fellows, A. Holland and M. Dicken, *Late Medieval England 1199–1455*, published in 2015.

**SECTION B**

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

- 2\*** ‘Dissatisfaction with the condition of the medieval Church was the main reason for the emergence of heretical movements in the period 1100–1437.’ How far do you agree? **[25]**
- 3\*** How far did the reasons for the limited success of heretical movements in the years 1100–1437 stay the same? **[25]**
- 4\*** ‘The Cathars were the heretical movement who presented the greatest challenge to the Church in the period 1100–1437.’ How far do you agree? **[25]**

**END OF QUESTION PAPER**



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