



Oxford Cambridge and RSA

A Level History A

Unit Y304

The Church and Medieval Heresy c.1100–1437

Sample Question Paper

Version 0.14

Date – Morning/Afternoon

Time allowed: 2 hours 30 minutes



OCR supplied materials:

- 12 page Answer Booklet

Other materials required:

- None



* o o o o o o *

First name										
Last name										
Centre number						Candidate number				

INSTRUCTIONS

- Use black ink.
- Complete the boxes above with your name, centre number and candidate number.
- Answer Question 1 in Section A and any 2 questions in Section B.
- Write your answer to each question on the Answer Booklet.
- Do **not** write in the bar codes.

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 Hussite failure.

[30]

Passage A

The campaign to save the Hussite church now became tangled up with a bitter class struggle as the aristocracy, who were thoroughly alarmed by the emergence of a popular Hussite movement, tried to suppress it. The majority of the support for the Taborites was found among the peasantry who had found that they were gradually being deprived of their right to bequeath their holdings to their heirs, while they were being bound ever more firmly to the soil. There were large numbers with nothing to lose: landless labourers, farm hands and members of the surplus population who could not find work in either the towns or countryside. However, the more prosperous elements in society, such as merchants in the towns were staunch Catholics and these Papal supporters joined with the nobility in a long and vicious campaign to destroy the settlements of the radicals, secure the succession of the Emperor Sigismund and preserve feudalism and serfdom, which seemed to be under threat from the radical wing of the Hussite movement.

Adapted from: J. Klassen, *'Hus, The Hussites, and Bohemia'* in *The New Cambridge Medieval History*, published in 1998

Passage B

It was the religious divisions within the Hussite movement that ensured its ultimate failure. From 1419 onwards the radical wing of the Hussite movement began to split off from the more conservative wing. The radicals became known as Taborites, after the name given to the spot where their most important settlement – Mount Tabor – was established. Although they hardly had a unified programme they rejected the Church of Rome and affirmed the right of every individual, laymen as well as priest, to interpret the Scriptures according to his lights. Many of the Taborites also rejected the doctrine of purgatory, dismissed prayers and masses for the dead and treated with contempt many rites of the church. Meanwhile, moderate Hussites, who clung in most respects to traditional Catholic doctrine simply demanded that they should have the right to Utraquism, or communion in both kinds, instead of the usual medieval custom and were determined to wipe out the radical demands. The authorities were able to exploit these divisions agreeing that Utraquism must be preserved, but that Taborism must be suppressed and for several months, starting in November 1419 Taborites were isolated from the rest of the movement and savagely persecuted.

Adapted from: D. MacCulloch, *Groundwork of Christian History*, published in 1987.

Section B

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

- 2*** 'The reasons for the emergence of heretical movements remained the same throughout the period from 1100 to 1437.' How far do you agree with this view?
[25]
- 3*** 'The Lollards were the most influential heretical group during the period from 1100 to 1437.' How far do you agree with this view?
[25]
- 4*** 'The Franciscans were the most successful of the new orders.' How far do you agree with this view of the period from 1100 to 1437?
[25]

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Passage A: Christopher Allmand (Ed.), *The New Cambridge Medieval History, Volume 7: c.1415–c.1500* © Cambridge University Press 1998.

Passage B: Adapted from: MacCulloch, Diarmaid (1987), *Groundwork of Christian History*. Reproduced with permission from the author.

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