

History

Answers and commentaries A-level (7042)

2D Religious conflict and the Church in England, c1529 — 1570

Marked answers from students for questions from the June 2022 exams. Supporting commentary is provided to help you understand how marks are awarded and how students can improve performance.

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Answers and commentaries

Please note that these responses have been reproduced exactly as they were written by the student.

This resource is to be used alongside the A-level History Component 2D Religious conflict and the Church in England, c1529–c1570 Question paper and inserts.

Question 1

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]

Mark scheme

- L5:** Shows a very good understanding of all three sources in relation to both content and provenance and combines this with a strong awareness of the historical context to present a balanced argument on their value for the particular purpose given in the question. The answer will convey a substantiated judgement. The response demonstrates a very good understanding of context. **25–30**
- L4:** Shows a good understanding of all three sources in relation to both content and provenance and combines this with an awareness of the historical context to provide a balanced argument on their value for the particular purpose given in the question. Judgements may, however, be partial or limited in substantiation. The response demonstrates a good understanding of context. **19–24**
- L3:** Shows some understanding of all three sources in relation to both content and provenance together with some awareness of the historical context. There may, however, be some imbalance in the degree of breadth and depth of comment offered on all three sources and the analysis may not be fully convincing. The answer will make some attempt to consider the value of the sources for the particular purpose given in the question. The response demonstrates an understanding of context. **13–18**
- L2:** The answer will be partial. It may, for example, provide some comment on the value of the sources for the particular purpose given in the question but only address one or two of the sources, or focus exclusively on content (or provenance), or it may consider all three sources but fail to address the value of the sources for the particular purpose given in the question. The response demonstrates some understanding of context. **7–12**

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- L1:** The answer will offer some comment on the value of at least one source in relation to the purpose given in the question but the response will be limited and may be partially inaccurate. Comments are likely to be unsupported, vague or generalist. The response demonstrates limited understanding of context. **1–6**

Nothing worthy of credit. **0**

Student responses

Response A

Source A is from an entry in the private diary of Robert Parkyn, 1554. As he was a Catholic parish priest from Yorkshire which was a highly traditional area that resisted reform during Edward's reign, the provenance causes the tone of the source to be extremely supportive of Mary. While this source is useful as it's a private diary and therefore likely to be truthful and provides the viewpoint of Catholics, a historian should be careful not to assume that this is the viewpoint of England in its entirety, Parkyn calls Mary's Third Parliament a "great parliament" and states that "all previous acts were utterly abolished," referring to the Second Statute of Repeal which repealed all religious legislation to 1529. However, his wording is misleading as it leaves out the failures of Mary's Parliament: though she wanted to return all monastic lands to the Church, she was forced to compromise by protecting those who'd purchased land before 1536. This meant she could only return £60000 worth of monastic lands to the Church. Parkyn also states that "heretical persons, and there were many, did not rejoice." This is valuable because it shows that even devout Catholics admitted that Mary was not universally loved. It also shows that any negative response to Mary's re-establishment of Catholicism was condemned as heresy. Furthermore, Parkyn mentions those "lustful priests" who were "commanded to leave," referring to Gardiner's calculated attack on married clergy whom he hoped to gain back favour after Paget opposed various bills he put forward in 1554, 800 clergy lost their jobs and were relocated elsewhere in England. This is valuable because it shows that Mary's regime was powerful enough to persecute those who even indirectly stood in the way of religious change. Overall, this source is very useful for a historian studying responses to religious change in the reign of Mary I because it reflects the opinions and reactions of extreme Catholics, depicts how the resistance of Protestants was perceived and notes how changes to the clergy were implemented to further the re-establishment of Catholicism in England.

Source B is from a letter to Cardinal Pole from Stephen Gardiner in 1554. The pleasant tone shows that there was close communication between these two key figures regarding religious change. The provenance increases the value of the source because we're offered an insight into the viewpoint of influential people who masterminded the re-establishment of Catholicism. Gardiner refers to his newfound power in Mary's court and hopes to "see the rest of the realm restored to the same unity." This is misleading because the restoration of unity was not resultant of Mary's religious changes: opposition was rife in the laity and led to Mary's policy of burnings which targeted both peasants and high-up clergy. Mary's reign was highly divisive and complicated England's religious consciousness even further. However, this comment is still valuable because it suggests that the genuine intent of Mary and her advisors was to try and bring unity to England under Catholicism. Gardiner adds that "there is no intention of making any alteration in the possessions and inheritances acquired from former monastic lands". Many nobles were resistant to Mary's religious changes due to the threat of losing the monastic lands they purchased: Peter Marshall argues that the nobility "bought shares in the royal supremacy by investing in monastic estates." Gardiner's admission that this is "a great obstacle" is therefore valuable, but a historian should be aware that this intention was not entirely upheld: though Mary protected those who'd purchased land after

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1536, she still returned £60000 worth of monastic lands to the church in order to fund the restoration of Westminster Abbey. Furthermore, Gardiner implies that this was Mary's only obstacle to restoring Catholicism which is a limitation of the source because other obstacles were arguably just as difficult to overcome. Henry and Edward's reigns had caused financial impoverishment of the Crown, and Mary simply did not have the financial flexibility to restore idolatry, an important facet of Catholicism. Her Spanish marriage also meant Catholicism because associated with foreignness which was generally despised by the English. Overall, I'd argue that this source is only slightly valuable to a historian studying resources to religious change in the reign of Mary I due to its misleading content surrounding obstacles to the restoration of Catholicism.

Source C is from the last speech of Thomas Cranmer, 1556. It was published in Foxe's Book of Martyrs during the reign of Elizabeth. This is a huge limitation of the source because Foxe's main intent was to portray Mary as a villain and consequently characterise Elizabeth as a saviour. Furthermore, Foxe was a Protestant and had therefore opposed Mary from the start. This is demonstrated by how he argued that it was "repugnant... for a woman to bear rule" when she ascended to the throne. The source argues that "Cranmer's prayers and confession of faith were well within the doctrine of the Catholic Church until the very end". This is limited because Cranmer had always been an outspoken Protestant who advocated for royal supremacy: he wrote the *Collectanea Statae Capiosa* of 1530 which put forward that English monarchs had authority over any institution, and later opposed Mary throughout her reign. The source reports that Cranmer said he denounced his Protestant beliefs "only because [he] feared death." This is extremely valuable because Cranmer was tortured in the Tower prior to his execution which was why he "feared death", so the source is therefore reflective of how the regime attempted to bring down those who were against Mary's religious changes and therefore threatened Catholicism. Foxe adds that "the congregation was amazed at Cranmer's words". This is extremely valuable because it shows how martyrs were created via Mary's burnings. An example of other martyred individuals are Latimer and Ridley who were burned at Oxford and became known as the 'Oxford Martyrs'. Furthermore, 285 Protestants were burned between 1555 and 1558, showing that there was a great deal of opposition to the re-establishment of Catholicism. Martyrs such as Cranmer reveal how Mary's policy of burnings worked against her in her attempt to quell this opposition. Overall, this source is highly valuable to a historian studying responses to religious change in the reign of Mary I.

This is a Level 5 response

This response shows a very good understanding of all three sources in the context of religious change during the reign of Mary I. The quality of the response is consistent across all three sources. The provenance, in terms of author and audience, of each source is evaluated and the tone is commented on. Detailed and appropriate supporting evidence is used to explain the different historical context of each source. The competing religious perspectives of Catholic and Protestant is particularly well done. There is a strong evaluation of each source; the response is balanced with the value and limitations clearly identified.

Response B

1.1 Source A

A value of ^{the} Source A to a historian studying responses to religious change in the reign of Mary I is showcasing how quickly Mary began to revert to Catholicism. In the October of 1553 not long after she was declared Queen Set published her first statute of repeal. This overturned all Edward's Protestant doctrine and reverted back to the 6 articles published in 1539. This shows rapid religious change and how many people were 'singing from our hearts'. It being a primary source adds to the extra value as it shows how people were welcoming Catholicism under Mary and disagreed with the actions of some of the clergymen who seemed to feel shame. A limitation of the source is that it was written at the start of her reign before the persecutions. Being written in 1554 Parkyn doesn't know about the persecutions which began in 1555. Whilst it would be a source of religious change it doesn't show a Catholic priest's thoughts on the burning of Protestants. It also doesn't showcase what took up the majority of Mary's reign this creates an idea that everyone loved Mary and her religious change throughout her reign. Being written in 54 does show initial reactions to the change but as it gets more intense the reactions are limited in this sense due to the publication date. Another limitation of the source is its bias towards Catholics. Parkyn was a Catholic priest and would've been heavily criticised for being Catholic under Mary. It does show Protestants' reaction but with heavy bias 'whores and concubines' which isn't useful to a historian in seeing one Protestant

reaction to the doctrinal change. A Catholic Priest only shows one side of the response to reversing doctrine creating a heavy bias.

Overall, the source is only valuable in showing Catholic ^{Catholic} responses to Mary's doctrinal change. A Priest will have strong opinions on how the church should be run and therefore heavy heavy bias which also affects the value on Protestant responses.

1.2 Source B

A value of the source 'B' to a historian studying response to religious change is how it's a primary source from Gardiner. It shows how Gardiner isn't wanting to overface the people of England with too much religious change early on. He knows that Pole was exiled for 22 years for disliking the break from Rome so he doesn't want him to go crazy. He is flatterring him by using 'your most Reverend Lordship' multiple times in an attempt to make him listen. The religious change he could enact with the power of Archbishop of Canterbury was massive so Gardiner was trying to make the shift easier for the common people. A limitation of the source is that it doesn't show England's response to Pole coming back and becoming Archbishop. Not everyone would've liked him coming back to England after such a long time due to all the religious change that had happened during that time. The source doesn't give a wide array of opinions just Gardiner who despite being Catholic

wanted the break from Rome. He doesn't only represent Mary's or Catholic beliefs. Another limitation of the source is that Gardiner discusses what would happen with the monasteries and Mary does the complete opposite. Gardiner says the monasteries would stay the same but later to try and make England more Catholic she returns the monastic lands owned by the Crown. The source shows how Gardiner thinks this would be a bad idea but doesn't show any response to when it actually happens. This would be more valuable if it showed his response after but it implies that Mary made religious changes on her own despite what her trusted advisers think.

Overall, this source isn't particularly valuable to a historian as it focuses on how Pole was to bring together England which he failed to do. It doesn't show any response to religious change that has actually happened just the ideas they have for making good.

1.3 Source c

A value of ^{the} source is to a historian studying responses to religious change is that it's from a bystander at Crummers burning. The speech shows how despite all the religious change that had gone on Crummer stuck to his roots in disliking the Pope. It shows how strong faith can be and the religious and doctrinal change can't make everyone submit. He may have had prayers due to Catholicism but respecting the Pope in his final moments shows true faith to being a Protestant.

Another value of the source is the response of the Catholic churchmen. They were shocked as Cranmer had gotten the last laugh and was almost mocking their faith in his last moments. It clearly shows the Catholic and Protestant stances on Mary's doctrine. Cranmer was willing to prolong his burning by sticking his hand into fire and rejecting the Pope whilst the Catholics had to watch on terrified horror. This is of great value as it clearly shows the response to religious change. A limitation of the source is that whilst it was a primary source it may not be accurate and hold some bias. Being noted by a bystander may lead to errors in what he said. It also doesn't describe what he looked like or how he spoke. The source says 'he said' but is followed by a very strongly worded speech. With no emotions described visibly we can only infer what it was like. Only getting the feeling of the churchmen too shows bias and could mean he is a Protestant and agrees with his views on the religious change. The bystander may have disagreed with the burnings which is why Cranmer was portrayed only through his powerful words.

Overall, this source is valuable to a historian. It shows both Catholic and Protestant responses to the burnings and their feelings on Papal Authority. Being written half-way through the persecutions also shows massive response to the religious change.

This is a Level 3 response

There is an imbalance in the quality of the response to the three sources in this answer; A and C are more convincingly evaluated, whereas source B is limited in places. Provenance and tone are addressed, and there is some awareness of the historical context in which the sources originated. At times, the sources are taken at face value. The response shows some understanding of the perspectives of the main religious division during the reign of Mary I. The response includes comments on the value of the sources. However, in places, the evaluation tends to identify limitations which reflect later events.

Question 2

To what extent was the break from Rome a response to demands for religious reform?

[25 marks]

Mark scheme

- L5:** Answers will display a very good understanding of the full demands of the question. They will be well-organised and effectively delivered. The supporting information will be well-selected, specific and precise. It will show a very good understanding of key features, issues and concepts. The answer will be fully analytical with a balanced argument and well-substantiated judgement. **21–25**
- L4:** Answers will display a good understanding of the demands of the question. It will be well-organised and effectively communicated. There will be a range of clear and specific supporting information showing a good understanding of key features and issues, together with some conceptual awareness. The answer will be analytical in style with a range of direct comment relating to the question. The answer will be well-balanced with some judgement, which may, however, be only partially substantiated. **16–20**
- L3:** Answers will show an understanding of the question and will supply a range of largely accurate information, which will show an awareness of some of the key issues and features, but may, however, be unspecific or lack precision of detail. The answer will be effectively organised and show adequate communication skills. There will be a good deal of comment in relation to the question and the answer will display some balance, but a number of statements may be inadequately supported and generalist. **11–15**
- L2:** The answer is descriptive or partial, showing some awareness of the question but a failure to grasp its full demands. There will be some attempt to convey material in an organised way, although communication skills may be limited. There will be some appropriate information showing understanding of some key features and/or issues, but the answer may be very limited in scope and/or contain inaccuracy and irrelevance. There will be some, but limited, comment in relation to the question and statements will, for the most part, be unsupported and generalist. **6–10**
- L1:** The question has not been properly understood and the response shows limited organisational and communication skills. The information conveyed is irrelevant or extremely limited. There may be some unsupported, vague or generalist comment. **1–5**
- Nothing worthy of credit. **0**

Student responses

Response A

Overall the break from Rome was not a response to demands for religious reform. Henry VII wanted to annul his marriage from Catherine of Aragon so he could marry Anne Bolyne. There was some pressure from Henry's advisors, but overall it was Henry's wants that made him decide to break from Rome. In this essay the definition of 'demands' is that Henry broke from Rome because of the pressure he faced by the demands, if he himself decides to make the changes not because of the demands then. The break from Rome was not a response to demands for religious reform.

Henry did have some pressure on him to make religious changes. John Wycliffe and the lollards had been putting pressure on the church in England since the 15th century. People believed that it was unfair that only those who were rich enough to be educated and learn Latin could understand the Bible. The bug push that originally started putting pressure on Henry VIII to make demands for religious reform was Martin Luther's 95 theses. This was the first large call for change in the Catholic church throughout Europe and the ideas quickly spread. An English Bible was soon written and several copies were sold in Oxford in 1529, proving that there was a demand for them, although there was also widespread opposition. The same year in Cambridge copies of the English Bible were burned. Overall Henry VIII was receiving some pressure to make religious reform, but before 1529 it wasn't nearly enough to make significant change.

Then, Henry decided he wanted to annul his marriage with Catherine of Aragon. He had married Catherine after his brother, Arthur had died, and Henry had become the first heir to the throne. Catherine had had several pregnancies but only one had survived past the first several weeks, a daughter, Mary. It had become clear that Catherine could no longer have another child and Henry wanted a male heir to secure his dynasty. Henry had also fallen in love with Anne Bolyne, who he wrote 17 love letters to. After Henry was denied an annulment by the Catholic Church in the court of Blackfriars he began searching for another way to annul his marriage. He decided that to break with Rome was the perfect answer. Henry decided to break with Rome so he could annul his marriage and making himself the head of the English Church gave him the power to do so.

Henry also had other motivations for breaking with Rome. Once Henry had broken with Rome he could sell monastic lands to make money for his wars against France. Breaking with Rome also gave Henry royal supremacy meaning he no longer had to answer to the pope and could do what he wanted. Later on in his reign Henry began to see how Protestant England was getting and attempted to reverse it, with the act of the 6 articles. If Henry had been under intense pressure to make religious reform he would have kept the country Protestant.

Overall Henry broke with Rome because he wanted to marry Anne Bolyne. Although he was under some pressure from the people around him and there were some other benefits to him breaking with Rome, Henry didn't see these at the time and most of the pressure came later.

This is a Level 3 response

This response shows an understanding of the question and addresses both the pressure for religious reform and Henry VIII's own motivation in explaining the break from Rome. There is an awareness of key issues such as the Henry's love for Anne Boleyn and the impact of Protestantism. However, the treatment of these is somewhat simplistic, for example the break with Rome meant that Henry could dissolve the monasteries and have sufficient money to invade France. The essay is effectively organised with an outline of the argument in the introduction and an attempt at judgement. Not all points are fully supported.

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Response B

While new religious ideas such as humanism and Lutherinism were spreading in this time period, the Break from Rome was largely due to Henry's overwhelming desire to secure his lineage and the annulment. Additionally Henry's political ambition and need for financial aid were both much more pressing issues than new religious ideas.

By 1529, abuses in the church had been widespread knowledge, such as simony, nepotism and non-residence. A few groups rose in influence including Humanists and Lutherans. These new religious groups believed in an upheaval of the church and serious change – such as a break from Papal Authority. Therefore, Henry's shift to more Protestant leaning doctrine after the break from Rome such as the 6 articles could suggest Henry's desire to change the church and move away from Catholic doctrine. Additionally, Cromwell wrote the *Comperata Monastica*, outlining the abuses in the monasteries, which needed serious reform. However, the *Comperata Monastica* was likely exaggerated as a way for the Dissolution of the Monasteries to be passed and had little to do with the desire for religious reform. Additionally, Henry was a devout Catholic, being named 'defender of the faith'. Therefore, it is unlikely that Henry wanted to move away from Catholicism without a more desperate reason. Therefore, demands for religious reform had little influence over the Break from Rome.

Dynastic concerns were arguably the most important factor for Henry in break from Rome. Catherine had only birthed a girl and was getting older, which concerned Henry. Without a son, the Tudor name would not be passed on, and he thought a girl would not be strong enough to secure his dynasty. Therefore, Henry needed an annulment which the Pope refused to grant after his Leviticus argument was rejected on the grounds of Deuteronomy. It is clear that Henry's main reason for the Break from Rome was to secure the annulment when he passed the Act in restraint of appeals, which reduced the Pope's authority as Catherine could no longer appeal to him. Additionally, the Act of Succession was passed during the break from Rome – after the annulment – to secure Anne's children as the rightful heirs. With Henry's devout Catholic faith, it would be unlikely that he would have broken from Rome if it was not for his dynastic concerns and the Pope's inability to grant him an annulment.

A less influential issue was Henry's political and financial concerns. Henry had lots of ambition to become famous throughout history, and he wanted to achieve this through war. England was poor after its recent conflict with France, so Henry enacted the Act in restraint of Annates. Annates were taxes given to Rome, so without paying Rome, England became richer – as well as reducing the Pope's authority over England – so that Henry felt more secure in foreign policy if he needed to go to war. This shows that financial concerns (while not the most important reason) were a bonus to Henry's break from Rome as England became richer. Also, the fact that Henry passed the Act of Extinguishing the Authority of the Bishop of Rome proves that Henry desired greatness and the capacity to solely control the realm. This is also seen through the Act of Supremacy which finally ended the Pope's authority over England and made Henry Supreme Head of the Church. Now Henry had full control over political and ecclesiastical matters (which had little to do with dynastic concerns). While the political and financial motives do not explain the break from Rome initially, it does explain why Henry did not stop until he was named Head of the Church.

In conclusion, Henry's motivation for financial and political greatness propelled the Break from Rome forwards, but Henry's dynastic concerns were the catalyst. He would not have carried out the Break from Rome without desire for the annullment because his faith was too strong. Demands for religious reform did little to motivate Henry's break from Rome, as the concerns were not influential enough, and Henry did not share that same beliefs.

This is a Level 5 response

This is an analytical response which presents a balanced argument, reflecting the full demands of the question. The supporting information is well-selected and specific. The detailed consideration of the legislation passed by the Reformation Parliament explores the balance between religious reform and political needs. The need to secure dynasty and remove the influence of the Pope shows very good understanding of contemporary issues. The judgement shown in this section demonstrates conceptual awareness. The paragraph on the demands for religious reform attempts to assess the competing pressures of new religious movements, Henry VIII's own views and the influence of Cromwell.

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