



Oxford Cambridge and RSA

Wednesday 24 May 2023 – 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 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 impact of St Dominic on the Cathars. [30]

Passage A

The future St Dominic would not put an end to the Cathar heresy, but the Order of Friars Preachers, or the Dominicans, that he went on to found would be crucial in eliminating Catharism. Dominic was a leader of great faith and conviction. He accompanied Diego, bishop of Osma, to Rome in the winter of 1205–6 to meet with the pope. Innocent recognised spiritual power when he saw it and ordered them to Languedoc. In March 1206, Dominic and Diego had several suggestions to make. They had passed through Languedoc and seen Cathar Perfect at work. What struck them, and what was doubtless a source of the heresy's popularity among the laity, was the sincere, saintlike poverty of the Cathar leaders. It was no wonder that the Cistercian papal legates could make no headway against them. Dominic and Diego correctly identified the most winning characteristic of their opponents: apostolic poverty. Dominic and Diego were persuasive. Heretical Languedoc must have looked on in amazement as the barefoot legates, led by Dominic and Diego, begged and preached. The debates failed to spur massive defection from the Cathar cause and in 1207 their meagre success forced the papal legates to give up, but within a few years, Dominic's perseverance in poverty had won him a reputation rivalling that of the Perfect. Dominic died in 1221. He had converted few Cathars and even those he coaxed back to Catholicism were suspect.

Adapted from: Stephen O'Shea, *The Perfect Heresy*, published in 2001.

Passage B

In Languedoc in 1206, when a mission of Cistercians failed to make progress on a preaching tour, bishop Diego of Osma with his companion Dominic hit on the idea of preaching in poverty on terms of equality with their enemies the Cathars. It proved a winning formula: a preaching campaign was held in 1206–7. Diego died in 1207 and peaceful preaching, though hindered by the growing tensions which ended in the Albigensian Crusade, was, long term, the way forward against Catharism. Dominic had a universal zeal to save souls and a will to preach to all; circumstances gave him a special role in the battle against the Cathars. Encouraged and aided by Innocent III, he established himself in Cathar country and in 1216–17 he obtained recognition for his order of preachers, known to history as Dominican friars. Circumstances in the Midi led to a bias towards defence of its faith against heresy. However, in the problem area of Languedoc, the centres of heresy having been identified, Innocent began seeking solutions at two levels simultaneously. One was the fostering of religious revival through preaching, as shown in his encouragement of the mission of Diego and St Dominic; the other was applying pressure to the unwilling bishops of the region and the leading nobles who would not put heresy down. The second solution came to dominate the first. Innocent called a crusade. War drew local patriotism and interests into defence of heresy. Not many years were given to allowing preaching to be effective and Dominic had few helpers in the early days.

Adapted from: Malcolm Lambert, *Medieval Heresy*, published in 2002.

SECTION B

Answer any **two** questions.

- 2*** How far was support for the Hussites typical of that for other heretical movements in the period from c.1100 to 1437? **[25]**
- 3*** 'Wycliffe's views were the most important turning point in the impact of heretical movements on the medieval Church.' How far do you agree with this view of the period from 1100 to 1437? **[25]**
- 4*** To what extent was the medieval Catholic Church dependent on popular support for the maintenance of its authority in the period from c.1100 to 1437? **[25]**

END OF QUESTION PAPER

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