



Cambridge Pre-U

HISTORY

9769/53

Paper 5c Special Subject: The Reign of Henry VIII, 1509–1547

For examination from 2022

SPECIMEN PAPER

2 hours



You must answer on the enclosed answer booklet.

You will need: Answer booklet (enclosed)

INSTRUCTIONS

- Answer **all** questions.
- Follow the instructions on the front cover of the answer booklet. If you need additional answer paper, ask the invigilator for a continuation booklet.

INFORMATION

- The total mark for this paper is 40.
- The number of marks for each question or part question is shown in brackets [].

This syllabus is regulated for use in England, Wales and Northern Ireland as a Cambridge International Level 3 Pre-U Certificate.

This document has **6** pages. Blank pages are indicated.

The break from Rome: religious change, 1529–1547

Question 1

Study both the following documents, A and B, and answer the question which follows.

A *A leading English churchman argues for the power of the King.*

In his limitless goodness towards mankind, God has appointed rulers over us to ensure that we should become good Christians. He has established princes, his representatives, whom we must obey. The same princes rule with God's authority. As Scripture says, 'By me, saith God, Kings reign'. Paul says: 'Whoever resisteth power, resisteth the authority of God'.

The same people who belong to the Church of England also belong to the Kingdom of England, of whom the King is called the head. Shall he not be also the head of the same people who are in the Church of England?

From *The Oration of True Obedience*, Bishop Stephen Gardiner, 1535.

B *The Archbishop of Canterbury reports to the King on his preaching against Rome.*

Your Majesty commanded all the leading churchmen that, with all speed, they should persuade your people that the Bishop of Rome's authority was false and unjust and that Your Majesty is by true right and God's law the Supreme Head of this Church of England. I preached two sermons. First, I declared that the Bishop of Rome was not God's Vicar on earth. He compelled men to preach this contrary to God's word. Secondly, that the Bishop of Rome falsely claimed that Rome should be called 'The Holy Roman See' and the Bishop should be called 'The Most Holy Father'. I showed the people that this was only holiness in name, for indeed there was no such holiness in Rome. Thirdly, I spoke against the Bishop of Rome's laws and I declared that many of them were contrary to God's laws. I spoke as well of ceremonies of the Church; that they ought neither to be rejected nor despised; but they should not be observed in the opinion that they, of themselves, make men holy or take away sin. In the past, I have daily prayed to God to see the power of Rome destroyed, and I thank God I have now seen it in this realm.

From a letter by Thomas Cranmer, 26 August 1536.

Compare and contrast the evidence in Documents A and B about the rights of the King. You should analyse the content and provenance of both documents. [10]

Opposition to the Henrician Reformation

Question 2

Study all the following documents, C, D, E and F, and answer the question which follows.

C *A contemporary writer offers an explanation of the nature of the unrest in 1536.*

There was an insurrection made by the northern men, who raised a great army of 40 000 men. They declared that their insurrection should extend no further than the maintenance and defence of the faith of Christ and the deliverance of the holy Church, sore decayed and oppressed, and to the furtherance also of private and public matters in the realm concerning the poverty of many of the king's poor subjects. They called this a holy and blessed pilgrimage. They also had certain banners showing Christ hanging on the cross and a chalice with a painted cake (the holy wafer) on it. The soldiers also had a badge embroidered upon the sleeves of their coats, representing the five wounds of Christ, and used pretended signs of holiness only in order to delude and deceive the simple and ignorant people. When the king's captains and advisers approached the rebels and saw their number and how they were determined on battle, they worked with great prudence to pacify all without shedding blood. But the northern men were so obstinate that they would not be pacified.

Edward Hall, *Hall's Chronicle, Containing the History of England During the Reign of Henry IV and the Succeeding Monarchs to the End of the Reign of Henry the Eighth*, 1548.

D *Henry VIII addresses the Lincolnshire rebels in October 1536.*

You have attempted this most traitorous and wicked enterprise, but now lament your offences and detest and curse those persons who, with their most false and untrue reports and suggestions, brought you in this most miserable state. You may deserve, at the hand of God and man, the most extreme and cruel punishment for the offence. Yet, considering that you are our natural subjects; considering you have by falsehood and untruth been brought into this rebellion; considering the great shedding of Christian blood that justice would bring, we have forced ourself to temper justice with mercy. Leave your weapons in the market place in Lincoln and depart peaceably to your houses. We shall then show more mercy, pity and compassion for you than you have deserved. If you continue with this treason, we shall take extreme measures against you, your wives and children without mercy.

Henry VIII, Proclamation, October 1536.

E *Robert Aske's testimony at his examination in 1537.*

By the suppression of the smaller monasteries, the service of God is much diminished, great number of masses unsaid and consecration of the sacrament not now used, reducing spiritual comfort to men's souls. The ornaments and relics of the Church have been irreverently used; tombs of honourable and noble men pulled down and sold. No hospitality is now kept in these former abbeys and their profits yearly go out of the North, so that soon there will be little money. Many who were employed by the abbeys now lack meat, clothes and wages. Also, the abbeys were one of the beauties of this realm. Those monasteries were great maintainers of sea walls and dykes, builders of bridges and highways and other things for the common good.

A report in the records of Kirkby in Kendal, 1537.

F *A modern historian considers the nature of the Pilgrimage of Grace.*

The rebellious forces in October 1536 were part of a long tradition of so-called 'risings of the commons' which aimed to put the government to right. The purpose was to identify the things that within the state were wrong and to propose some remedy that was thought to be beyond the capacity of England's rulers, and therefore unachievable in the normal way. Aske referred to 'our pilgrimage of grace for the commonwealth'. The meaning of this particular term was made evident in a subsequent proclamation, which declared that the purpose of the pilgrimage was to preserve 'Christ's Church and also this realm of England'. Neither the purpose nor the provenance of the term 'pilgrimage of grace' was simply religious.

M L Bush, *The Pilgrimage of Grace*, 1996.

How convincing is the evidence provided by this set of documents for the view that the reasons for unrest in 1536 were predominantly religious? In evaluating the documents, you should refer to all the documents in this set (C–F). [30]

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Copyright Acknowledgements:

Question 2

Source F

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