Using these five sources in their historical context, assess how far they support the view that Edward successfully created a Protestant Reformation in England.

[30]

**Source 1: Comment from Sir William Paget on the slow progress of the Reformation to Somerset.**

Look well whether you have law or religion at home, and I fear you shall find neither. The use of the old religion is forbidden by a law, and the use of the new is not yet printed in the stomachs of the eleven of twelve parts of the realm.

*Letter from Sir William Paget to Somerset in the summer of 1549*

**Source 2: from Bishop Hooper, ordering the clergy in the Gloucester diocese to teach the official Protestant faith and to condemn both Catholic and more radical Protestant ideas.**

You must condemn the doctrines of the Anabaptists [Protestant extremists who introduced communism and polygamy and put unbelievers to death] who deny the christening of infants, who believe that goods should be held in common, and who state that lay rulers have no power in the Church of God.

You must teach that the salvation of people results from faith in Jesus Christ, not by the merit of good works.

You must condemn the idea of prayers of the dead and worshipping of saints and images.

You must teach that at communion there is no changing of the bread and wine into the body and blood of Christ.

*Bishop Hooper, no date, but during the reign of Edward VI*

**Source 3: A letter from Sir John Cheke, a committed Protestant, to a Protestant reformer in Switzerland (one of the Protestant cities). It was written before Edward died.**

The King has accomplished more in his youth than many have done in their adult life. He has repealed the Act of the Six Articles. He has removed images from churches. He has overthrown image worship. He has abolished the mass, and destroyed almost every kind of superstition. He has published good and pious homilies to lessen the ignorance of uneducated ministers. Each of these achievements would be considered a great action in other men, but as nothing to him, given the very great amount he has accomplished.

*Letter by Sir John Cheke, 1553*

**Source 4: Extract from the Second Book of Common Prayer, issued in 1552**

Hear us O merciful Father we beg you; and grant that we receiving these your gifts of bread and wine, according to Christ’s example, in remembrance of his death, may share in his most blessed body and blood.

And when the minister delivers the bread, he shall say;

Take and eat this, in remembrance that Christ died for you and feed on him in your heart by faith, with thanksgiving.

And when the minister delivers the cup, he shall say: Drink this in remembrance that Christ’s blood was shed for you, and be thankful.

*The Second Book of Common Prayer, 1552*

**Source 5: The difficulties in imposing more Protestant form of worship were also made clear in the Second Act of Uniformity of 1552.**

In spite of the introduction of the First Book of Common Prayer by Parliament [written by Cranmer, in English, a moderate view of the Eucharist service] a great number of people in this realm wilfully and damnably refuse to come to their parish churches on Sundays and holy days. In future those who are absent shall be punished by the Church courts. The First Common Prayer Book has produced doubts about the form of worship, so the King has ordered a Second Book of Common Prayer to replace it. Anyone who uses another form of worship shall be imprisoned for six months.

*The Second Act of Uniformity, 1552*