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Edward Vi

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Award, in Tudor

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Diarmaid MacCulloch

has turned his

attention to one of

Cranmer's

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sovereigns, the last of the male Tudors, Henry VIII's only son, King Edward VI.

Ascending to the throne at the age of nine in 1547, by 1553 the delicate young king was dead, plunging the kingdom into political and religious turmoil.

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Edward VI died a teenager in 1553, yet his brief reign would shape the future of the nation, unleashing a Protestant revolution that propelled England into the heart of the Reformation. This

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dramatic account
takes a fresh look at
one of the most
significant and
turbulent periods in
English history.

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Edward VI came to
the throne aged nine
and died only six
years later, yet those

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six years were crucial
in completing Henry
VIII's break with
Rome.

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The boy-king Edward

VI, last of the male

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Tudors, died while still a teenager, his plans for his country's future soon to be overturned by his Roman Catholic half-sister Mary. Yet his reign has a significance in English history out of all proportion to its brief six-year span. During its course, England's rulers

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spearheaded a
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Although the young Edward VI's death in 1553 led to resounding defeat for his Protestant allies, his reign has a significance out of all proportion to its brief six-year span. For during its course England's rulers let

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illustrated book,
MacCulloch
underlines the
significance of
Edward's turbulent
and neglected reign.

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Milton Edward
Author of a
celebrated biography
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of Thomas Cranmer,
Protestant
knowledgeable and
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sympathetic with
Calvinistic
Protestantism, he has
written a fine new
book, "Tudor
Church Militant,"
(Allen Lane, £25, 284
pp.) in which he
rescues the reign of
the one certainly

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evangelical Christian
monarch that
England has known,
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Reformation (1999 -
this review is of the
2001 edition) is the
other side to the
story told by Eamon
Duffy in *The
Stripping of the
Altars* (1992) and *The
Voices of Morebath*
(2001). If Duffy tells
of an unpopular
religious revolution
imposed from above

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on the old religion of
merrie, Catholic
England, MacCulloch
tells of "a coherent
and exciting
alternative" (p.116),
"a movement of hope
and moral fervour,
capable of ...

Review: Diarmaid
MacCulloch 'Tudor
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Archbishop Thomas
Cranmer (1489-1556)
played a formative
role in the creation
and development of
the Church of
England, from his
dramatic
appointment as
Archbishop of
Canterbury in 1532,
through his granting
of Henry VIII's divorce
from Queen

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Katharine, his Edward
emergence under
Edward VI as a
determined reformer
in the mould of his
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contemporaries, and
to his martyr's death
under Mary Tudor in
1556.

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VI died a teenager in

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nation, unleashing a
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that propelled
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Edward VI came to
the throne aged nine
and died only six
years later, yet those
six years were crucial

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in completing Henry VIII's break with Rome. Despite the influence of his ambitious uncle and Lord Protector - the Duke of Somerset - the young king soon proved adept at manipulating his image, developed his own theological agenda and openly confronted his

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Catholic half-sister
Mary. His key
religious innovations,
most notably
Cranmer's two
different versions of
the Book of Common
Prayer, were taken up
by Queen Elizabeth
as foundation stones
for her Reformation
church settlement,
the basis of later
Anglicanism.

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Edward's reign has often been treated as a minor interlude in the great dramas of the Tudor era; this book restores it to its true complexity and significance.

This text analyses the rebellions throughout the Tudor period and throws light on some

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of the main themes
of Tudor history, such
as the dynasty's
attempt to bring the
north and west under
the control of the
capital, and the
progress of the
Reformation.

In this important
work, Catharine
Davies makes a
valuable and

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enlightening Edward
contribution to the
history of print
culture. In her
examination of a
broad range of
material she gains
insight into
Protestant
consciousness and a
deeper
understanding of the
English Reformation.
This book bears out

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the revisionist views of the Protestant Reformation, but also balances them by providing a sense of the creativity of the Protestant camp, which traditional Catholic religion has ignored.

This book offers a reappraisal of the kingship and politics

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of the reign of Edward
Edward VI, the third
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Tudor king of
Protestant
England who reigned
Reformation
from the age of nine
in 1547 until his
death in 1553. The
reign has often been
interpreted as a
period of political
instability, mainly
because of Edward's
age, but this account
challenges the view

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that the king's minority was a time of political faction. It shows how Edward was shaped and educated from the start for adult kingship, and how Edwardian politics evolved to accommodate a maturing and able young king. The book also explores the

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political values of the
men around the king,
and tries to
reconstruct the
relationships of
family and
association that
bound together the
governing elite in the
king's Council, his
court, and in the
universities. It also
assesses the impact
of Edward's reign on

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Elizabethan politics.

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Reformation
A liturgical study of
the Anglican Book of
Common Prayer and
its creation and
amendments during
the Protestant
Reformation

On the death of
Henry VIII, the crown
passed to his nine-
year-old son, Edward.

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However, real power went to the Protector, Edward's uncle, the Duke of Somerset. The court had been a hotbed of intrigue since the last days of Henry VIII. Without an adult monarch, the stakes were even higher. The first challenger was the duke's own brother: he seduced

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Henry VIII's former
queen, Katherine
Parr; having married
her, he pursued
Princess Elizabeth
and later was accused
of trying to kidnap
the boy king at
gunpoint. He was
beheaded. Somerset
ultimately met the
same fate, after a
coup d'etat
organized by the

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Duke of Warwick.
Chris Skidmore
reveals how the
countrywide
rebellions of 1549
were orchestrated by
the plotters at court
and were all
connected to the
(literally) burning
issue of religion:
Henry VIII had left
England in religious
limbo. Court intrigue,

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deceit and treason

very nearly plunged the country into civil war. Edward was a precocious child, as his letters in French and Latin

demonstrate. He kept a secret diary, written partly in Greek, which few of his courtiers could read. In 1551, at the age of 14, he took part in his first

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jousting tournament,
an essential
demonstration of
physical prowess in a
very physical age.

Within a year it is his
signature we find at
the bottom of the
Council minutes, yet
in early 1553 he
contracted a chest
infection and later
died, rumours
circulating that he

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might have been
poisoned. Mary,
Edward's eldest
sister, and devoted
Catholic, was
proclaimed Queen.
This is more than just
a story of
bloodthirsty power
struggles, but how
the Church moved so
far along Protestant
lines that Mary would
be unable to turn the

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clock back. It is also
the story of a boy
born to absolute
power, whose own
writings and letters
offer a compelling
picture of a life full of
promise, but
tragically cut short.

Sheds fresh light on
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and political

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Reformation England
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clear and accessible
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the English
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explaining how
historical
interpretations of its
major themes have
changed and

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developed Edward
past few decades,
VI And The
where they currently
Protestant
stand - and where
Reformation
they seem likely to
go. A great deal of
interesting and
important new work
on the English
Reformation has
appeared recently,
such as lively debates
on Queen Mary's role,
work on the divisive

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Militant Edward
character of
Puritanism, and
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spate of new material
indicates the
importance and
vibrancy of the topic,
and also of the
continued need for
students and
lecturers to have
some means of

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orientating Edward
themselves among its
thickets and by-ways.
This revised edition
takes into account
new contributions to
the subject and offers
the author's expert
judgment on their
meaning and
significance.

Few areas of early
modern English

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history have roused such passions and interpretations as the rule of Mary Tudor and her efforts to return the country to Catholicism following the reigns of her father and brother. In this book, Dr Wizeman explores Catholic theology and spirituality according to the

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religious literature
printed during the
reign of Mary Tudor
(1553-1558). As part
of the strategy to
renew Catholic
religion in England
after the
reformations under
Henry VIII and
Edward VI, Marian
theologians, authors
and editors produced
numerous works of

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catechesis, religious
polemic, devotion
and sermons. These
writings demonstrate
that the Catholicism
of Marian England
was not a mere
insular reaction to
the preceding
decades of religious
change, nor a via
media polity which
eschewed important
elements of

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traditional religion
while embracing
tenets of the
Reformation. Rather
the theology and
spirituality of Mary
Tudor's church, as
well as many of its
strategies for
religious renewal,
was intimately
connected to - and in
fact anticipated or
paralleled - the

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theology, spirituality
and strategies for
reform embraced by
Counter-Reformation
Catholicism,
especially after the
promulgation of the
decrees of the
Council of Trent
(1545-1563). After
considering the
recent historiography
of Mary Tudor's reign,
the book

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contextualises these
writings through a
brief history of the
Marian church and a
discussion of the
authors and
dedicatees. It then
presents an analysis
of the Marian writers'
and theologians'
views on revelation,
christology,
soteriology,
ecclesiology,

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Sacramental
Edward
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theology, piety and
eschatology. Finally,
the study compares
the Catholic belief
asserted in these
works to that found
in texts by English
theologians printed
before 1553,
especially John
Fisher, and by
contemporary
theologians in

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Europe, particularly
Bartolomé Carranza,
as well as the
Tridentine catechism,
and the decrees and
official texts of the
English Reformation.

The reign of Queen
Mary is popularly
remembered largely
for her re-
introduction of
Catholicism into

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England, and Edward
especially for the
persecution of
Protestants,
memorably described
in John Foxe's Acts
and Monuments.
Mary's brief reign has
often been treated as
an aberrant
interruption of
England's march to
triumphant
Protestantism, a

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period of political
sterility, foreign
influence and
religious repression
rightly eclipsed by
the happier reign of
her more
sympathetic half-
sister, Elizabeth. In
pursuit of a more
balanced assessment
of Mary's religious
policies, this volume
explores the

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Theology, pastoral
practice and
ecclesiastical
administration of the
Church in England
during her reign.
Focusing on the
neglected Catholic
renaissance which
she ushered in, the
book traces its
influences and
emphases, its
methods and its

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rationales - together
the role of Philip's
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authorities to restore
Catholic worship, the
volume offers a more
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balanced view of
Mary's religious
policies. Addressing
such intriguing and
under-researched
matters from a

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variety of literary,
political and
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perspectives, the
essays in this volume
cast new light, not
only on Marian
Catholicism, but also
on the wider
European religious
picture.

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