

## Session 1: The English Conservative Reformation and Hooker

### Thomas Cranmer (-1556)

- Trained at Cambridge as an Erasmian Humanist and scholar
- Strongly influenced by Continental Reformers, especially Luther, in the beginning
- As Archbishop, he was also the Abbot of Christ Church, Canterbury
- Both the 1549 and the 1552 Books of Common Prayer, for all their theological differences in terms of sacramental theology, both stress the importance of the daily recitation of the Divine Office in every parish church and chapel in the Kingdom--indeed, it was to make every parish church into a "monastic choir."

### Richard Hooker (1554-1600)

- Apologist for the Elizabethan Settlement
- Christian Humanist dedicated to the Scriptures, the Church Fathers and even Aquinas
- As with Aquinas, he saw grace as restoring the imago dei, which was marred but not destroyed by original sin
- Holmes says of his piety: "He avoided the rationalism of the Puritans and the subjectivism of the Lutherans and the pessimism of both."

### Hooker on Presbyterian Church Polity

"Our persuasion is, that no age ever had knowledge of it but only ours; that they which defend it, devised it; that neither Christ nor his Apostles at any time taught it, but the contrary" (Laws, III.x.6-8).

### Hooker's Description of what the C of E Retained of Roman Ceremonial and Devotion

"Reasonable moderation herein used hath freed us from being deservedly subject unto that bitter kind of obloquy, whereby as the Church of Rome doth under colour of love towards those things which be harmless, maintain extremely most hurtful corruptions"(Laws,IV.xiv.1-6).

And this is better than to have "under the colour of hatred towards those things that are corrupt" have been "fierce and violent to tear away"... "harmless ordinances" (IV.xiv.1-6)

### Hooker and "Deification"

"God hath deified our nature, though not by turning it into himself, yet by making it his own habitation" (V.liv.5)

"For as our natural life consisteth in the union of the body with the soul, so our life supernatural in the union of the soul with God" (VI.1-3)

Hooker Regarding the Imputation/Infusion/Imparting Debate:

“Thus we participate Christ [sic] partly by imputation, as when those things which he did and suffered for us are imputed unto us for righteousness; partly by habitual and real infusion, as when grace is inwardly bestowed while we are on earth and afterwards, more fully both our souls and bodies made like unto his in glory” (V.lvi.9-13).

Hooker Against the Puritan Preference for Expository Prayer at the Expense of Set Prayers

“A great part of the cause wherefore religious minds are so inflamed with the love of public devotion, is that virtue, force, and efficacy, which by experience they find that the very form and reverend solemnity of common prayer duly ordered hath, to help that imbecility and weakness in us, by means whereof we are otherwise of ourselves less apt to perform unto God so heavenly a service” (V.xxv.1-5)

Hooker on a Few Other Characteristics of an Anglican Catholic Spirituality

Indelibility of priestly ordination: “But let them know, which put their hands unto this plight, that once consecrated into [sic] God, they are made his peculiar inheritance forever” (V.lxxvii.1-3)

Usefulness and legitimacy of confession to a priest: “Notwithstanding, forasmuch as they wrong themselves with over-rigorous and extreme exaction, by means whereof they fall sometimes into such perplexities as can hardly be allayed; it hath therefore pleased Almighty God, in tender commiseration over these imbecilities of men which, by sentence of power and authority given from above may, as it were, out of his very mouth ascertain timorous and doubtful minds in their own particular, ease them of all their scrupulosities, leave them settled in peace and satisfied touching the mercy of God towards them” (VI.vi.16-18).