

**Holy Trinity REC: Adult Catechism Class**  
**Book 5 of *The Laws of Ecclesiastical Polity* by that learned and judicious divine**  
**Richard Hooker**

Week	General Topic & Chapters of Book Five	Presenter
1	<i>Introduction</i> : Chapters 1-4	Josiah
2	<i>Worship</i> : Chapters 5-10	Bill
3	<i>Church</i> : Chapters 11-17	Josiah
4	<i>Preaching</i> : Chapters 18-22	Bill
5	<i>Service of Common Prayer</i> : Chapters 23-28	Josiah
6	<i>Liturgy</i> : Chapters 29-33	Bill
7	<i>Liturgy</i> (continued): Chapters 34-38	Josiah
8	<i>Liturgy</i> (continued): Chapters 39-43	Bill
9	<i>Liturgy</i> (concluded): Chapters 44-49	Josiah
10	<i>Sacraments</i> : Chapters 50-54	Bill
11	<i>Sacraments</i> (continued): Chapters 55-57	Bill
12	<i>Sacraments</i> (continued): Chapters 58-60, 63	Josiah
13	<i>Sacraments</i> (continued): Chapters 61-62, 64-66	Josiah
14	<i>Sacraments</i> (continued): Chapters 67-68	Bill
15	<i>Traditional Ceremonies and Services</i> : Chapters 69-75	Josiah
16	<i>Ministry</i> : Chapters 76-81; <i>Conclusion</i>	Bill

1. Who was Richard Hooker?
2. Why is this book important?
3. Why are we studying this?

- Who was Richard Hooker?
  - Vital Statistics
    - He lived from 1554-1600.
    - He was born in a small village in Southern England.
    - He studied at Oxford, and was an accomplished academic.
    - He was a parish Priest—but in a very unique situation—*Master of the Temple*
    - He had several important patrons—including Bp. John Jewel and Abp. John Whitgift
  - The situation in England at the time.
    - What was going on when Mr. Hooker was born?
    - What was going on when he died?
- Why is this book important?



- Richard Hooker wrote *The Laws of Ecclesiastical Polity* as an *apology* for the Church of England—for Anglicanism.
  - Why this title? 2 reasons (Secor 187):
    - The key issue dividing members of the Church of England was church structure and governance.
    - Whatever the correct form of polity might be, it would be discovered by examining the fundamental laws of God and men—some of which are exemplified in the Church of England.
- He wrote 8 Books (although books 6-8 were not published until after his death, ...)
- Books 1-4 deal with Law—what is Law? Why is it ok for a government to make laws? Can the Church make laws?
- Book V—A defense particularly of the Anglican position on the matters of contention of his day.
- Why are we studying this?
  - This book is a foundational cornerstone of Anglican identity and polity, truly a reformed catholic work.
  - Hooker models for us charity, care, and wisdom in engaging in polemics.
  - Hooker lived through a time of upheaval—we do too.

### **An excerpt from Book V, Ch. 1:**

#### **Original:**

It is no peculiar conceit, but a matter of sound consequence, that all duties are by so much the better performed, by how much the men are more religious from whose abilities the same proceed. For if the course of public affairs cannot in any good sort go forward without fit instruments, and that which fitteth them be their virtues, let Polity acknowledge itself indebted to Religion; godliness being the chiefest top and wellspring of all true virtues, even as God is of all good things. So nature is the union of Religion with Justice, that we may boldly deem there is neither, where both are not. For how should they be unfeignedly just, whom religion doth not cause to be such; or they religious, which are not found such by proof of their just actions?

#### **Modern Edition:**

It is no strange idea, but a matter of sound logic, that all duties are much better performed by those of religious predisposition. If the course of public affairs cannot in any good manner proceed without effective human participation, and if that which enables people are their virtues, then let government itself acknowledge its debt to religion (*Aristotle, 384 bc–322 bc, Magna moralia, 1.1*). Godliness is the apex and the wellspring of all true virtues, even as God is of all good things (*Philo Judaeus, c. 20 bc–c. ad 50, De Decalogo, ch. 12*). So natural is the union of religion with justice that we may boldly deny that there is either where both are not. How can they be

unfeignedly just whom religion does not cause to be so, or how can they be religious who are not shown to be so by the justice of their actions?<sup>1</sup>

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<sup>1</sup> Richard Hooker, *Richard Hooker on Anglican Faith and Worship: Of the Laws of Ecclesiastical Polity: Book V*, ed. Philip B. Secor, A Modern Edition. (London: SPCK, 2003), 12.