

Winter 2015 History & Heritage -- #4

Henry's Protestantism --- (Kirk; *Roots of American Order*, pp. 238-247)

This professed faith of Tudor King Henry VIII (r. 1509-1547) was, at least at first, convoluted, opportunistic, insincere, and ironic? Henry drove the secession of English Christianity from Rome in 1534, along with theft of monastic properties, for vindictive “reasons of state” (to divorce a wife, remarry another, and sire a male heir over papal objection). Prior to the religious rupture with Catholicism, the pope had dubbed Henry “Defender of the Faith” for attacking in print the doctrine of Luther.

Richard Hooker's Concept of Law --- (Kirk; *Roots*, pp. 238-247)

This regulatory concept, developed by Anglicanism's 16th-century voice of moderation, conveys eternal, natural, angelic, and human norms? All men, said Richard Hooker, are conscious of the Law Rational, a witness to their Maker's existence and His unchanging ethical categories of right and wrong. The Law Positive, on the other hand, established by commonwealths and variable, still calls for reverent stewardship because it reflects the Rational and even the Law Eternal (however dimly).

Richard Hooker --- (Kirk; *Roots of American Order*, pp. 238-247)

This Anglican clergyman (1554--1600), rather than the scandalous Henry VIII, writes Kirk, “deserves to be called the founder of the Church of England”? His *Of the Laws of Ecclesiastical Polity* argued against the notion of certain English “Geneva Men” that there was one comprehensive biblical blueprint to which every church or society or state must conform. Thus, he warned that any attempt to impose uniformity, heedless of longstanding customs and laws in particular places, would do more harm than good.

Richard Hooker's Concept of Continuity --- (Kirk; *Roots*, pp. 238-247)

This integrating concept, as developed by Anglicanism's sage of the 16th-century, links generation to generation in respect for ancestors and concern for descendants? The concept takes shape in cultural conservation of customs and ceremonies, mores and laws, and codes and constitutions over the long course of time. Accordingly, writes R. Hooker, “[t]he general and perpetual voice of men,” the tradition of a tribe or race, “is as the sentence of God himself,” revelation however shadowy and generalized.

Elizabeth's Protestantism --- (Kirk; *Roots of American Order*, pp. 238-247)

This professed faith of Tudor Queen Elizabeth (r. 1558-1603) sought to establish in all of England a middling (“via media”) Christianity neither too Catholic nor too Protestant? Her predecessor Mary's persecutions of Protestants ceased, and the Church of England walked more securely in the ways of Reformation in its confession (*Thirty-nine Articles*) and worship (*Book of Common Prayer*). Nevertheless, Elizabeth withstood many measures, like doing away with bishops, pushed by Calvinist Puritans and Presbyters.