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Nota di contenuto	Front matter -- Foreword -- Acknowledgements -- Contents -- 1. Reading Richard Hooker Today: A Historical Study -- 2. The Doctrine of Salvation in the Early English Reformation -- 3. The Necessity of Faith in the Two Sermons upon St. Judes Epistle (1582-1583) -- 4. The Epistemology of Faith in the A Learned and Comfortable Sermon of the Certaintie and Perpetuitie of Faith in the Elect (1585) -- 5. The Foundation of Faith in the A Learned Discourse of Justification, Workes and How the Foundation of Faith is Overthrown (1586) -- 6. The Apology of Faith in Master Hooker's Answer to the Supplication that Master Travers Made to the [Privy] Counsell (1586) -- 7. The Anthropology of Faith in the A Learned Sermon of the Nature of Pride (1586) -- Conclusions -- Bibliography -- Index of Subjects -- Index of Names -- Index of Biblical References
Sommario/riassunto	Die theologiegeschichtlich orientierte Arbeit untersucht die Erlösungslehre der frühen Theologie von Richard Hooker (1554-1600) unter dem Aspekt seines Glaubenskonzeptes und Anschlusses an die frühen englischen Reformatoren (W. Tyndale, J. Frith, R. Barnes, T. Cranmer, J. Bradford und J. Foxe) in Schlüsselthemen wie Rechtfertigung, Heiligung, Lobpreis, Erwählung, Verwerfung, Souveränität Gottes und Erlösung von Katholiken. Es wird gezeigt, dass Hookers Theologie in erster Linie als protestantische (dies gegen Versuche, sie als katholisch zu bezeichnen) und näherhin als calvinistische zu bestimmen ist.

This specialist work in historical theology deals with the doctrine of salvation in the early theology of Richard Hooker (1554-1600) from the perspective of the concept of faith and with Hooker's connections to the early English Reformers (W. Tyndale, J. Frith, R. Barnes, T. Cranmer, J. Bradford and J. Foxe) in crucial teachings such as justification, sanctification, glorification, election, reprobation, the sovereignty of God, and salvation of Catholics. The study proves that Hooker's theology is firstly Protestant (to counter the views which picture it as Catholic) and secondly Calvinist.
