

# ORDER FOR THE EXECUTION OF JOHN HOOPER

Mary I (1516–1558), Queen of England (1553–1558)

to John Bridges (1492–1557), **Baron Chandos**, Lieutenant of the Tower of London (1553–1557)

*Upon his 1519 graduation from Oxford, John Hooper (c. 1500–1555) became a priest. In the early 1540s, after reading commentaries by Huldrych Zwingli and Heinrich Bullinger, Hooper moved to the Continent to correspond with Protestant reformers. Returning to England under the patronage of the Duke of Somerset in May 1549, Hooper became the pre-eminent spokesman for Reformed Protestantism in England, receiving appointments to the Dioceses of Gloucester (1551) and Worcester (1552). Upon her accession, Mary I imprisoned Hooper for debt, a charge soon changed to heresy.*

<sup>1554/1555</sup>

Whereas John Hooper, who of late was called Bishop of Worcester and Gloucester, is, by due order of the laws Ecclesiastic, condemned and judged for a most obstinate, false, detestable heretic and committed to Our secular power to be burned according to the wholesome and good laws of Our realm in that case provided.

Forasmuch as in those cities, and the diocese thereof, he has in times past preached and taught most pestilent heresies and doctrine to Our subjects there, We have therefore given order that the said Hooper, who yet persists obstinate and has refused mercy when it was graciously offered, shall be put to execution in the said city of Gloucester, for the example and terror of such as he has there seduced and mis-taught, and because he has done most harm there.

And will that you, calling unto you some of reputation dwelling in the shire such as you think best, shall repair unto Our said city and be at the said execution, assisting Our mayor and sheriffs of the same city in this behalf.

And forasmuch also as the said Hooper is, as heretics be, a vain-glorious person and delights in his tongue, and having liberty may use his said tongue to persuade such as he has seduced to persist in the miserable opinion that he has sown among them, Our pleasure is therefore, and We require you to take order, that the said Hooper be neither, at the time of his execution nor in going to the place thereof, suffered to speak at large, but thither to be led quietly and in silence, for eschewing of further infection and such inconvenience as may otherwise ensue in this part. Whereof fail not, as you tender Our pleasure...

Gilbert Burnet, ed. *History of the Reformation of the Church of England* (London: Baynes and Son, 1825), Volume III, Part II:292–283.