Rule Consequentialism
Tim Mulgan

in Future People: A Moderate Consequentialist Account of our Obligations to Future Generations
Published in print: 2006 Published Online: May 2006
Item type: chapter

This chapter explores Rule Consequentialism. It begins with a brief introduction to contemporary Rule Consequentialism, focusing on Brad Hooker’s formulation. A new formulation of Rule Consequentialism is developed, incorporating the lexical value theory presented in Chapter 3. It then demonstrates the general intuitive appeal of this formulation, focusing on parental obligations to demonstrate that Rule Consequentialism avoids at least one of the failings of the Hybrid View.

The Evolving Reputation of Richard Hooker
Michael Brydon

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Item type: book

Richard Hooker has long been viewed as the first systematic defender of Anglicanism, as a via media between Roman Catholicism and Reformed Protestantism. In the last twenty years, this traditional assumption has been increasingly challenged, and it has been argued that Hooker was a Reformed figure whose Anglican credentials are the invention of the Oxford Movement. Whilst the theological ambiguity of Hooker remains perplexing, this study makes clear that the 17th and not the 19th century was responsible for the creation of his reputation as a leading Anglican father. It is argued that Hooker’s position of authority was much disputed and only gradually fashioned, and that his variable significance was dependent on the interplay between the polemical and religious needs of those who used him, and the complexities and evasions of his own work. Hooker initially came to prominence due to a suspicion that he
was insufficiently Reformed. This then encouraged Catholic polemicists to view him as being representative of the theological position of the English Church. Although there was a desire to retain him as a Reformed figure, he was eventually appropriated by the avant-garde churchmen who eventually triumphed at the Restoration and enthroned him as the epitome of the Anglican identity. Unsurprisingly, the unfolding of contemporary crises led to some reappraisal of his standing. Notably, the Glorious Revolution meant that Hooker’s previously marginalized belief in an original governmental compact came to the forefront, and he was increasingly recognized as a meaningful political writer. Whilst the boundaries of Hooker’s emblematic status continued to expand and contract, the developments of the 17th century ensured that his status as an important writer has remained constant ever since.

Richard Hooker and Anglican Moral Theology
A.J. Joyce

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Publisher: Oxford University Press
Item type: book

The Elizabethan Anglican divine Richard Hooker (1554–1600) is often credited with being the founding father of Anglican moral theology. This book is the first major study to examine in depth the extent to which this claim is justified, and to evaluate the nature of Hooker's contribution to this aspect of Anglican tradition. The study locates Hooker firmly within his historical context and considers his text principally on its own terms; thus it avoids some of the problems that have bedevilled modern Hooker scholarship, when attempts have been made to ‘claim’ him for one particular theological tradition over another, or to approach his work primarily with an eye to its continued relevance to contemporary debate within Anglicanism. This has sometimes led to distortions in the way in which Hooker is read and interpreted. The book pays particular attention to Hooker's theological anthropology, his understanding of the nature and authority of scripture, and the account that he gives of the moral life and the relationship between morality and soteriology. It also takes account of Hooker's prose style, and the impact of his irony and polemic upon the shape and content of his argument. What emerges from this study amounts to a significant re-evaluation of much of the conventional wisdom about Hooker's place not only within Anglican moral theology, but within Anglicanism itself. In addition the book provides a range of original insights into the nature, content, and style of Hooker's work as a whole.
The English Church, Jewish Worship, and the Temple
Achsah Guibbory

This chapter shows how conflicts within the Church of England turned on its relation to the Jewish past and to Judaism. Whereas Foxe, Prynne, and Milton insisted that a reformed church must be divested of all traces of Judaism (which they identified with Catholicism), defenders of ceremony and episcopacy from Hooker through William Laud looked to Jewish precedent, emphasizing continuity not with the Church of Rome but with earlier Jewish worship and the Temple, which they saw as a symbol of centralized religion and stability in the kingdom. ‘Puritans,’ wanting further reform, were sharply anti-Judaic. Traces of these conflicts over reformed religion's relation to Judaism and the Jewish Temple can be seen in Spenser's and Herbert's poetry. Trying to make the English Church a counterpart of Solomon's Temple, where God's presence would dwell, Laudians contributed to a distinctive idea of English-Israelite identity.

Politics, Principle, and The Friend
John Beer

The gradual development of ideas in The Friend, responding to the sense of betrayal at the lack of principle after Cintra, is rooted in the assertion that what the age needs above all is principled conduct. This involves choosing to follow Hooker and Burke rather than Rousseau—and Kant rather than all three.

Ross and Rule-Consequentialism
Thomas L. Carson

in Lying and Deception: Theory and Practice
If lying and not lying will have exactly the same consequences, then, according to act-utilitarianism, it doesn't matter whether or not one lies. Ross claims that lying is prima facie wrong, or wrong other things being equal. He holds that this is “self-evident.” Ross also thinks that it is obvious that it is wrong to lie when lying produces only slightly better consequences than not lying. In contrast with Ross, Moore claims that it is self-evident that we should always do whatever has the best consequences. Ross's criticisms of act-utilitarianism are inconclusive because they appeal to disputed moral intuitions and because he doesn't do enough to justify his own moral intuitions. Brad Hooker's argument in favor of his well-known version of rule-consequentialism is inconclusive for similar reasons — it rests on an appeal to disputed considered moral judgments that he doesn't adequately justify.

Generalizing to Other Forms of Consequentialism
Paul Hurley

in Beyond Consequentialism

This chapter lays out several variants upon standard act consequentialism, including indirect act consequentialism, rule consequentialism, evaluator-relative consequentialism, and non-foundational consequentialism. It is argued that the arguments against standard act consequentialism developed in previous chapters extend to these other forms of consequentialism as well. A distinctive set of challenges is posed by non-foundational variants, which take the ultimate foundations for consequentialist normative moral principles to be supplied by something other than impersonal value. It is shown in Section 8.5 that the arguments provided in earlier chapters generate a presumption against the success of any such non-foundational arguments for consequentialism. These general arguments are then applied to specific versions of non-foundational consequentialism that have been developed by Brad Hooker, David Cummiskey, and Derek Parfit.
The Lives that Walton wrote of Hooker and Sanderson may be referred to as Walton's Restoration biographies since they both attempted to make sense of the events that initiated civil war and the Civil War itself. For this, this chapter adopts a point of view in which a happy outcome comes from the sad history attributed to the restored Church and monarchy in 1660. The Life of Herbert, which was published between Hooker and Sanderson, proves to be a different case since the political lesson it offers to the restored Church entails the nobility of the priesthood instead of referring directly to the causes of the war. It is important to note though, that Hooker and Sanderson adopted different measures in examining the divided nation, and how narratives about the events in 1660 are viewed to be an appropriate resolution to these conflicts.

Liberty and Religion

Hilary Gatti

This chapter addresses the question of liberty in sixteenth-century religious debates. It first takes a look at the discussion between the Augustinian friar Martin Luther and Dutch humanist Erasmus of Rotterdam concerning the freedom of the will. The chapter then turns to the theological thinking of John Calvin and the reintroduction into the Protestant world of the notion of heresy. Hereafter the chapter details the circumstances surrounding the dramatic rupture between the friar Giordano Bruno and the Dominican order, including the philosophical doctrines which eventually landed him in the Inquisition. Finally, this chapter follows up on Bruno's insights through the commentary of theologians Richard Hooker and Jacob Harmensz, who is more widely known as Jacobus Arminius.
“Never Did Troops Fight Better Than Ours.”
Guy R. Everson and Edward H. Simpson

in “far, Far From Home”: The Wartime Letters of Dick and Tally Simpson Third South Carolina Volunteers

Published in print: 1994 Published Online: October 2011
Item type: chapter

This chapter presents Tally Simpson’s wartime letters to his family in South Carolina dated from May to June 1863. These letters tell about the battle between the Union Army’s Joe Hooker and the Confederate Army’s Robert E. Lee during the Maryland Campaign. Tally also describes how Lafayette McLaws’ division prevented John Sedgwick’s attempt to cross Fredericksburg in order to get behind Lee and threaten him from the rear.

‘A Solitude beyond the Reach of God or Man’: Victorian Agnostics and Death
Pat Jalland

in Death in the Victorian Family

Published in print: 1996 Published Online: October 2011
Item type: chapter

The decline of Evangelicalism, the emergence of biblical criticisms, and the introduction of science in the latter part of the Victorian period created some agnostics views of death. This chapter discusses the experiences of families of three prominent non-believers of Christianity. These are Charles Darwin, Joseph Hooker, and Thomas Huxley, all of which who had to cope with the death of their children in the 1850s and 1860s. In this chapter, their responses and attitudes towards death are compared with the Victorian Christians during the influential period of Evangelicalism.

Competing Pictures
Jonathan Dancy

in Ethics Without Principles

Published in print: 2004 Published Online: January 2005
DOI: 10.1093/0199270023.003.0007
Argues against views alternative to particularism in detail, including the views of McNaughton and Rawling, Crisp, Raz, Scanlon, Hooker, Parfit, and also appeals to Aristotelian philosophy of science.

Act-utilitarianism and Promissory Obligation
Alastair Norcross

in Promises and Agreements: Philosophical Essays
Published in print: 2011 Published Online: May 2011
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780195377958.003.0009

Act-utilitarianism is often criticized for failing to account for the strength of promissory obligation. Worse still, it is not even clear that the institution of promising could exist in an act-utilitarian society. Rule utilitarianism is often claimed to be in a better position than act utilitarianism with respect to providing an account of the moral status of promising (or rather keeping one's promises). In fact, the move from act utilitarianism to rule utilitarianism is often motivated by the desire to justify the obligation to keep promises. However, the act utilitarian has multiple resources available to explain the moral status of promissory behavior. This chapter argues that act utilitarianism provides a fully satisfactory account of the moral considerations relevant to promising.

Introduction
A. J. Joyce

in Richard Hooker and Anglican Moral Theology
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This introductory chapter surveys and critically evaluates the various ways in which Hooker's influence upon both the Anglican tradition of moral theology and Anglicanism in general has been interpreted. It argues that the precise nature of Hooker's significance has often been assumed rather than demonstrated, and reveals the ways in which his work has sometimes been misappropriated by those seeking to claim his authority in support of their own perspectives. An overview is provided of the principal subject areas that are explored in subsequent chapters, and a rationale given for their selection. They include an account of Hooker's historical context, prose style, theological anthropology, use of scripture,
and his understanding of the nature of the moral life. Particular attention is paid to the relationship between moral principle and pastoral practice and his handling of one specific theme: holy matrimony.

Hooker in Historical Context
A. J. Joyce

in Richard Hooker and Anglican Moral Theology
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Hooker's interpreters have sometimes taken inadequate account of the historical context out of which his work emerged, when attributing to him an authority that transcends time and culture. This chapter sets Hooker and his thought firmly within the context of the Elizabethan Church Settlement of 1559, the war of tracts and propaganda that it generated, and Hooker's dispute with Walter Travers. These events constituted the background to Hooker's principal work, Of the Lawes of Ecclesiasticall Politie, and are an essential part of its proper interpretation. The chapter proceeds to give an introduction to, and an overview of, the Lawes itself, providing a summary of its nature and content, and considers some of the ways in which the work has been interpreted in the past.

Reading Hooker
A. J. Joyce

in Richard Hooker and Anglican Moral Theology
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This chapter argues that an appreciation of Hooker's prose style, particularly his use of rhetoric and irony, is essential to the correct interpretation of his text. This is demonstrated with particular reference to Hooker's portrayal of Calvin in the Preface to the Lawes, and the conflicting ways in which his attitude to Calvin has been interpreted by his commentators (some of whom appear unaware of this dimension to his work). It is argued that Hooker's reputation for dispassionate objectivity is in large part a consciously constructed literary persona, and that his rhetoric and wit have often been ignored or misinterpreted. At times, the polemical dimension to the Lawes has a significant impact upon Hooker's mode of argumentation and the content of his work, so its
importance must never be underestimated, as it is relevant even to the study of his moral theology.

Hooker's Theological Anthropology
A. J. Joyce

in Richard Hooker and Anglican Moral Theology

Hooker's understanding of the nature of human beings and the circumstances in which they flourish is integral to his understanding of the moral life, although it has been variously interpreted. This chapter begins by contrasting the traditional approach to Hooker's theological anthropology (exemplified in the work of J. F. H. New) with more recent attempts to align his account with that of the magisterial reformers. A critique is offered of both approaches. Hooker's theological anthropology owes much to Thomism (most notably in his account of the 'heirarchy of being'), but he also departs from Aquinas in significant ways to produce an account that is in some respects original. His account of human life accommodates the coexistence of both its 'sincere' and 'depraved' aspects, which has implications for his understanding of the nature of the moral life. At times, polemical factors play a role in shaping the content of his argument.

Hooker on the Nature and Authority of Scripture
A. J. Joyce

in Richard Hooker and Anglican Moral Theology

This chapter provides a detailed description and analysis of Hooker's understanding of biblical authority, demonstrating its sophistication, subtlety, and originality. Hooker regards scripture as divinely inspired, but he is nuanced in the nature and range of the authority that he ascribes to it. Among other factors, his discussion takes account of literal versus metaphorical readings of scripture, problems relating to translation and questions of genre, the role of human agency in shaping the text, its historical context, and the aspects of human life to which it does and does not speak with timeless authority. The chapter then
focuses upon scripture in relation to moral theology. At times Hooker employs scripture to exemplify moral categories that are themselves drawn primarily from the law of reason; to that extent it can be argued that scripture is essentially ancillary to the latter in his account.

Hooker and the Moral Life
A. J. Joyce

in Richard Hooker and Anglican Moral Theology

This chapter provides a detailed analysis of Hooker's 'law of reason' and the account that he gives of how human beings come to the knowledge of what is good. This leads to a discussion of the relationship between morality and soteriology in his thought and the extent to which the moral law might be subject to change. The chapter considers the extent to which Hooker draws upon the Thomist tradition of natural law, but also identifies respects in which he departs from Aquinas, particularly in the more negative view that he takes of will and emotion in relation to human conduct. The relationship between justification and sanctification is also considered, and elements of classic eudaimonism identified within his text. It is also observed that, at times, he appears to shape his argument in order to make a polemical point.

Moral Principles and Pastoral Practice
A. J. Joyce

One of the important and distinctive features of Hooker's moral theology relates to his engagement with the tension that can exist between the general and the particular, specifically, within the context of the moral life, in the relationship between moral principles and pastoral practice. This chapter begins by giving an account of this motif within classical philosophy and Christian moral theology, most notably in the tradition of casuistry, as the background against which Hooker's engagement with this theme can be understood and interpreted. Hooker's account of the claims of the exceptional case in this context are distinctive,
yet have been misinterpreted (and misappropriated) by some of his commentators. Among other factors, Hooker's pastoral awareness informs his recognition of the need for such cases.