

A Natural Law Approach To Normativity

A Shared Morality
Debating Medieval Natural Law
The Natural Law Foundations of Modern Social Theory
Natural Law Modernized
Poverty and Morality
In Defense of Natural Law
The Cambridge Companion to Natural Law
Ethics
Natural Reason and Natural Law
Assisted Suicide and Euthanasia
Ethics for A-Level
Natural Law and Laws of Nature in Early Modern Europe
Sexual Morality
The Perspective of Love
Natural Law Theory
Retrieving the Natural Law
Bioethics and the Human Goods
Natural Law and Natural Rights
Morality and the Human Goods
The Natural Law
Economic Justice and Natural Law
Rediscovering the Natural Law in Reformed Theological Ethics
Treatise on Law
Natural Law Liberalism
Thomas Hobbes and the Natural Law
Biblical Natural Law
The Threads of Natural Law
Aristotle and Natural Law
Christianity and Natural Law
Book Review: Sexual Morality: A Natural Law Approach to Intimate Relationships
Sex and the Soul
A Natural Law Approach to Normativity
Sexual Morality
Feminist Ethics and Natural Law
Nature as Reason
Knowing the Natural Law
On the Law of War and Peace
An Introduction to Ethics
Natural Law and Justice
Natural Law and Human Rights
The Problem of Natural Law

A Shared Morality

How do ethical norms relate to human nature? This comprehensive and interdisciplinary volume surveys the latest thinking on natural law.

Debating Medieval Natural Law

The Natural Law Foundations of Modern Social Theory

Has Hobbesian moral and political theory been fundamentally misinterpreted by most of his readers? Since the criticism of John Bramhall, Hobbes has generally been regarded as advancing a moral and political theory that is antithetical to classical natural law theory. Kody Cooper challenges this traditional interpretation of Hobbes in *Thomas Hobbes and the Natural Law*. Hobbes affirms two essential theses of classical natural law theory: the capacity of practical reason to grasp intelligible goods or reasons for action and the legally binding character of the practical requirements essential to the pursuit of human flourishing. Hobbes's novel contribution lies principally in his formulation of a thin theory of the good. This book seeks to prove that Hobbes has more in common with the Aristotelian-Thomistic tradition of natural law philosophy than has been recognized. According to Cooper, Hobbes affirms a realistic philosophy as well as biblical revelation as the ground of his

philosophical-theological anthropology and his moral and civil science. In addition, Cooper contends that Hobbes's thought, although transformative in important ways, also has important structural continuities with the Aristotelian-Thomistic tradition of practical reason, theology, social ontology, and law. What emerges from this study is a nuanced assessment of Hobbes's place in the natural law tradition as a formulator of natural law liberalism. This book will appeal to political theorists and philosophers and be of particular interest to Hobbes scholars and natural law theorists.

Natural Law Modernized

Informal customs are the casual norms for most young adults in matters of sexual intimacy. Unfortunately, the sexual revolution has not proven to be as beneficial to women as was once thought and young men enjoy themselves without preparing themselves to be husbands and fathers. In this book, Piderit argues that a natural law approach to morality provides a grounded pathway toward marriage, and shows why these fairly traditional practices help young people find a partner to whom he or she can realistically promise love "until death do us part." Any effective culture consists of practices, which are accompanied by narratives, norms, and benefits. By offering theory but focusing on practices, this book helps young adults understand why sexual intimacy should be reserved to marriage. The first two thirds of the book develop the natural law approach; seeking common ground early in the volume makes it possible to understand a Christian approach to morality as grounded in nature, not primarily in religion. The goal is to highlight the reasonableness of this approach. The final third (Part III) of the book explores what religious practice and membership in a Christian denomination adds to the natural law approach. In addition to a morality based on natural law, Piderit also proposes a morality based on virtue ethics, which give precedence to positive goals over forbidden actions. The focus is on individual actions, explaining why any individual action falls into the category of exemplary, acceptable, or corrosive; these are terms developed, explained, and used in the book. Individual actions, of course, get repeated over time, and this leads to the formation of habits. And the reason for bracketing the formation of habits is to focus on individual actions and in this way make clear to young readers why certain actions lead to human fulfillment and why others actions undermine that fulfillment.

Poverty and Morality

Natural law theory is controversial today because it presumes that there is a stable 'human nature' that is subject to a 'law.' How do we know that 'human nature' is stable and not ever-evolving? How can we expect 'law' not to constrict human freedom and potential? Furthermore if there is a 'law,' there must be a lawgiver. Matthew Levering argues that natural law theory makes sense only within a broader worldview, and that the Bible sketches both such a persuasive worldview and an account of natural law that offers an exciting portrait of the moral life. To establish the relevance of biblical readings to the wider philosophical debate on natural law, this study offers an overview of modern natural law theories from Cicero to

Nietzsche, which reverse the biblical portrait by placing human beings at the center of the moral universe. Whereas the biblical portrait of natural law is other-directed, ordered to self-giving love, the modern accounts turn inward upon the self. Drawing on the thought of St. Thomas Aquinas, Levering employs theological and philosophical investigation to achieve a contemporary doctrine of natural law that accords with the biblical witness to a loving Creator who draws human beings to share in the divine life. This book provides both an introduction to natural law theory and a compelling challenge to re-think current biblical scholarship on the topic.

In Defense of Natural Law

This first English translation of Pierre Manent's profound and strikingly original book *La loi naturelle et les droits de l'homme* is a reflection on the central question of the Western political tradition. In six chapters, developed from the prestigious Étienne Gilson lectures at the Institut Catholique de Paris, and in a related appendix, Manent contemplates the steady displacement of the natural law by the modern conception of human rights. He aims to restore the grammar of moral and political action, and thus the possibility of an authentically political order that is fully compatible with liberty. Manent boldly confronts the prejudices and dogmas of those who have repudiated the classical and Christian notion of "liberty under law" and in the process shows how groundless many contemporary appeals to human rights turn out to be. Manent denies that we can generate obligations from a condition of what Locke, Hobbes, and Rousseau call the "state of nature," where human beings are absolutely free, with no obligations to others. In his view, our ever-more-imperial affirmation of human rights needs to be reintegrated into what he calls an "archic" understanding of human and political existence, where law and obligation are inherent in liberty and meaningful human action. Otherwise we are bound to act thoughtlessly and in an increasingly arbitrary or willful manner. *Natural Law and Human Rights* will engage students and scholars of politics, philosophy, and religion, and will captivate sophisticated readers who are interested in the question of how we might reconfigure our knowledge of, and talk with one another about, politics.

The Cambridge Companion to Natural Law Ethics

This noteworthy book develops a new theory of the natural law that takes its orientation from the account of the natural law developed by Thomas Aquinas, as interpreted and supplemented in the context of scholastic theology in the twelfth and thirteenth centuries. Though this history might seem irrelevant to twenty-first-century life, Jean Porter shows that the scholastic approach to the natural law still has much to contribute to the contemporary discussion of Christian ethics. Aquinas and his interlocutors provide a way of thinking about the natural law that is distinctively theological while at the same time remaining open to other intellectual perspectives, including those of science. In the course of her work, Porter examines the scholastics' assumptions and beliefs about nature, Aquinas's account of happiness, and the overarching claim

that reason can generate moral norms. Ultimately, Porter argues that a Thomistic theory of the natural law is well suited to provide a starting point for developing a more nuanced account of the relationship between specific beliefs and practices. While Aquinas's approach to the natural law may not provide a system of ethical norms that is both universally compelling and detailed enough to be practical, it does offer something that is arguably more valuable -- namely, a way of reflecting theologically on the phenomenon of human morality.

Natural Reason and Natural Law

Is knowledge of right and wrong written on the human heart? Do people know God from the world around them? Does natural knowledge contribute to Christian doctrine? While these questions of natural theology and natural law have historically been part of theological reflection, the radical reliance of twentieth-century Protestant theologians on revelation has eclipsed this historic connection. Stephen Grabill attempts the treacherous task of reintegrating Reformed Protestant theology with natural law by appealing to Reformation-era theologians such as John Calvin, Peter Martyr Vermigli, Johannes Althusius, and Francis Turretin, who carried over and refined the traditional understanding of this key doctrine. *Rediscovering the Natural Law in Reformed Theological Ethics* calls Christian ethicists, theologians, and laypersons to take another look at this vital element in the history of Christian ethical thought.

Assisted Suicide and Euthanasia

Ethics for A-Level

In his collection George extends the critique of liberalism he expounded in *Making Men Moral* and also goes beyond it to show how contemporary natural law theory provides a superior way of thinking about basic problems of justice and political morality. It is written with the same combination of stylistic elegance and analytical rigour that distinguished his critical work. Not content merely to defend natural law from its cultural despisers, he deftly turns the tables and deploys the idea to mount a stunning attack on regnant liberal beliefs about such issues as abortion, sexuality, and the place of religion in public life.

Natural Law and Laws of Nature in Early Modern Europe

Knowing the Natural Law traces the thought of Aquinas from an understanding of human nature to a knowledge of the human good, from there to an account of ought-statements, and finally to choice, which issues in human actions. The much

discussed article on the precepts of the natural law (I-II, 94, 2) provides the framework for a natural law rooted in human nature and in speculative knowledge. Practical knowledge is itself threefold: potentially practical knowledge, virtually practical knowledge, and fully practical knowledge.

Sexual Morality

Informal customs have become the norm for most young adults in matters of sexual intimacy. Unfortunately, the sexual revolution has not proven to be as beneficial to women as was hoped, and society offers young men little preparation for future roles as husbands and fathers. In this book, Father Piderit argues that a natural law approach to morality provides a grounded pathway toward marriage, and shows why these fairly traditional practices help young people find a partner whom they can realistically promise to love until death do them part. Offering theory but focusing on practice, this book helps young adults understand why sexual intimacy should be reserved for marriage. The first two sections develop the natural law basis for behavior. Father Piderit points out that natural law relies primarily on reason, not religion, and his explanation provides a way to understand a Christian approach to morality as grounded in nature. The final third of the book explores what religious practice and membership in a Christian denomination adds to the natural law approach. Father Piderit uses clear, practical examples to show that positive goals are what motivate human beings. By breaking down the potentially abstract concept of morality into a set of intuitive practices guided by natural law, Father Piderit provides young people and students with the tools to create a positive courtship and, ultimately, a solid marriage based on strong, shared values and mutual respect.

The Perspective of Love

Natural Law Theory

Morality based on natural law has a long tradition, and has proven to be quite resilient in the face of numerous attacks and challenges over the years. Those challenges are no less serious today, which leads one to ask if natural law is still a viable foundation for ethics. Craig Boyd provides a contemporary defense of natural law theory against modern challenges from the arenas of science, religion, culture, and philosophy. In his analysis, he defends many of the classical elements of natural law, but also takes into account the contributions of scientific discoveries about human nature. He concludes that natural law is a necessary but not sufficient basis for ethics that must be accompanied by a theory of virtue.

Retrieving the Natural Law

This multi-authored book explores the ways that many influential ethical traditions - secular and religious, Western and non-Western - wrestle with the moral dimensions of poverty and the needs of the poor. These traditions include Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism, among the religious perspectives; classical liberalism, feminism, liberal-egalitarianism, and Marxism, among the secular; and natural law, which might be claimed by both. The basic questions addressed by each of these traditions are linked to several overarching themes: what poverty is, the particular vulnerabilities of high-risk groups, responsibility for the occurrence of poverty, preferred remedies, how responsibility for its alleviation is distributed, and priorities in the delivery of assistance. This volume features an introduction to the types, scope, and causes of poverty in the modern world and concludes with Michael Walzer's broadly conceived commentary, which provides a direct comparison of the presented views and makes suggestions for further study and policy.

Bioethics and the Human Goods

Daniel Chernilo offers an original reconstruction of the history of universalism in modern social thought from Hobbes to Habermas.

Natural Law and Natural Rights

Liberal political philosophy and natural law theory are not contradictory, but - properly understood - mutually reinforcing. Contemporary liberalism (as represented by Rawls, Guttman and Thompson, Dworkin, Raz, and Macedo) rejects natural law and seeks to diminish its historical contribution to the liberal political tradition, but it is only one, defective variant of liberalism. A careful analysis of the history of liberalism, identifying its core principles, and a similar examination of classical natural law theory (as represented by Thomas Aquinas and his intellectual descendants), show that a natural law liberalism is possible and desirable. Natural law theory embraces the key principles of liberalism, and it also provides balance in resisting some of its problematic tendencies. Natural law liberalism is the soundest basis for American public philosophy, and it is a potentially more attractive and persuasive form of liberalism for nations that have tended to resist it.

Morality and the Human Goods

Heated debates over such issues as abortion, contraception, ordination, and Church hierarchy suggest that feminist and natural law ethics are diametrically opposed. Cristina L.H. Traina now reexamines both Roman Catholic natural law tradition and Anglo-American feminist ethics and reconciles the two positions by showing how some of their aims and assumptions complement one another. After carefully scrutinizing Aquinas's moral theology, she analyzes trends in both contemporary feminist ethics, theological as well as secular, and twentieth-century Roman Catholic moral theology. Although feminist

ethics reject many of the methods and conclusions of the scholastic and revisionist natural law schools, Traina shows that a truly Thomistic natural law ethic nonetheless provides a much-needed holistic foundation for contemporary feminist ethics. On the other hand, she offers new perspectives on the writings of Josef Fuchs, Richard McCormick, and Gustavo Gutierrez, arguing that their failure to catch the full spirit of Thomas's moral vision is due to inadequate attention to feminist critical methods. This highly original book proposes an innovative union of two supposedly antagonistic schools of thought, a new feminist natural law that would yield more comprehensive moral analysis than either existing tradition alone. This is a provocative book not only for students of moral theology but also for feminists who may object to the very notion of natural law ethics, suggesting how each might find insight in an unlikely place.

The Natural Law

Natural law, according to Thomas Aquinas, has its foundation in the evidence and operation of natural, human reason. Its primary precepts are self-evident. Awareness of these precepts does not presuppose knowledge of, or even belief in, the existence of God. The most interesting criticisms of Thomas Aquinas's natural-law teaching in modern times have been advanced by the political philosopher Leo Strauss and his followers. The purpose of this book is to show that these criticisms are based on misunderstandings and that they are inconclusive at best. Thomas Aquinas's natural-law teaching is fully rational. It is accessible to man as man.

Economic Justice and Natural Law

Bioethics and the Human Goods offers students and general readers a brief introduction to bioethics from a "natural law" philosophical perspective. This perspective, which traces its origins to classical antiquity, has profoundly shaped Western ethics and law and is enjoying an exciting renaissance. While compatible with much in the ethical thought of the great religions, it is grounded in reason, not religion. In contrast to the currently dominant bioethical theories of utilitarianism and principlism, the natural law approach offers an understanding of human flourishing grounded in basic human goods, including life, health, friendship, and knowledge, and in the wrongness of intentionally turning against, or neglecting, these goods. The book is divided into two sections: Foundations and Issues. Foundations sketches a natural law understanding of the important ethical principles of autonomy, non-maleficence, beneficence, and justice and explores different understandings of "personhood" and whether human embryos are persons. Issues applies a natural law perspective to some of the most controversial debates in contemporary bioethics at the beginning and end of life: research on human embryos, abortion, infanticide, euthanasia, the withdrawal of tube-feeding from patients in a "persistent vegetative state," and the definition of death. The text is completed by appendices featuring personal statements by Alfonso Gómez-Lobo on the status of the human embryo and on the definition and determination of death.

Rediscovering the Natural Law in Reformed Theological Ethics

This impressive volume is the first attempt to look at the intertwined histories of natural law and the laws of nature in early modern Europe. These notions became central to jurisprudence and natural philosophy in the seventeenth century; the debates that informed developments in those fields drew heavily on theology and moral philosophy, and vice versa. Historians of science, law, philosophy, and theology from Europe and North America here come together to address these central themes and to consider the question; was the emergence of natural law both in European jurisprudence and natural philosophy merely a coincidence, or did these disciplinary traditions develop within a common conceptual matrix, in which theological, philosophical, and political arguments converged to make the analogy between legal and natural orders compelling. This book will stimulate new debate in the areas of intellectual history and the history of philosophy, as well as the natural and human sciences in general.

Treatise on Law

What does pleasure have to do with morality? What role, if any, should intuition have in the formation of moral theory? If something is 'simulated', can it be immoral? This accessible and wide-ranging textbook explores these questions and many more. Key ideas in the fields of normative ethics, metaethics and applied ethics are explained rigorously and systematically, with a vivid writing style that enlivens the topics with energy and wit. Individual theories are discussed in detail in the first part of the book, before these positions are applied to a wide range of contemporary situations including business ethics, sexual ethics, and the acceptability of eating animals. A wealth of real-life examples, set out with depth and care, illuminate the complexities of different ethical approaches while conveying their modern-day relevance. This concise and highly engaging resource is tailored to the Ethics components of AQA Philosophy and OCR Religious Studies, with a clear and practical layout that includes end-of-chapter summaries, key terms, and common mistakes to avoid. It should also be of practical use for those teaching Philosophy as part of the International Baccalaureate. Ethics for A-Level is of particular value to students and teachers, but Fisher and Dimmock's precise and scholarly approach will appeal to anyone seeking a rigorous and lively introduction to the challenging subject of ethics. Tailored to the Ethics components of AQA Philosophy and OCR Religious Studies.

Natural Law Liberalism

The Problem of Natural Law examines the understanding of conscience offered by Thomas Aquinas, who provided the classic statement of natural law. The book suggests that natural law theory could be improved by bracketing Thomistic conscience and then shows how a natural law position thus revised would be able to answer the most important critics of

natural law in contemporary times.

Thomas Hobbes and the Natural Law

Aristotle and Natural Law lays out a new theoretical approach which distinguishes between the notions of 'interpretation,' 'appropriation,' 'negotiation' and 'reconstruction' of the meaning of texts and their component concepts. These categories are then deployed in an examination of the role which the concept of natural law is used by Aristotle in a number of key texts. The book argues that Aristotle appropriated the concept of natural law, first formulated by the defenders of naturalism in the 'nature versus convention debate' in classical Athens. Thereby he contributed to the emergence and historical evolution of the meaning of one of the most important concept in the lexicon of Western political thought. Aristotle and Natural Law argues that Aristotle's ethics is best seen as a certain type of natural law theory which does not allow for the possibility that individuals might appeal to natural law in order to criticize existing laws and institutions. Rather its function is to provide them with a philosophical justification from the standpoint of Aristotle's metaphysics.

Biblical Natural Law

Braybrooke challenges received scholarly opinion by arguing that canonical theorists Hobbes, Locke, Hume, and Rousseau took St Thomas Aquinas as their point of reference, reinforcing rather than departing from his natural law theory.

The Threads of Natural Law

Historically, natural law has played a pivotal role in Christian approaches to the law, and a contested role in legal philosophy generally. However, comparative study of natural law across global Christian traditions is largely neglected. This book provides not only the history of natural law ideas across mainstream Christian traditions worldwide, but also an ecumenical comparison of the contemporary natural law positions of different traditions. Its focus is not solely theoretical: it tests the practical utility of natural law by exploring its use in the legal systems of the churches studied. Alongside analysis of the assumptions underlying the concept, it also proposes a jurisprudence of Christian law itself. With chapters written by distinguished lawyers and theologians across the world, this book is designed for those studying and teaching law or theology, those who practice and study ecumenism, and those involved in the practice of church law.

Aristotle and Natural Law

It is natural for us to wonder what should I do, and why? And although a combination of common sense and upbringing aids

us in answering our questions, it is also natural for us to seek answers that are grounded in something deeper and more enduring than our personal dispositions and those of our parents. We seek a genuinely good life and the practical wisdom necessary to arrive at happiness. In this Introduction to Ethics, Brian Besong presents a comprehensive and contemporary introduction to the practical wisdom handed down to us by Aristotle, St. Thomas Aquinas, and many others--a position now commonly called "natural law." Written as a beginner's guide, the book systematically explores a range of moral issues including moral knowledge, happiness, right and wrong action, and virtues, to name a few. Introduction to Ethics explains in a lively way how natural law provides principled and persuasive answers to our most fundamental moral questions.

Christianity and Natural Law

While many of the Reformers considered natural law unproblematic, many Protestants consider natural law a "Catholic thing," and not persuasive. Natural law, it is thought, competes with the Gospel, overlooks the centrality of Christ, posits a domain of pure nature, and overlooks the noetic effects of sin. This "Protestant Prejudice," however strong, overlooks developments in contemporary natural law quite capable and willing to incorporate the usual objections into natural law. While the natural law itself is universal and invariant, theories about the natural law vary widely. The Protestant Prejudice may respond to natural law understood from within the modes of common sense and classical metaphysics, but largely overlooks contemporary natural law beginning from the first-person account of subjectivity and practical reason. Consequently, the sophisticated thought of John Paul II, Martin Rhonheimer, Germain Grisez, and John Finnis is overlooked. Further, the work of Bernard Lonergan allows for a natural law admitting of noetic sin, eagerly incorporating grace, community, the limits of history, a real but limited autonomy, and the centrality of Christ in a natural law that is both graced and natural.

Book Review: Sexual Morality: A Natural Law Approach to Intimate Relationships

The notion of "natural law" has repeatedly furnished human beings with a shared grammar in times of moral and cultural crisis. Stoic natural law, for example, emerged precisely when the Ancient World lost the Greek polis, which had been the point of reference for Plato's and Aristotle's political philosophy. In key moments such as this, natural law has enabled moral and legal dialogue between peoples and traditions holding apparently clashing world-views. This volume revisits some of these key moments in intellectual and social history, partly with an eye to extracting valuable lessons for ideological conflicts in the present and perhaps near future. The contributions to this volume discuss both historical and contemporary schools of natural law. Topics on historical schools of natural law include: how Aristotelian theory of rules paved the way for the birth of the idea of "natural law"; the idea's first mature account in Cicero's work; the tension between two rival meanings of "man's rational nature" in Aquinas' natural law theory; and the scope of Kant's allusions to "natural law".

Topics on contemporary natural law schools include: John Finnis's and Germain Grisez's "new natural law theory"; natural law theories in a "broader" sense, such as Adolf Reinach's legal phenomenology; Ortega y Gasset's and Scheler's "ethical perspectivism"; the natural law response to Kelsen's conflation of democracy and moral relativism; natural law's role in 20th century international law doctrine; Ronald Dworkin's understanding of law as "a branch of political morality"; and Alasdair Macintyre's "virtue"-based approach to natural law.

Sex and the Soul

This volume presents twelve original essays by contemporary natural law theorists and their critics. Natural law theory is enjoying a revival of interest today in a variety of disciplines, including law, philosophy, political science, and theology and religious studies. These essays offer readers a sense of the lively contemporary debate among natural law theorists of different schools, as well as between natural law theorists and their critics.

A Natural Law Approach to Normativity

"Human beings are a part of nature and apart from it." The argument of Natural Law and Justice is that the philosophy of natural law and contemporary theories about the nature of justice are both efforts to make sense of the fundamental paradox of human experience: individual freedom and responsibility in a causally determined universe. Professor Weinreb restores the original understanding of natural law as a philosophy about the place of humankind in nature. He traces the natural law tradition from its origins in Greek speculation through its classic Christian statement by Thomas Aquinas. He goes on to show how the social contract theorists adapted the idea of natural law to provide for political obligation in civil society and how the idea was transformed in Kant's account of human freedom. He brings the historical narrative down to the present with a discussion of the contemporary debate between natural law and legal positivism, including particularly the natural law theories of Finnis, Richards, and Dworkin. Professor Weinreb then adopts the approach of modern political philosophy to develop the idea of justice as a union of the distinct ideas of desert and entitlement. He shows liberty and equality to be the political analogues of desert and entitlement and both pairs to be the normative equivalents of freedom and cause. In this part of the book, Weinreb considers the theories of justice of Rawls and Nozick as well as the communitarian theory of MacIntyre and Sandel. The conclusion brings the debates about natural law and justice together, as parallel efforts to understand the human condition. This original contribution to legal philosophy will be especially appreciated by scholars, teachers, and students in the fields of political philosophy, legal philosophy, and the law generally.

Sexual Morality

Based on dozens of face-to-face interviews, *Sex and the Soul* explores the sexual and spiritual lives of today's college students. Donna Freitas crisscrossed the country, visiting a range of America's colleges and universities--from public to private, Catholic to evangelical--to find out what students had to say about these highly personal subjects. Their stories will not only engage readers, but, in many cases, move them with the painful struggles these candid young women and men face. Indeed, the book uncovers aspects of college life that may unsettle some readers, especially parents. Many campuses, for instance, are dominated by the pervasiveness of hook-up culture. Moreover, many students see little connection between sex and religion, even as they seek one between sex and spirituality. Indeed, these observations hold true even at Catholic schools. Only at evangelical colleges is religion an important factor when deciding whether or not to engage in sex. But Freitas's research also reveals that, even at secular schools, students are not comfortable with a culture of casual sex, and that they do want spirituality, at least, if not also religion, to speak about what they should do and who they should try to be--not just what they should avoid doing. *Sex and the Soul* will offer readers the chance to hear college students speaking honestly about extremely sensitive topics, in a book that will be of great interest to students, parents, clergy, teachers, and anyone who wants to know what's happening on today's college campuses. Named one of the Best Religion Books of 2008 by Publishers Weekly "Fascinating, disturbingengagingpersuasive. Freitas's work chronicles a poignant spiritual loss that students themselves articulate and mourn." --Publishers Weekly "Candid, disturbing, yet ultimately hopeful. Throughout this beautifully written book, Freitas presents students' feelings and experiences in an unflinching yet compassionate way. You care about these young people and their struggles. This book is a great service to students, parents, and those at colleges and universities who want to prepare young adults not just for the workplace but for healthy and fulfilling lives." --Christian Science Monitor

Feminist Ethics and Natural Law

Nature as Reason

As medical technology advances and severely injured or ill people can be kept alive and functioning long beyond what was previously medically possible, the debate surrounding the ethics of end-of-life care and quality-of-life issues has grown more urgent. In this lucid and vigorous book, Craig Paterson discusses assisted suicide and euthanasia from a fully fledged but non-dogmatic secular natural law perspective. He rehabilitates and revitalises the natural law approach to moral reasoning by developing a pluralistic account of just why we are required by practical rationality to respect and not violate key demands generated by the primary goods of persons, especially human life. Important issues that shape the moral quality of an action are explained and analysed: intention/foresight; action/omission; action/consequences; killing/letting die; innocence/non-innocence; person/non-person. Paterson defends the central normative proposition that 'it is always a

serious moral wrong to intentionally kill an innocent human person, whether self or another, notwithstanding any further appeal to consequences or motive’.

Knowing the Natural Law

Exploring the relationship between natural law theory and the philosophy of law, Bebhinn Donnelly proposes a new approach to natural law theory - one which addresses some of the tradition's shortcomings and advances further its approach to Hume's dichotomy. Key features: ¶ Provides a clear definition of `nature' in this context ¶ Contrasts the work of Hume and Kant regarding the `is/ought' issue ¶ Examines the approach in traditional natural law ¶ Presents a full discussion of Finnis and the departure from traditional natural law ¶ Proposes a new, natural law approach to normativity, drawing on the strengths of traditional natural law theory ¶ Illustrates how natural law may provide a normative base for law A Natural Law Approach to Normativity presents an original perspective on natural law theory and will be of interest to academics in philosophy of law, moral/political philosophy, natural law theorists, and students of jurisprudence internationally.

On the Law of War and Peace

A concise and accessible introduction to natural law ethics, this book introduces readers to the mainstream tradition of Western moral philosophy. Building on philosophers from Plato through Aquinas to John Finnis, Alfonso Gómez-Lobo links morality to the protection of basic human goods--life, family, friendship, work and play, the experience of beauty, knowledge, and integrity--elements essential to a flourishing, happy human life. Gómez-Lobo begins with a discussion of Plato's Crito as an introduction to the practice of moral philosophy, showing that it requires that its participants treat each other as equals and offer rational arguments to persuade each other. He then puts forth a general principle for practical rationality: one should pursue what is good and avoid what is bad. The human goods form the basis for moral norms that provide a standard by which actions can be evaluated: do they support or harm the human goods? He argues that moral norms should be understood as a system of rules whose rationale is the protection and enhancement of human goods. A moral norm that does not enjoin the preservation or enhancement of a specific good is unjustifiable. Shifting to a case study approach, Gómez-Lobo applies these principles to a discussion of abortion and euthanasia. The book ends with a brief treatment of rival positions, including utilitarianism and libertarianism, and of conscience as our ultimate moral guide. Written as an introductory text for students of ethics and natural law, Morality and the Human Goods makes arguments consistent with Catholic teaching but is not based on theological considerations. The work falls squarely within the field of philosophical ethics and will be of interest to readers of any background.

An Introduction to Ethics

Gary Chartier elaborates a particular version of economic justice rooted in the natural law tradition, explaining how it is relevant to economic issues and developing natural law accounts of property, work, and economic security. He examines a range of case studies related to ownership, production, distribution, and consumption, using natural law theory as a basis for staking positions on a number of contested issues related to economic life and highlighting the potentially progressive and emancipatory dimension of natural law theory.

Natural Law and Justice

In *Debating Medieval Natural Law: A Survey*, Riccardo Saccenti examines and evaluates the major lines of interpretation of the medieval concepts of natural rights and natural law within the twentieth and early twenty-first centuries and explains how the major historiographical interpretations of *ius naturale* and *lex naturalis* have changed. His bibliographical survey analyzes not only the chronological evolution of various interpretations of natural law but also how they differ, in an effort to shed light on the historical debate and on the medieval roots of modern human rights theories. Saccenti critically examines the historical analyses of the major historians of medieval political and legal thought while addressing how to further research on the subject. His perspective interlaces different disciplinary points of view: history of philosophy, as well as history of canon and civil law and history of theology. By focusing on a variety of disciplines, Saccenti creates an opportunity to evaluate each interpretation of medieval *lex naturalis* in terms of the area it enlightens and within specific cultural contexts. His survey is a basis for future studies concerning this topic and will be of interest to scholars of the history of law and, more generally, of the history of ideas in the twentieth century.

Natural Law and Human Rights

Originally published in German in 1936, *The Natural Law* is the first work to clarify the differences between traditional natural law as represented in the writings of Cicero, Aquinas, and Hooker and the revolutionary doctrines of natural rights espoused by Hobbes, Locke, and Rousseau. Beginning with the legacies of Greek and Roman life and thought, Rommen traces the natural law tradition to its displacement by legal positivism and concludes with what the author calls "the reappearance" of natural law thought in more recent times. In seven chapters each Rommen explores "The History of the Idea of Natural Law" and "The Philosophy and Content of the Natural Law." In his introduction, Russell Hittinger places Rommen's work in the context of contemporary debate on the relevance of natural law to philosophical inquiry and constitutional interpretation. Heinrich Rommen (1897–1967) taught in Germany and England before concluding his distinguished scholarly career at Georgetown University. Russell Hittinger is William K. Warren Professor of Catholic Studies and Research Professor of Law at the University of Tulsa.

The Problem of Natural Law

"In this volume J. Daryl Charles offers a trenchant response to the dearth of Protestant thinking on common-ground moral discourse. Retrieving the Natural Law restates "moral first things" and uniquely applies natural-law thinking to crucial current bioethical issues."--BOOK JACKET.

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