And Practice

Natural Law Reflections On Theory And Practice | e1fed357fba0dfed6c43cb4ae15c1d0


The last 100 years can be described as pivotal in our appreciation of human rights. From the Déclaration des droits internationaux de l'homme of 1929 to the more recent discussion of the establishment of an International Court of Justice, the notions of 'rights' and 'international human rights' have extended beyond rarefied philosophical discourse to become part of our basic vocabulary. The United Nations Universal Declaration of Human Rights (UDHR) of 1948 is a key document that is central to contemporary dialogues about human rights. The UDHR and its subsequent protocols and conventions enumerate a lengthy list of rights that many recognize as fundamental in ensuring human dignity. Philosophical Theory and the Universal Declaration of Human Rights examines the relations and interrelations among theoretical and practical analyses of human rights. Edited by William Sweet, this extensive volume draws on the work of philosophers, political theorists, and those involved in the implementation of human rights. Although diverse in subject and approach, the essays collectively argue that the language of rights and the corresponding legal and political instruments have an important place in contemporary social and political philosophy. This book argues that many of the basic concepts that we use to describe and analyze our governmental system are out of date. Developed in large part during the Middle Ages, they fail to confront the administrative character of modern government. These concepts, which include power, discretion, democracy, legitimacy, law, rights, and property, bear the indelible imprint of this bygone era's attitudes, and Arthurian fantasies, about governance. As a result, they fail to provide us with the tools we need to understand, critique, and improve the government we actually possess. Beyond Camelot explains the causes and character of this failure, and then proposes a new conceptual framework, drawn from management science and engineering, which describes our administrative government more accurately, and identifies its weaknesses instead of merely bemoaning its modernity. This book's proposed framework envisions government as a network of connected units that are authorized by superior units and that supervise subordinate ones. Instead of using inherited, emotion-laden concepts like democracy and legitimacy to describe the relationship between these units and private citizens, it directs attention to the particular interactions between these units and the citizenry, and to the mechanisms by which government obtains its citizens' compliance. Instead of speaking about law and legal rights, it proposes that we address the way that the modern state formulates policy and secures its implementation. Instead of perpetuating outdated ideas that we no longer really believe about the sanctity of private property, it suggests that we focus on the way that resources are allocated in order to establish markets as our means of regulation. Highly readable, Beyond Camelot offers an insightful and provocative discussion of how we must transform our understanding of government to keep pace with the transformation that government itself has undergone. In this book I argue for an approach that conceives human rights as both moral and legal rights. The merit of such an approach is its capacity to understand human rights more in terms of the kind of world free and reasonable beings would like to live in rather than simply in terms of what each individual is legally entitled to. While I acknowledge that every human being has the moral entitlement to be granted living conditions that are conducive to a dignified life, I maintain, at the same time, that the moral and legal aspects of human rights are complementary and should be given equal weight. The legal aspect compensates for the limitations of moral human rights the observance of which depends on the conscience of the individual, and the moral aspect tempers the mechanical and inhumane application of the law. Unlike the traditional or orthodox approach, which conceives human rights as rights that individuals have by virtue of their
humanity, and the political or practical approach, which understands human rights as legal rights that are meant to limit the sovereignty of the state, the moral-legal approach reconciles law and morality in human rights discourse and underlines the importance of a legal framework that compensates for the deficiencies in the implementation of moral human rights. It not only challenges the exclusively negative approach to fundamental liberties but also emphasizes the necessity of an enforcement mechanism that helps those who are not morally motivated to refrain from violating the rights of others. Without the legal mechanism of enforcement, the understanding of human rights would be reduced to simply framing moral claims against injustices. From the moral-legal approach, the protection of human rights is understood as a common and shared responsibility. Such a responsibility goes beyond the boundaries of nation-states and requires the establishment of a cosmopolitan human rights regime based on the conviction that all human beings are members of a community of fate and that they share common values which transcend the limits of their individual states. In a cosmopolitan human rights regime, people are protected as persons and not as citizens of a particular state. The Routledge Guidebook to Aquinas' Summa Theologiae introduces readers to a work which represents the pinnacle of medieval Western scholarship and which has inspired numerous commentaries, imitators, and opposing views. Outlining the main arguments Aquinas utilizes to support his conclusions on various philosophical and theological questions, this clear and comprehensive guide explores: the historical context in which Aquinas wrote a critical discussion of the topics outlined in the text including theology, metaphysics, epistemology, psychology, ethics, and political theory the ongoing influence of the Summa Theologiae in modern philosophy and theology.

Offering a close reading of the original work, this guidebook highlights the central themes of Aquinas' masterwork and is an essential read for anyone seeking an understanding of this highly influential work in the history of philosophy. Angesichts der Tatsache, dass die vorherrschenden politischen Debatten über den Stellenwert von Freiheit und Wohlfahrt geradezu polarisiert sind, verteidigt dieses Buch beide als wesentlich für Menschenwürde und Wohlbefinden. Amartya Sen entwickelt seinen Capability Approach aus seiner konstruktiven Kritik am politischen Liberalismus von John Rawls. Obwohl Jacques Maritain oft als Rawls' Vorläufer gilt, wurde er noch nicht in Dialog mit Sen Ansatz gebracht. Trotz Maritains Pionierbeiträgen zum Menschenrechtsdiskurs im zwanzigsten Jahrhundert hat sein Personalismus die Forderungen der Wohlfahrtsrechte allerdings nur unzureichend erfasst. In Anbetracht dieses gemeinsamen Defizits liberaler Traditionen wird argumentiert, dass Sens Menschenrechtsdiskurs mit seinem "Zielrechte-System" die Freiheits- und Wohlfahrtsrechte überzeugend integriert. Außerdem fügt er Menschenrechts- und Entwicklungsdisziplinen zusammen; somit legt er einen soliden Grundstein für einen rechtsbasierten Ansatz in der Entwicklungspolitik. Today the idea of natural law as the basic ingredient in moral, legal, and political thought presents a challenge not faced for almost two hundred years. On the surface, there would appear to be little room in the contemporary world for a widespread belief in natural law. The basic philosophies of the opposition—the rationalism of the philosophes, the utilitarianism of Bentham, the materialism of Marx—appear to have made prior philosophies irrelevant. Yet these newer philosophies themselves have been overtaken by disillusionment born of conflicts between "might" and "right." Many thoughtful people who were loyal to secular belief have become dissatisfied with the lack of normative principles and have turned once more to natural law. This first book-length study of Edmund Burke and his philosophy, originally published in 1958, explores this intellectual giant's relationship to, and belief in, the natural law. It has long been thought that Edmund Burke was an enemy of the natural law, and was a proponent of conservative utilitarianism. Peter J. Stanlis shows that, on the contrary, Burke was one of the most eloquent and profound defenders of natural law morality and politics in Western civilization. A philosopher in the classical tradition of Aristotle and Cicero, and in the Scholastic tradition of Aquinas, Burke appealed to natural law in the political problems he encountered in American, Irish, Indian, and British affairs, and in reaction to the French Revolution. This book is as relevant today as it was when it was first published, and will be mandatory reading for students of philosophy, political science, law, and history. This volume gathers leading moral, legal, and political philosophers alongside theologians to examine John Finnis' work. The book offers the first sustained critical study of Finnis' contribution across the philosophy of rationality, legal and political philosophy, and theology. It includes a substantial response from Finnis himself in which he defends and develops his ideas. Since America's founding, natural law principles play a critical role in the development of rights and human dignity. Commencing with the notion that rights are derived from a higher, metaphysical power over mere promulgation and human legislation, the natural law advocate sees law and human rights in the context of a more perpetual and eternal philosophy. Coupled with this is the view that the natural law provides a series of undeniable precepts for human operations or a natural prescription for human life based on the natural order. Hence early court cases tend to emphasize the "natural" versus the unnatural and just as compellingly argue that the natural order, aligned with the eternal law, delivers a measure for human action.
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Earlier US Supreme Court cases often use this sort of language in granting or denying rights in certain human activity. As a result, a survey of some of the most significant landmark cases from the Supreme Court are assessed in “Natural Law and the US Supreme Court since Roe v. Wade” and by implication, those cases which seem to disregard these fundamental principles, such as the slavery decisions, are highlighted. This book contains the collected papers of Alan Donagan on topics in the philosophy of religion. Donagan was respected as a leading figure in American moral philosophy. His untimely death in 1991 prevented him from collecting his philosophical reflections on religion, particularly Christianity, and its relation to ethics and other concerns. This collection, therefore, constitutes the fullest expression of Donagan’s thought on Christianity and ethics, in which it is possible to discern the outlines of a coherent, overarching theory. Editor Anthony Perovich has supplied a useful introduction, which brings Donagan’s work into focus and brings out the unifying themes in the essays. ‘Human laws must be reformulated to keep human activities in harmony with the unchanging and universal laws of nature.’ This 1987 statement by the World Commission on Environment and Development has never been more relevant and urgent than it is today. Despite the many legal responses to various environmental problems, more greenhouse gases than ever before are being released into the atmosphere, biological diversity is rapidly declining and fish stocks in the oceans are dwindling. This book challenges the doctrinal construction of environmental law and presents an innovative legal approach to ecological sustainability: a rule of law for nature which guides and transcends ordinary written laws and extends fundamental principles of respect, integrity and legal security to the non-human world. The origins of natural rights theories in medieval Europe and their development in the seventeenth century. St. Paul, the Natural Law, and Contemporary Legal Theory grew out of the Year of St. Paul (2008 - 2009) proclaimed by Pope Benedict XVI. It introduces the intellectual insights of Scripture scholars, theologians, philosophers and law professors on the ongoing importance of the natural law for legal theory and international relations. It argues that all human beings share certain common ethical standards based on the moral law written into the human heart. This introductory textbook presents Christian philosophical and theological approaches to ethics. Combining their expertise in philosophy and theology, the authors explain the beliefs, values, and practices of various Christian ethical viewpoints, addressing biblical teachings as well as traditional ethical theories that contribute to informed moral decision-making. Each chapter begins with Words to Watch and includes a relevant case study on a vexing ethical issue, such as caring for the environment, human sexuality, abortion, capital punishment, war, and euthanasia. End-of-chapter reflection questions, illustrations, and additional information tables are also included. From Human Dignity to Natural Law shows how the whole of the natural law, as understood in the Aristotelian Thomistic tradition, is contained implicitly in human dignity. Human dignity means existing for one’s own good (the common good as well as one’s individual good), and not as a mere means to an alien good. But what is the true human good? This question is answered with a careful analysis of Aristotle’s definition of happiness. The natural law can then be understood as the precepts that guide us in achieving happiness. To show that human dignity is a reality in the nature of things and not a mere human invention, it is necessary to show that human beings exist by nature for the achievement of the properly human good in which happiness is found. This implies finality in nature. Since contemporary natural science does not recognize final causality, the book explains why living things, as least, must exist for a purpose and why the scientific method, as currently understood, is not able to deal with this question. These reflections will also enable us to respond to a common criticism of natural law theory: that it attempts to derive statements of what ought to be from statements about what is. After defining the natural law and relating it to human or positive law, Richard Bergerquist considers Aquinas’s formulation of the first principle of the natural law. It then discusses the love commandments to love God above all things and to love one’s neighbor as oneself as the first precepts of the natural law. Subsequent chapters are devoted to clarifying and defending natural law precepts concerned with the life issues, with sexual morality and marriage, and with fundamental natural rights. From Human Dignity to Natural Law concludes with a discussion of alternatives to the natural law. The tradition of natural law is one of the foundations of Western civilization. At its heart is the conviction that there is an objective and universal justice which transcends humanity’s particular expressions of justice. It asserts that there are certain ways of behaving which are appropriate to humanity simply by virtue of the fact that we are all human beings. Recent political debates indicate that it is not a tradition that has gone unchallenged: in fact, the opposition is as old as the tradition itself. By distinguishing between philosophy and ideology, by recalling the historical adventures of natural law, and by reviewing the theoretical problems involved in the doctrine, Simon clarifies much of the confusion surrounding this perennial debate. He tackles the questions raised by the application of natural law with skill and honesty as he faces the difficulties of the subject. Simon warns against undue optimism in a revival of interest in natural law and insists that the study of natural law beings with the analysis
of “the law of the land.” He writes not as a polemicist but as a philosopher, and he writes of natural law with the same force, conciseness, lucidity and simplicity which have distinguished all his other works. Written during a period when cultural diversity and pluralism were beginning to have an impact on ethics and politics, these essays provide a defense of natural law and natural right that continues to be timely.”--BOOK JACKET.

Kelsen, Hans. Pure Theory of Law. Translation from the Second German Edition by Max Knight. Berkeley: University of California Press, 1967. x, 356 pp. Reprinted 2005 by The Lawbook Exchange, Ltd. ISBN 1-58477-578-5. Paperbound. $36.95 * Second revised and enlarged edition, a complete revision of the first edition published in 1934. A landmark in the development of modern jurisprudence, the pure theory of law defines law as a system of coercive norms created by the state that rests on the validity of a generally accepted Grundnorm, or basic norm, such as the supremacy of the Constitution. Entirely self-supporting, it rejects any concept derived from metaphysics, politics, ethics, sociology, or the natural sciences. Beginning with the medieval reception of Roman law, traditional jurisprudence has maintained a dual system of “subjective” law (the rights of a person) and “objective” law (the system of norms). Throughout history this dualism has been a useful tool for putting the law in the service of politics, especially by rulers or dominant political parties. The pure theory of law destroys this dualism by replacing it with a unitary system of objective positive law that is insulated from political manipulation. Possibly the most influential jurist of the twentieth century, Hans Kelsen [1881-1973] was legal adviser to Austria’s last emperor and its first republican government, the founder and permanent advisor of the Supreme Constitutional Court of Austria, and the author of Austria’s Constitution, which was enacted in 1920, abolished during the Anschluss, and restored in 1945. The author of more than forty books on law and legal philosophy, he is best known for his work on General Theory of Law and State. Also active as a teacher in Europe and the United States, he was Dean of the Law Faculty of the University of Vienna and taught at the universities of Cologne and Prague, the Institute of International Studies in Geneva, Harvard, Wellesley, the University of California at Berkeley, and the Naval War College. Also available in cloth.

Growing up in China while educated in Japan and the US, the author has in the past few decades both witnessed and actively participated in the historical process of legal transformations in contemporary China. Through a series of academic contributions, as well as meetings, activities and memberships with policymakers and practitioners, the author has spared no effort in applying his theoretical scholarship to real, concrete practices. He has made significant contributions to the building of a rule-of-law system in China, with great social influences. The publishing of this book is to share with English-speaking readers his insights, experiences, and practices related to the institutional undertaking of building the rule of law in China. It offers a legal perspective on some of the cutting-edge issues in our society at large (e.g. risk and uncertainty, AI network, the COVID-19 pandemic, and big data). The Routledge Companion to Social and Political Philosophy is a comprehensive, definitive reference work, providing an up-to-date survey of the field, charting its history and key figures and movements, and addressing enduring questions as well as contemporary research. Features unique to the Companion are: an extensive coverage of the history of social and political thought, including separate chapters on the development of political thought in the Islamic world, India, and China as well in modern Germany, France, and Britain; a focus on the core concepts and the normative foundations of social and political theory; a seven-chapter section devoted exclusively to distributive justice, the central issue of political philosophy since Rawls’ Theory of Justice extensive coverage of global justice and international issues, which recently have emerged as vital topics; an eight-chapter section on issues in social and political philosophy. The Companion is divided into eight thematic sections: The History of Social and Political Theory; Political Theories and Ideologies; Normative Foundations; The National State and Beyond; Distributive Justice; Political Concepts; Concepts and Methods in Social Philosophy; Issues in Social and Political Philosophy. Comprised of sixty-nine newly commissioned essays by leading scholars from throughout the world, The Routledge Companion to Social and Political Philosophy is the most comprehensive and authoritative resource in social and political philosophy for students and scholars. Readings in Ethics offers a vast collection of carefully edited readings arranged chronologically across five historical periods. The selections cover many major Western and non-Western schools of thought, including Daoism, virtue ethics, Buddhism, natural law, deontology, utilitarianism, contractarianism, liberalism, Marxism, feminism, and communitarianism. In addition to texts from canonical philosophers such as Plato, Mill, Wollstonecraft, and Rawls, the volume draws from other sources of wisdom: stories, fables, proverbs, medieval mystical treatises, literature, and poetry. The editors have also written substantial introductions, annotations, discussion questions, and suggestions for further reading, making for a thorough guided tour of our ethical past and present. For centuries, natural law was the main philosophical legal paradigm. Now, it is a wonder when a court of law invokes it. Arthur Kaufmann already underlined a modern general “horror juris naturalis”. We also know, with Winfried Hassemer,
that the succession of legal paradigms is a matter of fashion. But why did natural law become outdated? Are there any remnants of it still alive today? This book analyses a number of prejudices and myths that have created a general misconception of natural law. As Jean-Marc Trigeaud put it: there is a natural law that positivists invented. Not the real one(s). It seeks to understand not only the usual adversaries of natural law (like legalists, positivists and historicists) but also its further enemies, the inner enemies of natural law, such as internal aporias, political and ideological manipulations, etc. The book puts forward a reasoned and balanced examination of this treasure of western political and juridical though. And, if we look at it another way: because it lives in modern human rights. Offers a substantial discussion of a central theme in Christian theology - that everything comes from and depends upon God. Law, Person, and Community: Philosophical, Theological, and Comparative Perspectives on Canon Law takes up the fundamental question "What is law?" through a consideration of the interrelation of the concepts of law, person, and community. As with the concept of law described by secular legal theorists, canon law aims to set a societal order that harmonizes the interests of individuals and communities, secures peace, guarantees freedom, and establishes justice. At the same time, canon law rests upon a traditional understanding of the spiritual end of the human person and religious nature of community. The comparison of one of the world's ancient systems of religious law with contemporary conceptions of law rooted in secular theory raises questions about the law's power to bind individuals and communities. Professor John J. Coughlin employs comparative methodology in an attempt to reveal the differing concepts of the human person reflected in both canon law and secular legal theory. Contrasting the contemporary positivistic view of law with the classical view reflected in canon law, Law, Person, and Community discusses the relationship between canon law, theology, and natural law. It also probes the interplay between the metaphysical and historical in the theory of law by an examination of canonical equity, papal authority, and the canon law of marriage. It juxtaposes the assumptions of canon law about church-state relations with those of the modern liberal state as exemplified by U.S. first amendment jurisprudence. No scholarly work has yet addressed this question of how the principles and substance of canon law, both past and present, relate to current issues in legal theory, such as the foundation of human rights and in particular the right of religious freedom for individuals and communities. How do ethical norms relate to human nature? This comprehensive and interdisciplinary volume surveys the latest thinking on natural law. Reaffirming the Universal Declaration's recognition of the human rights of the unborn child, this book explores the implications of this recognition for modern international human rights law, establishing a case for restoring legal protection for children at risk of abortion. 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. Indian ethics is one of the great traditions of moral thought in world philosophy whose insights have influenced thinkers in early Greece, Europe, Asia, and the New World. This is the first such systematic study of the spectrum of moral reflections from India, engaging a critical cross-cultural perspective and attending to modern secular sensibilities. The volume explores the scope and limits of Indian ethical thinking, reflecting on the interpretation and application of its teachings and practices in the comparative and contemporary contexts. The chapters chart orthodox and heterodox debates, from early classical Hindu texts to Buddhist, Jaina, Yoga, and Gandhi activities. The range of issues includes: life-values and virtues, karma and dharma, evil and suffering, renunciation and enlightenment; and extends to questions of human rights and justice, ecology and animal ethics, nonviolence and democracy. Ramifications for rethinking ethics in a postmodern and global era are also explored. Indian Ethics offers an invaluable resource for students of philosophy, religion, human sciences and cultural studies, and to those interested in the contemporary response to moral dilemmas in the postcolonial era. Bridging the contending theories of natural law and international relations, this book proposes a 'relational ontology' as the basis for rethinking our approach to international politics. Amanda Beattie challenges both the conventional interpretation of natural law as necessarily and intractably theological, and the dominant conception of international relations as structurally distinct from the ends of human good, in order to recover the centrality of other-directed
agency to the promotion of human development. Offering an important contribution to the study of international political thought, the book contains a number of challenging and controversial ideas which should provoke constructive debate within international relations theory, political theory, and philosophical ethics. Beginning with Saint Thomas Aquinas and ending with the latest developments in international human rights, 'Narrative, Nature, and the Natural Law: From Aquinas to International Human Rights,' brings a fairly traditional interpretation of the natural law to some rather untraditional problems and areas, including evolutionary natural law. Creon's Ghost examines the enduring problem of the relationship between man's law and a "higher" law from the perspective of core humanities texts and through discussion of hotly debated contemporary legal conundrums. Today, such issues as intelligent design in school curricula, same-sex marriage, and faith-based government grants are all examples of the interaction between man's law and some other set of moral principles. As these debates are considered in this book, the author uses texts such as Antigone and Plato's Republic and pairs them with the most important jurisprudential texts of the 20th century to explore different approaches to the contemporary conflict or court ruling under consideration. Creon's Ghost demonstrates that the humanities can both illuminate our understanding of contemporary problems and that "classic" texts can be read alongside jurisprudential texts, thus enriching our understanding of and appreciation for law. This volume presents a selection of previously published essays by Joseph Boyle, a crucial contributor to 20th century Catholic moral philosophy through his development of the New Classical Natural Law Theory"--In Section 1, I outline the history of natural law theory, covering Plato, Aristotle, the Stoics and Aquinas. In Section 2, I explore two alternative traditions of natural law, and explain why these constitute rivals to the Aristotelian tradition. In Section 3, I go on to elaborate a via negativa along which natural law norms can be discovered. On this basis, I unpack what I call the "experiments in being", each of which illustrates the cogency of this method. In Section 4, I investigate and rebut two seminal challenges to natural law methodology, namely, the fact/value distinction in metaethics and Darwinian evolutionary biology. In Section 5, I then outline and criticise the 'new' natural law theory, which is an attempt to revise natural law thought in light of the two challenges above. I conclude, in Section 6, with a summary and some reflections on the prospects for natural law theory. A global debate has emerged within Islam about how to coexist with democracy. Even in Asia, where such ideas have always been marginal, radical groups are taking the view that scriptural authority requires either Islamic rule (Dar-ul-Islam) or a state of war with the essentially illegitimate authority of non-Muslims or secularists. This book places the debate in a specifically Asian context. It draws attention to Asia (east of Afghanistan), as not only the home of the majority of the world's Muslims but also Islam's historic laboratory in dealing with religious pluralism. In Asia, pluralism is not simply a contemporary development of secular democracies, but a long-tested pattern based on both principle and pragmatism. For many centuries, Muslims in Asia have argued about the legitimacy of non-Islamic government over Muslims, and the legitimacy of non-Muslim peoples, polities and rights under Islamic governance. This book analyses such debates and the ways they have been reconciled, in South and Southeast Asia, up to the present. The evidence presented here suggests that Muslims have adapted flexibly and creatively to the pluralism with which they have lived, and are likely to continue to do so. 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 enlives 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 tailor-made 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. 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.