

Nature As Reason A Thomistic Theory Of The Natural Law

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## Summary:

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Nature as Reason: A Thomistic Theory of the Natural Law ... Nature as Reason: A Thomistic Theory of the Natural Law [Jean Porter] on Amazon.com. \*FREE\* shipping on qualifying offers. 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. Nature as Reason: A Thomistic Theory of the Natural Law by ... In Nature as Reason, Jean Porter draws on her extensive study of the medieval scholastics and Thomas Aquinas in particular to fashion an account of natural law which is both comprehensive and refreshing. Nature as Reason: A Thomistic Theory of the Natural Law by ... The natural law, he says, is "right reason corresponding to nature," and while the reference to "right reason" fits nicely with contemporary philosophical approaches, his reference to nature reminds us that historically, accounts of the natural law have frequently been associated with specific and contestable scientific and metaphysical.

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Nature As Reason | Open Library Nature As Reason A Thomistic Theory Of The Natural Law Published December 15, 2004 by Wm. B. Eerdmans Publishing Company. Nature as Reason - Jean Porter : Eerdmans 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. Nature as Reason: A Thomistic Theory of the Natural Law ... Sex and death are in fact connected in nature and archetype. Humankind is in fact divided into sexes. A tension in fact exists between a sense of human capacity or destiny related to our "higher" nature, and our "lower" nature with its blind survival drives and its egoistic, addictive appetites for immediate gratification.

Jean Porter, Nature as Reason: A Thomistic Theory of the ... In chapter 2, she focuses on the scholastic conception of nature, defending its teleological character by using recent philosophy of science. Effectively employing Hilary Putnam's work, she rejects the alleged "facts-value" distinction, arguing that human nature has ethical significance.

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