

# Ultimate Normative Foundations: The Case for Aquinas's Personalist Natural Law

## Contents

List of Abbreviations	ix
Preface	xi
Acknowledgments	xiii
<b>Introduction</b>	<b>xv</b>
<b>Part One: Problematic Sources of Normativity</b>	<b>1</b>
1. Rational Intuitionism: Ross or Maritain	13
2. Human or Divine Will: Kantianism or Divine Prescriptivism	21
3. Natural Inclinations as a Voluntarist Naturalism	37
4. Indispensable Social Goods	49
5. Autonomous Virtues	65
6. Eudaimonic Pluralism (the GBF Paradigm)	89
<b>Part Two: Thomistic Normativity</b>	<b>105</b>
7. Aquinas on Truth, Goodness, and Eudaimonia	107
8. Privileging the Love Precepts	133
<b>Part Three: Thomistic Puzzles</b>	<b>155</b>
9. Basic Questions and Responses	157
10. Whether Personalist Natural Law Is a Thomistic Abomination?	179
<b>Part Four: Classical and Contemporary Metaethical Challenges</b>	<b>201</b>
11. Challenges to Natural Law's Normativity, Objectivity, or Specificity	203
12. The Challenges of Agnostic and Atheistic Moral Eudaimonism	227
13. The Challenges of Voluntarist Liberty and the Nietzschean Will to Power	249
<b>Part Five: Love Precepts: Their Normativity and Specifications</b>	<b>267</b>
14. Love's Normativity and Love's Virtues	269
15. Neighborly Love: Personalist and Juridical Obligations	283
16. Loving God: Proportional Obligations	311
17. Updating the Parameters of War and Punishment with Love	339
<b>Part Six: Global Challenges and Thomistic Responses</b>	<b>349</b>
18. The Reality of Moral Diversity	351
19. The Globe, Feminism, and Aquinas	375
20. Personalist Natural Law: Normative Advantages	383
<b>Conclusion</b>	<b>399</b>
Appendix: A Historical Sketch of Natural Law	403
Bibliography	425
Index	459

