NATURAL LAW: A JEWISH, CHRISTIAN, AND ISLAMIC TRIALOGUE

A BOOK PANEL DISCUSSION WITH THE AUTHORS

Funded by the Bouton Law Lecture Fund

DAVID NOVAK
J. Richard and Dorothy Shiff Chair of Jewish Studies and Professor of Religion and Philosophy, University of Toronto

MATTHEW LEVERING
Perry Family Foundation Professor of Theology, Mundelein Seminary; Co-Director, The Chicago Theological Initiative

ANVER M. EMON
Professor and Canada Research Chair in Religion, Pluralism and the Rule of Law, University of Toronto

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McCormick Hall 101

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PRINCETON UNIVERSITY
Anver M. Emon is Professor and Canada Research Chair in Religion, Pluralism, and the Rule of Law at the University of Toronto, where he teaches and researches in the areas of Islamic law and legal theory, statutory interpretation, and Common Law Torts. He is the author of Islamic Natural Law Theories (Oxford, 2010) and Religious Pluralism and Islamic Law: Dhimmis and Others in the Empire of Law (Oxford, 2012), and co-editor of Islamic Law and International Human Rights Law: Searching for Common Ground? (Oxford, 2012). He is the editor in chief of Middle East Law and Governance, a peer reviewed journal, and a general editor of the Oxford Islamic Legal Studies Series. In addition to his academic work, he regularly consults with government agencies and NGOs on issues of law, governance, and development in legally pluralist countries. A graduate of the University of California, Berkeley, UCLA School of Law, and University of Texas, Austin, he also received his PhD in history from UCLA and his LLM and JSD from Yale Law School.

Matthew Levering is Perry Family Foundation Professor of Theology at Mundelein Seminary, and Co-Director of the Chicago Theological Initiative. He is the author or editor of over thirty books, and the translator of Gilles Emery’s The Trinity (Oxford, 2011). His books include Biblical Natural Law: A Theocentric and Teleological Approach (Oxford, 2008) and Jewish-Christian Dialogue and the Life of Wisdom: Engagements with the Theology of David Novak (Continuum, 2010). His interests include dogmatic and historical Catholic theology, biblical theology, philosophical reflection on God, and Vatican II. Most recently he has published Paul in the Summa Theologiae; Engaging the Doctrine of Revelation; Mary’s Bodily Assumption; and The Oxford Handbook of Sacramental Theology (co-edited with Hans Boersma). He is the co-editor of two quarterly journals, Nova et Vetera and International Journal of Systematic Theology. He serves as Chair of the Board of the Academy of Catholic Theology. He received his BA from the University of North Carolina at Chapel Hill, his MTS from Duke University, and his PhD from Boston College.

David Novak holds the J. Richard and Dorothy Shiff Chair in Jewish Studies as Professor of Religion and Philosophy at the University of Toronto. He is a Fellow of the Royal Society of Canada and of the American Academy for Jewish Research. He is a Consulting Scholar and a member of the Board of Advisors of the James Madison Program at Princeton University. He has taught at the University of Virginia, City University of New York, and Jewish Theological Seminary of America. He is the author of eighteen books, including Tradition in the Public Square: A David Novak Reader, ed. Randi Rashkover and Martin Kavka (Eerdmans, 2008), and In Defense of Religious Liberty (ISI Books, 2009). His latest book is Zionism and Judaism: A New Theory (Cambridge, 2015). He has served as a consultant to the governments of Canada, the United States, Israel, and Poland. He received his AB from the University of Chicago, his Master of Hebrew Literature and rabbinical diploma from the Jewish Theological Seminary of America, and his PhD in philosophy from Georgetown University.
Natural Law defined and explained with examples. Natural Law is a belief that certain laws of morality are human nature, by reason, or religious belief. Natural Law. September 17, 2016 by: Content Team 6 comments. Natural law is the philosophy that certain rights, moral values, and responsibilities are inherent in human nature, and that those rights can be understood through simple reasoning. In other words, they just make sense when you consider the nature of humanity. Natural law, system of right or justice held to be common to all humans and derived from nature rather than from the rules of society (positive law). Its meaning and relation to positive law have been debated throughout time, varying from a law innate or divinely determined to one determined by natural conditions.