Plato’s writing is clear and accessible, it is well worth reading his ideas in the original: Plato, *Republic* Book V.476f, Book VII.507b–513e.

Aristotle’s writing can be much more difficult to follow than Plato’s, so it would be a good idea to use a commentary if you want to dip into his original writings: Aristotle, *Physics* II.3 and *Metaphysics* V.2.


Descartes is an accessible and enjoyable philosopher to read first-hand: Descartes, R. *Principles of Philosophy*, I.60–65.

A very thorough, accessible and engaging book, especially if you are also studying psychology or have an interest in it: Blackmore, S. *Consciousness; An introduction*, 2010, Chapters 1, 2 and 17.

A classic text with a clear and thought-provoking style: Ryle, G. *The Concept of Mind*, 1949, Chapter 1.


Swinburne can sometimes be challenging to read but is very good and makes an interesting contrast to materialist views: Swinburne, R. *The Evolution of the Soul*, 1997.


Reading Aquinas gives a fascinating insight into the mind of this thirteenth century genius; it can be demanding but there are plenty of commentaries to support your reading: Aquinas, T. *Summa Theologica*, 1265–74, I.2.3.

A classic formulation of the design argument, accessible and thought-provoking to read: Paley, P. *Natural Theology*, 1802, Chapters 1 and 2.

Hume’s writing is a pleasure to read for its clarity, good humour and sharp common sense: Hume, D. *Dialogues Concerning Natural Religion*, 1779, Part II.

Richard Dawkins is a well known modern writer for the non-specialist intelligent reader; this is one of his best: Dawkins, R. *The Blind Watchmaker*, 1991, Chapter 1.


Swinburne can be a demanding read but is well worth the effort, especially in conjunction with books by Richard Dawkins: Swinburne, R. *Is There a God?*, 2010.

One of the most popular books for sixth form students is an in-depth, lively and accessible consideration of issues in philosophy of religion: Vardy, P. *The Puzzle of God*, 1999.
Anselm’s classic exposition of the ontological argument, best read once you have got to grips with the argument: Anselm, *Proslogion*, 1077–8, 2 and 3.

Gaunilo’s reply to Anselm, a clear and measured response: Gaunilo, *In Behalf of the Fool*, 1078.

Kant is quite difficult to read but is worth a try, especially if tackled after you have an understanding of his argument from secondary sources: Kant, I. *A Critique of Pure Reason*, Second Division III.IV.

Psalm 14:1

Useful for those who wish to explore further the complexities of the ontological argument; it goes beyond the demands of AS and A level: Van Inwagen, P. ‘Necessary Being: The Ontological Argument.’ In *Philosophy of Religion: The Big Questions*, eds. E. Stump and M.J. Murray, 1999.

Plantinga has an interesting modern perspective on the ontological argument, useful for those who want to follow the argument further, perhaps to support a university application: Plantinga, A. *God, Freedom and Evil*, 1978, II.c.
William James is a delight to read, especially as he brings anecdotal evidence in the words of ordinary people of his era. This is available online: James, W. *The Varieties of Religious Experience*, lectures 9, 10, 16, 17 and 20.

These biblical passages are interesting to read to stimulate further thought on the nature of religious experience: Acts 9:4–8, 22:6–10, 26.

Otto’s classic text was one of the first attempts to pin down exactly what people mean when they talk about religious experience: Otto, R. *The Idea of the Holy*, [1923] 1968, Chapters 4 and 5.

Saint Teresa of Avila was a remarkably able woman whose religious experiences make fascinating reading and are open to a wide variety of possible interpretations: *The Autobiography of Saint Teresa*, ed. E. Allison Peers, [1960] 2010.


Classic reading bringing to life this highly influential figure: Augustine, *The City of God*, Part II.

A fairly demanding but very worthwhile read from one of the best-known commentators on the problem of evil: Hick, J. *Evil and the God of Love*, Part IV.

Biblical passages which are very useful to know and use to illustrate arguments about the problem of evil: Genesis 2:4–25, 3:1–24 and Romans 5:12–13.

A short but excellent excerpt from Augustine to support your understanding of his views on the existence of evil in the world; the whole anthology is a rich resource for the study of philosophy of religion: Augustine, ’What is Evil?’ In *Philosophy of Religion: A Guide and Anthology*, ed. B. Davies, 2000.

The ideas of Aquinas referenced in this chapter can be found in *Summa Theologica*, I–II 93–95.


Aquinas read Aristotle and this informed his ideas about natural law. For a challenging read look at Aristotle’s book *Physics II* which gives an account of his idea of nature. See part 3 of Chapter II in particular.


John Finnis is a contemporary advocate of natural law. His key work is *Natural Law and Natural Rights*, 1980.


Good accounts of situation ethics can be found in Messer, N. *SCM Study Guide: Christian Ethics*, 2006, Chapter 1. Also see Vardy P and Grosch, P. *The Puzzle of Ethics*, 1994.

People who influenced Fletcher’s ethic include theologians Karl Barth and Rudolph Bultmann (the idea of seeing the Bible as something that speaks in the here and now), and also Dietrich Bonhoeffer (see chapter 3.6).

Fletcher was also influenced by John Robinson’s book, *Honest to God*, 1963.
The ideas of Kant referenced in this chapter can be found in *Groundwork of the Metaphysic of Morals*, 1785, Chapter 2.

Accessible chapters on Kant can be found in: Pojman, L. *Discovering Right and Wrong*, 2012, Chapter 8 and the chapter in Rachels, J. *The Elements of Moral Philosophy*, 2012 (7th edn rev).


There are some good guides to Kant: Guyer, P. *Kant*, 2006; Walker, R. *Kant*, 1998; Kul-Want, C. and Klimowski A. *Kant for Beginners*, 1996.
Mill, J.S. *Utilitarianism* (1863 or 1879): available online at: www.gutenberg.org/ebooks/11224.


For a summary chapter of key ideas see Pojman, L. *Discovering Right and Wrong*, 2012, Chapter 7.

Glover’s seminal work is excellent reading for this topic. He writes clearly and accessibly: Glover, J. *Causing Death and Saving Life*, 1977, Chapters 14 and 15.

The Catholic Church’s specific response to this question is available online. It is the Declaration on Euthanasia, by the Sacred Congregation for the Doctrine of the Faith (5th May 1980). This is a rich source for quotes on the Catholic teaching on this matter (and its application of natural law to the issue): www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_19800505_euthanasia_en.html.

The important contemporary utilitarian philosopher Peter Singer has written extensively on euthanasia, notably in his major work, *Rethinking Life and Death: The Collapse of our Traditional Ethics*, 1995, especially Chapter 7 which contains a number of accounts of cases where patients have wanted voluntary euthanasia, and a discussion on the Dutch situation.

Mary Warnock and Elisabeth Macdonald have written an excellent, readable and short book that looks at more recent cases and focuses on the UK legal situation. *Easeful Death: Is There a Case for Assisted Dying?*, 2008. It is a good development from Glover and Singer’s work.

British author and euthanasia campaigner Terry Pratchett made a moving documentary which is easily found online, called *Choosing to Die*.

Fletcher, J. *Morals and Medicine*, 1954: this may be difficult to find outside of libraries.

There are many good books on business ethics but one that is kept up to date is Crane, A. and Matten D. *Business Ethics*, 2004 (1st edn), 2016 (4th edn).

The FTSE4Good Index is designed to measure the performance of companies demonstrating strong environmental, social and governance practices. FTSE4Good: www.ftse.com/products/downloads/F4G-Index-Inclusion-Rules.pdf.

A social geographer who is critical of current economic practices and writes accessibly and uses graphs and data to great effect is Danny Dorling: www.dannydorling.org. For example, look for his talks on the 1% online.
Augustine’s ideas about human nature, in his own words, can be found in:


McGrath writes exceptionally well, in a style that is both rigorous and accessible to readers. His volume on Christian Theology covers an extensive range of topics; his other books are also well worth reading, especially as counter-arguments to views expressed by atheist thinkers such as Richard Dawkins. McGrath, A. *Christian Theology*, 2010, pp. 348–355 and 371–372.

Romans 7:15–20 – this short biblical passage will stimulate your thinking about the topics raised in this chapter and is very useful as illustrative of points you might wish to make in your essays.
The Catechism of the Catholic Church sets out clearly the Catholic view on different theological and philosophical questions; the relevant sections for this topic are noted here: Chapman, G. *Catechism of the Catholic Church*, 1994, paras. 356–368 and 1020–1050.

John Hick was one of the leading thinkers in philosophy of religion in the twentieth century. His views on the afterlife are both interesting and different from those of many other thinkers. Hick, J. *Death and Eternal Life*, 1985, Part III.

A very accessible yet incisive and rigorous introduction to the ideas developed in this topic: McGrath, A. *Theology: The Basics*, 2011, Chapter 8.

These biblical passages would be useful for study, to get an insight into some of the concepts and metaphors used of the afterlife in the Bible: Revelation 20:2–6, 7–15 and 21:1–8.

In this piece, Peter Geach explores some of the philosophical questions raised by the whole concept of a person surviving his or her own death: Geach, P. ‘What Must Be True of Me if I Survive My Death?’ In *Philosophy of Religion. A Guide and Anthology*, 724–732, 2000.
Familiarity with these biblical passages will greatly aid your understanding of the issues raised in this topic: Acts 17:16–34, Romans 1:18–21.

To read Calvin in his own words, which can be challenging but is very worthwhile, try: Calvin, J. *Institutes of the Christian Religion*, I.I and I.II.

The Gifford Lectures have a rich history and were set up in order that reputable thinkers could enhance public understanding of natural theology. They are a great resource for further exploration of the ideas raised in this topic, some of the lectures have become classics in the field: www.giffordlectures.org.

A very accessible and sympathetically written guide to the key thinkers and issues of the Reformation, which will help you to put the ideas of people such as Calvin and Luther into their historical context: Smith, H. *God’s Hundred Years. A Brief History of the Reformation*, 2007.

This book will help you to develop your understanding of Calvin further, and could be useful if you are preparing for university application: Steinmetz, D. *Calvin in Context*, 1995.


Two other good accounts exploring the classic account of theology and the history of Jesus are O’Collins, G. *Interpreting Jesus*, 1985 and Sanders, E.P. *The Historical Figure of Jesus*, 1993.

To explore the case that Jesus was more Jewish than many think, read Vermes, G. *Jesus the Jew*, 1973.

A recent book that thinks Jesus was a revolutionary is Aslan, R. *Jesus the Zealot*, 2013.

A book that develops the idea of Jesus as spiritually important but not the incarnation is Hick, J. *The Metaphor of God Incarnate*, 2012.
The commandments, also known as the Decalogue can be found in two places: Exodus 20:1–17 and Deuteronomy 5:4–21. They include instructions to worship only God, to honour parents, and to keep the Sabbath. They prohibit idolatry, blasphemy, murder, adultery, theft, dishonesty, and coveting. They are widely interpreted in different ways.

1 Corinthians 13:1–7 is St Paul’s poetic and profound treatise on love, popular in wedding ceremonies.


Other excellent introductions include Crook, R. An Introduction to Christian Ethics, 2012; a good edited collection is Hoose, B. Christian Ethics: An Introduction, 1998. Also, if you can find a second-hand copy, Jones, R.G. Groundwork of Christian Ethics, 1984, especially Chapters 2 and 3 on using the Bible in ethics.
Bonhoeffer's own words are electrifying. Read his *Letters and Papers from Prison* and *The Cost of Discipleship*, especially Chapter 1. Several versions are available.

The Barmen Declaration was written by Karl Barth and the confessing church in Nazi Germany. It is response to Hitler’s national church. Its central doctrines concern the sin of idolatry and the lordship of Christ. It is a blistering read that takes you right into that terrible time: www.sacred-texts.com/chr/barmen.htm.

Romans 13:1–7 and Luke 10:38–42 are key texts for Bonhoeffer and well worth reflecting on and discussing having studied Bonhoeffer’s thoughts and life.