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voluntarily forfeits the right to life when we are confronted with involuntary pursuit or material aggression when someone yields the right to life when all will die if nothing is done but some can be saved if others are killed and when there is a double effect in which we take life as a foreseen but unintended consequence of attempt to achieve a greater good Reeder argues that these and closely related categories account for many of our convictions ranging from abortion to infanticide to starvation to war He also examines the concept of absolute or exceptionless right to life Reeder draws on a number of moral views from theological ethics to Enlightenment notions of natural rights or respect for rational creatures He does not attempt to argue for a foundation for the right not to be killed and the right to be saved Rather he focuses on the content of the convictions themselves and argues that where disagreements remain such as the case of abortion they can be accounted for by the way the rights in question are explained and justified

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